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NUMBER 137: Cleitarchus (of Alexandria)

137. CLEITARCHUS (OF ALEXANDRIA).

T

1 SUIDAS: Cleitarchus.

2 PLINY NH X 136: Dinon, the father of Clitarchus, a celebrated writer.

3 DIOG. LAERT. II 113: On this let me cite the exact words of Philippus the Megarian philosopher: "for from Theophrastus he drew away the theorist Metrodorus and Timagoras of Gela, from Aristotle the Cyrenaic philosopher, Cleitarchus, and Simmias. . . ." (Tr. R. D. Hicks.)

4 PLINY NH III 57: Theophrastus. . . . Theopompus. . . . Clitarchus (F 31), the next after him. . . .

5 DIODORUS II 7, 3: As Ctesias says. . . . But Cleitarchus (F 10) and those who afterwards went over with Alexander. . . .

6 QUINTILIAN Inst. X 1, 74: Clitarchus has won approval by his talent, but his accuracy has been impugned. Timagenes was born long after these authors. (Tr. H. E. Butler.)

7 CICERO Brut. 42: . . . for it is the privilege of rhetoricians to exceed the truth of history, that they may have an opportunity of embellishing . . . and accordingly Clitarchus (F 34) and Stratoctes. . . . (Tr. J. S. Watson.)

8 CURTIUS RUFUS IX 5, 21: (F 24) Of framers of ancient histories, such is the negligence, or, an equal blemish, the credulity. (Tr. P. Pratt.)

9 ANON. π. 5φ. 3, 2: And some of the expressions of Callisthenes (124 T 32) which are not sublime but high-flown are ridiculed and still more those of Cleitarchus, for the man is frivolous and blows, as Sophocles has it: "on pigmy hautboys: mouthpiece have they none." Other examples will be found in Amphicrates and Hegesias (142 T 8) and Matris, for often when these writers seem to themselves to be inspired they are in no true frenzy but are simply trifling. (Tr. W. R. Roberts.)

10 DEMETRIUS *De eloc.* 304: Often objects which are themselves full of charm lose their attractiveness owing to the choice of words. Cleitarchus, for instance, when describing the wasp (F 14). . . . This might have served for a description of some wild ox, or of the Erymanthian boar, rather than a species of bee. The result is that the passage is both repellent and frigid. (Tr. W. R. Roberts.) (Tzetz. *Chil.* vii 49; xi 382; *Epp.* xiii; *Schol. Cram. An Ox* iii 361, 3.)

11 PHILODEMUS *Rhet.* iv 1 col. vii: Besides, if no style were naturally good, then we might necessarily be content with the one limited to a proposition made for discussion. But now that we have one, it is a pity to pass it by and come down to the latter. A topic for which a prize is proposed has not the same force for every speaker, nor for the same speakers is it the same, nor in certain speeches; but some emulate the style of Isocrates, others that of Thucydides, which . . . more, because belonging to that of Cleitarchus. With whom then shall we conform ourselves? . . .

12 — — iv 1 col. xxi: And many after putting on an education and all branches of knowledge have not only set around themselves what has been already mentioned, but they also engaged in metaphors very closely with the rhetoricians and, if any at all, certainly men like Alcidamas, Hegesias (142), Cleitarchus of Alexandria, Demetrius.

13 CICERO *De legg.* i 7: Sisenna has easily surpassed all our other historians up to the present time. . . . Yet he has never been considered an orator of your rank, and in his historical writing he has an almost childish purpose in view, for it seems that Clitarchus is absolutely the only Greek author whom he has read, and that his sole desire is to imitate him. And even if he had succeeded in this, he

would still be considerably below the highest standards. (Tr. C. W. Keyes.)

14 a) PLINY NH I 6: An account of regions and peoples . . . from . . . Baeton, Timosthenes, Patrocles, Demodamas, Clitarchus (F 12; 29), Eratosthenes, Alexander the Great. . . .

b) — I 7: An account of the wonderful forms of nations . . . from the authors . . . Onesicritus, Clitarchus (F 23; 27), Duris. . . .

c) — I 12-13: An account of the natural history of trees . . . from the authors . . . Callisthenes, Isigonus, Clitarchus, Anaximenes, Duris, Nearchus. . . .

F

History of Alexander.

BOOK I.

(F 7?)

1 ATHENAEUS IV 30 p. 148 D-F: Viewing all this, which surpasses what we have, we may well admire Greek poverty, having also before our eyes the dinners of the Thebans, an account of which is given by Cleitarchus in the first book of his *History of Alexander*. He says that "after the demolition of their city by Alexander, their entire wealth was found to be under 440 talents; he further says that they were mean-spirited and stingy where food was concerned, preparing for their meals mincemeat in leaves, and boiled vegetables, anchovies, and other small fish, sausages, beef-ribs, and pease-porridge. With these, Attaginus, the son of Phrynon, entertained Mardonius together with fifty other Persians, and Herodotus says in the ninth book that Attaginus was well supplied with riches. I believe that they could not have won the battle, and that the Greeks need not have met them in battle-array at Plataea, seeing that they already had been done to death by such food." (Tr. C. B. Gulick.)

BOOK IV.

(F 8)

2 ATHENAEUS XII 39 p. 530 A: But Cleitarchus, in the fourth book of his *History of Alexander*, says that Sardanapalus died of old age after he had lost the sovereignty over the Syrians. (Tr. C. D. Yonge.)

BOOK V.

(F 9)

3 STOBÆUS Flor. iv 20, 73: Cleitarchus in the fifth book of his *History of Alexander*: Theias Byblios, of whom it is said that he surpassed all human possibility with his handsomeness and that he fell in love with his own daughter, called Myrra. . . .

4 HARPOCRATION: ὁμηρεύοντας. Used by Aeschines in the oration against Ctesiphon and applied to the Lacedaemonians sent up to Alexander. Cleitarchus says in the fifth (?) book that the hostages given by the Lacedaemonians were fifty. Hostages are those given by agreement; ὁμηρεῖσθαι means "to come together"; Homer wrote: "the messenger from the company came together with me." Theopompus says that ὁμηρεῖν among the ancients meant "to follow."

BOOK X.

(F 33-34?)

5 SCHOL. ARISTOPH. Av. 487: All the Persians were allowed to wear the tiara, but not upright, as Cleitarchus says in the tenth book. Only the king of the Persians wore it upright.

BOOK XI.

(F 18-29?)

BOOK XII.

6 DIOG. LAERT. i 6: That the Gymnosophists at all events despise even death itself is affirmed by Cleitarchus in his twelfth book. (Tr. R. D. Hicks.)

Fragments without a book title or number.

7 CLEMENT ALEX. Strom. i 139, 4: From this (i.e., the invasion of the Heracleidae) down to the archonship of Euaenetus, in which it is said that Alexander crossed into Asia, according to Phanias, there are 715 years; according to Ephorus, 735; according to Timaeus and Cleitarchus, 820; according to Eratosthenes, 774; and according to Duris, it is a thousand years from the capture of Troy to the crossing of Alexander into Asia.

8 CICERO Ad f. ii 10, 3: And so having been hailed, on the strength of a legitimate victory, as Imperator at Issus (the place where,

according to the story given you, as you have so often told me, by Cleitarchus, Darius was defeated by Alexander). . . . (Tr. W. G. Williams.)

9 SCHOL. PLATO Resp. 337 A (PHOTIUS: Σαρδόνιος γέλωε): Cleitarchus says that the Phoenicians, and especially the Carthaginians, worship Kronos. Whenever they are pressing on to success in something of importance they vow to offer one of the children as a burnt offering to the god if they gain the advantage in what they desire. A bronze statue of Kronos stands in their city with hands stretched out and turned upwards over a bronze brazier. Here the child is burned. As the flame of the burnt offering falls upon its body, the limbs contract and the mouth appears to grin very much like a person laughing, until it is all caught up in the fire and slips into the brazier. Grinning laughter then is called sardonic from this fact that the victims die laughing. σαρπν means to draw the mouth wide and to gape.

10 DIODORUS II 7, 3-4 (TZETZES Chil. IX 569): It was so built that the river Euphrates ran through the middle of it; and she (sc. Semiramis) compassed it round with a wall of three hundred and sixty stades in circuit, and adorned with many stately towers, as Ctesias the Cnidian relates. But Cleitarchus, and those who afterwards went over with Alexander into Asia, have written, that the walls were in circuit three hundred and sixty-five stades; the queen making them of that compass, to the end that the stades should be as many in number as the days of the year: they were of brick cemented with bitumen; in height, as Ctesias says, fifty fathoms; but as some of the later writers report, but fifty cubits only, and that the breadth was but a little more than what would allow two chariots to be driven in front. There were two hundred and fifty towers, in height sixty fathoms, but according to some of the later writers, sixty cubits. (Tr. G. Booth.)

11 ATHENAEUS XIII 37 p. 576 DE: And did not the great Alexander keep Thais about him, who was an Athenian courtesan? And Cleitarchus speaks of her as having been the cause that the palace of Persepolis was burnt down. (Tr. C. D. Yonge.)

12 PLINY NH VI 36-38: Bursting through, this sea makes a passage from the Scythian Ocean into the back of Asia, receiving various names from the nations which dwell upon its banks, the two

most famous of which are the Caspian and the Hyrcanian races. Clitarchus is of opinion that the Caspian Sea is not less in area than the Euxine. Eratosthenes gives the measure. . . . 38. Its waters make their way into this sea by a very narrow mouth, but of considerable length; and where it begins to enlarge, it curves obliquely with horns in the form of a crescent, just as though it would make a descent from its mouth into Lake Macotis, resembling a sickle in shape, as M. Varro says. (Tr. J. Bostock and H. T. Riley.)

13 STRABO XI 1, 5: As we pass from Europe to Asia in our geography, the northern division is the first of the two divisions to which we come; and therefore we must begin with this. Of this division the first portion is that in the region of the Tanais River, which I have taken as the boundary between Europe and Asia. This portion forms, in a way, a peninsula, for it is surrounded on the west by the Tanais River and Lake Macotis as far as the Bosphorus and that part of the coast of the Euxine Sea which terminates at Colchis; and then on the north by the Ocean as far as the mouth of the Caspian Sea; and then on the east by this same sea as far as the boundary between Albania and Armenia, where empty the rivers Cyrus and Araxes, the Araxes flowing through Armenia and the Cyrus through Iberia and Albania; and lastly, on the south by the tract of country which extends from the outlet of the Cyrus River to Colchis, which is about three thousand stades from sea to sea, across the territory of the Albanians and the Iberians, and therefore is described as an isthmus. But those writers who have reduced the width of the isthmus as much as Cleitarchus has, who says that it is subject to inundation from either sea, should not be considered even worthy of mention. Poseidonius states that the isthmus is fifteen hundred stades across, as wide as the isthmus from Pelusium. . . . "And in my opinion," he says, "the isthmus from Lake Macotis to the Ocean does not differ much therefrom." (Tr. H. L. Jones.)

14 DEMETRIUS *De eloc.* 304 (TZETZES *Chil.* VII 49; XI 832): Cleitarchus, for instance, when describing the wasp, an insect like a bee, says: "It lays waste the hill-country, and dashes into the hollow oaks." (Tr. W. R. Roberts.) (T 10.)

15 PLUT. *Alex.* 46: Here (at the Orexartes) the queen of the Amazons came to see him, as most writers say, among whom is Cleitarchus. (Tr. B. Perrin.) (Onesicritus 134 F 1.)

16 STRABO XI 5, 4: And Themiscyra and the plains about Thermodon and the mountains that lie above them are by all writers mentioned as having belonged to the Amazons; but they say that the Amazons were driven out of these places. Only a few writers make assertions as to where they are at the present time, but their assertions are without proof and beyond belief, as in the case of Thalestria, queen of the Amazons, with whom, they say, Alexander associated in Hyrcania and had intercourse for the sake of offspring; for this assertion is not generally accepted. Indeed, of the numerous historians, those who care most for the truth do not make the assertion, nor do those who are most trustworthy mention any such thing, nor do those who tell the story agree in their statements. Cleitarchus says that Thalestria set out from the Caspian Gates and Thermodon and visited Alexander; but the distance from the Caspian country to Thermodon is more than six thousand stades. (Tr. H. L. Jones.) (153 T 4.)

17 SCHOL. APOLL. RHOD. II 904: That Dionysus fought and defeated Indians is told by Dionysius and Aristodemus in the first of the Theban epigrams and by Cleitarchus in the *History of Alexander*, who adds to his account that there is a Mt. Nysa in India and a plant similar to ivy is planted there, called scindapsos. Chamaeleon has given a like account in the fifth book of his work *On the Iliad*.

18 AELIAN NA XVII 2: In the . . . Cleitarchus says that here and there in India there are serpents sixteen cubits long. He tells again that there is another kind of snake, unlike others in appearance. They are shorter in size by a good deal, their skin is multi-colored to the eye, as if they had been painted with dyes. The copper-colored ones have bands running from the head down to the tail, others have silver-like ones, others red-colored ones and even some gold-gleaming ones. He states that their bite is dreadful and that it can kill very quickly.

19 — — XVII 25: Cleitarchus says that there are species of monkeys in India with multicolored skins and very large in size. In the mountain districts their number is so great that Philip's son Alexander was greatly astonished—his army no less—when he saw them crowded together and thought that he was looking at an army gathered and lying in wait for him. The apes happened to be

standing, when they came into view. They are hunted neither with nets, nor with dogs tracking them down by scent even with the greatest hunting skill. The ape is a dancing animal, if he should see anyone dancing. He wants to play the flute, if he could learn how to blow. Besides this, if he should see anyone putting shoes on, he apes the action; or someone touching his lower eyelids with honey, he wants to do that too. Therefore, in place of what has just been mentioned, the hunters place hollow and heavy shoes for them, made of lead and furnished with a slip knot, so that the apes may put their feet in them and be caught in the knot with no chance for escape. The bait for their eyes is bird lime instead of honey. The Indian uses a looking glass while the apes look on, but these looking glasses are not left there; they are replaced by other ones, under which also a strong noose is tied. That is the kind that . . . are too. Then the apes come and gaze intently in imitation of what they had seen. After they have gazed in this way, a certain adhesive force arises from the reflection of the sunlight, which glues the eyelids; then, blind as they are, they are caught very easily, because they are least able to escape.

20 STRABO XV 1, 69: And Cleitarchus speaks of four-wheeled carriages (sc. in festival processions) on which large-leaved trees are carried, and of different kinds of tamed birds that cling to these trees, and states that of these birds the orion has the sweetest voice, but that the catreus, as it is called, has the most splendid appearance and the most variegated plumage; for its appearance approaches nearest that of the peacock. But one must get the rest of the description from Cleitarchus. (Tr. H. L. Jones.)

21 AELIAN NA XVII 23: Cleitarchus says that the bird called "catreus," which is of Indian stock, is by nature sumptuous in beauty. In size, he would compare with the peacock; the tips of his feathers are like emerald in color. When he is looking at others, you cannot tell what sort of eyes he has. But if he turns his eyes on you, you will say that they are vermillion-colored, all save the eye-pupil, which is of an apple-color and very sharp-sighted. Furthermore, what is white in the eyes of all birds, in this one's eyes it is pale. The soft feathers on his head are bluish-gray, with spots resembling saffron and scattered here and there. His feet are orange colored. He also has a melodious voice and as clear as a nightingale's. The

Indians then enjoyed the delight coming from birds also, that those who looked at them might feast their eyes on them. The Indians have the chance to see these birds in purple color or resembling the purest flame. Their flight is in flocks, so that they appear like clouds. There are other species besides, varied and of an appearance not altogether easy to describe, so unsurpassable in melodiousness and sweetness of song, that they are (if it is not in any way too gross to call them so) a sort of Sirens or at least something like them. Both the poets sing and the painters show that the Sirens were winged, and that they were maidens according to the myth, and had legs resembling birds' legs.

22 — — XVII 22: Cleitarchus says that in India is found a bird which is passionately amorous and he adds that its name is orion. Let us describe this bird in this account as Cleitarchus tells us: This orion is as large as the so-called herons; his legs are purple-red like theirs; his eyes are blue—unlike theirs. He has been taught by nature to compose songs, such as are sung, sweet melodies and (resembling the marriage song) charming, at child-birth with some bridal strain, promising Sirens as an attraction.

23 PLINY NH VII 28-29: Crates of Pergamus calls the Indians, whose age exceeds one hundred years, by the name of Gymnetae; but not a few authors style them Macrobiani. Ctesias mentions a tribe of them, known by the name of Pandare, whose locality is in the valleys, and who live to their two hundredth year. . . . On the other hand, there are some people joining up to the country of the Macrobiani, who never live beyond their fortieth year. . . . This circumstance is also mentioned by Agatharchides, who states, in addition, that they live on locusts, and are very swift of foot. Clitarchus and Megasthenes give these people the name of Mandi, and enumerate as many as three hundred villages which belong to them. Their women are capable of bearing children in the seventh year of their age, and become old at forty. (Tr. J. Bostock and H. T. Riley.)

24 CURTIUS RUFUS IX 5, 21: Clitarchus, as well as Timagenes, represents Ptolemy, who was subsequently a sovereign, to have been present at this assault (sc. at a town of the Sudrae); but Ptolemy, truly no detractor from his own glory, relates that he was absent (138 F 26), detached on an expedition. (Tr. P. Pratt.) (T 8.)

25 — IX 8, 15: Clitarchus writes that in this region (sc. in the kingdom of Sambus) eighty thousand Indians were slain, and a great number of captives sold to slavery. (Tr. P. Pratt.)

26 STRABO VII 2, 1-2: For since this phenomenon occurs twice every day, it is of course improbable that the Cimbri did not so much as once perceive that the reflux was natural and harmless, and that it occurred, not in their country alone, but in every country that was on the ocean. Neither is Cleitarchus right; for he says that the horsemen, on seeing the onset of the sea, rode away, and though in full flight came very near being cut off by the water. Now we know, in the first place, that the invasion of the tide does not rush on with such speed as that, but that the sea advances imperceptibly; and, secondly, that what takes place daily and is audible to all who are about to draw near it, even before they behold it, would not have been likely to prompt in them such terror that they would take to flight, as if it had occurred unexpectedly. Poseidonius is right in censuring the historians for these assertions. . . . (Tr. H. L. Jones.)

27 PLINY NH VII 30: The Oritae are divided from the Indians by the river Arabis; they are acquainted with no food whatever except fish, which they are in the habit of tearing to pieces with their nails, and drying in the sun and thus make bread from them, as Clitarchus mentions. (Tr. J. Bostock and H. T. Riley.)

28 STRABO V 2, 6: However, this is not the only remarkable thing about the island (sc. Aethalia); there is also the fact that the diggings which have been mined are in time filled up again, as is said to be the case with the ledges of rocks in Rhodes, the marble-rock in Paros, and, according to Cleitarchus, the salt-rock in India. (Tr. H. L. Jones.)

29 PLINY NH VI 198: We learn from Ephorus, as well as Eudoxus and Timosthenes, that there are great numbers of islands scattered all over this (sc. Red) Sea; Clitarchus says that king Alexander was informed of an island so rich that the inhabitants gave a talent of gold for a horse, and of another upon which there was found a sacred mountain, shaded with a grove, the trees of which emitted odors of wondrous sweetness. (Tr. J. Bostock and H. T. Riley.)

30 ATHENAEUS XIII 50 p. 586 CD: . . . concerning whom Theopompus speaks in his treatise on the Chian Epistle, saying that after the death of Pythionica, Harpalus sent for Glycera to come to

him from Athens; and when she came, she lived in the palace which is at Tarsus, and was honored with royal honors by the populace, and was called queen; and an edict was issued, forbidding anyone to present Harpalus with a crown, without at the same time presenting Glycera with another. And at Rhossus, he went so far as to erect a brazen statue of her by the side of his own statue and that of Alexander. And Cleitarchus has given the same account in his *History of Alexander*. (Tr. C. D. Yonge.)

31 PLINY NH III 57: Theophrastus—for Theopompus, before whose time no Greek writer had made mention (sc. of Rome), only stated the fact that the city had been taken by the Gauls, and Clitarchus, the next after him, only spoke of the embassy that was sent (by the Romans) to Alexander—Theophrastus, I say, following something more than mere rumor. . . . (Tr. J. Bostock and H. T. Riley.)

32 PAP. OXYRH. II 218 col. II: . . . so long as the natural form remains, if he does not intrigue with another woman. If, however, he is caught transgressing (these ordinances), he is mutilated, and the members are burnt at her tomb. Such is the account of Zopyrus and Cleitarchus. (Tr. B. P. Grenfell and A. S. Hunt.)

33 PLUT. Themist. 27, 1-2: Now Thucydides and Charon of Lampsacus relate that Xerxes was dead, and that it was his son Artaxerxes with whom Themistocles had his interview; but Ephorus and Dinon and Cleitarchus and Heracleides and yet more besides have it that it was Xerxes to whom he came. With the chronological data Thucydides seems to me more in accord, although these are by no means securely established. (Tr. B. Perrin.)

34 CICERO Brut. 42-43: "You may use your pleasure," replied Atticus, with a smile; "for it is the privilege of rhetoricians to exceed the truth of history, that they may have an opportunity of embellishing the fate of their heroes; and accordingly, Clitarchus and Stratocles have entertained us with the same pretty fiction about the death of Themistocles, which you have invented for Coriolanus. Thucydides, indeed, who was himself an Athenian . . . and lived nearly at the same time, has only informed us that he died, and was privately buried in Attica, adding, that it was suspected by some that he had poisoned himself. But these ingenious writers have assured us that, having slain a bull at the altar, he

caught the blood in a large bowl, and, drinking it off, fell suddenly dead upon the ground. For this species of death had a tragical air, and might be described with all the pomp of rhetoric; whereas the ordinary way of dying afforded no opportunity for ornament." (Tr. J. S. Watson.)

35 STOBÆUS Flor. IV 12, 13: Of Cleitarchus; Cleitarchus the history writer said: "Every daring act surpasses even the measure of one's power."

36 SUIDAS: ἔχστων; instead of ἐχέτωσαν, the dual is used. "Let Timæus and Anaximenes say this and take Cleitarchus with them who is of one and the same opinion as they are." And ἐχέτην, used as a dual, instead of εἶχον.

Doubtful.

37 PHLEGON Mir. 4-5: Hesiod, Dicaearchus, Cleitarchus, and Callimachus and some others tell the following about Teiresias: Teiresias . . . changed his form; he was a man and became a woman. . . . The same writers tell that in the country of the Lapiths Elathus, the king, had a daughter called Caenis. Poseidon lay with her and promised to make her whatever she desired. Her demand was that she be changed into a man. . . . Poseidon did as he was asked, and she was called Caeneus.

38 MAXIMI Eclogæ I 727 C: Of Cleitarchus. Do not consider good the mere possession of virtue, but as is proper and for suitable objects. If you possess virtue, you will possess all things; if you have vice, you will not have even yourself.

39 — II 734 B: Of Cleitarchus. Let not the body's strength become the soul's weakness; consider wisdom as the soul's strength.

40 — III 742 C: Of Cleitarchus. If you love what you must not, you will not love what you must. Desire is insatiable and, for that reason, hopeless.

41 — VI 761 A: Of Cleitarchus. Consider your friends' misfortunes as your own; share your good fortune with them. It is not noble to mourn for dead friends. But it is diligent to provide for your family.

42 — IX 780 B: Of Cleitarchus. It is better for fools to obey than to rule.

43 — XII 800 A: Of Cleitarchus. Self-control is the foundation of

reverence; desire of possession is the beginning of greed. From the love of money injustice is born.

44 — XIII 806 B: Of Cleitarchus. We must train ourselves to live on a little, so that we may suffer no disgrace on account of money.

45 — XXXVI 903 A: Of Cleitarchus. It is better to die than to dull our souls through lack of self-control.

46 — XLVII 939 C: Of Cleitarchus. Do not utter what you do not want to hear; do not listen to what you do not want to utter. The danger of ears and tongue is great.

47 — LIII 958 A: Of Cleitarchus. Give heed to your soul as if it were your captain; and provide for your body as if it were a soldier.

48 — LIV 962 A: Of Cleitarchus. Just as iron is eaten up by rust, so are the envious by their own character.

49 ANTONII Melissa I 13 p. 805 D: Of Cleitarchus. If you defend the wrong that you have done, you will do wrong twice.

50 — I 31 p. 883 D: Of Cleitarchus. A large dowry does not make better children.

51 — I 48 p. 929 B: Of Cleitarchus. At a meeting do not make it your business to speak first. Speaking after several others, you will see better what is expedient.

52 a) — II 1 p. 1005 C: Of Cleitarchus. As a magistrate, practise mildness; as an inferior, be high-minded.

b) The diadem does not make a king wise; the mind is the ruler.

c) Without learning how to obey, do not attempt to rule.