

	<div>EPICETVS <i>Manuall.</i></div> <div>C E B E S <i>Table.</i></div> <div>THEOPHRASTVS <i>Characters.</i></div> <div>By IO. HEALEY</div> <div>{ornament}</div> <div>LONDON, Printed by <i>George Purlowe</i> for <i>Edward Blount.</i> 1 6 1 6 .</div>	
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	{ornament}	
	<i>To the Reader.</i>	
	<p><i>Gentle Reader ,</i> <i>to be too feruile</i> <i>or to^o licētious,</i> <i>are alike amisse</i> <i>in a Transla-</i></p>	5
	<p><i>ter : for the one oftentimes</i> <i>darkneth the beautie of the</i> <i>worke, there being certaine</i> <i>properties almost in euery lan-</i> <i>guage, which cannot, word for</i> <i>word , in termes terminant,</i> <i>be expreffed in another : And</i> <i>I<1r> like-</i></p>	10

	To the Reader.	
15	<i>likewise to fwerue too much from the Author, implieth a secret difabling, as if the Ori- ginal might be bettered;which cannot but fauour of much self- opinion and fingularity, yet if there were a neceffity to erre</i>	
20	<i>in either, I had rather be ouer- strict, then any whit too bold: hauing to Precedent, (it were contumely to fay leffe) that great Magazine or Storehouse</i>	
25	<i>of all learning M. Cafaubon: who in the tranflation of this Peece,hath tied himfelfe very precifely to his Text. From fo learned a hand the Author</i>	
30	<i>can lofe little luftre , leffe vi- gour. Howeuer, by powring it out of the Latin into the <I1v> vulgar,</i>	

	To the Reader.	
	<i>vulgar, the great disproportion of Languages and abilities considered, it cannot but (by my unskilfulnesse) it hath taken some wind.</i>	35
	<i>In this mention it commeth oftentimes into my minde to marvaile whence it should be, that Homer, Theocritus, Plutarch, Heliodorus, with diuers others, are so lamely done in the Latin (be it spoken with the supputation of better iudgements) and so happily in the French. wee may not challenge the pouerty of the Latin, the negligence of the Translators, (hauing been all very learned) much lesse the Latin idiom, as disobedi-</i>	40
	<i>I2<r> ent</i>	45
		50

	To the Reader.	
	<i>ent or refractory to the Greek.</i>	
55	<i>We ſhould be almoſt as vaine as Picardus , to aduance the French before the Latin: who maintaineth after his Moun- tebank impudent faſhion, that the French is more ancient & copious then the Greeke; and that they ſpake Greeke in Mar- felles before they ſpake it in Athens. The French is e- legant enough, paſſably copi- ous, happie in compoſition, and hath many Græciſmes, which couch very aptly when they are cald for; yet in no degree com- parable with the learned Lan- guages.</i>	
60		
65		
70	<i>Not to abuſe thy leiſure and mine owne, in theſe imperti- <I2v> nent</i>	

	To the Reader.	
	<i>nent things, as little in disputing whether this our Author bee that Theophrastus, Aristotles Scholler, whom Tullie termes his Delicias , or some other, in regard he reporteth himselfe to be</i> 99. <i>and Diogenes Laertius setteth him downe to be but</i> 85. <i>It sufficeth us that he hath deserued well of vertue and good manners; hauing very liuely and fharpely described those deformed vices which flourished in his time , but raigne in ours. The which youthfull freshnes, in the going downe of his strength, when Age had snowed upon his head, is as praiseworthy, as that rare encoun-</i>	75 80 85 90
	I3<r> ter	

	To the Reader.	
	<i>ter in PETRARCH.</i>	
95	Penfier canuti in gioue. nil etade.	
100	<i>But becaufe there was neuer any thing rendered fo happily, as to be both a Text & a Com- ment : and for that in this Treatife there are many words hard to be underftood without expofition, neither can they be well expounded but by fuch as are well verft in Antiquitie,</i>	
105	<i>which in thefe times is almoft a relatiue to fuperftition, yet for the cafe of fo preiudicate Rea- ders, that they may haue a cleare paffage, the hardeft</i>	
110	<i>wordes are made intelligi- ble:</i> <i>As firft to begin with Dio-</i> <i><I3v> nyfia</i>	

	To the Reader.	
	nyfia, mentioned in the Chapter of Garrulitie : (That the Seas, after the Dionysian Feasts, will become very smooth) The Athenians did celebrate many Feasts called Dionysia or Liberalia, which were kept, the Spring approaching, in the Cittie, in Autumne, in the fields: And these were preparatiues to those more solemne Bacchanals or Carniuals. Wherefore the Greekes, when they mention Dionysia alone, they meane those which were celebrated in the Spring, as Theophrastus in the passage on this place. for in Winter, the Seas were lockt up: and in the Spring they be-	115
		120
		125
		130
	I4<r> gan	

	To the Reader.	
135	<i>gan to open: in Winter utterly unnauigable , as appeareth by Horace, Viagetius, and others.</i>	
140	<i>Myfteria, Likewise mentioned in the fame chapter, were Ceremonies celebrated by night: And there was a kind of emulation amongst them that did celebrate, who should fet up the greateft light^s or taper,as there is mention here of</i>	
145	<i>Damippus.</i>	
150	<i>Odeum, likewise mentioned in the fame Chapter of Garrulitie,as Plutarch reporteth in Pericles, was a place, whither Mufitions and other fuch like did refort to delight their Auditors and Spectators</i> <i><I4v> and</i>	

	To the reader.	
175	<i>felues places to fee. Hence is so frequent mention in the Greek Orators, of mony appointed for the Theater. At the latter end of the Playes , these same redeemers of the Theaters suffered all to come in (Cut and long tayle as wee say) freely without paying.</i>	
180	<i>They which did sacrifice, commonly did feast, or (if they did not) sent part of their sacrifice to their friends.</i>	
185	<i>It was the manner of the Athenians, that if they were to sell any thing, they used the helpe of some to finde them out Customers, These are commonly termed Brokers with us.</i>	
190	<i>When the thing is folde, hee</i> <i><I5v> brings</i>	

	To the Reader.	
	<i>brings Customers to fee it ; as it is in the Chapter of Vn- feafonableneffe.</i>	195
	<i>Of this place is properly to bee understood that of Pla- to in the twelfth booke of his Lawes ; in these words : Let him bee a furety or vnderta- ker, which felleth another mans commoditie : And let him bee his warrantife, if the feller fell that , the propertie whereof is not in himselpe. Therefore, he is as lyable to make good the euiction, who felleth for a- nother, as he in whom the property of poffeffion is.</i>	200 205 210
	The Philosopher ruleth <I6r> it	

	To the Reader.	
215	<i>thus: That fucha Broker, Factor , Agent , or atturnie, fhall bee taken as an absolute surety : fo as if the thing bought bee euicted from the buyer , by reafon the feller his poffeffion was not good, recouer, as of the owner, whose he fayd the goods were when he fold them.</i>	
220	<i>This is Plato's opinion. And in Rome, as Vlpian re- porteth , when they fold any thing , they gaue a Surety. whom they termed commonly, A fecond warrantife.</i>	
225	<i>Hee eafily vndertaketh what hee is not able to per- <I6v> forme,</i>	

	To the Reader.	
250	<i>in the fellow, who riding upon an Affe, cryed out that he mis- fed an Affe ; mißing the Affe he rode vpon : hauing one too many by himselfe.</i>	
255	Thyriacall viols or bot- tles, <i>in the Chap. of Smooth- neffe. Thyrium is a Towne in Acarnania, as Stephanus reporteth , whereof there is</i>	
260	<i>much mention in Polybius. It may be some excellent clay : the grace wherof should feeme to bee of a round Sphæricall forme. There were also of the</i>	
265	<i>same forme, made of leather. There were some (likewise) made of wood, which were cal- led Samia.</i>	
	<I7v> The	

	To the Reader.	
290	<i>not lawfull to plough , build houses , or inhabite, for feare of hurting the defences of the Towne; termed the territorie, or exemption. Extra portam ire, in Plautus. Vis fine fe</i>	
295	<i>bre mori? wil you dye without an Ague ? in Martiall, alike Prouerbiall.</i>	
300	<i>Aqua lustralis , in the Chapter of Superstition. Their holy water wherewith they were sprinkled , was af- ter this fashon. Firft before at the gates of the Temple stood a great water-pot like a Diers</i>	
305	<i>fat, or Chaldron, wherein was dipped a fire-brand, taken from the Altar when the sa- crifice was burned: and with <I8v> that</i>	

	To the Reader.	
	<i>that, al which entred the Tem- ple did besprinkle themfelues, or were bedewed by the Priest. Nor only in their houtes , but at the entrance into their Market places they had them. it was likewise the fashion,that in priuate houtes, until the bo- dy was carryed out to burying, there was likewise a great vef- sell full of holy-water , with which all going out of the house did besprinkle them- felues, all that were inuited to the funerall.</i>	310 315 320
	<i>Orpherulifts in the fame Chapter. Orpheus brought a kinde of Ceremonies into Greece. They which taught them were termed Orpheoti- <I9r> lifts.</i>	325

	To the Reader.	
330	lifts. Toward the end of eue- ry moneth, the Athenians were (as it were) initiate or matriculated into these or- ders. They were perfwaded that they that were free or en- 335 tred into these mysteries, should enjoy great honour in hell.	
340	That hee might cut his haire, in the Chapter of Ba- ftard--Ambition. Young youth wore their hayre long, till they were fifteene or fix- teene yeares of age; then their Parents brought them forth to cut it : and promiscuously the 345 Greekes and the Romans did vowe, or consecrate their first hair to some god or goddeffe : and as they did preferue it in <I9v> honor	

	<p>To the Reader.</p> <p><i>honor of them , fo they did cut it off, and leane it in their Tem- ples : whereof there is testimo- ny in Pindarus, Æschylus, Festus, and others. And they did consecrate it to Hercules, or some other god, whose Tem- ples they had in their Cities. Thus the vulg^ar did. But they which would bee in an higher straine, by an ancient decree or custome of the Athenians (whereof Plutark makes men- tion in Thefeus) consecrated their haire to Apollo : and when the time was come , the fathers brought their sonnes to Delphos, there to leaue their haire.</i></p> <p><i>A Melitæan Plant , in the <I10r> fame</i></p>	<p>350</p> <p>355</p> <p>360</p> <p>365</p>
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	To the Reader.	
370	<i>fame Chapter : whether these little Melitæan diminutiue dogges came from the iland in the Affricke Sea, or that o- ther in the Sicilian, it matters not much.</i>	
375	The Prytanæi were offi- cers , which in the needfull di- stressed times of the Common- wealth affsembled the people to- gether, shewed the wants and 380 neceßities of their ftate,did per- fwade and excite them to libe- rall fupplies and contributions. Then euery one rofe up, accor- ding to his ranke and place; and 385 if hee had any intention to con- tribute , hee made it publikely knowne ; if otherwise, he stole <I10v> away	

	<p>To the Reader.</p> <hr/> <p><i>awaysecretly , asmay appeare by this place.</i></p> <p><i>Pofidion was the laft Au- tumnall Moneth in the Attick yeere , anfwering to our Mo- neth of September, or Ianuary.</i></p> <p>THEO -</p> <p><I11r></p>	390
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	<p>{ornaments}</p> <p>THEOPHRASTI <i>Characteres Ethicæ.</i></p> <p>THEOPHRASTUS HIS MORALL Characters :</p> <p>OR</p> <p><i>Description of Maners.</i></p> <p>O Ftentimes hereto- fore cōsidering of this bufineffe with good attention, I did much wonder whence it fhould be that all <i>Greece</i> beeing of <I12r> clime</p>	
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	<i>Theophrastus</i>	
10	clime and temperature of aire, and Grecians in gene- rall bred and trained vp af- ter one fashion, fhould not- withstanding in manners & behaviour bee fo different and vnlike. I therefore, O <i>Policles</i> , hauing a long time 15 obserued the diuers difpofi- tions of men, hauing now li- ued 99.yeares, hauing con- uerfed with all forts of na- tures bad and good, and 20 comparing them together: I took it my part to fet down in this difcoursfe their feue- ral fashions and maners of life. For I am of opinion, 25 my <i>Policles</i> , that our chil- dren will proue the hone- fter <I12v>	

	<i>Characters.</i>	
	fter and better conditioned, if we fhall leaue them good precedents of imitation : that of good children they may proue better men.	30
	But now to the pur- pofe : It fhall bee your en- deuour to attend and exa- mine what I fay. Therefore not to ouer-preface to that which muft be fayd; I will begin with thofe which de- light in cauilling. And firft I will define the vice it felf:.	35 40
	Then I will defcribe the Cauiller by his fafhion and maners; afterwards, I will generally fet downe other affections of the minde.	45
	K<1r> 2. Ca-	

4	<i>Theophrastus</i>	
	1. <i>Cauilling</i>	
	Cauilling or cauillation(if wee fhould define it rudely) is a wrefting of actions and words to the worfe or fad- der part. A cauiller is he, 5 who will entertaine his ene- mies with a pretence of loue; who applaudeth thofe publikely,whom fecretly he 10 feeketh to fupplant. If any man traduce or depraue him, hee eafily pardoneth him without any expoftula- tion. Hee paffeth by iefts 15 broken vpon him, and is ve- ry affable with thofe, which challenge him of any iniury <K1v> by	

	<i>Characters.</i>	5
	by him to thē done. Thofe which defire haftily to ſpeak with him, he giueth them a Come-againe. Whatfoe- uer he doth, he hideth ; and is much in deliberation. To thofe which would borrow money of him, his anfwere is 'tis a dead time ; I fell no- thing. And when he felleth little, then hee braggeth of much. When hee heareth any thing, he wil make ſhew not to obferue it : Hee will deny hee hath ſeene what hee ſawe. If hee bargaine for any thing in his owne wrong, he will not remem- ber it. Some things he will confider of: ſome things he K2<r> knowes	20 25 30 35

6	<i>Theophrastus</i>	
	wil confider of: fome things he knowes not; others hee 40 wonders at. Thefe words are very vfuall with him, <i>I do not believe it; I thinke not fo, I wonder at it ; of fome of thefe I was fo perfwaded before.</i> 45 He will tell you , <i>you miftake him for another:he had no fuch fpeech with me. This is beyond beleefe : finde out fome other eare for your ftories. Shall I 50 beleefe you , or difable his cre- dite ? But take you heede how you giue credite to thefe received fayings, vei- led & infolded with fo ma- 55 ny windings of diffimulati- on.Men of thefe maners are to bee fhunned more then Vipers. <K2v> Of</i>	

	<i>Characters.</i>	7
	<i>Of Flatterie.</i>	
	Flatterie may be fayd to bea foule deformed cuftom in common life, making for the aduantage of the flatte- rer. A flatterer is fuch a one, as if hee walke or con- uerfe with you, will thus fay vnto you : Do you obferue, how all mens eyes are vpon you? I haue not noted any inthis Towne, to be fo much beheld. Yefterday in the Gallerie you had reafon to be proud of your reputati- on. For there being at that time affembled more then 30. perfons, and queftion K3<r> being	5 10 15

8	<i>Theophrastus</i>	
	being made which should	
	be the worthie Citizen;	
20	the company being very	
	impatient it should be dif-	
	puted, concluded all vpon	
	you. Thefe and fuch like he	
	putteth vpon him. If there	
25	be the leaft moat vpon his	
	clothes, or if there be none,	
	hee maketh a fhew to take it	
	off : or if any fmall ftraw or	
	feather bee gotten into his	
30	locks, the Flatterer taketh it	
	away ; and fmiling faith,	
	you are growne gray within	
	theſe few dayes for want of	
	my companie, and yet your	
35	haire is naturally as black as	
	any man of your yeares. If	
	he reply, the Flatterer pro-	
	<K3v> clai-	

	<i>Characters.</i>	9
	claimeth silence , praifeth him palpably and profusely to his face. When he hath spoken, he breaketh out into an exclamation, with an <i>O well spoken!</i> And if hee breake a iest vpon any, the Flatterer laughs as if hee were tickled; muffling himselfe in his cloake , as if hee could not possibly forbear. As he meeteth any, he plaith the Gentleman-vfher, praying them to giue way ; as if his Patron were a very great person. Hee buyes peares and apples, & beares them home to his children, and giues them (for the most part) in his prefence : and	40
	K4<7> kissing	45
		50
		55

10	<i>Theophrastus</i>	
	kiffing them, crieth out , O	
60	<i>the worthie Fathers liuely pic- ture!</i> If he buy a fhoo, if he	
	be prefent, hee fweares his	
	foot is far handfomer, and	
	that the fhoo mif-shapes it.	
65	If at any time he repaire to	
	vifit a friend , the Flatterer	
	plaies the Herbinge; runs	
	before, & aduertifeth them	
	of his comming : and fpee-	
70	dily returning backe againe,	
	telleth him that he hath gi-	
	uen them notice thereof.	
	Whatfoeuer belongeth to	
	the womens Academie, as	
75	paintings, preferuings, nee-	
	dle-workes, and fuch like;he	
	difcoursfeth of them like my	
	Ladies woman. Of all the	
	<K4v> ghefts,	

	<i>Characters.</i>	11
	ghefts, he first commends the wine, and alwaies fitting by his Ingle, courts him ; asking him how sparingly he feeds, and how he bridles it: and taking some speciall dish from the Table, taketh occasion to commend it. Hee is busie and full of que- stions ; whether this man be not cold ; why hee goes so thinne; and why hee will not go better cloth'd? Then hee whispers in his Patrons eare: and, while others speak, his eye is still vpon him. At the Theater, taking the cu- shions from the boy, he set- teth them vpon himselfe : hee commendeth the situation K5<r> and	80 85 90 95

12	<i>Theophrastus.</i>	
100	and building of the house; the well tilling and husbanding of the ground. In conclusion, you shall alwayes note a flatterer to speak and doe, what he presumeth will be most pleasing and agreeable.	
105		
	<i>3. Of Garrulitie.</i>	
	Garrulity is a flippery loofeness, or a babling of a long inconsiderate speech. A Pratler or Babler is such an one, that vnreasonably	
5	setting vpon any stranger, will commend his wife vnto him; or tell his last nights dreames, or what meates, or how many dishes he had at	
10	<K5v> such	

	<i>Characters.</i>	13
	fuch a feast : and when you liften him, or what he growes a little encouraged with your attention, he will com- plaine , that moderne men	15
	are worfe then thofe of el- der times : that corne is too cheape , as rents are now improu'd : that there are too many ftrangers dwelling in	20
	the Towne: That the Seas, after the Dionysian feasts, will be more fsmooth , and obedient to the Saylors :and that if there fall good ftore	25
	of raine, there will be greater plenty of thofe things,which yet are lockt vp in the bow- els of the earth: and the next yeare he will till his ground:	30
	<K6r> That	

14	<i>Theophrastus</i>	
	That'tis a hard world : and	
	that men haue much ado to	
	liue. And that when the ho-	
35	ly Ceremonies were cele-	
	brated, <i>Damippus</i> fet vp the	
	greatest light: inquireth fur-	
	ther , how many columnes	
	are in the <i>Odeus</i> : and yester-	
40	day, hee sayth, I was wam-	
	ble-cropt, and (sauing your	
	prefence) parbrak't : And	
	what day of the moneth is	
	this ? But if any man lend	
	him attention, he fhall neuer	
45	be cleare of him. Hee will	
	tell you; That the mysteries,	
	<i>Menſe Boedromione</i> , <i>Apatu-</i>	
	<i>ria</i> , <i>Pyanepſione</i> , <i>Poffidione</i> ,	
	the <i>Dionyſia</i> , which now are,	
50	were wont to be celebrated.	
	<K6v> Theſe	

	<i>Characters.</i>	15
	<p>These kind of men are to be thunned, with great warines and speed , as a man would preuent or out-run an Ague. For 'tis a miserable conditi- on, to continue long with those which cannot distin- guish the seasons of busi- nesse and leifure.</p>	55
	<p>4. <i>Of Rusticitie or Clow- nishnesse.</i></p>	
	<p>Rusticitie may seeme to be an ignorance of honesty and comelinesse. A Clowne or rude fellow is he, who will goe into a crowd or presse, when he hath taken a purge: And hee that sayth , that</p>	5
	<K7r> Gar-	

16	<i>Theophrastus</i>	
	Garlicke is as fweet as a gil-	
10	liflower: that weares fhooes	
	much larger then his foot:	
	that fpeaks alwais very loud:	
	who diftrufting his friends	
	& familiars,in ferious affairs	
15	aduifeth with his feruants :	
	who, the things which hee	
	heard in the Senate, impar-	
	teth to his mercinaries, who	
20	do his drudgery in the coū-	
	try: one that fitteth fo with	
	his hofe drawn vp athis knee	
	as you may fee his skin. Vpō	
	the way, whatfoever ftrange	
	accident he encountreth, he	
	wondreth at nothing. But if	
25	he fee an oxe , an affe or a	
	goate , then the man is at a	
	ftand, and begins to look a-	
	<K7v> bout	

	<i>Characters.</i>	17
	bout him : proud when hee can rob the cupbord or the Celler, and then fnap vp a fcrap; very carefull, that the wench that makes the bread take him not napping. He grinds,caters, drudges, pur- ueighs,& plaies che Shutler, for all things belonging to a- houfe-prouifion. When he is at dinner, he cafts meat to his beafts: if any body knocke at the dore,he liftens like a Cat for a moufe.Calling his dog to him, & taking him by the fnout : This fellow, faith he, keeps my ground,my. houfe, & al that is in it.If he receiue money, he reiects it as light; and defireth to haue it chan- ged.	30 35 40 45
	<K8r> If	

18	<i>Theophrastus</i>	
	If he haue lent his plough,	
	his fythe, or his facke; hee	
50	fends for them again at mid-	
	night, if he chance to thinke	
	of them in his sleepe. Com-	
	ming into the Citie, whom-	
	foeuer he meeteth, he asketh	
55	the price of hides and falt-	
	fish, and whether there bee	
	any playes this new moone:	
	and so foone as hee doth a-	
	light, he tels them all, that,	
60	hee will be trimmed: And	
	this fellow ftill fings in the	
	Bath; and clowts his fhooes	
	with hob-nayles. And be-	
	cause it was the fame way to	
65	receiue his falt meates from	
	<i>Archia</i> , it was his fashon to	
	carry it himfelfe.	
	<K8v> 5. <i>Of</i>	

	<i>Characters.</i>	19
	<p>5. <i>Of faire speech or smoothneffe.</i></p> <p>Smoothneffe, or fawning, if we should define it, is an encounter containing many allurements to pleasure; and those (for the most part) not more honest then they should be. But a Sleake-ftone or Smooth-boot (as we terme him) is hee, that saluteth a man as farre off, as his eye can carry leuell; stileth him <i>Most worthie</i> ; admireth his fortune; and taking him by both the hands, detaineth him, not suffering him to passe. But hauing a while <K9v> accom-</p>	<p>5</p> <p>10</p> <p>15</p>

20	<i>Theophrastus</i>	
	accōpanied him , is very in-	
	quifitiue when hee fhall fee	
20	him againe ; embroide-	
	ring and painting out his	
	praise. The same being cho-	
	fen an Arbitrator, endeou-	
25	reth not only to cōtent him	
	on whose behalfe he is cho-	
	fen, but the aduerse part like-	
	wife, that fo he may be held	
	an indifferēt friend to them	
	both. He maintaineth, that	
30	strangers speake wifer & iu-	
	ster things than his own fel-	
	low-Citizens. Being invited	
	to a feast, he entreateth the	
	mafter of the entertainment	
	to fend in for his children :	
35	and when they are come, he	
	fweares they resemble their	
	<K9v> fa-	

	<i>Characters.</i>	21
	father, as neere as one figge doth another. Then calling thē to him, he kiffeth them,- and fetteth them by him :	40
	and iefing with others of the company;faith he,Com- pare them with the father, they are as like him,as an ap- ple is like an oyfter. Hee will	45
	fuffer others fleeping to rest in his bofom, when he is lo- den with a fore burden. Hee trimmeth himfelfe often: he keepeth his teeth cleane and	50
	white: changeth and Turki- zeth his cloathes.His walk is cōmonly in that part, where the Goldsmiths & Bankers tables are:& vfeth thofe pla- ces of actiuity where young youths do exercife théfelues.	55
	<K10r>	

22	<i>Theophrastus</i>	
	At fhewes and in the Thea-	
	ters, hee placeth himfelfe	
60	next the Pretors; but in the	
	Courts of Iuftice he feldom	
	appeares. But he buyes pre-	
	fents, to fend to his friend at	
	<i>Byzantium</i> . Little dogges,	
65	and Hymæfian hony hee	
	fends to <i>Rhodes</i> : and he tels	
	his fellow-Citizens that hee	
	doth thefe things. Befides,	
	he keepes a ⁿ Ape at home;	
70	buyes a Satyre, and <i>Sicilian</i>	
	Doues ; and boxes of Trea-	
	cle, of thofe which are of a	
	round forme; and flaues,	
	thofe that are fomewhat ben-	
75	ding and oblique , brought	
	from <i>Lacedæmon</i> ; and Ta-	
	piftrie, wherein the Perfians	
	<K10v> are	

	<i>Characters.</i>	23
	are wouen and fet out. He	
	hath a little yard, grauelled,	80
	fit for wrestling ; and a Ten-	
	nis Court. And these parts	
	of his house, his maner is to	
	offer or present vnto any he	
	meets,whether Philosopher,	85
	or Sophifter, or those which	
	exercife theselues in Armes,	
	or Muficke , that there may	
	vfe their cunning : which	90
	while they doe, he speaking	
	toone of the lookers on,as if	
	he were but a meere specta-	
	tor himfelfe , faith : I pray	
	you whose wrestling place	
	is this?	
	<K11r> 6. Of	

	<p>6. <i>Of Senfelefneffe, or, Desperate boldneffe.</i></p> <p>Senfelefneffe is that, wher- by a man dareth both fpeak and doe againft the lawes and rules of honefty. The 5 man is he, which readily (or rafhly) takes an oath; who is carelefse of his reputation ; reckon little, to bee raild v- pon ; is of the garbe or dif- 10 pofition of a crafty Impo- ftor ; a lwd dirty fellow, da- ring to doe any thing but that is fit. Hee is not afha- med, being fober, in coole 15 bloud, to dance Country dances and Matachines, as a <i>Zanie</i> or <i>Pantalon</i>; and when the Iuggelers fhewe their trickes, to goe to euery fpe- <K11> ctator</p>	
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	<i>Characters.</i>	25
	ctator and beg his offering:	20
	And if any man bring a tokē	
	would pay nothing, then to	
	wrāgle & brabble extreme-	
	ly;fit to keep an Alehoufe,or	
	an Inne: to be a Pandar or a	25
	Tole-gatherer, a fellow that	
	wil forbeare no foule or bafe	
	courfe: He will be a cōmon	
	Crier,a Cook,a dicer;he de-	
	nies his mother food. Being	30
	cōuicted of theft, he fhall be	
	drawn & halted by head and	
	fhoulders; he fhall dwel lōg-	
	er in prifon, then in his own	
	houfe. This is one of thofe,	35
	which euer & anon haue a	
	throng about thē, calling to	
	them al they meet,to whom	
	they ſpeak in a great broken	
	Tone, rayling on thē. And	40
	<K12>	

26	<i>Theophrastus</i>	
	And thus they come and goe, before they vnderstand what the matter is : whilest hee telleth some the begin- 45 ning; some scantly a word; others he telleth some little part of the whole ; affecting to publish and protect his damnable disposition. Hee 50 is full of fruites and actions ; both such as hee suggesteth against others ; and such as are framed against him. He is a common maker of <i>Af-</i> 55 <i>fidavit</i> for other mens ab- fence. Hee suborneth acti- ons against himselfe : In his bosome he bears a boxe, and in his hand a bundle of 60 papers. And such is his im- <K12v> pudence	

	<i>Characters.</i>	27
	impudence, hee giues him- felfe out to bee Generall of the Petti-foggers & knights of the Post. Hee puts out money to vse : and for a groat , takes dayly 3. three- farthings. Hee goes often- times into the Fish-market, Tauerns, Cookes fhops, and Shambles : and the money that he gets by his brocage, he commonly hides in his mouth. These men are ve- ry hard to be indured : their tongues are traded in detra- ction : and when they raile, they doe it in such a stormie and tempestuous fashion, as all Courts and Tauerns are pestered with their clamors.	65 70 75 80
	L<1r> 7 Of	

28	<i>Theophrastus</i>
	<i>7. Of Loquacitie or Ouer- speaking.</i>
	Loquacitie is a loofeneffe or intemperance of speech. A prattling fellow is he, who 5 faith to him with whom hee discourfeth, whatfoeuer hee beginneth to fay, anticipates him; That <i>hee knoweth all alreadie</i> , and that <i>the other faith nothing to purpofe</i> ; and, 10 that <i>if he will apply himfelfe to him, hee fhall underftand fomewhat</i> : Then interrupting him, <i>Take heed</i> , faith he, <i>that you forget not that you would fay, & c. You doe well that you haue cald it to minde.</i> 15
	<L1v> &c.

	<i>Characters.</i>	29
	<i>&c. How necessarie and use- full a thing confidence is!</i>	
	<i>There's something that I haue omitted now, &c. You apprehend it uery readily , &c. I did expect that we should thus iump together, &c. And feeking the like occasions of pratling and verbofity , per- mitteth them no truce nor breathing time with whom he discourfeth. And when he hath killed thefe, then he affaulteth frefh men in troopes, when they are ma- ny affembled together. And thofe , being feriously im- ployed , hee wearies, tires, and puts to flight. Com- ming into Playes , & wreft-</i>	20
	<i>L2<r> ling</i>	25
		30
		35

30	<i>Theophaustus</i>	
	ling places , hee keepeth the	
	boyes from learning ; prat-	
	ling with their Masters : and	
40	if any offer to goe away, hee	
	followeth them to their hou-	
	fes. If any thing done pub-	
	likely be knowne to him, he	
	will report as priuate. Then	
45	he will tell you of the warre,	
	when <i>Aristophanes</i> that no-	
	ble Orator liued : or he will	
	tell you a long tedious tale	
	of that battaile which was	
50	fought by the <i>Lacedemoni-</i>	
	<i>ans</i> vnder <i>Lyfander</i> their Ge-	
	nerall : and, if euer he spake	
	well publikely himfelfe, that	
	muft come in too. And	
55	thus fpeaking, he inueigheth	
	againft the giddy multitude;	
	<L2v> and	

	<i>Characters.</i>	31
	and that fo lamely, and with fuch torment to the hearers; as that one defireth the art of obliuion; an other fleeps;	60
	a third giues him ouer in the plaine field. In conclu- fion,whether he fit in iudge- ment (except hee fit alone) or if he behold any fports,or	65
	if he fit at a table; he vexeth his Pew-fellow with his vile, impertinent , importunate prattle: for it is a hell to him to be filent. A fecret in his brest, is a cole in his mouth.	70
	A Swallow in a chimney makes not fuch a noife.And, fo his humour be aduanced, he's contented to be flouted by his very boyes, which	75
	L3r <ieare>	

32	<p><i>Theophrastus</i></p> <p>ieare him to his face;entrea- ting him, when they goe to bed, to talke them asleepe.</p> <p>8. <i>Of Newes-forging,</i> or <i>Rumor-fspreading.</i></p> <p>Fame-fspreading, is a de- uifing of deeds and words at the fancy or pleafure of the Inuenter. A Newes-mon- 5 ger is he, who meeting with his acquaintance, changing his countenance and fmi- ling, asketh whence come you now? How go the rules 10 now? Is there any newes ftir- ring? and ftill fpurring him with queftions , tels him <L3v> there</p>	
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	<i>Characters</i>	33
	there are excellent and happy occurrents abroad. Then,	
	before he answereth, by way	15
	of prevention asketh, have	
	you nothing in store? why	
	then I will feast you with my	
	choicest intelligence. Then	
	hath hee at hand some cast	20
	Captaine, or caffierd Souldier,	
	or some Fifes boy lately	
	come from war, of whom	
	free hath heard some very	
	strange stufte, I warrant you:	25
	alwaies producing such authors	
	as no man can controule. He	
	will tell him, hee heard that	
	<i>Polyfpherchon</i> and the King	
	discomfited and overthrew	30
	his enemies, and that <i>Caffander</i>	
	was taken prisoner	

34	<i>Theophrastus</i>	
	foner. But if any man fay vn-	
35	to him, Doe you beleuee	
	this ? Yes marry doe I be-	
	leeue it,replyeth he : for it is	
	bruted all the Towne ouer	
	by a generall voice. The ru-	
40	mor fspreadeth , all general-	
	ly agree in this report of the	
	warre; and that there was an	
	exceeding great ouerthrow.	
	And this hee gathereth by	
45	the very countenance and	
	cariage of thefe great men	
	which fit at the fterne: Then	
	he proceedeth and tells you	
	further , That hee heard by	
50	one which came lately out	
	of <i>Macedonia</i> , who was pre-	
	fent at all which paffed, that	
	now thefe fiue dayes hee	
	<L4v> hath	

	<i>Characters.</i>	35
	hath bin kept clofe by them. Then he falleth to termes of commiferation. Alas, good,	55
	but vnfortunate <i>Caßander</i> ! O carefull defolate man ! This can misfortune doe. <i>Caßander</i> was a very power- full man in his time, and of a	60
	very great commaund : but I would entreat you to keep this to your felfe; and yet he runneth to euery one to tell them of it. I do much won- der what pleafure men fhuld take in deuifing and difper- fing thofe rumours. The which things , that I menti- on not the bafeneffe aud de- formity of a lye, turne them to many inconueniences.	65 70
	L5<r> For,	

36	<i>Theophrastus</i>	
	For, it falls out oftentimes,	
75	that while these, <i>Moūtebank-</i> <i>like</i> , draw much company a-	
	bout them, in the Baths and	
	such like places, some good	
	Rogues steal away their	
80	clothes : others, sitting in a	
	porch or a gallery, while	
	they overcome in a sea, or a	
	land-fight, are fined for not	
	appearance. Others, while	
85	with their words they vali-	
	antly take Cities, loose their	
	suppers. These men lead a	
	very miserable & wretched	
	life. For what Gallery is	
90	there, what shop, where-	
	in they waste not whole	
	days, with the penance	
	of those, whose ears they set	
	<L5v> on	

	<i>Theophrastus</i>	
	<i>You honest man, fall to, I pray</i>	
	<i>you, doe not spare.</i> When	
	he buyeth any meat hee wil-	
20	leth the Butcher to bethinke	
	himselfe if in ought he were	
	beholding vnto him. Then	
	fitting by the skales,if he can	
	he will throw in some bit of	
	flesh, or (rather then faile)	
25	some bone into the skales:	
	the which if he can flily take	
	away againe , he thinkes he	
	hath done an excellēt peece	
	of seruice ; if not, then hee	
30	will fteale some scrap from a	
	table, and laughing sneake	
	away. If any Strangers	
	which lodge with him , de-	
	fire to see a play in the The-	
35	ater, hee bespeaketh a place	
	<L6v> for	

	<i>Characters.</i>	39
	for them ; and vnder their expençe intrudeth himfelfe, his children & their pedant. And if hee meet any man which hath bought fome fmall commodities, he beg- geth part of thē of him.And whē he goeth to any neigh- bours houle; to borrow falt, barly,meale, or any the like:	40 45
	fuch is his impudence hee enforceth them to bring any thing,fo borrowed,home to his houle. Likewife in the Bathes, cōming to the pans and kettles after he hath fild the bucket, wafheth himfelf; not without the ftormes .& clamors of him that keepeth the Bath : and when he hath	50 55
	<L7r> done	

40	<p style="text-align: center;"><i>Theophrastus</i></p> <p>done, faith <i>I am ^bathed</i>: And turning to the Bather or Bath-keeper, faith, <i>Sir, now I thanke you for nothing.</i></p> <p style="text-align: center;">10.. <i>Of bafe Auarice or Parfimonie.</i></p> <p>Bafe or fordid Parfimony, is a defire to faue or spare expence without meafure of difcretion. Bafely parfimonious he is, who being with his feaft-companions doth exact and ftand vpon a far-thing as ftrictly, as if it were a quarters rent of his houle;</p> <p>5 10 and telleth how many drinking cups are taken out, as if he were iealous of fome</p> <p style="text-align: right;"><L7v> <i>Legier-</i></p>	
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	<i>Characters.</i>	41
	<i>Legier-demaine</i> ; one of all the company: that offereth the leanest sacrifice to <i>Dia-</i> <i>na</i> . Now what expence fo- ever he is at, he proclaimeth and aggrauateth it, as a great disbursement. If any of his seruants breake but a pitcher, or an earthen pot, he defalketh it out of their wages. If his wife loose but a Treuet, the Beacons are on fire : hee will tosse, turmoile, and ranfacke euery corner in the house; beds, bedstedes, nothing must be spar'd : He felleth at such rates, that no man can do good vpon it. No man may borrow any thing of him; scanty light <L8r> a stick	15 20 25 30

42	<i>Theophrastus</i>	
	a ftick of fire, for feare of	
	fetting his houle on fire, not	
35	part with fo much as a rot-	
	ten fig,or a withered Oliue.	
	Euery day he furueighs his	
	grounds & the buttals ther-	
40	of, left there be any incroa-	
	ching, or any thing remou'd.	
	If any debtor miffe his day	
	but a minute, hee is fure to	
	pay foundly for forbearāce;	
	befides vfurie vpon vfury, if	
45	he continue it. If he inuite	
	any, he entertaines them fo	
	as they rife hungry : and	
	when hee goes abroad, if	
	hee can fcape fcofree, hee	
50	comes fafting home. Hee	
	chargeth his wife, that fhee	
	lend out no falt, oyle,meale,	
	<L8v> or	

	<i>Characters.</i>	43
	or the like : for you little thinke, faith he, what these come to in a yeare. In a	55
	word, you shall see their Chefts moldie, their keyes rustie for themfelues, their habit and diet is alwaies too little for them and out of	60
	fashion. Small troughe wherein they annoint them- felues : their heads shauen , to faue barbing : their shooes they put off at noone dayes,	65
	to faue wearing : they deale with the Fullers, when they make cleane their clothes , to put in good store of Ful- lers earth, to keepe them	70
	from soile and spotting.	
	<L9r> 11. Of	

44	<i>Theophrastus</i>	
	11. <i>Of Obscœnity, or Ribaldry.</i>	
	Impurity or beastlineffe	
	is not hard to be defined. It	
	is a licentious lewd iest. He	
5	is impure or flagitious, who	
	meeting with modest wo-	
	men, sheweth that which ta-	
	keth his name of shame or	
	secrecy. Being at a Play in	
10	the Theatre, when all are at-	
	tentively silent, he in a cross	
	conceit applauds, or claps	
	his hands : and when the	
	Spectators are exceedingly	
	pleased, he hisseth : and whē	
15	all the company is very at-	
	tentive in hearing and be-	
	<L9v> holding	

	<i>Characters.</i>	45
	holding: he lying along, bel- cheth or breaketh wind, as if <i>Aeolus</i> were: buftling in his	20
	Caue ; forcing the Specta- tors to looke another way : and when the Hall or Stage is fullest of company, com- ming to those which fel nuts and apples, and other fruits standing by them , taketh them away and muncheth them; and wrangleth about their price, & such like bau- bles. Hee will call to him a stranger hee neuer saw be- fore ; and stay one whom hee seeth in great haste. If he heare of a man that hath	25 30 35
	loft a great fute, and is con- demn'd in great charges, as <L10> hee	

46	<i>Theophrastus</i>	
	he paffeth out of the Hall,	
	commeth vnto him , and	
40	gratulateth , and biddeth	
	God giue him ioy. And	
	when he hath bought meat,	
	and hired Muficions, hee	
	fheweth it to all he meeteth	
45	and inuites them to it. And	
	being at a Barbars fhop, or	
	an anointing place, hee tel-	
	leth the companie that that	
	night he is absolutely refo-	
50	ued to drinke drunke. If he	
	keep a Tauerne, he wil giue	
	his beft friend his baptifed	
	wine, to keepe them in the	
	right way. At playes,when	
55	they are moft worthy the	
	feeing, hee fuffereth not his	
	childrē to go to them. Then	
	<L10v> he	

	<i>Characters.</i>	47
	he fendeth them, when they are to bee feene for nothing, for the redeemers of the Theaters. When an Ambaf- fador goes abroad , leauing at home his victuail which was publikely giuen him, he beggeth more of his Ca- merado's. His manner is to lode his man, which iour- nies withhim , with Cloke- bagges and carriages, like a Porter; but taketh an order that his belly bee light e- nough. When he anoints himselke, he complaines the oyle is ranke; and anoints himselke with that which he paies not for. If a boy finde a braffe peece or a counter, <L11r> he	60 65 70 75

48	<i>Theophrastus</i>	
80	hee cries halte part. These likewife are his. If hee buy anything, he buyes it by the <i>Phædonian</i> meafure, but hee meafureth miferably to his feruants ; fhauing , and pin- ching them to a graine.If he 85 be to pay 30. pound hee will be fure it fhall want 3.groats. When he feafteth any of his Allies;his boies that attend, are fed out of the common: and if there fcape away but 90 halfe a raddifh, or any frag- ment, hee notes it, left the boyes that wait, meete with it.	
	<L11v> 12. <i>Of</i>	

	<i>Characters</i>	49
	<p>12. <i>Of Vnseasonableneffe</i> or <i>Ignorance of due conuenient times.</i></p> <p>Vnseasonableneffe is a troublesome bourding and affaulting of those, with whom we haue to doe. An vnseasonable fellow is hee, who comming to his friend when hee is very busie, interrupts him, and obtrudes his owne affaires to be deliberated and debated : or commeth a gossiping to his Sweet-heart, when shee is sick of an ague. His maner is likewise, to intreate him</p> <p><L12> to</p>	<p>5</p> <p>10</p>

50	<i>Theophrastus</i>	
55	to folicit or interced for him, who is already condemn'd for furetifhip. Hee felleth his horfe to buy hay: produ- ceth his witneffes, when	
60	iudgemēt is giuen:inueigh- eth againft women,when he is inuited to a marriage. Thofe that are very wearie with a long iourney , hee in-	
65	uites to walke. Oftentimes, rifing out of the middeft of many, which fit about him, as if he would recount fome ftrange accident, tells them	
70	for newes an olde tedious tale, which they all knew to be triuiall before: He is very forward to vndertake thofe things , which men are vn- <L12v> wil-	

	<i>Characters.</i>	51
	willing to do, or in modesty refuse. Those which sacrifice & feast he makes great love to, hoping to get a snatch. If a man beat his servant in his presence, he will tell him that he had a boy that he once beat after that fashion, who hanged himselfe pre- sently after. If he be chosen Arbitrator betwixt two at difference, which desire ear- nestly to be accorded, hee sets them out further then e- uer they were before.	75 80 85
	13. <i>Of impertinent diligence, or Over-officiousnesse.</i>	
	That which wee terme a M ^{<1r>} foolish:	

52	<i>Theophrastus</i>	
	foolish fedulitie or officious-	
	nesse, in a counterfeiting of	
5	our words and actions with	
	a shew or ostentation of	
	loue. The manners of such	
	men are these. He vainely	
	vndertaketh what hee is not	
10	able to performe. A matter	
	generally confest to be ius	
	he will with many wordes,	
	infisting vpon some one par-	
	ticular , maintaine: that it	
	cannot be argued. He cau-	
15	feth the boy or waiter, to	
	minge more wine by much	
	then all the ghefts can drink.	
	Hee vrgeth those further,	
	who are already together by	
20	the eares. He will lead you	
	the way he knowes not him-	
	<M1v> felfe	

	<i>Characters.</i>	53
	felfe : loſing himſelfe, and him whom he vndertaketh to conduct. And comming to a Generall, or a man of great name in Armes, de- mandeth when hee will ſet a battaile; and what ſeruice hee will command him the next day after to morrow- And comming to his father, he telleth him that now his mother is aſleepe in her chamber. And when the Phyſician hath forbidden his Patient the uſe of wine: 'this, fellow perfwades him not ſo much to inthrall him- ſelfe to his Phyſicians dire- ctions ; but put his conſtitu- tion to it a little. If his wife M2<r> chance	25 30 35 40

54	<i>Theophrastus</i>	
	chance to dye, he will write vpon her tombe the name of Husband, Father, Mo-	
45	ther, and her Country : ad- ding this Infcription , <i>Al</i> <i>these people were of very honest</i> <i>life and reputation.</i> And if	
50	he be vrged to take his oath, turning himfelfe to the cir- cumftant multitude : what need I fweare now, hauing fworne oftentimes hereto- fore ?	
	<i>14.Of Blockifhneffe, Dulneffe,</i> or <i>Stupiditie.</i>	
	You may define blockifh- neffe, to bee a dulneffe or <M2v> flowneffe	

	<i>Characters.</i>	55
	flowneffe of the mind; whether there bee question to speake or doe. A. blockifh fellow is hee, who after hee hath caft vp an account, afketh him who ftands next him what the fumme was :	5
	or one, who hauing a caufe to be heard vpon a peremptory day , forgets himfelfe, and goes into the Country : and fitting in the Theater; falls afleepe; and when all are gone, is there left alone. The fame, when hee hath ouergorg'd himfelfe, rifing in the night to make roome for more meat, ftumbleth vpon his neighbours dogge, and is all to bewearied. The	10
	M3<r> fame,	15
		20

56	<i>Theophrastus</i>	
	fame ,. hauing laid vp some- what very carefully, when he	
25	lookes for it cannot finde it. When he heareth that some friend of his is dead , & that hee is intreated to the Fune- rall, looking fowerly, and	
30	wringing out a teare or two, fayth; Much good may't do him. When hee receiueth money, he cals for witneffes: and winter growing on, hee	
35	quarrels with his man be- cause hee bought him no Cucummers. When he is in the Country , hee feeths Lentiles himfelfe : and fo o- uer-falts them,that they can-	
40	not be eaten. And when it rayneth ; How pleafant, faith <M3v> hee,	

	<i>Character.</i>	57
	he, is this Star-water ? Being asked how many people were carried out by the holy gate : How many, fayth he? I would you and I had fo many.	45
	15. <i>Of Stubbornneffe , Obstinate or Fierceneffe.</i>	
	Contumacy or ftubbornneffe is an hardnes or harfhneffe in the paffages of common life. A ftubborne or harfh fellow is fo framed ; as if you aske him where fuch a man is anfwerech churlifhly; <i>what haue I to doe with him ? trouble me not.</i> Being faluted, he faluteth not again. When	5
	M4<r> hee	10

58	<i>Theophrastus</i>	
	hee felleth any thing, if you demand his price, he vouch- fafeth not an anfwere ; but rather asketh the buier what	
15	fault hee findeth with his wares? Vnto religious men, which at folemne feasts pre- sent the gods with gifts, he is wont to fay, That the giftes	
20	which they receiue from a- boue , are not giuen them for nothing. If any man ca- fuallly or vnwittingly thrust him, or tread on his foots; it	
25	it is an immortall quarrell, he is inexorable. And when he refuseth a friend, that de- maundeth a small fumme of money , he commeth after	
30	voluntary , and bringeth it <M4v> himfelfe;	

	<i>Characters.</i>	59
	himselfe; but with this fting or reproch, <i>wel, come on, hat- chet after helue , Ile euen loofe this too.</i>	
	<i>16. Of Superfrition.</i>	
	Superftition we may de- fine, A reuerend awfull re- spect to a Soueraigntie or diuine power. But he is fu- perftitious , which with	5
	wafht hands, and being be- sprinkled with holy water out of the Temple , bearing a bay leafe in his mouth, walketh fo a whole day to- gether. If that a Weafell	10
	croffe the way, hee will not goe forward vntill another M5<r> hath	

60	<i>Theophrastus</i>	
15	hath paft before him, or hath throwne three ftones ouer the way. If he fee any Serpents in an houle , there hee will build a Chappell. Shining ftones which are in 20 the common wayes,he doth anoint with oyle out of a vi- all; not departing vntill hee hath worfhipped them vp- on his knees. But if a Moufe 25 hath gnawne his meale bag, hee repaireth instantly to his Wizards, aduifeth with the what were beft to be done: who if they anfwere , that it 30 fhould bee had to the Bot- chers to mend, our fuperfti- tious man, neglecting the Sooth-fayers direction, fhall, <M5v> in	

62	<i>Theophrastus</i>	
55	be not at leifure) with his Nurfe, and his daughters. Besides , in corners, before he goe from thence, fprink- ling water vpon his head,he purgeth by facrifice : and 60 calling for. thofe women which minifter, comman- deth himfelfe to be purged with the fea-onion; or bea- ring about of a whelp. But if 65 he fee any mad man, or one troubled with the: falling fickneffe; all frighted and difquieted,by way of charm, his maner is to fpit vpon his 70 bofome.	
		<M6v> 17. <i>Of</i>

	<i>Characters.</i>	63
	17. <i>Of Causeleffe Complaining.</i>	
	A causeleffe Complaint, is an expostulation fram'd vp- on no ground. These are the maners of a querrulous wai- ward man : That if a friend	5
	send him a <i>modicum</i> from a banquet , he will say to him that brings it, This is the rea- son was not invited : you:	10
	youchafe mee not a little pottage and your hedge- wine. And when his Miftris kiffeth him, I wonder (faith he) if these be not flattering kiffes. Hee's displeased with	15
	<i>Iupiter</i> : not only if he do not raine ; but if he send it late : <M7r> And	

64	<i>Theophrastus</i>	
	And finding a purse vpō the	
	way, he complaines that he	
20	neuer found any great trea-	
	sure. Likewife,when he hath	
	bought a slaue for little or	
	nothing, having importuned	
	him that sold him therunto;	
25	I wonder, faith he,if I should	
	euer haue bought any thing	
	of worth so cheape. If any	
	man bring him glad tidings,	
	that God hath sent him a	
30	sonne, he answereth ; If you	
	had told me I had lost halfe	
	my wealth, then you had hit	
	it. Hauing gain'd a cause by	
	all mens voices, he cōplains	
35	(notwithstanding) of him	
	that pleaded for him, for	
	that he omitted many things	
	<M7v> that	

	<i>Characters.</i>	65
	that were due to him. Now if his friends do cōtribute to fupply his wants, and if some one fay vnto him; Now bee cheerefull , new be merry : I haue great cause , hee will fay, when must repay this mony backe againe, and be beholding for it besides.	40 45
	18. <i>Of Diffidence, or Diftrust.</i>	
	Diffidence or diftrust, is that which makes vs iealous of fraude from all men. A diffident or diftrustfull man is he, who if he send one to buy victualls, sends an other after him to know what hee <M8r> paid.	5

66	<i>Theophrastus</i>	
	paid. If hee beare mony a	
10	bout him, hee tells it at eue-	
	ry furlong. Lying in his bed,	
	he askes his wife if she haue	
	lockt her casket; if his chefts	
	be fast lockt; if the dores be	
15	fast bolted : and although	
	she assure it, notwithstanding,	
	naked without shooes	
	he riseth out of his bed, ligh-	
	teth a candle, surueighs all;	
20	and hardly fals asleep again	
	for distrust. VWhen he coms	
	to his debtors for his vfemo-	
	ny, he. goes strong with his	
	witnesfes. When hee is to	
25	turne or trim some olde ga-	
	berdine, he putteth it not to	
	the best Fuller, but to him	
	that doth best fecure the re-	
	<M8v> turne	

	<i>Characters.</i>	67
	turne of his commodity. If any man borrowe any pots, any pailles, or pannes, if hee lend them it is very rare : but commonly he fends for them instantly again, before they are well at home with them. He biddeth his boy, not to follow them at the heelles, but to goe before them, lest they make escape with them. And to those which bid him make a note of any thing they borrow : nay, sayth he, lay downe ra- ther; for my men are not at leasure to come and aske it.	30 35 40
	19. <i>Of</i>	
	<M9r>	

68	<i>Theophrastus</i>	
	19. <i>Of Naftineffe</i>	
	Naftineffe, is a neglect, or carelefneffe of the bodie; a flouenry or beaftlineffe very lothfome to men. A nafty 5 beaftly fellow is he, who ha- uing a leprofie, pox, or other contagious difeafe, wearing long and lothfome nailes,in- trudeth himfelfe into com- 10 pany; and faith: Gentlemen of race and antiquity haue theſe difeaſes ; and that his Father, and Grand-father were ſubiect to the ſame. 15 This fellow hauing vlcers in his legges, nodes or hard tu- mors in his fingers , ſeeketh no remedy for them ; ſuffe- <M9v> ring	

	<i>Characters.</i>	69
	ring them to growe incurable; hairy as a Goat, blacke and worm-eaten teeth, foule breath; with him 'tis frequēt & familiar, to wipe his nose when he is at meate, to talke with his mouth full, and not to breath, but to belch in the midft of his draught; to vse ranke oyle in his bathings; to come into the Hall or Senate house, with clothes all stained and full of spottes. Whofoeuer went to Soothfayers, he would not spare them but giue them foule language. Oftētimes, when supplications and sacrifices were made; he would suffer the bolle to fall out of his	20
	<M10r> hand,	25
		30
		35

70	<i>Theophrastus</i>	
40	hand , (as it were casually, but) purposely : then hee would take vp a great laugh- ter, as if some prodigy or o- minous thing had happe- ned. When he heareth any 45 Fidlers,. he cannot hold but he must keepe time, & with a kind of Mimicall gesticu- lation (as it were) applaud and imitate their chordes. 50 Then he railes on the Fidler as a trouble-cup; because he made an end no sooner: and while he would spit beyond the table, hee al-together paw- 55 leth him who skinketh at the feast.	
	<M11r> 20. Of	

	<i>Characters.</i>	71
	20. <i>Of Vnpleafantneffe, or Tedioufneffe.</i>	
	If we fhould define Te- dioufnes, it is a troublefome kinde of conuerfing, with out any other damage or preiudice. A tedious fellow	5
	is hee, who wakeneth one fuddenly out of his fleepe which went lately to bed and being entred, troubleth him with impertinent loud praring : and that hee who now commeth: vnto him, is ready to go aboard; and that a little lingring may hurt him : Onely I wifht him to	10
	forbeare, vntill I had fome <M11r> little	15

72	<i>Theophrastus</i>	
	little conference with you.	
	Likewife, taking the childe	
	frō the Nurfe, he puts meat	
20	half chew'd into the mouth,	
	as Nurfes are wont; and cal-	
	ling him Pretty, and Louely,	
	will cull and ftroke him. At	
	his meat he tels you, that he	
25	tooke <i>Elleborus</i> , which ftuck	
	fo in his guts, that it wroght	
	with him vpwards & down-	
	wards. Then he tels you that	
	his Sieges were blacker then	
30	broth, that's fet to. He de-	
	lighteth to inquire of his	
	mother, his friends being	
	prefent, what day fhee was	
	deliuered of him. He will	
35	tell that he hath very colde	
	water in his cefterne : com-	
	<M11v> plai-	

	<i>Characters.</i>	73
	plaineth,that his houle lyeth fo open to paffengers, as if it were a publicke Inne. And when hee entertaines any	40
	ghefts , hee brings forth his Parafite , that they may fee what maner of braine it is: And in his Feaft, turning himselpe to him, hee fayth ;	45
	<i>You Parifite, looke that you con- tent them well.</i>	
	<i>21. Of a bafe and friuolous affectation of praife.</i>	
	You may terme this Affe- ctation, a fhallow, petty,ba- ftard Ambition, altogether illiberall & degenerous. But the foolifh ambitious fellow	5
	<M12r> is	

74	<i>Theophrastus</i>	
	is he, who being inuited to	
	fuipper, defireth to fit by the	
	mafter of the Feaft; who	
10	brings his fonne from <i>Del-</i>	
	<i>phos</i> only that he might cut	
	his haire; who is yery deft-	
	rous to haue a Lacquy an	
	<i>Aethiopian</i> ; who, if hee pay	
15	but a pound in filuer, affe-	
	cteth to pay it in mony late-	
	lly coyned. And if he facri-	
	fice an Oxe, his maner is to	
	place the fore-part of his	
	head circled with garlands	
20	in the entry of the doore,	
	that all men that enter may	
	know that he hath killed an	
	Oxe. And when he goes in	
	ftate and pompe with other	
25	Knights, all other things be-	
	<M12v> ing	

	<i>Characters.</i>	75
	ing delivered to his boy to beare home , hee comes cloked into the market place and there walks his ftations. And if a little dog or whip- pet of his dye, ô hee makes him a tombe, and writes vp- on a little pillar or Pyramis, <i>Surculus Melitenfis</i> , a <i>Meli- tean Plant</i> . And when hee doth confecrate an iron ring to <i>Aefculapius</i> , hanging vp ftill new crownes: hee fhall weare it away. And he him- felfe is daily bedawhed with onions. All things which belong to the charge of the Magiftrates,whom they call <i>Prytanæi</i> , he himfelfe is very carefull of: that when they N<1r> haue	30 35 40 45

76	<i>Theophrastus</i>	
	haue offered, hee may re- count the maner to the peo- ple. Therefore crowned, and clothed in white, he comes 50 forth into the Affembly and fayth: <i>We Prytanæi, O Athe- nians, doe performe our holy Ceremonies and rites to the mother of the gods, and haue 55 Sacrificed. Therefore, expect all happy & prosperous euent.</i> These things thus related, he returneth home to his house; reporting to his wife, that all 60 things haue succeeded be- yond expectation.	
	22. Of	
	<N1v>	

	<i>Characters.</i>	77
	<p>22. <i>Of Illiberality,</i> or <i>Seruilitie.</i></p> <p>Illiberality, or Seruility, is too great a contempt of glorie , proceeding from the like defire to spare ex- pence. An illiberall fellow is hee, who if hee should gaine the victory in a Tra- gicke encounter,would con- fecrate to <i>Bacchus</i> a wodden bowle , wherein his. name shuld be infcribed.He is like- wife one , who ina needfull diftressed seafon of the Cō- mon-welth,when by the Ci- tizen there is giuen a very N2<r> extra-</p>	<p>5</p> <p>10</p> <p>15</p>

78	<i>Theophrastus</i>	
	extraordinary contribution,	
	rifing vp in a full affembly,	
	is either filent or gets him	
20	gone. Being to bestow his	
	daughter, and the sacrifices	
	flaine, he selleth all the flesh,	
	faue what is vsed in holy	
	rites : and he hireth such as	
25	are to waite & attend vpon	
	the mariage onely for that	
	time, which shall diet them	
	felues and eate their owne	
	meat. The Captaine of the	
30	Gally, which himselfe fet	
	forth, hee layes old planks	
	vnder his Cabin to spare his	
	owne. Comming out of the	
	Market place, hee puts the	
35	flesh he bought , in his bo-	
	some : and vpon any occafi-	
	<N2v> on,	

	<i>Characters.</i>	79
	on, is forc'd to keep in, till his cloathes be made cleane. In the Morning, as soone as he riseth, he sweeps the house, and fleas the beds himselfe, and turnes the wrong side of his vild cloke, outwards.	40
	<i>23 of Ostentation.</i>	
	Ostentation may be sayd to bee, a vaning or fetting out of some good things which are not present. A vanter or forth-putter is he, that boasts vpon the Ex- change that he hath store of banke-mony: and this he tels to strangers; and is not dan- ted to discover all his vfu- N3<r> ring	5 10

70	<i>Theophrastus</i>	
	ring Trade, shewing how high. he is growne in gaine. As hee trauels, if hee get a companion, he will tell you	
15	he feru'd vnder <i>Alexander</i> in that noble expedition ; and what a number of iewelled drinking pots he brought a- way. Hee will maintaine ,	
20	though others diffent, That the Artificers of <i>Asia</i> , are better then these of <i>Europe</i> : then, that Arts and Letters came from <i>Antipater</i> ; who	
25	(they say) ran into <i>Macedo- nia</i> , scantly accōpanied with two more. He, when there was granted a free exporta- tion,when the courtesie was	
30	offered him, refused it, be <N3v> cause	

	<i>Characters.</i>	71
	caufe he would fhun a ^l ma- ner of obloquie. The fame man in the dearth of corne, gaue more then fiue talents to the poore. But if he fit by thofe which know him not, hee entreateth them to caft accompt & reckon the num- ber of thofe to whom hee hath given : the which if they fall out to bee 600. his accompt doubled, and their names being added to eue- ry one , it will eafily be effe- cted; fo that anon tenne ta- lents will be gathered , the which he affirmeth that hee gaue to the reliefe of the poore : And yet in this ac- compt, I reckon not the Gal- N4<r> lies	35 40 45 50

82	<i>Theophrastus</i>	
	lies that I did command my felfe; and the other seruices which I vndertooke for the good of the Cōmon-wealth.	
55	The fame man comming to thofe which fell Barbes,Ien- nets, other hotfes of price: he beares them in hand hee -would buy them in the faire	
60	<i>ad Tentoria</i> . Of thofe which expose their wares to fale, he calleth to fee a garment of two Talents price , and chi- deth his boy extremely,that	
65	he dare follow him without gold. Laftly,dwelling in an hired houle , if hee haue fpeech with any that knows is not , hee will tell him the	
70	houfe was his Fathers; but <N4v> be-	

	<i>Characters.</i>	83
	because it is not of receipt for his traine, and entertain- ment of his friends, he hath an intention to make it a- way.	75
	24. <i>Of Pride.</i>	
	Pride, is a contempt of all others faue it felfe. A proud man is of this quality: If any man defire to fpeake with him fpeedily , hee will	5
	tell him that hee will, after fupper, walke a turne or two with him. If any man be ob- lig'd vnto him, he will com- mand him to remember the	10
	fauor; nay, he wil vrge him to it. Hee will neuer come N5<r> vn-	

74	<i>Theophrastus</i>	
	vnto any man first. They	
15	that buy any thing,or hire a- ny thing of him, he difdains	
	not to admit them come as	
	early as they lift. As hee	
20	walkes bending downe his head, ſpeaks to no man that	
	he meetes. If he inuites any	
	friends, hee ſuppes not with	
	them himſelfe;but commits	
	the care of their entertain- ment vnto ſome one that is	
25	at his deuotion. When he	
	goes to viſite any man, hee	
	fends his Herbenger before,	
	to ſignifie his approach.	
	When he is to be anointed,	
30	or when he feedes, hee ad- mits none to his prefence.	
	If hee cleare an accompt	
	<N5v> with	

	<i>Characters.</i>	75
	with any, hee commands his boy to caft away the Compters : and when hee cafts vp the fumme, makes the reckoning (as it were) to another. In his letters hee neuer writes. <i>You fhall oblige mee , but this I would haue done : I haue fent one to you that fhall receiue it. See it bee not otherwife , and that speedily.</i>	35 40
	25. <i>Of Timidity,</i> or <i>Fearefulneffe.</i>	
	Fearfulneffe may feeme to be a timorous diftruftfull deiection of the minde. A <N6r> feare-	

86	<i>Theophrastus</i>	
5	fearefull man is of this fas- on: if he be at fea , he feares the Promontories to bee the enemies Nauie: and at eue- ry croffe gale or billow, af- keth if the Sailers be expert;	
10	whether there be not some Nouices amongft them, or no. When the Pilot giues the fhip but a little clour, he asketh if the fhippe holde a	
15	middle courfe. He knowes not well whether he fould feare or hope. Hee telleth him that fits next him , how he was terrifi'd with a dream	
20	not long fince: Then he puts off his fhirt, and giues it the boy : entreats the Saylors to fet him on fhore. Being in <N6v> feruice	

	<i>Characters.</i>	87
	feruice at land,he calleth his fellow-fouldiers vnto him:	25
	and looking earnestly vpon them , fayth; 'Tis hard to know whether you bee ene- mies,or no. Hearing a buft- ling, and seeing some fall, he	30
	tels them, That for pure haft hee had forgotten his two- hand fword: and so foone as by running hee hath recou- ered his tent, hee fendeth the	35
	boy to scout warily where the enemy is : Then hideth he is long fword vnder his pillow : then hee spendeth much time in seeking of it.	40
	And if by chance he see any wounded brought ouer to- ward the tent, he runneth to <N7> him,	

78	<i>Theophrastus</i>	
45	him, encourageth him, bids him take a mans heart , and be refulute. Hee's very ten- der ouer him , and wipes a- way the corruption of his wound with a sponge : hee 50 had rather do any worke a- bout the houle then fight : Hee careth not how little bloud hee loofeth himfelfe : His two-heel'd fword is his 55 beft weapon : When the Trumpet founds a charge, fitting in his tent; A mif- chiefe on him (fayth hee)he difquieteth the poore woun- 60 ded man, he can take no reft for him. He loues the bloud and glorie of another mans <N7v> wound.	

	<i>Characters.</i>	79
	wound. Hee will bragge, when hee comes out of the field, how many friends hee brought off with. the hazard of his owne life. He brings to the hurt man, many of the fame band , to vifite him : and tels them all, that hee with his own hand brought him into his tent.	65
	26. <i>Of an Olygarchy</i> or <i>The maners of the principall fort which fway in a ftate.</i>	70
	An <i>olygarchie</i> , may feem to be a vehement defire of ho- nor, without defire of gaine. <i>Olygarches</i> , or principal men <N8r> in	

90	<i>Theophrastus</i>	
5	in a ftate, haue thefe condi- tions. When the people confult, whether the Magi- ftrate fhould haue any affo- ciate added vnto him in the	
10	fetting out of their fhewes and pompes, hee fteppeth forth vncalled for, and pro- nounceth himfelf worthy of that honour. Hee hath lear- ned this only verfe of <i>Homer</i> ,	
15	<i>Non multos regnare bonum eft, Rex unicus efto.</i> The State is at an euill ftay, where more then one the Scepter fway.	
20	Thefe fayings are frequēt with them, 'Tis fit that wee affemble our felues toge- ther, deliberate and deter- <N8v> mine	

	<i>Characters.</i>	91
	mine finally : That wee free	25
	our felues of the multitude :	
	That wee intercept their	
	claime to any place of magi-	
	stracie or gouernment. If	
	any do them affront or iniu-	30
	rie, He and I (fay they) are	
	not compatible in this City.	
	About noone they come a-	
	broad, their beardes and	
	haire cut of a midling fize,	35
	their nayles curiously pared	
	strouting it in the Lawe-	
	houfe, faying; There is no	
	dwelling in this Citie: That	
	they are too much peftered	40
	and importuned with mul-	
	titudes of fuiters and caufes;	
	That they are very much a-	
	fhamed, when they fee any	
	<N9r> man	

82	<i>Theophrastus</i>	
45	man in the Affembly beggerly, or flouenly ; and that al the Orators are an odious profeffion ; and that <i>Thefeus</i> was the firft, which brought	
50	this contagion into Cities and Common---vvealthes. The like fpeeches they haue with ftrangers, and fuch Citizens as are of their owne	
55	faction.	
	<i>27. Of late-learning.</i>	
	Late, or vnfeafonable learning, is a defire of getting better furnitures and abilities inthe going downe	
5	of our ftrength, and the declining of our age. Of thofe	
	<N9v> men	

94	<i>Theophrastus</i>	
	He will learne of one, and- teach him againe , as if his Maſter were vnſkilfull. He	
30	likewiſe wrefſtling and ba- thing , doth manage his blinde cheekes very vildely.	
	28. Of <i>Detraction</i> or <i>Back-biting</i>	
	Detraction is a prone- neſſe or fwaruing of the mind into the worſt part in our ſpeech, and diſcourſe. A	
5	Detractor is thus conditio- ned : If hee bee queſtioned that ſuch an one is, as if he ſhould play the Herald, and ſet down his pedigree, he be- <N10v> gins	

	<i>Characters.</i>	95
	gins with first of his Family. This mans father, faith	10
	hee, was first called <i>Sofias</i> . After he followed the wars,	
	they called him <i>Sofistrates</i> : then from one of the meany	15
	hee was made an Officer: (forfooth) His Mother was	
	noble of <i>Treffa</i> : the which fort of women, say they, are	20
	noble when they are at home. And this fellow, for	
	all his pretended Gentry, is a very lewd knave. He pro-	
	ceedeth & telleth you, That these are the women which	25
	entice men out of their way: Hee ioyneth with others	
	which traduce the absent, and sayth, I hate the man	
	<N11> you	

86	<i>Tehophaftus</i>	
30	you blame, exceedingly. If you note his face, it difco- uereth a lewd fellow very worthy of hatred. If you looke to his villanies, no-	
35	thing more flagitious. Hee giues his wife 3. farthing to- kens to goe to market with. In the moneth of <i>Ianuary</i> when the colds are greateft,	
40	he compelleth her to wafh. His maner is,fitting amōgft much companie , to rife vp and fnarle at any ; not to fpare thofe that are at	
45	reft, and cannot reply.	
	FINIS.	
	<N11v>	