

EPICTETVS

Manuall.

C E B E S

Table.

THEOPHRASTVS

Characters.

By IO. HEALEY

{ornament}

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	{ornament}	
	<i>To the Reader.</i>	
	<i>G entle Reader , to be too feruile or to^o licētious, are alike amifse in a Tranfla-</i>	5
	<i>ter : for the one oftentimes darkneth the beautie of the worke, there being certaine properties almoft in euery lan- guage, which cannot, word for word , in termes terminant, be expreffed in another : And</i>	10
	<i>I<1r> like-</i>	

To the Reader.

15 *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
20 there were a neceffity to erre
in either, I had rather be ouer-
strict, then any whit too bold:
hauing to Precedent, (it were
contumely to fay leße) that
25 great Magazine or Storehouse
of all learning M. Cafaubon:
who in the tranflation of this
Peece,hath tied himfelfe very
precifely to his Text. From
30 fo learned a hand the Author
can lofe little luftre , leffe vi-
gour. Howeuer, by powring
it out of the Latin into the
<I1v> vulgar,*

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

To the Reader.

ent or refractory to the Greek.
We should be almost as vaine
55 as Picardus , to aduance the
French before the Latin: who
maintaineth after his Moun-
tebank impudent fashion, that
the French is more ancient &
60 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-
65 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-
70 guages.

Not to abuse thy leifure and
mine owne, in these imperti-
<I2v> nent

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 99. and Diogenes Laertius setteth him downe to be but 85. It sufficeth us that he hath deserued well of vertue and good manners; hauing very liuely and sharpely 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
<i>ter</i>	80
<i>ter</i>	85
<i>ter</i>	90

	To the Reader.	
	<i>ter in PETRARCH.</i>	
95	Penfier canuti in gioue. nil etade.	
100	<i>But because there was neuer any thing rendered fo happily, as to be both a Text & a Com- ment : and for that in this Treatise 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.	
135	<p><i>gan to open: in Winter utterly unnaigable , as appeareth by Horace, Vigetius, and others.</i></p>
140	<p><i>Myfteria, Likewise mentioned in the fame chapter, were Ceremonies celebrated by night: And there was a kind of emulation amongft them that did celebrate, who fhould fet up the greateft light^s or taper,as there is mention here of</i></p>
145	<p><i>Damippus.</i></p>
150	<p><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></p>
	<i><I4v> and</i>

To the Reader.	
<p><i>and this principally was used before the building of the Theater. Their corne was wont to be fold there : and in time of dearth, it was giuen and diftributed to the poore : where all controuerfies belonging to Corne and Victuall were debated and decided.</i></p>	<p>155</p> <p>160</p>
<p><i>Of the Redeemers of the Theaters mentioned in the Chapter of Ribaldrie ; these Redeemers (fo tearmed) were fuch as did hire scaffolds , or Stages , instantly to be made. Demofthenes calles them plaine Carpenters. Those of the poorer fort did receiue (man by man) money out of the common treasurie to buy them-</i></p>	<p>165</p> <p>170</p>
<p><i><I5r> felues</i></p>	

To the reader.	
175	<i>selues 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 <I5v> brings</i>

	To the Reader.	
	<i>brings Customers to see it ; as it is in the Chapter of Vn- feasonableneffe.</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 vndertaker, which felleth another mans commoditie : And let him bee his warrantife, if the feller fell that , the propertie whereof is not in himfelfe. Therefore, he is as lyable to make good the euiction, who felleth for another, as he in whom the property of poffeffion is.</i>	200 205 210
	The Philosopher ruleth <I6r> it	

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

To the Reader.	
<p>forme, as it is in the Chapter of Ouer-officioufneffe. This proceedeth not out of a natural bountie ; but out of a rustici- ty, or weakenesse rather, either unwilling to discouer th^eir owne want , or not knowing how handfomely to deny: ac- cording to that of Seneca. Multos, inquit, liberales fa- cit frontis imbecilitas. A rusticity , or foolish bath- fulneffe , hath made many liberall against their will.</p> <p style="text-align: center;"><i>In the Chapter of Stupi- dity, Theophrastus maketh the blockish fellow, rather to labour of want of memory, then wit, sayth a Cauiller. It was likewise want of memory</i></p> <p style="text-align: right;"><I7r> in</p>	<p>230</p> <p>235</p> <p>240</p> <p>245</p>

To the Reader.	
250	<i>in the fellow, who riding upon an Affe, cryed out that he miſſed an Affe ; miſſing the Affe he rode vpon : hauing one too many by himſelfe.</i>
255	Thyriacall viols or bottles, <i>in the Chap. of Smoothneffe. 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 ſeeme 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 called Samia.</i>
	<I7v> The

To the Reader.	
<p>The holy gate in Athens, in the Chapter of Blockishneffe. It's doubted whether there was a gate, by which the dead were carried out. For in many Cities of the Romans, it was not lawfull to bury within the City. There was a gate, through the which the condemned were to passe to execution in other Cities of Greece. Plutarch witnesseth, That there was Porta scelerata, a cursed gate. The manner was to execute Offenders without the Pomæria. Pomærium is a certaine space about the walls of the City or Towne, as well within as without, where 'tis</p>	<p>270</p> <p>275</p> <p>280</p> <p>285</p>
<p><I8r> not</p>	

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 Superftition. Their holy water wherewith they were fprinkled , was af- ter this fafhion. 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 fa- crifice was burned: and with <I8v> that</i>

To the Reader.	
<p><i>that, al which entred the Temple did besprinkle themfelues, or were bedewed by the Priest. Nor only in their houfes , but at the entrance into their Market places they had them.</i></p>	310
<p><i>it was likewise the fashion,that in priuate houfes, until the body was carryed out to burying, there was likewise a great vef-fell full of holy-water , with which all going out of the house did besprinkle themfelues, all that were inuited to the funerall.</i></p>	315
<p><i>Orpherulifts in the fame Chapter. Orpheus brought a kinde of Ceremonies into Greece. They which taught them were termed Orpheoti-</i></p>	320
<p><i><I9> lifts.</i></p>	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
335 that they that were free or en-
tred into these mysteries, should
enjoy great honour in hell.

That hee might cut his
haire, in the Chapter of Ba-
ftard--Ambition. Young
340 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 style="text-align: center;">To the Reader.</p> <p><i>honor of them , fo they did cut it off, and leane it in their Temples : whereof there is testimony in Pindarus, Æschylus, Fetus, and others. And they did consecrate it to Hercules, or some other god, whose Temples 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 mention 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 style="text-align: center;"><i>A Melitæan Plant , in the</i> <i><I10r> fame</i></p>	<p style="text-align: center;">350</p> <p style="text-align: center;">355</p> <p style="text-align: center;">360</p> <p style="text-align: center;">365</p>
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To the Reader.	
370	<i>same 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 officers , which in the needfull distressed times of the Commonwealth affsembled the people together, shewed the wants and necessities of their state, did per- swade and excite them to liberal supplies and contributions.
380	Then euery one rose up, according to his ranke and place; and if hee had any intention to contribute , hee made it publikely knowne ; if otherwise, he stole 385
	<I10v> away

	<p style="text-align: center;">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 style="text-align: right;">THEO -</p> <p style="text-align: right;"><I11r></p>	390
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		<I11v>
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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>Oftentimes heretofore considering of this bufinesse with good attention, I did much wonder whence it should be that all <i>Greece</i> beeing of</p>	
	<p><I12> clime</p>	5

<i>Theophrastus</i>	
10	clime and temperature of aire, and Grecians in gene- rall bred and trained vp af- ter one fashion, fhould not- withftanding in manners & behaviour bee fo different and vnlike. I therefore, O
15	<i>Policles</i> , hauing a long time ofterued 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 difcourfe 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>	
<p>fter and better conditioned, if we fhall leaue them good precedents of imitation : that of good children they may proue better men.</p>	30
<p>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:.</p>	35 40
<p>Then I will defcribe the Cauiller by his fafhion and maners; afterwards, I will generally fet downe other affections of the minde.</p>	45
K<1r> 2. Ca-	

4	<i>Theophrastus</i>
	1. <i>Cauilling</i>
5	Cauilling or cauillation(if wee should define it rudely) is a wresting of actions and words to the worfe or fadder part. A cauiller is he, who will entertaine his enemies with a pretence of loue; who applaudeth those publikely,whom secretly he
10	feeketh to supplant. If any man traduce or depraue him, hee easily pardoneth him without any expostulation. Hee passeth by iests
15	broken vpon him, and is very affable with those, which challenge him of any iniury
	<K1> by

	<i>Characters.</i>	5
	by him to thē done. Thofe	
	which defire haftily to ſpeak	
	with him, he giueth them a	20
	Come-againe. Whatfoe-	
	uer he doth, he hideth ; and	
	is much in deliberation. To	
	thofe which would borrow	
	money of him, his anfwere	25
	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	30
	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-	35
	ber it. Some things he will	
	confider of: ſome things he	
	K2< /> knowes	

6	<i>Theophrastus</i>	
	wil confider of: some things he knowes not; others hee	
40	wonders at. Theſe words are very vſuall with him, <i>I do</i>	
	<i>not belieue it; I thinke not ſo, I</i>	
	<i>wonder at it ; of ſome of theſe</i>	
	<i>I was ſo perſwaded before.</i>	
45	He will tell you , <i>you miſtake</i>	
	<i>him for another:he had no ſuch</i>	
	<i>ſpeech with me. This is beyond</i>	
	<i>beleefe : finde out ſome other</i>	
50	<i>eare for your ſtories. Shall I</i>	
	<i>beleeeue you , or diſable his cre-</i>	
	<i>dite ? But take you heede</i>	
	how you giue credite to	
	theſe received ſayings, vei-	
55	led & infolded with ſo ma-	
	ny windings of diffimulati-	
	on.Men of theſe maners are	
	to bee ſhunned more then	
	Vipers.	
	<K2v> <i>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 flatterer. A flatterer is fuch a one, as if hee walke or conuerfe 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 reputation. For there being at that time affembled more then 30. perfons, and queftion	5
	K3< /> being	10
		15

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

<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 laughes as if hee were tickled; muffling himselfe in his cloake , as if hee could not possibly forbear.	40	
As he meeteth any, he plaith the Gentleman-vfther, 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,	45	50
and giues them (for the most part) in his presence : and K4<?> kissing	55	

	<i>Theophrastus</i>	
10	kiffing them, crieth out , O	
	<i>the worthie Fathers liuely pic-</i>	
60	<i>ture!</i> If he buy a fhoo, if he	
	be prefent, hee fweares his	
	foot is far handfomer, and	
	that the fhoo mif-fhapes it.	
65	If at any time he repaire to	
	vifit a friend , the Flatterer	
	plaies the Herbinger; 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	
	paintings, preferuings, nee-	
75	dle-workes, and fuch like;he	
	difcourfeth 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 ;	80
asking him how sparingly he feeds, and how he bridles it: and taking some speciall dish from the Table, taketh occasion to commend it.	85
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	90
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 fet- teth them vp himſelfe : hee commendeth the ſituation	95
K5<r> and	

12	<i>Theophrastus.</i>
100	and building of the house; the well tilling and husbanding of the ground. In conclusion, you shall always note a flatterer to speak and do, what he presumeth will be most pleasing and agreeable.
105	
	<i>3. Of Garrulitie.</i>
5	Garrulity is a flippery loofeneffe, or a babling of a long inconsiderate speech. A Pratler or Babler is such an one, that vnreasonably 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>	
<p>fuch a feast : and when you liften him, or what he growes a little encouraged with your attention, he will complaine , that moderne men are worfe then thofe of elder times : that corne is too cheape , as rents are now improu'd : that there are too many ftrangers dwelling in the Towne: That the Seas, after the Dionysian feasts, will be more fmooth , and obedient to the Saylor's :and that if there fall good ftore of raine, there will be greater plenty of thofe things,which yet are lockt vp in the bowels of the earth: and the next yeare he will till his ground:</p>	<p>13</p> <p>15</p> <p>20</p> <p>25</p> <p>30</p>
<p><K6> That</p>	

	<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 miferable conditi- on, to continue long with thofe which cannot diftin- guifh the feafons of bufi- neffe and leifure.</p>	55
	<p>4. <i>Of Rufficitie or Clow- nifhneffe.</i></p>	
	<p>Rufficitie may feeme to be an ignorance of honefty and comelineffe. A Clowne or rude fellow ishe,who will goe into a crowd or preffe, when he hath taken a purge: And hee that fayth , that</p>	5
	<p><K7r> Gar-</p>	

16	<i>Theophrastus</i>	
	Garlicke is as fweet as a gil-	
10	liflower: that weares shoos much larger then his foot:	
	that ſpeaks alwais very loud:	
	who diftruſting his friends & familiars, in ſerious affairs	
15	aduifeth with his ſeruants :	
	who, the things which hee heard in the Senate, impar-	
	teth to his mercinaries, who do his drudgery in the coū-	
20	try: one that fitteth ſo with his hoſe drawn vp at his knee	
	as you may ſee his ſkin. Vpō the way, whatſoever ſtrange	
	accident he encountreth, he wondreth at nothing. But if	
25	he ſee an oxe , an affe or a goate , then the man is at a	
	ſtand, and begins to look a- <K7v> bout	

<i>Characters.</i>	
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, purueighs,& 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 changed.	17 30 35 40 45
<K8r> If	

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

	<i>Characters.</i>	19
	5. <i>Of faire speech or smoothneffe.</i>	
	Smoothneffe, or fawning, if we should define it, is an encounter containing many allurements to pleafure; and thofe (for the moft part)not more honeft then they fhuld be. But a Sleeke-ftone or Smooth-boot (as we terme him) is hee, that faluteth a man as farre off, as his eye can carry leuell; ftileth him <i>Moft worthie</i> ; admireth his fortune; and taking him by both the hands, detaineth him, not fuffering him to paffe. But hauing a while <K9v> accom-	5 10 15

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-	
25	fen an Arbitrator, endeou-	
	reth not only to cōtent him	
	on whose behalfe he is cho-	
30	fen, but the aduerse part like-	
	wife, that fo he may be held	
	an indifferēt friend to them	
	both. He maintaineth, that	
35	strangers speake wifer & iu-	
	ster things than his own fel-	
	low-Citizens. Being inuited	
	to a feast, he entreateth the	
	mafter of the entertainment	
	to fend in for his children :	
	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,-	40
	and fetteth them by him : 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	50
	keepeth his teeth cleane and 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 Theaters, 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	
65	<i>Byzantium</i> . Little dogges,	
	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 Treacle,	
	of thofe which are of a	
	round forme; and flaues,	
	thofe that are fomwhat ben-	
	ding and oblique , brought	
75	from <i>Lacedæmon</i> ; and Ta-	
	piftrie, wherein the Perfians	
	<K10> are	

	<i>Characters.</i>	23
	are wouen and fet out. He hath a little yard, grauelled, fit for wrefling ; and a Tennis Court. And thefe parts of his houfe, his maner is to offer or preſent vnto any he meets, whether Philoſopher, or Sophifter, or thoſe which exerciſe theſelues in Armes, or Muſicke , that there may uſe their cunning : which while they doe, he ſpeaking toone of the lookers on, as if he were but a meere ſpectator himſelfe , ſaith : I pray you whoſe wrefling place is this?	80
		85
		90
	<K11r> 6. Of	

6. *Of Senfelefneffe, or,
Desperate boldneffe.*

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
careleffe of his reputation ;
reckon little, to bee raild v-
pon ; is of the garbe or dif-
10 pofition of a crafty Impo-
ftor ; a lwed 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
Zanie or *Pantalon*; and when
the Iuggelers fhewe their
trickes, to goe to euey fpe-
<K11> ctator

<i>Characters.</i>	
<p>ctator and beg his offering: 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 Tole-gatherer, a fellow that wil forbear no foule or bafe courfe: He will be a cōmon Crier,a Cook,a dicer;he de- nies his mother food. Being 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, 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</p>	<p>25 20 25 30 35 40</p>
<K12r>	

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	
55	is a common maker of <i>Affidavit</i> for other mens abſence. Hee ſuborneth actions againſt himſelfe : In his boſome he bears a boxe,	
60	and in his hand a bundle of 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 Pofit. Hee puts out money to vfe : and for a	65
	groat , takes dayly 3. three- farthings. Hee goes often- times into the Fifh-market, Tauerns, Cookes fhops, and Shambles : and the money	70
	that he gets by his brocage, he commonly hides in his mouth. Thefe men are ve- ry hard to be indured : their tongues are traded in detra- ction : and when they raile,	75
	they doe it in fuch a ftormie and tempeftuous fafhion, as all Courts and Tauerns are pefterd with their clamors.	80
	<i>L<1r> 7 Of</i>	

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

	<i>Characters.</i>	29
	<i>&c. How necessarie and use- full a thing confidence is! 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 seeking the like occasions of prating and verbofity , per- mitteth them no truce nor breathing time with whom he discourfeth. And when he hath killed these, then he assaulteth fresh men in troopes, when they are ma- ny asssembled together. And those , being feriously im- ployed , hee wearies, tires, and puts to flight. Com- ming into Playes , & wrest- ling</i>	20 25 30 35

30	<i>Theophaustus</i>	
	ling places , hee keepeth the boyes from learning ; prat- ling with their Mafters : 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	
50	of that battaile which was fought by the <i>Lacedemoni- ans</i> vnder <i>Lyfander</i> their Ge- nerall : and, if euer he fpake 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 sleeps;	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 style="text-align: center;"><i>Theophrastus</i></p> <p>ieare him to his face;entrea- ting him, when they goe to bed, to talke them asleepe.</p> <p style="text-align: center;">8. <i>Of Newes-forging,</i> or <i>Rumor-spreading.</i></p> <p>Fame-fpreading, is a de- uifing of deeds and words at the fancy or pleafure of the Inuenter. A Newes-mon- ger is he, who meeting with his acquaintance, changing his countenance and fmi- ling, asketh whence come you now? How go the rules now? Is there any newes ftir- ring? and ftill fpurring him with queftions , tels him <L3v> there</p>	
5		
10		

<i>Characters</i>	
	33
there are excellent and happy occurrences abroad. Then, before he answereth, by way 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 Captaine, or some Souldier, or some Fifes boy lately come from war, of whom he hath heard some very strange stufte, I warrant you: alwaies producing such authors as no man can controle. He will tell him, hee heard that <i>Polypharchon</i> and the King discomfited and overthrew his enemies, and that <i>Cassander</i> was taken pri	15 20 25 30
L4<r> foner	

34	<i>Theophrastus</i>	
	foner. But if any man fay vn-	
35	to him, Doe you beleue	
	this ? Yes marry doe I be-	
40	leeue it,replyeth he : for it is	
	bruted all the Towne ouer	
45	by a generall voice. The ru-	
	mor fspreadeth , all general-	
50	ly agree in this report of the	
	warre; and that there was an	
	exceeding great ouerthrow.	
	And this hee gathereth by	
	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	
	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-	65
	der what pleafure men fhuld	
	take in deuifing and difper-	
	ding thofe rumours. The	
	which things , that I menti-	
	on not the bafeneffe aud de-	70
	formity of a lye, turne them	
	to many inconueniences.	
	L5<r> For,	

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

<i>Theophrastus</i>	
20	<i>You honest man, fall to, I pray you, doe not spare. When he buyeth any meat hee wil- 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)</i>
25	<i>some bone into the skales: the which if he can slyly take away againe , he thinkes he hath done an excellēt peece of seruice ; if not, then hee</i>
30	<i>will steale 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-</i>
35	<i>ater, hee bespeaketh a place <L6v> for</i>

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 farthing as ftrictly, as if it were a quarters rent of his houfe; 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>	
<i>Legier-demaine</i> ; one of all the company: that offereth the leanest sacrifice to <i>Diana</i> . Now what expence soever he is at, he proclaimeth and aggravateth it, as a great disturbance. If any of his servants 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 ransacke every corner in the house; beds, bedsteads, nothing must be spared : He selleth at such rates, that no man can do good vpon it. No man may borrow any thing of him; scanty light	41 15 20 25 30
<L8r> a stick	

42	<i>Theophrastus</i>	
	a ftick of fire, for feare of	
35	fetting his houfe on fire, not	
	part with fo much as a rot-	
	ten fig,or a withered Oliue.	
40	Euery day he furueighs his	
	grounds & the buttals ther-	
	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	
45	pay foundly for forbearāce;	
	befides vfurie vpon vfury, if	
	he continue it. If he inuite	
	any, he entertaines them fo	
	as they rife hungry : and	
	when hee goes abroad, if	
50	hee can scape fcofree, hee	
	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 word, you shall see their Chefts moldie, their keyes ruftie for themfelues, their habit and diet is alwaies too little for them and out of fashion. Small troughes wherein they annoint them- felues : their heads shauen , to faue barbing : their shoos they put off at noone dayes, 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 from foile and spotting.	55 60 65 70
	<L9r> 11. <i>Of</i>	

44	<i>Theophrastus</i>	
	11. <i>Of Obscænity, or Ribaldry.</i>	
	<p>Impurity or beastlineffe is not hard to be defined. It is a licentious lewd iest. He is impure or flagitious, who</p>	
5	<p>meeting with modest women, sheweth that which taketh his name of shame or</p>	
10	<p>secrecy. Being at a Play in the Theatre, when all are attentively silent, he in a croffe</p>	
15	<p>conceit applaudes, or claps his hands : and when the Spectators are exceedingly pleased, he hisseth : and when all the company is very attentive in hearing and be-</p>	
	<L9v> holding	

<i>Characters.</i>	
<p>holding: he lying along, belcheth or breaketh wind, as if <i>Aeolus</i> were: butling in his Caue ; forcing the Spectators to looke another way : and when the Hall or Stage is fullest of company, coming to those which sell nuts and apples, and other fruits standing by them , taketh them away and muncheth them; and wrangleth about their price, & such like baubles. Hee will call to him a stranger hee neuer saw before ; and stay one whom hee seeth in great haste. If he heare of a man that hath lost a great sute, and is condemn'd in great charges, as</p>	<p>45 20 25 30 35</p>
<p><L10> hee</p>	

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	
45	fheweth it to all he meeteth and inuites them to it. And	
	being at a Barbars fhop, or an anointing place, hee tel-	
50	leth the companie that that night he is abfolutely refo-	
	ued to drinke drunke. If he keep a Tauerne, he wil giue	
55	his beft friend his baptifed wine, to keepe them in the	
	right way. At playes,when they are moft worthy the	
55	feeing, hee fuffereth not his childrē to go to them. Then	
	<L10v> he	

<i>Characters.</i>	
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 himpelfe, he complains the oyle is ranke; and anoints himpelfe with that which he paies not for. If a boy finde a braffe peece or a counter,	47 60 65 70 75
<L11r> he	

48	<i>Theophrastus</i>	
	hee cries halte part. These	
80	likewise are his. If hee buy	
	anything, he buyes it by the	
	<i>Phædonian</i> meafure, but hee	
85	meafureth miserably to his	
	feruants ; fhauing , and pin-	
	ching them to a graine.If he	
90	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	
	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 bufie , interrupts him, and obtrudes his owne affaires to be deliberated and debated : or commeth a goffiping to his Sweet-heart, when shee is fick of an ague. His maner is likewise, to intreate him</p>	5	
<p><L12> to</p>		10

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.	75
	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 himself presently 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.	80
	<i>13. Of impertinent diligence, or Ouer-officiousnesse.</i>	85
	That which wee terme a M ^{<1r>} foolish:	

52	<i>Theophrastus</i>	
	foolifh fedulitie or officiouf- neffe, in a counterfeiting of our words and actions with	
5	a fhew or oftentation of loue. The manners of fuch men are thefe. He vainely vndertaketh what hee is not able to performe. A matter	
10	generally confest to be ius he will with many wordes, infifting vpon fome one par- ticular , maintaine: that it cannot be argued. He cau-	
15	feth the boy or waiter, to mingle more wine by much then all the ghefts can drink. Hee vrgeth thofe further, who are already together by	
20	the eares. He will lead you the way he knowes not him- <M1v> felfe	

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 neede 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
<p>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 : or one, who hauing a caufe to be heard vpon a peremp- tory 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 o- uergorg'd himfelfe, rifing in the night to make roome for more meat, ftumbleth vpon his neighbours dogge, and is all to bewearied. The</p>	<p>5 10 15 20</p>	<p>M3<r> fame,</p>

	<i>Theophrastus</i>	
56	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- caufe 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 , Obstinacie 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 anfwereth 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-	
20	sent the gods with gifts, he is wont to fay, That the giftes which they receiue from a-	
25	boue , are not giuen them for nothing. If any man ca- fually or vnwittingly thruft him, or tread on his fooks; it	
30	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 voluntary , and bringeth it	
	<M4v> himfelfe;	

	<i>Theophrastus</i>	
60	hath paft before him, or	
15	hath throwne three ftones ouer the way. If he fee any Serpents in an houfe , 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 worshipped them vp- on his knees. But if a Moufe	
25	hath gnawne his meale bag, hee repaireth instantly to his Wizards, aduifeth with thē what were beft to be done:	
30	who if they anfwere , that it fhould bee had to the Bot- chers to mend, our fuperfti- tious man, neglecting the Sooth-fayers direction, fhall, <M5v> in	

	<i>Characters.</i>	61
	in honour to his religion,	
	emptie his bagge and cast it	35
	away. He doth also often-	
	times perfume, or purifie his	
	houfe : He ftayeth not long	
	by any graue or Sepulcher :	
	Hee goeth not to Funeralls,	40
	nor to any woman in child-	
	bed. If he chance to haue a	
	vifion, or any thing that's	
	ftrange, in his fleepe,he go-	
	eth to all the Sooth-fayers,	45
	Diuiners, and Wizards, to	
	know to what god or god-	
	deffe he fhould prefent his	
	vowes : and to the end he	
	may be initiated in holy Or-	50
	ders, he goes often vnto the	
	<i>Orphetulifts</i> , how many mo-	
	neths with his wife, or if fhe	
	<M6r> be	

62	<i>Theophrastus</i>	
	be not at leifure) with his	
55	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>		

64	<i>Theophrastus</i>	
	And finding a purse vpō the way, he complains that he	
20	neuer found any great treasure. Likewise, when he hath	
	bought a slaue for little or nothing, having importuned	
25	him that sold him therunto; I wonder, faith he, if I should	
	euer haue bought any thing of worth so cheape. If any	
30	man bring him glad tidings, that God hath sent him a	
	fonne, he answereth ; If you had told me I had lost halfe	
35	my wealth, then you had hit it. Having gain'd a cause by	
	all mens voices, he cōplains (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 caufe , hee will fay, when muft repay this mony backe againe, and be beholding for it besides.	40
	18. <i>Of Diffidence, or Diftruft.</i>	
	Diffidence or diftruft, is that which makes vs iealous of fraude from all men. A diffident or diftruftfull man is he, who if he fend one to buy victualls, fends an other after him to know what hee <M8r> paid.	5

	<i>Theophrastus</i>	
66	paid. If hee beare mony a	
	bout him, hee tells it at eue-	
10	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 affure it, notwithstanding,	
	naked without shooes	
	he rifeth out of his bed, ligh-	
	teth a candle, surueighs all;	
	and hardly fals asleep again	
20	for distrust. VWhen he coms	
	to his debtors for his vfemo-	
	ny, he. goes strong with his	
	witneffes. When hee is to	
	turne or trim some olde ga-	
25	berdine, he putteth it not to	
	the best Fuller, but to him	
	that doth best secure 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 :	30
	but commonly he fendes 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	35
	of any thing they borrow : nay, fayth he, lay downe ra- ther; for my men are not at leasure to come and aske it.	40
	19. <i>Of</i>	
	<M9r>	

68	<p style="text-align: center;"><i>Theophrastus</i></p> <hr/> <p style="text-align: center;">19. <i>Of Naftineffe</i></p> <p style="text-align: center;">Naftineffe, is a neglect, or carelefneffe of the bodie; a flouenry or beaftlineffe very lothfome to men. A nafty</p> <p>5 beaftly fellow is he, who hauing a leprofie, pox, or other contagious difeafe, wearing long and lothfome nailes, intrudeth himfelfe into com-</p> <p>10 pany; and faith: Gentlemen of race and antiquity haue thefe difeafes ; and that his Father, and Grand-father were fubiect to the fame.</p> <p>15 This fellow hauing vlcers in his legges, nodes or hard tumors in his fingers , feeketh no remedy for them ; fuffe-</p> <p style="text-align: right;"><M9v> ring</p>	
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<i>Characters.</i>	
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 vfe: ranke oyle in his bathings; to come into the Hall or Senate houfe , with clothes all ftained and full of fpottes. Whofoeuer went to Sooth-fayers, he would not spare them but giue them foule language. Oftētimes, when fupplications and facrifices were made; he would fuffer the bolle to fall out of his	69 20 25 30 35
<M10r> hand,	

70	<i>Theophrastus</i>	
	hand , (as it were casually,	
40	but) purposely : then hee	
	would take vp a great laugh-	
	ter, as if some prodigy or o-	
	minous thing had happened.	
45	When he heareth any	
	Fidlers,. he cannot hold but	
	he muft 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 fooner: and	
	while he would ffit beyond	
	the table, hee al-tobefpaw-	
55	leth him who skinketh at the	
	feaft.	
	<M11r> 20. <i>Of</i>	

	<i>Characters.</i>	71
	<p>20. <i>Of Vnpleasanteffe, or Tedioufneffe.</i></p> <p>If we should define Tedioufnes, it is a troublesome kinde of conuerfing, without any other damage or preiudice. A tedious fellow 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 forbear, vntill I had fome</p> <p style="text-align: right;"><M11> little</p>	<p>5</p> <p>10</p> <p>15</p>

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

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-	
15	rous to haue a Lacquy an <i>Aethiopian</i> ; who, if hee pay but a pound in filuer, affe-	
20	cteth to pay it in mony late- lly coyned. And if he facri- fice an Oxe, his maner is to	
25	place the fore-part of his head circled with garlands 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 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>Melitan Plant</i> . And when hee doth confecrate an iron ring to <i>Aesculapius</i> , hanging vp ftill new crownes: hee fhall weare it away. And he himfelfe 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	30
		35
		40
	N<1> haue	45

76	<i>Theophrastus</i>	
	haue offered, hee may re- count the maner to the peo- ple. Therefore crowned, and	
50	clothed in white, he comes 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</i>	
55	<i>Sacrificed. Therefore, expect all happy & prosperous euent.</i> These things thus related, he returneth home to his house;	
60	reporting to his wife, that all things haue succeeded be- yond expectation.	
	22. <i>Of</i>	
	<N1v>	

	<i>Characters.</i>	77
	22. <i>Of Illiberality,</i> or <i>Serulitie.</i>	
	Illiberality, or Serulity, 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- wise one , who ina needfull diftressed seafon of the Cō- mon-welth,when by the Ci- tizen there is giuen a very	5
	N2<r> extra-	10
		15

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

	<i>Characters.</i>	79
	on, is forc'd to keep in, till his cloathes be made cleane. In the Morning, as foone as he rifeth, he sweepes the houfe, and fleas the beds himfelfe, and turnes the wrong fide of his vild cloke, outwards.	40
	<i>23 of Ostentation.</i>	
	Oftentation may be fayd to bee, a vantage or fetting out of fome good things which are not present. A vanter or forth-putter is he, that boastes vpon the Ex- change that he hath ftore of banke-mony: and this he tels to ftrangers; and is not dan- ted to difcouer all his vfu- N3<r> ring	5 10

	<i>Theophrastus</i>	
70	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<?> 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, Jen- 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 houfe , 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 selfe. A proud man is of this quality: If any man defire to speake with him speedily , 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 firft. 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 himfelfe;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	
	ſends 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 otherwise , and that speedily.</i>	35
	25. <i>Of Timidity,</i> or <i>Fearefulneffe.</i>	40
	Fearfulneffe may feeme to be a timorous diftruftfull deiection of the minde. A <N6> feare-	

86	<i>Theophrastus</i>	
5	fearefull man is of this fashi-	
	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 , sayth; 'Tis hard to know whether you bee enemies,or no. Hearing a buftling, and seeing some fall, he tels them, That for pure haft hee had forgotten his two-hand fword: and so soone as by running hee hath recouered his tent, hee fendeth the 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.		30
And if by chance he see any wounded brought ouer toward the tent, he runneth to		35
<N7> him,		40

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 houfe then fight: Hee careth not how little bloud hee loofeth himfelfe: His two-heel'd fword is his	
55	best 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 :	65
	and tels them all, that hee with his own hand brought him into his tent.	70
	26. <i>Of an Olygarchy</i> or <i>The maners of the principall fort which fway in a state.</i>	
	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	letting 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>	
20	The State is at an euill ftay, where more then one the Scepter fway.	
	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-	
	house, 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	
	<N9> 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 this contagion into Cities and Common---vvealthes. The like ſpeeches they haue with ftrangers, and fuch Citizens as are of their owne	
50	faction.	
55		
	<i>27. Of late-learning.</i>	
	Late, or vnfeafonable learning, is a defire of getting better furnitures and abilities inthe going downe of our ftrength, and the declining of our age. Of thofe	
5	<N9v> men	

	<i>Characters.</i>	83
	men this is their manner.	
	When fuch men ate three- fcoore yeeres of age, they learne verfes out of Poets by heart : and thefe they beginne to fing in their cups and collations. No fooner they haue begunne, but they forget the reft. Such an one learnes of his fonne, how in feruice they turne to the right hand and the left.	10
	When hee goes into the Countrie , riding vpon a borrowed horfe, practifing how. to falute thofe he mee- teth, without a lighting, fal- ling all-to-bemoiles himfelf.	15
	Hee dooth practife at the <i>Quintim.</i>	20
	<N10> Hee	25

94	<i>Theophrastus</i>	
	He will learne of one, and- teach him againe , as if his Mafter were vnskillfull. He	
30	likewife wrestling and ba- thing , doth manage his blinde cheekes very vildely.	
	28. Of <i>Detraction</i> or	
	<i>Back-biting</i>	
	Detraction is a prone- ness or fwaruing of the mind into the worft part in our speech, and difcourse. A	
5	Detractor is thus conditio- ned : If hee bee queftioned that fuch an one is, as if he fhould play the Herald,and fet down his pedigree,he be-	
	<N10v> gins	

	<i>Characters.</i>	95
	gins with first of his Family. This mans father, faith hee, was first called <i>Sofias</i> . After he followed the wars, they called him <i>Sofistrates</i> : then from one of the meany hee was made an Officer: (forfooth) His Mother was noble of <i>Treffa</i> : the which fort of women, say they, are noble when they are at home. And this fellow, for all his pretended Gentry, is a very lewd knave. He proceedeth & telleth you, That these are the women which entice men out of their way: Hee ioyneth with others which traduce the absent, and sayth, I hate the man	10 15 20 25
	<N11r> 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- thing more flagitious. Hee 35 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>