

【Article】

**Thomas Coryate**  
**The famous yet infamous Odcombian Leg-stretcher**

Aishwarya SUGANDHI\*

1. Introduction
2. Background
3. Character of Thomas Coryate
4. European Travel and the Crudities
5. Journey to the East
6. Conclusion

### 1. Introduction

Travel has been a source of inspiration, challenge and over the ages has accelerated the circulation of knowledge across various lands, peoples and societies. Travel not only broadens horizons but also adds variety to the panorama helping understand ‘the other’. This paper deals with Thomas Coryate who was a late Elizabethan and early Jacobean traveler and Philomath. During his time travel gradually started gaining momentum as a form of education. It became an established tradition among the social class, to travel for the glory and acclaim that such travel fetched. Persons not only travelled to explore newer lands, but also for pleasure. However, in the case of Thomas Coryate his main intention was not just for the pleasure or knowledge which would arise from the experience but rather with the motive of earning himself a niche among the learned household of Prince Henry. His foremost travel abroad was around Continental Europe extending over a period of five months and covering a distance of 1975 kilometers and was almost entirely on foot. His second and unfortunately last journey was made to the East Indies where he died.

Travel accounts of the period are continually seen and read in the colonial context. However this is not always true. It is very easy to classify these travel accounts, but what becomes necessary is that we should bifurcate and read them through an unbiased filter. In the case of Thomas Coryate who travelled mainly for purposes of pleasure and fame cannot be included in this form of literature. At the time he traveled to the east, the British Empire was still in the early stages of trying to get the Mogul King’s permission to begin trading with the Indies. At the same time when Coryate was in India, the official ambassador Thomas Roe was also present to procure consent so that Britain could also enjoy the same status as the Portuguese, Dutch or French. But Thomas Roe clearly stated that it was extremely difficult to obtain permission.

---

\* 京都大学大学院人間・環境学研究科 博士課程後期

## 2. Background

Thomas Coryate was the son of Rev. George Coryate who was the Rector of Odcombe. Regarding the year of Coryate's birth we are not sure as to when he was born, however it is believed that he was born somewhere around 1577. Regardless of the fact that he was born into a middle class family; he possessed a very strong ambition to soar to success. His father George Coryate who was admitted to Winchester College at the age of twelve, three years later attended New College, Oxford where he was elected a Perpetual Fellow in 1562. Anthony à Wood states that as a young student George Coryate received eminent praise and was awarded a handsome purse of money for his poem in praise of Queen Elizabeth, asking her not to delay her marriage. However this literary fame was very short lived as he was never heard of in the literary circles later. Obligated by duty, Thomas Coryate did get some of his father's poems printed in *The Crudities*. Both father and son were educated in humanities of which rhetoric was a major aspect. Also they were both well versed in the Latin and Greek tongues. Thomas was educated at Westminster School and later at Oxford which he said to have left before completion. Nevertheless one cannot ignore that it was none other than George Coryate who kindled a burning desire in young Thomas for literary knowledge.

Coryate was a member of the royal household where he was known as a 'learned buffoon'. Here he is said to have been an unofficial court jester on which celebrities such as Ben Jonson, John Donne, and Inigo Jones have tried their wits upon, however on several occasions Coryate is said to have returned their knocks equally hard.

## 3. Character of Thomas Coryate

Thomas Coryate as mentioned earlier is one of the finest examples of a typical Jacobean traveler born in Odcombe, Somerset. It is sympathetic that he has not been studied more widely.

Extremely devoted to his hometown of Odcombe, he would take the slightest opportunity to praise it. At a charity function which he helped raise for his father's church he made the following speech wherein he praises Odcombe, which he says is famous for five things such as the wholesome and pleasant air, its wool, its church "being erected on upon so loftie a place that it overprieth and overtoppeth the whole cuntry round about", its sweet springs of water, and finally and most important, the love and unity of its inhabitants, 'for we all from the verie highest to the lowest are most firmly knit together in an indissoluble knot of friendship.'<sup>1)</sup> As and where Coryate traveled it was very nostalgically that he recollected his hometown.

As part of Coryate's plan of action, he utilized his humanistic education and his well established contacts to ascend the ladder of fame and reputation. Coryate took pride in announcing that he was a fourth cousin of the Earl of Essex. Further, he received his name from his God Father, Thomas Phelips, squire of Montacute. Thomas Phelips on his death left his

---

1) Strachan 1962:8

property to his youngest son Edward Phelips. Edward Phelips is responsible for building the famous Montacute House, which is an exquisite example of Jacobean Architecture and a very popular tourist spot in Somerset to date. Coryate on a number of occasions while travelling around continental Europe compares various castles and buildings to Montacute House, always arriving at a conclusion that there does not stand a superior piece of architecture than it.<sup>2)</sup> This is just another instance which exhibits his fondness for Odcombe.

Edward Phelips and his son were knighted in the year 1603. It was probably through the reference of Edward Phelips that Thomas Coryate got an entry into the court of Prince Henry. These and many other influential contacts like the Pouletts of Hinton St. George, the Speakes of Ilminster, and the Sydenhams of Brympton, did not in any way assist the inclusion of Coryate among the aristocrats, but were very wisely employed by him to quench his thirst for fame and reputation. His insecurity did play a major role in him accepting the position of an unofficial court jester. By whatsoever means, he wanted an entry into the high class circle. In this manner Coryate very smartly and tactfully used these contacts to his advantage and managed to etch for himself a place in London prior to his journey around continental Europe.

Since the early modern period, this discovery motif has frequently emerged in the language of colonization, enabling European travelers/ writers to represent the newly “discovered” lands as an empty space, a *tabula rasa* on which they could inscribe their linguistic, cultural, and later, territorial claims.<sup>3)</sup>

In the *Crudities* there is a section written by Ben Jonson, who was a close acquaintance of Thomas Coryate. It is here mentioned very clearly that this section has been written by a ‘charitable friend, who thinks that it is necessary that it is nearly the time when the readers should understand the maker (Thomas Coryate) and his work (The *Crudities*)’<sup>4)</sup>. In this description of Thomas Coryate, Ben Jonson describes him as a great and bold carpenter of words who has a tremendous passion for travelling and that “The Word Travaile affects him in a Waine Oxe, or a Packe Horse.”<sup>5)</sup>

Again Ben Jonson clearly mentions that Thomas Coryate travelled purely for the love of it without any intentions of political tie ups.

The greatest Politick that advances into the Paules he will quit, go to talk with the Grecian that begs there; such is his humility; and doth grieve inwardly that he was not borne that countryman for that purpose.<sup>6)</sup>

This further solidifies the argument that Coryate was in no way interested in any kind of political intervention whatsoever. Thomas himself refers to himself as a *private man* who has no

---

2) Strachan 1962:9

3) Singh 1996:1

4) Coryate 1905(Vol. II):16

5) Coryate 1905(Vol. II):17

6) Ibidem p. 17

concern with the political situation of the countries he makes his travels through. This is particularly in connection with his travels around continental Europe. Thomas's addiction to travel according to Ben Jonson could also be considered one of the reasons why he did not enrol himself permanently into the Court of Prince Henry. Hence one can clearly conclude that he suffered from what can be called a 'travel mania.'

Michael Strachan describes Coryate as a 'writer, eccentric and wit who travelled boldly. His friends included Ben Jonson, John Donne, Sir Thomas Roe and many other famous personalities of the time. Thomas and his friends met regularly at the Mermaid Tavern. It was his accounts that are the sole evidence of this tavern, which also justifies its existence'.<sup>7)</sup> Strachan attests Coryate's name with a lot of firsts, for example:

The first English traveller to take a scholarly interest in the classical sites of the Trojan Plain; the first European (and to this day the last) to *walk*, with no resources except his own faith and courage, from the eastern shores of the Mediterranean, through Persia and Afghanistan into the heart of the Mogul Empire.<sup>8)</sup>

Another person worth quoting here would be the English antiquary Anthony à Wood who describes Thomas Coryate's status with the words "that itch of fame...the hope of ...glory, name and repute"<sup>9)</sup>, which clearly reveals Coryate's burning desire to be famous.

Another incident which played a major role in sketching the foolish character of Coryate was his father's funeral. George Coryate passed away on fourth of March of 1607. Thomas at the time was at home and took charge of the funeral preparations. He is said to have placed his body in a cave upon the hill for almost one and a half month. Wood states "His son Tom, upon some design, preserving his father from stench above ground, till 14th of April following".<sup>10)</sup> Yet Strachan points out that the reason for Thomas to do such a thing was that, he may have had certain fixed preparations in mind for which he had to delay the funeral to such an extent.

From the above introduction of Thomas Coryate, one can easily say that he portrays a very paradoxical image. It is very sad that he has not received the credit due to him. It was an extremely brave and courageous feat he undertook at the time.

Again, Richmond Barbour very rightly points out that 'Thomas Coryate was England's first modern tourist and travel writer, distinguished himself by departing to frame distant curiosities for London's consumption.' His writings do give a detailed account of all he has seen and experienced that it allows the reader to inflate his imagination and actually go on the journey with him. His style of writing is extremely lucid and is laden with the apt metaphors. He is also credited with

---

7) Strachan 1962:1

8) Ibidem p. 1

9) Anthony à Wood, *Athenea Oxonienses*, ed. Philip Bliss, vol. 2 (London: 1815) p.211

The *Athenea Oxonienses* is a vast biographical dictionary of persons educated at Oxford.

10) Anthony à Wood, *Athenea Oxonienses*, ed. Philip Bliss, vol. 2 (London: 1815) p.211

words which he created while he travelled through Europe. An important component of this rhetorical, euphuistic style is the use of new words adapted from Latin and Greek. During Coryate's life-time the English language was enormously expanded with words introduced from the classical languages and from Italian and French. His contemporaries never hesitated to coin new words as they felt inclined, and Coryate was no exception. "He is a great and bold Carpenter of words, or (to expresse him in one like his own) a Logodaedale", wrote Ben Jonson.<sup>11)</sup>

T  
H  
O  
M  
A  
S  
C  
O  
M  
B  
E  
T  
E  
L  
L  
T  
R  
O  
T  
H  
P  
U  
T  
S  
D  
O  
W  
N  
R  
O  
G  
E  
R  
H  
O  
W  
?  
O  
F  
T  
R  
A  
V  
E  
L  
H  
E  
D  
I  
S  
C  
O  
U  
R  
S  
E  
T  
H  
S  
O  
A  
T  
L  
A  
R  
G  
E  
,  
M  
H  
E  
S  
E  
T  
S  
I  
T  
O  
U  
T  
A  
T  
H  
I  
S  
O  
W  
N  
E  
C  
H  
A  
R  
G  
E  
;  
A  
N  
D  
T  
H  
E  
R  
E  
I  
N  
(I  
T  
I  
S  
W  
O  
R  
T  
H  
H  
I  
S  
V  
A  
L  
O  
U  
R  
T  
O  
O)  
S  
H  
E  
W  
S  
H  
E  
D  
A  
R  
E  
S  
M  
O  
R  
E  
T  
H  
A  
N  
P  
A  
U  
L  
E  
S  
C  
H  
U  
R  
C  
H  
Y  
A  
R  
D  
D  
U  
R  
S  
T  
D  
O  
  
C  
O  
M  
E  
F  
O  
R  
T  
H  
T  
H  
O  
B  
O  
N  
N  
I  
E  
B  
O  
U  
N  
C  
I  
N  
G  
B  
O  
O  
K  
E  
T  
H  
E  
N  
,  
D  
A  
U  
G  
H  
T  
E  
R  
O  
F  
T  
O  
M  
O  
F  
O  
D  
C  
O  
M  
B  
E  
T  
H  
A  
T  
O  
D  
D  
E  
J  
O  
V  
I  
A  
L  
L  
A  
U  
T  
H  
O  
R  
,  
R  
A  
T  
H  
E  
R  
H  
I  
S  
S  
O  
N  
N  
E  
I  
S  
H  
O  
U  
L  
D  
H  
A  
V  
E  
C  
A  
L  
'D  
T  
H  
E  
E  
,  
W  
H  
Y  
?  
Y  
E  
S  
T  
H  
O  
W  
E  
R  
T  
B  
O  
R  
N  
E  
O  
U  
T  
O  
F  
H  
I  
S  
T  
R  
A  
V  
E  
L  
S  
T  
H  
I  
G  
H  
S  
A  
S  
W  
E  
L  
L  
A  
S  
F  
R  
O  
M  
H  
I  
S  
B  
R  
A  
I  
N  
E  
S  
,  
A  
N  
D  
C  
L  
A  
I  
M  
E  
S  
T  
T  
H  
E  
R  
E  
B  
Y  
T  
O  
B  
E  
H  
I  
S  
B  
A  
C  
C  
H  
U  
S  
A  
S  
H  
I  
S  
P  
A  
L  
L  
A  
S  
:  
B  
E  
E  
E  
V  
E  
R  
H  
I  
S  
T  
H  
I  
G  
H  
E  
S  
M  
A  
L  
E  
T  
H  
E  
N  
,  
A  
N  
D  
H  
I  
S  
B  
R  
A  
I  
N  
E  
S  
S  
H  
E  
E.

Ben Jonson<sup>12)</sup>

Ben Jonson wrote this poem in the *Crudities* which Strachan says may have been there as a preface to the Panegyric verses. Further he adds that "Unlike most of Jonson's references to Coryate, his Acrostic is not uncomplimentary." This Strachan wrote in response to Dr. Jessop who claims that Ben Jonson may have undertaken the entire editing of the *Crudities*. However, Strachan unable to authenticate this concludes that besides contributing explanations in rhyming couplets for the title page, Jonson may have written this Acrostic.<sup>13)</sup> Another important acquaintance worth mentioning here is Hugo Holland who writes;

Ulysses was a merry Greeks they say,  
So Tom is, and the Greeker of the tway.  
Ulysses left home an aged Syre,  
And Tom an aged mother by the fyre.  
Ulysses was an Islander I trow,  
How then? I pray you is not Coryate so?  
Perhaps Ulysses did in wit excell,  
Our Coryate though doth of more learning smell.  
Ulysses had a ship of no great bulke,

11) 'A Character of the Author', *Crudities*, Vol. I, p. 18

12) *Ibidem* p. 19

13) Strachan 1962: 125-126

And Coryate went to Calais in a hulke,  
 Ulysses in the Trojan horse was hid,  
 The Heidelbergian barrel Tom bestrid.  
 Good harnesses did Ulysses guard and grace,  
 Where Coryate nought had but a fustian case.  
 Ulysses hardly from his Circe sluncke,  
 As hardly Tom from his Venetian Puncke.  
 By land Ulysses in a Chariot rode,  
 And Coryate in a Cart, the greater lode.  
 Ulysses with sterne Ajax had to doe,  
 With the Dutch Boore so had poore Coryate too.  
 At home left Ulix store of beasts and chattel,  
 And Coryate home came guarded with more cattell.  
 Ulysses us'd to drinke the Aethiop wine,  
 With whitson-ale his cap doth Coryate line.  
 Just twenty yeares Ulysses with his Greeks  
 Did wander: Coryate just as many weeks.  
 Ulysses all that while had but one carvel,  
 Tom but one paire of shoes, he greater marvell.  
 Minerva holpe Ulysses at a lift,  
 And Pacience Coryate, for there was no \*shift.  
 Ulysses heard no Syren sing: nor Coryate  
 The Jew, least his preapuce might prove excoriate.  
 Ulysses had a wife to lust unprone,  
 But Coryate had a chaster, having none.  
 Ulysses seem'd a beggar all to torne,  
 So Coryate did; and was I dare be sworne.  
 Ulysses in his travell builded Flushing,  
 Where Coryate ending, or'e the Sea came brushing.  
 One Homer only sung Ulysses praise,  
 But Coryate all the poets of our daies.<sup>14)</sup>

(\*Because Coryate came home from Venice with one shirt)

The verse quoted here 'The Parallell it selfe', a part of the entire Panegyrick verse. From this verse one can decipher how Coryate has been compared to Ulysses, in fact he is depicted to be superior to Ulysses. Holland very beautifully creates a link between the two heroes.

Coryate did not allow his middle class background to hinder his ambitions in any way. He had a good grasp of the advantages and opportunities that were available to scholarly young men with an aspiration for vertical mobility. The biggest example available to Coryate was his close

---

14) Coryate 1905(Vol. I):47

acquaintance Ben Jonson who was the son of a brick layer. In spite of his background Ben Jonson was able to make himself a permanent place in the literary circle of England. Similarly Coryate too through his well connected contacts created a footing for himself firstly in the Court of Prince Henry.

As a second major move he turned his travels around continental Europe and the *Crudities* into a trigger for critique and self appraisal. Coryate's inquisitive nature and ability to adapt to new situations paved the path for him to travel to numerous places. Further through his work he created an image of himself that he never thought would jeopardise his position. His invitation to persons to write panegyric verses left him susceptible to criticism. However his narrative also solidified his position at court. Due to this Coryate may have decided to go on another adventure, this time to a far away land regarding which not much had been written or published. He wanted to probably undertake a feat which no one had until then dared to. Hence he chose his next destination to be the East Indies, to which he decided to go on foot almost entirely on foot. John Scory in his Panegyric verses wrote;

“Well Tom, since Europe thou hast seene in part,  
Now into Asia and Africke make a start.”<sup>15)</sup>

Thus, famous personalities who wrote Panegyric verses to the *Crudities* were not only writing in praise of the book or the author but were encouraging him to undertake another feat which would earn him further fame and name.

#### 4. European Travel and the Crudities

Thomas Coryate's travels around continental Europe and the publication of the *Crudities* will not only give us a better understanding of his personality but would also reveal his enthusiasm towards new cultures and countries. The *Crudities* will reveal the manner in which Coryate has portrayed the various countries he travelled around Continental Europe. The *Crudities* has been prefixed with Panegyric verses by almost sixty one elites and literates who reveal exhaustive information regarding travel and the attitude England projected towards travel.

However it is sad that almost one sixth of the entire work have for some reason never been academically studied or researched. Regarding, these verses Andrew Hadfield rightly points out ‘This material has been almost universally ignored by commentators’,<sup>16)</sup> Coryate was also known to have introduced the fork to the English. This trip of his is one of a kind and has valuable information regarding minute details of the places he visited, architectural monuments, people and the culture.

The true image of Coryate which has until date not been really studied leaves us with no clear picture of what the man really constituted. He is always referred to as the ‘court buffoon’ which I

---

15) Coryate 1905 (Vol. I):36

16) Hadfield 1998:59

believe was in reality a camouflage. As we have seen Coryate was extremely intelligent and was desirous of publicity, even though it meant that his image would be converted to that of a court jester. To be able to make oneself the laughing stock willingly can only reveal the extent to which he craved for a position among the literary circles that gathered at Prince Henry's court.

With this investigation as the base I hope to reveal how Coryate who was a middle class Oxford-educated erudite who used print and certain well placed contacts to assist him in etching a place among the literary aspirants of sixteenth century England.

Thomas Coryate's premier travel around continental Europe began in 1608 from Dover. At the time he was around thirty - one. This trip was made with two main purposes: to earn him a strong holding in the court of Prince Henry where he was an unofficial court jester and as is mentioned in his epistle devoted to Prince Henry, Coryate conveys the primary reason for him to undertake this peregrination was to encourage other gallants to make similar journeys. Coryate was conscious and well aware of his duties as a good citizen and from the mediocre background that he hailed; he had to perform an extraordinary feat in order to secure himself a perch at the court.

Upon his return to England he wrote a coherent narrative of his five months journey across continental Europe which was compiled into *Coryate's Crudities* spread over two volumes.<sup>17)</sup> Initially Coryate faced difficulty in getting a printer who was willing to take up his book for publishing. However with the encouragement of Prince Henry and the intervention of a few well placed people, the *Crudities* were finally published in 1611.

On his return from the continental tour around Europe, Coryate is said to have been greeted well by his friends in London. After spending a few days in London, Coryate continued the last lap of his journey towards Odcombe, where he stayed back and immediately began compiling his notes. Although Coryate has earned its author a place in the history of English literature, he deserves to be remembered for much more than his literary achievement.<sup>18)</sup> As Strachan points out that the decision to publish the *Crudities* must have been taken around 1610 the next item on the agenda for Coryate was Royal acknowledgement for his book. In this regard as he writes in the introduction to the panegyric verses, Coryate was successful in accomplishing an audience with Prince Henry, during which he made an oration to the Prince in presence of all the courtiers and presented his works to him. The Prince not only bigheartedly accepted it but also promised to eulogize it. Coryate writes;

Whereupon the Princes Highnesse (who hath most graciously deigned to be the Hyperaspist<sup>19)</sup> and Moecenas<sup>20)</sup> of my bokke)...<sup>21)</sup>

---

17) Coryate 1905 (Vol. I & II)

18) Strachan 1962:1

19) Hyperspist is a word used by Coryate when he made an oration in praise of Prince Henry meaning 'Patron' or 'Protector'. For further information on the usage of this word look at the *Crudities*, Panegyric Verses upon the Author and his Booke. p. 24

20) Moecenas presently spelled Maecenas

21) Coryate, *Crudities*, Vol. I p. 21

Coryate spent around five months in compiling his notes. After which he is said to have decided to get the book published entirely on his own cost. Strachan reveals that:

If Coryate looked for a publisher he failed to find one, perhaps on account of the book's length, or simply because nobody had ever written a book quite like this before.<sup>22)</sup>

Thus, a very important point which needs to be noted here is that Coryate's work was so different in comparison to other well sold works of his time that there was no publisher willing to take up his book. This not only asserts that Coryate did write very differently from what was the trend at the time but he also was as Strachan phrases;

It is possible, however, that he never made any attempt to interest a publisher, and was so confident of the book's success that he was prepared from the outset to print the *Crudities* at his own expense even though this meant laying out what was, a large sum of money.<sup>23)</sup>

Thus, this also then justifies the fact that Coryate was all out to impress Prince Henry whose support defined the future of not only the *Crudities* but Coryate himself. The next hurdle which one faced while publishing a book was censorship. A license was required before any publication was undertaken. It is believed however that Coryate bore the expenses involved with obtaining this license. This aspect of Coryate bearing all the expenses for his publication can be read in a number of panegyric verses by Ben Jonson, John Donne, Christopher Brooke and others. For instance John Donne writes;

Goe bashfull man, lest here thou blush to looke  
Upon the progresse of thy glorious booke.  
To which both Indies sacrifices send;  
The west sent gold, which thou didst freely spend,  
(Meaning to see't no more) upon the presse.<sup>24)</sup>

Similarly, the following verse is also indicative of Coryate funding his own book, made by John Jackson.

His purse he hath to print  
What he did write, else, who had read of thee, O  
Wandering Wight? <sup>25)</sup>

Well the financial aspect was taken care of by Coryate, but acquiring the permission to print was a rather cumbersome process. Coryate once again wisely employs his contacts. Reverend John Seward was an acquaintance of Coryate's who was based in Yeovil. Coryate requested him

22) Strachan 1962:124

23) Strachan 1962:124

24) Coryate, *Crudities*, p. 37 for the Panegyrick verse written by John Donne.

25) Coryate, *Crudities*, Vol. I p. 96 for the Panegyrick verse by John Jackson. The peculiarity of this verse is seen in the shape of the poem which is in the form of an egg.

to write to Dr. Richard Mocket who at the time was chaplain to the Bishop of London. Coryate also included a recommendation from his friend Laurence Whitaker.<sup>26)</sup> Unfortunately this attempt turned out to be a failure as Dr. Richard Mocket was authorized to license only religious books.<sup>27)</sup> As a next procedure Coryate wrote directly to the Archbishop of Canterbury who unfortunately is said to have died on 2 November 1610, before granting the necessary permission.<sup>28)</sup>

Strachan asserts that at around this time Coryate attended a party hosted by Arthur Ingram where he is said to have met Lionel Cranfield, the first Earl of Middlesex and an extremely influential businessman. Arthur Ingram was not only influential but was also a close business associate of Lionel Cranfield. Another highly influential guest whom Coryate got acquainted with at this party was Sir Michael Hicks who was secretary to Lord Treasurer Salisbury. It was on the basis of this meeting that Coryate decided to write to Hicks to personally negotiate on his behalf to the Lord Treasurer.<sup>29)</sup> This letter as Strachan rightly puts it,

Coryate's letter to Hicks, dated 15 November, from his chamber in Bow Lane, is of special interest since it is the only extant example of his handwriting – and a remarkably handsome, clear hand it is.<sup>30)</sup>

Another measure which Coryate adopted to be on the safeguard himself and his work was that he wrote directly to Prince Henry. Either of the two options bore fruit as on November 26 the *Crudities* was registered in the Stationers' Register co-sponsored by Edward Blount and William Barrett who belonged to the Stationers' Company. There was a strong possibility however that the manuscript and plates had already been handed over to the printers prior to the license being issued as by the end of March the book was already printed, bound and ready for distribution.<sup>31)</sup>

The two co-sponsors are believed to have appointed William Stansby Printing House to print the *Crudities*. William Stansby was a well known printer as he had to his credit many other famous works. For instance Stansby printed John Donne's *Pseudo-Martyr* in 1609 and Michael Drayton's *Poems* in 1610. The following year proved to be an extremely fruitful year for the printer.

Initially Stansby apprenticed under John Windet for a period of seven years during which the firm undertook the work of Linschoten's *Discours of Voyages* in 1598. For the next twelve years they worked in partnership. Finally in 1609 Stansby independently began printing under his own name.<sup>32)</sup> Within a short span of six years Stansby became London's largest print shop having on its list the famous *Workes* by Ben Jonson in 1616.<sup>33)</sup> Hence the choice of Stansby for printing the

---

26) Coryate, *Crudities*, Vol. I p. 149 for this eulogistic letter.

27) Strachan 1962:127.

28) Strachan 1962:128

29) Strachan 1962:128

30) Strachan 1962:128

31) Strachan 1962:129

32) Bracken 1985: 216

33) Bland 1998: 6-10

*Crudities* was absolutely an apt one as he had the experience of printing several prestige books.

Thus, the final product consisted of 938 pages with highly decorative initial capitals, page numbers, border framing the headings etc. At least five different fonts were incorporated to distinguish different headings. For instance, the “Explication of the Frontispiece” is in English roman, whereas “The Epistle Dedicatorie” in honour of Prince of Wales uses double pica italica. The major part of the book which includes the commendatory verses and the main text are in a smaller size of English roman.

Strachan explains that printing at the time in England was not up to the mark, as there were numerous errors which had to be corrected. Coryate is said to have added an ‘interesting note’ at the end of his book where he acknowledges that;

I must tell thee (Courteous Reader) it grieveth me extremely to shut up my booke with an Index of so many faults as I now present unto thee, which it makes me in a manner blush for shame to behold.<sup>34)</sup>

In this manner Coryate appeals to his readers that he should not be held responsible for these mistakes as part of his ignorance and lack of skill, but are due to the inaccuracy exercised by the Corrector. Further, Coryate promises his readers that errors of the kind shall not be repeated in the next edition. Here we can see that Coryate is highly confident that his book is going to be a success. In this regard he announces that;

Therefore if it will please thee to afforrd that favourable connivance unto these kind of errors that I doe earnestly crave of thee, I will engage myselfe ...to bestow that extraordinary care and industry in a most accurate and exactly true Edition of it next time (if it shall happen to be printed before the beginning of my next travels, a thing not altogether unlikely) that I will be so bold to compare it for true orthographie and everything else that ought to prefix the sense of a booke, with any book whatsoever that hath been printed in London these twenty years...<sup>35)</sup>

However no second edition was ever published. Strachan asserts that at present there seem to be forty odd copies existing from which one can calculate that totally a few hundred copies must have been printed. Coryate took special care to distribute copies of his book among the Royals. On the occasion of Easter Monday Coryate was able to present the book to his well wisher and patron Prince Henry. Here Coryate makes an oration rich in hyperbole in praise of the Prince. This act was probably to re assert his stance of a wit. Here he allegorises the *Crudities* to a freshly laid egg and the Prince to the sun. Once again Coryate seeks the support of the Prince Henry in order that his book turns out to be successful.

Overall the *Crudities* took the shape of a prestige book which may not have financially been a success, but did earn Coryate a distinct place in the literate world. To understand this statement better I wish to introduce certain works which I think were influenced by the *Crudities*.

---

34) Strachan 1962:129

35) Strachan 1962:129

*Coryate's Crudities* is as has been seen earlier dedicated to 'The High and Mighty Prince Henry'. The Epistle which he dictated to the Prince begins with words which raise an eyebrow. He addresses the Prince with the words 'most gracious Prince the Orient Pearle of the Christian world'. This reference of the Prince to 'Orient Pearle' strikes the first chord, where one can see that Thomas Coryate had a very positive feeling towards the 'Orient', if not he would have never used it to address his Prince, especially during this period where travel writers were sending home a great deal of exotic and savage like information regarding the Orient, which the inquisitive Thomas Coryate would have surely set his eyes upon, one can conclude that in spite of the image which had been created he hoped to address his Prince with 'Orient Pearle'. It should be noted here that this aspect can be seen in the light that the 'Orient Pearle' to which the Prince is being referred to in nothing but the exotic image which the travel writers of the time portrayed and employed.

In the epistle dedicated to Prince Henry which Thomas humbly appeals to the Prince that he is actually not worth being labeled '*schollar*', in spite of which he has dared to present the crudities to the High and Mighty Prince. While Coryate writes, "I am no '*schollar*', but a man altogether unworthy to be dignified with so laudable a title" he hopes that his experiences will,

yield some little encouragement to many noble and generose yong Gallants that follow your Highnesse Court, and give attendance upon your Peerlesse person, to travel into forraine countries, and inrich themselves partly with the observations, and partly with the languages of outlandish regions, the principall means (in my poore opinion) to grace and adorne those courtly Gentlemen, whose noble parentage, ingenuous education, and virtuous conversation have made worthy to be admitted to your Highnesse Court: seeing thereby they will be made fit to doe your Highnesse and their Country better service when opportunity shall require.<sup>36)</sup>

Thus it can be inferred here that Thomas Coryate was probably induced to travel around continental Europe as he may have been influenced by a number of interesting persons at court. What I mean by interesting here is those persons appealing to our leg-stretcher who may have seen that the feat undertaken by these people not only earned them a respectable place in the court of Prince Henry, but also won them recognition from all around. This adventure hence proved the fastest and the best medium for Coryate to adopt in order to actualize his ambitions and dreams.

Coryate did not want to be involved in ordinary occupations like those of a seaman or soldier, as was common in the times. Strachan says, "Not that he feared danger or hardship, but his interests were civilized, historical, and scholarly, far removed from the boredom, interspersed with occasional hectic excitements, of campaigning, or the enforced constriction and monotony of life at sea. Above all he wanted to be his own master".<sup>37)</sup> From this quote, one can read the character of our hero. He was an independent minded entity who would not follow what others had started. Hence this aspect also reflects in his writing. It is when he reveals to Prince Henry

36) Coryate, *Crudities*, Vol. I p. 1 "The Epistle Dedicatorie."

37) *Ibidem* p. 14

that his accounts differ from those of earlier writers that he proves his individuality. That could have also been one of the major reasons for the difficulty faced in the printing of the *Crudities*.

He wanted to be a unique personality whether it was at court or in his personal life. This nature of Coryate did pave for him a very broad path to success which he traversed almost only on foot with certain exceptions of course. It would have been rather easy for Coryate to do what the other travellers were doing, like going to fixed places and following a set route and relating matters which all at home wanted to hear. But what sets him apart from the rest of the persons was his exceptional manner of doing things, which most misunderstood to be his foolishness.

From the above Coryate implies that he has travelled for the sake of gathering knowledge and increasing his educational value. Through this travel he wants to make it clear that he has travelled for the sake of his country and that his narratives will encourage other younger gallants to undertake similar feats. Overall he stresses on travelling for the good of his country. Here we can also see that through this he hopes to have some kind of an image change, by being included among the intellectual crowd. However he also belittles himself and his abilities regularly so that he may not sound arrogant and too big for his boots. In this manner he demarcates himself from the aristocratic courtiers.

As a next step he implores to the Prince to not only patronize his work, but also to protect him against persons who would in some manner hope to taint his hard work. He seeks protection 'with the seven-fold shield of Ajax'. From this we can understand that the epistle which is one of his first compositions to be published, he appeals to the Prince for protection. Actually he goes on to explain to the Prince that he had no intention of publishing his experiences, however if it was not the persuasion of some friends he would never have done it.

As for these my Observations in forraine countries, I was so farre from presuming to dedicate them to your Highnesse before the consummation of my future travels, that I resolved rather to conceale them from the world, and to bury them for a time in oblivion, if the importunity of some of my deare friends had not prevailed with me for divulging the same: whereof one amongst the rest, namely that right worshipfull Gentleman my most sincere and entire friend, M. Lionel Cranfield my most sincere and entire friend, M. Lionel Cranfield was the originall and principal animator of me; and another of my friends, even learned M. Laurence Whitaker, that elegant Linguist and worthy traveller...<sup>38)</sup>

Here, once more Coryate very smartly drops names of his influential friends. M. Lionel Cranfield, who was the First Earl of Middlesex and Laurence Whitaker who was secretary to Sir Edward Phelips of Montacute House. Both of these acquaintances have contributed panegyric verses to the *Crudities*, and as mentioned by Thomas these persons have in reality played a major role in sculpting his life. These two friends induced him to produce his work in the form of a book because they believed that with the risks Coryate was undertaking, if something were to happen to him then his country and its people would face a huge loss in the form of deprivation of

---

38) Coryate, *Crudities*, Vol. I p. 5 "The Epistle Dedicatorie."

his experiences.

This epistle also reveals that Thomas had future plans to travel for the sake of his people and his country. Coryate as we know was travelling in a period when the British Empire was thinking of expansion and national sentiments were on the rise in England. Thomas also tells the Prince that he wanted to dedicate his work prior to his departure on future ventures. This may have been done with an intention of receiving some grants and benefits for his future undertakings, and may have also been a way to appeal to the Prince who highly encouraged foreign travel and study.

This also goes on to show that he is bracing himself for any kind of criticism, and he has already created in the form of a buffer the Prince's patronage. Coryate as we know of had a number of enemies, persons who were victims of his quick wittedness.

Also as he had expected he was criticised for not writing on matters regarding political matters.

Coryate as we know was considered by many to have been the first Briton to have made a grand tour around continental Europe. This practise in the eighteenth century was evolved into the base of the education system of the British upper class.

Thomas Coryate as we can know from this episode reveals a very straight forward personality, to the extent that he openly asks the Prince for what he yearns.

Coryate goes on and explains that through the various descriptions of palaces, and other aspects contained in his book, he may to a certain extent induce other members of the court to travel, which would eventually benefit the country and also the court of Prince Henry. Coryate also very highly praises the "Queen of the Christian World", Venice. According to Coryate no other country in Europe equals to the magnificence of Venice.

He also goes on to tell the prince that there has never been such a detailed publication in regards to Venice. Coryate is said to have spent six weeks in Venice, but he admits that through his writing he cannot do justice to the splendor of it. He asserts a number of times that he is no '*schollar*', and hence his works are not flowery and eloquent as any other learned traveler, but what he claims here is extremely important for this thesis. Coryate claims that "I have written though not as eloquently as learned traveler would have done, yet as faithfully and truly as any man whatsoever", he once more he asserts that though he cannot write with grandiloquence, what he writes is written faithfully and truly with absolutely no circumscription.

From this we can infer therefore that what he has written is pure, in the sense that he has penned his observations the way he has seen them. He admits that he has referred to works of other travelers which have been translated into English, but surely not to the extent that he has set his writings within the same framework of his predecessors.

As Stagl points out very rightly that:

Travelling has to be learnt, by individuals as well as by societies. A Society which cannot evaluate the reports of its travellers will not be able to acquire reliable knowledge of its neighbours, even if its travellers were able to achieve this personally. In any case, however, a returned traveller will become an expert on the

societies he has visited. His reports must nevertheless be compatible with the pre-judgements of his fellow citizens in order to be understood and accepted by them.<sup>39)</sup>

In this connection Coryate goes on to announce that the works of the other authors who have written prior to him will no doubt be useful for people wanting to know the political situation of Venice. On the other hand he claims that the earlier accounts do not contain half as much information regarding magnificent palaces, Churches, the Piazza of St. Marke and other monumental and cultural aspects. He accepts that his work is deficient in matters concerned with the political situation, but they are abundant as regards other cultural and architectural details. Thus, we can apply the formula laid down by Stagl to the works of Coryate and see that it does fit perfectly because he has not written with any pre-judgments.

Here I hope to raise a point by Mary Louise Pratt who coined the term “anti conquest”, in which she refers to the methods used by European bourgeois to represent and define themselves, a manner that will not only highlight their innocence but also very suavely justify their hegemony. She further goes on to explain the reason for choosing the term “anti conquest”, where she says,

As I argue, in travel and exploration writings these strategies of innocence are constituted in relation to older imperial rhetorics of conquest associated with the absolutist era.<sup>40)</sup>

Here we can see that travel accounts do pose a danger of the correct interpretation of the idea or scenario mentioned within the accounts. However what I wish to argue here is that, this theory does hold true and that as readers we must keep in mind that one may get carried away by laying stress on this theory alone. What one needs to do then is to read these accounts without an ‘already always’ mindset. Whether one traveled through Europe or the Orient this underlying theory of Pratt is self explanatory and apt.

### **5. Journey to the East**

Once again in 1612 Coryate set out on a journey to the east. Second to the first English Jesuit in India Father Thomas Stevens, Thomas Coryate’s adventure to India was purely out of his passion for fame and celebrity and of course due to his love for travel.

His second adventure too, just like the previous one he made almost entirely on foot which he began on October 20<sup>th</sup>, 1612. On his way to the East Indies he passed through Troy, Constantinople from where he went to Smyrna, and further onto Alexandria and thence to Cairo. From here he made a return journey to Alexandria from where he is said to have gone to Joppa and then to Jerusalem and further onto Sidon, Scanderoon (also called Alexandretta). From here

---

39) Stagl 1995:4

40) Pratt 1992: 7

he moved to Aleppo and enrolled himself into a caravan bound for Persia. On his way to Persia he came across two Englishmen bound for his homeland, who he requested to carry home his first set of letters, which unfortunately never reached their destination. He passed through Ecbatana, Kazvin and Isfahan from where he finally joined a caravan for Lahore. And eventually from Lahore, Coryate made his way to Agra and finally Ajmer.

It is from Ajmer that he sent home a series of letters addressed to a couple of friends and his mother. These letters were compiled into *Thomas Coryate Traveller for the English Wits: Greeting from the Court of the Great Mogul, Resident at the Towne of Ajmere in Eastern India*. The second letter he wrote to his mother was printed separately in London in 1618 under the heading 'Mr. Thomas Coryate to his friends in England sendeth greeting.' This unfortunately was his last piece of communication sent home. He was in Ajmer for almost eight months from whence he went to Surat, the factory site of the East India Company where he breathed his last in December of 1617.

Thomas Coryate as we can see from his accounts of his journey was a keen observer. He recorded various kinds of information but in no way was intending to write a guide book. He participated in the new cultures he encountered rather positively, however on the other hand got into heated arguments to defend his religion. He was a model traveler, as he adjusted to diverse situations and spent very little on luxuries for himself.

Coryate travelled at a time when the British Empire was planning to expand its borders and National Sentiment was on the rise in England. Coryate's writings however are a compilation of the cultures as he experiences them while walking through those countries. The fact that Coryate walked most of the journey he gradually moves from the known into the unknown, depicting and recreating the past from both a personal and historical stance. This depiction was for none other than the wits in England whom Coryate wanted to impress.

Jyotsna Singh in her book, *Colonial Narratives/ Cultural Dialogues* inaugurates a post-colonial model which she uses as a yardstick to describe early modern English confrontation with Mogul India. Singh reveals how writings of the Europeans posed the east as a blank canvas which they could fill in with the colors of their own choice. These accounts according to her depict the 'other' as open and accessible. Singh asserts that during the time of exploration the so called discovery trope was under constant change. She very aptly explains that,

Since the early modern period, this discovery motif has frequently emerged in the language of colonization, enabling European travellers/ writers to represent the newly "discovered" lands as an empty space, a *tabula rasa* on which they could inscribe their linguistic, cultural, and later, territorial claims.<sup>41)</sup>

Singh also claims that,

---

41) Singh 1996:1

For instance, even the travellers employed by the East India Company saw an integral connection between their roles as Company functionaries and as compilers of strange and curious knowledge.<sup>42)</sup>

She moves further to conceive how this trope of discovery helped the English get a firm foot hold in Mogul India. Through this trope of discovery not only did the English gain knowledge about India but they also segregated this newly acquired knowledge into their construed colonial binaries of civilized/barbarous, tradition/modernity and Christianity/heathendom. Singh asserts that the usage of these binaries as appearing in the English travel accounts of India comprise a “*colonizing imagination*” which ‘discovers’ new lands via demarcation of identity and difference, often based upon ideological and mythical distinctions between civilization and barbarism and tradition and modernity.

Hence one can see that these binaries were used to the advantage of the colonizers who not only bifurcated all they saw and experienced whether it was in reality or from imagination, into any of these pre ordained categories but also moved them as per their whims. These binaries assisted in creating a sense of superiority among the English which finally provided them with the courage and strength to take over the space which was nothing but a notion once.

The travel accounts were like a woven fabric which was made up of both reality and myth. This fabric was then dyed with colors in accordance with what the readers at home wanted to see and hear. Singh acknowledges that travel writing in most cases is a blend of fact and fantasy. The travel writers’ depiction of Mogul India through Emperor Jehangir created in the minds of the readers an India which was exotic, rich and full of natural wonder. These accounts created in the English minds a space that was possible to access through trade. India was thus turned into a lucrative space with opportunities.

However Singh also takes care not to overly stress the impact of travel writing as having a major effect in the colonialism discourses. She instead suggests a “modality of colonialism from one historical moment to another, rhetorically structured by the trope of discovery”. This I hope to make the focal point of my thesis, where I hope to suggest that all travel writing should not be forcibly fitted into a framework which claims that travel writing underlies the colonizing process.

On the other hand, Richmond Barbour in his book *Before Orientalism* discusses the exoticism trope. Through ‘Proto Orientalism’ he examines the works of Coryate and Thomas Roe. Barbour believes that Coryate as well as Roe not only commodify the exotic east but also make use the binaries of wealthy versus poor and powerful versus corrupt.

However what needs to be noted here is that the capacities in which these two persons travelled to India. Roe who was a direct representative of the British Empire was in India totally with regards to business. On the other hand Coryate who was a private traveler was there for the pleasure and was self funded. Further Coryate was in no way a representative of the British

---

42) Singh 1996:20

Empire as he has always claimed on his trips that he was purely a private man with absolutely no interest in governmental issues. Hence the very basis on which the writings of the two persons are being compared is rather unjustifiable.

Thus, in this present paper through the account of Thomas Coryate I hope to see and how he contributes to the English imaginary of pre-colonial India. All along the way one can see that travel writing, depiction of the east in dramas and other official documents were examined and studied with a mind frame which had already been tuned to colonization, exoticism and barbarism.

Nonetheless, in this paper my primary aim is to shift the focus from this already tuned mind set to a newer paradigm which will bring to light the fact that there existed also another category of individuals who traveled not only east but to any other part of the globe without any motive of colonizing either mentally or physically. I believe that one such personality is Thomas Coryate.

Richmond Barbour rightly points out that writers brought the peril home to England: in the dedication to *A Notable Historie of Saracens* (1575), Newton writes: "They were ...at the first very far from our clime and region, and therefore the less feared, but now they are even at our doors and ready to climb into our houses."<sup>43)</sup> These and other descriptions of the east created a hostile image of these countries, but they were not wanting to curb these people by breaking contact whatsoever, instead they in a way thought of civilizing or rather taming these indigenous people. The writers wrote of all fascinating ideas and methods by which these savage like people could be tamed. By depicting the east as barbarous at the same time as lucrative was one kind of method they used to not only brain wash the people at home but also in a way to pacify their bruised image among the other European countries.

This paper not only contributes towards the existing knowledge of early travels and their depiction of the east, but also deepens our understanding of how these images contributed eventually towards the depiction of the so called 'Other'. At the same time this thesis wishes to show how the writings of Thomas Coryate never depicted the Orient as vacant location ready to be dominated and defined by the west. And that his accounts are extremely personal narratives written with a motive of inspiring his readers at home which would finally lead to self publicity.

One may realize that the works of Thomas Coryate itself did not fit into the model framework which the English had expected and wished to see the Orient through, or rather as they wanted the Orient to be seen. Thus, it can also then be concluded that, that could have been one of the reasons why the works of Thomas Coryate had been ignored altogether as a literary work.

Further, in Edward Said's 'Orientalism'<sup>44)</sup>, there is an example where the Pope is said to have to have proclaimed that "the proper study of mankind to be man, he meant all men, including 'the poor Indian'." Also to this Cromer is said to have added that men under the category of 'Orientals' can be studied as a separate category. This bifurcation for proper study, according to

---

43) Barbour 2003

44) Said 1978

Said eventually boils down to nothing but ‘Orientalism’.<sup>45)</sup> Thus, a look into the bifurcations applied by Coryate we could probably be able to reach a conclusion whether he actually fits into the colonizing framework.

Another important aspect is that it becomes very necessary to look into the writings of the *Crudities* as it was published when Coryate was still alive. But in the case of his letters which he wrote from the Mogul court there is a very high possibility of them being edited at the hands of the publishers before being set into print. Thus, introspection into his earlier works becomes compelling for us to understand the true characteristic of Coryate.

Thomas Coryate as we know was the first English traveler/tourist to India, not forgetting of course second to Father Thomas Stephens, who came with absolutely no motive to trade. Hence as he was the first in this respect there may have been not so much stereo type images/ already painted images which may have marred his gaze.

In conclusion I hope to show how Coryate is successful in his quest for expanding his knowledge. It would be unfair to charge Thomas Coryate with excess of any kind and that he side by side his predecessors having garnered a place for himself as a traveler and travel writer. His writings have influenced future travel journals and studies of different disciplines ranging from travel writing to history. Coryate thus paints a true picture of the east which in his writings has both positive and negative sides.

Last but not the least, as has been suggested by Stephen Greenblatt,<sup>46)</sup> that lands which were included in European texts were all part of the procedure to bring under control these alien cultures does or does not apply in the case of Thomas Coryate because his travel documents do not reveal any aspects of mental or physical colonization.

## 6. Conclusion

In conclusion I hope to assert that Thomas Coryate the leg stretcher travelled the east with no exotic or barbaric mindset. Instead he traversed the land with an open mind trying to describe and assimilate his new encounters with a very balanced approach. It is true that he is marveled on various occasions but not once does get carried away by emotions. The picture of Coryate atop the elephant portrays a rather exotic image, but is a depiction of his strong will and determination. One may look at any situation from two angles; it is how the reader deciphers and understands the written material.

Coryate’s repeated stress on the fact that he is a private man with no political connections confirms that he is in no way interested in indulging himself in business.

At the point when he wrote the *Crudities* he was criticized for not writing on political issues and only mentioning details of churches, famous monuments and the like. Maybe if Coryate had written about such matters he would have been a more successful person. But he did not choose

45) Said 1978:45

46) Greenblatt 1991

the easy way out; instead he stood by what his real ambition was.

It is thus very necessary for us readers to maintain an unbiased attitude when reading such accounts. It is easy to place all early English travelers within the bracket of colonizers whether it is mental or physical. From the reading of Thomas Coryate I have concluded that he need not be forcefully imposed as a mental colonizer. It is however sad that he did not survive to write an extensive account of his eastern adventure. Had he been successful I am sure that he would have provided us with an in depth cultural account of his encounters. We can say that Coryate was a cosmopolitan in the true sense. He was always open to new cultures and people. He mastered various languages not for any other reason but to communicate with the people of those countries. This aspect of him is a virtue which took him a long way on the path of fame and success. Coryate advises his younger countrymen to travel in order to not only learn but also experience new cultures. One can thus say that Coryate was an Ambassador of Goodwill in the true sense.

### Bibliography

- Adams, Percy G. *Travel Literature and the Evolution of the Novel* (Lexington: UP of Kentucky, 1983)
- Barbour, Richmond. *Before Orientalism: London's Theatre of the East 1576-1626* (United Kingdom, Cambridge University Press, 2003)
- Bohls, Elizabeth A, and Ian Duncan. eds., *Travel Writing 1700-1830: An Anthology* (Oxford: Oxford University Press, 2005)
- Bland, Mark. *William Stansby and the Production of The Workes of Benjamin Jonson, 1615-1616*. The Library 10.1 (1998)
- Bracken, James K. *William Stansby's Early Career Studies in Bibliography* Vol. 38 (1985)
- Butor, Michel. 'Travel and Writing', *Mosaic: A Journal for the Comparative Study of Literature and Ideas*, 8(1974), 1-16
- Buzard, James. *The Beaten Track: European Literature and the Ways to Culture* (Oxford: Oxford University Press, 1993)
- Campbell, Mary B. *The Witness and the other World: Exotic European Travel Writing, 400 – 1600* (Ithaca: Cornell University Press, 1988)
- Cohn, Bernard S. "The command of Language and the Language of Demand" *Subaltern Studies IV: Writings on South Asian History and Society*, ed. Ranajit Guha (Delhi: Oxford University Press, 1985)
- Coryate, Thomas. *CORYAT'S CRUDITIES/ Hastily gobled up in five Moneths travells in France, Savoy, Italy, Rhetia commonly called the Grisons country, Helvetia alias Switzerland, some parts of high Germany and the Netherlands; Newly digested in the hungry aire of Somerset, and now dispersed to the nourishment of the travelling Members of this Kingdome Vol I & Vol II* (1611), (rpt. (Glasgow: MacLehose, 1905)
- \_\_\_\_\_. *Greeting from the Court of the Great Mogul 1616* (Amsterdam: Da Capo Press, 1968)

- \_\_\_\_\_. *Mr. Thomas Coriat to his friends in England sendeth greeting* (London: printed by I.B, 1616)
- Coryate, Thomas. *Travailer for the English Wits, and the good of this Kingdom: Greetings from the Court of the Great Mogul* (London: 1616. STC 5809, 5811)
- Drabble, Margaret, and Stringer, Jenny. *Oxford Concise Companion to English Literature* (New York: Oxford University Press, 2003)
- Duncan, James and Derek Gregory. eds., *Writes of Passage: Reading Travel Writing* (London: Routledge, 1999)
- Eden, Richard. *The History of Trauayle* for the English translation of the original *Itinerario de Ludovico de Verthema* (Rome: Stephano Guillireti de Loreno and Hercule de Nani, 1520).
- Edwards, Michael. *Ralph Fitch: Elizabethan in the Indies* (London: Faber and Faber, 1972)
- Foster, William. *Early Travels in India 1583-1619* (Delhi: S. Chand and Co., 1968)
- Fuller, Mary C. *Voyages in Print: English Travel to America, 1576-1624* (Cambridge: Cambridge University Press, 1995)
- Fuller, Thomas, *The Worthies of England* ed. John Freeman (London: George Allen & Unwin Ltd., 1952)
- Grafton, Anthony. *New Worlds, Ancient Texts: The Power of Tradition and the Shock of Discovery* (Cambridge: Cambridge University Press, 1995)
- Greenblatt, Stephen. *Marvelous Possessions: The Wonder of the New World* (Chicago: The University of Chicago Press, 1991)
- \_\_\_\_\_. *The Greenblatt Reader*, ed. by Michael Payne (Malden, MA and Oxford: Blackwell, 2005)
- Hadfield, Andrew. *Literature, Travel, and Colonial Writing in the English Renaissance 1545-1625* (London: Oxford University Press. 1998)
- Hakluyt, Richard. *The Principall Navigations* (London: The Haklyut Society 1589)
- Higgins, Iain Macleod. *Writing East: The 'Travels' of Sir John Mandeville* (Philadelphia: University of Pennsylvania Press, 1997)
- Howard, Clare. *English Travellers of Renaissance* (London: John Lane, Bodley Head, 1914)
- Howard, Donald R. *Writers and Pilgrims: Medieval Pilgrimage Narratives and Their Posterity* (Berkeley: University of California Press, 1980)
- Hulme, Peter, and Tim, Youngs. ed., *The Cambridge Companion to Travel Writing* (Cambridge: Cambridge University Press, 2002)
- Kussi, Peter. trans. *The Travels of Sir John Mandeville* (New York: George Braziller, Inc. 1983)
- Lach, Donald F. *Asia in the Making of Europe: Vol. 2 A Century Of Wonder* (Chicago: The University of Chicago Press, 1977)
- Larner, John. *Marco Polo and the Discovery of the New World* (New Haven: Yale University Press, 1999)
- Masselman George. *The Cradle of Colonialism* (New Haven & London: Yale University Press, 1963)

- Moraes, Dom, and Srivatsa, Sarayu. *The Long Strider. How Thomas Coryate Walked from England to India in the year 1613* (New Delhi: Penguin, 2003)
- Newton, Thomas. *A Notable Historie of Saracens* (1575)
- Parker, John. *Books to Build an Empire: A Bibliographic History of English Overseas Interests to 1620* (Amsterdam: N. Israel, 1965)
- Pennington, L.E. ed. *The Purchas Handbook: Studies of the life, times and writings of Samuel Purchas, 1577-1626: Volume 1* (London: Hakluyt Society, 1974)
- Penrose, Boies. *Urbane Travelers: 1591-1635* (Philadelphia: U of Pennsylvania, 1942)
- Porter, Dennis. *Haunted Journeys: Desire and Transgression in European Travel Writing* (Princeton University Press, 1991)
- Prasad, Ram Chandra. *Early English Travellers in India* (Delhi: Motilal Banarsidas, 1965)
- Pratt, Mary Louis. *Imperial Eyes: Travel Writing and Transculturation* (London: Routledge, 1992)
- Pritchard, R.E. *Odd Tom Coryate: The English Marco Polo* (United Kingdom: Sutton Publishing, 2004)
- Quinn, D.B. ed. *The Hakluyt Handbook - Volume 1* (London: Hakluyt Society, 1974)
- Rubies, Joan Pau. *Travel and Ethnography in the Renaissance: South India Through European Eyes* (Cambridge: Cambridge University Press, 2000)
- \_\_\_\_\_. Travel Writing as a Genre: Facts, Fictions and the Invention of a Scientific Discourse in Early Modern Europe, *Journeys*, I: I /2 (2000)
- Said, Edward W. *Orientalism* (New York: Vintage, 1994)
- Sen, Amartya. *The Argumentative Indian – Writings on Indian History, Culture and Identity* (New Delhi: Penguin, 2005)
- Singh, Jyotsna G. *Colonial Narratives/Cultural dialogues* (London and New York: Routledge, 1996)
- Spurr, David. *The Rhetoric of Empire: colonial Discourse in Journalism, Travel Writing, and Imperial Administration* (Durham: N.C.: Duke University Press, 1993)
- Stagl, Justin. *A History of Curiosity: The Theory of Travel 1550-1800* (Switzerland: Harwood Academic Publishers GmbH, 1995)
- Strachan, Michael. *The Life and Adventures of Thomas Coryate* (London: Oxford University Press, 1962)
- Strachan, Michael and Boies Penrose eds. *The East India Company Journals of Captain William Keeling and Master Thomas Bonner: 1615-1617* (Minneapolis: University of Minnesota Press, 1971)
- Terry, Edward. *A Voyage to East India* (London: J Martin, 1955)
- Van Linschoten, Jan Huyghen. *John Huyghen Van Linschoten His Discours of Voyages into the East and West Indies* (London: 1598).
- Yaxley, Susan. ed. *Kemps nine daies wonder* (London: British Library, 1997)
- Zacher, Christian K. *Curiosity and Pilgrimage: The literature of Discovery in Fourteenth Century England* (Baltimore: John Hopkins University Press, 1976)

Aishwarya Sakhuja is an Indian television actress. She is known for her main lead role of Toasty in the 2010 12 TV show Saas Bina Sasural. Sakhuja was also the co-host of India's Dancing Superstar. BIO. Aishwarya Sakhuja is an Indian television actress. She is known for her main lead role of Toasty in the 2010 12 TV show Saas Bina Sasural. Sakhuja was also the co-host of India's Dancing Superstar.