

These resources developed by Travel, Transculturality, and Identity in England, 1550 – 1700 are free to download and use. However, we would appreciate your feedback in the questionnaire here (<https://goo.gl/forms/OB4qDaKujnwyEh5P2>), which will be invaluable in supporting the further funding and development of such resources and associated events.

## About the TIDE project (Travel, Transculturality, and Identity in England, 1550 – 1700)

TIDE (Travel, Transculturality, and Identity in England, 1550 – 1700) is a five-year project funded by the European Research Council and hosted at the School of the Arts, University of Liverpool. The project brings together an international, multilingual, and multidisciplinary group of researchers, whose task is to investigate how England perceived and responded to those who moved between or across languages, nations, religions, and cultures in the sixteenth and seventeenth centuries.

Throughout this period, the English realm was as much a destination as it was a point of departure. French and Dutch Protestants arrived in their hundreds and transformed the nature of English industry, even as the English geographer Richard Hakluyt advocated the establishment of colonies in North and South America. English and Continental European responses developed in tandem with each other when it came to tackling the problem of transcultural movement and migration – travellers and displaced figures, whether exiles, labourers, or refugees, Gypsies or Africans, were marked by their ‘betweenness’, either in terms of racial or ethnic identity, religion or language. And these demarcations and stereotypes took form, the ways in which individuals thought about difference – between countries, between races, between a human being from this part of the world and one from another – developed rapidly as well, and began to take recognisable shapes and forms.

This is an active and growing field of scholarship. We are increasingly, and perhaps unsurprisingly, attending to the impact of such cross-cultural encounters from a number of disciplinary perspectives. However, in a field that tends to be framed predominantly in terms of cultural clash and boundaries, there is both room and a need to explore a different perspective, one that allows us to understand the full implications of transculturality and betweenness. In a period marked by mobility, what did it mean to belong, or not to belong? What did it mean to move between cultures, countries, languages, faiths? How did you see yourself, and how did others see you, when you did so? Were assimilation and segregation the only two options available? Could one not be both this and that, a third thing, both part of the world one had left and the world one occupied?

By examining how different discourses tackled the fraught question of human identity in this era, TIDE aims to open a new perspective on encounters between people of different countries, traditions, and belief systems. The project will produce new knowledge about the unique role played by literature. Even as the project illuminates how some of our key concepts of cultural difference and identity took place in a historic context, that research is being used by award-winning authors to generate new literature about our encounters with those same issues today.

In addition to our historical research, and our work with contemporary writers including Fred d’Aguiar, Sarah Howe, and Nikesh Shukla, TIDE is involved in a range of public engagement activities that operate in three key areas:

- **Education and Policy:** This includes working with schools and policy makers on influencing the national curriculum and collaborating with think tanks on their reports and publications.
- **Literature and Culture:** This comprises exciting new writing initiatives, local museum outreach through workshops and temporary exhibits, working with theatre companies, and creating larger networks of collaboration with national and international museums.
- **Community and Society:** TIDE aims to liaise with local trusts, higher education widening participation schemes, and community groups and programmes to confront ongoing issues of transculturality and belonging.

You can visit our website, [www.tideproject.uk](http://www.tideproject.uk), and follow us on Twitter @ERC\_TIDE



CLAIS VAN WERVEKIN  
[HATMAKER] TO HIS WIFE,  
21 AUGUST 1567



You would never believe how friendly the people are together, and the English are the same and quite loving to our nation. If you come here with half your property, you would never think of going to live in Flanders. Send my money and the three children. Come at once and do not be anxious. When you come, bring a dough trough for there are none here. Know that I await you and doubt me not; send me Catelynken, Saerle, and Tonye. Bring also our long hooks to hang your linnen cords on. Buy two little wooden dishes to make up half pounds of butter; for all Netherlanders and Flemings make their own butter, for here it is all pigs' fat. Your married friend.



## Objectives

- Learn about European immigrants in England in the sixteenth-century.
- Think about population movements, their causes, and effects (both for the arriving refugees and the host community)
- Understand what defines a citizen and 'others' – strangers, foreigners, aliens.
- Think about how global changes can cause local changes, in everyday life (food, culture, clothing, music) as well as in politics and economy.
- Think about religious identities and factions (Christian and non-Christian) in the sixteenth-century.

## Textual discussion points

- When was this written and by whom?
- What can we learn from it?
- Why was it written?

## Wider relevance discussions

- Use the causes of the arrival of the 'strangers' to think about the UK's relationship with Europe and rest of the world today.
- Consider early modern 'strangers' in relation to refugees today.
- Ask the class to consider:  
(1) Are there refugees in the UK today? (2) Which parts of the world do they come from and why? (3) How might they feel about the UK? (4) What would they find challenging? (5) How do the host communities feel and why? (6) How do we think differently about a refugee as an individual (as with this letter) and 'refugees' in an abstract sense?

## Further Resources

- [www.ourmigrationstory.org.uk](http://www.ourmigrationstory.org.uk)
- <http://letterlocking.org>

## Activities\*

- Using the letter as a model, ask the class to compose their own letters imagining that they are: sixteenth-century Flemish refugees; the children at home (Catelynken, Saerle, or Tonye) replying; or a refugee child writing a letter today.
- Look at sixteenth-century language learning manuals. Ask students to create an essential phrasebook for a non-English-speaking migrant in the UK (paired with another language).
- Comparing a political map of sixteenth-century Europe with a current one, trace the routes that people and letters may have taken, finding main ports, towns, etc.
- Look at definitions of citizenship terms ('citizen', 'native', 'stranger', 'foreigner', 'alien', etc.) on TIDE: Keywords and in dictionaries.
- 'Travel' to different groups within the class who represent different geographical entities.
- Learn about ink and paper making in the sixteenth-century (folded-paper 'letter-locking' techniques and the sealing of letters).
- Create a 'friendship album' (*album amicorum*).

\*Relevant sources included in the additional sources pack



# Clais van Wervekin [hatmaker] to his wife, 21 August 1567

*You would never believe how friendly the people are together, and the English are the same and quite loving to our nation. If you come here with half your property, you would never think of going to live in Flanders. Send my money and the three children. Come at once and do not be anxious. When you come, bring a dough trough for there are none here. Know that I await you and doubt me not; send me Catelynken, Saerle, and Tonye. Bring also our long hooks to hang your linnen cords on. Buy two little wooden dishes to make up half pounds of butter; for all Netherlanders and Flemings make their own butter, for here it is all pigs' fat. Your married friend.*

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## Activities

- Using the letter as a model, ask the class to compose their own letters imagining that they are: sixteenth-century Flemish refugees; the children at home (Catelynken, Saerle, or Tonye) replying; or a refugee child writing a letter today.
- Look at sixteenth-century language learning manuals. Ask the students to create an essential phrasebook for a non-English-speaking migrant in the UK (paired with another language).
- Comparing a political map of sixteenth-century Europe with a current one, trace the routes that people and letters may have taken, finding main ports, towns, etc.
- Looking at definitions of citizenship terms ('citizen', 'native', 'stranger', 'foreigner', 'alien', etc.) on TIDE:Keywords and in dictionaries.
- Create a 'friendship album' (album amicorum).
- Travel to different groups within the class who represent different geographical entities.
- Learn about ink and paper making in the sixteenth-century, (folded-paper, 'letter-locking' techniques and sealing of letters).

## Further resources

[www.ourmigrationstory.org.uk](http://www.ourmigrationstory.org.uk)  
<http://letterlocking.org/>

\*See sample selection of additional material

## The Immigrant Experience - Lesson/Activities

### Clais van Wevekin [hatmaker] to his wife, 21 August 1567

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#### Objectives:

- Learn about European immigrants in England in the sixteenth century.
- Think about population movements, their causes, and effects (both for the arriving refugees and the host community)
- Understand what defines a citizen and 'others' -- strangers, foreigners, aliens.
- Think about how global changes can cause local changes, in everyday life (food, culture, clothing, music) as well as in politics and economy.
- Thinking about religious identities and factions (Christian and non-Christian) in the sixteenth century.

#### Textual discussion points:

- When was this written and by whom?
- What can we learn from it?
- Why was it written?

#### Wider relevance discussions:

- Using the causes of the arrival of the 'strangers' to think about the UK's relationship with Europe and rest of the world today.
- Using the 'strangers' to think about refugees today.
- Asking the class to consider:
  - Are there refugees in the UK today?
  - Which parts of the world do they come from and why?
  - How might they feel about the UK?
  - What would they find challenging?
  - How do the host communities feel and why?
  - Is there a difference in thinking and learning about a single person as an individual human being (like through this letter), and thinking about 'refugees' in the abstract sense?

#### Activities:

- Using the letter as a model, and asking the class to compose their own letters imagining that they are sixteenth century Flemish refugees, or the children at



home (Catelynken, Saerle, or Tonye) writing back, or a refugee child today writing a letter.

- Showing sixteenth century language learning manuals and asking them to come up with an essential phrasebook for a non-English-speaking migrant in the UK (paired with another language)
  - Some useful early modern English dictionaries and lexicons can be found here: [https://www.lexilogos.com/english/english\\_modern\\_early.htm](https://www.lexilogos.com/english/english_modern_early.htm)
- Comparing a political map of sixteenth century Europe with a current one, tracing the routes that people and letters may have taken, finding main ports, towns, etc. (An example of the world Mercator map is provided below.)
- Looking at definitions of citizenship terms (citizen, native, stranger, foreigner, alien, etc) on the TIDE website - under 'Keywords' - and in early modern dictionaries, such as the one included below.
- Creative design -- learning about ink and paper making in the sixteenth century, learning about folded-paper 'letter-locking' techniques and sealing of letters.
  - For early modern fonts and letter-writing, see <https://www.english.cam.ac.uk/ceres/ehoc/alphabets.html>
- Creating a 'friendship album' (album amicorum) and 'travelling' to different groups within the class who represent different geographical entities. See 'Album Amicorum' activities sheet.

#### Additional resources:

- [www.ourmigrationstory.org.uk](http://www.ourmigrationstory.org.uk)
- <http://letterlocking.org>
- <https://www.runnymedetrust.org/projects-and-publications/equality-and-integration/race-and-immigration.html>



1587 world map by Rumold Mercator, son of the famed cartographer Gerald Mercator



*Example of a 'locked' letter*



## ***Album amicorum* (friendship books) - experiencing mobility and cross-cultural encounters in the early modern world**



In the sixteenth and seventeenth centuries, students engaged in the process of learning with 'commonplace books' - bound pages in which they collected quotes, clippings, advice, and translations of political documents or poems written by their friends. The *album amicorum* also became popular -- the Latin term literally means 'book of friends'. Gentlemen carried these booklets with them when they travelled, getting autographs from teachers, new acquaintances, 'celebrities', and their crushes.

German or Dutch visitors to England offer us different glimpses of monarchs like King James I than we are perhaps used to seeing (see below). Gentlemen were also fascinated with the wonders and technologies of other societies, and hint at the presence of non-Europeans in England. In the same *album amicorum*, the traveller included an image of a Native American - in St James' Park in London!



### **Activity:**

- Create your own commonplace book or album amicorum
- Bind several pages together to create a booklet. This can be 'aged' by crumpling the paper and dyeing it with tea
- The activity can be conducted in two ways. The first is to use the commonplace book to collate information about early modern travel and encounters with non-Europeans. Pupils can record information about the first English colonies in North America, for example (Jamestown in 1607, Bermuda in 1609, Plymouth in 1620, etc), or English news about the Ottoman empire or English voyages to China and Japan. This encourages students to think about long-standing

relations between England and non-Christian countries from the Tudor era, and can lead to broader discussions about global connectedness and how our politics, economy, and culture engages with other people.

- What sort of news might we put in commonplace books today? Where would we receive or look for our information?
- An alternate activity could involve pupils researching early modern travellers to and from England - Runnymede's Migration Stories are a good place to start for ideas (<https://www.ourmigrationstory.org.uk/oms/by-era/1500-1750>).
  - These might involve John Blanke, Henry VIII's black trumpeter; Abd el-Ouahed ben Messaoud, the Moroccan ambassador to London in 1600; Squanto, the Algonquian who provided food to colonists in the Massachusetts Bay area and who was in London in the 1610s; the Elizabethan traveller Robert Shirley, the English adventurer who became close to Shah Abbas the Great in Persia.
  - After researching as much as they can about their individual, pupils can sign each other's friendship books by teaching each other about this person as they do so.

Additional discussion points:

- Read Francis Bacon's short essay, 'On Travel' (abridged version below), to open up a discussion about the purpose of travel. What are different purposes and functions of travel (from holidays, to fleeing persecution or natural disasters)?
  - Bacon viewed travel as a political enterprise, important for intelligence-gathering and serving the state. Note that he was writing to a male (and affluent) audience - how do we view travel today? Do we travel for the same reasons? Who travels? What do we record or look for when we travel now, and how do we document and share such material?
- Discuss changing ideas of friendship and cataloguing friendship, from *album amicorum* to autographs and yearbooks, to Facebook and other social media. Do you think our ideas of what we look for in friendships are changing as a result? How will future historians understand the nature of our modern friendships based on the evidence that might survive?

### Francis Bacon, 'Of Travel' (1625)

Travel, in the younger sort, is part of education; in the elder, a part of experience. He that travels into a country, before he has some of the language, goes to school, and not to travel. Those who travel may be able to tell others what things are worthy to be seen in the country where they go, what acquaintances they are to seek...It is a strange thing, that in sea-voyages, where there is nothing to be seen but sky and sea, men make diaries: but on land, where there is so much to be observed, for the most part they do not keep diaries.

The things to be seen and observed are, the courts of princes; the courts of justice; the churches and monasteries; monuments; the walls and fortifications of cities and towns; and so the harbours, ruins, libraries, colleges, houses and gardens of state and pleasure, armouries,

warehouses, fencing, and the like. Comedies; treasures of jewels and robes; and, to conclude, whatsoever is memorable in the places where they go.

Let young men know the language, and have a tutor who knows the country, and let him carry with him some card, or book, describing the country where he travels. Let him also keep a diary. Let him not stay too long in one city or town, nor let him spend too much time with his own countrymen. When he leaves one place for another, let him gain to recommendation of some person of quality residing in the place where he is leaving, so that he may learn what to see or know. As for acquaintances, let him visit eminent persons of all kinds. Be careful to not keep company with quarrelsome persons, for they will engage him into their own quarrels. When a traveller returns home, let him not leave the country where he hath travelled altogether behind him: but maintain a correspondence by letters with those of his acquaintance who are most worthy. Let him travel appear in his writings and speech more than his clothes. Do not change your country manners to those of foreign countries: merely use the flowers of knowledge from abroad to inform the customs of his own country.



**Italiano.**

**Englishe.**

Certo è un bel detto, se vede a  
quanti pericoli di uero è il  
regno. *Ma non non dorme  
quasi niente, sempre la par-  
ta di questo e di quel altro,  
lui è minacciato da i carichi,  
disprezzato da i buoni, ho-  
norato da gli altri, uero, te-  
nuto da gli onori, uero le sue  
richesze. O per in cose, so per  
me dno come dicem quel al-  
tro, che è meglio dormire in  
terra senza paura, et esser  
saluo, che girare in letto for-  
nito di oro, et in palati sum-  
tuosi, et habuer paura, et esser  
in pericolo di morire.*  
Veramente voi dite il uero, et  
non habete marauia gr in cose.

Certis a fine saying, we see vnto  
how many perils the rich man  
is subiect vnto, he neuer flec-  
peth quietly, he is euer in feare  
of this, and that, he is enu-  
ed of the euill, deploied of  
the good, honoured of flat-  
terers, and feared of the  
poore, onely for his riches.  
Oh greace thyng, as for me, I  
wyl saye, as the other sayde,  
that it is better to sleepe vpon  
the ground without feare, and  
lye late, then sleepe in beddes  
furnished in gold, and in sum-  
ptuous palaces, and be fearful,  
and in danger of many.

Verily you say true, and you haue  
told me great things.

**Ragionamenti so-**

**Reasonynges vpon**

pra Uortina, et Filologia,  
Learnyng, and Philologic,  
et che cosa siano Scrittori, et  
et qual è il prafito di leggere et  
imparare scientia, con certi  
discorsi in laude de Scrit-  
tori, et Filologi.  
Cap. 27.

Writers and Philo-  
sophers. Cha. 27.

**B** En uenuto signor mio, io  
sono tornato da voi, per  
pregar vi, che mi vogliate dir

**W** El metete my Syr, I am re-  
turned vnto you, to de-  
fire you, that you wyl tell me  
some-

**Italiano.**

**Englishe. so**

qualche questa matina, voi  
mi habete tanto ben compa-  
cino a parlarmi di fortuna,  
che hora sono ritornato da  
voi per uedervi.

some what this morning, you  
haue so wel plicated me in tal-  
king of Fortune, that I am  
returned to you againe, to  
heare you.

Certo che hora voi mi burlate.  
Io non so certo, et uolete mi.  
E de che cosa volete che io ra-  
gioni? io non so quasi de che  
ragionare, io uorria che io  
fusse nel mio paese.

Certis now you mocke me.  
I do not so certis, beleue me.  
And what wyl you that I reason  
of? I know not almost what  
to speake of, I would that I  
were in my country.

Dunque voi non siete Ingle-  
se.  
Signor no io sono Italiano.

Then you are not an Englishe  
man?

Quanto tempo siete stato qui in  
questo regno?  
Io sono stato qui circa un anno.  
Come habete fatto a imparare  
a parlar Inglese cosaprefso?  
Io ho imparato Inglese, leggen-  
do.

No fir, I am an Italian.  
Howe long haue you been here  
in this Realme?  
I haue been here about a yeare.  
How haue you done to learne to  
speake English so soone?  
I haue learned English by rea-  
ding.

Si puo imparare una lingua  
leggendo cosaprefso?  
Signor si, che si puo imparare.  
Certo io non lo habrei pensato,  
che vi pare di questa lingua  
Inglese, ditemi di gratia.

May a man learne a language so  
soone, by reading?  
Yea fir, a man may learne it.  
Certis I wold not haue thought  
it: what thinke you of this En-  
glish tongue, tel me, I pray you?

E un lingua che vi par bene in  
Inghilterra, ma possate Do-  
uer, la non ual niente.  
Dunque non è parata fora in  
altri paesi?

It is a language that wyl do you  
good in England, but passe  
Douer, it is worth nothing.  
Is it not vsed them in other coun-  
treys?

Signor no, con chi volete che  
parlino?  
Con mercanti Inglese.

No fir, with whom wyl you that  
they speake?  
With English marchants.  
Nil. English

Italiano.

Englishhe.

*Intendete i Inglesi quando sono fuori d'Inghilterra, non gli piace il loro medesimo, et non li parlano.*

*Ma perche vi pare de in lingua? e chi, a gl'altre gentile, o pur al contrario?*

*Certo se mi volete credere a me, la non mi piace, perche una lingua confusa, repetita da molte altre lingue: lei piglia molte parole dal Latino, & pin dal Franzese, & pin dal Italiano, & assai pin dal tedesco, & anche sone piglia dal Greco, & dal Persiano, tanto che se si rendesse a ogni lingua le sue parole, poche ne resterebbono per gli Inglesi, & pure ogni giorno se ne gli aggiunge.*

*Come e possibile questa cosa?*

*E vero, et verissimo.*

*Certo io non lo habet mai creduto.*

*Intene l'esperienza, toglite un libro, e leggete, & ammirate bene, che non leggerete quasi parole insieme di vero Italiano.*

*E che vi pare di questo paese?*

*Il paese mi piace benissimo. Che vi pare de la gente? ditemi la vostra opinione.*

English marchantes, when they are out of England, it liketh them not, and they doo not speake it.

But yet what thinke you of the speech, is it gallant and gente, or els contrary?

Certis if you wyl beleene me, it doth not like me at all, because it is a language confused, beset with many tongues: it taketh many words of the Latine, & mo fro the French, & mo fro the Italian, and many mo fro the Dutich, some also fro the Greeke, & fro the Britaine, so that if every language had his owne wordes againe, there would be but a fewe remaine for English men, and yet every day they adde.

How is this thing possible?

It is true, and very true.

Certis I wculde neuer haue thought it.

Make the experience of it, take a booke and reade, but marke well, and you shall not reade foure wordes together of true English.

And what thinke you of this countrey?

The countrey liketh me very well. What thinke you of the people? tel me your opinion.

The

Italiano.

Englishhe.

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*La gente e qua, come in altri luoghi, ce ne di buona, & di cattiva.*

*Che vi pare de gli essimi de gli Inglesi? ditemi di gratia.*

*Io vi dire, alcuni sono bene costumati, ma molti male.*

*Verso chi sono mal costumati?*

*Verso i Stranieri, & pochi di questi Inglesi si alterano di far imparar lingue a i suoi figlioli, la qual cosa mi dispiace. Io quando arrivai in Londra, non sapendo parlar Inglese, contrai pin di cinquecento persone, manzi che io sapessi trovar uno, che mi sapesse dire in Italiano o Franzese, doue che stava la Posta.*

*E che cosa voressi che loro facessero? imparare lingue?*

*Signor suo, alearnare i loro figlioli bene, & insegnarli a leggere, scrivere, & parlar diuerset lingue, & non far come fanno certi de questi gentiluomini Inglesi, che lo conocono.*

*E che cosa fanno loro?*

*Io vedo certi Gentiluomini, I see certaine Gentlemen rapie tosse uolanti, a dir la verita, che cominciano a imparare.*

The people are here, as they are in other places, there are good and bad.

What thinke you of the manners of English men? tel me of curious.

I wyl tell you, some are well mannered, but many yl.

Toward whom are they yl mannered?

Toward Strangers: and fewe of these English men delight to haue their children learne diuers languages, whiche thing displeaseth me. When I arrived first in London, I could not speake English, and I met aboue five hundred persons, afore I could find one, that could tel me in Italian, or French, where the Post dwelt.

And what would you haue them doo? learne languages:

Yea sir, and bring yp their children well, and haue them taught to reade, write, and speake diuers languages, and not do, as many of these English Gentlemen doo, that I know.

And what doo they?

I see certaine Gentlemen rapie tosse uolanti, that beeyn to learne to speake

Nam,

Italian,

## Italiano.

## Englishe.

*Italiano, Frenchese, & Spagnolo, & come hanno due parole di Spagnolo, tre parole di Frenchese, quattro di Italiano, pensano di haver assai, non vogliono studiar più.*

*Pensate che sia possibile che un Inglese possa imparare la lingua Italiana, et un Italiano, imparar la lingua Inglese?*

*Signor se che è possibile.*

*In quanto tempo, pensate? Secolo che lui è solcito, io ho conosciuto quelli che hanno imparato Italiano in tre mesi. E che profito ne riesca a quelli che sanno leggere, scrivere, & parlare molti linguaggi, io non so.*

*Come! il profito che ne riesca, è grandissimo.*

*Io non lo truovo così: io leggo, scrivo, e parlo tre o quattro lingue, & non trovo profito a nessuno.*

*Io dirò come diceva Alfonso Re di Aragona, essendo malato. E che cosa diceva lui?*

*Alfonso Re di Aragona essendo malato, in Capua, si fece a leggere le opere di Tito Livio, & di Quinto Curzio: & essendo guarito della sua malattia, si fece a dire, che quando*

*Italian, French, and Spanish, and when they have learned two words of Spanish, three words of French, and four words of Italian, they think they have enough, they will study no more.*

*Think you it be possible, that an English man may learne the Italian tongue, & that an Italian may learne the English.*

*Yea sir, that it is possible.*

*In what tyme thinke you? Therafter as he pleyeth it, I have knowne the that have learned Italian in three monethes.*

*And what profite cometh to those that can read, write, & speake many languages? I know not.*

*How? the profite that cometh therof is very great.*

*I finde it not so: I read, write, and speake, three or foure tongues, and yet I finde no profite by it.*

*I will say, as Alfonso king of Aragon said, being sicke, And what did he say?*

*Alfonso king of Aragon, being sicke, in Capua, gaue hym self to reade the workes of Titus Livius, & of Quintus Curtius: & being healed of his sickness, he was wont to say, that when*

## Italiano.

## Englishe. 52

*lui era malato, non trouaua la miglior medicina, che il leggere Q. Curzio, essendo poi sano, non trouaua miglior medicina, che il leggere Tito Livio. Alfonso Cesare non trouaua esser senza Virgilio in mano. Alessandro magno non potetua riposate sentale l'liade di Homero m'z gli occhi: Felice si teneua Pompeo, quando hauetua Ciceroe in seno: allegro era Scipione, quando leggeua Ennio: Giocondo era L'imperator Gratiano, quando leggeua le Poesie di Ausonio. Certo mi bisogna dire cò Alfonso, che il leggere et la miglior medicina per un malato, la miglior musica per un dolente, la miglior alegrezza per un pensoso, la miglior consiglio per un desolato, il miglior conforto per l'afflutto, la miglior consolatione per un inferno, la miglior donna per un ignorante, la miglior sapientia per un pazzo, il miglior esortamento, & il miglior ammonitione che siano per i gioueni. Leggendo si imparaua molte cose: chi vuol hauer buon consiglio, legga a' suoi uol vedere & sentir*

*he was sicke, he neuer founde better medicine, then reading Quintus Curtius: being sad, he found no better musicke, then in reading of Titus Livius: Augustus Caesar would neuer be without Virgil in his hande: Alexander the Great, could neuer take rest, vntill hee had Homers Illiades before his eyes: Pompey held hym self happy, when he had Cicero in his bosome: glad was Scipio, when he read Ennius: Giocondo was the Emperour Gratian, when he read the Poesies of Ausonius. Verily, I must say with Alfonso, that reading is the best medicine for a sicke man, the best musick for a sadde man, the best myrrh for a heauy man, the best counsel for a desperate man, the best comfort for one afflicted, the best consolation for a distressed man, the best learning for an ignorant man, the best wisdom for a foole, the best best exhortations, and the best admonitions that are for young men. By reading, many things are learned, who will haue good counsel, let him reade, who will see, and heare*

*strange*



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