

AN HISTORICAL  
TREATISE OF THE  
TRAVELS OF NOAH INTO

Europe: Containing the first inhabitati-  
on and peopling thereof.

As also a breefe recapitulation of the  
Kings, Gouvernors, and Rulers comman-  
ding in the same, euen vntill the first  
building of Troy by *Dardanus*.

*Done into English by Richard Lynche, Gent.*

*Tempo è figliuola di verita.*

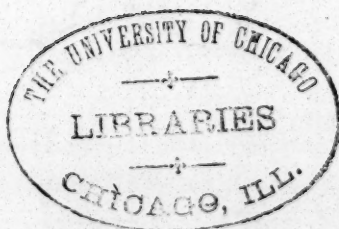


LONDON,

Printed by Adam Islip for Mathew Law, and  
are to be sold at his shop, dwelling in Poules  
Churchyard, at the signe of the

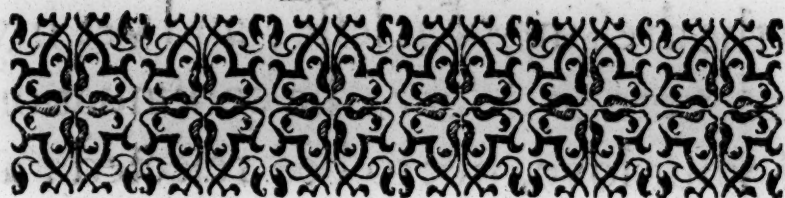
Fox. 1602.

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*To the Worshipfull my very good  
freind Maister Peter Man-  
wood, Esquire.*



Ir, being wholly unfur-  
nished of any other means  
to testifie my grateful-  
nesse for your many kind-  
nesses towards mee, and thinking it  
unfit that they so long should sleepe  
obscured or publickly unacknowled-  
led, I judged it irrequisit by dedicati-  
on of these few lines unto you (disa-  
bled by Fortune for anie other fashi-  
on) to let you know how much I de-  
sire to be found thankefull to an assu-  
red friend. The matter handled, chal-  
lengeth no great worth, the manner

*The Epistle Dedicatorie.*

in the dressing of it lesse, and yet my  
endeavors to deserve the continuation  
of your love, not to bee rejected : as  
Time shall beget a more oportune  
occasion, my industrie shall not slacke  
to apprehend the same, from which  
( it may be ) may bee produced  
a better-shaped issue : till  
when and ever af-  
ter I rest

Yours in all sincere affection  
and fidelitie, assured,

*Richard Lynche.*



4 A TREATISE OF  
the travailes of *Noah* into Europe,  
containing the first inhabitation and  
peopling thereof.



O begin vvith the genealogie of *Dardanus* (the first founder and erecter of the citie of Troy) it is requisite that we take for our cheefest guide therein the first prince and Patriarch of the world, called *Noe*, surnamed *Gallus*; following herein most especially, the chronicle of that authenticke writer, *Berosus* the Chaldean: who indeed of all others most accordeth with the writings and holy workes of *Moyse* in the old Testament; for as much as the Chaldeans generally addicted themselves to letters: unto which they were allured and perswaded by *Noe*, shewing them the use of Historie, and therein the true particulars of the creation of the world, untill that very time wherein they then lived; which also *Noe* himselfe learned and was instru-



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instructed in by his father *Lamech*, who likewise received his knowledge from his grandfather the Prophet *Enoch*, before hee was transported into the heavenly Paradise: and this *Enoch* had it by tradition from the first father *Adam*, who was possesst therewith by divine instinct and holy inspiration. Let us now therefore attend what this *Berosus* the Chaldaean will deliver unto us, being a most renowned, auncient, and grave author, who flourished not long before the times of *Alexander* the Great; and unto whom (as *Plinie* in his Naturall hystorie reporteth) the *Athenians* for his great wisdom and eloquence, erected in their universitie a most stately and gorgeous statue to his owne shape and similitude, whose tongue they gilded over with most pure and resplendent gold. This *Berosus* wee will in this Treatise much relie upon, adjoyning withall unto his authoritie other authors of great worth, learning, and antiquitie.

*Noe* (according to *S. Ierome* in his interpretations of Hebrew words) signifieth as much as resting or easing of a mans selfe; and he was the sonne of *Lamech*, which signifieth humilitie. This *Noe* by the descriptions of old writers was taken in those daies to be a Giant, in respect of his extraordinarie stature, proportion, and corpulencie: and he was about the age (as *Moyse* also in the sixt chapter of Genesis affirmeth) of five hundred yeares, when he begat of his wife *Tyler* (otherwise called *Aretia*) these his three first sonnes, *Sem*; which interpreted, signifies famous, otherwise called *Melchisedech*: *Cham* the second (though *Berosus* affirme him to bee the youngest) which signifies subtiltie or craft: and *Japhet*, which signifies libertie or freedome; with these his three sonnes, *Noe* and his familie lived



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lived in a citie called Enos, which was the first citie in the world, and was built by *Cain* the sonne of *Adam*, at the foot of the mountaine Libanus in the land of Syria, and in the particular province of Phoenicia, not far from the famous citie of Ierusalem, situated in the holy land.

In this citie of Enos, and in many others thereabouts, inhabited and lived many most deformed, fierce, and terrible giants, who by reason of their unmatched strength and indomitable powerfulness, ruled and overswaid all those people thereabouts at their pleasure, committing many odious and ungodly deeds, and living a most dissolute and vicious life, engorging their luxurious appetites with surfeits of adulterie and libidinous conversation, as void of shame, the law of nature, and the feare of God.

In these times many very learned Astronomers and wise Soothsaiers gave out propheticall divinations of the suddaine-approching destruction of the universall world, which their forewarning prognostications they engraved and cut forth in pillars of marble and stonie monuments, to signifie thereby unto the world, their knowledge of such future and sure-happening accidents. All this notwithstanding, these obstinat and heart-hardened Giants perievered in their impious and detestable practises, tyrannizing and oppressing without all measure, addicting themselves to the finding out of weapons, shields, and other warlick accoustrements, as also to the making of tents, pavilions, and such like expedient necessities for the field: wholly excluding all thoughts of any alteration or change to ensue: onely the good giant *Noe*, among all the rest, feared God, and was obedient to his lawes, with all the rest of his familie and household, which was *Titea*

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his wife, *Sem, Cham, and Iaphet*, their children, and *Pardora, Noela, & Noegla*, their wives: all which, *Noe* instructed in modestie and good manners, and in the reverence and feare of their soveraign Creator. He therefore, as well by divine commandement, as by the science of Astronomie, by which he gathered the overthrow and confusion of the world, began to frame and fashion that huge ship or Ark, which we so often read of in holy scriptures, & which was appoin:ed from above to be the meanes of the salvation and preservation of humane kind. *Noe*, when hee saw this generall inundation to approach and shew it selfe, conveyed him and his familie into this Arke, when presently all the world, and all things else therein (this excepted) were overwhelmed and subverted under the raging furie of this so strange and all-devouring deluge: and this was performed on the eighteenth day of Aprill, in the six hundred yeare of the age of *Noe*. And hetherto was accounted the first age of the world, according as *Philo* the Jew in his computations affirmeth.

The world thus universally drowned and kept downe under the all-subduing power of the waters (*Noe* and his familie excepted) in the end they began againe to sinke backe and retire into the earth, which when *Noe* perceived (his Arke then resting on the top of the high hill *Gordicus* in Armenia) by the will and commaundement of God, he with the rest (which were seven) came out of his ship, and descended downe unto the new-dried land: which was performed eight hundred thirtie three yeares before the foundation of Troy, & before the incarnation of Christ two thousand three hundred and seventene yeares. *Noe* then seeing himselfe thus left the sole King,  
Monarch,

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Monarch, Emperour, Patriarke, Lord, and Maister of the whole universall land, remained wonderously astonished at this so straunge and sence-amazing accident: and passing along the land, he found on a plaine a faire pillar of marble, whereon he carefully engraved and set downe the deluge and generall inundation of the world in the form of an hystoricall discourse: & this stone (as it is reported) is called at this day by the inhabitants thereabouts, *Myri-Adam*, which interpreted, signifies the issue of *Noe*; and it standeth in the countrey of Armenia, beeing a great province in Asia the great, which affronteth towards the East the Hyrcanian sea, towards the South lies Mesopotamia, towards the North Colchos and Albania, and towards the West, Cappadocia; and through the midst of it runne the two famous rivers, Tigris and Euphrates, of all which countries, hereafter in this hystorie more at large shall be spoken. It is written, That *Noe* begat of his wife *Tytea* after the flood, thirtie children, *viz.* *Tuyson* the Giant, *Prometheus*, *Iapetus*, *Macrus*, and the sixteen *Titans* which were all Giants: also *Cranus*, *Granauus*, *Oceanus*, and *Tiphæus*; and of daughters, *Araxa* surnamed the Great, *Regina*, *Pandora*, *Crana*, and *Thetis*: some authours doe alleadge more, but for brevities sake wee will not further contend with others opinions. *Noe* thus living in Armenia, instructed these his children in the knowledge of sacred Theologie, and in rites belonging to religion and holy sacrifices, as also in the understanding of human manners and secrecies of Nature, of which hee himselfe had composed many bookes, which afterward the priests and churchmen of Scythia and Armenia, preserved and kept in great regard and reverence. For this cause he was called



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Berosus.

led among the Scythians *Ogyges Saga*, which interpreted from the Scythian language, signifies as much as, Great Patriarke, soveraign Prielt, and mightie Sacrificer. And this *Berosus* affirmeth, saying: *Primum itaque dixerunt Ogygam Sagam, id est, Illustrum sacrorum Pontificem Noam*: he also taught and instructed them the knowledge of the course of the planets, and devided the yeare into twelve months, according to the course and circumference of the Moone: he also by his studie of Astronomie and observance of the coelestiall motions, could prognosticat of the alterations of weather in the yeare succeeding: for which causes the Scythians and Armenians very highly honoured him, thinking him to pertake of the divine nature and supernall knowledge, and therefore called him *Olybama & Arsa*, which is as much as to say, the Heaven, and the Sunne: and they afterward also built and named many great citties in his name and of his wife *Titea*, so much were they honoured for their vertues and godly conversation. He further taught those people the use of agriculture and tillage of the ground, and also the finding out of the use of the grape, and the manner to plant vines and other necessities for their more easie living, wherupon hee was entearmed also *Ianus*, which in the Scythian tongue, signifies the giver of wine. But as he was the first that found out the use thereof, so was hee the first that felt the power and vertue of it, who not being able to endure the fume and mightie strength of the operation thereof, in a great feast wherto he had envited many of his friends, fell extreameley drunke, and so overcome therewith, as he lay sencelessly sleeping in unseemely manner amid these his guests and friends so envited: such was the furie of  
that



that new-found drinke.

Among all the sonnes of *Noe*, *Cham* was the least in his fathers favor, who also by reason of his Magicke art (wherin he had great knowledge) was called *Zoroast*, who wholly gave himselfe over unto all incivilitie and rude behaviors, following the abominations and vices of those horrible giants before the flood: he, as hating his owne father, for that he saw himselfe least beloved of him, as he saw him thus lying drunke (using some charmes of enchantment) tooke now the time of revenge, and by his Magick so bewitched his father in those places of generation, that hee disabled him ever after to have the use of women, or to get more children: for these and other such his detestable impieties, hee incurred the wrath and displeasure of God, in most greivous manner, and was afterward banished from his father; who afflicted him with no more punishment therein for such his unnaturall deed so committed.

Humane kind through the succession of time, so much encreased and multiplied, that they were now enforced to seeke out some new habitations and places of abode: whereupon the good Patriarke *Noe*, surnamed *Ianus*, began to exhort the princes and cheefe of his familie, to put themselves in search for other countries and places of residence, and there to build and erect villages and citties, for the societie of humane conversation: and he thus allotted unto them their regions and quarters, where to populat and inhabit. To *Sem*, surnamed *Melchisedech*, he appointed Asia the great, which in it selfe containes the halfe of the world: and hee had with him in his companie xxv. Rulers of his familie. Hee afterwards built the cittie

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of Salem, now called Ierusalem, and hee lived even untill the time of *Abraham*. Vnto *Iaphet* his brother was allotted Europe, and he had with him foureteene rulers of his generation: and unto these two, *Noe* bequeathd his blessing most amply, according as the scripture maketh mention: As for *Cham*, although he was out of grace with his father, yet had hee his inheritance also allowed unto him, which was the other third part of the world, as hereafter shall be farther spoken of.

Frier *John Anninus* of Viterbe, the expositor of our author *Berosus*, doth recite, that *Philo* the Iew (another very ancient author) doth write, That in the hundred year after the deluge, *Noe* to shew and instruct his children in Cosmographie, went up on the mountaines which overlooke the Ponticke sea (part of which is now called Mare Mediterraneum) and there shewed unto his sonne *Sem* all the Asiaticke seas, from the floud Tanais in Tartaria unto the river Nilus in Ægypt: unto *Cham* he shewed all the rivers issuing from the seas of Affrica, and from thence through Ægypt to the streights of Gybraltar: and to *Iaphet* all the rivers and flouds of Europe, passing from those streights, through Spaine, Fraunce, and Italie, and those countries round about; into which countrey of Italie *Noe* also afterward arrived, and left behind him certaine of his people in that part of the country where Rome was long after built, which was eight hundred yeares after the floud: from thence he passed unto the coasts of Greece, and entred into the straights leading to Constantinople, by the sea called Mare Major, and so againe to the flouds of Tanais in Tartaria, from whence he first set forth. And it is to bee noted, That as hee passed through all those countries,

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countries, he alwaies left people behind him to inhabit and encrease in those countries, distributing unto every number certaine quarters to remaine in: and after this time, in short space many countries were againe reinhabited and peopled afresh, which since the floud were desolat, and lay naked and depopulat.

About the one and twentieth yeare of this his returne from the above written voyage, *Noe* began to divide kingdomes, & also to erect monarchies in the world: of which the first was the monarchie of Babylon, over the which, *Nembroth* the Giant, the sonne of his nephew *Cus*, who was the sonne of *Cham*, was first of all established, in the hundred and one and thirtieth year after the inundation; and hee was called the first *Saturne* or king over the Babylonians and Assyrians, who afterward in a faire Campania called *Sennaar*, laid the foundation, and erected the great tower and citie of *Babell*, which he had caused to be built even to the height of the highest mountaines, but after by the confusion of languages it was given over and left unfinished. *Nembroth* after this lived in peace and tranquillitie 56 yeares.

Not many years after the setting up of the monarchie of Babylon, *Noe* divided foure particular kingdomes in Europe, viz. the kingdome of *Italie*, *Spain*, *Fraunce*, and of *Almaigne*: for in *Italie* reigned *Comerus Gallus*, the eldest sonne of *Japhet*: in *Spaine* ruled *Tuball* (called also *Iuball*) the fifteenth sonne of *Japhet*: in *Fraunce* *Samothes* (surnamed *Dis*) *Japhet*'s fourth sonne: and over *Almaigne*, (now called *Germanie*) governed the Giant *Tuysson*, one of the sonnes of *Noe*. And so likewise in many other places of the world were severall governments and kingdomes.



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kingdomes then erected, which now to recite, were tedious and impertinent to our purpose; & every one of them a long time kept and were contented with their quarters so allotted unto them, and imposed lawes and edicts unto their people, and they called the countrey after their own name, as also many mountaines, rivers, and townes were so entearmed, to the end, that all succeeding posteritie might know by what meanes and by whome such citties and other monuments receaved their first ground and foundation.

After these kingdomes and governements erected, and the earth now againe well peopled, *Noe* now undertaketh his second voiage into Europe, leaving *Sabatius Saga* his nephew, and brother to *Nembroth* king of Babylon, to governe and commaund over the countrey of Armenia, from whence hee now departeth with purpose to visit his children, and to know of their estates. And this *Sabatius Saga* (called also *Saturne*) had all the countrey even unto the land of *Bactria*, lying towards India (at this day called *Tartaria*) under his rule and authoritie. These things at home thus established, *Noe* (surnamed *Ianus*) with his wife *Titea*, and many multitudes of people besides, began his voyage (which was eight score and nine yeares after the flood, and in the eight and thirtieth yeare of the raigne of *Nembroth*) towards *Hyrkania*, which he then peopled, and called them after his owne name *Ianij*. From thence he came to *Mesopotamia*, where also he left behind him many people to inhabit: and from thence he attained the countrey called *Arabia Foelix*, where he erected two citties, the one called *Noa*, the other *Ianine*, furnishing them with inhabitants: after, hee passed from  
thence



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thence, and came into Affrica, which part of the world hee first assigned unto the government and soveraigntie of his second sonne *Cham*, but at that time there ruled *Triton* the sonne of *Saba*, which was the son of *Cus*, the eldest sonne of the same *Cham*. This *Triton* receaved *Noe* and his companie with great joy and gladnesse of hart, and he staid there some halfe a year, in which time *Triton* died, and left his sonne *Hammon* inheritour to the kingdome of Affrica, otherwise called *Lybia*. After this, *Noe* passed forward, and at the length arrived in Spaine, which was two hundred fiftie nine yeares after the flood, and in the tenth yeare of the raigne of *Ninus* the third king of *Babylon*.

*Iuball* or *Tuball*, the fift son of *Iaphet*, and the first king of Spaine (as all hystories do affirme) received his grandfather *Noe* *Ianus*, and his grandmother *Tytea*, with honorable entertainment and all glad some willingnesse: who also were exceeding joyfull to see the prosperous estate of their nephew *Iuball*, for so much as they found, that hee governed his people with great justice, policie, and good lawes, as *Berosus* in a certaine place alleadgeth, saying: *Anno Nini quarto Tuyscon gigas Sarmatas, legibus format apud Rhenum: Idipsum agit Iubal apud Celtiberos (hoc est Hispanos) & Samothas apud Celtas.* Noe therefore to helpe his nephew for the better peopling of his countrey, founded there two great citties, calling the one *Noela*, and the other *Noegla*, in remembrance and honour of those his two faire daughters, so called, beeing the wives of *Iaphet* and *Cham*: & after this, departed for Italie to his nephew or grandchild *Comerus Gallus*, the first sonne of *Iaphet*, whom before he had appointed to bee king of that countrey.

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*The travels of Noe into Europe.*

trey. In this voyage, and in his remaine in Spaine, were spent nine yeares. Now it is not witten, whether he went this journey into Italie by land or sea, notwithstanding it is very likely, and agreeth with good probabilitie, that in this his voyage he would not passe by without visiting the wise prince, his nephew *Samoths*, the brother of *Juball* king of Spaine, who was by his appointment created the first king of Fraunce, as is before touched, and hee had reigned about this time fixe score yeares, and lived after this in peace and tranquillitie five and thirtie yeares and upward.

The second time of the coming of *Ianus* thus into Italie, was in the time of his age eight hundred and three-score yeares (and now eight score since his last departure from thence) where thinking to find *Comerus Gallus*, hee now understood that he was dead, and that his son *Cham*, (contrarie to the appointment of *Noe*) not contented with the soveraigne domination of Affrica, had there wrongfully usurped the siegnorie of Italie, and had now commaunded over that countrey five and twentie yeares or therabouts: and which was worse, as all the other kings in Europe had instructed and governed their people in civilitie, manners, and education, hee contrarie to such their good examples, had most abhominably corrupted the youth of Italie with all manner of impieties, vices, and odious sinnes, which he with the helpe of those people (called Aborigines, which he brought along with him to people the countrey) made them to embrace, entertain and live in. *Noe* upon the knowledge of this, waxt marvellous heavie and discontent, as sorrowing for the ungodlinesse of his owne sonne, and suffered him thus for  
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the space of three years to continue therein, hoping dayly to see some amendment or other in him: but finding him to persevere therein, and rather to encrease in it than otherwise, hee banisht him, with a certaine number of people with him, from out the confines of Italie; from whence departed, hee arrived in the Island of Sicilia, where hee with his companie long after lived.

*Ianus* then taking upon himselfe the kingdome of Italy, which was now two hundred threescore and twelve yeares after the flood, he began like a carefull governour to root out and seperate the infectious sheepe out of the whole flocke, least with their impurities all should be corrupted, and so hee chole out a certaine number of people which were tainted with the vices of their commaunder that last ruled (and which people were called *Aborigenes*) & commanded them to depart out of the country, over the river Tybre, first called *Ianiculum*: which thing they performed and demaunded for their queene and governess *Crana*, *Noes* daughter, which hee also graunted them: and he appointed a kingdome and government for them, and they were as is alreadie said, called *Aborigines*, & those which were left in Italie, were called *Ianigines*, after his owne name. He had not long reigned here, but he caused to bee built on this side of the river Tybre, towards *Tuscania*, a marvellous great cittie on the top of a high mountaine, which he then called *Ianiculum*, & after that *Vaticanum*, and since the towne of *S. Peter* of Rome, and it was seated on the same place, which at this day *S. Peters* church standeth upon, as also the Popes pallace, called at this day in Italian, *Belvedere*, which is as much as, The faire sight. Round about those countries to the river *Arnus*, which

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passeth



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passeth through Florence, to the bounds of Sardinia, did *Noe* cause to bee inhabited and made populous in those daies: wherein also he built and erected many most beautifull cities, which he called *Aryn Ianas*, *id est, ex Iano exaltatas*: and hee began then also to write and set downe lawes and institutions for the civile administration of justice, and government of Commonweales, which he first prescribed in the citie of *Vetulonia*, called since *Viterbe*: and instructed the people also in the sciences of Physicke, Astronomie, and Divinitie, and in the ceremonious rites and customes belonging to holy sacrifices; and of these also he made many and severall bookes.

It hath beene mentioned before, how that upon *Noes* last departure out of Armenia, hee constituted and established his nephew *Sabatus Saga*, surnamed *Saturne*, to rule as King and Patriarke over that countrey; wherein he afterward raigned peaceably, even untill the time of the raigne of *Iupiter Belus*, the sonne of *Nembroth*, the second king of Babilon: who yeelding unto his disordinat desires, and coveting to command as sole Monarch of the whole world, was the first violater & infringer of the ordinances appointed in those daies, and by whose means the golden age afterward lost such her title, and never since was called so: for before such his over haughtie humors, all things were peaceable, common, & free. This *Iupiter* endeavored by all devises possible to overturne the greatnesse of *Sabatus Saga*, surnamed *Saturne*, and commanded also his sonne *Ninus* to undertake all meanes how to bring him and his family to death and destruction: which thing they jointly effectuated so far, as hardly escaped hee the snares and subtilties laid to entrap him. *Saturne* therefore seeing  
himselfe



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himselfe in those daungers and casualties, to be deprived of all dignitie and commaund, for succour and refuge fled unto his grandfather *Noe*, there hoping to bee protected, safe guarded, and defended, which thing also *Virgil* thus remembreth: *Primus ab ethereo venit Saturnus Olimpo, arma Iovis fugiens & regnis exul adeptis.* *Noe*, according to the expectation of *Saturn*, friendly entertained him, & gave him many gracious signes of his welcome & wished arrivall: and for to honour him the more, and to shew the effects of his friendship and good will towards him, created him the Commaunder, King, and Patriarke of the Aborigenes, whom lately wee specified: and there caused him also to build a citie, which hee called after his owne name, *Saturnia*, hard by that of *Ianus*, called *Ianiculum*; in which very place at this day, one part of Rome, which lieth on the other side of the river Tybte, standeth, and is erected; as *Virgil* also in his *Eneidos* mentioneth, where he bringeth in *Aeneas* speaking to *Evander*, saying: *Hæc duo præterea disiectis opida muris, Reliquias veterum vides monumenta virorum, Ianiculum huic, fuerat, illi Saturnia nomen.* *Ianus* then and *Saturne* thus raigning together, *Tite* the great, *Noes* wife, began in those times first to set up the order of Nuns, and ceremonies of Vestall virgins, inventing then the setting up of lights and lampes in the churches and temples dedicated to the profession of virginie and chastitie, which custome was in those daies very reverently regarded, and endured in great honor and reputation, even unto the time of the Romanes. *Saturne* likewise very painefully instructed the people in tillage, and in the nature of soiles, wherein he had great skill and knowledge, as also in the ceremonies of religion: and not

*Virgil.*  
Whereupon  
Poets feign,  
that *Saturne*  
was banisht  
heaven by  
*Iupiter.*

*Virgil.*

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long after (having instituted his sonne *Sabus* to bee the successor to the kingdome of the Sabines and Aborigenes) he died, in the three hundred and fortie fourth yeare after the inundation of the world. In the very same yeare also, *Noe Ianus* finding & perceiving his end to approach, and that now his lustinesse and vigour of spirits began to shrink and decrease, created one of his sonnes, called *Cranus*, the King and Patriarke over the Ianigenes (which are now called Tuscanes) and the sixt yeare after departed this life, and gave up to his maker, his noble and heroicke spirit: which was after he had reigned in Italie fourescore and two yeares, and after the flood three hundred fortie six yeares, before the foundation of Troy foure hundred and fourescore, and before the incarnation of Christ, one thousand nine hundred threescore and seven yeares, and in the age of the same *Noe*, nine hundred and fiftie.

The death of this good King and Patriarke possessed almost all the people in the world with great sorrow and lamentation, and especially the Armenians and Italians, who in most honorable manner celebrated his obsequies with such their then used rites and ceremonies, and afterward dedicated and attributed unto him divine honours and godlike adoration, building and consecrating temples and holy aultars unto him, calling him by divers and severall names and titles, as the Sun, the Heaven, the Seed of the world, the Father of the gods, the Soul of the world, the God of peace, the giver of justice and holinesse, the expeller of things hurtfull: also their children and successors called him *Ianus*, *Geminus*, *Quadrifons*, *Enotrius*, *Ogyges*, *Vertumnus*, *Vadymon*, *Protheus*, *Multifors*, *Diespiter*, and *Jupiter*: and they invented all manner of honours and

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and straunge worships to reverence and adore him: they also shaped foorth his picture into diverse formes and fashions: sometimes setting him foorth with two faces, to signifie thereby his wisdome upon every matter and every occasion: sometimes also with foure faces, to denotate therby that he was the god of the yeare, for that he had so devided it into four severall parts, being the Spring, Summer, Autumn, and Winter, as *Macrobius* in his *Saturnals* also remembreth, saying: *Ianus apud nos in quatuor partes spectat, ut demonstrat eius simulachrum è phaleris advectū*: Afterwards, the Phenicians pourtraied him foorth in the forme of a Dragon, biting her taile, to shew thereby the roundnesse, and the beginning and ending of the yeare. In honour of him also at this day the first moneth of the yeare is called after his owne name Ianuarius, as *Servius* in his *Æneidos* affirmeth. The ancients likewise have shaped him forth with two keyes in his hand, to shew thereby that he was the inventor of gates and dores, as also of the locking of them and making them fast, to the end, that the holy temples and sacred places should not bee polluted with the impious abuse of theeves and uncivile persons, and to avoid adulteries and other such like sinnes then raigning: and of his name since have all dores and gates been called *Ianuæ*. In many other sorts and formes have the auncients defigured the image of this *Noe Ianus*, as *Propertius* and many others have written, who in the fourth booke of his *Elegies*, thus speaketh:

*Quid mirare meas tot in uno corpore formas?  
Accipe Vertumni signa paterna dei  
Tuscius ego Tuscis orior, &c.*

And



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And undoubtedly, there hath not been read of any that lived so uprightly and justly as this Patriarke *Noe*, neither that ever any had such honours, reverence, and godlike adoration done unto him, both in his life time, and after his death, who also was among those people in those daies called God: neither is it to be wondered, that in those elder times there were so many gods held & worshipped among the auncients, for so much as it is to be understood, That in those daies all those princes, rulers, and governors that had lived vertuously, justly, and godly, and had commaunded their people with mildnesse, equitie, and uprightnesse, were entearmed gods, and that also without performing any idolatrous adoration or reverence unto them, as *Metasthenes*, an auncient author and hystorian of Persia affirmeth, where hee thus saith: *Ante Nynum ducentis & quadraginta novem annis regnatum fuit sub tribus dijs regibus, quorum qui primus universo imperavit orbi, fuit Ogyges, qui presuit inundationi terrarū, &c.* *Cathon* also, another very auncient writer, thus speaketh: *Italia complura a dijs & ducibus sortita fuit nomina, à Iano Ianicula quem quidem Enotrium dictum existimant, quia invenit uvum & sar.* And for these and such like reasons, *Moyse* and other godly Patriarkes were called gods, not that they were so in essence, but onely in participation, as in the seventh chapter of *Exodus* it is written: *Ego te dedi deum Pharaoni*: and in the the three and twenty chapter, *Dijs non detrahes, & principem populi tui ne maledicas.* Further also the Prophet *David* thus sayth: *Principes populorum congregati sunt, cum deo Abraham, quoniam dij fortes terra vehementer elevati sunt.*

These things are thus so amply and at large exposed,

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to the end, that the reader of this Treatise should not so much marvell or wonder when mention is made in this booke of gods and goddeses, which in those daies were so much observed and reverenced. *Ovid* rehearsing the words of this *Noe Iannus*, and shewing that in his death the golden age ceased, thus sayth: *Ovid.*

*Tunc ego regnabam patiens cum terra deorum  
Esset, & humanis numina mixta locis  
Nondum inustitiam, facinus mortale fugarat,  
Ultima de superis illa reliquit humum,  
Proque met a populum, sive ut pudor ille regebat,  
Nullus erat iustis reddere iura labor  
Nil mihi cum bello, postes pacemque tuebar, &c.*

And as *Noe* was among these auncients thus honored and adored, and temples and altars consecrated unto him: so also was *Titea* his wife held in great reverence, worship, and holy esteeme, who was called also *Vesta*, *Aretia*, *Terra*, *Regina sacrorum*, *magna Cybeles*, *Materque deorum*, atque *Vestalium Princeps*, sive *Abbatissa*, as *Berosus* and other writers affirme. Having thus touched the death of this good Patriarke *Noe*, it shall not bee now impertinent something to remember and speake of the wicked and abominable life of his degenerate sonne *Cham*, which although of it selfe it be worthlesse of any recapitulation or recitall, yet to descend to the lineall genealogie of the Lybian *Hercules* the Great, it cannot bee well omitted: from which *Hercules*, *Dardanius* the first founder and crefter of *Troy*, descended and came.

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It hath been alreadie specified, how *Noe* deviding the universall earth unto his children, and how *Cham* abounding in all vices and detestable courses, notwithstanding was not deprived of his portion, but had his right of inheritance justly allotted unto him, which was the third part of the world, and particularly *Affrica* to the hether part of *Ægypt*; for which countries he was commaunded by his father to depart, with his wife *Nægla*, and five and thirtie rulers (which is as much to say, as the cheefes of familie of his blood and house) as also with all their children and issue: which was accordingly performed, and presently he established himselfe as king and *Saturne* of *Ægypt*, where he erected and built a citie called *Chem-Myn*: and among them also, he himselfe was called *Pan*, and *Silvanus*, which people likewise (so engendred and issued of that familie) to honour and worship him the more, and to shew their love unto him, lived in all impious and ungracious manner, perpetrating most odious and soule-damning villanies, affirming publickly, That men ought lawfully to have the companie of their owne mothers, sisters, and daughters, in all lusts and concupiscence of the flesh; and other many most inhumane and shamefull acts, not to be recited. And to shew that they gloried and boasted in the wickednesse of such their king and ruler, they entearmed him by the name of *Cham Escennus*, which signifieth their infamous god *Pan*. And thus he ruled in *Egypt* long time, even unto the six and fiftith yeare of the raigne of *Iupiter Belus*, the second king of *Babylon*: in the which yeare he began to travell, and came into *Italie* (which was then called *Kytim*) to his brother *Comerus Gallus*, the first king of that countrey; after whose death, *Cham* presently usurped



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usurped and undertooke that mightie government: who instead of vertuous instructions and godly laws, in which all other princes round about him, his kinsmen (commanding Germanie, Spaine, and France) had instructed and taught their people, cleane contrarie infected the youth of Italie with all manner of impieties, incivilitie, and corruptible vices: perswading them (beeing of themselves well addicted) to usurie, robbetrie, murder, poysonings, and the studie of the Magicke art, who by reason of his owne great skill therein, was surnamed *Zoroastes*, and was the first inventor and practiser of that vild and diabolicall learning, of the use of which hee composed and writ many bookes, and hee was called generally throughout the world, *Cam Esennus, id est, Cam infamis, & impudicus, propagator*. Some have thought, That the Turke for those and such like causes, is called in his letters patents, *le grand Cam de Tartaria*.

It is written, That *Cham* had one sister which was called *Rhea*, married to *Hammon* king of *Lybia*, who also was enamoured of one other faire woman, called *Almanthea*, and had of her by adulterous meanes, a son, whose name afterwards was *Dionysius*; which child was secretly broght up and nourished in a certaine citie of *Arabia*, called *Nysa*: notwithstanding, the matter was not so closely & cunningly handled, but his wife *Rhea* had privie advertisements thereof. Whereupon in despight and jealous discontent, she forsooke her husband, and went home to her brother *Cham* (then abiding in the Island of *Sicilia*) who presently married and espoused her, and (as some writers hold) his wife *Nagla* being alive: but of this other he afterwards got many children, as *Cus* the father of *Nembroth*,

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the first king of Babylon, *Typhon* the gyant, and also many others.

*Cham* and his owne sister *Rhea* thus married together, they consulted and advised to be revenged of king *Hammon* of Lybia, and to that effect raised a great armie of men, and with the assistance and helpe of their brothers (the sixteene gyants) they set forwards from Sycilia, and in the end arrived within the territories and confines of Lybia, where they gave king *Hammon* battell, and in the field overthrew and vanquishd him, so that he was glad to flie into the Isle of Crete (now called Candia:) not long after this, *Rhea* had a sonne of her husband *Cham*, called *Osyris*, afterwards surnamed *Iupiter Iustus*, who prooved a most noble and gallant prince, far differing from the wicked humors and dispositions of his father.

After this, about the three and fortieth yeare of the raigne of *Nynus* king of Babylon, *Dionysius* the sonne of king *Hammon* and of the faire *Almanthea*, now beeing come to age and of mans estate, began now to think upon the wrong offered unto his father by *Cham* & *Rhea*, in usurping the commaund of Lybia, and determined accordingly to bee revenged upon them, which also hee afterwards performed, and expulst them againe out of the countrey, investing himselfe in the regaltie thereof. Notwithstanding, he used *Osyris* (the young sonne of *Cham* and *Rhea*) with great clemencie and mercie, and received him as his adopted child, and in remembrance of his father called him also *Hammon* and *Iupiter*: and brought him up very carefully in the studie of letters and other necessarie gifts: over whom he appointed as schoolmaster and tutor, a learned man called *Olympus*, of whom afterwards

*Osyris*

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*Osyris* took his name, and was surnamed *Olympicus*. After that *Cham* and his wife and sister *Rhea* were thus discomfited and overthrowne by *Dionysius* the new king of Lybia, and now retired with such disgrace into the furthestmost and obscurest corners of *Ægypt*; *Rhea* was presently upon this, delivered of a daughter called *Iuno*, which was also called *Isis* the Great: and this was in the first yeare of the raigne of *Semyramis*, which was three hundred and two yeares after the flood: and this *Isis* was accounted for the fairest, as also the best disposed ladie of the world. But her unfortunat & wicked father *Cham*, now remaining in *Ægypt* (as hath beene already specified) was not contented with such his habitation there, but seeking further (as over-ambitiously enclined) arrived in the countrey of *Bactria*, not far from *Persia*, where he so wrought and prevailed with his diabolicall skill of *Negromancie*, that he subjugated and brought under all those people thereabouts, insomuch as hee there raigned in great puissance, pride, and mightinesse: and yet not with this satisfied, gathereth great troupes and armies of men, and invadeth the *Assyrians*, against whome marcheth their king called *Nynus* the young, the sonne of the before mentioned *Semyramis*, whose fortune was such; as hee victoriously triumphed over his enemy *Cham*, suppressing his glory, rule, and haughtinesse, he himselfe being in that battell slaine, and all the armie shamefully discomfited.

Many writers have affirmed, That this *Cham* was a man of singular ingenuitie and sharpe capacitie, and that hee first found out the seven liberall Sciences, and had wrote many bookes of great worth, among which, his cheefest were of *Negromancie*, of which, most part of them were



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burned by the beforeſaid *Nynus*. Some alſo ſay, That hee onely in the world came out of his mothers womb laughing and with a ſmiling countenance, which is an uncouth thing, and (as moſt hold) prognosticating no good. Vnto this *Cham*, *Tiphon* the Gyant (his eldest sonne by *Nægla*) was heire, and alſo ſucceeded him in humors and malicious diſpoſitions; who was brought up in *Ægypt*, & there continued. And now alſo it ſhall bee fit to revert our hystoric vnto the two yongest children of *Cham* *Zoroastes*, which excelled in all good parts and vertuous inclination as their father abounded in the contrary, & that was that *Oſyris* before ſpoken of (the adopted sonne of *Dionysius*, king of *Lybia*) and *Iſis* his ſiſter, the faireſt & beſt accompliſht damoſell in the world, whom afterward he tooke to wife and married, with whome hee had alſo the kingdome and principallitie of *Ægypt*. Theſe two now newly eſpouſed, he being of threſcore yeares of age, and ſhee about fiftie (and yet our author *Beroſus* tearms them very youthfull) began to applie themſelves to the ſtudie of the nature of hearbes, and to the finding out of planting, tilling, and ſowing of corne, which afterwards they inſtructed their people in, and ſhewed the uſe to their neighbors dwelling in *Paleſtina*, of which ruled king and governour *Sem*, ſurnamed *Melchisedech*, who was the firſt that ever offered bread and wine vnto God. From thence *Oſyris* paſſed into *Ægypt*, and there alſo very painefully ſhewed them the manner of tilling and agriculture, as likewise the Poet *Tibullus* ſpeaketh of, ſaying :

*Tibullus.*

*Primus aratra manu ſolerti fecit Oſyris,  
Et tenerum ferro ſollicitavit humum.*

Afterward

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Afterward he travelled into many other countries, alwaies learning them (then living by acornes, nuts, and water) in the knowledge of such his new invention; and by these gentle and mild courses hee gained the love of all people, and by that meanes almost possesse himselfe of all the world, with the regalities and principalities thereof (the Empire of Babylon onely excepted) whose conquests, victories, prevailements, and powers, we wil something more amplie hereafter remember, following as wel our owne authour *Berosus*, as also *Diodorus Siculus*, the learned *Catasthenes*, and many other authenticke authors herein in their bookes and writings of matters of elder times, and subiects of antiquity. *Osyris* therefore (surnamed *Jupiter Iustus*) having by his wife and sister *Isis* (otherwise called *Iuno*) and also of many other ladies, which here shal bee needlesse to recite) many children, as *Hercules* the great, *Anubis*, *Macedon*, *Lidus*, *Meon*, *Neptune*, *Oros*, and also many others, hee assembleth a mightie armie of all sorts of people, both puissant and subtill, and leaving the government of the kingdome of *Ægypt* to the queene *Isis*, carying along with him some of his aforesaid children, he taketh a long and wearisome journey. The cheefe place of commaund in all his armie, hee appointed unto his eldest son *Hercules* of *Lybia*, who upon his escutchion and armes, bare depainted the shape of a crowned Lion rampant, holding in his forefeet a mightie hatchet. His two other brothers, *Anubis* and *Macedon*, caried defigured on their shields, the one a Dog, the other a Wolfe; according to the signification of their names. The armes of the Emperour *Osyris* was a royall scepter, and under that, the forme of an eye: as who searcheth the monuments of antiquitie,

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antiquitie, may there find it out: by which is perceived how auncient an usage the giving of armes is, and how to bee respected. And in those times all good and just princes were called gods, as *Pan*, *Apollo*, *Jupiter*, and infinit others, with their goddeesses, muses, and nymphs.

This mightie, powerfull, and gallant armie thus gathered together, the Emperour *Osyris* proceedeth in his intended voyage, and therein compasseth round the whole universall earth: his first resistance was upon his entering into Affrica, where was opposed against him the Gyant *Anthems*, but him he presently overthrew. After that, hee quietly passed into India and *Aethyopia*, where hee did great good in instructing the poore ignorant people in the true knowledge of necessarie nutriment and victuals, telling them the manner how to governe and command with policie, justice, and equitie. Here also hee subdued many most ougly and fierce Gyants, full of crueltie and bloud, who generally with their greatnesse had tyrannized over all those countries of Asia. He slew the tyrant *Busiris* of Phoenicia, which used to sacrifice men and women unto the gods. After this, hee arrived in Phrygia, and there also subjugated the Gyant *Typhon*, in whose commaund and place he established one of his owne sonnes, ruling there, beeing the place where Troy afterward was erected. From thence hee came by long passages, into this part of the world, being Europe, through the streights of the sea called Hellespont, since called the arm of S. George deviding Grecia from Turkie.

At this time ruled in Thracia (which is that part of Greece where Constantinople is erected) a most horrible tyrant and inhumane Gyant called *Lycurgus*, who now  
denied



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denied passage through his countrey unto *Osyris*, and at the first fiercely resisted his approaches, but in the end, in gallant fight, he slew him with his owne hands, and remained victor and sole commaunder of that countrey: which afterwards he resigned to one of his owne followers called *Maron*, being a young and valiant prince. From thence he passed into another province called *Emathia*, in which also ruled many bloudie and cruell Gyants, all which hee cleane extirpated, destroyed, and subdued, setting the countrey in peaceable quietnesse and security, over which he appointed to be commaunder, one of his own sonnes before spoken of, called *Macedon*, who afterwards called that countrey after his owne name, *Macedonia*, and the people *Macedonians*, of whom descended and issued the ever famous conquerour, *Alexander* the great. Out of this countrey, the Emperour *Osyris* presently departed, and came into the Isle of *Crete* (now called *Candia*) where he vanquished the Gyant *Milinus*, a tyrannicall and soure governour, yet hee appointed his sonne (in whome good hopes appeared of good government) to be king of the said Island. From these parts he returned again into *Grecia*, and so to *Scythia*, now called *Tartaria*, where he found his eldest son, the great *Hercules* of *Lybia*, in prosperous estate: who at this instant was extremely enamoured of a ladie called *Araxa*, by whom afterwards he begat a sonne called *Tuscus*, which long after was king of *Italie*, and of whome descended king *Dardanus*, the first founder and builder of *Troy*. From *Tartaria*, the mightie Emperour *Osyris* (surnamed *Iupiter Iustus*) and his sonne *Hercules* are now departed, and in short space arived in *Hungarie*, and so came into *Almaign* or *Germanie*, even unto the floud

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of Duno, not farre from the famous river of Rhyne, where (finding the country something populous) he made some stay and residence, painefully instructing them in the sowing of corne and planting of vines; and builded also in this place diverse villages and cities, of whom, hee being also surnamed *Apis* the mighty house of the Counts of Habsbourgh in Germanie tooke her name; from which hath issued the noble and illustrious house of Austria, since in great power and greatnesse exceedingly flourishing. He also there gave the names unto the cheefest hills & mountaines thereabouts, whereof at this day some are called Appenimi. And from thence hee passed into Italie, which presently shall be further showne, and as that very ancient authour affirmeth, whom wee call *Cathon* the auncient, saying :

*Cathon*

*Aurea et as usque ad Apina deorum Italia ultimum, &c.*

In these times there reigned in Germanie a prince, called *Gambrivius*, the vij. king of the Germanes, descended from the house of *Tuyfcon* the Gyant, the first king of that countrey, and the sonne of *Noe*. With this prince the emperour *Osyris* made long residence, and was roially feasted and entertained, as being indeed near in kinred and consanguinitie, who accordingly received him and his traine with great joy and gladnesse. The countrey of Italie about this time was extreamly oppressed with the tyrannie & bloudie fashions of infinit numbers of Gyants that therabouts then lived, called *Titans*, insomuch, as the people of the countrey, not able longer to tollerate and endure those such slavish impositions and unsufferable tyrannies, (hearing

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ring of the same and late arrivall of the Emperour *Osyris* into Germanie) sent their messengers or embassadours unto him, most humbly craving and desiring his favourable assistance and protection against those barbarous and uncivile oppressors, and that he would make a journey thither to deliver them from the miserable servitude & bondage that they then were forced to abide and live in. The Emperour *Osyris* or *Iupiter* hearing and accepting of their distressed condition and case, willingly condescended to leave Germanie, and to undertake a voyage thither, to redresse and suppress their wrongs, and the Gyants super-arrogant pride, glory, and haughtinesse: which, although they were of kinred and alliance unto him, yet in respect of their uncivile and tyrannicall usances, he instantly proceeded to the redressement thereof: and in three severall battels utterly overthrew, vanquishd, and discomfited them, and thereupon tooke upon him the government of the principallitie of Italie, which (long before) his father *Cham* and his grandfather *Noe* were also possessed of: and hee commaunded and ruled over the Italians for the space of eleven yeares, where for the most part hee remained in the citie of Viterbe, called also *Vetulonia*; and at the end of eleven yeares, in great triumph, joy, and glorie, instituted his nephew *Lestrigon* the Gyant (the son of his son *Neptune*) king, commander, & ruler over all the countrey of Italie.

But for so much as in this booke mention is made oftentimes of strange and horrible Gyants, & other rare and admirable things, the reader may perhaps remain incredulous, and scarce beleeve them to bee true, accounting them wholly fabulous, and by invention fashioned,



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yet to alleadge some authoritie for the confirmation thereof (leaving out infinite other examples of infallible certaintie) you only shall be referred to the holy scriptures, and also unto *Iosephus* the Iewish writer, who amply hath handled the apologie thereof: among the rest, *Nembroth*, *Galias*, and others, are apparent, that they were Gyants, and of unusuall stature, strength, & proportion of bodie. If the authoritie of *Boccace* may be accepted, he thus writeth of himselfe: In my time (sayth hee) there was found under the foot and hollow caverne of a mountaine, not far from the citie of Deprana, in the Isle of Sicilia, the bodie of a marvellous, huge, and strange proportioned Gyant, which seemed to hold in one of his hands a mightie long peece of wood like unto the bodie of a young tree, or the mast of a ship, which so soone as it was touched, fell all into ashes and dust, but it was all garnisht & wrought about with lead, which remained sound and firm, & it was found to weigh five hundred pound weight: his bodie also being touched, consumed, and became all poudre and ashes, except certaine of his bones, and three of his teeth, which were also peized, and every tooth weighed fortie ounces. For the height and full stature of his bodie, it was conjectured by the people of that countrey, to be two hundred cubits long. And the same authour sayth, That his teeth were afterwards hanged up in our ladies church of Deprana, for a straunge monument, and a thing of wonderfull admiration. In many other places are the bones of gyants that lived in those daies, kept and preserved for woonders and reliques of memorie, but yet not of so uncouth and almost incredible hugeness: but leaving these matters to bee further ruminated by the scrupulous, I will returne

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to our maine intendment proceeding, till I have further explained the obscuritie thereof.

These things above spoken of, being archieved by *Osyris* against those Gyants and molesters of civile conversation, he departed out of Italie with all his royall armie, singularly well prepared and in gallant equipage, accompanied with gods, heroes, demie gods, and martialists, that is, with all valiant, courageous, and wise princes, rulers, and captaines: and it is not written, whether in this his journey he passed through Gaule (now called Fraunce) or went that way by sea, but hard by the continent hee coasted, in which then ruled one *Lucus*, king of that famous countrey: but howsoever he journeied, hee now is arrived in Spaine, where once againe hee renewed mortall battels against the *Tytans*, which were mightie Gyants, and cousins to those he before discomfited in Italie, these also hee now subdueth and quite raseth out all their generation, leaving the governement of that countrey to the command of *Gerion*. And from thence he againe sayled into Greece, and arived in the province of Peloponnesus, now called Morea: and hee there settled himselfe, and ruled in the citie of Arges for the space of five and thirtie yeares, as it is written by *Eusebius* in his booke of Time. After this he createth his sonne *Egialus*, king of Achaia, and so returneth againe into *Ægypt*, there to spend his latter daies with his wife and sister *Isis*, surnamed *Iuno*; who rooke such his comming home in full joyous acceptance and glad some pleasingnesse. By this time all the world had beene filled with the report of *Osyris* great fame and worthinesse, unto whom were ascribed and given many titles & names of triumph, as *Iupiter Iustus*, *Dux*, *Rex*, *Consultor*, *Cuius regnum*

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*regnum perpetuum est, & habitatio in Olympo* : all which were cleane contrary to those wherewith his father *Cham* was entituled.

Being thus returned into his countrey of Ægypt, hee caused in many and severall parts and corners thereof, to bee erected certaine columnes and high pillars, in which he commaunded to bee cut out and engraved for the preservation and memorie of his name and glory, these following lines, as *Diodorus Siculus* repeateth them:

*Diodorus Si-  
culus.*

*Mihi pater Saturnus deorum olim iunior, sum vero  
Osiris rex, qui universum peragravi orbem, usque ad  
Indorum desertos fines, ad eos quoque sum profectus, qui  
arcto subjacent, & Istri fontes, & usque Oceanum,  
sum Saturni filius antiquior, germen ex pulchro &  
generoso ortum, cui genus non semen fuit, nec fuit in  
orbe locus quem non adinerim, docens ea quorum in-  
venior sui.*

After hee thus was quietly seated in his kingdome of Ægypt, his brother *Typhon* the Ægyptian (who in all villanie & mallice followed the humors of his father *Cham*) began now to repine and envie at the glorie and fortune of the Emperor *Osiris*, in so much as he fell into a present conspiracie with many other mallicious Gyants for the death and destruction of him and of his greatnesse: which hee most traiterously prosecuted so far, as in the end, by subtile and craftie practises he entrapped him, who was by him and the rest of the Gyants cruelly murdered and torn in peeces, whose bodie they divided, and had hewne out into six and twentie peeces, whereof every Gyant had a share



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share and part, as a reward and satisfaction for such their bloudie and victorious stratageme : but afterwards these parts of his bodie were found out and gathered together againe by the meanes of his wife *Isis*, and buried, with their right honor and due solemnitie, whom after his death the Egyptians held & worshipped as a god, as also the children of Israel did the like in the desert. *Boccace* sayth, That hee was called also *Serapis*, and that the auncient Poets rearmed him likewise *Dionysius*, *Liber Pater*, and *Bacchus*, and that hee was the first that ever triumphed, which was in the first voyage hee made into the Indies; and that the invention of garlands and crownes was by him devised.

Our authour *Berosus* by his collections seemeth to alledge, That this Emperour *Osiris* was thus slaine in the prime and flower of his age, having attained onely unto three hundred yeares, for he was borne about the time of *Ninus* the third king of Babylon, and died in the raign of *Baleus*, the Babylonians eleventh king, by which it is very apparent, what woonderfull long time men in those ages did live. His wife *Isis* survived him two hundred and fourescore yeares, as hereafter shall bee mentioned, who after that shee had with all fit ceremonies and rites performed the funerals of her murdered husband, began nowe to thinke upon the actors thereof, and to meditate upon revenge and direfull practises: whereupon she convocateth all her children and nephewes, and inciteth them to the embracement of this her attempt and action, against the horrible murderers of her newly entered husband. To be short, they condescend to her motion, and in the field encounter with *Typhon* and his associates, and in battell utterly subdue them : which victorie was atchieved hard by  
the

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the river Oris in Arabia, and in the same place where *Osyris* himselfe slew the mightie Gyant and tyrant *Antheus*. The world being thus delivered of the perverse generation of *Cham*, *Isis* remained a peacefull and secure governess and queene over *Ægypt*, which shee compassed as well by her owne pollicies and devises, as by the valour and hardie prowesse of her children, of which the cheefest and most valiant was called *Hercules* of *Lybia*, of whome now (withdrawing my pen for a while to speake further of *Isis*) I will more amply entreat.

*Hercules* therefore, the most valourous and courageous young prince, after hee had by this meanes revenged the death of his father *Osyris* upon his uncle *Typhon*, and the rest of his associates, began now to have a feeling of his owne power and vigour, and undertaketh many most tedious voyages, to scour all places of the world from the tyrannie and oppression of such inhumane and impious tyrants: and first he passed through the province of *Phœnicia*, where he slew the tyrant *Buſſyris*, the sonne of him, whom *Osyris* before had slaine. From thence he went into *Phrygia*, where *Troy* afterward was built, and there overcame the young tyrant *Tiphæus*; and he gave the government of that country to his own son *Athus*, which he begat of a ladie called *Omphale*, as hereafter shall bee declared. Likewise he vanquishd the Gyant *Mylinus*, the younger king of the Island of *Candia*: and from thence hee came into *Affrica*, since called *Barbaria*, of which, hee named most part of it *Lybia* after his owne name, which before was called *Phutea*: and there in memory of his conquests hee erected a columnne and stately pinnacle. From hence passing through the streights of *Gibraltar*, hee arrived in  
Spaine

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Spaine, where upon his first landing, hee fought bodie to bodie against the three *Gerions*, which were brothers and joint commaunders and kings of Spaine, those also hee overcame and slew, and created his sonne *Hispalus* king and ruler of that countrey: which was now the ninth king thereof, and of whom the citie *Hispalis*, now called *Sivile* in Spaine, tooke her name and was so called. After this, *Hercules* determined to make a journey into *Italie*, there also to purchase further fame and reputation, by suppressing the tyrannie of those that there then lived according to their owne will, power, and mightinesse. In this his journey towards *Italie* by land, he passeth through the kingdom called *Regnum Celticum*, then called also *Gaule*, and at this day is knowne and nominated by the name of *Fraunce*: of the antiquitie of which countrey (before wee come to speake of his arrivall in *Italie*) having so fit occasion, we will in this place something remember.

First therefore we must find out and know in what time and in what age this famous *Hercules* of *Lybia* passed through the countrey in this his journey, for so much as it is not written of any certaintie, or by any authenticke author, That hee ever journeyed through this kingdom before, although some doe hold, That hee went that way into Spaine with his father *Jupiter* (surnamed *Iustus*) in the reigne of *Lucus*, the eight king of *Gaule*, as hath been before somewhat commemorated: and this matter may be easily and evidently discovered, by comparing the times wherein *Hispalus* was established and made king of Spain with those succeeding, of which, *Johannes Anninus* of *Viterbe*, a most excellent writer & diligent Hystoriographer in his *Chronicles* of Spaine, sayth, That the same *Hispalus*

*Johannes  
Anninus.*



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*lus* was crowned and invested in the kingdome of Spaine by his father *Hercules*, in the six and thirtieth yeare of *Baleus* (the second of that name) the eleventh king of Babylon; which was after the floud five hundred fourescore and ten years, before the foundation of Troy two hundred threescore and one, and before the incarnation of Christ a thousand seven hundred and seven and twenty: for *Hercules* was born presently after the death of *Ninus*, the third king of Babylon, from whose death unto the six and thirtieth yeare of *Baleus*, the eleventh king, were just two hundred fourescore and ten yeares: so that by this meanes it may clearly bee perceived, in what time and in what age this Lybian *Hercules* so arrived in Gaule, being presently after the coronation of his sonne *Hispalus* in Spaine. At this very time therefore of his comming into Gaule (which wee will now hereafter call Fraunce) reigned and governed in that countrey as their king and commander, one called by the name of *Iupiter Celles*, the sonne of king *Lucius*, whom before we a little touched, who exceeded all others in riches in those dayes, and was marvellous wealthie in sheepe, in cattell, and in pasturage, which were all the goods and possessions that princes in those times abounded in, in that countrey; for then silver or gold was not there known, jewels and rare stones were disesteemed, no tributes were paied, no taxes or impositions laid upon the subjects, all things without deceit, art, or any villanous invention of mans braine, were peaceably enjoyed. And to confirme this their ignorance of silver and such mettals *Diodorus Siculus* thus sayth, That the shepheards of this king *Iupiter Celles*, attending their flockes on the top of those mountaines which divide the kingdome of Fraunce from

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from that of Spaine, called Pyrenei, espied on the suddain on the one side of the furthermost hils, certaine liquid moisture to run downe in hastie streames into the vallies below; and at the higher part of that mountaine, certaine flames of fire in most furious manner to shew themselves, in so much, that very hard rockes and stonie substances on that mountaine were dissolved and were melted with the extremitie of the heat and riscaldation of those fires: which also ceased nor, but continued in that strange manner many moneths together. The silly and simple understanding of these sheepeheards, by no meanes assumed any apprehension of this so straunge working of nature, but entertained it as a matter exceeding their capacitie and reach of judgement, and therefore passed it over with the lesser woonder, in that they acknowledged in themselves so deepe an imperfection and want of knowledge. But it so fortun'd, That certaine merchants of Phoenicia travelling along those coasts, and perceiving that that mettall must needs be good which so distilled and tumbled downe from the tops of those mountains (being, as many old-writers alleadge, the mettall of silver) began to feele the dispositions of those all-ignorant sheepeheards, and to come to some composition and friendly tearmes for exchange of some wares they had, with that mettall, which those hils in that plentie so affourded and yeelded forth. The poore sheepeheards (as I told you before) not capable of the true value thereof, for matters of very little worth (which those merchants then had) exchanged the one for the other, without any suspect of disadvantage or ill bargain on their sides: and therupon the Phoenicians laded and fraughted their ships (then abiding in a port or

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haven not farre of) with that mettall which those silver mines so produced, and afterwards enriched their countrey therewith in most abundant and plentifull manner: and by the reason of these fires, those hills were afterwards entearmed and called Montes Pyrenæi, for Pyr in Greeke signifies Feu in French, and fire in English. But to returne from whence we digressed. This royall king, *Jupiter Celtes* which before wee remembered, had one onely daughter, which hee prized and endeared as his cheefest good; who exceeded all other ladies in the world, in proportion and stature, and in the graces of naturall beautie, and for that she was of so extraordinarie and large talnesse, shee was in those daies held among those people a Gyantesse. This ladie, whiether proud of her own goodly features, or chaste in her cogitations, could not by any meanes bee brought to affect any man whatsoever living, neither would her father consent to any match or mariage, that might be occasion to take her from his sight, and the fruition of her so desired presence, untill the coming of this so far-famous and renowned *Hercules* of Lybia (of whose great worthinesse and straunge performances, they had largely heard) they of themselves intertained a new thought, and were easily induced, upon the first sight of his personage (which was majesticke and of wondrous grace) to unite their house with one of so noble demerit and of so generall fame. *Hercules* likewise became so far ensnared with the gallant beautie, big proportion, and equisite perfecti-  
ons of *Galathea* (for so was the ladie called) that he instantly discovered the motions of his affections and love towards her, which were reciprocally embraced and kindly entertained: so that there rested onely the consummation  
of



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of the nuptials, which were presently after performed with all manner of solemnization and rites of ceremonies observed in those dayes. Not long after the mariage of the Giantesse *Galathea* unto *Hercules*, her father *Iupiter Celtas* died, who for his vertuous life and good government, was held in that reputation, esteeme, & reverence among those people, that ever since that day, the third part of all that countrey of France is called after his own name *Celtica*. After him succeeded his sonne in law *Hercules*; and tooke upon him the commaund and government of the countrey of Fraunce, living peaceably and prosperously with his wife *Galathea* many yeares, and taught also the people new courses how to live, & better customes and fashions of behavior, controlling them for their rude and uncivile manners, and wholly depressing a most inhumane and impious order they had, of sacrificing poore strangers unto their gods, this hee abolished and wholly extinguished, enjoyning streight lawes, & punishments for the violaters and infringers of such his commaundement herein. Not long after, he built and erected a most gallant and mightie citie, which hee caused to bee seated on a high mountaine of that countrey, which now is called by the name of the Dutchie of Burgundie, betweene Authun & Langres, which citie he called *Alexia*, which interpreted, signifies conjunctive or uniting, to shew that there were two noble houses of straunge countries conjoined and made one. This citie afterwards flourished in great glorie and puissance, and especially in the times of *Julius Caesar*, before which, hee himselfe with a most strong armie lay, begirting the same with a most strict & hard siege: at which time, the giving of the flowers

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de Luces in Fraunce tooke his originall, as *Julius Caesar* himselfe in his seventh booke of his *Commentaries* affirmeth. But at this present, that once gallant and glorious citie of Alexia is but a mean village, and of small account in the countrey of Lauxois not far from Flaigny.

The great citie of Alexia thus in those daies peopled, inhabited, and fortified by the great *Hercules*, the king of Gaule: after some orders and institutions appointed for the good governance and managing of all things whatsoever at home, hee proceedeth in his intended voyage for Italie, and for that expedition raised a mightie and powerfull armie; with which, after hee had taken his leave of his wife *Galathea*, and of his young sonne *Galatheus*, (now aged about foure yeares or thereabouts) he progresseth to the effectuating of his first entendment, and presently enters into the territories of the *Allobroges* (which countrey is now called Savoy) and there with main force of many hands and laborious souldiours, hee maketh his passage through those wondrous high rockie mountains, in all ordinarie sense and opinion then inaccessible and not to be passed; but as the extreame industrie and painfullnesse of worke bringeth all difficult things in the end to obedience and commaund of art, so these undisgested heapes of stubborne stones and rockes, were forced at the last to give way unto his armie, so far, that all their horses and baggage whatsoever found a very plaine and easie passage. From thence he descended and came into Italy, where he fully revenged himselfe of those inhumane and lawlesse Gyants, which were the death of his owne father *Jupiter Iustus*: and after all tumults quieted, and the resistants subdued, hee fell to prescribe lawes to the people, and

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and to instruct them very carefully in matters of civile association & orderly living: where we will for a while leave him, and once againe betake our selves more particularly to entreat of the first originall & inhabitation of France: to begin with which, it must of necessity be drawn by the lineall succession and discent of father to son, even unto that *Iupiter, Celtes*, and this *Hercules* of Lybia wee so lately remembred.

It hath beene in the beginning of this booke related, how in the hundred yeare after the universall inundation and deluge of al things whatsoever which were contained in the wide embracement of the world, the good father and Patriarke *Noe* made his first voyage, and put forth from Armenia with all those his children, nephewes, and kinsfolkes, to discover unto them the situation of many other countries then unknowne: and that hee first passed over the Ponticke sea, and so to the arme of the sea *Mediterraneum*, coasting along the continent about all those quarters; of purpose to shew unto his children the devisi- on of the world, and Cosmographically to instruct them in the situation of each severall countrey, as they stood and were inhabited before the floud: and after that, to proportionize unto his three first begotten sonnes, every one his share and allowance for his rule, commaund, and domination, as hath been before already spoken of. And in these his travels, hee brought also along with him many sorts of beasts, cattell, hearbes, and other such things that were available for the encrease and maintenance of humane life; and with every one of his children or kinsfolke left a certaine allowance of such things, there to multiply and engender. In this his first perigrination, he came into  
Gaule



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Gaule, and so into Italic, where after hee had spent some time, hee returned backe into Armenia, about the tenth yeare he had set forth from thence: by which it may bee gathered, that Gaule was first inhabited and peopled in the hundred and eight yeare after the generall floud.

After this his returne into Armenia, having there rested himselfe some one and twentie yeares, hee began to invent the foundations of great cities, and to establish kingdomes and siegnories throughout the world: so that in the hundred and two and thirtieth year after the deluge he first erected and appointed the monarchie of the Babylonians, of which, the first king was called *Nembroth*, *Noes* cousin: and about the thirteenth yeare of the raigne of this *Nembroth*, hee instituted and established for the king of the Gaules one other of his kinsmen called *Samothes*, surnamed *Dis*, the fourth sonne of *Iaphet*, a man very wise and well governed. *Samothes* therefore accordingly tooke his leave of the Patriarke *Noe*, his grandmother *Titea*, of his father *Iaphet*, and of his mother *Noegla* and the rest of his kindred, and set forward toward his kingdome and government with all expedition possible: carying along with him diverse sorts of cattell, poultry, and other things necessarie for the maintaining and conservation of mankind (which kind of things were all the riches & treasures that men desired to possesse in those daies:) and thus with all his traine, familie, and followers, hee taketh shipping in the sea called *Mare major*, and in the end, by the favorable assistance of prosperous winds, he arrived within the confines of Gaule, which was some seven & thirtie yeares after his first being there with his grandfather *Noe*, and about eightscore and foure yeares after the deluge:  
by

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by which it may bee understood, That this *Samothēs* the fourth sonne of *Iaphet*, was little lesse than seven score yeares of age, when he now last visited the countrey.

*Samothēs* therefore now entred into his own kingdome with his wife, children, and followers, and also his horses, kine, and other things necessarie, began to settle himselfe therein, and to give out edicts and breefe commaunds what he would have done and performed in this his countrey: which was done in the yeare after the floud above written, and about two thousand fourescore and thirteene yeares before the incarnation of our Lord Iesus Christ. The countrey was very much peopled by this time, and great encreases of all other things there were found upon his now comming (for it was now seven and thirty yeares past since *Noe* left people there first to inhabit and multiply, which in such a time grew to great abundance of all things whatsoever.) His welcome and entertainment was wonderous gladly accepted of those people and men of the countrey, who acknowledged him as their Lord, their Patriarke, their cheefe, and their *Saturne*; which names in those daies were given as titles only of honor, excellence, and dignitie, as *Zenophon* in his *Æquivocals* also sayth :

*Saturni dicuntur familiarium nobilium regum, qui  
urbes condiderunt Primogenitorum, vocantur Ioves,  
& Iunones: vero Nepotes eorum Hercules fortissimi  
& cetera.*

It may now very well bee imagined, that those people having so long time lived without a governour, king, or particular commaunder, must of necessitie bee very rude,

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uncivile, obstinat, and barbarous, living onely according to the lawes of Nature, and following their owne wils, desires, and concupiscence. Yet notwithstanding, *Samoth*es by faire and gentle demeanures & mild cariages, so wooon their hearts unto him, that they became easily reclaimed, and brought to be docible and obedient to what precepts or commaunds were imposed upon them: and upon this hee devised lawes and ordinances for domestticke conversation, which he caused to bee made plaine unto the people, who at the first something wondered at so straunge alterations, having so many yeares together lived without any cheefe, or any lawes to curbe or bridle their naturall fantasies and disordinat affections. And these lawes were made in the fourth yeare of the raigne of *Ninus*, the third king of Babylon, at what time also *Tuscon* the Gyant, his uncle, king of Almaine, and *Tuball* king of Spaine, did the like, instructing their people very industriously in the rules of Philosophie, Physicke, and Astronomie, which they themselves had learned of their grandfather *Noe* and their father *Iaphet*. And if it bee here demaunded, what kind of writings they then used, *Berosus* doth answere, that they were certaine Phoenician characters & letters (which also were used in Armenia) which were very like unto those which *Cadmus* long time after brought from Phoenicia into Greece, and therefore *Iulius Caesar* in his sixth booke of Commentaries sayth, That the Gaules did use in those times Greeke letters for their manner of writing: but undoubtedly, those characters were found long time before they were ever knowne in Greece, as *Zenophon* and many other authors confidently doe affirme.

*Samoth*es, surnamed *Dis*, living thus in all tranquillitie  
and



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and peaceable securitie among his people, ceased not dayly to possesse their hearts with strong opinions of the worth and value of learning, for it is written, that hee was the wisest and most learned prince in the world in those times, as *Berosus* also alloweth, when he thus sayth :

*Samothēs, qui & Dis vocatur, Celtas colonias fundavit, nec erat quis etate illa isto sapientior, ac propterea Samothēs dicitur est.*

Among other his rules of Philosophie and learning, one was (becing the cheereft) hee taught the people, That the soules of men were immortall ; which before they hardly beleevd, as men dwelling in the shade of ignorance, and invellped with darke mists of errour. After he had thus established lawes and ordinances for the good government of his country, and all his people enjoying peaceably the fruits of quietnesse : after the end of seven and fortie yeares, he rendered up unto Nature that debt which could not be any longer kept backe and detained ; and left his eldest sonne (called *Magnus*) inheritor unto his kingdome and government, which was in the one and fiftieth yeare of the raigne of *Nynus* the third king of Babylon, and when his father *Samothēs* had commaunded that countrey seven score & five yeares, being at his death about three hundred yeares of age, or much thereabout. This *Samothēs* was of that esteeme in those dayes, and so generally revered and loved for his vertues through all that countrey, that the Gaulois or Frenchmen, even unto the time of *Julius Caesar*, boasted and gloried of nothing so much, as that they were descended and issued

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From him, so highly was he possessed of the peoples hearts, in the greatest opinion of truest love, the which thing also *Julius Caesar* in the sixth booke of his *Commentaries* more copiously remembreth. In his time also the sects of Philosophie first tooke their beginning and originall in Europe, and were called *Samothees*, which were men studied and expert in all letters, humane and divine; contrarie to the opinion of many, who write, that Greece was the first mother and bringer forth of arts and sciences. But *Dio-genes Laertius*, in the beginning of his booke entituled, *The lives of the Philosophers*, contradicteeth those suppositions, saying: *Philosophiam à Barbaris initia sumpsisse complures auctores asserunt, constat enim apud Persas claruisse Magos, apud Babilonios & Assirios floruisse Caldeos, apud Celtas & Gallos Druidas, & qui Samothei dicuntur. Magus*, the eldest sonne of the Patriarke and *Saturne*, *Samothes* surnamed *Dis*, began now to take upon him the rule and commaund of this his countrey so left unto him by rightfull succession from his father, in the three hundred yeare after the flood, after the nativitie of the Patriarke *Abraham* eight yeares, and before the birth of Christ two thousand and seventene yeares. This *Magus* was a prince of great wisdom, learning and judgement, and also a great builder, as the interpretation of his name delivereth us: for this word *Magus*, in the Scythian tongue signifieth a builder or ereceter; and in the Persian language, a Philosopher or a wise man. And *Bercesus* in his booke of Time thus sayth of him: *Nini LI. anno, apud Celtas regnavit Samothis filius Magus, à quo oppida plurima posita sunt in ea regione*: by which it may be gathered, that hee was the first that ever in that country caused any villages, cities

TOWNES

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townes or houses to bee built and erected, for before that time men lived altogether in the fields, under the umbrages of trees and covertures of some pleasant groves. *Iohannes Anniius di Viterba* in his Commentaries upon *Berosus*, sayth, That this word *Magus* signifieth in that tongue which first was used in that countrey of Gaule, as much, as a pallace, house, or mansion : which opinion challengeth unto it selfe the stronger probabilitie, for that with *Ptolomie* in his Cosmographie you shall find; that most of the most auncient townes in that country ended with this word *Magus*: as in Aquitaine, *Noviomagus*; in the province of Lyons, *Neomagus*; in Gallia Belgica, *Rhotomagus*, which is now the citie of Roan in Normandie: there is also *Berbetomagus*, *Vindomagus*, and many others, whose names doe end in this word *Magus*; as also *Nimegham* in Guelderland, was called likewise *Noviomagus*. By all these instances it is made apparent, that this *Magus*, the sonne of *Samothés*, was the first that reduced & gathered together the people of that countrey into villages, townes, and boroughs. And further, either of his life, or the certaine time or continuance of his raigne and government, it hath not been by any allowed author or ancient writer capitulated.

*Magus* king of Fraunce the first that ever built townes in that country, and caused them to be inhabited

After *Magus*, succeeded one of his sons called *Sarron*, the third king of Fraunce, who excelled in the studie of letters, and governed his people with great mildnes, clemencie, and uprightnesse; and he was the first that erected universities or publicke schooles of learning: and of him also came a sect of Philosophers called *Sarronides*, as *Diodorus Siculus* in his sixt booke of Antiquities affirmeth, thus saying: *Sunt apud Celtas Theologi, ac Philosophi quos*

*Sarron* king of Fraunce, the first founder of Universities.



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*vocant Sarronidas, qui precipue ab eis coluntur, nam moris est apud illos nullum absque Philosopho sacrificium facere, &c.* For in those daies Philosophers and men of learning were regarded with great reverence, zeale, and gracious respect; and nothing there, of any import was concluded or agreed upon without their privities consent or aduise therein.

Vnto the kingdome of Fraunce after *Sarron*, came *Drijus*, *Sarrons* eldest sonne, unto whom *Berosus* ascribeth this title: *Apud Celtas Drijus peritia plenus*. Hee began to raigne foure hundred and tenne yeares after the generall deluge, which was about two hundred five & fiftie yeares after the first foundation and inhabitation of the kingdome of Fraunce. Hee was deeply seene in principles of Philosophie, & very skilfull in many other sciences. And it is very credibly delivered by many very grave and learned writers, that he built the cittie of Dreux in Normandie, and that of his name came the sect of Philosophers, which were called Druydes, which were wondrous learned Divines, Augurers, Magicians, and Sacrificers: but such their oblations and sacrifices in these their dayes of blindnesse, were performed with such inhumane and ungodly fashions, with the effusion and shedding of human bloud in that lamentable and cruell manner, as is too straunge to be reported: which unnaturall and impious custome, was abolished and cleane put downe by the first Romane Emperours, *Augustus*, and *Drusus Claudius*, as *Suetonius Tranquilius*, *Iulius Caesar*, and *Plinie*, more directly have particularized the same.

After the death of this king *Drijus*, his sonne (called *Bardus*) raigned in his place, & was the fift king of France. This *Bardus* was the first deviser and inventor of runes, songs,

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songs, and Musicke, of whome the Poets and Rhethoricians first tooke their sect, which were called also Bardes, as *Diodorus Siculus* in his sixt booke more at large remembreth. And these Poets and singers were held in that revered regard in those times among those people, that if upon the instant encounter of the battels of the enemies on both parts, these Poets had stept and put themselves in betweene both the armies, they had for that present time recalled their furious intendments, and beene mollified with the pleasant persuasive tongues of these eloquent Rhethoricians and sweet singing Poets, as *Berosus* in one place sayth to the same purpose: *Etiā apud agrestiores barbaros ira cedit sapientia & Mars reveretur musas.*

*Bardus* king  
of Fraunce  
first invētor  
of Poetrie.

The debt due unto Nature being fully satisfied by this king *Bardus* (for no quillit or evacuation whatsoever may avoid it) his eldest sonne called *Longho* was called upon to undertake that which his father had left hereditarie unto him: of whome, no extraordinarie memorable thing is left by fame unto the sonnes of time, nor any authoritie of any great antiquarie possesseth us with his worthinesse vertues or perfections: it is only supposed, that before his death he built the citie of Langres, which we call in Latin *Civitas Lingonensis*. And hee had a sonne called *Bardus* the younger, which was the seventh king of Fraunce, and began to commaund some three hundred and one and fortie yeares after the foundation and enpeopling of this countrey of Fraunce. And it is very probable, That of these two kings *Longho* and *Bardus*, the first originall and beginning of the people called Lombards took their being and name, for they are entearmed in Latine *Lombardi*.

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bardi, which nation, although at the first they were extracted and descended out of Almaign (now called Germanie) yet they bare domination and rule for the space of two hundred yeares and more in Italie, even untill the time of king *Charlemaine*, who absolutely deprived them of all commaund, power, and authoritie in that countrey round about.

The eight king of Fraunce, was *Lucus*, the sonne of *Bardus* the younger, of whom it is written (as *Ptolomy* and others doe affirme) the peopls called *Luces* or *Lucenses* (since inhabiting about the cittie of Paris) tooke their name and originall. Of him also, writers have beene very sparing to speake of, more than that hee begat a son called *Iupiter Celtes*, the ninth king of Fraunce, and father to the faire and beautious gyantesse *Galathea*, whom before wee so largely spoke of and remembred. And it is by computation and due reckoning found, that since the first *Saturn* and king of Fraunce called *Samoth*es surnamed *Dis*, unto the raig of *Iupiter Celtes*, were about four hundred yeares. And now having thus lineally drawne the succession of every king of this countrey, since the first inhabitation thereof untill this *Iupiter Celtes*, and so consequently unto his sonne in law, *Hercules* of Lybia, now the tenth king of Fraunce; we will proceed with him (now employed about his affaires in Italie) and with his issue and posteritie, as it is delivered by authours of great worth, learning and authoritie.

It hath been before somewhat touched, how *Hercules* passing through those mountainous places of the countrey of Savoy, at length arrived in Italie, where (having a puissant armie) hee presently fell to wars with the Gyants called



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called *Lestrigones*, most bloudie, cruell, and oppressive tyrants, and the murderers or consenting aidants unto the death of his father *Osyris* (surnamed *Iupiter Iustus*.) With these powerfull commaunders in that countrey, he entertained many fights, and found them very resolute, & prepared to endure the uttermost of his mightinesse and strength: yet in the end, after a ten yeares wars he victoriously triumphed over them, and utterly razed out all their issue and posteritie whatsoever: and the place wherein his last battell against these Gyants, was fought in, retaineth still his old name, and is yet called, The valley of the Gyants; which is hard adjoyning unto the cirtie called *Tuscanella* in *Tuscania*. These civile & intestine broiles being thus valiantly and successfully appeased, *Hercules* remained a quiet and peaceable possessor of all the countrey of *Italie*, wherein he raigned and continued for the space of twenty yeares, much about the time that his father *Osyris*, his grandfather *Cham*, and his great grandfather *Noe*, had there commaunded: in which time hee bestowed many gracious and commodious good turnes upon the people of that countrey, and built and erected many gallant and famous cities, although the most part of them bee at this day by the all consuming tyrannie of Time ruined, spoiled, and decayed. He also at this time caused the Island of *Sardinia* to be peopled, frequented, and inhabited, which untill that time lay wast, depopulate, and barbarous: and in this place hee appointed a ruler called *Iolans* to command as under him, that countrey, and those people so committed unto him. Hee likewise caused through most part of *Italie* (especially in the moorish & westest places thereof) many ditches and trenches to bee cast up, that

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thereby

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thereby the palludious meres and standing lakes, might find passages to emptie their flouds, and that the fields and bastures by that meanes might be preserved drie, and be made more fit for agriculture, tillage, and other necessarie encreases for the generall profit and good of all the whole countrey thereabouts: and of him the river Arnus taketh name, for *Hercules* was also surnamed *Musarnus*: and he lived for the most part of the time that he spent in that countrey, in a citie called Fesula in Tuscania, which citie even at this day (though not in that glory as heretofore) giveth the armes of *Hercules*.

Italie being thus freed from the servitude wherein it lived of those ungodly and uncivile Gyants, and beeing now brought to a generall quietnesse, ease, and prosperous estate, *Hercules* determined with himselfe to send for both of his eldest sonnes, to establish the one in the principallitie of Italie, & the other in the kingdome of France; and hee to take his journey once againe into Spaine (to which countrey hee was much addicted) there to live privately, and to spend the rest of his yeares to come, in peace pleasantnesse, and in all content. Whereupon hee dispatched messengers to his wife *Galathea* (then remaining in Fraunce, as hath been before spoken of) to send him presently his sonne *Galathens*, being now of mans estate, and very able to beare armes. Other messengers were dispatched into Scythia (now called Tartaria) there to seek out his eldest sonne *Tuscus*, then remaining with the queene *Araxa*, queene of Scythia, inhabiting those countries which lie upon the floud Tanais, and by the moores and water-lakes called Meotides. Vpon the commandement of king *Hercules*, *Galathea* his wife presently sent unto him

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him his son *Galatbeus* into Italie, accompanied with the greatest men of Fraunce, who was very joyously welcomed unto his father with great feasts and signes of gladnesse: for he was now growne up unto a gallant big proportion of bodie and comely feature, and was also of a very gentle and gracious disposition, mild in his demeanures, and yet majesticall and of a spirit-promising aspect, throughout all his countenance. Not long after him arrived his elder brother *Tuscus* from Tartaria, who also was of a mightie corpulencie and extraordinarie large stature, whom indeed *Hercules* had begot in the very prime of his youth and vigorous lustinesse. Vpon the meeting of these two, a great court or assembly of great lords and princes was held in all pompe, glorie, and magnificence: where, in the presence of all the noble Lords and Barons of diverse countries and governments, as of *Ægypt*, *Lybia* (now called *Affrica*) *Spaine*, *Fraunce*, *Italie*, and *Tartaria*, with great solemnities, rites, and ceremonies, *Tuscus* was created and established the sole king, *Saturne*, and commander of all the countrey of *Italie*, and hee was there invested in the dignitie of *Coritus*, that is as much to say, as *Jupiter* crowned, or Patriarke of *Tuscania*: & the yonger brother *Galatbeus*, aged about six and thirtie yeares or thereabouts, was preferred also at that time unto the rule and governement of the kingdome of *Fraunce*. All which ceremonies were performed with great triumph, state, and royaltie, and kept in the citie of *Viterba*, in the yeare after the universall inundation of the world, six hundred and five and twentie, before the foundation of *Troy* ninescore and one yeares, and before the incarnation of *Christ* a thousand six hundred fortie eight. These things thus so-



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lemnely consummated, and *Hercules* voluntarily dispossessing himselfe of these two such imperiall crowns. After he had delivered some instructions & principles of good government to these new erected kings, *Tuscius* and *Gala-theus*, after a generall conge of them all, he took his journey towards Spaine, to the great discontent and greefe of all the cheefe Barons, and also of the Plebeians, throughout all the countrey of Italie: but beeing now arrived in Spaine, he found his son *Hispalus*, which hee himselfe had before established in that kingdome, to be dead, who had reigned onely seventene yeares: and that after him succeeded his nephew *Hispanus*, the seventeenth king of Spaine, and the first of that name, who called the country after his owne name, Hispania, which name it ever since hath retained: for before that time it was called Hiberia. This *Hispanus* raigned afterwards some two and thirtie yeares or neare thereabouts, as most writers and Cronographers of Spaine doe agree. And in this kings raigne, about the nineteenth yeare thereof (as is before written) arrived *Hercules* in that countrey, now very aged, and of many yeares, where hee continued three yeares with his nephew, without any command or place, in as great content, ease, and quiet as might bee, for hee had now given over the desire of rule and principalitie, and gloried in nothing so much, as that he by his owne valour, prowesse, and labours, had conquered such gallant countries to dispose of as hee himselfe thought good, and to give to his children to enjoy as their rightful inheritances: for indeed hee was the Monarch and prince almost of all the world, and had attained unto such his height of glorie and fame, not by oppressions, tyrannie, or unlawfulnessse, but by the  
subduing

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subduing of wicked and ungodly gyants, the deposing of all usurpers and bloudie governours, & by the abolishing and rooting out of all divelliſh and inhumane cuſtomes then obſerved in thoſe daies among the poore and faith-wanting vulgars in thoſe times of error. In theſe his times of privatenefſe and retired living which he ſpent in Spain, he builded and cauſed to bee erected many great townes, citties, and villages; for which cauſe the people of that countrey ſtill call him *Hercules* the builder. Beſides this, alſo hee gave and addicted himſelfe to the finding out of the natures of ſtrange hearbs, and to the ſtudie of *Aſtronomie*, and the *Magicke* art, wherein he wondrous deeply was ſcene, and excellently well read; but hee never applied the uſe thereof but unto the good and generall commoditie of the countrey. Hee found out many remedies and enchauntments againſt the poyſon of ſerpents and many other venomous beaſts, then abounding in that countrie in great plentie, and by which the inhabitants before were greivouſly moleſted and exceedingly troubled. Hee alſo performed there many other memorable things of great worth, value, and import, as *Higinus* and many other very learned writers doe affirme. Not long after, his nephew *Hispanus*, king of Spaine, died without iſſue, & left none of his owne bloud to inherite the kingdome after him: whereupon by the generall entreatie of all the whole land, and by publicke conſent, the command and government of that countrey was impoſed upon *Hercules*, whome the people for his vertues, faire demeanures, and good government, did indeed very highly affect and reverence: and here (having ſo fit an occaſion to ſpeake of the originall and antiquitie of this countrey of Spaine) wee will

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for a while leave him, undertaking the charge once again and the commaund and government thereof: and we wil begin with the first king of Spaine, and so by succession and lineall descent from one to another, as far as *Berosus*, *Eusebius*, *Solynus*, and *Diodorus Siculus* have proceeded therein, and untill wee come to the raigne of this *Hercules*.

The very first inhabitation and peopling of this countrey of Spaine, was by those people that came from the other side of the Caspian sea, called Iberi, Persæ, Phenices, and Pæni, as *Plinie* in the third booke of his naturall hystorie doth alleadge; as also *Marcus Varro*, and *Cato* in his originals doe affirme the same; wholly condemning the Grecians of vaine glorie and ignorance, to write, that *Hercules*, *Pirenes*, *Lusus*, and *Pan* were the first that ever inhabited in this countrey: but of the colonies therefore of those people before mentioned, it is very certain, that Spaine took first her originall, as also those other Islands round about, is called Sicilia, Corsica, Sardinia, and Balears: and the Island Corsica was so called of the people Corfi, which the Grecians tearme Cynnum or Cyrum, but the Persians and Hebrewes Corsum: and after these people, the Gothes and Alani came and lived in Spaine long time, and continued for the most part of them untill this very present wherein wee now live, from whome and from the rest before mentioned, it is delivered for certaine by many auncient, grave, and learned writers, this countrey of Spain deriveth her first beginning and principall foundation.

*S. Ierome*, *Eusebius*, *Iosephus*, and many other approved good authors, doe all consent and agree, That *Tuball* the  
fift



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fift sonne of *Iaphet*, the son of *Noe*, was the first that ever was called by the name of king in that country of Spain, and that he was also the first that erected & built townes and cities, and prescribed bounds and limits in the same; which as *Berosus* sayth, was after the floud a hundred three and fortie yeares, and in the twelfth yeare of the raigne of *Nembroth*, the Babylonians *Saturne* and ruler; which was before the foundation of Troy six hundred thirtie seven yeares, and before the nativitie of Christ two thousand two hundred yeares. The great citie which he called after his owne name (*Tuball*) is in *Bætica*, as *Pomponius Mela* affirmeth, as also *Strabo* averreth the same. This kings cheefe studie and delight was in pasturage, in flockes of sheepe, and heards of cattell, wherein in those times men reposed great contentment, pleasure, and felicitie: & such his studie the people (called *Arameans*) entearmed by the name of *Tharaconem*, which is as much to say, as *Pastorum congregationem*, The meeting together or assembly of sheepeheardes, as *S. Jerome* and the Thalmudists of the Jewes interprets it: and of the same the great citie of *Tharacona* is called, as *Saguntum* first tooke her name of *Sagus*, the builder and erecter thereof. He began also first to set downe lawes, precepts, and directions unto his people, and to possesse them with the opinion of good obedience unto their prince, and perswaded them by fair and gentle meanes to the embracement of a civile and quiet life and conversation: and this, *Berosus* saith was performed and done in the fourth yeare of *Ninus* king of Babylon, as before in some places hath been a little remembered: and *Strabo* sayth, That in the tenth yeare of the same *Ninus* king of Babylon, and in the age of *Tuball* one hundred

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The Patri-  
arke *Abra-  
ham* borne.

dred and fifteene yeares, *Noe* (surnamed *Ianus*) comming out of Affrica and Phoenicia, arrived in Spain, & brought thither with him two colonies, called *Noelas* and *Noe-glas*; although *Plinie* in his third booke of naturall hystorie, in the six and twentieth chapter thereof calleth them *Noegas* and *Noelas*: and in this countrey were they planted, and remained with great multiplication, encreate and abundance. This *Tuball* raigned in this his government, untill the nine and fortieth yeare of the raigne of *Ninus*, and from the first inhabitation of Spain a hundred and five and fiftie yeares: and in this kings government was the Patriarke *Abraham* borne, which was just by all nearest computation, towards the end of his raigne, and in the foure and fortieth yeare of the before specified *Ninus* king of Babylon.

*Marcus  
Varro.*

*Solynus.*

Vnto *Tuball* succeeded his sonne called *Iberus*; in the government and kingdome which he had left him to enjoy: which was from the flood two hundred ninetie & nine yeares, from the first enpeopling of Spain a hundred fiftie six, before the erection of Troy five hundred thirtie and one, and before the birth of Christ two thousand and sixteene yeares. And of this *Iberus* (as *Marcus Varro* alleadgeth) the countrey was generally called *Iberia*, as it was afterwards *Celtiberia*, of certaine people called *Celtes*, inhabiting long after in Fraunce, as many authentike hystorians doe affirme: and of this king also the river *Iberus* tooke her name, and was so called. This flood, as *Solynus*, *Albertus Magnus*, and *Diodorus Siculus* averre, beginneth his first Spring, and taketh his head under the hils called *Montes Pyrenæi*, which lately before we remembred, and from thence runs winding and crooked like the shape of a serpent

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serpent or snake through the promontorie of Feraria, and so tumbleth downe amaine into the sea called Pelagus Belear. And this king *Iberus* raigned untill the three and thirtieth yeare of the rule of *Semiramis*, which is about seven and thirtie yeares or much thereabouts, as *Eusebius* accounteth it.

The third king of Spaine, according to the opinion of most hystorians, was *Iubalda*, of whose name the hill called *Iubalda*, was so called, as *Beresus* affirmeth, although in *Ptolomie* it is written *Iubeda*, and by the successions of times, corruptibly *Gyaltar*, by which name at this time the countrey doth acknowledge it. This *Iubalda* began to enter into his kingdome in the foure and thirtieth year of the raign of *Semiramis*: from the worlds inundation three hundred thirtie six, from the birth of the holy Patriarke *Abraham* foure and fortie, from the first inhabitation of Spain two hundred wanting seven yeares, before the building of Troy foure hundred fourescore and foure yeares, and before the birth of our Saviour Christ one thousand nine hundred fourescore and one yeares. And in this kings raigne the ever-famous *Hercules* of Lybia was borne, which was before the birth of the Grecian *Hercules*, of whom so many grave authors have written and beene deceived, almost seven hundred yeares: of the difference of which, because it hath bred such an incurable skar of error among very learned and old writers, I think it shall not be much impertinent in this place something to particula-  
rize. Of the number therefore of those men which were called by the name of *Hercules*, *Varro* and many other au-  
thors alleadge to bee at the least three and fortie severall names, but the most famous & renowned were only two,



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of which, the first and most worthie was called *Egiptius Thebanus*, or *Hercules Licinus*; the second, *Alceus Græcus*, the son of *Alcmena* and *Amphitrio*, as *Diodorus Siculus*, *Herodotus*, and many others affirme, who report also, That there was a temple in Phœnicia built and dedicated unto the first *Hercules* many years before the comming of this *Hercules Græcus*, the son of *Amphitrio*, and that also long after both these two (with the ancient Grecians) were held and worshipped in great reverence and adoration; but the one of them, being *Hercules Egiptius* (say they) was adored as a god, the other but as a mightie and famous conquerour. *Cicero* in his booke entituled *de natura Deorum*, setteth downe this *Hercules* also as a god, as *Macrobis* also and many others have opinionated the same. *Diodorus Siculus* in his first booke confidently alleadgeth, That this *Hercules Græcus* had not to name *Hercules*, which signifies heartie, but that his proper name was *Alceus* and also *Heraclius*, which interpreted, signifies *Junonis gloriæ*: which opinion likewise *Herodotus* consenteth with, when in his second booke of hystories hee affirmeth, that this word *Hercules* is not a Greeke word, but of the *Ægyptian* language, and that the Grecians afterwards stole it from the right owner thereof, and unworthily attributed it unto this *Alceus*, the sonne of *Amphitrio*: which thing also *Eusebius* maintaineth, and sayth, That those famous and gallant exploits wherewith the world was so long possessed, and caried such universall admirations among all men, were misplaced and bestowed on a straunger, that came not neare the true merit and worthinesse of him whom it truly concerned; hereby cleane exempting & excepting this *Alceus* (*Amphitrios* sonne) from all interest or right  
unto

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unto any these so high and wonder-worthy performances, as only particular and belonging unto this noble *Hercules Egiptius* or *Libicus*, the sonne of *Osyris*, called *Iupiter Iustus* (as *Diodorus Siculus*, *Berosus*, & *Moyfes* also, certainly doe report.) Vnto him also the people of *Lybia* consecrated many triumphes, ceremonious observances, and generall feasts, as one for his valour and vertues honored and worshipped amongst them as a mighty and powerful god: so were they blinded from the true sight and understanding of knowledge, in those times of darknesse, error, and superstition. And these people were first called *Phutei* or *Phaetontei*, as *Iosephus* and *Iheronimus* in his tenth chapter upon the booke of *Genesis* affirmeth. Vnto this *Hercules* of *Lybia* were adjoynded also all these names (according to the *Ægyptian* tongue) *Her*, *Hercol*, *Arno*, *Musarno*, and *Ar*; of which, hereafter occasion will present it selfe, further to expound, and more largely to speake of: but it is most unfallibly certaine, that this *Hercules Egiptius* or *Libicus*, was long before the times of the so much renowned *Hercules* of *Greece*: who indeed according to the writings of very many grave and learned authors, deserved not the least part of so many glorious praises and titles of honour, as the flattering and selfe-pleasing conceits of the *Grecians* have so amply and prodigally ascribed unto him: for he is by many authors set downe no other but a very pyrate on the sea, a robber and bloudie oppressor, where he could find out any bootie or advantage to shew his power, wil, and mightinesse; much unlike the proceedings that victorious and vertuous conqueror *Hercules* of *Lybia*: to approve which to be no detraction, but memorious notes of forepast learned writers, Ma-

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nethon that famous Priest and Hystorian of Ægypt, thus sayth: *Constat hunc Herculem Græcum dolo non bello Laumedontem nil eiusmodi, suspicantem occidisse, & primum ex maximis piratis extitisse, quanquam virum divino & admirabili robore peditum, &c.* Whereby it is very apparent by this authoritie and many others of like worth and antiquitie, that this *Hercules* the Grecian was but some famous robber or pyrate, living for the most part among the Argonauts, men excelling in warlike discipline, and armed with armours of yron and other like furnitures for the wars, as *Eusebius* sayth: *Hercules Alceus affuit domito jam orbe, & legibus & regibus formato, & instituto, & formidoloso ferro invento*: wheras contrariwise, *Hercules Egypcius* lived in times of ignorance, in respect of those knowledges, when the use of armour or yron was unfound out, the furie of warre not then felt, and in times of new-rising tumults, not as then ripened or growne to any head or maturitie. His armour was the skins of wild beasts, and such like accoustrements was he habited with: which also is attributed unto *Hercules Alceus*, as having a Lions skin and a great club in his hands, but they are among the rest of the fables which the Grecians used, inserted: for it is nothing likely, that the use of yron beeing in those times found out, he would have used any such inferiour meanes of defence for the safetie of his bodie. This assertion also maketh cleane contrarie against him: for *Hercules* of *Lybia* was borne before the destruction of *Troy* (according to the computation of the Ægyptian yeares) above tenne thousand yeares, but *Alceus* not fully two thousand, as *Diodorus* in his first booke of Time alleadgeth: which manner of computation and reckoning of the Ægyptians, if



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we wil reduce to the order and rule observed by the Chaldeans, Scythians, Hebrewes, and Ianigenæ, which is by the circular circumference and revolution of the Sunne, accounting it as we now reckon, we shall find, that he was borne presently after the king of Babylon called *Ninus*, which is according to our latter observation, some eight hundred yeares before the overthrow and ruine of Troy; which maketh up the number & proportion of ten thousand yeares, held and observed among the Ægyptians: by which we may perceive the great distance of time that was betweene these two famous personages, *Hercules Egiptius* or *Libicus*, the sonne of *Osyris*, surnamed *Iupiter Iustus*, and *Hercules Græcus* or *Alceus* (or as some hold) the son of *Amphitrio* and *Alcmena*: or the son (by adulterous meanes) as some others doe thinke, of one called *Iupiter Græcus*. But having now thus farre digressed from the maine entendment, wee will returne to the prosecuting thereof.

The continuance of the raigne of the above written *Iubalda*, king of Spaine, dured from the foure and thirtith yeare of the raigne of *Semiramis*, the Babylonian Emperresse, untill the eighteenth yeare of *Arius*; which is in the whole about the time of threescore and foure yeares, as by the diligent & carefull collections both of *Eusebius* and *Berosus*, is clearely approoved. And about this time (the Patriarke *Abraham*, beeing about the age of a hundred yeares) is borne his son *Isaack*, as all hystories for the most part give record and mention. In the government of this king *Iubalda*, no memorable act done in that countrey, is left written by hystorians.

Vnto the kingdome of Spaine, next after him, succee-

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ded *Brygus*, which was in the eighteenth yeare of the late specified *Arins*, the Babylonians first king; which is from the first inhabitation of Spaine, two hundred threescore and seven yeares, and before the foundation of Troy four hundred and thirtie. This word *Brygus* with the Arameans and Armenians, is called *Castellum*. And the Etruscians at this day (with whome many words of the Aramen language remaine) call a castle *Bricola*, by changing the letter g into c. This king *Brygus* (as *Berosus* & other writers affirme) founded and erected many townes and great castles in the kingdome of Spaine, as *Ptolomie* also copiously hath delivered; as in the countrey of Lusitania, there are castles called at this day *Laccobryga*, *Mirobryga*, and others. And in the province of Taracona, a towne called *Brygantum*, *Volubryga*, and many others, sounding and ending after the name of the king *Brygus*. *Plinie* sayth in his fift booke of naturall hystorie, that many old writers do affirme, That a certain people called *Brygi* in Europe travelled into Asia, and there builded a citie and called it *Brygios*, which afterwards by chaunging the letter B into P, was called *Phrygios*; and that the *Phrygians* afterwards from these people tooke their first originall and being, of whome issued that famous progenie of the *Trojanes*, so gloriously renowned throughout the world: and this king *Brygus* reigned in all securitie and peace untill the first yeare of the reigne of *Balanus*, the eight king of *Babylon*, which was about two and fiftie yeares or near therabouts.

*Plinie.*

The fift king of Spaine was *Tagus* (as *Berosus* and *Diodorus* deliver) and he began his rule and government before the nativitie of *Christ* a thousand eight hundred  
threescore

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threescore and five yeares, before the building of Troy threescore and eightene yeares, after the first peopling of Spaine three hundred and nine yeares. And of this kings name that far-famed river Tagus taketh her name: in which (as *Plinie* and *Solynus* report) were found many golden lands, heaped together in many places of that river. This king with many authours is called also *Tagum Orma*, and *Moyse* by syncereicall composition, tearmeth him *Tagerma*, as *Ptolomie* and many other writers of great worth and credite, more particularly have spoken of the same: and this *Tagus* reigned in the kingdome of Spain, about the time of thirtie yeares, by all due computation and conferring of consent of times, and as *Berosus* affirmeth the same.

In the first yeare of the reigne of *Armatritis* the ninth king of the Babylonians and Assyrians, the rule and government of the kingdome of Spaine fell and came unto *Betus*, of whom afterwards a great part of that country tooke her name, and was knowne by the name of *Bætica*. The Etruscians by transposition and division of æ, cal him *Bentus*, which with the Latines signifies happie or blessed. The Hebrewes derive this word *Betus* from *Behin*, which as *S. Ierome* interprets it, meaneth as much as, *locus vite mea (id est) felicitatis optata*: and from hence it is likely, that in this countrey some supposed the Elelian fields to be, and so also thereby many other such like suppositions arose, which to decide, would here bee tedious, and too much digression from the matter intended. This king *Betus* raigned seven and thirtie yeares, as *Berosus* and other authours doe alleadge.

After him in the eight and thirtieth yeare of *Armatritis*  
above.



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above mentioned, *Gerion* (surnamed *Afer*) challenged unto him the rule and domination of the countrey of Spain: wherein it is written, he governed with great tyrannie and oppression of the inhabitants thereof, intruding himselfe by violent and forcible means into the possession and government of that kingdome. This word *Gerion* signifies in the Hebrew tongue as much as *advena* in Latin, which he manifested more plainly by comming from Mauritania into this kingdome of Spaine, and ruling there like a straunger, according to his owne will, desire, and mightinesse. *Berosus*, as also *Diodorus Siculus*, doth affirme, That he had another name also, which in the Aramen & Mauritanian language was *Deabo*, in the Greeke *Chryseo*, in Latine *Aureo*, which first of all came of his great wealth and store of gold, in which he most wonderously abounded in those daies: and this *Gerion* reigned thus in this his usurped authoritie untill the eight and twentieth yeare of the raigne of *Belochus*, the tenth king and ruler of Babylonia, which was about the time of three & thirtie years or near therabouts. Immediately after him, three brethren together tooke the rule and government of this countrey of Spaine into their hands, which were called *Deabi Lominimi*, which word (as *S. Jerome* expoundeth it) signifieth the cheefes or rulers of armies, and which wee call by the name of the three *Gerions*, beeing indeed the sons of the beforementioned *Gerion*, the last king and ruler of Spain. In the time when these three brethren thus reigned and ruled together, happened that generally known accident, which afterward the world so universally entertained from the report of loud-tongued Fame, which was, the untimely and unfortunat death of *Osiris*, surnamed *Jupiter Iustus*; who

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who was most traiterously and vilely murdered by his brother *Typhæus Egiptius*, whose all-lamented death was afterward highly revenged by his sonne *Hercules Lybicus*, who instantly took up armes, and scoured almost all the countries of the world, untill hee had found out the authour of the murther of his father *Ossyris*, upon whose bodie, his angrie and wrathfull mind tooke in the end direfull and cruell revenge: at which time also (hee beeing in the pride and fulnesse of furie and choller) searcht out all corners and places of abode, where any such like bloudie and impious gyants, rulers, and commaunders, kept their tyrannicall and uncivile governments: among the rest, he slew *Buſſyris* in Phoenicia, *Typhæus* the younger in Phrygia, *Mylinus*, a great commaunder on the sea in Crete, *Antheus* in Lybia, the *Lestrigones* in Italie, and afterwards, these three bretheren called *Geriones* in Spaine, and also many others in many other places, as hath alreadie heretofore beene spoken of. After the overthrow thus of these late specified *Geriones*, hee established and appointed to succeed them one called *Hispalus*, who now after these, instantly tooke upon him the government thereof.

*Hispalus* therefore (according to the report and affirmation of *Berosus*) now entered to take possession of the regaltie and principalitie of Spaine, which was from the flood five hundred fourescore and nine yeares, before the erection of Troy two hundred one & fortie years, before the birth of Christ a thousand seven hundred twentie seven, and after the first finding out and peopling of Spain three hundred seven and fortie yeares. Of this *Hispalus*, the citie *Hispalis* first was erected and so entearmed, and he was the sonne of *Hercules Lybicus*, as many authours

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and writers of fame and great antiquitie have given in report unto the posteritie of time. Hee reigned and commaunded over Spaine untill the very end of the reigne and government of *Baleus*, the Babylonians eleventh king; which was by just reckoning and account, the time of seventene yeares.

In the first yeare of the raigne of *Altades*, the twelfth king of Babylonia, *Hispanus* the nephew of *Hercules*, was established king and sole ruler over the dominions of Spaine, of whome the countrey then generally was called Hispania, which the mallice of time hath not yet worne out, but still it is knowne and called after the same name. After him, *Hercules* (comming out of Italie, fraught with yeares and many victories) tooke upon him by the election and suffrages of all the people, the rule & government thereof. And thus hath been lineally drawne foorth the first inhabitation of the countrey of Spaine with the particular and right successions of the kings and commanders thereof, as hath been warranted and allowed by writers of great antiquitie and industrious Chronographers of Spain: where we will now surcease to wade any further, having brought it unto the very times where wee last left our cheefe purpose and matter; and will goe forward, and proceed from hence untill wee shall nearer arrive at the time wherein Troy was first erected and founded, following herein the same manner of method and forme, with which wee first set forth, and meane to continue unto the end (by the favourable permission and allowance of the divine Majestie.) *Hercules* therefore ruling thus in Spaine, built and erected many goodly cities and faire castles in that countrey, wherupon at this day in some auncient records



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cords and monumentall schedules of Spaine, you may read of another title given unto him, which is, *Hercules edificator*. He was called also by these names, as *Her*, *Hercol*, *Arno*, *Musarno*: and they thus signifie and are englisht from the Hebrew tongue, as *S. Ierome* and others expound it: *Her* signifieth hairie, *Hercol* all covered over with haire, *Arno* signifieth a Lion, and *Musarno* the portraiture or effigies of a Lyon, and these names were thus ascribed unto him, for that he alwaies wore for his upper garment the hairie skins of Lyons, Beares, Leopards, and other such like beasts, and for that on his shield or targuet was depainted and drawne the shape and forme of a Lyon, and which, in all his wars and attempts hee alwaies caried about him: & with some he was called the knight of the ramping Lyon. The town of Vetulonia, called also Viterbe, caused the picture of *Hercules* to bee stamped and imprinted on their coine: which continued unto the time of the raigne and government of the last king of the Lumbards, who then abollished the remembrance therof by any such representation or means of memorie. After the time of some nineteene yeares or thereabouts, as most writers doe alleadge, having governed with all love and obedience of the people, *Hercules* died, leaving all those countries thereabouts heavily lamenting the losse and departure of so noble and gallant a conqueror; which was about the time of his owne age three hundred and fiftie yeares, and after he had reigned and commaunded in Fraunce, Italie, and Spaine, threescore and seven yeares. In solemne remembrance of whose generally deplored death, the people of Spaine erected many most sumptuous and costly monuments, and bestowed upon

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him a wonderfull rich and stately tombe, which as some hold, was built hard by that place, which as wee now call them, the Gades, pillars, or columns of *Hercules* are seated upon, being not far from the famous streights of Gibraltar. Vnto him also after his death they attributed very godlike honors, and tearms of veneration and reverence, so was hee possessed while hee lived among mortals, with the love and opinion of all those people therabouts, and wheresoever else he had governed and commanded. And more of this so far renowned conquerour *Hercules* shall not at this time bee declared, whose victories, triumphes, & exploits would indeed require a small volume of themselves, being so many, so glorious, & so worthe, deserving in the perfection of their owne merit to be insculpt in the brasse leaved booke of time-resisting and endlesse perpetuities. And now we will revert our pen to speake of his two famous sons, *Tuscus* king of Italie, and *Galathæus* king of Fraunce, and of their issue and posteritie. But first is to be understood, that unto the kingdome of Spaine next after *Hercules*, succeeded *Hesperus*, beeing the twelfth king and governor thereof, & who was brother unto the renowned *Atlas*, whome hereafter occasion will bee presented to speake and entreat of.

It hath been before declared and mentioned, how that the great Monarch and Emperour *Hercules* dispossessing himselfe voluntarily of two royall & mighty kingdomes, placed and instituted therein his two sons, *Tuscus* and *Galathæus*: who long time after lived reciprocally, & reigned together in their severall commaunds and government, in all peace, quiet, and tranquillitie. And to shew and manifest this their love and agreement the more, *Tuscus*  
freely

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freely bestowed and gave unto his brother *Galathews* the great Island of Sicilia, as then appertaining & belonging unto the crowne and kingdome of Italie, and which was then altogether desolate and disinhabited (the race and generation of *Cham*, *Noes* son, the first commander thereof, being now extinct and perished.) Vnto this Island, *Galathews* made a journey, carying with him great numbers and abundance of people, and all things necessary for the inpeopling and inhabiting thereof: which people and nation he afterwards and from thence forth called after his owne name Galath-enes; and erected and built also a very great citie there, calling it by the name of Cenegalatha, of which citie likewise, *Plinie* in his fourth booke of Naturall hystorie doth there entreat and mention. And it was held in those daies to be the greatest and cheefest honour that might bee, to authorise and license any to build and erect any citie, and to call it after his owne name: for the denominating of which, no man neither could give any leave or authoritie, but those which were established in place and office of Coritus, that is, the Patriarke, *Iupiter*, or cheefe king and commander of that country, as *Tuscons* then was, being the sole king and ruler over all Italie and all those territories adjoyning thereunto. And this grace and favour *Galathews* tooke in great thankfulness and all kind acceptance, endeavouring by all means possible to be found gratefull for so high a favor received. After all matters were well settled and orderly disposed in this new erected government of Sicilia, *Galathews* returned backe againe into his countrey of Fraunce, where with all signs and apparent tokens of a long wished welcome, hee was joyfully received of his people in all the provinces round



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about, where we must now leave him for a while, to speak of his brother *Tuscus*, and of his affaires and negotiations in his governement and charge.

The diverse  
and severall  
names of  
Italie.

It was also  
called Tauri-  
na and Sa-  
turnia.

This *Tuscus* (as is before declared) was the sole and absolute King, Patriarke, and *Jupiter* of all the dominions of Italie; of whose name also a cheefe province of that kingdome then tooke her name, and was called *Tuscania*, and by the favourable good will of the tyrant Time (who is wont to blot out all reliques and tokens of antiquitie) it yet retaineth the same: in which particular countrey, hee for the most part made his continuall abode & residence, which before that time was called *Etruria*, & before that, *Ianicula*, and the people thereof *Ianigenes*, which is as much to say, as the issue of *Ianus*; it was also called *Oenotria*, *Hesperia*, *Apenina*, and many others, according to the greatnesse or will of any such cheefe or famous king so commaunding and ruling over it. *Dionysius Halicarnassens*, writeth, That the countrey *Herruria* (taken oftentimes for the whole and entire kingdome of Italie) was also called *Comera*, of *Comerus*, *Japhets* son; and it had to name also *Razenua*, *Thuscia*, and *Thussa*, and at this day *Italia*, as hereafter shall be declared. *Berosus* further sayth, That at the first peopling and inhabiting thereof, it was called *Vmbria* of the people *Vmbri*, which heretofore we have somewhat touched, as also *Pelasgia* of the people *Pelasgi* (taken also sometimes for the inhabitants of a countrey in Greece.) Besides all these, it was also knowne by the name of *Tarrhenia*, as many authors of great and approved knowledge in matters of antiquitie, have more amply delivered, which opinion also should be more easily entertained, if wee will but diligently marke the diverse  
and

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and severall names given & attributed unto other countries, after the same fashion and manner: for first concerning the people of Fraunce, they were first of all called Samothei, of *Samothæ* their king, then Celti, then Galatij, after that Belgæ, of their king and Patriarke *Beligius*, after that Galli, and since that Francigenæ or Franci. The names in like manner of the people of Germanie varied and differed very often and severally: For the first name that ever that people received, were Tuyscones, of *Tuyscon* one of *Noes* sonnes, the first that ever was king and ruler over that country. After that they were called Gambrivij, then Inghæones, after that, Istæones, Suevi, and Vandali, then also Thetanes, Theutontes, Vindelici, Vandalisci, after that Alemanni, and last of all, of the Romanes (as some hold) they were generally entearmed Germani. So that by these it is plainly shown, how almost all countries and nations have at diverse times been diversly and differently called: by the occasion of which, many writers that have not indeed seriously and laboriously lookt into fragments of old and authentike fathers, for the derivations and first originals of cities and countries, have beene infected with some disease or other of ignorance and errour; by reason of which dangerous sicknesse, first creeping (though not perceived) into the heads of men learned and of authoritie, it hath proved universally mortall, to all those that have not invoked the aid of that good Physician, Industrie, throughout all the world wheresoever. And so now againe wee will returne to the place from whence we last of all set forth, which was from the matters and particulars which we handled of king *Tusca*, sole ruler and commaunder of all the countrey of Italy, of whose

The old names of the people of Fraunce.

The names of the people of Germanie.

actions

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actions or memorable atcheevements, there is little read in any authors, onely it is writ, that hee first invented the order and dignitie of the Palladian knighthood, and instituted large priviledges and allowances for the maintenance of that new found ceremonie. And of any matter else which might challenge unto it selfe worth and extraordinarie commends, done and performed by him, few or no hystorians have written: onely hee left after him, his son *Altheus* inheritor & rightfull successor to his government and kingdome.

*Altheus* then, the son of *Tuscus*, began to take upon him the rule and commaund of *Italie*, presently after the death of his deceased father, which was the fourth yeare after the death of his grandfather *Hercules* in *Spaine*, who as you have heard, left inheritour unto him *Hesperus*, the brother of *Atlas*, for the government of that countrey: which *Hesperus* had not there long reigned, but hee was expulsed and driven out of his countrey by violent and oppressive meanes by his brother *Atlas* the gyant, surnamed *Italus*: so that now hee was enforced to forsake the countrey, and to flie into *Italie*, in one part of which, hee afterward commaunded, and called it after his own name *Hesperia*, which name it long time afterwards retained. After this, *Atlas Italus*, not contented sufficiently with the principalitie and dominion of *Spaine* (as overambitiously thoughted) came also into *Italie*, and overswayed by his mightinesse and power al the country round about, and created and established himselfe king & ruler therof, and called all the countrey generally after his owne name, *Italia*, by which it is at this day called, & in the kingdome of *Spaine* he appointed one of his sonnes to reign called

*Sicorus*,



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*Sicorus*, which was now by just account the foureteenth king thereof. When these things were thus done, he went also into Sicilia, as *Galathews* before had done, and there for a while he rested himselfe, till at the length he returned againe backe into Italie, wherein afterwards he lived many yeares. This *Italus Atlas* by his descent was of the lineage of *Iaphet*, and of his sonne *Comerus Gallus*, the first king of Italie; and it was hee, which according to the opinions of many, excelled most of all men then living, in the knowledge of Astrologie, for which cause, the busie Poets fained, that he supported and upheld the heavens with his shoulders. *Athens* all this while was suppressed and kept under by the mightinesse of this ruler, by reason whereof, hystories cannot speake of any worthie matter done or performed by him: onely it is written, he builded and erected two very large and beautifull cities, one of them called *Altera*, the other *Althea*, with a castle also called after the same name. And this *Athens*, the sonne of *Tuscus* before specified, was uncle unto *Dardanus*, the first builder and founder of Troy. Hee had also a sonne called *Bliscon*, but it is not read, that hee was afterward *Coritus*, that is, king of Italie, or commanded in any extraordinary power and authoritie; but that this *Atlas Italus* created and established one of his owne sonnes, called *Morges*, in the dignitie and office thereof, wrongfully disinheriting the true heires that might lawfully have challenged the same: so that by this unjust meanes of usurpation & greatnesse, the line and issue of *Hercules* was debarred from the possessing and enjoying of what rightfully belonged unto them. Also he created and appointed his daughter called *Rhona*, as dutchesse and commaundresse of the people

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and nation called Aborigines (of whome heretofore wee something spoke of.) And this *Rhoma* was afterward married to a prince of Tuscan, of whom she had a son called after her owne name *Rhomanessos*, who was the first that ever laid the first foundation of the citie of Rome; as *Sempronius* very confidently affirmeth, condemning all those which attribute the first founding thereof unto *Romulus*, who (sayth hee) indeed beautified and enlarged the same, but was not the first that laid the foundation thereof; and that his name *Romulus* (being himselfe found hard by that citie by wonderous accident) tooke his name of Roma, and not Roma of *Romulus*, as the above written authour *Sempronius*, a very sufficient writer, and some others also of allowed authoritie, have averred the same. And the interpretation of this word *Rhomanessos*, as *S. Ierome*, the Talmudists, and many others doe expound it, is as much, as, *Magna aut potens sublimitas*, a mightie or powerfull height or glorie; beeing compounded of two severall words of the Aramean language; *Roma*, which interpreted, signifies *sublimitas*, and *Nesson*, which is *validum* or *magnum*: or as some understand it, it signifieth *validum augurium*, which is, a strong and infallible prophetic, which indeed the exceeding greatnesse & all subjugating power & mightinesse of that Empire did afterwards very fitly answer and make good, being raised unto that infinit greatnesse and highest perfection of soveraignetie, that it impelled almost the greater part of the world to sue unto her for favour, and to become tributarie in great taxes and impositions unto her seat & magnificence. And this citie also was called long after by the name of *Valentia*: of which, now wee will cease further to entreat, returning to the

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the matter before handled of *Atlas*, surnamed *Italicus*, now flourishing and commaunding over *Italic* in great puissance, glorie, and mightinesse: who although (as it is already before specified) he bore great affection, favour, and love unto his sonne *Morges*, and had established him in the regaltie and kingdome of *Italic*, as *Coritus*, yet hee began in the end to thinke and meditat with himself how apparent and monstrous wrongs and indignities hee had offered to all the issue and posteritie of *Hercules*, in expelling *Altheus*, and depriving his sonne *Blascon* of his right in the principallitie of that countrey; & in those thoughts and humors, hee caused to be called unto him *Camboblascon*, the sonne of the beforementioned *Blascon*, the sonne of *Altheus*, and in lieu and recompence of all former and forepassed injuries, hee gave unto him one of his owne daughters in mariage and matrimoniall association, who was called *Electra*, with whome in dowrie hee gave all those townes and countries lying about the *Alpes* and the hether mountaines, nearest confining upon *Italic*: and upon this, presently after died. After whose death, his sonne *Morges*, possessed belike with holy and religious cogitations, acknowledging the mightie wrong and disparagement which his father had imposed on his brother in law *Camboblascon*, in depriving him of his rightfull succession, willingly and voluntarily despoiled himselfe of his crowne and commaund, and transferred it upon *Camboblascon*, whom presently hee caused to bee created and established in the dignitie of *Coritus*, that is, the *Jupiter* or king of *Italic*; and so after that, contented himselfe to live privately and obscurely with his brother in law and sister *Electra*: with whome hee had not many yeares lived



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and conversed, but hee died, and paid Nature that debt which no sureties can put off, or be bound for: and so then *Camboblascon* was with more generall allowances of the people fully invested in his office and place of *Coritus*, which is as much to say, as *Iupiter Coronatus*, as I have already made known, and which I cannot almost too often expound, in that many have made so many and severall doubts and scrupules, What these *Iupiters*, *Saturnes*, and *Hercules* might meane: which names indeed are nothing else but titles of honour, superioritie, and dignitie: and *Iupiter* was such, as in *Ægypt* *Pharao*, and in *Rome* *Cesar*, and as now their Pope: for *Iupiter* is as much as, *Iuvans pater*: and *Papa*, *Pater patrum*. And whereas the superstitious people in those dayes honored and revered them as gods, it was nothing else, but for some excellencie and great dignitie they possessed, or for some great vertue, learning, and knowledge they were then endued with, as *Fabius Pictor* and *Zenophon* have delivered the same, saying: *Principes quia iusserant, & religionibus dediti, in re habiti dii, & dicti. Non enim a bitria illorum ab equo, vel populis à iure innato discedebant.* Now then having satisfied that point, we may the more boldly proceed with our intendment and with the matters of this *Camboblascon*, king of *Italic*, and *Iupiter* and Patriarke thereof, and the great father (as they say) of the famous and renowned *Trojans*. And this king built the faire cittie of *Montoblascon* in *Tuscania*, which by corruption is now called and knowne by the name of *Montblascon*; and another also which hee named *Coritus*, now called *Cornete*, which is situated about some fortie miles from the now mightie cittie of *Rome*. And this *Camboblascon* had by his wife *Electra*, the daughter.

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daughter of *Atlas Italus* king of *Italie*, three children, which are these, *Iafus*, *Dardanus*, and *Armonia*: *Iafus* being created Coritus and Patriarke of *Italie*, his father being alive, who also bestowed upon him the rule and kingdome of *Fraince* (as many hystoriographers affirm) the next yeare after, so that he became very mightie and powerfull in all those countries thereabouts. And now we will proceed with the rest of the kings of *Fraunce*, beginning where we last left of, which was (if it bee remembred) at *Galatheus*, the noble sonne of *Hercules* of *Lybia*, and of his faire wife *Galathea*: where it was then mentioned, how this *Galatheus* at the hands of his loving brother *Iufcus*, received the Island of *Sicilia*, and accordingly, caried with him people to inhabite and possesse the countrey, which being performed, he returned also back again into *Fraunce*, as hath been likewise before somewhat touched: after which time, hee lived peaceably and quietly many yeares, governing his people with great mildnesse and clemencie, and yet mingled and accompanied with uprightnesse of justice, and execution of his laws and edicts; of whose deeds and performances, more than are already spoken of, few or no writers have mentioned, onely, that of him and of his name the countrey generally was called *Gaule*, and so continued, and the people thereof reamed *Gaulons*, which by corruption and overturning of many ages and times, are now in some part of that countrey called *Wallons*, and which before *Galatheus*, were called *Samothei* or *Celti*. And it is most likely by the conjecturall opinions of most writers, that this king *Galatheus* remained and lived in those dayes for the most part in that part of *Gaule*, which is now the province of *Acquitaine*,

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which is so called of the abundance of waters and rivers, wherein that countrey was wont to exceed, and that this place was held to be the first and most auncient of all the other parts of Fraunce, which indeed are onely two more, for that the whole countrey of France is by most devided onely into three parts, and they are called Gallia Acquinnatica, Celtica, and Belgica, which of themselves retaine and carie the very names of the first kings and rulers of them, as before is something specified. The cheefe citties and principall siegnories of Gallia Aquinnatica, are supposed and held to bee these, as most auncient writers doe consent, Narbon, Thoulouse, Caours, Rodez, Lymoges, Perigott, Bourdeaux, Zainctes, Augoulesme, Baione, Clermont, Bourges, Tours, Poix, Lestore, Allebreth, Saint Pons, Nantes, Resnes, Saint Malo, and others. The cheefest rivers and waters, these, Gironde, Dordonne, Garonne, Loire, Lalier, Cher, Charente, & many others, now too long to recite.

The cheefe  
citties of  
Gallia Ac-  
quinnatica.

After the death of the famous and most renowned prince *Galatheus*, his sonne *Harbon* tooke upon him the government of the countrey, and was established the twelfth king of Fraunce, who presently erected and built a very gallant cittie for his seat, and called it Harbonne after his owne name, which is now called Narbonne, as many authours doe affirme. And of this king, little or nothing is left written, memorable, or meriting a tedious commemoration or rehearfall: onely hee left behind him a son called *Lugdus*, which was now the thirteenth king of this countrey of Fraunce, and who built the famous citie called Lugdunum, called also Lyon; which is now one of the cheefest and principallest cities of France, and which



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which hath long time flourished in great priviledges, prerogatives, and extraordinarie customes, beeing a citie indeed tres-auncient and of long continuance; and of her name, all that province is called Lyonnoise, which, as some hold, is contained within the bounds of Gallia Celtica, and is the greatest and the cheefest part thereof. And this citie of Lyons was first founded and erected by the same king *Lugdus*, in the twelfth year of the raigne of *Mancalus*, the foureteenth king of Babylon, which is as much to say, as after the flood & inundation of the whole world sixe hundred and fourescore yeares, after the first inhabiting of Fraunce five hundred and sixtene yeares, before the foundation of the cittie of Troy one hundred and fortie yeares, and before the now famous citie of Paris was erected, two hundred and twentie years, before Rome was built, five hundred threescore and eightene yeares, and before the incarnation and birth of our Saviour Christ a thousand sixe hundred seven and thirtie yeares, or neare thereabouts. And in the times of this king *Lugdus*, arrived and came into Fraunce the queene *Isis*, who was so famous and so renowned throughout all the world.

The first  
foundation  
& building  
of the cittie  
of Lyons in  
Fraunce.

After this *Lugdus* succeeded his eldest sonne *Belgius*, now the foureteenth king of that countrey, whose name is yet even fresh in all mens memories, for of his name that great and populous countrey called Gallia Belgica, tooke her title and was so called, of which (as of the other) we will now make some mention. The cheefest rivers and waters thereof are these, Lescault, la Sambre, le Lis, le Rin, Meuse, and Moselle, Saine, Marne, Somme, le Daulx, and others: the cheefe woods and Forrests these, Mormault, and

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and Ardenne. The highest hills and mountaines, are the hill Saint Claude, les Faucilles, and Vosagus. The principall villages and greatest citties are these: Cambray, Vallenciennes, Couloign, Conflans, Vtrecht, Mayence, Strasbourg, Aix, Constance, Lyege, Tournay, Arras, Amiens, Beauvais, Senlis, Laon, Noyon, Soissons, Meaulx, Rouan, Rains, Metz, Langres, Besancon, Salins, Dole, Lofanne, Geneve, and Camberi. The cheefe siegnories are these: the Dukedomes of Iulliers, Cleves, Gheldes, Brabant, Lorraine, Bar, Lembourg, and Luxembourg; the counties Polatine, Haynau, Bourgoigne, Ferretes, Montbeliard, Flaunders, Aitois, Champaine, Holland, Zeland, and Namur. This king *Belgius* (of whome all these gallant and most famous countries were thus called) builded also the citie of Belges, of which, now only some ruines and reliques of memorie are left, which are to be seene in the countrey of Haynau, and which *Julius Caesar* likewise in the sixteenth booke of his Commentaries doth mention & remember, where he calleth it Belgion. This word *Belgius* (as many old writers expound it) signifieth in the Hebrew or Phenician language (which tounge the ancient Gauloys then used) as much as, An auncient god wrastling; for in those times (as I alreadie have spoken) the people called their kings, gods: by which it may be gathered, that this their king *Belgius* was a great wrastler, unto which kind of exercise and unto the barriers, the people inhabiting in Gallia Belgica did not long since wonderfully much addict themselves, & were very active and skilfull therein, howsoever at this day those sports for the most part are now utterly left off and rejected. *S. Ierom* sayth also, That this word *Belga* signifieth in the Hebrew tongue

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tongue, An auncient commotion, or an old strife: and indeed heretofore those people of that country were much conversant in wars, in troubles, and dissensions, and were held to bee the most valiant and strongest nation of this part of the world, as *Cæsar* also in his Commentaries alleadgerth to the same purpose, saying: *Fortissimi autem omnium Belgi*. And *Strabo* in the fourth booke of his Commentaries also sayth thus: *Omnium Gallorum Belgi sunt summi*: as a people that in those times (as it is written) could bring into the field three hundred thousand fighting men. And thus much for the descriptions of the people of the countrey called Gallia Belgica, with the cheefest townes, siegnories, and rivers thereof, and now we will looke back again for the prosecuting and finishing of our former matter.

In this king *Belgius*, the line and race of *Galathens* the sonne of *Hercules Lybicus*, tailed and was determinate, so that upon his death the people of Fraunce (beeing of themselves wonderfully desirous to elect one of that lineage so near as it was possible) bestowed the government and commaund of that countrey upon the above written *Iasius Ianigena*, the sonne of *Iupiter Camboblascon*. And so by that meanes *Iasius* was invested and established in that kingdome as the fifteenth king and Patriark thereof. And in this yeare the realm & kingdome of Athens in Greece was first set up and begun, as *Berosus* our cheefly followed author in these matters of antiquitie averreth, who thus saith: *Apud Ianigenas à patre, Iasius creatus est Coritus, & anno sequente simul ceperent duo reges, videlicet primus Rex Atheniensium Cecrops priscus, & Iasius Ianigena apud Celtas*. And this was about fourescore yeares or there-



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abouts before the first building and erection of the citie of Troy.

*Iasius Ianigena*, the eldest son of *Jupiter Camboblascon* (as is before declared) beeing thus so gloriously possessed of two such regall and powerfull kingdomes, and being in the cheefest spring and blooming daies of this age, contracted and joined in marriage with a noble and rich ladie called *Ipitis Cibeles*: for the celebration of which nuptials and espousals, great feasts and ceremonies of joy and triumph were held and kept, and (as some write) performed in the citie of Viterbe, then the capitall seat of all Tuscania. And this was before the foundation of Troy threescore and seventene yeares, in the presence of *Dardanius* the first builder thereof, and brother to the new married king *Iasius Ianigena*. Many writers doe affirme, That in this marriage were greater triumphs, pastimes, sports, magnificencie, state and pomp, than in any other in these times throughout all the world whatsoever, and cheefely in respect of that noble assembly and meeting of so many mightie and great princes, and more particularly for the comming of the famous empresse and goddesse (as they rearme her) the Egyptian *Isis*, the daughter of *Cham*, the wife of *Jupiter Iustus*, otherwise called *Osyris*, and the mother of that all renowned and ever memorable ediqueur, *Heracles* of Lybia, king and emperor of all France, Italie, and Spaine. And this *Isis* there first taught those peple the manner of making bread, of floure, meale, and such like stuffe; although before that *Osyris* her husband had instructed them in knowledge of agriculture, silling, and sowing corne, yet they were not untill now perfected in the use and right applying thereof, especially for the making

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making of bread, which they learned and understood by the coming of this emperesse *Isis*. And this mariage and ceremonie of association and matrimonie was the first that in those times was celebrated and solemnized with any rites, feasts, or new invented usances, as *Diodorus Siculus* to the same purpose thus sayth, these beeing his very words: *Has nuptias à dijs primum celebratas ferunt, Cereemque in gratiam Iasij ei ex frumento panem attulisse, Mercurium lyram, Palladem decantatum monile pepulum, ac tibias, &c.* This their goddesse *Isis*, otherwise called by the names of *Ceres*, *Iuno*, *Fragifera*, *Legifera*, and others, was by all probability and by the opinion of all writers a woman of wonderfull long life and many yeares, for at her now arrivall and coming to this mariage into Italie, shee was at the least foure hundred and fiftie yeares old, as shee that was borne in the first yeare of the raigne of *Semiramis* queene of Babylon, and lived in the whole at the least six hundred and sixteene yeares, for shee was living after the first destruction and desolation of Troy, by the space of fortie yeares or neare thereabouts, as almost all writers have delivered in their opinions to the same purpose and effect. *Iohannes Annus* an old writer, sayth, That shee was in Germanie in the time of *Hercules Alemannus*, the eleventh king of that countrey, by him called *Almaigne*: and *Cornelius Tacitus* also seemeth to affirme the same by these words, *Parv Suevorum etiam Isidi sacrificat.* It is written also, that shee was in Fraunce in the time of *Lugdus* then king thereof, as hath beene before declared, and that shee had travelled almost all these parts of Europe, instructing and teaching the poore ignorant people the use of many things then unknown & unsound

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out. And to approve the better that she was present at this mariage of *Iasius Ianigena*, it is yet apparent in that countrey of Tuscan by many very auncient scrolls, left still from time to time in that countrey from one posteritie to another; as also certaine old statues and monuments of marble, with inscriptions of characters infixed thereon, found out in the times of Pope *Alexander* the sixt, averre the same, which as *Iohannes Anninus* sayth, were first found in the earth in the citie of Viterbe: and that there were at that time upon further digging and search of more such like reliques, found hidden far in the ground four severall images or pictures of triumph, the one was of *Iasius*, the other of his mother *Electra*, the third of his faire sister *Armonia*, which never married, but continued and died a vestall virgine, and the fourth was of *Cibeles* the now new married wife of *Iasius*. There was also found another square kind of table made of marble, on which were in Greeke letters, these words following engraved, which not long after were thus translated into Latine. *Coritina disponsatio, cum Electra Atjai Kytij iamdudum pertransiverat, & maxima Iſis Frumentaria atque Panifica, concessit ad nuptias Iasij filij Coriti, in habitaculum turrite Cibeles sponse Iasij in prelio Cybelario, ad fontem Cybelarum, paulo post sub vadimonia palatia, & paulo post à scelerato fratre Dardano Iasius male perijt in agro Iasinello in Therijs, &c.* And these be the very words used heretofore by authors of antiquitie. By these therefore and by like semblable apparences it is cleared, that this *Iſis*, their so reverently-adored goddess, was now present at the consummation of the espousals of *Iasius Ianigena*, king of Italie and Fraunce, with the ladie *Ipitia Cibeles*, his wife. And that this *Iſis* had travelled and



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and journeyed through many and diverse countries, it appeareth by many and severall pillars and stonie monuments erected in many countries of Europe in that behalfe, as many authours doe produce. *Diodorus Siculus* interreth, That in *Agypt* shee caused her selte a mightie and stately columnne to be erected, wherein she caused also these words to bee insculped and inserted. *Ego sum Isis Egipti Regina, à Mercurio erudita. Que ego legibus statui, nullus soluet: ego sum Osyrides, ego sum prima frugum inventrix, ego sum Ori regis mater.* But to omit many other like authorities and approvements which might conduce to the clearer manifesting and unclouding of what was first proposed, wee will now goe forward with this royall marriage of *Iasius*, that we with more speed may attaine to the complete accomplishment and effectuating of my purposed entendment.

This great king and ruler *Iasius Ianigena* had of this his wife *Cibeles* a sonne called *Corybantus*, so that now there wanted not any terrene or earth-born delight or felicitie which might make this happie-seeming potentate more fortunat, mightie, or contentfull, but it is a common humor of fortune, that amidst the thickest and most abundances of her graces and favours, shee in some angrie or fantasticke imagination, suddainely snatcheth away her so liberally bestowed gifts, and leaveth the late possessors thereof involved and wrapt in a world of the miserablest unhappinesse and soule vexations that may be invented, as by the fatall successe and end of this kings life most plainly appeareth. For when as *Dardanius*, his younger brother (a man indeed of a proud heart, great courage, and inward ambition) saw his brother *Iasius* thus to float

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(as it were) on the calme seas of joyous prosperitie, and to tast of the sweet cup of Nectar, which Fortune oftentimes administred unto her favourites, and thus to live famous in such abundant measure of grace and happinesse; hee infinitely repined and maliciously stomacked such the greatnesse and height of his power and authority, hee being himselfe so suppressed and obscured by the spight of Fortune, and living privately and without command, as an inferiour or some base born person or slave. These things oftentimes revolving and studying within himselfe, he could not now any longer deprime or quench the overfurious heat of his aspiring spirit, but in a disdainfull and scorning kind of fashion went unto his brother the king, to demand leave and licence, That (upon some occasions of discontent pretended) he might depart out of the countrey to seeke out his better fortunes: which request *Iasius* refused to condescend unto, and would by no meanes allow of his brothers purposes in that behalfe intended: whereupon *Dardanius* (taking it in great dislike and disparagement unto his greatnesse) began secretly to enter into deadly hostilitie with him, and to gather many factions and parties together on his side, which, by reason that he was exceedingly well beloved throughout most of those countries, grew to a great number and multitude of men, especially of those people then inhabiting on the other side of the river Tybre, which we called since the Latines, besides the countrey of Naples, Povilla, Calabria, and others thereabouts; all these conjoynd and consorted with the faction of *Dardanius*: and with *Iasius*, all those on this side of Tybre, being them of Tuscania, Fraunce, and other particular provinces thereabouts. At  
this

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this very time (as many writers doe deliver) happened in the world many uncouth, straunge, and wonderfull portents, as fearefull earthquakes, lightening, blazing comets, and ougly visions; as also throughout all Theſſalie a generall overflow and deluge of waters, in another part of Greece, a strange combustion of houses and townes, and miserable effects of fire throughout most part of that countrey. In the same time also, *Pharao* king of Ægypt following *Moyſes* and the children of Israel through the red sea, with all his armie perished and were overwhelmed with the churlish buffetings of the angrie and wrathfull billowes. All which signes and extraordinarie accidents did manifestly pretoken & prefigure the suddain approach of some great alteration of estates, and troubles of mightie kingdoms.

The fire of discontent and enmitie betweene the two brothers beeing thus wholly set on flame, and diverse attempts and meetings of wrath passed betweene them, it happened that *Dardanus* received the worst, and upon many encounters still was put unto his shifts, especially by the fresh supplie and aid which *Siceleus*, king of the isle of Sicilia, & the sixteenth king of Spain had then brought unto his brother *Iafus*: so that continually being weakened more and more both in numbers of men, and in the courages of them that staied, he was enforced for his own securitie to give over those such publicke meanes of oppression and revenge, and to betake his thoughts unto contriving and plotting of some more inward and therefore more daungerous stratagems. So that in the end (to avoid prolixitie and tedious circumstance) he so wrought that he awaited a time when the king his brother (then all suspectlesse



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suspectlesse of any intended mischeefe) went privately to a fountaine or spring to wash himselfe, which occasion and oportunitie so fairely presenting it selfe, *Dardanius* most traiterously and vilely murdered him. And upon that, not daring to adventure his stay, or to engage himselfe so far in those cases of perill, he presently tooke shipping in the next haven, and with all his jewels & what else riches portable, he could cary with him away, with many of his freinds, followers, and servitors, he secretly and closely set saile and departed.

The right noble and trespuissant king of Fraunce thus cruelly murdered by the bloudie hands of his owne naturall (though in that unnaturall) brother, in the fiftith year of his raigne and mightie governement, and in the four-score and fourth year of his owne age; all the people and inhabitants thereabouts began mightily to bewaile his untimely and miserable end, which was before the foundation of Troy eight and twentie yeares or much thereabouts. In generall deploration and laments of this kings death, not only Italy and France, but all parts of the world unto whome the thrill-voiced trumpet of Fame had sounded forth this report, conjoynd and bemoned together, for that hee kept peace and amitie with all princes whatsoever, in all unizie, love, and concord; and carried himselfe soupright and so wise in the troublesome managing of affaires belonging unto two kingdomes, that hee gained and woon unto him the hearts and affections of almost all people whatsoever. After his death, his sonne *Coribantus* succeeded in the governement of the kingdom of Italie, but not of Fraunce, so that the people thereof were a good while after without a cheefe or ruler:

but

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but in the end they chose and elected one that was nearest unto the linage and line of *Hercules* as they might, and his name was *Allobrax*, now the sixteenth king thereof. The which king afterward for the most part kept and remained at the foot of the mountaines *Apennini*, affronting upon *Italie*, and there commaunded even unto the hills *Pyrencei* (which divide the countrey of *Spaine* from *France*) and from the *Mediterranean* sea unto the maine Ocean, and unto the river of *Rhine*: and he there builded and erected many famous townes and citties, of which, some were those which were since called *Piemont*, *Savoy*, *Proavnce*, *Daulphine*, and others, and which people of very late times (if not at this day) were called *Allobroges*: and in this kings raigne was the farre-famed and mightie citie of *Troy* first built and erected. To come unto the foundation of which, wee must here in these affaires pause and take breath a while, and returne unto *Dardanus*, now on the sea tossed with uncertaine fortunes, and tempest-beaten indeed with overblowing and cruell winds, so that he remained in very great daunger and hazard to bee cast away and swallowed in the vast and mercilesse embracements of the all-wracking waters. Enforced by these calamities, hee was glad to put in at an Island of the *Cyclades*, attending there the favourable smiles of *Fortune*, and the abatement of those horrible and tempestuous stormes. In the end hee put forth againe, and recovered the sea *Archipelagus*, and went afterwards on shore in an Island in *Greece* called *Samos* or *Samothrace*, according to that which the Poet *Virgil* in his eight booke of his *Æneidos* sayth: *Arunculos, ita ferre senec his ortus*

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*in agris, Dardanus Ideas frigiae penetravit ad urbes, Treici-  
amque Samum quae nunc Samothracia fertur.* This Island  
of Samos or Samothracia, is directly opposite unto the  
countrey of Thrace in Greece where Constantinople is  
erected, which heretofore abounded in all plenteous ma-  
ner with Vines, Olive trees, Grapes, and others such like  
fruit of most sorts; and in this countrey also was the lear-  
ned and famous Philosopher *Pythagoras* borne, and one  
of the prophetesses called *Sibels Sameos*: but it is now  
(the more to bee lamented) in the tyrannous hands and  
possessions of the bloudie and barbarous Turke. In this  
countrey, *Dardanus* staid a good space before he laid the  
foundation of Troy, hoping yet to bee recalled home a-  
gaine into Italie: but when hee perceived that all hopes  
were frustrate that were builded on such grounds, hee put-  
teth himsefse foorth to seeke out as yet his further for-  
tunes, which happened as hereafter shall breefely be un-  
folded.

It is to be understood, that on the other side of the sea  
Hellesponte, which is called also the streights leading un-  
to Constantinople, in the firme continent of a countrey  
called Asia Minor, now called Natalia or Turkie, and not  
far from the above written Island of Samos, is a province  
called Lydia, which heretofore was called also Meonia; in  
the which countrey, as also in those next and neare adjoy-  
ning thereunto called Phrygia, raigned and governed at  
that time a prince called by the name of *Athus* the youn-  
ger, of the same bloud and parentage as was *Dardanus*:  
for (if it bee remembered) we long since spake how *Her-  
cules* of Lybia had a ladie to his wife called Omphale, by  
whom



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whom hee begat a sonne called *Athus* the great, of which *Athus*, from discent to discent in foure generations came this *Athus* the younger king of Meonia and Phrygia, and who had two sonnes also, the one called by the name of *Lydius*, the other *Turrhenus*. This king *Athus* having now upon the arrivall of *Dardanius*, great abundance of people in his countrey, by reason of fruitfull encrease and multiplications: and having also but small store of victuals and food in his countrey to nourish and maintaine so populous a state, for want of which, great famines, pestilences, and other diseases arose in the countrey, knew not almost how to dispose of his people, or in what sort to remedie this mischēce, so that in the end hee was enforced by reason of that mortall famine, to discharge many of his subjects out of the countrey to seeke out some new inhabitations and places of abode: which thing also they wonderous willingly embraced as glad to be rid and quit of so penurious and starving a place. *Dardanius* hearing and understanding of these proceedings, and in what necessities they stood in by meanes of the overabundance of inhabitants, presently made his repaire to king *Athus*, and there desired of him, That since hee must needs send forth such people for the finding out of new places of habitations, that he would bestow the charge, conduct, and leading of them upon him, and that hee would joyne with them for the provisions and necessities needfull and convenient for the settling of themselves in such their new places of abode, residence, and habitation. This thing king *Athus* very willingly entertained, especially for that *Dardanius* was of his owne kindred and consanguinitie.

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This request and desire of *Dardanus* thus obtained, hee knew no other meanes to requite so great a favour, and to bee occasion to draw on further kindnesse, but to offer unto *Athus*, and utterly to resigne all his right, title, interest, and claime in the kingdome of Italie for one of his sonnes, unto which of them the father pleased and was contented. This profer of *Dardanus* beeing well considered of by king *Athus*, was in the end thankfully accepted: in lieu and exchange whereof was allowed unto *Dardanus* a certaine quantitie and peece of ground in Phrygia for him to build and erect a citie upon. And betweene the two brethren, *Lydius* and *Turrhenus*, lots were indifferently cast, which of them with a certaine number of people should set forward for Italie, and which should stay at home: for the deciding whereof, it fell unto *Lydius* to remain behind, and to be left inheritor unto that kingdome which afterwards of his name was called Lydia; and that *Turrhenus* should bee presently dispatched away with his people to inhabite in Italie, of whome afterwards also it was called by the name of Turrhena. These covenants and agreements concluded upon, *Turrhenus* setteth forward from Asia Minor (now called Turkie) in his journey for Italie; and *Dardanus* with his people and associats began now to build in Phrygia, and in short space fully finished and erected a citie, which he called after his own name Dardania: which was before the incarnation of Christ a thousand foure hundred fourescore and seven yeares, before the building of Rome by *Romulus* foure hundred and seven and twentie yeares, and before the citie of Paris was erected threescore and tenne yeares, as

*Eusebius*

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*Eusebius* and most writers doe affirme. On the other side *Turrhenus* is arrived in Italie, and presently repaireth unto the queene *Cibeles*, the widdow and late wife to *Iasius Ianigena*, as before hath been declared, as also unto her sonne *Coribantus* king of Tuscania; unto which two, hee brought and presented many costly and rich gifts from his father *Athys* king of Meonia: who also received them in all gracious and kind acceptance, as comming from their kinsman, and of the race and bloud of *Hercules* of Lybia. *Turrhenus* had not long remained here, but that he was highly favoured of the king *Coribantus*, who now desirous to see and understand of the estate of his kinsman *Dardanus*, prepared presently to take in hand that so long and tedious journey, and ordained and instituted at home for the government of his countrey, the order of the twelve Dukes, whereof *Turrhenus* was one; and so with a great troupe and companie of followers & friends he embarked for the coast of Phrygia, to see the greatnesse of *Dardanus*, and the beautie and excellencie of his new built citie Dardania. After some tedious and troublesome travels in this voyage, at the last hee arrived at his wished and desired place, where with all manner of ceremonie he was joyfully entertained by *Dardanus*, whose reciprocal and mutuall love grew in the end to bee such, as hee resolved and there set downe his rest for ever to remaine, and not to returne againe into Italie, but sent word thether of his purposes, and commanding them to create and establish *Turrhenus* in his absence king and sole ruler over all that countrey. In few yeares *Dardanus* began to grow unto great mightinesse, riches, and power, who



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had also a neighbour prince, of mightie puissance, wealthy, and fortunate, whose name was *Teucus*, whereupon many writers call the Phrygians also *Teucris*; and this *Teucus* was the sonne of *Scamander* and *Idia*, and had also himselfe a very beautifull and faire daughter, which hee married shortly after unto *Dardanus*, and was called *Batea*, of whome *Dardanus* begot a sonne called *Erichonius*, who succeeded after him and was inheritour unto the kingdome of Phrygia. This *Erichonius* in processe of time arose up unto a wonderfull greatnesse and large possessions, who (as many writers do affirme) was accounted to bee one of the richest kings in those daies in that part of the world, who (as it is also said) had at the least three thousand horses of his owne continually feeding in his pastures. And this *Erichonius* had also a sonne whome he named *Tros*, whome after his death hee left as successour and inheritour unto him, and of whose name afterwards the Dardanians were called *Trojans*. This *Tros* very much enlarged and beautified the cittie also of *Dardania*, and named it *Troia*, which long time after it remained, and he had three sonnes, which were, *Ilus*, *Assaracus*, and *Ganymedes*, all which hee brought up in the knowledge of armes and warlike sciences, unto which kind of studie (as it is written) hee himselfe also was much addicted, and had many yeares together maintained hostile warres with the king of *Crete* called *Iupiter*, the fourth of that name there: in which warres, his sonne *Ganymedes* was taken prisoner even by the hands of *Iupiter* himselfe, who for that in his ensigne and colours he gave an Eagle, (being his armes) it should seeme the Poets for that cause have

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have devised and faigned, that *Ganimede* as hee was on hunting, was snatcht up from the earth into heaven by *Iupiter*, then transformed into an Eagle, and that hee is now taken for one of the twelve signes of the Zodiacke called *Aquarius*. Some other authors also write, That one *Tantalus*, king of high Phrygia and of Paphlagonia, a most miserable, covetous, and avaricious prince, had laid certaine snares and privie meanes to entrap this *Ganimedes* and to take him prisoner as hee used to sport himselfe in hunting, thinking by that devise to get a mightie raunsome of his father *Tros* for the redeeming and enfranchising of his imprisoned and captivated sonne; and that this *Tantalus* sent him to one *Iupiter* of the Isle of Crete, for to safeguard him, and to have halfe the raunsome which should bee paid for his redelivetie and freedom. And for such like causes belike, the Poets also doe invent and say, that *Tantalus* is plagued and tormented in hell, standing up to the chin in water, and apples hanging downe unto his lips, and yet can neither drinke nor tast the one or the other; and it is also more credibly written, that he died most miserably and in great extremitie. His sonne *Pelops* also, banished and exiled his owne naturall countrey, fled into Greece; and there married a wonderfull rich wife and great ladie, by which meanes hee got unto himselfe and obtained the commaund of a whole countrey, which he called after his own name *Peloponnesus*, which is now the countrey of Mauritania, and subject unto the Empire of the Turke. And of this *Pelops* issued and came the two famous captaines, *Agamemnon* and *Nestor*; *Tros* thus having lost his sonne on this fashion, studied upon

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upon revenge, and in the meane times comforted himselfe with his two other sonnes, *Ilus* and *Assaracus*. And this *Ilus* called Troy after that, *Ilion*; who begat a sonne named *Laomedon*, the father of the renowned *Priamus*: and of *Assaracus* issued and came *Anchises*, *Aeneas* father. And the before written *Tros* ruled & commaunded there in great power and puissance for the space of threescore yeares or neare thereabouts, as *Archilochus* in his booke of Times alloadgeth.

*Archilochus.*

*Laomedon*, the sonne of king *Ilus* (as is before said) after the death of his father tooke upon him the rule and government of Troy, in the two hundred and two and twentieth yeare after the first foundation therof by *Dardanus*, and hee had five sonnes and two daughters, which were these, *Priamus*, *Tisonus*, *Lampus*, *Glycion*, and *Letaon*, and of these *Homer* in his *Iliads* maketh further mention: his daughters were *Antigone* and *Hesione*. The Greeke Poets (who indeed for the most part are full of such like fables) doe say, that the two gods *Neptune* and *Apollo*, for a certaine summe of money promised them by him, went with him about the circuit of the citie, and there erected wonderfull strong and most huge high wals round about the same: the which wals afterwards finished accordingly, and no money received nor to bee got, *Apollo* in great rage and anger infected the citie with a deadly and generall pestilence; and *Neptune* in token of his wrath and displeasure also, sent a monster of the sea among them, unto which, they must every day give and throw a young child, or els that they all should perish and bee devoured by the ravenous maw and hunger thereof; and that in the end it happened

*Homer.*



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pened upon the daughter of *Laomedon* (called *Hesione*) to be given unto this marine beast, which (say they) was rescued and releev'd by great fortune by *Hercules* of Greece, which came that way, and who afterwards slew that monster, and in gratification thereof the ladie *Hesione* (the daughter of *Laomedon*) was promised unto him not long after in marriage, but yet not married unto him by reason of the unwillingnesse afterward (howsoever it fell out) of her father: for the breach of which promise, *Hercules* afterwards slew *Laomedon* in open battell, and spoyled and ruinated such his glorious citie. And for that *Thelamon* his consort had that day behaved himselfe very valiantly in fight, hee bestowed the young ladie *Hesione* upon him, as his concubine and slave; who carried her away with him into the countrey of Solamina, whereof he was then king and ruler. But it is most certaine, that for the most part all those Greeke writers have erred infinitely and have delivered many most unlikely hystories: for this *Hercules* (as hath been before spoken) was a notable and a famous pyrate; and hee slew *Laomedon* by trecherie, and surpris'd Troy on a suddaine and unawares, and also hee was a common ravisher of maidens, as of *Hesione*, *Medea*, and others, as *Manethon*, *Iohannes Annius*, and *Jacques de Bergame* have written and very plainly approved the same. *Laomedon* being slaine, *Troilus* succeeded next after him: but he being of another disposition, resigned his interest therein, and betooke himselfe to travell into straunge countries, even unto the Indies, where (according to *Diodorus Siculus*) hee married a ladie called *Vla*, and (as the Poets write) *Aurora*: of whome, hee afterwards

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afterwards had a sonne called *Memnon*, who long after came unto the succour of *Priamus* in his cheefest warres, and was there slaine by the hands of *Achilles*. In the absence therfore of his brother *Tythen*, *Priamus* took upon him the government and charge of that kingdome, being the second son unto *Laomedon* their father: who in short time came to bee one of the greatest and most famous princes of the world, for it is written, that he was wondrous wise, discret, and valiant, and matcht his children with persons of great sort, worth, and dignitie. And for to make him at the first the stronger, and that he might have time to reedifie his late spoyled and fire-perished cittie, hee entered into alliance and fast kindred with a very mightie and powerfull prince, neare adjoyning upon his country, who was called by the name of *Cypseus*, or (as some hold) *Dymas*, king and sole commaunder of *Thrace*, which is a province in *Greece* on this side of the sea *Hellespont*, whereof the cheefe cittie is at this day *Constantinople*: and with this *Cypseus* or *Dymas* his daughter, called *Hecuba*, hee married: a ladie accomplisht with all exteriour graces and inward vertuous dispositions, at which espousals of *Priamus* and *Hecuba*, great ceremonies and signes of joyfulnesse were showne forth and observed: and of this ladie it is writ, that he begot nineteen children male and female: and of other women and concubines which he dayly kept and maintained in his pallace (according to the fashions and usances in those daies) hee had one and thirtie more, so that onely nineteene of his fiftie sonnes and daughters were legitimate and lawfully begotten, the rest bastards and illegitimate. That *Priamus* in all had so  
many

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many children (which indeed hee publickely maintained and shamed not to acknowledge) *Virgil* also in the second booke of his *Aeneidos* thus sayth: *Quinquaginta illi thalami, spectant a nepotum*. And *Homer* likewise in the last booke of his *Iliads* most plainly seemeth to confirm the same.

Troy now thus most gallantly flourishing, newly fortified, repaired, enlarged, enriched, enpeopled, & thoroughly provided and stored of all manner of things which might bee necessarie either for the use of fatall warres and open hostilities, or for the conservation of peace & domesticke tranquillitie, began to assume unto her selfe a mighty and glorious selfe-conceit and strong opinion of her owne power, height, and magnificence, assuring her selfe of all victorious prevailements over her enemies whatsoever, and of a never failing prosperitie, glorie, and felicitie: and yet it is not writ, that *Priamus* himselfe was putt up with any more extraordinarie pride or insolencie than became the greatnesse of so puissant a prince. It is writ also, that in the times of this his greatest power, he was forewarned by certaine Oracles and false gods which they used to worship in those daies, that so long as hee did preserve and safegard three things belonging unto the cittie, the towne should bee inexpugnable and never to bee lost, as *Servius* and *Boccace* have written of the same: the things were these, The image of *Pallas* called *Paladium*, preserved undefaced, The sepulchre or tombe of *Laomedon* which was under the great gate Scea, kept undespoiled & whole, and so long as the life of *Troilus* lasted and did endure. *Priamus* therefore very carefull to keep these three things



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with all diligentnesse and heed, lived in the greatest pompe, delicacie, and state that ever any prince in the world in those times did or could: so that he seemed not onely to bee king of Phrygia, but also cheefe dominator and emperour of all Asia, now called Natalia or Turkie: and hee was called also in those times, The king of kings, as *Strabo* in the thirteenth booke of his Geographie, to the same purpose thus sayth: *Priamus magnus ex parvo, & Rex Regum effectus*. And these his powers and authorities not onely extended and stretcht themselves abroad throughout the maine continent and firme lands of all those countries thereabout round, but in the end shewed themselves also and possessed their maister of many famous and great Islands lying farre in within the bosome and embracement of the uncivile and rude behavioired sea; as the Island of Tenedos, and the Island of Merclyn, were subject and vassalized unto the government of his imperious principallitie, paying him yearely tributes, taxes, and impositions; and many others also of great fame adjoyning neare thereabout: so that the infinite greatnesse and large command of this thrice-mightie emperour *Priamus*, possessed all the princes and rulers of countries neare that way, with astonied admiration and wonderous maze of his so suddaine and unexpected puissancie. And thereupon sent and dispatched messengers from all quarters to crave his amitie, friendship, and to be in league with him, as also to bee nearer allied unto him in some matches and marriages of their children on both sides; by reason whereof, *Priamus* matched his children with great houses, and of great power and possessions:

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possessions. First hee married one of his legitimate and lawfully begotten daughters called *Crensa*, unto a prince of great meanes named *Aeneas*, the sonne of old *Anchises*: his daughter *Astyoche* hee matched with one *Telephus*, a mightie king of Mysia: and his sonne *Heclor* joyned in matrimonie with *Andromacha*, the faire daughter of *Ection*, the powerfull and famous king of Thebes and Silicia: and *Polydamas*, one of the sonnes of *Anthenor*, married with one of *Priamus* daughters, (beeing a bastard, and begotten of one of his concubines) beeing of an excellent and singular beautie, called *Lycasta*. So also manie others of his children were linked and joyned in marriages with men of great rule, power, and commaund in those dayes; the posteritie of which, and of their deedes and mightinesse, hereafter in some other place and oportunitie, occasion may bee presented further to speake of. And for this time (beeing indeed forced by an extraordinarie occasion) I must thus on the suddaine abruptly breake of; desiring and wishing very earnestly, that if this small peece of paines of mine shall fortune ever to bee publickely impressed (which leaving behind mee, it will not bee in my power to prevent) it may indifferently passe uncensured, till the returne of his fortune beaten father may aunswere for the innocencie of the child, and bee able a little better to protect him in his afflictions.

And thus it hath beene with great care and diligence laboured to find out the truest Hystorians for the deri-

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King of *Dardanus*, and consequently this king *Priamus*,  
from the race and line of the first prince and Patriarke  
*Noe*, with the particular successions of kings and em-  
perours of Europe, as hath beene warranted by  
the authorities and writings of very  
learned and authenticke  
authours.

*Tempo è figlinola di verita.*

**FINIS.**





