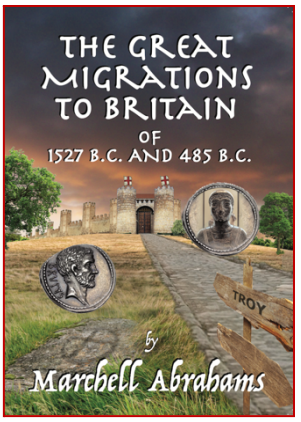
ALBYNE: PRINCESS OF UR, QUEEN OF BRITAIN: PART I, BY MARCHELL ABRAHAMS



Introduction

If you've never heard of Albyne, founding queen of Britain three-and-a-half thousand years ago, you're not alone. The first I ever heard of her was from Wilson & Blackett, the historians *par excellence* of our forgotten, native British Isles. And I already knew quite a lot about our true, pre-Roman history: I had set myself to disinter Brutus from the fog of legend, anachronism and misinformation, and with the help of the Welsh genealogies and one historian in particular, Nennius, I succeeded in placing him in his proper time of the 6th-5th centuries B.C. and lineal descent from Leir, as the mighty, warlike prince who saved the British Isles from a most destructive civil war and became its first Sovereign Paramount, ruling over the tripartite kingdom jointly known as Britain comprising the three realms of Lloegres, Khumry, and Alban.



But Albyne? It was the late and much lamented Ross Broadstock who read my work on Brutus and inquired whether I could do a similar job on Albyne; and I looked blankly at him, and said: "Who?" Ross recommended I start with Wilson & Blackett's *The Trojan War of 650BC*[1] and with Friedrich Brie's edition of the Brut or Chronicles of England[2]—and that was it, I was launched. I published the result, *The Great Migrations to Britain of 1527 B.C. and 485 B.C.*, in 2024.[3]

Who was Albyne?

In the Brut, Albyne is the eldest of thirty-three daughters of Dioclesian, king of Syria, who are banished when they murder their lower-born husbands in a single night. 'Syria' is Sumer, and briefly, the premise is this: Taram-Dungi, a princess of Ur, in Sumer, and daughter of Dungi, married Sudda-Bani, the king of Bashime, some time in the early 16th century B. C. For some reason, this woman led an entire nation from Sumer overland to Britain, arriving in 1527 B. C. She either gave her name to the island, or took her name from it: the two are both connected to the Phœnician triliteral LBN, meaning 'white'—and also LBNT, 'frankincense'. We examine this later.

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[1] Available from Cymroglyphics.com, with many other works by Wilson & Blackett.
[2] Available in facsimile from gyanbooks.com, New Delhi, India.
[3] Available from William Congreve & Co., Publishers, website williamcongreve.co.uk.

From this and other evidence we can prove a connection between Sumer and Britain, and find evidence of her presence here.

Early sources for Albyne

Dauntingly, this mysterious founding mother of Albion, the old name for Britain, is hardly mentioned by name in the early British histories—except for the Brut. Her migration, however, is mentioned in some detail as 'the coming of the Cimbric nation to Britain' in the *Period of Oral Traditions and Chronology*, reproduced in Wilson & Blackett's *The Trojan War of 650BC*, and we will return to this.

The Brut or Chronicles of England

This edition by Friedrich Brie of MS. Rawl. B 171, in the Bodleian Library, calls her Albyne, and says that the first part of his Chronicle is 'a mere translation of the French *Brut d'Engleterre*'. Brie also says: 'The value of such portions of the narrative as are incapable of external authentication, depends on the generally faithful character of the context where it has been so proved'. This is an enormously important premise to work from; quite at variance with the modern approach, which is to reject out of hand without studying anything that is slightly at odds with their beaten tracks. Be warned, if you decide to put this invaluable history of England/Lloegres on your shelf: it is written in Middle English.

This *Brut d'Engleterre* is a poem (rendered in translation into prose) by a twelfth-century Norman poet called Wace. His name for it was *Geste des Bretons*, or *Deeds of the Britons*; and he is supposed to have based it on Geoffrey of Monmouth's *History of the Kings of Britain*. There is no mention of Albyne/Albina in Geoffrey's *History*; a strange piece of crucial information to have left out. My own guess is that this story was taken by Britons fleeing the mid-6th-century A.D. comet and its aftermath, and persisted in oral form for some centuries before finally being written down and preserved. I have found a tantalising reference to a '. . . still earlier Brut in Breton of A.D. 940', but at the moment I cannot trace this. If this Brut in the Breton language does or did exist, it is support for the notion that the noble and gentle families of Britain fled to the sister-lands of Brittany and Normandy to escape the advancing comet, and took the opportunity in extremely uncertain times to record what they knew of their histories. Whatever the truth of it, it is the earliest reference we have to Albyne by name, and it is correspondingly precious information.

Wiki has this to say of the Brut and its many variants: 'Even these later versions still contained much of *the earlier legendary material, such as that of Albina*; indeed, the prose versions have been described as being "enthusiastic" in their rendition of these aspects of English history. It has also been described as "one of the best records of rumours and propaganda, if not of the events themselves".'

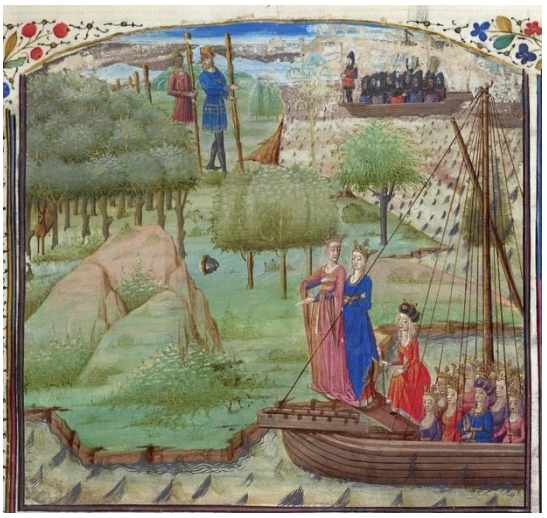
Brut is not a reference to Brutus, whose coming to these islands is well-recorded, usually six hundred years too early. 'Brut' is the Welsh/British word 'brud', which means 'chronicle, prognostication, divination'. Brewer defines it as 'A rhyming

chronicle, as . . . the Brut d'Angleterre . . . by Wace . . . Brut is the Romance word bruit (a rumour, hence a tradition, or a chronicle based on tradition).' This might ring alarm bells, but the kind of academia we're accustomed to today is motivated by a dangerous combination of untrammelled imagination and a dense and impenetrably resistant scepticism which passes for legitimate query. Even in the twelfth century oral tradition was more concerned with passing on the known facts, and had nothing to do with the sort of fantasy cooked up these days to explain the gaps which our British histories fill so well.

'Albyne, daughter of the king of Surrye'

To quote from the Prologue: 'How King Dioclesian wedded his 33 Daughters to 33 Kings whom they afterwards murderd [*sic*]; and how these Widows came to England & had children by the Giants of the land.'

Initially, the only historical personage I could think of was the Emperor Diocletian, and it certainly was not he. Aware the the kernel of truth in a legend will often survive long after the clothes of it, as it were, have vanished or been hopelessly corrupted, I suspected that Albyne's association with the number thirty-three was another clue even though Enderbie and Milton give different numbers of these daughters. While not important in itself it does suggest that neither of them consulted the Brut, which clearly says thirty-three, *including* Albyne. During my research for *The Great Migrations* I found a Greek legend that has the women of Lemnos being deserted by their husbands for Thracian women, and murdering every man on the island in a single night in revenge. This is clearly nonsense, and was already hoary with age when it left Lemnos with Brutus' fleet and arrived in Britain two-and-a-half thousand years ago, but it is probably at least a partial basis for Dioclesian's supposed thirty-three daughters.



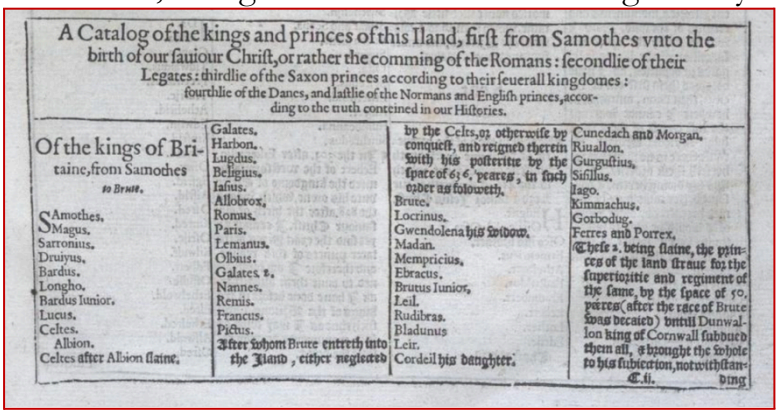
Albyne is introduced, in the original Middle English: 'Hyt befell thus, þat this Dioclician spousede a gentyl damysele þat was wondyr fayr, þat was hys Eemys dough'ter, Labana ; & sche loued hym as reson wolde, so þat he gate vpon here xxxiij doughtres, of þe which þe eldest me called Albyne.' And in reasonably modern English: 'It befell thus, that this Dioclician espoused a gentle damsel that was wonderfully fair, that was his uncle's daughter, Labana; and she loved him as reason would, so that he got upon her 33 daughters, of the which the eldest was called Albyne.'

Wilson & Blackett have a different interpretation of 'Eemys', misreading it as 'Enemy's'. However, 'eem' is Middle English for 'uncle', and as Mesopotamian alliances were stitched together with marriages, an alliance between Dioclician/

Dungi and his first cousin is not at all unlikely. Wilson & Blackett identify 'Labana' as 'Labarna', and indeed there were Hittite kings at this time with the title of 'Labarna'. However, the Phœnician triliteral LBN is the most likely source of 'Labana', and therefore, ultimately, 'Albyne', while Labana, wife of Dioclician, can be cautiously identified with Taram-Uram, Dungi's first queen. Taram-Uram/ Labana was the daughter of Apil-kin, king of the northern Mesopotamian province called Mari; and Mari turns up later in Albyne's story.

Later sources

I was to find that past historians have spilt a great deal of ink in denying her existence altogether. William Harrison and John Milton, to name but two, are respectively scornful both of her and of the record in the Brut: 'Albine the imagined daughter of a forged Dioclesian'; and 'But too absurd, and too unconscionably gross is that fond invention that wafted hither the fifty daughters of a strange Dioclesian King of Syria'. Even Percy Enderbie, who produced a magnificent history of Britain called *Cambria Triumphans*[4] for Charles II in 1661 dismisses out of hand the 'quaint and farfetched story' of 'the Damosella Albone or Albina, daughter of Dioclesian King of Syria' on the grounds that 'no Authentick Writer as yet ever produced any such King to bear sway and Government, either over the Syrians or Assyrians; nor that he had thirty daughters, who all slew their husbands . . .' Jean de Wavrin (*c.* 1400-74) merely repeated and embellished the already mediævally florid tale in the Brut. The one later historian who did have something to offer was Holinshed. He was but one of five editors of the notes left behind by John Leland which became known as Holinshed's Chronicles, and while he was quite as disparaging as the rest, he included a list of British kings back to Samothes, supposed son of Noah, that contained an almighty clue to Albyne.


A Catalog of the kings and princes of this Iland, first from Samothes vnto the birth of our sauiour Christ, or rather the comming of the Romans: secondlie of their Legates: thirdlie of the Saxon princes according to their seuerall kingdomes: fourthlie of the Danes, and lastlie of the Normans and English princes, according to the truth conteined in our Histories.

Of the kings of Britaine, from Samothes to Brute.

Samothes, Magus, Sarronius, Druiyus, Bardus, Longho, Bardus Iunior, Lucus, Celtes, Albion, Celtes after Albion slaine.

Galates, Harbon, Lugdus, Beligius, Iasius, Allobrox, Romus, Paris, Lemanus, Olbius, Galates 2, Nannes, Remis, Francus, Pictus, After whom Brute entreth into the Iland, either neglected by the Celts, or otherwise by conquest, and reigned therein with his posteritie by the space of 615. yeares, in such order as followeth.

Brute, Locrinus, Gwendolena his wife, Madan, Mempricius, Ebracus, Brutus Iunior, Leil, Rudibras, Bladunus, Leir, Cordeil his daughter.

Cunedach and Morgan, Riuallon, Gurguſtius, Sifillus, Iago, Kimmachus, Gorbodug, Ferres and Porrex, These 2. being slaine, the princes of the land strane for the superioritie and regiment of the same, by the space of 50. yeares (after the race of Brute was decaied) vntill Dunwallon king of Cornwall subdued them all, & brought the whole to his subiection, notwithstanding

C ii.

Eventually, the strange attitude of these historians got to me. I am a novelist as well as an historian, and a novelist has to be a keen observer of human nature. In addition, ten years of working in London had sharpened my eye for an ego plainly out of kilter, and I knew that it is normal for such an ego to denigrate in others what it lacks in itself. In other words, why include such a preposterous legend if there were not a grain of truth in it? I am a firm believer in folk memory, and the more the later historians protested her non-existence, the more convinced I became that there was a story to find. So, with Albyne in the Brut, and Albion at the right place in Holinshed's king-list, I set to work.

[4] 1810 facsimile edition available from gyanbooks.com

II: *In this instalment: Albyne and Albion; the number 33; the connection with Abraham's migration; Albyne's overland route and the clues she left behind; connection with the Michael Line; the connection between Britain and Sumer.*

Albyne and Albion

John Milton, in his *History of Britain*, relates three items of information in connection with the name of Albion: he was a giant; he sailed the seas; he had thirty-three sons.

I correlated these four clues with what the Brut says about Albyne: first, the name, which we have seen is cognate with 'Albion'; secondly, she finds Britain empty except for giants; thirdly, she sailed the seas to arrive here, even if it was only the English Channel; fourthly, she is accompanied by thirty-three sisters. Milton's Albion appears at exactly the right place in his King-list to equate to Albyne; and we may add to that the roughly correct number of generations at an average of 24.7 years per generation over five hundred years between her and Ebraucus/ Effrawg, first-named king of Britain in the Welsh records.

We saw in Part I that the Phœnician triliteral LBN, meaning 'white', is variously LaBaNa, LeBaNon, aLBaN, aLBioN, and aLByNe. Vowels only began to enter the Phœnician alphabet, or abjad, round about the 3rd century B. C., so we must be careful not to apply modern linguistic rules as to whether 'Albion' and 'Albyne' can or cannot be related: the Phœnician shows clearly that they are.

The Period of Oral Tradition and Chronologies is cited by Wilson & Blackett in *The Trojan War of 650BC*. It does not mention Albyne by name, but says: 'From the time that the Cimbric nation first arrived in the Island of Britain to the period of Effrawc the Mighty, the son of Mymbyr, the son of Madawc, five hundred years; according to the preserved memorials and information of the wise'. They calculated this date as 1567 B. C., but allowing for some forty years for the overland migration beginning some time before the Santorini eruption in *c.* 1560 B. C. I calculated Effrawg's dates as 1027-967 B. C. Holinshed's king-list neatly fills the gap from Effrawg back to the beginning, with 'Albion', or Albyne, about a third of the way along.

The number 33

This number, a sacred one, is the number of vertebrae in the human spine, and together with the thirty-three stars or constellations on the Northern Path of Enlil, we can surmise that this migration from Sumer to Britain was in the nature of a raising of Earth's kundalini. It might well be possible to work out from these constellations, given in the MUL.APIN, exactly when the migration occurred—and it would be fascinating to know how this extremely sacred number survived to make its way into the Brut. It is called a Master Number; Jesu lived for thirty-three years and performed thirty-three miracles; and it is also associated with God's final

judgement upon mankind. It is the sacred degree of the Freemasons, for this reason.

The connection with Abraham's migration

Abraham appears in the Brut in a seemingly simple story about a British king, Locrine, and his wife Gwendoline; but this places Locrine, Brutus's elder son, far too early; and Gwendoline, who appears nowhere in the genealogies, was not a queen but another British king, Guintholinus, or Gwentoline (356-330 B. C.). Abraham is given as the offspring of Locrine and his mistress, Estrildis, which I propose is 'lineage or race of the Shining Ones from the East'. Estrildis is given as 'Estrildis Humbers daughter' in the Brut, which I contend is the Sumeric/Cimbric nation itself; and Abraham, who is thrown into the Severn, is given as Estrildis' *daughter*, not her son. I contend that this is Albyne herself. Not far from where Abraham met her death is Pont Abraham, on the Welsh coat. There are many Abraham/Abram placenames in Britain. This concealing of British history beneath a layer of fiction is entirely characteristic.

Albyne's migration followed the same route as the Biblical Abraham's at least as far as Haran or Carchemish, where I believe it split into two. His death at Hebron, for which there is no archæological evidence, echoes the death of the other Abraham in the Severn, which is Hafren in Welsh. Coincidence? Conflation? Hebron is cognate with 'chevron', a 90° angle crucial in sacred geometry. Where the lines meet is the eye through which the power is channelled; and Hebron actually means Place of Joining; while Hafren is 'haf', 'summer', and '-ran' or '-rhan', mean 'part'.

The Revd. R. W. Morgan, in *The British Kymry*, has the following: 'For a long time after the subsiding of the Deluge, the Kymry dwelt in the Summer Land, between the Sea of Afiz and Deffrobani. The land being exposed to sea floods, they resolved under the guidance of Hu Gadarn, to seek *again* the White Island of the West, where their father, Dwy Van, had built the ship of Nevydd Nav Neivion.' Was the Hafren named after this Summer Land, or Part, which lay between the Gulf of Fars, or the Persian Gulf, and the marsh lands of the Sumerians?

The mention of Hu Gadarn is most interesting, as my own work has shown that the migration of Albyne is contemporaneous not only with that of the Biblical Abraham, but might also be correlated with Hu Gadarn, with whom Abraham is sometimes identified. The notion that there could have been three, or even two, such massive migrations from Ur in Sumeria at the same time is simply not credible; while the Kolbrin supports the migration by 'Hewe the Mighty', who is evidently the same as Hu Gadarn, or 'cedeirn', 'mighty ones', as Morgan puts it. Hu Gadarn is equated with the coming of farming to Britain, however, which puts his migration at about 4000 B. C., about four thousand years before Albyne.

The Summer Land, mentioned by Morgan, is patently Sumeria. The Kolbrin (OGS 6:1) has: 'Great Hewe the Strongarm, Chief of the Wellborn Ones, was brightbearded, blue-eyed, but not overtall. He was the bronzebound ruler of



warriorful Hefa, a place lying out in the shallow seas eastward of Britain, with a many-moated white castle and high coloured walls. This was the seat from which he ruled oft-flooded Edyfrabandy . . . '

'Deffrobani' is evidently a corruption of 'Edyfrabandy', which is so Welsh/British in appearance that I came up with the following definition: 'dyfra' is an old word for 'water', while 'pandy' derives not from 'pandy' meaning a fulling-mill, which is much too precise and restricted a definition, but from 'pantlio', 'to dent, dimple, depress or sink'—and 'pantle' is 'hollow'. So oft-flooded Edyfrabandy/Deffrobani is actually Edyfrapantle, the Oft-Flooded Water-Hollow—or the Fens of England, in other words. This applies equally to the marshes of Ur in Sumer, its original site. A large part of this migration, having taken ship on the last leg of its journey, landed on the shores of the Wash and elsewhere, and built the first Troy on the Gog Magog Hills, in Cambridgeshire.

Extrapolating the Michael Line

Although not the route followed by Albyne, given the number of sea crossings required, I have extrapolated the Michael Line up to Hy Brasil and down to Ur. This is the spinal column, as it were, through which Earth's kundalini flowed. I return to this, Delphi and the Archangel Michael in particular, in Part III.

Albyne's overland route

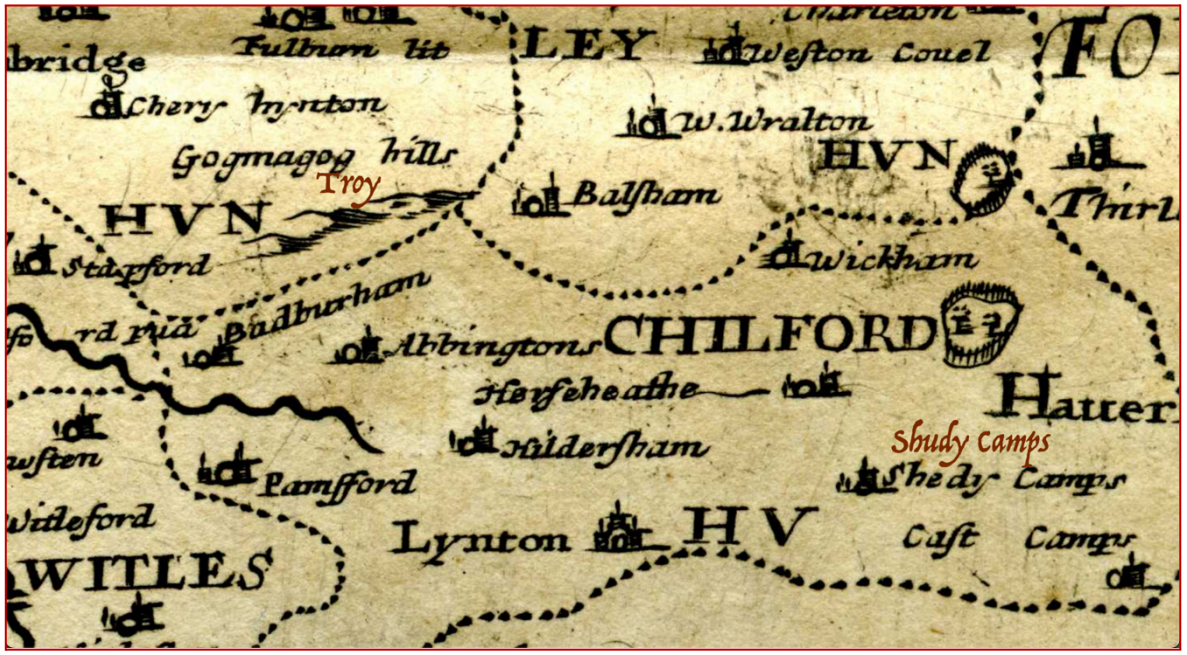
Albyne's migration has been understood to mean a fleet which sailed all the way from the Middle East, but Morgan describes not a seaborne invasion, but an

overland migration: 'they journeyed Westward towards the setting sun, being many in number and men of great heart and strength—(*Cedeirn*, mighty ones, giants'—probably from the same source as in Holinshed's king-list of Albion the Giant)—'They came in sight of the Alps, and then part of their migration diverged Southward—these are the Kymry (Umbri) of Italy', and forefathers of the Etruscan culture. This explains why, nine hundred years later, the half of the Khumry that migrated from Anatolia in about 650 B.C. to escape the famine there were welcomed in Italy, and why they settled down so well. Brutus's fleet was absorbed in a similarly friendly fashion when he arrived in Britain: 'The three Pacific Tribes received their countrymen from the East as brethren,' as Morgan puts it, drawing on Welsh/British records. 'Pacific' here means 'peaceful'; it doesn't refer to the Pacific Ocean, although the meaning is the same.

'The others,' says Morgan, 'consisting of the three tribes of the Kymry, the Brython, and the Lloegrwys, crossed the Alps. Along either side of the Alps, near the sea, part of the Lloegrwys settled; these are the Ligurians of Italy and Gaul. Pursuing their course still further they crossed the River of Eddies, the Slow River, the Rough River, the Bright River, (the Rhône, the Arar, the Garonne, the Loire) till they reached Gwasgwyn (Gascony, the Vine Land). Thence they turned northward, and part of the Brython settled in a land they named Llydaw ar y Môr Ucha, (the Land of expansion on the Upper Sea, Armorica. *The Kymry still held onward until they saw the cliffs of the White Island. Then they built ships* (not until, note!)*, and in them passed over the Hazy Ocean (Môr Tawch)* [The Kolbrin calls it Mortosh] *and took possession of the Island.*'



As Wilson & Blackett established, the Khumric/Sumeric people took their alphabet with them wherever they went, which is why Coelbren can be used to read Etruscan and the Rhaetian, or Alpine, language called Romanche. Morgan continues: 'they sent to the Brythons in Llydaw, and the Lloegrwys on the Continent, and to as many as came they gave the East and the North of the Island. And the Kymry dwelt in the West. These three Tribes were of *one race, origin, and speech*.' The substitution of 'Sumeric' for 'Khumric' makes the joint origin even clearer. Waddell states that the Dean Hoffman tablet 'establishes that a large proportion of the words used by the Aryan Mors, or Amorites, so early as about 4,000 B.C., are radically identical in sound and meaning with common words in our modern English.'



The clues she left behind

If we break down the name of 'Šudda-bani', Albyne's husband, 'šud/e' is 'prayer/blessing'; 'da' is 'choose' or '*bind*', which underlines the notion of the British covenant with God which I explore at length in *The Great Migrations* ; 'ba' is 'hold, protect'; and 'ni' is 'he'. 'Sud' is 'manner, shape, form, fashion; condition, plight' in Welsh. This pertains to the Lloegreans through the word 'lloer', which means 'moon'. The moon-god's main attribute according to the Sumerians is forming, fashioning, shaping, and implies either a superior command of technology or the ability to fashion matter probably through sound. We call this magic, and the Sumerians were noted for it.

The name Shuda has left its mark not only at the foot of Troy's walls in the village called Shudy Camps (considered by John Speed important enough to include, with Castle Camps, on his map of Cambridgeshire, above) but also in a legend recalling the Lady Shudda, who I believe was Albyne herself, associated with a long-lost hamlet called Northo. In the 13th century this was held by the Prior of Ely (which Iman Wilkens[5] has equated with Ilion, the other name for Troy) and 'was said to have been given long before by the eponymous, but probably legendary, lady Shudda'[6]. We find the Shud- element in Shudehill, a suburb of Manchester. There is also the element 'Shut-' in many placenames, as well as Shwt, in Bridgend, and especially Shotesham, in Norfolk; and also one of the famous Holloways of Dorset, Shute's Lane.

In addition, there are many places in Scotland, called Alban in Brutus's day and still known to the Gaels as Alba, which echo Albyne's presence, not the least of which is the other name for the Great Glen, through which Loch Ness flows: Glen Albyne. Also in Glen Albyne we find the River E, and E in Sumerian means

[5] Author of *Where Troy Once Stood*
[6] From British History Online, 'Shudy Camps Park'.

'house, temple', indicating that Britain was as much a sacred home to them as Sumer had been. There are many others in Britain, such as Loch Shin, Shinnel Water, the Urrs (in Galloway), and Abram Flashes, a marshy area near Wigan.

III: *In this instalment: the connection between Britain and Sumer, including the Archangel Michael; who was the King of Syria?; Albyne's religion in Britain; the magic of Sumer; the thirty-three cities of Britain; The British Edda and The Kolbrin as vital parts of the British story.*

The connection between Britain and Sumer

Delphi is possibly one of the most numinous and sacred places on Earth: and for a very good reason. It is midway between Sumer and Britain, and its importance is attested by Plutarch[7], who in a passage of the most profound significance to Britain and modern-day Iraq records that:

'. . . a short time before the Pythian games, which were held when Callistratus was in office in our day, it happened that ***two revered men coming from opposite ends of the inhabited earth met together at Delphi****, Demetrius the grammarian journeying homeward from Britain to Tarsus, and Cleombrotus of Sparta . . . '* [Author's bold.]

This demonstrates that in Callistratus's time (late first century A.D.) the ends of the earth (symbolised by Zeus's two eagles, released at the same time and meeting in the middle) were still considered to be where they had been when Delphi was founded, and one of them was Britain. Considering that votive offerings from six thousand years ago have been found in a sacred cave on Parnassos, a little way above Delphi, this shows that Britain and Sumer are intimately connected, and have been for far longer than one might suppose. As seen in Part II, Delphi is on the Michael Line, which stretches from Hy Brasil and Skellig Michael to Ur itself; and there are sites, usually hilltops, all over the British Isles which are sacred to Michael. Michael himself is the north-south, black-silver energy line which crosses the east-west, red-gold energy line associated with George, the other dragon-killer. The resulting glyph, the equal-armed cross, is that of Earth herself.

Who was the King of Syria?

Dungi of Ur, second king of the Third Dynasty, reigned for forty-eight years and had several wives. It is therefore quite possible for him to have had the thirty-three daughters of which Albyne was the eldest. How Dungi king of Syria equates with Brie's Dioclician/Diodysian king of Surrye [*sic*] is not so far-fetched as it might first appear, even though for the full story of the etymological connection between Dungi, dungeons, and donkeys I shall have to refer you to *The Great Migrations*. Suffice it to say that donkeys were sacred in Sumer; and a dungeon is representative of the Great Abyss (see Albyne's religion).

[7] *Moralia, Vol. V*

DUNGI and DONKEY are one thing; but how could DIOCLICIAN and DIODYSIAN possibly correlate with the seemingly unrelated word 'dungeon'? Given that 'daeargell' and 'daeardy' are both Welsh for 'dungeon' or 'vault', this is how:

Table (1)

D	I	O	CL	CIAN
D	AE	AR	GELL	

Table (2)

D	I	O	DY	SIAN
D	AE	ER	DY	

The suffixes '-cian' or '-sian' indicate 'of', so DIOCLICIAN is OF DAEARGELL; and DIODYSIAN is OF DAEARDY. The suffix '-gell' is 'gallu', meaning 'power' or 'ability'; and '-dy' is 'ty', which means 'house'. The name 'George', which identifies so strongly with England, Armenia, Georgia, Greece and elsewhere derives from 'geo-', or 'earth'. It is exactly the same word as 'daerdy':

Table (3)

D	AE	A	R	D	Y
G	E	O	R	G	E

If it is borne in mind that a Welsh 'd' is pronounced in a lot more liquid a fashion than in English, and that in the West Country 'George' is pronounced 'Gearge', the connection will be more easily heard. In Greece it is 'Georgi', and in English we have the diminutive 'Georgy' or 'Georgie', while the Scots 'Geordie' is even closer. So 'George' actually means 'vault of Earth', a most spiritual and holy concept. It is from this that the so-called myth of Atlas derives, holding the world not on his shoulders, bowed with its mighty weight, but easily, in his hands, as a child holds something precious. 'Atlas' yields 'Atlantis', which is etymologically related to 'tolerate'; 'thole', which is the Scots word for 'to endure' or 'put up with'—and therefore to the Scots nirvana, Ultima Thule; while the Greek word 'tholos' means either a dome, a domed or circular building, *or a vault*. And since Her-Thor is explicitly identified in *The British Edda* with George of the Red Cross, and George has been shown ultimately to mean 'Earth' or 'Earthborn', the George-Daerdy correlation is also proved. 'Vault' is both roof and the cavity it covers.

The magic of Sumer and Albyne's religion in Britain

To quote from the relevant sections in *The Great Migrations* :

'It is theoretically, if not yet actually, possible to recall soundwaves and reproduce them so they can be heard again, so it is not beyond the realms of fantasy to accept that there might be words, or combinations of words, which will act on Earth's corresponding energies in some way and produce an effect called magical, as being beyond what man and machine are normally capable of. People who practise black magic are supposed to be able to effect just this sort of result.

It is important to remember that magic is only science that man has not yet developed the moral maturity and spiritual self-discipline to examine, let alone use. True magic, therefore, has nothing to do with sleight of hand on stage or television, or disgusting and criminal practices involving animals, children, upside-down crosses, invocations and other nonsense. It is the action of certain words, which are soundwaves, upon matter at a molecular level. Anyone who has used a pendulum or divined for water has been moved by this energy. Moving and forming the energy itself, however, is quite a different matter.

With this in mind, I will go so far as to suggest that either the Alliance of Continental Kings (whom Morgan refers to as the Confederate Army) got together in the mid-1100s B.C. to rid themselves of a people who were somehow able to perform magic when they themselves were not, and considered that this ability gave the Trojans an unfair advantage; or that Britain was a breeding-ground for giants, and the objective of the Alliance was to wipe out the source of a brute strength that succeeded where magic might not. Perhaps it was a combination of the two. If Lloegres [England] was seen as the source of these giants, this would certainly explain why it was necessary to convene a Europe-wide alliance to crush Troy forever, as the ruling city that spawned these magical/monstrous beings.

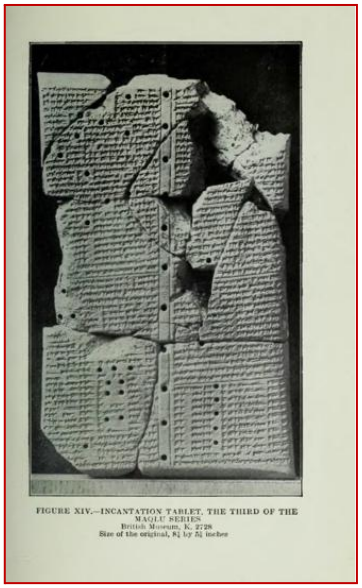


FIGURE XIV.—INCANTATION TABLET, THE THIRD OF THE MAQLU SERIES.
British Museum, K. 2728.
Size of the original, 8¼ by 5¼ inches

In ancient Mesopotamia magic was practised daily in divination, as medicine, and in the form of spiritual healing we call exorcism. A series of nine clay tablets dating from about 700 B.C. has been translated from fragments found at Nineveh, Sultantepe, Uruk, Kish, and Nimrud[8], and it gives detailed instructions for (among other things) removing a spell by the burning of an effigy to represent the spell-caster. It is notable that nullifying the evil effects of the spell is all that is sought: revenge upon the spell-caster is not the object of the exercise, and certainly not sacrifice of the living in any form. The truly blinding light that this sheds upon Troy and its ancient association with Prince Magog of the Gogledd lies in the name of this series of tablets.

It is called the Maqlû—and 'maqlû' is Akkadian for 'burning', especially ritual burning. A closer or more striking connection to the Welsh word 'ffaglu'[9], meaning 'to blaze, to flame', can

[8] Review of *The Anti-Witchcraft Ritual Maqlû: the Cuneiform Sources of a Magic Ceremony from Ancient Mesopotamia*, by Daniel Schwemer (thebiblicalreview@wordpress.com, 5th Oct., 2018).
[9] 'F' in Welsh mutates to 'm' under certain grammatical circumstances.

hardly be imagined. 'Ffagl' means 'blaze, flame, torch', while 'ffagod' is the same as the English 'faggot', meaning 'bundle'—in this case of twigs or sticks to make a fire.

This neatly disposes of the Roman notion that the wicker effigies which featured in the quarterly fire-festivals Britain inherited from Sumer were stuffed full of human and animal sacrifices. Although wicker is strong, it succumbs easily and quickly to fire. A human or animal, even if bound, would undoubtedly escape with his, her, or its life and only first-degree burns.'

By the Middle Ages our understanding of our inheritance had become brutalised, as Frazer shows graphically in *The Golden Bough*, in which wicker figures are misused for burning cats alive. Even today our lack of understanding reveals itself: 'The tradition of rural English dancers blackening their faces might well be from the Sumerian description of themselves as the 'black-headed ones'; several 'pagan' entertainments are straight from Sumer, such as the fire-festivals. Wilson and Blackett have noted that the story of Lady Godiva is a thinly-disguised rite of Ishtar.

That said, the following is a disgrace, and a complete betrayal of anybody who has given his/her life for, or in any way championed, free speech and our national culture:

> *On 4 November 2017, following a similar announcement from the Lewes Bonfire Council, the Association of Mummers in England and Wales (AMEW) announced that Mummers would immediately cease the practice of "black-facing" or "blacking-up".'* [10]

This is the equivalent of throwing away an unpublished manuscript by Bach because you cannot read music, you do not play a musical instrument, and you do not like the German language anyway.'[11]

The thirty-three cities of Britain

We saw how Albyne is associated with the number thirty-three, and that this relates somehow to the thirty-three constellations on the Northern Path of Enlil. Hugh Evans has shown in his work how star maps on the ground relate to constellations, and I believe that the placing of these cities, of which Nennius, the British historian, gives a list in *Historia Brittonum*, also corresponds somehow. It would be splendid if we could discover which constellation relates to which city. Why no cities in Scotland? Good question, and one I cannot answer.

I am not much of a hand at sacred geometry, although I honour it deeply, but for those readers who can discern patterns I offer the triangle described by the three original archflamens (now archbishoprics) of Britain: London, York, and Caerleon.

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[10] Wikipedia as at 6th January, 2021.

[11] From *The Great Migrations to Britain of 1527 B.C. and 485 B.C.*, by Marchell Abrahams, pub. William Congreve & Co., 2024. Currently out of print and being re-edited for the second edition.

The British Edda and *The Kolbrin* as vital parts of the British story

The works of Colonel Lawrence Waddell were a revelation to me, examining the ancient origins of the British people. His *The Phœnician Origins of the British, etc.*, and in particular, *The British Edda*, were instrumental in revealing these deep connections of ours to the Middle East. There is not room here for a detailed examination, but I can say that for example, Waddell's examination of fairy tales current in Britain have their feet five thousand years ago in Sumer. This has been attested in articles from both the BBC and the Smithsonian, while internal evidence from *The British Edda* and the mention of dwarves in the Book of Origins (2:20) in the Kolbrin, particularly their names, are so similar as to be quite startling:

'Then to the stockade came the small ones, emissaries for peacemaking. Magas and Shine, dwarfmen of Himy, Mooney, Meany and Shindy, with Lum the leader, brownclad, hooded, kirtled, belted and entassled, russet-skinned and ruddy-faced.'

Compare that with the following, from the British Edda:



'Here follow the names of those Dwarf-masters or headmen who were thus admitted members of council in the Gothic Mote or Parliament:

New Moon, Waning, Nedy,
North, South, East and West,
All-thief, Dvalin, Bomfur, Nory,
Mead-wolf, Gandelf, Wendy,
Thekker, Drain, Dror, Vit, Little,
Feely, Keely, Fundin, Naly,
Wily, Villain, Henry,
Nain, Dain, Billing,
Browny, Bild and Bury,
Frar, Hornbory, Lony,
Aurvang, Jary, Oakenshield,
Now have I named all
The Dwarf Regi councillors,
And rightly told them all.'

The other set of dwarves which comes to mind is Snow White's entourage. While most people are familiar with the Disney film, others will know that it was the Brothers Grimm who first committed this tale to paper. However, a first time of writing down is not a good indication of true age; and there is evidence for an Indo-European origin of this tale, which might tie the modern-day to the ancient in a very satisfactory fashion.

The Kolbrin, which I believe is a corruption of 'coelbren', is best discussed by Yvonne Whiteman, on Graham Hancock's website. Nobody has done more than she to carve a place in Britain's history for this astonishing collection of works. I was happy to quote extensively from it in *The Great Migrations*.