

Blood Ties

and

‘Kings. What a good idea’: Monarchy in Epic Fantasy Fiction

Pamela Freeman

Doctor of Creative Arts

2006

Certificate of Authorship/Originality

I certify that the work in this thesis has not previously been submitted for a degree nor has it been submitted as part of requirements for a degree except as fully acknowledged within the text.

I also certify that the thesis has been written by me. Any help that I have received in my research work and the preparation of the thesis itself has been acknowledged. In addition, I certify that all information sources and literature used are indicated in the thesis.

Acknowledgments

I would like to thank Marnie Parington and Patrice Marchbank for their assistance in researching Chapters 1 and 3 of the exegesis accompanying this thesis.

Grateful thanks to Debra Adelaide for her supervision.

Table of Contents

Volume One

Abstract.....	iv
Thesis: <i>Blood Ties</i>	1
Synopsis: <i>The Castings Trilogy</i>	284

Volume Two

Exegesis: ‘Kings. What a good idea.’: Monarchy in epic fantasy fiction.....	288
Bibliography.....	362

Abstract

The thesis *Blood Ties* is a novel in the epic fantasy tradition. It is intended to be the first of *The Castings Trilogy*. A synopsis of the second and third books of the trilogy is also included.

The exegesis, “‘Kings. What a good idea.’: Monarchy in epic fantasy fiction”, examines some of the reasons writers from democratic countries may choose to use monarchical political structures in epic fantasy novels. It considers evidence from folktale research, primate behavioural studies, literary traditions, both ancient and modern, and the effect of religious doctrine and history on the symbolic role of the monarch. Folktales are found to have had very little effect on the role of kings in epic fantasy, which has been influenced by a combination of literary traditions, including the Arthurian saga and the historical romances of Sir Walter Scott. More profoundly, the meaning of the king’s role has been influenced by the Christian mythos in two ways: the king is a Christ surrogate who sacrifices his own safety for the good of the body politic and, in being successful against evil, restores a version of Paradise/Eden for his people.