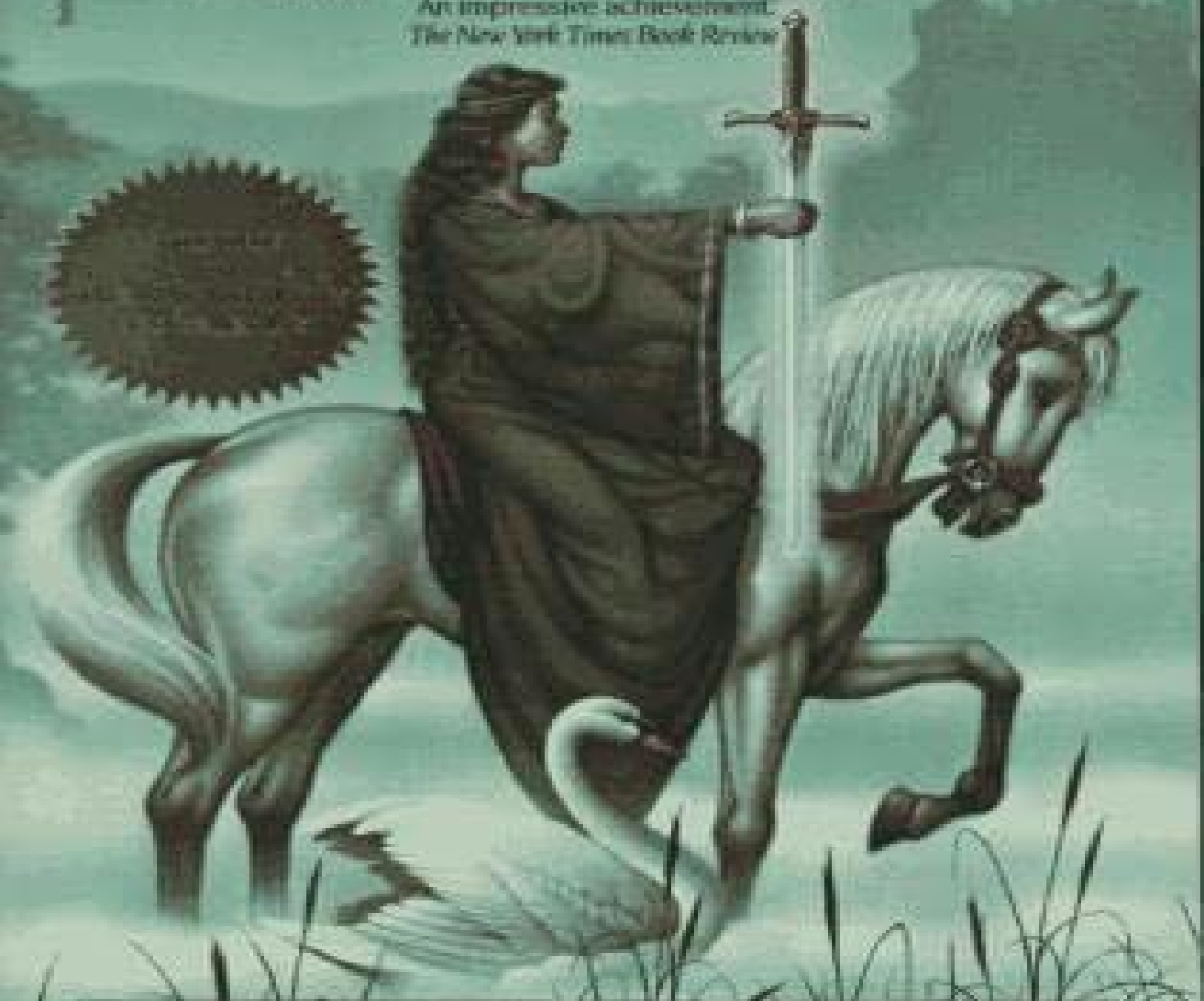


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“. . . Morgan le Fay was not married, but put to school in a nunnery, where she became a great mistress of magic.”

—*Malory, Morte d'Arthur*

## *Acknowledgments*

Any book of this complexity drives its author to sources far too many to be listed in entirety. I should probably cite, first, my late grandfather, John Roscoe Conklin, who gave me a battered old copy of the Sidney Lanier edition of the *Tales of King Arthur*, which I read so often that I virtually memorized the whole thing before I was ten years old. My imagination was also stirred by varied sources such as the illustrated weekly *Tales of Prince Valiant*; and in my fifteenth year I played hooky from school far oftener than anyone realized to hide in the library of the Department of Education in Albany, New York, reading my way through a ten-volume edition of James Frazer's *The Golden Bough* and a fifteen-volume set of books on comparative religions, including an enormous volume on the Druids and Celtic religions.

In direct research for the present volume, I should give thanks to Geoffrey Ashe, whose works suggested several directions for further research, and to Jamie George of the Gothic Image bookstore in Glastonbury, who, in addition to showing me the geography of Somerset and the sites of Camelot and Guinevere's kingdom (for the purposes of this book, I accept the current theory that Camelot was the Cadbury Castle site in Somerset), guided me through the Glastonbury pilgrimage. He also drew my attention to the persistent traditions surrounding Chalice Well in Glastonbury, and the long-standing belief that Joseph of Arimathea had planted the Holy Thorn on Wearyall Hill; I also saw there many materials exploring the Celtic tradition that Jesus Christ had been educated in the wisdom religion at the temple that once stood on Glastonbury Tor.

For material on pre-Augustinian Christianity, I have used, by permission, a privately circulated manuscript entitled “The Pre-Constantine Mass: A Conjecture,” by Father Randall Garrett; I have also drawn upon materials from the Syro-Chaldean liturgies, including the Holy Orban of St. Serapion, as well as liturgical materials from local groups of St. Thomas Christians and Pre-Nicene Catholic groups. The excerpts from Scripture, especially the Pentecost story and the Magnificat, were translated for me from the Greek Testaments by Walter Breen; I should also cite Christine Hartley’s *The Western Mystery Tradition* and Dion Fortune’s *Avalon of the Heart*.

Any attempt at recapturing the pre-Christian religion of the British Isles has been made conjectural by the determined efforts of their successors to extinguish all such traces; scholars differ so much that I make no apology for selecting, among varying sources, those that best fit the needs of fiction. I have read, though not slavishly followed, the works of Margaret Murray and several books on Gardnerian Wicca. For the feel of the ceremonies, I would like to express my grateful thanks to local neopagan groups; to Alison Harlow and the Covenant of the Goddess, to Otter and Morning-Glory Zell, to Isaac Bonewits and the New Reformed Druids, to Robin Goodfellow and Gaia Wildwoode, to Philip Wayne and *Crystal Well*, to Starhawk, whose book *The Spiral Dance* proved invaluable to me in helping deduce much about the training of a priestess; and, for much personal and emotional support (including comforting and backrubs) during the actual writing of this book, to Diana Paxson, Tracy Blackstone, Elisabeth Waters, and Anodea Judith, of the Darkmoon Circle.

Finally I must express loving gratitude to my husband, Walter Breen, who said, at a crucial moment in my career, that it was time to stop playing it safe by writing potboilers, and provided financial support so that I could do so: also to Don Wollheim, who always believed in me, and his wife, Elsie. Above all, and always, to Lester and Judy-Lynn del Rey, who helped me to outgrow categories in writing, always a scary business, my grateful love and thanks. And last but not least to my elder son, David, for his careful preparation of the final manuscript.