

Otherkin Bibliography

An annotated list of books about therianthropes and otherkin

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Introduction

Summary

This comprehensive annotated bibliography lists all known printed books about people who identify as otherkin or therianthropes, or who think of themselves as mythological beings or animals.

Goals

I share my research in the hope that it will help anyone trying to write about otherkin and therianthropes. In this way, more writers will be empowered to build literature about these communities, to make works that are of higher quality – more reputable, more academic – and to discover new ideas.

Focus

This document specializes in books about otherkin and therianthropes. At this time, the document largely omits books about animal totems, vampires, incarnate extraterrestrials, furry fans, multiples, and soul-bonds. I'm not as familiar with those peoples, and so I'd be less capable of discerning how accurate any books about them would be. That research is best left up to other people who *do* know that territory... maybe that's you!

Participate, if you wish

I'd appreciate any tips about more books that fit this list's theme. If you've written a review of any of the books included here, I'd love to include (or link to) your review. [E-mail](#) your ideas to me. If you'd like to talk with others about this list, the books in it, and books that should become included in it, visit [The Therianthrope and Otherkin Book Club](#) on Livejournal.

You can find a version of [this book list on LibraryThing.com](#), where you can take advantage of the site's tagging system to search for the particular types of books you want. However, these lists differ from one another. This document lists less than 200 books due to its tighter focus, whereas the LibraryThing bookshelf has over 700 books. I limited this bibliography only to books which are clearly about or very closely relate to otherkin (such as books that actually use the word "otherkin"). The LibraryThing bookshelf, on the other hand, includes every book I can find on any possibly relevant topic.

The presence of a book in this list does not mean that I recommend that book. It only means that the book is on topic, or even had a single sentence that was on topic. That's regardless of whether the book handled the topic well, and regardless of whether I liked the book.

The short version

If you're an outsider who would like to understand otherkin, I recommend that you read these two non-fiction books: Polson's *The Veil's Edge* and Lupa's *A Field Guide to Otherkin*. Both of these books assume that the reader already has familiarity with Neo-Pagan spirituality. I haven't seen any books yet that I think would be satisfactory for explaining otherkin to people who have never even heard of real magic or alternative spiritualities.

If you are an otherkin yourself, I would recommend that you read the following non-fiction books in addition to those two. Greene's *The Magic of Shapeshifting* (with a grain of salt), the Silver Elves' *The Magical Elven Love Letters Vol. 1*, and Virtue's *Realms of the Earth Angels* (also with salt).

I expect otherkin to relate to these works of fiction: Hesse's *Steppenwolf*, Wilson's *Colors Insulting to Nature*, and Yep's *Dragonwings*.

About the author

I've been involved in the otherkin community for about ten years. My other contributions to the community include the *Otherkin Timeline* and a comic called *Theri There*.

Acknowledgements

I developed this bibliography with the help of book suggestions from many friends and acquaintances, including Echthros,

Elynne, Eredien, Halyn, Ksol1460, Lupa, Sablemoonsilk, Scribblekitty, and others. I thank you all. I always welcome additional help from any person who can recommend a book.

I'm also grateful to people whose book-lists gave me continued direction in this project after I began: Antonio M., Arethinn, Erzebet B., Grey Wolf, Justine M., John S., Louisemtugboat, Lupa, Patricia S., Rita M., Sidoman, Tornir, thom_gall, Wanda H., Werewolf02, and whole_and_healthy. I link to their book-lists at the end of this document. I thank all of them, too.

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Part I. Non-fiction

Non-fiction about otherkin and therianthropes

The books in this section mention otherkin directly and unambiguously. These books either use the word “otherkin” or refer to individuals, groups, and web-sites in our community by name. In some books, the mention is only in a single sentence, but there are also some books that spend a chapter on the subject... and even a few books that are entirely about people who identify as animals or mythological beings.

Adler, Margot. *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America Today*. New York: Beacon, 1986.

The first edition in 1979 mentioned the Elf Queen’s Daughters, and added the Silver Elves in the 1986 edition. (In the 1986 edition, these are on pages 298, 543, and 522).

Au, James Wagner. *The Making of Second Life: Notes from the New World*. New York: Collins, 2008.

A book about a virtual reality game uses word “otherkin” on page 76.

Belanger, Michelle. *Psychic Dreamwalking: Explorations at the Edge of Self*. San Francisco, CA: Weiser, 2006.

A collection of what is known about dreams and their processes, both scientific and supernatural. Belanger uses the word “Otherkin” (11).

Belanger, Michelle. *The Psychic Vampire Codex: A Manual of Magick and Energy Work*. York Beach, ME: Weiser, 2004.

A handbook for psychic vampires, emphasizing ethics. It defines “otherkin” in its glossary (274), and its timeline includes an otherkin gather called Kinvention North (263).

Bibeau, Paul. *Sundays with Vlad*. New York: Three Rivers Press, 2007.

In a book of interviews with real vampires, the word “otherkin” appears in a block quote from the front page of a Yahoo! group (167).

Bonewits, Isaac, and Phaedra Bonewits. *Real Energy: Systems, Spirits and Substances to Heal, Change, and Grow*. Franklin Lakes, NJ: New Page Books, 2007.

Written by an experienced occult author couple, this book examines various supernatural “energies” described by different cultures. In the chapter on “Animal Powers,” they talk about trans-species people, therians, otherkin, and furies, by those names (196-197).

Cabot, Laurie. *Power of the Witch: The Earth, the Moon, and the Magical Path to Enlightenment*. New York: Delta, 1990.

Lists contacts for the Silver Elves in its appendix (310).

Cohen, Daniel. *Werewolves*. New York: Cobblehill Books, 1996.

Juvenile non-fiction about werewolves in legends and movies. Cohen tells about werewolf spirituality in the Usenet newsgroup alt.horror.werewolves, but he focuses on a newsgroup participant who claims to be a physical shape-shifter (102-107).

Coudray, Chantal Bourgault du. *The Curse of the Werewolf: Fantasy, Horror, and the Beast Within*. London: I. B. Tauris, 2006.

A non-fiction book examining werewolf legends and symbols throughout history. This mentions “spiritual therianthropy” in the alt.horror.werewolves newsgroup, without comment (143). It also says that “the usenet newsgroup alt.horror.werewolves [...] attracted a number of individuals claiming to be werewolves and other kinds of shape-changers” (133).

Dawson, Lorne and Douglas Cowan (eds). *Religion Online: Finding Faith on the Internet*. New York: Routledge, 2004.

In a footnote in an essay on new religions on the Internet, a pair of sociologists define “the Otherkin” in a footnote on page 172. It’s short and partially inaccurate. (They call the otherkin an “Internet-created” “religious movement,” and it is neither.)

Deacy, Christopher. *Exploring Religion and the Sacred in a Media Age (Theology and Religion in Interdisciplinary Perspective Series in Association with the BSA Sociology of Religion Study Group)*. Surrey, England: Ashgate, 2009.

Has a chapter on otherkin called “From pulp fiction to revealed text: a study of the role of text in the otherkin community,” by Danielle Kirby, on how otherkin draw inspiration for spiritual and philosophical concepts from mythology as well as fiction (141-154).

Digitalis, Raven. *Shadow Magick Compendium: Exploring Darker Aspects of Magickal Spirituality*. St. Paul, MN: Llewellyn, 2008.

Mentions Lupa’s *A Field Guide to Otherkin* while talking about animals and mythological creatures on the astral plane (106). The *Field Guide* is also listed in the bibliography (206).

Di Lauro, Frances. *Through a glass darkly: reflections on the sacred: collected research*. Sydney: Sydney University Press, 2006.

Contains an essay about otherkin: “Alternative Worlds: Metaphysical Questing and Virtual Community amongst the Otherkin,” by Danielle Kirby. This book isn’t available outside of Australia.

Elderfink, Jim. *Office 2008 for Macintosh: The Missing Manual*. Sebastopol, CA: Pogue, 2008.

In a screenshot of the soc.religion.paganism newsgroup, you can see a legible review of Lupa’s *A Field Guide to Otherkin* (430).

Ellwood, Taylor. *Inner Alchemy: Energy Work and the Magic of the Body*. Stafford, England: Megalithica Books, 2007.

A book on occult spirituality that mentions otherkin (105).

Ellwood, Taylor, ed. *Magick on the Edge: An Anthology of Experimental Occultism*. Stafford, England: Megalithica Books, 2007.

This anthology about occult experiments includes a couple of essays by Ellwood and Lupa talking about therianthropy (66 – 75, 271 – 277).

Faileas. *Walking in Twilight*. Lulu, 2007.

As described by its author: “A collection of essays of written by Faileas and originally published online, specially revised and expanded for print, dealing with being an animal person, angelkin and synesthete.”

Lulu is a desktop publisher, but my bibliography includes any printed books that a person might stumble across in a used bookstore.

Fiske, Robert Hartwell. *Dictionary of Disagreeable English: A Curmudgeon's Compendium of Excruciatingly Correct Grammar*. Cincinnati, OH: Writer's Digest, 2006.

A grammar reference handbook, presented with humor and wit. When demonstrating the use of the incorrect phrase “anymoreso than,” one sentence used as an example is this: “HumanKin do not want to destroy magical things anymoreso than OtherKin want to destroy human things” (47). He doesn't define what these neologisms mean, and he doesn't cite a source for them. The only other place I've seen the peculiar capitalization of “OtherKin” is in paranormal romance novels (see the fiction section of this document).

Fortune, Dion. *Psychic Self-Defense: A Study in Occult Pathology and Criminality*. London: Rider & Co., 1930.

An accomplished occultist author describes her encounters with a variety of magical dangers, including psychic vampires (25-28), a “were-wolf” that she materialized out of ectoplasm one night (24), and some big cats that other people similarly manifested (70). She also describes two incarnate elementals-- nature spirits who were accidentally born into human bodies – who she says have a dangerous empathic disorder as a result (36-38). Fortune describes all of these as negative. Although this book is not, strictly speaking, about otherkin, I choose to include this book here because some of the metaphysical concepts that Fortune describes have similarities to those that otherkin have embraced.

Gilsdorf, Ethan. *Fantasy Freaks and Gaming Geeks: An Epic Quest for Reality among Role Players, Online Gamers, and Other Dwellers of Imaginary Realms*. Guilford, CT: The Lyons Press, 2009.

Mentions “the Otherkin Resource Center (ORC)” on page 57.

Godfrey, Linda S. *Hunting the American Werewolf*. Madison, WI: Trails Media Group, 2006.

Defines spiritual therianthropes (213-223).

Godfrey, Linda S. *Werewolves*. New York: Chelsea House, 2008.

Includes a paragraph defining spiritual therianthropes (53-54).

Greene, Rosalyn. *The Magic of Shapeshifting*. York Beach, ME: S. Weiser, 2000.

A wolf shifter (180) wrote a handbook for therianthropes. I'm in the process of writing a long commentary about it, more than a review.

Howe, Sean. *Give Our Regards to the Atomsmashers!: Writers on Comics*. New York: Pantheon, 2004.

Uses the word “otherkin” once: “My reintroduction to superhero comics came [...] from the approving, just-read-it-think-you'd-like-it hands of my girlfriend of the time, who, I swear, was not a gamer, a furrie, [sic] or an Otherkin” (214-215).

Ikonen, Matthew. *Warlocks Handbook*. Lulu.com, 2008.

Uses the word “otherkin” (88).

Itterman, Rev. Criss. *The Crissing Link: Poetic License: a poetic journey through the labyrinth of multiplicity*. CreateSpace, 2009.

Uses the word “otherkin” in its table of contents. The Crisses have been involved with otherkin community for a long time. CreateSpace is another desktop publisher.

Kaldera, Raven and Tannin Schwartzstein. *Handfasting and Wedding Rituals: Inviting Hera's Blessing*. St. Paul, MN: Llewellyn Publications, 2003.

Instructions for planning a variety of Neo-Pagan commitment ceremonies. When describing one ritual that was meant to be reminiscent the magical realm of Faery, they remark, “Many of the guests were ‘Otherkin’-- people who believe that their souls are linked somehow to those of mythical creatures” (219).

Konstantinos. *Werewolves: The Occult Truth*. Woodbury, MN: Llewellyn, 2010.

This book on werewolves in folklore, cryptozoology, and magic also includes a brief section on the spiritual therianthrope subculture (citation needed).

Laycock, Joseph. *Vampires Today: The Truth about Modern Vampirism*. New York: Praeger, 2009.

Defines words ‘otherkin’ and ‘therian’ (105). Quotes Lupa’s *A Field Guide to Otherkin* on therianthrope (151). Quotes someone who was quoted in the *Field Guide* (138). The *Field Guide* is listed in the bibliography (190).

Lupa. *Fang and Fur, Blood and Bone: A Primal Guide to Animal Magic*. Stafford, England: Immanion Press, 2006.

Lupa is a pagan author who is also a wolf therianthrope. This is a book on obscure parts of animal totemism. In a chapter on shape-shifting, this book talks about the otherkin and the spiritual therianthrope subcultures (127, 133-149).

Lupa. *A Field Guide to Otherkin*. Stafford, England: Immanion Press, 2007.

The main focus of this book is on otherkin and therians as a diverse whole, based primarily on their 131 responses to the author’s survey. (As with many of the other books on this list, I’m going to include a long review for *Field Guide* in the next version of this document.)

Lupa. *The Lupa Liturgy*. Lulu, 2007.

Writings about therianthrope by a wolf therian.

Lupa. *Shifting, Shamanism and Therianthrope: Magical Techniques For Your Therioside*. Lulu, 2007.

Writings about therianthrope by a wolf therian.

Lupus, Ebon. *Poems of the Wolf*. Lulu, 2006.

Poetry by a wolf therian.

Maberry, Jonathan. *The Cryptopedia: A Dictionary of the Weird, Strange, and Downright Bizarre*. Secaucus, NJ: Citadel, 2007.

Defines “otherkin” (114-115).

Noctis, Natassja. *The Therian Bible*. Lulu, 2006.

Parma, Gede. *Spirited: Taking Paganism Beyond the Circle*. Woodbury, MN: Llewellyn, 2009.

Uses the word “otherkin” while talking about magic and genetics, but doesn’t define it (8).

Parsons, Zack. *Your Next-Door Neighbor is a Dragon*. New York: Citadel, 2009.

Non-fiction humor. A member of the trolling website SomethingAwful traveled to interview a variety of people, including two otherkin and some furry fans, presenting all in unflattering ways.

Partridge, Christopher H. *The Re-enchantment of the West Vol. II: Alternative Spiritualities, Sacralization, Popular Culture, and Occulture*. London: Continuum International Publishing Group, 2006.

In a chapter on “Cyberspirituality,” Partridge briefly mentions “the Otherkin” in a list of “online spiritual communities” (149). He does not define or describe it.

Penczak, Christopher. *Ascension Magick: Ritual, Myth and Healing for the New Aeon*. Woodbury, MN: Llewellyn, 2007.

Defines word “otherkin” (416).

Polson, Willow. *The Veil’s Edge: Exploring the Boundaries of Magic*. New York: Citadel Press, 2003.

A Neo-Pagan handbook includes a section about otherkin: who they are, what they believe, their history, and some of their magical practices (91 – 102).

Reid, Luc. *Talk the Talk: The Slang of 65 American Subcultures*. Cincinnati, OH: Writers’ Digest Books, 2006.

In the chapter on the furry fandom, has an entry defining therianthropy (**citation needed**).

Revel, Anita. *The 7-Day Chakra Workout*. ChakraGoddess.com, 2008.

Uses the phrase “otherkin subculture” (85).

Rushkoff, Douglas. *Cyberia: Life in the Trenches of Hyperspace*. San Francisco, CA: HarperSanFrancisco, 1994.

During an exploration of counter-culture, Rushkoff interviews a person who identifies as a Sidhe (145).

Schrock, Marilyn. *Wake Up, Church! The Enemy Is Within Your Gates*. Lake May, FL: Creation House, 2009.

Uses word “otherkin” (28).

Silver Elves, the. *The Book of Elven Runes: A Passage into Faerie*. Sebastopol, CA: Silver Elves Publications, 2001.

The Silver Elves are a group of elf people, originating in the early Seventies. This is a handbook for their innovative divination system. The Elven Runes are unrelated to Futhark runes, but similar in function. The book includes instructions for painting a set of forty Elven Rune stones, how to use them for fortune-telling, and as a writing system. Woven throughout this text are instructions for magically visiting the realm of Faerie. The book’s title is also listed as *A Book of Elven Runes: An Oracle of Faerie*.

Silver Elves, the. *The Magical Elven Love Letters Vol. 1*. Sebastopol, CA: Silver Elves Publications, 2001.

An anthology of essays, stories, and poems written and sent out by the Silver Elves from about 1979 to 2001.

Silver Elves, the. *The Magical Elven Love Letters Vol. 2*. **????** Silver Elves Publications, **????**

Another anthology of the Silver Elves’ writings.

Steiger, Brad. *The werewolf book: The encyclopedia of shape-shifting beings*. Visible Ink Press, 1999.

This encyclopedia's entry for "Howls" describes the 1994 Harvest Howl held by participants of alt.horror.werewolves by citing from Utlah's WereWeb site. The book doesn't talk about therian spirituality in connection with this. Unrelated to this, the entry for "Spiritual Shapeshifting" considers the werewolf as a positive spiritual concept, the wolf as Steiger's personal totem, and a relaxing guided meditation for shamanic shape-shifting. This is at odds with the rest of the book, which uses "werewolf" as a synonym for "serial killer." A second edition of this encyclopedia is supposed to come out in late 2011 or 2012.

Valentino, Serena. *How to be a Werewolf: The claws-on guide for the modern lycanthrope*. Somerville, MA: Candlewick Press, 2011.

A fake handbook for physical shape-shifters that briefly mentions spiritual therianthropes. See my review.

Van Houten, Sebastiaan. *The Vampyre Almanac 2006*. Lulu.com, 2006.

Van Houten's book is mostly about vampires, but mentions otherkin too.

Virtue, Doreen. *Earth Angels: a pocket guide for incarnated angels, elementals, starpeople, walk-ins, and wizards*. Carlsbad, CA: Hay House, 2002.

Virtue is a spirit medium and New Age author. This is the first edition of *Realms of the Earth Angels*, which see.

Virtue, Doreen. *Goddesses and Angels: Awakening Your Inner High-Priestess and "Source-ress."* Carlsbad, CA: Hay House, 2005.

Virtue talked to some people who say that they think of themselves as mer-people, or who say they had past lives as dolphins (94-95, 173).

Virtue, Doreen. *Healing with the Angels: How the angels can assist you in every area of your life*. Carlsbad, CA: Hay House, 1999.

Describes physical and behavioral traits supposedly common to people who are – in spirit – elves, fairies, angels, extraterrestrials, leprechauns, or brownies (153-156)

Virtue, Doreen. *Healing with the Fairies: Messages, Manifestations, and Love from the World of the Fairies*. Carlsbad, CA: Hay House, 2001.

Virtue recounts conversations with some incorporeal beings who tell her that some incorporeal fairies and angels choose to be born as corporeal humans. This is the first that she's heard of the concept. Virtue encounters several strangers who she's certain are examples of such "incarnate elementals," but she doesn't discuss the matter with any of them! None of these people claimed for themselves that they were incarnate elementals (63-68, 78-89).

Virtue, Doreen. *Realms of the Earth Angels: More Information for Incarnated Angels, Elementals, Wizards, and Other Lightworkers*. Carlsbad, CA: Hay House, 2007.

Second edition of Virtue's *Earth Angels*, this book is derived from ideas in her earlier books, *Healing with the Fairies* and *Goddesses and Angels*. Virtue describes and sometimes interviews people who are incarnations or re-incarnations of many kinds of beings: extraterrestrials, mermaids, unicorns, and "elementals" (fairies, elves, and leprechauns). She says these are

all benevolent entities who choose to be born as humans to help this world. She instructs them in how they can identify themselves and deal with their characteristic challenges.

Wicker, Christine. *Not in Kansas Anymore: a Curious Tale of How Magic is Transforming America*. New York: HarperSanFrancisco, 2005.

While exploring occult subcultures, a journalist visits an otherkin gather and meets the Silver Elves.

Wilkinson, Roy. *Are You a Unicorn? The Mission and Meaning of Unicorns*. Kaysville, UT: Unicorns United, 1998.

A man who identifies as a unicorn wrote and self-published this handbook for people who are gentle unicorns or heroic lions in spirit. He supports his idea of unicorn people with his interpretations of unicorn folklore, Biblical passages, and Peter S. Beagle's fantasy novel *The Last Unicorn*.

Zell-Ravenheart, Oberon. *Grimoire for the Apprentice Wizard*. Franklin Lakes, NJ: New Page, 2004.

This is the handbook for the Grey School of Wizardry (est. 2004), an online school teaching non-denominational real magick for students age 11 and up. In a section written together by Oberon and Morgan Felidae (a vampiric fey), the book summarizes the legends about vampires and werewolves, and compares these with their real-life counterparts, including a well-written introduction to psychic vampires, therianthropes, and otherkin, by those names (289).

Part II. Fiction

Fiction that mentions otherkin

By year 2005, some authors started to use the word “otherkin” in their fiction. Some authors have written stories that make direct reference to the communities of otherkin and therianthropes as they are in the real world. On the other hand, some urban fantasy and supernatural romance novels also use the word “otherkin,” but the authors appropriated the word for different meanings, so it doesn’t signify the same type of person as it does in real life.

Amago, Roland (artist) and Bambi Eloriaga (writer). *Moonlight Meow Vol. 1*. Seven Seas Entertainment, 2007.

A comic book about a secret society of physical shape-shifters. Although these magical beings have little to do with real-life therians, I include it here because the fictional therians in the book use some jargon from the real therian communities.

Bangs, Nina. *Eternal Pleasure*. Wayne, PA: Leisure Books, 2008.

A supernatural romance novel. First book of the “Gods of the Night” series. Characters have animal souls and are referred to as “otherkin.” However, they’re not like otherkin in real life. The people in this novel have tangible magic, body-snatching, and social politics that could only happen in fantasy context.

Bast, Anya. *Blood of an Angel*. New York: Ellora’s Cave, 2005.

In these supernatural romance novels by Bast, there are supernatural creatures called “OtherKin” (author’s spelling). They’re not much like otherkin in real life... they have superpowers and so on. In this, the third book in “The Embraced” series, a vampire is attracted to a sidhe otherkin.

Bast, Anya. *Ordinary Charm*. New York: Ellora’s Cave, 2005.

Another supernatural romance novel about “OtherKin.”

Bear, Elizabeth. *Whiskey and Water: A Novel of the Promethean Age*. New York: Roc Trade, 2007.

Urban fantasy. Second book of the “Novels of the Promethean Age” series, following *Blood and Iron*. In a supernatural New York where the magical Fae are real dangers, “otherkin” are humans who desperately yearn to be Fae. The protagonist views otherkin as pitiable dreamers. One of the main characters is an otherkin who had her ears brought to points by surgery.

Devlin, Delilah. *Into the Darkness*. New York: Avon Red, 2007.

Supernatural romance novel. First in the “Dark Realm” series. Uses the word “otherkin” on page 30.

Cochran, Jess L. *Amethyst Circle: A Vampire Willows Novel, Book 1*. CreateSpace, 2009.

Uses the word “otherkin” on page 107.

Hanover, M. L. N. *Unclean Spirits*. New York: Pocket, 2009.

A supernatural fantasy horror novel: a young woman who goes to settle her uncle’s estate, and so stumbles into the dangerous secrets of wizards and demons. She never expected that such things could exist. In the night before a battle, she does some research on her

laptop. “I spent the rest of the evening Googling the terms that [my new allies] kept tossing around. [...] By the time I fell asleep, I was reading long essays about the difference between a therian and a werewolf, and I’d learned the term *otherkin*” (118-119). I think this is the only instance where this book uses the words “therian” and “otherkin.”

Wild, Kate. *Firefight*. New York: The Chicken House, 2009.

This action-adventure – not urban fantasy, although it initially seems to be one – is the sequel to *Fight Game*. One of the villains uses the word “otherkin” when explaining why he’s surgically modified himself to look like a reptilian monster, but the protagonist suspects that the villain is lying, and that he was motivated for a different reason (82). Later, the protagonist faces a gang of people who’d also modified themselves to look like reptiles (144).

Wilson, Cintra. *Colors Insulting to Nature: A Novel*. New York: Harper Perennial, 2004.

During a young girl’s adventures across the modern-day real-world United States, she spends some time living in a commune of elf otherkin. The otherkin arrange a gathering in Golden Gate Park on Beltane eve, where the protagonist awakens as a fairy... but it’s a fairy from a cartoon, and so her companions respond negatively.

Fiction reminiscent of otherkin

I include this section because I have heard otherkin and therianthropes saying that they find a reflection of themselves in these works of fiction. People who aren't otherkin might read some of these stories to get an idea of what it's like. Consider, for example, a character in a novel who experiences a spiritual awakening. The character realizes that they are something different inside... there's something elf-like, dragon-like, or animal-like about their mind, heart, or spirit. The character longs to have wings or a tail because it's part of who they really are. In the best examples, the character learns to use this idea to gain strength and bravery in their daily life. In most cases, the author probably doesn't know that real people share those feelings.

Gonzalez, Julie. *Wings*. New York: Delacorte Press, 2005.

A magical realism novel. One of the main characters has been certain all his life that he will someday grow wings, and he becomes obsessed by the sensation that they wait under his skin.

Hambly, Barbara. *Dragonsbane*. New York: Ballantine Books, 1985.

A fantasy novel in which a wizard-woman becomes mentally dragon-like while a dragon becomes correspondingly human-like. In real life, a draconic person named KaniS credits this novel as having played a part [in his awakening](#), because it was the first he'd heard of another person who wanted to become a dragon.

Hesse, Hermann. *Steppenwolf*. New York: H. Holt, 1929.

In this experimental novel, a troubled, imaginative drifter sees himself as partially like a wolf. "Clever men might argue the point whether he truly was a wolf, whether, that is, he had been changed, before birth perhaps, from a wolf into a human being, or had been given the soul of a wolf, though born as a human being; or whether, on the other hand, this belief that he was a wolf was no more than a fancy or a disease of his" (41). This story's resemblance to modern therianthrope philosophy sometimes becomes striking.

Shapero, Rich. *Wild Animus*. Woodside, CA: Too Far, 2004.

Adult historical fiction set in the Sixties. The main characters explore an inner animal that they call the "animus."

Yep, Laurence. *Dragonwings*. New York: Harper & Row, 1975.

Juvenile historical fiction. One of the main characters learns in a dream that he was a dragon in a past life. If he does well in his current life, he'll earn his wings again in the next. This mission becomes all-important to him.

Part III. Reviews

Although all the preceding books have short summaries, the most interesting books need more space than a paragraph. I put the longer reviews here to keep the main bibliography streamlined. Bibliographic information is available in the earlier part of this book, as authors and titles will suffice for this section. These are sorted in alphabetical order, by author's name.

Cohen's *Werewolves*

For the most part, Daniel Cohen (born in 1936, author of over a hundred non-fiction books for children and young adults) has written an ordinary book for young adults about werewolves and other shapeshifters in European mythology and modern movies. That is, until it gets to the seven-page-long chapter twelve, titled "Werewolves of the Internet." It's about the therianthropic participants of the UseNet newsgroup [alt.horror.werewolves](#), the name of which is sometimes abbreviated to AHWW. Part of this chapter is spent explaining what the newfangled Internet *is*, as in 1996 it was considered mysterious. Some of Cohen's information comes from the [alt.horror.werewolves FAQ](#), which he mentions. The newsgroup was relatively mellow at the time, with estimates of only forty active members (102). However, Cohen also quotes and interviews some of the people in that newsgroup who believe *themselves* to be werewolves. Cohen portrays them in a non-judgmental, positive light.

Cohen gives a few examples of how some of the members of the newsgroup identify themselves as werewolves, although he never attaches any names to the quotes, nor does he cite any particular threads or dates of discussions. He does mention some names, unattached to what the people were saying: "Those on the werewolf net tend to favor lupine or exotic names like Volk, Vladwolf, Katmandu, and Lord Kelkemen" (102). Cohen phrased this in such a way that I'd initially assumed he meant *like* those names, not that those were actual examples, so at first I thought he'd never named any names at all. Cohen summarizes the way the AHWW members see their relation to werewolves:

It's not that all of those on AHWW believe that they actually are werewolves, or even that it is possible for *anyone* to physically change from human to wolf, or any other sort of animal. But most are more than willing to entertain that possibility (104).

Judging from what I've seen in the Usenet archives of AHWW, the actual case was that in the AHWW of 1995, most of the long-time participants knew physical shape-shifting was impossible and would roll their eyes at claims made otherwise, just as they do today. However, they did generally agree that non-physical types of shape-shifting were possible and practiced among the members, and that physical shape-shifting would be neat if it were possible.

Cohen gives two examples of how some members considered themselves to be werewolves: "One regarded himself as a 'spiritual werewolf' who had as yet been unable to unlock the secrets of physical transformation" (105). He also mentions what we call dream-shifting: "For many in the Internet wolf pack, the transformation seems to come in dreams" (106). These are both fairly ordinary examples of therianthropy, but Cohen does not focus on them.

Instead, Cohen dwells on his interview with one particular individual (not named in the book) who claimed to have inherited the ability to physically shape-shift into a wolf, which he'd

done on several occasions. The individual said he'd made himself an Alpha-leader of a pack of other werewolves across America, which had come into violent conflict with other packs (105-106). Cohen was unfortunate enough to interview a person with dishonest claims. The story looks increasingly untrue, but Cohen shows no reaction to the story, skeptical or otherwise. Cohen is more relaxed about it than most of the people within the therianthropic communities would be, which are usually quick to drive out such fakes before they can cause any harm, as fakes are a common annoyance in the communities. Something about the way Cohen talks about it implies that he deeply *wanted* to hear of a real physical shape-shifter. He warmly welcomes any hint in that direction, without criticizing or asking for evidence.

Cohen closes the chapter about alt.horror.werewolves on a pleasantly romantic view of the newsgroup's werewolves, which sees them as being a positive follow-up for the preceding chapters about how the view of wolves has changed over time:

They don't see themselves as 'ravening beasts,' and monsters, something diabolical and unnatural. On the contrary, they think of themselves as somehow being closer to true nature than ordinary folk [...] Just as society's view of the wolf has changed from that of a fierce and dangerous adversary to that of a severely threatened symbol of the wild, so the view of werewolves may be changing as well. These werewolves of the Internet may be the werewolves for the twenty-first century. (106-107)

Overall, Cohen has written an interesting book about werewolves in old myths and recent movies, and it's wonderful that spiritual therianthropes were included in a book so early.

Therianthrope responses and aftermath: A search through the archives of the contemporary alt.horror.werewolves using <http://groups.google.com> shows a lot of people's reactions to Cohen's *Werewolves* after it was published. The book looked pretty bad from the perspective of contemporary alt.horror.werewolves participants. Although the book's tone was positive, they all objected to Cohen's choice to linger on the story of the self-proclaimed Alpha.

Although Cohen doesn't connect any name to the werewolf he interviewed, the werewolf in question was doubtlessly a certain fellow who called himself "Lord Kelkemen von WhiteWolf, Alpha Wolf of Roseburg." Kelkemen was active in the newsgroup from late 1994 to early 1995, right when Cohen popped in to ask if anyone knew about physical shape-shifting. During his short time on AHWW, Kelkemen demanded respect while calling people names, threatened to kill any Weres who came into his pack's territory. He failed to ever persuade any of the newsgroup participants that he was for real, and then he left in a huff, and was never heard from again. The participants of the newsgroup regarded him with both irritation and amusement. Kelkemen was already long gone before the book was published in 1996.

The newsgroup's participants figured that Cohen must have focused on Kelkemen out of all of the Weres who'd e-mailed him because Kelkemen presented the most sensational story. Regarding Cohen's focus on Kelkemen, the AHWW participants' reactions ranged from amusement to bitterness, and chagrin at the realization that the book may create a wave of confused newcomers in the newsgroup. Later on, several newcomers posted to AHWW who had heard of it through the book, some of whom asked to be put in contact with that physical shape-shifter.

Some other long threads on alt.horror.werewolves talk about a special on TV called "Legends of the Werewolves" on Friday 13th in November 1998, which interviewed several

authors of werewolf things. That including interviewing Cohen about his “Werewolves” book. According to a post on the newsgroup by Moonwolf (Barbara T.) made on the day after it aired, the special mentions werewolves being on the Internet. However, it wasn't about alt.horror.werewolves, but rather was about the role-playing game *Werewolf: The Apocalypse*.

While Rosalyn Greene was talking about shifter communities on the Internet, she mentioned Cohen’s book in her book, *The Magic of Shapeshifting* (2000). “Daniel Cohen has also spoken of the shifter movement and its traces on the Internet, though there are some inaccuracies in his account, probably accountable to the fact that he himself admits that he is inexperienced in computers and ignorant about the Internet” (Greene 226). She went without mentioning alt.horror.werewolves or shifters.org in that context.

Rushkoff’s *Cyberia*

Cyberia is a non-fiction book from the early Nineties about the emerging subcultures and movements oriented around technology, drugs, psychology, spirituality, and the future. Rushkoff traveled around meeting and interviewing (in person) various unusual people. The author provides a [free online copy](#) to read on his official website.

In the eleventh chapter, “Neopagan Technology,” the author interviewed a particular neopagan

“who believes he’s a direct descendant of the magical ‘Shee’ [sic] beings, is Green Fire, an impish and androgynous twenty-something-year-old whose Peter Pan gestures belie the gravity with which he approaches his mission: to save the planet by bringing back the Shee, the ancient fairie [sic] race that originally inhabited Ireland...” (145).

The rest of the chapter follows Green Fire as he describes meditation and trance. The book doesn’t go into any more detail about Green Fire’s identification with the Shee, or Sidhe.

The book makes no mention of the word “otherkin,” so I can only wonder whether Green Fire has any familiarity with that community. It sounds likely to me that he must have run into other otherkin or starseeds at some point. If anyone knows how to get in touch with Green Fire these days, I would like to know.

Valentino’s *How to be a Werewolf*

The magazine-like full color *How To Be A Werewolf* is a prank written as if it was a handbook for physical shapeshifting werewolves. Valentino draws her information about werewolves equally from legend, fiction, and cinema, as well as some ideas that seem to be innovations of her own. She often fails to mention which is which, so her description of physical shapeshifting werewolves includes traits that originated in cinema, such as transmission by bite, and the term “Lycan.” The innovations makes this book entertaining, such as its advice on fashion for different types of werewolves, or how to throw a werewolf-themed party. Since this book is shelved in the juvenile non-fiction section, I expect that it will cause harmful confusion for young people who will think this prank book is for real. It has no disclaimer saying that it is fiction.

One page lists several kinds of people who

“get mistaken for werewolves all the time ... Various medical disorders, psychiatric symptoms, and even spiritual practices can mimic the supernatural condition of werewolfery. A fail-safe way to identify true werewolves is by their power to change physically – accept no substitutes” (107).

The book then lists and defines several kinds of people who Valentino considers to be false werewolves, including people who have hypertrichosis, porphyria, clinical lycanthropy... and:

“Therianthrope. Now these people really embrace their animal side. Therianthropes (or therians, for short) truly believe that they can transform spiritually into animals. Therianthropes may look human on the outside, but on the inside, their souls howl with animal spirits. Certain therians experience such a strong connection to a particular animal that they believe it represents their true identity and that their human form is the false one” (107).

That is a satisfactory definition of spiritual therianthrope. (Granted, not all therianthropes are spiritual therianthropes. Some therianthropes define their therianthrope in a way that does not involve belief in spirits or spirituality.) However, I am not sure how Valentino can call spiritual therianthrope false, and physical shapeshifting genuine. In real life, physical shape-shifters do not exist, and spiritual therianthropes do exist.

The glossary defines therianthrope again as “a term referring to spiritual connections between humans and animals or to creatures that live as part human and part animal” (135).

I think that is all that *How To Be A Werewolf* mentions about spiritual therianthropes. It does not have a bibliography, and does not mention any web-sites about spiritual therianthrope.

Virtue's Goddesses and Angels

Virtue says that after she wrote *Earth Angels*, she “created a formal survey and conducted interviews to find more information about merpeople” (94). “I placed a notice in my monthly newsletter, asking those who resonated with the definition of merpeople to please complete my survey. I asked participants to identify whether they thought they were definitely a merperson” (173). Virtue’s definition of such aquatic people includes not only those who are fond of the legendary beings who are half-human and half-fish, but also people who feel that they are (or are like) marine animals. Doreen Virtue contemplates merpeople in the context of legendary sunken islands and continents (179) and “aquatic ape” theory, an alternative history which posits that early hominids passed through a phase of evolution in which they lived like marine animals (181).

One of Virtue’s interviewees is Lisa, who tells Virtue that when she’d worked with marine animals in 1988, she’d had a very moving dream in which a dolphin spoke to her about dolphins that transform into humans and vice versa. After the dream, a dolphin-shaped “wine stain” appeared on Lisa’s skin. Then, when Lisa arranged to have three different past-life regressions, she was a dolphin in every one. “Another time, a psychic who knew nothing of Lisa’s dream or past-life reading told her, ‘You were a dolphin in your past life’” (94-95).

Other similar booklists

- Astraea. "Astraea's Bookstore." <http://astraeasweb.net/plural/books.html>
 An extensive list of books about multiplicity, annotated from the perspective that multiplicity is potentially a healthy and acceptable human variation. The presence of Astraea's exhaustive list is why I do not touch on the topic in my own list: because it's already been done so well.
- Arethinn, ed. "Recommended otherkin-related reading, listening and viewing."
<http://www.eristic.net/fey/info/reading-nonfiction.php>
 This list tells of many interesting sources which are inspirational or helpful to otherkin, although generally not books which are about otherkin.
- B., Erzebet. "So you'd like to set up a vampyres reading list."
<http://www.amzn.com/sy/3P6EHA277OG9>
- Grey Wolf. "Is there any truth to the werewolf legend?"
<http://amzn.com/sy/1Q64HAW5L62BT>
 Compares three different common interpretations or explanations of werewolves.
- H., Wanda. "Transformation, werewolf, and shapeshifter lore."
<http://www.amzn.com/lm/11LL42VYW1KXX>
- Louisemtugboat. "Animal magick." <http://www.amzn.com/lm/3NO63ASMZ4V8Y>
- Lupa. "So you'd like to... study totemism and animal magic."
<http://amzn.com/sy/2YBS3T2GGHK52>
- M., Antonio. "So you'd like to study werewolves?"
<http://www.amzn.com/sy/211P0HX0X6OYF>
- M., Justine. "Otherkin, Fey & Wanderer Books." <http://amzn.com/lm/1L7XBGWGPZC3BD>
- M., Rita. "Otherkin helpful nonfiction." <http://www.amzn.com/lm/R60BRMDKR8SG>
- N., Cecilia. "Shapeshifters and spirit animals." <http://www.amzn.com/lm/U5DN60TYXIUL>
 "Recommended reading." <http://www.otherkin.net/community/recommended/index.html>
 Compiled by various otherkin, this list includes music and movies as well as books. Most of these are fiction that aren't literally about otherkin but instead just have the right kind of atmosphere.
- S., John. "Animal-based spirituality." <http://www.amzn.com/lm/3UTC2OZYECsBR>
 Animal totems and stories of human-like animals.
- S., Patricia. "So you'd like to know all about vampires."
<http://www.amzn.com/sy/CMP1FDKPD4BT>
- Sidoman. "Werewolf and shapeshifter nonfiction, list 1."
<http://www.amzn.com/lm/1PMHAQET5L858>
- Sidoman. "Werewolf and shapeshifter nonfiction, list 2."
<http://www.amzn.com/lm/H5GMRUZH3JV5>
- Thom_gall. "Werewolves and vampires are real."
<http://www.amzn.com/lm/26VZGQL0M27HS>
- Tornir, ed. *Therianthropic Resources Site*.
<http://www.nanopardus.freeserve.co.uk/books/index.html> (link defunct)
 The detailed *Therianthropic Resources Site* (est. 2002) originated as part of the "alt.horror.werewolves Resource FAQ." It focuses on books about animals and physical shape-shifters. This site disappeared in 2007, but you can still explore it via Archive.org.
- Werewolf02. "Books for shifters." <http://www.amzn.com/lm/1DMVVVVKIM7Q0>

Whole_and_healthy. “So you’d like to learn shapeshifting.”

<http://amzn.com/sy/3GIQMWC2HIRYN>

Considers shapeshifting to be a real and spiritual skill, and looks at how it relates to other subjects such as shamanism, animal totemism, higher planes of existence, and mythology.

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Scribner, Orion. (2015 Jan. 18). Otherkin Bibliography: An annotated list of books about therianthropes and otherkin, version 3.2.2. *The Art and Writing of Orion Scribner*. Retrieved **month day, year** from <http://www.frameacloud.com>

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Orion Scribner, "Otherkin Bibliography: An annotated list of books about therianthropes and otherkin, version 3.2.2," *The Art and Writing of Orion Scribner*. 18 January, 2015, **day month, year** < <http://www.frameacloud.com> >.

Document version history

Version 1.0 – 2004-11-11: In 2004, I asked in a few otherkin and therian forums about whether there were any books about otherkin or therians. Some people thought that there were some books that could be *construed* as being about them, or that there were a few books that we knew for a fact were about them. Lots of people said that there were absolutely no books about them, and that it would or should stay that way. Several people had planned to write books on them, but had never finished their manuscripts. Seeking answers, I created this project as a book-list on Amazon.com, because that site had a convenient format for citing books. I listed all the books I'd heard of, and searched for more. When I updated and expanded the list several times, and I found out that Amazon limits its book-lists to a small number of books. I realized that my project had outgrown this format and that I needed to move it elsewhere.

Version 2.0 – 2005: I recreated the book-list as a page on my personal web-site. The page's address changed several times. I changed the book-list into an annotated bibliography. I expanded the list and wrote reviews. I created a LibraryThing bookshelf for the project as well as an online reading group. As I learned more about how to do this kind of thing, I realized that I had made some mistakes with it. The layout was hard to navigate, and I didn't like how I'd written the reviews anymore. The project outgrew this format, too. In about 2007, I removed the web-page from public view, planning to re-do most of the project. I had to postpone it for longer than I had expected.

Version 3.0 – 2011-01-16: I recreated the book-list again as an e-book in .PDF format, taking care of the layout problems. Much reduced, this version omits several sections that I no longer think are relevant. It also doesn't include the *long* reviews. I still need to re-write those, and I plan to reintroduce them in the next version.

Version 3.1 – 2011-05-07: Minor update. I added a couple books. I made the formatting more printer-friendly.

Version 3.2 – 2012-09-08: Minor update.

Version 3.2.1 – 2013-02-27: Changed title from *The Otherkin and Therianthrope Book-List* to *Books About Otherkin and Therianthropes: An Annotated Bibliography*. Changed format from PDF to HTML. Content is unchanged. I need to bring it up to date in the next version.

Version 3.2.2 – 2015-01-18: Changed title to *Otherkin Bibliography: An annotated list of books about therianthropes and otherkin*. Changed format back to PDF. Content has small changes.