Orion Scribner's marginalia
upon Lupa's *A Field Guide to Otherkin*

Version 0.4 – Updated 2015-12-12

Created 2012-07-26

Orion Scribner

Summary

A few updates, corrections, opinions, and additions for Lupa's book *A Field Guide to Otherkin*, which was published in 2007 and went out of print in 2013. Further resources include a list of works that cite the *Field Guide*, reviews of it, and original surveys that were sent in to it.

Keywords: corrections, errata, *Field Guide to Otherkin*, Lupa, marginalia, otherkin, therianthropes, updates

Illustrations: None.

Rated G. Safe for work.

Content warnings: Small mentions of ableism, health problems, suicide, transphobic hate crimes. More talk about non-physical abuse (bullying, harassment).

Author: Orion Scribner has been actively involved in the otherkin community for over ten years, and therefore has familiarity with the subject dealt with in Lupa's book *A Field Guide to Otherkin*.

Introduction

About this marginalia file

The notes jotted by readers in the margins of books are called "marginalia." A collection of marginalia can approach the value of annotation. This marginalia file is an unofficial commentary upon *A Field Guide to Otherkin,* a book written by Lupa and published in 2007 by a small press.[1] Think of this marginalia document as what it would be like if everybody who read the *Field Guide* could pool all of their margin notes together into one shared document. This marginalia is not a stand-alone document, but is intended as a companion for readers of *A Field Guide to Otherkin*. As such, this document will be useless to people who don't have a copy of that book on hand. This document is not a review.

I, Orion Scribner, collected this marginalia. Where not indicated otherwise, I also wrote the marginalia. I was not directly involved in the creation of Lupa's *Field Guide*. While she was writing it, Lupa offered me the opportunity to contribute a survey response and illustration, but I did neither. That said, I am more than just a reader of the book. Lupa and I have corresponded before and after the book's publication. Her book mentions me (under my previous name), my comic *Theri There* (Lupa, p. 51), and my *Otherkin and Therianthrope Book-List* (p. 9, 18). In an e-mail conversation with her, I asked for permission to write and publicly share this document, and she granted that permission.

Overall, I have a positive impression of the book, because it offers a satisfactorily and consistently accurate description of the otherkin and therianthrope communities. Ordinarily, it would take a year or so of active participation in the communities to become familiar with what they're like. That is, their common philosophies, perspectives, and experiences. The *Field Guide* can establish that level of familiarity in a few hours.

The biggest change for this file to comment upon is that Lupa took the *Field Guide* out of print, permanently, on May 1, 2013. At the same time, Lupa said that she no longer identifies as a therianthrope. I'll leave this to Lupa to explain both of these events in her own words, in her blog post "Letting go of therianthropy for good."[2]

Previously, Lupa had spoken of someday publishing a revised version of the *Field Guide*, so earlier versions of this marginalia collected all details that might be useful for that revision. Since there will never be a revised version of the book, this version of the marginalia has discarded some notes that would only have been relevant to that goal, such as those on small proofreading and layout errors.

---

1. Lupa, *A Field Guide to Otherkin* (Stafford, England: Immanion Press, 2007). See this book's listing on Amazon.com.

2 Lupa, "Letting go of therianthropy for good." Blog post. 2013-04-02. *Therioshamanism* (personal blog). http://therioshamanism.com/2013/04/02/letting-go-of-therianthropy-for-good/

I hope that this collection of commentary will assist other readers. Any criticism that I write or include here is meant to be constructive and helpful to the reader. Perhaps this will even help someone write the next book about otherkin.

How to use this marginalia file

Each entry in this marginalia file cites a page number (and sometimes line number as well) from *A Field Guide to Otherkin*, followed by a note upon that page. These are the different types of notes:

- Amplification. This kind of note provides additional information that clarifies or expands upon the information provided in the *Field Guide*. It adds context and specific details.
- Error. This kind of note provides a correction of a miscellaneous type of error that appeared in the *Field Guide,* including confusing grammar mistakes, or mistakes in factual information.
- Spelling error. This kind of note provides a correction for a spelling error that appeared in the *Field Guide*.
- Reader opinion. Some comments on certain parts of the book are a matter of the opinion of a certain reader, rather than a factual correction.
- Update. Some things mentioned in the *Field Guide* have changed in the years since it was published. For example, a web address may have changed. In that case, the note will tell the site's new web address.

Acknowledgments

Thanks to Lupa for granting permission for me to write and share this document that comments upon her book. Thanks to those who contributed notes to this marginalia file: Elinox, Jarandhel Dreamsinger, Kistaro, Lupa, Mist Weaver, Of Salfarro, Tsu, and Seraphyna.

Marginalia

Table of contents, p. 13. Amplification. The table of contents in this book gives only chapter titles, not section titles. It would be more useful if it gave the sections, too. Here is what that would look like. I have added all the book's section headings (indented). I also wrote up a few summaries (in parentheses and italics), to make clear what some sections are about. Note that the pagination given here is for the print edition only.

Although there is no table of illustrations or diagrams, a similar reference is on the book's copyright page.

Introduction, p. 18:43. Update. The *Otherkin and Therianthrope Book List* has moved to a different web-page. It's now located [on my personal site](#).[3]

Introduction, p. 20. Amplification. Lupa explains that this book uses the gender-neutral pronoun set of s/he, hir, hirself. According to the Gender Neutral Pronoun FAQ, this pronoun set, with slight variations, have been in use since the 1970s.[4] They have been used in writings by Timothy Leary, and then by members of the counterculture and magical subcultures influenced by Leary. They were used in writings by early otherkin groups, including the Elf Queen's Daughters and the Silver Elves. They are one of the more popular gender-neutral pronoun sets used on the Internet from the early 1990s onward.

---

3. Orion Scribner, *The Art and Writing of Orion Scribner.* Updated 2015. http://www.frameacloud.com
4 John Williams, "Gender Neutral Pronoun FAQ." Archived 2012-02-29.
https://web.archive.org/web/20120229202924/http:/aetherlumina.com/gnp/listing.html

Introduction, p. 21:6. Update. Lupa's e-mail address is no longer at the excite.com address. Her [new contact information is listed on her web-site](#).[5]

Chapter 1, p. 24:10. Error. This reads "in order understand …" and should read "in order to understand …"[6]

Chapter 1, p. 25:18. Error. This reads "two groups, psychic …" and should read "… two groups: psychic …"[7]

Chapter 1, p. 31:2-3. Error. This reads "a Christian believes who that Jesus …" and should read "a Christian who believes that Jesus …"[8]

Chapter 1, p. 33:41. Amplification. Lupa here wrote, "I collected surveys [from Otherkin] for over a year and got less than 150; the most I've ever heard of another researcher getting is around 400." In an e-mail, I asked Lupa who she was talking about here. She told me that [Kinfo](#) is the researcher in question.[9] Kinfo collected surveys in year 2005, but they stopped working on their book the next year.[10] As far as I know, they never published their research.

Chapter 1, p. 37:12. Amplification and reader opinion. This is where Lupa argues that otherkin are merely *teased* for being otherkin, not actually *abused*. Then Lupa contrasts this with how other groups experience far more extreme forms of abuse and violence. Specifically, she contrasts it with the fact that people are murdered for being transgender. Tsu, a swan otherkin, remarked about this page, "I think Lupa is being too casual about the real effects of bullying." When I asked Tsu to explain, Tsu wrote:

> "I guess, the part that really affected me was, 'being told you're weird or crazy doesn't count.' No, not if it's one time... but if people are linking your site to […] any of those troll communities, and the people on there are then harassing you day and night with emails to 'kill yourself'... or posting your personal details, photos, etc... or making hate sites about you that spread lies and start to make other people in the community not trust you because 'every smoke has a fire'... and these are all things I have seen happen to friends, or friends of friends... then, it does count as harassment

---

5. Lupa, "Contact Lupa." *The Green Wolf.* http://www.thegreenwolf.com/contact.html
6. Thanks to Elinox for pointing this out in a message sent 2012-07-27.
7. Thanks to Elinox, 2012-07-27.
8. Thanks to Elinox, 2012-07-27.
9. Kinfo, "The final survey." *Kinfo.* 2005-11-28. http://kinfo.livejournal.com/6169.html
10 Kinfo, "It has been a while." *Kinfo.* 2006-04-28. http://kinfo.livejournal.com/6778.html

and making someone live in fear of losing their friends, or even losing their job, or being stalked offline.

"And, being told you're weird or crazy actually can hurt if it's just one time... if it's a close friend who you come out to, and they then throw away your friendship because of that, or mock you to your other friends, etc... I feel like Lupa is acting like, 'oh, the only people who would ever say you are crazy is internet trolls, and it's just that one time and they never do anything about it after!' But it's not just that, it's about losing your friends or your reputation.

"And yes, remembering the murders of transgender people is important, but it also feels like 'oppression Olympics'... 'no one in your community has been murdered for being who they are, so anything you suffer, including being harassed, is not a big deal.' And it causes people to think about their selves, 'oh, what happened to me was not REALLY abuse,' which is a really dangerous kind of thinking to encourage, because someone MIGHT be really abused, and then they read 'otherkin are not usually abused and you're just being a little bit teased,' and then they start to doubt their own experiences.

"So, really, it's not just about otherkin, there, but the thought that 'unless you belong to A, B or C minority group that we accept, you will never suffer for being a minority,' and that could lead to real problems if people ignore that they are being abused because of it. I think it's always better to have some people who are puffing up, acting like they are 'persecuted' when they are not, than have even one person who suffers because they think that their abuse was 'not bad enough.'"[11]

Tsu expresses concern that Lupa is diminishing an issue that always needs to be taken seriously, no matter who it happens to, or whether it's worse for other people.

I see a logical fallacy in what Lupa wrote here. Lupa tries to give readers some perspective by saying that the harassment of otherkin is a small problem compared to the much bigger problem of transphobic hate crimes. Because Lupa gives the impression that this problem is not worth getting worried about, because there are other *unrelated* problems that are worse, this is an example of a logical fallacy called "appeal to worse problems." It's a type of red herring fallacy, because it is based on changing the subject and distracting the reader from the argument at hand, instead of directly supporting the argument. A better way to give readers a realistic perspective on the problem might be to tell more about the problem's actual extent, and talk about what kind of form it is known to take.

Lupa also wrote that she had yet to hear of any *really* bad cases of people being abused for being otherkin, so while it could happen, it's very rare, and not something to

---

11 Tsu, e-mail sent to Scribner on 2012-07-31.

worry about, she says. I think this is another logical fallacy. Lupa is saying that something doesn't happen, or rarely happens, because she hasn't heard of it happening. That is an "argument from silence." Lupa bases her conclusion (that people generally aren't badly abused for being otherkin) on how she hasn't found any evidence of something (she hasn't heard of anyone being badly abused). This is a weak kind of argument, because the absence of evidence could mean other things. It might be that we haven't heard of otherkin being badly abused because they are no longer in the community to tell us, or because they don't feel comfortable talking about it.

Lupa says that "being told you're weird or crazy doesn't count" as "a serious negative reaction" to otherkin. She's diminishing a very big problem. We live in an ableist society, where people who are thought to be mentally ill are not treated with common respect. Not even treated like people. If someone thinks that one is mentally ill, even if they're wrong, the consequences are very serious. The fear of being seen as mentally ill is one of the biggest things that shapes the otherkin community. Here's one sign of that: nearly everyone in the otherkin community uses pseudonyms instead of — not in addition to — legal names. One of the big reasons why they do this is because they're concerned about employers and family finding out that they're otherkin, and thinking that they're mentally ill. I've heard a lot of otherkin talk about that concern. This is such a common practice in the community that, in over a decade here, I've seen about a dozen otherkin whose profiles give their legal names, out of more than a thousand who don't. Take a look at the list of Lupa's 130 survey respondents on page 307. How many of those names look like they're probably legal names? It looks like about four or five to me.

P. 42:28. Reader opinion. Lupa writes about phantom limbs felt by otherkin and non-otherkin. Tsu remarked about this page,

> "People talk about phantom limbs being different from the medical kind. I would like to say that I have experienced pain with my phantom limbs, and even back problems that have been to a doctor and a physical therapist, not found a cause, and left me trouble with walking and sleeping for a number of weeks. Again I feel like this part is being too casual about these things, to try to make us look more 'normal.'"[12]

Tsu gives the opinion that otherkin phantom limbs are not so different from the kind that amputees feel, because Tsu has experienced severe phantom limb pain.

Chapter 1, p. 45. Reader opinion. Personally, I think that most of these examples have so little to do with otherkin that Lupa shouldn't have compared them to otherkin, let alone called them "historical precedents for otherkin."

---

12. Tsu, e-mail sent to Scribner on 2012-07-11. Cited with permission.

Chapter 1, p. 49. Reader opinion. This two page long history was what inspired me to write the *Otherkin Timeline*.[13] This was the first place where I heard that there were elven people active during the Seventies. I realized that there was a lot about our history that I didn't know, stuff that wasn't common knowledge for most people in the community. Then I started trying to collect whatever I could find out. At first, I just used the dates and events that I already knew about. Then I started interviewing people, and searching through library books and microfilm archives for things that were too early to be on the web. I found things that even a lot of old-timers in the otherkin community didn't know, such as who coined the word "otherkin," and a lot of long-lost publications. My *Otherkin Timeline* ended up over a hundred pages long, a whole book in its own right. This is a way that *A Field Guide to Otherkin* was very influential to me.

Chapter 1, p. 54. Reader opinion. Regarding what Lupa said about the prospects for activism to seek mainstream acceptance of otherkin, Tsu remarked about this page,

> "again it feels very much a strong opinion about how we shouldn't try to change anything, shouldn't try to be accepted, and anything else is just whining and complaining. I argue that if a huge part of your self is stuck in the closet, afraid to come out to friends or parents, and when you do come out you are driven away from your online communities, laughed at, and have to keep jumping around between usernames to avoid being 'caught' again and harassed... which has happened to a number of my friends... and sometimes even more serious experiences like, people linking their legal name and photograph to their otherkin identities, to laugh at them, which also has resulted in some people being stalked... then, you can understand why people would make a big noise about being accepted."[14]

Tsu expresses concern that the pressure to hide that one is otherkin can be harmful, so that continuing to hide and conform might be unwise compared to seeking mainstream acceptance.

Chapter 1, p. 80. Reader opinion. A few readers told me that they wished that Lupa had spent more time talking about non-spiritual, psychological, and neurological explanations for otherkin. These readers include Mist Weaver of House of Chimeras[15] and Seraphyna.[16]

---

13. Scribner, *Otherkin Timeline.* http://www.frameacloud.com
14. Tsu, e-mail sent to Scribner on 2012-07-11.
15. Mist Weaver of House of Chimeras (houseofchimeras), message regarding this marginalia project, sent 2012-07-08. http://otherkin.livejournal.com/572034.html?thread=8218498#t8218498 Cited with permission.
16. Seraphyna (child0fbalance), message regarding this marginalia project, sent 2012-07-08. http://otherkin.livejournal.com/572034.html?thread=8218242#t8218242 Cited with permission.

Chapter 3, p. 111. Reader opinion. Personally, I disliked these two to seven page long prologues about mythology, folklore, and fiction with which Lupa opens each section. I saw these as diversions away from the book's focus on otherkin. A list of movies that have werewolves in them does not help the reader's understanding of our real, living contemporaries who identify as wolves. A single page summary would have been enough to make sure that the reader knows what "werewolf" means in mythology and pop culture, and how it compares with real therians, without veering so far off the topic of reality. Although Lupa did a good job researching these sections, I don't think they belong in here, at least not in such length. I tallied about 34 pages of the book spent on these interruptions.

Other readers enjoyed these sections. One of the survey respondents, Fox (Skullfaced), later wrote, "while the mythology/lore opening sections occasionally went into a bit too much detail, they were overall an excellent part of the text I wasn't expecting."[17]

Chapter 3, p. 124. Error. Lupa here wrote, "Wolves are by far the most common phenotype—of the 35 therians who answered the survey, 14 identified as some species of wolf (you can add me in for ten)." The raw data on page 286 confirms that Lupa received 35 surveys from therians, 14 of whom were wolves. However, it doesn't say whether Lupa herself is part of that number. I guess the nonsensical "you can add me in for ten" statement must have lingered from an earlier draft of the book.

Chapter 6, p. 178. Error. Lupa here wrote, "all the dragons reported being sentient," but this should read "being sapient."[18] This word is often used wrong by many writers.

In the community, there are some otherkin who identify as kinds of dragons that weren't sapient, but they're rare compared to sapient dragon otherkin.

Chapter 6, p. 181. Error. Again, Lupa here wrote that the dragons "reported being sentient," but this should read "sapient."

Reader opinion. Of Salfarro, a dragon otherkin who was quoted by Lupa on this page, wrote to me saying,

> "I can't remember what I wrote to her in the survey, but I know when I read it years after the fact I was annoyed because I identified as nonsapient. I believe when I wrote my answer to the survey I thought I had more sapience than I did years later. However, I never identified as

---

17 Fox, "Well-written and informative" (book review).
http://www.amazon.com/review/R1A8GNK76JQMLW/ref=cm_cr_pr_perm?ie=UTF8&ASIN=190571307X
18. Thanks to Of Salfarro for pointing out that Lupa mixes up "sentient" and "sapient."

less *sentient*. I'd always been on the fence when explaining my draconity as another life. Was it a past, future or simultaneous life? After all, why constrain souls to time? Or was it just psychological. When cornered, I've always said souls and other lives is just wishful thinking."

Of Salfarro is an exception to how Lupa described her surveys of dragon otherkin.

Chapter 7, p. 202. Reader opinion. Lupa has a section about otherkin who identify as beings from fiction (called fiction-kin, media-kin, or otaku-kin).

A Daemonkin named Valenfore Alestreneon who reviewed the book talked about how the community tends to look down on fiction-kin and people who don't take being otherkin seriously:

> "It's fairly comprehensive, covering not just Otherkin and Therians, but also the fluff bunny equivalent of the community, namely Wishkin, but also the largely hypothetical 'Otakukin'. However, she doesn't talk down to them with scorn and disdain and even goes on to say that yes, there are some people who might be playing make believe, but playing make believe isn't a bad thing and even notes how animals use play as a way to hone their skill sets, which, all information on Otherkin aside is a value life lesson that anyone can benefit from."[19]

Alestreneon was impressed that Lupa talked about those people with respect.

Another reviewer, Psyche (non-otherkin), criticized Lupa's decision to include fiction-kin in this book. Psyche wrote,

> "I couldn't help but think that surely a line must be drawn somewhere? While she acknowledges skepticism by many, she affords 'Mediakin' the same fair treatment, which, to my mind, undermines her presentation of the subculture to some degree. At what point do you call it?"[20]

Psyche doesn't think that fiction-kin should have been in this book, or that they should have been talked about in the same way as the others.

Chapter 8, p. 224. Amplification. What Lupa calls invocation of the 'kin self sounds analogous to what Rosalyn Greene called "cultivation" of artificial therianthropy. Readers interested in this topic should compare Greene, *The Magic of Shapeshifting*, p. 172.

Reader opinion. Lupa quotes Ellwood about using magical practice to change one's DNA. A reviewer named Thalla T. Rothach didn't like this part of the book, saying,

---

19 Valenfore Alestreneon, untitled review. 2012-12-18.
http://www.goodreads.com/review/show/480615036?book_show_action=true&page=1
20. Psyche, "Review: A Field Guide to Otherkin, by Lupa." 2008-02-06. http://www.spiralnature.com/reviews/history-occulture/a-field-guide-to-otherkin-lupa.html

"First she mentions that one can alter one's DNA structure using 'biophotonic energy.' […] I looked through my physics book yesterday and there is no mention of it. How does she know that her, or anyone's, DNA has been changed by this stuff? No one can feel their DNA. Did she have an organic chemist look at her atomic structure before invocation, then check it afterwards […]?"[21]

Rothach questions the validity of the practice in question because there's no evidence that it works, and thinks that it's based on ideas that don't come from science.

Chapter 8, p. 225. Reader opinion. Lupa talks about proof of the power of belief. Reviewer Rothach criticizes how Lupa supports that argument:

"The other thing is her mention of quantum physics (this is synonymous with quantum mechanics): 'Belief is a powerful tool, and even science, in the form of quantum physics, shows that perception shapes reality.' (p. 225, paragraph 3) This can only be referring to the wave function of particles. […] For some reason, new agers think this means that the observant scientist caused the particle to exist in that spot, not the fact that it was already there before the scientist moved his photon detector over there. Physicists can explain this a lot better, look this stuff up in 'Parallel Worlds,' by Michio Kaku. I would have much more respect for magick if practitioners would stick to psychology and leave physics and chemistry alone."[22]

Rothach dislikes that writers too often try to support spiritual ideas using popular misunderstandings of ideas from science.

Chapter 8, p. 229. Spelling error. The name "Evoyah" should say "Eyovah."

Chapter 9, p. 231. Reader opinion. Here, Lupa says she thinks most people who get the book either think they are otherkin, or have friends who are otherkin. A non-otherkin named Michelle Mueller who reviewed the book felt uncomfortable with Lupa's assumptions about the book's audience:

"Towards the conclusion of the book, Lupa writes that most of her readers identify with Otherkin characteristics from the book or believe themselves to be Otherkin (p. 231). I disagree that most readers necessarily doubt their human status and are considering their therianthrope status. If the

---

21 Rothach, Thalla T. "Good on people, iffy on science." 2012-06-10.
http://www.amazon.com/review/RLDM8TU5UAU0R/ref=cm_cr_pr_perm?ie=UTF8&ASIN=190571307X
22 Rothach, Thalla T. "Good on people, iffy on science." 2012-06-10.
http://www.amazon.com/review/RLDM8TU5UAU0R/ref=cm_cr_pr_perm?ie=UTF8&ASIN=190571307X

material within *A Field Guide to Otherkin* is worth reading, it should not be for therianthropes alone. Throughout the book, Lupa clarifies misconceptions about vampires and therianthropes. Vampires are more common and do not exhibit many characteristics popularized by horror films. Since the book can redeem people identifying with those labels, Lupa should welcome readers who are interested for intellectual reasons and not for personal identification. Interested readers can become sympathizers for Otherkin. *A Field Guide to Otherkin* contains enough advanced material to satisfy an actual therianthrope, but needs not be for them exclusively."[23]

Mueller would prefer it if this kind of book had been written with non-otherkin audiences more in mind.

Chapter 9, p. 253:17. Error. Where Lupa compares otherkin identity to gender identity, something went wrong in the editing process. This page reads,

"a female-to-male transgendered person who has not had a sex change operation is still a woman, not a man, because that is what she identifies as. [...] her body may not exactly match who she, the person, is, but we are not defined by our bodies alone."

Context indicates that Lupa meant to write "male-to-female" instead of "female-to-male." Lupa wasn't really invalidating the manhood of female-to-male transgender men. She meant to talk about a male-to-female transgender woman, and just made an editing mistake. Meanwhile, the use of the word "transgendered" rather than "transgender" is not an error so much as a variation that is used as a shibboleth in some parts of the transgender community and literature.

Chapter 9, p. 257:12. Reader opinion. Lupa wrote here, "Honestly, about the only way at this point that Otherkin could be seen as a threat by any non 'kin is if there became a connection between crime and 'kin." Tsu responds to this:

"I think that's simply a dangerous statement and not true. [...] Simply, if society has a reason to hate you then it will make up fear stories about you. And 'mainstream' society - white, straight, male, cisgender, neurotypical, middle class or above society - has a reason to make demons out of every group that is not them. Because, if they accept that these different groups exist and they are okay, they would lose their place at the top of the tree, looking down on everyone else and feeling superior. They would lose their power over us, if they accepted we are equal. So they have to abuse them, so they can keep their privileged place in society... because, being privileged requires that you have other people to step on.

23 Michelle Mueller, "A field guide to otherkin." http://facingnorth.net/Animals/-Totems/a-field-guide-to-otherkin.html

It's not about being otherkin, it's simply about any group that is particularly different. But it's dangerous to ignore that it could happen to us, just because we want to look like we're 'not trying to get attention.' In many cases, we are trying so hard to not look like 'special snowflakes' that we will ignore the people who suffer in our community until the suffering is too big to ignore."[24]

Tsu points out that it's in society's interest to decide to see small groups as dangerous, even if the group was harmless and just different. Conformism won't save anybody from that.

Appendix A, p. 269:27. Spelling error. The location "Teaxs" should read "Texas."

Appendix C, p. 282:34. Spelling error. "Elvinkind Digest" should read "Elfinkind Digest."

Appendix D. 285. Reader opinion. Lupa says that she got 131 surveys, including her own. That number wouldn't be enough for some kinds of work, but it is enough to be useful for this book. A reviewer, Teresa H. Garcia, says that this is impressive:

"As to the surveys, having tried to gather research on a different topic before with this method for college, I can understand how hard it is to get a good sampling of any community. One hundred thirty one, including her own response, is far more than I ever got for my alienation report."[25]

Although the number of surveys is smaller than would be best, it's also larger than researchers can sometimes get.

Appendix D, p. 286:12. Error. The sentence "The types of Otherkin were tougher parcel out" should read "The types of Otherkin were tougher to parcel out."

Bibliography, p. 291. Amplification. Lupa here says that "the online therianthrope community argues that Greene plagiarized information from the internet." This is a widespread rumor in the therianthrope community,[26] and has been so ever since Greene's book was published in 2000. However, so far I haven't met any therians who

---

24. Tsu, e-mail sent to Scribner on 2012-07-11.
25 Teresa H. Garcia, "A thorough exploration of otherkin."
http://www.amazon.com/review/R2Z4PA3624K4O0/ref=cm_cr_pr_perm?ie=UTF8&ASIN=190571307X
26. For example, reptile therian Mokele accuses Greene of word-for-word plagiarism, claiming she "included entire paragraphs verbatim from the sites," but doesn't specify any such paragraphs, page numbers, or sites. This accusation appears in: Mokele, "So, What's This "Therianthropy" Thing?" Circa 2004
http://www.therianthropy.org/mokele/intro.htm (defunct)

would tell me specific examples of what Greene supposedly plagiarized (no book page numbers, no individual web pages). I am researching whether there is any truth to that rumor. So far, I found some parts in Greene's book similar to some earlier writings, but I'm not confident that it is plagiarism.

Bibliography, p. 297:6. Error. The web-page title *Brinn/brrnn* should read *Brrrnn/Brinn.*

Update. Amanjaku and Linz's *Brrrnn/Brinn* web-page was hosted on Geocities.com, but that host ceased to exist a few years after Lupa's book was published. As a result, all Geocities.com web addresses are broken links. Fortunately, you can read an [archive of this particular web-page](#) on Oocities.com.[27]

Bibliography, p. 299:29. Error. Lupa cites Jarandhel's article with the title "When [sic] we walk strange ways together," but the article in question is titled "Awakening." The confusion came up because Jarandhel's web-site had the tag-line "Where we walk strange ways together" on each page.[28]

Bibliography, p. 306:16. Error. Lupa lists Windrunner as the author of the *AHWW full FAQ,* but Windrunner was just one of several contributors to that FAQ. The editor of the FAQ was KatmanDu.

Bibliography, p. 306:17. Update. The *AHWW full FAQ* was hosted on Utlah's WEREweb site, which is gone. You can read an [archive of the page](#) on the Internet Archive Wayback Machine.[29]

Index, p. 309. Reader opinion. Personally, I think indices are very important and not optional, so I was disappointed to see that the index for this book is little more than a rough sketch.

Unfortunately, I can't create an index for the *Field Guide* in this marginalia document. I would need to automatically generate an index from a machine-readable copy of the *Field Guide* (with the same pagination) rather than a printed paper copy. Life is too short to volunteer to create an index by hand.

---

27. Amanjaku and Linz, "Brrrnn/Brinn." *Valindë's Otherkin*. Circa 1998. Archived at
http://www.oocities.org/area51/corridor/1015/here/brinn.html
28. Thanks to Jarandhel for pointing this out.
29. Katmandu, "AHWW Full FAQ." *WEREweb.*
http://web.archive.org/web/20080329033553/http://www.swampfox.demon.co.uk/utlah/Community/fullfaq.html

One of the main things that I wish was in the index: listings for survey respondents and other people named in the text, so that readers can find where those people were named or quoted.

Index, p. 309. Error. "Mediakin" are not listed on page 25, but 26.

Index, p. 310. Amplification. "Reincarnation" is also brought up on page 54. "Religion, Neopaganism" is also significantly discussed on page 96.

Cited By

A list of books and articles that cite the *Field Guide*.

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

Popular book. 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).

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

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

Johnston, Jay. "On having a furry soul: Transpecies identity and ontological indeterminacy in Otherkin subcultures." In Jay Johnston and Fiona Probyn-Rapsey, eds., *Animal Death* (Sydney: Sydney University Press), p. 293-306.

Chapter in an academic book. *Animal Death* is about animal rights and the relations between humans and animals. Johnston's chapter is about people who identify as animals (therianthropes) (Johnston, p. 295). Because Johnston's source is the *Field Guide*, Johnston repeats Lupa's system of categorizing therianthropes as a type of otherkin. (Judging by my historical research, this categorization is technically correct or at least satisfactory in some uses, but otherwise socially and historically inaccurate.) Johnston "questions the usefulness of distinguishing between 'animal' and 'human' for individuals who understand themselves as simultaneously both" (Johnston, p. xix). Johnston looks at excerpts from the *Field Guide* about therianthropy together with ideas from the philosopher Derrida.

Laycock, Joseph. "Real vampires as an identity group." In Adam Possamai, ed., *Handbook of Hyper-real Religions*. Leiden, the Netherlands: Koninklijke Brill NV, 2012.

Chapter in an academic book. This article about the vampire community has a few paragraphs about otherkin, therianthropes, and some other identity groups, for which Laycock cites Lupa's *Field Guide.*

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

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

Laycock, Joseph. "'We are spirits of another sort:' Ontological rebellion and religious dimensions of the otherkin community." *Nova Religio: The Journal of Alternative and Emergent Religions* 15, no. 3 (2012), pp. 65-90.

Academic article. An introduction to the concept of otherkin which concludes that they are not a religion, despite some similar traits. Cites Lupa's *Field Guide* several times in the text (p. 74, 78, 80, 82) and in the endnotes (85, 86, 87, 88, 89).

Reece, Gregory L. *Creatures of the Night: In search of ghosts, vampires, werewolves and demons.* New York: I. B. Tauris, 2012.

Popular nonfiction book. In a chapter about werewolves, Reece quotes from Lupa's *Field Guide* about shape-shifting, as context for his interview with therianthrope Wolf VanZandt.

Samuel, Geoffrey and Jay Johnston, eds., *Religion and the Subtle Body in Asia and the West: Between Mind and Body.* New York: Routledge, 2013.

Academic book. Johnston talks about otherkin on page 189, and cites Lupa's *A Field Guide to Otherkin* for that on page 190. A bio at the beginning says that Johnston's "current scholarly obsessions include trans-species subcultures (especially Otherkin)" (p. xi).

Reviews

Links to reviews of the *Field Guide.*

Valenfore Alestreneon, untitled review. 2012-12-18.
    http://www.goodreads.com/review/show/480615036?book_show_action=true&page=1
    A review by an otherkin.
Arethinn. "Recommended otherkin-related reading, listening and viewing."
    http://www.eristic.net/fey/info/reading-nonfiction.php
    A review by an otherkin.
Daven. "Daven's views book review: A Field Guide to Otherkin by Lupa." 2009-11-15.
    http://davensjournal.com/a-field-guide-to-otherkin or http://erinsjournal.com/a-field-guide-to-otherkin
    A review by a therianthrope who was quoted in the book, but they don't say under what name.
Fox. "Well-written and informative."
    http://www.amazon.com/review/R1A8GNK76JQMLW/ref=cm_cr_pr_perm?ie=UTF8&ASIN=190571307X
    A review by one of the survey respondents.
Garcia, Teresa H. "A Thorough Exploration of Otherkin." 2007-12-20.
    http://www.amazon.com/review/R2Z4PA3624K4O0/ref=cm_cr_pr_perm?ie=UTF8&ASIN=190571307X
Gleason, Mike. "A Field Guide to Otherkin." 2007-11-14.
    http://pathwalkers.wordpress.com/2007/11/14/a-field-guide-to-otherkin/
    A review by a non-otherkin.
Ketrino, "A Field Guide to Otherkin, by Lupa." No date (circa 2007).
    http://ketrino.angelfire.com/recom.html or
    http://www.byondwolf.com/recom.html
    A review by a therianthrope who did not send a survey to the book.
Mueller, Michelle. "A field guide to otherkin." http://facingnorth.net/Animals/-Totems/a-field-guide-to-otherkin.html
    A review by a non-otherkin.
Owlspirit, "A Field Guide to Otherkin by Lupa." 2010-05-29.
    http://www.owlspiritsnest.com/wp/?p=14
    A review by a non-otherkin.
Psyche, "Review: A Field Guide to Otherkin, by Lupa." 2008-02-06.
    http://www.spiralnature.com/reviews/history-occulture/a-field-guide-to-otherkin-lupa.html
    A review by a non-otherkin.
Rothach, Thalla T. "Good on people, iffy on science." 2012-06-10.
    http://www.amazon.com/review/RLDM8TU5UAU0R/ref=cm_cr_pr_perm?ie=UTF8&ASIN=190571307X

Theodoric (Ravenousnightwind). "Book Review: A Field Guide to Otherkin." 2014-04-30. http://ravenousnightwind.tumblr.com/post/84330902014/
A review by a non-otherkin.

Original Surveys

Some of the people who submitted survey responses to Lupa for the book have chosen to publicly post those responses.

Arethinn (submitted under a different name), "Otherkin survey." 2006-02.
http://www.eristic.net/fey/info/survey2.php

Jarandhel, "Field Guide to Otherkin: Survey responses." 2005-10.
http://dreamhart.org/2010/06/field-guide-to-otherkin-survey-responses

Context

Additional context surrounding the *Field Guide.*

Jason Pitzl-Waters, "Interview with Lupa." *The Wild Hunt.* 2007-05-18.
http://wildhunt.org/blog/2007/05/interview-with-lupa.html
A Pagan blogger interviews Lupa about *A Field Guide to Otherkin*.

Silver Elves, "The Lupa Cane." *Eldafaryn*, page 223-224. CreateSpace, 2011.
The Silver Elves briefly talk about getting to know and work with Lupa in connection with the *Field Guide* and their own writing.