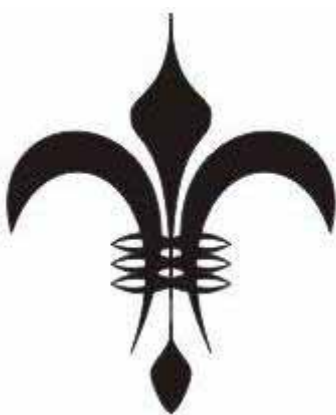


Volume

1

COURT AMEN-KHEPERA



Codex

House Khepera is designed to bring vampires, donors, other kin and advisors together. Integrity in our structure and our codex give us the ethical standpoint to stand up and show the world our strength in wisdom. All opinions will be held dear, and no one will be ostracized for expressing their minds.

The Court functions as an medieval court system meaning there are no prosecutors or defenders for the accused. There is only the Judge, the accused, the accuser, and witnesses for the accused and accuser. Evidence will be collected by the Guards and presented to the presiding Judge at the time of opening court. Once the Judge has heard from both parties and their witnesses, the Judge will then make a ruling on the offense for the best interest of the House. All rulings from a judge are final as no appeals are allowed. All rulings will be adhered to by both parties and sentence shall be carried out post haste. There will be no pre-trial agreements or plea bargaining allowed for any reason for any court preceding.

All vampires who are Tantra and sanguine that have a donor must be tested every three (3) months for HIV/AIDS and other sexually transmitted diseases. House Khepera and Court Amen-Khepera is not responsible for the payment or reimbursement of any testes.

Donors are our life. Treat them with the respect they deserve. Do not abuse, maltreat or take advantage of the gift they give us. All donors are required to pay for their own HIV tests. House Khepera and or The Court of Amen-Khepera is not responsible for the costs of those tests. All donors must be tested for HIV/AIDS and other sexually transmitted disease every three (3) months, and the results must be given with the Head of Donors and the Head of Healers and will be discussed with any and all individuals who need to know. All donors and vampires must be given the Donor's Bill of Rights and are expected to adhere to such.

Any member of the Court Amen-Khepera and House Khepera that harms or threatens to harm any member of this House or the Vampire Community at Large will immediately be brought up on charges within this House and a trial will be held. If the accused is found guilty by the Judge, the member will be expelled from the Court of Amen-Khepera and House Khepera, placed on our black list and if the offense warrants, be turned into the authorities for investigation and possible prosecution. Anyone that is on the black list will not be recognized as a member of the local or at-large Vampire Community.

No member of this House may start a Chartered House until such time as that member has reached the rank of Lord or Lady per our point system. Any member who is granted the right to start an chartered house must adopt and follow the House of Khepera's Codex, must continue to attend Court and House meetings (including the Required Yearly Court), and file a monthly report with House Khepera. Failure to comply with any of these items listed in this paragraph will result in House Khepera and the Court Amen-Khepera no longer recognizing said chartered house and off members thereof.

All Court Amen-Khepera and House Khepera meetings are drug and alcohol free. House Khepera has a zero tolerance for drug and alcohol abuse. Any member of House Khepera that attends a meeting or Court under the influence of either substance unless otherwise prescribed by a physician will be placed on trial and if found guilty by the Judge will be immediately expelled from the House, placed on the black list and may face criminal charges for endangerment and possession of illegal substances.

Mandatory search and pat downs for drugs and weapons at all Court Amen-Khepera and House Khepera meetups and meetings. Guards will rotate shifts at the door for search and pat downs. Those who refuse this procedure will not be allowed to enter and must be escorted off the property. Anyone found with drugs or weapons immediately be placed under citizen's arrest and the local authorities called. That person will be banned from ever attending another meetup, meeting or Court and placed on the black list.

As members of Court Amen-Khepera and House Khepera, all our actions are a reflection of the Vampire Community at Large and on House Khepera. We are obligated to be in control of our actions so as to not slander the image of the Vampire Community at Large, Court Amen-Khepera and House Khepera, its members, Elders, Heads of Rooms, or the larger vampire and other kin communities. We are also obligated to feed in a manner that complies with the rules set forth in this codex, exercising knowledge of safety and control. Elders and Heads of Rooms are obligated to teach so that other members and learn by examples set by the Elders and Heads of Rooms of responsible methods of feeding, actions and safety.

Be truthful to all Elders and Heads of Rooms, they are your guides. Be honest to yourself, others and to what true Vampirism is. Honesty is the foundation of Honor.

Strive to understand the needs of others in the Vampire Community at Large. Make it your business to give help to those in need wherever and whenever possible. House Khepera must be viewed as a beacon to those who need help. Also be aware of the needs of individuals.

To recognize, honor and respect ALL the members within the Vampire Community and Other kin Community. This includes those individuals, houses, clans, etc whose teachings we disagree with. They are leaders in their own right, and our place is not to judge them. Everyone has the right to their own opinions and ways of teachings.

Creating strength through purpose and honor of House Khepera, ones self, each other, and society. To follow the codex set before you with dignity and resolve. Honor the Elders and Heads of Rooms in the community and learn by listening and by asking. The Elders and Heads of Rooms must also honor the student by teaching through example.

The Order of The Black Marble is dedicated to maintaining peaceful relations (The Pax Vampyri) between all Vampiric Courts, Communities, Churches and Societies.

The Order is governed by three covenants, called The Black Trinity.

I. Recognize and respect all Vampire Courts, Communities, Churches and Societies.

II. Resolve rather than create conflict.

III. Revel in our shared heritage.

Membership in The Order of The Black Marble is conditional on one thing alone: Honor the Black Trinity, both in word and in deed. Members are welcomed to The Order by invitation only.

Each of us is on our own path. No one path is more correct than another. Respect each other's differences, views and practices. The Vampire Community is most important, strive to overlook our differences and focus instead on our similarities. Let us learn from each other, understand our differences and accept them with respect and dignity.

House Khepera will hold its required yearly Court at the weekend closest to October 22nd. The purpose of this court is to review the codex, review any new proposals for the codex from chartered houses, discuss possible promotions, discuss the next year's events, go over finances, and any other issues brought before the court.

Promotions within the House will primarily be awarded on December 21st however; they may be awarded at the required yearly Court if deemed necessary.

Court Structure

- A) Newly Awakened Room
- B) Common Room
- C) Hospitler's Room
- D) Physiker's Room
- E) Ministries Room
- F) Arts Room
- G) Guard's Room
- H) Donor's Room
- I) Otherkin Room
- J) Judge's Chambers

Court Assignments (According to the paragraph above)

- A) Lady Amenti
- B) Lord Ahjonge
- C) Dragonhawk
- D) Lady Amenti
- E) Dragonhawk
- F) Lady Fantasia
- G)
- H) Lady Amenti
- I) Lord Ahjonge
- J) Lady Amenti, Lady Fantasia

Point System

Duty	Points
Attendance to meetings and or court	1

Attendance to yearly court	2
Participation at meeting	1
Participation at court	1
Teaching a class	3
Research	2
Special Class	5
Recruit New Member	3
Competition Win	2
Religious Service	2
Judging competition	2
Maximum points earned by a member per month	10

Promotions

Paige must complete first half of the newly awakened class

Squire must complete second half of the newly awakened class

Knight to Lord or Lady must earn 400 Points

This Codex was adopted April 2005.

Courtly Etiquette

1. Anyone may attend if they are quiet and respectful.

2. If you have business to present before the Court, inform the Herald in advance or wait for the announcement requesting all other business to be brought forward.
3. If you wish to present yourself before the noble who's Court is in session, and you are not sworn to that noble, you must remove your main weapon in a symbolic gesture and hand it to a friend. If you have no one to give it to, give it to a Guardsman. You may retrieve your weapon when you leave the immediate presence of the noble. Do not worry about divesting yourself of all your weapons; the main one only will suffice.
4. Do not enter the noble's personal space unless permission is granted to do so, and usually this entails kneeling when you get there.
5. Ask permission of the presiding noble to do anything unusual during your presentation (especially anything that might look confrontational), and to leave when you are done.
6. Do not interrupt anyone who is speaking in turn (especially the presiding noble or Herald, who speaks with the noble's authority.) You will get your turn if you have arranged it with the Herald or wait for New Business.
7. When the Herald calls for all to rise, do not sit until you are told you may be seated; this will be after the noble sits.
8. When the Herald calls for a Huzzah or cheer, it is customary to join in although not required.
9. The Vassals of Lord may conduct their own courts after court, in order of precedence according to the order they have sworn Fealty. All rules then apply to the Vassal as the presiding noble, other than the fact that Lord is exempt from the differences and may have his Herald speak to his Vassal's Herald if he wishes to announce something during these courts.

Important Reading for the Newly Awakened

THE BASICS OF SHIELDING

In order to understand shielding, one must first understand the basis of psionics, that is, quite basically, that everything is made up of energy and that very energy may be manipulated to various degrees.

There are many things that you might wish to shield yourself against, but for purposes of this article, I will assume that your desire is to shield yourself against being drained of energy. This type of shield is known as an inward shield, as its sole purpose is to prevent energy from leaving your body. Outward shielding, which is often used to reflect various forms of attacks, will be discussed in future articles.

The basic concept behind shielding is that, given that energy may be manipulated in various ways, it may be manipulated in such a manner as to form a 'wall' or 'barrier' of energy around a given target, in this case, the target being yourself. In effect, creating this type of inward 'barrier' allows the person who is being shielded to retain his/her energy, as any energy that would normally escape from the being is reflected back into the body. This article will describe a visual approach to this method of shielding.

To begin, you will most likely find it easier to concentrate either in complete darkness, or in candlelight. I do not recommend using scented candles, however, as it makes it too easy for a beginner in shielding to let his/her mind wander to the scent of the candle, and lose focus on what he/she is doing. Make sure that you will be uninterrupted and that there will be no audible distractions. You should find a comfortable spot in a chair, on a bed, or perhaps even on the floor. Anywhere is fine, as long as you are comfortable, yet I do not recommend lying down, as it tends to cause one to tire easily and lowers concentration.

Once you have found a suitable spot to begin, close your eyes for a few moments. Focus on your breathing, taking slow, deep breaths in through your nose, and exhaling quickly (however, not forcing) through your mouth. Concentrate only on your breathing, ignoring any other sounds. Don't let your mind wander off. Just picture nothing but complete darkness. Once you are certain that your mind is clear from any distraction, focus on how the air feels around you. Imagine that you can feel each individual atom against your skin. Note how chaotically this energy seems to fly through the air. Take a deep breath and concentrate on visually pushing and pulling this energy at various degrees, until you see that have completely surrounded yourself in a sphere. Once this sphere is complete, focus on pulling more energy into it. Make sure that there are no holes. In your mind, look around you -- check behind you to make sure that the sphere is complete.

Once you are confident that you are completely encased in the sphere, focus on pulling more energy into it. Pull energy from outside the sphere and layer the energy as closely as you can to the sphere that you have already formed, creating a thick 'wall' of energy around you. Continue this process until the sphere seems so thick that it becomes opaque and you can no longer see through it.

When you have succeeded in this, imagine your sphere as a two-way mirror. Make the outside of the sphere transparent, and the inside a brilliant metallic silver. This will allow energy to flow inward, but once inside the sphere, it will not be able to escape. Once you have visualized this, test it. Send a bit of energy out of your body and watch as it reflects directly back towards you and is absorbed again. Now focus outside the sphere for a moment. Pull energy inward from outside the confines of the sphere, making sure to maintain its integrity. Once the energy comes into the sphere, it should not be able to exit.

Now slowly open your eyes, maintaining the feeling of the sphere around you as you gradually let go of the visual image. You should feel more energized, and it should be much more difficult for energy to escape from your being.

While this is only a visual exercise, it triggers your subconscious to manipulate the energy around you into a rather powerful shield that allows energy in, and allows you to retain the energy that is inside.

Practice this exercise whenever you have free time. -- Work on making the shield thicker and stronger. Eventually, this will train your subconscious to form the shield at your will, without having to concentrate so hard, or even having to visualize the shield around you.

Meet the Beast (aka The Hunger)

An Introduction to your own Beast short to say, the beast friend and enemy. It's the mortal hungry coil to our vampirism, it's the reason why we feed. If you think you seen bad guys in your life, the Beast is worse!

But every vampire has to deal with it, his or her personal Beast. It goes also by the names as "the Thirst" or "the Hunger" and if we don't feed... we go wild.

The Beast is a survival mechanism within the vampire which ensures the vampire feeds even though the vampire might not know it yet. It keeps the body functioning and is hardwired with the vampire existence. It would be too much honor to call it the vampire soul since it's not that, but its part of the vampire.

Underfeeding will make you meet the Beast pretty easy. There are a few people who have put personal stories about such up, if the Beast awakens to claim it's food the human mind is to nimble to resist, at said moment The Beast takes over and you will act very different, violently and dangerous to people around you. The Beast doesn't care about human ideals and things like respect... it only has one thing it wants... to be fed. And if you don't provide it with its food you soon enough find out about it.

It is part of the vampire so to say and something we have to deal with for our life.

During the changes in phases of our lives we will have to adjust things at time, just like our feeding pattern might change. Change is a constant in human life, in every life, in case of the vampire we just have to also keep our vampirism in check.

To understand more about vampirism you have to understand how a human generally is build up. The Vampire as an astral creature so in this case we don't talk about how DNA steers us but more about things in bigger terms, the human exists out of a mind, body and soul. It takes those three to make a human or any animal to start with. A sense of your own being isn't even needed to have a soul so to say.

But what makes the vampire different from the human is its soul. Instead of dying and hopefully going into a new body at random as some say, the vampire has mastered life and death and has become master of its own future. This at a price, as to survive it needs more life energy as most humans. The Precise working of how the vampire deals with dying and getting a new body is beyond the scope of written language.

In the new body, born again it has a clean mind and a new life. Even though the persona of the vampire soul will merge with the new host, the host is different from the vampire soul. Vampires are kind of attracted to each other, and the vampire probably will meet old friends, old soul friends so to say. Even though the persons don't know each other the souls will remember each other. For the Vampire soul the body is like a jacket, it can be replaced if needed. It sounds harsh, but survival is what counts in the end. The Vampire can keep a body working for long but the human body has its limits and there are diseases in what the vampire can't save the body. In such reality is the death of the body the only option.

Vampires are predators and fighters, their bodies are kept working through methods beyond the use of normal humans, but this costs energy, life energy, Prana. As the person finds out he/she is a vampire he/she will go through an awakening. In short time changes are set in place in what in the end will cause the person to fully have use of his vampiric Existence. A vampire will have better stronger Immune defenses against normal diseases and if they get sick they are able to fight it back stronger, supplied that they are fed well.

On the other hand if the vampire doesn't feeds his protection gets weaker and he gets sick much easier. The vampire must feed and keep his energy levels up to benefit from stronger health. In the end the vampire probably doesn't dies due to lack of Prana, more due to a disease slipping through the weakened immunity. The Beast exists to ensure that the Prana levels don't dive to low; also it can give the body strength when needed. But it is very irrational and very instinctive.

End word

Is a vampire then still a human, even though they carry a vampire soul and a beast, of course they are. Living breathing humans, adapted to work with energy.

Even though vampires feed from humans they are not out to harm humans unless humans harm them. Vampires are humans also, with families and friends, with jobs and kids, with troubles and ideas. Many vampires find their place in society and are not harmful in any way.

Creating Filters

We are constantly pulling energy into ourselves. This function is unconscious and often undiscerning. When you are among a group of people, you will draw upon the ambient energy that is generated by that group. Occasionally, there is a quality to the energy of a group that you may not wish to take into yourself. This is especially true if many of the individuals in the group are tainted in some way, as with illness, intoxication, or drug-use.

Rather than shielding yourself and thus blocking yourself off from all the energy in the room, you may set up a filter. Less rigid and opaque than a true shield, a filter allows you to sort through all that you take in and block certain elements of that energy out. A filter may target certain emotions which you do not wish to vicariously experience or they may filter out the taint of alcohol, drugs, or disease so you do not draw these things into yourself during a general crowd feed.

Target the specific energy that you do not wish to take in. Visualize a filter, like a porous shield, that will allow everything to pass through except this particular energy. If you are actively drawing from the crowd around you, simply be selective in what you pull into yourself through nets or tendrils. Isolate the unwanted energy from everything else and discard it before you actively pull the rest through. All this requires is an awareness of yourself and your surroundings on the subtle level.

A filter can also be used to take only a specific sort of energy in. Simply isolate that element among the ambient energy, focus on it, then draw upon it to the exclusion of all else. As the subtle and the physical are intricately interwoven, this can work on chemicals present in your target's system. Though physical contact facilitates this technique, it can be done with effort from a distance. In this way, you can focus on the drugs in someone's system and pull them away, thus robbing them of their high. Treat the drugs as you would any intrusion on the subtle level, grabbing onto them with your subtle body but not pulling them into yourself.

If you grab onto the drugs or alcohol present in another's system in this way and pull them into yourself, you will experience the effects of the drugs vicariously. Sometimes this is desirable. Simply focus on someone who is suitably intoxicated, focus on the element present in their systems that is responsible for the intoxication, and draw it into yourself. Once again, this is most efficiently done with person to person physical contact, but can be affected in a group or long-distance draw.

Because you have the ability to manipulate energy on such a level, you can also consciously burn the resulting intoxication out of your system whenever you choose. Simply extend your awareness within yourself, focus on the intoxicant, gather it up and cast it away. This works to a certain degree even if you have physically imbibed the intoxicant.

Terminology

Advisor: Court Amen-Khepera has coined the term Advisor to replace the term of Black Swan. We feel that the term Black Swan has some negative connotations to it as it is a term that is used in Vtm and because it could be misconstrued as Otherkin meaning that it is a Swan that is black.

What does an Advisor Do?

The jobs of an advisor are as many or as few as the Vampire deems is necessary. Here are some examples of duties that an Advisor would do for the House or his or her Vampire.

◇ **Counseling;** what we mean by this is when a member of the House has an issue dealing with another member of the House or of the Community at large that they can't seem to resolve, the Advisor would act as a mediator between the parties. The counseling does normally include personal issues in the vampire's life outside of the Community unless the issue is the vampire coming out of the preverbal coffin with their family, friends or co-workers.

◇ **Promoting;** an Advisor should help to promote the House he or she belongs to within the local Vampire Community. Some ways to do this are: talking to people online who are in the local area, going into the local community and meeting with other members of the community who may be interested in joining with the House.

◇ **Research;** Researching or gathering information that would expand and benefit all the members of the House that they can use to educate and enlighten other members of the Vampire Community or just the local Community at large.

◇ **Judge;** An Advisor may act as a judge when there is a "trial" for a member of the House, which would even include the Elder of the House. Advisors must always be neutral, what ever they are attached to the Vampire who is being brought up on charges or just a member of the House who is being brought up on charges. In this case of being a Judge, the Advisor should take the time to look at ALL of the information from both parties (the accused and the accuser). The Advisor should also take the time to talk to any and ALL witnesses to the incident at hand and be willing to put aside any loyalties that they may have towards either party.

◇ **Guardian;** it is the job at times for the Advisor to work in the position of Guardian to both their own personal vampire they work for and for any and all members of the House. Primarily, this duty is only done during meetings of the House at a public place where non-vampires within the community may attempt to cause problems both with the Vampires and other members of the Community. Being a Guardian does not mean always having to do something physical, this position could just mean working as a negotiator between the two parties as well as to other local Houses within the local Vampire Community.

Auto vampirism: The drinking of one's own blood.

Awakening: The physical and mental changes that occur when someone awakens to their latent vampire nature. The awakening typically occurs during or shortly after the onset of puberty, but in some individuals may take years to manifest. Those undergoing the awakening, undergo various mental and physical changes. These changes often include an increased sensitivity to light and particularly to sunlight, a growing affinity for night and darkness, switching from a diurnal to a nocturnal to a diurnal sleeping schedule, and experiencing the first symptoms of the thirst. Many experience acute feelings of isolation and alienation during this process, as their changing nature distances them increasingly from their "normal" family and friends. Many seek out organizations or groups to help understand their desires and newfound feelings. (See also "turning")

Beacon: A particular feeling or energy signature generated by vampires in general, but latent or potential vampires in particular. The beacon seems to exist to attract other vampires to the potential vampire so that they may instigate the awakening process.

the Beast: The primal, instinctive, animalistic, bestial nature of a frustrated or desperate vampire, where he or she gets really evil-minded and aggressive and wants to just go berserk, rip people and things apart for the pure "fun" of it, and feed violently. It's destructive and cold, and if you don't control it, then you will be under its control. This is different from just "vamping out" but that is when it's most likely to manifest.

The Black Veil: Also known as the "Thirteen Rules of Community". Composed by Michelle Belanger, Father Todd Sebastian and COVICA, this is a set of 13 common-sense guidelines for the Sanguinarium as well as the vampire community. It deals with such things as responsibility, etiquette, feeding practices, the lifestyle, discretion, etc. The Black Veil has undergone several major revisions since its first incarnation in 1997 in attempts to be made more applicable and palatable to the real vampire community and not just the Sanguinarium; in 2003, it was revised once again and cut down to just seven tenets.

Blood-Bars: Rumored underground vampire havens, which have a members-only and very secretive policy. They are only open to properly initiated (usually through a coven) members of the community, if then. It is said they serve stored blood and/or have willing donors who provide blood over a bar. Certainly if they exist they are only a part of a local population's Cabal.

Blood Bond: 1.) A strong, sometimes undesired, bond or attraction which can develop in a donor towards the vampire he or she is feeding; this bond can be a mutual thing between both the vampire and his or her donor, but often is felt only by the donor.

2.) A rite, ritual or ceremony marking a commitment to a coven or an individual. It is also a term to reflect a vampiric marriage.

Blood Doll: Someone who gives blood in hopes of looking cool and/or who may have erotic desires fulfilled by being fed on.

Blood-Drinker: Anyone who drinks blood, regardless of motivation.

Blood-Fetishist: Someone who is erotically attracted to the sight, taste or smell of blood; he or she generally has no physical need to consume it, and will usually be happy with small amounts. Blood-fetishism is often accompanied by other sexual fetishes, including but not limited to sadism and masochism, and the blood is usually taken during sexual or fetish play, as in a bondage or domination situation.

Blood Junkie: A derogatory term for someone who experiences the physical need to consume blood, a sanguinarian (see also "the Thirst", "sanguinarian"). Particularly refers to one who has no control over his/her thirst and goes around feeding indiscriminately.

Bloodletting: The physical act of cutting or piercing the flesh in order to extract blood. This is commonly used for feeding as well as in blood play and fetishism. (See also "blood play".)

Blood play: Similar to bloodletting, blood play is the act of using blood in sexual or fetish situations. Blood play can also refer to the integration of blood and bloodletting in ritual. (See also "bloodletting".)

Blood giving partner: A more appealing term for a donor. Some donors dislike being called "donors", as they feel it somehow belittles them or their role in their vampires' lives.

Cabal: The far-underground "shadow" community of sanguinarians in a particular geographic location. Few even believe they exist and Cabals include the Blood bars and other unknown things. Cabals are very selective as to who even knows who is a member.

Chi: The Chinese term for life-energy. It is also often referred to as pranic energy or life force. Chi is the bio-electrical energy which runs our bodies on a subtle level. Energy vampires and many PSI-vamps believe that they can manipulate chi and feed upon it to sate their hungers. It is believed by some that, to a certain extent, blood vampires also feed upon chi, for a great deal of this subtle energy is believed to be concentrated into the blood. See "psychic energy".

Clinical vampirism: A psychological condition, such as Redfield's Syndrome, in which the afflicted person experiences a psychological urge to drink blood. This urge is often satisfied with their own blood, and sufferers of clinical vampirism typically bear slashes from razors and knives up and down their arms from where they have drawn blood from themselves. Particularly sociopath forms of clinical vampirism drive sufferers to attack and sometimes (although rarely) even kill other people in order to drink their blood.

A related condition is known as SMS, or Self-Mutilation Syndrome. This newly named pathology is becoming alarmingly common in American youths. Sufferers of SMS, often known as "cutters", feel the need to cut into their flesh and watch themselves bleed. Some sufferers of SMS also drink the blood drawn out this way, although this is not standard for the disease. Most sufferers of SMS are redirecting feelings of anger, frustration, inadequacy, or emotional pain onto their bodies. (See "Self-Mutilation Syndrome", and "Redfield's Syndrome".)

Court: A monthly social event which is much like a "town meeting" for members of the vampiric community in a specific geographic area. Court is usually held once a month at a local tea or coffee house, lounge or haven, and only vampires and those within the community are welcome. This is an opportunity to socialize with others in the community. News and announcements are made, poetry is read, new members, elders, etc., are introduced. Here vampires are generally free to escape mundane society. The host of the court is usually a locally respected Elder who secures a date, time, venue, and promotes the event.

Coming Out of the Coffin: Involves being open or frank with people about being a vampire, drinking blood, feeding upon energy, etc. Those who have come out in this way do not hide their lifestyle at all, not even in their daily lives. Many people in the vampiric community choose to be "in the coffin" and are not public about their lifestyle outside of the community or scene.

Coven: Groups of individual vampires or vampire lifestylers, usually but not always located within a certain geographic area, who have banded together under a specific theme, set of ideals, traditions, common Sigil, havens, membership requirements, hierarchy and/or rites. Covens range in size from as few as three members to as many as hundreds. The organization and purpose of each Coven varies from fraternal (House Sahjaza); religious (Church of the Vampire - not to be confused with the Vampire Church); or familial (Clan of Lilith). Some titles given to leaders of Covens include Elder, High Priest, Patriarch, Matriarch or Coven Master. There are no requirements for forming a Coven other than a group of people getting together, choosing a sigil and name.

COVICA: The now apparently defunct Council of Elders drawn from many different traditions whose purpose is to help network the community, standardize language and terminology, and encourage cooperation, if not outright unification between the diverse aspects of the Sanguinarium and vampire communities. COVICA stands for Council Of Vampiric International Community Affairs.

Donor: Someone who gives or shares their blood or life-energy, without obligation. Many donors prefer to offer themselves to just one vampire, but some donors will offer of themselves to entire covens, provided their offerings are appreciated and not abused.

Elder: A prominent member of the vampiric community who is honored and respected for his or her experience, knowledge, willingness to help others, accomplishments and devotion. Elders are often those individuals who have helped establish a community, organize groups, or help network the community.

Energy signature: The pattern of energy, vibes, or the feeling that is unique to each individual; a person's PSI 'fingerprint' identifiable in real life or astrally and oftentimes left behind long after a person has gone. Vampires supposedly have a particular kind of energy signature, and those who can pick up on this can identify them as vampires. An energy signature is different from a presence, though you can feel the presence of someone's energy, too. (See also "beacon")

Energy vampire: An individual who has a need to feed upon the life-force of others. Most energy vampires feed upon chi or pranic energy and avoid drinking blood. Some intermingle energy vampirism with blood-drinking. Also referred to as PSI-vampires, most energy vampires exhibit the same characteristics that distinguish other real vampires, including light sensitivity, a nocturnal lifestyle, and periods of the Hunger or Thirst. (See also "chi", "hunger", "psychic vampire", "real vampire", "thirst")

Excommunicated: Cast out of a coven or the vampiric community as a whole. (See also "Black List", "Invisibles", "Sin nomine")

Family: A term used by many people to describe their coven or their close circle of vampires and friends. Also, a general term for all members of the vampiric community.

Father/Mother: A term some leaders of groups, covens, or houses use to describe themselves.

Fashion vampire: This is not a type of actual vampire. Someone who does not have the vampiric condition, and who just dresses the part. The fashion vamps are only into the aesthetics (fangs, contacts, fashion) and not the philosophy or spirituality of the lifestyle -- think "fashion victim". (See also "wannabe" and "poser")

Feeding: The act of consuming blood (or, in the case of PSI or energy vampires, pranic energy) from someone (or an animal). (See also the "Hunger", the "Thirst", and the "Need".)

Goth(ic): A human being, who dresses mostly in black, follows a gothic lifestyle and whose interests lay in many things relating to the occult, whether it be witchcraft, vampirism, Satanism, fetishism, etc.

Grazing: This is a type of lifestyle which is looked down upon by the rest of the vampiric community in which a vampire randomly and without discretion feeds upon unscreened donors or sources typically picked up in nightclubs and Goth bars.

Haematodipsia: A strong form of haematophilia.

Haematomania: A strong psychological craving for blood.

Haematophilia: An erotic attraction to the taste, sight (or smell) of blood.

Homosexuality: See "blood fetishist".

Haven: A Vampire nightclub or other gathering place. Considered hallowed ground, the haven serves as the social hub of a given community, providing a place where all the community can gather and socialize. Often, special functions arranged by the vampiric community in an area are held at the local haven.

The Hunger: The desire to feed, also identified as the Thirst or the Need. The Hunger is both a psychological and physical sensation. Physically, it manifests as an intense hunger or thirst -- but is not satisfied by food or drink. Psychologically, a vampire in the throes of the Hunger feels agitated and empowered at the same time. Pulse, heart rate, blood pressure, and sometimes even body temperature, increase in anticipation of the act of feeding. (See also "feeding", the "Thirst", the "Need")

Hunter: Someone that hunts, stalks, threatens, or does harm (whether it be physical, psychic, psychological, or emotional) to someone because he or she is a vampire, or because the hunter believes them to be so; or which gathers information to report those who are vampires. Buffy the Vampire Slayer and Blade fans are not included in this category; it applies to seriously unbalanced individuals who really are on some sort of holy hate crusade and intend to follow through with violence or action. (See also "slayer")

Hunting: Actively going out and seeking donors or sources in havens or in public. (Some even go to the mall!) This means bringing them home to feed or to eventually screen them. At one point, this was considered safe, but with the advent of HIV/AIDS and other STD's, hunting indiscriminately is considered irresponsible and extremely dangerous; there still must be a period of screening time. Vampires who feed irresponsibly are looked down upon;

and are sometimes "excommunicated" by their elders for this offense.

Incubus: The plural is incubi. A male sexual vampire. See "sexual vampirism". Historically, the term was used to describe a reason for the sexual dreams a person sometimes experiences, and were thought to be caused by a demonic spirit which took the form of a female in order to drain a person of his or her energy and lead the defenseless person into sexual sin while they slept.

Invisibles: Those members of the community who, having been ostracized and stripped of their name, are treated as if they no longer existed. Invisibles have committed some great crime in the eyes of the community, and for this they are no longer allowed to associate themselves with the rest of vampire culture. See also "excommunicated", and "sin nomine".

Latent vampire: Someone who is already naturally a vampire, but whose vampiric tendencies have not yet manifested. Apparently, some latent vampires may need to be "turned" or "awakened", while others may have their tendencies "activated" by indeterminate causes. Latent vampires sometimes seem to stand out to other, already established vampires through a phenomenon known as the "Beacon". See also "awakening", "beacon", "turned".

The Long Night: The name for the festival celebrated on the Winter Solstice. Occurring in mid-December, this night is the longest night of the year, and many households and covens gather together to celebrate this. It is a festival of community where everyone relaxes and socializes. It is also the traditional night to recognize new members of the community or a coven or to perform rites of passage.

Mentor: A guide and teacher to a new or inexperienced vampire; the one who helped him or her through the awakening. (See also "sire")

Mundane: A term used to distinguish those who are not vampires from those who are. This is, I feel, more accurate than "mortal" or "human", and serves to distinguish those who are merely living normal, mundane lives and unencumbered with the life of a vampire.

The Need: The need to feed. When experiencing the Hunger, one is said "to be in Need." Very strong feelings of the Hunger are referred to as "deep Need". (See also "feeding", the "hunger", the "thirst")

"Of the Blood": A term sometimes used to refer to someone as being a vampire.

Otherkin: Someone who identifies with something other than their human side, such as a particular animal, mythological or fantastical being. He or she takes on the astral form of the animal or being when they are in the astral plane. Often, otherkin have physical attributes, mannerisms or thought-patterns identified with their particular being, such as Fae having an elfin appearance, or wolfkin having a pack mentality. Types of otherkin include therians (were-beings), Fae or faeries, dragons, elves, Angelics, and so forth. Some consider vampires to be otherkin, while others do not.

Parasite: A completely insulting and derogatory term to refer to or call a PSI-vamp or emotional vampire, implying that they are thieves and have no honor.

Porphyria: An acute medical condition which has been postulated by some scholars to have inspired the vampire myths of the past. Sufferers of Porphyria have pale, flaky skin and are very sensitive to sunlight. Their gums often recede excessively, giving their teeth an elongated and possibly fang-like appearance. Porphyria is caused by a deficiency in the enzyme which helps produce heme, a constituent of the blood which helps carry oxygen through the body. Dr. David Dolphin was the first to suggest that Porphyria was the inspiration for at least some of the mediaeval vampire myths, contending that some of the sufferers may have been driven to drinking blood in order to relieve their symptoms. As a result, the condition has come to be known in modern times as "the Vampire Disease". This appellation is very misleading, however, as Porphyria only superficially resembles the vampirism of folklore and there is no supporting evidence to Dr. Dolphin's assertion that Porphyria sufferers have been driven to drinking

blood by their disease.

Poser: Someone pretending or claiming to be a vampire who is not, with the intent of deceiving others, by making false claims as to their powers, abilities, lifespan, etc.

Pranic energy / Prana: See "chi", "psychic energy". Also referred to as sexual energy.

Primus: A vampire, almost always an elder, who founded or is the leader of a large family or coven of vampires.

PSI: A general term for the life-energy which is found within and throughout all living things. Also called prana, chi, pranic energy, psychic energy, etc. The life-force that surrounds and is contained in living things. This is the life-force that energy and psychic vampires feed upon. This energy is also contained in the blood and is believed by some to be an integral part of the transfer which occurs between a donor and a sanguinarian. See also "chi" and "pranic energy".

Psychic vampire, PSI vampire: 1.) Someone who "drains" life-energy (prana, chi, life-force, whatever) rather than blood from others. PSI-vampires may or may not consume blood as a means of extracting pranic energy. Though the two terms refer to the same being, they do so with different meanings in mind. Some insist on calling psychic vampires "PSI-vampires", and insist that "psychic vampire" is incorrect, and then proceed to "prove it" by splitting etymological hairs. There is a distinction which needs to be made between the two terms. "Psychic vampires" are called such because they feed psychically, as opposed to physically. However, it could be argued that PSI is the Auric or life-energy where as "psychic" is actually now thought to be shared thought waves from a collective consciousness. So "PSI-vampire" refers to what they feed upon, whereas "psychic vampire" refers to how they feed. Not infrequently, PSI-vamps may also experience the Thirst in varying degrees of intensity, and in fact, there are many similarities in condition between the PSI-vamps and the sanguinarians, with the main difference being, the PSI-vamps' need to drain pranic energy, and ability to do so.
2.) A psychic vampire, in psychiatric terms, is someone who drains emotional energy without giving anything back, and can make the other person very tired, depressed, emotionally unbalanced, or worse, if too much is drained; an emotional vampire. Katharine Ramsland discusses this in depth in her book, *Piercing the Darkness*, (Harper Prism, 1998), pp. 190-196, referred to as "covert vampire". See also "psychological vampirism".

Psychological vampirism: These individuals often have a histrionic or narcissistic personality disorder and they are constantly drawing attention to themselves. They usually create dramatic situations and then demand emotional support from those around them. These individuals are emotional vampires. It does leave the victims emotionally and mentally drained.

Puppy: A somewhat derogatory term for one who has developed an undue fascination, obsession or bond with a vampire and follows him or her around, trying to gain the vampire's attention or approval, and fawning over him or her, in a manner not unlike a puppy dog follows his or her master around. (See also "blood bond".)

Real vampire / Real vamp: Someone who has a condition which includes but is not limited to a physical thirst or driving need for blood which is non-erotic in nature; and in a more significant quantity than is generally required or desired by other blood-drinkers, such as blood fetishists or PSI energy; increased physical and/or psychic sensitivities; sensitivity to light or sunlight or migraines when being out or exposed to sunlight and a nocturnal circadian rhythm; amplification and/or alteration of emotional states and feelings.

Rogue: 1.) A vampire or blood-drinker's former donor or source who parts company on hostile terms and causes trouble; 2.) A vampire who can't handle things and becomes violent and/or irresponsible, posing a danger and threat to both him or herself and others.

Redfield's Syndrome: Some attention has been given to a condition named 'Redfield's Syndrome' in psychological literature, based on the fly-eating character Renfield in Bram Stoker's *Dracula*. Redfield's Syndrome is described as having four stages: a trauma or 'critical incident' in childhood in which the patient discovers that the taste and sight of blood is 'exciting' or attractive; 'auto vampirism', the drinking of one's own blood (auto hemophagia); 'zoophagia', or the consumption of blood from animals; and finally 'true vampirism', in which the patient must have human blood,

and may resort to stealing blood from medical facilities, or serial murder.

Role-player: 1.) Someone who engages in role playing games (RPGs).

2.) This is often used as a derogatory term for those who play *Vampire: The Masquerade* or similar vampire RPGs and/or who pretend to be a vampire in their free time when they are not. RPGers are also associated with posers and other fakes who dress the part and pretend to be something they are not. See also "poser" and "wannabe".

Sangomancy: A form of vampire craft, or vampiric magic, which specifically involves the use of blood in the rituals. (See "vampire craft".)

Sanguinarian: Someone who has a physical thirst, need, craving for blood (which is non-erotic in nature) in more significant quantity than is generally required or desired by other blood-drinkers. Sanguinarians (a word from the Latin root "sanguinarius", meaning "bloodthirsty") apparently do not get the benefits from pranic energy, or else they are unable to feed psychically like PSI and energy vampires, for whom blood and pranic energy are apparently interchangeable.

The Sanguinarium: The network of like-minded organizations, events, businesses, websites, individuals, havens (nightclubs) and resources for the greater vampire and vampire lifestyle's communities. Inspired by the "vampire connection" of vampire bars, nightclubs and safe houses founded in Anne Rice's *Vampire Chronicles*, the Sanguinarium serves to bring this vision to life as a real "Vampire Connection". Many real vampires frown upon the Sanguinarium because of the non-vampiric lifestyles it attracts and the artificial pomp and aristocratic hierarchy it endorses.

Sanguine / sanguin / sang vampire: These are shortened forms of the term "sanguinarian". See "sanguinarian".

Sanguivore: A term that I am seeing more frequently, used to define sanguinarians, but which I feel is inaccurate, as sanguinarians do consume more than just blood. I would strongly recommend using the term to refer to those who consume only blood, and nothing else, as their main source of sustenance.

The Scene, or Vampire Scene: The "scene" is a general term for the social aspects of the vampire subculture including nightclubs, havens, events, businesses, societies, and even the online part of the subculture. Many vampires and vampire lifestyle's are a part of the vampiric community, but do not go out and socialize. Most of the current scene revolves around the Sanguinarium.

Seeker: Someone who is seeking after vampires, or knowledge of vampires, usually desiring to become one him/herself. Unlike a wannabe, the seeker has a more thoughtful approach to vampirism and is willing to learn all he or she can about the condition before jumping head-first into it.

Self-Mutilation Syndrome (SMS): A psychological condition which has apparently begun to grow among American youth. Sufferers of SMS, also known as cutters, feel the need to cut into their flesh and watch themselves bleed. Some sufferers of SMS also drink the blood drawn out this way, although this is not standard for the disorder. Most sufferers of SMS are redirecting feelings of anger, frustration, inadequacy, or emotional pain onto their bodies. Some eventually get involved in body art and blood fetishism. See also "clinical vampirism", "Redfield's Syndrome".

Sexual vampirism: A form of PSI-vampirism where feeding is done primarily from sexual energy, or energy generated during sexual activity, with or without the exchange of blood. The feeding can be done intentionally or unconsciously / unintentionally. A common term for female vampires who feed exclusively through sex is "Succubus", a word which originally denoted a mediaeval demon which was believed to visit the dreams of men and tempt them into sexual misconduct; the male version of the word, although not as widespread, is "Incubus". See also "incubus", "succubus", "Prana/pranic".

Sigil: The identifying symbol of a house, haven, coven, or individual. The sigil often has ritual or symbolic significance for the individual or members of the household. For example, the Sanguine Ankh represents members

of the Sanguinarium.

Sin nomine: Latin for "without name". A vampire who has been stripped of his or her name and recognition within the community for having committed some great crime in the eyes of the community. See also "excommunicated", "Invisibles" and "Black List".

Sire: 1)A term from *Vampire: The Masquerade* role-playing system that has crept into general usage meaning the one who turned (or awakened) someone who is a vampire. 2)A term used by some covens or houses to identify the founder or leader of the coven or house. Although this is not a widely used term within the Vampire Community, it is still, nonetheless, used because coven and houses make up their own hierarchical chain. (See "mentor")

Slayer: (This term came from Sanguinarius.com)

A loud-mouthed dumbass that makes public and obnoxious claims of killing people who are (or who the slayer thinks are) vampires. Just like hit-men for the mafia, those who may be real vampire hunters or slayers are NOT going to publicly announce what they do, as that's a surefire way to the Big House, or the Happy Hotel. At any rate, they'll get investigated. If they are posers, then they will continue to remain free and flap their lips a lot; if they are real, then the Law will deal with them accordingly.

Whatever the case may be, Sanguinarius urges you to report these individuals to the proper authorities. Maybe being investigated will put a reality check in their miserable lives and cause them to tone down their racist shitspeak. (See also, "hunter")

Whether they are harming or killing people, or desecrating graves and corpses, or conducting illegal interstate commerce (ex., a site on the net, offering vampire hunting or slaying services in exchange for money or goods) -- even if they have had no takers!, -- they are doing or offering to do illegal things, and should be reported. I believe conducting illegal interstate commerce is a felony--?

It's one thing to be a fan of Buffy, or Blade, or Jack Crow, or whoever, and it's one thing to have a ROLEPLAYING persona of a vampire hunter, but if that's the case, then those who do need to put some sort of indication that this is the case!

Source: Someone from whom a vampire will get blood.

Strigoi Vii: A term meaning "living vampires" in Romanian folklore, it is used by some to refer to the condition and philosophy of being a vampire. Sanguinarium have appropriated the term for their use in describing their more spiritually oriented path, the Order Strigoi Vii.

Succubus: The plural is succubi. A female sexual vampire. See "sexual vampirism". Historically, the term was used to describe a reason for the sexual dreams a person sometimes experiences, and were thought to be caused by a demonic spirit which took the form of a female in order to drain a person of his or her energy and lead the defenseless person into sexual sin while they slept.

Supplier: Someone from whom a vampire will get blood, such as a market or butcher.

Sympathetic vampirism: A condition which sometimes occurs in individuals who have been fed from too frequently. This most often occurs in the donors or sources of energy vampires but can manifest itself among the sources used by sanguinarians as well. In general, the victim's resources become so depleted that they have to resort to vampirism themselves in order to replenish them. In addition to a need to feed, the sufferer of sympathetic vampirism may manifest symptoms commonly associated with real vampirism, such as heightened sensitivities and sensitivity to sunlight. Often, this condition causes some real vampires to mistakenly assume that their donors, or the donors thinking that they, themselves, have somehow been turned or awakened. But the condition is not permanent. This condition may last for a few weeks, although sometimes it can be drawn out for months or years. The best course of action is for the vampire or vampires who feed from the person to stop completely. Without the constant depletion of resources, the person's system should gradually correct itself over time.

Tease-the-Vamp: A cruel "game" that non-vampires, or even other vampires, sometimes play where they tease or taunt a blood vamp with either thoughts of blood, or actual blood, which they have no intentions of giving to the vampire being teased. While it might be amusing to watch the vamp's reactions, this "game" causes misery for the

poor vampire, and can result in his or her vamping out or worse, if it's not stopped.

The Thirst: The craving, need, desire, urge to drink blood, experienced as an intense thirst-sensation and withdrawal-like symptoms. To say the least. This manifests not unlike an addiction, and is very difficult and annoying to have to deal with. (See also "the Hunger", "the Need", "Feeding")

Turned: Another term for becoming a vampire. Some groups believe that ordinary people can be turned into vampires, but this is most likely a misinterpretation of the awakening process. The method for this turning varies from group to group, but generally involves a rite of blood or energy exchange between the vampire and the person to be turned. If someone appears to have been turned, he or she was most likely a latent vampire to begin with. See also "awakening", "latent vampire".

Twoofing: An alternate, less blatant, and less cheesy-sounding, term created as an alternative for the phrase "vamping out". See "vamping out".

Vampire: A much-disputed term with many meanings, depending upon whom you're talking to. See also the definitions of "sanguinarian", "blood-drinker", "blood fetishist", "psychic vampire", "Vampire Lifestyler", and "Vampiric Community". Here, it is used to encompass all of the above-listed groups into a general category. Also, here, it is not used to define any of those as some sort of supernatural or superhuman beings or someone who has returned from the dead (excluding being revived by medical procedures), and so forth. Anyone who makes those sorts of claims is lying.

Vampire aesthetic: The art and style associated with the vampire. This includes figures with long, slender limbs and pale or bone-white skin, androgynous beauty, Victorian or Mediaeval styles and themes, trappings of lace and velvet, funerary décor, and overall dark and melancholy themes. Scenes of crypts, abandoned castles, and shadowy landscapes abound in artworks that appeal to the vampire aesthetic.

Vampire bait: A poser or wannabe who is just screaming for a vampire to come after them.

Vamping out: Experiencing an acute flare-up of the thirst. This also involves a change in the person's manner, breathing, pulse rate, thought patterns, etc., as their body gears up to go out and attempt to satisfy the thirst.

Vampiric community: The community of people who identify with or have been identified with the label "vampire". This includes blood-drinkers, PSI and energy vampires, and Vampire lifestylers. The community also includes donors and sometimes the friends of vampires. (See "vampire")

Vampire Lifestyler: Someone who incorporates fictional vampire imagery and trappings into his or her personal life, often cultivating a "Vampiric" physical appearance, including but not limited to a very pale complexion, a wardrobe made up predominantly of dark clothing, a style of dress which is modeled on Victorian or Renaissance fashions, black or blood-red lipstick, sunglasses, fangs, FX contacts, and a generally melancholy or lugubrious air. Lifestylers often form alternative extended families and social structures modeled on the "covens" or "clans" of vampire fiction and role-playing games. Many also utilize lingo and terminology taken from vampire fiction and RPGs. Some are real vampires in the sense of craving blood, while others are blood fetishists, and still others are just drawn to the "Vampire aesthetic". This is an outgrowth of, but distinct from, the Gothic subculture.

Vampire crafte/Vampire Craft: In general, this is the magic practiced by vampires or vampire lifestylers. Many of them are pagan and follow the old ways, and the ways of magic are an integral part of their beliefs. Most vampires or vampire lifestylers practice numerous techniques associated with energy manipulation. Many also practice some form of magic, most often ritual magic or chaos magic. Vampire crafte refers to magical techniques specifically designed by vampires and vampire lifestylers to take advantage of their unique abilities. Vampire crafte often has a dark flavor to it, although in general it is more of a balance between dark and light techniques.

Wannabe: A slang term, a contraction of the words "wants to be". Derogatory term for someone who wants to become a vampire, usually with unrealistic expectations of what it would be like. Most wannabes have a very romanticized vision of vampirism, and they seem to think it would improve their lives somehow or make them more interesting. Many are attracted by a false vision of a vampire's powers. They usually fail to look at the practical side of becoming a vampire, such as necessary changes in lifestyle, finding sources to feed from, and trying to hold a job while balancing one's vampiric nature with daily life.

Therian Terminology

Greymuzzle: a member of pack (or anyone who is a part of a community) for a VERY long time.

Howl: basically, a gathering of weres. It gives them a chance to be around others of a similar nature.

Lycanthrope(s): Used for those with the wolf as a phenotype. Also called werewolves. Now used, loosely, as a term for all weres in general. A Lycanthrope (lycanthropy) is, in psychological terms, one who has a mental illness in which they believe that they are an animal (not exactly a wolf). Do not use this term. Not only can it be insulting, but it is an inaccurate portrayal of the Were community.

Morphing: a form of shapeshifting. Unlike "regular" shapeshifting, one's form changes quickly and painlessly. In fact, the person has no feeling at all while shifting. (not validated as truth)

Phenotypes: the animal form one's body or soul or mind assumes when they shift. It's not uncommon for a person to have more more than one phenotype.

Polymorph (polywere): a polymorph is one who's phenotypes are blended together, like a hybrid creature of sorts. A polymorph does not go through a shift for every animal with; instead, "inner animals" are together, forming one creature with the characteristics of all of the phenotypes combined...that means that you don't get to randomly shift into a new animal each week!

Shifting: Although it can mean shapeshifting, "shifting" by itself, can be an alteration of the physical body, the soul, mentality, etc., from man into that of an animal.

Shifters: a person who can shapeshift, generally, but it has been used as a generic term for all weres. (Note: call Weres "Weres" and Shifters "shifters", it keeps the confusion down.)

Therianthrope (Therianthropy): covers all animal forms. Therianthropes are those who can transform themselves into animals in one way or another.

Were (s): One who is part animal (usually in spirit/soul)

Werecard: a form that I believe was created by a newsgroup (AHHW) that contains personal details about a specific Were. Each person fills one out for themselves and uses it as an introduction when joining a message board or a mailing list.

Werenature: the animal side of someone or their connection towards their own animal-side. (similar to Therianthropy)

Transmigration is term related to reincarnation. What it means is that a soul is reborn into the body of a different species--for example, if a human were to die and be reborn as a cow, this would be an example of transmigration. When of the possible causes of therianthropy is that the soul of an animal has been reborn into the body of a human, carrying with it some of the memories, instincts, and personality of original species. Thus, the human would feel that they were, at heart that animal--this explains therianthropy quite well.

Imprinting is a term which is used to refer to how a newborn animal recognizes a parent. For example, a newly hatched baby chicken will imprint on any animal which is present for a length of time after it hatches, and it will consider that animal to be its parent, whether it is a chicken or not. Chickens which imprint on humans will follow them around, and to some degree attempt to imitate them. The more complex the brain of the young animal, and the more social it is, the more imitative its behavior will be. So, if a human baby were to imprint on an animal of a different species, it would consider itself (at least in part) to be a member of that species, and would imitate the behavior of that species.

Primal Association this is the part of the brain and personality which is instinct-driven. It may be that in some persons, the primal side is very well-developed. On top of that, the person may identify their primal nature with an animal or animals, similar to the way a dissociative has separated different personalities in their mind. This is a particularly good explanation for therianthropy, because it explains "poly-weres" (those with multiple phenotypes) very well. Each phenotype would be a different aspect of the primal mind.

Totems In some cultures it is believed that everyone is chosen by a totem spirit, often before birth--this totem spirit watches over them, and guides them through their life. Totem animal spirits may confer their own characteristics onto those whom they adopt, and this is another possible explanation for therianthropy. The idea would be that therianthropes are simply more in touch with their totemic nature, or that the totem has had more influence on them

Brain Abnormalities Much of human behavior and behavior characteristics is a genetic trait. So, it's possible if the genetic structure and/or physical structure of the brain were abnormal, this could result (and has been seen to) result in abnormal behavior. If these changes were of the right variety, this could produce "natural" animal-like behavior traits. So, therianthropy might turn out to be a genetic mutation.

Psychic Connection If a person, when very young, developed a very deep psychic link with a certain animal, then they may take on--or take in--the mind of that animal to such a degree that it becomes a part of them, and remains so even after the link is severed. This can also explain multiple phenotypes, but when it comes to mythical phenotypes, it comes up short. Unless, of course, it is possible to connect this way also to spirit entities, or beings in other quantum realities.

Shifting

SHIFTING

Shifting is short for shape-shifting. In our opinion, the terms transforming, morphing, changing, and 'turning into' are pretty much the same thing. There are many forms of shifting and many interpretations of what shifting is, exactly. The shifting can be mental, physical, astral, and a lot more.

PHENOTYPE

Phenotype is considered the animal/creature form their body assumes when they shift. It can be any animal, an Eagle, Wolf, Dragon, Crocodile, Cat,... It doesn't always pertain to wolves exclusively; wolves are just the most common.

*blue typing*in my opinion I believe that everyone has more than one phenotype, some people have a better chance at 'finding' them.

SHIFTERS

Are people who can shapeshift. Calling a shifter a "were" also works because it can be short for werewolf or whatever phenotype it is that they have. It implies only that they have the ability to change their shape into an animal form. To our knowledge, there are three MAIN types of shifters: lycanthropes, therianthropes, and polymorphs. Here is an example below:

LYCANTHROPES/THERIANTHROPES

Lycanthropes are people who have the ability to shift into their wolf phenotype. (eg. They can become a full-fledged four-legged wolf, or a werewolf). Therianthropes are generally thought of as people who transform themselves into other animal forms. Therianthropes include were-eagles, were-foxes, were-dragons, etc... There are obviously at least three parts to Lycanthropy/Therianthropy...

1) Person is in full human form(physically),but could have some 'animal' feature(eg.cats eyes)but this isn't always the case, most look like 'normal' humans.

2) Person is in half (half human half animal/creature) or mixed (all human with animal face, etc...) form.

3) Person is now in full animal/creature form. Probably is the same size as the original animal/creature but could have some slight human feature (eg.human eyes perhaps).

POLYMORPHS

To my knowledge, A person/thing that can change into any form that it desires (animal/creature/human/object).They can either be the full desired form like a sword for example, or part, a human with a sword instead of an arm. This also goes with what is above... a person in hybrid form with the skills/concentration or even fluking out can shift only a part of their body if desired. or accidental.

TYPES OF SHIFTS

There are many types of shifts; these can apply to more than one Phenotype, especially Polymorphs.

SENSE SHIFTING

It's simply a heightening of the senses. It includes the five physical senses (touch, taste, smell, hear, sight) along with the intuitive sense.

This can occur at any time with any other current shiftings whether or not the person desires or knows about it (yes it is possible not to know consciously for the ego blocks the mind).

DREAM SHIFTING

A Dream Shift occurs when a Person transforms into their animal/creature/object, half of it, or just a piece (eg.claws instead of nails) in their dreams.

The change is often involuntary, which means "it just happens". Lycanthropes usually have less control over what they do in this form of shifting because, unlike Lucid Dream Shifting, they are unaware that they are dreaming.

LUCID DREAM SHIFTING

The difference between Lucid Dream Shifting and Dream Shifting is that with Lucid Dream Shifting the person is aware that they are dreaming and therefore the change is usually voluntary. They know that they are dreaming and shapeshift by true will and desire.

As with regular lucid dreams, Lucid Dream Shifting experiences are just as vivid, sensual, and very realistic, the closest thing you can get to a Physical Shift. Lucid dreaming can affect your physical reality. Have you ever had a 'real' dream of stubbing your toe and waking up with pain in the same place?

Blue typing Something to ponder, open minded people only :P :

Do you think people can really p-shift (physical shift) while asleep to mimic their dream state (dreaming they are an animal) and wake up in the morning as a human again? With no cameras, no people watching there is no 'pressure' on the soul and the soul can be free to let the human body change...even if a bit. After all, that is what the person's soul is...

PHYSICAL SHIFTING

Physical Shifting occurs when the person's physical body actually undergoes the transformation from human to animal/creature/object, a mix or the state somewhere in-between.

This IS possible, but it requires the most intense concentration and/or the strongest emotion that the person can harness.

It is assumed that kin who can shift do not normally tell anyone for good reason. Can you imagine how many emails you would receive by people asking you how to shift? Or getting a knock on the door from reporters or even the nasty lab people wanting to dissect you????!!

Some shiftings include -but don't stop here-:

A shift in eye color/shape: The iris changes color, can be any combination but usually similar -if not exact- to the Kins true state. The pupil may also expand and contract in ways that are appropriate to the kin type; for example, appear as 'snake-like' eyes for a dragon.

This change can be swift, gradual and may or may not be permanent.

Shift of body odor: Not the 'typical' human's sweat-and-smell mode but another type...For an example; An elf or a faerie kin suddenly smells like meadow flowers...why? Well, perhaps a defense mechanism (eg.if a nest full of wasps were suddenly attacking you, wouldn't it be nice for them to just mistake you for a flower and fly away confused?)

Nail/hair growth: Some people naturally can grow their hair fast, but more than 1 inch a week?! Probably more useful to have rapidly growing nails in a fight. Double voice: Some can say/sing two things at the same time as if they had two separate mouths yet from one. (hope that makes sense) Will be researching this one more...keep watching this one!

There are certainly more body parts to cover but these few should be good enough examples.

ASTRAL SHIFTING

An Astral Shift occurs when a lycanthrope enters a spiritual trance, travels out of body to the astral plane, and shifts there.

Sometimes, it's hard to tell the difference between Lucid Dream Shifts and Astral Shifts, lucid dreams being just as real, but Astral Shifts are sometimes associated with "psychic" experiences as well, such as: dream sharing, telepathy, clairvoyance, precognition, and psycho kinesis (the 'real world' can be affected by a psychokinetic astral shifter but a dream shifters ability is usually restricted to the dream world that they occupy).

Most dragons have found it hard to get into the astral world on their first (or even every time) try! Astral travel is different for everyone so no one technique can be laid out as "This is the only/best way to travel":P. Astral travel is possible for everyone but not everyone will learn how to in this life.

MENTAL SHIFTING

Mental Shifting is just that, you are 'one' with the creature/animal/object, you think like it and act like it too.

blue typing for most of the kin I have talked to this is a pretty common occurrence (compared to the other shifts).

The mental shifts can last anywhere from a split second to ...err. perhaps a lifetime (though I don't think that would be a good thing) *imagines a human in a cage at a lab* :/

Sometimes you don't shift totally, you can also be 'half-conscious' to where you can hear the words people are saying around you, you understand things like a human, but the thoughts get put over to the side cause you don't need to 'comprehend' them...

Sometimes you can shift at the worst times and it can be real scary indeed...think, how would a wild

animal/creature react if it was suddenly put in the middle of a mall (for example) with lots of strange sounds, smells and many humans?
or how about shifting right in the middle of church (if you go to church)*lol*? It can be pretty hard to explain shifts to people who don't understand.

Not understanding causes fear, then anger, then. you get burned at the stake or at the very least people tease you for something they don't understand.

And if they do? People can hurt you anyways..why? cause they are jealous or cause they think you MIGHT one day lose all your control and hurt someone.

AURA SHIFTING

Everyone has an Aura, 'radiating' from your body. It changes form constantly, from expanding and contracting when you breathe, to even changing shape when you feel threatened or just for no (conscious) reason at all. Most of the time its done by 'instinct' but it can be shaped by will. Some times when you do feel threatened, you will change your auras shape to something that can symbolize protection (perhaps your favorite animal).

blue typing Personally I usually shift into a dragon, and I do this consciously *laughs* but my dragon-form is very large and some people around me(within 15 feet)will feel a sudden energy 'surge'(my form).I will look as I do in the physical but when you see my aura you can notice the difference in shape!

Auras come in many sizes, shapes, and colors and are never the same for long!

Auras can tell so much about a person too! You can tell if a person is sick and what illness they have. You could even tell what their goals are in life even if they don't know.

ILLUSION/GLAMOUR SHIFT

Finally, another type of shift -that Blue has heard of- seems to be quite unspoken around the kin community. An Illusion/Glamour shift seems to be an actual physical shift but is actually what you could call an energy shift (psychic/ethereal/astral?). It seems to occur when an Otherkin sends out energy via extreme emotion. This may or may not be conscious and can be picked up by anybody that is sensitive. The 'change' can be small or great.

What occurs is the person/people near the kin see/feel/?? a few 'bursts' of energy. They can manifest as something simple like eye-slits with a golden glow. The first person who sees it might actually contribute to the energy surge (without knowing) and send that 'impression' to the other people, and they might see the same thing as well.

Now the change never happened physically but to their knowledge...it did.

Caution!!!

That way of shifting may be easier but it may prove more troublesome than it's worth.

Here's Blue's list of why it probably isn't a good idea....

- 2) You may end up putting yourself in a vulnerable position...you would probably want to be alone anyways (which defeats the purpose) or with a very close friend (why bother showing off anyways).
- 3) Well people may not like you using their own fears and energy against them and if you believe in karma you may end up paying for traumatizing them!
- 4) There are always things you won't think about, like 'will they run?' 'will they try to hurt me?' 'will they think I am a freak and avoid me?' 'what if it doesn't work?'

Donor Bill of Rights

This Bill of Rights is to promote the continued safety of the most precious of gifts to us, their life essence. It is suggested that this be signed by both the vampire and the donor on a 30/60/90 day trial basis. After this, the contract can be resigned for an extended period of time which can be either the 30/60/90/ or 6 months to 1 year. At the end of these contracts, discussions can be made as to whether or not changes should be done. What will be allowed and what will not be allowed.

1) As a donor, I know that it is through my personal sacrifice that the vampire's needs are met. It is my loving nature that allows this relationship to continue. It is my right to decline to feed the vampire for any reason.

2) As a donor to a vampiric being, it is my right to know that I am in a vampiric/donor relationship that will be mutually beneficial to both me and the vampire I am donating my life essence to.

3) I am the essence provider. It is for me to decide whether or not I am able to give of my essence to the vampire I am with. I must be allotted time to heal and regain my essence in order to better support my vampiric partner.

4) At no time should my wounds not be allowed to heal.

5) At no time should I feel stressed about giving of my essence, if at any time I feel stressed, I have the right to back away from the feed, without being or feeling threatened by my vampiric partner.

6) Should I feel threatened in any way, shape or form, I have the right to seek guidance and council from other donors and leaders of the vampire community.

7) As a donor to a vampiric individual, I have the right to know that my position as lover, friend, family, room mate should not be jeopardized by my not wanting to give of my essence. In the slang, "it should not cost me my ass to be a donor."

8) As a donor, I should also respect the needs of the vampire and try to learn more about his/her feeding habits in order to help stabilize his/her imbalances in energy.

9) As a donor in a vampire/donor relationship, I realize that though I have many necessary rights, I must also take cares not to abuse the person I am donating my essence to. These same rights afforded me in this Bill of Rights should also be extended to the vampire I am donating too.

10) Ultimately it is my right to know that I will be safe in all aspects of the vampiric/donor relationship and should I ever feel that my safety is jeopardized, I have the right to walk away clear and free.

Ultimately, it is our (both the donor and the vampire) responsibility to insure that we are not abused. It is our (both the donor and the vampire) personal responsibility to leave a vampire/donor relationship that we feel is abusive in any nature. We can not be abused unless we allow ourselves to be.

A Note to Vampires Concerning Donors

Within the Court of Amen-Khepera, all Sanguine, PSI and Tantra Vampires **MUST have a donor or donors**. There is **no excuse** for a PSI to feed upon unwilling or unsuspecting people! If a PSI within this Court feeds upon an unwilling or unsuspecting person that PSI Vampire will be brought up on charges within the Court of Amen-Khepera. I cannot stress enough how important it is to follow this law! The time of the PSI Vampire feeding at will and without a donor are over. PSI Vampires are no better or worse than any other type of Vampire and therefore **must** have a donor.

PSI Vampires and their donor or donors, unless the vampire and donor have a sexual relationship or are also engaging in sanguine feedings, are not required to be tested for HIV or other STD's.

Heraldry

Heraldry and genealogy

The coat of arms began to be used as a hereditary device in England in the mid-twelfth century. Although, presumably, it initially arose as a means of identification on the battlefield, as time went on it evolved into - literally - a status symbol. As a rule of thumb, in later medieval times it was the 'manor-holding' classes who bore arms.

Of course, it is the hereditary aspect of arms that makes them useful to the genealogist. Each coat of arms belongs to a particular family - not, as some modern 'commercial heralds' would have us believe, to a surname - and no two families are allowed to bear the same arms. This means that a coat of arms, for example on a funeral monument or a seal, should in principle identify the associated family unambiguously. The arms passed to younger sons as well as the eldest, though they were often altered (or **differenced**) in some way to indicate this - eventually an elaborate system of **marks of cadency** was developed to indicate the arms of younger sons (and also those of the eldest son during his father's lifetime).

As if this were not good enough, coats of arms can also convey information about marriages and maternal ancestry. If representatives of two armigerous (i.e. arms-bearing) families married, the union would be represented heraldically by a composite shield of arms, the husband's on the viewer's left, and the wife's on the viewer's right. (Care is needed, because in heraldic language the viewer's left is the right, or **dexter**, side of the person bearing the arms, and the viewer's right is the bearer's left, or **sinister**!) In this case, the husband's arms would be said to be **impaled** with the wife's.

If a wife were her father's heir (or coheir), or if she eventually became so, the right to bear her family's arms would pass, just like landed property, to her husband's family. This was indicated by dividing the arms into **quarters**, with (in the simplest case) the husband's arms in the first and fourth quarters (starting from the viewer's top left) and the wife's in the second and third. This process could be continued for each wife who was an heir, and in each case all the husband's quarters and all the wife's quarters would be combined in the composite shield. In this way shields with many more than four 'quarters' could be built up over successive generations. In theory, therefore, a man's coat of arms could constitute a sort of pictorial family tree, containing the arms of each family from whom he inherited.

As heraldry developed, the coat of arms acquired a number of accessories. The **crest**, supposed to be worn on top of the helmet, may be so depicted above the shield of arms. Later developments included mottoes, supporters (human figures or beasts supporting the shield on either side) and other embellishments, together known as the **achievement of arms**. It is the coat of arms that is unique to a family, and therefore most useful to the genealogist, although some [lists of family crests](#) have been published.

The laws and language of heraldry

Over the centuries, elaborate rules have evolved, which govern both the composition of the individual coat of arms, the ways in which coats of arms should be displayed and how they should be combined together (or **marshaled**). A basic grounding of the rules, particularly concerning marshalling, is obviously useful to the genealogist in interpreting the evidence. (It is worth bearing in mind, however, that some of the rules seem to have remained fairly fluid - or, at least, often to have been broken - until quite late in the medieval period.)

As must already be obvious, as well as rules governing the appearance of arms, heralds have invented a specialized language to describe the colors (or rather, **tinctures**), patterns, geometrical designs and objects depicted on the shield, and a precise grammar to allow a coat of arms to be unambiguously described in words. The description of arms in this way is called **blazonry** in heraldic jargon. Again, some knowledge of blazonry is necessary to use the reference books and to interpret the evidence. Although the terminology can appear off-putting at first, the system is (fairly) logical and not too hard to pick up (probably no worse than HTML!).

There are several [web sites](#) which provide good general information about both the laws and the language of heraldry.

Sources for medieval heraldry

The main contemporary source for medieval heraldry is the rolls of arms. These were practical documents, which often recorded the knights present at a particular battle or tournament. Medieval English coats of arms have been catalogued by Wagner; many have been printed, and Foster's **Some Feudal Coats of Arms** is a useful armorial compiled from several rolls (see [references](#)).

Heraldic seals provide another contemporary source of information. It was common for arms to be displayed on seals from about the beginning of the 13th century. Generally, each member of the family would have his or her own seal, and the coat of arms would be encircled by an inscription giving the owner's name. So the impression of a seal attached to a charter has the advantage that, in principle, it is associated with an identifiable person at a particular time.

Original seals attached to documents have suffered badly, as a result of both accidental damage and deliberate theft. Fortunately, antiquaries enjoyed drawing seals as well as stealing them, so that there is often a record of what has been lost.

As might be expected, the families entitled to bear arms were fond of displaying them in their own houses, whether carved, painted or in stained glass. Arms in private dwellings have occasionally survived, and have more often been recorded by antiquaries and heralds. They were also displayed in churches and religious houses, presumably to mark a benefaction by the family concerned. Here they might be painted on the ceiling, carved in wood, displayed on floor tiles or depicted in stained glass windows, perhaps with a portrait of the benefactor. Again, though they are frequently recorded in antiquaries' 'church notes' and are still occasionally to be found, most of these arms have not survived the destruction of the protestant Reformation, and the continuous process of rearrangement and redecoration of churches since then.

Arms were also used liberally to decorate funeral monuments, and have generally survived better there than elsewhere. Potentially these can be very informative, as they can include not only impaled and quartered arms, but also maternal arms (even if the mother was not an heir). Sadly, funeral monuments were not always treated with the respect that might be expected. Medieval brasses are as often as not incomplete in some respect, whether they have been stolen, worn smooth, damaged or sold by the church for scrap metal. Shields, as small, easily removed, decorative items, have often vanished leaving only their impression behind and, frustratingly, accounts of lost monuments may faithfully record the inscription but omit the heraldic evidence.

Finally, as might be expected, heraldry was recorded very fully at the heralds' visitations. These would typically include drawings of the family arms, with tinctures indicated (known as a **trick** of the arms). Quartered arms would be shown, often identified by surname, and the accompanying pedigree would in part be designed to show how the family acquired the quarters, if possible. Occasionally the heralds would show some of the evidence they worked with, in the form of drawings of seals, or heraldry from churches. In parallel with the visitation pedigrees themselves, there was a vogue in the late 16th and the 17th century for elaborate pedigrees in which each marriage would be illustrated by an impaled shield of arms.

Not very much heraldic source material has found its way on to the internet yet, though much has been printed, both from [rolls of arms](#) and [other sources](#). (Note that [funeral monuments](#) and [heralds' visitations](#) are covered in separate sections.)

Reference works, and some notes of caution

Many printed works of reference are available for the identification of arms. In **armorials**, coats of arms are blazoned in alphabetical order of surname (often civic, ecclesiastical and academic arms are also included). The **ordinary** is designed to deal with the converse problem of identifying the unknown bearer of a known coat of arms (this kind of ordinary is not to be confused with the major geometrical components, also known as **ordinaries**). In an ordinary, some system is used to group the arms according to their appearance, so that, with a certain amount of patience, the family can be identified from a description of the arms. Some [armorials](#) and [ordinaries](#) are listed in the reference section (some relatively small compilations are available on the internet). The Victorian giants, Burke's **General Armory** and Papworth's **Ordinary** are still indispensable, because of their sheer volume, but they should certainly be used with caution because, by the same token, they contain much material which is not based on primary evidence, and may be incorrect.

From the description above, it may sound as if heraldry is an exact science, tailor-made for the genealogist, from which a watertight pedigree can be constructed after a few hours' effort in the library. In fact there are all sorts of reasons why heraldic evidence should be handled with extreme care:

1. Heraldic display is too closely connected with family pride to be safely taken at face value. Many Tudor families were keen to establish a long and distinguished descent, and quartered coats of arms were the outward and visible sign of this. Often pedigrees were constructed without too much regard for the truth, and certainly without applying fine critical judgment to the evidence. The degree of caution varies according to the type of evidence. Probably out-and-out fraud should not be too serious a problem for heraldry on funeral monuments (although some cases of forgery have been recorded, and there is sometimes a tendency for 'extra' quartering to be inserted as time goes on). Heraldry on pedigrees should always be taken with a pinch of salt, particularly if the compiler has felt the need to show impaled arms for every marriage back to the Norman Conquest!
2. Where arms have not been falsified, they may be incorrect through honest human error. Quartered arms on monuments and in pedigrees often represent marriages that took place a century or more earlier. If an older version of the arms was available to copy, it may have been in poor condition, and the charges could be miscopied (a greyhound could turn into a lion, for example...) When it came to identifying quartering, whether by heralds at the visitation or later antiquaries, they could easily be attributed to a different family with similar arms. Conversely, the arms provided could be those of a different family of the same name, or the quartering could belong to a different branch of the same family.
3. To identify a coat of arms, the tinctures have to be known, as well as the rest of the design. This can present a particular problem. To start with, some forms of heraldic evidence such as seals are not tinctured. The same is largely true of arms on monumental brasses (although sometimes traces of coloring may remain on brasses, and conventions did exist for indicating tinctures when engraving brass). Even when dealing with tinctured arms, copying errors are common - blue (azure) and black (sable) may be confused, yellow (or) and white (argent), and so on. And painted arms, in modern times, can be given a nice new coat of paint, which sometimes bears little relation to the original coloring.
4. Unfortunately, there is no single authoritative list of arms. The regulation of heraldry evolved just as its rules did. The College of Arms was not formally incorporated until 1484, and the system of visitations did not get under way until the following century. By that time, of course, many families who had borne arms previously were extinct. In practice, quite a lot of quartered arms do not seem to appear in the reference books. Or they may be assigned a surname with no indication of time or place, and even that may be the wild guess of an antiquary or the fantasy of a Tudor herald. In cases like these, genealogy has to come to the aid of heraldry, rather than vice versa.
5. Finally, despite the elaborate rules governing the marshalling of arms and the addition of marks of cadency, it is impossible to work back from a coat of arms and deduce the shape of the pedigree without additional evidence. The quartered arms should occur in a precisely determined order, but there is nothing to indicate in which generation the marriages took place and, because each marriage can bring in more than one quarter, there are always several possible ways of reconstructing the family tree. Marks of cadency are meant to distinguish the arms of younger sons, but even when they appear - and they are frequently omitted - they cannot show how long ago the branch in question diverged from the main line.

In summary, although heraldry can provide excellent clues and pointers to ancestry, the relationships indicated should always be checked, if possible, using contemporary record evidence.

Court Amen-Khepera Manual

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