

## **MISC RESEARCH ON THE VRYKOLAKAS**

Compiled by Monette Bebow-Reinhard

### **FROM WIKIPEDIA search on vrykolakas**

For some it's a ghost, a haunting spirit of the dead. Some say it crushes people by sitting on their chest (sounds like explanation for heart attack). And it has some resemblance to werewolf but most equate it with vampire.

Greeks believe way to become is living a sacrilegious life, excommunication, burial in unconsecrated ground, eating meat of a sheep which was wounded by a werewolf. Would then have fangs, hair palms and glowing eyes. Bulgarian derivative of word means werewolf, a creature that feeds off the sun and moon.

Since this creature becomes more powerful if left alone, legends state that one should impale, behead, and cremate a suspected body as soon as possible.

### **Journal of American Folklore, "Greek Accounts of the Vrykolakas" by D. Demetracopoulou Lee**

Can be killed by lightning and consumed by fire, and leaves its grave every day except Saturday. No agreement as to their form. Can be a dead human body, can change his form, or even enter the body of an animal.

### **Arcadia (Antonios, Cambridge, Mass 1934)**

Vrykolakas is the devil. Never heard of one drinking blood. But they kill people so they are afraid. He'll look like a man, like a dog, like anything. When they're buried without a priest, they become vrykolakas.

One man saw a vrykolakas sitting on the beam of his ceiling. But he was able to move quickly to keep from being beaten.

He would go to houses and eat their food, and people would hear his voice and know him as someone they know who'd died.

How he becomes – either from sin, or a cat or dog gave him a demon soul. So they would often keep watch over the dead.

They had this hape – one side of the body would be a human body but the other side was entirely empty. They were open on one side.

One became a vryk after death because a mule walked over his grave. *This would be like the unmarked grave idea. Or unconsecrated ground.*

*WHY DOES HE GO OUT AT NIGHT? WHY IS HE COVERED FROM THE SUN? Most of these seem to reflect the idea that these are night creatures.*

### **Adramiti (Near Smyrna) Eutychia, Belmont Mass, 1934**

To become you are cursed by your father, priest excommunicated you because you married a relative, committed a crime.

[www.deliriumsrealm.com](http://www.deliriumsrealm.com)

The Tale of Phillimon: The Greek equivalent of Slavic/European vamp was called vrykolakas derived from the old Slavic term vblk' b dlaka, meaning wolf pelt wearer.

Ways to become: parent curses you, evil or dishonorable against family, violent death or improper burial. Or stillborn, excommunicated, born on a church festival.

When the Greek Orthodox Church became an influence, it argued that the devil inhabited the body of the dead and caused it to move.

**May the Ground Not Receive Thee: An exploration of the Greek Vrykolakas and his Origins by Inanna Arthen, 1998**

A wholly inhuman supernatural being that preys mostly on infants, children, women in all stages of pregnancy and young motherhood, young people nearing marital age.

A revenant is a human who has died and returned in physical form—whether in his own corpse or some sort of materialized second body. Whether they drink blood is not always clear, but they do take sustenance or vitality from living.

Belief in the corporeal revenant who preys on the living developed after arrival of Slavs beginning in 587. Three new ideas – drinking blood and attacking humans to get it; bodily return from death is possible; and that blood itself contained power sufficient to allow the dead to cross the gulf that separated them from the world of the living.

**Vampirism around the World: The folklore of Different Cultures part one, by [Cat@theshadowlands.net](mailto:Cat@theshadowlands.net)**

This tale comes from a rabbinical fable called a Midrash. Lilith was the first wife of Adam. She was cast out of Eden because she refused to assume a subordinate sexual position. Lilith was transformed into a nocturnal monster whom mated with animals, and sought out the children of Adam & Eve, killing them vengefully and eating their flesh.

Anthony Masters – The National History of the Vampire:

The origins of the vampire myth like in the mystery cults of oriental civilizations – the Nepalese Lord of Death, The Tibetan Devil, the Mongolian God of time. *Why I used Tibetan book of the dead.*

**J Gordon Melton – The Vampire Book: Encyclopedia of the Undead**

Almost every country has some sort of vampire legend. They can be traced back as far as the time of the Egyptian pyramid building. It has been suggested his traditional home is India, or Tibet. Santorini is the most vampire infested place in the world.

The Greeks believed that blue-eyed people were most likely to become vampires. They were different in the region and so there must be something wrong with them. Irish believed that blue or gray eyed people had the ability to see ghosts. Red hair and blue eyes suggested vampirism to the Greeks.

Fangs were not mentioned as an attribute until Varney the Vampire in 1840.

Vampire of Eastern Europe, like Balkan, was either very old woman or very young woman. Very rare to have male vampires. Hermits and the homeless were often targeted as vampires and put on trial.

These tales traveled the silk trade routes from India to the Mediterranean.

Christian view – Vampires of seduction, possession and death were considered the minions of the devil along with alchemists, witches, sorcerers and atheists. Catholic Church broke apart in 1054 AD and Romans believed incorrupt bodies were saints, while Orthodox believed they were vampires. Roman won and relegated these beliefs to the legend of folklore.

In the Catholic Church you drink the blood of Christ, which is supposed to give you everlasting life. *I always suspected this was to convert cannibalism, along with eating the host, but whatever. He notes that vampires were also thought at one time to be cannibals.*

Headstones were originally thought as weight to prevent a vampire from escaping. You can also take the left sock from the corpse, weight it with stones, and throw it in the river.

From the erotic tales of the Lamia in Roman and Greek literature to the decrepit depictions of the Raksas by the Hindu's Vedas, one can see a certain evolution of the role of the vampire that parallels humanity's concept of the forbidden and evil. People of polytheistic religions with many gods and goddesses who are all assigned certain responsibilities would most likely be able to recognize the various degrees of good and bad, and the importance of all in life. Those of a monotheistic belief would most certainly have set definitions of what is good and what is evil in a black and white outlook.

The Vikings concept of the afterlife, once dead body is placed in the grave, believed to become animated with strange life and power, and continue a pseudo life within the grave. Not depicted as spirit or ghost, more like a Nosferatu.

The Draugr is the roaming undead most frequently encountered in Icelandic Sagas. The undead of Scandinavia was a physical body, the actual corpse of the deceased. They tend to kill by crushing the victim to death. They have magical powers, like knowledge of the future, controlling the weather, shape-shifting. They can also move magically through the earth, as though swimming through stone. Some ways to prevent: put an open pair of scissors on the dead's chest, lay straws cross-wise under the shroud, tie big toes together, run needles into the soles of the feet.

Ceremony of the dead: As coffin is carried out, the bearers would stop at the door, and raise and lower the coffin three times in different directions, thus forming the sign of the cross. Once this was done, all stools and chairs the coffin had been resting on must be turned over. Priest binds the grave itself with magical words (consecrated). They would also have a special door to remove the coffin from the house, the corpse is taken out feet first, and then the door is sealed back up again so he can't find his way home. It was felt they had a longing for their loved ones, and could feel cold and hunger. They might even decimate the cattle stock by running them to death. (spooked animals)

Killing was similar, beheading, staking, and burn the remains until they become ashes. They add fun details, like, first you have to wrestle the undead in hand to hand combat.

The Vrykolakas was an incredibly ravenous creature. There were two kinds. One was dead and returned from the grave, and the other was still alive but walking like in a dream-like state. *Sounds like both drank blood by tearing and biting all they meet. Unclear.* Has roots in Macedonia, active from 10 p.m. to

sunup. *This gets crazy.* They have become vampires from natural causes, in this case from having a desire to have wine over its face. The cure for this species is by pouring boiling oil over it or sticking a long nail into its navel. You could spread birdseed over the tomb because it will have to count the seeds before leaving.

In the Adriatic and Aegean regions, the Vrykolakas travels at night and knocks upon doors, calling out the name of someone inside. If that person responds, he will die soon after (like inviting him in?). This particular species gains power as it ages. The Kathakano is a vampire from Crete; they are very similar to most, but they can only be killed by chopping its head off and boiling it in vinegar.

The Brucolaco is a Greek vampire. He has a sonorous voice, but can emit one scream per night. He causes death to anyone who responds to his nightly call, thereby spreading the plague. Became vampire by being excommunicated. Prevent by not excommunicating anyone. HA! GOOD RATIONALE FOR GETTING RID OF RELIGION! Cut off its head and burn it. You can also cut the head into pieces and boil it in wine.

The Mormo is a Greek vampire, a terrible denizen of Hades that attended to the witch-goddess Hecate. Apparently they were nasty little creatures, but not a lot is known.

Russian: Upir and Upyr. Could walk in daytime, fed from noon to midnight, then forced to grave to rest. Upyr will attack children first, and then the parents. Be out during the day and sleep at night, and had a fairly human appearance. The Upierci became a vampire by suicide, violent death or practicing witchcraft. Could cause drought. Kill by drowning or transfixing with a nail. Hit the nail only once, or the vampire will revive. The Vourdulak is a beautiful but evil woman.

The Strigoi of Romania attract utter revulsion and fear as a blood drinking species, hunted by the living in the Balkans. The soul can leave the body at night. Not usually associated with blood sucking (*opposite of what it just said!*) They became vampires if they had red hair or were the son of the seventh son. Said to be generally friendly toward gypsies.

The Muroi is a Romanian spirit from Wallachia could change shape or form at will. Could change into various animal forms, leaving misleading signs of attack.

Norferat of Romania became a vampire by being the illegitimate son of illegitimate parents, or by being the 7<sup>th</sup> son of the 7<sup>th</sup> son. They would appear attractive to the opposite sex. That person would slowly lose vitality. They can make husbands of their loved ones impotent. *Interesting!* This is similar to how author describes Nosferatu. Says the male can father children.

In Africa the Asanbosam of the Ashanti of Southern Ghana, normal vampires except they have hooks instead of feet and bite the victim on the thumb. The victims can be anyone sleeping in their village.

India is heavily populated. The Baital was short, half-man and half-bat. The Bhuta (used) is the soul of a man who died an untimely death, usually violent in nature, an ill-intentioned spirit that wanders at night animating dead bodies and attacking the living like a ghoul. Can be found in cemeteries and other deserted places, feeding on excrement and intestines. An attack by one leads to death. They have a problem in that they lack a shadow and cannot settle on the earth (*sounds dumb*). Rakshasa was a powerful Indian vampire and magician. Could appear in human form with animal attributes, such as claws, or as animals with human features. Most often a tiger. Eat flesh and drink blood. Shape shifting

part of Hindu mythology originally created by the Brahma to protect the sea from those who wanted a drink of immortality. Later they became identified as demonic creatures that would look like seductive women to lure men to their deaths. Another description is as a grave-wandering, flesh eating, blood-drinking version of elves supporting fangs and drenched in blood. Hindus who wrote about them in the Vedas accepted them as real. You could destroy them by burning, exposing to sunlight or exorcism.

Brahmaparusha in Hindu Mythology was a vampire-like creature with a head encircled with intestines and carried a skull from which it drank blood. It enjoyed eating human brains. Did ritual dance with intestines.

Most famous Indian vampire is Kali, with long flowing hair, wore a garland of corpses or skulls and had four arms. Temples to her were located near cremation grounds. She and the Goddess Durga battled the kind of demons, Ruktabija, who could reproduce himself from each drop of blood spilled. In order to defeat him, she had to drink all of his blood without spilling any. Her followers were called thugs, and practiced thugee, eventually held responsible for ritual murders in her name.

*There are others but not useful.* The Gayal is a vampiric spirit that is usually created due to the death of a man who has no one to properly perform his burial rites. He seeks revenge on the sons of others and on his own relatives (*who did not perform his death rites?*) The threat of a relative returning from the grave is usually enough to ensure that proper burial rites are performed.

[Theshadowlands.net/vamp3.htm](http://Theshadowlands.net/vamp3.htm) – for above

### **Vrykolakas**

**[www.the-night.net/blood/specimens.htm](http://www.the-night.net/blood/specimens.htm)**

On the island of Crete, Kathakano frequently replaces the name. Term could apply to a shepherd who, while still alive, goes around at night to bite and eat both man and beast. But more generally applies to people who come back from the grave. Mentions the door knocking here, but not about just knocking once. If it calls your name, you're doomed, if you answer the call.

Becomes after having been excommunicated, having committed a serious crime, or having led a sinful life, or conceived or born on a holy day. If a cat jumps over his corpse before burial. Most active at night but can be seen in the daytime, too. Supposed to be in their graves only on Saturday.

They could be killed by exorcism or burning. Or rebury them on a desert island, they cannot cross seawater.

### **Myth of the Vampire**

**<http://vampiros.20m.com/mito.html>**

In Persia, ornamental vases were found showing men fighting against monstrous creatures who try to drink their blood. Mentions Lillith myth. Also dates them back to China in 1 AD.

According to Voltaire: The Greeks are convinced that the dead are wizards, and they give them the name broucolacas (also vrykolakas). The Greek dead are going to the houses to absorb the blood of the children, eat the supper of parents and mothers, to drink the wine and break all the furniture. It is

needed to have the precaution of not putting them in the fire after to them to have taken the heart, that must be burned aside. (*very oddly worded*)

### **Treading on Furious Ground BY Dhkrauss**

A single demon with a blood-lust merged with a human and parts of that demon's essence are transmitted through the blood, infecting the new individual with that demon's will. This theory would explain why some vampyr packs seem to operate with a rudimentary hive mind. It would also explain why the older, more concentrated vampyrs – such as vrykolakas – have more stamina and power than the younger, more diluted caste.

One of the more prevalent theories is that the vampyr has always been here, a produce of the dark void that existed before the earth and mankind did. Certainly there are reports of vampyr-like entities that pre-date Christianity. Perhaps the modern vampyr has evolved from more primitive vampiric species. Ah, theology and evolution together at last. (*Yeah that's what this says.*)

### **Vampyr advantages (physical abilities)**

Healing abilities (no)

Immortality (yes)

Night vision, but no ability to see farther than a normal human (yes, no)

Acute hearing (yes)

Powerful sense of smell (yes)

Can distinguish different tastes in blood (yes)

Psychic phenomena they don't have but can sense strong emotions (no)

Super strength (yes)

Super agile, can jump twice as far, athletic (yes)

Climbing up sides of buildings (no – sounds like Stoker's invention)

Forcing victim to drink vampire blood to turn them into vampire (no – sounds like Anne Rice invention, although I think it was used elsewhere as well; says most just die. That explains not having to stake their victims, which I prefer.)

### **Ways to kill**

Stake through the heart – can't do with bare hands, unless you have super strength, of course. Best to do when they're sleeping. Can't do this in combat.

Consecrated silver (no) doesn't make good bullets, though.

Cutting off their head

Fire – the body needs to be burned to ashes, it will not die quickly and can get out of the fire while burning.

Sunlight (yes but slow)

**By dhkrauss (he's prejudicial and only his viewpoint is right – tossed the rest – hates the vampire that tries to pass as being human. I do a variation where I show his efforts at being human. Problem is this guy doesn't dig the soul idea at all.)**

#### **CHAPTER FOUR: Vampire's Kith & Kin by Montague Summers**

<https://genius.com/Montague-summers-the-vampire-his-kith-and-kin-chapter-4-annotated>

Sumerians recognized three distinct classes of evil spirits; the first were ghosts unable to rest in their graves and walked the earth; the second was those who were half human and half demon; the third were all demon, pure spirits of the same nature as the gods, fiends who bestrode the whirlwind and the sandstorm, who afflicted humans with plagues and pestilence.

Utukku was a phantom or ghost, not necessarily wicked, raised from the dead by necromancers. Gilgamesh prays for one in the form of a friend to be restored to him, and converses with him.

Ekimmu, or departed spirit, was the soul of a dead person that could find no rest and wandered the earth waiting to seize a human. Not sure why they become this, but probably lack of death rituals. "It was ordinarily believed among the Assyrians that after death the soul entered the Underworld "the house of darkness," the seat of the god Irkalla, the house from which none that enter come forth again. Here they seem to have passed a miserable existence, enduring the pangs of hunger and thirst, and if their friends and relatives on earth were too niggardly to offer rich meats and pour forth bountiful libations upon their tombs, they were compelled to satisfy their craving with dust and mud. Some were worse and couldn't enter the underworld, as noted in Gilgamesh, talking to Ea-bani.

The Ekimmu was an unburied corpse and prowled the earth as long as its corpse was above ground. Referred to this as Phase 1 of the vampire. "If the spirit of the dead man be forgotten and no offerings made at the tomb, hunger and thirst compel it to come forth to seek the nourishment of which it had been deprived.

An Ekimmu would pass through walls or doors and whether it merely glided about, or gibbered unintelligible and mocking words, direst misfortune followed. It could drain the life out of a household, although it does not appear that this was always a physical operation, the actual sucking of blood. Supposedly the oldest depiction of a vampire on a bowl is where a man copulates with the vampire whose head was severed from its body. The idea was supposed to keep Lilith away.

That representation shows the female vampire in the act of copulation with a man. In modern Greece it is quite commonly held that the vrykolakas will visit his widow and know her, or he even seduces other women while their husbands are away. Or he will betake himself to some town where he is not recognized, and even wed, having children. Mr. Lawson (Modern Greek Folklore) informs us that in Thessaly he was actually told of a family in the neighborhood of Domoko who reckoned a vrykolakas among their ancestors of some two or three generations ago. By virtue of such lineage they inherited certain skill which enables them to deal most efficaciously with the vrykolakas who at intervals haunt the countryside. On occasion they had been summoned as specialists when quite remote districts were trouble in this manner.

In Arabic tradition the Ghoul appears to be a female demon who feeds upon dead bodies and infests the cemeteries at night to dig up on the grave for her horrid repasts (eating corpses). Sometimes she would seem to be half-human, half-fiend, for in story she is often represented as wedded to a husband who discovers her loathsome necrophagy. She can bear children, and is represented as luring travelers out of the way to lonely and remote ruins when she falls upon them suddenly and devours them, greedily sucking the arm blood from their veins.

In Chinese empire from earliest times the belief in vampires is widely spread. Ch'ing Shih is a demon who by taking possession of a dead body preserves it from corruption owing to his power of preying upon other corpses or upon the living. The Chinese believe a man has two souls: the Hun, or superior soul, which partakes of the quality of good spirits; and the P'o, or inferior soul, which is generally malignant and may be classed among the Kuei, or evil spirits. If any portion of a body remains whole, then the lower soul can utilize this to become a vampire; if the sun or moon is allowed to shine fully on an unburied body, the P'o will acquire strength and will obtain human blood to build up its vitality.

THIS COMES THE CLOSEST THE VAMPIRE I'VE CREATED, AND THE MYTHS I'VE USED FOR ARABUS.

In appearance it's very much like the European vampire with red staring eyes, huge sharp talons or crooked nails. But also covered in white or greenish white hair that might be due to the fungi which grows on the cotton grave-clothes they use. In some cases, he is able to fly with speed through the air, which may be compared with the faculty ascribed to vampires in Serbian legend, that of vanishing away in a swiftly floating mist or vapor.

Chinese vampires will also be driven from the underworld by hunger and thirst when no offerings are made at the tomb. Again, as in Europe, the Chinese vampire is most powerful between sunset and sunrise. But while a European vampire can turn another into a vampire, the Chinese one doesn't seem able to do this. In Burma, something called a Karen wizard will snare the wandering soul of a sleeper and by his art transfer it to the body of a dead man. But a wizard who is a friend of the sleeper will grab his soul and find another home for it, and so on.

In India, the Rakshasa is most like the European vampire. They are described as deformed, of blue, green or yellow color with long slit eyes. Their nails are poisonous and dangerous to the touch. They eat human and horse flesh, possess great wealth and bestow it on who they favor.

Greeks thought that branches of buckthorn fastened to doors and windows kept out witches.

The Obayifo is a kind of human vampire that sucks the blood from children, causing them to pine and die. Men and Women possessed of this power are credited with volitant powers, being able to quit their bodies and travel great distances in the night. These witches are supposed to be very common and a man never knows but that his friend or wife might be one.

The true Mexican vampires were the Ciuateteo, women who had died in their first labor ... wander through the air, descending when they wished to the earth to afflict maleficent deeds, and they had temples built at these places where bread offerings were made to them. Representations of them in paintings showed they were hideous, distinguished by characteristics of the goddess Tlazolteotl, goddess of all sorcery, lust and evil.

Greeks buried the body of a suicide victim in the crossroads, so it would be confused and not know which way to go.

The Mexican sorcerer seems to have been credited with taking the shape of a were-coyote, the prairie-wolf, as well as to have practiced vampirism.

In Grenada vampires were called Loogaroo, human beings, particularly old women who made a pact with the devil, giving them certain magical powers on the condition that every night they provide him with a quantity of rich warm blood. They transform by removing their skin and conceal themselves in a ball of sulphurous fire, *which doesn't explain how they get the blood*. There are no barriers that they can't slip through, and anyone who awakens feeling tired suspects they were attacked.

*The following is from a weird source I can't find note of but it's worth this much:*

The vrykolakas is a dead man who does not want itself to be decomposed. The direct testimony of Tournefort, 1717), for numerous reason, we remember most meaningful. He who falls in this condition dies of dead women violent, in state of mortal sin them, or because perjury or cursed from the parents or excommunicated from church (orthodox).

*It's obviously a poor translation from another language. I do have a website listed but says site is under construction. [www.eracle.it/vampiro/agazzi/pagina\\_II.asp](http://www.eracle.it/vampiro/agazzi/pagina_II.asp)*

#### **Chapter IV: The Vampire in Assyria, the East and Some Ancient Countries**

*(Says this is Summers; yeah, this is the one with Gilgamesh.)*

Now the vampire is certainly an unclean spirit, whether it be that the body is animated by some demon, or whether it be the man himself who is permitted to enter his corpse and energize it and accordingly it is Catholic to believe that a vampire can copulate with human beings. Nor are there lacking instances of this. We have the well-known history related to Phlegon of Tralles where Machates enjoys Philinnion, who has returned (albeit he knows it not) from her tomb; and in modern Greece it is quite commonly held that the vrykolakas will revisit his widow and know her, or he even seduces other women whilst their husbands are away, or what is more striking still he will betake himself to some town where he is not recognized and even wed and have children.

Alardus Gazaeus in his Commentary on Cassian's Collationes VIII, 21, (Migne, Patrologia Latina, xlix) plainly teaches: "Devils, although incorporeal and spiritual, can take to themselves the bodies of dead men, and in such bodies can copulate with women, as commonly with striges and witches, and by such intercourse can beget children." The Strix we have just considered, and in the passage quoted from Gazaeus it would not, I think, be far amiss simply to translate striges as "vampires." If it be asked how an incubus or succubus, or a vampire, can fornicate with human beings we may refer to the famous treatise by the learned Ludovico Maria Sinistrari, the De Daemonialitate where that great Franciscan theologian has in detail discussed and admirably resolved these difficulties.

In ancient Egypt we can trace certain parallels to the Assyrian beliefs, for the ancient Egyptians held that every man had his ka, his double, which when he died lived in the tomb with the body and was visited there by the Khu, the spiritual body or soul which at death departed from the body, and although it might visit the body, could only be brought back from its habitation in heavy by the ceremonial performance of certain mystic rites. Yet from one point of view the soul was sufficiently material to

partake of the funeral offerings which were brought to the tomb for the refreshment of the ka. One of the chief objects of these sepulchral oblations was to maintain the double in the tomb so that it should not be compelled to wander abroad in search of food.

The Ghoul appears as a female demon who feeds upon dead bodies (called a kind of Jinn) and infests the cemeteries at night to dig open the grave for her horrid repasts. Sometimes she would seem to be a woman, half-human, half-fiend, for in story she is often represented as wedded to a husband who discovers her loathsome necrophagy. She can bear children, and is represented as luring travelers out of the way to lonely and remote ruins when she falls upon them suddenly and devours them, greedily sucking warm blood from their veins. The Ghoul is familiar from *The Thousand and One Nights* as is the story of the Prince who, having pursued a strange beast whilst hunting, was carried to a great distance ...

The Chinese Vampire, Ch'ing Shih, is regarded as a demon who by taking possession of a dead body, preserves it from corruption owing to his power of preying upon other corpses or upon the living. The Chinese believe that a man has two souls: The Hun, or superior soul, which partakes of the quality of good spirits; and the P'o, or inferior soul, which is generally malignant and may be classed among the Keui, or evil spirits. It is thought that whilst any portion of a body, even if it be a small bone, remained whole and entire, the lower soul can utilize this to become a vampire, and particularly should the sun or moon be allowed to shine fully upon an unburied body the P'o will thence acquire strength to issue forth and obtain human blood to build up the vitality of the vampire. The Belief – which has some natural foundation – that the sun can convey strength and vitality, is to be found, in one form or another, in very many lands.

A Chinese story which is referred to in the eighteenth century (1700s) tells us of a Tartar family living at Peking, a house of the highest importance, whose son was betrothed to a lady of lineage equally aristocratic and equally ancient. Upon the wedding day, as is the Chinese custom, the bride was brought home in the ceremonial sedan-chair and this according to wont was carefully curtained and closed. It so happened that just as they were passing an old tomb there sprung up for a moment a sharp breeze which raised a cloud of thickest dust. When the cortege reached the bridegroom's house there stepped out of the sedan two brides identical in every detail both of feature and dress (and of mind??). It was impossible at that point to interrupt the nuptials, but later in the evening the most piercing screams were heard from the bridal chamber. When the door of the room had been quickly broken open the husband was stretched unconscious on the ground, while one of the brides lay with her eyes torn out and her face covered with blood. No trace of the second bride could be found. But upon search being made with lanterns and torches a huge and hideous bird, mottled black and gray, armed with formidable claws and a beak like a vulture was discovered clinging to a beam of the roof. Before they could fetch weapons to attack it, the monstrous thing disappeared with exceeding swiftness through the door. When the husband recovered his senses he related that one of the brides had suddenly struck him across the face with her heavily embroidered sleeve and that the jewels and passementerie stunned him for a moment. A second afterwards a huge bird swooped upon him and pecked out his eyes with this beak. So this horrible vampire blinded the newly married pair.

The circumstance of the dust-cloud is exactly similar to the mist wherein the Slavonic Vampire conveys himself, but the transformation of the vampire into a bird is scarcely to be met in European Tradition.

It will be seen that the Chinese beliefs are linked with the Babylonian ideas on the one hand, for as the Ekimmu was driven from the Underworld by hunger and thirst when no offerings were made at the

tomb, and it came forth to wander on earth and attack those whom it might devour, so ghosts enduring the Buddhist purgatory of physical want are obviously imagined to seize living persons that they may refresh and energize themselves with human blood. Again, as in Western Europe today, so in China, the vampire is most powerful for evil between sunset and sunrise.

One prominent feature of the European vampire, a circumstance which affords an additional reason why he is dreaded and shunned, perhaps even more than any other demon or phantom of the night is that he infects with his pollution his luckless victim who in his turn also becomes a vampire. In China this does not appear to be a feature of the Vampire. Something of the kind, however, may be traced among the Karens of Burma. For a Karen wizard will snare the wandering soul of a sleeper and by his art transfer it to the body of a dead man. The latter, accordingly, returns to live as the former expires. This process may be continued almost indefinitely, and so it may be presumed that there takes place an indeterminate succession of death and resuscitations.

We have also seen that even the Rakshasa can become quite tame, and act the part of a kind of Arabian jinn who appears on thought. Thus we see that the Vetala of Hindu fiction is by no means an exact counterpart of the blood-sucking vampire of Eastern Europe who never had a good intention or decent thought in his whole career.

In a private letter to myself Mr. Penzer writes: "It is the Rakshasas who are more prominent among malicious demons. Their name means "the harmers" or "destroyers" as their particular delight is to upset sacrifices, worry ascetics, animate dead bodies, etc. They date in India from the Rig-Vedic days.

In the Atharva Veda they are described as deformed, of blue, green or yellow color, with long slit eyes. Their nails are poisonous and dangerous to the touch. They eat human and horse flesh, the former of which they procure by prowling round the burning-ghats at night. They possess great wealth, and bestow it on who they favor. Their chief is Ravana, the enemy of Rama. See Croke, Folk-Lore of Northern India.

Bernal Diaz says: "and this Tezcatepuca was the god of hell and had charge of the souls of the Mexicans and his body was girt with figures like little devils with snakes' tails." This hideous figure, it is very significant to remark, particularly favored cross-roads, where the Cuateteo, who are vampire-witches, held their sabbat.

The true Mexican vampires were the Cuateteo, women who died in their first labor, and over whose revels this devil-deity presided. These haunting women celebrated their own sabbat, and it is curious to remark that it was thought of as being a meeting of the dead rather than, as in Europe, an infernal company of the living. The representations of the Cuateteo in the ancient paintings are extremely hideous and repulsive. They often wear the dress and are distinguished by the characteristics of the goddess, Tlazolteotl, whose priests were the Cuecuesteca, and who was the goddess of all sorcery, lust and evil. The learned friar, who interpreted the Codes Telleriano-Renensis, certainly speaks of the Cuateteo as witches, who flew through the air upon their broom-sticks and met at cross-roads, a rendezvous presided over by their mistress Tlazolteotl. It may be remarked that the broom-stick is her especial symbol, and that she is often associated with the snake and the screech-owl. Under one aspect, also, she is regarded as a moon goddess, and may be fairly closely paralleled with the Greek Hecate.

They would attack human dwellings and did they obtain ingress, the children of the household would pine and dwindle away owing to the blight that these loathsome creatures cast upon them. One explanation why the shrine (of food offerings) should be at the cross-roads was in order that the Ciuateteo might be confused and not knowing which way to take to the nearest human habitation, be surprised by dawn before she could set out to seize her prey. We find this exact reason is given in Greece and in other countries for burying the body of a suicide, who will almost certainly become a vampire, at four cross-roads.

It would, perhaps be hardly too much to say that in ancient Mexico all magicians were regarded as vampires, a tradition which long survived even after the conversion of the country so that one of the regular questions which the Spanish priests used to put to those of whose faith they were suspicious was: "Are thou a sorcerer? Does thou suck the blood of others?" (These were written of as early as 1531).

The importance of proper burial rites in Ancient Greece is well-known, and the greatest shame of all was to leave even one's enemies unburied, to not even through handfuls of earth upon their dead bodies, as Pausanias accused Lysander. Antigone suffered capital punishment for fulfilling this obligation to her kin against royal decree. But the precise consequences of ignoring this obligation are less well documented. Few ghosts or revenants haunt surviving Greek literature.

Lawson (*Modern Greek Folklore* 1964: 435) argues that bodily return was tacitly expected and feared in the case of blood-guilt and vengeance. Murderers frequently mutilated their victims, like cutting off hands and feet to keep them from returning to avenge their death (I DIDN'T DO THIS). In this discussion, Lawson presents the roots of two primary later vampire beliefs; that vampires are fierce marauders and that their victims become vampires as well. "The character of these Avengers approximates very closely to that of the modern vrykolakas. True, there is one fundamental difference; the ancient Avenger directed his wrath solely against the author of his sufferings ... the modern vrykolakas is unreasoning in his wrath and plagues indiscriminately all who fall in his way (458).

Modern stories there are plenty, which tell how the vrykolakas springs upon his victims and rends him and drinks his blood; how sheer terror of his aspect has driven men mad; how, in order to escape him, whole families have been driven forth from their native island to wander in exile; how death has often been the issue of his assaults; and how those whom a vrykolakas has slain become themselves vrykolakas (458-459).

Lawson goes on to suggest that when Aeschylus makes the Erinyes such horrific, bloodthirsty pursuers of Orestes, when they should have been goddesses worthy of worship, he is casting a proxy role upon them. They are substitutes for the actual Avenger that could not be properly shown in Greek drama. Their qualities of blackness, ferocity, bloodthirstiness and horror are those of a vrykolakas.

The ancient Greeks recognized that with extraordinarily bad fortune, one might be trapped indefinitely in a liminal state in which one's soul could not become free from one's body, one's body could not dissolve and free itself from earth, and one was forever doomed to roam trapped, yearning or ravening, between life and death. To be left unmourned and without proper rites was to invite the soul to linger around its former home and possibly reanimate it.

Finally, the most well-known ancient text describing the power of fresh blood to revive the dead occurs in the Iliad, when Odysseus fills a pit with sheep's blood to feed the shade of the seer Tiresias. Once the ghost has drunk the blood, he is able to speak.

It is unclear why the Greeks replaced their own words for a fierce Avenger with a new world for werewolf, and whether or not this represented the introduction of a unique new folkloric tradition or the evolution of an old one.

The earliest mention of the vrykolakas is made by Leo Allatius in 1645 (by coincidence, possibly, his work was published just as all of Eastern Europe was about to explode into a century of its own vampire panics.) USE timeline FOR ARABUS? He says the word derives from cesspool. Is an evil and wicked person who may have been excommunicated by a bishop. Its body wells up so that all its limbs are distended, it is hard, and when tapped it thrums like a drum. The devil animates such bodies and causes them to roam about at any time day or night. If seen during the day, the V is so horrible that On Chios, residents will not answer until a caller has called their name twice, because the vrykolakas is believed to only be able to call once, and if it is answered, its victim will die within 24 hours. Witnesses die of fright—unless they speak to the monster, which immediately disappears.

Father Francois Richard, 1657, argues that the devil keeps certain bodies incorrupt and animates them. Under his command they are able to wander around, enter houses, strike people mute with fear, assault and even kill them. They can apply to their bishop to exhume the suspect body but only on a Saturday, when the V will rest in its grave. If the body is found fresh and gorged with new blood, it is exorcised with prayer until it dissolves before their eyes. If prayer is ineffective (*this could indicate the body is too new*) the body is cremated.

Along with wanting to make excommunication appear scary to individuals but not antithetical to the whole social order, the Orthodox Church frowned deeply on its clergy participating in such barbaric practices as exhuming and incinerating human remains. To the Orthodox, it is little less than sacrilege to consume with fire a body on which holy oil has been poured by a priest when performing the last rite of his religion over a dying man. Before this extreme measure was taken, prayer, exorcism, applications of boiling water, oil or vinegar, and dismemberment following by reinternment were tried.

A young husband, suffering from depression, hung himself. He was excommunicated as a suicide, despite pleas from his wife. The young wife became withdrawn and silent. After two months, the village experienced poltergeist like activity; people reported their beds being shaken and the sensation of being bitten at night, after which they became ill. In the course of a week of this phenomena, two died. Then the widow confessed to the priest that her dead husband had been making conjugal visits to her during that same time. The dead man was pronounced a vrykolakas and plans were made to exhume him, dismember his body, remove his heart and burn the remains. According to the story as told, the body was found shriveled, hardened and covered with skin, with its heart still beating. It was burned, but the story concludes with the widow giving birth to a monstrous baby that died at birth. Being told as fact in Pyrgos in mid 1970s.

According to Juliet de Boulay (The Greek Vampire: 223, published in *Man*, 1982) the vrykolakas at all times expresses the violence of rebellion—against death, fate, authority, propriety. Its interest in sex even though dead is related here again.

It can be killed by fire or stroke of lightning - see pantheon.org under vrykolakas.

DHKrause claims that the vrykolakas is much more dangerous than the standard vulgaris because it possesses human-level intelligence and can control its hunger in favor of self-preservation. Anecdotal evidence suggests that they can pass for human in low-light conditions, withstand indirect sunlight for a short time, and are immune to silver.

## Chapter One – Origin of the Vampire

By Montague Summers “His Kith & Kin”

The origins, although of course very shadowy, may probably be said to go back to the earliest times when primitive man observed the mysterious relations between soul and body. The division of an individual into these two parts must have been suggested by his observation, however crude and rough, of the phenomenon of unconsciousness as exhibited in sleep, and more particularly in death. He cannot but have speculated concerning that something, the loss of which withdraws man forever from the living and waking world. He was bound to ask himself if there was any continuance, in any circumstances at present veiled from him, of that life and personality which had obviously passed elsewhere. The question as an eternal one. It was, moreover, a personal one which concerned him most intimately, since it related to an experience he could not hope to escape.

It was clear to him before long that the process called death was merely a passage to another world, and naturally enough he pictured that world as being very like the one he knew, only man would there enjoy extended powers over the forces with which he waged such ceaseless war during his period on earth.

It is said the Bantu believe that men of evil life after death may return during the night in corporeal form and attack the living, often wounding and killing them. It seems that these revenants are much attracted by blood, which enables them more easily to affect their purpose, and even a few red drops will help to vitalize their bodies. So a Bantu has the greatest horror of blood and will never allow even a spot fallen from a bleeding nose or cut to lie uncovered. Should it stain the ground it must be instantly hidden with earth, and if it splotch upon their bodies they must purify themselves with elaborate lustral ceremonies.

There are indeed few if any peoples who have not realized the mysterious significance attached to blood.

[www.dagonbytes.com/vampires/history/summers/summersorigin.htm](http://www.dagonbytes.com/vampires/history/summers/summersorigin.htm)