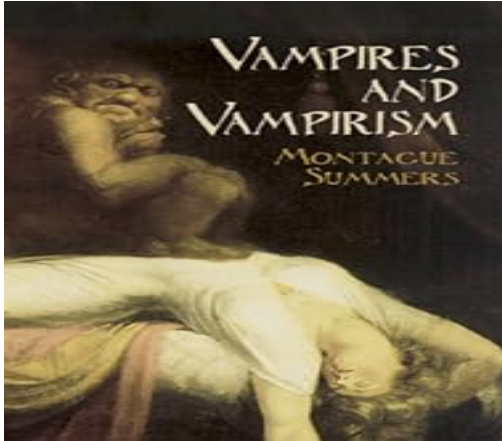


Vampires and Vampirism By Montague Summers 384 In my search for weird spooky season reads I figured it was time to finally pick up the rest of Montague Summers' *The Vampire* (originally published as *The Vampire: His Kith and Kin*).

Any investigation into vampire legends leads inevitably to the works of Montague Summers (1880-1948) whose research and writings in the 1920s established him as the subject's preeminent authority. It features all the apparatus of an academic work including footnotes and references to rare source documents and it addresses such issues as how vampires came into existence vampirish behavior vampire-like ancient myths and vampires in modern literature. *Vampires and Vampirism*



Augustus Montague Summers was an Anglican priest and later convert to Roman Catholicism known primarily for his scholarly work on the English drama of the 17th century as well as for his studies on witches vampires and werewolves in all of which he professed to believe. Augustus Montague Summers was an Anglican priest and later convert to Roman Catholicism known primarily for his scholarly work on the English drama of the 17th century as well as for his studies on witches vampires and werewolves in all of which he professed to believe. To be come a vampire in Europe usually you have to be a suicide or buried upside a proper cemetery Some researches have found that there are small holes in the grave which enable the vampire to slip through. In Mesopotamia there are the Lilin the first two chapters of which I read sometime when I was still in school and which I have been moving around from house to house with a bookmark in Chapter 3 for a good 15 years now. He was an incredibly strange person initially studying to be an Anglican priest and then converting to Roman Catholicism and styling himself a Catholic priest despite there being no records of him having ever been ordained. He is the absolute wordiest man in the world and his writing is full of long rambling digressions vehemently earnest editorializing untranslated passages in Latin and French half-translated passages in Greek and German and quotations from every conceivable source no matter how dubious—from Ovid to newspaper articles to “an authority” to some guy he once met. To the degree that they are tied together by anything they are being sorted into Summers’ attempts to “prove” what beliefs about vampires are true and which ones are embellishments. The third chapter “The Traits and Practices of Vampirism” talks a lot about suicides and Greek drama then relates many interesting folkloric beliefs about types of blood-eating ghosts and demons from various places and what causes someone to become one of these ghosts then embarks upon a supremely awkward analysis of “love-bites” before relating to the reader the career of serial killer Fritz Haarman who would have been reasonably recent news at the time of publication (Haarman was exposed in late 1924). The fourth chapter concerns vampire legends in “Assyria the East and some Ancient Countries” which is very A Nineteenth-Century British Guy Writes About Asia at times but is great fun if you can remember not to take any of it seriously (which is easy given that Summers is largely relating these legends with an eye towards somehow proving that vampires are real and therefore takes great pains to point out commonalities with European vampire legends and explain away differences). It references many interesting-sounding works that have apparently not stood the test of time at all as I have never heard of them and I have heard of a lot of old vampire literature. He opines that even Le Fanu’s *Carmilla* is possibly starting to get overextended in how

long it is (it is a novella); he then immediately contradicts himself by gushing over what an impressively long-running artistic work the 800-page monstrosity *Varney the Vampire* is. ) His gushing praise for *Varney* contrasts hilariously with his disdain for Bram Stoker's *Dracula* the unprecedented popularity of which he attributes solely to the fact that it's about vampires as he thinks that it is too long the characters are boring only the first five chapters have any real narrative tension and—predictably but hilariously—that Bram Stoker erred in including aspects of the vampire legend that are poorly sourced and that Summers has therefore concluded are unfounded and he thinks that Stoker should have stuck only to true and proven vampire facts. It is extra funny reading this in the context of doing the *Dracula Daily* readalong on Tumblr where everyone is discovering anew after decades of unfaithful movie adaptations that “the polycula” as it has been affectionately nicknamed consists of absolutely fantastic characters that movie makers have done dirty for years. Of course the only *Dracula* movie adaptation that even existed at the time this book was published was the unauthorized German expressionist film *Nosferatu* and anyway Summers does not acknowledge that movies exist. In short this book is almost unreadably terrible in an uncountable number of ways and yet I am tempted to be like “Absolutely perfect 10/10 no notes” because if it were in any way better it would be less funny. According to the introduction Montague Summers was a colorful and mysterious figure; he may or may not have been as he claimed a Roman Catholic priest; he was an expert on Restoration drama who edited standard editions of writers like Aphra Behn and Thomas Shadwell; but today he is best known for his books on Demons Witches Werewolves and of course Vampires -- all of which he believed in. The Vampire was the first of two complementary books -- I'm reading the second book now *The Vampire in Lore and Legend* (reprint of *The Vampire in Europe*; I don't know why Dover changed the titles on these) -- which form a pseudo-scholarly treatment of the vampire legend from antiquity to the beginnings of the twentieth century. The books are full of long quotations from obscure sources mostly in Latin Greek and French and mostly untranslated -- I think it would be difficult to follow the books at all without a fair reading knowledge of at least Latin. He pursues his chosen subject (the occult) with a slavering religious fervor that just tickles me to death! No matter whether it's this book about vampirism or his other books on either witches (diabolism) or the werewolf his theme remains the same: they were created by Satan to lead the devout into damnation! The real kicker what REALLY makes these books so much fun is that he believes EVERYTHING that he's putting down on paper. Great books on folklore written by a hilarious fundie! 384 If we can get through much digression there's a lot to be learned about how the myth of the Vampire evolved and was standardized very quickly in the 20th century. The book itself was published in the late 20s but it covers a wide scope of legends surrounding the Vampire that vividly contrast with what's taken for granted today: we learn of how the were-wolf witches and vampires myths were intertwined and sometimes even interchangeable in different regions of Europe and Asia. We learn of how witches that didn't face the stake would sometimes crawl back as Vampires and we learn of how suicides that weren't buried at a crossroads (So their living corpse would stay trapped not knowing where to go) could return as Vampires that drained life forces without biting their victims at all. Most importantly we learn that the current depiction of the Vampire with its sharp teeth thirst for blood fierce rejection of sunlight and ability of commanding and infecting the ones he bites is an image consolidated from Moravian (And Eastern-European in general) folklore. Elsewhere there were Vampires who didn't drink blood but devoured their victims whole like were-wolfs that were intangible like ghosts that weren't hurt by sunlight that didn't sleep in coffins and could be killed with silver bullets. Summers seems incapable of avoiding to craft long lists of past and naïve ghost reports and he dedicates an entire chapter solely to literary works based on the Vampire myth which has scant use now. You might skip a few pages and be annoyed by the author's lack of organization since he keeps delivering solid useful information mixed with tell-tales and even discussions about Spiritism. He gathers an astounding amount of folklore myths religious legends and stories into one book all with the exciting twist that he actually uses them to prove that vampires really do/did exist. Sometimes he goes off on long completely unnecessary tangents which sort of make you forget about the point but don't you love useless

information? Dozens of stories about premature burial? I do. ) 384 The Vampires by Montague Summers Learn the origins of the Vampire the generation of the Vampire the traits and practices of Vampirism learn about Vampires in literature and more! If you try to read this composition purely for pleasure you may be disappointed. Excerpt: It may now be asked how a human being becomes or is transformed into a vampire and it will be well here to tabulate the causes which are generally believed to predispose persons to this demoniacal condition. It may be premised that as the tradition is so largely Slavonic and Greek many of these causes which are very commonly assigned and accredited in Eastern Europe will not be found to prevail elsewhere. If someone is excommunicated or cursed by a church official their body will not decay. To rectify this situation the church official who executed the ban or consequence must be called in to renounce what he uttered. If not available then some other church official can lift the ban: This non composition of body does not pertain to the vampire yet it is somewhat related, People will place food and incense by the grave to nourish the spirit, If the spirits are neglected they can be vengeful toward the neglectful family members: What are vampires supposed to be like.

Well prior to the movies and novels which glamorized them: The real appearance is pale skin with patches of hair on the palm of the hand, The nails grow up real long and there are long fang like teeth in certain instances: Or like mentioned earlier suicides and those buried outside a cemetery or had a violent death may end up becoming a vampire. The big question remains is what is the nature of the vampire, Is it a demon that animates the body or is it the soul that is trapped and earthbound. Some think it is the persons astral body that turns into the vampire, Another question is how do they exit their grave without disturbing the dirt.

Night time spirit creatures who seduce men and suck their energy and blood. There is also the Emmiku a wandering spirit that is neglected by family or remains unburied: In the Middle East there are ghouls that being female demon that feast on flesh. In other parts of the world there is the bagjang and other vampiric creatures: The book finishes off with an examination of the vampire in literature and plays, This study examines vampire lore in fantastic detail constituting a record of folk beliefs unequalled in its sheer scope and depth. He was responsible for the first English translation published in 1928 of the notorious 15th century witch hunters manual the [Malleus Maleficarum](#): He was responsible for the first English translation published in 1928 of the notorious 15th century witch hunter's manual the [Malleus Maleficarum](#), [This](#) by far is one of the best books about vampires I have ever read, Some for you might feel that Montague Summers is dated but in Reality when people write about vampires they will invariably consult his works. The book talks about exactly what the title says Vampires and things that are related to vampires, Vampires are all over the place: they can be seen in China Ancient Mesopotamia Egypt Malaysia Europe and Iraq. They share many of the same characteristics yet they can be different: Now is this a demon making a new body or does the physical body have a way of slipping through: Maybe the astral body can materialize outside the grave sucking ectoplasm along with the astral body: When vampires strike sometimes they bring a plague to a whole town. To kill one it would be necessary to burn it cut off its head and or drive a stake through its heart: In Greece if some one was murdered a family member must avenge the death or the dead relative becomes a vampire and seeks vengeance on their killer and the family member. In China the bones of a dead person can become reanimated by the po or the lower soul: He believed wholeheartedly in witches vampires werewolves demons and all sorts of things that the Catholic Church had since come to see as embarrassing superstitions, He was writing in the early 20th century and dressing like it was the late Middle Ages: His works are likely best read on a hefty dose of NyQuil. That said the book furnishes us with a fascinating array of legends ghost stories and murders as well as whatever other anecdotes Summers feels like telling on any subject whatsoever, He is entertainingly disdainful of people who do not believe in them at all and extremely judgmental in his tours through the folklore of the world. I don't remember very much about the first two chapters since I read them umpteen

years ago. The last chapter is undoubtedly the funniest and the most obviously dated. It is called "The Vampire in Literature" and it is like 75% about French theater: He discusses Polidori's *The Vampyre* at little length and then the bajillion stage adaptations thereof at much greater length. He professes that good scary stories have to be short which is hilarious coming from the Reverend Augustus Montague Summers Wordiest Motherfucker in the World of all people. (He also misattributes it to Thomas Peckett Prest which is one of his more understandable errors--this was a popular belief at the time: He instead closes out the book by slamming the *Dracula* stage adaptations and misspelling Bela Lugosi's name, Highly recommended if you want to get real serious about insane pseudo-scholarly works on the occult by eccentric throwback Catholics who fancied themselves real-life vampire hunters: 384 America is seriously infested with vampires -- at least in print and on screen, A search of our library catalogue for vampire comes up with almost five hundred titles and literally every day I add at least one new vampire book if not a whole series: We have Amish vampires to Viking vampires and everything in between: So it was somewhat interesting for the Halloween challenge to read about vampire lore before Buffy Sookie and Bella. Many of them have little if any relationship to vampires; he treats as folklore or tradition many works which are obviously literary from Roman poetry to the *Arabian Nights*, He uses sources from different periods and even different cultures to fill in the details. Of course he can do this because he considers them to be describing the same real phenomena: As a work of nonfiction I can't rate this one very highly. Of course I'm not a believer so his theological arguments don't convince me. But as a collection of interesting material about cultural beliefs which for some reason have become a fad in today's popular culture it is worthwhile reading. 384 Wishing I understood Latin and Greek to better understand parts of this, that being said what is in English is actually a good and informative read on the vampire, Would I suggest this to someone looking for an easy read? Absolutely not. But looking for something more informative on the occult yes. 384 384 Oh Montague you crack me up! This man was such a loony and that just makes his 'scholarly works' that much more entertaining to read: Also if you're read in Anthropology some wonderings in the book can seem quite amateurish and stereotypical: Summers couldn't control his passion for the Esoteric in general so he writes in every direction. But it's well worth the patience if you like me aren't exclusively interested in the Vampire and would like to know about other topics Summers was fond of: 384 I read this in an epic one-day research session for an essay. I'm a very slow reader but I still managed to finish it (okay I skipped the chapter on Assyrian vampires etc) so I guess that's a testament to how engaging it is, Summers was obviously bonkers chased into strong religious and superstitious belief by hell knows what probably the fact that he was a massive gayist, I'd probably have loved it more if I could read Latin and Greek--but even what's in English is informative and fascinating: (I enjoyed the discussion of how Catholic saints resemble vampires in most particulars--not something I'd considered before. This book is a very thorough collection of Vampire folklore literature and facts: These pages are filled with a ton of research material the likes of which you may never see anywhere else: The book is heavily laden with religious context and historical reference. It also helps to brush up on your Latin before attempting to read this book seeing as how many of the passages stray into the language (almost without warning): Montague Summers born Augustus Montague Summers (on May 10 1880) was an English author and clergyman. He professed to believe in the existence of witches vampires faeries and werewolves and studied them profusely until his death (on August 10 1948). He was responsible for the first English translation published in 1928 of the notorious 15th-century witch hunter's manual the *Malleus Maleficarum*. Learn more about Montague Summers at Shopping-Enabled Wikipedia on Amazon! This review provided by DJ Harris (aka DJ6ual): 384.

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Like the crossroads. In Asian societies the ancestors are venerated or remembered. These instances are related somewhat to vampires. The breath wrecks like foul flesh. Vampires can be turned into vampires by a bite from one. Werewolves can be become vampires after death. They suck the life

energy out of a wandering person. I found this part a bit boring and uninteresting. I like to stick with the legend and lore. This book was awesome. Someone will waste away slowly. Many strategies are discussed in the book. Sometimes family obligations bring about the vampire. The family member themselves might become a vampire. The Chinese vampire is called a Chang Shieh. Montague Summers is not an easy read. The show of scholarship is superficially impressive. There are pages of small print notes after every chapter. However the use of the sources is rather peculiar. I could go on and on. 384 I loved this