

# DOWNLOAD PDF CAPTAIN SIR RICHARD F. BURTONS KING VIKRAM AND THE VAMPIRE

## Chapter 1 : Vikram and the Vampire

*King Vikram and the Vampire: Classic Hindu Tales of Adventure, Magic, and Romance Paperback - February 1, by Captain Sir Richard F. Burton (Author).*

To view it, [click here](#). Vikram and the Vampire is a number of stories within a story. It is an old Hindu folk tale that was translated by Sir Richard R. Burton from the original Sanskrit. The story is about King Vikram who has promised a sorcerer that he will capture a baital, or vampire. The baital must be transported from his tree back to the sorcerer. They make a pact that the King must never answer a question posed by the baital. Vikram and the Vampire is a number of stories within a story. They make a pact that the King must never answer a question posed by the baital. If he does, the vampire is returned to the tree from which he came and the journey must start over. To fill in the time during their travels, the baital tells 11 different stories. These are similar in style to the fables written by Aesop. During the telling of the tales, he often outwits the king by forcing him to answer a question about the story. He releases the vampire as a reward for his service. The fables covered morality topics such as greed, lust and envy. Often a wrong or immoral decision leads to the downfall of the main character. What I found most interesting was the frequent inclusion of suicide in these stories. The writing also includes very detailed descriptions of female appearances. Every aspect of their body is related to some pleasing natural quality. For example, their teeth are often like strings of opals. The litany of similes goes on for paragraphs and they are very similar between the 11 individual tales. The first few instances were entertaining but they became tiresome half way through the book. The book provided an interesting reading experience but I was ready for the end after the first few parables. They were all very similar and became repetitive. The original collection of folk tales in Vikram and the Vampire is actually composed of 25 stories but Burton only translated

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## Chapter 2 : VIKRAM AND THE VAMPIRE - Sir Richard Francis Burton - Memorial Ed - HC | eBay

*Sir Richard F. Burton () was one of the greatest traveler-explorers of history, whose life has recently been chronicled both in biography (Captain Sir Richard Burton) and film (Mountains of the Moon).*

Biography[ edit ] Early life and education 41 [ edit ] Burton was born in Torquay , Devon, at In , they moved to Tours , France. He first began a formal education in at a preparatory school on Richmond Green in Richmond, Surrey , run by Rev. Burton showed an early gift for languages and quickly learned French, Italian, Neapolitan , and Latin , as well as several dialects. During his youth, he was rumored to have carried on an affair with a young Roma woman, learning the rudiments of her language, Romani. The peregrinations of his youth may have encouraged Burton to regard himself as an outsider for much of his life. As he put it, "Do what thy manhood bids thee do, from none but self expect applause". Before getting a room at the college, he lived for a short time in the house of Dr. William Alexander Greenhill , then physician to the Radcliffe Infirmary. Here, he met John Henry Newman , whose churchwarden was Dr. Despite his intelligence and ability, Burton was antagonised by his teachers and peers. Burton continued to gratify his love of languages by studying Arabic ; he also spent his time learning falconry and fencing. In April , he attended a steeplechase in deliberate violation of college rules and subsequently dared to tell the college authorities that students should be allowed to attend such events. He hoped to fight in the first Afghan war , but the conflict was over before he arrived in India. His studies of Hindu culture had progressed to such an extent that "my Hindu teacher officially allowed me to wear the Janeu Brahmanical Thread ", [13] although the truth of this has been questioned,[ by whom? It has been suggested that his teacher, a Nagar Brahmin could have been an apostate. While in the army, he kept a large menagerie of tame monkeys in the hopes of learning their language. His seven years in India gave Burton a familiarity with the customs and behaviour of Muslims and prepared him to attempt a Hajj pilgrimage to Mecca and, in this case, Medina. It was this journey, undertaken in , which first made Burton famous. He had planned it whilst traveling disguised among the Muslims of Sindh, and had laboriously prepared for the adventure by study and practice including undergoing the Muslim tradition of circumcision to further lower the risk of being discovered. He adopted various disguises including that of a Pashtun to account for any oddities in speech, but he still had to demonstrate an understanding of intricate Islamic traditions, and a familiarity with the minutiae of Eastern manners and etiquette. As he put it, though " The examiner was Robert Lambert Playfair , who disliked Burton. Having been told that Burton could be vindictive, and wishing to avoid any animosity should Burton fail, Badger declined. In March , he transferred to the political department of the East India Company and went to Aden on the Arabian Peninsula in order to prepare for a new expedition, supported by the Royal Geographical Society, to explore the interior of the Somali Country and beyond, where Burton hoped to discover the large lakes he had heard about from Arab travelers. It was in Aden in September of this year that he first met Lieutenant John Hanning Speke , who would accompany him on his most famous exploration. Burton undertook the first part of the trip alone. He made an expedition to Harar in present-day Ethiopia , which no European had entered indeed there was a prophecy that the city would decline if a Christian was admitted inside. Burton not only travelled to Harar but also was introduced to the Emir and stayed in the city for ten days, officially a guest of the Emir but in reality his prisoner. The journey back was plagued by lack of supplies, and Burton wrote that he would have died of thirst had he not seen desert birds and realized they would be near water. Herne and Lieutenant William Stroyan and a number of Africans employed as bearers. However, while the expedition was camped near Berbera , his party was attacked by a group of Somali waranle "warriors". The officers estimated the number of attackers at In the ensuing fight, Stroyan was killed and Speke was captured and wounded in eleven places before he managed to escape. Burton was impaled with a javelin, the point entering one cheek and exiting the other. This wound left a notable scar that can be easily seen on portraits and photographs. He was forced to make his escape with the weapon still transfixing his head. It was no surprise then that he found the Somalis to

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be a "fierce and turbulent race". While he was largely cleared of any blame, this did not help his career. He describes the harrowing attack in *First Footsteps in East Africa*. It was hoped that the expedition might lead to the discovery of the source of the River Nile, although this was not an explicit aim. Burton had been told that only a fool would say his expedition aimed to find the source of the Nile because anything short of that would then be regarded as a failure. Her family, particularly her mother, would not allow a marriage since Burton was not a Catholic and was not wealthy, although in time the relationship became tolerated. They were helped greatly by the Omani Arabs who lived and traded in the region. They followed the traditional caravan routes, hiring professional porters and guides who had been making similar treks for years. From the start, the outward journey was beset with problems such as recruiting reliable bearers and the theft of equipment and supplies by deserting expedition members. Speke was rendered blind by a disease for some of the journey and deaf in one ear due to an infection caused by attempts to remove a beetle. Burton was unable to walk for some of the journey and had to be carried by the bearers. Burton was awestruck by the sight of the magnificent lake, but Speke, who had been temporarily blinded, was unable to see the body of water. By this point much of their surveying equipment was lost, ruined, or stolen, and they were unable to complete surveys of the area as well as they wished. Burton was again taken ill on the return journey, and Speke continued exploring without him, making a journey to the north and eventually locating the great Lake Victoria, or Victoria Nyanza. Lacking supplies and proper instruments, Speke was unable to survey the area properly but was privately convinced that it was the long sought source of the Nile. As usual, Burton kept very detailed notes, not just on the geography but also on the languages, customs, and even sexual habits of the people he encountered. This left Burton, and others, unsatisfied that the source of the Nile was conclusively proven. For the novel by William Harrison, see *Burton and Speke* novel. Burton was the first European to see Lake Tanganyika. A prolonged public quarrel followed, damaging the reputations of both Burton and Speke. Some biographers have suggested that friends of Speke particularly Laurence Oliphant had initially stirred up trouble between the two. Despite his fascination with non-European cultures, some have portrayed Burton as an unabashed imperialist convinced of the historical and intellectual superiority of the white race, citing his involvement in the Anthropological Society, an organization that established a doctrine of scientific racism. But their biggest disagreement was on the source of the Nile. Speke returned to London first and presented a lecture at the Royal Geographical Society, claiming Lake Victoria as the source of the Nile. According to Burton, Speke broke an agreement they had made to give their first public speech together. Tim Jeal, evaluating the written evidence, says the odds are "heavily against Speke having made a pledge to his former leader". Speke had already applied for further expeditions to the region without Burton. Speke, in light of the issues he was having with Burton, had Grant sign a statement saying, among other things, "I renounce all my rights to publishing". On the day before the debate, Burton and Speke sat near each other in the lecture hall. That afternoon Speke went hunting on the nearby estate of a relative. He was discovered lying near a stone wall, felled by a fatal gunshot wound from his hunting shotgun. An obituary surmised that Speke, while climbing over the wall, had carelessly pulled the gun after himself with the muzzle pointing at his chest and shot himself. Shortly after this, the couple were forced to spend some time apart when he formally entered the Diplomatic Service as consul on the island of Fernando Po, now Bioko in Equatorial Guinea. This was not a prestigious appointment; because the climate was considered extremely unhealthy for Europeans, Isabel could not accompany him. Burton spent much of this time exploring the coast of West Africa. He described some of his experiences, including a trip up the Congo River to the Yellala Falls and beyond, in his book *Two trips to gorilla land and the cataracts of the Congo*. He managed to antagonise much of the Jewish population of the area because of a dispute concerning money-lending. It had been the practice for the British consulate to take action against those who defaulted on loans but Burton saw no reason to continue this practice and this caused a great deal of hostility. He and Isabel greatly enjoyed their time there, and considered it the best years of their lives. They befriended Jane Digby, the well-known adventurer, and Abdelkader El Djezairi, a prominent leader of the Algerian revolution then living in exile. Burton did his best to keep the peace and resolve the

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situation, but this sometimes led him into trouble. On one occasion, he claims to have escaped an attack by hundreds of armed horsemen and camel riders sent by Mohammed Rashid Pasha, the Governor of Syria. He wrote, "I have never been so flattered in my life than to think it would take three hundred men to kill me. He was recalled in , prompting a telegram to Isabel "I am superseded. Pay, pack, and follow at convenience", and reassigned in to the sleepy port city of Trieste in Austria-Hungary. Deliberately presented by Burton as a translation, the poem and his notes and commentary on it contain layers of Sufic meaning, that seem to have been designed to project Sufi teaching in the West. As well as references to many themes from Classical Western myths, the poem contains many laments that are accented with fleeting imagery such as repeated comparisons to "the tinkling of the Camel bell" that becomes inaudible as the animal vanishes in the darkness of the desert. The book *The Jew, the Gipsy and el Islam* was published posthumously in and was controversial for its criticism of Jews and for its assertion of the existence of Jewish human sacrifices. The manuscript of the book included an appendix discussing the topic in more detail, but by the decision of his widow, it was not included in the book when published. Close up of inscription on the tomb. Burton died in Trieste early on the morning of 20 October of a heart attack. It has been suggested that the death occurred very late on 19 October and that Burton was already dead by the time the last rites were administered. On his religious views, Burton called himself an atheist, stating he was raised in the Church of England which he said was "officially his church". The coffins of Sir Richard and Lady Burton can be seen through a window at the rear of the tent, which can be accessed via a short fixed ladder. Next to the lady chapel in the church there is a memorial stained-glass window to Burton, also erected by Isabel; it depicts Burton as a medieval knight. However, the Obscene Publications Act of had resulted in many jail sentences for publishers, with prosecutions being brought by the Society for the Suppression of Vice. Burton referred to the society and those who shared its views as Mrs Grundy. A way around this was the private circulation of books amongst the members of a society. For this reason Burton, together with Forster Fitzgerald Arbuthnot , created the Kama Shastra Society to print and circulate books that would be illegal to publish in public. The volumes were printed by the Kama Shastra Society in a subscribers-only edition of one thousand with a guarantee that there would never be a larger printing of the books in this form. The stories collected were often sexual in content and were considered pornography at the time of publication. In particular, the Terminal Essay in volume 10 of the *Nights* contained a 14,word essay entitled " Pederasty " Volume 10, section IV, D , at the time a synonym for homosexuality as it still is, in modern French. This was and remained for many years the longest and most explicit discussion of homosexuality in any language.

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## Chapter 3 : Richard Francis Burton - Wikipedia

*Captain Sir Richard F. Burton's King Vikram and the vampire: classic Hindu tales of adventure, magic, and romance.*

Plot[ edit ] For a comparison of the content of different versions, see List of Vetala Tales. King Vikrama faces many difficulties in bringing the vetala to the tantric. Each time Vikram tries to capture the vetala, it tells a story that ends with a riddle. If Vikrama cannot answer the question correctly, the vampire consents to remain in captivity. If the king knows the answer but still keeps quiet, then his head shall burst into thousand pieces. And if King Vikrama answers the question correctly, the vampire would escape and return to his tree. He knows the answer to every question; therefore the cycle of catching and releasing the vampire continues twenty-four times. On the twenty-fifth attempt, the Vetala tells the story of a father and a son in the aftermath of a devastating war. They find the queen and the princess alive in the chaos, and decide to take them home. In due time, the son marries the queen and the father marries the princess. Eventually, the son and the queen have a son, and the father and the princess have a daughter. The vetala asks what the relation between the two newborn children is. The question stumps Vikrama. Satisfied, the vetala allows himself to be taken to the tantric. Vikram prepares to behead the tantric. On their way to the tantric, Vetala tells his story. His parents did not have a son and a tantric blessed them with twin sons on a condition that both be educated under him. Vetala was taught everything in the world but often ill-treated. Whereas his brother was taught just what was needed but always well treated. Then tantric could then gain control over the vetala and sacrifice his soul, thus achieving his evil ambition. The vetala suggests that the king asks the tantric how to perform his obeisance, then take advantage of that moment to behead the sorcerer himself. Variation[ edit ] A variation of this story replaces the vetal with a minor celestial who, in exchange for his own life, reveals the plot by two tradesmen replacing the sorcerer to assassinate Vikrama and advises Vikrama to trick them into positions of vulnerability as described above. Having killed them, Vikrama is offered a reward by the goddess, who grants him two spirits loyal to Her as his servants. As the title suggests, the original premise of the story is maintained, as new stories are told by Vetala to King Vikrama. In , the story was developed by Sagar Films Pvt. It was aired on Doordarshan , the public television broadcaster of India. A remake of that serial by the new generation of Sagar Films Pvt. In the novel, *Alif the Unseen* , a character named Vikrama the Vampire appears as a jinn. He tells how thousands of years ago, King Vikrama had set off to defeat the Vetala, a vampire jinn terrorizing one of his villages. The Vetala now inhabits his body. The series reveals a CGI vetala character in the final episode. The title of the film was also derived from the two key characters from the folktale. Jambhaladatta 11thâ€”14th century CE Emeneau, M. *Philosophisch-historische Klasse*, 66, Leipzig: Ridsdale â€” Reprinted several times between and some later editions as *Baital Pachisi*. Burckhardt , Eastwick, E.

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## Chapter 4 : King Vikram and the Vampire: Classic Hindu Tales of Adventure, Magic, and - Google Books

*King Vikram and the Vampire: Classic Hindu Tales of Adventure, Magic, and Romance* by Captain Sir Richard F. Burton  
avg rating 4.5 ratings by GoodReads.

Windy and with little point. Certainly way to purple for any kind of charm. Nominally this is supposed to be the basis for all the oriental fairy tales of the likes of Aladin and nights. Most of their actions also seem very opaque - although this is partly caused by my unfamiliarity with Indian culture and class - two themes that seem very important to the characters. Quite a lot of the characters die one way or another, mostly for unclear reasons. A few get brought back to life by magic or religions - almost equally unclear. The general layout translation and formatting is well done. There are plenty of footnoted references - which work in the epub - explaining some of the more obscure terms to the western reader. Not everything is explained but enough are for it to be clear - the coyness over avoiding the world hell, is noteworthy of the story when this was translated from the ancient Hindi. Kind of interesting for some of the insights into ancient Indian culture - but a bit more familiarity with the basic concepts might be necessary, given that they are so far from established western norms. It is an old Hindu folk tale that was translated by Sir Richard R. Burton from the original Sanskrit. The story is about King Vikram who has promised a sorcerer that he will capture a bairava, or vampire. The bairava must be transported from his tree back to the sorcerer. They make a pact that the King must never answer a question posed by the bairava. If he does, the vampire is returned to the tree from which he came and the journey must start over. To fill in the time during their travels, the bairava tells 11 different stories. These are similar in style to the fables written by Aesop. During the telling of the tales, he often outwits the king by forcing him to answer a question about the story. He releases the vampire as a reward for his service. The fables covered morality topics such as greed, lust and envy. Often a wrong or immoral decision leads to the downfall of the main character. What I found most interesting was the frequent inclusion of suicide in these stories. The writing also includes very detailed descriptions of female appearances. Every aspect of their body is related to some pleasing natural quality. For example, their teeth are often like strings of opals. The litany of similes goes on for paragraphs and they are very similar between the 11 individual tales. The first few instances were entertaining but they became tiresome half way through the book. The book provided an interesting reading experience but I was ready for the end after the first few parables. They were all very similar and became repetitive. The original collection of folk tales in *Vikram and the Vampire* is actually composed of 25 stories but Burton only translated

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## Chapter 5 : [PDF] Vikram And The Vampire Download Full " PDF Book Download

*King Vikram and the Vampire by Captain Sir Richard F. Burton - Translated by the noted Victorian Orientalist, Sir Richard F. Burton, from the original Sanskrit.*

Other Burton, Sir Richard Francis. Vikram and the Vampire or Tales of Hindu Devilry. Tylston and Edwards, Bound in dark brown cloth with gold designs embossed on the boards and the spine. Frontispiece and fifteen plates plus additional black and white illustrations by Ernest Griset. Edited and with a preface by Isabel Burton. Volume V of the Memorial Edition. Gilt is bright and unfaded, few hints of wear to the extremities. A very attractive copy. Shipping and handling This item will ship to Germany, but the seller has not specified shipping options. Contact the seller- opens in a new window or tab and request a shipping method to your location. Shipping cost cannot be calculated. Please enter a valid ZIP Code. Middleton, Wisconsin, United States Shipping to: Worldwide No additional import charges at delivery! This item will be shipped through the Global Shipping Program and includes international tracking. Learn more- opens in a new window or tab Change country: There are 1 items available. Please enter a number less than or equal to 1. Select a valid country. Please enter 5 or 9 numbers for the ZIP Code.

## Chapter 6 : Vikram and the Vampire: Classic Hindu Tales of Adventure Magic and Romance by Anonymous

*Vikram and the Vampire, translated and adapted by Sir Richard Burton, is a group of tales told by a baital (not really a vampire but a kind of spirit who can inhabit dead bodies) to King Vikram (described by Burton as the King Arthur of India).*

## Chapter 7 : Baital Pachisi - Wikipedia

*VIKRAM AND THE VAMPIRE By Sir Richard F. Burton Classic Hindu Tales of Adventure, Magic, and Romance Edited by his Wife Isabel Burton.*

## Chapter 8 : Richard Francis Burton: Books | eBay

*Orientalist, prolific author, and traveler's explorer, SIR RICHARD F. BURTON () was one of the most remarkable and controversial men of his century. He is famous as the translator of The Arabian Nights, the Kama Sutra, the Ananga's Ranga, and the Perfumed Garden.*

## Chapter 9 : Captain Sir Richard blog.quintoapp.com's King Vikram and the V () by Sir Richard Francis B

*Vikram and the Vampire by Sir Richard F. Burton presents Classic Hindu Tales of Adventure, Magic, and Romance as delivered by the pen of the great Sir Richard Francis Burton. Vikram and the Vampire Natasha Sharma " Juvenile Fiction.*