

ERRATUM

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In the preparation of our Case Report published in the November 2010 issue (1) we included the following quotations from a paper published by Tsaliki (2) without citing the source:

Belief in the vampire myth is widespread throughout the world. Greece has a long tradition of vampires. Examples of the Greek “undead” date back to the ancient world with creatures, such as Efiatae, Striges, Lamiae, Empoussai, Epopidae, Yello, and Mormo [MISSED CITATION]. In Homer’s *Odyssey*, it is clearly stated that the dead like drinking blood (3). There also existed special festivals in the honor of the dead, the Anthesteria and in Roman times, the Lemuria. In Byzantium, Slavic influence, in conjunction with the precepts of the Greek Orthodox Church, form the legend of a Greek vampire species called “Vrykolakas,” the Slavic word for werewolf. The word became directly associated with vampires out of the belief that all werewolves would be vampires after death (3,4). The presence of vampires also exists in medieval Greek texts, novels, manuscripts, ecclesiastical laws, exorcisms, and folk songs (5). Forensic pathology proposes that most, if not all, of the beliefs surrounding the “vampire” can be explained in terms of folk misconceptions based on the processes of decomposition of the cadaver after death [MISSED CITATION].

We thank Dr. Tsaliki for bringing this matter to our attention and offer our apologies for this oversight.

References

1. Nuzzolese E, Borrini M. Forensic approach to an archaeological casework of “vampire” skeletal remains in Venice: odontological and anthropological prospectus. *J Forensic Sci* 2010;55(6):1634–7.
2. Tsaliki A. Vampires beyond legend; a bioarchaeological approach. *J Paleopathol* 1999;11(2):116–77.

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