

## CONFERENCE REPORT

**“ORAL CHARMS IN STRUCTURAL AND COMPARATIVE LIGHT”.  
INTERNATIONAL CONFERENCE AT THE RUSSIAN STATE  
UNIVERSITY FOR THE HUMANITIES AND AT THE RUSSIAN  
ACADEMY OF SCIENCES  
(MOSCOW, 27–29 OCTOBER 2011)**

The conference “Oral Charms in Structural and Comparative Light”, which took place on 27–29 October 2011 at the Russian State University for the Humanities (Moscow), was organized by the International Society for Folk Narrative Research (ISFNR) Committee on Charms, Charmers and Charming, the Marc Bloch Russian-French Center for Historical Anthropology, the Institute of Linguistics of the Russian Academy of Sciences, and the Institute of the Slavic Studies of the Russian Academy of Sciences.

The main idea of the conference was to concentrate on the examination of one particular folklore genre, and, at the same time, to investigate a wide range of issues related to its geographic and historic boundaries and certain other problems connected with it. The research on charming is being carried out by a multi-departmental team from scientific disciplines, such as folklore studies, linguistics, history of literature (literary criticism), ethnology, psychology, etc. The following issues were discussed at the conference: geography and history of the charms tradition; the distribution of various charm types; the possibility of systematizing national charms corpora and of the charm-indexes elaboration; charms and analogous verbal forms (Christian prayers and prayer-like charms, apocryphal prayers, curses); charms in oral and manuscript traditions; magical inscriptions on various objects; medieval amulets with charms in the archaeological record; social functioning of the charm tradition; charms and their performers; the contribution of the Church and clerics to the diffusion of charms, differences between the Catholic and the Protestant Churches in this respect, as well as the Orthodox Church and non-Christian confessions; psycho-social sources of suggestion; how do charms work?; why are they relevant?; practices of “word-charming” in modern society; recording charming acts on video, and the relevance of these materials to charm studies.

The Committee on Charms, Charmers and Charming aims to stimulate the charm and incantation studies of different countries, to develop the methods for their structural and typological description, to publish both international

and local charm indexes, and to work on scientific publications of charms texts and to create digital data-bases. Since its foundation in 2007, the Committee has been headed by Dr. Jonathan Roper (The UK/Estonia). The Committee members are Mare Kõiva (Estonia), Lea Olsan (USA), Éva Pócs (Hungary), Emanuela Timotin (Romania), Andrei Toporkov (Russia), Daiva Vaitkevičienė (Lithuania). During one of the conference's sessions it was decided that the Committee should be expanded and a new member, Haralampos Passalis (Greece), was chosen to join it.

Keeping its primary objectives in mind, the Committee regularly (not less than once in two years) organizes conferences and prepares their proceedings for publication. Previously, these conferences have been held in Pecs (2007), Tartu (2008), Athens (2009), and Bucharest (2010). Before the Committee was officially founded in 2007, two conferences on a similar subject had already been held in London (2003, 2005).

As a result of all the hard work done by the Committee during the previous conferences, the following books were published: *Charms and Charming in Europe* / Ed. by Jonathan Roper. Palgrave Macmillan, 2004; *Charms, Charmers and Charming: International Research on Verbal Magic* / Ed. by Jonathan Roper. Palgrave Macmillan, 2009.

The Committee members have prepared a description of the English charms repertoire for publishing, along with the scientific collections of Lithuanian, Romanian and Russian charms. On the Committee web-site one can find information about its current activities and about various publications on magic lore from different countries. (<http://www.isfnr.org/index2.html>). Here one can also use the annotated bibliography on some local charm traditions, such as Brazilian, Bulgarian, English, French, Gagauz, Greek, Hungarian, Irish, Latvian, Lithuanian, Mari, Norwegian, Portuguese, Romanian, Russian, Scottish Gaelic, Serbian, Slovenian, Spanish, Swedish, Ukrainian. At the conference the first issue of the on-line journal *Incantatio* was presented (<http://www.folklore.ee/incantatio/01.html>).

During the preparations for the conference a collection of articles in the English language with the title page and the preface both in English and Russian was published:

*Oral Charms in Structural and Comparative Light. Proceedings of the Conference of the International Society for Folk Narrative Research (ISFNR) Committee on Charms, Charmers and Charming. 27–29th October 2011, Moscow* / Editors: Tatyana A. Mikhailova, Jonathan Roper, Andrey L. Toporkov, Dmitry S. Nikolayev. – Moscow: PROBEL-2000, 2011. – 222 pp. (Charms, Charmers and Charming.)

Заговорные тексты в структурном и сравнительном освещении. Материалы конференции Комиссии по вербальной магии Международного общества по изучению фольклорных нарративов. 27–29 октября 2011 года, Москва / Редколлегия: Т.А. Михайлова, Дж. Ропер, А.Л. Топорков, Д.С. Николаев. – М.: ПРОБЕЛ-2000, 2011. – 222 с. (Charms, Charmers and Charming.)

This collection of articles is available on the internet both on the Committee web-site and on the following web-site: <http://verbalcharms.ru/books.html>. It is worth noting that some of the authors published in the book did not actually participate in the conference itself. In fact, seven authors, who gave in their papers for the collection of articles were not able to take part in the conference for different reasons. These were Svetlana Tsonkova, Ekaterina Velmezova, Tatiana Agapkina, Varvara Dobrovolskaya, Ritwa Herjulfsdotter, Katarina Lozic Gnezdovic and Gordana Galic Kakkonen. On the other hand, there were other seven participants in the conference who did not submit a paper for publication. These were Oksana Tchokha, Katerina Dysa, Éva Pócs, Elena Minionok, Maria Kaspina, Mare Kõiva, Anna Ivanova. Reports by Anna Ivanova and Elena Minionok can be downloaded on this web-site: <http://verbalcharms.ru/books.html>.

Here can also be found the Russian versions of the reports by Tatiana Agapkina, Ekaterina Velmezova, Tatiana Mikhailova, Andrei Moroz, Elina Rakhimova, Andrei Toporkov and Liudmila Fadeeva.

In the course of three days, the participants of the conference listened to 31 papers given by 32 participants, 15 of whom were representing Russia and the other 17 from foreign countries, such as Belgium, Estonia, Finland, Great Britain, Greece, Hungary, Latvia, the Netherlands, Northern Ireland, Russia, Romania, Ukraine, the USA. They studied the issues connected with charming by analyzing the materials of Ancient, Medieval and Modern traditions. The geographic coverage of the folklore material was very wide, as far as the following local traditions were concerned: Old English, Bulgarian, Dutch, Egyptian, Estonian, Finnish, Greek, Hebrew, Hittite, Hungarian, Irish, Latvian, Mesopotamian, Roman, Romanian, Russian, Scottish, Syrian, Ukrainian. Although most papers were based on European material, some researchers also talked about Syrian Charms in a Near East context (A. Lyavdansky), incantations found in the Dead Sea scrolls (Ida Frohlich), Mid-Hittite incantations (A. Sideltsev). At the conference the following issues were discussed: the correlations between charms and prayers, the representation of charms in the iconographic sources, individual repertoires of various “magic” performers, the possibility of systematizing national charms corpora and creating digital data-bases dedicated to certain local traditions, etc. Several papers were accompanied by the demonstration of unique video materials, where the acts of charming were recorded (A. Ivanova, V. Klyaus, A. Liebardas).

The conference opened with A. Lyavdansky's report (Moscow, Russia) entitled "Syrian Charms in a Near East context". His paper described the different types of Syrian charms and the ways in which they functioned. Lyavdansky also traced their origin from even more ancient sources, such as Mesopotamian, Aramaic and Hebrew charm traditions. He concentrated on two particular formulae which represent two types of "borrowing" in Syrian charm tradition. The first formula *Gabriel on his right and Michael on his left* may have come to Syrian sources through an Arab tradition of charms by direct verbal borrowing. The second formula is found in a wide group of texts united by the same character: a "mother who strangles children", a demonic figure which is sometimes called "a child-stealing witch". This character appears to be well-known in the Ancient Near East charm traditions, so, in this case, it is not a formula but a concept that has been borrowed.

The next paper "Incantations in the Dead Sea Scrolls" was presented by a Hungarian specialist Ida Fröhlich (Budapest, Hungary). This paper was dedicated to the study of incantations coming from a fragmentary manuscript found in Qumran, in the library of a Jewish religious community. The manuscript contains four short compositions attributed to David, and identical with the four davidic songs written "for the afflicted", mentioned in another Qumran manuscript. The four songs were supposedly intended to be recited on the four days of the equinoxes and solstices.

Their common features are as follows: the naming of the danger, the summoning of the demon to depart, references to God (YHWH) as the source of magical power, references to the works of the creation as the proof of God's universal power, and references to the nether world (Sheol) as the place where the evil spirit will be exiled and bound. The paper aims at looking into the calendrical background and of the use of sacred blessings and incantations, and investigating structural characteristics of the compositions, their relationship with biblical blessings, and ancient Jewish amulet texts.

Tatiana Mikhailova (Moscow, Russia) presented her paper "Do not allow sleep or health to him who has done me wrong...: charms against thefts in Ancient Rome and Modern Russia". She has made a special impact on the way the proper names are used in this particular functional group of charms. She has also compared the verbal charms and the charms found in the manuscripts. Mikhailova has come to the conclusion that the functions of these two groups of texts were different. The charms from the manuscripts were mainly used to get back a stolen object and to prosecute the thief, whilst the verbal ones were used to protect the charmer against the loss of his property, so they had a preventative function.

Isabelle Valloton (Gent, Belgium) in her paper “Charms against bites and stings in Europe and the Middle-East: suggestions for a comparative study” has been trying to reveal the similarities between the Russian charms against snake bites and the texts belonging to the Ancient Egyptian and the Mesopotamian charm traditions. She has shown that these texts have common motifs and themes and assumed that these, having been originally Near Eastern, were then borrowed by the Greeks and, finally, passed on to the Slavs during cultural contacts.

Haralampos Passalis (Thessaloniki, Greece) in his paper “Myth and Greek Narrative Charms: Analogy and Fluidity”, based on Greek narrative charms, examined the ways in which this analogy and fluidity paradigm is structured and organized in order for the desired (healing) end to be successfully achieved. Narrative charms (*historiolae*) are characterized by analogy, but at the same time, also by fluidity between the different levels of the text structure and its performative context, as for instance, between the time when the mythic antecedent happened (*illo tempore*) and the present situation for which they are performed. Alternatively, the same pattern occurs between the mythic protagonists and the human agents of the present critical situation as well as between a past crisis already efficiently resolved and a new crucial situation which is to be solved.

The next participant, Oksana Tchoekha (Moscow, Russia) in her report “Greek charms against the “evil-eye”: basic themes and their place in the general corpus of Greek charms” has examined some motifs and themes that are popular in Greek charms against the “evil-eye”. These are “A cow licks its sick calf”, “Jesus Christ talks to the Virgin Mary, who has been sick because the angels passing by had put the “evil-eye” upon her” etc.

Katerina Dysa (Kiev, Ukraine) presented her paper “Ukrainian charms of the late 17<sup>th</sup>–18<sup>th</sup> century on trial materials and manuscripts”. She pointed out that a researcher of Ukrainian charms of the 17<sup>th</sup>–19<sup>th</sup> centuries it faced with a peculiar situation: charms are extremely rarely mentioned in the course of witchcraft cases’ investigations in trial records and there are also not many notebooks with hand-written charms that we know from the 17<sup>th</sup> and 18<sup>th</sup> centuries. However, folklorists of the 19<sup>th</sup> century had the chance to write down charms in quite large numbers. Dysa turned to those few examples of late 17<sup>th</sup>–18<sup>th</sup> century charms that have survived and related them to those found by 19<sup>th</sup> century folklorists.

A Hungarian researcher Éva Pócs (Budapest, Hungary) in her paper “The generic boundaries between prayers and verbal charms” examined the generic boundaries that divide *prayers* from verbal *charms*, based on analysing the textual corpus of Hungarian charms. Within the functionally determined genre

of charms certain textual types show the formal and content characteristics of *religious prayers*, others manifest those of *magical charms*; and a third category also exists, that of *magical prayers*. In her paper she suggested defining these textual categories on the basis of content, form and function.

Liudmila Fadeeva (Moscow, Russia) in her paper “A Theme of Joy in Christian Canonical Texts and Charms of East Slavs” has studied how the theme of joy is represented in medical, love, social and utility charms. This theme is connected chiefly with Christian images (*the joy of our Lady about the birth and the resurrection of Jesus Christ, the gladness of angels about the rescue of the soul, etc.*). However it is not always a result of borrowing from canonical Christian prayers and hymns. Sometimes it gains an independent development. That is why it is very important to trace the connection of the proper plot’s fragments with the prayer “Rejoice, O Virgin Mother of God”, widely applied in sorcerer’s practice, and mark that the ancient formula of greeting finds a specific semantic filling in the charms of different functional orientation.

The paper “Charms, Omens and the Apparitions of Storms in Maritime Tradition of Ireland” by Maxim Fomin (Coleraine, Northern Ireland) showed the significance of the motif “Appearance of fairies as a portent of drowning”. Having defined the concepts of memorate and contemporary legend within the context of primarily Modern Irish Maritime tradition, he looked at the appearance of various supernatural beings and objects from the sea. The fishermen who were serious about such apparitions, were able to escape the storms or drowning that awaited all those who had no respect for the sea and its creatures.

Lea T. Olsan (Monroe, The USA/Cambridge, the UK) and Peter Murray (Cambridge, UK) in their paper “Charms and amulets for conception and childbirth” focused primarily on the spoken formulae, rituals, and artifacts, including birthing girdles, from England in the medieval and early modern periods. They looked at the social circulation of the charms and examined to what extent women’s culture surrounding conception and childbirth, medical advice, folk tradition, and the medieval church were each involved in the ritual support of women and men hoping to produce healthy offspring. They aimed to identify the prominent formula types in circulation during these periods.

Maria Kaspina (Moscow, Russia) dedicated her paper “The charm against Evil Eye in Eastern European Jewish Tradition” to the discussion of the transformation of one charm plot in three different traditions, such as Hebrew, Aramaic and Yiddish tradition. She has focused on the real usage of this charm in modern Jewish Oral Tradition. It is important that this study was based on the field research done in Ukraine and Moldova between 2004 and 2011.

In his paper “Latvian fever charms: comparative coordinates and cases” Toms Kencis (Tartu, Estonia) described the various types of fever charms and their



geographical dissemination. He showed how the concept of fever is represented in folk beliefs, customs and narratives.

Next Andrei Toporkov (Moscow, Russia) presented his paper “The Visual Representation of charms against fever in the Russian Icons”. He has shown how the theme “Archangel Michael defeats seven (or twelve) fevers” was represented in the Russian Orthodox iconography of the 17<sup>th</sup>–19<sup>th</sup> centuries and in the Russian verbal charms against fever. It is a unique case when a fragment of a charm was depicted in icons. The paper was based on the study of the well-known icons and some illustrated manuscripts, as well as the 19<sup>th</sup> century sources providing information about their social functioning. It examined the origin and the evolution of this iconographic type.

Then Emanuela Timotin (Bucharest, Romania) took her turn. Her paper “Gospels and Knots. Healing Fever in Romanian Manuscript Charms” focused on seven Romanian charms meant to heal fever, which are preserved in manuscripts written in the 18<sup>th</sup> – 19<sup>th</sup> centuries. The texts illustrated three charm-types: one is based on a Biblical fragment and two describe rituals based on tying knots, which take place at specific moments of the year. The paper compares the three charm-types, inquires whether their transmission is exclusively manuscript and discusses their relation with other charms against fever, as recorded both in the oral and in the manuscript Romanian tradition.

The next paper was “The Slavonic charms against “fright” in the structural and comparative light” by Irina Sedakova (Moscow, Russia). The paper studied a wide range of “traditional” medical issues connected with healing the so-called “fright”, which is believed to be a sickness caused by this particular emotion. The way the “traditional” medicine treats “the fright” is conditioned by the folk beliefs about the impact it has on the human body. The “fright-vocabulary” and the magical means against “fright” (charms, rituals) are bound to the particular territories.

Then Andrei Moroz (Moscow, Russia) presented his report “Some Collateral Motifs of Herdsmen’s “Release” Charms in the ritual and the mythological context”. In his report, he examined 2 typical motifs (“twining a rope” and “stumps, roots and grey stones”) in their connection to the ritual performed by the herdsmen and the traditional beliefs on this subject.

Maria Zavyalova (Moscow, Russia) was the next to share her paper “Saint Maidens – skin diseases in Latvian charms”. In her paper, Zavyalova created a semiotic model of the “Saint Maidens” images, in which, on the one hand, they symbolize skin diseases, and, on the other hand, they are independent mythological creatures.

The following report by Elena Minjonok (Moscow, Russia) “Healing and Magic Spells of the Eastern Siberian Villages” was based on the materials the

author had collected during the folklore expeditions in the Irkutsk Area in 2003–2006, 2008, and 2010. She described the “traditional” ways of treating illnesses that are still used in relatively new Siberian villages built between 1906 and 1916.

Maria Eliferova (Moscow, Russia) in the report “The translation of Russian XVII century charms of into English: methodological problems” listed those difficulties which she had faced when translating into English the charms from the Olonetsky collection dated the 2<sup>nd</sup> quarter of the 17<sup>th</sup> century. M. Eliferova assumed that for the successful translation of charm texts it is necessary to compare Russian and English cultural systems first and then to try to find the features of similarity.

Henni Ilomäki (Helsinki, Finland) in her paper “The Jordan-motif in Finnish Bloodstopping Charms” has tracked the history of penetration of this particular motif in the Eastern Finnish charms against bleeding. H. Ilomäki has shown that the motif of a Christian origin has appeared to have been incorporated into the Finnish medical charms as a result of cultural contacts between Finns and Swedes and other Christians of Northern Europe, and because of widespread beliefs in the magical properties of water.

In Maarit Viljakäinen’s (Lappeenranta, Finland) report “How Miina Huovinen’s incantations are structured” the repertoire of one charmer was examined. Miina Hauvinen (1837–1914) was believed to be a very strong sorcerer and possessed a rich charm repertoire. The Finnish researcher concentrated on Mina’s medical charms and discovered, what elements they contain. She also analyzes Miina’s own comments on his experience in charming.

Elina Rakhimova (Moscow, Russia), in her paper “Solar imagery of the incantations in Kalevala meter”, examined the solar imagery, manifested through similes and verb metaphors. This kind of imagery is typical of charms aiming at the evocation of girl’s marriage luck (“Lemmen nosto”). The concept of the Lempi, despite involving connotations of love, deals with a girl’s beauty and attraction for many groom challengers. The same solar images are used to describe the bride in the glorifying songs in Kalevala meter. E. Rakhimova concluded that the solar imagery is used in hunters’ incantations to describe the forest realm as well.

Then, Jonathan Roper presented his paper “Metre in the Old English ‘Metrical’ Charms“. This paper addressed alliteration, line and strophe in the Old English charms and the relevance of *galderform*. As he noted, the metre of Old English ‘Metrical’ charms is decidedly irregular. The classical requirements of alliteration are not always met, and the absence of enjambment resembles forms outside the ‘classical’ tradition represented by *Beowulf* etc. Nevertheless, some stropheshave been discerned in such charms. Furthermore, following Snorri’s



description of *galdralag*, there has been some debate about whether Icelandic (and other Germanic languages) had a specific charms-strophe, e.g. Lindquist reconstructed a common Germanic *galderform*.

Mare Kõiva (Tartu, Estonia), in her report “Letters from Heaven and Manuscript Incantation Collections”, gave an analysis of so-called letters from heaven and written notebooks of spells and magic. “Letters from heaven” (*Himmels-briefe*) was a Christian pseudo-epigraphic genre which included incantations. “Letters from heaven” were carried upon one’s person as a means of protection. The letter was enhanced by adding healing words to the end. M. Kõiva compares incidence of incantation genres and complicated written formulae in the manuscripts and the origins of these manuscripts.

Anca Stere’s (Bucharest, Romania) paper “Charms as a vehicle for political messages in communist Romania” focused on the ideological use of charms patterns during the communist period in Romania. The starting point of her article is the case of an amateur artistic brigade which performed a text of a charm “against snake bites” with its message and content completely changed so that it fitted the purpose of satirizing a certain aspect of the village life in “the age of communism”. Thus, they declaratively had two purposes: “to fight against the old practice (i.e. the practice and belief in charms) by proving its ineffectiveness and to criticize people’s unjust attitudes, in order to improve them.” A. Stere assumed that the political command changed the function, message and the performance context of a text in order for the traditional pattern to support and convey the official ideological concepts, norms and ideas.

Next Jacqueline Borsje (Amsterdam, The Netherlands) presented her paper “Digitizing Irish and Dutch charms”. This paper presented a pilot project, part of the research project on ‘words of power’ – words with which people believe to be able to influence and transform reality. These curses, blessings, spells, charms, incantations, and prayers are uttered to protect, to harm, to exert power, to heal and to inflict diseases. The pilot project consists of a database with Irish and Dutch ‘words of power’, which are represented in a multidimensional form and studied in a multidisciplinary and multilingual context. This paper charts challenges and possibilities encountered in this pilot project.

Andrey Sideltsev (Moscow, Russia) devoted his report “Aspect in Middle Hittite Charms” to a verbal aspect in mid-Hittite spells. The Hittite specific aspectual system consists of two forms: an unmarked perfective aspect and a marked imperfective aspect, which is usually, but not always, marked by a suffix. The researcher has proved that in Hittite blessings and damnations the verbal aspect is caused pragmatically. The imperfective aspect has positive connotations, whereas the imperfect has negative ones.

In the report “Field experiment as a way of revealing the levels of structure of a charm tradition” Anna Ivanova (Moscow, Russia) has noted that in the last three decades field folklore studies has been transformed into an independent discipline with its own purposes, problems and methods. According to A. Ivanova, one of its primary objectives is to reduce the inevitably arising “backlash” between internal and external points of view towards folklore. A. Ivanova has come to the conclusion that the charm tradition has at least three levels of system organization and integrity: avantextual, textual and supertextual.

Vladimir Klyaus (Moscow, Russia) in his report “The spell and charm tradition of the Argun river region: transformation and evolution in time” has shown how this territory was colonized by Cossacks and how the local charm tradition was formed in a zone of cultural contacts with China. In the first descriptions of this local charm tradition, relating to the middle of the 19<sup>th</sup> century, the active performing of love, medical, cattle breeding and other charms was documented. Now, despite population outflow from the Argun river region, the charm tradition continues to exist, whilst undergoing essential changes: the charm repertoire of the Argun river region sorcerers declined, and sorcerers began to avoid performing complicated rituals. V. Klyaus assumed that the charm tradition of the Argun river region during the last 150 years has also changed in the same way, as have other local traditions of Russia.

Aigars Lielbardiš (Riga, Latvia) presented his paper “The magic performance on Easter in Latvia: “the tying up the hawk”. The presentation involved two parts: a paper and a documentary film “Anna the Flyer”. Both of these were devoted to the Latvian Easter-time custom of “tying the hawk”. This tradition belongs to the spring cycle of traditions ensuring protection, fertility, and success for the coming year. The hawk is symbolically tied up in the forest so that it will not kill chickens in the summer. At the time of binding, charms are uttered. The hawk must be tied up every year before sunrise on Good Friday.

The conference finished with a round table “New publications on charms and prospect verbal magic studies”. Jonathan Roper summed up the conference and talked about the possibilities of further cooperation between specialists in folklore from different countries. It is Jonathan Roper who presented the first number of the on-line journal *Incantatio* devoted to the problems of studying various national charm traditions.

The review of new publications then followed. E. P. Kuznetsova presented the books “East Slavic medical charms in a comparative light: Plot structure and image of the world” (2010) by T. A. Agapkina and “Russian manuscript charms from 17th to first half of the 19th century” (2010), by A. L. Toporkov. Finally, D. I. Antonov reviewed the book “Demons and sinners in an Old Rus-

sian iconography. Semiotics of an image” (2010), written in co-authorship with M. R. Majzuls.

Ekaterina Kuznetsova, Andrei Toporkov

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Guest Editor for This Issue: Emanuela Timotin

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Guest Editor for This Issue: Emanuela Timotin  
Layout: Liisa Vesik

Editorial board:  
Alaric Hall  
Claude Lecouteux  
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Jonathan Roper  
Emanuela Timotin  
Andrey Toporkov  
Daiva Vaitkevičienė  
William F. Ryan

Editorial contacts:  
<http://www.folklore.ee/incantatio>  
[incantatio@folklore.ee](mailto:incantatio@folklore.ee)  
Vanemuise 42, Tartu 51003, Estonia

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T. A. Агапкина, А.Л. Топорков (ed.), *Восточнославянские Заговоры: Аннотированный Библиографический Указатель* (East Slavic Charms: Annotated Bibliographical Index). Moscow: Пробел, 2011, 170 pp.  
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T. A. Agapkina, *Vostochnoslavianskie lechebnye zagovory v sravnitel'nom osveshchenii. Siuzhetika i obraz mira* (East Slavic Healing Spells in a Comparative Light: Plot Structure and Image of the World), Moscow: Indrik 2010. 823 pp. (William F. Ryan)

A. L. Toporkov, *Russkie zagovory iz rukopisnykh istochnikov XVII – pervoi poloviny XIX v.* (Russian Manuscript Charms from 17th to First Half of the 19th Century). Moscow: Indrik 2010. 830 pp.  
14 illustrations (William F. Ryan)

J. Roper (ed.), *Charms, Charmers and Charming. International Research on Verbal Magic*. Palgrave Macmillan, 2009, 294 pp. (Emanuela Timotin)

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*Oral Charms in Structural and Comparative Light*. International Conference at the Russian State University for the Humanities and at the Russian Academy of Sciences (Moscow, 27–29 October 2011) (E. Kuznetsova, A. Toporkov)