

introducing the reader to popular definitions of diseases, hygiene rules, and more general cure procedures. The second chapter describes a variety of temporary and permanent rituals, and gives an overview of calendrical rituals and those related to room cleansing, as well as of symbolic rituals (e.g. the symbolic re-birth of a child, which was used to fight so-called animal-origin diseases), transmissions of diseases, ritual deception of diseases, etc. The ritual “re-baking” of the sick person and many other rituals elicit the main features of the archaic range of methods. A separate subchapter gives an overview of the verbal charms for expelling a disease.

The following two chapters dwell upon the specific features of the rituals associated with charms and their verbal side. The author brings to the fore the personal code related to the text, which is divided between the addressee and the addresser, and secured by the status of the healer. The requirements set on the healer seem to be widely known and stereotypical, including those concerned with good health and existence of teeth, as well as other determiners of social status (e.g., the healer could be a widow or a woman who had given birth to several children).

Space requirements as well as attributes and the semantic side of the charms have been characterised in great detail, by concrete spatial objects (yard, window, sauna, crossroads, water bodies, etc.).

The monograph provides an overview of the researches on the collection and publication of the Udmurt material, which certainly constitutes valuable information for the reader. As concerns the study of charms on the international level, the most comprehensive overview is given of Russian publications, yet several significant sources are missing even here. A more detailed characterisation of the material in other languages has been hindered by global diffusion and problems in finding relevant books and articles. It is obviously a separate topic, as in many countries this genre features a long history with a wide range of theoretical approaches, and covering all this material in one book would have a negative impact on presenting the results obtained on the basis of own material.

The main value of the book consists in examining the Udmurt material from several aspects and discourses. It is a good academic publication, another achievement in the sphere of charm studies.

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Rita Balkutė (ed.). *Galia užburti: kenkimo magija 1982–2012 metų užrašuose* [*The Power of Magic: Harmful Magic in Recordings from 1982–2012*]. Vilnius: R. Balkutės fondas, 2013. 752 pp. ISBN 978-609-95585-0-9

Given the increasing interest in magic and witchcraft, it is particularly important that authentic folklore material should be published to provide an alternative to all the sorts of secondary sources of information, of which (unfortunately) there are many. In this context, the unique and irreplaceable source of living material is that submitted directly by a collector. Materials collected by numerous folklore expeditions always offer exceptional value, but, as a rule, have the disadvantage that they usually are well hidden from the majority of the reading public and are available only to the elite. But here we have a happy exception: Rita Balkutė, senior archivist at the Lithuanian Folk Culture Centre, has published the result of her many years of fieldwork. For more than 30 years she has collected material on folk magic and medicine in Lithuania and abroad. The book contains material resulting from more than 140 expeditions in 19 regions of Lithuania, as well as in Lithuanian enclaves in Belarus and Poland. The book presents 882 texts, selected from more than 1,200 author's recordings.

The book is divided into seven parts, in each of these the field material proper is preceded by brief summaries of the texts to come. The first section is devoted to sorcerers and contains stories, folk beliefs and practices that describe the careers and characteristics of sorcerers: their aetiology (how sorcerers differ from exorcists, and how one can become a sorcerer), typology (what kind of sorcerers there are), their relationships, life and death; a separate section is devoted to portraits of individual well-known magicians, compiled according to the informants' accounts. The second part of the book includes a description of the methods of harmful magic. The chapters here cover magic by means of voice, hands, ringing, wind, etc.; magic items (salt, blood, food, clothing, money, etc.); love magic and wedding magic. A separate section describes how you may protect yourself from the effects of magic. The third part of the book is devoted to people with the “evil eye”. This section which forms a large portion of the book includes a classification of people with the evil eye (as well as the cause of the “evil eye”); description of the influence of the evil eye on people, animals, plants, and things; various methods of treating humans and animals suffering from the effects of the evil eye, and a section on how to escape from the evil eye. The fourth, fifth and sixth parts deal with people with “light” hand, “heavy” hand, and an “evil voice”. Finally, the last part is devoted to witches, who steal the milk of cows.

The book benefits from its numerous illustrations which depict the informants, as well as the objects used in magic rituals. At the end of the book there

are the references data regarding the informants and their geographical locations, as well as a glossary (because of the use of dialect vocabulary and other low frequency words by informants).

The undeniable advantage of the publication is to present texts in the form in which they are recorded by collector without any cuts and changes. The form of dialogue allows us to understand better the attitudes of informants to the subject; the reader feels included in the conversation. For the same reason, this material is interesting not only for folklorists, but also for linguists and dialectologists: the texts feature various dialectal features, besides part of the texts themselves being in different languages (in Russian, in Belarusian and Polish). All the texts have been edited from a linguistic point of view: the Lithuanian texts are edited by folklorist Dr Kostas Aleksynas, Polish texts were edited and translated by Dr Maria Romanova, and the Belarusian texts were edited and translated by the lecturer at the Center of the Belarusian language, literature and ethnic culture Nina Petkevich.

This book marks just a beginning to the planned publications of the collector. Her forthcoming books will include a collection of spells (“The Power of Spell”), the medical material (“Power of Treatment”) and materials on unusual abilities (“Magic Knowledge”). Undoubtedly, the present edition, and the ones to follow, will contribute greatly to the treasury of Lithuanian folklore recordings.

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T. A. Agapkina, A. L. Toporkov, *Vostochnoslavijskie zagovory: Materialy k funkcional'nomu ukazatelju siuzhetov i motivov. Annotirovannaja bibliografija [East Slavic Charms: Materials for a Functional Index of Plot Structures and Motifs. An Annotated Bibliography]*. Moscow: Indrik, 2014, 320 pp. ISBN 978-5-91674-322-7

Charm scholars, and especially those who read Russian, will be well aware of both the individual and the joint work of Tat'iana Agapkina and Andrei Toporkov in the field of verbal magic charms and the wider field of the history of magic and folk belief among Russians, Ukrainians, and Belarusians (see articles in English by them in *Incantatio* 2 and 3, and reviews of two previous books by them in *Incantatio* 2; Professor Toporkov is a member of the editorial board of this journal). Their contribution has been outstanding, not least in their attempts to establish a taxonomy of charms and framework rules for a charm motif index. We are now indebted to them for a substantial new joint work which will be not only an invaluable tool for researchers in East Slavic charms but also for all folklore scholars concerned with the problem of classification in motif indexes.

The book is to some extent a reworking and development of the authors' earlier bibliography of 2010 and 2011, but it is updated and very much expanded, in particular with material from manuscript and Ukrainian sources. Even so, it is still a project in progress; it is restricted to certain types of charm and does not try to cover the whole extent of East Slavic verbal magic (hence the “Materials for ...” in the title). It does nevertheless cover a substantial part of the possible corpus.

The book is divided into two parts. The first is the motif index which classifies charms by function into 14 groups under two major headings: I (Agapkina) medical; II (Toporkov) social, hunting and fishing, military. Each of these two sections is preceded by an introduction explaining the content and methodology. Each motif is followed by a source list, with occasional commentaries, arranged by area: Russia, Ukraine, Belarus.

The second part is entitled “Annotated Bibliography”. It begins with a very detailed and informative 26-page essay by Toporkov on the history of the publication of East Slavic charms, with all the complications of censorship which that involved. This is followed by a methodological introduction by both authors, which explains in particular what is *not* included, e.g. the plethora of recycled and fake charm texts in post-soviet popular publications.

The bibliography which follows is also divided into sections for Russia, Ukraine, and Belarus and within those sections chronologically by author, with full details of publication and content, including the functions of the charms