

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

listed. The total number of sources examined is about 650 (450 Russian, 150 Ukrainian, 50 Belarusian), giving a total number of charms about 30,000.

There is, alas, no index, but the structure of the book perhaps makes this less necessary than usual.

William F. Ryan

CONFERENCE REPORT

CHARMS SESSIONS AT THE INTERNATIONAL MEDIEVAL CONGRESS (JULY 7–10, 2014, LEEDS, UNITED KINGDOM)

The International Medieval Congress in Leeds is a unique event: a prominent scholarly forum with productive and inspiring atmosphere. It gathers thousands of researchers and artists together to present and discuss their studies and artwork. While its focus is on the Middle Ages, its papers, debates and performances reach far beyond the medieval period. In short, participating in such an excellent and rich academic event as the International Medieval Congress in Leeds is a wonderful and fulfilling experience.

This year the atmosphere was even better and richer, because the program contained two sessions on verbal magic. These sessions were sponsored by “Charms, Charmers & Charming” Section, International Society for Folk Narrative Research (ISFNR), and were efficiently organized by Jonathan Roper (Department of Estonian & Comparative Folklore, University of Tartu). Although he could not be present in person, his energetic efforts were visible and gave excellent results. All in all, the sessions on verbal magic were among the most interesting and productive at the entire congress.

The first session was entitled *Medieval Charms, Charmers and Charming, I: Charms in the Middle Ages and After*. It was chaired by Jacqueline Borsje and contained three presentations. The focus here was on the complex development of verbal charms – as texts and practices, but also on the meaning and usage of terminology.

Ciaran Arthur (Centre for Medieval & Early Modern Studies, University of Kent) gave a paper entitled *Reconsidering the Meaning of G(e)aldor in Old English: Condemned Pagan Practice or Christian Ritual?* He discussed the Old English term “g(e)aldor” and the development of its meanings. It was demonstrated that in the context of the Old English corpus, the majority of appearances of ‘g(e)aldor’ are condemnatory but these are always presented in compound form, and the term never appears in isolation as a condemned practice. When it does appear on its own, the contexts surrounding the word indicate that it signified divine insight of Christian mysteries. In the light of this evidence, it becomes clear that the Anglo-Saxons endorsed these rituals for their Christian