

across various scholarly defined categories and the lived experience of practices within their performative context. With considerable depth of argument and interpretative strength, the author offers a fresh methodological and theoretical perspective on ‘folk religion’ arguing, on the one hand, for the maintenance of the term as a descriptive category with semantic loading and associations connected to the political and contested nature of the object of study, while focusing on and revealing on the other, how scholarly discourses on ‘folk religion’ guide the local fieldworker’s identification of what ‘folk’ religious practices are, thus actualising ‘folk religion’ in a given context. Last but not least, Kapaló’s book, which constitutes the first monograph in a Western European language on the religion, history and identity of this under-studied European people, opens up such fascinating material for an international audience, giving thus the opportunity for further comparative studies.

Haralampos Passalis
Centre for the Greek Language, Thessaloniki

T.A. Агапкина, А.Л. Топорков (ed.), *Восточнославянские Заговоры: Аннотированный Библиографический Указатель* (East Slavic Charms: Annotated Bibliographical Index), Moscow: Пробел, 2011, 170 pp. ISBN 978-5-98604-286-2

I am dealing here with an important and much-expected publication on verbal magic. With its clearly organized and comprehensive content, *Восточнославянские Заговоры: Аннотированный Библиографический Указатель* provides abundant information and makes significant scholarly contribution. A contribution that starts from the field of Russian, Ukrainian and Belarusian charms, but also concerns every study of charms, verbal magic and popular religion. From my own professional experience, I can confirm the importance of such indexes in the research of South Slavic charms traditions.

The book is divided in six parts. It starts with a preface (pp. 4–7), where the editors present the scope of the index and the dimensions of the material, included within it. The book refers to East Slavic charms from the period from 1830s up to 2010, and published in several types of printed sources: general specialized collections of magical folklore, collections of regional folklore, publications in newspapers and journals, proceedings from witchcraft trials, ancient healing books and manuscript miscellanies. These charms are texts either recorded by folklorists and folklore collectors from authentic practitioners and

performers, or copied from manuscripts of different origin. The index only includes publications of charms with reference for the source. Thus, the preface clearly defines the borderlines and limitations of the presented material.

The editors' preface is followed by an overview of the previous publications of East Slavic charms (pp. 8–15). Focused and concise, this historical overview positions *Восточнославянские Заговоры: Аннотированный Библиографический Указатель* among the different publishing contexts and their development.

After the list of abbreviations (pp. 16–17), comes the index itself (pp. 18–170). It includes 340 Russian, around 100 Ukrainian, and around 40 Belarusian sources, divided accordingly in three chapters. The publications in each chapter are arranged on chronological order. Each publication is described in eight points: name and full bibliographical reference; general description of the publication; place of the recording of the charms; time of the recording; information if the recording is written, oral or both; number and functions of the charms; general amount of the charms in the publication; commentaries accompanying the charms; information if the charms are published with any descriptions of their context, performance details, proxemics and paraphernalia.

To conclude, *Восточнославянские Заговоры: Аннотированный Библиографический Указатель* is a well-organized, comprehensive and helpful book. Clearly, it represents an important step in the research of verbal magic. Even more, it is a precious reference volume, a good starting point and a solid foundation for research for a number of disciplines: from folkloristics and ethnology to cultural history and philology. And finally, this excellent book reminds that such bibliographical indexes of charms in other traditions are still very much needed.

Svetlana Tsonkova

Central European University – Budapest / University of Tartu

T. A. Agapkina, *Vostochnoslavijskie lecebnye 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. ISBN: 978-5-91674-091-2

The fairly sudden revival of interest in the study of East Slav (Russian, Belarusian and Ukrainian) magic and charms in recent years is impressive. This is very much to be welcomed because the quantity of recorded charms in the Slav world is very large, which makes them especially amenable to comparative and typological study. In particular we should welcome two new monu-