

ÉVA PÓCS (ED.), BODY, SOUL, SPIRITS AND SUPERNATURAL COMMUNICATION. CAMBRIDGE: CAMBRIDGE SCHOLARS PUBLISHING, 2019, 487 p., ILLUSTRATIONS.

This book presents the proceedings of the international conference organised by the East-West Research Group on religious Ethnology at the Department of Ethnology and Cultural Anthropology of the University of Pécs (Hungary) in December 2014. The conference aimed to offer a more nuanced picture than had existed before regarding the notions of the soul and spirits among different peoples of Europe.

The papers published in the first part of this volume discuss the problematic issues of the connections of body and soul. They include Vilmos Voigt's article on Hungarian "spirit, soul" – *lélek*; Virág Dyekiss presents the ideas about the soul in the belief system of the Siberian Nganasan; Daiva Vaitkevicienė writes about the shadow as the soul outside the body; Judit Farkas reports on her research among Hungarian Krishna believers; Kata Zsófia Vincze researches the relationship of body and soul which concerns sexual mores in the framework of Judaist laws, regulations, and customs of marriage. Willem Blécourt reveals how deeply rooted were the notions of the second body in Western European textual folklore. Francesca Matteoni discusses the spirits that helped witches to perform maleficent magic in English folklore.

The objective of the second part of this book is to shed light on the notions of the soul and faith in life after death. Examples quoted by Tatjana Minniyahmetova present perceptions of the soul of the dead in Siberia. Suzana Marjanić cites examples from the folklore of the post-mortal and cataleptic soul. Éva Pócs discusses how the souls

of the dead individuals excluded from the community can turn into assaulting demons in folk belief perceptions. Anna Judit Tóth focuses on the unburied dead who reappear as demons of vendetta by the ancient Greeks. Kaarina Koski researches the notions about the dead who live on in the shape of specific "cemetery spirits".

In the third part of this volume are presented beliefs and rites related to so-called *double beings*, which represent a special, archaic pre-Christian variant of soul notions, such as werewolves, vampire, witches, nightmares, and fairies. These figures – partly human, partly spiritual – are discussed by Julian Goodare and also by Lizanne Henderson, who writes about the folklore and literary traditions of the Scottish world of fairies. Sandis Laime discusses the possible origins of the Livonian werewolves; examples of vampires and their representations in oral narratives, films and works of literature are analysed in the contributions by Annemarie Sorescu-Marinković and Maria Tausiet.

The fourth part of this book is dedicated to communication with the spirit world: the otherworldly journeys of the souls, the dead who appear to humans, and New Age spiritualism. The techniques practised to obtain this goal, falling into a trance, for instance, are discussed in the paper by Mirjam Mencej, who researches the techniques related to circular movements. Christa Agnes Tuczay enlists medieval German examples of the "soul journey" seeking contact with the dead. Gordana Galić-Kakkonen researches the noted example of the worldly and otherworldly journey of Ramón de Parellós.

Different aspects of communication with the dead are also explored in the studies written by Alejandra Guzmán Almagro on the practice of exorcism; Ilaria Micheli presents these practices among certain African

tribes; Sarolta Tatár researches the Buryat folk religion; Vilmos Tánzos introduces the religious world of Moldavian *Csángó* man. Finally, Julia Gyimesi writes about the Budapest School of Psychoanalysis at the turn of the 19th and 20th centuries and reveals the connections between spiritualism, parapsychology, and psychoanalysis.

This book gives a nuanced picture of the notions of body and soul associated with the Judeo-Christian tradition and other religions, denominations, and alternative practices; it can be concluded that the essays give a good insight into the folklore and literary representations of these concepts.

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ÉVA PÓCS (ED.), CHARMS AND CHARMING. STUDIES ON MAGIC IN EVERYDAY LIFE. LJUBLJANA: ZALOŽBA ZRC, ZRC SAZU (STUDIA MYTHOLOGICA SLAVICA – SUPPLEMENTA 15), 2019, 311 P., ILLUSTRATIONS.

This book focuses on the verbal aspects of everyday magic. The authors devote their attention to phenomenological and theoretical studies of incantations and discuss various topics, including charms and ancient magical practices and their reception and diffusion. The studies of 18 renowned researchers focusing on charms, incantations and prayers, and their studies cover a wide spectrum of countries, from the United Kingdom to Russia and Iran are presented.

The book is subdivided into two parts; in the first, the range of roles these verbal magic played in everyday life is researched, from healing practices to the charms that repel witches and demons. Svetlana Adonyeva discusses contemporary magic practice in Russia, specifically magical writing and sending letters to the forest king or *leshyyi*. Olga Khristoforova also presents contemporary Russian witchcraft through the terms of power. Evelina Rudan and Josipa Tomašić present Croatian folk prayers that are practised as charms next to a person's deathbed, and work as clarification of blurry and dangerous state between "here" and "there". Valer Simion Cosma researches the role of Romanian priests as enchanters. Daniver Vukelić dedicated his study to the *uroci* – evil charms and spells in Croatian tradition. Davor Nikolić discusses folk prayers and verbal charms as irrational discourse through the spectre of rational argumentation. Tomas Kencis presents Latvian witchcraft against witches, Zsuzsa Závoti focusses on the aspect of mental disorder in Anglo-Saxon England