

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

in the context of medical charms; Louse Milne researches dreams, nightmares, and charms in belief-systems from a wide range of time and places to explore certain tenacious semiotic structures in the charms. Finally, Alevtina Solovyeva researches the mythological world of Mongolian charms and the diverse world of their rituals.

The second part of this book is comprised of essays that offer phenomenological and theoretical explorations of verbal charms as a genre of textual folklore, their broad thematic range, such as the generic boundaries of incantations and their connections with other genres. Distinctive textual motifs, transference, reception, and dissemination are studied. Magic practices with charms as performance and its relation to non-textual rituals, and even the magic tied in with images and objects are also researched. Henni Ilomäki researches oral charms and literal notes and discusses whether an oral charm performed at the request of an outsider can be considered the same as one recited in the moment of urgent need. Maria Eliferova discusses charms within non-charm texts; Eszter Spät presents Yezidi sacred objects as symbols of power, tools of healing and seals of divine favour; Éva Pócs researches Hungarian incantations between Eastern and Western Christianity; Saša Babič researches the role of location in charms, and stresses that the locations in incantations can be understood not only as descriptions of the landscape but also as the human body and body parts that are inhabited or taken by evil or disease. Inna Veselova dedicated her article to the magic of turning “just words” into “reality-transforming agents” and to the role of personal names in ritual speech. The sources and the symbolism of the images in Russian charms are discussed by Liudmila Fadeyeva, and also in the final

paper in which Vilmos Voigt researches Russian metal icons and their “eye-power”.

This book aims to strengthen the co-operation among the researchers from the various relevant disciplines, employing a range of parallel and divergent methods to study verbal charms, and simultaneously contributes to the understanding of international verbal magic tradition.

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