

BOOK REVIEWS

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Tatiana Panina. *Slovo i ritual v narodnoi meditsine udmurtov* [*Word and Ritual in Udmurt Folk Medicine*]. Izhevsk: Udmurt Institute of History, Language and Literature, 2014. 238 pp. ISBN 978-5-7659-0795-5 (Mare Kõiva)

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 (Maria Zavyalova)

T. A. Agapkina, A. L. Toporkov, *Vostochnoslavijskie zagovory: Materialy k funkcional'nomu ukazatelju suzhetov 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 (Will Ryan)

CONFERENCE REPORT

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Charms Sessions at the International Medieval Congress (July 7-10, 2014, Leeds, United Kingdom) (Svetlana Tsonkova)

INTRODUCTION

The fourth issue of the journal *Incantatio* continues publication of the research articles based on the presentations at the Charms Symposium of the 16th Congress of the ISFNR (in Vilnius, June 25–30, 2013), supplementing them with other research articles. The main topics of the current issue include oral and written charming tradition, transmission of charms and their social functioning, as well as social and ethno-medical aspects of charms. The issue starts with papers dealing with the Baltic region and analyzing materials from Sweden, Latvia, Lithuania and Belarus. In her article, Åsa Ljungström discusses charms' manuscripts compiled in Sandvik Manor, Sweden, during the eighteenth century Sweden, together with the life stories of the manuscripts' owners; the article reveals the biographical and social background to the written charms. The article by Daiva Vaitkevičienė is focused on the social functioning of verbal healing charms and presents the results of the fieldwork carried out by the author in 2010–2012 in the Lithuanian community of Gervėčiai, Belarus. The regional problematic is further dealt with by Tatsiana Volodzina, who has, upon special request from *Incantatio*, submitted a paper on the unique disease *kautun* (*Plica Polonica*), which is well-known across the cultural area comprising Lithuania, Belarus, and Poland. The article is amply illustrated by authentic narratives recorded by the author during her fieldwork and which describe the curing of this disease by charming practice in contemporary Belarus. Aigars Lielbārdis in his turn introduces two sides of the Latvian charming tradition: the oral and the written, giving special attention to the written books of the Latvian charms *Debesu grāmatas* (“Books of Heaven”) and tracing the route of their spread in Latvia. Continuing the theme of written charms, Laura Jiga Iliescu introduces the Central European analogue of the Latvian ‘Books of Heaven’ as they exist in Romania; her article focuses on the apocryphal “Legend of Sunday”, also known as “The Epistle Fallen from Heaven”, one copy of which was carried along by a soldier during the First World War. Last but not least among the research publications of this issue is a broad and exhaustive study by Haralampos Passalis dealing with “The Sisinnios Prayer” and discussing oral and written aspects of this interesting narrative in the Greek tradition with special attention paid to the oral tradition.

Finally, some reviews of recent charms studies are presented, and the sessions on charms organized by the ISFNR Committee on Charms, Charmers and Charming during the International Medieval Congress in Leeds described.

I wish to give cordial thanks to all the authors of the research articles, with whom I was corresponding since the spring of the 2014; your goodwill and your adherence to the deadlines made the editing of this wonderful issue possible. I am also immensely grateful to the reviewers of the articles and to the editorial board of the journal for wise suggestions and pointed comments. Special thanks to Jonathan Roper for his advice on editing the journal.

This issue of *Incantatio* will hopefully reveal the broad scope of research presented at the symposia organized by the ISFNR Committee on Charms, Charmers and Charming as well as its perspectives, while enriching the readers with new knowledge and giving them share joy of discovery.

Daiva Vaitkevičienė, *guest editor*

MATERIAL ARTEFACTS IN ORAL TRADITION: NOTES AND FAMILY LORE ON THE OWNERS OF THE SANDVIK MANOR MAGIC ART MANUSCRIPTS

Åsa Ljungström

This article aims to provide an overview of the owners of (and other persons who have handled) three eighteenth century magic manuscripts over the course of nearly three hundred years. The presumed writer, a learned vicar with a library founded by his father, kept secret the magic part of his studies and writings in the forests of southwest Sweden. His son, however, the local doctor, became known as “a great sorcerer”. During the periods of the succeeding owners, the manuscripts were kept secret, forgotten, lent out to be copied, hidden away, and reappeared. The manuscripts are from Sandvik Manor in the joint parish of Burseryd-Sandvik in the forest of southwest Sweden. The original of one of these manuscripts, the so-called Black Book, BB, is in the University Library of Lund, the original of another, the so-called Red Book, RB, is in the Cultural History Museum in Lund, while a copy of the third, the Sandvik Notebook, SN, is in the Dialekt- och folkminnesarkivet (Department of Dialectology and Folklore Research), Uppsala.

Key words: narratives, biographical notes, oral history, sorcerer, books/manuscripts on magic art, clergyman, doctor, healer, freemason

This article aims to establish the context of our chosen texts by tracing the owners of three 18th century magic art manuscripts originating from Sandvik Manor, county Småland, Sweden. The purpose is to survey a history encompassing the (possible) writers and other people handling the manuscripts, their families, homes and environments, and thus to recreate the history of the manuscripts over a period of nearly three hundred years. An overview is given of the manuscripts and their various fates and the traces that can be found of the personal conditions are followed. Having studied the vicissitudes of two extant manuscripts on magic, and having found a third, related to the first two (Ljungstrom 2014a-b), I find myself in the position to survey biographical notes, oral tradition and family lore of the presumed writers, their family stories, lives and livelihoods, and likewise of the succeeding owners’ and other people dealing with the manuscripts – partly in secrecy. It is a cultural heritage.

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