BRAZIL (compiled by Paulo Correia)


BULGARIA (compiled by Svetlana Tsonkova)


[Hristova, B. V.] Христова, Б. В. Амулетите и талисманите в българската писмена традиция [Amulets and Talismans in the Bulgarian Written Tradition]. София: Анубис, 2001. (На български). Книгата е детайлна представление на феномена на българските писмени амулети и талисмана. То се изразява в различните видове амулети и начина, по които те са створени, в съчетание с техните роля и значимост като магически защитни инструменти. Книгата включва и числова колекция български апокрифни извори от благогодишен век до еднонаедна век.


charms and rituals in terms of their function and significance for the community. It also discussed the popular magic as a common cultural heritage.

[Todorova-Pirgova, Iveta.] Тодорова-Пиргова, Ивета. Баяния и магии [Charms and Magic]. Sofia: Академично издателство “Проф. Марин Дринов”, 2003. (In Bulgarian). This volume is a result of intensive field work and detailed archival research. It contains a large number of previously unpublished Bulgarian charms and spells. Thus, the book is one of the key scholarly pieces in the field. An English summary is available.

ENGLAND (compiled by Jonathan Roper)


Davies, Owen, ‘Charmers and Charming in England and Wales from the Eighteenth to the Twentieth Century’, Folklore 109 (1998), 41-52. Useful survey on charmers and charming, summarising the findings of a variety of hard-to-find local studies.


H[artland], E.S., ‘Charms’, Folk-Lore 6 (1895), 202-4. Interesting set of charms collected from one nineteenth-century charmer.


FRANCE (compiled by Maria Vivod)


GAGAUZ (Republic of Moldova) (compiled by James A. Kapalo)

Arnaut, T. ‘Gagauzlar’da Halk Hekimliği’, Sabaa Yıldızı (2003): 38-41. (In Turkish). A very brief article on folk medicine that presents two charm texts in full with some contextual information regarding the ritual aspects of the charms. The article reproduces a further text from Baboglu (see below). The scholar is of Gagauz origin but based in Turkey.

Baboglu, N. Gagauz Folkloru (Cartea Moldovenească: Chişinău, 1969), 101-102. (In Gagauz). This general collection of Gagauz folklore presents three charm texts with minimal (one or two lines) explanation of the function and context of the text. This Soviet era publication eliminates all reference to religion and it is probable that any religious imagery or symbolism present in the charm or charming ritual have been edited out by this amateur Gagauz folklore collector.


Kapalo, James. ‘İisus Hristos yapmış bir büük pınar …’ [Epic Healing Charms amongst the Gagauz of Moldova’]. In Bulgar i Gagauzi Zaedno Prez Godinite, ed. G. Grigorov, 67-73. (Velico Târnovo: Faber, 2007). (In English). This brief article discusses some common elements that occur in Gagauz oral okumak charms and manuscript charms, highlighting the relationship between such texts and Church benediction and exorcism texts. Extracts from Gagauz charms are used to illustrate particular points but not complete Charms texts are presented.

GREECE (compiled by Haralampos Passalis)

Éditeurs

Legrand, Emile (ed.) Bibliothèque Grecque Vulgaire, tom. 2eme, Paris: Maisonneuve et Cie, Libraires-Éditeurs, 1881. The book includes Byzantine exorcisms, magico-medicinal recipes and charms (pp. ix-

 fractured text: 

"Exorcisms and Medicinal Recipes from a Manuscript of Epirus" [Εξωρκισμοὶ και ιατροσώφια εξ ηπειρωτικοῦ κειμογράφου" [‘Exorcisms and Medicinal Recipes from a Manuscript of Epirus’] Επετηρίς του Λαογραφικοῦ Αρχείου, Η’ (<1953-54>1956), pp. 14-40. Charms and magico-medicinal recipes from a Greek manuscript of the 19th century.

[Fragkaki, E. K.] Φραγκάκη, Ευαγγελία Κ., Η δημώδης ιατρική της Κρήτης [The Folk medicine of Crete], Αθήνα 1978. The book includes magico-medicinal recipes and charms from the oral tradition with information on their performance context. One of the most interesting ethnographic presentations of magico-medicinal recipes of the Island of Crete.


[Imelos, S. D.] Ημελλός, Σ. Δ., “Εξωρκισμοί της Γελλόου εκ χειρογράφων εξ Αμοργού”, Επετηρίς του Λαογραφικού Αρχείου, ΙΖ’ (<1964>1965β), pp. 40-52. The paper includes exorcisms against the female demon Gellou, found in different manuscripts of the island of Amorgos. A French summary is available.


[Kyriakides, Stilpon] Κυριακίδης, Στέλιος, Π., "Επωδαί και δημώδης ιατρικά εκ χειρογράφου του ΙΗ αιώνος" [‘Charms and Folk Medicinal Recipes from a Greek Manuscript of 18th Century’], Λαογραφία, Δ’ (1912-13), pp. 377-86. Magico-medicinal recipes and charms presented by one of the most prominent researchers in the field of Modern Greek Folk Studies.

[Kyriakides, Stilpon] Κυριακίδης, Στέλιος, Ελληνική Λαογραφία, Μέρος Α’, Μνημεία του λόγου (Greek Folklore. Verbal Monuments), Αθήνα: Σακελλαρίου [Δημοσιεύματα Λαογραφικού Αρχείου 3], 1922. Chapter Β’. “Επωδαί” [Charms], pp. 97-98. The first academic and reliable, though not exhaustive, presentation of Greek verbal charms including a concise historical survey and an initial typology with examples.

Legrand, Emile (ed.) Bibliothèque Grecque Vulgaire, tom. 2eme, Paris: Maisonneuve et Cie, Libraires-Éditeurs, 1881. The book includes Byzantine exorcisms, magico-medicinal recipes and charms (pp. ix-
xxiv), some of which have also been translated into French. Interesting is the “Ιωάννου του Σταφιδά Ιατροσύφων” (Formulaire medical de Jean Staphidas, pp.1-17), dating from the beginning of the 12th century, and the extracts from other Byzantine manuscripts containing charms (pp. 17-27).


[Panathopoulos, M.] Παπαθωμόπουλος, Μανόλης (ed.), Βεροιανός και μαγικός κώδικας: Εισάγωγον της Μαγείας της παλαιάς ποτέ [Vernardakis magic codex. Introduction on the formerly bygone magic], Comments by Μανόλης Βαρβούνης, Αθήνα: Πραγματεία της Ακαδημίας Αθηνών, 2006. A typical book of magic whose working is based on a 19th century manuscript found in the library of the Vernardakis family. Includes exorcisms, invocations of demons, written amulets, astrological, botanical recipes etc. It comprises two parts. The first includes the philological edition of the manuscript by M. Panathopoulos. The second part includes a commentary on the text by M. Varvounis.

[Passalis, Haralampos] Πασσαλής, Χαράλαμπος, Νεοελληνικές επωδές (γητειές- Ξόρκια). Μορφολογική ανάλυση και εθνογραφικές καταγραφές [Neo-Hellenic Incantations (Charms-Spells). Morphological Analysis and Ethnographic Transcriptions]. Doctoral dissertation submitted to Aristotle University of Thessaloniki: School of History and Archaeology, 2000. Overview of the entire surviving Greek corpus of Neo-Hellenic verbal charms based on oral transmission and tradition. The dissertation, which is based on a corpus of 2500 Greek verbal charms, discusses the relationship between the verbal part and their performative context and provides information about the different types of verbal magic and their function in traditional Greek folk culture. The basic structure, the typology of Greek charms with representative examples, their transformative patterns and the poetics, metrical and stylistic characteristics are also extensively discussed. The first completed and comprehensive study of the genre with an extensive bibliography concerning the Greek charms collections and studies until 2000.


[Sathas, K.N.] Σάθας, Κ. Ν. (ed.), Μιχαήλ Ψελλού Ιστορικοί λόγοι, επιστολαί και άλλα ανέκδota [Michael Psellos’ Historic Discourses, Letters on Other Unpublished Material]. Μεσαιωνική Βιβλιοθήκη ή Συλλογή ανεκδότων μνημείων της ελληνικής ιστορίας, τόμος Ε΄, Εν Βενετία: Τύποι Φοινίκος, 1876. Of particular interest is the ninth chapter (Θ΄, pp.571-578) in which exorcisms concerning the female demon Gellou (12th century) are included.

[Skartsis, S. L.] Σκαρτσής, Σ. Λ., Η επωδή [The Charm], Αθήνα: Ελληνικά Γράμματα, 1994. It includes a general and brief introduction of the genre and a collection of almost 200 Greek verbal charms from different region of Greece with comments. The writer focuses mainly on the poetics of verbal magic.

[Spiridakis, G. K.] Σπυριδάκης, Γ. Κ., “Εξορκισμοί και μαγικοί κατάδεσμοι εκ Κρητικών χειρογράφων” [‘Exorcisms and Magical Defixiones from Manuscripts of the Island Of Crete’], Επετηρίς του Λαογραφικού Αρχείου, Γ’- Δ’, 1941-42, 60-76. Reliable material from a 19th century manuscript from
the island of Crete. Includes exorcisms, written amulets and charms of learned tradition with comments.

[Tsagalas, K. D.] Τσαγγαλάς, Κ. Δ., Το ανακάλημα νεκρών και ζωντανών στα νεοελληνικά υδρομαντικά και κατοπτρομαντικά έθιμα. Αθήνα: Βιβλιοθήκη Αιγαιοπελαγίτικης Λαογραφίας, 1977. A very interesting and reliable doctoral dissertation that deals with the divination rituals, which are based on the invocation of the dead. Contains a great number of divination charms with a comprehensive analysis and comments.


**ICELAND (compiled by Ádalheiður Guðmundsdóttir)**

A definition of charms in Icelandic folklore, along with an overview of different versions and scholarship. A few examples of charms are also included.
This article deals with the 17th century farmer Gísli Jónsson and his charm against the devil and evil spirits. The poem, 64 stanzas, is published here.

This article deals with the 17th century farmer Klemus Bjarnason who made a charm against a vixen and read it over his sheep. His poem, Tóuvers, is published together with explanatory notes. Summary in English.

A good overview of charms, both those attributed to the neighbouring countries, and those with Icelandic roots, together with examples. The chapter also discusses the relationship between charms and folk prayers, as well as the collection of charms in the 19th century.

The author discusses and explains the material of a manuscript, which contains a book of magic from the 17th century. The manuscript includes various kinds of magic, and a few charms.

An edition of a manuscript containing warnings against magical symbols etc., together with thorough explanatory notes, which are also translated in English and German.

IRELAND (compiled by Bairbre Ní Fhloinn)


Logan, P., Making the Cure (Dublin, 1972).


LATVIA (compiled by Aigars Lielbards)

Треиландс – Бривзэмниекс, Фр. Латышские народные заговоры и заклинания// Материалы по этнографии латышского племени. Москва, 1881. *First notable publication of Latvian verbal charms, with comments and 717 charms. Language: Latvian, Russian.*


Straubergs, K. Latviešu buramie vārdi. I, II., Rīga, 1939-1941. [*Latvian verbal charms*. The chief investigation of Latvian incantations in two volumes. Treatise based on corpora of Archive of Latvian Folklore.]

LITHUANIA (compiled by Daiva Vaitkevičienė)


Balys, Jonas, ed. Liaudies magija ir medicina [Folk Magic and Folk Medicine: Lithuanian Incantations and Charms] (Bloomington, Indiana, 1951). (Lietuvių; tautoskos lobynas, t. 2). *A reliable collection of Lithuanian verbal charms. Also the largest collection of Lithuanian prayers to New Moon, Fire etc. (About 500 charms and prayers). In Lithuanian.*


Вайткявичене Д. ‘О нарративной структуре литовских заговоров’, in Заговорный текст: Генезис и структура, pp. 375-384 (Москва: Индрик, 2005), ['On the Narrative Structure of Lithuanian Charms']

An article summarizing narrative structures of Lithuanian charms; examples of every narrative group are added. In Russian.

Завьялова М.В. Балто-славянский заговорный текст: лингвистический анализ и модель мира

MARI EL (Russian Federation) (compiled by Natalia Glukhova)


Петров, Валерий Николаевич, Марий Ю: Трлӧ локтымо, чер, мужо ваштареш шведымаш (Йошкар-Ола: Марий книга савыктыш, 1993). 160 pp. The best available collection of published Mari charms in Mari, together with some commentary on their practical application. Compiled by a well-known Mari ethnographer, Valerii Petrov, from various sources, as well as from his own numerous field expeditions. In Mari.


Glukhova, Natalia, Structure and Style in Mari Charms (Bibliotheca Ceremissica. Tomus III) (Savariae: 1997). Multi-level linguo-stylistic description based on the structural, semantic, stylistic analysis of 500 texts from different sources including texts from author’s field expeditions. In English.


Siro, Paavo, ed., Tscheremissische Texte gesammelt von H.Paasonen (Suomalais-ugrilaisen Seuran Toimituksia LXXYIII. (Helsinki: Finnischen Literaturgesellschaft, 1939), 251 pp. Reliable and authentic collection of Mari folktales, prayers, charms, riddles, proverbs and sayings, gathered by H. Paasonen from the Eastern Mari (the Ufa guberniya) at the beginning of the twentieth century; all texts are given in transcription and translated into German.

Wichmann, Yrjö, Volkisdichtung und Volksbräuche der Tscheremissen, (Suomalais-ugrilaisen Seuran Toimituksia LIX, Helsinki, 1931), 370pp. Trustworthy survey of Mari folklore texts, very original charms among them. In German and Mari (transcription).

NORWAY (compiled by Ronald Grambo)


Christiansen, Reidar Th., Die finnischen und nordischen Varianten des zweiten Merseburgerspruche (FF Communications 18) (Hamina: 1914). A doctoral dissertation on the charm type where Jesus heals his sprained horse [Bone to bone].


Grambo, Ronald, ‘De tre legende møyer i norske trollformler. En motivhistorisk undersøkelse’, *Maal og Minne* (1977), 103-114. *Charms depicting three spinning supernormal women who among other functions bind with magical threads the illness called ‘wandering uterus’.*


**PORTUGAL (compiled by Paulo Correia)**


ARAÚJO, Benedita. *Superstições Populares Portuguesas* [*Portuguese (Folk) Superstitions*]. Lisboa, Edições Colibri, 1997. *In a chapter dedicated to health, illness and death, charms and practices are discussed.*

BORGES, Júlio António. *Aguçadoura – Monografia* [*Monography on Aguçadoura*]. Edited by the Centro Social Paroquial de Aguçadoura, 1990. *Chapter XVI, Illness and Cure, has 38 charms divided in 16 categories.*

CARDOSO, Eugénio. *Panaceias para livrar de angaranhos e más-sortes.* [*Remedies to get rid of physical illness and bad luck*]. Portimão, Edições Contramargem, 1999 [1955]. *Booklet made out of interviews with a local healer; with 12 charms.*


GRAÇA, Natália Maria Lopes Nunes da. *Formas do Sagrado e do Profano na Tradição Popular.* [*Ways of the Sacred and the Profane in Folk Tradition*]. Lisbon, Edições Colibri, 2000. *Seven diseases cured by charms are described and accompanied by 12 charms.*

ROMANIA (compiled by Emanuela Timotin)

Balteanu, Valeriu, Terminologia magica populara româneasca, (Bucharest: 2000). Large discussions on terms related to charms, charmers and charming.


Майков, Л.Н., Великорусские заклинания (СПб./Париж, 1992) (First edition in 1869). The first and most renowned collection of Russian verbal charms.


Russian charms from 17th to First Half of the 19th Century. Available at:
http://verbalcharms.ru/books/Toporkov1.pdf

The collection of charms etc. from Russian 17th and 18th centuries manuscripts.
https://www.academia.edu/11234938/

Ethnography and folklore of Olonetskaya and Archangelskaya gubernii. Database of North Russian Charms

http://bookfi.org/book/584986


http://verbalcharms.ru/books/res/RussianLiveCharms.pdf

SCOTTISH GAELIC (compiled by Domhnall Uilleam Stiùbhart)


Campbell, Rev. John Gregorson, (ed. Ronald Black), The Gaelic Otherworld (Edinburgh, 2005). A marvellous compilation of Gaelic folklore collected by the minister of Tìr Mhòr in the late nineteenth century, including a number of charms whose lost manuscript Gaelic originals were located by the editor. Ronald Black’s copious footnotes make this an indispensable volume.

Carmichael, Alexander, Carmina Gadelica (6 vols, Edinburgh, 1900–71). By far the most important, extensive, and influential source for Scottish Gaelic charms, although Carmichael’s editing techniques remain somewhat controversial to say the least. What Ronald Black has described as ‘the liveliest debate of the century’ in Scottish Gaelic scholarship was ignited by Hamish Robertson, ‘Studies in Carmichael’s Carmina Gadelica’, Scottish Gaelic Studies, xii(2) (1976), 220–65, with John Lorne Campbell’s vigorous rejoinder ‘Notes on Hamish Robertson’s “Studies in Carmichael’s Carmina Gadelica”’, ibid., xiii(1) (1978), 1–17. See also the folklorist Calum Maclean’s review of Carmina Gadelica v in Arv, 11 (1955), 153; Alan Bruford, ‘“Deirdire” and Alexander Carmichael’s treatment of oral sources’, Scottish Gaelic Studies, xiv(1) (1983); John MacInnes’ introduction to the 1992 Floris Books one-volume English-only text of Carmina Gadelica, reprinted in his selected essays Dùthchas nan Gàidheal (Edinburgh, 2006), 477–91; Dòmhnall Eàirdsidh Dòmhnallach, ‘Alasdair MacGilleMhìcheil’ in Ruairidh MacThòmas (ed.), Ainmeil an Eachdraidh (Glasgow, 1997), 51–64; Ronald Black (ed.), An Tuil: Anthology of 20th-century Scottish Gaelic Verse (Edinburgh, 1999), 709–12. The original manuscript texts and transcriptions are at present being investigated and catalogued as part of the University of Edinburgh Carmichael Watson Project, for which see http://www.carmichaelwatson.lib.ed.ac.uk/. The most recent edition, by Floris Books (Edinburgh, 2006), has an introductory essay on Carmichael’s life and works by Domhnall Uilleam Stiùbhart. See also various contributions in the forthcoming conference proceedings of the 2006 Islands Book Trust Alexander Carmichael conference edited by Domhnall Uilleam Stiùbhart.

Hyde, Douglas /Dúbhghlas de hÍde (ed.), The religious songs of Connacht/Abhráin diadha chúige Connacht (Dublin, 1906). Includes many Irish Gaelic charms, treated very differently from those published by Alexander Carmichael.


Mackenzie, William, ‘Gaelic Incantations, Charms, and Blessings of the Hebrides’, *Transactions of the Gaelic Society of Inverness*, xviii (1891–2), 97–182. *A survey of Gaelic charms and charm-types recorded in the field, many of which are notably, and perhaps tellingly, less elaborate than their counterparts in Alexander Carmichael’s Carmina Gadelica.*


Sugg, Laura S., *The experience of God in everyday life in Alexander Carmichael’s Carmina Gadelica* (University of Edinburgh, Ph.D., 1997). *An examination of the spiritual background to Carmichael’s charms, with much useful information on context.*

*SERBIA (compiled by Maria Vivod and Ljubinko Radenkovic’)*


Radovanović Golub, Magijska šaputanja. Basme i bajalice sokobanjskog kraja [Magical whisperings. Charms and charmers from the region of Sokobanja], (Sokobanja: 1997).

Zlatanović, Momčilo, Narodna bajanja iz Južne Srbije [Folk Incantation from South Serbia], (Beograd: Časopis Raskovnik, 1982).

SLOVENIA (compiled by Monika Kropej)

Dolenc, Milan (ed. Marija Makarovic, Zvonka Zupanic Slavec), Zagovori v slovenski ljudski medicini ter zaročitve in apokrifne molitve [Charms in Slovenian Folk Medicine from Conjurations to Apocryphal Prayers], (Ljubljana: Institut za zgodovino medicine. Medicinska fakulteta, 1999).


SPAIN (compiled by Jesús Suárez López)

AMADES, Joan, Oracioner i refranyer medics, Barcelona, Biblioteca de Tradicions Populares, 1935, 100 pp. An extensive collection of charms [ensalmos] from Catalonia [the north-east of the Iberian peninsula], with a preliminary study by the compiler.

CABAL, CONSTANTINO, La mitología asturiana: El sacerdocio del diablo, Madrid, Talleres Voluntad, 1928, 375 pp. A general work on Asturian folklore which includes some 40 charms and conjurations [conjuros] recorded in Asturia, mainly in the 20th century.


CIRAC ESTOPAÑÁN, Sebastián, Los procesos de hechicerías en la Inquisición de Castilla la Nueva, Madrid, Consejo Superior de Investigaciones Científicas, 1942, 289 pp. This work includes a variety of tens of charms and conjurations which were recorded in various inquisitorial trials of the 17th and 18th centuries.
DE LLANO, AURELIO, Del folklore asturiano. Mitos, supersticiones, costumbres, Madrid, Talleres de Voluntad, 1922, 277 pp. A general work on Asturian folklore which includes about thirty charms and conjurations collected in Asturias mainly during the twentieth century.

FRAILE GIL, José Manuel, Conjuros y plegarias de tradición oral, Madrid, Compañía Literaria, 2001, 381 pp. Includes 736 texts of prayers [oraciones], charms and conjurations recorded from Spanish oral tradition in la década de los 90 with a preliminary study, commentary and indexes of places, informants and collectors.

LIS QUIBÉN, Víctor, La medicina popular en Galicia, Madrid, Akal Editor, 1980, 335 pp. An extensive collection of charms and conjurations recorded by the author during the 1940's in Galicia [the northwest of the Iberian peninsula], including commentaries and indexes of informants, places and illnesses.


SUÁREZ LÓPEZ, Jesús. "La cervatina bendita y la serpiente maldita: la lucha mítica del ciervo y la serpiente y un conjuro asturiano contra la culebra (narrativa e iconografía)". Culturas Populares. Revista Electrónica 5 (julio-diciembre 2007), 27 pp. An analysis of some Asturian conjurations against snakebite, which feature as a central motif a fight between the stag and the serpent. The study considers literary antecedents and the iconography of the topos, from antiquity until today in various parts of Europe.

SWEDISH (compiled by Bengt af Klintberg)

Bringéus, Nils-Arvid, ‘Västboppåristens svartkonstböcker” Svenska landsmål och svenskt folkliv (1967), 13–27. (Summary in German in ‘Zusammenfassung’, p.27). Biographical article on a Swedish clergyman of the eighteenth century and his books of black magic [see also Heurgren 1918, below].


af Klintberg, Bengt, ‘De nio örternas galder’ in Bengt af Klintberg, Kuttrasju. Folkloristiska och kulturhistoriska essäer (Stockholm: Norstedt, 1998), 39–52. Article in Swedish on the ‘Nine herbs charm’ in the Lacnunga (an Anglo-Saxon manuscript from ca. 1000), and related charms in recent Scandinavian tradition.

Linderholm, Emanuel, ed., Signelser ock besvärjelser från medeltid ock nytid (Svenska landsmål ock svenskt folkliv B 41, 1917–40). VII + 479 pp. With its 1081 texts, this is the most comprehensive collection of medieval and later charms from Sweden.

Lindqvist, Ivar, Galdrar. De gamla germanska trollsängernas stil undersökt i samband med en svensk runinskrift från folkvandringstiden (Göteborgs högskolas årsskrift 29) (Göteborg: 1923). VII + 193 pp. A philological study of the style of old Germanic charms, taking the two Merseburg charms as starting-point. The author analyses their metre, galdralag, and presents an interpretation of rune inscriptions on a stone from Stentofta in the southern Swedish province of Blekinge.


UKRAINIAN (compiled by Ira Hрендзя)


