

V branje predajamo 11. letnik Etnologa. Tokrat smo osrednji tematski sklop *Ženske* posvetili izvirnim humanističnim in družboslovnim študijam o ženskah. **Gorazd Makarovič** v članku *Pričevanja imen o alpskih Slovankah* na temelju osebnih imen sklepa o odnosu družbe do zgodnjerednjeveških slovanskih prebivalk vzhodnoalpskih pokrajin.

Darja Mihelič v članku *Udeležba žena v kazenskih procesih (Piran 1302–1325)* predstavlja možno udeležbo žensk v kaznivih dejanjih v mestu Piran po določilih piranskih zakonikov – statotov, kakor tudi konkretne sodne procese, v katerih so omenjene ženske.

Aleksandra Serše v članku *Evangeljsko žensko društvo v Ljubljani 1856–1945* na podlagi arhivskega gradiva prikazuje delovanje najstarejšega v Ljubljani ustanovljenega ženskega društva.

V članku **Nine Vodopivec** *Sem delavka, mati in gospodinja* se seznanjamo s spreminjajočimi se družbenimi pogledi na žensko, z odzivi žensk na razmere v novi državi in z razkorakom med idealnim in realnim življenjem žensk v Ljubljani med letoma 1945 in 1951.

O vlogi koroških podeželskih žensk v prvi polovici 20. stoletja lahko beremo v prispevku **Mojce Ramšak** *Zgodbe z obrobja*, ki temelji na zapisih življenjskih zgodb.

V članku *Perice v Boljuncu* **Martina Repinc** na osnovi ustnih pričevanj predstavlja perice in pranje perila na domu v vasi Boljunec pri Trstu, kjer se je ta uslužnostna obrt ohranila do sedemdesetih let 20. stoletja.

Kako se kaže položaj ženske na Bizeljskem in Kozjanskem v prvi polovici 20. stoletja pogledu "od zunaj", lahko razberemo iz prispevka makedonske etnologinje **Anete Svetieve** *Ženske v tradicijski kulturi Bizeljskega in Kozjanskega*.

Marjetka Golež Kaučič nam v razpravi *Odsev pravnega položaja in življenjskih razmer žensk v slovenskih družinskih baladah, Poskus zasnove orisa ženske kot subjekta pesmi v povezavi z nosilko pesmi* v prvem delu predstavlja pravni položaja žensk in njihove življenjske razmere, kot se kažejo v posameznih slovenskih ljudskih

družinskih baladah, v drugem delu pa skuša dokazati povezavo med žensko kot subjektom pesmi in žensko kot nosilko pesmi.

Aleksandar Bošković nam v pispevku *Afriške zgodbe, Podobe žensk v antropologiji in popularni kulturi* predstavlja spreminjanje podobe podsaharskih afriških žensk.

S problematiko obrezovanja žensk, ki je še danes razširjeno v mnogih družbah, se seznanjamo v članku **Ralfa Čeplaka Mencina** *Obrezovanje deklic – obred iniciacije ali mučenje in pohabljanje*.

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V *Razpravah* objavljamo prispevek **Barbare Sosič** *Družinska fotografija kot eden od virov pri etnoloških raziskavah*, kjer na osnovi fotografij, ki jih hrani dokumentacija Slovenskega etnografskega muzeja, avtorica razmišlja o družinski fotografiji kot enem od virov pri raziskovanju različnih tem v etnologiji.

V razdelku *Gradivo* **Alenka Simikič** v članku *Bili so izkoriščeni, Življenjske zgodbe iz obdobja med letoma 1941–1945* s pomočjo dokumentarnega in slikovnega gradiva predstavlja spomine štirih ljudi na vojna leta. Članek **Nadje Valentinčič Furlan** *Vizualni zapisi o zgornjem delu Baške grape* prinaša sistematičen pregled audiovizualnih zapisov vseh vrst o zgornjem delu Baške grape.

Na *Etnomuzejskih straneh* Janja Žagar predstavlja razstavo Slovenskega etnografskega muzeja V podobe ujeti indigo, Duša Krnel Umek Hišo od Bardinca v Loparju, krajevno domoznansko zbirko v Slovenski Istri, Tita Porenta pa prenovljeno stalno razstavo Čebelarskega muzeja v Radovljici.

Od letošnjih novih pridobitev Slovenskega etnografskega muzeja Janja Žagar predstavlja nekatere spominske predmete, Andrej Dular mongo iz Hofbauerjeve barbarske in tiskarske delavnice v Vitanju in Daša Hribar pridobljeno izseljensko zapuščino Antona Šivca.

Med poročili najdemo poročilo Sonje Kogej Rus o delu Slovenskega etnografskega muzeja v letu 2000, Tanja Tomažič poroča o posvetovanju O maskah in maskiranju na pustne dni, Janja Žagar o Raphaelovem projektu VETHSI in Mojca Ramšak o novo ustanovljenem Centru za biografske raziskave.

V razdelku *Kritična in informativna bibliografija* predstavljamo knjižne novosti, Mojca Račič pa je zbrala bibliografijo sodelavcev Slovenskega etnografskega muzeja za leto 2000 in osebno bibliografijo jubilatke Pavle Štrukelj.

Še preden smo letošnji letnik Etnologa spravili na svetlo in ga ponudili bralstvu, pa smo v uredništvu že začeli razmišljati o osrednji tematiki naslednjega. Vse bližja nam je ideja, da bi letošnji "ženski" letnik drugo leto uravnotežili z "moškimi".

INTRODUCTION

Nena Židov

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In this 11th volume of *Etnolog* the central thematic section *Women* is dedicated to original humanist and social studies about women. **Gorazd Makarovič's** article *Information provided by the names of Alpine Slav women* analyses personal names to establish the attitude of early medieval society to the female inhabitants of the Eastern Alps.

In *Women in criminal proceedings (Piran, 1302-1325)* **Darja Mihelič** presents the possible involvement of women in criminal offences according to the provisions of the town statutes of Piran as well as original records of criminal proceedings in which women are mentioned.

Aleksandra Serše's article *The Evangelical Women's Society in Ljubljana 1856-1945* is based on archive material and presents the activities of the oldest women's society established in Ljubljana.

In *Women as workers, mothers and housewives* **Nina Vodopivec** introduces us to society's changing views of women, women's responses to the conditions in the new state, and the gap between the ideal and real life of women in Ljubljana between 1945 and 1951.

The role of Carinthian countryside women in the first half of the 20th century is described in **Mojca Ramšak's** article *Stories from the fringes*, which is based on recorded life stories.

In *The washerwomen from Boljunec* **Martina Repinc** uses oral information to present these women from the village of Boljunec near Trieste where the service survived until the 1970s.

The position of women in the Bizeljsko and Kozjansko regions in the first half of the 20th century is presented from an "outsider's" viewpoint by the Macedonian ethnologist **Aneta Svetieva** in *Women in the traditional culture of the Bizeljsko and Kozjansko regions*.

In the first section of the study *Representations of the legal status and living conditions of women in Slovene popular family ballads, An essay to outline women as the subjects of folk songs in connection with the women-carriers of these songs*

Marjetka Golež Kaučič presents the legal position of women and their living conditions as reflected in individual Slovene popular family ballads, and in the second section tries to establish connections between women as the subjects of songs and women as their carriers and performers.

Aleksandar Bošković's article *Out of Africa, Images of women in anthropology and popular culture* explores the changing images of sub-Saharan African women

The issue of circumcision of women, which is still common in many societies, is addressed by **Ralf Čeplak Mencin** in *Circumcision of girls – initiation ritual or torture and mutilation?*

14 **Studies** bring an article by **Barbara Sosič**, *Family photographs as a source in ethnological research*, in which the author reflects on family photographs as a source in the research of various ethnological themes. Her research is based on the photographs in the documentation of the Slovene Ethnographic Museum

The section **Articles** includes **Alenka Simikič's** *They were abused, Life stories from the 1941–1945 period*, which presents memories of the 1941–1945 war period as told by four people, illustrated with documentary and pictorial material. **Nadja Valentinčič Furlan's** article *Visual recordings about the upper part of the Bača valley* brings a systematic survey of audio-visual records of all types about the upper part of the Bača valley.

In **Museum News** Janja Žagar writes about the exhibition *Indigo caught in images* in the Slovene Ethnographic Museum, Duša Krnel Umek about the Bardinec House in Lopar and its collection of local history in Slovene Istria, and Tita Porenta about the renovated permanent exhibition of the Museum of Apiculture in Radovljica.

Some of the Slovene Ethnographic Museum's new acquisitions are presented by Janja Žagar – mementoes, Andrej Dular – a mangle from the Hofbauer Dyeing and Printing Works in Vitanje, and Daša Hribar – the acquired emigration legacy of Anton Šivc.

Among the reports are that of Sonja Kogej Rus about the activities of the Slovene Ethnographic Museum in 2000, Tanja Tomažič 's about the conference on Shrovetide masks and masquerading, Janja Žagar about VETHSI, a Raphael project, and Mojca Ramšak about the newly established Centre for Biographic Research.

Bibliography presents new books and Mojca Račič has compiled the bibliographies of the Slovene Ethnographic Museum's staff members in 2000 as well as the personal bibliography of Pavla Štrukelj on the occasion of her jubilee.

Before finishing this year's volume of *Etnolog* and presenting it to the readers, the editors already started considering the central theme for next year's volume, and it is very likely that we shall "compensate" this "female" volume with a "male" one.