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Sommario/riassunto	<p>Presented are the perceptions of different foreigners who came to Slovene lands in the past or in the present time, as shown in Slovene folk narratives. Despite often stereotyped picture of the Others, the research demonstrates an immense complexity of these narratives and the fact that they tell more about Us than about Them. The book ('The Mysteriou Stranger and the Demonic Enemy. "The Other" and Otherness in Slovene Folk Narratives') brings a theoretical overview of the current research on otherness in folklore studies and contextualizes the examples into a wider international folkloristic, anthropological and historical frames. Stories about the Turks, the Napoleon's French and the Huns reflect an interweaving of historical facts, archetypical imageries of the dangerous Foreigner and ideological influences. These narratives are strongly embedded into the landscape and reinforce the sense of a common identity of its members. The imagery of historic aggressors is understandably quite different from the imagery of Jews and the Roma, with whom the people of the Slovene lands have had a completely different kind of contact. The same goes for contemporary foreigners from other countries. Nevertheless, they all display a high level of stereotypization, generalization and projection of fears upon "the Other".</p> <p>V monografiji so na podlagi slovenske slovstvene folklore analizirani prikazi razlinih tujcev, ki so bili prisotni na slovenskem ozemlju v</p>

preteklosti ali pa so prisotni še danes. Kljub pogosto stereotipizirani podobi tujcev, je raziskava pokazala, da se v pripovedih skriva izredna globina in kompleksnost, predvsem pa ta podoba pove ve o Nas kot o Njih. Monografija prinaša teoretski pregled dosedanjih raziskav o drugosti v folkloristiki ter izbrane primere Drugih iz slovenske folklore umeša v širši mednarodni okvir s folkloristinega, antropološkega in zgodovinskega zornega kota. Zgodbe o Turkih, Napoleonovih Francozih in Hunih odražajo preplet zgodovinskih dejstev, arhetipskih predstav o nevarnih tujcih in ideoloških vplivov. Te povedke so mono vpete v fizini prostor in kot materializirani opomniki na njeno preteklost krepijo identitetno pripadnost predstavnikov skupnosti. Prikaz zgodovinskih agresorjev v slovenskem izroilu je seveda nekoliko drugaen od prikaza Judov in Romov, s katerimi so bili prebivalci slovenskega ozemlja v povsem druganem stiku.

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