

THE ROMANY WOMAN – SPACES AND LIMITS IN HER LIFE

SUMMARY

The gypsy/Romany woman belongs to the so called *movable* communities, by its status quo both in the community and the civil society is rather specific in comparison with that of the other. Portrait representation of the gypsies/Romanies in our lands undoubtedly needs outlining – both in historical, and modern plan – of specificity of their place in the social area.

The separate layers of their distant and closer past strongly and durably reflect on the mentality, behaviour and activities of the contemporary gypsies/Romá. With them the inter-group relations, traditions, customs, manners and value attitudes have constantly and greatly influenced their personal expression. This very personal expression of the gypsy woman/Romany is revealed in the monograph “The Romany Woman – Spaces and Limits in her Life”.

Moving in and adapting herself to the geographic area as a man’s companion, gypsy wife creates her own space – this is the home of her big family (whether it is the *katuna** during their wandering or the house in the *mahalá*). But it is not her own at all, as everything happens in front of the others – her husband, the family and relatives, their neighbours and the group, as a whole. So, she bears in mind and follows the traditional rules and norms.

She inhabits the space subdued by the gypsy/Romany man and shows consideration for his wishes, intentions and permissions. At the same time she is a peculiar addition to his space, a symbol of his power and weakness.

By tradition, gypsy/Romany woman does not participate in the activities

* Gypsy tent, put up in the field or out of a settlement. The gypsies use the word in female gender.