

## Summaries

*Victims of religion. Three cases of manslaughter in Calvinist circles -*

Jojada Verrips

In 1900 an orthodox Calvinist farmer in the village of Appeltern killed his farmhand, whom he believed to be the devil, and then proclaimed himself to be Jesus Christ. In 1915, in the North Sea, a crewman of a fishing boat from Katwijk killed three of his colleagues, deeming them to be devils, and also claimed to be the Messiah. In 1944 a farm family in the Weverwijk killed one of their sons believing him to be Satan. All three cases of manslaughter are best understood as a pathological elaboration of Calvinist representations in general (and of Calvinist sexual morality in particular) by disadvantaged men, who used their conversion experience as a power resource. Lastly, these cases are considered in light of Hubert and Mauss' theory of sacrifice.

*Haunted by memories: the past in an Afro-Surinam society -*

H.U.E. Thoden van Velzen & W. van Wetering

Much attention is usually given to a group's ideology, to the way socio-economic positions are legitimized by ideas and symbolism. Important political events, however, are also influenced by a group's collective fantasy. This paper discusses ideology and collective fantasy among the Ndjuka Maroons of Suriname. It purports to show that ideology and collective fantasy are to some extent different phenomena. While significant aspects of Ndjuka ideology remained constant for almost a hundred years, abrupt changes occurred in the fantasies that captivated the attention of Ndjukas. Since 1890 the *Gaan Gadu* ('Great Deity') cult of the Ndjuka Maroons offered a 'platform' for the discussion of feelings of guilt, and the need for punishment and atonement. After 1905 the rival cult of *Na Ogi* ('The Danger') started to propagate ideas about the instant gratification of all impulses and needs, showing itself averse to restraint and moralism.

The perspective adopted here is neither materialistic nor idealistic. It recognizes the significance of economic change, especially changes in the relations of production, but it also acknowledges the grip collective fantasies have on the minds of those exposed to them. Material forces and fantasies are in constant interaction. Shifts in the relations of production work as catalysts on people's imagination. Imageries that are partly or wholly incorporated in authoritative discourses are bound to restructure the distribution of resources.

*Fear for Babylon. Ethnographic research in London, 1850 - 1914 -*  
Lodewijk Brunt

This article deals with the so-called 'social explorers', who were active in the second part of the nineteenth century, especially in London. These urban anthropologists *avant la lettre* were trying to answer the question of 'how the other half lives'. As members of the British bourgeoisie they often concealed their identity in order to be able to participate in the lives of the London poor. They succeeded in describing and analyzing the ways and customs of urban proletarians, thereby imputing human characteristics to them.

Nevertheless, in the language they used they payed lip-service to the typical bourgeois feelings of anxiety about the unknown 'lower orders' who crowded London, by then the undisputed capital of a world-wide civilization. In this *rethoric of fear* a close connection was expressed between poverty, illness and crime. It could be argued that this rethoric mirrored a real threat, posed by dangerous, revolutionary classes. This explanation is contradicted by the fact that all social explorers stressed the enormous gap which was thought to keep civilized society and the urban underclasses in strictly separated social worlds. In the article, it is tried to explain the social explorers' attitude as a special case of nineteenth century urban class-relationships.

*'Weidelijkheid'. A key to hunters' code of honour -*  
Heidi Dahles

Hunting in the Netherlands is regulated not only by law, but also by *weidelijkheid*, a code of honour, sportsmen submit

to freely. This code of honour has its origins in French courtly etiquette, the sporting code of English gentlemen and the professional code of German game-keepers. Through the ages the Dutch code has been shaped by the royal hunters of the House of Orange. Then it spread to Dutch gentlemen-hunters who did their utmost to distinguish themselves from subsistence-hunters whom they shared the game and hunting-grounds with. In this process hunting underwent civilizing influences, due to growing formalization of the code of honour, which changed from a predominantly unwritten into a written one. Nowadays, *weidelijkheid* is used by the Dutch Hunters' Association to fight the ongoing protests against 'bloodsports'.