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were still alive, to be used for the preparation of medicines intended to enhance the power of the perpetrators. A 'very startling' increase in cases of medicine murder apparently took place in Basutoland (now Lesotho), in southern Africa, in the late 1940s and the early 1950s.

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To be sure, the facts are grim, as records from Basutoland show that from 1895 to the late 1960s there were more than 200 cases of medicine murder, in which the victim had body parts or blood removed for the purpose of making lirectlo (strengthening or protective medicines). Hundreds of victims died in the most horrible ways, often at the hands of people who knew them well such as headmen, neighbours, chiefs, lovers and even children.

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Murray and Sanders have navigated an empirical route through these problems based on the compilation from court archives of a near-definitive record of over 200 medicine murder cases in Basutoland from 1895 to 1966. During this period, over 1000 people were charged with medicine murder and 206 were hanged.

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MEDICINE MURDERS AND COLONIAL RULE: THE LESOTHO CASE Medicine Murder in Colonial Lesotho. By COLIN MURRAY and PETER SANDERS. Edinburgh: Edinburgh University Press, 2005. Pp. xvi+493. £50 (ISBN 0 ...

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acute moral crisis in the colonial administration of basutoland in the late 1940s it was provoked by a contagious rash of what became known as medicine murders apparently perpetrated by senior chiefs colin murray and peter sanders medicine murder in colonial lesotho the anatomy of a moral crisis

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The objective of medicine murder is to create traditional medicine based partly on human flesh. Medicine murder is often termed ritual murder or muthi / muti murder, although there is evidence to suggest that the degree of ritual involved in the making of medicine is only a small element of the practice overall. Social anthropological ethnographies have documented anecdotes of medicine murder in southern Africa since the 1800s, and research has shown that incidences of medicine murder ...

Murder for body parts - Wikipedia

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administration of Basutoland in the late 1940s. It was provoked by a contagious rash of what became known as 'medicine murders', apparently perpetrated by senior chiefs.

Medicine murder involved the cutting of body parts from victims, usually while they were still alive, to be used for the preparation of medicines intended to enhance the power of the perpetrators. A 'very startling' increase in cases of medicine murder apparently took place in Basutoland (now Lesotho), in southern Africa, in the late 1940s and the early 1950s. It gave rise to a dramatic crisis of late colonial rule. Was this increase a real one? If so, why did it happen? How far does it explain the crisis? What other factors contributed? This book offers some comprehensive answers to these difficult, complex and controversial questions and a highly readable analysis of how the crisis arose and of how it fell away. The authors draw sensitively and critically on many different and often conflicting sources of evidence.

Murray and Sanders investigate the rising trend in the late 1940s and early 1950s of the practice of 'medicine murder' in the British colony of Lesotho. They analyse the political cultural and social circumstances which allowed the practice to thrive and the circumstances which saw its demise.

"'I struck White Man, I threw him down' - this shout of triumph, taken from the vivid and dramatic praise poems of Chief Maama, a senior grandson of Moshoeshoe, encapsulates how completely the bonds of loyalty between the Basotho and their Cape Colonial rulers had been shattered. When in 1871 Britain handed over control of Basutoland to the Cape Colony, the Cape's attack on chiefly powers had been welcomed by many of the ordinary people. But then, in the interests of wider security and control, the Cape government determined to disarm the Basotho and thereby provoked a rebellion, the Gun War of 1880/81, from which the Basotho emerged undefeated and defiant. Their victory was of lasting significance and resulted in the withdrawal of Cape rule, the re-establishment of imperial rule, and the triumph of the chiefs. Peter Sanders, a distinguished historian of Lesotho, tells, using oral traditions and archival sources, the story of these years, placing at the centre of the book a compelling and absorbing study of the Gun War itself."--Publisher's website.

This second edition of Historical Dictionary of Lesotho covers the full scope of Lesotho's ancient, colonial, and independence eras. It gives greater emphasis to the more recent period and brings the book fully up-to-date. This is done through a chronology, an introductory essay, appendixes, and an extensive bibliography. The dictionary section has over 400 cross-referenced entries on civil society, key events, leaders, governmental, international, religious, and other private organizations, policies, political movements and parties,

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economic elements, and many other areas that have shaped the country's trajectory. This book is an excellent access point for students, researchers, and anyone wanting to know more about Lesotho.

Since time immemorial, human beings the world over have sought answers to the vexing questions of their origins, sickness, death and after death; the meaning of natural phenomena such as earthquakes, eclipses of the sun and moon, birth of twins etc. and how to protect themselves from such mysterious events. They invented God and gods and the occult sciences (witch craft, divination and soothsaying) in order to seek the protection of supernatural powers while individuals used them to gain power to dominate others and to accumulate wealth. Human sacrifice was one way in which they sought to expiate the gods for what they believed were punishments for their transgressions. One example, the Ghana Asante Kingdom's very origins are associated with human sacrifice. On the eve of war against Denkyira, individuals volunteered themselves to be sacrificed in order to guarantee victory. Later, human sacrifice in Asante was mainly politically motivated as kings and religious leaders offered human sacrifice in remembrance of their ancestral spirits and to seek their protection against their enemies. The Asante Kingdom is one of several examples included in this study of human sacrifice and ritual killing on the African continent. Case studies include practices in Sierra Leone, Tanzania (Mainland), Zanzibar, Uganda and Swaziland. Advertisements relating to the occult was a common feature of Drum magazine, the popular South African magazine in Southern, Eastern and Central Africa in late years of colonial and early years of postcolonial periods, indicating a wide belief in these practices among the people in these countries? Each case examined is introduced by an expose of folklore that puts in perspective beliefs in the supernatural and how folklore continues to perpetuate them. Through careful study of these select cases, this book highlights general features of human sacrifice which recur with striking uniformity in all parts of sub Saharan Africa, and why they persist until today. He draws upon extensive written sources to expose these practices in other cultures including those in Western societies.

In *Dreams for Lesotho: Independence, Foreign Assistance, and Development*, John Aerni-Flessner studies the post-independence emergence of Lesotho as an example of the uneven ways in which people experienced development at the end of colonialism in Africa. The book posits that development became the language through which Basotho (the people of Lesotho) conceived of the dream of independence, both before and after the 1966 transfer of power. While many studies of development have focused on the perspectives of funding governments and agencies, Aerni-Flessner approaches development as an African-driven process in Lesotho. The book examines why both political leaders and ordinary people put their faith in development, even when projects regularly failed to alleviate poverty. He argues that the potential promise of development helped make independence real for

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Africans. The book utilizes government archives in four countries, but also relies heavily on newspapers, oral histories, and the archives of multilateral organizations like the World Bank. It will interest scholars of decolonization, development, empire, and African and South African history.

The idea of justice was a centrepiece of British imperial policy. At the apex of the colonial judicial system in Africa stood the Judicial Committee of the Privy Council in London and the regional Appeal Courts in the colonies. Focusing on these courts, this book examines the imperial control of judicial governance in Africa. It analyses the role of these Imperial Appeal Courts in maintaining colonial racial, ethnic, and cultural boundaries while at the same time upholding judicial uniformity in interpreting and applying colonial law. Examining not only to the role of Imperial Appeal Courts in the colonies, this book also highlights the reciprocal place of colonized peoples in shaping the processes and outcomes of imperial justice.

This book is an account of murder and politics in Africa, and an historical ethnography of southern Annang communities during the colonial period. Its narrative leads to events between 1945 and 1948 when the imperial gaze of police, press and politicians was focused on a series of mysterious deaths in south-eastern Nigeria attributed to the 'man-leopard society'. These murder mysteries, reported as the 'biggest, strangest murder hunt in the world', were not just forensic but also related to the broad historical impact of commercial, Christian and colonial aid relations on Annang society.

Multiple killings by serial or spree killers and the mass violence seen in war crimes and other atrocities have typically been understood as discrete category types, which can foster the view that there are fundamentally different kinds of human beings, including "deviants" who are born evil and innately given to sadism or a callous lack of empathy. In contrast, this book considers the violence of these "deviants" in terms of larger questions about human violence. Therefore, in addition to describing the life histories of a sample of individual serial and spree murderers, the book includes analysis of macro-level phenomena such as genocide, mass rape and killing, and torture occurring under conditions of war, state authorization, or political upheaval. The chief claim of the book is that, given the "right" combination of factors occurring at different levels of analysis, virtually anyone can emerge as a killer or perpetrator of atrocities. While it is crucial to understand individual killers in terms of the details of their biographies, it is equally crucial to understand political atrocities in terms of the details of their histories; and to see that persons and groups are always the product of complexly interacting assemblage processes.

At a time when so-called fundamentalism has become the privileged analytical frame for understanding Muslim societies past and present,

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this study offers an alternative perspective on Islam. In an innovative combination of anthropology, history, and social theory, Benjamin Soares explores Islam and Muslim practice in an important Islamic religious centre in West Africa from the late nineteenth century to the present. Drawing on ethnography, archival research, and written sources, Soares provides a richly detailed discussion of Sufism, Islamic reform, and other contemporary ways of being Muslim in Mali and offers an original analytical perspective for understanding changes in the practice of Islam more generally.

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