

Cultural Prevalence of Mágùn and its Implication in Combating Infidelity Among Yorùbá

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ABSTRACT

The use of Mágùn as an anti-adultery device in curbing infidelity among the Yorùbá of the western part of Nigeria is an obvious reality that cannot be denied even by the Christians and Muslims. It is a devise used to punish adulterers among the Yoruba. Adultery is a condemnable act that is not tolerated in the Yoruba cosmological setting. It is a demeaning act to see a married man or woman having an affair with another woman or man. The act is not farfetched in our society and there are certain measures put in place to control or get rid of such demeaning acts. The adulterer could be laced with mágùn unknowingly. After the preparation of the charm, it could be imbued on a string of thread or on a single broom and put across the entrance of the room or house for the victim to cross over without his or her knowledge. The paper argued further that this dreaded device can also be employed to fight one's perceived enemies. Scholars have not deeply delved into this discourse. Previous works have not delineated the ingredients used in making the cham and have not chronologically explained how it is applied when it is ready to be used. This is the focus of the work. Primary and secondary sources were used to elicit information. Olubiyi's charm and infidelity which states that magun among the Yoruba is used to expose or prevent illicit sexual relationship between a man and a woman who are not properly married served as our theoretical framework The paper concluded by advocating that the use of mágùn is barbaric and must be discouraged in Yorùbá society. It also stated that another better means of curbing adultery and deviant behaviour should be used. The old and barbaric method of sanctions should be frowned at while moral sanctions that give respect for human life such as employing the services of the law enforcement agent should be encouraged.

Introduction

The Yorùbá of the Southwestern Nigeria are believed to be ubiquitous when it comes to the use of proverbs. They are so versatile and proficient in using proverbs to settle some difficult issues. They are also one of the tribes in Africa that are perhaps unmatched in the richness of proverbs in which all the beliefs of ancient wisdom and the accumulated experience of most generations

are condensed. "Proverbs are short sayings, full of sense which comes into common and recognized use". They emanate from the people themselves and as such are a "true index of what a people regard as true, and are interpretative of their principles of life and conduct"¹⁷. The quest for the peoples' assessment and appraisal of *mágùn* in their oral tradition begins with their proverbs. This painstaking attempt at discovering and gathering *mágùn*-anchored proverbs has been understandably difficult, simply because of the dreadful attributes of *mágùn*, which naturally douse the flames of proverbial creativity in this direction. Our effort however has not been in vain, as a bountiful harvest of few but significant proverbs have become our lot¹⁸.

The Yorùbá say, *mágùn*, "ìdẹkùn àfowófà èdà" (*mágùn* is a self-inflicted snare). The Yorùbá believe that the victims of *mágùn* are never innocent and that it is either the victim is an adulterer, or a member of his family sets the trap on him, for one reason or another. In other words, even the seemingly innocent husband who has been eliminated by a wife's concubine is not at all innocent because he made himself to marry a promiscuous woman, on whose account, he meets his fate¹⁹. This filial connection implicates the husband, in that he married a woman whose immorality caused his death. An interesting proverb has it that "A kíí rójò pẹlú *mágùn* ká jàrè" (A disputer in a case involving *mágùn* never wins). This is about the popular conception of *mágùn* as an instant judge. In every case involving *mágùn* it is both a defender and judge, and it is usually the winner because the plaintiff would have been judged (killed) before the case is tabled for hearing²⁰. The complainant (victim) could in fact have a case (where a man has been killed in a socially unapproved manner) but *mágùn* waits for no trial before delivering its judgement. Therefore, it is better to have no case with *mágùn* than to seek solace in justice.

"Àjójé eyi, ajoje tohun, ajoje *mágùn* kii se fun pansaga obinrin". We ate this together, we shared that together, *àjójé mágùn* (a silent *mágùn*) food shared by a husband and wife, to kill any other man, besides the husband (in sexual congress with the wife) is never for the adulteress". In dealing with *mágùn*, one should critically examine one's moral qualities before going into a partnership. Failure to do this could lead to embarrassment and unnecessary loss of human lives. In the case of *mágùn àjójé*, only the husband could sexually cohabit with the wife without violent

¹⁷ S.A. Adewole, *Crime and African Traditional Religion* Orita in O.O. Adesua (ed) *Journal of Religious Studies*, Ibadan. Vol. xxxvi. 1994, 54

¹⁸ D. O. Akintunde, "Rape: An Infringement on the Right of Women" in *Women and the Culture of Violence in Traditional Africa* in S. A. Alabi (eds.) 2002, 34

¹⁹ S. O. Abogunrin, "Ethics in Yoruba Religious Tradition" in *World Religions and Global Ethics*. in Y. O. Funmilayo (ed.) Crawford S.S.) 1989, 65

²⁰ A. O. Dopamu, *Magic and Medicine in Yoruba Traditional Religion*. Ibadan: Ph.D. Thesis, 1977, 58.

consequences because of the immunity given to him as a result of the shared *mágùn* food. Every other man who attempts to have sexual relations with his wife is death-bound²¹.

Thus, *mágùn àjójé* is never for a promiscuous woman, for she will become a death trap to men. A proverb about *mágùn* defends chastity and good moral conduct by stating, "A *kí gbé jẹ, ká má berù mágùn*" - We cannot be celibate and still fear *mágùn*. Only those who have a penchant for other people's wives need to fear being killed by *mágùn*. A sexually responsible man does not need such fears, for indeed, "only the guilty hearts are afraid since they are the ones that need judges"²². The potency and virility of *mágùn* is exemplified in another Yorùbá proverb which says, "*mágùn kì dúrò sára dáké, àbò ejò kí gbénu isà*" *mágùn* does not reside quietly in the human body (male body) as a sliced snake will not remain still in a hole. Unlike the female, the first contact of a man with *mágùn* is almost in every case entirely disastrous. *Mágùn* does not remain imperceptibly in the man's body. Even in the case of the silent *mágùn*, the power of the *mágùn* in the body of the paramour pushes him to do exactly what the *mágùn* forbids, so that its powers can be swiftly activated²³.

Moreover, in the case of a silent *mágùn*, the innocent wife may die after seven days if she does not have sexual intercourse with her lover unless of course, the husband removes it before then. "*Ọdẹ a pàmòdò ni fòsán wòlú, bí èniyàn bá pẹlédè yó fòru jáde*", it is the hunter of the wild pig that enters a town in broad daylight with it, whoever kills a pig comes out in the night. It is only the husband of the woman whose concubine was killed by *mágùn* (placed by the husband) that could claim to be responsible for such death because he enjoys the force of social approval, but a concubine who kills the legitimate husband of his lover dares not claim so publicly because he will be lynched²⁴.

Mágùn is a charm that originates from the Yorùbá land of Nigeria. In Yorùbá, it means "thunderbolt"; the literal English meaning is "Do Not Climb." It has been used for years to catch promiscuous people in extra-marital affairs and is still in use today. It traces its history back to Sango, the Yorùbá god of thunder and lightning. *Mágùn* is a killer charm that is placed on a woman by her lover, husband, family member, or in-law. Some parents put this charm on their

²¹ E. M. Dottoressa, *An Impossible Woman*. London: The Bodley Head Ltd. 1975, 34

²² O.O. Familusi, *Women's rights (Analysis Women's rights (Analysis) Yoruba (African people) (Social aspects) Women (Social aspects)* in Y. O. Funmilayo Journal of Pan African Studies Publisher: Lagos Weekend.1993,1

²³ R. G. Miltenberger, *Training and generalization of sexual abuse prevention skills for women with mental retardation*. J Appl Behav Anal. 1999;32(3):385

²⁴ J. K. Ayantayo, "The Challenges of African Social Ethics in a Global-Context" in *Coping With Culture* in Ifie, Egbe (ed.). Ibadan: Oputoru Books. 1999, 118

daughters to either prevent them from sexual promiscuity or to punish anyone who rapes them²⁵. It is also used in marriages or relationships that lack trust as either a means of catching the cheating lover or as punishment for the lover's promiscuity.

The effects of Mágùn are deadly and we will discuss how soon, but right now aren't you curious about how Mágùn is administered to these women? I mean, who would want to carry a charm like this? Mágùn is not given by consent. Women who carry Mágùn a lot of times do not know that they carry this charm until they find themselves in compromising positions²⁶. The two popular ways the charm is put are:

1. By laying a charmed broomstick down and having the woman cross over it.
2. By charming a long thread and laying it on the ground for the woman to cross over it.

This is why people especially women are advised to not cross over brooms or threads lying on the ground.

There are different kinds of Mágùn put on women, with different results. Let us talk about the three most famous ones.

1. The woman and her lover are stuck together like glue. The man would not be able to detach himself from the woman. This is the most common form of mágùn because it not only shows who the woman is being unfaithful with, but it can also result in huge embarrassment. I mean, can you imagine the situation whereby an adulterer is stuck with another unfaithful man naked?²⁷.
2. When a man sleeps with a woman who has Mágùn on her, he starts to crow like a rooster. It is said that the man would crow three times and by the third time, end up dead.
3. When a man sleeps with a woman who has Mágùn on her, he somersaults three times and dies on the third somersault.

Background of Mágùn

Mágùn means "do not climb" in the English language. Mágùn is a charm that is placed on a woman (mostly married women) by her husband or on a young girl by her parents. A man can place Mágùn on his wife when he suspects that she is being unfaithful in her dealings with her.

²⁵ B. A. Ifemesia, *Moral Revolution in Africa Stages 1 and 2*. Enugu, Holmes Weber Publishing Co. (Nig.) Ltd. 1985. 87.

²⁶ J. O. Kayode, *Yoruba Beliefs and Sacrificial Rites*. London: Longman Group Limited, 1979, 65.

²⁷ J. O. Kayode, "African Ethics on Sex" in S. O. Abogunrin, (ed.) *Religion and Ethics in Nigeria*, Ibadan; Day Star Press, 1986, 51

Also, parents can put *mágùn* on their daughter to protect her from being raped, punish (death) anyone that attempts to rape her or to prevent her from having any sexual acts yet. The charm is majorly to prevent unwarranted and unsolicited sexual acts²⁸.

*Mágùn*² (‘Don’t climb’) or ‘*Edun ara*’ means ‘thunderbolt’ in the Yorùbá culture of the Western region of Nigeria. ‘Thunderbolt’ can be traced to Sango – the god of thunder and lightning. Although it has its origin in the Yorùbá culture, it is also used by people all over Africa to curb promiscuity. This deadly love charm is always placed on a woman without her knowledge. From the reports Sunday Telegraph correspondents gathered from traditional medicine practitioners, the love spell can only be cast on a woman. In some cases, a broomstick can be laid at the entrance and the woman walks over it. Some people cast the charm on a long thread that will be put on the floor, usually on the doorstep or passage, and the woman is allowed to cross over it to activate the charm. In many cases, ‘*mágùn*’ only affects the male partner to serve as punishment to the victim and act as a deterrent to other men that commit adultery²⁹. If a woman with this spell sleeps with another man other than her husband or lover, she will be inflicted with strange diseases or illnesses and later die. Men who have sexual intercourse with a woman with this charm also experience some of the symptoms peculiar to the woman. But, other strange behavioural symptoms for men include crowing like a cock, headaches, convulsions, somersaulting and enlargement of the penis. Both sexual partners may also remain glued together with the withdrawal of the male organ impossible³⁰.

Effect of *Mágùn* among Yorùbá

If the effect of this charm is detected early, there is a possibility of remedies. People who fall victim to this charm or those glued together during sexual intercourse are taken to the traditional practitioners or rulers to destroy the enchantment or for separation. All of this may sound like a clip out of a Nigerian Nollywood movie, but an Ifa priest, Chief Dr. Fashola Savage, the Awise of Lagos, speaking extensively with our correspondent, assured us

²⁸ F. O. Ogunsakin. “*Contemporary theories of Magic: *Mágùn*’s disparate characteristics*” in (ed) *Orita: Ibadan Journal of Religious Studies*; vol. Xxvii 1 & 2, June and Dec. 1998, 9

²⁹ S. O. Abogunrin, *An Appraisal of Pauline Teachings on Sexual Immorality: Its Relevance to Warri – South Local Government Area, Delta State*. 2003, 65

³⁰ W. O’ Donovan, *Biblical Christianity in African Perspective*. Carlisle: The Paternoster Press, 284.

that this kind of situation really exists in Nigeria and he has witnessed it and also had cases like this brought before him³¹.

He said, “Yes, ‘Mágùn’ really exists! In Yorùbá culture, if a man approaches a woman who has already been laid with ‘Mágùn’, there will be a reaction, whereby the man will not be able to perform or holds the man down or when the man discharges, he dies or he will get stuck³². “I have been practicing traditional medicine for over 45 years and I have witnessed just one when I was very young. I was 19 years old when I went to get some leaves in the bush and I saw a farmer having sexual intercourse with another man’s wife and all of a sudden, the man was urinating blood and he did that till he died.”

But how does ‘Mágùn’ really work? Dr Fashola had this to say, “If a man suspects his wife is promiscuous, he can ask his wife or warn the man if he knows him. If he doesn’t know him, he will look for a shed or mask and when the woman passes through it within the next seven days, if she sleeps with another man, the man will die. There is another type of handshaking ~~that~~ if you shake the woman and she goes to have fun with another man, he will ‘urinate’ blood and die. It can happen anytime³³.

“There are some that will not occur immediately, that will wait for him to cut his hair before it manifests in him. Some occur when one eats pepper or when one eats egusi. There are about 201 types of ‘Mágùn’ that can be administered.”

Malicious acts of Mágùn (Thunderbolt) and Tesho

Magic is generally considered under “good magic” and “evil magic”. The use of good magic is accepted and esteemed by society. Evil magic involves the belief in and practice of using this power to harm fellow human beings or their property. From the above standpoint, mágùn and tesho charms could be said to be part of evil magic because they kill even innocent persons. Mágùn and tesho charms are too barbaric and brutal to be used in curbing infidelity in this modern time³⁴. They stand for anti-social employment of mystical power. The use of mágùn and tesho in Yorùbá modern society is still very rampant. A female banker and her concubine died

³¹ R. A. Kellen, “*Marriage*” in E. A. Charles, F. Pfeiffer (eds.) *Wycliff Bible Dictionary*. Hendrickson Publishers Inc., Massachusetts, U.S. A. 1975, 43

³² R. C. Abraham, *Dictionary of Modern Yoruba*. London: Oxford University Press 1958, 776.

³³ J. A. Elewude, “*Mágùn, a means of causing sudden death*.” in Abayomi Kofoworola (ed) University of Ife Press 1979, 32 (3): 55

³⁴ A. A. Mawdud, *Towards Understanding Islam*. Lagos: Al-Wasilat Publishers 1986, 76.

while having sex at Ezuido autonomous community in Ezinihitte, Mbaise Local Government Area of Imo State. The two deceased are Mrs. Adejoke Ayeola, 44, from Iperu Remo in Ogun State, and Wilson Ugwunna, 42, from Ezinihitte. Both have two children each with their respective spouses³⁵. Mrs Ayeola was said to have been married to a traditional ruler in Ogun State. It was noted that Mr. Ugwunna's family who resides in Lagos were alerted when both lovers were discovered in bed dead and their bodies were said to have started decomposing. The community disclosed they strongly suspected the tragedy was caused by Mágùn (Thunderbolt). Mr Ugwunna brought the woman, Mrs Adejoke Ayeola from Lagos down to his village to spend the weekend together. It was further gathered that the lady, Mrs Adejoke, who worked in a new generation bank, lied to her husband that she was going for a meeting at Ibadan, the Oyo State capital, while she followed her lover to Mbaise³⁶. Another incident happened in Ondo town when a man had illicit affairs with a woman who had been put under the influence of tesho charm. The private part of the man could not grow erect while on the woman. The man has remained impotent since then. There are different types of mágùn and tesho. A type of Tesho has to do with penis captivus, an occurrence in heterosexual intercourse. Mágùn or tesho can either kill a victim or cause misfortunes, thereby making the victim's life very unbearable for the family. The thrust of this paper is that mágùn and tesho charms are brutal, barbaric and unjust. Adultery is sexual intercourse or relations with a person other than a marriage partner³⁷. I suggest that; it applies equally to a betrothed woman it is deemed an outrageous crime, striking at the norm of the society and when it results in conception it inflicts a spurious offspring on the husband.

Social Importance of Mágùn

The Yorùbá are perhaps unmatched in Africa in the richness of proverbs in which all the beliefs of ancient wisdom and accumulated experience of most generations are condensed. "Proverbs are short sayings, full of sense which comes into common and recognized use". They emanate from the people themselves and as such are a "true index of what a people regard as true, and are

³⁵ J. O. Arowolo, *Religion and Human Value*. Ile-Ife: University Press, 2002, 65.

³⁶ P. S. Beler, *Fetishism in West Africa*. London: Charles Scribner's Eysenck M.W. Fundamental of psychology. Slovenia: psychology press- Taylor and Francis Group 1956, 89.

³⁷ W.M. Umman, *Sexual assault preventive programmes: current issues, future directions, and the potential efficacy of interventions with women*. 1999,19(7):739

interpretative of their principles of life and conduct"³⁸. The quest for the peoples' assessment and appraisal of *mágùn* in their oral tradition begins with their proverbs²⁹. I am of the view that the painstaking attempt at discovering and gathering *mágùn* anchored proverbs has been understandably difficult, simply because of the dreadful attributes of *mágùn*, which naturally douse the flames of proverbial creativity in this direction.

Our effort however has not been in vain, as a bountiful harvest of few but significant proverbs have become our lot. The Yorùbá say, *mágùn*, "idekun afowofa eda" "*mágùn* is a self-inflicted snare". The Yorùbá believe that the victims of *mágùn* are never innocent and that it is either the victim is an adulterer, or a member of his family sets the trap on him, for one reason or another. In other words, even the seemingly innocent husband who has been eliminated by a wife's concubine is not at all innocent because he made himself to marry a promiscuous woman, on whose account, he meets his fate³⁹. As for me, this filial connection implicates the husband, in that he married a woman whose immorality caused his death. An interesting proverb has it that "A kii rojo pelu *mágùn* ka jare" "A disputer in a case involving *mágùn* never wins".

This is in reference to the popular conception of *mágùn* as an instant judge. In every case involving *mágùn* it is both a defender and judge, and it is usually the winner because the plaintiff would have been judged (killed) before the case is tabled for hearing⁴⁰. I suggest that, the complainant (victim) could in fact have a case (where a man has been killed in a socially unapproved manner) but *mágùn* waits for no trial before delivering its judgement. Therefore, it is better to have no case with *mágùn* than to seek solace in justice.

"Ajoje èyí, ajoje tòhún, ajoje *mágùn* kii se fún panságà obìnrin". We ate this together, we shared that together, ajoje *mágùn* (a silent *mágùn*) food shared by a husband and wife, to kill any other man, besides the husband (in sexual congress with the wife) is never for the adulteress". In dealing with *mágùn*, one should critically examine one's own moral qualities before going into partnership. Failure to do this could lead to embarrassment and unnecessary loss of human lives⁴¹.

³⁸ O. G. Olaluba, *Mythological Dimension of Mágùn an Interpretation* in W.M. Umman (ed). ZAXRED Journal of Religions, Adeyemi College of Education, Ondo 1990, 19(7):8

³⁹ F. D. Owuamanam, *Mágùn: The Traditional Juju Among Yoruba Native in M. O. in Ojo* (ed): Journal of Religious Studies, Ibadan. 1994, Vol. xxxvi. 54

⁴⁰ C. W. Kungu, *Criminalization of Marital Rape in Kenya*. In M. O. Ojo, *Mágùn: Journal of Religious Studies*, Ibadan. Vol. 30 (3) 1997, 57

⁴¹ B. W. Allen, *Mágùn: "Be aware of Mágùn, adulterers!"* Ibadan, Omoyele Publisher, 2013, 65.

Examples of Lovers Trapped During Sex



Fig 1: <https://peakd.com/hive-181017/@debbie-ese/mágùn-charm-used-to-punish-adulte-in-yoruba-tradition>



Fig 2: <https://peakd.com/hive-181017/@debbie-ese/mágùn-charm-used-to-punish-adulte-in-Yorùbá-tradition>



Fig 3: <https://www.mangrovepen.ng/2023/12/06/why-more-men-die-during-marathon-sex-experts/>



Fig 5: <https://ladunliadinews.com/strange-married-woman-got-stuck-while/>



Fig 6: <https://www.nairaland.com/2947567/kenyan-lovers-trapped-during-sex/6>

Types of Mágùn

1. Mágùn olókìtì

Ingredients

“A ó wá ewé Iná, a ó wá eja ààrò ààyè, a ó wá eja mota funfun, a ó wá irun àárín orí ọ̀bọ okin, a ó wá ewé olúwọ̀ngaga mèsàán (9), a ó wá ọ̀wú ọ̀jà awo, a ó wá èso akọ mèsàn, a ó wá èso tapara mèsàn, a ó wá pádi atare aja kan, A ó wá eekan àti èpo òkú igi ọ̀mọ, nígbà tá bá wá nkàn yí tán”.

Source: Field work, 2024.

Translation:

We will find fire leaves, we will find morning starfish, we will find white motra fish, we will find the hair in the middle of the monkey's head, we will find nine (9) wolwangaga leaves, we will find cotton, we will find nine male fruits, we will find fruit nine steps, we will find a dog's paw pad, we will find a bone and the dead body of a baby tree, when will we find this thing?

Source: Field work, 2024.

Preparation:

A ó rẹ di ọ̀jọ méje léhìn ọ̀jọ méje a ó lọ kó ọ̀wú ọ̀jà awo a ó má náà sílẹ̀ fún obínrin tí a bá fé lòó fún, sùgbọ̀n ọ̀kúnrin náà kò gbọ̀dọ̀ sùn pẹ̀lú obínrin náà ni orí ibùsùn kan náà nítorí pé yíò ma wu ọ̀kúnrin náà láti ba se àsepọ̀ nítorí ohun tó wá lára rẹ. ọ̀kúnrin tó bá sùn mó obínrin náà yíò tàkìtì nígbà méta tí kò bá tètè rí olùrànlọ̀wọ̀ yíò kú.

Source: Field work, 2024.

Interpretation

It will be 7 days after 7 days, we will gather cotton for the market and we will give it to the woman we want to marry, but the man must not sleep with any woman in the same bed because this is not what the man wants to do. relationship because of what is in it. a man who sleeps with a woman will laugh three times if he does not find a helper soon, he will die.

Source: Field work, 2024.

2. Mágùn Olorere

Ingredients

A ó wá ewé iná, a ó wá ewé aluro, a ó wá ewé wonganga, a ó wá ewé iyálóde pupa, a ó wá èpo igi tó bá wówé, a ó wá ifun inú pẹ̀pẹ̀yẹ̀ odidi kan akọ, a ó wá èpo ajá, àti pádi atare ajá kan, a ó wá ilẹ̀kẹ̀ ifá iwọ̀n kan.**Source: Field work, 2024 .**

Interpretation

We will find fire leaves, we will find aluro leaves, we will find wonganga leaves, we will find red yalode leaves, we will find

the bark of a tree, we will find the entrails of a whole duck, we will find dog skin, and a dog's ginger pad, we will find a one-ounce bead. **Source: Field work, 2024.**

Preparation:

A ó wá kó gbogbo rẹ̀ pò, asọ tí wọn bá fí sin òkú a ó gé díè níbè a ó ko sínú asọ nàà àti èèpo ajá, a ó díí, a ó wá òkùsù aró a o rẹ̀ sínú rẹ̀ fún ojó méje, lẹ̀hìn èyí a ó mú ilẹ̀kẹ̀ ifá tó wà nínú rẹ̀ sówó, òhun ní wọn ó nà sílẹ̀ fún obìnrin tí wọn bá fẹ̀ lòó fún, ó léwu púpò láti sun pẹ̀lú obìnrin bẹ̀. **Source: Field work, 2024.**

Interpretation

We will collect it all, the cloth used for burying the dead will be cut a little and put in the cloth and the dog's hair, it will be soaked in the morning moon and soaked in it for seven days, after this we will take the left ear in it so, what they will do for a woman if they want to use it, it is very dangerous to sleep with such a woman.

Source: Field work, 2024.

3. Mágùn Alakuko

Ingredients

A ó wá ewé olówérenjeje, tí yìò pò díè, a ó wá ewé ogbe àkùkọ, a ó wá ewé iná, a ó wá odindi àkùkọ ìbílẹ̀ kan, a ó wá ewé àbámọ́dá méesán.

Source: Field work, 2024.

Translation

We will find a green leaf, which will grow a little, we will find a banana leaf, we will find a fire leaf, we will find a whole traditional chicken, we will find nine amado leaves

Source: Field work, 2024.

Preparation:

A ó kó gbogbo rẹ̀ pò, a ó wá ilẹ̀kẹ̀ ifá, a ó kó ifun inú adiyẹ nàà a ó jo papò a ó wá mú asọ pupa díè a ó fí di ẹbu yí, a ó fi ilẹ̀kẹ̀ ifá yí sí a ó wá rẹ̀ gbogbo rẹ̀ sínú òkú àkùkọ adiyẹ nàà, a ó gbe lọ sórí ààtàn, a ó bo mólẹ̀ síbẹ̀ fún ojó méje, lẹ̀hìn ojó méje a ó lọ yọ ilẹ̀kẹ̀ kúrò, a ó máa nàà sílẹ̀ fún obìnrin tí a bá fẹ̀ lò fún.

Source: Field work, 2024.

Translation

We will collect all of it, we will find the tail, we will collect the inside of the chicken, we will dance together, we will take some red cloth and tie it, we will put this tail and we will find it all in the carcass of the chicken, we will put it on the fire, we will stay there for seven days, after seven days the man will remove the beads, and it will be given to the woman if we want to give it to him.

Source: Field work, 2024.

4. Ado Tosi **Ingredients**

Ewé iná pupa àti ewé iná funfun, a ó wá ewé egele, gbòngbó aluro, àfòmó orí oṣarun, a ó wá gbòngbò rekureku, a ó wá oṣarun tí ó bá ni omi nínú, a ó jo omi inú oṣarun yì síbìkan, a ó wá òwú ero iwòn kan, a ó wá owó àtijó ẹyọ mèèsán, bóyá kòbò tàbí sílè, a ó wá èso opele mèèsán.

Source: Field work, 2024.

Translation

Red fire leaves and white fire leaves, we will find saffron leaves, saffron root, bamboo root, we will find reekuru root, we will find bamboo if it has water in it, we will boil the water in this bamboo somewhere, we will find a pound of cotton, we will find nine coins, whether it is kobo or not, we will find nine fruits.

Source: Field work, 2024.

Preparation:

A ó pa gbogbo rẹ̀ pọ̀, a ó wá orù kékeré kan, a ó da omi inú oṣarun yì sí, a ó kó owó ẹyọ àtijó yì síbẹ̀, a ó sì kó àwọn òkan iyókù le lóri, a ó gbe sí àlàfo àlàpà fún ojó méje, òwu tí ó wà nínú rẹ̀, a ó yọ, ó di lílò, owó àtijó yì a ó ko dànù, a ó wá fọ̀ ikòkò tí a fí rẹ̀ òkan wònyí dànù.

Source: Field work, 2024.

Translation

We will kill everything, we will find a small night and pour water in this bamboo and we will put this old coin in there and we will put the rest of the things on it, we will put it in the moonlight for seven days, the cotton that is in it ao yo, wall of use. This old money will not be lost, we will wash the pots with which these things are sold.

Source: Field work, 2024.

By Mr. Oluwasina Caleb Yekinni, Gbongan, Osun State

Mágùn Mafogota **Ingredients**

Ewé irinrin, ewé oriji, a ó gun papò, a ó pò mó òrì tí á bá fẹ̀ lo fún obìnrin, a ó kó ìgbálẹ̀ sínú àpò, a ó rẹ̀ sínú àpò oṣarun fún ojó mèèsán.

Source: Field work, 2024.

Interpretation

The leaves of the leaves, the leaves of the orij, will be grown together and tied to the head.

Source: Field work, 2024.

Ofo:

Ìràwé kii dájó ilẹ̀ kó sùn ọ̀nà, a ó na ìgbálẹ̀ yẹn sí ẹ̀nu ọ̀nà, a ó pe obìnrin pé kó wá, a ó fi ìgbálẹ̀ yẹn sí ẹ̀nu onja fún obìnrin náà láti kojá lóri rẹ̀, léhìn náà, a ó mu kúrò níbẹ̀.

Source: Field work, 2024.

Interpretation

Ìràwé does not judge the house and the road, he will put a vacuum on the entrance of the road, he will call the woman that she is not there, he will put that vacuum on the entrance of the market for the woman to pass over, then he will be taken away from there

Source: Field work, 2024.

Mágùn Olomi (Mamumi)

Eja ọ̀jìjì tí ó tóbi dáadáa, ewé iná funfun, ewé esisi, koríko tí erin tè mọ̀lẹ̀, ewé amunimuye, adígbonákú mẹ̀ta, ewé koríko di àti atare ẹ̀yọ̀ méesán (9) ileke tí ó kadi. a ó lọ gbogbo àwọ̀n èròjà yí papọ̀ a ó ko sínú eja ọ̀jìjì yi pẹ̀lú ileke tí ó kadi, a ó lọ rií mọ̀ odò tí ó nsàn ní àárò, a ó lọ wú ní àsálẹ̀ (Ale).

Source: Field work, 2024.

Interpretation

A large shadow fish, white fire leaf, esisi leaf, grass of elephant te mole, life-giving leaf, three adigbonaku, grass leaf and atare nine (9) beads. we will use all these elements together and put it in this shadow fish with a kadi ring, we will see the river flowing in the morning, it will be beautiful in the desert (Ale).

Source: Field work, 2024.

Mágùn Oniwarapa

Ingredients

Ewé amunimuye, irun orí odi, ọ̀kàn ọ̀kété, ewé rekureku, ewé abólójọkajọ, àkàrà obole tí nkan wà nínú rẹ̀, ewé jókòò jẹ̀ àti èkúté tí èbìtì pa.

Source: Field work, 2024.

Interpretation

Liver leaves, hair on the wall, the heart of the mountain, rereku leaf, abólójọkajọ leaf, bread with a heart in it, leaves sitting on the edge of the edge.

Source: Field work, 2024.

Preparation:

A ó gun gbogbo àwọ̀n èròjà yí papọ̀, a ó ko sínú èkúté tí èbìtì pa, a ó gbé sínú agbádá tí á fi nǹkàn, a ó fi odidi atare kan sí ní ègbé, a ó wá gbe lọ sí ibi omiekun eléyí ní ìhòhò nínú igbó, léhìn ọ̀jọ̀

méje a ó jo papò nínú igbó ni a ti máa ríjo, a kíi jo nínú ilé. Ebu yí ni a ó ta sílè tí obìnrin yòò da kojá.

Source: Field work, 2024.

Interpretation

We will collect all these elements together, we will put them in a reed, we will put them in a bowl to burn something, we will put a whole onion on the side, and we will go to this wet place in the hollow in the forest, after the rain, seven will dance together in the forest, we used to dance, not dance in the house. This curse will be thrown away and the woman will overcome it.

Source: Field work, 2024.

Recommendation

This project addresses the issue of the traditional method of punishing adultery among the Yorùbá natives of the Western part of Nigeria. Mágùn is a Juju which is applied to punish adulterers in Yorùbá land. Using various research methods; interview methods and qualitative methods of data, the project identifies various categories of Mágùn and the varieties subsumed under them⁴². The project argues that the application of Mágùn for the punishment of adultery is no longer a common phenomenon as a result of Westernization and modernization. Yet, there are rural areas where the application of Mágùn to punish adultery is still found. Looking into this is a matter of expediency because one expects marital faithfulness on the part of spouses in a society that does not believe sex is superior to the other. I want to recommend that extensive research be conducted on Mágùn and other ways of punishing crime and deviant behaviour among the Yorùbá people⁴³. Furthermore, adequate documentation of the findings to preserve the culture of the people in Yorùbá land and the Criminal Justice System is also highly recommended.

It is on this note that the following recommendations are made:

- i. Government should legalize mágùn and its antidotes, and also make both available, particularly for married men and women.
- ii. Any polygamist who laces any of his wives with mágùn should be legally tried for murder or manslaughter depending on the type of mágùn⁴⁴.

⁴² A. A. Awake, *Teen Pregnancy: A Global Tragedy* (The Cover Page) A Publication of the Jehovah Witnesses, 2004, 76

⁴³ W. V. James, *Sexual assault preventive programs: current issues, future directions, and the potential efficacy of interventions with women*. 1999;19(7):739

⁴⁴ R.C. Abraham, *The Concubine*. London: Heinemann African Writers Series, 1966, 54.

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