

## QUESTIONS ON *MAGUN* AND THE EMERGING TRENDS IN HUMANITIES AND SOCIAL SCIENCES (ETHSS)

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### Abstract

African critical discourse is replete with existing studies on the concept of culture. Exploring several themes, most critics have focused on the significance of culture to the sustainable development and human capacity building in the Third World Nations. The theme of *magun*, however, has not received adequate critical attention even as a breathtaking phenomenon. Africa is a society in which extra-marital sex taboo is jealously secured and preserved. But, due to the growing western civilization and its influence on African cultures, many Africans have, in one way or the other, violated this precept thus compelling some men (husbands) to seek justice through various spiritual means to protect their wives. The most common one is casting the spell of *magun* on their wives. *Magun* is a mystical-sexual enchantment or embargo placed on a woman (usually by her husband) to check her infidelity(?) or as a deterrent to many (men) who otherwise could have been reckless(?) in their sexual life. If a woman is laced with *magun*, whoever (?) has sex with her will suffer certain terrible consequences such as death. Nonetheless, there are many questions on *magun* begging for answers: **i.** Does *magun* mean one should not *climb* a woman laced with *magun* during sexual contact because the word *magun* is simply translated as “do not climb”? **ii.** Does it mean that one should not have sex with her at all irrespective of the style or method one wants to employ? **iii.** In these present days where lesbianism is the order of the day can a woman suffer *magun* by having sex with another that carries the *magun* spell? In other words, is *magun* gender-specific? **iv.** What role does technology (like the use of condom during sexual contact) play in the *magun* phenomenon? This paper attempts to provide answers to these and other related questions investigating and exploration *magun* in African and Christian religions as well as provide some Western medical explanations to it to demonstrate the significance of primitivism even in the face of western development.

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**Keywords:** Magun curse, Africa

## **Introduction**

For over two centuries, Western scholars have discussed African philosophy and culture, often in disparaging, condescending terms, and always from an alien European perspective. Many Africans now share this perspective, having been trained in the western, empirical tradition. In view of the costs and failings of western style culture, there is need for Africans to mold their own modern culture by blending useful western practices with valuable indigenous African elements. Specifically, this paper is intended to demonstrate the potential for the development of African philosophy and even African traditional medicine by critically looking at the concept of magun from the viewpoints of mysticism, medical sciences, African philosophy and Christian religion. The objective is to further justify its existence and appreciate the significance of the African philosophy to global peace and justice.

Generically, the word magun is a Yoruba word that is fast enjoying global semantic attention particularly as it denotes mysterious phenomena by which it has generated several questions. Researchers have attempted to define magun as a mystical-sexual enchantment or embargo placed on a woman (usually by her husband) to check her infidelity(?) or as a deterrent to many (men) who otherwise could have been reckless(?) in their sexual life. While it appears easier to answer the question of definition or *what* magun is, the workings of this phenomenon have continued to spawn puzzles and inquisitiveness thus, it generate more questions and questionings. Fundamental of these is: *How* does magun mean? *What*, essentially, refers to the nature or identity of magun, but *how* asks *in what way* or *by what method* does it occur or work. This, essentially, is for the explanation that what magun means appears more abstract than how as the question of how is pregnant with several other questions such as: **i.** Does magun mean you can have sex with a woman who carries the magun spell but do not *climb* her during sexual contact because the word magun is simply translated as “do not climb”? **ii.** Does it mean that one should not have sex with her at all irrespective of the style or method one wants to apply because when any human being or animal gets to the age of puberty, such is said to be ripe for *gungun* – sex? **iii.** In these present days where lesbianism is the order of the day can a woman suffer magun by having sex with a woman that carries the magun spell? In other words, is magun male-specific? **iv.** What role does technology (like the use of condom during sexual contact) play in the magun phenomenon? Several attempts are made in this paper to answer these questions and several others.

Discussing magun in an intellectual corridor through the medium of English language will continue to pose some translation challenges of the word, magun, particularly considering the fact that the naming, as a Yoruba word, has different semantic interpretations in English. This is informed, in part, by the fact English language does not have sufficient vocabulary to qualify many Yoruba words, and magun is not an exception. Ola Rotimi laments this in his *Kurunmi* (1971):

The play opens on Kurunmi's 'agbo'le', the closest English term for which is 'compound'. Even this term falls miserably short in portraying the sacred pictorial essence of what an 'agbole' really is. In this particular 'agbole', for instance, the gods of the tribe are present varying images of earth, granite and wood. Here also exist, or are believed to exist, the spirit of departed ancestors: ethereal, invisible – eternal guardians of the bodies of the living, bodies that have warmth, and blood, and sweat. Agbo'le", (p. 11)

Apparently, Ola Rotimi has some semantic challenges explaining what an 'agbo'le' means. Thus, he is seen mentioning and explaining those paraphernalia of an 'agbole' to capture it. Of course, every good reader will feel his pain in those words that an 'agbo'le' can better be understood by 'al'agbo'le': owner of an 'agbo'le', or 'ar'agbo'le', member(s), either by birth, marriage, adoption or war-spoils, of an 'agbo'le. The pain Ola Rotimi passes through trying to explain what an 'agbo'le' means is the same I pass through trying to explain magun. Even if I say *what* magun means, I may not have succeeded in doing justice to its pedagogy. So many questions would still be left unanswered. The most important of these questions is how does magun mean? To argue the justice of this topic providing answers to this question and others that emanate from it, therefore, there is need to first know the existing types of magun and how they work.

### **The Typology of Magun**

According to the Yoruba typology of magun, there are two hundred and one (201) types of magun with each acting differently. However, the lacing of all types is similar because every magun is the "effective exploitation of supernatural forces through the teasing of magical substances, diverse rites and spells..."(Fabarebo, 2011). Although we have diverse forms of lacing magun, the 201 types can be laced the same way. And sometimes, the lacing depends on the nature or type of magun as well as the circumstances and the initiator's object. However, the most common lacings

are crossing any object such as a broomstick, tread (usually black), a line drawn on the ground, touching the buttock of the woman or holding her wrist with a magun ring or a hand with magun incision. When a woman is laced, she becomes “possessed mystically by the magun power and her personality vanishes; she becomes untouchable.... Any attempt to copulate with her results in diverse consequences depending on the type of magun fastened on her,” (Fabarebo, 2011). For the purpose of this study, we shall examine selected types of magun which we classify under four categories:

#### *Magun of Instant Death*

**i. Magun olokiti**

If a woman is laced with this type of magun, whoever sleeps with her somersaults three times and dies if help does not get to him simultaneously.

**ii. Magun omi orun**

The victim of this type keeps drinking water till he dies. Some believe it is because he has incurred the wrath of Sango (the Yoruba mythical god of thunder) and has to drink water to quench his burning thirst.

**iii. Magun anatatanku**

This type of magun causes the man that sleeps with the carrier to die by twisting and straining violently.

**iv. Magun agbejeba**

A man who sleeps with a woman laced with this type of magun urinates blood (eje) continually till he dies.

**v. Magun ajefunjedo**

This type of magun destroys the intestine and liver of the man who sleeps with the carrier. And if nobody has sex with her, it affects the woman only by destroying her liver and intestine.

**vi. Magun alakuko**

A man who sleeps with a woman that carries this type of magun crows three times and dies.

#### *Humiliating Magun*

**i. Magun alalepo:** if a man sleeps with a woman laced with this type of magun, he gets stuck in her. They both may be there till they find help or die if help does not come on time.

**ii. Magun elebibi:** This type of magun causes the man to vomit blood till he dies.

**iii. Magun alemaro:** this type causes persistent turgidity after the man has had the sex.

**iv. Magun tesomi:** this type retracts the penis *only* whenever the man makes an attempt to have sex with a woman that carries it.

#### *Seemingly Harmless*

**i. Magun ejoo:** this type of magun keeps the man flaccid.

- ii. **Magun akiriboto:** This type of magun affects only the woman. It seals her private virginal.
- iii. **Magun adoje aisan:** This type is also female-specific. It renders the woman that carries it infertile.
- iv. **Magun teso:** This type of magun arrests turgidity. The man, no matter how turgid his penis was before, becomes libido-humbled at sighting the woman carrying the *teso* spell.

#### *Magun of death by installment*

- i. **Ma je ma mu:** this magun forbids eating and drinking specific things after a man has sex with a woman laced with it. as long as the man does not eat or drink those forbidden food and drinks such as okra, beans, water, local gin (ogogoro), he will not be affected.
- ii. **Ma fo omi:** This magun forbids jumping over a wet area or crossing water by a man who has sex with the woman carrier of this type.
- iii. **Magun sisanra:** this type of magun makes the body of a man that sleeps with a woman laced with it to swell up in a formless manner. Sometimes, it is only the prick that swells inside the vagina.

With this typology, we have attempted to explain how magun works. But, as earlier explained, the question of how magun works has generated some other good questions. These questions shall be attempted now citing instances of some reported cases of the magun phenomenon.

#### **Questions on Magun and Reported Cases**

- i. *Does magun mean do not **climb** a woman who carries the magun spell during sexual contact or does it mean that one should not insert the male sexual organ during sex?*

Answering this question, Fabarebo, (2011, p.39), in the article: "...The Tenacity of Magun...", writes:

Sometimes in 1990 the news was widespread in respect of two undergraduates of University of Jos. The girl resided at Angwan Rogo, behind the university's main campus. Unknown to her, her father had fastened Magun... on her.... However, the boy decided to use his tongue and [his] head increased tremendously and consequently exploded.

This suggests that a man does not have to climb (or recline on) a woman that carries the spell before he can be caught. Climb in this context, therefore, means any sexual actions.

- ii. *Does it mean that one should not have sex with her at all irrespective of the style or method one wants to apply?*

The answer provided to question **i.** is apt for this question also. What matters here is the sexual contact not the style during sex. The boy in the above experience did not insert his penis. He only sucked the girl's vagina with his tongue and his "head increased tremendously and consequently exploded."

**iii.** *In these present days where lesbianism is the order of the day can a woman suffer magun by having sex with another that carries the magun spell? In other words, is magun gender-specific?*

Some types of magun are not gender specific. Others are. For instance, the defunct Daily Sketch of Friday August 14, 1992 reports:

During the 1990/91 Youth service year, a male corps member who served in Oluyole Local Government Area of Oyo State, was reported to have been a victim of the Deadly "Magun" phenomenon. After a brief sexual escapade with a married woman, the poor chap was reported to have jumped up three times before he collapsed. He was rushed to the hospital but he never made it. (p.20)

For this type of magun, it does not matter who climbs. The taboo there is the act of *climbing*, that is, the act of coming on top a woman who carries the magun spell. And if the fellow lesbian does not want to *climb* but wants to tongue or finger, I think she will have the same experience as reported in the answer to questions **i.** and **ii.** above.

**iv.** *What role does technology (like the use of condom during sexual contact) play in the magun phenomenon?*

This question, fundamentally, may be type-specific. That is, it may depend on the type of magun fastened on a woman. Magun sisanra (which enlarges the male organ inside the female's own) or akiriboto (which causes spasm in a woman's organ during sex), for instance, could defile the use of condom. Magun olokiti whose consequence is to make the victim somersault may also defile this type of technology particularly if the man climbs or lies on the woman. But, magun alalepo may not have effect on the man. The logic is that, this type of magun holds the penis. Now, if the man uses condom, he may still succeed in pulling out his penis but without the condom.

**v.** *Is there any empirical evidence to justify the existence of magun in this present age of information technology?*

The answer to this question is confidently and conveniently YES. The most recent report is a live coverage of the phenomenon in Kenya by Alen, Basic, which he captions as: "White (Vogue Duo) Magun", with a

rider: “Beware of **Magun**, adulterers!”). He **publishes it on a Youtube site in March 27, 2013.**

In the video, Basic captures a Kenyan man glued to another man’s wife. According to the narrator in the recorded video, the husband of the woman had been suspecting that his wife was unfaithful to him. As a way of confirming this, he charmed the wife with magun-alalepo – the type of magun that glues both the man and the woman together. The man and his lover are seen glued to each other. After several pleas for the husband to apply the antidote, he asks for a ransom of twenty thousand America dollars. It is after an agreement is reached that he applies the antidote that they both dis-engaged.

### **Other Reported Cases**

*Sunday Tribune*, in May 24, 1992 writes:

Two lovers died early Friday morning in a house along Olateju Street, Mushin, Lagos.... There was a suggestion that they might have died of ‘magun’.

In 1983, as witnessed and recounted by Fabarebo in his village:

...a boy deliberately decided to dazzle people with his esoteric prowess, he laced his immediate younger sister with magun who oblivious of this fact, copulated with her butcher boy-friend. Instantly after the act, the man’s organ started withdrawing into his body. They both cried out. The boy later offered ... the antidote.

This type of magun is called magun sisanra. This suggests that, irrespective of the style one employs during sex, one can still be affected.

Lagos Weekend of Friday June 18, 1993: No. 289,053 reports:

A divisional Police Officer in Plateau State lost his life in Bassa near Jos, the state capital, while having amorous relations with another man’s wife. It was gathered that news had filtered to the husband...that his wife of ten years had affairs with the Police Officer.... With much pressure from the relations of the husband, he allegedly yielded to the temptation to contact a herbalist in the area who placed charm on his wife as trap.”

### **Magun and Western Medical Science**

Some medical practitioners have attempted to explain these mysteries medically. This is not because they believe in its existence. Rather it is in their attempts to disprove them suggesting that they are natural occurrences that require careful medical attentions. However, the explanations they give accurately tally with the magun mysteries. That is what inspires my thesis that: *mystery often employs natural occurrences for efficacy.*

### **Magun Sisanra and Western Medical Science**

According to Dottoressa Moor, in her memoir: *An Impossible Woman* (1975), “These cases are not as rare as you think.” She mentions “a much worse case” involving a Swiss girl and a black man that occurred in Lucerne, Switzerland, during the war and resulted in “dreadful injuries” when the man panicked: “they had got stuck inside each other. It needed two or three doctors to help to undo them.”

### **Magun Akiriboto and Western Medical Science**

(a). In the same memoir, *An Impossible Woman* (1975), Moor recounts how she was once urgently called to the Hotel Eden-Paradiso in Anacapri, Italy. “And there I found a young German girl, in the bathtub in a pool of blood, who begged me to do what I could” to save her “as she was bleeding to death” from “a tear in the vagina”. The girl had been having sex with a man and her vagina had clamped tightly around his swollen penis. In freeing his penis, the man had inflicted “a heavily bleeding tear. A very deep wound.” He had then fled. After Dottoressa Moor had staunched the bleeding, she and a colleague she had summoned stitched the girl up. “She healed very well.”

#### **(b). Penis Captivus**

This describes a rare occurrence in heterosexual intercourse when the muscles in the vagina clamp down on the penis much more firmly than usual, making it impossible for the penis to withdraw from the vagina. In an article published in the *British Medical Journal* (1979), Dr F. Kräupl Taylor reviewed the literature on penis *captivus* and concluded that while almost all the cases mentioned in medical publications and in textbooks are based on hearsay and rumour, “two papers published by nineteenth-century German gynaecologists — Scanzoni (1870) and Hildebrandt (1872) — who had personally dealt with cases of the condition leave no doubt about the reality of this unusual symptom, which, however, is so rare that it is often regarded nowadays as no more than a prurient myth.”



### **(c). Vaginismus**

Sometimes anglicized *vaginism*, *vaginismus* is the condition that affects a woman's ability to engage in any form of vaginal penetration, including sexual intercourse. This is the result of a reflex of the pubococcygeus muscle (the “PC muscle”). The reflex causes the muscles in the vagina to tense suddenly, which makes any kind of vaginal penetration—including sexual intercourse—painful or impossible. A woman suffering from vaginismus does not consciously control the spasm. The vaginismic reflex can be compared to the response of the eye shutting when an object comes towards it. This type of magun defiles any style or use of condom since vaginal penetration is impossible.

### **African and Christian Religions Explanation of Magun**

African and Christian religions subscribe to the use of magun spell as a means of checking the sexual excesses of human beings. The two religions have a common view of magun as the effective “exploitation of supernatural forces” through the teasing of natural and supernatural substances, diverse rites and spells to forbid a woman from sexual copulation, (Dopamu, 1977:58). According to these religions, when a woman is laced with magun she automatically becomes unusual – removed from her status of a human being to the superhuman, and placed under the care of spirits, gods or God. In other words, through the lacing, the gods, spirits or God assumes the position of her husband and jealously guards her. This is better captured in Elechi Amadi’s, *The Concubine* (1966: 195-6):

Listen... Ihuoma belongs to the sea. When she was in the spirit world she was a wife of the Sea-king, the ruling spirit of the sea. Against the advice of her husband, she sought the company of human beings and was incarnated. The Sea-king was very angry, but because he loved her best of all his wives he did not destroy her immediately she was born. He decided to humour her and let her live out her normal earthly span and come back to him. However, because of his great love for her he is terribly jealous and tries to destroy any man who makes love to her, (195).

The Christian religion does not only provide better explanation to this notion of jealousy of deities, which it gives as the basis for lacing a woman magun, but subscribes to it and suggests the method the Christian husband can apply to lace his wife with magun. According to the book of Exodus (34:14) God, espousing Israel to be His bride, declares His name is Jealous,

and He is a jealous God. The first commandment is for us to love Him with all our heart, soul, and might as a wife to his husband, (Deu 6:4,5). Any infatuation with other things causes His jealousy to burn, for He will not share our affections with another (Deu 32:16; Psa 78:58). Proverbs 6:34 says “For jealousy arouses a husband's fury, and he will show no mercy when he takes revenge.” Proverbs 27:4 adds: “Anger is cruel and fury overwhelming, but who can stand before jealousy?” A thief may find mercy from men, but not the adulterer (vv 30-33). God himself provides for jealous husbands in Number 5:11-31

<sup>11</sup> Then the LORD said to Moses... ‘If a man’s wife goes astray and is unfaithful to him <sup>13</sup> so that another man has sexual relations with her ...<sup>14</sup> and if feelings of jealousy come over her husband and he suspects his wife and she is impure—or if he is jealous and suspects her even though she is not impure—<sup>15</sup> then he is to take his wife to the priest...<sup>16</sup> “The priest shall bring her and have her stand before the LORD.<sup>17</sup> Then he shall take some holy water in a clay jar and put some dust from the tabernacle floor into the water. <sup>18</sup> After the priest has had the woman stand before the LORD, he shall loosen her hair and place in her hands the reminder-offering, the grain offering for jealousy, while he himself holds the bitter water that brings a curse. <sup>19</sup> Then the priest shall put the woman under oath and say to her, “If no other man has had sexual relations with you and you have not gone astray and become impure while married to your husband, may this bitter water that brings a curse not harm you. <sup>20</sup> But if you have gone astray while married to your husband and you have made yourself impure by having sexual relations with a man other than your husband”—<sup>21</sup> here the priest is to put the woman under this curse—“may the LORD cause you to become a curse among your people when he makes your womb miscarry and your abdomen swell. <sup>22</sup> May this water that brings a curse enter your body so that your abdomen swells or your womb miscarries...<sup>24</sup> He shall make the woman drink the bitter

water that brings a curse, and this water that brings a curse and causes bitter suffering will enter her....<sup>27</sup> If she has made herself impure and been unfaithful to her husband: When she is made to drink the water that brings a curse and causes bitter suffering, it will enter her, her womb shall swell and her thigh shall fall away (her womb shall miscarry), and she will become a curse.

Here, three types of magun are subscribed to in the Christian religion. These are magun sisanra, magun teso mi and magun jefunjedo: “her abdomen will swell and her womb will miscarry”.

In Genesis 12:10-20, Abram is forced to move to Egypt in order to evade a famine. Because his wife, Sarai, is very beautiful, Abram asks her to say that she is only his sister lest the Egyptians kill him so that they can take her. On arriving before the Pharaoh, the Egyptians recognise Sarai's beauty, and the Egyptian princes shower Abram with gifts of livestock and servants to gain her hand in marriage. Sarai thus becomes part of "Pharaoh's house" (believed to mean his harem), but God sends a plague to punish Pharaoh - on account of his adultery. Pharaoh realizes the truth of the matter, restores Sarai to Abram and orders them to leave Egypt with all the possessions Abram had acquired in Egypt.

In a related development in Genesis 20:1-16, Abraham moves his tent to Gerar. He says of Sarah, “She is my sister,” to King Abimelech. And King Abimelech commands Sarah to him. But God appears in a dream to Abimelech, “You are a dead man for taking Sarah as your wife because Sarah is Abraham’s wife.” Abimelech is panicked and says, “Lord, I didn’t know that Sarah is Abraham’s wife because Abraham told me she is his sister. Sarah even told me that Abraham is his brother.” God replies, “I know that you did not purposely do it so I didn’t let you touch her. Now stop sinning against Me, and return Sarah to Abraham.” The story then states that Abimelech, his wife, and household, had previously been punished for Abimelech's mistake concerning Sarah, by being made infertile; suggesting that Sarah had remained Abimelech's wife for quite some time before God visited him and corrected his error.

Now, it is apparent in these stories that if Pharaoh and Abimelech had had sex with Sarai or Sarah, they would have died mysteriously – the magun way. By implication, these two stories expose what happens in the spiritual world when a man falls a victim of magun: he receives the punishment from the gods, spirits or God because, as earlier stated, a woman laced with magun automatically becomes the wife of the gods, spirits or God. And as such, she becomes “possessed mystically by the

magun power and her personality vanishes; she becomes untouchable.... Any attempt to copulate with her results in diverse consequences depending on the type of magun fastened on her,” (Fabarebo, 2011). The only difference between the Christian and African religions magun is that, while the former does not require any antidotes before the real husband has sex with the woman, the latter does.

### **Conclusion and Recommendations**

Scholars or even non-scholars have defined magun as a mystical-sexual enchantment or embargo placed mostly on a woman (usually by her husband) to check her infidelity(?) or as a deterrent to many (men) who otherwise could have been reckless(?) in their sexual life. In most cases, a woman who carries such a deadly or derogatory spell does not have knowledge of it until a man *climbs* her or has a sexual intercourse (?) with her and dies in consequence, which usually is very instantaneous.

This conclusion appears an inclination to prejudice hence I put question mark in bracket in front of some words and expressions to question some of the reasons men have for lacing their wives with magun. For instance, that: **i.** *...magun is identified as a mystical-sexual enchantment or embargo placed on a woman (usually by her husband) to check her infidelity(?),* is questionable. Some women who are laced with magun may not necessarily be sexually corrupt. They may find true love elsewhere. There are some that are laced by their male friends or admirers to kill the husband out of jealousy. **ii.** *...as a deterrent(?) to many (men) who otherwise could have been reckless(?) in their sexual life.* By the researches carried out, some men have antidotes to all types of magun. So, lacing a woman with magun does not prevent them from having sex with her. They can detect and then “push” it “up” where it will have no effect if they decide not to lift it off her. And this may continue as long as the man wishes. Sometimes also, it is not a reckless sexual life that makes a man want to have sex with a married woman. There are some men who do not love their wife; they manifest this in various forms to the detriment of the woman. If such a woman finds true love that comes with peace of mind, good health, caring, attention and affection elsewhere, they both may get married. In this case, could it not be adjudged a crime for the first husband to have laced the woman in question with magun? **iii.** *In most cases, a woman who carries such a deadly or derogatory spell does not have knowledge of it until a man climbs her or has sexual intercourse (?) with her....* Here, I am only trying to further intensify one of the questions asked earlier: Can one still be affected by magun if one does not have sex the conventional way or use the male organ during sex but uses other body organs such as the finger, the tongue or even toe? From the type and reported cases included in this paper,

except one has antidotes to magun, he will be affected if he has sex with a woman carrying the spell irrespective of the style adopted.

Following the lead of a number of countries with government policies of incorporating indigenous medicine with orthodox Western medicine, I want to suggest here that traditional African practices should be taken seriously, both medically and scientifically. I also want to charge African scholars with the responsibility of investigating these and other elements of traditional African culture in order to dispel their mystery and secrecy through modern research and useful publications. Finally, I want to recommend here that the method of curbing sexual immorality needs to be viewed with objectivity as it may not be completely beneficial. The reason is that the man who places magun on his wife may equally be involved in extra marital affairs. It follows, therefore, that:

...if his wife is prevented by the use of magun and the husband continues to have affairs with other women it is as good as legitimising adultery. On a very sensitive note, the fact that this mechanism is procured by men further confirms African culture of male superiority, which is an issue of concern to feminists. The question is how do women prevent their husbands from involving in extra-marital affairs? 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 a sex is superior to the other, (Familusi, 2012: 4).

It is on this note I want to recommend that:

- i. Government should legalize magun and its antidotes, and also make both available particularly for married men and women.
- ii. Any polygamist who laces any of his wives with magun should be legally tried for murder or manslaughter depending on the type of magun.
- iii. Any married man who dates another woman (married or not) yet laces his own wife with magun should be legally tried for murder or manslaughter depending on the type of magun.
- iv. Any man who does not satisfy the needs (sexual and other matrimonial needs) of his wife, yet laces his wife with magun, should be tried for murder or manslaughter depending on the type of magun.
- v. The *babalawo* (medicine man/woman) that prepares the magun substance without carrying out proper investigations on why his or her client(s) needs it, should also be tried for murder or manslaughter depending on the type of magun.

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