

**What to do When Your Child Brings Home a Mami Wata**

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Please note: ‘Mami Wata’ (also known in various other regions as ‘Mammy Water’) is used in this context as an umbrella term for both genders of the popular water entity (i.e. Mami *and* Papi Watas) and does not represent those other mer-creatures without the appearance of absolute humanoid traits. For these other non-humanistic water entities including but not restricted to: permanent mermaids and mermen, crocodile fellows, shark-brides, turtle crones and anomalous jelly blobs of indeterminate orientation, please see our companion volume, ‘So You Want to Kill a Mer-Creature?’ which will guide you through the appropriate juju framework to avoid or deflect repercussions and will elucidate general and specific appeasement rituals. See also, ‘Entities and Non-entities: The Definitive Legal Position on Aquatic Interspecies Marriages, Non-Marriage Couplings and Groupings’.

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Thank you for purchasing this material.

This paper is not meant to advocate any position, but merely to help guide you on whatever path you choose with regards to your child’s new Mami Wata paramour, companion or girlfriend. We are working from the default position that your child is male and their partner is female, based on the statistics: the sheer numbers of Mami Watas coming out of bodies of water in recent times is well above the numbers of their male counterparts (a ratio of 5:1, compared to our human equivalent of 2:1<sup>1</sup>), as are the letters from mothers and potential mothers-in-law, which led to this book being written in the first instance. This is not to discount same-sex human/Wata relationships. However, this data has proven more difficult to collect and collate, as this group is more secretive and therefore difficult to access. This is due to the stiff penalties for Lesbian, Gay, Bisexual and Transsexual consortiums,<sup>2</sup> the supplementary punishment to the human party<sup>3</sup> in such associations and the threat of Dry-Out Tanks®<sup>4</sup> for the Mami Wata party.

Before we proceed, you must first of all administer the ‘Mami Wata Tests’ also known as the ‘Mermaid Spirit Test’ in a number of churches, a frankly misleading term, since it is well known that Mami and Papi Watas are very much corporeal and neither possess the permanent Piscean/sea life lower extremities that mark one out as a mer-person.

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<sup>1</sup> McCain, C., ‘Mami Wata Migration Census’, December 2012.

<sup>2</sup> Fourteen years imprisonment in twenty-four non-sharia states of Nigeria, death by stoning in the twelve states practising sharia law.

<sup>3</sup> An extra minimum of between two to five years, up to twenty-five years.

<sup>4</sup> Developed by Innoson Group of Companies, in collaboration with the Ministry of Defence, Nigeria.

### The Tests

The first step is to establish whether your child's companion is benign or malevolent. Benign Mami Wata<sup>5</sup> (BMW) should need no help crossing the threshold to your abode, but evil cannot pass on its own and will often need help from an innocent or the owners of the house. An invitation to enter will not automatically bestow permission. Look out for common tricks such as broken heels (requiring someone to carry them over), tripping, stumbling or falling.<sup>6</sup>

As an aside, we recommend that parents ask to meet their children's paramour (or to use local parlance, 'kparakpo') or beau, as soon as things move past the dating stage. Malevolent Mami Wata<sup>7</sup> (MMW) are fond of public spaces: hotels, restaurants, bars and churches, to name a few. The upside is that, since Mami Watas are known to grant wealth to those on whom they bestow favour, one can be certain that one's offspring would not be squandering their financial resources on abortive ventures. But more on this later.

There are two main ways of checking the Mami Wata status of your child's current relationship:

- a) Mirror-Mirror: Mami Watas are very beautiful and cannot resist the evidence of their own attractiveness. As such, they will stare at any reflective surface: windows, tumblers, pools of water collecting in the compound, and sometimes even spectacles. If your son's new girlfriend is looking you right in the eyes, chances are, she is not looking at you but at herself. This is your first sign.
- a) Fish and seafood: This test is considered by many to be definitive, as we now know a Mami Wata will show aversion towards eating any of its kin from the sea. For indigenes of Rivers State, this testing has proven easiest to accomplish. Part of our research took us among the Ogba peoples of the aforementioned state, whose custom includes a practice of presenting shredded fish with kolanut for visitors, in place of the 'ose oji' peanut sauce of their Igbo neighbours. This means that any uncertainty is quickly laid to

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<sup>5</sup> Fig 1. Photo features real-life Mami Wata model (benign), reprinted with permission from the private libraries of Ms S. Ofili. Note the pleasant disposition and evenly scalloped edges of nacre-teeth.

<sup>6</sup> See 'Christabel' by Samuel Taylor Coleridge.

<sup>7</sup> Fig 2. No Mami or Papi Wata was harmed in this photoshoot. Expiration of the biological process had already occurred prior to photography. Image courtesy of Department of Marine Biology and Limnology, Nnamdi Azikiwe University, Awka.

rest before the Mami or Papi Wata makes themselves at home – if it is not one’s intention to welcome them.

Some of these beings have learnt to disguise their disinclination for fish and seafood under ‘animal rights’, ‘vegetarianism’ or otherwise ‘veganism’, but it is no matter. The fish or seafood need not be in whole flesh or lump form in order to be effective. As most Nigerian dishes entail the use of dried and ground crayfish, the test should be relatively easy to carry out. In its powdered state, crayfish or even ground shrimp will be undetectable to a human in trace amounts, and thus can be included in ose oji during kolanut-breaking rites. However, a Mami or Papi Wata would be able sense its presence, and it may reject the kolanut – a taboo and an insult to the host, which has its own ramifications. If the Mami Wata does go ahead to ingest the kolanut, there are signs to look out for.

Positive reactions to this test include:

- I. Itching: mouth, eyes, throat.
- II. Rashes or hives breaking out on the skin.
- III. Vomiting.
- IV. Stomach cramps.
- V. Wheezing.
- VI. Swelling of any body parts: eyes, ears, stomach or throat.
- VII. Optional: Rolling of eyes and/or a sharp screaming – high-pitched enough to shatter glass objects.

These symptoms, argue the Independent Society for the Integration of Sea Organisms (ISISO), are undiscernible from anaphylaxis, a severe human reaction to food or other substances to which one is allergic. They have pointed out the inhumanity of attempting an induction of said reaction. Nevertheless, one may obtain the appropriate medication from one’s GP (or vet, if the GP does not, or will not administer antihistamines for use on Mami Wata). The difference between a MW-positive test and anaphylaxis is that administering an epi or Jext pen, Piriton or similar antihistamine, does not immediately halt the reaction in its tracks as it would in the case of anaphylaxis and will require further introduction of water-soluble Nutri X packs which mimic the salinity levels of the ocean.<sup>8</sup>

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<sup>8</sup> There are currently no known species of freshwater Mami Wata. Creatures which exist in these bodies of water are largely non-humanoid in nature. However, please be advised that entities known as ‘sea gods’ might dwell in various freshwater habitats. These are not to be confused with Mami and Papi Watas, for even though they bear a close resemblance to the former due to the amphibious nature of their existence, they can live for even longer periods on

Again, you will need to ask your vet for the proper medication if your GP will not administer Nutri X for use on Mami Watas.

In the case of a malevolent Mami (MMW) or Papi Wata (MPW), people have been known to simply let them expire. This is a clear breach of ethics. Please administer the prerequisite treatment and dial your local Interspecies Department (ID) for further advice on removing the Mami Wata from your home, should you so desire.

Be advised that this does not always work and further action might be required. Your ID councillor will be able to provide you with help on this.

If you do not wish them to remain and would like to attempt a forceful ejection of an MMW or MPW from your home, see the section titled 'Forceful Ejection of a Mami or Papi Wata from Your Home,' in this booklet.<sup>9</sup>

#### Further testing

- **Skimpy or revealing clothing:** A Mami Wata is a slave to its own appearance and will often try to entice other men or women, even while they are with your son or daughter. Articles of clothing such as see-through blouses, tight trousers showing bulges (men), buttocks and thighs (women) and buttock-slits (both), singlets and vests in place of shirts, net vests, short shorts also known as 'batty riders' or 'pum-pum pushers', muscle shirts and deep V-necks (unisex) and dresses with cut-outs or overlong slits, are all possible signifiers.

- **Check teeth for nacre.** This is the crystalline substance which lends the insides of some shells their lustrous appearance. Teeth made from or coated with this substance tend to have more than one colour, resembling white or cream at first but often revealing, under sunlight, other colours on the spectrum: shimmering white, light pink or even a pale blue or green.

- **Skin:** The human skin is made up of diamond-shaped segments which can be seen without the aid of a microscope and can stretch out of this rhombus form as and when needed. The Wata creature's skin in comparison will have a smooth, almost plastic appearance. It will feel like skin

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land and are not affected by seafood (even if they may have no fondness for it). Despite fantastical speculations by writers, e.g. Elechi Amadi in 'The Concubine' (Heinemann African Writers Series, 1989), investigations have shown that these 'sea gods' rarely have interest in human platonic and sexual relationships (preferring human veneration instead. See 'Efuru' by Flora Nwapa, Heinemann African Writers Series, 1966.) They also possess fully human hair, skin and teeth.

<sup>9</sup> Be advised that a hypothesis has been posited and is currently undergoing some research as to Mami Watas and a manipulation of elements, and phenomena connected to water, even when such events may not occur in or around any body of water. These include but are not limited to: rain, rainstorms and hurricanes. See *Sharknado* film research by Levin, Thunder, NY, for further study and possible effects of this psycho-kinetic phenomenon.

(some studies describe the texture as silicon) but further investigation will reveal no pores or hairs. Under a microscope, a stacked plate-like or disc-like appearance to the skin, similar to scales, will be present.

- **Water consumption:** Due to this lack of breathability to the skin (it has been hypothesised that this is to prevent the Mami Wata losing much of its own bodily fluids/cell material through osmosis while in saltwater) the Wata organism will consume large quantities of water as – even though it is possible for it to spend long periods on land - it tends to overheat. It is in this regulation of its body temperature that it most resembles its distant cousin, the fish, since its temperature tends to rise and fall according to its surroundings. Furthermore, a Mami Wata will look simply breathtaking when submerged or drenched with water, in a way that is humanly impossible (a noticeable lack of puckering to extremities, absence of goose pimples, and a lack of the greying or matting qualities which plagues *Homo sapiens* upon long hours of submersion. Hair simply falls back into place and is not subject to ‘shrinkage’ as is the case with natural afro hair.) Please note that this booklet does not advocate the illegal practice of ‘Splashing’<sup>10</sup> (an exercise advocated by The Children of Men [TCoM], a quasi-religious group) in order to force a Mami or Papi Wata to reveal its true nature. This is an erroneous exercise (due to the fact that Mami Wata as mentioned, will not have fishy extremities) which has led to inappropriate necklacing in the recent past.

- **Lights, Camera, Action:** A Mami Wata captured on film is unlike any human image ever seen, natural or enhanced. As they are always flawless and HD-ready, their image when captured on film or digital is even more so. The resultant photograph should emit a blurriness/glow around the edges, much like the phosphorescence of some sea creatures. Or there might be a yellow or pink eye (a relation to the human ‘red eye’ syndrome). Do not adjust your settings after the first one or two photos as the fault does not lie in your camera, but in the entity posing before it (and Mami Wata enjoy and execute poses in varying degrees of artistic perfection, naturally making use of space and light in the creative manner of trained photographers). Resultant snapshots are often well balanced in perspective and composition.

- **Inappropriate jewellery:** Earrings on men, belly rings, studs in arms, lower back, too many rings on ears, toe rings and ankle chains, etc. Any jewellery which a normal Nigerian would not wear. Also watch out for an over-groomed appearance on men: too-neat eyebrows, precision haircuts, also known as ‘Fades’, sheeny skin and blueprint or landscaped facial hair.

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<sup>10</sup> See film *Splash*, Howard, Ron, 1984.

### To welcome or not to welcome?

Upon conclusion of the tests (as many as one deems necessary to prove or disprove the presence of a Mami/Papi Wata in their home), we come to the next step.

### Welcoming

Should you choose to welcome a Mami Wata, officially, into your home, there are certain items which will achieve the desired effect.

- Eggs: Mami Watas love to eat eggs. Chicken eggs will do in a pinch, but more unusual eggs are sure to bestow the Mami Wata's favour upon you. Quails' eggs, ducks' eggs and guinea fowl eggs can be obtained from most parts of Nigeria comfortably. Some wealthier families have been known to purchase ostrich, eagle and falcon eggs for their consumption. Vulture and owl eggs are acceptable too due to their rarity, although you may need to contact The Association of Witches' Familiars of Nigeria (AWFN) for the latter, if you are to avoid a clash with the covens of your area. Human eggs are NOT ACCEPTABLE so please do not try this, even though there exists a black market for the self-same purpose. Ingesting human products is prohibited under the 'Cannibalism and Consumption of Human Products Act, 2003' of the Nigerian constitution and is NOT covered under the 1999 constitution of 'Right to Religion' as many black/red marketers would have you believe.

Humans caught supplying Mami Wata with organs for consumption will be penalised under section 423a of the aforementioned Act. The penalty is death.

- Mirrors and trinkets: As mentioned, Mami and Papi Watas enjoy gazing upon their reflections. Presentation of a mirror of any size indicates a welcome, as do trinkets and baubles, jewellery, make-up and clothing. These items need not be too costly, but should be presented properly in order to reveal willingness.

- Exotic fruits: Apples, lychees, kiwis, pomegranate, passionfruit, persimmon and various berries signify an acceptance. Of course, one may choose to go in the other direction and source fruits which used to be local to the area but may have died out due to a cultivation of fast-yielding crops and imported varieties. Think ugili (*Irvingia Gabonensis*), udala (white star apple, also known as 'agbalumo'), velvet tamarind and the Nigerian pink apple.

- Oils and incenses: Again, varieties not often seen in Nigeria are welcome, although any would do in a pinch as long as they are beautifully presented. An informal vox among our volunteers reveals palm kernel oil to be a favourite, closely followed by breadfruit seed oil.

- Cloth: Lace, ankara, damask, Jacquard. Please note, the more expensive the gift, the stronger the likelihood of crossing over into Bridal Gift territory – unless this is one's intention. While Mami

Wata are often keen on human relationships over their Wata counterpart, it does not help for one to overwhelm them, as a benign Mami or Papi would often flee if it senses a trap, i.e. people who seek to use it for purely financial gain. Bear in mind that a marriage conducted for naturalisation would only confer this privilege on any resultant offspring. Citizenship for the Wata creature would be by registration and involves renouncing any other citizenships to other kingdoms or realms.<sup>11</sup>

Citizenship by registration is only valid in male–female, human/Wata relationships, where the human partner is male. Please contact your local Interspecies Department (ID) for pointers and clarification.

- Cameras, smart phones and selfie sticks: There has been an increase in demand for the latter in recent times, leading to a boom in home-grown manufacturing of the item, as well as an increase in Chinese importation of same. Giving them means to capture, replay or review their images is viewed as a positive step.

### Rejection

The following are ways of showing displeasure at your child's Mami Wata companion and thus, your rejection of them.

- Sand: Pouring sand in any food you offer them is a way of showing your preference for a terra-based relationship for your offspring. Popular dishes include but are not limited to: garri or eba, any fufu, soup and jollof rice. Some families are fond of including small stones in such messages, but not only is this unnecessary, it is detrimental as well. Simple sand should suffice as a deterrent, without the need to injure the creatures' nacre dentition.

- Ululation: Often preceded by three claps, ululation has the added advantage of summoning neighbours and witnesses, especially in the case of a malevolent Mami Wata rejection. This is especially useful if a need arises for police statements and the like.

- Shouting, weeping and striking of the breast: One's own breast, not the Mami Wata's, which may bring about the opposite effect. This step is self-explanatory.

### Forceful Ejection of a Malevolent Mami or Papi Wata From Your Home

Even the most benign Mami Wata is proud, so a rejection of a MW, either benign or malevolent, will most likely be met with compliance, however grudging.

Still, there are some cases where force will have to be applied. These are when a Mami Wata has: a) Already tied life essences with your offspring; b) If said offspring has voluntarily

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<sup>11</sup> 'Multiple Citizenship in Nigeria'.



surrendered their reproductive facilities or libido, known colloquially as ‘Conji’;<sup>12</sup> or c) If the Mami or Papi Wata by nature of its malevolence, simply refuses to leave. The first step is to report to your local ID branch, but if this fails to resolve the issue then:

- Fire: As an elemental opposite of water, fire is an antithesis to the Mami Wata. A word of caution: this is best done where the MW has no access to water in order to put out the fire and/or blast/crush perceived tormentors with high-pressure streams and walls of water. They may also call other dangerous amphibious mer-creatures<sup>13</sup> to lend assistance and destructive capabilities.

- Blood: This calls for the slaughter of other sea-born creatures in the vicinity from which the Mami or Papi Wata is refusing to budge. This killing is preferably performed outside the abode and the blood of the slaughtered sea creature smeared as a deterrent on the walls, streetlamps and roads leading up to (or away from) the abode. As a Wata being will most likely mourn the death of one of its cousins, this should lead it away from its current location. Please note, that in instances where Conji has been surrendered or sea marriage taken place, this will most likely mean driving one’s offspring away with the Mami Wata. It may be wise to attempt an untying first.

- Forceful Ejections by the Interspecies Department: This is performed by the correctional arm of the ID and is self-explanatory.

### In conclusion

This information sheet is intended as a basic guide to help you navigate the often choppy waters of the recent trend of interspecies relationships. But ultimately, that is what it is, a guide. It is not intended to be taken as law, since Mami Wata relationships differ on a case by case basis. Only you can decide what to do, based on your own unique experience. As a point of note, five thousand respondents were polled when Mami Watas started to make themselves known in 2011. Out of this, 97% unequivocally condemned interspecies relationships, while 3% were undecided. That figure is now down to 72% with 5% still in the undecided camp, and 23% in the ‘Yes’ category.

This appears to indicate that feelings about Mami Watas are still in flux and likely to change further. Whatever action you take, it may be best to leave yourself some wiggle room, in case a new experience with the Wata breed leads to a change in your opinion.

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<sup>12</sup> Please see a free sample of our eBook ‘Untying a Surrendered Conji Knot’ click [here](#).

<sup>13</sup> See ‘Attack and Defence: How to Prevent Retaliation by Malevolent Water Beings’ by Mazi O.O. Emenanjo, Kachifo, 2014.’