

The Abiku and Emere Spirits

The word Abiku means to die before time (usually before the parent). Emere is a spirit in disguise, misrepresenting death as life.

The Yoruba believe that Emere causes Abiku, but not all Emere are Abiku. Emere is related to Egbe but can be seen in more than one Egbe group. The Emere that are not Abiku do not die but maybe destructive or productive. They have a very powerful ability to travel between the spiritual world and earth. They are often called Omo Omi / Inu Omi (children of the water spirit).

An Emere, in traditional Yoruba culture, is a child who can travel between the spiritual and physical world at will. There is often a negative connotation associated with the word due to the potentially destructive nature and the ability to just disappear and reappear at will.

The Abiku are children who die before their parents. These children are often known to their parents because they have died before with special features or birthmarks. These children must be tied to the earth in order to survive and not die early. Also, they must make a new agreement with their Egbe in order to continue with life without being haunted by their Egbe. Egbe is not a negative or bad group. They are haunting the person in order for them to do what they promised in heaven.

Many children of Emere and Abiku have what is called a spiritual spouse or husband. In the Yoruba stories, if an Emere or Abiku on earth are eventually married and conceives, the spiritual husband or wife (Oko Orun) will have relations with the person in the dream and this will result in miscarriage. This remains one of the factors responsible for barrenness among women according to Yoruba tradition and the solution to it is the proper spiritual consultation with divination, Ebo, and rituals.

The Ifa Foundation has customized rituals for Emere and Abiku children

To learn more about any of our ceremonies or initiations, please contact Iyanifa Vassa iyav.ifafoundation@gmail.com or call 386-214-6489

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