

# The Significance of Reincarnation Among the Akpoku Etche of Niger Delta

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| Article History                                                                                                                                                                                                                                                                                                               | Abstract                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
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| Copyright © 2026 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited. |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <b>Citation:</b> Emmanuel Echezolochi Amadi, Ph.D & Uwom Kenoye Ophagharanan Igoniko, Ph.D. (2026). The Significance of Reincarnation Among the Akpoku Etche of Niger Delta. UKR Journal of Arts, Humanities and Social Sciences, 2(10), 75-81.                                                                               | <p><i>Among the Akpoku Etche people, death is feared and is never wished upon anyone. As an inevitable but painful reality, it disrupts the peace and stability of the community and brings immense sorrow by separating the deceased from close relatives and severing his physical relationship with the community. More distressing is the fact that death unleashes pain, anxiety, and emotional trauma upon the bereaved. This perhaps explains why the belief in reincarnation among the Akpoku people remains very strong. Such a belief not only serves as a means of alleviating the grief and emotional burden associated with death, but also reassures the bereaved that the departed has not gone forever, but will return to continue his existence within the lineage and community. The study relied more on primary and secondary sources. Primary sources (oral interviews across various strata of Akpoku community) and secondary sources (published materials). Findings from the study revealed the people's belief in the hereafter. The study recommends that indigenous Etche scholars and researchers should undertake systematic documentation of Etche beliefs and practices relating to reincarnation before such knowledge is lost through generational change.</i></p> <p><b>Keywords:</b> Akpoku, Etche, Death, Reincarnation and Significance.</p> |

## Introduction

In Akpoku religious thought, the belief in reincarnation is believed to be real. Among the Akpoku people, expressions such as *manu ja-alo nwa* (man reincarnates), *aji - alo nwa alo* (reincarnation is true), etc affirm the above assertions. Thus, the expressions such as Mr. 'Z' has a flat nose and stammers as Mr. 'Y' also affirm the people's belief in reincarnation. Among the people, it is believed that reincarnation reveals to a large extent the true life of person's ethical character in his previous existence. This explains why Ogbu (1978) observed that reincarnation is crucial in understanding the Africans perception of man and life" (p. 14).

This essay, therefore, intends to examine the significance of reincarnation among the Akpoku people of Etche.

## The Akpoku Background

Akpoku is located on the north-eastern marginal of the Niger Delta, and bordered by several communities and clans, in Rivers and Imo States. It is bounded to the North by Umuoyo Etche and Umuekwuene of Ngor-Okpala, Imo State. The east of it is close to the Mba and Okehi clans of

Etche, Obite Etche, Opehi, Umuikoro and Orish Eze of Ngor-Okpala in Imo State. To the south Akpoku borders Odufor, Nihi, Opiro and Egwi Etche; the Ozuzu clan of Etche is part of the west border of Akpoku. There are six main villages, namely Umuoria, Umuekwuene, Umuorde, Okomoko, Umudim and Umuaghara, which are traditionally linked by a common ancestry as stated by Amadi (2004, p. 86).

Overall, the physical environment has significantly influenced the economic and social activities of the Akpoku people. The land is fertile and is suitable for agriculture, making it their main economic activity. Men are mainly involved in the production of yam while women are mainly involved in the production of cassava, maize and vegetables, which is considered the leading food crop. While farming is the main means of livelihood, a few members of the community engage in other activities such as fishing, hunting, palm-wine tapping, carving and other livelihood activities. The climate in Akpoku has the typical characteristics of that in the Niger Delta, where the rainy season lasts roughly between March and November with

the dry season generally between November and February (Amadi, 2025, p. 2). In religious life, the people believe in the existence of the Supreme Being called Chineke who is believed to be the creator of the universe. Traditionally, the Akpoku people worship the Supreme Being, but they do so indirectly, in a hierarchy or pantheon of divinities, as is common in most traditional African societies.

### Methodology

The study was carried out as interview based research. Two types of oral investigation procedure were utilized, viz:

- i. Reports of Akpoku elders about meaning of reincarnation
- ii. Handed down tradition about the importance of incarnation among the Akpoku people of Etche.

Some of the considerations in selecting the interviewees were: the position of the informant in the society, the cultural organization he/she belongs to and the position or title he/she holds, the level of the interviewers' cultural affinity, education, social exposure, travels and so on. Those who had cultural roots in the practice of local community were more familiar with the tradition and cultural practice of the people.

### Conceptual Clarification

#### Etche

The city is part of Rivers State, Nigeria, which has a total of twenty-three Local Government Areas (LGAs). It is located in the northern part of the state and bordered by Ngor-Okpala Local Government Area of Imo State in the North, and Abia State to the East (Nwiyi, 2012, p. 68). The five big clans include Mba, Okehi, Ozuzu, Igbo Agwuruasa and Ulakwo Umuselem. These clans can be classified as mentioned here which helps to organise administration effectively within Etche (Amaele 2000, p. 1).

The indigenous language of the people at the Etche is Etche, one of the indigenous languages, in Rivers State (Ndimele, 2003, p. 11). The region is geographically part of the tropical rainforest belt of Nigeria, with a well-defined seasonal variation. Rainfall usually occurs from March to October with relatively dry and sunny weather from November to February. The topography is mostly level and the area has many freshwater rivers and streams. The natural environment has a wide range of economic activity in it, such as farming, fishing, hunting, palm-wine tapping as well as the local production of gin (Amadi & Uwom, 2004, p. 58).

The people of Etche are religious and have a strong belief in the existence of a Supreme Being called Chineke, which is interpreted as the God who created the Universe and everything in it. Like most traditional African religions,

there is no direct relationship between the people and the Supreme Being. In place of that, the means of communication and worship are mediated by a pantheon of deities which are branded as mediators between the Supreme Being and the human race (Amadi & Uwom, 2004, p.3).

### Reincarnation

Uche (2013) citing Stanley (2011) describes reincarnation as a widely held belief in many traditional tribal worldviews including the successive transmigration of a soul-personality from one body to another. This is the idea of the spiritual being that after a person completes his or her life on earth and the physical body dies, the spiritual being is believed to have the power of entering another body and proceeding with its life on earth (Uche, 2013, p. 147). Similarly, Uche (2013) defines reincarnation as the movement of the soul of a dead person into a freshly born kid (p. 147), depending on Noah (2011). Uche, quoting Omatse (2010) further notes that the process can involve the transmigration of the soul of a dead person into another living being or in certain interpretations, into an inanimate object (p. 147). Igwe (2011) also claims that reincarnation is the transfer or transformation of the soul-personality from the dead body to another. The understanding of such transfer is based on the individual's karmic duties (Roll, p. 18).

Reincarnation is defined in the \*Watkins Dictionary of Religious and Secular Faiths\* as the belief that the essential spiritual identity of an individual, conceived as the soul or divine spark, is reborn into another body after physical death (p. 484). Tasie (2012) further says that reincarnation is the idea that the spirit of the deceased individual returns to the terrestrial sphere in successive forms or bodies following physical death (p. 6). Tasie and Amadi (2013) further identify reincarnation as an important dimension of traditional African religious thought, particularly as it offers a framework for affirming or explaining the continuity of existence beyond physical death and for understanding the condition of the deceased in the hereafter (p. 88). Okaba (1997) links reincarnation with the notion of karma which may also be interpreted as law of cause and effect. From this perspective, your actions matter: you will get what you give. This notion is represented by the Indian proverb that he who plants mangoes will harvest mangoes and he who plants thorns will end up feeling the wounds of thorns (Okaba, 1997, p. 148).

### Death

Different shades of different scholars have interpreted the concept of death differently. From a psychological perspective, Egbucha, in Moody captures this thus:

It is probably a common sensation that to talk about death at all is to summon it up in one's mind, to bring it closer, so that one must face up to the inevitability of one's own eventual death (17).

For some, including the impoverished, murderers, suicide bombers, and irresponsible soldiers, killing might be interpreted as the end of conscious experience, writes Egbucha. In the traditional belief system of the West African people, however, the person is conceptually comprised of the soul, spirit, and body. The soul is the consciousness of self, the spirit, the consciousness of divinity, and the body, the consciousness of the physical world, explains Egbucha. According to Pearlman, the soul is the life-giving principle and the intelligence that moves within the human body; it uses the senses of the body to interact with the material world and the physical organs to manifest itself and communicate with the outer world. In this view, death is the separation of the soul from the physical body and the soul's transition into the spiritual world. The body is then interred in the ground following traditional west African burial rituals after it has gone without life.

Ugwu and Ugwueye also state that death is not only the end of earthly life but the state or condition of death (p. 56). However, in the understanding of Awolalu and Dopamu death is not finally the end but a transition. They believe that death is the transition into another world, the world of spirits. They also believe that the human person is made up of a physical body and a personality-soul—the true spiritual aspect of human life that is separate from the physical body. The human body dies, but the personality soul gets back to its source of being in the spiritual realm. Thus, many West African people have a high significance of funeral ceremonies, which is a reflection of their understanding of death as a transition from one realm of existence to another (Awolalu & Dopamu, p. 253).

### **Types of Reincarnation**

Tasie (2013), classify reincarnation into two main types, Owa Ojoor (bad reincarnation) and owa oma (good reincarnation). He further identify four categories of bad reincarnation, namely, Ogbanje (born-to-die children) also known as now agwuru, ome kor ma or he owa (the hunting effect of the previous existence), opuge owa madu (the reincarnation of the human) soul into beings other than humans and onopu owa madu (the reincarnation of animals into human).

According to Tasie, there are two schools of thought about the idea of what constitutes ogbanje spirits, are a group of adventurous evil spirits, who are on a visit to the human world. They arrive in the human world to visit their earthly parents. These spirits are under a pact, as to how long each of them

will stay on earth. They come, raise the hope of their parents, and then depart, the time of their departure, is usually one of transition, from one stage of human development to another. While some prefer to their first set of teeth, others choose their exist when they become able to run errands for their parents. Yet others wish to die when they have attained school age. The extremely wicked among them, raise their mothers' hopes and convince everyone that they have come to stay, and then suddenly, on the eve of their marriage or during childbirth, they die. Another school of thought as he further explained argues that ogbanje is a wicked spirit that enters the womb of a pregnant woman only to die soon after birth (pp. 7-8).

Ogbanje are known for their rapidity in growth and extraordinary beauty. They are abnormally likeable. Unusual behavior is also associated with them. Their mood is unpredictable (pp. 6-7).

A good reincarnation, on the other hand, is one which a cherished departed member of the family is reborn. Such a person must have been free from disabilities, have lived an exemplary life, and have died a good death. At death, the deceased is begged by its living kin to come back again to the family; and every effort is made to bring it back. When it "returns" its arrival is applauded and members of the family welcome it with greetings. It retains the personality which it held in its previous life. Its living kin still address it as "Father", "Mother" or "Uncle" (pp. 11-12).

### **Empirical Facts to Prove Reincarnation**

#### **The Diviner and Naming of Children**

One of these is the diviner's role. The diviner's role in the naming of children has substantiated the claim for reincarnation. His work is that of foretelling the future and demystifying the mysterious. Through the diviner, ancestors pass messages to their posterity. That is why when a child is born, before he is named, the parents will consult the diviner to know which of the ancestors is reborn in the new baby. A confirmation of this always enables parents to know appropriate name to give to the child to reflect the personality of the ancestor who is back on earth. In addition to this is biological resemblance. This sometimes, are based on striking physical and mental resemblances between a newly born child and an ancestor believed to reincarnate in the child. Pointed nose, shape legs, and other idiosyncrasies are telling examples (Uche, 2013, pp. 148-151). In addition to this is memory recollection. These are accurate stories most children disclosed with about their late grand fathers who are said to have reincarnated in them. A telling example here is a story of a child who disclosed the ordeal his mother went through in a ghastly automobile accident that claimed the life of the mother who was believed to have reincarnated in the child.

The child who was eight years old was able to state what led to the accident, which was lost of control. Not only that she mentioned the name of the hospital, she also mentioned the name of the medical doctor who attended to the late woman for three days before she gave up the ghost. Another telling example, is a story of a four years old child concerning his previous occupation. The child narrated that he was a fisher man in his previous life. He led his parents to a plantation farm housing a pond. There in the farm, near the pond, he told his parents that the stumps of two big trees lying paralled to each other were cut down by him a week before he took ill and transited. The place according to him, was where he intended to make his relaxation spot while spreading his fishing net on the stump of the trees. The young boy also told his parents to scratch the stump of one of the trees and they unearth some hooks which were abandoned because he could not return back to them due to the illness that claimed his life. On a similar note was a case of a boy who narrated to his parents concerning the primary he attended in his previous life. When the boy was about to be admitted into the primary school at the age of five, he objected to the admission and told his parents that he wants to continue from where he stopped. When the parents demanded for explanation, he told them that he wants to attend the school he attended in his past life. He mentioned the name of the school which was twenty one miles away from where they were staying. He also mentioned the name of the headmaster and some teachers in that school in the last years during his past life. When the parents investigated, it was confirmed to be true. He was traced to be one of the chiefs of that village in his previous life (Dike, 2013, pp. 149-150).

### **Controversies Surrounding Reincarnation**

African scholars' discussions of reincarnation may broadly be divided into two major perspectives. The first comprises scholars who are primarily concerned with determining the authenticity and nature of the belief within African religious thought. Mbiti (1967), for instance, maintains that what occurs in African thought is better described as partial rather than complete reincarnation. According to him, the entire individual does not return to the world; rather, certain physical characteristics, behavioural traits, or personal qualities may reappear in another person. He observes that when members of a community recognize notable biological or character similarities between a deceased person and a young child, they may interpret these similarities as evidence that the particular "living-dead" has returned. Mbiti therefore suggests that this belief may partly reflect the community's awareness of the continued closeness of the deceased and may also represent an attempt to provide a cultural explanation for what could otherwise be understood as a natural biological phenomenon that

occurs among both humans and animals (Tasie, 2023, p. 2, citing Mbiti, 1967). Similarly, Idowu (1973) rejects the notion of reincarnation in its classical sense and argues that, within African religious belief, the phenomenon can more appropriately be understood as partial or apparent reincarnation, if the term is used at all (Tasie, 2013, p. 2, citing Idowu). Awolalu and Dopamu (1997) adopt a related position, explaining that the essential feature of the belief is the continuity of the family's guardian spirit or genius. In their view, although an individual may die, aspects of the family's spiritual identity, character, and genius continue to manifest across successive generations, thereby ensuring the continuity and perpetuation of the family (p. 273). Responding to such interpretations, Tasie (2013), drawing on Onunwa (1986), argues that reincarnation is a complex phenomenon and that attempts to evaluate it exclusively according to strict standards of logical consistency may be inappropriate and unproductive (p. 2).

Secondly, another different line of discussion on reincarnation, centres not only on the paradox of several of his descendants, and at the same time, the ability of the deceased to continue to live in the after-life, with his ancestral qualities unimpaired (Tasie, 2013, p.2). Metuh (1987), in an attempt to resolve this perplexity, cautioned that religion is a matter of faith and not a matter of reasoned facts. Like other religions, he noted that, African religion has its own paradoxes and ambiguities. For him, to deny or explain away an aspect of a people's belief in orders to make it look more reasonable is not an interpretation but distortion (Tasie, p.2, cited in Metuh). In the remaining session of this essay, we shall be examining the significance of reincarnating among the Akpoku people.

For the Akpoku, the notion of reincarnation undermines the notion of physical death as the ultimate end of a person's being. Death is usually seen as a return to the ancestral spirit world where the dead continue to be part of the social interactions and links of the community of their earthly life. Thus, the Akpoku says that the deceased has gone home to the realm of the ancestors, from where he may someday return through reincarnation to the family homestead. This is also shown in the way the dead are treated in the burial procedure. Particular attention is paid from the washing of the corpse (isa-ozu), dressing or beautifying the corpse (ijike-ozu), viewing of the corpse (ile-ozu) to the marking of the grave (ikawala-ozu), the selecting of grave diggers (ihondi-igwuala-ozu) to the ultimate burial. Even when the body is in the grave, before the soil is returned, a relative of the deceased can go into the grave to set the head of the body appropriately. This custom illustrates the fear that the dead should return to the world through reincarnation in a true and whole body.

The Akpoku theological worldview also believes in the possibility of rebirth over and over again without regard to age, social position or economic standing. So, the young and the old, the destitute and the rich, are deemed capable of reincarnation. The Akpoku also recognise two major categories of reincarnation, namely *uwa oma* (good reincarnation) and *uwa ajoor* (bad rebirth). The latter is related with the effects of immoral or bad behaviour committed in a prior earthly life. Those that are associated with *uwa ajoor* could include *ogbanje* (children that are said to be born again and again only to die), *onyenshi* (sorcerer), *onye-oshi* (thief), *ogbumnanu* (murderer) and *onye ojoor* (an evil person). The return of such persons in the form of reincarnation is usually not viewed favourably by surviving family members. Their reincarnation is not desired, but is usually considered as a shame, trouble and continuous disturbance in family and community life.

Generally, bad reincarnation, is regarded as abhorrent and as soon as it occurs, necessary propitiatory rites are performed to placate the soul of the reincarnated spirit. A good reincarnation, on the other hand, is one in which a cherished departed member of the family is reborn. Such a person must have been free from disabilities, have lived an exemplary life and have died a good death. At death, the deceased is begged by its living kin to come back again to the family: and every effort is made to bring it back. When it “returns” its arrival is applauded and the members of the family welcome it with greetings. It retains the personality which it held in its previous life. Its living kin still address it as, “father”, “Mother” or “Uncle”.

Among the Akpoku, the belief in reincarnation is deeply embedded in the community’s cultural and religious worldview. This belief is reflected not only in personal names given to children, such as *Ogonna* (his father’s in-law), *Enyinna* (his father’s friend), and *Nnenna* (father’s mother), but also in everyday conversations, wishes, and traditional expressions. For example, individuals may express the desire to experience a different social or physical condition in a subsequent life, such as a woman wishing to return as a man or a poor person hoping to be wealthy in another reincarnation (Nwagwu Martins, 5 September 2026, oral interview). Reincarnation therefore occupies an important place in the religious consciousness of the Akpoku people. Beyond explaining the continuity of human existence after death, the belief has an important moral function, encouraging individuals to regulate their conduct and conform to socially accepted standards of behaviour. It also provides psychological and emotional consolation by offering an understanding of existence that can lessen the grief and sense of finality associated with physical death.

In the remaining section of this essay, we shall be examining the significance of reincarnation among the Akpoku people.

In Akpoku, the belief in reincarnation strongly debunk the notion that life in the grave is not the termination of the existence of individual person. That is why at death, the Akpoku would say that the dead is “going home” to the spirit land of the ancestors to continue to enjoy the brotherhood, comradeship and communal life which it hitherto enjoyed here on earth, from where it will reincarnate back into the homestead. This, however, further explains why the living take special case in handling the corpse beginning from the *isa-ozu* (washing the corpse), *ijike-ozu* (ultiring of the corpse), *ile-ozu* (viewing of the corpse) *Ikawala-ozu* (marking of the grave), *ihondi-igwuala-ozu* (selecting of the grave diggers), until its final interment; even when the corpse has been covered into the grave, before it is covered with earth, to ensure that it reincarnates whole without deformity, a relation of the deceased is called upon to go down into the grave and adjust the lead of the deceased. In Akpoku, religious world-view, a person can re-incarnate as many times as possible. It is also believed that everybody is entitled to reincarnation.

Here, our interviewee (Amadi Innocent, 5 September 2026 oral interview) intimated that the young and the old, the poor and the rich can reincarnate. They also belief in (*uwa ajoor*) bad reincarnation and (*uwa oma*) good reincarnation are also prevalent among the Akpoku (p. ). Among the Akpoku, *uwa ojoor* (bad reincarnation) is attributed to one’s evil misdeeds in his previous life. Another interviewee (Anaele Emmanuel, 10 September, 2026 oral interview) disclosed that *ogbanje* (born-to-die children), *Onyenshi* (sorcerer), *onye-oshi* (thief), *ogbumnanu* (murderer)), *onye ojoor* (the wicked) constitutes the Akpoku idea of bad reincarnation. The return of such spirits into the family are usually frowned at by its living kin. The reincarnation of such spirits are not usually welcome and are regarded as most disgraceful and turbulent by its living kin.

Generally, bad reincarnation, as our interviewee (Njoku Raymond, 15 September 2026, oral interview) is regarded as abhorrent and as soon as it occurs, necessary propitiatory rites are performed to placate the should of the reincarnated spirit. Though a good reincarnation, on the other hand, is one in which a cherished departed member of the family is reborn for the continuation of his good death. Here, it is believed that such a must have been free from a disabilities, have lived an exemplary life and have died a good death.

The Akpoku beliefs that reincarnation is linked to the concept of cause and effect which involves man's life being seen as the result of what he did and what he sows in life. The belief means that the behavior of an individual in this

life will have some consequences for the nature of next life. The same is the opinion of Tasie that a person's behaviour in this world is the basis for how he will live in the afterlife. In this sense, what a person does in this world manifests consequences in a later reincarnation (Tasie, p. 7). Reincarnation is therefore not just a description of what happens after death, but also a moral code that helps to determine what is good and what is bad in a person's behavior.

The Akpoku belief that humans reincarnate is also reflected in their personal names, common expressions and their hopes for a future life. The continuity of the relationships between the living and the dead is seen in names like Ogonna (his father's in-law), Enyinna (his father's friend) and Nnenna (father's mother). In a similar manner, individuals can state desires for what they want to be in the next life, for example, a woman wanting to be a man in the next life, or an unprivileged person wanting to be wealthy in the next life (Nwagwu Martins, 20 September 2026, oral interview). This belief then has a number of significant social and psychological functions. It helps to develop the person's individuality, promotes the observance of moral principles accepted by society, and allows them to control the conduct of the person. Concurrently, the anticipation of a future life provides comfort to the mourners as they lessen the sense of finality of physical death and bring their hope of future life.

## Findings

Findings from the Study revealed that:

- i. Reincarnation reinforces the Etche people's belief in the continuity of life. The deceased are not regarded as completely separated from the living; rather, their existence continues through their return in another person. This understanding provides a religious explanation for the recurring presence of certain personal characteristics, behaviours, physical features, names, or circumstances among members of successive generations.
- ii. That reincarnation strengthens the relationship between the living and their ancestors. Ancestors are regarded as having continuing significance in the affairs of their descendants. Consequently, the possibility of reincarnation creates a sense of continuity between generations and contributes to the preservation of family identity and ancestral consciousness.
- iii. That the belief in reincarnation contributes to the preservation of personal and family names. In some circumstances, children may be given the names of deceased relatives because of the belief

that a particular ancestor has returned. Naming, therefore, serves not only as an identification mechanism but also as a means of maintaining ancestral memory and transmitting family heritage from one generation to another.

- iv. That reincarnation has moral significance. The belief encourages individuals to live responsibly because human conduct is understood within a wider framework of accountability involving the living, the dead, and future generations. Good conduct, respect for elders, observance of customs, and maintenance of harmonious relationships are consequently encouraged as important aspects of communal life.

## Recommendations

Based on the findings of this study on the significance of reincarnation among Etche people, the following recommendations are made:

- ✓ **Documentation of indigenous knowledge:** Indigenous Etche scholars and researchers should undertake systematic documentation of Etche beliefs and practices relating to reincarnation before such knowledge is lost through generational change.
- ✓ **Preservation of oral traditions:** Elders and custodians of Etche culture should be encouraged to transmit oral traditions relating to reincarnation, ancestors, death, birth, and family identity to younger generations.
- ✓ **Inclusion in academic research:** Reincarnation among the Etche should be given greater attention in studies of African Traditional Religion, particularly in relation to Etche cosmology, anthropology, philosophy, and indigenous knowledge systems.
- ✓ **Respect for indigenous perspectives:** Researchers should approach the subject without dismissing the belief as superstition. The belief should be studied within the cultural and religious worldview of the Etche people.
- ✓ **Intergenerational cultural education:** Community leaders, parents, elders, and cultural organizations should encourage younger Etche people to learn about traditional beliefs and values associated with reincarnation and ancestral continuity.

## Conclusion

Among the Akpoku people, the belief in reincarnation is very strong in many respects. First, it negates the notion that death is not the termination of life but, rather, a transition from the physical to the spirit world, and a continuation of life thereafter. This, however further explains why the

living take adequate care in handling the corpse beginning from the washing of the corps, etc until its final interment.

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