

International Journal of Arts and Humanities (IJAH)

Ethiopia

Vol. 8 (1), S/No 28, JANUARY, 2019: 33-45

ISSN: 2225-8590 (Print) ISSN 2227-5452 (Online)

DOI: <http://dx.doi.org/10.4314/ijah.v8i1.4>

Kin Endogamy and the Blood Taint in Ancient Egypt and Nigeria

Aneni, Monica Omoye

Department of Classics

University of Ibadan, Ibadan

Oyo State, Nigeria

Email: anenimonica@gmail.com

Phone: +2347039574581, +23458056501788

Abstract

Kin Endogamy, marriage between siblings, has been a practice among several cultures of the world. This is a deviation from positions of sociologists, anthropologists and psychologists on a universal incest taboo even as they premised it on four theories; the demographic, indifference, repression and evolution theories. Several scholars have discussed kin endogamy in the pre-Christian and Christian eras of the Greco-Roman societies citing evidences; explaining that indication of close-kin marriage could have been adoption rather than incest; and noting that royal incest may have been occasioned by the quest for ultimate power, even in the Ptolemaic dynasty. This paper took an in-depth study of sibling marriage in Ptolemaic Egypt and in some communities in Nigeria, with a view to understanding the rationale behind this socio-cultural practice and its effects on inbred children. The paper argues that it is highly probable that this consanguineous marriage even among the Ptolemies of Egypt may have resulted in genetic/biological and psychological setbacks among inbred descendants such that assassinations among siblings for power became the order of the day. The study further argued that kin endogamy was practiced due to, among others, the ideology of the blood taint or pure blood. Further studies that may examine exogamous culture in the Greco-Roman world and Nigeria were recommended.

Key words: Endogamy, Blood taint, Inbreeding depression, Ptolemaic Egypt, Nigeria.

Introduction

Close kin marriage has raised quite some scholarly dust in the research on socio-cultural development in ancient as well as modern societies. While, some scholars state that kin endogamy, grading from incest to proper and registered marriages between siblings existed and does exist in some cultures of the world, others opine that the existence of a universal incest

taboo which naturally prohibits the perpetration of such is evidenced in all human societies and that exogamy is most preferably a practice, even in human evolution beginning from antiquity to modern societies. This paper attempts an inquiry into kin endogamy in Ptolemaic Egypt and Nigeria. In spite of the incest taboo theory, this paper is premised on the theories of the blood purity, hedonistic egoism and Sigmund Freud's psychoanalytic personality theory. The paper adopted a historical investigation as its methodology even as data were sourced from primary and secondary sources. The data were subjected to content analysis.

Kin Endogamy in Antiquity and Nigeria

Several scholars have tackled the question of kin endogamy in antiquity. Some of these scholars belong to two schools of thought. The first argues that kin endogamy could not have existed and leaning on the incest taboo to support their claim. Others totally disagree with the presentations of the above school of thought. Some ancient and modern scholars belong to the second school of thought even as they attest to kin endogamy in the Greco-Roman world. Seneca informed us that one could marry a half sibling at Athens and a full sibling at Alexandria (Seneca, 2003). Philo of Alexandria (1939) noted that some Egyptians, even under Roman rule, were free to marry any sister of either parent or of both, whether they were younger, older or of the same age. Diodorus (1933) also attested to sibling marriage in Egypt. Pausanias (1918) mentioned that the Ptolemies followed the Egyptian custom in marrying their siblings. He further noted that seven of the eleven Greek kings of Egypt married their sisters. Ptolemy VII was murdered by his uncle on the same day he married his mother. This same uncle went ahead to marry the sister of Ptolemy VII. In spite of this evidence from ancient authors, some modern scholars have argumentatively claimed that the incest taboo was a factor that prohibited people of various cultures of the world from practicing close kin marriage; others, with evidence from existing literatures of ancient authors have posited that close kin marriage, although not common was evidenced in these civilizations. Grenfell and Hunt (1901), demonstrating evidence from census returns, stated that full sibling marriage even in Egypt continued for three generations. Scheidel (1997), while concentrating on the Arsinoites district in the Fayum and her hinterlands in Roman Egypt, presented data on brother sister marriage in Roman Egypt using evidence from census returns between 11 and 257 AD. His study demonstrated a high rate of inbreeding and of course inbreeding depression. He argued further that inbreeding depression may not have caused the extinction of many incestuous families probably due to deleterious recessive gene equivalents. Hopkins (1980), stated that brother-sister marriages in Roman Egypt account for between 15 and 21 percent of all marriages documented in the census registers during the period.

Some of the scholars who subscribe to the first school of thought include Kroeber, Murdock, White and Levi-Strauss. Kroeber (1939/40) indicated that one human universal institution that most anthropologists would designate would be the incest prohibition. Murdock (1949) argues that there is no known society where the incest prohibition is not conventional especially within the nuclear family. White (1959), Levi-Strauss (1960, 1969), and Fox (1975) and many others argue that the essence of human kinship was exogamy and that the incest taboo makes it possible for one group to be tied to the wider society via the means of marriage alliances formed with members of tribes outside theirs and consequently enhancing unity, development, strength and progress between or among such tribes in a wider world. These scholars premised their arguments on the demographic, indifference, repression and evolution theories. In support of the demographic theory, Slater (1959) mentioned that it is only reasonable for a surviving male to seek a nubile mate outside the family especially in the event of high mortality. With the

indifference theory, Fox (1962) put forward the argument that boys and girls living together from childhood hardly experienced amorous or erotic feelings towards one another. While attempting to explain the indifference theory, Weinberg (1955) and Wolf (1966) attested that boys and girls brought up together did not nurture the desire for incest rather, they nurtured a desire which was inclined towards exogamy. While attempting to explain the repression theory, Freud (1938) and Malinowski (1932, 1927) explained that because children could find no legitimate expression, their incestuous desires which were strong in them were suppressed. These desires are so suppressed because society frowns at what is against societal norms and so fearful retribution and of course, conscience, keep these desires in check.

In Nigeria, endogamy/kin endogamy is not common, however, some communities engage in the practice. There are also pockets of incest committed by some people. Consequently, few scholarly debates are documented on endogamous relationships in the society. More often than not, stories of incest are related in the print and social media. On other occasions, there are evidences from newspapers and online reports as well as oral communications with one or two persons who have also encountered the practice of endogamy by the Fulani, the Etulo of Benue State, and the Birni Amina and Acer people of Niger State.

Kin Endogamy in Ptolemaic Egypt

Kin endogamy under the Ptolemies began, not with Ptolemy Soter I, the originator of the dynasty, but with his son, Ptolemy II Philadelphus who married his sister Arsinoe II, the widow of Lysimachus after he repudiated his wife and mother of his children. Again, Ptolemy VI Philometor co-ruled with his mother and later his sister Cleopatra after the death of his mother. His wife-sister bore him four children; Ptolemy Eupator, Ptolemy Neos, Cleopatra Thea and Cleopatra III (ibid). Furthermore, Cleopatra II co-ruled with her son Ptolemy VIII Neos. This same Cleopatra also was married to another of her brother, Ptolemy VIII Physcon (Dodson and Hilton, 2004). These marriages occurred between 175 and 164 BC. Also, between 163 and 127 BC she co-ruled with her brother-husband Ptolemy VI, her son Ptolemy VII, her brother Ptolemy VIII, her daughter/sister-in-law Cleopatra III. And again between 124 and 116 BC was Pharaoh alongside Ptolemy VIII and Cleopatra III. Ptolemy Physcon later married his wife's daughter, Cleopatra III, consequently Cleopatra II was very infuriated. Later Physcon departed Egypt alongside his wife and children. Cleopatra II declared their twelve-year-old Memphitis pharaoh but the young ruler was killed by Physcon who sent the dismembered body to Cleopatra II. After Physcon's death, Cleopatra III co-ruled with her son Philometor Soter who at the time was the governor of Cyprus and who later took the name Ptolemy IX (Green, 1990). Ptolemy IX Soter II (Lathyros) married his sister Cleopatra III, however, Cleopatra II repudiated the marriage replacing Cleopatra IV with her sister Cleopatra Selene. Ptolemy XII ruled jointly with Cleopatra VII. Ptolemy XIII Neos Philopator became pharaoh of Egypt with Cleopatra VII his sister after his marriage to her in 51 BC. This was how incestuous, the Ptolemies were in their 292-year reign in Egypt. Although the Ptolemaic dynasty ended in 31 BC, the practice of kin endogamy continued even in Roman Egypt.

Kin Endogamy in Nigeria

Exogamous marriages are widespread in Nigeria. Nevertheless, a few people or cultures in Nigeria practice endogamy and kin endogamy. The nomadic Fulani are known to be practitioners of this culture; there are first cousins and uncle-nieces' marriages. In verbal communications with research informants, the fact has been established that not only the Fulani but the Etulo people of Benue State in Nigeria practice kin endogamy evidenced in first cousins and uncle-

nieces' marriages. The Kambari people of Birni Amina and Acer communities of Niger State also practice kin endogamy.

Fulani

The Fulani are nomadic and pastoral in nature. They herd cattle, goats and sheep and they are generally separate from local agricultural populations. 100 cattle are enough for a Fulani family to live by. The Fulani who detest farming only farm if there's a reduction in the livestock. They grow millet, corn and sorghum. It is believed that the Fulani whose language is termed *Fulfude* emerged from a prehistoric pastoral group that originated in the upper Nile region at about 3500 B.C., the exact period when the civilization of ancient Egypt coalesced. It is believed that their physical features of tall, lean bodies, light skin, wavy hair and thin noses and lips bear resemblance to people in Egypt, Sudan and Ethiopia (Fulani http://www.sim.org/index.php/content/fulani_retrieved_on_16/02/2017, Microsoft Encarta Reference Library 2005). Brain (1980) claimed that the Fulani belong to an ancestry linking them with the Mediterranean. The increasingly harsh weather of the Sahara pressured them to migrate to West and South of Africa in search of grazing lands. Anter (2013) informed us that the Fulani spread over many West African countries such as Mauritania, Senegal, Guinea, The Gambia, Mali, Nigeria, Sierra Leone, Benin, Burkina Faso, Guinea Bissau, Cameroon, Côte d'Ivoire (Ivory Coast), Niger, Togo, the Central African Republic, Ghana, Liberia, and as far as Sudan in the east. About 20 million Fulani are spread across 19 African countries in an area stretching from the shores of Sénégal to the borders of Ethiopia.

The harsh climate of the Sahara and the growing population pressured the Fulani to migrate slowly west and south in search of better grazing lands. Consequently, they emerged as a distinct people group in the Sénagambia Valley by the eleventh century. They conquered and held much of Northern Nigeria in 1810 even as they brought Islam to Nigeria. However, they were subdued by the British in about 1900 or 1906, but the British permitted their Emirs to continue to rule. Presently, about 5 million Fulani people inhabit Nigeria. 60 percent of them are men of high-ranking positions, the remaining 40 percent are poor. They always either marry into rich families or would rather marry Fulani in order to preserve and maintain their pure race (Chinua Achebe Center for Leadership and Development, 2016). Etsename (n.d.) noted that the Fulani encourage and practice *koogal* (first-cousin marriage). This is because they intend to maintain a close knit social and family structure. Some people's analysis of the Fulani is that of an uneducated, bucolic backwater society, but they consider themselves beautiful, dignified and distinct from non-fulani.

Etulo

The Etulo are located in the Central Nigerian states of Benue and Taraba. It is believed that they migrated from the former Kwarrafa kingdom and settled in Adi in the present day Buruku and part of Katsina Ala Local Government of Benue State Nigeria. They are predominantly farmers and fishermen. Their population stands at 20,000 (Adi, 2018). The Etulo are said to practice first-cousin and uncle-nieces' marriages in order to preserve their blood which they believe is pure.

Irni Amina and Acer Communities

Opara (2017) presented a story of two communities in Niger State where endogamy is practiced in Nigeria. These two communities in Niger State are located, 276 kilometres south of Minna, in the North central of Nigeria. These communities are inhabited by the Kambari people. They

are mostly unclad, their way of life is reclusive and this, they believe, grants them peace and harmony. Their houses are made of mud with straw as the roof. They practice an agrarian and nomadic culture. Men and women mix freely, most unclad. Rape cases are extremely rare because the people believe it is punished by the gods. Kin endogamy is practiced here evidenced in first-cousin and uncle-niece marriages. The government is oblivious of the existence of these people and consequently, there is lack of infrastructural development in the community. In spite of this, the people are very content with their way of life and have no desire to change or upgrade their status from primitive to modernity. One of the leaders of the communities stated that the people practice endogamy due to the fact that their neighbours, whom they could seek spousal interests, do not understand their culture.

At this juncture, it is important to also mention pockets of incest carried out by some members of the society even as Nigeria hugely practices exogamous marriage. These acts of incest may not be described as marriages between the partners; however, since sexual relations which can and could have resulted in pregnancies and later births, it is pertinent that it be discussed. The numerous stories of this kind are usually read on social media pages, soft news outlets and other national news outlets in Nigeria.

Social Media and other News outlets

The social and print media in Nigeria are replete with brother-sister, mother-son and especially father-daughter sexual relations. The society comes across headlines such as “How Man Slept with his 14-Year-Old Daughter to Check her Virginity” (Banjo, 2015); “Why I Had Sex with My Biological Daughters . . . 40-Year-Old Man Says” (Ogbeche, 2016); “Girl Confesses: I’ve Been Having Sex with My Dad . . . He’s So Rich and Good in Bed” (Odili, 2018);” “Man Sleeps with Seven-Year Old Daughter . . .” (Ameh, 2015), and more in the Dailies. The people engaged in the acts sometimes regret their actions claiming that it was the devil’s handiwork, while others have no qualms of conscience about this manner of display of affection which is considered abnormal in a society that hugely accepts and practices exogamous relationship.

Rationale for the Practice of Endogamy/Kin Endogamy

Ancient and modern scholars have attempted to provide the motive and possible consequences of kin endogamy in the pre and post Hellenistic eras and Nigeria. Ancient Greeks abhorred incest because they thought it breached one of the cardinal Greek virtues; the ethic of *sophrosyne* which in essence encompasses discretion, self-control, temperance and moderation. Incest occurs when people yield to abnormal desires. Therefore, the people who practice kin-endogamy simply lack the ethic of *sophrosyne*. Plato informed us that incest was one of the displays of unnecessary pleasures and desires that are immoral,

. . . the sort that emerge in our dreams, when the reasonable and humane part of us is asleep and its control relaxed, and our bestial nature, full of food and drink, wakes and has its fling and tries to secure its own kind of satisfaction . . . there’s nothing too bad for it and it’s completely lost to all sense and shame. It does not shrink at the thought of intercourse with a mother or anyone else, man, beast or god, or from murder or sacrilege. There is, in fact, no folly or shamelessness it will not commit.” (Plato The Republic, Lee translation 1955, p. 571).

Plutarch stated that incest only occurred when one suspended his rationale of the understanding of the ethic of *sophrosyne* and indulged in forbidden foods as well as forbidden sex. (Plutarch

Moralia, Babbitt translation 1927, p.101a). For these ancient authors, kin endogamy is consequent on man, allowing his id take control of his consciousness.

Ager, S.L (2006), explained that the practice of incest among the Ptolemies was symbolic with royal power. Arens, W. (1986), persuasively drew connections between incest and power. The fact that the Ptolemies craved for ultimate power such that only a close relative could aspire to the throne of Pharaoh cannot be overemphasized.

Some other ancient authors who attested to kin endogamy in Hellenistic Egypt provide the rationale behind the practice; that the Ptolemies merely copied the tradition of indigenous Egyptians even as it pleased the indigenes.

Another factor that may be responsible for the acts in the Ptolemaic dynasty could be that of the blood taint. The idea of blood purity may have caused the Ptolemies to continue with the practice. The blood purity ideology was expounded by German's Hitler several centuries after the existence of the Ptolemaic kings, however it may give credence to this kin endogamy ideology in Ptolemaic Egypt. According to Hitler, this ideology would see to the preservation of the Aryan race and the 1000 Year Reich. Hitler said,

Blood mixture and the resultant drop in the racial level is the sole cause of the dying out of old cultures; for men do not perish as a result of lost wars, but by the loss of that force of resistance which is contained only in pure blood. All who are not of good race in this world are chaff. And all occurrences in world history are only expression of the races' instinct for self-preservation. What we must fight for is to safeguard the existence and reproduction of our race and our people, the sustenance of our children and the purity of our blood, the freedom and independence of the fatherland, so that our people may mature for the fulfillment of the mission allotted it by the creator of the universe. Those who are physically and mentally unhealthy and unworthy must not perpetuate their suffering in the body of their children (Trueman, 2012).

This assertion by Hitler can be brought to bear on the possibility of the Ptolemies reasoning in such manner. Apart from the point that the Ptolemies practiced kin endogamy because of power, it is highly possible that they also thought of the idea that their blood which was pure could be tainted by a non-Greek's or non-Ptolemy's or non-Cleopatra's if they engaged in exogamous marriage. This claim by Hitler may be true or untrue depending on the breath, length and depth for or against the argument. However, these arguments can be substantiated for other narratives. Trueman (ibid) again stated that anyone who acted outside Hitler's idea was deemed to have committed the crime of '*rassenschande*', which translates roughly as 'racial pollution' or 'racial crime' and was severely punished.

The Ptolemaic kings practiced ethnic exclusivity although there were pockets of intermarriage between Ptolemies and Egyptians. Schiedel (1997) informed us that between 11 and 257 A.D.s, of all the documented marriages from census returns, 24 were brother-sister marriages, 78 were marriages between cousins, parent-child and uncles-nieces. Altogether, we have 102 documented endogamous/kin endogamous marriages found in census records. This evidence is from the Arsinoites district in the Fayum and her hinterlands, not the entirety of Egypt. Gates (2005), observed that incest among the Ptolemies was only one of complex set of royal behaviours that were representative of the extreme power of the family, where the family would display excess, prodigality and cultural flamboyance.

In Nigeria, it is a cultural trend among the Fulani and the Etulo peoples for the same reason as the pure blood ideology. The Fulani are known to segregate themselves from the local communities where their nomadic activities take them as they herd their animals. The Birni Amina and Acer people would welcome the exogamous idea, but the fear of rousing the hornet's nest has hindered them from practicing it. For other experiences of incest between brothers and sisters, uncles and nieces, mothers and sons and especially fathers and daughters in Nigeria; the reasons could range from a lack of *sophrosyne*, the hedonistic egoism ideology, to an aspect of Sigmund Freud psychoanalytic theory. The Nigerian Monitor (<http://www.nigerianmonitor.com/photo-how-man-slept-with-his-14-year-old-daughter-to-check-her-virginity/>), reported that the man who slept with his 14-year-old daughter confessed that a strange influence came over him. This confession came after he had been beaten and humiliated by members of the community. The Daily Post (<http://dailypost.ng/2016/07/29/sex-biological-daughters-40-year-old-man/>) also presented a story similar to that of The Nigerian Monitor. A father had sexual relations on several occasions with his daughters aged 16 and 11 because, he wanted to determine if they were virgins. The Girl who confessed her sexual relations with her dad, expressed that she indeed enjoyed the relationship for two reasons; her father was good in bed, and her father met all her financial needs. There are several similar stories of fathers having sexual relationships with their daughters. Also documented is sexual relationship between a mother and her son; a 40-year-old woman was impregnated by her son and she was set to officially tie the knots with him (Isaac Dachen, 2016) The reason the mother gave was that she singlehandedly raised her son after his father's death. She also claimed that she decided to become her son's lover so that she would not have to marry one of her late husband's brothers. The son on the other hand, stated that he was in love with his mother who was already six months pregnant for him and whom he was set to marry in no distant future. With these experiences where the participants enjoy the act, and nothing negative has affected the couples, even in cultures where the incest taboo holds sway, one may be tempted to ask; "what then is wrong with kin endogamy or incest and why do these experiences defy the universal incest taboo?"

Hedonistic Egoism and Sigmund Freud Psychoanalytical theories

These theories tend to further demonstrate the rationale behind incest in a society that hugely observes the incest taboo and practices exogamous marriage. The hedonistic egoism theory, an aspect of hedonism, explains that one is encouraged to do whatever gives him the utmost pleasure. Hedonistic egoist is hardly sympathetic or guilty so long as his actions provide opportunities to perform pleasurable but normally guilt inducing actions. Friedman et al (2011) and Silberman (2012) explained that of the three elements of Freud's personality structure, the id, ego and superego, the id is driven by basic instinctual needs such as hunger, thirst, sex or libido. Unlike the ego and superego, the id seeks that which is pleasurable and avoids pain. The id is impulsive and like the hedonistic egoism, is unaware of implication of actions as long as it gains its pleasure devoid of pain. The stories, with regard to men who slept with their daughters, the girl who enjoys her sexual relations with her dad and the woman who is expecting a child for her son, fall into the category of people who practice incest for the reason of hedonistic egoism and Sigmund Freud's id.

Consequences of Kin Endogamy

Irrespective of reasons for kin endogamy, the consequences are, and could be dire for the adherents of this culture. The consequences can be grouped into two categories;

genetic/biological and psychological. These are the negative consequence. From a positive perspective, kin endogamy encourages group affiliation, bonding, solidarity, survival and the ability to ensure that resources are controlled by the group.

Genetic/Biological Consequences of Kin Endogamy or Incest

Kin endogamy does cause homozygosity (Nabulsi et al, 2003) or inbreeding depression. This occurs as a result of a collection of deleterious mutations of which few are fatal, but diminish fitness (Heather, 2007, Jumenez et al, 2008). Heather further observed that inbreeding depression on a broader scale, includes; “elevated incidence of recessive genetic diseases, reduced fertility both in litter size and in sperm viability, increased congenital defects such as cryptorchidism, heart defects and cleft palates. Others include; fluctuating asymmetry (such as crooked faces, or uneven eye placement and size), lower birthweight, higher neonatal mortality, slower growth rate, smaller adult size, and loss of immune system function.” Bittles & Black (2010) affirmed that kin endogamy witnessed in brother-sister, or father-daughter or mother-son relationship could cause physical and health defects as a result of a greater than expected phenotypic expression of deleterious recessives alleles within a population. Fareed et al (2014, 2016a, 2016b) mentioned higher infant mortality and child mortality, increased cardiovascular risks among others as effects of consanguineous marriage. Bittles and Egerbladh (2005), linked genetic disorders in Northern Sweden to past endogamy and consanguineous marriages that occurred between first and up to sixth cousins, in the years 1720 to 1899. These genetic disorders among others included; schizophrenia and oral clefts in particular northern Swedish communities; autosomal recessive disorders such as Sjögren Larsson syndrome (MIM 270200); essential tremor (MIM 190300) (Larson and Sjogren, 1960); torsion dystonia (MIM 128100) (Forsgren et al., 1988), and Best's macular dystrophy (MIM 153700) (Nordstrom and Barkman, 1977). Herzog (2012) presented result of a study of Czechoslovakian children in a controlled group. Their fathers were first degree relatives. Forty two percent of the children were born with severe birth defects or died early. Eleven percent suffered mild mental impairment. Herzog also produced results of a study to determine effects of consanguineous marriages between first degree relatives and between cousins. The result showed a four percent birth defect in children of married cousins. However, forty percent of children of first-degree relatives from birth, suffered from “either autosomal recessive disorders, congenital physical malformations, or severe intellectual deficits (ibid).” Fourteen percent of these children suffered from mild mental impairment. It is therefore, not far from the truth if one states that less than half of children of consanguineous marriages witnessed either in first degree relatives or cousin marriages, suffer from genetic/biological defects.

Psychological Factors

Gelinas (1983) cited several psychological factors as consequences of incest especially in societies where the incest taboo is observed. He stated that patients suffering as a result of the act tended to disguise the cause of their sufferings especially when they sought medical intervention to their problems. He further pointed out several persisting negative effects of incest, and examined these characteristic-disguised presentations by victims, so that clinicians could easily identify these presentations and provide the necessary help for the victims. Other authors mentioned some effects of incest suffered by adults who were incestuously abused as children. These include; sexual dysfunction, especially orgasmic dysfunction and sexual contact (Garietto, 1976; Meiselman, 1978; Westermeyer, 1978; MacVicar, 1979); a period of promiscuity (Kaufman et al, 1954); prostitution (James and Meyerding, 1977; Nakashima and

Zakus, 1977), and increased risk of adolescent pregnancy (Herman and Hirschman, 1981). They also cited depression (Summit and Kryso, 1978), intense guilt (Sloane and Karpinsky, 1942), poor self-esteem, drug and alcoholic abuse, anxiety, somatic complaints and learning difficulties, marital difficulties (Meiselman, 1978, Herman and Hirschman, 1981), increased risk of physical and emotional abuse toward the children of incest victims and an increased intergenerational risk of incest among the children of the victim by her spouse (Rosenfeld et al., 1979).

Conclusion

Several scholars have attempted to deny the existence and practice of kin endogamy while basing their arguments on the point that naturally, cultures would abhor or repel such practice. However, research has demonstrated that since men control cultures, they would practice what they so desire, for survival, for power/domination and for pleasure. Kin endogamy does have its merits and demerits. However, its disadvantages far outweigh its advantages. It is highly probable that the idea of the pure blood, the quest for power/domination and the effects of consanguinity on first degree relatives and married cousins among the Ptolemies and even the Fulani in Nigeria may have caused assassinations of potential leaders even by kin and as witnessed in the Ptolemaic dynasty (Aneni, 2016), and other people as witnessed in Nigeria by the Fulani. This kin endogamy as practiced by the Fulani may have heightened their insensitivity or apathy towards other tribes in Nigeria. The argument being put forward here is that if the Ptolemies had practiced exogamy, the politics of assassinations would have taken the back seat. Good health, long life and prosperity, accommodating people of different cultures among others make for some of the advantages of exogamy. Also, if the Fulani herdsmen in Nigeria had or engaged in exogamy, they would have found it easy to relate with and trust their hosts and other non-Fulani, rather than opt to kill every human in their so called 'grazing routes'.

It is important that while one may consider and accept the merits of kin endogamy, one should weigh the advantages of exogamous marriages against the disadvantages of consanguinity. Further studies may examine, side by side, heterosis and consanguinity in the Greco-Roman society and Nigeria.

References

- Ager, S. L. (2006). The power of excess: royal incest and the ptolemaic dynasty. *Anthropologica*, Vol. 48, No. 2 pp. 165-186. Canadian Anthropology Society
- Ameh, C. G. (September 7, 2015). *Man sleeps with 7-year-old daughter, inserts manhood into her mouth*. Retrieved on 19/02/2017 from <http://dailypost.ng/2015/09/07/man-sleeps-with-7-year-old-daughter-inserts-manhood-into-her-mouth/>
- Aneni, M. O. (2016). The politics of the Ptolemaic dynasty. *Ogirisi: A New Journal of African Studies*. Vol. 12. Pp 146-169.
- Aren, W. (1986) *The original sin: Incest and its meaning*. New York: Oxford University Press.
- Adi, J. (2018). *Etulo, Turumawa in Nigeria*. Retrieved on 17/02/2017 from https://joshuaproject.net/people_groups/11162/NI
- Banjo, T. (2015). How man slept with his 14-year-old daughter to check her virginity. Retrieved on 12/03/2017 from <http://www.nigerianmonitor.com/photo-how-man-slept-with-his-14-year-old-daughter-to-check-her-virginity/>

- Bible Online (n.d). Information on the Pharaohs. Retrieved from 1995-2015 http://www.bible-history.com/links.php?cat=46&sub=3526&cat_name=People+-+Ancient+Egypt&subcat_name=Cleopatra+Berenice+
- Bittles, A. H., Black, M. L. (2010). *Consanguinity and complex diseases. Proceedings of the National Academy of Sciences. 107 (suppl 1): 1779–1786.*
- Bittles, A.H., & Egerbladh, I. (2005). The influence of past endogamy and consanguinity on genetic disorders in northern Sweden. *Annals of Human Genetics.* Vol 69. Pp 549-558.
- Brain, R. (1980). *Art and society in Africa.* London: Longman.
- Dodson, A., Hilton, D. (2004). *The complete royal families of ancient Egypt.* London: Thames and Hudson.
- Diodorus Siculus, (1933). *Library of history.* Translated by Charles Henry Oldfather. Cambridge: Harvard University Press.
- Enyioha, O. (March 18, 2017). Untold story of Niger’s naked tribe: We don’t need any govt to live well, our god provides enough security. Retrieved on 10th May, 2017 from <http://punchng.com/untold-story-of-nigers-naked-tribe-we-dont-need-any-govt-to-live-well-our-god-provides-enough-security/>
- Etsename, L. E. (2007). A socio-cultural exposition of the Fulani nomad in Nigeria. *Art Mediterraneo* (An International Journal on African Art), Issue 58, pp. 46-54.
- Fareed, M., Afzal, M. (2014). *Evidence of inbreeding depression on height, weight, and body mass index: a population-based child cohort. American Journal of Human Biology. 26 (6): 784–795.*
- Fareed, M., Afzal, M. (2016). *Increased cardiovascular risks associated with familial inbreeding: a population-based study of adolescent cohort. Annals of Epidemiology. 26: 283-92.*
- Fareed, M., Ahmad, M. K., Anwar, M. A., Afzal, M. (2017). *Impact of consanguineous marriages and degrees of inbreeding on fertility, child mortality, secondary ratio, selection intensity and genetic load: a cross-sectional study from Northern India. Pediatric Research. 81 (1), 18-26.*
- Forsgren, L., Holmgren, G., Almay, B. G. L., Drugge, U. (1988). Autosomal dominant torsion dystonia in a Swedish family. *Adv. Neurol.* 50: 83-92.
- Fox, R. (1962). Sibling incest. *British Journal of Sociology. Vol. 13., pp. 128ff.*
- Freud, S. (1938). *Totem and Taboo.* London: Longman.
- Friedman, H. W., & Schustack, M. W. (2011). *Personality: Classics theories and modern research.* (5th Edition). Boston, MA: Allyn & Bacon
- Garietto, H. (1978). The humanistic treatment of father-daughter incest. *Journal of Humanistic Psychology, 18(4), 59–76.*
- Gelinas, D. J. (1983). The persisting negative effects of incest. *Psychiatry, 46, 4; pg. 312-332.*
- Green, P. (1990). *Alexander to actium.* California: University of California Press.
- Grenfell, B. P. & Hunt, A. S. (1901). *The Amherst Papyri, 2.* London: Oxford University Press.

- Heather, E. L. (2007). Inbreeding and its general effects. Retrieved on 4/02/2017 from <http://helorimer.people.ysu.edu/inbred.html>
- Weijers, D. (2011) Hedonism. Retrieved on 12/03/2017 from. <http://www.iep.utm.edu/hedonism/>
- Herman, J. L. & Hirschman, L. (1981). *Father-daughter Incest*. Cambridge: Harvard University Press.
- Herzog, Hal. (2012). The problem with incest. Retrieved on 12/03/2017 from <https://www.psychologytoday.com/blog/animals-and-us/201210/the-problem-incest>
- Hopkins, K., (1980). Brother-sister marriage in Roman Egypt. *Comparative Studies in Society and History*, Vol. 22, No. 3. (Jul., 1980), pp. 303-354. Cambridge: Cambridge University Press.
- Isaac, D. (16.02.2016). *Woman set to marry son who impregnated her in Zimbabwe*. Sourced from <https://www.pulse.ng/gist/strange-world-woman-set-to-marry-son-who-impregnated-her-in-zimbabwe-id4691527.html>
- James, J., Meyerding, J. (1977). Early sexual experience and prostitution. *American Journal of Psychiatry*. Vol 134, pp 1381-85.
- Jiménez, J. A., Hughes, K. A., Alaks, G., Graham, L., Lacy, R. C. (1994). *An experimental study of inbreeding depression in a natural habitat*. *Science*. 266 (5183): 271–3.
- Kaufman, I., Peck, A. L., & Tagiuri, C. (1954). The family constellation and overt incestuous relations between father and daughter. *American Journal of Orthopsychiatry*. Vol 24, pp 66-279.
- Kroeber, A. L. (1939/40). Totem and taboo in retrospect. *American Journal of Sociology* 45, 447
- Larsson, T., Sjogren, T. (1960). Essential tremor: A clinical and genetic population study. *Acta Psychiatrica Et Neurologica Scandinavica* 36 (suppl. 144): 1-176.
- Levi-Strauss C. (1956). On the family. In Shapiro, H. L. (ed.) *Man, culture and society*. 2nd edition. New York: Oxford University Press.
- Levi-Strauss, C. (1969). *The elementary structures of kinship*. London: Beacon Press.
- MacVicar, K. (1979). Psychotherapeutic issues in the treatment of sexually abused girls. *American Academy of Child Psychiatry*. Vol 18, pp 342-353.
- Malinowski, B. (1932). *The sexual life of savages in north-western Melanesia*. London: George Routledge & Sons.
- Malinowski, B. (1927). *Sex and repression in savage society*. London: Kegan Paul, Trench, Trübner & Co. Ltd.
- Meiselman, K.C. (1978). *A psychological study of causes and effects with treatment recommendations*. Jossey-Bass publications.
- Murdock, G. P. (1949). *Social structure*. New York: The MacMillan Company.

- Nabulsi, M. M., Tamim, H., Sabbagh, M., Obeid, M. Y., Yunis, K. A., Bitar, F. F. (2003). *Parental consanguinity and congenital heart malformations in a developing country. American Journal of Medical Genetics Part A. 116A (4): 342–7.*
- Nakashima, I., Zakus, G. (1977). Incest: Review and clinical experience. *Pediatrics for the Clinician. Vol 60. Pp 696-701.*
- News Team of Chinua Achebe Center for Leadership and Development (27 May 2016). The Result of the Research about Fulani Herdsmen. Sourced on 20/2/2017 from <http://kingdomnewsng.com/articles/305-the-result-of-the-research-about-fulani-herdsmen>
- New World Encyclopedi (2017). *Exogamy and Endogamy*. Retrieved on 20/02/2017 from http://www.newworldencyclopedia.org/entry/Exogamy_and_endogamy.
- Nordstrom, S., Barkman, Y. (1977). Hereditary macular degeneration (HMD) in 246 cases traced to one gene-source in central Sweden. *Hereditas* 84: 163-176.
- Odili, J. (Nov 18, 2015). *Meet girl who confesses – “i’ve been having sex with my dad for 4-years, he’s rich & so good in bed.”* Retrieved on 20/02/2017 from <https://www.mediahoarders.ng/news/meet-girl-who-confesses-ive-been-having-sex-with-my-dad-for-4-years-hes-rich-so-good-in-bed-with-picture>
- Ogbeche, D. (July 29, 2016). *Why I had sex with my biological daughters – 40-year-old man.* <http://dailypost.ng/2016/07/29/sex-biological-daughters-40-year-old-man/>
- Pausanias (1918). *Description of Greece*, 1.7. Translated by W.H.S. Jones. Cambridge: Harvard University Press.
- Philo of Alexandria. (1939). *On the Special Laws*, 3.234. translated by F.H. Colson.. Cambridge: Harvard University Press.
- Plato (1955). *The republic*. Translated by Desmond Lee. London: Penguin Classics.
- Plutarch, (1935). *Moralia*. Translated by Babbit, Frank Cole. Cambridge: Havard University Press.
- Rosenfeld, A., Nadelson, C., Krieger, M., & Backman, J. (1979). Incest and sexual abuse of children. *Journal of the American Academy of Child Psychiatry. Vol. 16. Pp 327-229.*
- Scheidel, W., (1997). Brother-sister marriage in Roman Egypt. *Journal of Biosoc. Sci. 29. 361–371, UK: Cambridge University Press.*
- Seneca (2003). *Apocolocyntosis* 8. Translated by W.H.D. Rouse. Retrieved on 20/02/2017 from <http://www.gutenberg.org/files/10001/10001-h/10001-h.htm>.
- Silberman, E. (2012). Review of Psychodynamic Therapy: A guide to evidence-based practice. *Psychiatry: Interpersonal and Biological Processes* 75.3: 298–301.
- Sim,org (2017). Fulani. Retrieved on 16/02/2017 from <http://www.sim.org/index.php/content/fulani>
- Sloane, P., & Karpinsky, E. (1942). Effects of incest on the participants. *American Journal of Orthopsychiatry. Vol 12. Pp 666-73.*

- Summit, R., & Kryso, J. (1978). Sexual abuse of children: A clinical spectrum. *American Journal of Orthopsychiatry*. Vol 48. Pp 237-51.
- Tarig, A. (June 8, 2013). Special report: Who are the Fulani people and their origins? Retrieved from <http://pointblanknews.com/pbn/exclusive/special-report-who-are-the-fulani-people-and-their-origins/> on 15th March, 2017.
- Trueman, C. N. (2012), Blood purity and Nazi Germany. Retrieved on 15th March, 2017 from <http://www.historylearningsite.co.uk/nazi-germany/blood-purity-and-nazi-germany/>
- Weinberg, S. K. (1955). *Incest Behaviour*. New York: Citadel Press.
- Westermeyer, J. (1978). Incest in psychiatric practice: A description of patients and incestuous relationships. *Journal of Clinical Psychiatry*, Vol 39:643-648.
- White, L. (1959). *The evolution of culture*. New York: Routledge
- Wolf, A. (1966). Childhood association, sexual attraction and the incest taboo: A Chinese Case. *American Anthropologist*, Vol.68 p 894.