

## **Herdsmen in Gen 47:1-12 and the Lesson for Nigeria**

**Chisom S. Ugwuewo**

Department of General Studies/JUPEB Unit  
Madonna University Nigeria, Okija Campus, Anambra State  
Chisomhebrew@gmail.com

**Chukwuemeka Emmanuel Onwumere**

Bethel College of Theology, Enugu Study Center  
Chukwuemeka.onwumere.195587@unn.edu.ng

**Kingsley Kenechi Omeje**

Department of International Relation  
Madonna University Nigeria, Okija Campus, Anambra State

**Chika Nkiru Ike PhD**

JUPEB Unit, Madonna University Nigeria, Okija Campus, Anambra State  
smilewithchika@gmail.com

DOI: 10.56201/ijrcp.v8.no1.2023.pg34.45

---

### **Abstract**

*Most Fulani people are nomadic in nature tending groups of animals such as herds and flocks. They carry them from place to place for grazing, but their sudden attitude towards original occupants of those places they pasture their animals makes them notorious invaders. Today Fulani herdsmen are threat to human life as well as cause of violence and disunity in Nigerian and among Nigerians. The result of their activities include the following menace: loss of human life, sexual harassment of human life, acquiring of weapons, reduction in quality of social relationship, reduction of social support and high cases of rape, reduction in output and income of farmers/nomads, loss of produce in storage, displacement of farmers, scarcity of agricultural products, loss of house and properties and infrastructural damages. Being an academic research, the investigator adopts narrative method of biblical exegesis for thorough analysis and application of the text of study (Gen 47:1-12). This Old Testament text unveils that during the time of the patriarchs as aliens in Egypt, they neither invaded a land nor was cause of chaos and loss of lives and properties in the land where they resided. The researcher intends to apply the text in the context of Nigerian situation in order to proffer solution and curb the influx and destructive invasion of Fulani herdsmen in Nigeria.*

---

**Keywords:** Herdsmen, Joseph, Genesis, Lesson, Nigeria

---

## Introduction

Gen 47: 1-12 is a chronological narrative of event about the settlement of Jacob's family in Egypt during the time of famine. The story began with formal introduction of the family by Joseph and ended by Jacob's appreciation to Pharaoh for his kindness. The text is a prototype of how aliens should supplicate for residence in a strange land other than their ancestral land. There is a total submission to royal command in the text. The aliens were given a land in Egypt which was suitable for their kind of occupation. The text as well captured specifically, the major reason for Jacob's family to demand for residence in Egypt. In addition to this, they made it known to Pharaoh that they did not arrive for permanent stay.

However, it is notable that in the recent time, Nigeria has witnessed influx of Fulani herdsmen in various states in Nigeria. Fulani herdsmen are nomadic herders, whose primary occupation is raising livestock. These herdsmen are cattle rearers and keepers who came from different parts of West African countries. Though they often arrive with the sole purpose of grazing their animals but subsequently make their cattle become devastation to the land especially farm lands. Most times, they take possession of the land as if it were their heritage; they sometimes behave as if they share a common patrimony with the original occupants/owners of the land.

It is undoubtedly that destructive activities caused by these men are numerous. From time to time they manipulate and destroy farmlands, overgraze land, make human environment poisonous by incessant drop of animal faeces in large quantity. The worst part of it is their unexpected reaction which is often cruel in nature when they are confronted. There are evidences of such malicious acts in Enugu, Abia, Bauchi, Gombe, Benue states and so on.

The researcher on this note desires to use this paper to discuss these destructive activities of Fulani herdsmen and use the study text of Gen 47:1-12 to proffer solution to this problem facing everyone in Nigerian society. The research method employed in this work is narrative method of biblical exegesis, because the text of study is a narrative. Narrative method of exegesis is used to analyse a biblical text whose genre is a story, hence Gen 47: 1-12 is a good example of a biblical narrative. Biblical exegesis is not appreciated unless it is applied in a particular context with the prime purpose of suggesting solutions to a problem. The text is therefore applied in the context of Nigeria. The researcher recommends that a stipulation needs to be made to caution Fulani herders against illegal penetration across Nigerian States.

## English translation.

### *New Revised Standard Version*

1. So Joseph went and told Pharaoh, "My father and my brothers, with their flocks and herds and all that they possess, have come from the land of Canaan; they are now in the land of Goshen."
2. From among his brothers he took five men and presented them to Pharaoh. **3** Pharaoh said to his brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds, as our ancestors were." **4** They said to Pharaoh, "We have come to reside as aliens in the land; for there is no pasture for your servants' flocks because the famine is severe in the land of Canaan. Now, we ask you; let your servants settle in the land of Goshen."

3. Then Pharaoh said to Joseph, "Your father and your brothers have come to you.
4. The land of Egypt is before you; settle your father and your brothers in the best part of the land; let them live in the land of Goshen; and if you know that there are capable men among them, put them in charge of my livestock." <sup>7</sup> Then Joseph brought in his father Jacob, and presented him before Pharaoh, and Jacob blessed Pharaoh.
5. Pharaoh said to Jacob, "How many are the years of your life?"
6. Jacob said to Pharaoh, "The years of my earthly sojourn are one hundred and thirty; few and hard have been the years of my life. They do not compare with the years of the life of my ancestors during their long sojourn."
7. Then Jacob blessed Pharaoh, and went out from the presence of Pharaoh.
8. Joseph settled his father and his brothers, and granted them a holding in the land of Egypt, in the best part of the land, in the land of Rameses, as Pharaoh had instructed.
9. And Joseph provided his father, his brothers, and all his father's household with food according to number of their dependants.
10. Then Jacob blessed Pharaoh, and went out from the presence of Pharaoh.
11. Joseph settled his father and his brothers, and granted them a holding in the land of Egypt, in the best part of the land, in the land of Rameses, as Pharaoh had instructed.
12. And Joseph provided his father, his brothers, and all his father's household with food, according to the number of their dependents.

### **Delimitation of the text**

The beginning and end of a literary unit is the delimitation of a text. Mundele (2012:33) refers to literary unit as a biblical passage that has significance in itself. It is also called pericope of a text. It is a group of biblical passages that have a common theme. Common characters in a text, place, time and contents enable the researcher determine the pericope of a text. Delimitation is crucial in biblical exegesis due to its preparation of a text for proper exegetical study.

Genesis 47:1-12 is made up of major and minor characters. Whereas Joseph and Pharaoh are the major characters, Joseph's brothers and Jacob are the minor characters. In the narrative, Joseph's interaction with Pharaoh determines the fate of his family members in Egypt. The place of the happening is Egypt. The general theme of the text could be "settlement in Egypt".

### **The Name Joseph**

é@seAy (yosep, translated Joseph) is a jussive form of the qal perfect verb (yasap) which means “to add” (Douglas et al eds 1962:617). Being in the jussive form, yosep means “may he (God) add (sons)” or let him (God) add (sons). Jussive is 3<sup>rd</sup> person masculine singular of qalvolitives. Volitive etymologically comes from the Latin “Volo” meaning “To Will” and related to English “Volition” meaning “Will”. Volitives according to Futato(2003) are verb forms that are used to express the will of the speaker. Other qalvolitives alongside Jussive are imperative and cohortative. For Rachael to give her son that name is an indication that she expressed her will. She desires that God will add more sons to her.

### **Exegesis of the text and critical commentary**

Exegesis is a critical analysis of a text with the aim of proper interpretation for better understanding of the text. In the words of Obiorah (2015:87), ‘exegesis is the process of careful analytical study of biblical passages undertaken in order to produce useful interpretation of those passages’. It concerns itself with the study of the biblical texts in their original language and earliest form.

In order to investigate the text and offer its interpretation for better understanding, it is divided into four parts: vv 1-3, vv 4-6, vv 7-10 and vv 11-12

#### **VV 1-3: Joseph introduced his family to Pharaoh**

The Hebrew phrase *GEâY:w:(vayagad)* which is translated “and he told” needs clarification. The implied meaning of the word is preferable to its literal meaning in the context. Hence, the word means to be ‘conspicuous’, ‘make known’. Joseph did not merely tell Pharaoh about his family members. He formally introduced them to the ruler of the land. The action indicates that Joseph ensured that the arrival of his brothers and father is made known to the king. Calvin (n.d) maintains that Joseph indirectly intimates to the king his desire to obtain a habitation for his brethren in the land of Goshen was free from cunning. Because the demand was free from compulsion and craftiness, Pharaoh at once recognizes his wish and granted it to him. Henry (1991) concludes that action taken by Joseph in vv 1-3 and vv 7 was out of affection, thus “Of Joseph’s kindness and affection to his relations, presenting his brethren first and then his father to Pharaoh”.

The interrogation about their occupation in vv 3 shows that all that have a place in the world should have employment in it based on their capacity, some occupation, some other (Benson n.d). One would infer that Pharaoh needed to know their occupation in order to know how their settlement in Egypt would contribute to economic development of the nation owing to the fact that Egypt and other surrounding nations were in economic recession at that time. That interrogation fashions out the relevance of employment in the life of a person. For more clarification and comprehension, Coasted contends that the word occupation in its primary meaning signifies employment or business; and the text leads us to infer that each individual among us has some such employment or business for the due discharge of which we are uncountable to Him whose providence has imposed it upon us (n.d).

The response “Your servants are shepherds as our ancestor were” proves that they were not docile. They imitated the industrious lifestyle of their fathers. By implication their generation

was not known for laziness. They were pastoral farmers, one of the occupations common in the then society.

#### VV 4-6 Plea to settle in Goshen

The verb *Wg(gur)* is qal hollow and weak because the root is two consonant instead of three. Its position in the text provides us with the essential knowledge that the family of Jacob may not be ready for everlasting stay in Egypt. The English rendition of the verb *Wg(gur)* includes 'to sojourn', 'to stay for a time', 'temporarily dwell' and other related meanings, as against 'quarrel', 'stir up trouble' etc. The verb is placed in the text in order to accommodate the general acceptance that Jacob and his household came in peace and for peace. They do not intend to settle forever, the reason was for their sojourning which is famine was defined to the King. In the words of Benson (n.d), 'they should leave when the drought/famine is over, though the kindness they received from Pharaoh encouraged them to continue to stay'.

The Hebrew clause  $\sim T^2 m.f; w > ly Ix; \hat{e} - yven > a; ' \sim B' - vy < w > T [ . d . \hat{a} . y " - \sim a i w > v e i m - y a d a$  'etaveyes-bam' *anesi-hayilvesametam* literarily translated "there are capable men among them" expressed that those five presented to Pharaoh were of the meaner sort of them. This text has variety of interpretation. On this note Clark(1831) comments as follows. "This has been understood six different ways. 1. Joseph took five of his brethren that came first to hand - at random, without design or choice. 2. Joseph took five of the meanest-looking of his brethren to present before Pharaoh, fearing if he had taken the sightliest that Pharaoh would detain them for his service, whereby their religion and morals might be corrupted. 3. Joseph took five of the best made and finest-looking of his brethren, and presented them before Pharaoh, wishing to impress his mind with a favourable opinion of the family which he had just now brought into Egypt, and to do himself honour. 4. Joseph took five of the youngest of his brethren. 5. He took five of the eldest of his brethren. 6. He took five from the extremity or 'end' of his brethren, i. e., some of the eldest and some of the youngest, viz., Reuben, Simeon, Levi, Issachar, and Benjamin. It is certain that in Judges 18:2, the word may be understood as implying dignity, 'valor', excellence, and pre-eminence: And the children of Dan sent of their family Five men  $\text{מִקְצֵתָם}$  *miktsotham*, not from their coasts, but of the most eminent or excellent they had; and it is probable they might have had their eye on what Joseph did here when they made their choice, choosing the same number, five, and of their principal men, as did Joseph, because the mission was important, to go and search out the land. But the word may be understood simply as signifying some; out of the whole of his brethren he took only five men, etc". VV 6 is recorded in order to show the willingness of Pharaoh to accommodate Jacob's family. It is similar message that Calvin (n.d), communicated in his choice of words, thus, "This is recorded not only to show that Jacob was courteously received but also that nothing was given him by Joseph but by the King's command".

Goshen in Hebrew literarily means "drawing near". It is a region in northern Egypt east of the lower Nile. It became the dwelling place of the Israelites in Egypt from the time of Joseph till the time of Moses when they needed to possess the Promised Land. Brown et al (eds) (1989:41) made it clear that Pharaoh's words in vv 5-6 are generous and he offers to the family the possibility of providing for the royal herd. More so, the command to put them in charge of his (Pharaoh's) livestock is offer of employment opportunity at their nascent beginning of settlement in the land. It proves and earns Pharaoh a man of industrious and productivity.

### **Vv7-10: Appreciation for kindness received.**

Hornby et al (eds) (2010:59) gave the denotative meaning of appreciation as “pleasure that you have when you recognize and enjoy the good qualities of somebody”; the feeling of being grateful for something. The usage of  $\%r<b'îy>w:vayibarek$  in v 7b shows Jacob’s appreciation to Pharaoh.  $\%r<b'îy>w$ : “and he blessed” is a combination of conjunction “and” prefix of “vavconversive” and  $\%r<b'î$  “to bless”. The verb belongs to piel, 3<sup>rd</sup> person singular (Lamdin, 1973), and it is traced to its root (brk). Speiser (1964), Clyde (1973) and Lacoste (2005) comment that the root (brk) has the basic meaning of the power and of salvation and it is associated to a very great degree with speech. Blessing is demonstrated in various ways including the use of words of mouth. It could be in form of peace, happiness etc. It is a form of thanksgiving for a kind gesture received from a higher authority. To bless one equally goes with authority of the person blessing the other. In agreement to this thesis above, Benson (n.d) holds that the original word rendered blessed often means that he blessed him with the authority of a patriarch and a prophet; a patriarch’s blessing was a thing not to be despised. Elucidating more on Jacob’s blessing to Pharaoh, Dough and Moscovitz (n.d) note that Jacob recognized the fact that Pharaoh is a powerful king and knew also that he is a guest in someone else’s kingdom and palace, so he acted carefully and respectfully. This consciousness triggered him to bless Pharaoh.

The phrase  $\%r<b'îy>w$  (meguray) in vv 8 meaning “of my sojourn” (but translated of my earthly sojourn in NRSV) illustrates a description of Jacob’s nomadic life (Henton 1962). The question of age in vv 7 was as a result of Jacob’s countenance. Jacob regards his life on earth as a pilgrimage, hence, a stranger in the world as well as a traveller towards another. He reckoned his life not only now in Egypt but his life in his native land (Benson n.d). The word “hard” as used in NRSV was hinted by Clauws (1996) that when Jacob says his life was hard, it is not simply an insightful description of his existence. It does not imply cruel life but a distressed life. The repetition of the blessing of Pharaoh by Jacob in v 10 is explained by Alexander and Baker (2003) in the following words, ‘Jacob acknowledged the status of Pharaoh, hence, the blessings he bestowed on Pharaoh.’ The blessing is an expression of gratitude and praise. Moreover to be accepted in Pharaoh’s kingdom and palace is enough for Jacob to express his gratitude to Yahweh and pray for Yahweh’s prosperity to be upon Pharaoh and his household. In the words of Craig (2013) blessing Pharaoh is a demand of God to Jacob and thus Jacob is now fulfilling his divinely appointed role: the nations are blessed in Abraham and his seed (Gen 18:18, 22:18, 26:4, 27:29) and Jacob like his son Joseph becomes a conduit of God’s blessing to Egypt.

### **VV 11-12; Settlement according to the king’s command**

‘hZ"xua] (ahuzzah) meaning possession or inheritance, is a feminine singular noun, absolute. It signifies land, property. Ownership of land or allocation of land is an evidence of domination of a place. Zuck (1991:28) substantiates this claim by asserting that land is essential to any meaningful definition of dominion and nationhood. Therefore, the land is crucial to the survival of Jacob and his household; it is also a visible acceptance that they were citizens in Egypt. It is natural that when an alien is empowered with a land, he or she indirectly gained citizenship of that community. Land of Rameses literally meaning “child of the sun” is a place (city on Lower Egypt) it was developed by Hebrew slave probably in Goshen (Bibleworks, 2006)

Pharaoh the king of Egypt has knowledge of the parts of the land suitable for shepherds like Jacob's family so he allocated them the land of Goshen. According to Douglas et al (eds) (1962:435), Goshen was a well favoured region suited to flocks and herds (Gen 46:34, 47:1, 4, 6, 27, 50:8). It was rich for pasturing of cattle by implication. Patrick (n.d) in the same vein notes that Goshen was very fertile and perfect for grazing and agriculture and that Israel flourished and multiplied in the land.

### **Fulani Herdsmen in Nigeria**

Fulani herdsmen are nomadic herders, whose history can be traced to the FutaJalonMountains of West Africa, and whose primary occupation is raising livestock. They are largely located in the Sahel and semi arid parts of West Africa but due to changes in climate patterns, many herdsmen have moved further south into the savannah and tropical forest belt of West Africa.

Fulani herdsmen are found in countries such as Nigeria, Niger, Senegal, Guinea, Mauritania, Mali, Burkina Faso, Benin, Cote d'Ivoire and Cameroon.

### **Brief history of Fulani Herds men in Nigeria**

The History of Fulani herdsmen in Nigeria dates back to the 13th and 14th centuries when they started migrating into Northern Nigeria from the Senegambia region. After the Uthman Dan Fodio jihad, the Fulanis integrated into the Hausa ethnic group of Northern Nigeria. During the dry season when tsetse fly population was reduced, Fulani herdsmen began to drive their cattle to the middle belt zone dominated by non Hausa groups returning to the north at the onset of the rainy season (Buzz Nigeria News, 2017). The Fulani people are descendants from Middle East and North Africa. However, the history of the Fulani origin began with the Berbers of North Africa around the 8th or 11th century AD. Over a millennium ago from AD 900 - 1900, they spread to most parts of West Africa and to some areas of Central Africa (Anter, 2015). According to Kasarachi(2016), the main Fulani sub groups in Nigeria are: FulbeGombe, FulbeAdamawa, FulbeSokoto, FulbeMbororo, and FulbeBorgu

But while managing the herd and driving cattle, cattle grazing on farmlands sometimes leads to destruction of crops, becoming a source of conflict between the herdsmen and farmers.

To tackle this, in 1978 Nigeria implemented the land use act which gave state or federal government the right to assign and lease land and also gave indigenes the right to apply and be given a certificate of occupancy to claim ownership of their ancestral lands.

This placed the pastoral Fulani in a difficult position because most did not apply for lands of occupancy of their grazing routes and recurring transhumance movement will lead to encroachment of the properties of others. This also led the federal government to carve out some areas as grazing routes but this has not reduced clashes as there have been reports of clashes between the herdsmen and farmers across Nigeria.

### **Fulani Herdsmen Attacks in Nigeria**

From 1996 to 2006 about 121 people lost their lives in Bauchi and Gombe states as a result of conflicts between Fulani herdsmen and farmers. Many communities, particularly in the North Central and South-Eastern states, have also recently faced severe attacks allegedly perpetrated by Fulani herdsmen.

Since January 2016, about 10 Agatu communities in Benue State have suffered unprecedented hardship in the hands of men suspected to be Fulani herdsmen. About 500 Agatu villagers have reportedly lost their lives to the herdsmen.

In Abia State communities of Uzuakoli in Bende Local Government Area, Ebem and Akanu in Ohafia and Umuchieze in Umunneochi, there have been cases of deadly clashes between rural farmers and the cattle breeders. In respect to this event, Nwaokpara et al (2015) substantiate this claim by concluding that the activities of Fulani herdsmen in some communities in Abia State have become a source of worry to the people.

From available source, the following were reported about Fulani herdsmen activities in Nigeria. The invasion of farmlands in Ebem and Akanu communities nearly resulted in bloodbaths but the wisdom of the leaders in the community who timely reported to the authorities saved bloody clashes. Some of the cases were so serious that Abia State Government had to intervene, preventing the youths of the communities from retaliating. It set up a peace committee that quelled the then imminent doom.

The case is not different in Enugu State. Of the 482 communities in the State, one cannot point to one community that has not had its fair share of Fulani, tears of sorrow as incidents of killing, robbery, rape, maiming and kidnapping by the cattle herdsmen have inflicted pains on most farmers, leaving them in fear.

In March 2014, suspected Fulani herdsmen allegedly killed TamgboOgueji, a member of the traditional rulers' cabinet at Eke Community in Udi Local Government Area of Enugu State. The deceased, aged 85, was shot in his house in the early hours over an undisclosed issue with the herdsmen.

The town of Nkpologu Community in Uzo-Uwani Local Government Area of Enugu State was, in January 2015, thrown into mourning following news of the death of a young woman on New Year's Eve, during a Fulani herdsmen's robbery attack on a commercial bus.

In April 2016, suspected Fulani herdsmen invaded UkpabiNimbo community in Uzo-Uwani Local Government Area of Enugu state killing scores. The herdsmen, numbering more than one hundred, reportedly stormed the sleepy community in the early hours of the Monday morning carrying guns, bows, arrows, machetes and swords to execute their mission.

The attack of Fulani herdsmen have not only been witnessed in North-Central and South-East alone, Farmers in Lagon, Iyana, Offa, Atagba, Lapata and their surrounding communities in Lagelu Local Council Area of Ibadan, Oyo State, alleged that a group of Fulani armed men attacked their communities, carting away valuables.



### **Application of the text in Nigerian context**

In Gen 47:1-12, Joseph without hesitation notified Pharaoh (the ruler of the land) that his family members alongside their possessions have arrived Egypt. As aliens in the land, he ensured that they fulfilled immigration requirement by officially introducing them to the governing authority. But in Nigeria today, this strict adherence is rarely maintained. Even immigration act of 1963 chapter 171 of the laws of the federation of Nigeria 1970 which states the conditions of the entry, stay and departure of foreigner to and from Nigeria (Tosin et al, 2013) is scarcely maintained.

From the narrative report in the text, particularly vv 6b, the aliens (Joseph's relatives) in Egypt were made to contribute to the economic development by being asked to take charge of the authority's livestock. But the reverse is the case among Fulani herdsmen in Nigeria. Instead they thwart the growth and increase of the community's economy by smashing farm produce by allowing their cattle to graze in people's farms. They are not at all source of income to the community where they dwell but source/cause of big loss. Buttressing on this matter, Ajibefun (2018) observes that the major causes of Fulani – Herdsmen and farmers clashes in Nigeria are destruction of crops, harassment of nomads by host youths, disregard for traditional authority, stray cattle, sexual harassment of women by nomads and Indiscriminate bush burning and theft of cattle. This observation corresponds with the findings of Okereke (2012) and Bello (2013) who listed the causes of the conflict to include theft of cattle, destruction of crops, rape of women, and indiscriminate bush burning. These give credence to the fact that the activities of Fulani Herdsmen are disastrous to Nigerian nation. Hence the need to reflect on the study text for solution to this problem.

From available source, many farmers in Ugwuaji Awkunanaw community of Enugu South Local Government Area of Enugu State have ceased farming in the community farm lands about more than a decade ago after ugly experience of incessant mass destruction of farm crops by Fulani cattle, and serious clash between them and those who attempt to confront them. Indeed this ugly situation needs attention of the ruling class.

More so, the settlement of the Jacob's family was willingly considered and accepted by Pharaoh. He allocated them a land suitable for their occupation because Egypt probably has a grazing land for shepherds. It is worthy of note to recall that Pharaoh was not compelled to do so. The proposed bill titled 'National Grazing Reserve (Establishment) Bill 2016' which tends to provide for the establishment of the National Grazing Reserve Commission which shall have power to, among other things establish at least one cattle Reserve in each state of the federation (Buzz Nig News, 2017) but may not be the panacea to this problem because of the following reasons.

1. The public have kicked against it, arguing that the decision is ill-advised against the land use act and overriding public interest.
2. It is not mandatory that a state should have a grazing land. What if there is no provision or need for such in a state; should people's land for farm and other crucial purposes be converted to grazing reserve?
3. Fulani cattle rearing is not national owned livestock in Nigeria but private and /or corporate owned livestock; hence owners are expected to be responsible for its management without damage or destruction of other people's source of livelihood.

It is therefore inhuman and inconsiderate for a community whose legal possessors do not have enough land for agriculture and other uses to compulsorily allocate a grazing land to Fulani herdsmen for grazing of cattle. Meanwhile it is hazardous for human to co-live in the same habitat with cattle in such numbers of fifties, hundreds and above. Pharoah, the Egyptian king was much concerned about the welfare of his people and that was why he did not give Jacob's family settlement to the detriment of the original occupants. There is little or no concern of such by our leaders in Nigeria.

Jacob, the eldest among the immigrants/sojourners assumed his gerontocratic role by appreciating Pharoah on behalf of the rest for the kind gesture received from him (Pharoah) by blessing him. This blessing is a sign of obedience to the laws of the land because obedience in itself is dutiful submission to the command of higher authority (Ugwu 2012). This is reverse as to what Nigerians experience from Fulani herdsmen. It is alarming that these herdsmen feel that they share common patrimony with the original settlers of the land. In addition, the blessing of Pharoah by Jacob is an indication that Jacob highly recognized the opportunity given to him to settle in Goshen, Egypt. But Fulani herdsmen see theirs as equal right with the community owners instead of a privilege.

Joseph settled his family members in Egypt on the instruction of Pharoah. The where and how of their settlement was as directed by Pharoah. It was neither by the will of Joseph nor out of cunning. It is obvious that the readiness for destruction by Fulani herdsmen especially when they are confronted is a direct opposite of Joseph's family members in Egypt. The reason for Israelites migration to Egypt was as a result of their predicament which was confirmed by Pharoah and he willingly decided to provide care for them. Most times, one finds it elusive to fathom the reason(s) for forceful invasion by Fulani herdsmen in Nigeria, particularly devastating farm lands without sympathy.

## **Conclusion**

Episode of Joseph's family members in Egypt left human with moral and theological reflections. The beginning of the episode illustrates Joseph's regard for the governing authority, Pharoah. Pharoah's acceptance of Israelites' settlement in Egypt particularly in Goshen shows his kindness and concern for their welfare which they did not abuse in any way. This virtue of Pharoah is worthy of emulation by Nigerians who are of high echelon in the society.

The family of Jacob contributed to the economic advancement of Egypt. For them to take care of the royal livestock attested to this. They dwelt peacefully in the land throughout the lifetime of Joseph and Jacob. They were never source of any form of chaos in Egypt unlike Fulani herdsmen in Nigeria. It is pertinent that a condition be provided by Nigerian government in order to curb gradual destruction of life and property by Fulani herdsmen across Nigerian states. Adequate provision should be made for citizens of Nigeria to exercise their right over their ancestral possession (land) in their respective communities. Secondly a stipulation needs to be made to caution Fulani herders against illegal penetration across Nigerian States. These if strictly adhered

to will enable to foster peace, unity and development in Nigeria. Government is also expected to sit up to ensure that strict adherence of national policy on migration is fully maintained.

## References

- Alexander, T. P & Baker, D. W (2003); *Dictionary of Old Testament Pentateuch*. Downers Grove, IL: Intervarsity Press.
- Anter, T. (2015). Who are the Fulani people and their origins? Retrieved from <https://www.modernghana.com>, on 17th October, 2018.
- Bello, A.S. (2013). Herdsmen and Farmers Conflicts in North-Eastern Nigeria: Causes, Repercussions and Resolutions. *Academic Journal of Interdisciplinary Studies*.2(5): 29-139
- Benson (n.d); *Benson Commentary on Old and New Testament*.Bible support.com.
- Bibleworks (2006); c:/program/file/biblework7/
- Brown, R. E et al (eds) (1968) *The New Jerome Biblical Commentary*. New Delhi: Indria Press.
- Buzz Nigeria News (2017); *Fulani herdsmen in Nigeria*. <https://buzznigeria.com/news/Fulani-herdsmen>.
- Calvin, J (n.d); *John Calvin Commentary on the Bible*.Christian Classical Etheria Lib.
- Clarks, A (1831); *Commentary on the Bible*. Internet Sacred Text Archives.
- Claus, W (1996); *Joseph Eleven Bible Studies on Genesis*. Minnepolis: Fortress Press.
- Clyde, T. F (1973); *Genesis.Broadman Bible Commentary*. Nashville: Braodman.
- Coastes, M. A (n.d); *Pharoah's question to the brethren of Joseph*.Biblical illustrator.
- Craig, Keener (2013); *Blessing Pharoah-Genesis 47*. <http://www.Craig keener.com/blessing-pharoah-genesis-47/>.
- Douglas, J. D et al (eds) (1962); *New Biblical Dictionary*. USA: Tyndale House Pub. Inc.
- Futato, D. H (2003); *Basic Hebrew*. <https://program/bx/biblemrks/database/basichebrew..../>.
- Geoge, K (n.d); *Goshen – God's Protected Place*.<http://www.newfoundationspubl.org/Goshen.htm>.
- Henry, M (1991); *Matthew Henry Commentary on the whole Bible*.Complete and unabridged in one volume. Peabody: Hendrickson.

- Henton, G & Alan R (eds) (1962); *The Teachers Commentary*. London, Great Britain: SCM Press Limited.
- Hornby, A. S et al (eds) (2010); *Oxford Advanced Learners Dictionary 8<sup>th</sup> edition*. New York: Oxford University Press.
- Kasarachi, N. P. (2016). Institutionalizing peace education for sustainable development in public secondary schools in Delta State. *Niger Delta Journal of Education*, 8(1), 194-196
- Lacoste, J (2005); *Encyclopedia of Christian Theology. Vol. 1*. New York: Rutledge.
- Lamdin, T (1973); *Introduction to Biblical Hebrew*. Great Britain: Darton, Longman and Todd Ltd.
- Mundele, A. N (2012); *A handbook on African Approaches to Biblical Interpretation*. Limuru, Kenya: Kolbe Press.
- New Revised Standard Version with Deuterocanonical Books. (2008); China: Bible Society Resources Ltd.
- Nwaokpara, et al (2015); 'Menace of Fulani Herds men: Tale of woes from the East'. *Vanguard*, Oct, 3, 2015.
- Obiorah, M.J (2012); *Bibliotheca Divina: A Basic Introduction To The Study of the Bible*. Enugu: University of Nigeria Press.
- Okereke, D. (2012). The remote immediate cause of crimes, insecurity, terrorism and instability in Nigeria and solution. Retrieved from <http://www.nairand.com/1027585/remote-immediatecauses-crimes> on 19th October, 2018.
- Speiser, E.A (1964); *The Anchor Bible Genesis Introduction, Translation and notes*. Garden City, New York: Doubleday and Company Inc.
- Tosin, A. O (2013); *Migration and Nigeria development(external and internal)*. <https://www.academia.edu/3983941/migration> and development externa and internal.
- Ugwu, C. I (2012); *From Pit to Palace (The Journey to Sustainable Greatness)*. Enugu: Praise House Publisher.
- Zuck, R. B 1991); *Biblical Theology of the Old Testament*. Chicago, USA: The Moody Bible Institute.