

## Inter-Relationship between Judeo-Christian and Nigerian Hospitality Myth

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**Abstract:** Hospitality is an essential universal relationship between a guest and a host. It is embedded in the deepest religious and cultural traditions, such that denying it means denying the foundation of religious life. In Judeo-Christian tradition, the practice is rooted in the encounter between Abraham and the three friends. Nigeria and indeed Africa is a deeply religious society. Every community have different myth that appear in the form of fables, sagas, folktales, and legends which gives an explanation of the past and origin of events. This study surveyed the myths and proverbs of some communities behind their hospitality practice. It examined the relationship between the Judeo-Christian narrative and Nigerian hospitality myths. Information was received through direct and indirect interviews. The study revealed that the practice of welcoming guests has been part of the cultural life of the natives prior to the advent of Christianity. Again, the act of Abraham had significant relationship with the stories of many Nigerian communities. The understanding of this inter-relationship will promote the teaching of the Church in Nigeria and Africa in general.

**Keywords:** Myth, hospitality, guest, host, and proverb.

## INTRODUCTION

Myth, derivative of Greek mythos, refers to the use of stories and the interpretation of stories, and events to convey truth or truths that vernacular forms of speech cannot always convey. Myth is believed to make up a body of “assumed knowledge” about the universe, the natural and supernatural worlds, and man’s place in the totality [1]. It is a sacred narrative in the sense that it holds religious or spiritual significance for those who tell it. It is “a reflection of the deepest aspects of the human mind, a powerful religious expression not of the way we were but of the way we are” [2]. Myths are traditional stories, often about imaginary men, gods, semi-divine heroes, and supernatural events. They are symbolic narratives in religion, being account of gods or superhuman beings involved in extraordinary events or circumstances in a time that is unspecified but which is understood as existing apart from ordinary human experiences [3]. Thus, myths are sacred, exemplary and significant fantastic narratives that are more fabulous than realistic, more imaginative than factual, and more evocative than analytical that has assumed historical dimension.

Myths do not usually tell accurate stories of historical events, but do often give an understanding of facts, and events which do not have ordinary historical or scientific explanation [1]. They are stories that cannot be properly explained except linked with the divine. They are the source of reality and truth, inasmuch as they provide human beings with models, and patterns of behaviour thought to be divinely established. They provide safe passage into reality, promote social cohesion, and put people in touch with themselves, and the entire cosmos. As “exemplary history” they recount an event that took place in illio tempore, and as a result, contributes a precedent, and pattern for all actions, and “situations” later to repeat that event [4]. They contribute and express the systems of thought, and values of a people. In fact, they reflect, express, and explore the people’s self-image.

Myths serve to explain natural, and cultural facts; justify and validate the very cultic celebration; describe what people can never “see for themselves” however rational and observant they are; and provide healing, renewal, and

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inspiration through recitation [3]. They further function to determine the exemplary models of all rituals, and of all significant human acts; express inaction and drama, what metaphysics and theology define dialectically; reveals more profoundly than any rational experience ever could, the actual structure of the divinity, which transcends all attributes and reconciles all contraries. Again, they are precedent and an exemplary of people's sacred or profane acts as well as the condition in which nature placed the person. They determine to authenticate the levels of reality which both a first impression and further thought indicate to be manifold, and heterogeneous.

Fundamentally, myths are of two types-origin and eschatological. Every society has a story. In Africa, there are different myths that give explanation of the past such as creation, coming of death, distance of the sky from the earth, how man came to possess fire, and animals. They appear in the form of fables-stories intended to teach moral precepts, sagas-concerned with human beings and not deities, fairy tales, folktales, etiological tales, legends, parables, and epics. This paper centres on origin myths of hospitality practice in Nigeria.

Hospitality is the relationship between the guest and the host or an act of being hospitable whereby a person receives a guest with friendly welfare. It includes reception and entertainment of guests, visitors or strangers. It is the virtue of a great soul that cares for the whole universe through ties of humanity. Onu and Eketu [5] defined hospitality as an "act of honour wherein a guest is welcomed and received in a cordial, friendly and warm manner into one's home, and generously entertained with food for refreshment, shelter for relaxation and security, and is acknowledged with appreciation". This study focused on hospitality myths of some Nigerian communities and their relationship with the Biblical Abrahamic narrative. The amazing and fascinating narratives emanated from field work carried out through direct and indirect oral interviews.

### **Some Nigerian Hospitality Myths**

The Akpor people of Ikwerre ethnic nationality of Rivers State, Niger Delta region holds that a childless woman would always throw to the waste spot remnants from pounded cocoyam and special yam specie. Daily, sheep would flock at the waste spot and feed on the remnants. The woman became ill and could not carry out routine work. When the sheep could not find what to eat at the waste spot, they traced the house of the woman, and flocked at her door post. The villagers became suspicious that the woman had committed an atrocity that resulted to her illness. The people consulted a diviner and it was revealed that the sheep flocked the woman's hut to pray for her recovery. When prescribed rituals were performed the woman regained her health and continued in her act. Consequently, the people resolved to exalt the virtue of care and generosity to their fellow humans as well as animals. Another Ikwerre clan, Emohua maintains that the ancestors appeared as wretched visitors to their relations and were chased away as "unknown visitors". Some were even attacked ignorantly. The ancestors had to punish the people with famine, sickness, and even death. When they inquired the cause of their calamities, it was revealed that they did not welcome their ancestors who came to share with them. The people felt remorse, appeased the ancestors, and decided to open their arms to visitors.

The Etche people of Rivers State maintain that a divinity appeared in one of the villages in the form of an old man, and visited some natives while it was raining. The first person rejected him as he looked old and smelling, and the second did same. It was the third person who welcomed and provided him with shelter and comfort. As the man was about leaving, he blessed his host. Three days later, the host received through the priest of the land a goat and chicken as gifts from the guest (divinity). The animals became very fruitful, and made the man very wealthy. When the people discovered that the welcome given to the "old smelling man" was responsible for man's wealth; everyone decided to receive all visitors irrespective of their appearance as such act attracts blessing from the gods.

The Ekpeye people of Ahoada East Local Government Area of Rivers State claim that some strangers were killed sometime killed in one of the villages and their body used to make drums. The strangers, before their death, raised curses on the natives that they will continue to fight and kill themselves. When the situation became unbearable, they sought for solution from diviners who revealed the cause of their internal crisis. They carried out prescribed rituals, and started caring for visitors which reversed the curse.

The Ogba of Ogba/Egbema/Ndoni LGA of Rivers State holds that it was an amazing scene when the Onusi River dried up, and some people thought a sacrilege was committed in the land. Others claimed it was handiwork of the ancestors, and went to fish in the River. One of those who went to fish had a good catch, sold some and dried the others. One day, the man received a guest from Benin kingdom, and accommodated the guest in his father's hut. He presented his guest with pounded dried fish which he mixed with limestone (Akawa), salt (Unu), pepper, Ogiri and a full kola nut. Thus, Osuorji, became the primary hospitality content of Ogba people.

The Engenni of Ahaoda West LGA, Rivers State migrated from Benin, in the course which they encountered friendly relationship with inhabitants of the places they had temporary stay. When their progenitors were allowed to settle near the Orashi River, they decided to reciprocate to any visitor.

The Eleme of Rivers State claim that a woman was once disguised as very old; and went to a wealthy family to beg for some food, and was turned down. On another occasion, the woman requested for pounded yam as she had lost all her teeth and unable to chew anything. Again, she was rejected even with abuses. Few days later, heavy rain fell in the community, and flood submerged the houses and yam barns of the families. This forced them out of their home and they began to beg for food. The people later understood that their unfriendly act to the old beggar was responsible for their misfortune. The community decided to open their arms to visitors to prevent similar occurrences.

The Ogoni people are found in Khana, Gokana, Bori, and Tai Local Government areas of Rivers State. They hold to the story that Kariku, a loving and caring woman and priestess of fish, protected, watched, and oversaw the affairs of the Semi people. She lived in a swampy mangrove area with her children- fishes. Her abode-fishing pond was visited every seven years after sacrifices by two female virgins. Non-natives were not permitted to visit the pond, cut any leave within the area, nor drink from it. Any who attempted otherwise would either be afflicted with strange illness or die mysteriously. On the way of the woman to check a trap in the afternoon, she sighted a pregnant woman from a neighbouring village carrying loads on her head. The pregnant woman became weak and thirsty, and decided to drink from Kariku's pond. As she bent down, the water turned to fishes. The priestess noticed her helplessness; and in compassion dug a hole, collected some water from it, and gave the pregnant woman who happened to be the queen of Barayira. The pregnant woman got home and narrated her experience to her husband. The next day, the King of the Barayira sent his kinsmen and palace guards with a basket filled with food items-yam, cocoyam, vegetables, palm wine and local gin to appreciate the priestess for her kindness to the queen. The two communities bonded themselves to relate as friends, embrace each other whenever they meet, and never to fight nor kill each other. This affected their relationship with visitors.

The Kalabari people of Ijaw nation are one of the principal delta tribes of Rivers State with rich cultural heritage. They maintained that after several unsuccessful attempts to reach Amateseso (higher divinity) by Migie and Akaso deities; Amateseso decided to invite the deities to his sacred ground. Migie (male deity) was offered Eniro to drive away coldness from the sea while Akaso (mother of fertility), was offered Tomina Iro. The magnanimity of Amateseso, made Migie and Akaso to adopt the sacred ground as theirs without defiling it. They sent message across the towns and villages that the good deeds of Amateseso do not finish; and charged every native to place love before whoever they come in contact with, and do good to them.

The Andoni who refer to themselves as Obolo is another coastal ethnic group of Rivers State. The claim that one brave and strong man-Yok Obolo lived in Egwede. He was always in disagreement with the people and eventually was driven out of the village. After he had trekked a very long distance, he became very tired and came near the sea coast. While he laid down on a piece of wood and slept, a fisherman woke him up, and took him to his abode. The fisherman provided him with water to bath, food, and a room where he slept. The fisherman went on to advise his children on how to take care of the man, and other guests.

The story of Opobo maintained that an Igbo turned Ibani man- Jubo Jubogha, Europeanised "Jaja" led the Anna Pepple house (wari) of Bonny during a dispute with Chief Oko Jumbo, a rival of Manilla Pepple family, and fled to Opobo in 1870. He was accommodated by King Kpokpo of Nkoro. The team leader and his followers founded the Kingdom of Opobo named after Amayanabo Opubo Pepple, Perekule the great of Bonny who reigned, 1792-1830. In appreciation of the welcome he received, Jaja decided to show give special attention to his guests by providing them with etetem (dry gin), and well prepared hot fish pepper soup. This became a common practice among the people.

The Great Bonny (Ibani) Kingdom of Rivers State has a strong, rich, cultural and historical heritage. They held that a native-Asimini saw a stranger and his wife lying unconscious by the sea shore. Thinking they were big animals that came out of the river, he drew closer to them only to realize that they were humans. Asimini went back to the town, called some friends who assisted in carrying the unconscious couple to his house. Asimini's wife boiled some herbs and treated them. Two days later, the couple regained consciousness, and continued with the treatment until they recovered fully. In appreciation, the couple taught Asimini how to harness the natural resources in the area such as tapping of palm wine, extraction of oil from palm fronds, fishing and weaving of fishing net among others. They further introduced him to Adum, the snake deity. The couple departed without revealing their true identity. Asimini went on to practice his new skills. He would catch fish and exchanged same for other necessities. Thus, hospitality became a prominent feature among the Ibani also referred to as Okologba of the Niger Delta region.

The warriors of Etinan in Akwa Ibom State of the Niger Delta battled with Oron such that many of their worriers sustained various degree of injury, and some even died. An Eket woman sneaked some of the victims to her community where they were treated with herbs. The survivors returned and narrated their experiences to the chiefs and elders. The woman was invited and handsomely rewarded. It therefore became mandatory for every Etinan person to assist the sick, care for the needy, and help any who came close to them. Thus, the people of Akwa Ibom people believe

that by welcoming guests, their children will be taken care of whenever they are in need; and their daughters will be well cared for by their husbands.

The story of the Anegbeti of Edo State has it that a famous fisherman of good reputation-Agumi went to fish in a distant sea. Suddenly, a strong wave came and carried him to an unknown destination. A great hunter rescued him and took him to his home. He treated the fisherman with herbs, and made him comfortable for several months. As the fisherman was departing, he was also given different gifts. Following the hunter's love and care; Agumi made a commitment that he and his family will always treat every stranger as part of their family. Returning home, he shared his experiences with the king, who resolved with the entire community to treat every visitor as a native.

The Igbere people of Bende in Abia State make reference to Chief Ebiri Okomoko, the 5<sup>th</sup> son of Prince Aguma Ebiri, a great warrior who founded the village. When Ebiri Okomoko visited Alayi, Abiriba, and Eda communities among others he was given warm reception. Many people paid homage to him with diverse gifts which he returned with. Back home, he decided to entertain any who visited him properly. It becomes a common practice among Igbere people to care for visitors.

In Abiriba of Abia State, an Awka blacksmith visited Chinwereoke, an affluent and prestigious native. The host gave his eldest daughter to sleep with his guest for a night as well as slaughtered a ram to entertain him. Moved by kind act, the guest introduced himself as Chukwuala, god of the earth, and blessed the work of Chinwereoke's hand, which increased his productivity. The host exclaimed, obia biaranu anogududem ngozim, my guest has not withheld my blessing. It is also said that the people experienced several hostilities and disputes in course of their migration experiences. To that effect, a guest reminds them of their migration experiences, and that every visitor has a home. They believed that one day someone could find his/herself in such home. Thus, they welcome visitors with open arms.

The Uratta people of Imo State held that an old hungry man visited a native whose wife was barren and requested for food. The couple offered him food, drink as well as accommodation. The following day, the old man smiled at his host, thanked him, and left. Two years later, the barren woman became pregnant and gave birth to a set of twins.

In Atta, Owerri of Imo State, a barren woman visited Agwu-miri-water spirit to ask for a child. The spirit appeared to her in the form of a stranger seeking for assistance. Unfortunately, the woman chased the "stranger" away saying, what I need is a child, and not a visitor. Few years later, the woman went back to Agwu-miri with the same request, and was told that the spirit had visited her, but was chased away. When the woman became desperate, she was told to prepare some food and serve everyone within her reach. This was done; she became pregnant, and delivered a set of twins. Thus, entertainment of guests became a common practice among Atta people.

The Ngor-Okpala of Imo State has it that on one cool evening being the great Nkawla market of the Obokire people; His Royal Highness, Eze Wokekoro was relaxing in his chambers. Suddenly, an elderly man walked to him, and requested to pass the night in his palace as it was late for him to return to his own village. The king, being a good and respected man obliged. He directed his wives to provide the guest with some food and where to sleep. In the middle of the night, the only son of the king, Obiora developed high fever with convulsion and the family was thrown into panic. The noise awoke the guest who rushed to the scene with his bag. He immediately brought out an Ijirakra leaf, and placed it on the Prince's nose and eyes. Instant, the Prince sneezed and returned to life. The King was filled with joy and exclaimed, Onyenabatara eyina ofu npurunwamu ndu, my guest has given life to my only son. It was then the King understood that his guest was an herbal healer who went from place to place in search of leaves. He therefore decreed that guests should be properly taken care of in the community.

Among the Anara people of Imo State, it is said that a couple was childless for several years. One day the wife went to the stream and saw a child seeking for help. In sympathy, she took the child home, fed, clothed, and accommodated her. The husband saw the child and did not oppose her action. The third day, a woman walked to their home to take the child. The couple as well welcomed the woman, offered her food, and water. Finally, the woman blessed the couple, and left with the child. Few months later, the barren wife conceived and gave birth. The community therefore resolved to receive visitors with open arms and heart.

In Umokeh Obowo of Imo State, there was one Okonkwo, a friend of Umokeh village. Okonkwo's wife, Erimma sent her daughter to purchase some foodstuff at Ekeppe market. On her way, she noticed some men following after her, and had to walk fast into a woman's hut for safety. The men met the woman, inquired of the girl, and the woman replied that she did not see anyone. When the men left, the woman gave the girl water, food, and took her back to her parents. The parents were very grateful and appreciated her for her kind gesture. The village King heard of the incident and passed a law that anyone who visits the community should be welcomed, entertained and protected.

In Ifite-Awka village of Anambra State lived a brave hunter-Nwaokoro with his wife-Nneoma and their children. He heard about the death of his father-in-law and decided to travel with his family for the funeral. On their way, they ran out of water. The wife who was pregnant of a child became very tired and thirsty. In search for water, Nwaokoro noticed a smoke and traced it to an old woman's hut. The old woman was banished from her community on the allegation of being responsible for the death of her husband. The woman welcomed them into her hut, offered them food and water. After resting for a while, they continued their journey. Days later, Nwaokoro went back to the woman in appreciation of her kind gesture, and requested that she accompanied him to their village instead of staying alone in the bush. She accepted the offer and Nwaokoro narrated the story to the village members. The entire community welcomed her and from henceforth decided to emulate her act of kindness to every visitor.

The story of the Okpoko-Isuofia people of Anambra State had it that, Okpo, the ancestral Ofor holder of Okpoko-Isuofia clan was declared missing for decades. Several searches were made to locate him but to no avail. During his absence, the clan meetings were held without the Ofor, and supremacy of the clan was foiled by many natives. In course of time, one Nnadi and his wife-Obiajulum who were childless for many years, but believed that the gods of Isuanioma would grant them one went to hunt games, and met a stranded, hungry, and tired man. He took the man to his residence, fed, and treated him like a king. In appreciation, the stranger revealed his identity as Okpo of Isuofia, and handed over the Ofor to Nnadi, being the mantle of leadership. He promised Nnadi that the gods of Isuanioma would visit his wife with a male child. Nnadi returned with the Ofor, narrated his experience, and the clan made him their leader. His wife-Obiajulum became pregnant and birthed seven sons who represented the seven clans of Isuanioma. Thus, the act of caring for strangers became paramount among the people.

The Tiv people of Benue State are famous for their cheerful, hospitable disposition and unique cultural heritage. Their kindness to strangers is legendary. Their primary occupation is farming, though some coastal dwellers engage in fishing. Their strengths are a mystery as a man could cultivate 100 hectares of farmland with the help of his family, using primitive farm tools. In pre-colonial Tiv, a man would marry up to 6 wives as to raise children who will help him in the farms. They build round huts or thatch houses for each of their wives. A Tiv man loves his wives and children, and would protect them with his life, as his life and wealth lies in them. The men worship and adore the "god of yam" every night for 2 hours. From 11pm, they would make sacrifices and incantations to the gods as they believed that their strengths came from the gods.

It is said that among the early traders who visited Zaki-Biam village were Umoru, Sako and Okafor were. Umoru, a magician from the North (Kano), had a "gossip bird" that goes before him to see whether the area was less-dangerous. He visited Zaki-Biam a day before the market to buy gbango yams, the pride of Tiv and sweetest yam specie. He was received by Terkaa, "King of yams" who had 5 wives and 11 children; the 5<sup>th</sup> wife, Torkwase, was newly married and had no child. Umoru was offered pounded yam and smoked fish. Terkaa instructed Torkwase who had space in her room being without a child, to make her wooden bed ready for his guest about 11pm. This was because strangers were allowed to sleep in the beds, while the home owner would either sleep outside the room or on the floor. When Terkaa and his children left for worship, his guest went into Torkwase's room. He eventually slept with his host's wife probably thinking she was offered to him or he used charms-"Burantashi" and tricks on her [6-8]. In the morning, Umoru went to the market square and bought enough yams. However, the wife concealed the act from her husband who never gave her emotional attention.

Umoru shared his "free gift" experience with his friends-Sako and Okafor, told them to try their luck which they did, and were successful. Traders began to flock the community which ushered economic growth, some even experienced "kind gesture". When Tor Tiv (King) decided to identify proper natives through language, it was discovered that traders were secretly sleeping with some married women. A meeting was summoned and the "second wives" confessed of the act. The men became furious, and resolved that no man sits close or touch another man's wife without permission; husbands were permitted to kill any defaulter. Umoru's "gossip bird" revealed the plan to him, and he never visited again. However, his friends weren't lucky. Terkaa used the opportunity to kill his enemies, whom he referred to as "mad farmers" claiming they harassed or touched his wives. Torkwase became pregnant, had complications during delivering, and a medical doctor sponsored by the natives was called to assist her. The husband returned from the farms, saw the doctor, without inquiry, struck and killed him with cutlass. The "gods" became angry, held back the rain, and unleashed hardship on the people. Crops failed to yield, both humans and animals were dying from malnutrition and diseases; and the people started importing foods from neighbouring communities. Consultations were made, Terkaa and his family were sacrificed, and his properties burnt as it was demanded. The King directed that any man who cannot satisfy all his wives should marry fewer wives, men should build extra houses for visitors, and whosoever killed any man who didn't sleep with his wife will be banished. Thus, it is claimed that a Tiv man could offer his "second" wife to an over-night male guest whom he considers as a brother, and to whom he can equally give anything. Such guests are seen as a friend and not enemy; who should share in the joy of the family, and cannot be denied anything given to them by God-property, wife and other valuables. The people regard strangers as gods, and in some cases, even protect them with their lives. One

of the highest taboos in Tiv is to withhold food from people. They believe there are higher powers that make their land fertile and so they cannot withhold what they have no power over. The natives live community life, eat outside in the middle of their compound, to encourage passers-by to share even without invitations.

### **Some Nigerian Hospitality Proverbs**

Proverbs are the most consistently used in everyday African life situation. They are employed by elders to communicate with the younger ones, and control activities without the use of force. They are one of the reliable means of oral tradition as they are short, can be easily remembered, and passed unto another person or generation. In Ikwerreland hospitality is okpuize. Among their proverbs include:

- When you present kola to a visitor, he feels free to declare the purpose of his visit.
- He who breaks kola-nut and eats alone should examine himself.
- When the kola nut gets to its destination, it will explain where it came from.
- As we eat, we shall eat again.
- He who hosts a guest hosts himself.
- Whoever leaves his home for another is not a fool.
- Only a poor man is ignorant that his sister is a guest.

### **Among the Etche of Rivers state**

- Whosoever provides entertainment restores life.
- Give guest water first for water is life.
- It is only a fool who do not realise that his relation is a guest.
- When you see guest offer the person water for you may not know if he/she is an Angel.
- Those who have should remember the have not; for the have not may still have, while they that have today may be the have not tomorrow.
- Everyone is a guest; therefore take the guest like you.

### **The Ogoni maintain that**

- Entertainment does not know gender or race.
- I may be mighty and proud; I am able to spare a bed for my friend.
- Entertainment is present as well as absent when something happens.
- The soul of entertainment and a heart of humanity is a house of love, freedom, and justice.

### **In Ogba of Rivers state**

- Whosoever leaves his home to another is not a fool.
- Strangers are helpless and homeless, so help should be rendered to them.

### **The Engenni has it that**

- Good care of visitors brings about increase.
- Extending hand of friendship to visitors is proportional to giving birth to many children.
- A sincere guest is not meant to die in a strange land.
- It is an abomination to receive an unfaithful guest.
- One who refuses hospitality to a guest closes his/her future.
- Good hospitality elevates a community.
- Hospitality does not retard growth of the giver.
- Good hospitality multiplies the compound.

The Okrika people say that; a good guest brings favour.

In Andoni; though the Tortoise is always trickery, the lion never ceases to attend to him as a guest.

### **Among the Ijaw**

- A guest who stays longer eats roasted plantain.
- If you have given, don't think of tomorrow, it will take care of itself (Ughelli).

### **In Akwa Ibom**

- Where there is true hospitality, many words are not needed.
- Food is from God.
- The road that leads to your house also leads to another house.

- Guests are always treated rightly.
- A guest today will be a host tomorrow.
- The owner of the house keeps the house while the stranger eats and departs.
- Guests are messengers from the ancestors.
- Guests are spirits; if a bad spirit visits and is taken care of, it will depart without harming the host.
- Treat people well because life is like a wave.

#### **Popular Igbo hospitality proverbs include**

- A guest is an Angel.
- Whosoever I call a guest should not kill me and my household.
- My goodness should not bring misfortune to me or kill me.
- Whosoever I rendered assistance to should not pay me with evil.

#### **The Tiv people say**

- God has given or provided for us, we should give to others.
- If it were not for guests, all houses would be grave.
- If you are a host to your guest, be a host to his dog also.
- A stranger is a messenger of blessing.
- If you are hospitable to people and found yourself in a strange land, people there will also be hospitable to you (whatever you sow is what you reap).

#### **The Inter-relationship between Abrahamic and Nigerian Hospitality Myths**

Myth is a spoken word of a religious or magical rite. Like a typical religious language, they are double intentional, figurative, and fabulous sacred tales. The Judeo-Christian foundation of hospitality practice has it that Abraham, the father of faith offered a special welcome to three men under a Mamre tree, unaware that they were Angels. He offered them water to wash their feet, asked his wife, Sarah to quickly prepare fine "three measures of fine meal; knead it and make cakes". And Abraham ran to the herd, took a tender and good calf" which he prepared and served the men. The guests before leaving promised that Sarah would give birth to a son, which came to pass in a year's time (Gen 18: 1-10). The experience of Abraham and the myths of many Nigerian communities share the common features.

1. Greater percentage of the host had a challenge before their encounter with their guests. For Abraham, the wife was barren.
2. The hosts, walked to their guests; though in some, it was the guest that went to the host to ask for assistance.
3. The hosts offered freely to their guests like Abraham did to the three friends.
4. The guests, before departure expressed a life transforming appreciation to their hosts.
5. The blessings of the hosts were visible to people within which motivated the community to adopt kindness to visitors as a noble practice.

The findings affirm the postulation of Onu and Eketu [5] that hospitality operates on the pillars of helpful, open-door policy, security, tolerance, genuine, unite, eat, stay responsibly, and thankful.

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