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Folk Wisdom in Oral Cultures: A Linguo-Cultural Analysis of Punjabi and Nigerian Indigenous Knowledge Systems about Hospitality

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Abstract:
The present study intends to highlight the cultural norms regarding the tradition of hospitality in Pakistani and Nigerian cultures as manifested in their proverbs. The data is collected from the collections of Punjabi and Yoruba proverbs using purposive quota sampling and analysed taking insights from the Linguo-Culturology Approach (Petrova, 2019). Cultural informants are consulted for the validation of the interpretation and cultural inferences. Proverbs mentioning recommendable norms for hosts as well as visitors revealed that both linguo-cultures encouraged the tradition of hospitality and ascribed great responsibility to hosts to serve the visitors in the best possible manner. African (Yoruba) proverbs have significantly emphasized the control and agency given to the host from multiple perspectives in several sayings, while the predominant focus of the Punjabi proverb is the appropriate code of conduct on the part of visitors. The analysis confirmed that both cultures are prone to collectivism as per Hofstede's binary dimensions of the world cultures regarding Individualism versus the Indulgence continuum (Hofstede, 2011). It is concluded that Punjabi and Nigerian proverbs revealed not only the central significance attached to this tradition but also prescribed preferable norms and expected conventions to be performed by the hosts and guests.

Keywords: *Language, Culture, Folklore, Hospitality, Solidarity.*

1. Introduction:

Travel has been very threatening, and to be without safety measures in the evening time could mean the demise by submission to theft, wild creatures, or murder because of the robbers. The idea of cordiality comes from antiquated occasions, and it is associated with visiting and accepting visitors. Numerous societies advanced an ethical code of hospitality to permit a security level for voyagers, without which there could be no travel or trade. In such social

orders, a host was bound by such code to save his visitor from any possible mischief or burglary. Simultaneously, the visitor was under a commitment not to hurt the host. This was the root of the hotel keeping laws in English Common Law. During the 1980s, when emergency clinics and different kinds of medical service associations started to seek patients, being friendly was an advantage (Super, 1986). A hospitality metaphor can be helpful for multiple administrations in which representatives personally deal with clients. Be that as it may, the metaphor's significance and ramifications should be comprehended and imparted to representatives. In conventional cultures, like African and Asian for the most part, an ideal individual is hospitable, and this trait is unmistakably extended to all individuals: adversaries, companions, and even outsiders.

Firth has assessed ‘hospitality’ as one of the highest virtues of humankind. Even the children from their childhood were coached to display this virtue. There are also proverbial expressions that aim to stimulate people to acquire hospitable behavior. Assuming hospitality was lacking through the host's failure, he would make some lamenting remarks to indicate an absence of resources. A typical saying of today, which positions nearly as a saying, differs on the subject, “Though the present is small, it is given through love” (1926, p. 247). A much more detailed introduction is made by Burgess. He considers the idea as five focuses (Beverage, Service, Accommodation, Food, and Entertainment), welcoming a circle of physiological and mental solace and security, which is contained by a circle of cordial and social connection (1982). Burgess gives a complete depiction of this idea.

Moreover, hospitality-related social norms are associated with the arrival and departure, expressing gratitude toward, and the encouragement to return. These customs characterize the visitor's status and perceive their significance to the host/association. The help that is given guarantees the visitor's security, solace, and wellbeing, addressing the visitor's necessities and wants generously. Gathogo observed “that African hospitality can be defined as an extension of generosity, giving freely without strings attached. It can also be seen as “an unconditional readiness to share” (2008, p. 39). Given this, it tends to be essentially seen as the ability to give, assist, help, adore and worry about one another's concerns without fundamentally benefiting or compensating as the main thrust. Olikenyi explains, “African hospitality, a vital aspect of existence in Africa, is one of the few facets of Ancient African culture that is still intact and strongly practiced today by most Africans despite all the forces of recent external influence or even internal pressure” (2001, p. 3).

The cross-cultural aspects of the hospitality scenario are of great importance because of both theoretical and practical reasons. As to the former ones, analyzing such scenarios in particular languages and cultures renders it possible to describe them adequately, covering similarities and differences. In terms of practical applications of such studies, it should be

stressed that cultural knowledge is a prerequisite to the second language user's participation in the second language and culture. Nigerian Yoruba's choice pertains to the simultaneous presence of traditional knowledge systems, respect for orality, post-colonial under-developed socioeconomic status, and religious affinities. This paper explores the cultural ethos regarding the tradition of hospitality present in Pakistani (Punjabi) and Nigerian (Yoruba) cultures as manifested in their Indigenous Knowledge systems.

2. Literature Review:

The survey of hospitality related studies starts with three current perspectives on hospitality in organizations. We, at that point, distinguish the part of hospitality in the public eye and the improvement of business cordiality. Hepple, Kipps, & Thomson (1990) defined the meanings of hospitality and recognized four attributes in its modern sense: I) It is given by a host to a visitor who is away from home; ii) It is interactive, including the meeting of a supplier and recipient; iii) The host accommodates the visitors' security; iv) It involves a mix of substantial and intangible components and mental as well as physiological solace.

Reuland, Choudry, & Fagel have seen hospitality in cafés and inns as a cycle, including supplier/worker and recipient/visitor. This cycle requires the exchange of three components: the conduct of workers, item (dinner or bed), and the association's climate (1985). In specific social orders, the host's obligations incorporate the confirmation of well-being, yet also the arrangement of ease, solace, and warm gestures. Sometimes, this relationship is improved to incorporate exorbitant blessings or even the host's better half (Eric, 1991). White claims that the more challenging the states of being, the more noteworthy the hospitality commitment. He cited two models: Arctic accommodation of the Eskimos, who place their spouses at the disposal of their visitors and Arab cordiality in the desert, where to hesitate in setting food before an outsider would be dishonorable (1970).

Hospitality to outsiders likewise carries religious importance in numerous social orders. In the Judeo-Christian custom, cordiality to outsiders is recognized as neighborliness to God; when Abraham engaged three men with cakes and a calf, they ended up being the Lord and his holy messengers. Christ likened friendliness to outsiders with cordiality to himself. Care of the debilitated was additionally viewed as friendliness; the Samaritan stretched out cordiality headed straight toward the explorer who fell in with criminals and in this way was characterized as a decent neighbor (Smith, 1967). Here, additionally, the accentuation is on a liberal contribution of food, drink, and convenience, and in correspondence, the visitor had a commitment to return the accommodation to the host.

Gathogo (2008) observed the African philosophy of hospitality and ubuntu (the aspect of African hospitality) and highlighted that African hospitality is a powerful tool for cementing the community with the outer world, the ancestors, and God. One of the apparent expressions

of interdependence in African hospitality is found in a proverb that says: "*Gutiri gitatu irie kingi*" "All things are interdependent" (p. 37). The original translation should have been, "no one can dare live without support from another person as success cannot be assured" (p. 40). It means that in the society of human beings, everyone's contribution is mandatory.

Feghali worked on Arab designs of social correspondence and qualities most regularly referenced in the idioms and maxims that incorporate hospitality, honor, and cooperation. The researcher discovered that cordiality mirrors an ideal individual quality and represents status (1997). Hospitality originates before the zakat, the Muslim obligation of giving, yearly, 2.5% of one's abundant wealth to the poor, and serves to offset the dissimilarity between the rich and poor people. Certain events require expanding presentations of this custom. During wedding functions, internment, circumcision, and the consummation of house-fabricating, the sacred month of Ramadan, town-wide visiting and sharing of dinners are normal. He underscored that the collectivist idea of the Arabs and their accentuation on friendliness guarantee union and group endurance. The upkeep of the fundamental qualities relies upon the conformity of group members to favored modes of conduct.

Cordiality in the visitor-host has a relationship guided by unmentioned and acceptable social norms that rely upon territoriality and the monetary and social situations with the people in question. Yousef shows that social circumstances in America regularly require a verbal or composed invitation, while in Arab social orders, the situation is unclear, complex, and characterized by setting (1974). Lysaght contemplated cordiality at wakes and memorial services in Ireland from the seventeenth to the nineteenth century from the written accounts and found that hospitality matches the expired social position. The docks disclose that groups of equal social standing to the expired may add to the food and drink supplies for the wake, occasionally beyond their means. The arrangement of food and drink for a shared feast at these events was specified (2003). Hospitality in some structures is a consistent component of the wake, and the burial service, as portrayed in these sources. The prior depictions of morgue rehearse in Ireland show that the wake for the dead was the central funeral custom for most of the country's inhabitants.

Torr & Chłopicki drew attention to the hostess's unique role, responsible for everything during the whole period of having guests. They contrasted it with the hostess's role in British culture, in which the duties ended with the arrival of guests: then the hostess can sit down and relax together with them. The Polish hostess played the role of a Polish mother who takes care of everybody, ensuring that they have had enough to eat and drink and feel good (2000).

Ahmed (2005) has conducted a comparative analysis of the educational and social values as depicted in the Sudanese and English proverbs. One of the Sudanese proverbs highlighted the guests' honour that the host would even borrow to serve well. The Sudanese

believe that Allah has arranged the guest's food and that the house owner is only a means for delivering this sustenance. Sudanese should respect visitors and not do anything that might harm them. Another proverb explains that a person is happy to take the initiative in generosity. One of the best ways to worship is to treat people with kindness, reconcile them and help them when they are in need. However, a constant guest is never welcomed, "God blesses the one whose visit is short" (p. 165). It encourages visitors not to stay for a long time with their hosts. Nevertheless, as it is not polite for hosts to express desires for visitors to leave, visitors themselves commonly use it. "He who changes his host is a slave" (p. 190). One who does not follow the tradition of staying with one host is not a noble person. "It is better to offer boiled millet with a smile than a slaughtered animal with a frown" (p. 185). A simple meal with a hearty reception is better than an elaborate meal to show hospitality if the host is not glad to see the guest.

Szerszunowicz discusses the phraseological units used to receive guests in the Polish linguo-culture. For instance, she analyzed the Polish units used while having guests, inviting them to eat and drink. A survey conducted for the research study contained questions aiming at presenting the picture of Polish hospitality by revealing how the Polish feel about them being hospitable and whether the notion of hospitality is changed. The scenario of inviting/encouraging guests to have some food is typical of the Polish culture. The scenario encompasses several invitations addressed to guests, encouraging them to try some food by the hostess and the host. The repeated invitations are obligatory and the lack of them is against the rules of politeness in Polish culture. Therefore, not complying with the scenario's requirements is considered impolite and evokes several negative connotations, for example, meanness, poverty, and lack of good manners. According to the scenario, the guests praise the food, the hostess' culinary talent, and the house setting. Moreover, they are expected to refuse at least once, giving some reason, saying that they have already had enough (n.d.).

Al-Jallad examines the concept of ‘al-karam’ (generosity) in Arabic and finds out that the Arab word karam means generosity and hospitality. It is a deeply rooted Arab tradition. When someone visits an Arab, the host is expected to be kind, quite generous and hospitable. Traditionally, an Arab would slay a sheep or a goat in honor of the guest. An Arab is willing to host a guest for up to three days, offering everything possible. Arabs are expected to warmly welcome guests, and they do not even need to know the guest's name to be generous to him or her (2011). Hospitality is among the most highly appreciated virtues. Indeed, families judge themselves and each other according to the amount of generosity they bestow upon their guests when they entertain. One should provide money with open hand so that the household expenses may be met with ease and freedom according to the housekeeper's financial means.

The present study intends to highlight the cultural norms regarding the hospitality

tradition present in Pakistani (Punjabi) and Nigerian (Yoruba) culture as manifested in their Indigenous Knowledge systems. It also highlights the importance of oral folk genres to help understand the cultural patterns and belief systems about a proper code of conduct deemed suitable in any society from emic versus etic points of view.

3. Research Questions:

1. What cultural norms are imparted to the hosts in Punjabi and Yoruba proverbs?
2. What cultural norms and codes of conduct for the visitors are communicated in Punjabi and Yoruba proverbs?

4. Methodology:

The linguo-culturology approach presented by Petrova (2016, 2019) has been adapted for the cultural analysis of the proverbs about hospitality, guests and the hosts. The data are collected from a collection of Punjabi proverbs by Bajwa (2011) and a Yoruba proverb dictionary Owomoyela (2005) using purposive quota sampling. Two types of proverbs are identified through thematic content analysis: Proverbs advising hosts to adopt a proper code of conduct and the sayings counselling the guests to abide by certain norms and customs. Cultural informants have been consulted to validate the data interpretation done through the 'culturematic' analysis found in the individual and clusters of proverbs. The elicited culturemes are evaluated as either positive (+) or negative (-) based on the message and the piece of advice imparted through the proverb in question.

5. Data Analysis:

5.1. Punjabi Proverbs:

Punjabi proverbs provide authentic linguistic evidence regarding the cultural norms and traditions related to hospitality. The analysis of Punjabi proverbs reveals the following recurrent norms for both the host and guest as expected in Punjabi culture:

5.1.1. Cultureme: Welcoming the Guests (+)

Aeh chan kidron charh paya ae (Bajwa, 2011, p. 16)

(From where did this moon rise?)

Tahada aaon sir mathey tey (Owomoyela, 2005, p. 19)

(Your arrival is at our head and forehead; you are most welcome)

It is the cultural norm that a guest's arrival is considered desirable and pleasing, and he/she is warmly welcomed. The phrases quoted above are commonly used to welcome an unexpected guest and to show congeniality. The guests are welcomed, attended to and served with special attention. As the new moon comes after a month and is considered a pleasure source, the guests are welcomed and treated warm-heartedly.

5.1.2. Cultureme: Respect for Guests (+)

Aaye di kar aadar, bhanwein jaa weich (Bajwa, 2011, p. 13)

(Respect the guests, even if you have to sell your property).

Ghar aay mehmaan aan, huss key bulao (Owomoyela, 2005, p. 26)

(Treat the guest at your home in a pleasant manner).

Respecting guests is the host's responsibility at any cost and is believed to appease God. Meehan has quoted a saying of Muhammad (PBUH) "Let the believer in Allah and the Day of Judgment honor his guests" (2002, p. 15). Even respect of the enemy is necessary for Islam and other religions such as Hinduism when he comes as a guest at a believer's house. Lashley (2015) quotes Mahabharata "Even an enemy must be offered appropriate hospitality if he comes to your home. A tree does not deny shade, even to the person comes to cut it down" (p. 372). A Chewa proverb also denotes a similar notion: "Treat the visitor well because he/she is like morning dew which disappears very quickly with the morning sun" (Gathago, 2008, p. 37).

5.1.3. Cultureme: Going Uninvited (-)

Dhakey da parohna, mun na bhauna (Bajwa, 2011, p. 12)

(A forced guest is never liked).

Bin bulay prohne da koi aadar nai karda (p. 17)

(Uninvited guests are never honored).

Sadhey binan jaeeye nah, khadey uttey khaeeye nah (p. 24)

(Do not go uninvited and never eat to your full).

It is considered as part of cultural ethics always to seek one's host's permission, otherwise, the guests may be mistreated. Moreover, when uninvited guests come, they are not considered as respectable as the invited ones are.

5.1.4. Cultureme: Stay for a Short Duration (+)

Machhi te parohna, tijey din bo maar janda ay (Bajwa, 2011, p. 27)

(Fish and guests start emitting smell the third day)

Do dinan di mehmani, teejey din di bey-imani (p. 22)

(Guests of two days are served well, on the third day, they are considered dishonest)

Pehlay deharrey majmana, saday sir tay phull

Dooey din day majmana, saday jind kaan naal ghull (p. 34)

Trey deharrey deya majmana, jidhron aaen odhar jull (p. 118)

Hospitality has been classified according to the number of days it has been practiced. The first day feels light and refreshing like flowers, the second day starts irritating, the third day makes the host say bluntly, 'go where you have come from.' The duration of the stay by the guests at the host's house should be short. The third day of the stay is delineated as an act unappreciated by the host. A similar advice is imparted in a Ganda proverb: "A visitor is a visitor for several days and then put the person to work" (Gathogo, 2008, p. 33). The duration of guests' stay in the host's home in Urdu proverbs is described as "*Aik din ka mehman, do din*

ka mehman, tisrey din ka bala-e-jaan" (Bajwa, 2011, p. 53). (The guest is for only two days. On the third day, he becomes troubled).

5.1.5. Cultureme: Permitted Departure of Guests (+)

Jaan apne wass, aawan begane wass (Bajwa, 2011, p. 19)

(To come is with the personal will, but to leave, you should be allowed by the host).

The guest should comply with the wish of the host.

Bherya mela ee chud dena chahida ay (p. 499)

(A guest should leave when the party is in bloom)

When the people are still there, leave the place and do not wait for the hall to be empty.

It is a norm of the Punjabi culture that the guest's arrival is usually without the host's permission, but the departure is always based on his/her wish.

5.1.6. Cultureme: The Sincerity of Host (+)

Wandey di muri, jitthey rakkhi otthayee poori (Bajwa, 2011, p. 29)

(The guests find their things where they keep them)

The hosts are considered as the protector of a guest's belongings and save them with the utmost effort.

5.1.7. Cultureme: Bring Some Gift (+)

Aaye nein Rub de swali, chittey kaprey kheesey khali (Bajwa, 2011, p. 13)

(The guests with dignified dressings are primarily ones without a gift for the host)

Eho jahe aao taan, kiyaon na bhao (p. 19)

(If the guests come with a gift, why should they not be liked?)

The only guests who come with the gift are considered respectable people. It is usually expected of the guests to come with a gift when they come to another person's home. To visit someone empty-handed is not considered appreciable.

5.1.8. Cultureme: Frequent Visits (-)

Wekho ni haner aaya, kal torya si aj fer aaya (Bajwa, 2011, p. 29)

(See the storm, I sent him yesterday, he is here again)

The guests are indirectly advised not to frequently come to someone's house, as it is an undesirable act.

5.1.9. Cultureme: Visiting too Many Places (-)

Bohtey gharan da parohna bhuka rehnda ay (Bajwa, 2011, p. 27)

(A guest of many homes often remains hungry)

The visit of a guest to multiple places is not considered a wise act, and it mostly leads to hurting the honor of the guest him/herself.

5.1.10. Cultureme: Finding Fault with Food (-)

Dastar khan te bulaya sao (100) aeb, nah bulaya ikko aeb (Bajwa, 2011, p. 22)

(To invite on dining table, lead to many faults, not inviting is just one).

Ik tawwe di roti, koi motti koi chhoti (p. 34)

(The bread baked on the same stove can be either thick or thin)

The guests are advised that they should not find fault with the food when they are being served: It is also advised through a proverb not to invite faultfinding people to one's feast.

5.1.11. Cultureme: Excessive Guests (-)

Ik utthey ik bahwe, deewan khana lagya rahwe (Bajwa, 2011, p. 20)

(One leaves; another arrives; the drawing-room remains occupied)

Agle naen bhaonde, hor dhid kadai aaonde (p. 15)

(Previous guests are not liked and more come with greedy appetite)

Again, it is advised that guests should not go to that place where the guests are already in excess.

5.1.12. Cultureme: Class of the Guest Matters (+, -)

Khaanan de khan prohane, koi ghareeb da yaar nahein (Bajwa, 2011, p. 23)

(The rich get wealthy guests; no one befriends a poor person)

Wadda ghar, bhukh da dar (p. 29)

(Rich people's house, the fear of hunger)

It is a common observation that hosts usually invite guests according to their economic and social status. Furthermore, higher status people exhibit passivity when they have their poor relatives as guests. Lashley contended that people's status is not determined by what they possess, but by the amount they have given away for hospitality (2010). The people who are more generous to their guests are considered as having a high status.

5.1.13. Beliefs about Guests (+)

Tarkali da mehman te badal, khaali naen janda (Bajwa, 2011, p. 22)

(The guest and clouds of the evening do not go empty).

Koun kise de aawe jawe, dana paani khich ke leawe (p. 25)

(The arrival of guests is pre-destined).

There are certain beliefs about the guests prevailing in particular cultures. Punjabi cultural belief in fatalism is exhibited in the above-mentioned proverb that the guest brings his own food/sustenance (metaphorically). Ahmed also mentioned similar belief present in Sudanese culture about the guest's food, 'Even when they have guests, they believe that Allah has arranged their food and the house owner is only a means for delivering this sustenance' (2005, p. 104).

5.2. Data Analysis of Yoruba Proverbs:

5.2.1. Cultureme: Host is the Lord (+)

Bí ojú onílé bá mọ tíntín, tí ojú àlejòó tó gbògbò, onílé ní ńṣe ọkọ àlejò

"Even though the host's eyes are tiny, and the guest's eyes are huge, it is the host who holds sway over the guest." ("The host is lord over the guest") (Owomoyela, 2005, p. 349).

Baálé àlejò ni baba àlejò

("The host is father to the visitor") (p. 352)

A-báni-gbékì í yáná; a-brìṣàkì í sun òtútù; ẹyin g gkì í gbéàwùjọ; ilékannáàniwn k fúnàwọnmtta

"A guest does not warm himself by the fire; a priest or priestess does not sleep in the cold; a delicate egg does not live in a crowd; the same house was built for all three" (p. 59).

The host is the stakeholder in the hospitality tradition; the guest has to respect his/her mannerisms. A Punjabi proverb also reiterated the host's agency, *maizban di merzi jithay merzi bithae jo merzi khawae* (It is the host's wish where he makes you sit, what he makes you eat) *mehman taan bey zabban hunda ay* (A guest is a tongue-less person). The tongue of the guest is silent to give verbal expression to his personal likes and dislikes.

5.2.2. Cultureme: The Host Stays at his Place (+)

Il nìjòkò ńjókòó de ìdí

"It is on the ground that the stool sits to await the buttocks" (Owomoyela, 2005, p. 137)

One should maintain one's place and not, for example, go out of the house to receive a visitor.

5.2.3. Cultureme: Spend Generously (+)

Bí a kò bá tó baba ọmọ ṣe, a kì í pe alákàrà

"If one lacks the wherewithal to act as a father to a child, one does not summon the seller of bean fritters." ("If one has no means of offering hospitality, one should not invite visitors") (Owomoyela, 2005, p. 73)

Offering warm hospitality is a desirable trait, and one should leave no stone unturned to provide hospitable treatment.

Ojú àlejò la ti ńjẹ gbèsè; hìn-in làńsan án

"One does not estimate how much hospitality is costing until one's visitor has departed" (p. 93).

Hosting guests may trap the host into heavy debts, but he/she would not realize it in the heat of the moment when the guests are at their place. The host is explicitly advised not to count or mention the hospitality expenditure in the presence of the guests themselves. A Punjabi proverb also educates the folks to spend generously to serve the guests in the best possible manner: mehman nu changa khawao bhawen udhar chao (Bajwa, 2011, p. 22) (Feed the guest with the best food even if you must take a loan for it).

5.2.4. Cultureme: Visitor's Response Depends on the Reception (+, -)

Baálé àìlwni àlejò àìlw

"The visitor responds according to his reception" (Owomoyela, 2005, p. 121)

An unwelcoming host or absence of warmth in hospitality makes the visitor plan lesser

visits. Punjabi proverbs are also emphasizing the visit to such places where one is welcomed whole-heartedly. Othay jaiye, jithay jee sadqay jaiye (Go where you are warmly welcomed) bin bulaey tay banda Allah kol vee nhi janda (We don't go uninvited even to God).

5.2.5. Cultureme: Host is Responsible for Safety (+)

Bí il- bá rorò, tó pa w, orí olóko niyó dàá lé

"If the earth being unkind, kills a helper on the farm, the responsibility falls on the owner of the farm" (Owomoyela, 2005, p. 352)

The proverb is to describe the duty of keeping the guest's life safe for the host until the safe departure.

5.2.6. Cultureme: Humble Guest (+)

Àlejò kì í pìtàn ìlú fónílé

"The visitor does not recount the history of the town for the host" (Owomoyela, 2005, p. 68)

Onífunra àlejò tí ńtètè ṣe onílé pl

"The excessively attentive visitor extends hospitality greetings to the host" (p. 95)

Advice for the guest, he/she should not pose to have more personal information about the host's area and keep himself/herself not so prominent if he is not welcomed. The guests should strictly practice humility, and the decision power should lay with the host only.

5.2.7. Cultureme: Leave Some Food while Eating (+)

Àjkù là ńmayo

"Leaving remnants is the indicator of satiation" (Owomoyela, 2005, p. 295)

bónílé bá ní ká jẹ tán, àlejò a ní ká jẹ kù

"If the host says that he should empty the plate, the guest should argue for leaving a little" (p. 59)

Advice for the guest, he/she should not eat until the end of the dish as it may indicate his voluptuous, which may create a face-damaging impression on the observers' mind. A host might minimize his hospitality, but the guest should praise it; if the host is lavish, the guest should not be greedy. A Punjabi proverb also imparts a bit of advice about not taking the host's favors for granted, *handi da moonh khula hoey tay kuttay nu sharam kerni chahi di ay* (If the host is generous, the guest should learn to keep restraint).

5.2.8. Cultureme: Stay for a While (+)

na là ńpàdé fìr

"It is on the pathway that people meet fleetingly" (Owomoyela, 2005, p. 34)

This proverb is used when someone wants to leave instantly, and it is showcasing the cultural belief that guests should stay for a while before taking leave. A Punjabi proverb is also used when the guests want to leave earlier than the host's expectations. *Aana apnay buss, jana aglay day buss*. (To come, you have free will, but to leave, you should take your host's

permission).

5.2.9. Cultureme: Keeping Honor Intact (+)

Ojúlé ló bá wá; bùrú ló gbà l; ó dÍfáfún àlejò tí ńf obìnrin onílé

"Whoever abuses hospitality will depart in disgrace" (Owomoyela, 2005, p. 198)

It is a piece of implicit advice for the guest that he should not attack the host's honor by nurturing illicit relations with the host's wife or any other women.

5.2.10. Cultureme: Acknowledge (+)

Èrò ò kí baál, baálé ló ńkí

"The guest does not pay homage to the chief, only to the host" (Owomoyela, 2005, p. 257)

This saying is a piece of explicit advice for the guest, to pay homage to the immediate host.

Discussion:

Warm and generous hospitality is a celebrated tradition of traditional cultures, as contended by Hofstede. Both Punjabi and Nigerain cultures delineated multiple aspects of this tradition through their folklores, and especially proverbs. The present study has conducted a linguo-cultural Petrova analysis and deduced that hospitality is a very seriously taken and discussed issue of both cultures, hence the presence of several proverbs advising hosts how they should treat their guests and guiding the visitors how they behave nicely. The essence of this tradition has been presented in an African proverb quoted by Ahmed "God has not been worshiped with anything greater than comforting others" (2005, p. 178).

African (Yoruba) and Asian (Punjabi) proverbs gave the readers a chance to peep into the tradition of hospitality as perceived through the natives' eyes and as delineated through these nuggets of traditional wisdom. Ahmed quoted a proverb to show that the guest of a Sudanese family is taken as the guest of the whole village, and it is mentioned in the proverb "I will not put out my light for your light" (2005, p. 178). The proverbs are giving explicit and implicit advice to both the prospective hosts and visitors. The sayings that focused on the 'hosts' emphasized the importance and upper hand of the host in the event of hospitality. He/She has been given the ultimate authority by the lexical choices 'lord' and 'father' to decide how the guest should be treated and served. The host has been advised to stay at his own place to welcome the guest and should not go outside, and when the guest has arrived, no stone should be left unturned for his service. The guest's safety is also ascribed to the host even at the cost of his own life. Ahmed has also stressed the importance of positive behavior on the part of the host in this Sudanese proverb, "It is better to offer boiled millet with a smile than a slaughtered animal with a frown" (p. 131). He also quotes that "A simple meal with a hearty reception is better than an elaborate meal to show hospitality, if the host is not glad to see you" (p. 132).

The guest is believed to be at the host's mercy as the whole agency has been ascribed to

the host. The guest is advised not to overpower or be overactive during his stay and should not try to outgrow the host in an argument. He/she should not express more knowledge about the visiting place than the natives/host. A person should only visit a place where he/she expects to be served and treated well. While eating, the guest is advised not to eat to his full and leave some food in the dish as a sign of satiation even if the host (as per tradition) insists on taking more or finishing it. To stay for a while after arrival is considered good, as it is considered impolite to instantly leave the place or without taking the host's permission. The visitor is explicitly advised through a disparaging proverb that he should not develop any illicit relations with the wife or other females of the host family as it would be considered an attack on the honor of that person. Additionally, the guest is explicitly advised to pay warm regards to the immediate host as a token of acknowledgement for the services and warm hospitality offered by the host and enjoyed by the guest. Ahmed has analyzed Sudanese proverbs and brought to light that, "Borrow to show off" (2005, p. 215).

On the other hand, Punjabi proverbs also have an explicit mention of cultural rituals for the host and the visitors. Several welcoming phrases are ritualistically reiterated to welcome the guest whole-heartedly. The host is explicitly advised to serve the guest according to the best possible means, even if he/she has to sell his/her land to fulfil the warm hospitality standards. The guest's possessions and life become the host's responsibility as soon as he is in the vicinity of the intended person. The proverbs advise treating even a dog or an enemy with deep respect when he is around in a 'guest' identity.

Punjabi proverbs seem more focused on the guests' code of conduct when they intend to visit someone. Certainly understood norms are given verbal expression through these sayings, which include: visit a place where one is invited and welcomed, do not visit too many homes in a single visit, plan to visit after taking permission of the host and taking his/her business into account, keep the visits short and infrequent if one wants to keep one's honor intact and be warmly welcomed, should bring some eatables or gifts for the host as visiting empty-handed is considered rude, and not to find faults in the food served as well as the service provided and not to mention them in the presence or absence of the host even afterwards. As far as the norm of restricting the visit to a focused host is concerned, it is also reported by Ahmed "He who changes his host is a slave" (2005, p. 190). This proverb also advises the visitors that they must stay in one place as it is unacceptable that one moves from one host to another. The person who does not comply with these norms is not considered a noble person.

These cultural windows have further highlighted the economic class differences and their effects on the tradition of hospitality. It has been explicitly mentioned that rich people like to have guests from equally solid economic backgrounds, and the people belonging to humble families are not welcomed generously. Ahmed also mentioned similar norms present in the

Sudanese society through this proverb, "Make your absence frequent, and you will be more welcomed" (2005, p. 211). An English counterpart also goes like, "A constant guest is never welcomed", "God blesses the one whose visit is short", and "Nevertheless, as it is not polite for hosts to express desires for visitors to leave, visitors themselves commonly use it" (p. 271). The presence of these proverbs from different cultures reinforces the presence of mutually shared cultural norms regarding hospitality tradition in both the eastern and western cultures.

Conclusion:

According to Petrova "whatever appears important for our wishing and willing, our hope and anxiety, for acting and doing that and only that receives the stamp of verbal meaning" (2019, p. 37). To conclude, the analyses of the proverbs from Nigeria and Pakistan reveal that hospitality is a celebrated custom in both cultures. Hofstede's contention that solidarity and human interaction are closely associated traits of the collectivist cultures. African (Yoruba) proverbs have significantly emphasized the control and agency given to the host from multiple perspectives in several sayings, while the predominant focus of the Punjabi proverb is the appropriate code of conduct on the part of visitors. The Punjabi proverbs explicitly mentioned different appreciated norms to be adopted and certain depreciated cultural violations to be avoided for smooth and healthier social connectivity and solidarity-based relations. Hosts are advised to welcome their guests whole-heartedly as a blessing of God and give extreme respect to any person who comes to their home and serve him/her in the best manner according to their means while the guests are advised to take permission before visiting someone, not to find faults in anything served to them, bring some gift for the host, be humble and keep his/her visits short and sparing. The study has helped verify that the proverbs of a linguo-culture can help investigate any cultural, social, religious and ethical dimensions.

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