Tautology in Igbo Language

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Abstract

This paper studies the daily expression of tautological statements among the Igbo people in order to draw the attention to the nature and semantic values of tautological Igbo expressions. The study adopts a mixed research method, which embodies the qualitative and quantitative methods, and employs the descriptive research design. By the use of intuition, the data for the study are selected from samples of daily Igbo expressions, which are frequently used in the Igbo public domain. Fifteen (15) tautological expressions were selected as data and analysed descriptively. The study observes that Igbo language users utilise tautology mainly to create emphasis in their speech. The study also observes from the data, that prepositionally induced tautologies had a 13.3% frequency of occurrence, having recorded two (2) instances from the 15 tautological cases studied. Adverbial induced tautologies (1 instance) occur at 6% frequency. Adjectival tautologies (6 instances) occur at 40%

frequency. Verb induced tautologies (3 instances) occur at 20% frequency. Nominal tautologies (5 instances) recorded 40% frequency while pronominal tautologies (1 instance) recorded 6% frequency. These records imply that users of the Igbo language are most likely to express tautologies involving adjectival than any other word class. The study recommends Igbo speakers to avoid clumsy tautologies in their speeches by being cautious while expressing statements involving adjectives and nominals since their usages come with a high tendency of the Igbo speaker to produce tautologies. Notwithstanding, the use of tautologies to make semantic emphasis should be maximised.

1. Introduction

Language is a vital tool in any kind of communication effort made by man. Communication is the dissemination of information from a point to another. 'Point' here, definitely denotes a configuration made up of a human being (who has the exclusive right and ability to make use of language as proven by several linguistic experiments in the course of history) with or without an aid or channel on one hand, and the receiver(s) of the disseminated information on the other hand. The intension to make use of language rests on communicating the thoughts, wishes, wants, etc. most importantly, the need to communicate rests on the fact that one wishes to influence a course of action or thought as well.

With respect to the influence, which a spoken word has on an addressee, different kinds of attempts, as well as styles of speech expression and general style of language usage is employed by different language users. Language style or style of language refers to the choice one makes of language as a way of getting one's information to be heard by one's communicants. Style, in this regard means that one tends to employ different kinds of linguistic choices ranging from the choice of words, to the choice of phrases or clauses, etc. with respect to the choice of words, one may choose to make use of words from a given word class or part of speech more often than others. For instance, it is a language choice for one to speak one's mother tongue or first language (L1) more often than any other language that may be a second language (L2), foreign language (FL) or an alternative language (AL) to him or her.

It is also a language choice for a person to make more use of expressions that are thought to be mild and denote gentility, cautious or polite such as "May I have your pen", "Would you be kind to assist me" instead of rash and impolite expressions such "Give me your pen!", "Give me a hand here", etc. Even the use or omission of the word 'please' in a

speech is a language choice that is made by a person or group of persons in making requests or expressing wishes and these choices may sometimes be conditioned by a given society. It is, equally, a language choice for a person to make more use of the first person singular pronoun - 'I' rather than the first person plural pronoun - 'we', which is referred to as the 'inclusive we'. It is in this same manner that a person makes the choice of employing certain linguistic and literary styles of speech that are operational in certain semantic levels such as tautology.

Tautology is the repetitive use of phrases or words that have similar meanings. In simple words, it is expressing the same thing, an idea, or saying, two or more times. The word is derived from the Greek word *tauto*, which means 'the same' and *logos*, meaning 'a word' or 'an idea'. In this sense, therefore, a grammatical tautology refers to an idea repeated within a phrase, paragraph, or sentence to give an impression that the writer is providing extra information. This view, however, is not in line with some other users of language, who believe or see tautology as a needless repetition of an information or an idea that had been earlier expressed. Thus, this group of language users see tautology as a waste of words and therefore, is dispensable for the economy of time and space.

Tautology has been studied by scholars such as Hussein and Khairy (n.d), Al-Marsumi (2017), Rhodes (2009) and Snider (n.d) in their respective works. Their focus majorly rested on the prevalence, usefulness or uselessness of tautology from the perspective of various language users, especially the users of the English language. They share the view that in literary works, tautology serve a creative purpose of defining an author's style of emphasising saliet points in his/her writing(s). Among these identified works is the obvious fact that the study of tautology in Igbo has not been given the needed attention. The use of tautology abound in popular language expressions across various languages as well but majority of writers noted, are observed to majorly pay attention to the use of tautology in literary works. This study, therefore, takes upon this opportunity to fill the observed vacuum by adopting as its purpose, the studying of the daily expression of tautological statements among the Igbo people so as draw the attention of Igbo speakers to the nature and semantic values of tautological Igbo expressions.

The scope of this work is semantics and it is specifically concerned with studying the choice of words by Igbo speakers, which result in tautological statements. By studying tautological expressions in Igbo, this work proves to be significant in several ways and to several categories of individuals or groups. To students of language and linguistics, who pick interest in the study of the Igbo language, this work provides a reliable research material to consult for their studies and enrich their literature in related studies. For writers

of Igbo literary works, this study provides them a room to make appreciable choices in their choosing the form of language with which to create appreciable Igbo expressions. To the vast majority of Igbo speakers and users, the work draws their attention to their prevalent use of tautological expressions, the nature of those tautological expressions they use and their implications in the expression of meaning.

2. Literature review

There are a number of writers or authors who have written various studies that relate to tautology. The works of these writers or authors will be discussed under theoretical studies, empirical studies and the summary of literature review.

2.1. Theoretical studies

According to Hussein and Khairy (n.d), indirectness is one of the strategies followed by poets and lyric writers in order to achieve certain purposes related to conveying more implied meanings or asserting certain ideas within the content and proposition of the poem or song lyric. Continuing, they observe that one main strategy is done through the utilisation of tautology. On this premise, they point out that although tautologies are viewed as idleness of articulation and that although the term 'tautology' predicts negative connotation, it is often employed by poets and lyric writers to communicate more implied meanings and that repeating an item in a tautological expression may help poets and lyric writers to assert certain informative and aesthetic characteristics inherited in the item being repetitive, or sometimes to simplify the transition from one idea to another more easily and more effectively.

Furthermore, Moore (2001) states that tautology is a faulty repetition of phrases, such as: me, myself and I.' Current definitions do not clarify repeated words or ideas and they leave it unclear. Three dictionary definitions may illustrate this confusion: the Concise Oxford Dictionary (2011) states: "the unnecessary repetition within a statement of the same thing in different words" (P.1477). The Merriam-Webster's Dictionary of Synonyms (1984) states: "Needless or useless repetition of the same an idea in different words" (P.857). And the Oxford Dictionary of English (2010) defines Tautology as: "the saying of the same thing twice over in different words; generally considered to be a fault of style (P.1822)". Moore (2001) adds that the following terms are related to tautology, showing that repetition comes in different forms:

i. Antanaclasis: The repetition of the same words in a different, if not a contrary signification, such as: that's that! or who's who.

ii.. Paronomasia: A play upon words in which the same word is used in different senses or words similar in sound are set in opposition so as to give antithetical force: Thou art Peter [rock], and upon this rock, I shall build my. (Moore, 2001)
iii.. Pleonasm: The Merriam-Webster's Dictionary of Synonyms (1984) states that pleonasm is best defined as "the use of syntactically unnecessary words as in "the man he said" (P.857).
iv.. Redundancy: the use of more words than are required by idiom or syntax and hence, regarded as a fault of style. (Merriam-Webster's Dictionary of Synonyms, 1984)

Szymanek (2015) notes that in literary criticism and rhetoric, a tautology is a statement which repeats an idea, using near-synonymous morphemes, words or phrases, just as it is likened to the act of saying the same thing twice. Just as is known, morphemes are internal structures that make up a word. Thus, it is widely regarded as the building block of words. Words on their own part, are units of a sentences or sentences. This implies that sentences are formed by a combination of words, which can be two or more. Phrases, on the other hand, are group of words, which has a verb but are incomplete in their respective meanings. Having given general definitions of morphemes, words and phrases, we can therefore, appreciate the words of Szymanek (2015) in his attempt to arrive at an acceptable definition of tautology within the confine of literature and specifically with respect to literary criticism and rhetoric.

Waldoff (2001) note that although it sounds that tautology is only the repetition of words, arising from the reiteration of the same words; it is different from the replication or the redundancy arranged from the use of various or different words having the same meanings in various phrases or paraphrases. By this statement, Waldoff alludes to the special and creative characteristics or features of tautology as a language style or a semantic feature of language, which helps to create some form of meaning, which may not be so realised when a somewhat correct or positive utilisation of language is employed. These are in line with the words of Keach (2004) that when different words are used to deliver the same meaning, it is suggested that meanings of those phrases or lyrics are exceeding the expressive powers of those words

With regard to the foregoing discussion, Wierzbicka (1991:397) points out that tautological utterances are not factual sentences that can barely be defined as true or false and can be considered as the tautology's language-specific meaning. This is, therefore, considered as an important aspect in tautology. These statements emphasise the fact that no matter what one says about tautology being repetition of same meaning in an expression, one still cannot dispute its relevance in some linguistic contexts. Thus, tautology seems to happen

when language runs up against its own figurative restrictions. However, it is interesting to note that tautology does not only identify the limitations of language, but also marks the very potential of transcending those limitations (Hussein and Khairy, n.d).

Sakai (2012) identifies two approaches to tautology. They are; The 'Radical Pragmatic Approach' and the Radical Semantic Approach. With respect to the radical pragmatic approach, Grice (1975 and 1989) originally addresses the question of how tautologies are interpreted. According to Grice (1975:52 and 1989:33), tautological remarks infringe the maxim of quantity to the extent that they are totally uninformative at the level of what is said, and they are only informative at the level of what is implicated. He presents examples such as:
SA (Sentence A): War is war.
SB: Women are women.

It is not clear what kind of implicature the two sentences above have, or how the implicatures are calculated in terms of the maxim of quantity, though. Levinson (1983:111) opines that "the details of what is implicated will depend upon the particular context" and admits that "exactly how the appropriate implicatures in these cases are to be predicted remains unclear, although the maxim of Relevance would presumably play a crucial role." Also. Lyons (1977) and Yasui (1978) emphasise the role of inferences made by the hearer. According to Lyons (1977: 417), "What the addressee does, upon hearing and understanding a tautological utterance, is to say to himself, as it were: 'There must be some reason for the speaker to tell me what he knows I know to be true. What can this reason be?' This suggestion, however, is circular insofar as the nature of the inference is not made clear.

With respect to the radical semantic approach, Wierzbicka (1987, 1988) attacks the optimism displayed by the radical pragmatic position, by denying the effectiveness of Gricean principles for the computation of implicatures. According to Wierzbicka (1987), English tautologies are set phrases associated with language-specific conventional meanings as in the examples below.
SC: *Nabstr is Nabstr* expresses a sober attitude toward complex human activities.
SD: *Nhum.pl are Nhum.pl* expresses tolerance toward human nature.
SE: *(art) N is (art) N* expresses an obligation.
SF: *An N is an N* expresses appreciation, indifference, or absolute generalisation.
Wierzbicka contends that these meanings, largely language-specific, cannot be fully captured by universal pragmatic principles.

From a descriptive point of view, this approach is more powerful than might appear at first glance. Nishikawa (2003), for example, criticises the radical semantic approach by saying that it fails to account for various interpretations of Sentence A (above). This sentence might mean "every war is profitable," if uttered by the president of an arm-manufacturing company, which is clearly not a "sober attitude toward complex human activities" as claimed by Wierzbicka (1987). This objection, however, misses its target. Notice that examples in Sentences C to F is not intended to be an exhaustive list. Wierzbicka (1987:105) explicitly mentions that "limitations of space make it impossible for a comprehensive survey to be offered here." To the criticism made by Nishikawa (2003), Wierzbicka would then reply that the interpretation Nishikawa notes is in fact another conventional meaning of example in Sentence A. Schapira (2005) even claims that the French tautology of the form *une femme est une femme* (*a woman is a woman*) has two conventional meanings, one of which is appreciation for women and the other contempt.

In the view of Traugott (1980:206), "Tautology is a false statement which is vacuous because it represents self-evidently true." Traugott note that tautology is thus a case of redundancy and that as semantic forms, tautologies become problematic because they provide no new information, given that they simply say that 'x' is 'x'. On the other hand, Meibauer (2008) thinks otherwise. For him, judging from the point of linguistics, tautologies are more generally conceived as statements that are true with regard to every possible situation. Citing example, he notes that the linguistic standard example "War is war" is tautology in this sense because in all situations, it will be true; however it is not a tautology in the sense of propositional calculus. These arguments put into a state where one seems to get confused but understands that for different categories, forms or types of writers, tautology represents different or various meanings or usages.

I for one, think that it is dependent on the language of expression that is chosen by a given or specific author. It is on this premise that I wish to recall the wards of States (2000:51), who states that tautology is a function of context and for this reason, he notes that "Depending on where you choose to stand on the scales of sameness and difference and pertness and wholeness, you could as well argue that there is no such thing as tautology or that the whole world itself is a tautology." Thus, tautology is like the two sides of a coin. Some people fancy its attributes in helping to emphasise salient points and to create fine literary pieces of works while some other people view it as a waste of words, a waste of expressions, linguistic energy and a waste of time.

In the opinion put forward by Al-Marsumi (2017), tautology is the repetition or words, as well as the redundant use of words that convey the same idea again and again in different

words. It is either used to deliver the same message or to emphasise a given message over and over just as repeatedly vocalising an idea that has been presented just before (Pomorska, 1987). Tautology is also said to be expressions that elaborate something that has been already illustrated in the phrase before (Gibbs, 1994). According to Leech (1969), tautologies tell us nothing about the world and the language. This is contrary to the view that when different words are used to deliver the same meaning, it is suggested that meanings of those phrases or lyrics exceed the expressive powers of those words, as expressed by Keach (2004)

According to (2004), when different words are used to deliver the same meaning, it is suggested that meanings of those phrases or lyrics are exceeding the expressive powers of those words. Meaning of poetic words cannot be completely worn out only by repetition but it continues beyond them. Looking at this way, tautology seems to happen when language runs up against its own figurative restrictions. However, it is interesting to note that tautology does not only identify the limitations of language, but also marks the very potential of transcending those limitations.

Semantically, states Wierzbicka's (1987), tautology is employed to perform various semantic functions. To identify the function of tautologies, Wierzbicka (1987) presents the following classification of the types of tautology:

i. Acceptance/Resignation: Tautological expressions can be used to communicate the need to resign or accept oneself to something or to communicate that someone has resigned or accepted themselves to something. With this function, every type of tautology in English can be found, as in the following examples:

EG. 1: - *If he's mad, he's mad. There's nothing you can do about it.*

EG. 2: -*I said that I know exactly what I'd want in a male companion and either I'll find it or I won't, but if I don't I am 100% okay with that.*

ii. Denial of difference within category: Tautologies can be used to deny the importance of differences between members of a category. This can sometimes communicate that for the present purposes, all members of a category are the same. This function is found with equatives, conditionals, and disjunctions, as shown in the following:

EG. 3: -- *You do it or you don't. No one ever cares why you couldn't do it. They only care if you did it.*

iii. Distinctness of categories: Tautologies can be used to highlight the distinctness of categories or individuals (from one another). This function is only found with equatives:

EG. 4: -- *And I promise I will never ask you to get your brother to do an interview with me - he's him and you're you, and I'm here because you caught my attention.*

iv. Obligation: Tautologies can be used to communicate that one must fulfil one's obligations. Only equatives are used in this way as in the following examples:

EG. 5: - *A deal is a deal*
EG. 6: - *A bet's a bet.*

v. Highlighting wysiwyg nature: Tautologies can be used to emphasise that with something or someone, what you see is what you get (wysiwyg). In general, this is by comparison to someone else or to something which is considered as more complicated. This comparison can be implicit:

EG. 7: - *A rat will be a rat, an ant an ant, they will continue to function the way they do without interrupting their genetic codes' program for living. But human beings can be more than just human.*

vi. Evoking idealised stereotype/extreme example: Tautology can be used to evoke an extreme example. This extreme example, sometimes can be seen as an idealised stereotype. This function is represented as: 'equative' and 'subordinate conjunction'.

2.2. Empirical studies

In a study conducted by Hussein and Khairy (n.d), the investigated the functionality of tautology in some selected American song lyrics and poems. Specifically, the study sought to identify the type of tautology used, to detect the syntactic realisation of the tautology and to find out the functions of the use of tautology in selected American song lyrics and poems. The study selected ten American song lyrics and ten American poems to be used as the data for the study. Data analysis is conducted on the basis of the three specific objectives reveal that the language of English poems and song lyrics do not always utilise the most direct means of conveying information and that for certain purposes, American poems and song lyrics usually employ multiple words and utilise various structures to express the same sentiment, which is how tautologies work. This in turn suggests vividness and richness in the language of poems and lyrics. It also observed that there are several types of tautologies used depending on the requirements of a situation and that despite the fact that tautology is considered as a major style error, American poets and lyric writers commonly utilise tautology as a powerful tool to emphasise a particular idea or draw readers' attention towards a certain aspect of life.

The study, however, observed that poets and lyric writers of American song lyrics and poems excessively use equative tautologies because they are structurally simple and can convey a certain meaning straightforwardly, such as acceptance of an idea or attitude, avoidance of direct contact, bringing readers into realities, laying a sort of obligation, adjusting someone to a sort of knowledge or to life conditions, and denial of the importance of something. It also observed that other types of tautologies are used differently in American song lyrics and poems such as headless relatives, which are used to reflect the writers' tendency to be pithy and to avoid redundancy; disjunctions,

conditionals, co-ordinations and subordinate conjunctions, which are also used to convey meanings associated with the context of the song lyric or poem such as the unavailability of something, persuading readers to accept a certain attitude, laying emphasis on a certain aspect of life, and assertion and affirmation of defiance.

Moreover, the study observed an interesting point worthy to be raised about selected American songs, which is that some titles of the song lyrics in are tautologies such as: 'Born to be alive', 'Que Sera Sera Lyric', 'The Boots are made for walking', 'Everything is Everything', etc. It points out that these titles are not used for the purpose of emphasising beliefs, indicating acceptance or conveying a fact but to create 'advertency' and 'heedfulness'. In summary, the study established that American song lyrics and poems manipulate various types of tautologies in order to convey various types of meaning and to serve various functions with reference to their contexts and that these functions are concerned with the eloquence and expressiveness of these lyrics and poems, including emphasising a point, specifying attitudes, eliciting facts, and communicating the need to accept or resign oneself to something.

The reviewed study above by Hussein and Khairy (n.d) is an interesting one, which adds to the views of several literary scholars regarding the usefulness of tautology in literature, especially with regards to the lyrics of songs and poems. The study is similar to this current one in the sense that they both share interest in the study of tautology. However, the two studies vary in observable ways. The study by Hussein and Khairy (n.d) focused on studying tautology as it occurs in the English language and focused on the context of America song lyrics and poems. On the other hand, this current study looks at tautology with respect to how it occurs in the spoken or written works of the Igbo language. The study observes that there are Igbo expressions, which are utilised on day to day basis by Igbo speakers or users and therefore, presents and analyses instances of these tautological Igbo expressions in order to inform and enable the Igbo users to appreciate them, as well as the impact they create in the usage of the language.

In another study by Al-Marsumi (2017), the focus was on the stylistic study of the use of tautology in *The Thorn* by William Wordsworth. With the aim of showing the significance of the use of tautological words to conclude whether tautologies produce redundancy or make a poem beautiful. The study adopted Leech's (1969) model in analysing the selected poem where the concept of "Foregrounding" is introduced as being considered an important field of stylistic analysis. The analysis is quantitative where a statistical analysis is conducted. The study hypothesised that tautology is redundant in nature. However, the

findings made by the study reveal that tautology is used as an expression of the depth of the human feelings in *The Thorn* by William Wordsworth.

In addition, Al-Marsumi (2017) observed that William Wordsworth used tautology in his poem *The Thorn,* not to fill out the space but to strengthen the feeling of the words, pointing out that the implicit licensing of a supposed language substance over the notwithstanding form affirms that there are various reasons why tautology and repetition are used frequently in Wordsworth poem. The study also observed that tautology in *The Thorn*, firstly, is illustrated as a certainty linked with the operation of meaning in language of the poem, secondly, as the externality and finally, is reassimilated into the concluding thesis as an important aspect of the particular content to which it was thought be an external. It noted that in fact, the poem is not that of making a decision but it is the art of indecision.

Depending on the stylistic analysis based on Leech's model (1969), the results showed that at the lexical level, content words (120) are tautologically investigated to show higher frequency of occurrence of nouns (50, 45.833%) than verbs (24, 20%), adjectives (32, 26.666%) or adverbs (9, 7.5%). The study observed that as a poet of nature, Wordsworth has deep interest in describing natural subjects and that is why concrete nouns occur with a higher frequency (49, 98%) than abstract nouns (1, 2%). It also observed that on the other hand, tautology is used to describe conceptual groups relating to 'nature and life', 'despair and death', 'place', 'time' and 'body'.

1 At the grammatical level, the study observed that tautology is analysed in sentences (16 clauses and phrases) where there is repetition of the same words; that the highest frequency of occurrence is that of the declarative type (13, 81.25%) and only two sentences (3, 18.75%) are exclamative. It notes that most of these sentences are formed as parts of compound ones. On the other hand, the analysis reveals another type of tautology it referred to as 'redundancy', where different words or phrases are used to express the same meanings. It points out that Wordsworth successfully used tautology to achieve the themes included in his poem, which include nature, melancholy, seclusion and isolation, supernatural power and loss of innocence. It further observed that tenses of the tautological sentences are almost present as they are used to describe the different views of the natural landscapes but the poet shifts towards using the past tense when narrating the events in the poem.

The study also notes that deviation as a type of foregrounding is analysed grammatically, morphologically and graphologically, noting that as an attempt to attract his readers and emphasise some thoughts, Wordsworth deliberately deviates from the rules of grammar when placing verbs in subject positions, using elliptical subjects and misplacing adverbial

and prepositional phrases. He also uses his poetic technique in the deviation of particular forms of words, just as he discards some rules of punctuation, using or misusing commas, colons, semi-colons, capitalisation and hyphenation as to make his style more creative and expressive. Summarising its findings, the study established that Wordsworth successfully used tautology to achieve the themes included in his poem and the study is hopeful to have helped researchers know the position and effectiveness of tautology in literary texts, specifically, in poems.

The reviewed study by Al-Marsumi (2017) is a study, which opens the eyes of literature and linguistic scholars to the immense contribution, which the use of statistical procedure can bring to the study of texts. By employing statistics to study the occurrence of content words, adjectives, verbs and adverbs used in Wordsworth's The Thorn, the researcher was able to establish poet' strong liking for content words, which are invaluable to his expression of deep thought through poems. The study shows similarity with the current study as they both show interest in the study of tautology. However, the two studies differ because while Al-Marsumi (2017) focused on a single work of literature to study the way tautology is employed and also made his language of choice to also be the English language., this current study makes the choice of the Igbo language as it studies the occurrence of tautology in the spoken and written expressions of the Igbo language speakers and users across all possible contexts.

Rhodes (2009) also conducted a study on the cross-linguistic comparison of tautological constructions with special focus on English. The study made two main contributions to the growing literature on tautologies. First, it offered an exhaustive, or at least extremely thorough description of the wide variety of uses of English tautologies. In doing this, the study laid out the full range of data that someone wishing to account for tautologies in English must be sure to handle. Second, the paper included a cross-linguistic survey of the uses of tautologies in a relatively diverse, if small, set of languages and its findings through a survey are consistent with seemingly contradictory previous claims about the translatability of tautologies. It pointed out that looking over its cross-linguistic survey, it is readily apparent that there is a considerable amount of overlap in terms of the functions associated with tautologies.

Rhodes (2009) observed that every language considered (English and Colloquial Jordanian Arabic) makes use of deep tautologies and nearly all of the rest of the functions are attested in at least two languages studied. This is potentially surprising considering the fact that such overlaps cannot be the result of genetic relatedness or areal effects. If, however, the study noted, tautological utterances acquire their meaning based on language-

independent pragmatic principles, as Ward & Hirschberg (1991) argue, then these common communicative significances are not surprising at all. For this reason, the commonalities found between uses of equivalent tautologies in the languages surveyed (English and Colloquial Jordanian Arabic) can be viewed as lending support to Ward & Hirschberg's claim. This cannot, however, be the whole story. Although the languages surveyed do indeed show a lot of overlap in way that speakers can use tautologies, there are also quite a few differences. It also observed that there are differences not only in which functions are available in which languages, but also in terms of the restrictions placed on constructions associated with the same function in different languages.

So, for example, English and Colloquial Jordanian Arabic (hence, CJA) differ both because CJA speakers can express admiration using tautological constructions, while English speakers cannot, and because *will* can only be used with nominals referring to humans in acceptance tautologies in English, while the use of *bi-ð.al*, the equivalent word in (CJA), is not restricted. Based on differences of these types, the study notes that there must be language-particular accounts of the idiosyncrasies associated with the uses of tautologies in different languages, in addition to Ward & Hirschberg's universalist approach. It alludes that such an account would need to explain why, for instance, English speakers cannot say *The weather is the weather* and mean that the weather is awful. Given that this meaning is available for the equivalent tautology in Japanese, the study points out that the unavailability of this meaning cannot be the result of anything in Ward & Hirschberg's analysis because their language-independent analysis must be consistent with meanings found in any language.

On this premise, Rhodes (2009) recalls this to mean that there must be something about English in particular that rules this meaning out; suggesting that it is possible that this is simply a fact about English that must be stipulated (as Wierzbicka's analysis suggests) or it might be the result of some other independently motivated aspect of English grammar. Thus, deciding between these two alternatives, continued Rhodes (2009), is beyond the scope of his research, but the fact remains that these language-specific details that cannot be accounted for based on language-independent principles must be dealt with and that crucially, the need to deal with such facts does not force his interest to abandon Ward & Hirschberg's analysis completely. Instead, he states, the language-independent analysis can coexist with language-specific analyses, with the language-independent analysis accounting for the commonalities in tautology interpretation cross-linguistically and language-specific analyses accounting for differences between languages.

The reviewed study above by Rhodes (2009) expresses similar the views of several literary scholars regarding the usefulness of tautology but makes its enquiry through the knowledge of pragmatics, which concerns itself with the use of language in specific context(s). The study is similar to this current one as they both share interest in studying the existence and use of tautology. However, the two studies vary in observable ways. Rhodes (2009) focused on studying tautology as it is employed in the linguistic contexts of English and Colloquial Jordanian Arabic (CJA). Conversely, this current study studies tautology as it relates to how it is used or is employed in wide range of spoken or written words of the Igbo language. The study is encouraged by the many instances of tautological expressions conversant in the Igbo public speech domain. This study, therefore, presents these instances of these tautological Igbo expressions and analyses them as a way of enforcing information and drawing the attention of users to the intricacies of using tautological Igbo expressions so that users will appreciate the impact they create in the usage of the Igbo language.

In another research conducted by Snider (n.d) on the use of use of tautologies and contradictions, the study pointed out that tautologies trigger a consistent conversational implicature - an uncontrollability implicature - which describes the repeated proposition as being beyond the control or influence of (at least) the speaker. It notes that despite the literal content's uninformative nature of tautologies - and in fact, partially because of the Gricean reasoning triggered by that unformed—tautologies manage to be conversationally useful by means of this implicature. Contradictions, meanwhile, require non-identical interpretations of the repeated predicate, those multiple interpretations made possible by the minimal sort of vagueness possessed by not just adjectives, but also nouns and verbs. That these interpretations are non-identical is part of the literal content of the contradiction, as absurd assignments are ruled out by the process of semantic interpretation. What's left after such assignments are ruled out is informative in just the same way that canonical assertions are informative.

Furthermore, the study notes that contradictions are sensitive to context not only in how a particular repeated predicate is interpreted, but also in which contradictions are felicitous in which contexts. Like tautologies, even though all contradictions denote the same worlds (namely none of them), not just any contradiction is felicitous in any context. In looking at tautologies, it makes sense to contrast them with restatements, another kind of contextually-entailed truth. By restatements, I mean assertions of content that was previously asserted; that content, then, will already be in the common ground. Both tautologies and restatements leave an unchanged context set - they both denote all worlds in the context set—but they behave differently in conversations.

The study then established that tautologies are necessarily true while contradictions necessarily false, and so, one might expect neither of them to be conversationally useful. Since at least the study by Grice 1975 however, felicitous uses of tautologies have been noted. It notes that the felicitous uses of each of tautologies and contradictions gives rise to an implication, pointing out that for tautologies, this implication is a specific conversational implicature, an uncontrollability implicature while for contradictions, it is part of the literal content, a contextual restriction that arises as a result of the process of semantic interpretation.

The reviewed study by Snider (n.d.) is appreciated for its effort in clarifying possible misconceptions that may exist between tautologies and contradictions. Both words may seem different judging by the views held by most writers regarding their dispensability but the literary impact of tautologies in language use is appreciatively discussed by Snider. The study shows similarity with the current study for paying similar attention to the study of tautology in the context of language use. However, both studies differ. While Snider (n.d.) focused on studying the phenomenon – tautology alongside contradictions, in a view to create a solid demarcation of both expressions and their respective usages, this current study makes the choice of studying only the phenomenon- tautology. Thus, it studies the occurrence of tautology in the spoken and written expressions of the Igbo language speakers and users across all possible contexts.

2.3. Summary of literature review

The review of literature has been able to shed light on the various views and studies of various other researchers and writers. This was done under theoretical studies and empirical studies. The theoretical studies looked at the views expressed by Hussein and Khairy (n.d), Waldoff (2001), Wierzbicka (1991), Traugott (1980), Meibauer (2008), Al-Marsumi (2017), Pomorska (1987), Gibbs (1994), Leech (1969), Keach (2004) and Wierzbicka (1987). These writers and authors debated the significance and insignificance of tautology. However, one key fact is that though some of the writers see tautology as insignificant, redundant and dispensable, some others see it as being useful in making emphasis, as well as producing creative styles of making use of language in speech and literary expressions and writings.

The study also reviewed some empirical works such as the works of Hussein and Khairy (n.d), Al-Marsumi (2017), Rhodes (2009) and Snider (n.d) and observed that tautology exist in various languages and is employed in various literary contexts. However, none of these studies looked at the concept, nature and examples of tautology in Igbo language, which is one of the national languages of Nigeria – a populous country in the West African part

of the world. In addition, there is limited literature works on tautology in Igbo. This present study identifies this gaps and sets out to study tautology as it is obtainable in Igbo.

3. Research methodology

This study is a qualitative research adopting a descriptive research design. The area of the study is semantics, which is the branch of linguistics that deals with the study of meaning. Particularly, the study focusses on the aspect of semantics concerned with the study of tautological expressions in Igbo language. Igbo is a language that is predominantly spoken in the South- Eastern region of Nigeria; especially in Abia, Anambra, Ebonyi, Enugu, Imo, as well as in large parts of Delta, Rivers, Cross River and across some regions in some other countries of West Africa and the world over, where Igbos migrants live in small communities.

The study uses data selected from the Igbo language. Thus, by intuition, it selects fifteen (15) samples of tautological expressions that are used in the Igbo language as data for analysis. The study adopts the random sampling technique to obtain the population represented in the form of tautological expressions evident in the Igbo language. The data is analysed using the descriptive method of analysis. In doing so, samples of sentences bearing tautological expressions are presented. The nature of these tautological expressions are discussed to help inform the reader why the expressions are tautologies.

4. Data analysis

This study only focuses on tautology in the Igbo language. In this section therefore, we will be analysing some examples of tautology in Igbo.

S1 (Sentence one): Chilie aka gi elu (raise up your hand up = raise your hands up)

The sentence above is adjudged to be a tautology due to salient components of the sentence. In Igbo language, the expression "Chilie aka gi" translates to "Raise (up) your hands". Consequently, the insertion or inclusion of the word 'up' implies the repetition of the same idea – 'to raise (up)', which is already embedded in the semantics of the first three words of the sentence, which is "Chilie aka gi". The tautology here, involves the repetition of the prepositional expression 'up'. Thus, this study refers to it as prepositionally induced tautology. The semantic implication means that 'elu' is dispensable so as to simply have "chilie aka gị".

S2: N'isi mbido akwụkwọ (in the head beginning = in the beginning)

This clause can be said to be tautology as a result of noticeable constitutes of the sentence. In the clause, 'n'isi' and mbido means head or beginning; it can be used interchangeably and not together in the Igbo language. Thus, repeating both words in a sentence makes it

tautology. It either one says, 'n'isi' or 'na mbido'. The tautology here also involves prepositional expressions - 'n'isi' (at the head) and mbido (beginning) together form a prepositional phrase. Thus, this study refers to it also as a prepositionally induced tautology. The tautology here, is actually avoidable because there is no lierary emphasis created. To avoid the tautology, one can simply say "Na mbido", eliminating 'isi', which is dispensable in the above context.

S3: N'oge awa ahụ (at that time hour = at that hour)

This clause can also be said to be tautological statement. In the above clause, two different lexical items that depict the same meaning are used. These lexical items are 'n'oge' and 'awa' (Igbo loan word for hour) meaning 'at/in a (particular) time.' Tautology comes in because one says, 'n'oge…' or 'awa…' Hence, the insertion of 'awa' in 'n'oge' is a repetition of the same idea in the clause. The tautology here, involves is an adverbial clause of time, which stipulates time. Thus, this study refers to it an adverbial induced tautology. Here, there is no emphasis created. So, 'oge' or 'awa' may be dispensed of to avoid the tautology.

S4. Sọọsọ naanị (only only)

The above sentence shows a good example of tautology. In the Igbo language, the expression 'sọọsọ' is translated as 'only', likewise the expression 'naanị'. The inclusion of 'naanị' in 'sọọsọ' brings about repetition of the same idea that is not called for. A good expression is formed when either of the two is used and not the use of the two lexical items. That is, the use of these lexical items in a statement that makes the statement a tautological statement. The tautology here, involves the repetition of nominal adjectives 'sọọsọ' and 'naanị', which both mean 'only'. Thus, this study refers to it as an adjectival induced tautology. Semantically, the use of both could be alluded to the need of the speaker to create an emphasis

S5. Ngọzị na-ere nri a na-ere ere (Ngọzị sells food that is being sold)

The sentence above is adjudged to be a tautology due to salient components of the sentence. In Igbo language, the expression 'Ngọzị na-ere nri' translates to 'Ngọzị sells food'. Consequently, the insertion or inclusion of the word '…a na-ere ere' implies the repetition of the same idea – 'selling', which is already embedded in the semantics of the first three words of the sentence, which is "Ngọzọ na-ere nri". The tautology here, involves the repetition of the verbal expression 'sell'. Thus, this study refers to it as verb induced tautology. Here, any claim of emphasis is unnecessary since the semantic interpretation of Ngozi selling food is not emphasised by the addition of 'a na-ere ere' (that is being sold).

S6. Nne nwanyị mụtagoro nwa (a mother female that had birthed a child/baby = a mother with a child)

The expression 'nne nwanyị' in Igbo depicts 'a mother' when translated to English. When one says, 'nne nwanyị mụtagoro nwa', one shares the same idea using synonymous words, because every 'nne nwanyị –mother' has a child. Therefore, embedding the phrase '…mụtagoro nwa' depicts tautology. A good sentence will either be 'Ọ bụ nne nwanyị- she is a mother' or 'Ọ mụtago nwa- she has a child'. The tautology here, involves the repetition of the adjectival ideas 'nne nwanyị' (woman/female that is a mother) and 'mụtagoro ụmụ' (that had birthed a child/baby). Thus, this study refers to it as adjectival induced tautology.

S7: Ihe ga-eme, ga-eme (what will happen, will happen)

The above sentence is a tautological sentence in the Igbo language. Here, the tautology is seen by repetition of words. This type of tautology depicts more of phrasal tautology than sentential or semantic tautology. Syntactically and semantically, the above expression looks accurate. However, semantic analysis of the expression sees an obvious repetition of the word 'ga-eme' which means 'will do' for emphasis sake. The tautology here, involves the repetition of the verbal expression 'ga-eme' (will happen). Thus, this study refers to it as verb induced tautology.

S8: Onye ara ga bụlịrị onye ara (a person man will be a mad person)

This is a lexical tautology where the lexical item 'onye ara' translated as 'a mad person' is repeated. In other words, the analysis of the expression is an obvious repetition of lexical item. The tautology here, involves the repetition of an adjective and a noun - 'onye' (person) and 'ara' (mad), which both mean 'mad person' in order to create an emphasis. Thus, this study refers to it as a nominally and adjectival induced tautology.

S9: Onye mmeri bụ onye mmeri (a winning person is a winning person = a winner is a winner)

This is a tautological expression. Here, the lexical item 'onye mmeri- a winner' is repeated twice for the purpose of emphasis. just as in the example above in S8, The tautology here, involves the repetition of an adjective and a noun - 'onye' (person) and 'mmeri' (win), which both mean 'winning person (a winner)' in order to create a semantic emphasis. Thus, this study refers to it as a nominally and adjectival induced tautology.

S10: Asị bụ asị (a lie is a lie)

The above sentence is a tautological sentence in the Igbo language. Here, the tautology is seen by repetition of words. This type of tautology is more of lexical tautology than sentential or semantic tautology. Sententially and semantically, the above expression looks

accurate. However, lexical analysis of the expression sees an obvious repetition of the word 'asị' which means 'lie'. The tautology here, involves the repetition of a noun 'asị' (lie). Thus, this study refers to it as a nominally induced tautology. Semantically, this kind of tautology, like similar ones already presented, help to create emphasis.

S11: Ọ ga-adị mgbe ọ ga adị (it will be when it will be)

This is a tautology where the lexical item 'Ọ ga-adị' translated as 'it will be' is repeated twice. In other words, the lexical analysis of the expression is an obvious repetition of lexical item. The tautology here, involves the repetition of a verb phrase - 'ga-adị' (will be) and pronoun - 'ọ' (it), which both mean 'it will be'. Thus, this study refers to it as a pronominal and verb induced tautology. Semantically, this expression creates to emphasis but rather, it is used to dismiss further discussion or argument.

S12. Nke anyị bụ nke anyị (Our own is our own = ours is ours)

In the sentence above, 'nke anyị' means 'our own' in Igbo. We can observe the dual occurrence of the expression in the sentence. It is, therefore an obvious example of tautology since the same idea is expressed twice. The tautology here, involves the repetition of a possessive adjective 'our own' or 'ours' in order to create an emphasis. Thus, this study refers to it as an adjectival induced tautology.

S13: Ọtụtụ ndị mmadụ na-ekwu okwu ọjọọ na-adịghị mma ma ọlị (Many people say bad words that are not good at all)

The sentence above sees the case of the expression of an idea twice with different words that are antonyms to each other except with the addition of a negative marker to make them share a similar idea. 'Okwu ọjọọ' in Igbo means 'bad word(s)' just as 'okwu na-adịghị mma' can be translated literally as 'word that is not good'. Both expressions are employed in the same sentence to express the notion of a bad word. It is, indeed, an instance of tautology. The tautology here, involves the repetition of the adjectival ideas 'ọjọọ' (bad) and 'adịghị mma' (not good). Thus, this study refers to it as adjectival induced tautology. Here, semantic interpretation reflects a flawed attempt at emphasising. Therefore, 'na-adịghị mma' is dispensable.

S14:- Nwatakịrị ahụ bụ obere nwa (that child is a small child)

With the aid of the English translation provided, the example above is made straight forward for one to observe the obvious tautological expression embedded therein. A child is obviously a small or much younger individual by age. Therefore, to add that the individual already called 'a child' is a child is obviously, tautology. The tautology here, involves the repetition of a nominal idea expressing 'child'. Thus, this study refers to it as

a nominally induced tautology. Semantically, no emphasis is created. Therefore, the tautology is avoidable.

S15:- Ikporo ụmụnwanyị gbakọtara (Women women came together = Women gathered)
In Igbo, 'ikporo' is a dialectal variant of 'ụmụnwanyị', which means 'women'. So, to state 'ikporo' and 'ụmụnwanyị' is tautological. The tautology here, also involves the repetition of a nominal idea 'women'. Thus, this study refers to it as a nominally induced tautology. Semantically, no emphasis is created. Therefore, the tautology is also avoidable.

5. Summary of findings
From the analysis of data done above, it is clear that the Igbo language have a good number of tautological expressions that are used or expressed by the speakers of the language, which frequently surface in the Igbo public linguistic domain on a daily basis. Studies show that Igbo language users utilise tautology mainly to create emphasis in their point or speech. The study also observed from the data, that prepositionally induced tautologies had a 13.3% frequency of occurrence, having recorded two (2) instances from the 15 tautological cases studied. Adverbial induced tautologies (1 instance) occur at 6% frequency. Adjectival tautologies (6 instances) occur at 40% frequency. Verb induced tautologies (3 instances) occur at 20% frequency. Nominal tautologies (5 instances) recorded 40% frequency while pronominal tautologies (1 instance) recorded 6% frequency. These records imply that users of the Igbo language are most likely to express tautologies involving adjectival than any other word class.

6. Conclusion
The study, therefore, having made the above observations, places the user of the Igbo language on a terrain to make the best choice of words in their expression of language (speech) so as to achieve the desired semantic intentions, especially as it concerns tautologies. Having observed that some tautologies are grammatically and semantically clumsy, unnecessary and dispensable, the study recommends Igbo speakers to avoid them in their speeches and writings so as to make better communication(s) within available time or space. They should also be cautious while they express statements involving adjectives and nominals since their usages come with high a tendency of the Igbo speaker to produce tautologies. Finally, where they are invaluable for creating emphasis, the study encourages Igbo speakers and users the make the most and best use of such tautologies so as to create the desired semantic impact.

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