

ENCLITICS AND THEIR CONTEXTUAL APPLICATION IN IGBO SEMANTICS

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ABSTRACT

It is shocking and unbelievable for an affix or a bound morpheme that does not necessarily have a meaning of its own to command a strong contextual value in the Igbo language. It is on account of this uncommon distinctive attribute that the topic of this study is “Enclitics and their Contextual Application in Igbo Semantics”. The objectives of the study are to explain what is meant by enclitics, offer some examples of enclitics in the Igbo language, explain the meanings of some of their contextual applications, analyse the contexts of use and establish the implications of the usage. The method of research is descriptive, including the researchers' intuitive knowledge of the Igbo language. The theory to steer the study is the Use Theory of Meaning. The study finds out that enclitic is an affix that is usually phonologically made to lean on a host word, without necessarily having a meaning of its own, but may impart a certain connotation. In terms of examples, the study finds out that 'zi/zi, 'du, nọ, nụ, kwa, si, kwu, risi, gasi, gasia, ri and lu, are some examples of enclitic in Igbo. Also discovered is that the contextual application of enclitic is about the meaning that is understood based on the situation in which something happens. It also finds out that, like in 'Ndi a cha bu nke unu', it is used in an all-involving situation, and that in the expression, “onye di ka a na-agwa?”, the context of application is that of doubt and sadness. The study also finds out that the implications of the analysis are to attract the attention of the Igbo standardization committee to streamline some things to further develop the language. It is also found that the analysis adds to the beauty of the spoken Igbo words. In terms of significance, the study is anticipated to open up some researches of the sort in other world languages.

Keywords: Enclitics, Igbo Semantics, Language, Knowledge, Morpheme

1.0 INTRODUCTION

Talking is not easy. It is not every time that we know how to select the appropriate words to convey our desired message and make the necessary impact on the listener. In this kind of logjam, semantics, with the blend of phonology, morphology and syntax, comes to aid humans in their linguistic communication. Particularly in the Igbo language, semantics comes with the use of the enclitics to transport our attention to the significance of the use of enclitics in many communicative contexts. In the words of

Echebima (2015:145), semantics tells us which particular words or what word arrangement or what “coded” material one needs to employ to achieve the desired effect on the listener---that is, the understanding of what we say and the reaction to it”. After all, the essence of semantics is to enable us have the right choice of words for what we intend to portray. It is in the light of the above facts that the topic of this paper is “Enclitics and Their Contextual Application in Igbo Semantics”.

This study is organized to start with the first section, the introductory section, where the mind of the reader is prepared as to what the study is all about. Following it is the second section, the literature review is where the written works of the experts are re-visited and analysed in order to have rich knowledge of our area of study. After this section, the data presentation will be taken up and analysis made of it in section three. The fourth and final section is the Summary of Findings and Conclusion, where the intention is to state what the study has discovered and then bring the research work to a close.

In terms of significance, this study is expected to assist in the understanding of how the grammatical elements of enclitics, contribute to the overall meaning of phrases and sentences. The study is also looked forward to throw some light on the broader linguistic concepts like syntax, morphology and phonology. It is hoped to offer insights into sociolinguistics.

1.1 Statement of Research Problem

In Igbo morphological studies, so much is known about affixes and their forms, prefix, infix, interfix and suffixes. Very little is known about the kind of suffix known as enclitics, even though it impacts significantly on the meanings of expressions. The meaning nuances concerning context have not been explored. The problem of this study, therefore, is to explain the meaning and give examples of enclitics and elaborately illustrate their contexts of use and the implications of their usage in Igbo.

1.2 Research Methodology

For this study, the descriptive research method is adopted. The data are obtained from secondary sources, especially from already published works by notable scholars in Igbo. The data are analysed using the intuitive knowledge of the researchers, who are native Igbo language speakers. Also, the scrutiny is carried out along the lines of the Use Theory of meaning propounded by Ludwig Wittgenstein in 1953.

2.0 Literature Review.

Language, linguistics, morphology, semantics, suffixes, Igbo enclitics in Context and Situational Context are the scrutinized sub-topics here

2.1 Language

Prasad (2012) sees language as the main source of the communication of ideas. As far as Lehman (1972) is concerned, language is a system for the communication of meaning through sounds. And from the point of view of Sapir (1921), language is a purely human

and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols..Trager (1949) is of the view that a language is a system of arbitrary vocal symbols by means of which the members of a society interact in terms of their total culture. According to Angbogu, Mbah and Eme (2010:1), “language is a means which human beings have devised for communicating ideas, feelings, emotions , desires, etc. through complex vocal or written symbols. Language is a system of expression that mediates the transfer of thought from one person to another (Finegan, 2008:6).

A critical look at these definitions of language shows that all of them are pointing at the same place or thing from different directions. Their definitive efforts alone show how important language is. Looking at the views of Lehman (1972), Sapir (1921), Trager (1949) and Finegan (2008), they all agree that language is a system. With the exception of Trager (1949), all of them unite in perceiving language as a way of communication. But, while Lehman (1972) maintains that the thing transmitted is meaning, Sapir (1921) and Angbogu, Mbah and Eme (2010) concur that it is ideas, emotions and desires are communicated. Further still, Sapir (1921), Trager (1949) and Angbogu, Mbah and Eme (2010) share the view that it is through symbols that the communication is executed.

What can be deduced from the analysis is that language is a system peculiar to human beings who use voluntarily generated symbols in a specific community so as to pass across, meanings, desires, emotions and ideas to their interactants.

2.2 Linguistics

As explained by Ezikeojiaku (1989) linguistics is a branch of study that looks into the stage-by-stage analysis of language segments using a scientific approach. According to Mekiliuwa (2008:1), linguistics is involved in “the scientific study of language without restriction on time, place or culture. It aims at studying how language works and how it can be described and analyzed.” The methods of science it employs are hypothesizing, testing, experimentation and drawing of conclusions.

As the science of language studying how language works, linguistics enables us to analyze the complex, structural pattern of language, which include the study of the sound pattern (phonology), the study of the structure of words (the morphology) the study of the organization or arrangement of the words in a phrase or sentence (syntax) and the study of the interpretation and meaning of an utterance (the semantics)” (Echebima, 2015:1).

The above explanations imply that linguistics is a study that investigates the workings of language, using the scientific methods that call for observations, objectivity, consistency and experimentation, from which conclusions are drawn in the language segments of phonology, morphology, syntax and semantics.

2.3 Morphology and Igbo Morphemes

In the words of Mekiliuwa (2008:12), “morphology is the study of the rules governing the formation and the structure of words in a language”. It has two basic parts—inflection and derivation, which are about variations in the word structure and the making of new words, respectively. Chukwu (2016:4) sees morphology as “a level of language study involved in how words are formed and the internal components, or constituents, or structures of words formed”. On the side of Echebima (2015), morphology is the study of the internal form or the constituents of words. According to him, in studying the shape and formation of words, morphology helps us to understand how phonemes are used to construct words.

It follows, therefore, that as these definitions tend to portray, morphology is one of the branches of descriptive linguistics which engages phonemes—the smallest indivisible meaningful elements of sound, in the formation of words, either inflectionally or derivationally. Chukwu (2016:5), bringing in the definitions of other authors, says that Aitchson (1978) sees morpheme as the smallest syntactic unit, whereas Algeo and Pyles (2004) define it as “the smallest linguistic sign which is a meaningful form that cannot be divided into smaller meaningful parts”. In agreement with) assert that if the theory is applied to Igbo morphology, it would help in the formation of Igbo words through various ways. According to them, applying the theory to the Igbo language would give rise to the following possibilities: (i) adding a prefix to the verb root that stands alone would produce a noun, (ii) adding a suffix to a verb root standing alone would generate a stem or an independent verb. What this goes to show is Mohanan's (1982) theory illustrates how different available sounds help in producing many words in Igbo.

According to Mbah and Mbah (2014), morphemes are the known elements of word formation in Igbo; and there are free and bound morphemes. The free or independent morphemes are the ones that have meanings of their own when they stand alone as words. These include such examples as *ọkụkọ*, *ede*, *akwụkwọ*, *ọchicha*, *ogologo*, etc. The bound morphemes could have some meanings but are not able to stand alone. They only possibly attach themselves to the free morpheme in order to have some meanings. The examples of bound morphemes are as follows: *-ra*, *-la*, and *-ala*. Writing about three factors to identify a morpheme, Emenanjo (2015) maintains that: (i) a morpheme cannot be smaller than itself (it is a basic unit), (ii) a morpheme is indivisible (cannot be divided beyond itself), and (iii) its meaning can either be found in the dictionary (for lexical ones) or in the grammar (for grammatical morphemes). He (2015) goes on to use the word “*ezi okwu*” to illustrate the morphemes that make up the word, thus: “*e*”= prefix (derivational), “*-zi*”= verb (be straightforward/open, as in: “*ihe a ziriezi*” (This is straightforward); “*o*”= prefix (derivational), “*ikwu*”= verb (speak, talk).

It is Oruchalu (1979:11-13) that throws some light into how word development can be achieved by using some morphemes, thus: (i) by prefixing the impersonal ‘*a*’ = *a* + *ba* = *aba* (to enter), (ii) by prefixing the ‘*na*-auxiliary’ to produce the narrative expression ‘*na*-

aba' (is entering), (iii) by prefixing the 'ga-auxiliary' to give the future tense: = 'ga-aba' (shall enter), (iv) by suffixing a vowel to generate an imperative construction: 'ba + a' = baa (go in), (v) by putting the suffix '-ra' to produce the past tense, thus: 'ba + ra = bara (entered), or by suffixing 'r' to the verb root and repeat the vowel after it, thus: 'kp̩ + r + ̩ = kp̩r̩ (called), ri + r + i = riri (ate), (vi) to form the perfect tense, vowels and '-la' are suffixed, e.g. eri + e + la = erielā (has eaten), ete + e + la = eteelā (has made soup), (vii) 'Ga' and 'na' affixed as a prefix to the verb root to produce the future continuous tense, thus: ga + na + eje = ga na-eje (shall be going); (viii) To get an infinitive, 'I' or 'i' is affixed to the verb root, thus: 'i' + 'ri' = 'iri' (to eat), 'i' + 'm̩' + 'im̩' (to give birth). From the above scholarly inputs of Mohanan (1982), Mbah and Mbah (2014), Emenanjo (2015) and Oruchalu (1979), it becomes obvious that it is by the use of prefixes, and suffixes added to many verb roots that many Igbo words are formed. And these words are formed for semantic purposes; that is to have meanings or become semantic elements in finally forming phrases, clauses and sentences.

2.4 Semantics

It has been said above that it is for the purpose of creating meanings that morphemes are formed and used to form words. It is the study of the meanings of words and sentences in a language that is known as semantics (Ndimele, 1999). He asserts that the comprehension of the intended meaning of an expression is the core of the communication process. Ndimele (1999:3) reveals through the words of Hybels and Weaver (1989:93) how, as a part of its significance, that meaning is a determinant of a successful communication process. They maintain that communication can be successful if we use ideas, words and sentences that have the same meaning to us as they do to the person with whom we are communicating” This means that shared background experience between the sender and the receiver of the message is very vital in any communication.

Ogbulogo (2005) agrees completely with Ndimele's (1999) explanation of semantics, and extends it by adding that “the idea of meaning still depends on the context and participants in the communication act. According to him, from the linguistic view point, semantics is relevant to naming, reference and sense.

Relating morpheme and meaning or semantics, Emenanjo (2015:76) has this to say: “...morphemes are the basic or smallest, indivisible units of language with their own separate forms, separate existence, separate meanings and distributions”. The implication of this expressed interrelationship is that morphology and its use of morphemes can engender or give rise to separate meanings, depending on the words being formed.

2.5 Igbo Enclitics and Suffixes

According to Echebima (2015:166):

Enclitic is another word derived from the Greek word meaning “leaning on”. It is an affix, a kind of suffix that is usually phonologically follows a host word without

necessarily having a meaning although it may add a certain connotation or significance to the expression. In the opinion of Emenanjo (1978), enclitics, like suffixes, are morphemes, bound but optional elements. Just like most suffixes, Enclitics have a CS (consonant syllable) structure. As Emenanjo (1978) explains in his contrast of suffixes and enclitics, he maintains that suffixes are merely located in the verbal slot as a segment of the verb stem, unlike enclitics which are known to surface both in the verbal and in the NP slots without seeming to be an essential aspect of those.

Another differentiating feature is that while the suffix stays only with (or after) one part of speech, which is the verb, the enclitic has the capability to occur with (or after) any of the other parts of speech, preposition being the only exception. It is on the grounds of these facts that suffixes are written together with verbs, whereas enclitics are isolated from non-verbs but joined with verbs.

In terms of tonal behaviour, there are times when enclitics do not accept the same pattern of tone with the syllables coming before it, e.g. *Ndị a kwanụ* (what of) all these (ones)? An example of where it assumes the same tone pattern is this: *'Ndị a kwanụ* (what of) all these (ones)? Then, this is where it takes the opposite tone: (i) *Nke afụ* (This very one), (ii) *Nke a dịfunso* (This very one that is nearby).

Ezikeojiaku (1989:176) uses the following sentences to illustrate enclitics in Igbo: (i) *Ude a kwa bụ nke ya* (This other cream is his own) (ii) *Oche a ga bụ nke ha* (These chairs (you see) are theirs), (iii) *Ụlọ ahụ ga abughị nke anyị* (Those houses (you see) are not ours), (iv) *Gịnị zị bụ ihe a?* (What then is this?). In the above sentences, 'kwa', 'ga', 'ga' and 'zi' are enclitics that come after the noun phrase subject of the sentence. Enclitics come after the verb as suffixes do.

Also, enclitics are seen where they come after the sentence complement, thus: (i) *Nri a bụ (nke m) ga* (This food is (all) mine), (ii) *Akpati ahụ bụ (nke Nneka) kwa* (That box belongs also to Nneka), (iii) *Egu ahụ bụ (nke anyị) rị* (That hoe is (even) our own (Ezikeojiaku (1989). According to Oruchalu (1979:58), the Standardization Committee of SPIC recommends that 'the' (nụ) enclitic should always be written joined to the verb preceding it, irrespective of its function, e.g. (i) *Bịanụ* (you come—singullar), (ii) *Igbo kweenụ* (You, Igbo people, respond to greetings), (iii) *Chetanụ ụbọchị ọnwụ* (You, remember the day of death), As it is, /nụ/ can give the meaning of an adjective e.g. (i) *Ji nụ ka m bịara eburu* (the yam I come to carry), (ii) *Anyị chọrọ ịzụ ala nụ* (We want to buy the land). The adjectival force of /nụ/ can be increased by suffixing an additional /ụ/, thus: (i) *Kpọọ nwoke nụ (ahụ)* (that man), (ii) *Jee ebe nụ kpata nkụ* (that place) (Oruchalu, 1979).

Emenanjo (2015:138) gives out a list of Igbo enclitics as follows: (i) *cha/che* (quantity marker, 'all', in addition to, (ii) *du* (da/dị/dọ)= optional interrogative marker, (iii) *fụ*= now, (iv) *ga*(gba/sa/ta/za) = all, totality, (v) *dị/ra/tụ*= also, (vi) *kwa* (kwọ/kọ)= also, too; in addition to, denoting repetition or emphasis, (vii) *kwu* = also, in addition to

something else, (viii) *li* = actually, already, (ix) *lili* = really (x) *nji* = really, (xi) *noo* = really, quite (xii) *nụ* = please, indicates politeness or mild request, (xiii) *nụ* = optional polite (2nd person plural marker), (xiv) *nwa* = emphatic utterances marker, very self, (xv) *ra* = also, (xvi) *ri/li* = really, (xvii) *ri/li* = since, already, (xviii) *si* (*sa/shi/su/ri*) = quantity marker, (xix) *tụ* = indicates polite request, (xx) *zi/I* = also, too, again, then, (xxo) *zi/zi* = after, afterwards, now after something else

2.6 Igbo Enclitics in Context

As to what 'context' means, Finegan (2008:6) defines context as “the social situation in which expression is uttered and includes whatever has been expressed earlier in that situation. It also relies on generally shared knowledge between speaker and hearer”. It is context that links grammar and interpretation. Also, it is it and grammar that help ensure the understanding of how language works. Context is about the knowledge a speaker might calculate others are supposed to have prior, or independently of, a particular conversation by virtue of membership in a community. This type of knowledge is the one which might be shared with other members and which those who are conversing must seek to calculate as they interact, (Saeed, 2003).

Concerning context, Lehmann (1972) is of the view that the meaning of linguistic items is arrived at by studying the conduct or behaviour of their speakers in specific situations. Understanding the behaviour of speakers in particular situations enables the interactant to be able to interpret the statement.

Then, contextually speaking, Oruchalu (1979) asserts that the /NỤ/ enclitic is used in imperative sentences and high and low tones are used in such a situation. The imperative high tone indicates a request or an entreaty, thus: (i) *Bjanụ* (you, come—singular), (ii) *Igbo kweenụ* (You, Igbo people, respond to greetings. The following are for emphasis and offering answers to questions: (iii) *Ego nụ ka o nyere m* (It is money he gave me). It can also mean 'it is that money he gave me', (iv) *Mmụta nụ ka m na-achọ* (I want education). /Nụ/ also plays the role of adjective, meaning 'ahụ' (that/those), e.g. *Ji nụ ka m bịa eburu* (the yam I came to carry). To increase the adjectival force, additional /ụ/ can be suffixed, e.g. *kedu maka akwụkwọ nụ m gwara gi maka ya* (what about that book I told you).

Echebima (2015:166:-177) gives examples of Igbo Enclitics and their meanings and contexts of use. For example, /tụ/ is used in occasions of polite request, e.g. “*Kunyetụ mmiri ka m nūo* (May it please you to give me some water to drink). In an occasion of cordiality and endearing relationship, /ri/ enclitic can be used, e.g. ; “*Bjari*” (As a close one), come to me). Again, Echebima (2015) shows that /nwa/ is used in a situation of emphasis, e.g. '*Gi nwa ka m na-agwa* (It is to you that am talking).

From Oruchalu (1979), Echebima (2015) and Emenanjo (1978)k, it is obvious that there are numerous contexts in which enclitics are used to make special meanings in the Igbo language.

2.7 Theoretical Framework

The theory that guides this work is the Use Theory of Meaning. The theory is aptly chosen as it determines how a word or expression is used in varying contexts. The theory emphasizes that meaning is not fixed, neither is it an inherent quality of a word, but a dynamic property that comes out from how the word or expression is used. The researchers or authors, as intuitive speakers of the Igbo language, examine how the words or enclitic's meaning changes, based on the surrounding text, situation and the speaker's or writer's intention. The authors scrutinize the ways words and phrases are employed in various communicative contexts. They focus on and judge the observed usage patterns.

2.8 Empirical Studies

C.N. Ikegwuonu and M.C. Egenti's (2019) study is on “Suffixes and Enclitics in Igbo”. Their study is purposely dwelling on the identification of primary suffixes as well as examining their functional classification of their morphological structures and syntactic patterns. The instrument of analysis of the work is the X-bar theory. Another study is that of T. Udemmadu and C.J. Anidobe (2017). The topic of their study is “On Enclitics in the Igbo Language”. Their objectives are to determine the distribution and function of enclitics. No theory used. The third study is by E.N. Anijemba and D.U. Mbagwu (2023) on the topic, “Enclitics in Igbo and Chinese: A Comparative Analysis”. The objective is to find similarities and differences in the enclitics of both languages. These studies are made on the subject matter of enclitics. It differs from this work in the study objective, as this work examines the contextual use of enclitics and its implications. The result, therefore, is that the furtherance of this study is not hindered by any previous researches on Igbo enclitics.

3.0 Data Presentation and Analysis

The enclitics-related data gathered from the secondary sources would be subjected to thorough examination here in seeking the answers to the objectives of the study.

3.1 Explaining the Meaning of Enclitics

From the literature review, it is clear that Enclitics are words that attach themselves to the end of a preceding word or phrase. It is a type of affix, specifically a suffix that attaches to a word and modifies its meaning or function. The identifying properties of enclitics is that it is always a non-standalone, varied-typology suffix that has the semantic function of modifying the meaning of the host word, adding nuances like emphasis, politeness or a specific tone to it. Enclitic is a kind of affix, a suffix, known for phonologically attaching itself to or coming after a verb host word without necessarily having a meaning of its own, even though it may have a certain connotation to the expression—a connotation that makes it serve as a part of social pleasantries and endearment.

For example, the enclitic /sọọ/ is used to show politeness and endearment, thus:

(i)'Gịnịsọọ ka I kwuru? (what (my dear one) did you say). (ii) Gịnwasọọ ka m na-akpọ (It is you (yourself) (my dear) that am calling).

3.2 A Table for Enclitic Examples, Contexts of Use, Meanings and Implications of Usage

S/N	IGBO ENCLITIC EXAMPLE	MODE OF CONTEXTUAL USE	CONTEXTS OF USE	USAGE IMPLICATION	
1	Kwa (1) (Reminder function)	(1) Sorokwa ha gaa (Remember to) follow them as they go). 2) Zụtakwanụ m m a n ụ (Remember to) buy oil)	As a reminder; so that the person will not forget.	Enclitics act as meaning influencer. Here, it serves as a reminder marker	
2	Kwa (2) (Caution indicator)	1) Marakwa na mmiri ahụ miri emi (know that that water is deep). 2) Werekwa akọ na uche na-eso ha ((Make sure) you apply smartness in your dealings with them).	To caution somebody or make the person take precaution	It is playing a pragmatic role; highlighting the element of precaution	
3	Nọọ (in reality indicator)	1) Ụbọchị ahụ dị nọọ mma (That day is really good). 2) Oroma a dị nọọ ụtọ (This orange is really sweet).	When somebody wants to put things in reality or when contrasting a false idea of what is true	It helps in stating what the actual situation is or to state something as a matter of fact.	
4	Tụ (etiquette application)	1) Udoka, bịa tū nso (Udoka (please), come nearer). 2) Rịtū ntakịrị (Eat a little, (please).	Occasion of using socially accepted norms of conduct	Influencing the pragmatic effect of sentences	

5	Zi/Zi (Doubt or surprise indicator)	1)Gịni bụzi nke a? (What also is this?). 2) Onye ka i na-echezi (Who (then) are you waiting for?).	It is used in a situation of doubt or surprise	Igbo has affixes that mark doubt or surprise.	
6	Nwa (being emphatic).	1) Gị nwa ka m na-agwa (It is you (yourself) that am talking to). 2) Ọ bụ mụ nwa mere ya (It is I (myself) that did it).	When giving impressiveness or importance to something	That /nwa/ serves as a marker of personality emphasis in Igbo	
7	Nụ/nụ (a multi-function enclitic)	1) Bjanụ (You, come—singular) 2) Bjanụ (used with high tone)=(You (please) come). 3) Nwoke nụ ka amụrụ (A boy is born). 4)Egwu nụ ka ọ na-egwu (He is indulging in playing). 5) Ji nụ ka m bịa eburu (that yam I came to carry). 6) Anyị chọrọ ịzụ ala nụ (We want to buy the land). 7) Kedu maka akwụkwọ nụ m gwara gị maka ya (What about the book I told you about). 8) Kpọọ nwoke nụ (that man).	=1) It is used as an imperative marker (used with low tone). =2) Used with high tone for a p p e a l o r request. =3 & 4) It is used to show emphasis. =5 & 6) It is used to show a d j e c t i v e meaning. = 7 & 8) Additional /n/ is brought in to increase its adjectival force /nụ/. /nụ/ = ahụ.	a) /nụ/ has two tones in usage: the imperative low tone and the a p p e a l o r request high tone (Oruchalu, 1979). b)The use of /nụ/ with high and low tones has phonemic implications: high tone for request and low t o n e f o r i m p e r a t i v e expression. c) /nụ/ is also used to show emphasis. d) /nụ/ is used to show adjective meaning. e) It is also used to show that / n u n / i s synonymous with 'that' (ahụ). Summarily, it is safe to say that enclitics have phonological, morphological, semantic and language universality implications, with some variations.	

4.0 Summary of Findings and Conclusion

The summary of findings will first be looked into before the conclusion.

4.1 Summary of Findings

This study primarily set out to examine the subject matter of enclitics with the view to explaining its meanings and contextual applications and their implications. Concerning meaning, the study finds out that enclitics are standalone, varied-typology affixes, with the tendency to add themselves suffix-likely to host words, whose meaning and function they modify to create some nuances like imperative marking, assignment of importance, precaution expressions, emphasis creation and politeness application in Igbo expressions.

4.2 Conclusion

The cardinal prompting for this study has been to investigate the use of enclitics in Igbo, and use and the implications of the use of enclitics have all been addressed. One major take home in the semantic dimensions of Igbo enclitics is that one of its kinds, /nụ/, has been discovered to have the qualities to generate imperative, polite, adjective meaning and emphatic sentences. Not only that, /nụ/, the semantic variant of /nụ/, conveys the speaker's attitude towards the statement and the ones that are used to soften a request or command, making it less direct and more polite. All these are indications that the disciplines of semantics, communication, literature and pragmatics have to come and feast on Igbo enclitics.

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