

## As a lexical ambiguity element, Zero Affixed Words

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### ABSTRACT

In selected sermons, this thesis is about zero affixed terms and how these terms lexically cause uncertainty. In texts and speeches, especially sermons, it is an effort to stress the meaning of the love of certain types of terms. We mean those words with zero affixed words that are derived without addition, i.e. words with double sense, such as a dream verb and a noun. From the text in which they happen, their significance is guessed. The paper provides a thorough analysis of these words and how, when any sermon is delivered, they arouse the uncertainty between the addresses and contain few words of double significance. It also involves a detailed study of a category of words of this kind in some selected sermons. In order to get a general sense of the lexical ambiguity of these terms, these sermons were from different topics. The thesis has numerous sections on the theoretical context of the zero morph terms and the practical side of the review of these terms as they appear next to an appendix in the sermons, which includes the chosen sermons as they are. The paper has come up with the conclusions In the three sermons that were chosen for the current analysis, there are 42 zero affixed words. 17 of them came as nouns and 19 came as verbs, 6 as adjectives and 2 as adverbs, respectively. Instead of using other classes of sermons as verbs, zero affixed words are used. These verbs are often normal. In the mood and active voice of the imperative, there were few verbs in the previous tense and in the indicative mood, most of the verbs that appeared in the sermons. The adjectives are also nuanced and gradable.

### INTRODUCTION

This research concerns what are referred to as zero affixed or zero morph terms, i.e. terms that are transformed. In the English language, there are various words (noun to verb, verb to noun, adjective to verb, adjective to noun) originating without any addition or exclusion from one class to another. For example: right, guard, rest, busy, safe, blamed, patient. These words present a dilemma between the speaker and the audience, as the later part of the speech he or she uses is sometimes confused with the reference of the speaker. In fact, delivering a speech about a specific aspect and listening to it within a limited period of time by a group of people is the fundamental task in sermons. Sometimes, the addresser uses many transformed terms throughout the sermon as he prepares it each week. As a result, this increases confusion among the beneficiaries because of their unclear use. In this way, the sermon would not be understandable to the hearers, as expected. This study is a trial to erase the ambiguity of zero affixed words used in the sermons by analyzing them lexically.

### HYPOTHESES

- 1) Nouns, key verbs , adjectives and adverbs may be zero-affixed phrases.
- 2) The basic components of lexical ambiguity in sermons are primary verbs and nouns.

### AIMS OF THE STUDY

The current research aims to explain how zero affixed words in some selected sermons induce lexical ambiguity. The current study would be as follows:

- 1) In the first part of the analysis, a detailed theoretical history of zero affixed words is stated.

- 2) The zero affixed terms obtained are carefully analyzed, allowing certain chosen sermons to create lexical uncertainty.
- 3) The results are taken from the study.

### **LIMITS OF THE STUDY**

- 1) The research is restricted to some selected sermons written in the Standard English language on various subjects.
- 2) Lexical analysis of the zero affixed words listed in the selected sermons that cause uncertainty.

**Morpheme;** The morpheme is generally understood as a unit which has both form and substance. A physical entity within a grammatical context and a meaning or attribute (phonological and phonetic). Linguists do not always use the word morpheme in this sense; some distinguish another unit, namely the morph, when attempting to specifically refer to the phonological form of a morpheme. (4), for example, states: 'A morph. It is a sequence of phonemes that has a meaning and cannot be separated into smaller sequences of significant phonemes.' Within the actual term, morphemes can assume various phonological forms, which are referred to as morphs, in this case /m-/, /-mop-/. Zero morphs are morphs at the abstract level that have a morphemic representation, but at the specific level, no phonological characteristics. A morph is commonly recognized as the phonological (or orthographic) representation of the morpheme (5).

This implies that a morph has an obvious or actual manifestation that can be understood from it. Postulating a zero morph is an exception, since zero does not mean a phonological material, while morph means a phonological representation. Instead of zero morph, the use of the word zero allomorph to overcome this anomaly was suggested by (4). A morph is defined as consisting of phonemic material, so, he explained, it cannot be zero. Nevertheless, zero may be one of the allomorphs of a morpheme, and as a zero allomorph, it is possible to use one that corresponds to no morph. In general, most morphologists agree that a zero form is only justified in cases where there is also an open form which expresses exactly the same meaning or function (i.e. non-zero) (1).

This constraint has also been called the overt analogue criterion. This implies that for each type of conversion we will have to find at least one affix representing exactly the same set of meanings as conversion (noun to verb, verb to noun, adjective to verb, and adjective to noun). If so, we can assume with certainty that there is a zero-affix, and we must deny it if not. In both instances, both conversion and zero-affixation, that is, doing their job properly, would perform the same function.

### **Zero morpheme**

Morphemes are traditionally considered to be continuous sound definitions by linguists. That is to say, the inflectional morpheme-s alters the word at the end of it to imply pluralism when a standard noun is to be made, as in Cat/Cats, Beer/Beer. (12) The inflectional morpheme, in the same way, modifies the word to indicate its mood, e.g. When a regular verb takes place in the past tense, Bake / Baked, Raise / Raised.

(1) *"In the meadow, I love looking at the sheep"*.

(2) *"With a giant baseball bat, I struck them"*.

The remarkable term known as the zero-form morpheme, which is a morpheme that does not change the word at all, usually in spelling or pronunciation, is explained by these sentences. In the examples given, there is no actual way to tell what the morphology of the italicized word really is, as long as the phrases are. Sheep can be in singular or plural (1) (8).

*"If there's a sheep field outside my home, then I will enjoy watching them"*.

If I have a picture in the frame of a sheep, then I love watching it. In (2), tomorrow when I'm disturbed by the sheep, I'll hit them with a bat.

“Or yesterday, when the sheep annoyed me, I hit them with a bat”.

In other terms, words with zero-form morphemes need additional data to understand what the semantic sense is.

(3) “*The sheep that are in the window are pleasant to look at*”.

The plural of "sheep" is known by meaning, as there is a form of the plural verb to signify sheep + plural. It should have rewritten the second sentence.

(4) “*I hit them with my baseball bat yesterday*”.

And the time adverb yesterday indicates that the verb is hit + past .

### **Ambiguity**

Cruse notes that there is more than one distinct meaning of an unknown term (3). Yet, he argues that, in various ways, almost all phrases can mean different things. Therefore, uncertainty can be reserved only for a word that has more than one 'known meaning.' According to Cruse, this principle is called 'context distinctness,' which must be taken into account when addressing confusion. Consider the diagram (1) below:

a. “*My best friend has just had a vasectomy*”.

b. “*My best friend is pregnant*” .

For unclear terms, Cruse offers a variety of properties or characteristics, including:

1. An addresser who creates an ambiguous word in any interlocutor adopts only one of the meanings and requires the addressee to follow that interpretation.

2. When considering uncertainty, it is a must to select among the alternative interpretations; in other words, there is no unbiased interpretation of the two, e.g.

“*I'll meet you, at the bank*”

Depending on the sense of the case, the definition of 'bank' in example (2) can either be 'a financial institution' or 'a river margin. Between the two, there is no neutral understanding. An integral element of ambiguity is the identity of the constraint. Linguistic words are not mixed haphazardly. Consider the word vibrant, which has two meanings, to explain further: 'light in color' and 'light in weight'.

There's a limit to prospective light combinations. Therefore, as one claims that Liz wore a light coat, so was Sue. As it is very odd to see the word as one of them has a light-colored coat while the other is light in weight, Sue may also be taken as wearing a light coat, or (vice versa) this is called the identity restriction (3).

### **Ambiguity and Context**

It is an agreed upon truth that, on a certain occasion, words do not have meaning in themselves, but rather gain meaning. The meaning is conveyed in language (14), stressing that language does not exist in a social vacuum. In other words, words do not contain meaning in themselves. Thus, in a social void, language elements, words, phrases and sentences do not work. Language thus acquires contextual meaning and language elements are useless or at least unclear if they do not appear in the proper sense of the situation. Woods (14) claims that the context in a given case is constructed on a certain occasion through the social use of language. Meaning is built in other words in context.

Scholars accept that the word context is used to describe the setting, condition, state, atmosphere, etc. Therefore, context is characterized as 'a discourse surrounding a language unit and helps to decide its interpretation, and scholars typically use the synonyms of linguistic context, context of use, etc. Context is also known as 'a collection of facts or circumstances surrounding a situation or event, and that which gives meaning to something else. Circumstance, situation, process, feature, task, attitude, location, point; terms; structure; position, position, rank, opportunity, atmosphere, climate, region, dependency.

It acknowledges that where you are, who you are with, and what resources are nearby are the key aspects of a context. Pascoe (14) defines the context as "The context is defined

by Pascoe (14) as" In fact, the sense is the situation that surrounds the language and the ants that interact. The main argument is that a case differs from one case to another, so all of them cannot be recognized (10).

### **Lexical ambiguity**

Ullman claims that it means many things, naming it as well as homonymous because the same word belongs to multiple parts of speech. The word double, which can be an adjective, an adverb, a verb and a noun, are clear examples of this condition; grave (adjective), grave (noun), bear(noun), bear(verb), etc.

These uses vary not only in context, but also in grammatical functionality. Only in brief. Ullman believes the root of lexical ambiguity is homonymy and polysemy. When words have more than one known meaning when they are expressed, lexical ambiguity exists (2).

Example (1) can mean a river bank or a 'financial institution' (noun), bank money (verb) in different ways. Context may lead to the mitigation or even resolution of lexical ambiguity. Furthermore, the context is invested in giving various definitions outside their dictionary or lexical limits when bending the texts. In other phrase, lexical ambiguity is not restricted at all to linguistic terms which, before being contextualized, are necessarily ambiguous, that is, in fact, the case of homonymy and polysemy. So, as a result of the context in question, any word or phrase can look lexically ambiguous, within the limits of pragmatic ambiguity, not only the dictionary, as a result of being an enigmatic case sense and the absence of world knowledge, language of knowledge or language shift among the addressees, makes linguistic phrases lexically vague.

### **Lexical Analysis**

- Back: the lexeme is presented as a verb meaning aid and as a material of the noun, or as an adverb meaning late, backward, and as an adjective. It came as an adverb in the text, meaning backwards. "but the prophet sent her home and gave her a time limit to give the child birth"
- Beat: the lexeme was described as a verb to strike, to defeat, and a pulsation as a noun. It came in the text as a verb meant to strike. "and beat them (prayer) for it when they become ten years old, and separately arrange their beds (to sleep)"
- Gain: the lexeme comes as a verb to boost, to benefit, and to interest, support, gain as a noun. As a verb meaning something to profit, it came in the text. "They will not help you, but what God has written for you"
- Care : a noun meaning security or a verb meaning treatment tends to be this lexeme. It came as a verb in the sermon that means looking after, i.e. shielding the children from harm. The best methods and techniques to protect and care for children have been demonstrated by the Divine Law.
- Comfort: this lexeme could be a noun which means relaxation, rest, or may be a comfort verb. "It appears in the sermon that a noun means relief, i.e. to bring relief to others" made them a comfort and joy for the soul and heart, and the grace and peace of Allah be upon our lord, the best of worshippers, Mohammed.
- Command: this lexeme has two meanings, one if it happens as a verb meaning order, discipline, the other if it takes place as a noun meaning order, leadership. It came in the text as a verb intended to order. "Order your kids to pray when they are seven years old"
- Curse: two meanings are given to this lexeme. If it happens as a noun, damn, hardship will mean it. It would mean to agonize, to torment if it comes as a verb. It came as a noun in the letter, meaning damn. "Whoever hurts people on the road is worth their curse"
- Dear: It may appear as a noun implies lovely, lovely, or it can be a precious, exclusive adjective. It could be an adverb which means love. In the sermon, meaning valuable.

Therefore, dear brothers, for our children, we have to set an example. "Therefore, dear brothers, we must set our children an example."

- Delight: the lexeme would mean pleasure, happiness, or it would be a verb to illuminate, to rejoice. As a noun signifying pleasure, it came in the sermon. "They are precious to the hearts and bring joy to the eyes,' i.e. kids are Allah's gift that brings joy to our lives".
- Demand: when it comes to a noun signifying demand or appeal, this lexeme has two meanings. When a verb means call, it means call., when it comes to it, question, need. It came into being as a verb implies need, i.e. laws enforce their rights, in this sermon.
- Direct: this lexeme has the sense of directing, pointing, leading as a verb and prompt, truthful as adjective. It came in the text as a verb intended to lead. "He then guided people, when they were very young, to connect the children to their creator."
- Drink: as a verb that means to eat, to drink, this lexeme appears. The other is when it occurs as a noun meaning syrup, drink. As a verb that means to drink, it appears in the text. "and if he / she drinks, let him / her drink with his / her right"
- Finger: this lexeme tends to mean pointing, touching, as a verb. It also appears to mean main, indicator, as a noun. It appeared in the text as a noun that means fingers of the hand. "Until he / she licks his / her fingers, because one knows where the blessing lies in his / her food"
- Hand: two meanings are given to this lexeme. The first is when it appears as a verb that means granting, affording, awarding. When it appears as a verb, the second sense means piece, palm, part of the body. It came about in the text as a noun implies a part of the body. "The Muslim is the one who does not use his hand or tongue to hurt people"
- Damage: is either a verb that means to injure, or a noun that means harm. It happens as a noun in the sermon. "A Muslim is called upon to stop anything that could hurt others," i.e. Muslims do not allow anyone to suffer hardships.
- Interest: it arises because a noun implies a welfare advantage or concern. Since a verb means to care, to give, it will happen. It occurred in the sermon as a noun implies concern. "to arouse in their hearts the curiosity of this faith."
- Issue: in this lexeme, two definitions exist. The first one means to print, to release, when it comes to a verb. The second means event, affair, part, if it comes as a noun. It came as a noun meaning affair in the document, "Our real Islamic faith is detailed, addressing all issues of life"
- Kind: as a noun means form, or as an adjective means pleasant, this lexeme appears. It appeared as an adjective in this sermon. "Islamic jurisprudence is an essential and kind act"
- Love: this term comes as a noun that means love, or a verb that means liking. It came here because passion means a noun. In order to receive Allah's attention, be exalted, "i.e. to be acknowledged by Allah"
- Label: as a noun means sign or as a verb means making a label. This term may be a noun. It occurs as a verb in this sermon that means to make a mark, i.e. let them be differentiated among others. "and have led individuals to mark themselves with them."
- Master: the 3 meanings of this lexeme. The first one means dealing, overcoming, conquering, whether it comes as a verb. The second one, if it is a noun, means captain, gentlemen, lord. If it is an adjective, the third means major, prime. As a noun meaning lord, it appeared in the document. "Muhammad our Master"
- Model is either a verb bearing the sense of design, or a noun meaning illustration. With the regular sense, it may be an adjective. As a noun that means case, it occurred in this sermon. As an indicating verb to form. "and the best one after which to one" i.e. The ideal of Muslims to be followed is Muhammad (PBUH), and they will make a model of themselves by following him at the same time.

- Next: This lexeme can come as an adjective, meaning closer or closer, or as an adverb, meaning after nearby. It came as an adverb in the text which means nearby. "They should feed from what is next to him and not from the center of the plate"
- Order: the lexeme comes as verb to sort, to order, which implies. As a noun implies agreement, instruction, it could come. It appeared in the text as verb intended to order. "Order your kids at the age of seven to pray and hit them at the age of ten for doing so"
- Praise: this lexeme has two meanings, the first of which is to dissuade, to acclaim, as it appears as a verb. The second means commendation and glorification as it occurs as a verb. This took place as a noun signifying glorification in the text. "Glory to Allah"
- Present: a verb meaning to attend, to give, and a gift, present tense, or an adjective meaning present, real, as a noun, may be this lexeme. It took place as an adjective in the text suggesting the present "Allah created children and made them a blessing and ornament for the present life"
- Record: when a verb means to log, to score, this lexeme has two meanings, and it means registration, to report, as a noun. As a noun signifying registration, it came in the text. "The pens were lifted and the records dried out"
- Respect: this lexeme appears as a noun that means reverence, consideration, and to honor as a verb meaning to look. It came in this sermon as a verb meant for respect. Pursuing the orders of Allah, not being selfish and respecting the interests of other citizens, "i.e. to take other rights into account and not go beyond the limits."
- Reward: This lexeme appears either as a verb to pay, to offer an award, or to reward, as a noun meaning to pay. As a noun implies reward, it has happened in the text. "Encouraged the wealthy to raise their money as a voluntary job and as a benefit for the needy."
- Right: This lexeme appears as a noun that implies fact, purpose, sharing. It also comes right, as an adjective means right and comes straight as an adverb means. It appeared in the sermon as a noun meaning share, i.e. Islam does not distinguish between the rights of men and the rights of women. "Once he / she comes to being, Islamic jurisprudence affirms his / her right to inheritance and legacy."
- Safe: This lexeme appears as an adjective and noun. If it appears as a noun, it means iron box, but when it occurs as an adjective, it means healthy, calm. It came as an adjective in the text which means "a believer is the one with whom people feel comfortable"
- Separate: this lexeme appears as a verb that means splitting, splitting, separating, and as an adjective that means separate, private. It came in the text as a verb meaning parting. "and strike them at the age of 10 to do so, and split them into beds"
- Show: it comes as a noun meaning to give and can come as a verb to be displayed. It came as a verb, which means to demonstrate, here. and the rules suggest that it is a judicial responsibility to comply with certain rules and regulations, "and rules indicate that it is a judicial obligation to uphold these rules and regulations,"
- Sure: this lexeme comes as a confirmed adjective, sure, and definitely as a means of an adverb. As an adjective means definite, this has happened in the text. "and be sure that if you are seeking aid, seek Allah 's help"
- Trouble: it comes either as a noun meaning trouble or as a verb meaning troubling, upsetting. As a noun that means question, it came in the sermon. "There are many facets of the history of Islam that speak of Muslims competing to help their brothers resolve challenges and difficulties."
- Turn: the two meanings of this lexeme are, since it appears as a reverse verb, to disturb, to modify. It means change, shift, return if it occurs as a verb. It took place as

a verb means to modify in the text. "or else they're going to turn a kind of wrath around."

- Type: as a verb implies to print, this lexeme appears with two meanings, but as a noun it means a form, a kind. As a noun means a type, it came in the paper. "Whoever eats a form of food then says: to Allah be praised"
- Wipe: two meanings are given to this lexeme. When a verb occurs, it means to scrub, to mop. When this happens as a verb, it means mopping. This occurred as a verb means to clean in the text. It is also not appropriate to clean one 's hand with a cloth.

### The frequency of lexical ambiguity

In five chosen sermons, there are 18 unclear words. The number of each form of word found in the sermons is presented below.

Lexemes	Class of words			
	Noun	Verb	Adjective	Adv
Back				Back
Beat		Beat		
benefit		Benefit		
Care		Care		
Comfort	comfort			
command		command		
Curse	Curse			
Dear			Dear	
Delight	Delight			
Demand		demand		
Direct		direct		
Drink		drink		
Finger	Finger			
Hand	Hand			
Harm	Harm			
interest	interest			
Issue	Issue			
Kind			kind	
Left			Left	
Lick		lick		
Love		Love		
Mark		mark		
Master	master			
Model	model	model		
Name	Name	name		
Next				Next
Nurse		Nurse		
Order		Order		
Praise	praise		present	
Present				

Record	record			
Respect		respect		
Reward	reward			
Right	right			
Safe			Safe	
Separate		separate		
Show		show		
Sure			Sure	
Trouble	trouble			
Turn		Turn		
Type	type			
Wipe		Wipe		

### **CONCLUSION**

Based on the data review, the report has come up with the following. In the three sermons that were chosen for the current analysis, there are 42 zero affixed words. These lexemes can cause lexical uncertainty for the listener. 17 of them came in the form of nouns, 19 as verbs and 6 as adjectives, 2 as adverbs. Instead of using other classes of sermons as verbs, zero affixed words are used.

These verbs are, often, natural. The majority of the verbs used in the sermons were few of the verbs in the previous tense and in the indicative mood in the mood and active voice of the imperative. The adjectives are also nuanced and gradable. 70% of the verbs are stationary and 30% of them are dynamic. The two adverbs which were in the sermons were place adverbs. Most nouns are abstract, and fewer are general.

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