

Affixoids: Evidence from Persian

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Abstract

Some evidence from Persian supports the existence of constituents that show properties of affixoids or what might be referred to as semi-affixes. These constituents can stand independently but, in combination with certain nouns, show a rather notable distribution and, in that context, behave like a derivational affix. In such contexts, there is a semantic change in the derived form when an affixoid is added to a base. Regarding the frequency of affixoids in Persian, it is observed that their usage is also very frequent in sentences and phrases as independent words. There are several affixoids attested in Persian but only a few will be discussed here as representative examples. It can be argued that affixoids hold an independent status in linguistic literature as a semi-category. In this paper, some affixoids from Persian will be discussed as they might be prefixoids or suffixoids. All examples are from spoken and written Persian.

Keywords: affixoid, Persian, semi-affix, affix, word

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1. Introduction

An affixoid bears an intermediate status between an affix and a single word. It functions as an affix or even as a stem in complex and derived words. Derived words are considered complex words, while in other contexts, an affixoid might be part of a phrase, or stand alone as a single lexeme. Affixoids are typically content words, since they have a clear lexical meaning. Nevertheless, they add new meanings to the meaning of the derived words to boot. In this case, they behave as derivational affixes. The distinguished features of affixoids might be interesting for linguists to explore and study the possible affixoids in different languages through comparative studies.

An affixoid is an affix-like constituent which derives new words by adding at least a new meaning to the base. However, it is an independent lexeme in some contexts. Therefore, an affixoid can be regarded an affix-lexeme unit, if we may call it that. Affixoid can be considered a frequently used word attached to different bases, and playing the role of a derivational affix which results in a derivational word. These linguistic elements are morphologically independent but over time, they may evolve into affixes through grammaticalization¹. Different evidence for affixoids has been found in Germanic languages namely English, German, Dutch, Swedish, as well as French and Hungarian.

In this paper, some affixoids from New Persian will be examined to determine whether they are prefixoids or suffixoids. With more evidence from Persian, it is argued that affixoids are independent categories -or more precisely, semi-categories- with their specific linguistic characteristics. It can be a matter of language morphological type as Kastovsky (2009) suggests if a language's morphology is stem based or word based. Comparable with Greek, in Persian, we can also distinguish affixoids from stems and also from affixes.

All examples in this study have been gathered from existing written or spoken corpora of Persian, supplemented by the authors' intuitions. This paper

1. Spite the mentioned similarities the affixoids portray in different languages, it is noteworthy to mention that according to Rally (2020) affixoids can vary within the same language, depending on several factors, as for instance, the original items affixoids come from (Greek affixoids may emerge from lexemes or affixes), the word-formation process which gives birth to them, or the occurrence of a grammaticalization or a degrammaticalization process.

primarily focuses on synchronic data, except in cases where diachronic changes are relevant to the discussion.

In the next section a brief definition of affixoids will be presented, followed by evidence from Persian to support the analysis. It is worth noting that there are several affixoids attested in New Persian, but only a few will be discussed here as representative samples.

2. Review of the Literature

There have been several discussions among linguists regarding whether affixoids should be recognized as an independent category, distinct from both roots and full affixes. Schmidt (1987:98) raises the question of why it is necessary to set up a new category alongside roots and affixes. Some linguists, such as Booji (2010), consider affixoids as words with affix-like behavior, which participate in compounds with a special bound meaning, while the other constituents in compounds have non-bound meanings.

However, Kenesi (2007) and Elsen (2009) suggest that there is a need for a distinct category of morphemes for affixoids. They see affixoids as an intermediate category that sits below the level of a word, ranging from roots/stems to affixes. Kastovsky (2006) argues that the existence of affixoids is independent of language since the input to morphological processes is not homogenous.

What most linguists agree on is the diachronic importance of affixoids. From this perspective, Stevesns (2005:4) suggests that an affixoid is diachronically useful and conceptually important, since in a grammaticalization process, developing an affix out of a lexeme it shows how an intermediate step is taken and it shows the gradualness of the process.

Research on affixoids has been centered on Germanic languages like German, Dutch, and Swedish (Ascoop and Leuschner, 2006; Booij, 2005; Booij and H'uning, 2014; Norde and Van Goethem, 2014).

Ralli (2020) studies some affixoids including *mata-* in Greek. He suggests that there is a case of debounding regarding this case, as also defined by Norde (2009), whereby a bound morpheme, namely, the affixoid *mata-*,

becomes the free adverb *máta*. The debonding of the prefixoid *mata-* does not involve any change in the meaning, but only a shift in stress placement on the penultimate syllable (adverb *máta*). It is also worth noting that the examination of *mata-* demonstrates that a cyclic development in the evolution of items is possible: as shown in this section, the Ancient Greek preverb *meta* (originating from a free adverb *metá* according to Humbert 1972) was grammaticalized into the prefix *meta-*, which, in turn, became degrammaticalized into the prefixoid *mata-* the latter being further degrammaticalized into the free adverb *máta*. Example from Ralli (2020):

Mazaika,		Kalavryta		area		(Peloponnese)
áma	se	đíro	θa	to	kámis	máta?
if	you	beat.1SG	will	it	do.2SG	again

'If I beat you, will you do it again?'

There are several studies on affixoids in different languages, including Stevens (2000, 2005), Ascoop & Leuschner (2006), Kenesei (2007), Decroos Leuschner (2008), Elsen (2009), Leuschner (2010), Van Goethem (2010,2016), Lightfoot (2011 a,b), Booij and Huning (2014), Hartmann (2016), and Ralli (2020) among others. In Persian, however, only a few studies have been conducted on affixoids, including Naghzguy-Kohan & Davari¹ (2012) and Zahab Nazoori et al (2019).

3. Method

In this research, a selection of affixoids from Persian (both written and spoken) will be analyzed. Several examples for each affixoid, drawn from spoken and written Persian, will be discussed and examined in detail. As it was mentioned earlier, diachronic explanation will be avoided in this paper.

One of the affixoids that will be considered here is *sarâ* 'place, house'

1. Regarding the considerable number of affixoids in Persian, Naghzguy-Kohan and Davari (2012) argue that the two criteria namely predictability and productivity can be regarded to differentiate affixoids from lexical items and the criterium of independency to differentiate affixoids from affixes. They strongly believe that meaning predictability and productivity are among the crucial features of the grammatical units compared to lexical ones. Therefore, portraying a predictable meaning by the affixoids in certain contexts and the degree to which the speakers use the affixoids through the particular word formation process of affixoidation leading to form significant semi-derivational words demonstrate that the affixoids are moving in the road of grammaticalization from idiosyncratic lexical units toward predictable and productive grammatical units.

which appears as an independent form in some contexts and as a suffixoid in other contexts. The second affixoid is *namâ* 'appearance, facet', which occurs in both stem and affixoid forms. The third affixoid is *sar* 'head, above, higher' which functions both as a stem and a prefixoid. The fourth affixoid is *piš* 'before' which is added to a noun as a suffixoid, while it appears also as a stem form. The fifth affixoid is *miyân* 'between' which is used both as a suffixoid and as a stem. The last affixoid which will be presented is *xoš* 'good' which is basically an adjective yet found attached to some stems as an affixoid.

Although there are several other affixoids in Persian, this article focuses on the six affixoids mentioned above, providing examples and detailed analysis. Both prefixoids and suffixoids are among the selected data from Persian. All affixoids studied in this paper are attached to a noun base and not to a verb or to any other categories.

4. Discussion

In this section, a brief definition of the term *affixoid* will be discussed. An affixoid is basically considered an affix that also shows the status of a lexeme. There are many studies in morphology regarding lexemes and affixes (e.g. Scalise 1884, Booij 2000, Stevens 2000, Katamba 1993 among many). Through a comparison of lexemes and affixes, we could find out a separate semi-category as affixoid, which is different from both affixes and lexemes, but there are some properties in common. As suggested by Ralli (2020), lexemes are abstract lexical units whose meaning cannot be understood from their internal components (Bona et al., 2018). According to Ralli, the surface realization of affixoids in languages can be roots, stems, or even words (see also Ralli 1988, Kastovsky 2009).

In contrast to lexemes, affixes have a more abstract meaning or function. All affixes are bound forms as it is clear from the term, while stems can be free and they can stand as words. In some languages, such as Greek, stems are bound forms but with a sort of inflectional affixes they become free forms. When it comes to compounding, lexemes and stems or roots can combine together to form a compound noun or adjective but affixes cannot

combine together to create longer constituents without presence of a root or lexeme.

Kenesei (2007:268) aligns with Marchand (1969:356) who differentiates suffixes, such as *-able*, *-dom*, *-less* from what he calls 'semi-suffixes', e.g., *-like*, *-worthy*, *-monger*, saying that they are "midway between full words and suffixes. Some of them are used only as second-words of compounds, though their word character is still clearly recognizable". There has been considerable debate regarding the concept of the affixoid -whether it exists at all, or if it is a sort of "bound words" (Fabb,1998). However, the terminology is not the focus of this paper.

Stevens (2000, 2005:3) suggests five properties for affixoids by using data mainly from German which are well summarized in Ralli (2020) and are as follows:

- a) *Affixoids can productively participate in new formations.*
- b) *Affixoids exist alongside a formally identical, and usually free, 'parent' morpheme.*
- c) *The meaning of an affixoid is more generalized and abstract than that of its parent morpheme.*
- d) *In the original morphological formation that gave birth to an affixoid, there has been a semantic shift in the relationship between the two parts of the formation.*
- e) *An affixoid is in competition with or in complementary distribution with, an affix.*

As evident from the above-mentioned properties, affixoids have their own status regardless of affixes and lexemes. It can be further discussed that an affixoid is a semi affix between an affix and a lexeme. It is neither an affix nor a lexeme, however, it shares some properties of the both affixes and lexemes such that it is basically a lexeme with a full content, but with an affix- like function. Therefore, it can be claimed that an affixoid can be originally a stem or root, which is result of grammaticalization and emerges as a word or lexeme. This research is basically a synchronic study although taking a diachronic approach in studying affixoids and their possible evolution into affixes or vice

versa can bear outstanding results. Accordingly, the data in this paper is gathered from both spoken and written Persian. In the rest of the paper, some samples from Persian will be discussed.

5. Findings

Old Persian¹, the ancestor of New Persian, was an inflectional language. However, its tendency toward inflectionality began to change toward an analytical language from the Middle Persian onward the New Persian.. The dominant typological tendency in New Persian is an analytical morphological language type. However, affixation is very productive in Persian.

In the following section, each affixoid will be analyzed with a few examples. Each affixoid will be presented in its role as part of a word (as an affixoid) and, where applicable, as a standalone word in phrases or sentences. The data used in this study is derived from Standard Persian, the official language of Iran, mainly spoken in Tehran. There will be no diachronic analysis in this psaper, although it matters a lot when it comes to the study of affixoids and affixes.

5.1. sarâ

Sarâ means ‘house’, ‘guest house’, ‘inn’, and ‘a general place to stay or rest’ as an independent word. It is also used to drive several words with a similar meaning when functioning as an affixoid. However, *sarâ* is a standalone lexeme which appears as a simple word in phrases such as:

- (1) *sarâ=ye farsh*
house=of carpet
‘The house of carpet’
- (2) *sarâ=ye mobl*
house=of mobel
‘The house of mobel’

1. Old Persian is one of the two directly attested Old Iranian languages (the other being Avestan) and is the ancestor of Middle Persian. It appears primarily in the inscriptions, clay tablets and seals of the Achaemenid era (c.600 BCE TO 300 BCE. Old Persian is one of the oldest Indo-European languages which are attested in original texts.

However, in several words in Persian, we find *-sarâ* which acts as a suffixoid, and it adds a new or complementary meaning of 'a place' or 'house' to the derived word as in (3) to (5):

(3) *ketâb-sarâ*

book-house

'Book house' (A place for selling and reading books)

(4) *farhang-sarâ*

culture-house

'Culture house' (A place for doing cultural activities)

(5) *kabab-sarâ*

kabab-house

'Kabab house' (A restaurant specific for baking Kabab)

When they translated into English, all the above-mentioned affixoid constructions often become noun phrases. Actually, *-sarâ* has a rather wide distribution as affixoid in Persian. Interestingly, as it seems to become an affixoid, and affix-like, one might suggest that it is the semantic head of the complex word if we consider it an endocentric compound word. In this regard, one might conclude that *-sarâ* is just a stem, and not an affixoid. However, *-sarâ* is not used as an independent or a single word in New Persian anymore, but as an affixoid, appearing in a combination with a noun or an adjective in a phrase, and functioning as a so-called proper phrase as in (6):

(6) *sarâ=ye* *omid*

house=of hope

'The house of hope'

Therefore, *sarâ* is not expected to be used as a single word semantically in New Persian (out of a phrase)- it might seem rather unacceptable or outdated- and it is just found in a phrase, or as an affixoid with other nouns. It might be a reason why we could suggest that *sarâ* is an affixoid. It tends to be used more and more as an affixoid with other words, while it is not a full affix because it has a single form and there are several phrases with *sarâ* as the above mentioned examples proved. Moreover, *sarâ* is not an affix since it has a strong semantic content and does not function as an affix does in

making new grammatical categories or in changing, for example, a noun to an adjective or vice versa.

To summarize, *sarâ* has two features: it is a content word which could be found as a single lexeme in different noun phrases, and it acts as a suffixoid with the same meaning which is bound to a root. As a consequence, we can find complex words, such as *ketâbsarâ*, *jâmesarâ*, *kabâbsarâ*, *farhangsarâ*, *pârchesarâ*, *golsarâ*, etc. With regards to the referred words, *sarâ* is argued to be the semantic head with its lexical content and, as a result, the foregoing words can be proposed to be endocentric compound nouns because their semantic head is *-sarâ*. However, we do not find *sarâ* as a single word, and it cannot stand on its own, and it is suggested that *-sarâ* is an affixoid in the aforesaid complex words. For example, *ketâbxâne* 'library' is a compound noun made of *ketâb* 'book', and *xâne* 'house'. However, *xâne* is not an affixoid since it has a wide distribution as an independent and single word, it is context-free and general, and it is attached to another noun as an affix and the complex word has a single stress which falls on the last syllable.

5.2. *namâ*

Namâ basically is a noun which means 'front' and 'outside of a building' or 'façade' when it is used in a phrase or even alone in Persian as in:

- (7) *namâ=ye sâxtemân*
façade=of building
'The façade of bulding'.

However, *namâ* has a second relevant meaning which is derived from the verb *namâyândan* which means 'to show' and 'to present' or even 'to pretend'. In this usage, it could be found to act as an affixoid:

- âb-namâ
water-show
'Fountain'
(8) *tamâšâgar-namâ*
viewer-pretender
'Pretending to be viewer'.

(9) *pesar-namâ*

boy-affixoid

'Pretending to be boy'

Namâ is more affixoid than *sarâ* since it is not a semantic head in the above-mentioned complex words. However, it is not an affix either, because it has a single lexical form and bears a lexical content. Moreover, the complex nouns in (8) to (10) can be considered endocentric nouns since *namâ* here is not a semantic head and the complex word is not a type of *namâ*. Persian is left-headed in compounds, and in cases with *namâ*, it appears in the position of a head in complex nouns, but it does not function as a head. This fact further supports that *namâ* is a prefixoid in Persian.

5.3. sar

Sar is a productive lexeme which basically means 'head' as a body part in Persian. At the same time, it is a polysemous word with additional meanings such as 'top', 'above', 'chief', 'beginning', etc. It is similar to its equivalent word in English "head" which acts very similarly in the same way. On this account, certain words and concepts are potentially selected to become affixoids.

Sar, as part of the body meaning 'head', is a single word which stands by itself in a sentence, especially when it refers to the body part as illustrated in (11) and (12):

(10) *sar=aš šekas-t*

head= 3SG break.PST-3SG

'S/He broke her/his head'.

(11) *ba sar be zamin xord*

with head to the ground fall.PST.3SG

'S/He fall on the ground with head'.

However, as affixoid, it combines with other nouns to imply those figurative meanings mentioned as 'top', 'chief', 'above', and 'high', as we can find several complex words with *sar*, such as: *sarderaxti* 'the fruits on the tree branches', *sarketâb* 'fortune', *saršâxe* 'trimmings of a tree', *sarâqâz* 'in the beginning', *sarlašgar* 'major general'. In all these words, *sar* is written

separately with a half-space. However, the /r/ never attaches to its root, similar to many sounds in Persian. Many Persian alphabets have two forms -one for separate writing and one for attached writing- as seen with letters like /b/, /m/, /k/, /g/, and /n/, among others.

(12) *sar-panâh*

head.shelter

'A shelter with walls and roof'

(13) *sar-parastâr*

head-.nurse

'Head nurse'

(14) *sar-šîr*

top-milk

'The creamy layer on top of the milk'

Sar is very productive and general in Persian, as it is in English. It is found in many complex words, phrases, and on its own in different contexts. It is not an affix since, in certain contexts, it is used as a single word. Again, it might be claimed that *sar* is a modifier or a dependent unit, while the other element is actually the head, and the word does not carry a prefixoid but consists of two different roots. For example, *sarparastâr* ('head nurse') is suggested to be an endocentric compound, which refers to a type of nurse.

Semantically speaking, such a discussion might be reasonable. However, this kind of semantic relation does not necessarily make a compound noun out of a complex word, even if we consider that *sar* is being applied here through a kind of metaphorical extension process, which encodes a figurative meaning that "head" as a body part does not. In this usage, it becomes more frequent and rather more general. In some cases, *sar* seems to function as a stem, as one cannot simply derive it from the word by analogy: *sarmâye* 'invest', *sarbâz* 'soldier', *sarâmad* 'top', *sarpuš* 'cover', *sargord* 'major', *saršenâs* 'famous'.

5.4. piš

Piš in Persian is an adverb which means 'before', 'ahead', or 'forward', in contrast to *pas* in Persian, which means 'backward'. Another meaning of *piš* is

'between two persons', with *beyn* as its synonym. The equivalent of *piš* as an adverbial affix in English is said to be "pre". It is found as an independent lexeme in phrases and sentences in Persian, where it mostly bear an adverbial function:

(15) *piš az zohr biâ*

before from noon come

'Come before noon!'

In this usage, there is an obligatory *az* 'from' between *piš* and its following noun. For the second meaning, there are sentences such as (17) and (18):

(16) *piš=e xod=emun be-mun-e.*

between=of self=1PL SUBJUNCT- remain-3SG

'Let it be between us!'

(17) *piš be samte šomâl.*

forward to direction north.

'Let's (move) forward to the north'.

However, we can find several evidence in which *piš* functions as a prefixoid frequently attached to different nouns. It is noteworthy that, in Persian writing, it is still written, in most cases, separately but very close to the noun (via inserting a half space between the two parts, namely the prefixoid *piš* and the noun), as in the following examples:

pišxarid 'prebuy', *pišnamâyeš* 'preview', *pišxorâk* 'appetizer', *pišband* 'apron', *pišqaza* 'starter', *pišnevis* 'draft', *pišdarâmad* 'prologue', *pišsâxte* 'prefabricated', *pišbarnâme* 'prearrange', *pišdânešgâhi* 'preuniversity', *pišniâz* 'prerequisite', *pišbahâ* 'prepaid', *pishgoftar* 'preface', *pišraft* 'progress', *pišbord* 'proceed/progress', *pišâpiš* 'in advance', *pišpardâxt* 'prepaid',

Furthermore, there are some derived words with *piš* in which the roots are verbs, including: *pišbini* 'forecast', *pišguyi* 'to predict', *piâmad* 'consequence', *pišraft* 'progress'. For example, *pišguyi* 'to predict', which is a complex word of the noun category, is composed of *piš* and *guyi*. *Gu* 'say' is the verb root of the infinitive *goftan* 'to say' and the suffix *-yi* is used to change it into a new noun.

To reject the idea of affixhood, we can refer to the word *pišniâz*, as an example among others, meaning 'pre-requirement'. In Persian, *pišniâz*, is

written separately such that there is a half space between *piš* and *niâz*. This stands as a proof that *piš* is not a prefix since a prefix cannot be isolated from a root. In other cases, with *piš*, we find again the same pattern in writing. For example, *piš* is written separately in *pišxarid* 'pre-buying', *pišsâxte* 'pre-built', and *pišpardâxt* 'pre-payment'.

Semantically, *piš* does not always mean 'pre'. There are several examples in Persian including: *pišnamâz* 'which refers to a person who stands ahead of others in a mosque to conduct praying' and *pišgu* 'a person who predicts and can be regarded as a fortune teller'. The verb form will be the compound verb *pišgu?i kardan* 'to predict'. However, *pišgoftar* refers to a preface. Moreover, all cases of *piš* have some degrees of polysemy. Interestingly, words with affixoids in Persian might have a prefixed or even simple word equivalent in English (for example, *fortell*, *forecast*, *foresee* and *predict*). As in Persian, it could be argued that *for-* in those English verbs are prefixoid rather than a prefix.

5.5 miyân

Miyân means 'between/among' in Persian, and it is found both in phrases as a single word and with roots as a prefixoid. It is basically an adverb which implies time and distance. In the following examples, *miyân* is part of a phrase:

(18) *miyân=e* *man=o to*
 between=of me and you.
 'Between me and you'

(19) *miyân=e* *ruz =o* *šab*
 between=of day and night.
 'Between day and night'.

(20) *miyân=e* *Rom va Pâris*
 between=of Rome and Paris
 'Between Rome and Paris'

Miyân has a synonym, *beyn*, with the same meaning, but *beyn* is more frequent in spoken Persian, whereas *miyân* is more frequently found in written

Persian. However, compared to *beyn*, *miyân* is seen more in the form of an affixoid. The following words illustrate the affixoid usage of *miyân*, though they are written with a half space from the root in Persian writing:

- (21) *miyân- barname*
 between -program
 'break/fill up'
- (22) *miân-rešte*
 between-dicipline
 'interdisciplinary'
- (23) *miyân-namâyeš*
 between.play
 'mid-show'

In the above mentioned words, *miyân* acts as a prefixoid. However, *miyân* is written separately with a half space from the root in Persian writing, which shows its semi-independence. In other words, if it were a prefix, it would be fully attached to the root and it could not stand on its own. When an affix-like morph is found in phrases as an independent word and, at the same time appears next to different roots, it can be suggested that it is an affixoid. Meanwhile, there is no sentence in which *miyân* could possibly appear as a single word out of phrase. This would be evidence which shows that an affixoid is not a full-fledged word like a noun, or verb, or an adverb.

5.6 *xoš*

xoš is an adjective which means 'good/fun/happy' and it can stand by itself in a sentence or phrase. It's opposite with the same fuction is *bad* which has the same meaning as 'bad' in English. *xoš* is an independent adjective in the following examples including both sentences and phrases:

- (24) *xoš bâš!*
 fun be
 'Have fun!'
- (25) *xoš be-gozar-e.*
 fun SUBJ-pass-3SG

'Have fun!'

(26) *ruz=â=ye* *xoš*

day=PL=of happy

'Happy days'

However, *xoš* can function as a prefixoid and it can be attached to the beginning of a stem which is a noun and it adds its meaning as an adjective to the derived word:

(27) *xoš -lebâs*

good-cloth

'Good -wearing (A person who wears well)'

(28) *xoš -sohbat*

good-talking

'Good talking (A person who talks well and attractive)'

(29) *xoš -bin*

good-see

'optimistic'

(30) *xoš -raftâr*

good-behaviour

'Good behaving (A person who behaves well)'

As it can be seen from the examples above, the derived words refer to a person who has that adjective in some way. However, there may be cases that do not represent the same situation. Nevertheless, the above-mentioned examples demonstrate the status of *xoš* as an affixoid in Persian, while its independent form can still be observed in some sentences and phrases.

6. Conclusion

There are many affixoids found in Persian, but a few were presented and analyzed here. It is predictable that in a long period of time some affixoids will become affixes, while others may disappear from the language. The rest may remain, functioning both as independent words (e.g., nouns or adverbs) and as affixoids at the same time. In the case of *xoš*, it is observed that an adjective can act as an affixoid. Therefore, an affixoid can function as a noun, an

adverb, or an adjective.

In supporting this argument, Ralli (2020:233) believes that first of all, affixoids display properties that are not shared by either stems or affixes. Second, the properties of affixoids as a whole cannot be attributed exclusively to one category (stems or affixes) on synchronic grounds. Third, it is impossible to predict when a stem or an affix will turn into an affixoid, or whether and when an affixoid will become an affix or a stem/lexeme. Fourth, languages may have categories that are not clearly discrete. Ralli refers to Turkish, where there is no distinction between nouns and adjectives. He concludes that intermediate categories can be a reality, even in syntactic terms. However, for him, the existence of affixoids is language-dependent (Ralli, 2020:233).

All affixoids discussed in this paper have both an independent status as a lexeme, which might have low distribution, and an affix-like form as an affixoid. The main distinction between an affix and an affixoid in Persian examples is that an affixoid simultaneously has a free form that is used as a single word in a phrase or a sentence. Affixoids that function as independent lexemes can be found in noun phrases in which they are the head of the phrase as in *sarây=e omid* ' . It is very interesting that a lexeme, which could be the head of a phrase in other contexts, is found to be dependent and functions as affixoids. Persian affixoids show the same pattern when it comes to phrases. They can easily be found in phrases (usually noun phrases). As it was evident from the samples like *sarâ*, *namâ*, *sar*, *piš*, and *miyân*, all of these might have a head noun function in a phrase. However, *sarâ*, *namâ*, and *sar* are nouns, while *piš* and *miyân* are adverbs. In the case of *xoš* or other adjectives, there is no phrase in Persian in which *xoš* is the head, but there are several cases in which *xoš* functions as an adjective. When we have noun or adverb phrases in Persian, there is an Ezafe marker in the form of an enclitic between the head and its dependent. Sometimes, a /y/ is added to act as a hiatus to preserve the CVCC pattern in Persian:

- (32) *sarâ=ye* *omid*
 house=of hope
 'The house of hope'

- (33) *namâ=ye xâne*
facade=of house
- (34) *sar=e xiyâbân*
head=of street
'The end of the street (or block)'

On the other hand, if a phrase begins with an adverb, it could be followed by *az* 'from/of' which functions the same as /y/ in Persian:

- (35) *piš az zohr*
before of noon
'before noon'
- (36) *piš az šab*
before of night
'before night'
- (37) *piš=e =mân*
close (or between)=of=1PL
'close to (or between) us'
- (38) *piš e Maryam*
with of Maryam
'With Maryam'

As in the following sentence, *miyân* is not followed by *az* 'from/of' though it is an adverb or even a noun as nouns in Persian are followed by of(*az*) in a noun phrase:

- (39) **miyân az ruz*
middle of day
'Middle of the day'
- (40) *miyân=e ruz*
middle=of day
Middle of the day'

It might be possible that *miyân* is followed by *az* 'from/of' in Dari language which is spoken in Afghanistan as well as in the Classical Persian but there is no such a structure in New Persian. Interestingly, *sarâ* is just found within a phrase in a sentence and does not have any independent usage in New

Persian anymore:

(41) *dirooz raf-t-am sarâ=ye farsh.*

yesterday go-PST-1SG house=of carpet

'Yesterday, I went to the house of carpet'

(42) *namâ=š xarâb=e!*

facade=3^{SG} mess=is

'Its facet is a mess!'

(43) *az sar=e kuče tâ injâ dav-id-am!*

from beginning=of alley to here run-PST-1SG

'From the beginning of the alley I ran to here!'

(44) *kâr-ha xub piš mi-r-e?*

work-PL well forward PROG-go-3SG?

'Does every thing work well?'

(45) *bâ man dar miyân gozâš-t!*

with me in between put-PST

'He/she let me know about it!'

Regarding the frequency of affixoids in Persian, their usage is observed to be very frequent in sentences and phrases as independent words. However, not all of them stand as a single word out of a phrase or a sentence. This indicates that some of the affixoids in Persian are structure dependent, and they need a stem to be attached to as affixoids. This structure can be a sentence, a phrase, or a root when it comes to being an affixoid.

In other words, it can be argued that when a word is more structure-dependent, it has the potential to develop into an affixoid in the language over time. One more point is the diachronic aspect of affixoids as Ralli (2020) claims that admittedly, the process of becoming an affixoid is a diachronic one, interacting with a morphological system allowing stems and affixes as input to word-formation processes, that is, to compounding and derivation.

To summarize the findings of this paper it can be suggested that:

-As an affixoid, the investigated morphs attach to a root and behave as a derivational morphemes in Persian.

-The affixoid-derived word is, in some cases, similar to a compound

word, and an endocentric one.

-All affixoid-derived words in Persian have just one stress which falls on the last syllable.

-There can be found both suffixoid and prefixoid forms in Persian.

-An affixoid adds a specific meaning to the root to which it is attached, therefore, it may be regarded as a derivational affix. However, there is no evidence to show that the affixoids mostly can change the word's part of speech as the derivational affixes do. On this basis, it might be concluded that they are typically inflectional. But there are counter evidence as *xos* by which a nonu changes to an adjective.

All affixoids in a historical change and through grammaticalization, may finally evolve into an affix. This progress can be visualize as a cline, where an affixoid occupies an intermediate position:

Independent word affixoid affix



This cline also represents the semi-status of an affixoid, as it stands between a word and an affix. In other words, on one side, there is a free form, and on the other side, there is a bound form. An affixoid is bound in its own structure when functioning as an affixoid. When it is used as a free word, it is no longer categorized as an affixoid.

An affixoid is a distinct category, or a semi-category with a semantic content and adds certain meaning to the base to which it attaches. The derived form typically has a meaning that is compositional but distinct from the base. In some cases, the affixoid seems to be the core meaning of the derived form, and it might be claimed to be the head noun of the complex word.

While an affixoid shares similarities with an affix, it remains distinct and cannot be regarded as the same category. An affixoid has the potential to change gradually into an affix or it may remain in the language solely as an affixoid.

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