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THE USE OF THE SUFFIXES –LI, –LIK, AND –LILIK IN COMPOUND WORDS WITH NUMERICAL COMPONENTS

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ABSTRACT

This article examines the features of the use of the suffixes –li, –lik, and –lilik in compound words with numerical components. It analyzes how these suffixes are attached to words and what meanings they convey, supported by relevant examples.

KEYWORDS: -*Li, -Lik, -Lilik, Suffix, Morpheme, Compound Word.*

During the scientific study of compound words with numerical components, we encountered nearly 500 lexical units formed by means of the suffixes –li, –lik, and –lilik (for example, *biraylanish-biraylanishli-biraylanishlik-biraylanishlilik*, *birvalent-birvalentli-birvalentlik-birvalentlilik*). What particularly drew our attention and increased our interest was the fact that, in most cases, the bases of such compound words were originally used as word combinations, and only after the addition of suffixes were they written as single compound words. For instance, *bir yosh* ("one year old") becomes *biryoshli*, *biryoshlik*, *biryoshlilik*; *besh yuz so'm* ("five hundred sums") becomes *beshyuzso'mli*, *beshyuzso'mlik*, *beshyuzso'mlilik*.

In fact, attaching these suffixes to any simple word (*kitob-li*, *kitob-lik*, *kitob-lilik* – "book-related"), derived word (*qo'shiqchi-li*, *qo'shiqchi-lik* – "singer-related"), or compound word (*xushkayfiyat-li*, *xushkayfiyat-lik* – "good mood-related") and thus forming new morphological structures in our native language is considered a normative phenomenon and does not require special explanation.

However, there is another aspect: semantically, these suffixes often appear to be synonymous and, especially in spoken language, are used as variant morphemes (*biruyli-biruylik-biruylilik*, *beshbolali-beshbolalik-beshbolalilik*, *ko'ppulli-ko'ppullik-ko'ppullilik*), expressing possession, existence, or belonging related to the root morpheme. A closer examination of these examples reveals that the suffix –li generally indicates possession (*uyli* – "having a house"), while the suffix –lik conveys both possession and additional meanings. For example, in *uylik* it can signify collectivity, a group of houses; in *bolalik*, it denotes the period of childhood; in *pullik*, it refers to price, value, or cost.

Such secondary semantic shifts are commonly observed in all lexical units formed with the suffix –lik. In these cases, the meaning of –lik blends with the meaning of the root, expanding the number of conceptual notions: for example, *yerlik*, *marslik*, *xorazmlik* indicate belonging to a place; *temirchilik*, *attorlik* signify a field of craft; *ochlik*, *to'qlik* represent feelings; and *qizillik*, *ko'klik* denote color confirmation, among others.

Moreover, if we subject these word combinations or compounds (seen as a unit of word and morpheme) formed with this suffix to semantic analysis, we find even greater semantic variety. For instance, *birpullik narsa* can metaphorically mean "an insignificant excuse", and *beshkunlikdunyo* refers to "a short-lived life." Such semantic shifts are also observed in the compound words with numerical and quantitative components we are studying. Below, we will provide a broader analysis of these structures.

First, we will thoroughly examine the semantic meanings of the suffixes –li and –lik. These morphemes have been widely studied in Uzbek linguistics and codified in explanatory dictionaries, where they are explained as follows:

The suffix –li, when added to nouns, forms adjectives that indicate the possession of the meaning expressed by the root word, or the existence or abundance of the object or phenomenon associated with that meaning. Examples include: *aqlli* (intelligent), *vijdonli* (conscientious), *kuchli* (strong), *mazali* (delicious), *mevali* (fruit-bearing), *tuzli* (salty), *shakarli* (sugary). This suffix can also be attached to paired words, compound words, and phrases to form adjectives, such as: *aqlli-hushli* (wise and alert), *qo'lli-oyoqli* (limbed), *to'la qonli* (full-blooded), *to'rt burchakli* (four-cornered). When combined with participles formed using the suffix –(a)r, it conveys meanings such as "possessing that state", "corresponding to it", or "worthy of it", as in: *aytarli* (worth mentioning), *yetarli* (sufficient), *tushunarli* (understandable), *qoniqarli* (satisfactory).

The suffix –lik (I), when added to various parts of speech, forms abstract nouns (nouns of quality or state), such as: *bolalik* (childhood), *botirlik* (bravery), *do'stlik* (friendship), *yolg'izlik* (loneliness), *zargarlik* (jewelry-making), *onalik* (motherhood), *talabalik* (studenthood), *tezlik* (speed), *eskilik* (antiquity), *yangilik* (novelty), *yaxshilik* (goodness). Sometimes, it

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produces concrete nouns: *darslik* (textbook), *kundalik* (diary), *ichimlik* (beverage), *shirinlik* (sweet). When added to geographic names, it indicates that a person is associated with or belongs to that place, e.g., *andijonlik* (from Andijan), *toshkentlik* (from Tashkent), *qishloqlik* (villager).

The suffix –lik (II), when attached to nouns denoting professions or social roles, forms adjectives indicating belonging or affiliation: e.g., *attorlik* (occupation of a perfumer), *temirchilik* (occupation of a blacksmith). When added to some related nouns, it can also denote character or quality: *bolalik* (childhood times), *ko'ylaklik* (fabric suitable for making dresses).

The suffix –lik (III), when attached to action nouns (verbal nouns), intensifies the meaning or expresses emphasis: *aytishlik* (the act of speaking), *bormoqlik* (the act of going), *demaklik* (the act of saying), *yozmoqlik* (the act of writing). In these cases, according to its functional meaning, the suffix acts as a derivational affix [1].

In the course of analyzing the suffixes –li, –lik, and –lilik, we have observed that the suffix –lilik is not recorded as a separate morpheme in explanatory dictionaries and encyclopedias, nor is its function in usage described or its meaning explained. As previously mentioned, although at first glance the suffixes –li, –lik, and –lilik may appear synonymous, they in fact differ in their specific semantic nuances, syntactic word-formation characteristics, and functional roles in communication.

For instance, it is possible to form word combinations from lexical units with the suffixes –li and –lik (e.g., *biruyli odam* – "a person with one house," *biruylik odam* – "a person pertaining to one house"). However, it is impossible to create such combinations using the suffix –lilik; expressions like *biruylilik odam* or *ikkipullilik narsa* are non-existent and incorrect in Uzbek usage. If they are used, they result in semantic and stylistic errors.

It is noteworthy that the suffix –lilik functions differently compared to –li and –lik: within compounds where –li and –lik form attributes (dependent components), the –lilik-based word instead names a specific entity independently, thus denying the attribute role and acting as a concrete noun. For example, in the sentence *Uy-joy muammosi to'la yechildi, hozirgi kunga kelib ko'puylilik an'anaga aylandi* ("The housing problem has been fully solved; by now, owning multiple houses has become a tradition"), the word *ko'puylilik* denotes a specific phenomenon.In contrast, the combinations *ko'puyli odam* or *ko'puylik odam* would require answering the question "What kind of person?" (*qanaqa odam?*), whereas *ko'puylilik* clearly answers "What?" (*nima?*), thus indicating a concrete concept.

Below, we will attempt a deeper grammatical and semantic analysis of the compound words formed by these suffixes, focusing on their relevance to the subject of the study. Special attention will be given to compounds whose first component expresses number or degree/quantity (often adverbs) and whose second component typically belongs to the noun category, modified by the morphemes –li (separately), –lik (separately), and –lilik (combined).

In this regard, such compounds can be classified into three groups:

1.Compound words with the suffix –li (205 examples);
2.Compound words with the suffix –lik (60 examples);
3.Compound words with the suffix –lilik (21 examples).

As we have previously noted, compound words based on numerical or degree-quantity components are not uncommon in our language. Moreover, the number of these forms can potentially increase significantly depending on the intended meaning and communicative environment (approximately from "one" to "million"), and they are characterized by the relatively wide range of usage of degree-quantity terms.

First, we will analyze compound words with numeral components. Considering the infinite nature of numbers and aiming to narrow the scope of the study as much as possible, we begin with compound words in which the number "bir" ("one") serves as the first component. Nearly 500 such examples have been collected in our inventory.

From a grammatical (morphological) perspective, these compounds do not require extensive separate analysis, as they consist of a numeral, a noun (or noun-like element), and one of the previously mentioned suffixes. However, what sparks particular interest is the broad semantic richness of the components individually and the even more varied meanings they develop when joined together to form compound words. Moreover, due to the specific semantic differences between the suffixes –li, –lik, and –lilik, we analyze them separately as distinct topics.

1. Compound Words with the Suffix –li. These compound words are morphologically formed by the structure numeral+noun+suffix. All are recorded in N.Mamatov's "Contemporary Compound Words Dictionary of the Uzbek Language". Their number reaches 205 examples. The examples are studied by grouping them into thematic categories.

Before moving to the semantic analysis of these words, it should be noted that not all of them are fully included as separate lexical units in Uzbek dictionaries, explanatory dictionaries, or encyclopedias. It seems that speakers intuitively understand and correctly interpret these forms due to common linguistic knowledge about the productivity of the suffixes –li, –lik, and –lilik. Nevertheless, most of the –li and –lik derived words are indeed listed in our dictionaries. For example: *qum* (sand) – *qumli* (sandy) – *qumlik* (a sandy place); *er* (man, land) – *erli* (with a husband, fertile) – *erlik* (manhood, property). Sometimes only one form is found (e.g., *qulfli* – "having a lock" exists, but *qulflik* is unnecessary; or *erkinlik* – "freedom" exists, but *erkinli* has not formed in natural usage).

It is evident to language enthusiasts that recording every derivative with inflectional suffixes (case endings, tense markers, plural forms, possessives) in dictionaries would be impractical and unnecessary. Furthermore, most of these forms emerge naturally through linguistic intuition and do not hinder communication.

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The collected examples pertain to various spheres of social life. They can be categorized thematically as follows:

Technology: *biragregatli*, *birag‘dargichli*, *birvibratorli*, *birvintli*, *birdastakli*, *birdvigatelli*, *birkallakchali*, *birlemehli*, *birmotorli*, *birreleli*, *birrichagli*, *birtaktli*, *birtezlikli*, *birtirsakli*, *birtishli*, *birxilkalibrli*, *birshpindelli*, *biryadroli*, *birzambarakli*, *birkalibrli*, *birkonturli*, *birkorpusli* (22 examples).

Chemistry: *birmolekulali*, *birnaychali*, *birelementli*, *biratomli*, *birgazli* (5 examples).

Physics: *birnurli*, *birsimli*, *birfonusli*, *birsilindrli*, *birchostatali*, *birelektronli*, *biranodli*, *birkatodli*, *birasosli*, *birbog‘lanishli*, *birvalentli*, *birvattli*, *birzaryadli*, *birizotopli*, *birlampali* (15 examples).

Geometry: *birnuqtali*, *birchiziqli*, *birshaklli*, *birburchakli*, *birdoirali*, *biryoyli*, *birkaskadli* (7 examples).

Linguistics: *birma’noli*, *birnegizli*, *birtilli*, *birunlili*, *birurg‘uli* (5 examples).

Literature: *birsatrli*, *birtomli*, *birturoqli*, *birbandli* (4 examples).

Anatomy: *birsuyakli*, *birtirnoqli*, *birbarmoqli*, *birboshli*, *birbo‘yinli*, *birbo‘g‘imli* (6 examples).

Shipbuilding: *birmachtali*, *birpalubali*, *bireshkakli*, *biryakorli*, *birlangarli* (5 examples).

Mammals: *birtuyoqli*, *birxiljunli*, *biro‘rkachli*, *bro‘pkali*, *birjinsli* (5 examples).

Birds: *birxilpatli*, *birxilqanotli* (2 examples).

Botany: *birmevali*, *birnavli*, *birpallali*, *birpoyali*, *birtomirli*, *birtuxumli*, *birurug‘li*, *birurug‘pallali*, *birurug‘chili*, *birekinli*, *biryaproqli*, *birbargli*, *birboshurug‘li*, *birgulbargli*, *birgulli*, *birdanakli*, *birdonli*, *birildizli*, *birko‘sakli* (19 examples).

Social Status: *birnikohli*, *birfamiliyali*, *biruyli*, *birxotinli*, *birerli*, *birbolali*, *biro‘g‘illi*, *birqizli*, *birnevarali*, *birchevarali* (10 examples).

Acoustics (Sound): *birovozli*, *birohangli*, *birpardali*, *birtovushli*, *birtorli*, *birdiapazonli*, *birzarbli* (7 examples).

Other various fields (with broader or unspecified thematic focus): *birmilli*, *birnimali*, *biroyoqli*, *biroilali*, *birog‘izli*, *birotli*, *birpolyusli*, *birpog‘onali*, *birprofilli*, *birprotsentli*, *birrangli*, *birreysli*, *birseriyali*, *birsetkali*, *birsostavli*, *birsifatli*, *birsmenali*, *birsoyli*, *birso‘zli*, *birtabaqali*, *birtavaqali*, *birtarkibli*, *birteshikli*, *birtipli*, *birtomonli*, *birturli*, *birtusli*, *biruyli*, *biruyali*, *birfazali*, *birfokusli*, *birxiloyoqli*, *birxo‘jalikli*, *birshoxli*, *bironli*, *birekvivalentli*, *bireshikli*, *biryuzli*, *biryurtli*, *biryurushli*, *biryarusli*, *biryacheykali*, *biro‘rinli*, *biro‘ramli*, *biro‘lchovli*, *biraylanishli*, *biradresli*, *birbosqichli*, *birbo‘lakli*, *birbo‘lmali*, *birvariantli*, *birvaroqli*, *birvaqtli*, *birgruppali*, *birdavrli*, *birdaf’ali*, *birdaqiqali*, *birdevorli*, *birderazali*, *birdiskli*, *biryelkali*, *biryengli*, *biryollarli*, *biryoqli*, *birjarayonli*, *birjoyli*, *birzonali*, *birizli*, *birindeksli*, *birishorali*, *biryilli*, *biryo‘nalishli*, *birkanalli*, *birkarrali*, *birkatakli*, *birkvartirali*, *birkiloli*, *birkomplektli*, *birko‘zli*, *birlahzali*, *birmartali*, *birmaslakli*, *bircho‘qqili*, *birchoynakli*, *birxudoli*, *birpalatali*, *birpartiyali*, *birstadiyali*, *birso‘mli*, *bircho‘michli*, *birmirili* (94 examples).

In various fields of communication, certain compound words can be used uniformly, although they are relatively related to specific domains: birasosli, birbosqichli, birboshli, birburchakli, birbo‘lakli, birvariantli, birgruppali, birgulli, biryoshli, birjinsli, biryilli, birkiloli, birko‘zli, birnurli, birnuqtali, birovozli, biroyoqli, biroilali, birotli, birog‘izli, birrangli, birseriyali, birsifatli, birsostavli, birso‘zli, birso‘mli, birtarkibli, birteshikli, birtilli, birtirnoqli, birtishli, birtomirli, birtomonli, birtuxumli, biruyli, birxonali, birchiziqli, birshaklli, birshoxli, bireshikli, biryuzli.
Compound words that have acquired figurative (metaphorical, metonymic) meanings include: biroyoqli, birog‘izli, birxilqanotli, birxonali, birshoxli, biryuzli, birsuyakli, birtilli, birtirnoqli, birtirsakli, birtishli, birtomirli, birtuxumli, birxiloyoqli, birbandli, birbarmoqli, birboshli, birbo‘yinli, birbo‘g‘imli, birvaqtli, birdaf‘ali, birdavrli, birgruppali, birko‘zli.
It should be noted that the numeral bir generally conveys meanings such as “single,” “alone,” or “only.” However, when this numeral is combined to form compound words and acts as the first component, its meaning expands depending on the semantic nuances of the second component. In such compounds, bir functions as a modifier and becomes semantically connected to the noun it qualifies, aligning with its meaning and context. Depending on the semantic scope of the determined object or phenomenon, bir not only retains its basic meaning of “single” or “alone” but also generates entirely new meanings, evoking various associations in the mind of the interlocutor. For example:

In compound words such as *birnimali* and *birnarsali*, the concrete meaning becomes abstracted; that is, the meaning of *bir* (one) shifts from its original sense of singularity depending on the meaning and function of the elements *nima* and *narsa* in the compound. A definite entity becomes indefinite. For example: in the exclamatory phrase *“Birnima de!”* (“Say something!”), reference is made to an event or object that is still unknown both to the speaker and the addressee. Neither of the interlocutors knows what exactly is to be said. There is a desire for something to be expressed, but what exactly remains abstract and undefined. Another analogous example: *“Qizchamning tug‘ilgan kuniga birnarsa olishim kerak!”* (“I need to buy something for my daughter's birthday!”). Here, the father wants to present a gift to his daughter, but he does not yet know what the gift will be.

Let us attempt to analyze the reasons for the abstraction in these examples. In essence, all numerals denote and name the number of objects or phenomena, but they lack the characteristic of pointing to a specific entity. From this point of view, the

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numeral *bir* (one) indicates that an object or phenomenon is singular, alone, or unique, and it names the quantity but does not point to a specific referent. When *bir* is mentioned, one may imagine the written form of the numeral (1), but it is impossible to know precisely what it refers to. "One" — but one what? — remains unknown; it fails to specify any particular object in communication.

Similarly, the word *narsa* ("thing") does not directly specify a particular entity. In fact, everything in existence — including humans, angels, jinn, and even, one may say, Allah Almighty Himself — is categorized as *narsa* in this sense. These reflections can be supported by linguistic observations: the word *nima* belongs to the category of interrogative pronouns, and an interrogative word, by nature, expresses the desire to obtain information about an unknown object or phenomenon. Meanwhile, a *pronoun* serves to replace the name of an object or phenomenon with another word that lacks a direct referential feature.

Indeed, unless there is a specified referent following numerals (e.g., *one book, ten girls, one hundred students*), or unless the referent of a pronoun is clearly understood in context (for example, *men* ("I") refers to the speaker, *sen* ("you") to the addressee, *u* ("he/she") to a third person discussed in conversation), neither numerals nor pronouns can independently indicate a specific object or entity.

1. **The concretization of meaning achieves semantic harmony**. A clear example of this is the compound word formed by combining the numeral *bir* ("one") with the lexeme *xil* ("type"). It is known that the literal meaning of *xil* denotes variety or the fundamental difference between objects and phenomena based on their nature or essence. Thus, the word *xil* can be synonymous with linguistic units such as general feature, specificity, category, class, object, or event. Indeed, features, properties, types, classes, and phenomena are explicit nominative units indicating otherness. When speaking of a feature or property, the object or phenomenon being discussed becomes distinct from others through associative understanding and perception. In this context, when analyzing the information conveyed through the compound word *birxil* ("uniform"), it is clear that the component *xil* functions as the defined element, merging and harmonizing with the defining element *bir*, altering its own diverse meanings and producing a concept of strong similarity. Thus, *birxil* denotes items or events so similar that their differences are barely noticeable. Although laws of nature and society assert that "no two things are exactly alike," there is acknowledgment of extreme similarity or even near identity. It is evident that *xil*, with its inherent meaning of diversity, merges with the concept of *bir* (one, unique, singular – no second) to express an extraordinary level of similarity. It is worth noting that the compound word *birxil* is not recorded in dictionaries, nor is there a consensus regarding its compliance with the norms or codification principles of the Uzbek language. However, it is evident that this compound word represents the semantic and historical development of the phrase *bir xil*, marking a new stage in the evolution of the national language. Here, the term *xil* no longer quantifies diversity but instead introduces the concept of profound similarity. Attention to this phenomenon also reveals orthographic and phonetic developments in language usage. Compare: *bir xil kalibrli qurol* (weapon of the same caliber) – *birxilkalibrli qurol*; *bir xil patli parranda* (bird with similar feathers) – *birxilpatli parranda*.

2. **The quantity of the concrete meaning increases**. Through the numeral *bir*, the quantity of a given object or phenomenon increases when combined with other numerical values. Consider the compound word *birovoz* ("unanimously") as evidence. In its phrase form *bir ovoz* ("one voice"), it expresses singularity, as in: *One vote was missing in the election*. However, as a compound word (*birovoz*), it implies plurality depending on the context, for instance: *The participants of the assembly unanimously approved the nominee*. From this sentence, it is clear that all participants, regardless of number, cast their votes in full agreement. The voices are combined, and the result is unanimous. Thus, the power of the numeral *bir* expands in quantity.

3. **The quantity of immeasurable things becomes determined**. It is well-known that certain objects in objective reality lack clearly defined dimensions or measurable quantities. To assess their scale, we use measurement units like meter, liter, or gram. During our research, compound words such as *birnurli* and *birgazli* were encountered, which quantify inherently immeasurable phenomena like light and gas using the numeral *bir*. In objective reality or colloquial speech, expressions such as *bir nur* ("one ray of light") or *bir gaz* ("one gas") do not exist. It is likely that this linguistic unit was formed to represent instances where rays of light shine through clouds or breaks, making them countable. For example, one break in the cloud may produce one beam, resulting in the term *birnurli* ("with one beam"). Similarly, *birgazli* may refer to the number of gas blowers in a device, indicating a countable function (e.g., one-blower or *birpuflagichli* = *birgazli*).

4. **Denotes brevity or reduces the scope of time to its minimum**. This can be observed in the meaning of the compound word *biron(li)*. The lexeme *on* (from Arabic origin) is defined in explanatory dictionaries as time, period, or moment, and in Uzbek, it implies a short period: an instant, moment. We believe that this synonymy does not fully capture its semantics. In fact, *on* symbolizes the ultimate end of time, the briefest imaginable moment – as fleeting as a blink. Interlocutors mutually understand and feel this pressure of time. While *zamon* ("epoch") is abstract and can refer to years or eras, *lahza* ("moment") can be broken down into seconds and minutes. *Payt* ("time of day") denotes specific segments such as morning, evening, or night. Moreover, the compound *birzum* is used in colloquial Uzbek as a synonym for *biron*, often referring to "quick bite" eateries, likely borrowed from Russian (одноминутка). However, *biron* semantically symbolizes brevity and indivisibility. There are no expressions like *ikkion*, *uchon*, *yuzon* in Uzbek, but pluralization (*onlar*) exists: *I had been waiting for these sweet moments all my life*.

5. **Indicates processual temporality**. This observation can be illustrated with the compound word *birjarayonli* ("single-process"). Notably, the lexeme *jarayon* (from Arabic – occurrence, progression) does not form compounds with any other numeral besides *bir*. Concepts like *beshjarayon* or *o'njarayon* do not yet exist in the linguistic consciousness. However, in associative thinking, *jarayon* implies sequence, leading to constructions like *first process*,

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second process, etc. Therefore, *jarayon* does not convey a measurable span of time but rather the occurrence, progression, and duration of events or phenomena.

During the course of the study, compound words were also encountered in which the numeral *bir* ("one") functions as a determiner, while the second component is a specific loanword serving as the determined element. These include nearly a hundred lexical items such as *birkomplektli* ("single-set"), *birprotsentli* ("one-percent"), *biragregatli* ("single-unit"), *biradresli* ("single-addressed"), *birrichagli*, *birshturvalli*, *birsmenali*, and others. Among them, the compound words *birkomplektli* and *birprotsentli* particularly drew our attention. This is because the word *komplekt* refers to a whole formed from two or more parts, while *protsent* denotes "one hundred" or refers to quantification based on a hundred. Their semantic combination with *bir* (meaning "one" or "single") produces new compound formations.

While *bir* conveys the idea of singularity, the nouns it qualifies typically imply multiplicity or fractionality (as in "hundred"). This contradiction sparks metaphorical understanding in the speaker's mind. For example, *birkomplektli* implies integrity or completeness, while *birprotsentli* expresses a fraction—one out of a hundred. These usages, therefore, extend beyond basic numeracy and stimulate associative thinking.

1. Compound words with the suffix –lik. Compound words with the suffix –lik have existed throughout the history of Turkic languages. This suffix has played a significant role in the derivation of adjectives and nouns. In historical written sources, the suffix appears in various forms, such as –lyq (лик), –lyg‘ (лығ), –lik (лик), –luq (лук), and –lug‘ (луғ). It is employed to derive words referring to objects, abstract nouns, units of time and measurement, personal activities, statuses, and qualities.

In Mahmud al-Kashgari's "Dīwān Lughāt al-Turk", the forms –liq, –lig‘, –luk, –luq, –lug‘ are recorded, while in the "Kelurnama", forms such as –luq, –lug‘, and –luk are also found. A.M. Sherbak showed that in Old Uzbek, these suffixes were used to form abstract and relative nouns. Some forms remain in Modern Uzbek, such as –luq in *tuzluq* (brine).

The etymology of the suffix –lik has been discussed extensively, with contributions from leading Turkologists and Altaists. In Uzbek linguistics, its functions and meanings have been studied by scholars such as A. G‘ulomov and K. Sharipova. M. Xoliyorov has also provided valuable insights into its functional characteristics.

The compound words with the suffix –lik in our inventory can be categorized into the following thematic groups:

1. **Social-political concepts:** *birpartiyalik* (one-party system), *birtaraflamalik*, *birtaraflik* (neutrality), *birtomonlik* (one-sidedness), *birxudolik*, *biryuzlamalik*, *biryoqlamalik*, *birmaslaklik* (likemindedness);
2. **Units of measure (objects):** *birkilolik* (one-kilogram), *birlitrlik* (one-liter), *birvaznlik* (equal weight), *birichimlik*, *biryutumlik* (single sip), *biryarimtonnalik*, *birpudlik*, *biraylanishlik*, *birbog‘lanishlik*, *birbutunlik* (one unit), *birkiyimlik*, *birtomlik*, *birjildlik* (one volume);
3. **Units of time:** *birkechalik*, *birkunlik* (one-day), *biroylik*, *biryillik*, *birumrlik*, *biryarimasrlik*, *birnafaslik*, *birvaqtlik*, *birzumlik*, *birdaf‘alik*, *birsoatlik*, *birsoniyalik*, *birdaqiqalik*;
4. **Monetary units:** *birso‘mlik*, *birmirilik*, *birtiyinlik*;
5. **Units of length:** *birmetrlik*, *birkilometrlik*, *birenlik*, *birmillik*;
6. **Visual appearance:** *birranglik* (monochrome), *birtusdalik*, *birxillik*;
7. **Lineage and residence:** *birnasablik*, *birfamiliyalik*, *biroilalik*, *birmahallalik*, *birovullik*, *birqishloqlik*;
8. **Abstract concepts:** *birnimalik*, *birnarsalik*;
9. **Repetitive events:** *birmartalik* (once), *birkarralik*, *birsafarlik*;
10. **Types of plants:** *birpallalik* (monocot), *birboshlik*, *birurug‘lik*;
11. **Humancharacteristics:***birso‘zlik* (straightforwardness), *birmaqsadlik* (shared purpose), *birgaplik*.

In addition to these, synonyms (e.g., *birmartalik – birkarralik*), homonyms (e.g., *birdamlik* meaning either "unity" or "companionship"), and antonyms formed with negation (e.g., *birjinslik – birjinslimaslik*) were also encountered.

2. Compound words with the suffix –lilik

The key distinction of compound words formed with the morpheme –lilik, as compared to those with –li or –lik, lies in their categorical affiliation with nouns or nominalized forms. A further difference is the emphatic repetition of the base meaning within the compound. For example, while *birovoz*, *birovozli*, and *birovozlik* communicate the numerical count or quality of "one voice," the compound *birovozlilik* emphasizes unanimity or solidarity among people—a state or phenomenon, not just quantity.

Thus, the suffix –lilik plays a direct role in the semantic extension of compounds. The forms *bir ovoz*, *bir ovozli*, and *bir ovozlik* can refer to a single vote or sound. However, *birovozlilik* refers to a collective mental state (unanimity), which is a concept rather than a countable entity. Hence, describing *birovozlilik* as "a single voice" would be a stylistic error.

This confirms that the suffix –lilik plays an important role in compound formation and is part of the broader trend by which word combinations evolve into integrated compound words. A set of 21 such examples, with their morphological and semantic analysis, substantiates this interpretation.

It can be concluded that the enrichment of a language does not occur solely through the accumulation of individual words, phrases, or compound words, but also through the productive use of morphemes (affixes) that contribute to the formation of new lexical units. These affixes not only enhance the number of derived words but also actively participate in the formation of compound words, thereby strengthening the expressive capacity of the language.

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