Paronyms are a concept related to the meaning of a word. Therefore, in linguistic literature, paronyms are considered dividing into a number of groups, according to the meanings. In linguistic dictionaries it is indicated: “Paronyms are cognates that are similar in sound, but do not coincide in meaning and are used erroneously or as a joke”. And in Russian linguistics, paronyms are associated with the seismological nature of words; in sounding, paronyms are close to homonyms. The first feature, paronyms are written in different ways. The second feature, the word-synonyms do not always coincide in meaning. In Kazakh linguistics, paronyms are considered as part of lexical-semantic groups. It is also noted that “paronyms are words that sound equally, but with different morphemic composition. Paronyms are words that are completely unrelated in meaning, but having similarity in sound, even sometimes sounding alike, but with different meanings. And, sometimes, jokingly use homonyms and homographs, homographs, homonyms, omaforms, paronyms, pons, synonyms, plenasms, antonyms, antonyms are analyzed. And in Uzbek linguistics in a number of literatures we are talking about paronyms. Sh. Rakhmatullaev analyzes them in the systemic-lexicological direction and considers that the following 5 signs are necessary for paronyms:

1. Tokens should be formed according to word-formation patterns;
2. Obtained from a certain token (i.e. a word formed from a root word, from one root);
3. Relate to one part of speech;
4. Word-forming morphemes should be common in content;
5. Word-building morphemes should be similar in meaning ”.

In the above work, Sh. Rakhmatullaev presents the following borrowings from the Russian language as synonyms. For example:

1. Subscriber - owner of the subscription. 
Subscription - a document giving the right to use something for a certain period. Here: a) word-
formation basis - subscriber, b) educators: - ent, - element;

2. Addressee - the person or organization to which the mail is addressed. Addressee - A person or organization that sends mail. Here: a) word-formation basis - address, b) educators: - at; - ant.

3. A diplomat is an official having authority in relations of one state with another. A graduate is a person writing a thesis. Here: a) word-formation basis - diploma; b) educators - at; ant.

And in Karakalpak linguistics in the works of the lexicological direction there is no talk of paronyms at all, only the work of the author's team provides a few examples such as шиатат - шиаталак, домалақ - донпелек. In Karakalpak language, the phenomenon of paronyms is considered unproductive. They are similar in value to homophones. The similarity with homophones lies in the fact that paronyms are very similar in sound. Homophones are words that sound the same but are spelled differently. Homophones, despite the similarities, even for exactly the same sound, mean different values. Of course, in order for a word to serve as a homophone or a paronym, they must have their own pairs for comparison. If synonyms are expressed in synonyms in two, three or more units, then in paronyms and homophones their meanings are clarified through a comparison of only two units.

The term paronym in linguistic dictionaries gives the following definitions. Paronym - English paronym, dumb - patronym, gr. - para - “similar, close” + onoma - name. Words that are similar in sound but different in meaning, mistakenly used one instead of the other. Paronyms differ from homonyms (homophones, homographs). If the word-paronyms both sound and are written differently, then homophones are written differently, but sound the same. Homographs are written in the same way, they sound differently. A section of lexicology that studies paronyms is called paronymy.

In Karakalpak language there are a number of paronymic words. In most cases, they, especially in colloquial style, are actively used one instead of the other, and when they are analyzed separately, both components often denote the same meaning, there are cases when the second component, when considered separately, does not meet these requirements. For example: жарылыўы - жарық (treasury). If in colloquial style the words жарылыўы - жарық means wealth, treasure, the word жарылыўы - means a banking term. Казна - cash desk, associated with monetary concepts.

Аңза – ангер (realize - notice) - words with an imperative meaning, used in referring to a person in the second person. One word can be replaced by a second word. The roots of these words анза, the word анза are synonymous with the words байка, серге (note, be alert). And the word анза with a separate application is a word associated with the semantics of a water body, denotes the direction, the course of the flow of water. Basically, the paronymic pair of анза is never used in the meaning of the direction of water flow. Paronyms in the Karakalpak language are not only pairs of the same root words, but also serve as synonyms through similar objects. Жарық жағын (cracked melon) - denotes a cracked melon, and for a cracked melon a combination of жақты жағын is not used. For example: жақты-жарық. Хана жақты (bright room), хана жарық (bright room) - in both examples we mean the state of the room. And the word жақты together with the word жарық in the meaning of light, radiant denotes a cracked place of something. For example: моңек жарық (cracked egg), i.e. cracked, or crashed, дуйылдың жақты (cracked place on the wall), жақтының жарылыўы (abscess on the wound), шаpourдың жарылыўы (bursting ball) - all this means a violation of the integrity of the object. In the above examples, a wall, a wound, a ball, a melon are not light objects at all. Жақты - it is applied only in the light value. Жарық - conveys both meanings: both light and cracked place or gap.

Бақ – бақыт (happiness). And in these words, although different sounds к хи м的灵魂, they are written, they are pronounced and heard the same way. For example: Бақ қаражың, қыдыр тарысың (so that happiness smiles at you) (kind of blessing, phrase). Бақыт - a happy life, a happy future, etc. The word бақ in the phrase бақ қаражың can be a synonymous series with the words бақыт, кызык (happiness, fate). And also, the word бақ is used both in the meaning of happiness, and as a pure homonym in the meaning of see, look. For example: Ақсақтың ағылы, сокырың сонғы бақ - look at the lame man as he puts his foot, and at the blind man - with what he will end (proverb). Қас-қабағына бақыл отырыў (meaning to adapt to his mood).

Арза – Арзы (statement - complaint). A statement is a type of official paper, complaint, statement of a person, i.e. document's name. The word арзы is used in the meaning of the state, position of a person. Despite the fact that these words are sometimes mistakenly used one instead of the other, individually they have features in meaning.

Тағ – тан. These monosyllabic words differ in sounds ğ and n, when used in the imperative meaning, both words are used in the meaning of movement or both can perform the same function. For example: in the forms of kitapta тан, kitapta tap are used in the same meaning. And with a separate consideration, тан is a geographical name, an object, and the word tap cannot be used in the meaning of a geographical object. Тақымсыу - табысыу (to finish something - to find each other). The words табысыу and табысыу mean to meet each other, find each other and can be used one instead of the other. And in the paronymic pair табысыу means to finish, bring to the end something.
For example: even if аўқатты тағысың шаш көй is used - you reach the dish until the end, it cannot be used in the form of қой аўқатты тағысың шаш көй. These examples are different from words with homophonetic functions.

In the homophone, for example, the current is electric current and toba (a well-fed child) (not a hungry child) in an allomorphic function, the electric current in the form of that is pronounced with phonetic changes, but the ball current cannot be called a hungry child.

Урпа – урнак. Урна - a small amount of flour used in rolling dough, for other kitchen work. In the northern dialect, on a par with the word урна, the word урнак is used, i.e. one instead of the other can be used on an equal footing. In analysis, the word урнак means generation, but the paronymic couple of урна does not at all express the meaning of a person or generation.

Рүў/руўы - these two words, similar in sound, can be used one instead of the other. The word рүў means a tribe, the name of a clan, i.e. means a tribe, the name of a clan. But at the same time, the word руўы is used both in the meaning of the ethnonym and in the meaning of beat (verb).

Костар/косак. These words are also formed from one root through the word кос. These words mean spouse, couple, couple and apply one instead of the other. For example: in the cases “кудай коскан костары” - a pair predetermined by God”, “Косакун менен tedey Kartay - so that they grow old together with their soul mate” means a married couple. When considered separately, the word косак means to walk or move in a pair or shoulder to shoulder, to ride side by side (horses). And the word костар is not used when walking or jumping near by. Ағ – аў (hunting, fishing). This paronymic pair is associated with a vowel - and, the basics, words, both words are associated with wild animals. For example: аңға ағылың, аға ағылың combinations are used. If the word ағылың is used when fishing - балықты ағылың, the word ағ does not fulfill a paronymic function with балықты аңға in the meaning of fishing. Аңға ағылың – аға ағылың (go hunting) - both combinations are used in the meaning of hunting for wild animals. The word ағ when used separately means a piece of clothing, fishing tackle, cobwebs and is a homonym.

Аққал – жоққал (to cover the surface with lime). When designating whitewashing a building with lime, both words are used equally. Especially, the population of Muynak region actively uses the word аққал instead of жоққал when whitewashing buildings and other surfaces. And when considered separately, the word аққал means justification or acceptance of someone else’s side.

Күлғыш (dimple on the cheek - a person who can laugh quickly) - Күлғыш (a person who can make people laugh). These paronyms are equally used when designating dimples on the cheek, and individually they give different meanings.

The word сырқыт - сырықты (low bird flight) or сырықты (dig to the last drop) - сырықты (plenty of fruits on a tree). The words сырқыт, сырықты are used on an equal footing in connection with the low flight of birds. If the word is сырық, in the third person сырқыты сырық is used in digging up any liquid, dish, oil, etc. to the last drop, the word сырқыты in this sense is not used. Қырық болу (to be a trap) – ғырық болу (to be a laying hen). These paronyms apply to chickens hatching chickens, and the word ғырық alone is used only in the meaning of a trap.

Жылгыс – жала. These paronymic units are equally used in the meaning of the shore of a water body, for example, қошым жылгыс, қырғысын жылгыс and can freely replace one another. Жала (collar) - a word related to the profession of a tailor, a piece of clothing. But at the same time, the word жылгыс cannot be used in the meaning of the collar, the neck of the clothes.

Ақ жол – эмис (emir) – ҳамир(order). Both words in the paronymic series are used in the meaning of the order. The word эмис is sometimes used with the aspiration of ҳамир. And separately, the word эмис means title, position. For example: Бухара эмиси, Хивага эмиси (Bukhara emir, Khiva emir), but not Bukhara Emiri.

Азым – азым. The root word is аз. Word-forms -әзі/-әзі in both forms convey the meaning of a thinner. Азым – азым (Bukhara emir, Khiva emir), but not Bukhara Emiri.

Бек-бекем/бекем. In this paronymic series, both words are used in the meaning of being silent or not blinking too much. And the word bek in a separate use gives the meaning of a post that existed before. The adjective бекем/бекем does not mean a position. If the adjective бекем more often means tight tying something, then the form of бек байланыў is not used in the meaning of tightly tying.

Самаллау-шамаллау. Both paronyms can be used one instead of the other in the meaning of going out into the fresh air, ventilating, taking a walk. And шамаллау - means a cold, runny nose.

Ақ жол (peeled, white painted road) - қақ жол (correct, honest, bright road, etiquette word.). The root of the paronym is ақ, The sound feature is әк. Ақ жолқақ жол - means a right, righteous, bright road, this is an etiquette word. And ақ жол - means a road cleared, painted white.

Қақ сакал/қақа сакал - both words only in combination with the word сакал means a fluffy beard and can freely replace one another. Sound feature - sound - about. And the word қақа when used separately means chagrinning.

Такырық-тырық. The sound feature is sound. Both words, when used separately, fulfill the function of the imitative part of speech (щипцы такырылып

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

Impact Factor:

SIS (USA) = 0.912
ПНИИ (Russia) = 0.126
ESJI (KZ) = 8.716
ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
SJIF (Morocco) = 5.667
OAJI (USA) = 0.350

Philadelphia, USA
The root of the paronym is қат. The word contains an additional element –қыз / қыς (ab) at. Қабат - used in the meaning of floor. However, if you mean two rooms of the same house or building, it is said: қ қабат жайи. The same words қ қат / ққ қабат жайи in spoken language means a pregnant woman. The word ққ қат does not apply to a floor. Although it says ққ тшапат сүйіне/ққабатлап кийиніў when dressing several clothes on each other, the word ққ тшапат is not used to designate the internal organ of the animal ққ қабат.

Копак жай – қырыққат жай. The root of the paronym is қырық. Paronymic affixes - қыр / қыς. Both words are used one instead of the other, but they mainly have separate lexical meanings. Қырыққат жай - a place intended for receiving guests, a hall, etc., etc., қырыққат жай - a house or a room intended for overnight guests who come from far away.

Домалалқыңдекел. Due to the fact that both words describe objects of a round shape, they are used equally productively. The word қыйықұлық, when used separately, means part of the vehicle-wheel, although it is in the shape of a circle, and not in the shape of a ball, like a watermelon.

Шапат – шапалақ. The root of the paronym is қол. Formative forms: - шапат; - шапалақ. Both examples can be used in the sense of giving a slap in the face - шапат пенен ұрғы, шапалақ пенен ұрғы.

However, when transmitting the meaning of encouragement, it is productively used in the form of қол шапатлады, but not қол шапалақлады.

Based on the foregoing, we present you the following conclusions:
1. Paronyms are an unproductive phenomenon in the Karakalpak language.
2. Paronyms in the Karakalpak language can be formed through the same or similar syllables, and through the root words.
3. Paronyms in the Karakalpak language can be formed not only through the root word, in some cases in the form of phrases form paronymic pairs.
4. Paronyms are also comparable root words, each of which can make up a separate synonymous series.
5. Since paronyms are associated with pronunciation, they meet with allomorphic features.
6. Paronyms in combination with dialect words inherent in colloquial spoken language can be used one instead of the other.
7. Paronyms, although they are used by meaning one instead of the other, are written differently in the writing and separately mean different meanings.
8. Paronyms are one of the signs indicating the lexical richness of the Karakalpak national literary language.

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