Paronymy is 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 words-synonyms do not always coincide in meaning. In Karakalpak 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 and paronyms as puns. (“Calembour” in French, means a joke word that came from different foundations, sounding alike, but having different meanings)”. And also, in the indicated work of M. Belbaeva in lexico-semantic groups, homonyms, homophones, oma-forms, paronyms, puns, synonyms, plenasms, antonyms, antonyms are analyzed. And in Uzbek linguistics in a number of literatures we are talking about paronyms. Sh. Rakhatmullahova 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. Rakhatmullahova presentsthe 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-
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<th>Journal</th>
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</table>

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 lexicographical direction there is no talk of paronyms at all, only the work of the author's team provides a few examples such as түшп - түшеп, домалак - домалек. 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: өсүнү - өсүү (treasury). If in colloquial style the words өсүңү - өсүү means wealth, treasure, the word өсүңү - means a banking term. Казна - cash desk, associated with monetary concepts.

Аңыл - аңғар (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 аң, the word аңғар are synonymous with the words байқа, сервер (note, be alert). And the word аңғар 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 аңла 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. Қазақ қазын (cracked melon) - denotes a cracked melon, and for a cracked melon a combination of жақтың қазын is not used. For example: жақтың жақын, Қана жақын (bright room), қана жақын (bright room) - in both examples we mean the state of the room. And the word жақын together with the word жақтың in the meaning of light, radiant denotes a cracked place of something. For example: мөйөк жақын (cracked egg), i.e. cracked, or crashed, жарық жарылыўы (cracked place on the wall), жарық 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 – бәхәт (happiness). And in these words, although different sounds к ҳ м х are written, they are pronounced and heard the same way. For example: Бақ көңүл, қыдәр дәрәсү (so that happiness smiles at you) (kind of blessing, phrase). Бәхәт - a happy life, a happy future, etc. The word бақ in the phrase бақ көңүл can be a synonymous series with the words бәхәт, ғыйлай (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, сөкөрөңү соңына бақ - look at the lame man as he puts his foot, and at the blind man - with what he will end (proverb). Қас-қабағына бағынын отырығы (meaning to adapt to his mood).

Арзы – 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.

Тағы – тан. These monosyllabic words differ in sounds т and ә, 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 tan, kitapta tap are used in the same meaning. And with a separate consideration, tan is a geographical name, an object, and the word tap cannot be used in the meaning of a geographical object. Тағымсыз – табысыз (to finish something - to find each other). The words тағымсыз and табысыз mean to meet each other, find each other and can be used one instead of the other. And in the paronymic pair табысыз means to finish, bring to the end something.
For example: even if alguien tañes in the word hoi is used - you reach the dish until the end, it cannot be used in the form of alguien tañes in the word hoi. These examples are different from words with homophonic 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 – урпак, Урп - a small amount of flour used in rolling dough, for other kitchen work. In the northern dialect, on a par with the word урпа, the word урпак is used, i.e. one instead of the other can be used on an equal footing. In analysis, the word урпак means generation, but the paronymic couple of урпа does not at all express the meaning of a person or generation.

Ружурукую - these two words, similar in sound, can be used one instead of the other. The word ружу means a tribe, the name of a clan, i.e. means ethnonym. For example: костамаллы ружу, кылы ружу - kind of костамаллы, kind of canla. But the word ружуу is used both in the meaning of the ethnonym and in the meaning of beat (verb).

Костар/сак. 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 “кодай коскын костары” - a pair predetermined by God”, “Косакун менен тедеу Карату - 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 nearby. Ан - ағ (hunting, fishing). This paronymic pair is associated with a vowel - and, the basics, words, both words are associated with wild animals. For example: ағ аға ағыұқұ, аға ағыұқұ combinations are used. If the word аға is used when fishing - балығы аға, the word ан does not fulfill a paronymic function with балығы аға in the meaning of fishing. Аға аға аға, аға аға аға (go hunting) - both combinations are used in the meaning of hunting for wild animals. The word ан when used separately means a piece of clothing, fishing tackle, cobwebs and is a homonym.

Аға - аға (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 аға instead of аға when whitewashing buildings and other surfaces. And when considered separately, the word аға means justification or acceptance of someone else’s side.

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

Сырыкты-сыргыұ (low bird flight) or сырыкты (dig to the last drop) - сыргыұ (plenty of fruits on a tree). The words сырыкты, сыргыұ are used on an equal footing in connection with the low flight of birds. If the word is сырыкты, in the third person сырыкты is used in digging up any liquid, dish, oil, etc. to the last drop, the word сыргыұ in this sense is not used. Кұрғы болұ (to be a trap) - ұрғы болұ (to be a laying hen). These paronyms apply to chickens hatching chickens, and the word кұрғы alone is used only in the meaning of a trap.

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

Алып – алып. Both words in the paronymic series are used in the meaning of the order. The word алып is sometimes used with the aspiration of алып. And separately, the word алып means title, position. For example: Бухар алып, Хив алып (Bukhara emir, Khiva emir), but not Bukhara Emiri.

Алып – алып. The root word is алып. Word-forms -ұлұқ-ұлуқ in both forms convey the meaning of a thinner. Арлық is the name of the molar. The word алып is not used in the meaning of a tooth.

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 байылу is not used in the meaning of tightly tying.

Самалғау-шамалғау. 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 шамалғау - means a cold, runny nose.

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

Қона сақал/қана сақал - both words only in combination with the word сақал means a fluffy beard and can freely replace one another. Sound feature - sound - about. And the word қана when used separately means chagrin.

Такыр-тықыр. The sound feature is sound. Both words, when used separately, fulfill the function of the imitative part of speech (шаиты тақырлып
n colloquial spoken language can be used the face. Examples can be used in the sense of giving a slap in the face, like a watermelon. It is in the shape of a wheel, although differently in the writing and separately mean differently in the pronunciation, they meet with allamorphic features. The word кіз не does not apply to a floor. Although it says кызык кийиниў/кабатлап кайниў when dressing several clothes on each other, the word кырыккабат is not used to designate the internal organ of the animal кырыккабат.

Қонақ жай – конақ жай. The root of the paronym is конақ. Paronymic affixes: -қабат, -кабатлап, -кайниў. Both words are used one instead of the other, but they mainly have separate lexical meanings. Конақ жай - a place intended for receiving guests, a hall, etc., etc., конақ жай - a house or a room intended for overnight guests who come from far away.

Домалық/穹 голек. Due to the fact that both words describe objects of a round shape, they are used equally productively. The word дөңгелек, 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 шапат. Formative forms: -шапат; -шапалақ. Both examples can be used in the sense of giving a slap in the face - шапатаң пенен урұғы, шапалақ пенен урұғы.

However, when transmitting the meaning of encouragement, it is productively used in the form of қол шапатлайды, 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 allamorphic 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.

References: