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**Saodat Jubatkhonovna Shinnazarova**

Nukus State Pedagogical Institute named after Azhiniyaz  
candidate of philological sciences Associate Professor of the Department of Karakalpak language

**Gulnaz Jaksimuratovna Mambetova**

Nukus State Pedagogical Institute named after Azhiniyaz  
Doctor of Philosophy in Philological Sciences Senior Lecturer, Karakalpak language department

## PARONIMIA IN THE KARAKALPAK LANGUAGE

**Abstract:** The article considers the paronyms of the Karakalpak language. Sound, syllable, morphological, lexical varieties of paronyms are considered. The differences between paronyms and homophones are studied. Variants of literary and dialectal synonyms are given. Based on examples, the characteristic features of paronyms in the Karakalpak language are analyzed.

**Key words:** Paronym, homonym, omafon, homoform, homograph, synonym, morpheme, dictionary, lexicology, semasiology, pun, linguistics.

**Language:** English

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### Introduction

#### Discussion

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 seismiological 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, homoforms and paronyms as puns. ("Calembuor" 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. 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-

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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 *шаппат -шапалақ, домалақ - дөңгелек*. 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: *ғәзыйне - ғазна* (treasury). If in colloquial style the words *ғәзыйне - наазна* means wealth, treasure, the word *назыйне* - means a banking term. *Kazna* - cash desk, associated with monetary concepts.

*Аңла - 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 *аңла* are synonymous with the words *байқа, серле* (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. *Жарық қауын* (cracked melon) - denotes a cracked melon, and for a cracked melon a combination of *жақты қауын* 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 *жарық* together with the word *жақты* in the meaning of light, radiant denotes a cracked place of something. For example: *мәйек жарық* (cracked egg), i.e. cracked, or crashed, *дийәлдың жарығы* (cracked place on the wall), *жараның жарылыуы* (abscess on the wound), *шардың жарылыуы* (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 - бахыт* (happiness). And in these words, although different sounds *қ х м х* are written, they are pronounced and heard the same way. For example: *Бақ қарасын, қыдыр дарысын* (so that happiness smiles at you) (kind of blessing, phrase). *Бахыт* - a happy life, a happy future, etc. The word *бақ* in the phrase *бақ қарасын* can be a synonymous series with the words *бахыт, ығбал* (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 аяғына, соқырдың 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 бағып отырыу* (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.

*Тау - тап*. These monosyllabic words differ in sounds *у* and *п*, 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. *Тауысыу - табысыу* (to finish something - to find each other). The words *тауысыу* and *табысыу* mean to meet each other, find each other and can be used one instead of the other. And in the paronymic pair *тауысыу* means to finish, bring to the end something.

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For example: even if *аўқатты таўысын ишин қой* is used - you reach the dish until the end, it cannot be used in the form of *аўықатты таўысын ишин қой*. 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.

*Урна – урнақ.* *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 *урнақ* is used, i.e. one instead of the other can be used on an equal footing. In analysis, the word *урнақ* means generation, but the paronymic couple of *игра* does not at all express the meaning of a person or generation.

*Руў/урыў* - these two words, similar in sound, can be used one instead of the other. The word *руў* means a tribe, the name of a clan, i.e. means ethnonym. For example: *қостамғалы руўы, қанлы руўы* - kind of *қостамғалы*, kind of *canla*. But the word *уруў* is used both in the meaning of the ethnonym and in the meaning of beat (verb).

*Қостар/қосақ.* These words are also formed from one root through the word *қос*. These words mean spouse, couple, couple and apply one instead of the other. For example: in the cases “*қудай қосқан қостары* - a pair predetermined by God”, “*Қосакун менен тедей Картай* - so that they grow old together with their soul mate” means a married couple. When considered separately, the word *қосақ* means to walk or move in a pair or shoulder to shoulder, to ride side by side (horses). And the word *қостар* is not used when walking or jumping nearby. *Аң - 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 шығыў, аўға шығыў* combinations are used. If the word *аўлаў* is used when fishing - *балықты аўлаў*, the word *аң* does not fulfill a paronymic function with *балықты аңлаў* in the meaning of fishing. *Аңға шығыў - аўға шығыў* (go hunting) - both combinations are used in the meaning of hunting for wild animals. The word *аў* when used separately means a piece of clothing, fishing tackle, cobwebs and is a homonym.

*Ақлаў – ҳәклеў* (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 *ақлаў* instead of *ҳәклеў* when whitewashing buildings and other surfaces. And when considered separately, the word *ақлаў* means justification or acceptance of someone else's side.

*Күлгиш* (dimple on the cheek - a person who can laugh quickly) - *Күлгиш* (a person who can make

people laugh). These paronyms are equally used when designating dimples on the cheek, and individually they give different meanings.

*Сырықты-сыргыды* (low bird flight) or *сырқыў* (dig to the last drop) - *сыргыў* (plenty of fruits on a tree). The words *сырықты*, *сыргыды* are used on an equal footing in connection with the low flight of birds. If the word is *сырқыў*, in the third person *сырқытыў* is used in digging up any liquid, dish, oil, etc. to the last drop, the word *сырыды* in this sense is not used. *Қурық болыў* (to be a trap) – *қурық болыў* (to be a laying hen). These paronyms apply to chickens hatching chickens, and the word *қурық* alone is used only in the meaning of a trap.

*Жағыс – жаға.* These paronymic units are equally used in the meaning of the shore of a water body, for example, *суўдың жағасы, дәрьяның жағасы* and can freely replace one another. *Жаға* (collar) - a word related to the profession of a tailor, a piece of clothing. But at the same time, the word *жағыс* cannot be used in the meaning of the collar, the neck of the clothes.

*Әмир (emir) – ҳәмур(order).* Both words in the paronymic series are used in the meaning of the order. The word *әмир* is sometimes used with the aspiration of *ҳәмур*. And separately, the word *әмир* means title, position. For example: *Бухара әмири, Хийўа әмири* (Bukhara emir, Khiva emir), but not Bukhara Emiri.

*Азыў – азғын.* The root word is *аз*. Word-forms *-ыў/-ғын* in both forms convey the meaning of a thinner. *Арзыў* is the name of the molar. The word *азғын* is not used in the meaning of a tooth.

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

*Самаллаў-шамаллаў.* 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 *шамаллаў* - means a cold, runny nose.

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

*Тақыр-тықыр.* The sound feature is sound. Both words, when used separately, fulfill the function of the imitative part of speech (*шапты тақырлап*

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алдырыў - an adverb). *Тақыр* - geographical name, toponymic indicator. Not used in the form of *тықыр жер*.

**Қат-қабат.** The root of the paronym is *қат*. The word contains an additional element –аб, қ (ab) at. *Қабат* - used in the meaning of floor. However, if you mean two rooms of the same house or building, it is said: 2 *қат* / 2 *қабат жай*. The same words *еки қат* / *еки қабат жай* in spoken language means a pregnant woman. The word *ққ не* does not apply to a floor. Although it says *катлап кийиниў/қабатлап кийиниў* when dressing several clothes on each other, the word *қырыққат* is not used to designate the internal organ of the animal *қырыққабат*.

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

**Домилақ/дөңгелек.** 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.

**Шаппат – шапалақ.** The root of the paronym is *шап*. Formative forms: - пат; алақ. Both examples can be used in the sense of giving a slap in the face - *шаппат пенен урыў, шапалақ пенен урыў*.

However, when transmitting the meaning of encouragement, it is productively used in the form of *қол шаппатлады*, 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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