

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 3, March 2026



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<https://eurekaopenaccess.com/index.php/2>

THE SEMANTIC AND FUNCTIONAL SHADES OF THE WORD “DAM”

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Abstract:

This article examines the semantic nuances of the word “dam,” which is widely used in both Tajik and Uzbek languages. Examples from the works of great scholars are provided to illustrate each meaning. Additionally, the differences between polysemous words, monosemous words, and homonyms are discussed.

Keywords: The word “dam,” lexical composition, vocabulary stock, polysemy, monosemy, homonymy.

Introduction

The lexical system of a language is characterized by a complex and multilayered structure in which the semantic potential of words occupies a central position. In particular, the relationship between monosemy and polysemy is regarded as one of the key indicators of language development. In the Tajik language, the majority of lexical units exhibit polysemantic features, which testifies to the richness of its semantic structure and its functional flexibility. This article examines the phenomena of monosemy and polysemy, as well as their interaction with homonymy. Special attention is devoted to the semantic development of the lexeme *dam*, its multidimensional layers of meaning, and its functional usage in literary texts.

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Literature Review

The theoretical foundations of polysemy have been extensively studied in linguistics, where semantic expansion, meaning transfer, and interrelations within the lexical system are considered key research objects. In particular, the formation of meaning through metaphor and metonymy is widely recognized as a primary mechanism in many linguistic studies. Issues related to the development of polysemy in the Tajik language and other Iranian languages have also been thoroughly explored by national scholars.

Moreover, classical literary works—such as those by Umar Khayyam, Saadi, Hafiz, and Firdawsi—serve as valuable sources for the study of lexical polysemy. In these texts, figurative and symbolic meanings of words are extensively employed, providing vivid examples of semantic transformation.

Methods and Methodology

The study employs the following methods: **Comparative-analytical method** – to identify semantic features of Tajik lexical units through comparison with corresponding forms in other languages; **Semantic analysis** – to determine and systematize both primary and figurative meanings of the lexeme *dam*; **Contextual analysis** – to examine semantic shifts of words within literary texts based on contextual usage; **Lexicographic method** – to interpret and classify word meanings using dictionary data.

Methodologically, the research is based on structural-semantic and cognitive-linguistic approaches. This allows for the exploration of not only the formal aspects of word meaning but also their conceptual foundations.

The Main Part

Words, in terms of expressing lexical meaning, can be either **monosemous** or **polysemous**.

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Monosemous words are lexical units that express only a single meaning, such as *water, bread, salt, air, breath, love, human*, and others.

Polysemous words are lexical units that, without undergoing formal change, can express multiple meanings, such as *string, head, hand, lip, side, eye*, and others.

If we examine the lexical fund of a language, we observe that some words possess a wide range of meanings. The majority of Tajik words display features of polysemy and semantic relatedness. In linguistics, polysemous words are described by the term **polysemy**, which is of Greek origin: *poly* meaning “many” and *semia* meaning “sign” or “meaning.”

In polysemous words, one component of the word or expression plays a central role and develops figurative meanings; that is, new concepts arise as a result of semantic transfer. Such transfer occurs through several mechanisms, most commonly **metaphor** and **metonymy** in the Tajik language.

For example, the word **сар** (*head*) may appear in expressions such as: сари одам, сари кӯх, сари дарахт, сари замин, сари чӯй, сари кор, сари сол (*head of a person, head of a mountain, head of a tree, surface of the land, head of a canal, beginning of work, beginning of the year*, etc.); **садо**: садои дил, садои мусикӣ..., садои муаззин (*voice: voice of the heart, musical sound, the call of the muezzin*); **ранг**: хокистарранг, осмонранг, чигарранг... (*color: ash-colored, sky-colored, liver-colored*); **субҳ**: субҳи умед, субҳи содик, субҳи висол, субҳи ҷавонӣ... (*morning: morning of hope, true dawn, morning of union, youth as a metaphorical morning*); **синф**: синф – ҷои дарсхонӣ, синфи пурқувват ё пешқадам (*class: class as a place of study, strong or advanced class*); Айниро хондам “I read Ayni” (referring to Ayni’s works), Шаҳидиро шунидам “I listened to Shahidi” (referring to Shahidi’s voice or music), and so on.

In some cases, a polysemous word may develop features of **homonymy**. For example:

Домони ту, эй бути ситамгар,
Сар медиҳаму намедиҳам сар.

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In this couplet, the word *sar* acquires the feature of **homonymy** (rather than polysemy) and is used in two distinct meanings: first, in the sense of *to give up / to sacrifice (one's life)*, and second, in its literal meaning as *a part of the human body (the head)*. **Alternatively, in the following couplet:**

Қади баланди туро то ба **бар** намегирам,
Дарахти кому муродам **бар** намеояд.

In this couplet as well, the word *bar* exhibits the property of **homonymy**, being interpreted in the meanings of *to withdraw / move aside* and *yield, result (fruit)*. To distinguish **polysemy** from **homonymy**, it is sufficient to substitute the given word with its synonyms. If the selected words do not demonstrate synonymic relations, then the word in question should be considered a homonym. In the two couplets above, expressions such as *to give up, to abandon, to lose* can never function as synonyms of *a part of the human body*. Likewise, in the second couplet, the word *bar* (in the meanings *side, bosom*) is not synonymous with *yield* or *fruit*.

The word *dam* represents the present tense stem of the verb *damidan* (“to blow, to breathe, to emit”). If we conjugate this stem with the personal endings of the present tense, we can observe the range of forms that this lexical unit assumes:

Person	Singular number	Person	Plural number
1 (I)	дамам	1 (We)	дамем
2 (You)	дамй	2 (You)	дамед
3 (He, She)	дамад	3 (They)	даманд

It should be remembered that the polysemy of a word arises as a result of finding a new understanding (concept) of a certain word, this phenomenon is called the expansion, increase in meaning, that is, polysemy, or the discovery of a new meaning of a word. The word *dam* is also one of such words that has both polysemy and homonymy. One of the lexical meanings of the word *dam* is *to rest*, which has acquired new semantic overtones. It means *тез, бўй, норасоии ҳаво*,

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банд кардан, вазиш, лаҳзаи вақт, нафас, бод, хомӯшӣ, соқит (blade, smell, lack of air, blockage, blow, moment of time, breath, wind, silence, stillness) etc. In the text, it also has many new figurative meanings. In the “Dictionary of the Tajik Language”, the word *дам* is interpreted as having the following meanings. For example:

1. **ДАМ** – нафас (breath).

Пур кун қадаҳи бода, ки маълумам нест,

Ин дам, ки фурӯъ барам, барорам ё не? Хайём.

If we look at this word in the verse below, it appears in the phrase *дами вопасин* "the last moment" metaphorically meaning the time before death:

Ин як дами вопасин, ки дорам,

Чӣ айшу чӣ ғам ба ҳам барорем. Шоҳин.

The phenomenon of polysemy in the Tajik language is not accidental; the main meanings are always related to the figurative meanings. It is worth emphasizing that the polysemy connotations of this word appear in the text.

2. **ДАМ** – вазиш, вазидани бод, насим (blowing, wind blowing, breeze).

Дами боди баҳорӣ бетаммул,

Намудӣ сабз ҳамчу тухми сунбул. Мулҳам

А) **дами дай** - боди хунук; боди сард, вазиши боди зимистон (cold wind, winter wind).

Гар гул бифусурд аз дами дай,

Ман ҳам чун сабо расидам аз пай. Файзӣ

Б) **дамаи сард** – оҳи навмедӣ, навмедӣ (you're hopeless).

Умрам ҳама дар оҳу дами сард гузаит.

Ин умр ба бод додан охир то кай? Хусрави Деҳлавӣ

В) **дами сард** – An irony of an unpleasant word. In the above verse, the word "дами сард" is used figuratively, while in the following verse it means "unpleasant, irritating word."

Ҳазар кун аз дами сарди рақиб, эй гунҷаи хандон,

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Ки аз боди хазон офат расад гулҳои хандонро. Ҳилолӣ

3. ДАМ – фурсати як нафаскашӣ, фурсати андак, лаҳза, он (a moment).

Бигуфт: Аҳволи мо барқи ҷаҳон аст,

Даме пайдову дигар дам ниҳон аст. Саъдӣ

4. ДАМ – вақт, гоҳ, ҳангом, замон (time, then, while).

Он дам, ки бо ту бошам, як сол аст рӯзе,

В-он дам, ки бе бошам, як рӯз ҳаст соле. Ҳофиз

А) дами назъ - вақти ҷонканӣ (time to breathe).

Ба талхӣ чун дами навъе ба сад табъ,

Нафас як бор мезад рӯз то шаб. Ҳочӣ

Б) дами нақд – фурсати мавҷуда, вақти муносиби коре (available time, suitable time for work).

Эй дӯст, биё, гами фардо нахӯрем,

В-ин дами нақдро ганимат шумарем. Хайём

В) дам ба дам – замон, дамодам; зуд-зуд, тез-тез (time, my dear; quickly)

Медонам аз ҷудоии ту дам ба дам чу най,

В-ин турфатар, ки аз ту наям як нафас ҷудо. Ҷомӣ

Г) дар дам – дарҳол, фавран, ҳамон замон (immediately, right away, right then).

Савори азм гардиданд дардам,

Ба ёрони чаман гаитанд ҳамдам. Нозим

5. ДАМ – ҷуръа, як қулт (-и нӯшиданӣ) (a sip of drink).

Иблис, агар зи бода хӯрдӣ як дам,

Кардӣ ду ҳазор саҷда пеши одам. Хайём

6. ДАМ – садо, овоз, бонг (sound, voice, shout).

Дами каранно рафт то осмон,

Биларзид бар худ замину замон. Шодӣ

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7. ДАМ – афсун, сеҳр, фиреб, макр, найранг (spell, magic, deception, trick, trickery).

Шодӣ маталаб, кихосили умр дамест,

Ҳар зарра аз хоки Кайқубоду Ҷамест. Хайём

8. ДАМ – дамгаҳ, назд, наздик, қанор ё паҳлӯи чизест near, edge or side of something.

Ниҳон буд, чанд аз дами аждаҳо,

Ба фарҷом ҳам з-ӯ наомад раҳо. Фирдавсӣ

9. ДАМ – бӯй, шам; дам овардани гӯшт, бӯи бад пайдо кардани гӯшт (smell; smell of meat).

А) дами оҳангарӣ – асбоби чармин барои бод дода шукуфонидани ангишт дар корхонаҳои оҳангарӣ (a leather tool for blowing coal into the air in ironworks).

Кова, ки донад задан бар сари Заҳҳок путк,

Кай шавадаш пешбанд кӯраву сандону дам! Хоқонӣ

Б) дами Исо – нафаси Исо, ки бо мӯъҷизаҳои мурдари зинда мекардааст (The breath of Jesus, who through his miracles raised the dead).

Ман, ки имрӯз ҳалоки дами қонбахши туам,

Дами Исо чӣ кунам, чун дами ту ин дам нест. Ҳилолӣ

In addition, the word "dam" is used in the figurative meanings of дами оташин, дами субҳ, боди субҳ, дам баровардан, дам фуру бастан, дам гирифтани, дам додан, хомӯш шудан, сокати мондан, дам кардани пуффак, ором гирифтани, .ган задан, дами шамшер, дами забон (the end of fire), (the end of dawn), (the end of the morning).

10. ДАМ - blood.

Гӯй кучо рафт он санам, к-ӯ буд дар олам алам,

Хурда дами Узро ба дам, бурда дами Вомиқ ба дал.

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11. ДАМА – blacksmith's shop

Агар касе дамаи оҳангаронро бидамад бисёр, он ҳаво ки андар вай аст, оташ гардад. Ибни Сино

12. ДАМА – sword blade

*Дама дар бар кашида теги нӯлод,
Сари номаҳрамонро дода бар бод.* Низомӣ

13. ДАМГИРӢ – to catch one's breath, to take a breath, to breathe.

*Гуфт: Заъфи меъда ҳам аз пирӣ аст,
Гуфт: Вақти дам маро дамгирӣ аст.* Румӣ

14. ДАМДАМА – deception, trick, trickery.

*Таҷриба гар дорад ӯ бо ин ҳама,
Бишканад сад таҷриба ин дамдама.* Румӣ

15. ДАМДАМА – twisting, turning.

*Гар барзанам аз оташи меҳри ту яке оҳ,
Бар хирмани маҳ мавҷ занад дамдамаи дуд.* Бадри Чочӣ

16. ДАМДАМА – anger, rage

*...Ки гург андар омад миёни рама,
Сагу мардро дид дар дамдама.* Фирдавсӣ

17. ДАМДАМА – anxiety, panic, tremor: to panic, to cause panic

*В-аз ҳиял бифредам эшонро ҳама,
В-андар эшон афгандам сад дамдама.* Румӣ

18. ДАМКАРДАН – to blow, to light a fire in a forge with a blow or wind.

*Биёмад дусад марди оташфурӯз,
Дамиданд, гуфти шаб омад ба рӯз.* Фирдавсӣ

19. ДАМКАРДАН – to blow, to light a fire in a forge with a blow or wind.

*Ҳар кӣ бар рӯи маҳ фишонад туф,
Ё дамад дар чароғи анҷум нуф.* Ҷомӣ

20. ДАМИДАН - to sprout, to emerge, to emerge from the soil.

Баъди мурдан ҳар гиёҳе, к-аз сари хокам дамид,

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Чун расад боде зи кӯи дӯст, гардад беқарор. Мушфиқӣ
or:

*Дамида бар сари хокам алаф, ки то донӣ ,
Надода гардишии гетӣ улуфаи муфтам.* Шоҳин

21. ДАМИДАН – to appear; to rise.

Мудом, то ки дамад офтоб баъд аз субҳ,

Ҳамеша то ки битобад чароғ пеш аз шом. Абӯтолиби Калим

22. ДАМИДАН – to make a noise, to mock the coming of the end of time.

Раъяти подшо ба теги ту тез ,

Ҳаст Мансур то дамидани сур. Муиззӣ

23. ДАМИДАН – дам андотан, нафас расондан, афсун хондан, куфу суф кардан (to breathe, to inhale, to chant, to mumble).

Дамидӣ як фусун в-аз даст бурдӣ сабру ҳуши ман ,

Худоро тарки афсун кун, ки ман афсона хоҳам шуд. Ҳилолӣ

24. ДАМИДАН – to imitate, to follow someone.

Дар вай дамиданд: Ту тоати Маҳмуд мабар .

Исмоил ба сухани муфсидон гарра шуд . “Маҷмаъ-ул-ансоб”

25. ДАМОН – from the past tense verb stem to spread, to increase the smell, to disperse the smell.

Дамон бӯи бихишт аз Виси бутрӯй,

Чунон чун бӯи хуш аз боғи хушбӯй. Фаҳриддини Гургонӣ

26. ДАМОН – at a rapid pace, simultaneously, at the same time, at once, quickly.

Чу ҳушёр гардад падар бегумон,

Саворон фириштад наси ман дамон. Фирдавсӣ

27. ДАМОН – bustling

Бизӣ ҳамчунин соҳилҳои дароз ,

Данону дамону чамону чарон. Манучехрӣ

На баҳри дамон дорад бо ҳиммати ӯ тоб,

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- На шери жиён дорад бо ҳайбати ӯ ҳанг. Ломей*
- 28. ДАМОН** – roaring, terrifying, attacking
*Таҳамтан бипӯшад бабри баён,
Нишаст аз бари аждаҳои дамон . Фирдавсӣ
Касе мутаваҷҷеҳи шумо шуда, ки дар вақти ҳанг бар шери жиён ва
нили дамон голиб меояд. “Равзат-ус-сафо”*
- 29. ДАМОНДАН** - to sprout, to grow, to bring forth.
*Ба ҳасрат аз замин рафт он гули нав,
Сабо аз устухонаш гул дамонад. Саъдӣ
Шӯри кайфияте бурун зад чӯи,
К-аз саропои ӯ дамонд хурӯи. Бедил*
- 30. БИДАМОНИДАН** – powerful, strong, mighty.
*Осмон тозаниҳоле бидамонд зи замин ,
Он чӣ донӣ, ки ба тахте кундаш ё доре. Заҳири Фарёбӣ*
- 31. ДАМОНВАЗОН** – blowing, blowing like the wind.
*Фиристода омад чу боди дамон,
Расонид нома бар паҳлавон. Фирдавсӣ*
- 32. ДАМСОЗ** – companion, friend, comrade, fellow-companion.
*Шоистаи илтифот агар боз шавам,
В-аз ёрии бахт бо ту дамсоз шавам. Мушфиқӣ*
- 33. ДАМСОЗ** – accompanist, someone who joins another in singing.
*Дамсоз омадан – to be in tune.
Гоҳ ба қаввол дамсоз омад ,
Бо муганнӣ нармапардоз омадӣ. Қомӣ*
- 34. ДАМСОЗ** – to achieve victory, triumph.
*Ҷаҳондор бо фатҳ дамсоз гаит,
Шабнгаҳ ба озармгаҳ бозгаит. Низомӣ*
- 35. ДАМСОЗӢ** – companionship.
Ҳаё, доим маро бо нуктасанҷон аст дамсозӣ,

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Забони хичлатам, аз ман наёяд ҳарфи гаммозӣ. Ҳаё.

36. ДАМСОЗӢ –to agree, to assist.

Дамсозии дӯстон туро бод!

В-ар ман мирам, туро ақо бод! Ҷом.

Conclusion

The analysis demonstrates that the development of polysemy in the Tajik language is a natural and systematic process closely linked to the internal resources of the language and communicative needs. The example of the lexeme *dam* illustrates that a single word can encompass multiple semantic layers, expressing not only its primary meaning but also numerous figurative and symbolic meanings.

Furthermore, it is established that polysemy is closely related to homonymy, and that synonymic substitution serves as an effective criterion for distinguishing between these phenomena. Literary texts, in turn, function as a crucial medium for expanding the semantic potential of words.

Overall, the findings of this study hold both theoretical and practical significance for further research in lexical semantics, paremiology, and linguoculturology.

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