

**LEXICAL-SEMANTIC ANALYSIS OF THE WORD “DAMN” AND ITS REPRESENTATION IN UZBEK TRANSLATION (BASED ON S. SHELDON’S NOVEL “IF TOMORROW COMES”)**

**Azimov Abdikhamidullo Kholmanovich**

*Independent researcher, Karshi State University, Uzbekistan.*

*Scientific supervisor: Tojiyeva G.N.*

*Doctor of Philological Sciences, Professor*

**Abstract:** *This article analyzes the lexical-semantic characteristics of the English lexeme “damn” and the ways it is represented in Uzbek translation, based on the material of Sidney Sheldon’s novel If Tomorrow Comes. The study identifies the grammatical forms, semantic groups, and pragmatic functions of the word damn, demonstrating that in modern literary texts it is predominantly used as an intensifier and an expressive evaluative unit. In addition, the paper examines translation strategies applied to the lexeme damn in Uzbek, including functional equivalence, phraseological substitution, compensation, and euphemization, illustrated with contextual examples. The research has both theoretical and practical significance for literary translation studies and investigations of profane vocabulary.*

**Keywords:** *damn, profane lexicon, lexical-semantic analysis, intensifier, expressive vocabulary, literary translation, functional equivalence, pragmatic translation, Sidney Sheldon, If Tomorrow Comes.*

**Lexical Characteristics of the Lexeme “Damn”:** In English, the word damn originally functioned as a religious lexical unit, meaning “to curse, to condemn to hell” (from Latin damnare - “to condemn”). However, in modern literary texts, particularly in the works of Sidney Sheldon, this word has undergone secularization, that is, its religious content has weakened, and it is actively used as an expressive and evaluative unit.

In the analyzed examples, damn and its derivatives occur in the following lexical forms:

- damn (verb, adverb, near-interjection)
- damned
- goddamn / goddamned
- damnable
- damnation

**Dictionary definitions of the lexeme “damn”:** According to English explanatory dictionaries, the lexical forms of damn are defined as follows:

- Damn – an expression of anger:

Damn, I've spilled coffee down my blouse!

(Cambridge Advanced Learner's Dictionary, 4th Edition. © Cambridge University Press 2013)

- Goddamn – used to add emphasis to what is being said:

Goddamn (it), how much longer will it take?

Don't drive so goddamn fast!

(Cambridge Advanced Learner's Dictionary, 4th Edition. © Cambridge University Press 2013)

- Damnable – very annoying:

This damnable car! It just won't start on cold mornings!

(Cambridge Advanced Learner's Dictionary, 4th Edition. © Cambridge University Press 2013)

- Damnation – the act of sending someone to hell or the state of being in hell: He believed that he would be condemned to eternal damnation for what he had done.

(Cambridge Advanced Learner's Dictionary, 4th Edition. © Cambridge University Press 2013)

- Damned – used to express anger with someone or something:

This damned printer won't work.

(Cambridge Advanced Learner's Dictionary, 4th Edition. © Cambridge University Press 2013)

The word damn also appears in a number of fixed expressions, such as give a damn, not worth a damn, damned right, damn sure, damn it, and others.

Grammatical forms of the lexeme “damn” and their functions: As for grammatical forms, the word is analyzed according the function in which it serves as a part of speech.

- Adjectival function (damned, goddamned, damnable): In this function, damn serves as an intensifier, strengthening the meaning of a noun or adjective. Here, damned/goddamned does not imply literal cursing but expresses a strong negative (and sometimes positive) emotional evaluation:

‘The damned wind carried away my umbrella,’ a teller complained. ‘I’m soaked.’ (12)

God only knew what those damned female prisoners were thinking or doing. (69)

He was a loner, and the only reason Reynolds tolerated him was because the man was a goddamned genius. (69)

It was impossible for air conditioners to cope with the damnable heat and humidity. (130)

- Adverbial Function (damned, damn): In such cases, damned approximates the meanings of very or extremely and functions as a degree intensifier.

He smiled. "You're damned right. It's so dumb it has to be true." (41)

Tracy studied him over the rim of her glass. He really was too damned attractive. (280)

He had been only two blocks away when the radio call had come in from the security company. This is going to look good on my record. Damned good. (170)

- Verbal and imperative forms (damn, goddamn it): Here, damn functions as an affective verb or interjection, expressing anger, dissatisfaction, or a sharp command.

His heart sank. She had come to return the pin, and he could hardly refuse to take it back. Damn all women, all Americans, and all Texans! Halston put on a smile and went out to greet her. (233)

"Write, goddamn it!" Budge shoved the pen in Jeff's hand. (198)

Zeller was sputtering. "Low power, trouble-free, uses less power than any computer currently on the market... Stop the goddamned check!" (200)

Semantic analysis of the lexeme "damn": From a semantic perspective, damn is characterized by high contextual dependency. Its meaning is not fixed but varies according to grammatical form, syntactic position, and discourse function.

- Intensification function: In most examples, the word damn almost completely loses its lexical meaning and functions as a pure intensifier. From a semantic perspective, this represents a case of semantic bleaching, in which the word retains its emotional charge while its literal meaning is weakened.

Jon Creighton, the bank bigot, added, 'I understand we're going in on the Mexican rescue package for fifty million. Those wetbacks don't deserve a damned cent...'. (13)

He had been only two blocks away when the radio call had come in from the security company. This is going to look good on my record. Damned good. (170)

He's so damned convincing; Tracy thought. If I didn't know better, I'd believe him. (302)

- Expression of negative evaluation and hatred: In certain contexts, damn clearly conveys a negative attitude. In these cases, damn functions as a pejorative marker, expressing contempt or disdain.

Jon Creighton, the bank bigot, added, 'I understand we're going in on the Mexican rescue package for fifty million. Those wetbacks don't deserve a damned cent...'. (13)

On the roof, Inspector van Duren asked, for the tenth time, "Any sign of the damned truck yet?" (377)

It was impossible for air conditioners to cope with the damnable heat and humidity. (130)

- Paradoxical intensification of positive evaluation: Notably, damn may also intensify positive evaluation. This phenomenon represents a semantic paradox, where an element of profanity enhances a positive attribute. In literary discourse, this serves as a highly effective stylistic device.

He was a loner, and the only reason Reynolds tolerated him was because the man was a goddamned genius. (69)

He smiled. "You're damned right. It's so dumb it has to be true." (41)

She was even more goddamned beautiful than he had remembered. (119)

- Expressions of indifference and neglect: In these expressions, damn conveys meanings of worthlessness, indifference, or negation and functions as part of a phraseological unit.

We gotta feel there's somebody who gives a damn about us. (86)

'That doesn't matter a damn. It's whom I've selected that counts. (16)

Jon Creighton, the bank bigot, added, 'I understand we're going in on the Mexican rescue package for fifty million. Those wetbacks don't deserve a damned cent....' (13)

Overall, in the analyzed examples, damn and its derivatives contribute to conversational authenticity, reveal the psychological states of characters, and create realistic dialogue. They function as emotive vocabulary, colloquial stylistic markers, and characterological tools. At the same time, these units:

- move away from their original religious meaning;
- primarily serve as intensifiers and expressive evaluative markers;
- strengthen both negative and positive semantic loads;
- reveal the socio-cultural and psychological characteristics of character speech.

As for representing the lexeme "Damn" in Uzbek translation, the main difficulties in translating the lexeme "Damn" is that the English lexeme damn is characterized by:

- polysemy;
- stylistic diversity;
- strong contextual dependence;
- religious origin with predominantly secular usage.

In Uzbek, there is no direct lexical equivalent of damn. Therefore, translation prioritizes functional-pragmatic equivalence rather than literal lexical correspondence.

- Translation by functional equivalent (most common strategy): In this strategy, the emotional and pragmatic function of damn is preserved, while its lexical form is replaced. This approach is considered optimal in literary translation.

| English           | Uzbek translation                                    |
|-------------------|------------------------------------------------------|
| damned wind       | la'nati shamol / jin urgur shamol                    |
| damned truck      | qarg'ish urgan yuk mashinasi / la'nati yuk mashinasi |
| damned good       | juda yaxshi / rosa zo'r                              |
| damned attractive | juda jozibali / haddan tashqari chiroyli             |

- Replacing the intensifier with a neutral Uzbek modifier: If damn functions not as an insult but as a degree intensifier, it is translated using Uzbek adverbs such as juda, rosa, nihoyatda, behad, o'ta. This represents a stylistic neutralization strategy:

- too damned attractive → o'ta jozibali
- damned convincing → nihoyatda ishontiruvchi
- damned right → mutlaqo to'g'ri

- Substitution with Uzbek profanity (Pragmatic Equivalent): When the context is emotionally intense, Uzbek swear words may be used. This involves cultural substitution, though excessive vulgarity is generally avoided in Uzbek due to cultural norms.

| English                   | Uzbek                                        |
|---------------------------|----------------------------------------------|
| Goddamn bitch!            | la'nati fohisha! / xudo ursin seni, fohisha! |
| Write, goddamn it!        | Yoz, la'nat bo'lsin!                         |
| Stop the goddamned check! | Bu la'nati chekni to'xtat!                   |

- Translation of Fixed Expressions: Expressions containing damn are rendered using Uzbek phraseological equivalents, based on the principle of dynamic equivalence.

| English expression    | Uzbek equivalent                               |
|-----------------------|------------------------------------------------|
| give a damn           | e'tibor bermoq, befarq bo'lmaslik              |
| not worth a damn      | besh pulga (bir tiyinga) qimmat emas; arzimmas |
| doesn't matter a damn | mutlaqo ahamiyati yo'q                         |
| damn all...           | o't ketsin hammasiga; jin ursin hammasini      |

- Compensation Strategy: In some cases, damn is omitted in translation, but its expressive effect is compensated elsewhere:

• This is going to look damned good on my record. → Bu ish xizmat daftarimda juda yaxshi ko'rinadi.

Here, damned is omitted, but its expressive function is compensated by juda.

- Euphemization (Softened Translation): In formal or censored texts, damn is softened to conform to ethical and social norms.

| English   | Euphemized translation |
|-----------|------------------------|
| goddamned | qattiq / juda / o'ta   |
| Damn it!  | voy! / attang!         |

To cut it short, we can say that the analysis of Sidney Sheldon's *If Tomorrow Comes* demonstrates that the lexeme damn has largely lost its original religious meaning in modern literary discourse and functions primarily as a secular, expressive, and evaluative unit. It exhibits polyfunctionality, serving as an intensifier, emotive marker, and stylistic device that enhances both negative and positive evaluations.

Translation analysis shows that due to the absence of a direct Uzbek equivalent, the rendering of damn requires the use of functional-pragmatic equivalence, cultural adaptation, compensation, neutralization, and euphemization. Consequently, the translation of profane vocabulary cannot be limited to lexical correspondence alone but must involve a careful consideration of pragmatic and stylistic factors. The findings of this study contribute to the theoretical and practical understanding of literary translation, particularly in the translation of expressive and profane lexical units into Uzbek.

## REFERENCES

1. Magnus Ljung. (2011) *Swearing: A Cross-Cultural Linguistic Study*. University of Stockholm, Sweden.
2. Abd el-Jawad, Hassan R.S. (2000) 'A Linguistic and Sociopragmatic and Cultural Study of Swearing in Arabic', *Language, Culture and Curriculum* 13, 2: 21-40.

3. Ameka, F. (1992) 'Interjections: the Universal, yet Neglected Part of Speech', *Journal of Pragmatics* 18: 245–71.
4. Amis, K. (1998) *The King's English. A Guide to Modern Usage*. London: HarperCollins.
5. Andersen, G. (2001) *Pragmatic Markers and Sociolinguistic Variation. A Relevance Theoretic Approach to the Language of Adolescents*. Amsterdam and Philadelphia: John Benjamins.
6. Sidney Sheldon. *If Tomorrow Comes*. William Collins Sons & Co. Ltd. London, 1985.
7. Cambridge Advanced Learner's Dictionary, 4th Edition. © Cambridge University Press 2013

