

## THE NORWEGIAN AND DANISH NEGATIVE EXPRESSIVES AND THEIR CZECH TRANSLATIONS

PAVEL DUBEC AND RADKA STAHR

### ABSTRACT

The present article explores the use of negative expressives in Danish and Norwegian, examining their semantic categories and how they are translated into Czech. It focuses on the preservation of the negative value in the translation, analyzing whether the intensity or negative connotation is adequately conveyed. The study also touches on the role of negative expressives as intensifiers, Anglicisms, and the presence of idiomatic expressions in both the source languages and the translation. By comparing these elements, the article provides some insights into the linguistic and cultural nuances involved in translating negative expressives from Danish and Norwegian into Czech.

**Keywords:** negative expressive; Anglicism; Danish; Norwegian; Czech translation; intensifier; idioms; negative value

### 1. Introduction

The present article examines the area of emotionally marked expressions in the Norwegian (bokmål) and Danish language focusing on the negative expressions and analyzes the adoption of those linguistic elements into the Czech language through the translation of fiction.

Norwegian and Danish are linguistically more closely related than any other two Germanic languages as the Norwegian written form *bokmål* was directly derived from Danish (the current differences being caused by a series of spelling reforms the Norwegian language went through in the twentieth century). Due to that fact it is to be expected that both languages have a similar vocabulary regarding negative expressions and therefore similarities in the translations into Czech are, as well, to be expected. At the same time, it will be interesting to observe the transformation of the expressions when they are translated from Scandinavian languages into Czech, since the transfer takes place between different types of cultures, which greatly influence the form and content of these expressions.

## 2. Theoretical Frame

The study of emotionally marked language has a long tradition in the Czech linguistic context. The basic classification of emotionally marked expressions is provided by Filipec (1961, 115–116) referring to the type of emotions they represent. Thus, he distinguishes between positive emotions (a. diminutives, b. euphemisms, c. jocular expressions), and negative emotions (a. irony, b. derogatory expressions, c. rough expressions, d. vulgarisms). The study of negative expressions focuses mainly on the areas those expressions refer to. Jelinek and Vepřek (2017) demonstrate 14 different areas the negative expressions may come from: 1. Sexual act or human genitalia, 2. Insulting a woman and her sexual behaviour, 3. Excretion, 4. Words for toilet, 5. Religion, 6. Racism and nation, 7. Chauvinism, 8. Negatively perceived opinions, 9. Physical defects, 10. Distinctive appearance defects, 11. Negative characteristics, 12. Neologisms, 13. Animals, 14. Plants and their dead parts.

Compared to the Czech tradition, the study of emotionally marked language in Norwegian is not as elaborated. More attention is paid to expressions representing negative emotions. Hasund (2006) discusses three types of negative expressions (1. Vulgarisms, 2. Curses, and 3. Pejoratives). Vatvedt Fjeld (2018) presents five main sources of negative expressions in Norwegian (1. Expressions associated with God, 2. Expressions associated with devil, 3. Excrements, 4. Sexual intercourse, 5. Death and diseases). Comparing the classifications in Czech and Norwegian it might seem the vocabulary of negative expressions is much more extensive in Czech than in Norwegian. However, this conclusion would be rather misleading as the detailed classification presented by Jelinek and Vepřek (2017) may easily be applied also to Norwegian. Such procedure will be followed in this article when the analysis of the Norwegian expressions and their Czech translations will be carried out.

In Danish linguistics, the emotionally marked language is theoretically embedded in John R. Searle's canonical division of speech acts (Searle 1969, 1979, 1983), within which expressives are understood very generally as a way of expressing our feelings and attitudes (Searle 1983, 166). A number of Danish scholars have attempted to revise and extend Searle's concept (Togeby 1993, Habermas 2001), but this has led to terminological confusion, especially with regard to the definition of expressives vis-à-vis assertives (to the transformation of Searle's concept by various scholars, cf. Ulbæk 2016). It is perhaps for this reason that the label negative expressives is not so well established in Danish and the Danish term *bandeord* appears primarily in research. It should be pointed out that the understanding of this term varies, since sometimes it is a general term identical with negative expressions (Heidemann Andersen 1998), but those are sometimes seen as a smaller category, just part of the "ugly" language (Heidemann Andersen, Rathje 2005). In this respect, the definition of negative expressives is in Danish very inconsistent and does not reflect the distinction of other subcategories, as the current Czech lexicology tends to do (cf. the distinction between expressive and conative functions of negative expressions according to Šemelík and Lišková 2019). In addition, negatively marked words do not receive as much attention of their own in Danish research but are mostly analyzed in a sociolinguistic context (Rathje 2008). Even so, we can draw the basic semantic groups of expressives, which we can label as: 1. Religious, 2. Diseases, mental or physical disability

and 3. Lower body functions (Heidemann Andersen, Rathje 2005, Jørgensen and Quist 2008). As we can see, the list is even shorter than in the Norwegian approach. However, even here the absence of some categories only refers to a less developed theoretical base and not to the absence of these expressions compared to Czech.

Negative expressives might not only be interesting with regard to their semantics, but also to their form. We will not discuss here the various lexical possibilities of creating expressivity from neutral expressions (e.g., diminutive endings), but we will mention the category “periphrasis”, which Heidemann Andersen and Rathje (2005) list as equivalent to the above semantic categories, although this is a structural matter. Especially in the case of negative expressions, we encounter the periphrasis of the direct negative, thus softening it. A typical case is the use of *Søren* against *Satan* in Danish curses (*for søren, søreme* etc.) and *fader* or *farao* against *fanden/faen* in Norwegian curses (*fy fader, fy farao*). Moreover, some frequent expressives appear in a shortened form from which their etymology is no longer entirely clear. An example is the very common Danish expression *fandme*, which originated from the phrase *fanden æde mig*, or the Norwegian expression *faenmeg* referring to the phrase *faen i meg*.

The translation of emotionally marked expressions in general might be tricky compared to translation of neutral language. Kufnerová (1994) mentions that the key element during translation is to maintain the same level of expressivity in both languages. In that sense the negative expressions should be considered *realia* of the respective language, and their translation should take into account also the sociolinguistic and cultural context. The main goal of a translator should thus be to achieve an equal emotional effect in the target language. That also relates to the categories the negative expressions come from as translating a given negative expression by another one from the same category might not always be the best solution. The analysis in this article will closely examine the areas the negative expressions (from the original language and the translated ones) come from and what impact it might bring.

### 3. Material and Methodology

The analysis of negative expressions is based on three Norwegian and three Danish novels translated into Czech by different translators. The novels were chosen for their style and subject matter, specifically to contain a greater number of emotionally marked expressions. In addition, there is a gap of several years between the publication of each work, which allows the conclusions to be drawn in terms of the temporal development of the occurrence and form of negative expressives. The Norwegian part is represented by Erlend Loe's *Naiv Super* (1996), Saabye Christensen's *Halvbroren* (2001), and Tore Renberg's *Vi ses i morgen* (2013), while the Danish selection included Hans-Jørgen Nielsen's *Fodboldenglen* (1989), Lars Husum's *Mit venskab med Jesus Kristus* (2009) and Jonas T. Bengtsson's *Fra blokken* (2020).

The analysis is carried out on a sample of 150 negative expressions (75 Norwegian and 75 Danish) while the first 25 negative expressives were excerpted from each novel and supplied with a corresponding Czech translation. The main attention is then paid to the semantic categories the original negative expressives represent and how they are adopted

in the Czech translation. In addition, the following phenomena will be explored: the loss of expressive value in special cases and the adoption of Anglicisms in the Czech translation. To avoid subjectivity in the analysis, the value of the excerpted expressions is compared with the Norwegian (*Det norske akademis ordbok*) and Danish (*Den danske ordbog*) online dictionaries. However, often the information provided is not sufficient, therefore individual instances were consulted with native speakers with background in linguistics.

Our analysis is partially based on the examples presented in the bachelor's theses (Gibišová 2024, Fenclová 2024) and partially supplemented with other examples from the selected texts. Nevertheless, the conclusions drawn in this article are original and result from the linguistic work of the authors.

## 4. Analysis

### 4.1 The Semantic Categories

The sample of 150 negative expressives was first analyzed with regard to the 14 semantic categories presented by Jelínek and Vepřek (2017). It was expected that the Norwegian and Danish negative expressives would fall into the same semantic category, or that possible deviations would be rather marginal. However, the results of the analysis show relatively big semantic differences.

The Norwegian sample was dominated by expressions coming from the category of religion referring mainly to devil. In total, they accounted for 49% of all negative expressions. The most frequent ones were *faen* (“devil”), *helvete* (“hell”) and *jævla* (“damn”). Only then there were words expressing excretion (21%) and negative characteristics (20%). Expressions referring to the sexual act and human genitalia, discussed by Vatvedt Fjeld (2018) as one of the most numerous, accounted only for 10% of the total sample. Table 1 below presents the semantic categories in the Norwegian sample.

Table 1

Semantic category	%
Religion	49
Excretion	21
Negative characteristics	20
Sexual act, human genitalia	10

As already mentioned, the Danish sample showed entirely different distribution. The majority of negative expressions came from the category of excretion accounting for 44% of the entire sample. The most frequent ones were *skid* (“shit”), *lort* (“the trots”) and *pis* (“piss”). It was followed by the category of sexual act and human genitalia accounting for 21%. The semantic category of religion, the most dominant in the Norwegian sample,

came only as the third representing 16%. Table 2 below demonstrates the representation of the semantic categories in the Danish sample.

Table 2

Semantic category	%
Excretion	44
Sexual act, human genitalia	21
Religion	16
Animals	9
Negative characteristics	7
Insulting a woman and her sexual behaviour	3

Even though the analysis suggests significant differences in Norwegian and Danish samples, there is no need to overestimate the final results. It must be pointed out that the overall sample was rather limited (only 75 instances excerpted from 3 books for each of the languages), and the outcome should be interpreted in this respect. However, it would definitely be worth exploring whether there is any visible change in the semantic categories, especially in the works of contemporary literature.

The outcome of the Czech translation (from both Norwegian and Danish) was rather surprising. It was expected that the translated negative expressives would mostly fall in the categories of excretion or sexual act and human genitalia as those seem to be typical of the Czech language (Tvarůžková and Ludvíková 2004). However, the majority of the Czech translations in the analyzed sample (31%) showed a loss of expressivity. In other words, the original Norwegian or Danish negative expressive was translated by rather a neutral expression:

- (1) *Etter uker med regn er det supre dager med **skitbra** vær [...]* (Renberg 2013, 30)
- (1') *Několik týdnů pršelo, teď je pár suprových dnů s **parádním** počasím [...]* (Renberg 2015, 20)
- (2) *Du høres meg **faen** ut som en hel minibar når du går.* (Christensen 2001, 26)
- (2') *Ty cinkáš jak chodící minibar.* (Christensen 2004, 21)

The examples (1) and (2) above taken from the Norwegian sample include a negative expression referring to excretion (*skit*) and religion (*faen*). However, the Czech translations in (1') and (2') avoided using any negative expressive. Similar cases were also observed in the Danish sample:

- (3) *[...] eller fordi noget simpelthen er **skidegodt** [...]* (Nielsen 1989, 34)
- (3') *[...] nebo když něco prostě nemá chybu [...]* (Nielsen 2004, 32)
- (4) *Jeg forstår ikke, [...] hvorfor du ikke bare kan lade være med at **fucke up**.* (Bengtsson 2020, 20)
- (4') *Nerozumím tomu, [...] proč nemůže přestat dělat bordel.* (Bengtsson 2021, 18)

The examples (3) and (4) come from the two most strongly represented semantic groups – excretion (3) and the sexual act (4) respectively. While the Czech translation (3') is completely stylistically neutral, the example (4') is characterized by colloquial speech, but lacks the negative expressivity included in the original language. It is interesting to point out here the loss of expressivity in the intensifying Norwegian prefix *skit-* (1) and the Danish prefix *skide-* (3). This phenomenon will also be discussed below with other special cases together with the translation of Anglicisms as shown in example (4'), which in this case led to the loss of expressivity.

Second came the semantic category of excretion accounting for 17%, closely followed by religion (15%) and negative characteristics (13%):

- (5) *Du ligner jo **lort**.* (Husum 2009, 45)
- (5') *Vypadáš jako **pytel sraček**.* (Husum 2016, 42)
- (6) *Du sa **faen** tusen takk!* (Christensen 2001, 9)
- (6') *Tys **hergot** řekl děkuju vám.* (Christensen 2004, 7)
- (7) *Det får være grenser for **idioti**.* (Loe 1996, 81)
- (7') ***Idiocie** by měla mít své hranice.* (Loe 2005, 82)

The three examples show instances of the semantic categories mentioned above, demonstrating also a corresponding Czech translation coming from the same semantic area (*lort* – *pytel sraček*, *faen* – *hergot*, *idioti* – *idiocie*). Table 3 below summarizes the semantic categories of the Czech translations.

**Table 3**

Semantic category	%
Missing negative expressive	31
Excretion	17
Religion	15
Negative characteristics	13
Sexual act, human genitalia	10
Animals	7
Insulting a woman and her sexual behaviour	4
Words for toilet	3

The analysis also explored whether the Czech translation came from the same semantic category as the original expressive. The translation from Norwegian showed that the same category was observed in 51% of all instances, while a change of a category accounted for only 19% (the remaining 31% referred to the cases with a missing negative expressive in the Czech translation):

- (8) *Jeg sa **idiotiske** ting.* (Loe 1996, 8)
- (8') *Řekl jsem spoustu **pítomostí**.* (Loe 2005, 8)

- (9) *Jeg **driter** i hva du mener.* (Christensen 2001, 25)  
 (9') *Seru ti na to, cos myslél a nemyslel.* (Christensen 2004, 20)

The two examples above demonstrate a translation by an expression from the same semantic category, namely negative characteristics (8') and excretion (9'). While example (9') seems to keep a similar value of expressivity as the original, it is rather questionable in the example (8') as the Czech translation is rather colloquial than expressively negative. A change of the semantic category might often seem a very plausible solution:

- (10) ***Faen**, Peder.* (Christensen 2001, 29)  
 (10') ***Do prdele**, Pedere.* (Christensen 2004, 24)  
 (11) *En liten krangel, **faen** ikke en krangel engang, og hun går i baklås.* (Renberg 2013, 27)  
 (11') *Malinkatá hádka, vlastně to ani hádka nebyla, **tyvole**, a ona se hned sekne.* (Renberg 2015, 18)

The negative expressives in the examples (10) and (11) above come from the semantic category of religion which is rather marginal in the Czech context. They are translated by an expression from the category of human genitalia (example (10')) and of animals (example (11')) respectively. Both of them manage to keep a similar value of expressivity as the original expression.

The analysis of the Danish sample gave similar results. Most of the expressives, namely 47%, were translated into Czech by an expression from the same semantic category, in 22% of the cases, the category was changed, and in the remaining 31% the expressive meaning was lost entirely. The semantic category of excrement was especially preserved, as it is particularly frequent in Czech, but there were also cases of the semantic category of religion, which is considered rather marginal in the Czech language:

- (12) *Du er så fuld af **lort**, Danny.* (Bengtsson 2020, 15)  
 (12') *Ty jsi samá **sračka**, Danny.* (Bengtsson 2021, 14)  
 (13) *Hvem **faen** tror du render i position?* (Nielsen 1989, 39)  
 (13') *Kdo si **hergot** myslíš, že toto místo pro střelu vyběhá?* (Nielsen 2004, 36)

While in the case of the category of excrement (12) the degree of expressiveness is similar in both languages, in the case of religious expressions (13) the Czech translation seems rather outdated and lacks the same negative connotations. Thus, religious expressives were often translated into Czech under a different semantic category, especially those related to genitals (14') and excrement (15'):

- (14) *I er **fandme** ikke familie.* (Husum, 2009, 28)  
 (14') *Vy **do prdele** žádná rodina nejste.* (Husum 2016, 26)  
 (15) *[...] men det lyder **ad helvede til** på mit sprog [...].* (Nielsen 1989, 7)  
 (15') *[...] ale v mém jazyce to zní dost **na hovno** [...].* (Nielsen 2004, 9)

The transfer between semantic groups seems to be a suitable way for adopting a negative expressive into Czech in these cases as it might help with preserving a similar value of expressivity.

The analysis also proved the semantic categories used to classify negative expressives in Danish and Norwegian are not quite sufficient. It was necessary to rely on the Czech classification as some categories, such as insulting a woman and her sexual behaviour, are not sufficiently reflected in Scandinavian taxonomy. On the other hand, however, the Czech classification has also proved to be not entirely satisfactory, especially with regard to the missing category of mental illness (for example *idiot*). It, therefore, seems appropriate to combine those classifications and to extend them into all the languages analyzed.

## 4.2 Loss of Expressive Value in Special Cases

### 4.2.1 Intensifiers

In the course of our research, we have observed several other examples where expressivity is weakened not only in the translation but also in the source language. Firstly, it refers to instances where the original expressive becomes a part of a compound word and acquires an intensifying function. Typical examples are *skide-* and *piss-* in Danish, *skit-* and *fitte-* in Norwegian. Even though those words are derived from a negative expressives in the respective language, their primary function in the compounds is purely intensifying. The Danish expressions *skide-* and *pisse-*, as well as the Norwegian *skit-*, *fitte-*, are particularly productive in this respect, despite – or perhaps because of – their still distinctively vulgar connotations (Becker-Christensen and Basbøll 2023, 76) In this regard, the original negative expressions are transformed into neutral intensifiers, while still retaining a certain degree of vulgarity (ibid. 78).

(16) *Det så skidesjovt ud.* (Husum 2009, 41)

(16') *Bylo to hrozně vtípný.* (Husum 2016, 38)

(17) *Etter uker med regn er det supre dager med skitbra vær [...]* (Renberg 2013, 30)

(17') *Několik týdnů pršelo, teď je pár suprových dnů s parádním počasím [...]* (Renberg 2015, 20)

It is also interesting to point out that the intensifiers might appear as a separate word (not only as the first element of a compound):

(18) *Det er faktisk slet ikke skide godt.* (Bengtsson 2020, 20)

(18') *To sakra vůbec není dobré.* (Bengtsson 2021, 17)

Although spelling dictionaries and handbooks call for writing compounds together (Heidemann Andersen 2014, 9), example (18) is a demonstration of the actual use of the language, where – partly influenced by English – compounds are written separately. Moreover, in the Czech translation (18') the translator does not translate the intensifier as an expressive but adds an expressive undertone by including an expressive interjection (“sakra”). The expressive meaning of the entire sentence, which is rather subdued in the



original phrase, is thus more highlighted in the translation. One might get the impression that the separate writing is to blame. However, this hypothesis cannot be verified due to the low number of cases analyzed.

#### 4.2.2 Fixed Phrases and Idiomatic Expressions

The decrease or loss of expressivity value was further observed in instances with more or less fixed phrases or idiomatic expressions containing the word *skid* in Danish and *skitt*, *dritt* in Norwegian. The dictionaries classify those expressions as informal or colloquial (rather than pejorative or vulgar). However, the original expressive value was still perceived by some translators as rather intensive:

- (19) *Men det er **dritt**. Det er det virkelig.* (Loe 1996, 42)
- (19') *Ale je to **na hovno**. To teda fakt jo.* (Loe 2005, 42)
- (20) *Du ved ikke **en skid**.* (Bengtsson 2020, 25)
- (20') *Viš **hovno**.* (Bengtsson 2021, 21)

Nevertheless, there is a sort of variation clearly visible in the translations including instances of much lower expressive value:

- (21) *Og etter det vil det skje **en skit**.* (Loe 1996, 76)
- (21') *A potom už se nestane **ani ň**.* (Loe 2005, 78)
- (22) *Hun har ikke **en skid forstand** på det.* (Nielsen 1989, 46)
- (22') *Nemá o něm **ani páru**.* (Nielsen 2004, 42)

Or, in some of the cases, the original expressivity as such disappears entirely as the Czech translation uses a more or less neutral expression:

- (23) *For jeg vil ikke ha en bror som **driter seg ut**.* (Christensen 2001, 10)
- (23') *Nechci bráču, co se tak **blbě ztrapňuje**.* (Christensen 2004, 7)
- (24) *Nogle gange må man ikke **en skid**.* (Husum 2009, 41)
- (24') *Někdy ti **vůbec nic** nedovolej.* (Husum 2016, 37)

The variation described above may raise several questions, namely: Is the variation merely accidental? Is it the personality of the translator that plays a key role? Or is there anything linguistic behind the different translations? It seems that some of the phrases or constructions have become more fixed in Danish and Norwegian, which might have caused a distinctive decrease or even a loss of expressivity (cf. *ikke en skitt* in Norwegian and *ikke en skid* in Danish are described in the dictionaries as colloquial or informal expressions meaning 'nothing at all'). The expressivity value may also correspond to the role of the speaker in the analyzed novels. While the speech of the narrator might tend to be less intensive in terms of expressivity, some of the characters may intentionally incline to express things more intensely:

- (25) *»Ikke **en skid**,« svarer Thomas.* (Bengtsson 2020, 30)
- (25') *»Leda tak **hovno**, « odpoví Thomas.* (Bengtsson 2021, 26)

- (26) *Danny er ikke god til **en skid**. Han har bare gjort det her længe nok.* (Bengtsson 2020, 19)  
 (26') *Danny není dobrý na **nic**. Jenom to už prostě dělá dost dlouho.* (Bengtsson 2021, 16)

As demonstrated in examples (25') and (26'), the translation of a single expressive can vary depending on its occurrence in the narrative plan. Thus, expressivity is strengthened in direct speech while it is weakened in narrator speech. However, this variation occurs only in the Czech translations, while the same word is used in Danish. In any case, in order to draw conclusions about the significance of the position of the expressive within the narrative levels, a much larger sample and a more specific analysis would be required.

As Andersson and Trudgill (1990, 53) point out, one of the basic features of expressives is that they should not be interpreted literally. In this respect, they resemble idioms, which also lose the literal meaning of their individual parts. In addition, some expressives in the analyzed texts appeared in fixed and idiomatic phrases:

- (27) *[...] at jeg, som flere af dem sikkert allerede vidste, har været **ude at skide** og indlagt nogen tid [...]* (Nielsen 1989, 11)  
 (27') *[...] že **jsem se rozhasil** a skončil v nemocnici, což určitě pár z nich už vědělo.* (Nielsen 2004, 12)  
 (28) *[...] den kollektive snuhed, der skal til for **at tage roven på** et par vagtmænd på en fabrik [...]* (Nielsen 1989, 64)  
 (28') *[...] když celá banda bez dlouhých řečí a úvah **vyzraje** spontánní kolektivní **vykutálenosti** na vrátného v továrně [...]* (Nielsen 2004, 57)

The phrases *at være ude at skide* (27) and *at tage roven på* (28) take on its own meaning as an idiom, while the meanings of its individual components are lost or weakened (Suzuki 2006, 77). The loss of expressive meaning is also reflected in the Czech translation (27') and (28'), in which the idioms are translated by a neutral verb ceasing the expressive value of the original (even though the example (27') may already seem slightly outdated to the contemporary reader). Those examples demonstrate that expressives lose their expressive meaning when constructing idioms. They are, therefore, translated into Czech by neutral expressions, although with a loss of idiomatic character.

### 4.3 Anglicisms as Negative Expressives

In the analyzed sample, there were 12 occurrences that can be described as an Anglicism (in the sense of the narrow definition of Anglicism as "a word or idiom that is recognizably English in form (spelling, pronunciation, morphology, or at least one of these three) but is accepted as an item in the vocabulary of the receiving language" (Görlach 2003, 1). Those examples occurred mainly in Danish texts (only 2 instances in the Norwegian texts), and especially in the most recent novel (Bengtsson 2020). The number of analyzed expressions is not as extensive as to put forward the hypothesis of a higher incidence of expressive Anglicisms in Danish compared to Norwegian, but at the same time sufficiently conclusive to illustrate the current tendency of a significantly more active use

of English expressions in Danish compared to earlier times (Heidemann Andersen and Sandst 2022, 77).

English expressives were used in the texts in different functions – modifier (29), verb (30), adverbial (31) or as interjection (32):

- (29) ***Fucking*** Lille-Niels. (Bengtsson 2020, 29)
- (29') ***Zasranej*** Nielsánek. (Bengtsson 2021, 25)
- (30) *Jeg bliver paf og siger: »**Fuck jer**« og skynder mig væk.* (Husum 2009, 25)
- (30') *Zůstanu z toho paf, odseknu: »**Odprejskněte**,« a rychle zmizím.* (Husum 2016, 24)
- (31) *»Du er så **fucking** dum,« siger Christian.* (Bengtsson 2020, 33)
- (31') *»Ty jseš **kurva** tak blbej,« řekne Christian.* (Bengtsson 2021, 29)
- (32) ***Shit**, du ved virkelig ikke en skid.* (Bengtsson 2020, 14)
- (32') ***Do prdele**, ty víš vážně hovno.* (Bengtsson 2021, 25)

Except for the latter example (32), all English expressives were derived from the word root “fuck”. In Danish, as in English, these words are characterized by a relatively strong negative expressivity, which in Danish is furthermore enriched by sociolinguistic aspects associated with the use of Anglicisms as a status symbol and a means of identification with a social group or subculture (Preisler 1999). However, all these expressions were translated into Czech without the use of Anglicisms. The reason might be an overall lower frequency of Anglicisms in Czech compared to Danish. However, some translation theories treat Anglicisms as foreign elements in the particular language and suggest keeping a similar level of foreignness in the target language. In other words, Anglicisms should not be entirely adopted and assimilated during the translation process (Kufnerová 1994).

With reference to the topic of our article, it is interesting to observe the changes in the intensity of expressivity in the Czech translations of the given Anglicisms. In most cases, the expressivity was preserved even in the Czech equivalents, their semantics referring to the categories of excretion (29'), human genitalia (32'), and insulting a woman and her sexual behaviour (31'). All these Czech equivalents were strongly marked and seem to be adequate variants of Anglicisms, although, as mentioned above, the sociolinguistic aspect of the Anglicism is lost. In two cases, however, the English negative expressives have been translated by a colloquial Czech word or phrase, which does not indicate such a strong expressive value (4') and (30'). Thus, there is not only a loss of foreignness caused by the translation of Englishness, but also a weakening of the expressiveness of the expression.

## Conclusion

The analysis of negative expressives in this study reveals some trends in the use and translation of emotionally marked expressions, shedding light on the challenges and complexities of rendering such expressions from one language to another. The Norwegian and Danish negative expressives under examination stemmed most frequently from four key semantic categories: religion (33%), excretion (33%), sexual act and human genitalia (15%), and negative characteristics (13%). The study also identified gaps in the existing taxonomy of semantic categories, suggesting the addition of a category for

mental diseases to better encompass all types of negative expressives that were observed (especially expressions like *idiot* etc.).

In terms of translation strategies, the findings indicate that over half (51%) of the negative expressives in the sample were translated by expressions from the same semantic category, which suggests that translators tend to prioritize maintaining the original semantic field of the term. However, a smaller proportion (19%) of the expressions were translated using expressions from a different semantic category altogether, indicating instances where meaning shifts or adjustments in tone or context are necessary to convey the original sentiment. This can reflect the complexity of translating emotionally and culturally loaded language, where direct equivalence is not always possible.

Another critical finding of this study is that in 31% of the cases, the Czech translation of the negative expressive lost the expressive value inherent in the original expression. This loss of expressive intensity highlights a significant challenge in translating negative expressives, where the emotional or cultural weight carried by the original term may not fully be conveyed in the target language. Such discrepancies can lead to misinterpretations or a weakening of the emotional impact of the original expression. The study also notes variability in the intensity of expressions like *skid* in Danish and *skitt* and *dritt* in Norwegian, or where the level of expressiveness fluctuated across different translations. This variability underscores the subjectivity of translating emotive language and suggests that the intensity of expressives can be highly context-dependent.

A weakened or even entirely lost negative value was specially observed in expressions in which a negative expressive acquired the role of an intensifier within a compound word. As a result, the overall compound takes on a less formal, more conversational quality, which can make it seem more casual or colloquial. This shift highlights an interesting aspect of negative expressives, as their role in intensifying language can sometimes obscure the original negative meaning, turning what would traditionally be a strongly negative term into a rhetorical tool for emphasis.

The study also explored the translation of Anglicisms, particularly those with the root “fuck”. All instances were translated into Czech using expressions from the domestic vocabulary, preserving a similar value of expressivity, but losing their sense of foreignness. However, it must be pointed out that the frequency of such Anglicisms in the analyzed sample was relatively small, limiting the ability to draw definitive conclusions about their translation patterns. Nevertheless, this observation suggests that the topic of Anglicisms in translation, especially in the realm of negative expressives, deserves further exploration.

Furthermore, it needs to be highlighted that the authors are fully aware of the fact that the analysis balances on the border between lexicology and translatology, and even though it is based on the comparison of a primary text and its translation, it tries to bring the reader closer to the diversity of negative expressives in the respective languages and to outline the problem of direct translation with regard to various semantic groups. The authors entirely realize that a loss of expressivity does not necessarily imply incorrect translation as stylistic compensation may have occurred elsewhere. In translation theory, the deletion or addition of elements in a text does not automatically suggest a mistranslation as those processes may contribute to the so-called “homeostasis of structure” (originally as *homeostáza štruktúry*; Popovič 1975, 119). However, exploring

other means of expressivity within a particular stylistic plan of translation was not the primary aim of the current analysis, although it is definitely a topic that would deserve a closer investigation.

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*Pavel Dubec*  
*Charles University*  
*pavel.dubec@ff.cuni.cz*

*Radka Stahr*  
*Charles University*  
*radka.stahr@ff.cuni.cz*