LITHUANIAN *SUBSTANTIVA COMMUNIA* AND THEIR TRANSLATION INTO ENGLISH

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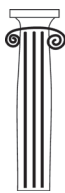*gudzinev@gmail.com, daler@super.lt*

The aim of the article is to discuss gender category in Lithuanian and English, to define Lithuanian *substantiva communia* and to show the problems that arise while translating them into English.

In linguistic literature gender is defined as a grammatical category, characteristic to some parts of speech and dividing words or forms into two or three classes traditionally distinguished according to generic features (or the absence of these features), i.e. masculine and feminine or masculine, feminine and neuter genders. It was as early as in the fifth century BC when Protagoras first created the labels *masculine, feminine, and neuter* for Greek nouns, and linguists have been trying to explain the relationship of grammatical gender categories to the world around them ever since (Curzan 2003).

Grammatical gender category reflects objective reality, i.e. male and female sexes existing in nature, and the grammatical gender of abstract notions and inanimate things is absolutely unmotivated. In the words of A. Curzan "the mysteries of how European languages such as German, French, Spanish, or Italian categorize nouns as masculine, feminine, and neuter are at best a source of amusement and more often a source of bafflement and frustration for Modern English speakers, who are often unaware that their own language used to have these same kinds of noun categories" (Curzan 2003, 12). Different sexes are considered to be the continuum of biological differences between men and women, different genders are considered to be the continuum of social and psychological features of men and women. To follow the Roman example *genus* refers to grammatical gender, *sexus* refers to natural, biological gender, i.e. sex.

Gender is the characteristic feature of a noun and other words (adjectives, pronouns or other) attributed to it acquire various gender forms. The masculine and feminine genders of a noun are syntactically independent. They are semantically motivated (when a noun refers to an animated creature having sex distinction) or pu-

rely of morphological nature (the gender of nouns referring to entities which are not differentiated according to sex is determined according to inflection) (cf. Concise Encyclopedia of Grammatical Categories 1999, 164–166; The Encyclopedia of Language and Linguistics 1994, 1349–1350).

In the Lithuanian language gender is a morphological nominal category distinguished "according to word agreement expressed in inflexions" (Lietuvių kalbos enciklopedija 2008, 188). Noun gender is classificational morphological category (morphological because gender (its classificational type) is marked by a morpheme – inflection and classificational because words of different genders either mark different reality – *mokytojas – mokytoja, tėvas – motina*, or have no pairs – *pušis, šaka*), based on the opposition of masculine and feminine genders. Every Lithuanian noun is either of masculine or feminine gender. Taken separately nouns are not gender variable – gender is its morphological feature. The category of gender is the most important morphological noun feature, which helps highlight their nominal meaning. Morphology is a characteristic feature of a stem, case inflections show to what gender nouns belong to.

"Modern Lithuanian Grammar" states that attributing of nouns to masculine and feminine gender is motivated in such cases when nouns refer to people, animals or birds of different sex. People or animal of masculine sex are of masculine gender, and people or animals of feminine sex are of feminine gender. Some nouns having gender pairs are of different roots: *vyras – moteris, dėdė – teta*. However, there are not many such nouns which show gender difference not only morphologically but lexically as well. The majority of nouns of both genders are of the same root, gender distinction is shown by affixes – inflexion, sometimes prefixes with inflexion (*darbininkas – darbininkė, katė – katinas*). Nouns referring to animals make gender pairs for more common animals and birds. In other cases gender is ignored, i.e. such animals are called by one name – either masculine or feminine gender form is used: *ežys, pelė*. Only masculine gender is used for animal and bird youngsters: *kačiukas, viščiukas*. It is stated that "gender is not regularly motivated even of nouns referring to animate creatures. Its relations with sex are more obvious in such cases when a noun denotes a person, when a noun denotes an animal the relation is not so obvious. The gender category of the nouns denoting various things, phenomena, processes, features is not motivated" (DLKG 1994, 63).

Old English had three grammatical genders – masculine, feminine, and neuter – and all inanimate nouns belonged to one of the three classes, sometimes for morphological reasons but often for no obvious reason. A. Cursan states that *Englaland* 'land of the Angles' was a neuter Old English noun (its root *land* was a neuter noun), but mægð 'tribe, race, country' was feminine, and *cynedom* 'kingdom' was masculine (the suffix -dom was masculine); synonyms often had different genders (e.g., 'sword' was feminine, while *sweord* 'sword' was neuter), which proves the fact that this gender system is not principally meaning-driven. By the time of Middle English the English grammatical system is all but gone (Curzan 2003, 13).

L. Valeika and J. Buitkienė state that "gender was a grammatical category dividing nouns into classes for grammatical purposes, viz. for declension, agreement, pronoun reference. Formal, or grammatical, gender disappeared with the loss of inflections. The category of gender in modern English is inherently semantic, i.e. it divides nouns into masculine (nouns denoting person males), feminine (nouns denoting person females), and neuter (nouns denoting non-persons)" (Valeika, Buitkienė 2003, 53). However, English still has some suffixes to form feminine gender: *-ess, -ette, -a, -oine* and *-este*, but they all except -ster are borrowings from other languages. For example: *god – goddess* (dievas – deivė), *hero – heroine* (didvyris, herojus – didvyrė, herojė), *usher – usherette* (bilietų kontrolierius – bilietų kontrolierė), *fiancé – fiancée* (sužadėtinis – sužadėtinė), *comedian – comedienne* (komikas – komikė), *Henry – Henrietta, George – Georgina*, however, it should be mentioned that they all are loans. Gender marking is not significant in Modern English, though some distinctions in personal pronouns have been inherited from Old English.

As it has been said English has three genders for nouns: masculine, feminine, and neuter. However, it uses natural sex rather than grammatical gender, i.e. the gender of a noun is usually based on its biology. The gender of nouns referring to a person but not denoting the sex (e.g.: *friend, student, doctor*), gets clear from the situation or context: if a man is spoken about, the pronoun *he* is used, speaking about a woman the pronoun *she* is used. Sometimes the words *boy, girl, man* etc. are used: *boy friend – girl friend, man student – woman student, man-servant – maid-servant, male relative – female relative, nurse – male nurse, engineer – woman engineer.*

Nouns referring to things, abstract notions, animals are considered to be not genderic and non genderic pronoun *it* is used. This pronoun is also used to refer to *baby, child.* Nouns such as *musician, teacher, chairperson, professor, poet, manager, singer* and others are called *epicene* (Lat. *epicoenus*, Gr. *epikoinos*, Engl. *common*) nouns (Otto 1998, 1). In Lithuanian linguistics this term is used only by J. Džežulskienė: "<...> a person or an animal is named without referring to their sex. Such nouns may be considered to be indifferent from the point of view of sex or including both opposite sexes, e. g.: *a person, an individual, a celebrity, a creature, a spider, a poodle, a mole-cricket, a swallow, a girafe, a jackdaw*" (Džežulskienė 2001, 165).

The Lithuanian language has such nouns that denoting a person do not denote gender. These are the nouns with more common meaning and they can be used to name people of both genders (e.g.: *akìplėša, válkata, mar̃malas*). Formally some of them are of masculine gender (e.g., *marmalas*), others are of feminine gender (e.g., *valkata*), however, in certain contexts they can be of either gender, e.g., *jis akiplėša / ji akiplėša* (he squirt / she squirt) (Gudzinevičiūtė 2005, 481–487). The context, pronominal concord shows what sex the person belongs to. Grammars, dictionaries, other scientific publications present the essence of these nouns correctly but the title is still being discussed about – it is common to use the Latin term *substantiva communia* (dictionaries use the abbreviation *scom.,* in this article the abbreviation SC will be used), i.e. the specific class of nouns is emphasized, not the third gender
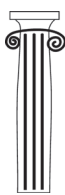
(Gudzinevičiūtė 2009, 272–281). Mention should be made that in the newest linguistic publications the *common* gender of nouns is mentioned (cf. Lithuanian Grammar 1997, 101).

Substantiva communia are mostly colloquial or dialectal words. Dialectal lexis is always more colorful than the words of standard language. There is almost no stylistically neutral SC (Gudzinevičiūtė 2006, 260–275). SC semantic context includes identifying seme *a person (man, woman)* and qualifying seme (or some semes). Connotational semes are the reflection of the speaker's point of view towards the person, his / her emotional evaluation that can be positive or negative. The most important feature of SC is that they are used to express the subjective (most often negative) characteristic of a person (or a creature). These nouns highlight the feature; the speaker expresses emotionally his / her evaluation, point of view.

Dictionaries of the Lithuanian language provide the majority of SC with additional information: *spoken, derogate, contemptuous, derisive, ironical, vulgar, euphemistic, curse, hypocoristic* and other. These supplements are called stylistic shade or stylistic connotation.

D. Melnikienė notices that "presenting a nonstardard word in the dictionary lexicographer should provide the mark *"spoken"*, *"vulgar"*, *"jargon"*. This does not mean that the word is not recomended for usage; this could be linguistic acknowledgement of the word, **linguistic** but not **social** legalization. / The latter is not unambiguous as well: different "levels of legality" exist. The word with the mark "spoken" is legalized more than the word with the mark "vulgar", "trivial" but less legalized than the word having no stylistic shade" (Melnikienė 2006, 110–111).

So, stylistic connotation in dictionaries is revealed with the help of the mentioned additional marks of the words. The prevailing pejorative meaning makes the usage of SC very mobile so it is doubtful that dictionaries have to define the sphere of usage – it would be better to leave more freedom to individual approach and choise.

While comparing translations it is seen that so called common gender Lithuanian nouns have equivalents in the English language but they are not very varied. To show the negative evaluation of a person or other creature the appropriate adjectives are used. Two words are used in translation: a neutral noun (*man, person*), and an adjective whose lexical meaning has disparaging, contemptuous shade, e.g.: *akiplėša – impudent man* (Braženienė 1980, 47–53). In the Lithuanian language the meaning of such nouns is also very often explained using the word 'žmogus': *akiplėša* (man / woman) 'the one who is saucy, rude, impolite person, brazen' (DŽ[4], 6).

As the analysis of the examples show Lithuanian *substantiva communia*[1] have English equivalents and their gender is clear from the context: *rukšna – sourball, skundeiva – telltale, stileiva – mod.*

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[1] Examples are drawn from "Lietuvių kalbos *substantiva communia* žodynas" (CD) / O. L. Gudzinevičiūtė. Šiauliai, Šiauliai University Press, 2011.
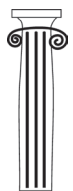
Consider examples[2]:

*Yet how much longer would the people of Bishop Middleham have had to live with the waste if the **telltale Blue Billy** had not been discovered.*

*Both Rasta and Skin can be seen as bids for some kind of dignity, for what **the late Pete Meadon**, original **mod** and one-time manager of The Who once called 'clean living under difficult circumstances': grace under pressure.*

Some Lithuanian *substantiva communia* have equivalents in English which are used either in feminine or masculine gender: *stileiva – teddy-boy, akiplėša (vaikėzas) – jackanapes, akiplėša (moteris) – hussy, akiplėša (įžūli mergiotė) – snip, bjaurybė (ypač apie moterį) – twat* (vulg.), *nevala (merga) – slut*.

Consider examples:

***Teddy-boy** is a member of a group of young men in Britain in the 1950s who had their own special style of clothes and music.*

*Alexander served her well but failed her by not producing an heir when he married that **French hussy**.*

When in English there is no equivalent two words are used in translation: neutral noun (*man, person*) and adjective, which is pejorative in its lexical meaning, for example:

akiplėša – Engl. *impudent man, impudent woman, impudent boy, impudent girl;*

priešgina – Engl. *stubborn man, stubborn woman, stubborn boy, stubborn girl;*

nevėkšla – Engl. *lazy man, lazy woman, lazy boy, lazy girl.*

Consider examples:

*Thou wast ever **an impudent fellow** and many a vile roguery have you kept from your mother – these late hours, these all-night works cannot be right and to come home so sober.*

*She then wrote a best-selling novel, which is full of dead children and pointless travels; its subject is the education of an unskillable, **stubborn, ignorant and horribly-deformed woman.***

***Lazy bitch**, she was: lying on this couch day after day feeling too bad to move; but she could go upstairs and carry out the duties of a wife whenever the fancy took her.*

A translator has to understand the context and to know synonymy. Lithuanian SC can make **triads** with other nouns. We have a triad when three forms of nouns may be used in the same meaning: *substantivum commune*, masculine and feminine gender (the so called *substantiva mobilia*), e.g., **žliùmba** scom. (1) 'the one who always cries' // *žlium̃bis, -ė* smob. This triad could be grouped and analysed in more detail forming *morphological doublets*: **žliùmba** scom. (1) 'the one who always cries' // *žlium̃bis* sm. 'a man who always cries' and **žliùmba** scom. (1) 'a woman who always cries' // *žlium̃bė* sf. 'a woman who always cries'. In the works of linguistics the

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[2] Examples are drawn from BNC.

attention to such differences was not paid, the gender aspect of noun morphological synonymy is also not mentioned.

So mention should be made that the notion and various aspects of investigation is still being discussed. The above mentioned *žliùmba* // *žliūm̃bis* ir *žliùmba* // *žliūm̃bė* are morphological variants, and *žliūm̃bis* // *žliūm̃bė* are derivational variants. To translate such forms into other languages is almost impossible.

Being gender indifferent SC sometimes may have the same form as masculine or feminine gender nouns, for example: *2 bučiuõklė* scom. (2) bučiuoklis // bučiuõklis, -ė smob. (2) 'the one who likes kissing'; *mìzgė* scom. (2) mizgis // mìzgis, -ė smob. (2) *spoken* 'the one who is not serious'; *rìzė* scom. (2) rizius // rìzius, -ė smob. *spoken* 'the one who laughs a lot'; *2 sluñkius* scom. (2) 1. slunkius // 1 sluñkius, -ė smob. (2) 'the one who walks and works slowly'. These aspects of the Lithuanian language do not reflect in other languages as well.

Translators will face even greater problem while translating derivational synonyms. According to J. Vaskelienė, derivational synonyms are formations that have the same root, the same derivation meaning but are formed with different derivational means (Vaskelienė 2000, 13). SC formed with prefixes are used in language in parallel with SC formed without prefixes. Being figurative parent verbs accentuate different shades of the action. Various prefixes are used as they add different meaning aspects to the names of characters, that is why prefixes referring to means, instrument of action are justified (e.g., *-tuv-*) in figurative usage, for example: *tárška* scom. (1) *spoken* 'plepys, tarškalius' // *tarškė́tuvas* scom. (1) *spoken* 'the one who speaks a lot'. Different derivational means determine the usage of various synonyms in the language, for example: *plepáila* scom. (1) 'the one who speaks a lot', *plepà* sf. 1. 'chatter', 2. scom. see plepys 1 // *plepáina* scom. (1) see plepaila // *plepaláika* scom. (1) see plepaila // *plepaláila* scom. (1) see plepaila // *plepara* scom. 'plepys' // *plẽparas* scom. (3[b]) 'the one who speaks a lot' // *plepečkà* scom. (2) see plepys 1 // *2 plepēkas* scom. (2) see plepys 1 // *plẽpenalė* scom. (1) see plepys 1 // *plèpera* scom. (1) pejor. 'plepys, pleperis' // *pleperáika* scom. (1) see pleperainė // *pleperaĩnė* scom. (2) pejor. 'the one who speaks a lot', *plepỹs, -ė̃*, *plepū̃nas, -ė* smob. // *plepérna* scom. (1) see plepera // *plepérza* scom. (1) see plepys 1 // *pleperzõkas* scom. (2) see pleperza // *plepérzonas* scom. (1) see pleperza // *plepesas* scom. see plepetas // *plèpeta* scom. (1), *plẽpeta* (1) see plepys 1 // *plepetaĩnė* scom. (2) see plepys 1 // *plẽpetas* scom. (1), *plepẽtas* (2) see plepys 1 // *plepetáuza* scom. (1) see plepys 1 // *plepētė* scom. (2) see plepeta // *plepetỹs* scom. (3[b]) see plepys 1, *plepỹs, -ė̃* smob. // *plepetõnas* scom. (2) see plepetūnas // *plẽpeza* scom. (1) see pleperza // *plepezylà* scom. (2) see plepeza // *plèpsalas* scom. (3[b]) see plepsa 2, *plepsà* sf. (4, 2) pejor. 1. 'plepalas, gandas', 2. scom. 'the one who speaks a lot' // *plepuonė̃* scom. see plepys1 // *plepùtė* scom. (2) see pleputis // *plepūzà* scom. (2) see plepys 1.
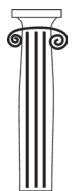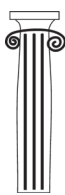
Conclusions:

1.   The grammatical category of gender reflects the objective reality – male and female sexes existing in nature, the grammatical gender of abstract notions and inanimate things is unmotivated.

2.   Masculine and feminine genders of nouns are syntactically independent. They are semantically motivated (when nouns denote animate creatures of different sexes) or they can be purely morphological (nouns referring to entities that are not differentiated according to sex are attributed to a certain gender according to inflexion). The gender of Lithuanian nouns is determined by two factors: 1) semantic, i.e. lexical noun meaning; 2) morphological, i.e. certain morphological noun peculiarities. Nouns determine the gender of all dependant words. The gender of nouns is realized morphologically, i.e. by stem peculiarities and case inflexions.

3.   The Lithuanian language has such nouns that denoting a person do not denote gender. These are the nouns with more common meaning and they can be used to name people of both genders. Formally some of them are of masculine gender, others are of feminine gender. Grammars, dictionaries, other scientific publications present the essence of these nouns correctly but the title is still being discussed about. These are mostly colloquial or dialectal words (e.g.: *akìplėša, válkata, mar̃malas*), they have pejorative meaning and it is common to use the Latin term *substantiva communia* (SC), i.e. the specific class of nouns is emphasized, not the third gender. They are used negative characterization of a person. The context helps to distinguish the gender of these nouns. In some contexts they are of masculine gender, in other contexts they are of feminine gender. The context, pronominal concord shows what sex the person belongs to. SC nouns, that can be both masculine and feminine, show the discrepancy between biological sex and grammatical gender.

4. SC nouns exist in other languages as well. It could be said that English nouns have no grammatical (i.e. marked by inflexions) gender. The category of gender in modern English is inherently semantic, i.e. it divides nouns into masculine (nouns denoting person males), feminine (nouns denoting person females), and neuter (nouns denoting non-persons) Nouns denoting male / female person are nouns of masculine / feminine gender and in speech they are indicated with the personal pronoun *he / she*. The gender of nouns referring to a person but not denoting the sex (e.g.: *friend, student, doctor*), becomes clear from the situation or context: if a man is spoken about, the pronoun *he* is used, speaking about a woman the pronoun *she* is used. Nouns referring to things, abstract notions, and animals are considered to be not gender related and the pronoun *it* is used. While translating Lithuanian *substantiva communia* into the English language it is difficult to find various equivalents. To show the negative evaluation of a person or other creature the appropriate adjectives are used. Two words are used in translation: a neutral noun (*man, person*), and an adjective whose lexical meaning has disparaging, contemptuous shade, e.g.: *akiplė-ša – impudent man.* In the Lithuanian language the meaning of such nouns is also very often explained using the word 'žmogus': *akiplėša* (man / woman) 'the one who

is saucy, rude, impolite person, brazen'. To translate derivative SC synonyms into English is not possible.

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LIETUVIŲ KALBOS *SUBSTANTIVA COMMUNIA* IR JŲ VERTIMAS Į ANGLŲ KALBĄ

Santrauka

Pagrindiniai žodžiai: *daiktavardžio giminės kategorija, substantiva communia, pejoratyvinė reikšmė, vertimas į anglų kalbą.*

Straipsnio tikslas – apibūdinus lietuvių kalbos *substantiva communia* aptarti šių daiktavardžių vertimo į anglų kalbą problemas.

Gramatinė giminės kategorija atspindi objektyviąją tikrovę – gamtoje egzistuojančias vyriškąją ir moteriškąją lytis, o abstrakčių sąvokų ir negyvų dalykų gramatinė giminė yra nemotyvuota.

Daiktavardžio vyriškoji ir moteriškoji giminės yra sintaksiškai savarankiškos. Jos būna semantiškai pagrįstos (kai daiktavardis pavadina lyties atžvilgiu skiriamas gyvas būtybes) arba grynai morfologinio pobūdžio (tuos dalykus žyminčių daiktavardžių, kurie lyties atžvilgiu nediferencijuojami – skiriama pagal galūnę). Lietuvių kalbos daiktavardžių giminę lemia du pagrindai: 1) semantinis, t. y. leksinė daiktavardžių reikšmė; 2) morfologinis, t. y. tam tikros morfologinės daiktavardžių ypatybės. Nuo daiktavardžio giminės priklauso visų su juo derinamų žodžių giminė. Daiktavardžių priskyrimas vienai kuriai giminei reiškiamas morfologiškai – kamieno ypatumais, linksnių galūnėmis.

Lietuvių kalboje yra ir tokių daiktavardžių, kurie, reikšdami asmenį, lyties reikšmės neturi. Tai bendresnės reikšmės daiktavardžiai, kuriais galima pavadinti tiek vyriškosios, tiek moteriškosios lyties asmenį. Formos atžvilgiu vieni jų yra vyriškosios giminės, o kiti – moteriškosios. Nuo seniausių iki šių laikų gramatikų jų esmė nusakoma teisingai, tačiau dėl pavadinimo vis dar diskutuojama. Tai dažniausiai šnekamosios kalbos, tarmių žodžiai (pvz.: *akìplėša, válkata, maȓmalas*), kuriems būdinga pejoratyvinė reikšmė ir kuriuos įprasta vadinti lotynišku terminu *substantiva communia* (SC), t. y. akcentuotina specifinė daiktavardžių klasė, ne trečioji giminė. Jais reiškiama subjektyvi asmens charakteristika, kuri paprastai būna neigiama. Minimų daiktavardžių giminę padeda nustatyti tik kontekstas. Vienuose tekstuose jie yra vyriškosios giminės daiktavardžiai, o kituose – moteriškosios giminės. Kuriam (t. y. kurios lyties) asmeniui šis vertinimas priklauso, matyti iš derinamųjų žodžių. Neatitikimą tarp natūralios giminės (lyties) bei gramatinės giminės būtent ir rodo SC, kurie gali būti tiek vyriškosios, tiek moteriškosios giminės.

SC esama ir kitose kalbose. Anglų kalbos daiktavardžiai gramatinės (t. y. galūnėmis žymimos) giminės neturi. Apie daiktavardžio priklausymą vyriškajai ar moteriškajai giminei galima kalbėti tada, kai daiktavardžiai reiškia asmenis (arba gyvūnus). Daiktavardžiai, pavadinantys vyriškosios / moteriškosios lyties asmenį, laikomi vyriškosios / moteriškosios giminės daiktavardžiais ir šnekoje nurodomi asmeniniu įvardžiu *he / she*. Daiktavardžių, kurie pavadina asmenį, bet nenurodo jo lyties (pvz.: *friend, student, doctor*), giminė paaiškėja iš situacijos ar konteksto. Ne asmenis pavadinantys daiktavardžiai laikomi negimininiais ir nurodomi negimininiu įvardžiu *it*. Verčiant lietuvių kalbos *substantiva communia* į anglų kalbą lietuviškų daiktavardžių atitikmenys anglų kalboje nėra labai įvairūs. Apibūdinamą (paprastai neigiamą) asmens ar kitos gyvos būtybės vertinimą rodo atitinkami būdvardžiai.

Verčiama dviem žodžiais: neutraliu daiktavardžiu (*man, person*) ir būdvardžiu, kuris jau savo leksine reikšme turi menkinamą, niekinamą atspalvį, pvz.: *akiplėša* – angl. k. *impudent man*. Lietuvių kalboje SC reikšmė taip pat dažnai aiškinama vartojant žodį 'žmogus': *akiplėša* (tas / ta, vyras / moteris) 'kas įžūlus, šiurkštus; nemandagus žmogus, begėdis'. Išversti SC morfologinius, darybinius sinonimus į anglų kalbą neįmanoma.

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LITHUANIAN *SUBSTANTIVA COMMUNIA* AND THEIR TRANSLATION INTO ENGLISH

Summary

Keywords: *noun gender category, substantiva communia, pejorative meaning, translation into English.*
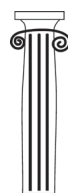
The aim of the article is to discuss gender category in Lithuanian and English, to define Lithuanian *substantiva communia* and to show the problems that arise while translating them into English.

The grammatical category of gender reflects the objective reality – male and female sexes existing in nature, the grammatical gender of abstract notions and inanimate things is unmotivated.

Masculine and feminine genders of nouns are syntactically independent. They are semantically motivated (when nouns denote animate creatures of different sexes) or they can be purely morphological (nouns referring to entities that are not differentiated according to sex are attributed to a certain gender according to inflexion). The gender of Lithuanian nouns is determined by two factors: 1) semantic, i.e. lexical noun meaning; 2) morphological, i.e. certain morphological noun peculiarities. Nouns determine the gender of all dependant words. The gender of nouns is realized morphologically, i.e. by stem peculiarities and case inflexions.

The Lithuanian language has such nouns that denoting a person do not denote gender. These are the nouns with more common meaning and they can be used to name people of both genders. Formally some of them are of masculine gender, others are of feminine gender. Grammars, dictionaries, other scientific publications present the essence of these nouns correctly but the title is still being discussed about. These are mostly colloquial or dialectal words (e.g.: *akìplėša, válkata, mar̃malas*), they have pejorative meaning and it is common to use the Latin term *substantiva communia* (SC), i.e. the specific class of nouns is emphasized, not the third gender. They are used negative characterization of a person. The context helps to distinguish the gender of these nouns. In some contexts they are of masculine gender, in other contexts they are of feminine gender. The context, pronominal concord shows what sex the person belongs to. SC nouns, that can be both masculine and feminine, show the discrepancy between biological sex and grammatical gender.

SC nouns exist in other languages as well. It could be said that English nouns have no grammatical (i.e. marked by inflexions) gender. The category of gender in modern English is inherently semantic, i.e. it divides nouns into masculine (nouns denoting person males), fe-

minine (nouns denoting person females), and neuter (nouns denoting non-persons) Nouns denoting male / female person are nouns of masculine / feminine gender and in speech they are indicated with the personal pronoun *he / she*. The gender of nouns referring to a person but not denoting the sex (e.g.: *friend, student, doctor*), becomes clear from the situation or context: if a man is spoken about, the pronoun *he* is used, speaking about a woman the pronoun *she* is used. Nouns referring to things, abstract notions, and animals are considered to be not gender related and the pronoun *it* is used. While translating Lithuanian *substantiva communia* into the English language it is difficult to find various equivalents. To show the negative evaluation of a person or other creature the appropriate adjectives are used. Two words are used in translation: a neutral noun (*man, person*), and an adjective whose lexical meaning has disparaging, contemptuous shade, e.g., *akiplėša – impudent man.* In the Lithuanian language the meaning of such nouns is also very often explained using the word 'žmogus': *akiplėša* (man / woman) 'the one who is saucy, rude, impolite person, brazen'. To translate derivative SC synonyms into English is not possible.