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From the history of the lexemes *gzić się, grzać się, parzyć się, bzykać się*

Granting metaphorical meanings to the names of animals leads to the loss of the primarily neutral status of lexical units. In most cases it is connected with the depreciation of a human being (Grybosiova, 2003, p. 12; Krótki, 2012, p. 97), which is proved by, for instance, such expressive words and phrases as: *świnia* [pig], *osioł* [donkey], *zreć* [to gobble, to guzzle], but also verbs *gzić się* [to be on heat], *parzyć się* [to mate], *grzać się* [to heat, to warm up], *bzykać się* [to bonk, to get it on with somebody]¹. The mentioned lexemes indicate the ways of conduct which are characteristic of an animal and are unbecoming to a person, so their expression is negative.

The subject of my study is the analysis of the four verbs which primarily named animal behaviours showing sex drive, and secondarily they became vulgar terms of sexual activity. Starting from etymology, I am going to examine, when these words began to be regarded as linguistic taboo.

The notions of *linguistic taboo* and *vulgarism*

The meaning of the word *taboo* encompasses two spheres of ambivalent nature. On the one hand, it means "something holy", on the other "something that is in contradiction with the sacred". According to Wilhelm Wundt *taboo* is nothing other than the oldest unwritten prohibition of humankind, the direct objectives of which are: the protection for important

¹ If not stated otherwise, all the translations in square brackets are done by the translator (Joanna Modzelewska-Jankowiak).

people (priests, rulers), the protection for the weak (women, children), the prevention of contacting corpses, as well as the protection against disturbances of important moments of life, such as: male initiation, labour, the protection against the risk of bringing up someone else's children or the protection of an unborn foetus (Freud, 1997, pp. 34–35).

In turn, Sigmund Freud (1997, p. 43) noticed that the core of taboo is an act of touching. The prohibition of touching includes not only a direct contact with what is a taboo, but also the metaphorical use of the expression *to touch somebody/something*. All that directs the thoughts and desires towards a taboo, leads to the mental contact with it, which is as prohibited as a direct physical contact (Krótki, 2014, pp. 140–143). This very order to prevent thoughts about **a general taboo** (*tabou général*) resulted in distinguishing **a linguistic taboo** (*tabou linguistique*) (Widłak, 1968, p. 7).

It has become customary to think that a linguistic taboo can apply both to **a plan of content** and to **a plan of expression** (Leszczyński, 1988, p. 28). The first case concerns a "preventive taboo", i.e. the group of subjects that in certain social groups should not be taken up (Widłak, 1968, p. 15), the other case – lexical units marked in an overemotional manner.

The lexemes which will be analysed in this draft are taboo words in term of a plan of expression, and are numbered among the collection of Polish vulgarisms. I understand the lexeme *vulgarism* in a very broad sense – as "a lexical unit by means of which a speaker reveals his or her emotions towards someone or something, thus breaking a linguistic taboo" (Grochowski, 1995, p. 15).

Maciej Grochowski distinguished two types of vulgarisms: **system vulgarisms** and **reference-moral vulgarisms** (Grochowski, 1995, p. 16). The former of these terms includes taboo lexical units solely because of their expressive features (formal), in other words independent of their semantic properties and contexts of use. Using system vulgarisms violates mainly language conventions, secondary cultural.

In turn, reference-moral vulgarisms are lexical units considered taboo because of their semantic characteristic and a scope of their reference to objects. The relationships between these expressions and the collection of general language units are changeable, therefore sometimes it is difficult to answer the question whether a particular moral vulgarism is widely used in the general language or only in specific social environments. It can also belong to someone's idiolect exclusively.

This fact strongly hinders any analyses of diachronic character. From the contemporary point of view, the units *gzić się*, *grzać się*, *parzyć się*, *bzykać się* are system vulgarisms. But it is curious

whether there was a stage in their history when they belonged to the category of reference-moral vulgarisms. I realise that in many cases it is neither possible nor reasonable to indicate the moment when the functions of individual vulgarisms changed. Therefore, in the article I draw special attention to the changes in the meanings of these units, but if it is unquestionably possible to decide on the nature of a given vulgarism, such information will appear in this text.

The changes in the meanings of lexemes motivated by "animal" behaviours

The lexemes *gzić się* [to be on heat]

The verb *gzić się* is a term derived from a personal name, already noted in the Old Polish language. The noun *giez* 'owad z rodziny Oestridae (Hypoderma bovis), pasożytny pod skórą bydła' (SSław, SBor) [*horsefly, warble fly* 'insect of the family of Oestridae (Hypoderma bovis), parasitising under the skin of cattle'] is considered to be its basis. The etymology of this word is uncertain. Some scholars (SBr, SBor, SBań) see the sources of this unit in a particle imitating sounds of a horsefly, others juxtapose *giez* (the North-Slavic **gъzbъ*) with the Proto-Slavic nouns, meaning 'guz, narośl' [protuberance, tumour, growth], i.e.: **gydъ*, **gyzdъ*, *gyža*, *guzъ* (SSław). According to Franciszek Sławski (SSław) none of the listed hypotheses is convincing enough.

But there is no doubt that under the influence of the Polish *giez* such units were formed as: the Ukrainian *hedz*, *gedz*, *gedzъ* 'giez' (SSław), the Lower Sorbian *gzik* 'ślepak, owad' [deer fly, insect] (SSław, SBor), the Belarusian *hiz* 'muchy, owad' [fly, insect] (SBor), and the Lithuanian *gužėti* 'śpieszyć się, biec tłumnie' [to be in a hurry, run in crowds] (SSław). All the mentioned words have got the meanings inherited from the Polish *giez*. Even the Lithuanian verb *gužėti* refers to Polish sources, because in some Old Polish uses *gies* named 'nerwowe zachowanie zwierząt, spowodowane ukąszeniem owadów' (SSław) [nervous animal behaviour caused by bites of insects].

Interestingly, the described sense was present in the content of the noun *gies* only in the 14th and 15th centuries. In the next century a similar function had the verb *gzić się*, derived from *giez* (this unit, as we know, was of verbal and not nominal character). But this word, apart from the sense 'to move in a strange way after having been bitten by horseflies' had also two other meanings: (1.) 'biegać skakać dokazywać' [to run, to jump, to frolic] (e.g. "I powinnaś to już rzec kołnierz Kuni, Rysi, iż ma zawsze mędrszy być niż wilczy, a Lisi. Ano wierz mi nie głupi to obadwa byli, i kunki się przed nimi barzo czasem gziłi").

Rej Zwierz 101 v, SXVI) [And you should have said that a Marten or Lynx collar is always wiser than a wolf or Fox one. So believe me they both were not foolish, and small martens sometimes frolicked in front of them very much] and (2.) 'odczuwać popęd płciowy przez zwierzęta' [to feel sex drive by animals] ("Catullio, Dieitur de canibus, quando venerem appetunt, gzić się. Ut, Catuliunt canes, gżą się psy." Mącz 41c., SXVI) [Catullio, Dieitur de canibus, quando venerem appetunt, to be on heat. Ut, Catuliunt canes, dogs are on heat]. The genesis of the former of these meanings seems to be quite obvious – it emerged due to the association of hyperactivity with the behaviour of animals bitten by horseflies.

The explanation of the motivation of the latter meaning appears to be much more problematic. In order to determine its genesis, we should consult nature books. In one of them we can find a piece of information that a warble fly is the biggest terror of cattle of all insects and parasites. Animals, hearing this buzzing, flick warble flies away with their tails, and they escape at a gallop to shaded places or ponds (Banaszak, 1994, p. 58). The described rising up of cattle bodies and movements of tails were juxtaposed with the behaviour signifying animal sex drive, and for this reason the verb *gzić się* started to mean 'to feel sex drive'.

Both senses mentioned above (both 'to run, to jump, to frolic' and 'to feel sex drive by animals') were continued in the 17th and 18th centuries, e.g.:

gzić 'kąsać' [to bite, to sting]: Bący i gżicy gżą bydło. Tr (SL) [Horseflies and warble flies sting cattle];

gzić 'odczuwać popęd płciowy' [to feel sex drive]: Czas gżenia się bydła, bekowisko, gżenie się, gies. pr. et. fig. tr. (SL) [Time of feeling sex drive by cattle, bellowing, being on heat, warble fly. (...)].

Specific attention needs to be given in particular to the latter quotation in which the noun *gies* appears, which was noted neither in the 16th nor in the 17th century. Probably this lexeme was present in the vocabulary of Polish language users of the beginning and the middle of the Middle Polish era, but currently we can find no way to discover its meaning. It is possible that already at that time *gies* had the same semantic content as in the 18th century, i.e. 'to feel sex drive by animals', but there are no evidence of this hypothesis.

Nevertheless, many examples were noted, showing that from the 17th century the noun *gzik* related to animal sex drive. Its history was however quite complex. As early as in the 16th century this word was exclusively a deminutivum of *giez*, describing a small *giez* [small horsefly], e.g.:

asilus, buecenties, oestrum Calep, Cn; *tabanus* Calep; *solipaga, solipuga* Cn (4): *Asilus* – bąk, gzik konie szczypiący. Calep 102a; *Tabanus* – Gzik, bąk siekący bydło. Calep 1043a, 141 b, [725]b (SXVI) [horsefly, warble fly, gadfly, an insect stinging horses or cattle]; Trzeba je [bydło] też lecie w chłodnej oborze zamykać by ich chrobacy nie jadły, abo gzikowie którzy je pod ogonem szczypiąc do lasa wyganają. [It [cattle] should be also in summer placed in a cool barn so as to avoid insects, or small warble flies, which sting under tails and chase [cattle] out to the forest.] see: Crescentius, *O pomnożeniu i rozkrzewieniu wszelakich pożytkow ksiąg dwojenaście...*, Kraków 1571, 548, Linde, (SXVI).

The content mentioned above was in use even in the 17th century, but the meaning 'gżenie się, czas gżenia się bydła' (SJPXVII) [being on heat, time of cattle being on heat] was in use equally, e.g. "Abo bydło na wszystkie cztery świata strony lecają na gzik dźwignąwszy do góry ogony" [Or cattle escapes everywhere being on heat with tails up]. Pot Pocz 141 (SJPXVII). It should be added that the quoted fragment of *Poczet herbów szlachty* by Wacław Potocki does not prove a different meaning used by this writer, quite the opposite, in the Polish language of the 18th century we can find many fragments where *gzik* means 'sex drive of animals'. However, another issue seems to be more important, namely, since when (and if at all) the units *gzić się*, *gies* and *gzik* have been vulgarisms, relating to sexual intercourse.

In the 18th century Polish language some examples were noted, on the basis of which it can be concluded that the verb *gzić się* did not have pejorative meaning, one can even get the feeling that its value was positive. This word meant simply 'to burn with love', e.g. "Wierne kochania różną postać mienia. Gżą się, weselą, drżą, bledną, rumieniają". Zab.² 9, 170 (SL) [Faithful love has many faces. Burning with love, rejoicing, shivering, turning pale, blushing].

Neutral and often even positive connotations were also represented by the noun *gzik*, understood as "'szaleństwo z zbytniego kochania lub radości" (SL)' [madness of excessive love or joy]. In this sense this word should be treated as a synonym for frolics (pranks) or an impulse, incentive, also a drive (even sexual), pushing people to some activities (not necessarily appropriate). But sometimes there were also uses in which *gzik* meant 'heat' as well:

gzik 'upał' [heat]: Już czwarty raz nasze gzik żniwa dogrzewał, jakom nie chciała słuchać jego pienia. Zab. 12, 35 (SL) [Already fourth time heat warmed up our harvest, and I did not want to listen to its chants];

² Zab., i.e. "zabytek" means "relic" J.M.J.

***gzik* 'swawola, uciecha, figle' [frolic, fun, pranks]:** Lud go ujrzawszy, ledwo żyw z pociechy, rośnie, stroi huczki, *gziki*, śmiechy. Zab. 12, 77 (SL) [People saw him, he was hardly alive of fun, is growing, making noise, pranks, laughter];

***gzik* 'impuls' [impulse]:** Wezyr za prawo mając *gzik* swej woli, może Baszom życie wydrzeć, kiedy zechce. Zab. 15, 71 (SL) [The vizier who thinks that the impulse of his will means law can take Pashas' own lives when he wants to];

***gzik* 'popęd seksualny' [sex drive]:** Wolność, którą u Wenery miał, *gziki* w nim drażni. Zab. 14, 30 (SL) [Freedom that he had with Venus teases his sex drive].

On the basis of the uses noted in the Middle Polish period it cannot be concluded that any of the lexemes analysed in this subsection (apart from the above quoted fragment there is no excerpt with the unit *gies*) is a vulgarism. The situation did not practically change at all in the subsequent century, as all information contained in SWil is parallel to data included in SL.

However, we have grounds to believe that at the beginning of the 20th century the verb *gzić się* started to play the role of a vulgarism of reference-moral character. In the headword article placed in SW, there is in fact a mention that the lexeme *gzić się* was a synonym of *figlować, żartować, zbytkować, dokazywać, swawolić* [to cavort, to joke, to romp, to frolic, to skylark], but the excerpts which were presented as examples of usage showed slightly different semantic content, i.e.:

Samaś się po nocy *gziła*, mnie będzieś głodu morzyła, *gzą* się po ugorach chłopcy, *gzi* się jak cielę z ogonem. Prz. (SW) [You frolicked at night, and now you will starve me, boys frolic on fallows, one frolics like a calf with a tail];

Podchmieleni mołojcy *gzili* się z podchmielonymi młodycami. Sien (SW) [Topsy Cosacks were frolicking with tipsy young women].

All the quoted uses relate to indecent fun of obscene character. It is possible that as early as at the beginning of the last century the verb *gzić się* was a unit of vulgar character, although such note did not appear in the lexicon of this period.

Only in SD the examined verb was explained as 'o ludziach: swawolić, zbytkować, być w zabawie napastliwym (jak giez), zalecać się, oddawać się miłości zmysłowej' (SD) [of people: to frolic, to skylark, to be aggressive in play (like a horsefly), to make advances to somebody, to abandon oneself to eroticism]. In this exact meaning the lexeme *gzić się* was qualified to the collection of vulgarisms. The uses included in SD leave no doubt, either, that from the middle of the 20th century *gzić* was a system vulgarism, e.g.:

Pójdiesz do kopców, tylko się tam nie gzij. Reym. Ferm. I 86 (SD) [You will go to clamps, but do not frolic (screw) there];

Ja nie po to tutaj przyszedłem, by z gamratkami gzić się i popić, ale na ciężki trud. Gałcz. Wit. 19 (SD) [I did not come here to frolic (screw) and drink with prostitutes, but to work hard].

An interesting fact is that in SD the noun *gzik* was also described in the same meanings as in SL. But I am convinced that most of the senses, contained in the said lexicons, were forgotten already in the middle of the 20th century. Currently *gzik* means only: 'owad pasożytujący w stadium larwy w przewodzie pokarmowym koni, kóz i innych zwierząt, powodujący schorzenia, czasem śmiertelne' (USJP) [insect parasitising in the stage of larva in the digestive tract of horses, goats and other animals, causing diseases, sometimes fatal ones]³.

The lexeme *grzać się* [to heat, to warm up]

The verb *grzać* from the beginning of its history implied high temperature. Its sources is the Proto-Indo-European root **g^hher-* 'ciepły, gorący' [warm, hot], present also in the Czech *hřáti*, the Russian *греть*, the Ukrainian *hriti*, also in the Serbo-Croatian *grìjati* (SSław, SBor). All the listed word forms primarily meant 'to give or disperse heat', but very quickly they acquired new meanings.

As early as in the Old Polish language, the verb *grzać* (in the active voice) apart from 'to heat up' meant 'to encourage, to spur someone to fight'. In the passive voice, however, it referred to the mating seasons of certain domestic and wild animals (in particular dogs, bears or badgers). Since the first of the listed meanings is not the objective of this analysis, I will not focus on it. In turn, the motivation of the other meaning seems to be more important. It has developed as a result of the association of "grzanie się", i.e. instinctive cuddling of frozen animals together, with their sex act.

Although as early as in the Old Polish era the verb *grzać* (*się*) was an "animal" lexeme, even in the 16th century the uses were noted in which this word (in the active voice) means 'to hug, to cuddle someone', e.g.:

Ktorzy cudzołożnikow i czuryłow jurnych bękarty podrzucone grzeją, karmią, pieścżą. Klon. Wor. 61 (SXVI) [Who cuddles, feeds and fondles abandoned bastards of adulterers and red-blooded pipsqueaks];

³ Another meaning (but not relevant here) is a regional dish of Greater Poland (J.M.J.).

Całując i obłapiając k sobie go przytuliła, piersi panieńskie jemu podawała, grzała, tuliła jako nalepiej umiała. Opec. Żyw. 15 v (SXVI) [She hugged him, kissing and embracing him, gave him her maidenly breasts, cuddled him and hugged as best she could].

The fragments cited above imply very strongly 'motherly love'. However, in the Polish language of the analyses period the excerpts with the lexeme *grzać* occurred, related to eroticism, and even sinful love, e.g.: "Ten *Propertius* miłosny i polski *Tibulus* [...] Czasem też na chciwych łoniech grzeje Kupidyna, pobudza łuczynego matki pianorodnej syna". Klon Żal B4 (SXVI) [This love *Propertius* and Polish *Tibulus* [...] Sometimes heats up Cupid on the greedy bosom, stimulates the son of the froth mother's son having a bow]. The expression *grzać Kupidyna* in this fragment meant 'to write love poems', i.e. poems which were obscene in the opinion of the language users of that time.

But in the next century similar examples were not noted. The verb *grzać* had only three meanings at that time: 'to become warmer, to cause the increase of one's own temperature by means of heat or by natural action', 'to arouse strength, enthusiasm in oneself, to stimulate oneself, to encourage oneself', and, of course, 'of animals: to be in the state of sexual arousal' (e.g. "Grzeję co [...] grzać się [...] 3) läufig werden, laufen als eine Hündin [...] 3) être, entrer en chaleur; être chaude; chaudier. § [...] 3) grzeje się sobaka. [...]". T III 432–433., SJPXVII).

Nevertheless, the analysed unit was not used as a name of sexual acts or love emotions of people. This was the function of another *verbum* – *gorzeć* [to be burning], but in its case we cannot talk about a vulgarism, either:

Do wziętej Gryzeldy smutny Achil gore. Hul, Ow. 15 (SL) [Sad Achil is burning to popular Gryzelda];

Ktorem gorzał ku pięknej Dafnie, która się jeszcze ku niemu nie zajęła wzajemnym zapalem. Zab. 11, 81 (SL) [Who was burning to beautiful Daphne and she had not requited his feelings yet].

In the second half of the New Polish era, the lexeme *grzać się* was exclusively associated with animal sex drive (e.g. "Suka grzeje się", SW [The bitch is on heat]. Only in SD there was a mention that *grzać się* may also be a synonym of *gzić się*. Current lexicons do not include such meaning, although it seems that it is still present in the language of certain users of the Polish language.

The lexeme *parzyć się* [to mate]

The lexeme *parzyć się* was inherited from the Proto-Slavic language, where the causative verb **pariti*, **par'ŏ*, deriving from from **pbrěti*, **pbrějŏ* 'ulegać działaniu wilgoci, ciepła, psuć się' (SBor) [to be subject to humidity, heat, to spoil], meant 'powodować, że coś ulega działaniu wilgoci i ciepła, ogrzewać, okładać czymś gorącym, oblewać wrzątkiem' (SBor) [to cause that something is subjected to moisture and heat, to heat, to cover with something hot, to pour boiling water on something].

The semantic content mentioned above was brought to the Polish ground, but very quickly, namely as early as in the 16th century, the word *parzyć* acquired new meanings, i.e. 'przegrzewać, trzymać w ciepłe', 'powodować przez dotknięcie podrażnienia skóry (także po dotknięciu przez pokrzywę)', 'strzelać do kogoś' (SXVI) ['to overheat, to keep something warm', 'to cause skin irritations by touching (also after contacting nettles)', 'to shoot at somebody']. From the beginning of the Middle Polish era the researched lexeme also appears in the reflexive and means: 'przegrzewać się wskutek noszenia zbyt ciepłej odzieży', 'doznawać oparzenia' and 'poddawać się rozgrzewającemu działaniu wody lub pary' (SXVI) ['to overheat as a result of wearing too warm clothes', 'to be burnt', and 'to be subjected to heating action of water or steam'], e.g.:

Takowa pani ma się często parzyć, nad surowym prządzionem, a ma nad nim siedzieć, co nagoręcej zetrwać może, abowiem taka para płodowi barzo służy. Sien Lek 113 (SXVI) [This lady often has to overheat herself, over raw yarn, as long as she can stay in heat, because such steam does good to the foetus very much];

Długo się w wannie parzysz, Pyszko pochodzona. Koc. Fr. 114 (SXVI) [You are burning in the bathtub, you old Pyszka].

The latter quotation is extremely important, and, in particular, the expression *w wannie się parzyć*. Primarily it meant 'a hot bath', however its secondary sense (after adding the attribute *przyrodzona* [inherent, innate] strictly related to 'sexual intercourse', e.g.: "Stary miał *priapismum*, nieukładną mękę. Lecz była młodej żenie ta niemoc na rękę, bo się pan często parzył w przyrodzonej wannie." Koch. Fr. 59 (SXVI) [The old man had *priapismum*, unpleasant suffering. But his weakness suited his young wife, because the man often burnt/screwed in the inherent bathtub]. As in the case of other words analysed previously, we cannot be sure whether at this stage of development of the Polish language the unit

parzyć się w przyrodzonej wannie was a vulgarism (nevertheless, it did not have the function of an "animal" lexeme).

In turn, in the 18th century several uses were noted in which *parzyć się* related to animal copulation, e.g.: "Wiosna najwłaściwszym jest czasem, kiedy się ptaki parzą". Kluk Zw. 2, 74 (SL) [Spring is the most appropriate time when birds mate]; "Parzą się w gołębnikach niewinne gołębie". Kochow. 208 (SL) [Innocent pigeons mate in dovecotes]. I think, however, that equating *parzyć się* in the meaning of 'to copulate, to mate' with *parzyć* 'to treat something with high temperature' is at least questionable.

For in the 17th century the lexeme homonymous to *parzyć* was noted, which was understood as "'pary dobierać, do pary dobierać, w pary połączyć" (SL)' [to match pairs/couples, to put in pairs, to form pairs]. The sense of this word was quite broad, as it concerned both the stages of building the relationship between a man and a woman, and instinctive matching animals in pairs, as well as the cross-breeding of certain animal species, e.g.:

Czas może rozróżnione serca znowu sparzyć. Pot. Arg. 747 (SL) [Time can unite distinguished hearts again];

Przez umiejętność parzenia zwierząt cudzoziemskich z krajowymi, przyjść można do gatunków osobliwych. Kluk. Zw. 2, 389 (SL) [Through the ability to match in pairs foreign and native animals we can move on to peculiar species].

The described state of affairs lasted even at the beginning of the 20th century (SW, cf. e.g. "Tak się w nim wielość męstwa i swoboda parzy" ['parzyć' in the colloquial sense of 'to unite' – In such a manner the multiplicity of bravery and freedom unites in him], while in the middle of this century (SD) the meanings of the lexeme *parzyć (się)* relating to people are eliminated. It is interesting, however, that at the beginning of the 21st century the examined verb started to be used again in relation to people, but since this moment it became a system vulgarism (USJP, SSyn).

In turn, in urban and teenage slang the expression *parzyć herbatę* [to brew tea] is popular, which is a calque of the English *teabagging*. It means 'skrajna forma seksu oralnego, polegająca na braniu do ust worka z jądrami mężczyzny, przy jednoczesnej stymulacji penisa drugą ręką' (SSlang) [an extreme type of oral sex consisting in taking the man's scrotum into the mouth and at the same time stimulating his penis using the other hand]. But this relationship has little in common with the analysed semantic field.

The lexeme *bzykać się* [*to bonk, to get it on with somebody*]

The history of the lexeme *bzykać* (*bzyczeć*) [*to buzz*] in comparison with the history of the words discussed earlier is not long. For this unit was noted only in the 18th century in the form of *bzikać* 'pisnąć, zabręczyć' [*to squeak, to buzz*] (e.g. "Rzekłby to mucha bziknęła, niby trąbiąc ku potrzebie"). Zab. 13, 282, SL) [*One would think a fly squeaked as if it called for help*]. The onomatopoeic *bzz* is recognised to be the basis of it, imitating noise of buzzing insects – mainly mosquitoes and horseflies (SSław, SBor, SBań). Therefore it should not be surprising that the former Czech verb *bzikati* meant 'nerwowo zachowywać się po ukąszeniu przez gzy (o zwierzętach)' (SSław) [*to behave in a nervous way after being bitten by horseflies (of animals)*], and the Russian *bzyk* meant 'ryk spłoszonego bydła po ukąszeniu przez gzy' [*bellow of startled cattle after being bitten by horseflies (SSław)*]. In the Polish language such meanings were not noted, but the etymological relationship between *gzić się* and *bzikać* is uncontested.

In the 19th century the analysed lexeme gained its current phonetic form – *bzykać*, but its meaning did not change till the end of the 20th century (cf. 'o lecących owadach, pociskach i mechanizmach, mogących lecieć w powietrzu: wydawać dźwięk podobny do słabego gwizdu', SD [*of flying insects, missiles and mechanisms that can fly in the air: to make a sound similar to a weak whistle*]).

The vulgarity *bzykać się* meaning 'to have sex' should therefore be treated as a relatively new word, but noted as early as in USJP. In contrast to *parzyć się*, this verb appears even in SSlang, which, as it seems, stresses its vulgar nature even stronger. I am going to cite a few fragments of this lexicon as examples:

bzykać się – inaczej *ruchać się*, *uprawiać seks*.
 Bzykają się najczęściej dziwkarze.
 Pewien Marokańczyk bzyka się aż 7 razy dziennie.
 [*to bonk* – in other words *to screw, to have sex*.
 Lechers bonk most often.
 Some Moroccan bonks as many as 7 times a day.]

Nevertheless, the motivation of the analysed semantic content may be puzzling. Without an in-depth analysis of the lexicographic material of the past centuries it could be concluded that the meaning 'to have sex' of the word *bzykać się* had developed in relation to the meaning of the lexeme *gzić się*, etymologically cognate. But this track of the devel-

opment of the analysed content is impossible. For the verb *gzić się* is already a lexicalised word, so the contemporary language users were not able to associate *bzykanie* with *giez/gzy*.

Therefore I think that the sense 'to have sexual intercourse' developed as a result of the association of importunate insects with intrusive and often even aggressive behaviour of sexual partners (cf. e.g. "Bzykamy się? Tak będzie ostro", SSlang [Let's bonk. It will be so hot]).

*

Following through the changes in the meanings of the four Polish vulgarisms relating to sexual intercourse, i.e.: *gzić się*, *grzać się*, *parzyć się* and *bzykać się* (and other cognate words) allowed me to conclude that at the beginning of their histories all the listed verbs had very extensive meanings, unrelated to animal sex drive. In turn, these words converted into "animal" lexemes only in the middle of the Middle Polish era.

We can say that the character of the analysed word forms became vulgar only in the middle of the 20th century. Because at that time the linguistic awareness among the Polish language users was shaping and the desire to care for the culture of the language became popular (Pisarek, 2013, p. 323).

Translated by Joanna Modzelewska-Jankowiak

List of abbreviations

- SBań – Bańkowski A. 2000, *Etymologiczny słownik języka polskiego*, Vol. 1–2, Warszawa.
- SBor – Boryś W. 2005, *Słownik etymologiczny języka polskiego*, Kraków.
- SD – Doroszewski W. (Ed.) 1958–1969, *Słownik języka polskiego*, Vol. 1–11, Warszawa.
- SL – Linde B. S. 1807–1814, *Słownik języka polskiego*, Warszawa.
- SSlang – *Miejski słownik slangu i mowy potocznej*: <http://www.miejski.pl/>
- SSław – Sławski F. 1952–1982, *Słownik etymologiczny języka polskiego*, Kraków.
- SStp – Urbańczyk S. (Ed.) 1966–2000, *Słownik staropolski*, Vol. 1–11, Warszawa – Wrocław – Kraków.
- SSyn – *Synonimy net*: <http://synonim.net/synonim/kopulowa%C4%87>
- SW – Karłowicz J., Kryński A., Niedźwiedzki W. (Eds.) 1900–1927, *Słownik języka polskiego*, Vol. 1–8, Warszawa.
- SWil – Zdanowicz A., Bohusz-Szyszko M. (Eds.) 1861, *Słownik języka polskiego*, Vol. 1–2. Wilno.
- SXVI – Mayenowa M. R. (Ed.) 1966, *Słownik polszczyzny XVI wieku*, Wrocław–Warszawa– Kraków.
- SXVII – Gruszczyński W. (Ed.), *Elektroniczny słownik XVII i pierwszej połowy XVIII wieku*, online: <http://sxvii.pl>
- USJP – Dubisz S. 2003, *Uniwersalny słownik języka polskiego*, Warszawa.

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From the history of the lexemes *gzić się*, *grzać się*, *parzyć się*, *bzykać się*

The present article undertakes a semasiological analysis of four Polish vulgarisms associated with sexual intercourse: *gzić się*, *grzać się*, *parzyć się*, *bzykać się*. Taking as the point of departure their etymology, it investigates the changes in the meanings of these units.

It was discovered that initially the analysed lexemes communicated a very wide range of content, far from their contemporary semantic structure. Successively, some senses of their senses were rearranged, causing these units to become attributed to animal copulation and later to human sexual intercourse. However, it was until the mid-20th century that the analysed verbs have come to play the role of vulgarisms.

Keywords:

semantics, history of the Polish language, taboo, vulgarism

Z historii leksemów: *gzić się*, *grzać się*, *parzyć się*, *bzykać się*

W artykule poddano analizie semazjologicznej cztery polskie wulgaryzmy związane ze stosunkiem seksualnym, tj.: *gzić się*, *grzać się*, *parzyć się* i *bzykać się*. Wychodząc od etymologii, badano zmiany w znaczeniach tych jednostek.

Okazało się, że analizowane leksemy początkowo posiadały bardzo szerokie treści, dalekie ich współczesnej strukturze semantycznej. Sukcesywnie dochodziło jednak do przeszerokowania niektórych sensów, na skutek czego badane jednostki wprawdzie zaczęto odnosić do zwierzęcej kopulacji, natomiast nieco później do ludzkiego współżycia. Rolę wulgaryzmów analizowane czasowniki zaczęły odgrywać jednak dopiero w połowie XX wieku.

Słowa kluczowe:

semantyka, historia języka polskiego, tabu, wulgaryzm