

Winged Words: Diachronic and Comparative Perspectives on Conceptual Metaphors

Conference booklet



Leiden University, 30 September – 1 October 2024

Organized by Lucien van Beek (LUCL) with financial support of LUF



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1. Arrival

Take a look at this website for everything you want to know about Leiden:

<https://www.visitleiden.nl/en>

2. Conference venue and how to get there

✓ Gorlaeus Building

Address: Einsteinweg 55, 2333 CC Leiden

Website (opening hours can be found there):

<https://www.universiteitleiden.nl/en/locations/gorlaeus-building#tab-1>

2.1 Going on foot or by bike

One possible way to get there is as follows. Starting at *Stationsplein* facing the Station, go left past the bus station and then right, entering the tunnel underneath the railway tracks. Next, pass by the hospital (LUMC) and then turn left onto *Hippocratespad*, a bike lane which heads towards *Van Leeuwenhoekpark*, crossing the hospital grounds. In *Van Leeuwenhoekpark*, turn right immediately and follow the road to the roundabout. At the roundabout, take the second exit to *Zernikedreef*. Continue to the end of *Zernikedreef* and turn right onto *Einsteinweg*. You will then find the Gorlaeus Building to your right. Also see Map 1 below.

(NB: Apple Maps will direct you towards the university sports fields east of the Gorlaeus Building, instead of *Einsteinweg*. However, the Gorlaeus Building is not accessible through the sports fields.)



Map 1: Route from the train station to the Gorlaeus Building.

2.2 Going by bus (recommended)

There are bus stops on both sides of the train station, but the main Bus Station is located on the side of the city centre, at *Stationsplein*. Bus 9 in the direction *Bio Science Park via Zernikedreef* is the best bus to take from there; it departs from platform F. You will need to exit at the third stop: *Leiden, Universiteitsterrein*. This is the bus stop on *Einsteinweg* on Map 2 below. Between 8:15 en 9:00 AM, it departs every four minutes, but after 9:00 AM it becomes less

frequent. Please check the signs at the bus station or the [NS reisplanner](#) for the most accurate and current information about the departure platform and time. The *NS reisplanner* also allows you to plan your journey from address to address. Alternatively, you can scan QR Code 1 below for the departure times on Monday and QR Code 2 for the departure times on Tuesday. For information on how to pay for a bus ticket, please see 4.1 below.



↑ QR Code 1: Bus departures on Monday morning from Leiden Central Station to bus stop *Universiteitsterrein*.



↑ QR Code 2: Bus departures on Tuesday morning from Leiden Central Station to bus stop *Universiteitsterrein*.

3. Finding your way in the Gorlaeus Building

We will be in different rooms on Monday and Tuesday. You can find the rooms marked by the Yellow stars on Map 2 below. On Monday we will convene in room EM 1.09 on the first floor. You can find this room by going straight from the main entrance of the Gorlaeus Building (marked by the red arrow beside BW 0.05) through the hall until you reach the stairs. After you have climbed the stairs, you will find EM 1.09 to your right.

On Tuesday we will convene in room BW 0.05 on the ground floor. You can find this room by going left immediately when you enter through the main entrance. BW 0.05 will then be

immediately to your left again. There are also signs hanging from the ceiling to help you find your way.



Map 2: Layout of the Gorlaeus Building and its surroundings.

4. Transportation

4.1 Public transport

General information regarding public transportation in the Netherlands can be found on this website: <https://www.holland.com/global/tourism/plan-your-holiday/getting-around-in-holland/public-transport.htm>

On the following websites you can plan your trip online: www.9292ov.nl or <https://www.ns.nl/en/journeyplanner/#/>

General information regarding local and regional public transportation:

- ✓ **Buses:** most buses leave from the bus station in front of Leiden Central Station (Stationsplein). There are timetables at the bus station.

- ✓ **Trains:** The website <https://www.ns.nl/en/journeyplanner/#/> allows you to plan your train trip in detail.

Please note that cash is not accepted in Dutch public transport. Train tickets can be bought from the ticket machines at the train station. Bus tickets can be bought from the driver.



If you have a foreign debit or credit card using Maestro, V pay, Mastercard or Visa, and which allows for contactless payment, you can also use your card to check in and out. Especially for buses, this is cheaper than buying a ticket from the driver. Please keep in mind that you will then need to hold your card up to the (travel-)card reader, the **yellow machine to the left** in the image below, until the four lights below the screen light up. It is important not to forget to also **check out** when leaving the bus, or else you will be overcharged.



Figure 1: Paying for bus travel.

4.2 Bicycle rent

The most convenient and common transportation in and around the city is a bicycle. There are several bike shops in the city where you can rent a bicycle. Here are three examples, but there are many more places where you can rent.

- ✓ **Oldenburger Fietspecialist**
Address: Stationsplein 1B-C
Website: www.olden-burger.nl



✓ **Easy Fiets**

Address: Haagweg 8

Website: www.easyfiets.nl

✓ **OV-fiets (personal OV-chipkaart is needed with an OV-fiets season ticket)**

Address: Stationsplein 3S

Website: <https://www.ns.nl/en/door-to-door/ov-fiets>

Actual availability of OV-fiets on Leiden Centraal:

<https://ovfietsbeschikbaar.nl/locatie/ledn002>

4.3 Taxi

In case you need a taxi, you can contact the following taxi companies. Keep in mind that taxis in the Netherlands are often much more expensive than public transport. However, you can also try to get an Uber, which is often much cheaper.

✓ **Taxi Centrale Leiden**

Bargelaan 188, Leiden

Telephone number: + 31712100210

✓ **Taxi Wielkens**

Haagweg 8, Leiden

Telephone number: +31715890503



5. Tourist information

5.1 Tourist information center Leiden

The Tourist Information Centre in Leiden (address: Stationsweg 26) can provide you with ideas for trips, walking tours, information on public transport, maps, but you can also buy souvenirs, postcards and much more here.

<https://www.visitleiden.nl/en/plan-your-visit/tourist-information>

5.2 Restaurants and lunch rooms

Leiden hosts many great restaurants. If you feel like going on a small adventure, but at the same time you don't want to get lost, you can go for a walk through streets such as: Kloksteeg, Nieuwe Rijn, Beestenmarkt, and Noordeinde. In these streets you will find several places where you can get something to eat. For more information take a look at:

<https://www.visitleiden.nl/en/what-to-do/food-drinks>

Ten recommendations (next page):

- ✓ Koffiehuis 't Suppiershuysinghe, Gerecht 2
- ✓ Restaurant BurgerZaken, Breestraat 123
- ✓ Italian bar-bistro City Hall, Stadhuisplein 3
- ✓ Annie's, Hoogstraat 1a
- ✓ Café Barrera, Rapenburg 56
- ✓ Hortus Grand Café, Rapenburg 73a
- ✓ Café l'Espérance, Kaiserstraat 1
- ✓ Bistro Noroc, Pieterskerk-Choorsteeg 4,
- ✓ Bagels & Beans, Maarsmansteeg 8



5.3 Emergency

The emergency telephone number in Europe is **112**.

6. Assistance / contact

Online broadcasting of the conference (Zoom): Luc Segers

Assistance during the conference: Caroline Cambré, Jared Miller

For any questions during the conference, please email wingedwords@hum.leidenuniv.nl

Day 2, Tuesday 1 October 2024

Venue: Gorlaeus building, Einsteinweg 55, 2333 CC Leiden

Room: BW 0.05

- 10:00-10:35** Ezra la Roi (Ghent University) (chair: Riccardo Ginevra)
Metaphorical pathways of performative verbs in Ancient Greek
- 10:35-11:00** coffee
- 11:00-12:00** **keynote 2** (chair: Riccardo Ginevra)
Daniel Kölligan (Julius-Maximilians-Universität Würzburg)
Contingent Metaphor Theory? The interplay of universality and historicity in the development and explanation of Conceptual Metaphors
- 12:00-13:30** Lunch
- 13:30-15:15** **Session 4: South Asia and the Near East** (chair: Alexander Forte)
- 13:30-14:05 Erica Biagetti (Università di Pavia)
Assessing the discursive effects of metaphor and simile in ancient texts: Extended Conceptual Metaphor Theory and Rigvedic hymns
- 14:05-14:40 Maria Marcinkowska-Rosół and Sven Sellmer (Adam Mickiewicz University Poznań)
The mind and its objects: Conceptualizations of intentionality in Homer and in the Sanskrit epics
- 14:40-15:15 Alexander Steiner (Universität Innsbruck)
Sumerian and Akkadian Conceptual Metaphors and Absolute Direction Terms
- 15:15-15:45** coffee
- 15:45-17:00** **Session 5: Indo-European Death and Afterlife** (chair: Maria Marcinkowska-Rosół)
- 15:45-16:20 Riccardo Ginevra (Università Cattolica del Sacro Cuore, Milan)
Conceptual Metaphors and Mobility in Indo-European Lexicon and Phraseology:
DEATH IS DEPARTURE and SALVATION IS RETURN
- 16:20-16:55 Kianoosh Rezaia (Ruhr Universität Bochum)
Metaphorisation of Metaphors: From Indo-European Afterlife to Old Avestan Ritual Communication
- 16:55-17:00 Closing remarks

Variation and change in Ancient Greek metaphors of temperature: A corpus-based study

Giuseppina di Bartolo (Universität zu Köln), Silvia Zampetta (Università di Pavia), Chiara Zanchi (Università di Pavia)

This paper explores the semantics of temperature terms in Ancient Greek (AG) by adopting Conceptual Metaphor Theory (CMT; cf., Lakoff/Johnson 1980). CMT has focused on TEMPERATURE as a source domain for metaphorical mappings to the target domain of EMOTIONS. In addition, extensive research in lexical typology has examined the linguistics of temperature (cf., Plank 2003, 2010; Koptjevskaja-Tamm 2015), shedding light on the relationships between natural phenomena, the human body, and cognition. On the contrary, historical linguistic research has only recently turned its attention to the linguistics of temperature with respect to historical language stages (e.g., Kölligan 2022 and Zampetta *et al.* 2023), and a comprehensive analysis of AG in this respect, especially from a diachronic perspective, is still lacking. This paper aims to fill this gap, providing a comprehensive account of AG temperature terms together with their metaphorical and metonymic extensions.

The paper will consider AG nouns, adjectives, and verbs related to the subdomains of HOT and COLD in a corpus of texts from both literary and documentary sources from the Archaic, Classical and Postclassical periods, covering attestations over a time span of more than a millennium (8th c. BCE – 6th c. CE). In this regard, it aims at investigating the extensions of terms related to the subdomains of HOT and COLD, while also considering the variation in conceptual metaphors over time and across different registers and discourse types, as evidenced by attestations from both literary texts, New Testament, and documentary papyri.

The set of occurrences will be extracted using the online database *Thesaurus Linguae Graecae* (<https://stephanus.tlg.uci.edu/>). In addition, occurrences from documentary papyri will be scrutinized using the online database *Trismegistos* (<https://www.trismegistos.org/>).

Our analysis will show, among other things, that metaphorical developments of these terms are frequently linked to EMOTIONS, as observed in other ancient and modern languages (cf., Barcelona Sánchez 1986; Apresjan 1997; Coschignano 2021; Kölligan 2022). For example, the verb *kaiō* ‘set on fire/burn’ instantiates on the metaphor ANGER IS HEAT (1) or PASSION IS HEAT (2).

(1) *káomai tēn kardían kai póll’ hupèr ēmôn tōn*
burn:1SG.MID DET heart(F):ACC.SG and many over us:GEN DET
gunaikōn ákhthomai
woman:GEN.PL irritate:1SG.MID

‘My heart is on fire. I am deeply irritated for us women.’ (Ar. *Lys.* 9-10)

(2) *lampádi purós erōtikou kauthēisan*
torch(F):DAT.SG fire(N):GEN.SG love:GEN.SG burn(F):AOR.PTCP.PASS.ACC.SG
‘Who was burning by the torch of erotic fire’ (Malalas, *Chron.* 5,18.21)

Finally, this study will provide advancements in two different directions. On the one hand, the analysis of the examined terms allows identifying specific patterns of occurrence of either literal or metaphorical meanings and can be useful to shed light on philological issues. On the other hand, our analysis makes available historical data distributed over a large time span and across different discourse types for typological research and cross-linguistic comparisons with ancient and modern languages. On a practical side, this investigation will additionally contribute to annotating AG temperature terms in the Ancient Greek WordNet, which is under development at the University of Pavia (<https://sites.google.com/unipv.it/linked-wordnets/home-page>).

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- Zampetta, Silvia; Biagetti, Erica; de Rossi, Nicolò; Giuliani, Martina; Zanchi, Chiara & Luraghi, Silvia (2023), *Calidum hoc est! Metaphors of HOT and COLD in Sanskrit, Ancient Greek, and Latin*. Talk presented at the *International Conference on Historical Linguistics 26*, Heidelberg, 4-8 September 2023.

Assessing the discursive effects of metaphor and simile in ancient texts: Extended Conceptual Metaphor Theory and Rigvedic hymns

Erica Biagetti (University of Pavia)

Conceptual Metaphor Theory (CMT; Lakoff and Johnson 1980) is often criticized for not dealing with metaphors in discourse, because of its primary interest in schematic, higher-level aspects of metaphorical conceptualization. In response to this perceived deficiency, Kövecses (2020) proposed an extended version of CMT. Extended CMT differs from the standard view in that it is not only a cognitive theory of metaphor, but it has a strong contextual component. Studies in Extended CMT suggest that metaphors can have two basic functions in discourse: one is lending coherence to discourse, the other providing some socio-pragmatic, communicative, and/or narrative effect to stretches of discourse (see also Semino 2008).

In this paper, Extended CMT is applied to the study of metaphors and similes in the *Ṛgveda*. Similes and metaphors trigger two different kinds of mapping: while metaphors feature numerous, open cross-domain correspondences between source and target domain, similes tend to highlight a specific salient property which applies to both domains. For instance, similes often behave more like image metaphors, mapping simple image structure, as in the simile in (1), which compares two rivers flowing down from a mountain to two unleashed mares racing with each other: the simile maps the directed movement of the rivers onto that of the mares, and no other cross-domain correspondence is activated.

(1) *prá párvatānām uśatí upásthād*
áśve iva víṣite hāsamāne ...
vípāṭ chutudrī páyasā javete

‘Forth from the lap of the mountains, eager, racing with each other like two mares unloosed [...], the Vipāś and Śutudrī (rivers) speed with their milk (water).’ (ṚV 3.33.1)

Even though simile and metaphor are conceptually and functionally distinct, they can also operate in tandem, given that the mappings between the target and source domains of similes can themselves be metaphorically structured (Israel, Harding, and Tobin 2004: 130-131). For instance, the simile comparing the composition of praise songs with craftsmanship in (2) is actually based on the conceptual metaphor FORMING WORDS IS SHAPING:¹

(2) *etām te stómam ... vípro*
rátham ná dhīraḥ svápā atakṣam

‘This praise song for you, ... have I, the inspired poet, fashioned as a clever artisan (fashions) a chariot.’ (ṚV 5.2.11ab)

After a thorough overview of *Ṛgvedic* similes and through the analysis of selected hymns, in my presentation I will propose that, since they arise from different cognitive mechanisms, the two kinds of similes presented above take different functions in discourse. In particular, I will

¹ https://metaphor.icsi.berkeley.edu/pub/en/index.php/Metaphor:FORMING_WORDS_IS_SHAPING

show how metaphor and simile operate in tandem lending several discursive and pragmatic and narrative effects to the hymns. For instance, several metaphoric expression and similes based on the same conceptual metaphor can occur in the same hymn, providing coherence to the discourse; sometimes, a simile combines two conventional metaphors to reach a particular pragmatic effect. Assuming that, besides constituting conventional high-level conceptual structures, metaphors are also subject to the mechanisms of meaning making in context (Kövecses 2010: 290-291; 2020), for each example I will discuss the different factors that may have determined the choice of a given metaphor or simile.

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**IE. *g^hem- and *h₁ei- ‘go’ in Ancient Greek and Latin:
A quantitative approach to metaphorical meanings of the preverbed forms
of AGr. *bainō/eîmi* and Lat. *venio/eo***

Andrea Farina (King’s College London)

Verbs display a higher degree of metaphorisation than nouns (Jamrozik et al., 2013; Krennmayr, 2017; King and Gentner, 2022). Among verbs, motion verbs have attracted substantial scholarly interest, spanning both modern (Wilkins and Hill, 1995) and historical languages (Bartolotta, 2018), with analyses from diachronic and comparative perspectives (Stolova, 2015). Given the inherent connection of motion with everyday experiences (Lakoff and Johnson, 1980), many studies exploring metaphorical aspects of motion verbs have been conducted (e.g., Radden, 1996; Sandström, 2016 on English; Özçalışkan, 2002 on English and Turkish, comparatively; Georgakopoulos et al., 2016 on Ancient Greek). In Ancient Greek and Latin, preverbs frequently attach onto motion verbs, as preverbatation is typical of Indo-European languages (Booij and Van Kemenade, 2003; Haverling, 2003; Papke, 2010; Zanchi, 2019). The semantics of preverbed motion verbs has been the subject of a few recent studies including metaphorical meanings of these forms (Serrano Ruiz, 2015; Farina, 2021; Farina et al., 2023).

Ancient Greek and Latin inherited the IE roots *g^hem- (Pokorny, 1959; cf. AGr. *bainō* and Lat. *venio*; de Vaan, 2008; Beekes, 2009) and *h₁ei- (cf. AGr. *eîmi* and Lat. *eo*; de Vaan, 2008; Beekes, 2009) to express the most basic concepts of motion (‘go; come’), sometimes raising issues around their possible deictic meaning (Nutti, 2016 on Latin; Bartolotta, 2017 on Homeric Greek). However, to what extent do Ancient Greek and Latin correspond when it comes to the metaphorical meanings of the preverbed forms of *bainō/venio* and *eîmi/eo*, especially considering the different lexicalisation processes of preverbs in these languages (e.g. Imbert, 2010 on Greek; McGillivray, 2009 on Latin)? What happens if we also include diachrony and literary genres as parameters to account for semantic variation in both languages?

This talk will try to answer these questions using quantitative methods. A sample of 16 preverbs per language (Figure 1) and a corpus with 541,620 tokens have been selected. The corpus spans from the 8th century BCE for Greek and the 3rd century BCE for Latin to the 2nd century CE for both languages, and it includes the following literary genres: poetry, historiography, theatre, oratory, philosophy, novel. The annotation (Farina, 2024) covers every occurrence of preverbed forms of *bainō/venio* and *eîmi/eo*, amounting to 1,644 verbal forms in total.

ANCIENT GREEK		LATIN	
<i>ana-</i>	<i>kata-</i>	<i>ab-</i>	<i>inter-</i>
<i>anti-</i>	<i>meta-</i>	<i>ad-</i>	<i>intro-</i>
<i>apo-</i>	<i>para-</i>	<i>ante-</i>	<i>ob-</i>
<i>dia-</i>	<i>peri-</i>	<i>circum-</i>	<i>per-</i>
<i>eis-</i>	<i>pro-</i>	<i>cum-</i>	<i>prae-</i>
<i>ek-</i>	<i>pros-</i>	<i>de-</i>	<i>pro-</i>
<i>en-</i>	<i>sun-</i>	<i>ex-</i>	<i>sub-</i>
<i>epi-</i>	<i>hupo-</i>	<i>in-</i>	<i>trans-</i>

Figure 1. Selected preverbs in Ancient Greek and Latin.

Analysing preverbed verbs expands the more traditional approach to the semantics of AGr. *bainō/eîmi* and Lat. *venio/eo*, focussed on the simplex verbs. Therefore, this study may offer new insights into the cognitive processes involved in the development of conceptual metaphors with MOTION as its source domain. By investigating preverbed forms, we can gain a deeper understanding of how preverbs modify the base meaning of motion verbs and contribute to metaphorical extensions. This approach can reveal patterns of metaphorisation that are unique to specific preverbs and compare how these patterns differ or converge between Ancient Greek and Latin. Eventually, it may also lay the foundation for new perspectives on the matter of deixis for these verbs, by also considering metaphorical developments of their meaning.

References:

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Slings and Arrows as Metaphors for Speech in Three Traditions

Alexander Forte (New York University)

This talk serves as a test-case for a comparative and historical approach to conceptual metaphors, specifically to what degree WORDS ARE PROJECTILES can be reconstructed to PIE based on this metaphor's presence in Homeric Greek, Vedic Sanskrit, and Avestan. When one looks at the language, context, and function of this metaphor (and related metaphors) in each tradition, the case for PIE reconstruction looks doubtful. The talk concludes with an attempt to understand the metaphor's presence in these textual traditions via image schemas and force dynamics, thereby connecting the cognitive linguistics of Greek, Vedic, and Avestan to pragmatics, specifically speech act theory.

Conceptual Metaphors and Mobility in Indo-European Lexicon and Phraseology: DEATH IS DEPARTURE and SALVATION IS RETURN

Riccardo Ginevra (Università Cattolica del Sacro Cuore, Milano)

The DEATH IS DEPARTURE conceptual metaphor has been recognized by Lakoff and Turner (1989: 2, 10–11, *passim*) behind common English euphemistic phrases like “we lost him” (i.e. he’s dead) or “he’s still with us” (i.e. still alive). As argued in Ginevra 2024, the same conceptual metaphor is attested within several early Indo-European traditions (e.g. Ancient Greek, on which see already Horn 2020: 171) and must be reconstructed for Proto-Indo-European: it clearly underlies a series of recurrent semantic shifts, such as the (almost exceptionless) derivation of DEATH verbs in IE languages from PIE roots denoting SELF-MOTION (AGk θνή-σκω : PIE **dʰenh₂-* ‘to run off’; Old Icelandic *deyja* : **dʰeu-* ‘to run’; Old Irish *ba-id* : **gʷeh₂-* ‘to go, stride’).

The same metaphoric mapping also underlies peculiar phraseological phenomena, such as the occurrence of DEATH verbs in SELF-MOTION constructions with an overt goal referring to the REALM OF THE DEAD in both AGk (*OF* 474.1–2 Bernabe ἐπεὶ ἂν μέλλῃσι **θανεσθαι** / εἰς Αἴδαο δόμος εὐερέας “when you are about **to die** [PIE **dʰenh₂-* ‘to run off’] to the well-built house of Hades”) and OIc. (*LdnSt*^x 153.9 *Tat var trua teira Torolfs franda at teir dai aller i fiallit* “Torolfr and his relatives believed that they **would die** [PIE **dʰeu-* ‘to run’] into the mountain”; Heide 2022), which are best explained as fossil instances of the frequent phraseological construction [X – GO – to REALM OF THE DEAD] for DYING (cf. *Il.* 24.244–246 **βαίην** δόμον Ἄιδος εἴσω “**may I go** [PIE **gʷeh₂-* ‘to stride’] into the house of Hades”).

In my presentation I will discuss a closely connected conceptual mapping, also involving MOBILITY as a source domain but in an essentially opposite direction, namely SALVATION/HEALING IS ARRIVAL/RETURN, which underlies various phenomena of lexical semantics and phraseological patterns, such as:

- the development of AGk ἄσ-μενος ‘saved’ (de Lamberterie 2014) and Old English *ġenes-an* ‘to be saved, survive’ (Proto-Germanic **nes-a-* ‘id.’; Seebold 1970: 359–360) from the same PIE root **nes-* ‘to arrive (at the desired goal)’ (Garcia Ramon 2004: 46; cf. *LIV2*: 454; Frame 1978) of AGk νέ-ο-μαι ‘to go, come, return’ and Vedic *nas-a-te* ‘to approach, join’;
- or the phraseological construction [X – LEAD (**h₂eǵ-*) – (BACK) to the LIGHT (**bʰeh₂-*)] for SAVING/HEALING (Ginevra 2019; 2021b), which underlies both Pi. *O.* 5.14 ἀπ’ ἀμαχανίας **ἄγων** ἐς **φῶς** τόνδε δᾶμον ἀστῶν “**leading** this community of townsmen from helplessness **to light**” and the Vedic term *bhiṣaj-* ‘healer’ (expected reflex of an earlier compound **bʰh₂sh₂eǵ-* ‘leading [back] to the light’).

From a methodological perspective, I will argue for an integrated approach (Ginevra 2021a; 2021b; 2024) which, on the one hand, combines Conceptual Metaphor Theory with well-established subfields of historical linguistics and Indo-European studies, namely Comparative Phraseology (Garcia Ramón 2021) and Comparative Poetics (Watkins 1995; West 2007), and, on the other hand, takes into account further fundamental notions of Cognitive Linguistics, such as image schemata (Johnson 1987) and conceptual metonymies (Kovecses and Radden 1998), as well as digital resources like WordNets (Biagetti et al. 2021).

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Contingent Metaphor Theory? The interplay of universality and historicity in the development and explanation of Conceptual Metaphors

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Time and again purported language universals have turned out to be generalizations made on a limited data sample not suspecting a black swan (cf. F. Plank's archive of language rara, <https://typo.uni-konstanz.de/rara/>, see also Kölligan 2020). After a brief look at examples from language acquisition studies and recent thoughts on evidentiality, the paper will discuss the question of universality and contingency with regard to some "classics" of CM theory such as boiling anger and calmness of sea and mind, ability as reaching a goal, and leaders as heads. To stress the point of metaphors' dependence on both general features of the *condicio humana* and specific historical circumstances, examples of the imagery of royal splendour will be discussed. It will be argued that with such caveats in mind CM theory may contribute to the understanding of language change, especially of semantic shifts, feed etymological research and vice versa profit from philologically detailed studies.

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DREAMS ARE DOWN: Dream Metaphors in Homer, tragedy and ritual

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In my paper, I will argue that Homer understood dreaming through a series of inconsistent conceptual metaphors. Prominent among these are THE DREAM IS AN ENTITY (*Il.* 2.20, 2.56-9, 23.68, *Od.* 6.19-21, 4.803, 6.21, cf. *Il.* 5.49, 24.683, *Od.* 15.9, 20.33, 20.4), THE DREAM IS SMOKE/AIR (governed by the verb πέτομαι, *Il.* 23.100, *Od.* 4. 838-9, 6.19-21), THE DREAM IS A PLACE/PEOPLE (e.g., the δῆμος ὀνειρώων of *Od.* 24.12; cf. *Od.* 19.563, 4.809) and THE DREAM IS AN OBJECT (which moves in the direction of its consequence, e.g., *Od.* 20.87, *Il.* 1.62-3). Additionally, I will discuss why, in Hesiod, Θάνατος, Ὕπνος and the φύλον Ὀνειρώων came to be conceptualised as brothers (Hes. *Th.* 211-2, cf. *Th.* 756-9, *Il.* 14.231, 16. 671-2, cf. Alc. *P. Oxy.* 2387 fr. 3 col ii.61-2), via the metaphor MEMBERS OF A NATURAL GROUP ARE SIBLINGS, and born of Night via WHAT SPRINGS FROM SOMETHING IS ITS OFFSPRING.

In tragedy, I will discuss why dreams were often understood, via the ontological metaphor DREAMS ARE WINGED, to be the (black)-winged children of Earth (e.g., Eur. *Hec.* 70-1, Eur. *Phoen.* 1545, Eur. *IT* 571; Aesch. *Ag.* 420-5; cf. Alc. fr. 1.49, Anac. 30.1-2, Aesch. *Ag.* 276), and, following the cosmography of *Odyssey* 24, I will argue that dreams came to be imagined as existing beneath the earth via the metaphor DREAMS ARE DOWN, which entails from the emergent embodied metaphors DEATH IS DOWN, DEATH IS SLEEP, and SLEEP IS DOWN (although is largely absent in English outside of, for example, Freud's schematic view of the mind). It is for this reason that Aeschylus' κριταί could attribute Clytemnestra's nightmares obliquely to 'those beneath the earth' (Aesch. *Cho.* 39-49), Sophocles' *Electra* could describe Clytemnestra's dreams as rising *up* from an Agamemnon 'sleeping in Hades' (Soph. *El.* 459-63), and in Euripides all dreams could be described as born of Γαῖα-Χθών who ἐτεκνώσατο φάσματ' ὀνειρώων, | οἱ πολέσιν μερόπων τά τε πρῶτα τά τ' | ἔπειθ' ὅσ' ἔμελλε τυχεῖν | ὕπνω κατὰ δνοφερὰς χαμεύ-|νας ἔφραζον (Eur. *IT* 1262-6). Indeed, for Aristophanes, such metaphors had become so conventional that they could be employed one after another, in the mouth of Aeschylus, for comic effect (Ar. *Ran.* 1331-53).

Having analysed the convergence of dream metaphors in the winged-chthonic model of fifth-century tragedy, my paper will conclude by suggesting that DREAMS ARE DOWN came to structure the physical rituals associated with iatromantic dream shrines (e.g., descents at the *Trophonion* and symbolic descents at the *Amphiareion*), and other rituals conceptualised via similar metaphoric mappings (e.g., *psychagogia* and its reliance on metaphors like DEATH IS DOWN). In arguing for this, I follow Cairns' (2016b) view that conceptual metaphors were transposed into physical ritual actions (dependent on the cultural context in which the body interacted with its environment), and I will evaluate the views of scholars like Mikalson (1991) and Ehrenheim (2015) who have argued that this understanding of dreaming was purely a literary *topos* which failed to reflect popular belief.

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The mind and its objects:

Conceptualizations of intentionality in Homer and in the Sanskrit epics

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Our study focuses on exploring metaphors used to describe mental life in two distinct literary traditions: the Greek epics, specifically the *Iliad* and the *Odyssey*, and the Sanskrit epic poems, the *Rāmāyaṇa* and the *Mahābhārata*. We are particularly interested in examining how these texts depict intentional mental states and events, such as, e.g., perceiving, deliberating, or desiring, with relation to the concept of the mind itself. Therefore, the subject of our investigations will be such descriptions of intentionality that conceptualise consciousness as a “mental entity” (in Homer, mostly θυμός, φρένες, νόος, ἦτορ; in the Sanskrit epics, mostly *manas*, *mānasa*, *mati*, *buddhi*, *cetas*, *citta*, *bhāva*, *hṛd*, *hṛdaya*) and the intentional states and events in terms of a relation between that entity and an object. Our goal is to analyse the different types of conceptual metaphors underlying such descriptions and to identify the source domains from which these metaphors are drawn. We will present our results in the form of a transparent classification that highlights the similarities and differences between the Greek and the Indian conceptualisations. We will also discuss the nature and the form of the mind’s relata that figure in these descriptions and show how they differ in the two epic traditions.

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Metaphorisation of Metaphors: From Indo-European Afterlife to Old Avestan Ritual Communication

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In recent decades, cognitive linguists have demonstrated how humans tend to employ more concrete (more familiar) concepts to conceptualise more abstract (less familiar) ones. Following the tenets of conceptual metaphor theory (CMT), the Collaborative Research Center (CRC 1475), entitled “Metaphors of Religion: Religious Meaning-Making in Language Use” posits that religion, operating within a framework of transcendence-immanence-distinction, predominantly employs conceptual metaphors to conceptualise a transcendent realm by drawing upon concepts from the immanent realm. The emergence of individual eschatology in Zoroastrianism has sparked extensive debate within Iranian studies. Regarding its presence in the enigmatic Old Avestan texts, scholars hold divergent views. These perspectives can be broadly categorised into two main camps: (a) those affirming the presence of ideas about afterlife in the Old Avestan texts through an interpretation that emphasises a moral aspect; and (b) those disputing this presence, instead highlighting their ritualistic nature.

While our CRC 1475 explores the question ‘how do religious materials apply metaphors to produce religious meaning?’, my sub-project A04 within this CRC, titled “Metaphorising the Metaphors: The Development of the Zoroastrian Language of Eschatology,” focuses on a particular form of metaphor reuse, heuristically termed “metaphorisation of metaphors.” This project, among other objectives, examines the transition from the Old to the Young Avestan period to scrutinise the role of metaphor reuse in the conceptualization of eschatological concepts.

The paper aims to address the question of why there is a scholarly disagreement regarding the presence of afterlife ideas in Old Avestan poetry. It will explore the degree to which the Old Avestan poems reused older Indo-European conceptual metaphors to conceptualise new priestly concepts, potentially contributing to diverse interpretations in the Zoroastrian studies.

After presenting a definition of the metaphorisation of metaphors, the paper will focus on the Indo-European conceptual metaphor DEATH IS CROSSING (A BODY OF WATER). It will demonstrate how this conceptual metaphor is re-used in the domain of ritual communication with gods in the Old Avestan texts. It, moreover, will illuminate the process by scrutinising a similar case from the *Śatapatha Brāhmaṇa*. Furthermore, a novel interpretation of the Old Avestan term *cinuuatō pərətū-* will be proposed, on the basis of an analysis the mappings of this conceptual metaphor in the Indo-European and Old Avestan periods. The paper will argue that the Old Avestan “ford” to transcend this world does not belong to Yima or a any other external person(ification), but rather to the transcending individual himself, represented by his freesoul (*uruuan-*) and his vision-soul (*daēnā-*), who constructs his own ford.

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Conceptual and imaginative metaphors in the Graeco-Roman metaphor SEXUAL REPRODUCTION IS AGRICULTURE

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This paper explores the question of how the difference between a conceptual metaphor and an imaginative metaphor can be established in a historical context, focussing on one specific case study: various linguistic instantiations of the ancient Graeco-Roman conceptual metaphor SEXUAL REPRODUCTION IS AGRICULTURE, a subtype of the basic conceptual metaphor HUMANS ARE PLANTS. A conceptual metaphor is defined by Lakoff and Turner as ‘conventional, unconscious, automatic, and typically unnoticed’.² An imaginative metaphor, on the other hand, is an intentional extension or elaboration of the conventional part(s) of a conceptual metaphor and is often used in poetic or scientific contexts.³ As Kövecses has demonstrated, the surrounding cultural discourse impacts the meaning of a metaphor.⁴

The question arises, however, who decides what is a conventional use of a conceptual metaphor and what is a conscious elaboration or extension beyond its usual employment, and how this difference can be determined in historical contexts, where we only have limited access to (data on) the frequency of previous linguistic expressions of these metaphors.

This paper (a) provides an overview of some ancient Greek linguistic instantiations of the conceptual and imaginative metaphor SEXUAL REPRODUCTION IS AGRICULTURE and (b) posits the methodological suggestion that in historical contexts where we lack data on previous linguistic expressions, but also in general, we might do better to dismiss the binary difference between a conceptual and imaginative metaphor and instead regard them as a spectrum. Individual linguistic expressions can fall between the categories of a conceptual and imaginative metaphor in three ways:

- The level of conventionality varies, so that some linguistic expressions have previously been used just a handful of times;
- The degree of innovation varies, so that some thinkers did not add a subplot, or fill it in a new way, but rather made a more modest twist to the conventional metaphor;
- Where an idiosyncratic linguistic expression is regarded to fall on the spectrum also depends on the perspective of the audience and can be differentiated among several groups.

The ends of the spectrum between conventional metaphor and imaginative metaphor are relatively clear in our case study. In the 7th-5th century BCE, agricultural terms like ‘sowing’ or ‘ploughing’ were used both in an agricultural context and metaphorically to describe sexual reproduction. For example, σπείρω denotes the sowing of seeds in the ground in Hesiod’s *Works and Days*, Herodotus’ *Histories*, and Aristophanes’ *Peace*, but refers to the begetting of offspring in Sophocles’ *Ajax*, Plato’s *Laws*, and Aeschylus’ *Seven Against Thebes*. Similarly, ἀρόω describes the ploughing of a field in Hesiod’s *Works and Days* and

² Lakoff and Turner (1989) 80.

³ Lakoff and Johnson (1980) 53, Lakoff and Turner (1989) 67, Zanker (2019) 10.

⁴ Kövecses (2020) 97-98.

Homer's *Iliad*, but metaphorically refers to the action of fathering children in Sophocles' *Oidipous Tyrannus*. These examples are relatively easy to classify as conventional and likely unconscious linguistic expressions of the conceptual metaphor SEXUAL REPRODUCTION IS AGRICULTURE. On the other end of the spectrum, we find some clearly conscious elaborations or extensions of this metaphor in scientific contexts, for example in Aristotle's *Generation of Animals* and Hippocrates' *On the Nature of the Child*. Lastly, this paper illustrates the suggestion of a spectrum between conceptual and imaginative metaphors (in three ways: the level of conventionality, the degree of innovation, and the perspective of the audience) with comparisons in Galen's *On the Formation of the Foetus*, Lucretius' *De Rerum Natura*, and Apollodorus' *Bibliotheca*.

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Metaphorical pathways of performative verbs in Ancient Greek

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With the steady increase in linguistic studies of conceptual metaphor in ancient languages, it is becoming clearer and clearer just how deeply metaphorical thinking was entrenched in ancient cultures and their languages. In this talk, I wish to explore a pragmatic subsystem of the Ancient Greek language for which I believe the role of metaphor has remained underexplored: performative verbs that directly encode an action. Zanker (2019) recently demonstrated that words of speech in Homer come from a range of sources, such as physical metaphors (Zanker 2019, 115ff) or metaphorical versions of selection and collection (e.g. λέγω and συνήμι, Zanker 2019, 153–54). Zanker (2019, 221) also astutely observes that the abstract speech act of promising has physical origins as it “is denoted by three verbs: ὑφίστημι (“stand under”), ὑπίσχομαι (“to hold oneself under”), and ὑποδέχομαι (“receive”).” A crucial observation that gets overlooked here is that ὑπίσχομαι ‘I promise’ is one of the many performative verbs which can be found already in Homer, as shown in example 1 below.

- (1) “λύσον· ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ὡς σὺ κελεύεις,
τίσειν αἴσιμα πάντα μετ’ ἀθανάτοισι θεοῖσιν.” (*Od.* 8.347-348)

Free him, and **I promise**, as you demand, that he shall himself pay you all that is right in the presence of the immortal gods

In fact, I would argue that the evidence for performative verbs from Ancient Greek is revealing of the metaphorical pathways of performative verbs in other ways as well. On the one hand, there are many dramatisations of the specific real world procedures that performatives encode, such as forms of performative supplication where subparts of the procedure expressed by the performative are encoded, such as grabbing knees (e.g. *Il.* 22.338) or falling down on the floor (e.g. *E. El.* 221). On the other hand, diachronic comparison of Archaic and Classical Greek allows us both to pinpoint further physical origins of performatives (e.g. ἀντιβόλω ‘meet’) and to trace the gain of metaphorical meanings, such as ἀντιβόλω ‘I entreat’ (cf. Fedriani 2019 for the role of metaphorical pathways for fossilized imperatives).

This talk is structured as follows. First, I provide an overview of performative verbs found in Archaic and Classical Greek. Second, I analyze the different origins of these performatives and determine the role played by metaphorical pathways of change. Third and finally, I briefly put the evidence from Ancient Greek in comparative perspective by considering parallel pathways of development from other early Indo-European languages, in particular Latin.

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Sumerian and Akkadian Conceptual Metaphors and Absolute Direction Terms

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In my presentation, I will analyse the various source domains that are used in Sumerian and Akkadian texts to indicate the target domain of cardinal direction terms. Sumerian and Akkadian, although not related to each other, share several linguistic features often associated with *Sprachbund*-phenomena (Edzard 1973, Von Soden 1973, Pedersen 1989, Streck 1998, Edzard 2003). This convergence is not limited to linguistic features but also includes concepts such as the conceptualization of space. Sumerian, a language isolate, draws from the concrete domains of weather phenomena, landscape features, and ethnonyms (which might have been abstract at some point itself, but gotten concrete already at the time of the drawing as a cardinal direction term) and directions such as above/below. At the same time in poetic context, concepts such as 'righteousness' are taken to denote cardinal direction terms (in this case the north). In Akkadian, the earliest documented Semitic language, terms from Sumerian are used which can only be explained with a conceptual proximity. Next to Sumerian translations or borrowings, Akkadian draws its cardinal directions from domains such as weather phenomena, landscape features, and the directions left/right or above/below. With this analysis, I will show the nature of the conceptual (spatial) metaphors in Sumerian and Akkadian. I try to differentiate between used metaphors on Sumerian and Akkadian sources and dead metaphors (Pawelec 2006), which are used solely as cardinal direction terms, and which have their origins in metaphors.

This paper is the result of the first chapter of my PhD Thesis with the title *Concepts of Absolute Space in Near Eastern and Central Asian Antiquity. A Survey of Sumerian, Akkadian, Iranian, and Tocharian Absolute Direction Terms* at the University of Innsbruck. The chapter deals with the Mesopotamian (Sumerian and Akkadian) sources on cardinal direction terms.

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The curious case of the rise of πτώσις

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One of the metaphors we (philologists) live by is that at the root of the word “case”. Lat. *casus* is a calque of AG πτώσις, lit. “fall”. The rationale of this metaphor has been debated since antiquity. The Stoics, regarded πτώσις as the ‘descent’ of an idea into the physicality of speech (cf. Amm. *in Int.* pp. 42.30–43.20). They considered the nominative a case because it ‘falls from the mind’ in an upright position (ὀρθή, as opposed to πλαγία, πτώσις; so also Priscian 5.68, *GL* II p. 183–4), implying the metaphor ONTOLOGY IS SPACE and the ontological correspondence (MORPHO-PHONETIC) WORDS ↔ GEOMETRICAL OBJECTS. The Peripatetics, instead, regarded the nominative as the ‘base form’ from which cases ‘fall’ (cf. Σ D.T. *GG* 1.3 p. 550, 24–27, cf. p. 383, 9–14; Amm. *ibid.*) — this time the implied metaphor is LEXICON IS SPACE.

However, πτώσις was first used in relation with linguistic phenomena in the *Poetics* (ch. 20) and in the logical treatises of Aristotle (*APr.* 1.36, *Top.* 8.3, *Int.* 2, 3, *Cat.* 1, 7), where this term (1) is not restricted to nominal inflection; (2) may apply to the nominative; and (3) also designates derivation. As it were, πτώσις designates any actual morpho-phonetic configuration that a ὄνομα or ῥῆμα may take (*qua* logical term) in an actual predication (as opposed to its κλησις — the morpho-phonetic configuration it takes when ‘quoted’ in isolation). The metaphor that underlies Aristotle’s usage is now frequently connected to the casting of dice (based on Pl. *Resp.* 604c), which determines a certain ‘configuration’ of a variable — a metaphor which may also underlie the non-grammatical meanings of Lat. *casus* (‘event’, ‘fortuitous occurrence’, etc.), which, interestingly, πτώσις lacks.

However, there are reasons to believe that Aristotle, too, conceptualizes πτώσις in spatial terms. To begin with, both the language and the imagery he adopts in his logical treatises draws heavily on geometry — his descriptions of the figures of syllogisms, for example, are easily intelligible as geometrical diagrams with segments corresponding to terms. Overall, the *Organon* works with the metaphor MIND IS SPACE and with the logical correspondence (LOGICAL/NON-LOGICAL) OBJECTS ARE GEOMETRICAL OBJECTS. In this connection, the verb πίπτω is used by mathematicians to indicate the position or orientation of a geometrical object (cf. also Arist. *Meteor.* 376b19). As a geometrical term, πτώσις is first attested in the 4th cent. AD in Pappus’ account of Apollonius of Perga’s *On Cutting of a Ratio* (3rd cent. BC), whose Arabic translation, however, uses a term meaning ‘the place where something falls’, which suggests that πτώσις may have been there in the Greek of Apollonius. Possibly, if terms of syllogisms are visualized as segments in different spatial configurations, πτώσεις may refer their relative inclinations (cf. κατ’ εὐθύ, lit. ‘directly/in a straight line’, e.g. at Arist. *SE* 31). If this is correct, the curious case of πτώσις may illustrate how a conceptual metaphor may be reanalyzed (and its source domain be shifted) as it is realigned with different systems of thought.

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Cognitive Metaphors in Ancient Greek Institutional Language: Scrutinising Citizens as Examining Coins in Classical Athens

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This paper explores the potential of applying Cognitive Metaphor Theory (CMT) to the institutional language of Ancient Greek as a tool for historical investigation. The presentation will employ as a case study the institution of *dokimasia*, that is the scrutiny for honourable behaviour that every citizen in Classical Athens had to undergo whenever a new legal status was to be conferred upon him, involving enquiries into his family lineage, past conduct, and suitability for public office. Through the analysis of the vocabulary used to describe this scrutiny, I aim to prove how *dokimasia* was conceptualised as a metaphorical extension of the process of examining coins to certify their value. This cognitive metaphorical link contributes to our understanding of the scrutiny, for which past scholarship (Hansen 1991; Feyel 2009; Todd 2009) has failed to provide a satisfactory rationale.

Drawing from a lexical analysis conducted on a substantial body of both literary and epigraphical evidence, this paper observes that the terms *dokimos* and *dokimasia* are prototypically associated with the good quality of valuable assets and coins (as previously noted by Picard 1984), as well as with their official examination to check authenticity and enforce legal acceptance. Epigraphical evidence (cf. *IG XII 9 1273/4* and *SEG 26.72*) supports the view of the *dokimasia* of precious metals and coins as historically older, more familiar, and experientially more immediate than the scrutiny of citizens, thereby complying with the features identified by the Pragglejaz group (2007) as common features for a source domain in a metaphorical mapping (cf. also Kövecses 2010).

This paper will also argue that this understanding of *dokimasia* constitutes a metaphorical entailment of the broader conceptual metaphors people are valuable assets and status is value in ancient Greek, where metaphors drawn from the domain of economy and exchange are frequent (Gernet 1968; Von Reden 2003; Seaford 2004, 2018; Kurke 2021; cf. also Kövecses 2010 for economy and exchange as a common metaphorical source domain). Expanding from this entailment, I aim to prove that some of the prototypical features of the *dokimasia* of coins are also characteristic of the *dokimasia* of citizens. Namely, both examinations are structured as a recognition of value (either economic or social) through the comparison with a pre-determined standard, and the whole process aims to certify that expectations have been met rather than appraising a performance. This is consistent with what recent scholarship (Cairns *et al.* 2022; Canevaro and Rocchi, forthcoming) has observed on recognition of social and legal status in classical Athens.

Taking advantage from the fruitful application of cognitive sciences to the study of emotions and social behaviour in ancient Greece (Cairns 2016, 2019; cf. also Meineck *et al.* 2018), this paper proposes to extend this methodology to the analysis of institutional practices. The case of *dokimasia* exemplifies how CMT can be a useful tool for historical investigation, facilitating the cross-fertilisation between different fields of study, such as social sciences, psychology, numismatics, and institutional history.

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