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### ***Calidum hoc est!* Metaphors of HOT and COLD in Sanskrit, Ancient Greek, and Latin**

This paper focusses on patterns of polysemy of the Sanskrit (Skt.), Ancient Greek (AG), and Latin (Lat.) temperature terms carving up the subdomains of HOT and COLD in these Indo-European (IE) languages. Lexical typology has recently granted much attention to what, since Koptjevskaja-Tamm (2015; but see earlier Plank 2003), has been named ‘linguistics of temperature’. The domain of TEMPERATURE is a good viewpoint to study the link among natural phenomena, human body, and cognition: we experience and evaluate temperature primarily through our bodies. Also, the perception of temperature is scalar and relative: different degrees of heat and coldness can represent good or bad experiences for humans. Since Lakoff/Johnson (1980), metaphorical extensions of temperature terms have been pointed out, mostly discussing the linguistic expression of emotions: positive and negative INTENSE EMOTIONS (e.g. LOVE, HATE and ANGER) are mapped onto HEAT, whereas LACK OF EMOTIONS/CONTROLLED EMOTIONS are conceptualized as COLD/LACK OF HEAT (Lakoff et al. 1991, Radden 2000, Kövecses 1995, Lorenzetti 2009, Coschignano 2021). Other axiologically negative emotions (e.g. DISLIKE, FEAR, and SADNESS) are mapped onto the COLD subdomain (Barcelona 1986, Lakoff et al. 1991, Apresjan 1997, Kövecses 2005, Zhong/Leonardelli 2008). Little research is available on temperature terms in ancient IE languages. What has been done is hardly framed within a cognitive linguistic framework (Fruyt 2013), lies outside the field of linguistics (on *tapas*- ‘heat’ in Skt. literature, see, e.g., Kaelber 1976, 1979) or regards a single conceptual metaphor in a single language (Kölligan 2020). This paper is a first step to fill this gap. By adopting an onomasiological perspective, we will investigate and compare the metaphorical extensions of the terms covering the subdomains of HOT and COLD in Skt., AG, and Lat. with one another and with other not necessarily related languages. Relevant lexical items will be manually extracted from reference dictionaries. Our data will show that metaphorical extensions of temperature terms go beyond the domain of EMOTIONS: e.g., in AG *thermèn epì psukhroîsi kardían ékheis* ‘a hot spirit in a cold business’ (S. Ant. 88), COLD is used to mean USELESSNESS and INEFFECTIVENESS. Moreover, despite stemming from the same bodily metonymy (specifically, THE PHYSIOLOGICAL EFFECTS OF AN EMOTION ARE THE EMOTION ITSELF), temperature terms can develop axiologically opposite shifted meanings. See e.g. the subdomain of HEAT in Lat: in *Reperiamus aliquid calidi conducibilis consili* ‘Let’s find a useful nice and warm plan!’ (Pl. Epid 256), *calidus* instantiates the metaphor HOT IS PRODUCTIVITY, whereas in *Calidum hoc est! etsi procul abest, urit male* ‘This is a burning matter! Though it is far away, it terribly smells like burning’ (Most. 609a), *calidum* and *urit* show a metaphorical shift based on which HIGH INTEREST/ DANGER are conceptualized as HEAT. As pointed out for other languages (e.g., Ameka 2015 described HEAT as associated to BLACK MAGIC), some semantic extensions of temperature terms are noticeably culture-dependent: this is the case of Skt. *tapas*- ‘heat’ > ‘religious austerity, bodily mortification’, *śītala*- ‘cold’ > ‘free from passion, calm, gentle’. The data of this paper will contribute to enriching the semantic annotation contained in three comparable WordNets for ancient IE languages (Biagetti et al. 2021), which, providing etymological information, will allow scholars to investigate whether Skt., AG, and Lat. cognate words lexicalize comparable arrays of concepts. Containing information on periodization(s) and genre(s), and distinguishing literal and non-literal meanings, WordNets will also allow tracking the development of metaphorical meanings over time and across genres.

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