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Related tendencies across the Dene world; 5. Discussion; 5.1 Exoterogeny and esoterogeny
5.2 Idiomaticity and analyzability 5.3 Lexicalization and revitalization; Acknowledgements; References; "My heart falls out"; 1. Introduction; 2. Beaver language and culture; 3. Culture, embodiment, and conceptual metaphors; 3.1 Embodiment; 3.2 Cultural models; 3.3 Conceptual metaphors and metonymies; 4. Emotions and body parts; 4.1 Basic emotions: Linguistic and cognitive evidence; 4.2 Beaver "heart" idioms denoting emotions and personality traits; 5. Linguistic patterns of body part expressions; 6. Conclusion and discussion; References; Walking like a porcupine, talking like a raven
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3. Structure 4. Methodology; 5. Shared riddles; 5.1 The green tomato; 5.2 The burnt (field); 5.3 The needle; 5.4 The snail; 5.5 The nose; 5.6 The ants; 5.6 The chile; 6. Conclusion; Abbreviations; References; Bodily-based conceptual metaphors in Asheninka Perene myths and folk stories; References; Appendix A; Mamaro 'Demonic Owl' by Segundo Yamane Guzman; Appendix B; Illustration of the Mamaro story made by the native speaker Daniel Bernales Quillatupa (Aroshi); Abbreviations; The use of a conceptual metaphor in the Siroi language of Papua New Guinea; 1. Introduction
2. The use of metaphor in everyday speech

Sommario/riassunto

When the last speaker of a language dies, s/he takes to oblivion the memories, associations and the rich imagery this language community has once lived by. The cultural heritage encoded in conventional linguistic metaphors, handed down through generations, will be lost forever. This volume consists of fifteen articles about metaphors in endangered languages, from Peru to Alaska, from India to Ghana. The empirical data demonstrate that the assumptions of contemporary cognitive linguistic theory about "universal" metaphors and the underlying cognitive processes are still far from plausible.
