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in Polynesia. It challenges some existing assumptions in linguistics, cognitive anthropology and cognitive science and proposes a new foundational cultural model, 'radiality', to show how space, time and social relationships are expressed both linguistically and cognitively. A foundational cultural model is knowledge that is repeated in several domains and shared within a cultural homogeneous group. These knowledge structures are lenses through which we interpret the world and guide our behaviour. The book will be welcomed by researchers and students working within the fields of psycholinguistics, anthropological linguistics, cognitive anthropology, cognitive psychology, cross-cultural psychology, and cognitive science. 碩亞數碼科技有限公司

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politics) was grounded in the s there is at first sight not much bulk large in Homeric epic, its powerfully resonant for later between gods and humans. B	songs of Homer. Yet it mig opportunity for laughter appearances in both poer Greeks. In the <i>Jliad</i> , occu ut a majority of the relev	pht seem surprising and coun , whether for characters or ns are all highly charged with rrences of laughing and smili ant passages are clustered ii	audiences, in the <i>Jiad</i> and <i>Odyssey</i> . But wh n significance and contribute symbolically to ng are distributed across more than half the	nings, the manifestations of laughter. After a ile in purely quantitative terms laughter does	not ly





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