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- Indentation in the text, tables and figures
- Headers and footers containing running head titles and page numbers

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# ||| Text structure [Attachment 1]

- The text should begin with the author's full name. In the case of multiple authors, their names should be separated with slashes (/).
- Headings should be aligned with the left margin.
  - A chapter title can consist of a main title and a subtitle. If so, please separate them with a forced line break.
- We recommend adding an **abstract** in English language (approx. 1,000 signs) and (four to seven) **keywords**.
- The text should be divided into sections and, if necessary, subsections. Each main section should be provided with a heading title.
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### Peter Lang\*

### The City without Streets: Envisaging Jerusalem in Biblical and Early Jewish Sources

Abstract: In the chapter I examine idioms related to the concept of money in English. I approach money idioms in ways that do not entirely conform to standard and new dominant approaches within cognitive semantics. First, I suggest that the metaphonical idioms used to talk about and conceptualize money come in several large systems – both "horizontal" and "writical" Second, I propose a new way of describing and analyzing idiomatic expressions. Third, while money can function as a source domain (e.g., TIME IS MONEY), it is important to recognize its status as a target domain as well.

Keywords: money idioms, conceptualization, schematicity hierarchies, source and target domains

### 1 Introduction: How Do We Conceptualize Money?

How do members of a culture think about a particular subject matter? One way to find out was suggested by the American cognitive psychologist Slobin (1996), who terms the process "thinking for speaking," What the slogan means is that we tend to think about a domain the way we speak about it. In other words, the language we use in relation to a particular subject matter indicates which aspects of that subject matter we routinely attend to. We talk about a large part of many subject matters by means of metaphors, which can thus serve as indicators of how we think about these topics. There is a long tradition in cognitive linguistics to study how various domains of experience are talked about and, hence, conceptualized. One example of this is the domain of emotions, where conceptual metaphors have been studied to find out the conceptual structure of the domain (see, e.g., Kövecses 1986, 1988, 1990, 2000; Yu 1998, and many others). A large part of the conventional language of many of these well-studied domains is not only metaphoric but also idiomatic; that is, it is constituted by multiple-word phrases whose overall meaning is not predictable on the basis of the meanings of the constituent words, (On idioms from a cognitive linguistic perspective, see, e.g., Lakoff 1987; Gibbs 1994; Kövecses and Szabó 1996.) In the

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#### Peter Lang

## Tangents of Pain, cuerpos en carne viva

Disability, Disorder, and Reflection in Insensibles, and La herida

No hay delor, no hay delor / ten a mano el rosario / porque ya cayti el dictador / o coo dine la radio. Vetuata Moría, El horabre del uno

Abstract: My chapter focusts on two Spanish films that depict pain experiences alongside representations of disability: Exemplifie (2012) directed by Jaan Carlos Medina, and La Jorida (2013), directed by Fernando France. Examining the films' depictions of Borderlins Versionality Disorder and congenital analgesis, the chapter queries the psychosomatic and the Cartmian dealises that informs definitions of disability.

Keywords: pain experience, Borderline Personality Disorder, Spanish Hm, psychosematic phenomena

#### I Introduction

In this chapter, where I examine two films, insensibles (2012) and La herida (2013), my focus is on the representations and meanings of pain. I adopt this focus because pain articulates and queries the boundaries between the mind and the body, between mental and physical disability, between illness and disability, and between sensation and perception. Thinking about pain as an experience that traverses filmess and disability involves dialogue with the question that Susanne Hartwig poses in the introduction to this volume. "Donde termina una enfermedad (que hay que curar) y empiera una discapcidad (que hay que asumir como identidad)?" (this volume). These questions are also of an ontological and epistemological nature since, as David Morris notes, "[T]here is no authority today who can tell us exactly what pain is and how it works, [and] pain thus plunges us instantly into the midst of controversy and the unknown" (1991: 21). There is in pain a profound uncertainty, a quality that activates an interrogative approach to Spanish film narratives from the 2010s that have in common suffering-physical and psychic-as a principal thematic component.

Morris proposes that, given the passage of satiscient time, the segregation of path experiences into the strictly physical and the strictly psychological will

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Fig 1: Chapter First Page with Quote, Abstract and Keywords

Fig 1: Chapter First Page with Abstract and Keywords

# 2 The Basic Approaches (Principles) of Social Protection in Islamic Law

According to Islamic law, social protection encompasses very wide functions such as protecting the five universal values (zarüriyyiti-i hamse) in addition to the function of not just providing fir economic assurance but at the same time for developing the personality of the individual.<sup>288</sup> For this reason, the fundamental approaches/principles for social protection in Islamic law are directly related to structural features<sup>207</sup> such as Islamic law being of divine origins, having the integrity of religion-morality-law, and foreseeing Earthly and heavenly sanctions. Principles such as divinity, worldliness and otherworldliness, morality, equality, environmental suitability, gaining the approval of the Creator, human love, tolerance, brotherhood of believers, social responsibility, and global validity/universalism, found in many verses in the Holy Quran<sup>209</sup> and in the hadiths of the Prophet Muhammad,<sup>209</sup> are essential in the social protection of individuals and society.

Primarily, these principles are directed towards correcting the mental structure and faith of people and were revealed in the Mecca period of the Prophet Muhammad, lasting 13 years. Such that, like the prior specification of the principles and fundamentals regarding each institution today, the principles of social protection were specified in Mecca.<sup>21</sup> Within the framework of these fundamentals, the beltef structure of Muslims and the perspective of goods and humans is altempted to be corrected, and principal regulations were made in the dimension of public and human rights. All of these regulations were put into effect with the logic of Muslims resisting dangers and dividing/sharing the hlessings togethet.<sup>21</sup> Later in the Medina period, in addition to awareness being

<sup>250</sup> Okur, p. 314.

<sup>251</sup> King, p. 26

<sup>252</sup> Bakara, 2/83-177-215-220, 266; Milide, 5/2; Iman, 76/8; Belad, 90/15-16; Abrah, 33/72; Hacardi, 49/10; Teybe, 9/61.

<sup>253</sup> See Bahdet, "Nikik", 91; "Carne", 11; Centin, 32; "Ahkim", 1; Minlim, "Imitret", 20; Flux David, "Imitret", 1–13; Tirmini, "Cihat", 27; Minlim, "Iman", 74; Buhtet, "Nikik", 45; "Edep", 57-58; "Fordia", 2; Minlim, "Rev", 28.

<sup>254</sup> Saglam, "A Summary Analysis on the Historical Roots of Today's Institution of Social Security", p. 132.

<sup>255</sup> Suglam, 'A Summary Analysis on the Historical Roots of Today's Institution of Social Security', p. 35.

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Fig. 1: View of Valletta. Figure caption source sample text.

All these ways express the memory of the place and influence various aspects of human life in a significant extent. Joseph brought with him from Palestine the cup used by Jesus at the Last Supper (the Holy Graff). Some legends say it contained two drops of Christ's blood from his side as he hung on the cross. The fate of the cup is unknown. Some legends say Joseph burted it at the foot of Glasisonbury Tor, from which a spring of blood gushed from the ground. There is a well there with reddish water because of the heavy iron content of the soft. Other legends claim the Graff was burted with Joseph in an unmarked grave when he died. This gave birth to the legends of King Arthur and his quest, for the Holy Graff. Two uncritical and thus unreliable sources fill in details of these legends. Did Jesus Come to Britiato? by Glyn Lewis and The Traditions of Glastonbury: The Biblical Missing Tears of Christ – Answered by E. Raymond Capt. The books are characterized by imaginative speculation in development of improbable.

1.1 William Blake (1757-1827)

A brilliant thinker (poet, illustrator, engraver), Blake lived all of his life in London except for a brief stay in Felpham, Sussex (1800–1804). He took a job The Principle of Tawhid

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Tab. 2: The nurrative pertaining to Poland as an aggregative country.

Reference to violence	Contextual meaning
POLIS MENACE CZECHS <sup>4</sup> [21 <sup>er September]</sup>	The verb menance is used here as a reference to an attempt to threaten and intrinsidate someone of a weaker stature – a velocit reference to accor against the weaker victim (Ocecheolovakia).
[] making s determined demand [23rd September]	The key term here is the neuro domand. In diplomatic discourse, civiliaed nations place requests, not make a demand. The addition of the modifier simply accentaates the andiplomatic and aggreasive nature of the Pollah behaviour.
[] territory contains 80,000 Poles [] Poland demands that 150,000 Poles and their territory be given up	The first part of the reference is a clear indication of unfair domands being placed, which implies an element of diaboneary. The aniand point is the repetition of the rotion of making domands on the diplomatic same, a
[20th September] [] (we batting will be even more awage than it corrently in in Puland or Germany. [28th September]	must antiglematic form of behavioar. The use of Poland as a yardatick for measuring levels of intofernae: towards effortie minorities (in this case, level) implies here that Poland has a track record of persecution of such groups. The second important point here is the compound.
	involving builting, which is a reference to a particularly cruch form of blood sport involving dogs fighting with a variety of animals. In Britain animal builing was burned in 1835, so the minimum here would imply a cartain level of histority and buriality.
POLIES WHIPPED OF [29th September]	The headline here resolves aroand the concept of whipping up a crowel. Firstly, there is the implication that the orster responsible for this is a demagrage, which has negative constraints in terms of Issensty and manipulation. The accord point is that the crowel was safficiently naive/galible to be manipulated into such a from/nel state.
1. Twirtual distator of Poland 1. 1	Poland clearly does not belong to the democracies of
tumaltunus crowd [_] demand	the west because it is run by a "virtual dictator", which
instant surrender	automatically relegates the way in which it should be
[30th September]	perceived and respected. Secondly, the tanultuses envel is very an British in a pakis display of arraly entoises. Finally, we have another reference to demanding something in diplomatic terms.

(continued on next page)

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