THE *DIVIDED SELF* METAPHOR AND CONCEPTUALIZATIONS OF THE INTERNAL CONFLICT IN SUICIDE NOTES

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Abstract
This paper presents DIVIDED SELF metaphor analysis conducted drawing from the discourse of suicidal notes. The suicide notes represent a distinct genre because of its typical rhetorical structure and communicative purpose. In particular, the internal conflict experienced by the authors of suicidal notes makes this material suitable for an analysis of the metaphorical conceptualization of one's own DIVIDED SELF. The research aims at modeling the conceptualization of one's own conflicting SELF by the authors of the suicide notes and proposing approach to the metaphorical conceptualizations of the DIVIDED SELF as metaphtonymy, as well as describing their potential for representing the individual's internal conflict. First, the cognitive framing of the inner SELF of the authors, divided into the instances of the Subject and the Self, was investigated. Second, in order to analyze metaphtonymic connections between the individual's inner conceptualizations, the agentivity of the inner SELF conceptualizations was compared. Third, a metaphtonymic configuration of SELF conceptualizations was modeled and the potential of metaphorical framing of extreme psychological states through the metaphthonymic representation of the SELF described. The material of the study consisted of a corpus with a total size of 164,483 lexical units (the CEASE corpus combined with a self-assembled corpus of suicide notes). As demonstrated by the analysis, the aspect of the Self mainly acts as a fragmentation of the author in the DIVIDED SELF metaphor. That is, the study allowed to model metaphorical conceptualizations metaphtonymically and structure the stages of the formation of metaphtonymy through the visual illustrations.

Keywords: DIVIDED SELF metaphor, Subject, Self, conceptual metaphor, metonymy, metaphtonymy, suicide notes.

1. Introduction

Suicide notes or death notes constitute a specific discourse, as they represent the product of the conceptualization and verbalization of an extreme situation in which a person loses control of their life and decides to end it. According to the statistics, 25-30% of deaths caused by suicide are accompanied by written material (Rany, Shalini, & Murthy, 2015, p. 35). Consequently, every fourth suicide leaves an explanation in the form of a suicide note. The atypicality and pragmatic paradoxicality of the actions of the individuals who leave suicidal notes implies in the very definition of the act of suicide as an extreme case of conflict action that individual aimed at themselves. This internal conflict is reflected in the discourse of suicidal notes—the ***subject of this study***—by distancing from responsibility in the form of metaphorical references to the individual's own

conflicting SELF. Accordingly, it forms the specificity of the analyzed introspective discourse, inter alia the separation of the agent and the subject of actions as metaphtonymic conceptualizations of the author's identity, which determines the relevance of the study.

The study aims at modeling the conceptualization of individual's own conflicting SELF by the authors of the suicide notes, which entailed the following tasks:

i.   analyze the authors' perception of the SELF, divided into contrasting instances of the Subject and the Self;
ii. compare the agentivity associated with specific individual's conceptualizations of the SELF;
iii. model metaphtonymic connections between conceptualizations of the SELF;
iv. describe the potential of metaphorical framing of extreme psychological states through the metaphthonymic representation of the SELF.

The total size of *the analyzed corpus* of suicidal notes is 164,483 lexical units. The corpus included an integrated combination of CEASE and CEASE-v2.0 (Ghosh, Ekbal, & Bhattacharyya, 2020, 2022) and a corpus of suicide notes culled independently from the websites Reddit (http://web.archive.org/web/20180826083631/https://www.reddit.com/r/suicidenotes/) and Tumblr (https://suicide--notes.tumblr.com/archive).

1.1. Theoretical foundations of the study

Recent studies have dealt with the problem of defining suicidal notes as a separate genre and identifying its communicative goals (Samraj & Gawron, 2015; Abaalkhail, 2020) and annotating emotions in suicidal notes (Ghosh et al., 2020, 2022), which makes reasonable to bring linguistic research into a cross-disciplinary area and obtain linguistically determined data relevant to other research areas, in particular applied ones (for example, psychotherapy).

The conceptualizations of the SELF by the authors of suicide notes have not received detailed attention of researchers yet, which presents them as a promising study material.

The cognitive linguistics explanatory toolset, specifically the conceptual metaphor theory (according to Lakoff, 1980, 1992; Johnson, 1987; Kövecses, 2011, 2017), allows the researcher to model the SELF conceptualizations produced by the authors of suicidal notes in a way that includes characterization of the internal conflict of the individual. The DIVIDED SELF metaphor was considered by G. Lakoff (see Lakoff, 1996) as conceptual. Indeed, this study approached its conceptual structure by modeling the distinct functional areas of the SELF. In addition, the investigation of the SELF conceptualizations enriches the understanding of the metaphorical framing mechanisms.

Departing from the understanding of the DIVIDED SELF as a metaphor, in this paper we also consider the characteristics of this metaphorical configuration as metaphtonymy according to L. Goossens (1990, 1995), and the interaction of metaphor with metonymy according to Z. Kövecses (2013), with the intention of a detailed cognitive analysis of the conceptualization of the DIVIDED SELF.

1.1.1. Suicide notes as a specific genre. The texts of suicidal notes share a common rhetorical structure and communicative purposes, which provides the basis to consider them as a separate genre (Samraj & Gawron, 2015, p. 12). The genre specifics of suicide notes is determined by their rhetorical purpose and the narrow determinism of the communicative situation. A suicide note is a textual description that accompanies the author's action (Samraj & Gawron, 2015, p. 12). A common rhetorical structure in suicide notes is represented by the following communicative purposes: appealing to the recipient, giving instructions to others on actions after the death of the author, justification of individual's own suicide act, and expressing love (Abaalkhail, 2020, p. 12). Additionally, suicide notes often have the purpose of providing instructions (guidance) for the further actions, which are aimed at the body of the deceased or notifying others about the act of suicide (Galasiński, 2017). Quite often their communicative purpose involves conveying the last wishes, requests, instructions, or orders to the recipients (Roubidoux, 2012). Additionally, suicide notes are

the subject of research in forensic linguistics, which primarily focuses on the pragmatic characteristics of the author's statements. In particular, scientists believe that the suicide note often expresses both a proposition relevant to the addressee or addressees (although the situational context of the sentence is not always clear to the casual recipient) and introspective considerations (Olsson, 2008, p. 146). The propositional content, as it is termed in forensic linguistics, usually refers to the act of suicide itself or related communication, should be direct, simply formed and aimed at the addressee or has to be connected with the author–addressee relationship (Olsson, 2008, p. 149). As for introspective considerations (informational content), they are considered less relevant by pragmatically oriented forensic linguistics, but are valuable material for cognitive linguistic analysis and namely analysis of the author's SELF conceptualizations. Consequently, suicide notes form a specific discourse genre with common communicative purposes and rhetorical structure.

The main communicative purpose of suicide notes is accompaniment of the suicide act. The act of creation of the text of the suicide note and the process of committing suicide tend to integrate conceptually into a single entity or action in the author's mind, hence the note is acquiring a certain status of the act of suicide itself (Olsson, 2008, p. 148). Suicide notes often have a narrative structure; thus, they contain chronologically, substantively, and causally related propositions. Communication related to the suicide act has a number of specific features that form the structure of the note, namely: when mentioning the need (sometimes "desire") of suicide act, the note clearly reflects the author's position (usually an explanation that this is not the best option, but the only one in the current situation) (Olsson, 2008). In addition, the majority of notes include primarily neutral and informative content (Ghosh et al., 2020). In addition, the situational context is not always explained by the individual, usually the recipient must draw their own conclusions; restrictions in the scope and a tendency to avoid unnecessary information (Olsson, 2008). In addition, suicide notes may contain an explicit motivation to commit suicide or the accusation of the individual who provoked the author's suicide (Fata et al., 2021). The author of the suicidal note directs their statements to the reconstruction of unexpressed during their life internal experiences that characterize their emotional imbalance. Therefore, suicidal notes form a unique genre due to the peculiarities of its communicative context, since written suicide notes verbally present a conceptualization of the highest degree of the individual's internal conflict.

1.1.2. The conceptual metaphor theory. The general definition of conceptual metaphor determines structural metaphors as a mental mechanism of structuring experience in the form of conceptualization of one concept in terms of another. Metaphors are formed by drawing from the target domain (a more abstract concept) to describe the source domain (specific concept) (Lakoff & Johnson, 1980, p. 158).

The metaphor not only defines language processing and production but also mental processes and understanding, where mapping has a paramount importance as it authorizes the use of source and inferential patterns for target concepts (Lakoff, 1992). Mapping is a universal part of the human conceptual system, one of the conventional procedures of reasoning and thinking (Lakoff, 1992). Consequently, conceptual metaphor theory addresses metaphors in language and thought and views metaphors as a way of making connections between different conceptual areas (mainly domains and frames). According to this theory, metaphors do not simply convey semantic information, but help to understand one concept by relating it to another or in terms of another. Metaphors serve to conceptualize the experience, influencing human thinking and behavior.

The interaction of metaphor and metonymy and their differentiation in the process of frame conceptualization is a topical theoretical underpinning for this study. Many metaphors arise from metonymies, so they cannot be viewed as independent conceptual structures (Kövecses, 2013). To solve this problem of the close connections between metaphor (projection between different domains) and metonymy (projection within the same domain), L. Goossens proposes the concept of metaphtonymy. The integration proposed by researchers aims to illustrate that metaphor and metonymy are not mutually exclusive, moreover, their interaction can be closely intertwined and take

several forms (Goossens, 1990). Correlation-based metaphors arise from frame mental representations through the metonymic stage (Kövecses, 2013). When one of the elements of the frame mental structure is mapped to a concept that lies outside the original frame in another part of the conceptual system, the elements related to metonymy lead to a metaphor (Kövecses, 2013). Therefore, in the conceptualization process, metonymic processes may underlie the production of a metaphor.

1.1.3. Investigation of the DIVIDED SELF metaphor. Methods of metaphorical conceptualization of one's own SELF and identity constitutes a research interest because of the introspective nature of such phenomena. There is no single consistent way of an individual's inner life conceptualization, but there is a system of different metaphorical perceptions about the internal structure of the individual (Nöth, n.d.). The DIVIDED SELF metaphor is conceptualized by the fragmentation of the person into two parts. According to terminology that was suggested by G. Lakoff, these two parts are called Subject and Self. In this model, the Subject provides subjective experience: consciousness, perception, judgment, will and the ability to feel, meanwhile the Self is the physical manifestation of the SELF (Lakoff, 1996). This metaphor reflects the dual rational-emotional human nature: a person (target domain) is perceived as a physically fragmented entity consisting of the Subject (containing rational aspects of the person) and the Self (containing bodily and emotional aspects) (Gómez, 2015). The metaphorical division of human identity into several aspects actively serves in suicide notes discourse to form a clearer explanation of the individual's own states.

Opposition the Subject :: the Self extrapolates the characteristics of the person. The Subject is the locus of consciousness, mind, will and essence – therefore the locus of all that unifies the individual. The Self consists of physical and visible manifestations – bodies, social roles, stories and mostly emphasizes pre-existing conditions that individual has. Metaphorically, the Subject is always conceptualized as a person or individual, mostly the WHOLE. The Self is represented as a PART of the personality, which reflects the physical identity. Metaphorically, the Self is conceptualized as a person, object, or location.

Within the conceptual blending theory, the metaphorical conceptualization is held to take place on the basis of overlapping and blending mental spaces. The conceptual metaphor, according to G. Fauconnier (Fauconnier & Turner, 2002), is characterized by the presence of two (or more) input spaces and an emergent space. For example, the expression "If I were you…" creates a hypothetical space and a connection between the I-Subject in the space of reality and the You-Subject in the hypothetical space. This creates a You-Doppelganger that combines the I-Subject with the You-Self (Lakoff, 1996). Consequently, in a hypothetical space, consciousness, perception, the ability to feel, judgment and will of the I-Subject control the physical characteristics of the You-Self, its social roles, the past, etc.

The DIVIDED SELF metaphors tend to form the conceptual and thematic nuclei of the suicide notes. They are usually the main component of reflection and become the central idea of the suicide note. Therefore, the DIVIDED SELF metaphors are used by the author of the suicide note as a means of structuring the message and reflect the main conceptualization of their personality (SELF) at the time of creating the suicide note and committing suicide.

2. Method

This section will first describe the procedure of material collection and then detail the steps of subsequent analysis.

2.1. Collection of material

The corpus of suicidal notes analyzed in this study included:

i. The Corpus of Emotion Annotated Suicide notes in English (CEASE), which consists of 2393 sentences collected from 205 suicidal notes (Ghosh et al., 2020), and which was kindly provided by the author upon our request.

ii. The corpus CEASE-v2.0, which consists of an additional 2,539 sentences and is assembled from 120 new notes (Ghosh et al., 2022).

iii. A corpus of 3,537 sentences based on 120 notes collected from the Reddit and Tumblr websites in the Suicide Notes archive categories by the author of this paper.

Therefore, the total size of the processed combined corpus was 164,483 lexical units.

2.2. Analysis

Using the concordance tool of the computer software # LancsBox: Lancaster University corpus toolbox (Brezina et al., 2021), we created a selection of sentences where the DIVIDED SELF metaphors were used based on our combined corpus of suicidal notes.

To create the selection, the key words that verbalize the DIVIDED SELF conceptualization were identified: the reflexive pronoun "myself" and the possessive pronoun "my" (which formed a fragmentation of the author in phrases with nouns, namely "my mind", "my head", "my soul", "my body", "my brain", "my heart"). After obtaining 570 sentences with keywords, we used the method for identifying metaphorically used words in discourse, proposed by a Group Pragglejaz researchers to isolate phrases with the DIVIDED SELF metaphors usage (Group Pragglejaz, 2007). This method is based on the determination of the general meaning of the text during the analysis, the meaning of lexical units in this context and the extent of connection of the contextual meaning with the primary meaning of these lexical units. As a consequence, all expressions are not analyzed isolated, but in close connection with the context.

In 570 sentences with identified keywords ("myself", "my mind", "my head", "my soul", "my body", "my brain", "my heart"), the DIVIDED SELF metaphor was found in 265 cases. These selected notes were used for further investigation of the metaphors. In the selection, the keyword "myself" is the most widely represented: out of 351 cases of its usage, 177 contain a metaphor. Other keywords ("my mind", "my head", "my soul", "my body", "my brain", "my heart") are represented in the selection of 219 cases, in 88 of which there is a metaphorical conceptualization of the DIVIDED SELF ("my mind" 15 metaphorical uses out of 42 cases, "my head" 11 out of 35, "my soul" 14 out of 24, "my body" 21 out of 44, "my brain" 5 out of 12 and "my heart" 22 out of 62).

3. Results and discussion

The metaphorical conceptualizations identified in the selection logically fall into several groups according to the configuration of metonymic and metaphorical relations between the elements of the DIVIDED SELF conceptualization. In particular, we suggest to classify the SELF conceptualization by the level of agentivity attributed to its areas, since the agent :: object opposition appears to guide the split conceptualization an its metaphorical extrapolation. Therefore, metaphors with the correlate of the Self-object (LOSS-OF-SELF and TRUE-TO-ONESELF metaphors, and the SPLIT SELF metaphor) and embodied metaphtonymy were highlighted.

3.1. Metaphors with the Self-object correlate

The Self, in the context of the DIVIDED SELF metaphor conceptualization, is predominantly the object of action because it acts as a fragmentation of the author rather than a projection of the underlying identity. Of particular interest are the LOSS-OF-SELF, TRUE-TO-ONESELF and SPLIT SELF metaphors usage cases.

3.1.1. LOSS-OF-SELF and TRUE-TO-ONESELF metaphors with the Self-object correlate. The loss of the Self forms the cessation of conscious control over reality. Conscious control in the LOSS-OF-SELF metaphor is conceptualized as the possession of the Self by the Subject, meanwhile the cessation of control is the individual's loss of the Self. Generally, there are three main

points which can be used to further elucidate the complex dynamics involved in this metaphor (Lakoff, 1996). Firstly, the Self is the inherent property of the Subject. Secondly, the Subject's control over the Self is viewed as a form of possession. Lastly, the loss of control is equated with the loss of possession in this case (Lakoff, 1996).

Consequently, the Self is considered as the property of the Subject who owns it. The metaphor emphasizes the need for conscious control over the Self to preserve the integrity of the author's personal identity. For instance (in all examples the author's spelling is preserved):

(1)   *you may not have known this but you touched me deeply to a point where **I lost myself** in loving you* (Reddit, 2018).

This sentence (1) illustrates the conceptualization of negative loss of Self in obsession, since the author's sense of identity and self-consciousness are defined by external factors. Individual's recognition of an intense feeling for the addressee (*loving you*) has exceeded the author's own sense of Self, so the Subject is no longer in control of their thoughts, feelings, or actions. Agentivity reflects the relation between the subject and the object of action, where the subject performs an action on the object. Under general circumstances, the individual cannot simultaneously be the subject and the object of the loss action, but in the LOSS-OF-SELF metaphor, the relationship between the object and the subject of the action can be viewed in terms of the interaction between the author and their personal fragmentation. In the context of this metaphor, the Self (*myself*) is the object over which the action is performed. The Subject (*I*) loses the Self, in other words, the author objectifies a part of themself. This conceptualization can be seen as a loss of autonomy or free will from the author's point of view, who is no longer in control of their own thoughts, feelings or actions.

The conceptual division into two parts (Subject-of-I and Self-of-I) signals about the author's exigency to conceptually separate the volitional component of their personality. For example:

(2)   *She is gone, and I can't **live with myself** anymore. **I hate myself, I hate myself*** (Reddit, 2018).

Example (2) illustrates the conceptualization of themselves by the speaker who differentiates Subject-of-I and Self-of-I. The Subject-of-I illustrates the subjective experience, namely consciousness, perception, judgment, will, and the ability to feel. Metaphorically, the Subject is always conceptualized as a person, and the Self is a part of that person (this includes the body or parts thereof, social roles, past states, actions), which is conceptualized as an individual, object, or location. Therefore, example (2) demonstrates the connection between the Subject-of-I (*I* — the author in the real world) and the Self-of-I (the projection of the past individual's identity on *myself*).

The metaphor conceptualizes the author not as a single coherent entity, but rather as a combination of conflicting sub-areas, with the Subject-of-I being the rational part of the speaker in the present. Repetition of *I hate myself* is a variant of the TRUE-TO-ONESELF metaphor usage.

In TRUE-TO-ONESELF metaphorical framing, the values and convictions form the moral standard (TRUE SELF) for the conscious actions of the Subject. In this metaphorical conceptualization, the Self is the agency that sets the standards to be followed by the Subject. For instance, in the sentence *I disappointed myself*, the Subject (*I*) disappoints the Self (*myself*) due to the fact that the Subject does not meet the standards or criteria of the Self. In example (2), as the established standard of past identity (*myself*) life with the person mentioned by the author is considered. Accordingly, since this person left the author of the suicide note (*She is gone*), the Subject does not meet the standards of the Self and hates it.
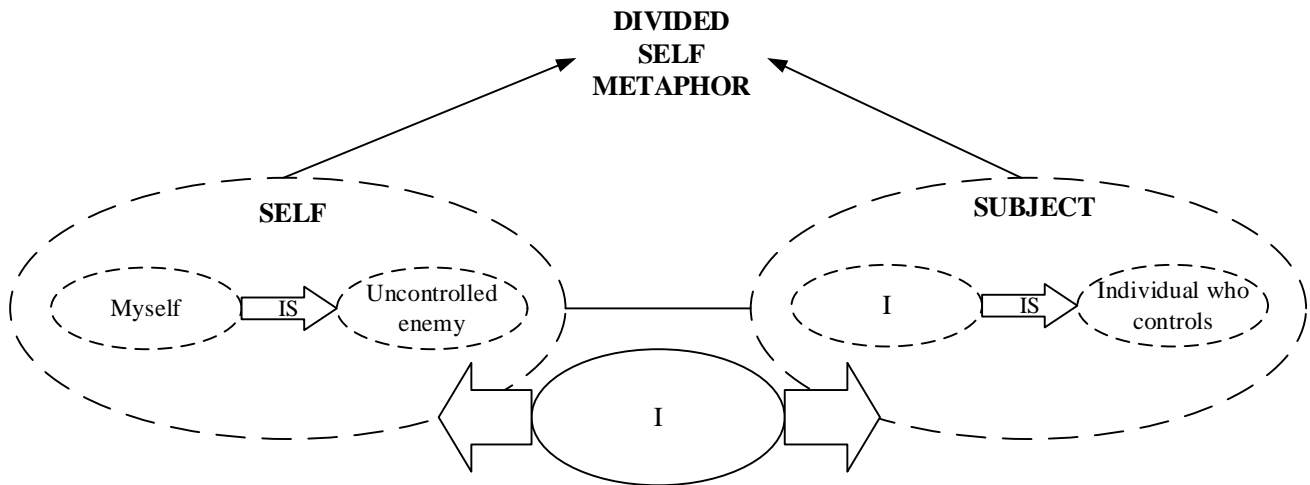
Figure 1. Model of DIVIDED SELF metaphor with the correlate
of the Self-object and the Subject, as illustrated in the examples (2, 3)

In examples (2) and (3), the Self (*myself*) is conceptualized as an UNCONTROLLED ENEMY that is opposed by the Subject (I is INDIVIDUAL WHO CONTROLS). The conceptualization of the DIVIDED SELF is illustrated in Fig. 1. Therefore, in example (2), the Subject perceives the Self as an enemy with whom they cannot coexist in the same space (*I can not live with myself anymore*); in example (3), the Subject tries to avoid the Self conceptualized as an enemy (*escape from myself*).

3.1.2. SPLIT SELF metaphor with the Self-object correlate. The SPLIT SELF metaphor is formed on the foundation of the author's internal conflict if they simultaneously have two options for incompatible needs that cannot be satisfied at the same time.

(3)   *I have run from wife to wife from house to house and from country to country in a ridiculous effort to escape from **myself*** (Ghosh et al., 2022).

Using the example of the DIVIDED SELF metaphor, the Subject (*I*) can be seen as the agent (performer of the action), while the Self (*myself*) can be seen as the object of the action. In this case, the author describes how they try to escape from themself, which forms a conflict between different aspects of their personality or identity. "I" is conceptualized as a fugitive, "myself" — as a person or entity the author runs away from. The SPLIT SELF metaphor in example (3) emphasizes the individual's fragmentation into two conflicting parts. So, the split conceptualization can be seen as a manifestation of the inner struggle between different aspects of the SELF.

The DIVIDED SELF metaphor is also exploited for the purpose of conceptualizing conflicting emotions of a person, for example:

(4)   *I dont blame anyone for this. Its all **myself*** (Reddit, 2018).

Example (4) proposes a conceptualization of the DIVIDED SELF by distinguishing between the aspect of the author that takes responsibility for their actions (reflecting a sense of maturity and self-awareness) and the aspect that is the locus of negative emotions because of it (guilt and self-blame). The accusation is considered as a confrontational act, and the author's accusation of themself divides their subjective perspective into the Accusing Subject and the Accused Self. Therefore, the DIVIDED SELF metaphor in example (4) emphasizes contradictory emotions and thoughts, and conceptualizes the internal conflict between the value attitudes of the individual.

3.2. Metaphtonymic nature of the DIVIDED SELF conceptualization

The DIVIDED SELF metaphors are based on metonymy by default, that is they depend conceptually on the previous metonymic conceptualization. Unlike a metaphor in which elements of the source domain are transferred to a distinctive target domain, metonymy characterizes part-unit relationships within a single domain, whereby no value transfer occurs. In the case of the DIVIDED SELF conceptualization, there is a metonymic transition of the meaning of the integral generalized embodied SELF to the extrapolated part of the SELF (more often the Self than the Subject), which embodies individual characteristics. However, this part represents the SELF as a whole because it is an active participant of an internal conflict, not a separate agency.

Based on our examples analysis, the metaphorical transfer of meaning occurs already between the integral SELF and the metonymic conceptualization of this SELF and implies changing the roles of the Agent and Object. The specificity of this conceptualization involves the extrapolation of the elements of the integral SELF and the metaphorical relations between them, which means a certain unity, but not the identity of the referent and the correlate (see Fig. 1). Therefore, we propose to consider the result of the conceptual splitting of the SELF as an emergent metaphtonymic configuration, where the Self is a metonymic continuation of the integral SELF and is at the same time involved in metaphorical mapping.
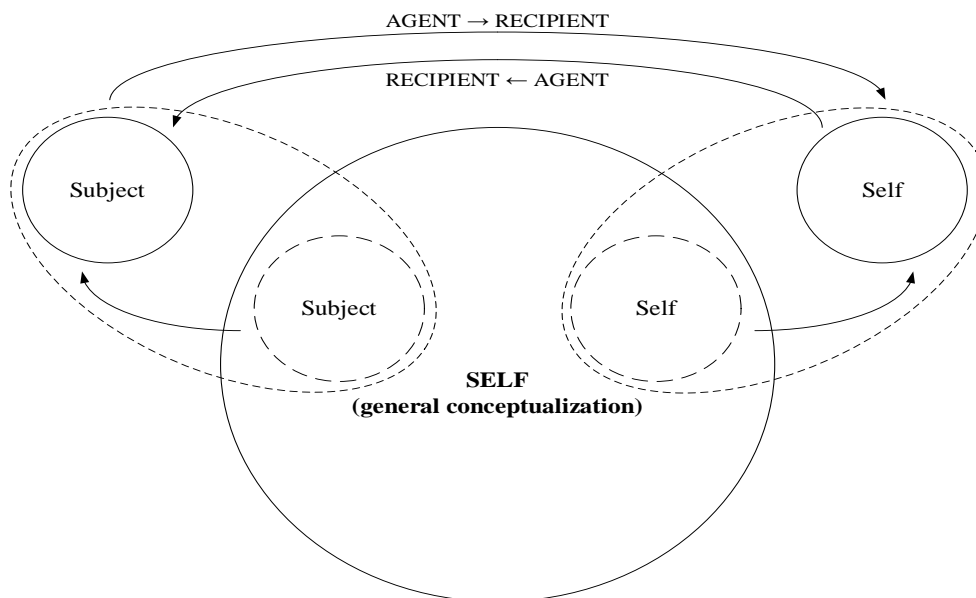

Figure 2. Model of metonymic and metaphorical relations
between the elements of SELF-conceptualizations

Since emotions are associated with expressiveness, experiencing certain emotions prompts one to use metaphorical and metonymic expressions in verbalization. In the modern interpretation, metaphor and metonymy are not opposed, but are considered in close connection (Niemeier, 2012). In addition, the interaction of metaphor and metonymy occurs in two main ways. "Metonymy IN metaphor" presupposes that the process of imagination opens with the metaphorical conceptualization, and the details are clarified by metonymic interpretation. In turn, "Metaphor FROM metonymy" means that the process of imagination opens with metonymy, and then the metaphorical interpretation is conceptualized (Goossens et al., 1995). An effective use of metonymy to conceptualize a wider manifestation of metaphor can be seen in the following example:

(5)   ***My mind** feeds **me** false images that drive me insane, and I can't make them stop* (Reddit, 2018).

In example (5), the DIVIDED SELF metaphor emphasizes the inner conflict or manifestation of a dichotomy in the individual's mind. The conceptualization model is illustrated in Fig. 3. The metaphor is formed by the Subject and the Self juxtaposition in the fragmentation of the author's consciousness, where the Subject (the conscious or rational part of the SELF) confronts the Self (the subconscious part of the SELF that creates false images). Therefore, *my mind* metonymically replaces the whole person, but since the mind is not just a part of the individual, but rather the individual themselves, then various experiences and conflicts that occur in the mind indicate a broader human experience. The presence of consciousness is a specifically human feature in this context. False images that drive the author insane in the above sentence may be considered as a manifestation of the internal struggle between different aspects of the personality.

Example (5) conceptualizes the conflict between the conscious and subconscious SELF regarding the understanding of the author's identity, since false images created by *my mind* can distort the perception of reality by the Subject. Since the individual, on the one hand, is not able to stop the creation of images (which indicates a feeling of powerlessness or lack of control), and on the other hand, uses the possessive pronoun (***my mind***), which paradoxically refers to control over one's own thoughts and experience. Therefore, the metaphor conveys the author's struggle with their own mind, highlighting the potential for internal conflict and the complexity of human consciousness.
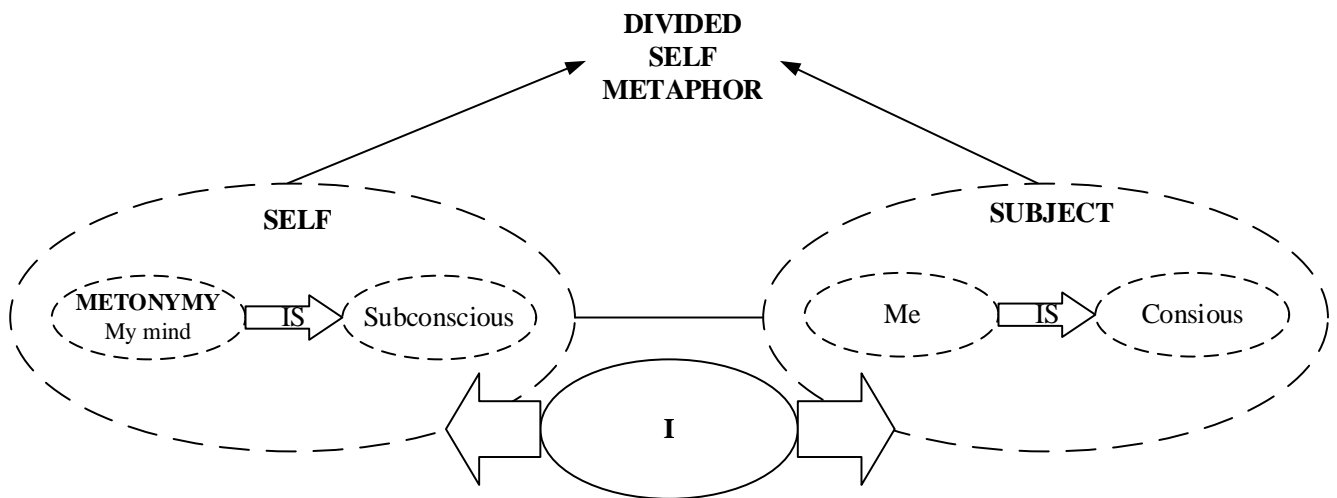

Figure 3. The model of metonymic conceptualization of the Self
and the Subject in the DIVIDED SELF metaphor, example (5)

The Self is not always represented by a single fragmentation, which can be seen in the following example:

(6)   *I feel a growing **gap** between **my soul** and **my body*** (Ghosh et al., 2022).

Example (6) illustrates the interaction between one Subject (I) and the two author's identities – the parts of the Self (Fig. 4). The Subject is an individual who experiences a metaphorical gap between soul and body. The Self in this context refers to two different aspects of a person experiencing a growing gap between them. The DIVIDED SELF metaphor verbalizes the author's inner experience in perceiving the critical "gap" between the physical SELF (body) and the abstract spiritual SELF (soul). The word "gap" emphasizes the author's delimitation of these two aspects of identity, and this *growing gap* indicates that the degree of separation of the person's soul and their body becomes more distinctive, and the individual is therefore aware of the development of their internal conflict. The person is trying to integrate their conflicting spiritual and physical SELVES into a single whole, experiencing significant negative emotional or psychological suffering as a result of the existing *gap*.

Metonymy serves to structure various elements of the metaphor. The Self (*my soul*) is used as a metonymy for the spiritual or emotional SELF-conceptualizer, while the *body* metonymically replaces the physical SELF of the author. These elements are related, as both metonymies illustrate different aspects of a person's identity. Therefore, the metonymy of the author's fragmentation structures the DIVIDED SELF metaphor and allows the author to create a powerful image that reflects the complexity of their personal experience. The juxtaposition of *my soul* and *my body* creates a vivid and clear demonstration of the internal conflict that a person is experiencing, which is emphasized by the concept "gap" usage.

In example (6), there is no explicit marking of an object or agent of the action, since there is no clear agent-object relationship in the sentence, but the grammatical agency in this sentence still can be considered. The Subject *I* is a grammatical subject in the sentence and a grammatical agent, because it performs an action (*feels)* and the two elements of the metaphor (the opposing aspects one's own SELF) *my soul* and *my body* may be interpreted as non-dynamic circumstances. Therefore, the DIVIDED SELF metaphor emphasizes the complex and multifaceted nature of the human personality and illustrates the significant internal conflict of a person who is trying to reconcile various aspects of their identity (physical and emotional SELVES). Metonymy is hence a powerful element of metaphor structuring because it conveys the nuances of complex meanings.
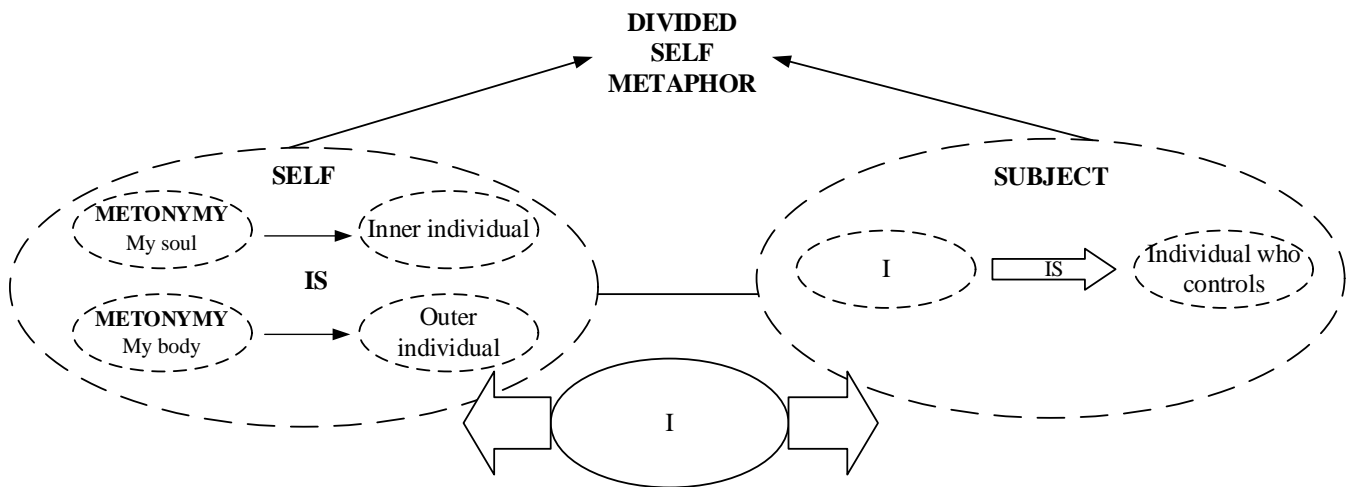

Figure 4. The model of metonymic conceptualization
of the doubled fragmentation of the Self and the single Subject
in the DIVIDED SELF metaphor, example (6)

Metonymies can also conceptualize the Self without having a clear Subject in the sentence:

(7)   ***My soul*** *cries for deliverance* (Ghosh et al., 2022).

Example (7) illustrates the SPLIT SELF metaphor. The metaphor is formed by dividing the personality into two separate parts: the soul and, presumably, the body. The use of *my soul* indicates that the individual is experiencing spiritual or emotional stress, and the message that the soul *cries* emphasizes the intensity of this suffering. In addition, the crying soul renders the embodied aspect of the suffering of the soul, which is a metonymic representation of the SELF, but is not identified with the SELF as it is divided into two aspects. To convey the intensity and uncontrollability of emotions the first SELF is represented by soul which is opposed to the second SELF, the body, and tries to *deliver from* the physical manifestation. The SPLIT SELF metaphor illustrates the individual's attempts to reconcile their spiritual or emotional SELF with their physical body (in which this SELF resides). The word

"deliverance" indicates a person's search for a way of exemption from this struggle, which emphasizes the feeling of significant emotional or psychological stress as a result of the split.

The division of the author into two entities can be framed by metonymy:

(8) *i hope for salvation and when this **unworthy body** is laid waste **my soul** may still remain among the **blessed** for to the utmost of my knowledge i have wronged no body* (Ghosh et al., 2020).

The DIVIDED SELF metaphor in example (8) represents the conflict between *the unworthy body* and the *blessed soul* of the author. The soul, on the contrary, does not have incarnation, but is opposed to the bodily aspect of the Self. The author distinguishes between their SELVES — separately considers the identity of the physical body and the identity of the abstract soul. Meanwhile, both the physical and abstract manifestations of the individual are a representation of the Self. The Subject is associated with the author's subjective voice that expresses the hope that despite the destruction of their physical body, their soul has the right to salvation.

The metaphor conceptualizes the separation of the physical and spiritual aspects of the author's identity. The physical manifestation of the individual is described as *this unworthy body*, which indicates the author's perception of their physical identity as a temporary place for the soul. The representation of *my soul* is seen by the author as a true identity that is valued and *deserves to remain among the blessed.* From the sentence, it can be assumed that the author believes in a certain form of life extension after physical death and considers their SELF-aspects as conflicting. The soul is the source of moral responsibility, and actions performed by the physical body have consequences for the author's abstract identity. The DIVIDED SELF metaphor not only conceptualizes the confrontation between the aspects of the person, but also creates a certain hierarchy of the Selves in the consciousness of the Subject.

The individual's conceptual division of one's own self into two entities emphasizes freedom of will and a certain autonomy of the abstract SELF, since the author's actions or inaction of determine their fate. The phrase, *to the utmost of my knowledge I have wronged no body,* testifies to the author's awareness of responsibility for their actions and freedom of will in determining their subsequent life (in the context of this sentence – the further life of their abstract identity).

The DIVIDED SELF metaphor is conceptualized by a pre-formed metonymy. The fragmented concept of *my soul* represents the whole individual's personality. Therefore, the soul functions as a metonymy of the spiritual SELF of the person, which is opposed to the physical body.

In addition to representing a complex conceptualization of the conflicting self, metaphorical constructions are widely used in the discourse of suicide notes because they structure information and effectively convey the author's thoughts and emotions. Metaphors are not an isolated figurative element in the context—they structure verbalization process and are reinforced by other language elements. Consequently, it could be assumed that the context of suicidal notes is generally metaphorical. Consider a few paragraphs from the suicide note of Bill Zeller, a PhD student at Princeton University who committed suicide in 2011 at the age of 27.

(9) ***I** feel **an evil inside me**. **An evil** that **makes me want to end life. I** need to stop this. I need to make sure I don't kill someone, which is not something that can be easily undone. I don't know if this is related to what happened to me or something different. I recognize **the irony of killing myself to prevent myself from killing someone else**, but this decision should indicate what I'm capable of* (Reddit, 2018).

The DIVIDED SELF metaphor illustrates the psychological or emotional SELF-fragmentations of a person, which is portrayed by the author as a split between conflicting desires. In example (9), the author expresses his struggle with the destructive impulse, which he perceives as something foreign (*an evil inside me*), separated from his true SELF. The metaphor demonstrates that his desires are

perceived by him as the desire of an external force (evil inside him) that has taken possession of his body, and not as his own aspect of the SELF that he would be able to control.

The self-conceptualization verbalized in the note indicates a deep internal conflict. The author is aware of an inner aspect, part of his emotional subconscious complex, which is capable of harming others (*I need to stop this. I need to make sure I don't kill someone*). He realizes the seriousness of the desire of his Self, and feels the need to stop its manifestations by harming himself (*killing myself to **prevent myself from killing someone else***) as dictated by the rational evaluative aspect of his personality.

The author's perceived urgency to harm himself to prevent harm to others highlights the sense of fragmentation and internal conflict that characterizes the DIVIDED SELF metaphor. The author's recognition of irony of the situation demonstrates his self-awareness and indicates that he is struggling with the complexity of his emotions. However, the decision to end his own life, as a way to prevent harm to others, reflects a sense of despair and a belief that he is unable to control his impulses. Thus, this metaphor demonstrated the case of the highest degree of separation of the SELF by the author, where the Subject perceives the Self not just as a separate aspect of the individual, but also as something foreign, a separate entity in his body with its own conflicting desires.

Basically, the metaphor is present in every sentence in this part of the note, conveying a sense of extreme conflict during the author's inner anxiety. The DIVIDED SELF metaphor illustrates the psychological fragmentation of a person. At the same time, the author does not even try to reconcile the destructive impulses of his Self with the assessment of the Subject, finally deciding that this is not his inner part, but a separate entity.

This part of the suicide note ends with this sentence:

(10) *So I've realized I will never **escape the darkness** or misery associated with it and I have a responsibility **to stop myself** from physically harming others* (Reddit, 2018).

The author summarizes the realization of his Subject and Self as separate entities. The Self is no longer *evil inside*, but *darkness*. The metaphor illustrates the complete separation of fragmentation from personality.

5. Conclusion

The main findings of this present analysis of metaphorical references to the individual's conflicting SELF in the suicide notes reside in the metaphtonymic nature of these conceptualizations of the SELF and their tendency to split into the Subject and the Self. The analyzed metaphors were grouped by agentivity component and Agent :: Object relations between domains. The study particularly focused on describing the LOSS-OF-SELF and TRUE-TO-ONESELF metaphors with the Self-object correlate, the SPLIT SELF metaphor with the Self-object correlate, and the metonymic conceptualizations of the DIVIDED SELF. Accordingly, the Subject acts as an Agent in these metaphorical conceptualizations.

In the DIVIDED SELF metaphor, the aspect of the Self mainly acts as a fragmentation of the author, but not a projection of their main identity, which affects the formation of the agency characteristics. In the LOSS-OF-SELF metaphor, the connections between the object and the subject of action are viewed in terms of the interaction between the author and their fragmentation, which leads to the objectification of their own Self by the author. The objectification of the Self expresses the person's loss of autonomy, as they no longer control their thoughts, feelings, and actions.

The metaphorical SPLIT SELF conceptualization of the author is formed on the basis of the identity internal conflict. If a person simultaneously has two incompatible necessities that cannot be satisfied at the same time, a fragmented conceptualization of the Self emerges. In this context, the Self performed as an object.

Metonymy in the DIVIDED SELF metaphor serves to conceptualize fragmentation, as it relates to the author's communicative goals for a more effective thoughts interpretation. Mostly, metonymy conceptualizes a part of an individual's identity as fragmentation, which helps the individual to conceptualize their own aspects—the Subject and the Self, and thus endow them with agency, will, values, emotions, responsibility, and embodiment.

The metonymic relationship between the SELF and the Self as an aspect was described, as well as the metaphorical transfer of the SELF meaning as a referent for the metaphor of the Self. It is proposed to consider the conceptualization of the DIVIDED SELF as metaphtonymic because of the close connection between metaphorical and metonymic conceptual operations in the separation of the SELF agencies. The specificity of the DIVIDED SELF metaphors consists in the coincidence of the referent and the correlate and hence necessitates metonymic extrapolation of the value of the integral SELF.

The discussion of the data offered here does not claim to be either exhaustive or comprehensive. It is offered as a very first step towards exploring conceptualizations of the conflicting SELF from the perspective of the linguistic theory. The findings might also be beneficial to the fields of psychology and psychotherapy as the analysis sheds light on the cognitive structure of the conceptualization of the conflicting SELF of the authors as manifested in the metaphors. The findings of this research could contribute to the development of the theory of conceptual metaphor, and in particular the study of the specifics of the DIVIDED SELF conceptualization as a separate type of metaphtonymy, where the referent and correlate domains come from a single conceptual area of the SELF.

Prospects of the study may include modeling of metaphtonymic conceptualizations of the DIVIDED SELF in other types of discourse. It is especially promising to compare such conceptualizations in discourses marked by high internal conflict and reflexivity with discourses that demonstrate less psychological tension.

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МЕТАФОРА РОЗДІЛЕНОГО «Я»:
РЕПРЕЗЕНТАЦІЯ
ВНУТРІШНЬОГО КОНФЛІКТУ МОВЦЯ
В СУЇЦИДАЛЬНИХ ЗАПИСКАХ

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Роботу присвячено аналізу метафор розділеного «Я» в дискурсі суїцидальних записок. Передсмертні записки є сталим жанром через їх типову риторичну структуру та комунікативну мету. Зокрема, внутрішня конфліктність перспективи авторів суїцидальних записок робить цей матеріал плідним об'єктом аналізу метафоричної концептуалізації власного «Я». Метою дослідження є моделювання концептуалізації власного конфліктуючого «Я» авторами передсмертних записок, аналіз потенціалу конструкцій для репрезентації внутрішнього конфлікту особистості, а також запропонований підхід до метафоричних концептуалізацій розділеного «Я» як до метафтонімії. Для досягнення мети дослідження було виконано такі завдання: проаналізовано функціонування «Я» авторів, розділеного на інстанції Суб'єкту та Самості; порівняно агентивність концептуалізацій «Я»; змодельовано метафтонімічні стосунки між концептуалізаціями «Я» та описано потенціал метафоричного фреймінгу крайніх психологічних станів через метафтонімічну репрезентацію «Я». Методика запропонованих розвідок спирається на процедуру ідентифікації метафор у дискурсі Pragglejaz Group та здобутки сучасної теорії концептуальної метафори з використанням корпусних інструментів для обробки матеріалу (LancsBox#). Матеріалом дослідження виступив корпус загальним розміром 164483 лексичні одиниці (корпуси передсмертних записок CEASE та власноруч зібраний корпус). Отримані результати демонструють, що аспект Самості в метафорі розділеного «Я» переважно виступає як фрагментація автора. Дослідження доводить, що метафоричні концептуалізації створюються через метонімічну стадію, що надало змогу візуально проілюструвати модель структури формування метафтонімії розділеного «Я».

Ключові слова: метафора розділеного «Я», Суб'єкт, Самість, концептуальна метафора, метонімія, метафтонімія, суїцидальні записки.