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# Structural-Linguistic and Cognitive Models of Metonymy in English and Azerbaijani Literary Texts

The emergence of metonymies is associated with the basic cognitive mechanism of consciousness. In linguistics, the notion is also put forward that metonymy is the transfer of one name to another based on internal and external relations of the phenomenon. So, as in metaphors and metonymies, associative relations are one of the main characteristics. Although the recent development of metaphor theory has weakened interest in metaphors on a large scale, the inclusion of their similarities and differences from metaphors and the cognitive properties of metaphorical and metonymic mechanisms and types of associations in the sphere of scientific interest has changed this picture. The genesis of metonymy, the history of its formation and its causes as a new object of study have provided consistent scientific and theoretical facts about the place of many problems of cognitive linguistics, in particular metonymic translation in the system of models as a model of consciousness.

The appearance of metonymies, that is, new models of consciousness, including metonymic ones, means a new cultural stage of human development. Based on this model, people can form their ideas through associative connections between nature and man and associative forms of more abstract objects and phenomena that come into speech during communication.

Among the researchers of metaphors and metonymies in linguistics, the famous Russian-American linguist Roman Yakobson is the most cited. In his book *Fundamentals of Language*, co-authored with another well-known linguist, Morris Hall, he notes the difference between these two means of metaphor, noting that "metaphor includes similarity between two objects, while metonymy includes proximity and psychological association between two objects in

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space and time". Then, "it is emphasised that metaphor is paradigmatic, and metonymy is syntagmatic". It is also reported that metaphor is used in poetry, and metonymy is used in prose[2]. It should be noted that the importance of Jacobson's views on the differences between metaphor and metonymy is also evident in the fact that part of his book devoted to this issue was published again in 2009[3]. As a result of the emergence of cognitive linguistics, first metaphor and metonymy were put at the centre of attention. Along with conceptual metaphors (for example, life is a journey), conceptual metonymies (for example, face for the person) are also the focus of attention in one of the first books by Lakoff and Johnson in this field, *Metaphors we live by* (metaphors in which we live) and other jobs.

Associative types of metonymies in our time, their mechanism of transfer, and the definition of their cognitive properties revealed their difference from other transfer models. Cognitive models of metonymy were involved in the studies of Lakoff and Turner[4].

G. Radden and Z. Kevechesh identified three types of metonymies: 1. Symbolic metonymies (the world of concepts – a form replaces the concept); 2. Features of languages and forms (the form that replaces the concept); 3. The world of events and things. They are represented in metonymic models as:

Three types of metonymies are possible: (1) metonymy of a sign (in an idealised metonymic model (IMD) of a sign formed by a combination of form and concept); (2) reference metonymy (in reference IMD, formed by a combination of an object or event with a sign, form, or concept); and: (3) conceptual metonymy (conceptual IMD, formed by a combination of two different concepts)[5].

Metonymies are mentioned in almost all areas of linguistics. These areas include stylistics, semasiology, onomasiology, psycholinguistics, rhetoric and other areas of linguistics. Successful research works in this direction, carried out in large numbers one after another, have created conditions for an in-depth study of metonymy from a cognitive point of view. Lakoff said that this concerns not only linguistics. It provides perception and directs the idea to a specific point[6].

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[2]  R. Jakobson, M. Halle, *Two aspects of language and Two types of Aphasic Disturbances*, [in:] *Fundamentals of Language*, 1956, pp. 69–90.

[3]  R. Jakobson, *The metaphoric and metonymic poles*, [in:] *Metaphor and Metonymy in Comparison and Contrast*, 2009, pp. 41–48.

[4]  G. Lakoff, M. Turner, *More than Cool Reason. A Field Guide to Poetic Metaphor*, Chicago–London 1989; G. Radden, Z. Kövecses, *Towards a Theory of Metonymy*, [in:] *Metonymy in Language and Thought*, eds. K.-U. Panther, G. Radden, Amsterdam 1999, pp. 17–59.

[5]  Ibidem, pp. 23–28.

[6]  Дж. Лакофф, Метафоры, которыми мы живем / Дж. Лакофф, М. Джонсон: пер. А.Н. Баранова. М., 2008, 62 с.

1. Contrast: Let's turn to the examples:

    1) *He had changed since his New Haven years. Now, he was a sturdy straw-haired man of thirty with a rather hard mouth and a supercilious manner. Two shining, arrogant eyes had established dominance over his face and gave him the appearance of always leaning aggressively forward*[7].

    2) *Almost when Mr. Gatsby identified himself, a butler hurried toward him with the information that **Chicago was calling him** on the wire. He excused himself with a small bow that included each of us*[8].

Noteworthy is the metonymic expression used to describe the position of the eyes on the face in the first text fragments from Scott Fitzgerald's novel *The Great Gatsby. Two shining, arrogant eyes had established dominance over his face and gave him the appearance of always leaning aggressively forward.* The contrast between a bright, arrogant eye and an arrogant person, formed based on a metaphor, is overcome through their close relationship. The same process occurs in the second example. Even in the metonymy *Chicago was calling him on The Wire* developed in this text fragment, the metaphorical contrast between the city of Chicago and the specific person who lives there is still overcome through a relationship of intimacy.

Consider the example of the Azerbaijani language:

*"Hovuzun yanından bürclərin üstünə pillələr qalxırdı. Ana-bala həmin pillələri qalxdılar.Əvvəllər İsmayılın ayağı bir pillədən o birisinə çatmırdı. Anası qolundan dartıb çıxarırdı! ... Təkcə qalanın bürclərini və **Savalanı** günəş işıqlandırırdı"*[9].

The given example has a metonymic association between "savalan" and the mountain. Since the metonymy between "Chicago" and "Savalan" is typological, it eliminates the contrast and unites at one point in its metonymic content.

It seems that Maugham's metonymic expressions are also actively used in the following fragments of the literary text.

    1) *God knows I loved you. For eight years, I worshipped the ground you trod on. ... It was as though someone had wrenched my heart out of my body and trampled on it. **You killed my love there and then, Alban.** You killed it stone-dead*[10].

His metonymic phrase in this text fragment *You killed my love there, and then, Alban* attracts attention. The metaphorical contrast between *You killed* and the end of love due to the actions of the person to whom this second-

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[7]  S.F. Fitzgerald, *The Great Gatsby*, New York 2018, p. 8.

[8]  Ibidem, p. 37.

[9]  F. Kərimzadə, *Xudafərin Körpüsü*, Bakı 2012, s. 5.

[10]  W.S. Maugham, *Collected Short Stories*, Vol. 2, London 2002, pp. 312–313.

person pronoun refers disappears through metonymy, that is, the relationship of closeness between these two semantic fields.

2) *'I am anxious to tell you everything that can be useful to you. If I didn't mention this before, it`s only because it was so unimportant that I didn`t see how it could have anything to do with the case.* **Griffiths won a seat at the last election** *and began to make a nuisance of himself almost immediately. ... He's a scrawny, grey-faced man who looks half-starved and always very slovenly in appearance; heaven knows members nowadays don't bother much about their dress,* **but his clothes are an outrage to the dignity of the House**[11].

Finally, in the metonymic phrase, *Griffiths won a seat at the last* election in the last example, the metaphorical contrast between *winning a seat* and membership in parliament also disappears with the help of metonymy. This metonymy is based on the proximity between winning a seat in an election and gaining the right to a seat by any person.

Let's consider an example in Azerbaijani:

*"Bizə yol versinlər, keçək gedək yurdumuza. ...*
- *Oğul, Teymur nəslindən bir xatun, düşmən qapısına gedib iltimas eləməyib.*
- *İndi ayrı zamandı, ana. Onlar göndərmişdi, mən də göndərirəm. Əvəz- -əvəz. Uzun Həsəndə daha bəy deyil. O,* **sultanlıq** *qazandı. Sultan Uzun Həsən... İstəyirsən məktub da yazım"*[12].

In this microtext, it means "Sultanlıq" – the throne of the Sultanate. Typologically, the similarity of the mandate-seat and sultanate metonymies given above in the English text lies in their metonymic mechanism; in both cases, the contrast between the sultan and the throne, the mandate and the seat acquire the essence of the metonymic association of metonymy.

II. The choice of perception:

Paducheva's special merits in developing the concept of the metonymic model. He notes that the metonymic model is based on the action of the focus of attention; therefore, it is called cognitive[13]. Metonymic action is also associated with the choice of human perception in certain situations[14]. The choice of perception is based on a complex cognitive operation. The forms of expression of the idea are determined following the situation. Although they often perceive it as a choice of perception, this metaphorical expression is

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[11] Ibidem.

[12] F. Kərimzadə, *Xudafərin Körpüsü*, Bakı 2012, p. 19.

[13] Е.В. Падучева, *К когнитивной теории метонимии*, Диалог 2003. Доклады международной конференции. М., 2003. № 1.

[14] А. Пушкарев, *Когнитивной модели при метонимизации*. Вестник БГУ. Серия: Лингвистика и межкультурная коммуникация. 2015. № 2.

regulated by the human will. Depending on the psychology of a person, the level of penetration into the essence of phenomena and objects, as well as his intelligence, perception chooses between options for expressing an idea. In this case, the goal is to choose the right phrase for the speech situation. For example:

Baseball: Beysbol-beysbol oyunu.

*"Once, he stood up and urinated over the side of the skiff and looked at the stars and checked his course. The line showed like a phosphorescent streak in the water straight out from his shoulders. They were moving more slowly now, and the glow of Havana was not so strong so that he knew the current must be carrying them to the eastward. If I lose the glare of Havana, we must be going more to the eastward, he thought. For if the fish's course held true, I must see it for many more hours. I wonder how the **baseball** came out in the grand leagues today, he thought. It would be wonderful to do this with a radio. Then he thought, think of it always. Think of what you are doing. You must do nothing stupid"*[15].

**2. Rich**: Zəngin-zəngin adam

*"Let me just stand here a little and look my fill. Dear me! It's a palace – it's just a palace!*

*And in it, everything a body could desire, including a cosy coal fire and supper standing ready. Henry, it doesn't merely make me realise how rich you are; it makes me realise, to the bone, to the marrow, how poor I am – how poor I am, and how miserable, how defeated, routed, annihilated!"*[16].

In the first example, "baseball: baseball-baseball game", and in the second example, "rich": rich-rich man, the metonymy in metonymies refers to the full version. More precisely, the full version imaginatively participates in the mentioned situation. Among the options mentioned, we can note the influence of the situation as the preferred stimulus of perception and the factors related to the person we mentioned. Sometimes, when the choice is not defined properly, the proposal is re-formed, and the result is realised. We also see these features in Azerbaijani literary texts:

*– Ey **Ağqoyunlu** övladları. Cahan şah basılanda hamınız sevinirdiniz. Se-vindiniz ki, qədim qan düşmənindən intiqam aldınız. ... Ağqoyunlu sülaləsi vardı. Amma bu güno sülalənin oğlu Uzun Həsənin qarşısında **sultanlıq** taxtı boşdur. **Ağqoyunlular** hələ belə yüksəkməqama çatmamışdı. Bu-*

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[15] E. Hemingway, *The Old Man and The Sea*, https://studyenglishwords.com›book›Старик-и-море.

[16] Ibidem.

*rada oturan bəylərin hamısını böyük işlər gözləyir. Hər biriniz birvilayətin hökmdarı olacaqsınız. …. Mən deyirəm ki, Sultan ƏbuSəid tutulub girov saxlanmalıdır. Onu Şeyx Heydərin müridləri Ərdəbildə saxlayar. Qoy ömrünüibadətlə başa vursun*[17].

As we have already mentioned in the examples above, the syntactic structures that are in the balance of the language when structuring an idea are chosen based on the idea that should be expressed; meanwhile, both the complete variant, which is not related to metonymy, and the metonymic variant are compared in perception to determine the more appropriate one. In this text, the "Akkoyunlars" – the population of the Akkoyunli state – are contrasted during the selection. Interestingly, both options are involved in the text we have given. The essence of the question is that at the beginning of the micro text, "child of akkoyunlars" is the first metonymic variant developed in the meaning of "children of the aggoyunlar state" and in our explanation. Inside the microtext of "Akkoyuns" is a full metaphorical version. The choice of perception is determined by such important factors as their role in the pragmatics of the text and their stylistic features. In all cases, the choice is an arbitrary activity of the subject.

III. Structural models of metonymy:

The metonymic model, as we mentioned,

1. Transition from two-component to one-component:

Pauper: Kasıb-kasıb adam

*I was in a kind of agony. I was right on the point of coming out with the words,*

*"Lloyd, I'm a pauper (adamam) myself – absolutely penniless and in debt!"*

*But a white-hot idea came flaming through my head, and I gripped my jaws together and calmed myself down till I was as cold as a capitalist. Then I said, in a commercial and self-possessed way:*

*"I will save you, Lloyd"*

*"Then I'm already saved! God be merciful to you forever! If ever I"*[18].

Risks: Risk-riskli iş

*"Let me finish, Lloyd. I will save you, but not in that way; for that would not be fair to you, after your hard work and the **risks** you've run. I don't need to buy mines; … You shall sell out inside the fortnight for three million cash, using my name freely, and we'll divide, share and share alike".*

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[17]   F. Kərimzadə, *Xudafərin Körpüsü*, Bakı 2012, p. 22.

[18]   Th. Dreiser, *An American Tragedy*, 2015, https://gutenberg.net.au/ebooks02/0200421h.html.

In Azerbaijani language:

*"Fərrux Yasar müridlərin hərəkətini hər gün izlətdirir, qoşunlarını döyüşə hazırlayırdı. … Gün günorta yerində idi. Meşə yolundan çıxıb **Samurun** kənarına çıxdılar. Şeyx Heydər atını saxladı"*[19].

When comparing "Samur", it is known that the non-metonymic variant "Samur-river" becomes a single component when the metonymic variant is switched. It shows the rhetorical difference between the full variant and the metonymic variant. Such structural simplifications are typological in both English and Azerbaijani literary texts.

2. Transition from three-component to two-component:

With these three – üç nəfər ilə:

*"…**With these three,** but walking independently behind, was a girl of fifteen, a boy of twelve and another girl of nine, all following obediently, but not too enthusiastically, in the wake of the others"*[20].

The organ: orqandakı qız – orqanda çalan qız

*"The eldest girl at the organ (**orqandakı qız – orqanda** çalan **qız)** appeared not so much to mind as to enjoy the attention and comment her presence and singing evoked, for more than once, not only strangers but her mother and father, had assured her that she had an appealing and compelling voice, which was only partially true"*[21].

Considering the variants of the full and metonymic models of the metonymic models, we can see that structural simplification occurs in them during metonymising. The principles of preservation govern it in the language.

In Azerbaijani language:

*"Ananın sinəsi alışdı. Oğlunu özündən araladı. Soyuq divara söykəndi. Amma döşlərinin arasında istilik gəzirdi. Bayaq oğlunun başını söykədiyi ürəyinə elə bil **Savalanın közü** düşmüşdü. … Amma bu soyuqluq onun sinəsindəki közü söndürmək əvəzinə daha da istilətdi, alovunu külək kimi üfürüb artırdı, kül basmış közlərini qızartdı"*[22].

In the given example, "Savalanın közü" – "Savalan dağının közü" is the metonymic form of the full version. And here, the "Savalanın közü" is a metonymy, moving from three-component to two-component.

IV. Cognitive models of metonymy:

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[19]  F. Kərimzadə, *Xudafərin Körpüsü*, Bakı 2012, p. 22.

[20]  Th. Dreiser, *An American Tragedy*, 2015, https://gutenberg.net.au/ebooks02/0200421h.html.

[21]  Ibidem.

[22]  F. Kərimzadə, *Xudafərin Körpüsü*, Bakı 2012, p. 34.

I. Private replaces general:

At this, the eldest girl, who until now had attempted to appear as unconscious and unaffected as possible, bestowed her rather slim and as yet undeveloped figure upon the camp chair and turned the leaves of the hymn book, pumping the organ while her mother observed:

In the example given in English:

> *"At this, the young girl began to interpret the melody upon the organ, emitting a thin though correct strain, at the same time joining her rather high **soprano** with that of her mother, together with the rather dubious baritone of the father"*[23].

In the given example, "Soprano" specifically replaces the general (voice).

At this time, a young girl began to interpret the melody on the organ, a subtle but correct tension in the examples relating to the Azerbaijani language. We also see anthological facts:

> *1.* Əmir *Teymur Darül* İrşadı *dağıtmaq* üçün *bəzi* züləmaların *fitvası ilə Ərdəbilə* gəlmişdi. Çünki *mənim ulu babamın əqidəsi, təriqəti və məzhəbi onların xoşuna gəlmirdi. Amma Əmir Teymur, Allah onun ruhunu* şad *eləsin, Darül* İrşada *gələndə* ürəyində üç *niyyət tutmuşdu. ...* Ölməsə Əmir *Teymur bu türbəyə biyət eləyəcək, onu dağıtdırmayacaqdı*[24].
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> *2."... Əgər o, böyük hökmdarın tapşırığı ilə gəlibsə, onda bunu açıq deyəydiniz, mən qalaların,* şəhərlərin *açarlarını qızıl nimçədə göndərəydim. Onsuz da,* Şirvan *sizə xərac verməyə hazırdı:* Şeyx *Heydər sizdən xəbərsiz* Şamaxını *tutub"*[25].

In the first example above, "Darul Irshad" replaces the general name "Turba" as a special name, and "Shamakhi" replaces the general ("City").

2. The concept replaces the concept:

> *As for the parents, they were determined to spiritualise the world as much as possible, and once the hymn was concluded, the father launched into one of those hackneyed descriptions of the delights of a release via self-realisation of the mercy of God and the love of Christ and the will of God toward sinners, from the burdensome cares of an evil conscience*[26].
>
> *For so often throughout his youth in different cities in which his parents had conducted a mission or spoken on the streets – Grand Rapids, De-*

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[23]  Th. Dreiser, *An American Tragedy*, 2015, https://gutenberg.net.au/ebooks02/0200421h.html.

[24]  F. Kərimzadə, *Xudafərin Körpüsü*, Bakı 2012, p. 11.

[25]  Ibidem, p. 29.

[26]  Th. Dreiser, *An American Tragedy*, 2015, https://gutenberg.net.au/ebooks02/0200421h.html.

troit, Milwaukee, Chicago, and lastly, Kansas City – it had been obvious that people, at least the boys and girls he encountered, looked down upon him and his brothers and sisters for being the children of such parents[27].

There are analogical facts in the Azerbaijani language:

*"Bu kömək Heydər gözlədiyindən gec gəldi. **Qala** təslim olmaq istədiyi gün bürclərdə uzaqdan toz qalxdığını gördülər. Qalada təslim olmaq istəməyənlərin sevinc nidaları müridlərin təəccübünə səbəb oldu. Onlar da toz dumanını gördülər"*[28].

In the first example, the concept of "sinners" replaces the concept of "man"; a similar case is observed in the example from the Azerbaijani language; "castle" replaces the concept of "warriors".

III. Complete replacement of the part:

*"For so often **throughout his youth** in different cities in which his parents had conducted a mission or spoken on the streets – Grand Rapids, Detroit, Milwaukee, Chicago, lastly Kansas City – it had been obvious that people, at least the boys and girls he encountered, looked down upon him and his brothers and sisters for being the children of such parents"*[29].

In the given example, in the metonymy "all youth", the "years" associated with youth are common, and youth is a part of it.

IV. The form replaces the concept:

*"Sara xatun yanındakı Şeyx Heydərə baxıb gülümsədi. Bu o demək idi ki, artıq **zirehli döyüş paltarını soyundurmuşuq**. Bu böyük irəliləyişdi..."*[30].

In this text, the form "we have removed armoured combat clothing" expresses the mood of the battle and replaces the concept of "mitigation".

Studies of metonymic models of English and Azerbaijani languages show that metonymising as a model of consciousness is similar and universal for both languages. In this regard, metonymic expressions are widely used in prose works of both languages. Various aspects are more obvious when using metonymic expressions in cultural conceptualisation.

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[27]  Ibidem.

[28]  F. Kərimzadə, *Xudafərin Körpüsü*, Bakı 2012, p. 32.

[29]  Th. Dreiser, *An American Tragedy*, 2015, https://gutenberg.net.au/ebooks02/0200421h.html.

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## Structural-Linguistic and Cognitive Models of Metonymy in English and Azerbaijani Literary Texts

### Summary

The article is devoted to lingua-cognitive models of metonymy in English and Azerbaijani literary texts. First, metonymy and metonymic models were reported. Speaking about metonymic models, we turned to the concepts of J. Lakov, R. Jacobson, J. Raden, Z. Kovaks, E. Paducheva, etc., and analyses were carried out on their basis. The works of such prominent writers as T. Dreiser, F. Karimzadeh, V. Scott, and V. Somerset were used as factual material. From the conducted typological studies, it is concluded that metonymic models in English and Azerbaijani are similar and universal. The scientific results of linguistic research have played an important role in studying this problem in a psychological, philosophical and social context. It turned out that the ancient variants of meaning transfers arose based on abstraction and generalisation of meaning that arose in the minds of primitive people. Their formation as a model of consciousness occurred in developing people's life experiences from simple to complex. The appearance of elements of logical cognition in primitive people was an incentive for the formation of more advanced models of consciousness.

**Keywords**: metonymy, association, model, cognitive analysis, linguistics

# Структурно-лингвистические и когнитивные модели метонимии в английских и азербайджанских художественных текстах

## Резюме

Статья посвящена лингвокогнитивным моделям метонимии в английских и азербайджанских художественных текстах. Во-первых, сообщалось о метонимии и метонимических моделях. Говоря о метонимических моделях, мы обратились к концепциям Дж. Лакова, Р. Якобсона, Дж. Радена, З. Ковакса, Е. Падучевой и др., и на их основе был проведен анализ. В качестве фактического материала были использованы произведения таких выдающихся писателей, как Т. Драйзер, Ф. Каримзаде, В. Скотт, В. Сомерсет. Из проведенных типологических исследований сделан вывод, что метонимические модели в английском и азербайджанском языках схожи и универсальны. Научные результаты лингвистических исследований сыграли важную роль в изучении этой проблемы в психологическом, философском и социальном контексте. Оказалось, что древние варианты передачи смысла возникли на основе абстрагирования и обобщения смысла, возникшего в сознании первобытных людей. То есть их формирование как модели сознания происходило в процессе развития жизненного опыта людей от простого к сложному. Появление элементов логического познания у первобытных людей послужило стимулом для формирования более совершенных моделей сознания.

**Ключевые слова:** метонимия, ассоциация, модель, когнитивный анализ, лингвистика