

LINGUOCULTURAL ANALYSIS OF IMPERATIVE MOOD IN  
"PRIDE AND PREJUDICE" BY JANE AUSTEN

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### Abstract

This article is about the work of Jane Austen called *Pride and prejudice* according to both linguistic and cultural viewpoint. *Pride and Prejudice* is the second novel by English author [Jane Austen](#), published in 1813. A [novel of manners](#), it follows the character development of [Elizabeth Bennet](#), the [protagonist](#) of the book, who learns about the repercussions of hasty judgments and comes to appreciate the difference between superficial goodness and actual goodness. It illustrates main features of imperative mood and how it effects people culturally, how writing style can change the effectiveness of imperatives from linguistic point.

### Key words

linguistics, culture, linguacultural, language, imperative mood, native speaker, syntactic analysis, semantic content, phonetic adjustment.

ЛИНГВОКУЛЬТУРНЫЙ АНАЛИЗ ПОВЕЛИТЕЛЬНОГО  
НАКЛОНЕНИЯ В «ГОРДОСТЬ И ПРЕДУБЕЖДЕНИЕ» ДЖЕЙНА ОСТИНА

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### Аннотация

В этой статье анализируется произведение Джейн Остин «Гордость и предубеждение» с лингвистической и культурной точек зрения. «Гордость и предубеждение» – второй роман английской писательницы Джейн Остин, опубликованный в 1813 году. Это роман нравов, в котором рассказывается о развитии характера Элизабет Беннет, главной героини книги, которая узнаёт о последствиях поспешных суждений и начинает ценить разницу между поверхностной добротой и подлинной добротой. Она иллюстрирует основные черты повелительного наклонения и то, как оно влияет на людей в культурном плане, как стиль письма может изменить эффективность повелительных наклонений с лингвистической точки зрения.

**Ключевые слова**

лингвистика, культура, лингвокультурология, язык, повелительное наклонение, носитель языка, синтаксический анализ, семантическое содержание, фонетическая корректировка.

**DJEYN OSTINNING “ANDISHA VA G`URUR” ASARIDA BUYRUQ  
MAYLINING LINGVOMADANIY TAHLILI**

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**Annotatsiya**

Ushbu maqolada Jeyn Ostenning “Andisha va G`urur” nomli asari til va madaniy nuqtai nazardan tahlil qilinadi. Mag'rurlik va xurofot ingliz yozuvchisi Jeyn Ostenning 1813-yilda nashr etilgan ikkinchi romanidir. Xulq-atvor romani shoshqaloq hukmlarning oqibatlarini haqida bilib, yuzaki yaxshilik va haqiqiy yaxshilik o'rtasidagi farqni anglab yetgan kitob qahramoni Elizabet Bennetning xarakter rivojlanishini kuzatib boradi. U buyruq maylining asosiy xususiyatlarini va uning odamlarga madaniy ta'sirini, yozuv uslubi imperativlarning ta'sirchanligini lingvistik nuqtai nazardan qanday o'zgartirishi mumkinligini ko'rsatadi.

**Tayanch so'zlar**

tilshunoslik, madaniyat, lingvomadaniyat, til, buyruq mayli, ona tili, sintaktik tahlil, semantik tarkib, fonetik moslashuv.

It is essential to deal with the interaction of language and culture must be explored exceptionally carefully, recalling that these are distinctive semiotic frameworks. In reasonableness, it must be said that, being semiotic frameworks, they

have much in common. By our intellect, the work of adjustment to the environment, which culturologists characterize as joining together man and creature and having a place as it were to culture, is additionally performed by the language. In specific, it is the work of adjustment to the environment that underlies the method of a person's phonetic adjustment to an outside dialect community, an individual to a diverse social community. A comparison of the utilitarian characteristics of culture and language gives a premise for stating the commonality

of most capacities, between which there are relations of closeness, parallelism, incorporation and crossing point.<sup>13</sup>

Language reflects not only the social history of the people, but also all the most important stages of its cultural development. Moreover, the level of culture of the people is determined by the degree of development of the language. Sources reproduced from generation to generation, which are semiotic systems that simulate the results of human identity itself, do not constitute a “rebus” for native speakers when deciphering their meaning due to their traditional continuity in the identity of a native speaker<sup>14</sup>.

Imperative statements are used to express a demand or make a suggestion, while indicative statements are used to express a fact. For most verbs, the imperative form is identical to the second-person present indicative form. The exception is the verb “be,” which takes the infinitive form “be” in the imperative but takes the form “are” in the indicative. Most sentences with verbs in the imperative mood can be made indicative by adding the second-person pronoun. With “be,” you’ll also need to change the form of the verb<sup>15</sup>.

The discussion in philosophy of language concerning the concept meaning of imperative sentences—from Hofstadter and McKinsey via Hare to Hamblin has fallen silent somewhat in recent years. However, in the linguistic literature the issue has been picked up in several studies from the 1990s onwards. In some of these works a syntactic analysis of imperatives is adopted in which the conversational use directive illocutionary force, Searle is directly encoded in the grammatical form. Others have defended a mediating role for semantics: it is not the sentence’s form as such that encodes the conversational use, but the form encodes a specific semantic content and it is due to this specific content that (main clause) imperatives have their particular range of conversational uses. To oppose to a strict form-function fit should be justified by showing that imperative sentences can be embedded, have a past tense, or are in some other way capable of being dissociated from their context of utterance. Hence the introduction of a mediating semantic representation must have the function of facilitating a more uniform treatment of embedded and main clause sentences, or past, present and future tense ones. If it is agreed that imperative meaning cannot be dissociated from directive force, as many authors claim, then there would be no reason for a semantic analysis that

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<sup>13</sup> Abdusamatov Zafarbek Nurmat ugli. Linguocultural approach to the study of phraseologisms. Tashkent, Uzbekistan.

<sup>14</sup> Expression of ethnic and cultural identity in english and uzbek proverbs Subkhonova Madina Otabekovna, Gadoyeva Mavlyuda Ibragimovna ACADEMICIA: An International Multidisciplinary Research Journal 12 (1), –P.171-175, 2022.

<sup>15</sup> Vorob’ev V.V. Lingvokulturologiya: monografiya. M.: RUDN, 2014. –336 c.

(In Russ.) <https://journals.indexcopernicus.com/api/file/viewByFileId/1065034.pdf>

separates the two. In view of this, the only issue that has been mentioned in the literature concerns the possibility of embedding imperatives in Korean.

The semantic approach to imperatives raises an important question: if the conversational function is not grammatically expressed, what does constrain those sentences to their directive usage? According to Portner the imperative denotes a property that can only be true of the hearer. It is due to its semantic type that imperatives cannot be used to assert—that would require that they are propositions—and so the only way in which they can be integrated into the discourse context is by being added to the ‘to do list’ of the hearer, which is a set of properties and thus of the appropriate type. The normative role of the to do list on the hearer’s actions is then what accounts for the restriction to directive speech acts. However, it is strange to think that the semantic type of the sentence can determine the illocutionary force. It is not altogether uncommon to utter something that is, semantically speaking, a property and give information with it. In answer to the question what hair color Susan has, one may answer ‘Blond’. This answer denotes a property, but it is unambiguously an informative utterance<sup>16</sup>.

*“Look, Elizabeth,” she said. ‘Do you like this portrait of Mr Wickham?’*

*Elizabeth could not answer.*

*‘That is a picture of the son of old Mr Darcy’s steward,’ Mrs Reynolds said. ‘Old Mr Darcy liked him very much. Mr Wickham is in militia now. I’m afraid he is not a very pleasant young man’<sup>17</sup>.*

In this part of the book, imperative sentence showed how aristocratic status people behave themselves in the group of people even they giving a command or order by using imperative mood. This is quite usual during that phase of society and cultural situation. However, the person used imperative from linguistic point, it did not seem actual command from cultural aspect.

The need for consistency of the content of imperatives derives from the consistency requirement on effective preferences. When an agent utters an imperative with content *p*, he is committed to *p* being a maximal element of his effective preference structure. Maximal elements, by definition, are unranked with respect to each other, which entails that they must be compatible. Two successive imperatives with contradictory contents thus indicate that the speaker has changed his mind about his effective preferences from one utterance to the next. This compatibility requirement is not a stipulation particular to imperatives; it is

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<sup>16</sup> Teliya V.N. Russkaya frazeologiya. Semanticheskii, pragmaticheskii i lingvokul'turologicheskii aspekty. – M.: Shkola «YAzyki russkoy kul'tury», 1996. – 288 s.

<sup>17</sup> Jane Austen. Pride and prejudice. Penguin Publishing group.2003. –P. 59.

independently motivated by the fact that these preferences are part of a model of the agent's decision procedure<sup>18</sup>.

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<sup>18</sup> Hare, Richard Mervyn (1967). Some alleged differences between imperatives and indicatives. Mind 76: -P.309-326. Reprinted in Hare (1971).