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Pragmatic Analysis of Directives and Commisives Illocutionary Acts in Krishna's Dialogue in *Little Krishna: The Terrible Storm*

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Article Info	ABSTRACT (10 pt, Times New Roman)
Keywords: illocutionary acts, directives, commissives context of situation, tv-series script	This article discussed illocutionary acts that are found in Krishna's dialogues from the TV-series Little Krishna: The Terrible Storm, and the significance of context of situation in classifying the findings. The data were analyzed using the Taxonomy of Elementary Illocutionary Acts theory by JR. Searle and pragmatically analyzed using Context of Situation Theory by Halliday. The result is that, there are five directives illocutionary acts namely requestives, questions, prohibitives, permissives and advisories; and three commissives illocutionary acts namely promising, pledging and offering, found in Krishna's dialogue. Context of situation theory helped in categorizing the classification of illocutionary acts found, significantly.
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INTRODUCTION

Language can be used not only to talk about something but also do things using the language itself. The acts performed by language have been called speech acts, and the used verbs are called speech acts or performative verbs. Linguistic acts intended to influence reality are commonly called speech acts. Speech acts play an important role in effective communication; these acts are functional units in communication.

When we speak a language, we perform speech acts, such as making statements, giving commands, asking questions, making promises, et cetera. These acts are performed and used by the speaker to convey certain goals. (Akram, 2008). So, every utterance has its function that performs specific kinds of speech acts called locutionary, illocutionary, and perlocutionary acts. Among these, illocutionary acts are essential to discussing speech acts in any form stated. Illocutionary acts describe what the speaker does in uttering utterances to the hearer in context.

In many cases of speech act studies, the most uncomplicated cases of meaning are when the speaker utters a sentence and means precisely and literally what he says. However, mostly in other cases and not all the cases, the meaning is not as simple as that. For example, the speaker sometimes utters "My body is hot." He might want to describe his physical body condition indicating the illocutionary force would be 'describing'. However, he might also intend to request someone to give him medicine. For that reason, in a specific type of sentence, there might be more than one illocution will be produced, i.e. direct illocution and indirect illocution.

The phenomenon is that not all the performance of the speech act is correct in its usage and it causes misunderstandings between the speaker and the hearer. This misunderstanding is caused by the different production of illocutionary forces and different receptions by the hearer. Based on this phenomenon, this study needs to be conducted.

METHODS

The data of this research comes from the script of a TV series entitled Little Krishna: The Terrible Storm. The specific dialogue of the character Krishna, and his utterances are the data of this study. The data is collected through a documentary method, the library research method, and note-taking method of collecting data. The next step is data analysis, the data is analyzed using a descriptive qualitative method. The first problem of the study is the classification of the data into its particular directives and/or commissives illocutionary acts category.

The data is classified into each respective category using the theory of taxonomy of speech act proposed by Searle (1979). The data is also pragmatically analyzed using context of situation theory, it is done to find out the significance of the usage of the context of situation theory in determining the classification of the data. In presenting this analysis data, the result is presented through ordinary words and sentences.

RESULTS AND DISCUSSION

It is obligatory to understand the background story of the data before analyzing it. The synopsis of the story presented as follows.

In the heavenly kingdom, King Indra is seen having himself entertained by many beautiful heavenly dancers. In the middle of the performance, Samvartaka suddenly appeared in a rush and reported to Lord Indra that people were worshipping him with great adoration and fear, respecting him because he is the controller of the rain and the king of the heavenly planets. Being happy hearing this report, Indra then awarded him some pieces of gold and told him to continue his supervision of the people of the Earth. Meanwhile, in Vrindavana, the village of Krishna, people were seen doing preparations for the Indra Puja, the worship of Lord Indra. Then Krishna and his brother Balram were seen approaching their father, Nanda. In that scene, Krishna asked the reasoning behind this festival of worshipping Indra, and his Father answered it by saying that it is an old tradition to worship the God who was in control of the rain. Krishna didn't agree with what his Father said, and he proposed that the villagers of Vrindavan depend on the river Yamuna, the cows, and mostly on Govardhan hill, the hill that provides water, woods, shade, and grass for their cows. Nanda then agreed, followed by family priest Garga and all the villagers of Vrindavan. After that, they started the worship of Govardhan Hill. Indra, having heard this scene, started mocking it at first, then he started to become angry when he knew that it was a reality.

Overwhelmed with fury, Indra then sent his soldiers to create a terrible storm in the village of Vrindavan that lasted for seven days. All the villagers were panicking and really terrified by the massive rainstorms that had ever happened in their life. They then appealed to Krishna and asked for his direction and protection from this problem that seemed to be caused by him. Krishna then approached the Govardhan hill and stomped his flute on the ground, causing a crack to appear around the hill. Krishna then started to lift Govardhan hill using his little hands, and finally, holding still the hill on his left little finger, providing a safe shelter for the entire villagers of Vrindavan from the terrible storm. When Indra heard about this miraculous scene performed by Krishna, he decided to come down to Earth and witness this wonder. Indra then Tried to attack the hill and threatened Krishna, but none of it was succeeded. After being defeated, Indra then began to ask for an apology from Krishna.

He regretted all his mistakes and begged for forgiveness from Krishna. Krishna then forgives Indra by saying that it is caused by his blindness due to power and fame. Indra then left back to the heavenly kingdom, and Krishna went back to his home.

The Directives and Commissives Illocutionary Acts found in the data

The illocutionary acts are classified into five categories, namely assertives illocutionary acts, directives illocutionary acts, commissives illocutionary acts, expressives illocutionary acts and declaratives illocutionary acts. In this research, we are focusing only on two out of five categories of illocutionary acts, namely commissives and directives illocutionary acts. The results are as follows.

Requestives
Data 1:

Krishna: **Father and why don't we worship the earth which gives us everything we need? Why not the Sun which sustains our life? Why not river Yamuna?**

Nanda: Krishna you are right but, it is not practical, we can't disregard traditions that have been observed for generations.

In the dialogue above, the utterance in bold is identified as requestives illocutionary act because when the speaker utters the utterance, the speaker requests the hearer to do actions. In this dialogue, the utterance uttered by the speaker is in the manner of pleading. The requestives performative verbs here is expressed in the clause "why don't we worship..." that belong to the act of pleading in an indirect way. The intended meaning is to make a request to his father to do worship for the Earth, the Sun and the river Yamuna even though the form of the sentence is in the form of a question sentence.

Questions
Data 2:

Krishna : Father, **why must you have this festival for Indra?**

Nanda   : We must have this festival of Indra every year to please him so he may give us rain

In the data above, the sentence in bold is categorized under the questions illocutionary acts category. It is because the sentence above is just a mere question with the intention of asking the reason for doing something. The speaker questioned the hearer whether or not proposition. In the sentence above, the speaker asked the hearer because the speaker needs information from the hearer about the action that happened in the scene.

The dialogue above happened after the scene of the villagers of Vrindavan collecting fruits and other preparations in order to make their offerings for some ceremony ritual that is about to happen next. The intention of Krishna to find out more information about what happened by stating the question to his Father is the field of this data. Krishna acts as the speaker, and Nanda acts as the hearer. Krishna, and his father, Nanda are the characters that

involved in this dialogue. These characters are the tenor of this dialogue data. The mode of the data is that the sentence used here is in the form of a question sentence marked by the question mark, and the intended meaning is to ask for information from the hearer. The response of the hearer towards the utterance indicates that this utterance is perceived as a question with the intention of asking for more information from the hearer.

In his utterance, Krishna is clearly requesting his father to also make a worship for the earth, the sun, and the river, it is the field of the conversation in this data. The person involved such as Krishna and his father, Nanda is the tenor of the data. The question form is used as a manner of politeness in conveying the request is the mode of the above data.

Prohibitives
Data 3:

Krishna: We are cowherds, our wealth is our cows, all our cows depend on Govardhan for their food, we depend on Govardhan Hill for everything, **so we should actually worship Govardhan <u>and not Indra</u>**.

In the data above, the dialogue happened between Krishna and the villager of Vrindavan. In the utterance above, the whole sentence is an explanation uttered by the speaker to elaborate the speaker's idea to do some action, and influence the hearer to do so. In this utterance, the bold and underlined part of the utterance is categorized as a prohibitives illocutionary act. The reason for that is that the negative word "not" is used. Prohibitives illocutionary act happens when in uttering the utterance, the speaker prohibits the hearer from doing action. In this particular dialogue, the speaker prohibits the hearer from doing an action in the form of explanation deductive sentence.

The field of the conversation is that Krishna is prohibiting his father to do ceremony to worship Indra by stating some facts that is believed to be true as a support to the prohibition given. The tenor of this conversation is Krishna, Nanda, Sage Garga, and all the villagers of Vrindavan assembled in the courtyard of Krishna's house. The utterance is in an explanatory form, but the intended meaning of the utterance is to prohibit the speaker from doing an action.

Permissives
Data 4:

Krishna: The storm is gone; **why aren't you going to celebrate with the others?**

Villager: And leave you to hold up the hill by yourself?

The scene happens when Krishna is still holding the Govardhan hill on his finger, and the other villagers help him by supporting the hill using sticks. After the storm is gone, Krishna then utters this utterance permitting this villager to go out from under the hill since he is the only person staying there because he thinks that he is not allowed to leave Krishna holding the hill on his own because they previously were holding the hill together. It is based on the response that the hearer is not allowed to do action until it is allowed by the speaker. Krishna then permits the villager to go by uttering the utterance in the form of a question but

the intended meaning is to permit the hearer to do action. That is why this utterance is classified as permissives illocutionary acts.

The field of this dialogue is when Krishna is sanctioning the villager to go out first by using question sentence. In this data, the characters involved are Krishna and an unnamed villager that served as the tenor of the data. In this data the role of language in such a dangerous situation is to share the feeling and thought of the speaker. The speaker wanted the hearer to do action, but due to their sense of belonging and duty, the hearer felt that it was not permissible to do the action intended by the speaker through his utterance. The intended meaning of the speaker is to permit the hearer to do action by uttering the utterance even though it is in the form of questioning utterance.

Advisories
Data 5:

Krishna   : **But Father, should we blindly accept tradition?** It is Lord Vishnu who was given Indra and the other *Devatas* their power.

Sage Garga : What Krishna says is true. All the *Devatas* work under the direction of Lord Vishnu. In the Vedas there is no separate *yajña* prescribed for Indra.

The utterance in bold is the utterance uttered by Krishna as the speaker towards Nanda as the hearer, but it is responded by Sage Garga that is also present there as the hearer. The form of the sentence is in the question form, but it is classified as advisories illocutionary acts. The reason is that the intended meaning of the utterance uttered by the speaker is to give advice to the hearer to not blindly accept something. It can be seen by the additional information given after the question. The reason why it is in the question form will be explained below in the context of situation section. The utterance is also accepted by the hearer by responding it with an affirmative and supportive response to the argument given by the speaker.

The intention of Krishna to stop the festival meant for Indra is the field of this conversation, but due to their differences in social status, the speaker is using question sentence in conveying his message. The tenor of this conversation are Krishna, his Father, Nanda; and their family priest, Sage Garga. The utterance used by the speaker in this dialogue is in the form of question sentence, but its intended meaning is advisories illocutionary acts. The speaker used the question form of sentence as a way to honor and follow the social customs and etiquette of speaking in his family. The language used by the speaker have a meaningful impact towards the hearer and it can be seen by the confirmation and affirmation given by another hearer towards the subject matter uttered by the speaker.

Promising
Data 6:

Old villager: Krishna, Krishna, help us, Indra is destroying Govardhan hill, we're doomed!

Krishna: **Indra cannot harm you, do not fear.**

In this data, the speaker is uttering an utterance in response to the previous utterance uttered by Old villager. The utterance uttered by the speaker is in a positive sentence. The form specifically is a statement form that is uttered in response to the previous utterance addressed towards the speaker by the hearer. The clause "Indra cannot harm you..." indicates that the speaker is definitely will do something about the catastrophe that occurred to the hearer. It is also supported by the clause "..., do not fear." which ensures the hearer that he will be saved, and everything is going to be fine. The intended meaning of this utterance is the speaker is promising to do an action to the hearer. This utterance is classified as promising illocutionary acts based on that.

In this utterance, Krishna is promising that whatever happen outside, Indra cannot harm them, and they were told to not fear. The promise that Indra's attack won't do any harm to the villager is the field of this conversation. The old villager and Krishna are the tenor, or the participants involved in this dialogue. The utterance is in the form of a statement sentence, but with the intended meaning of promising illocutionary act. Specific clause such as "...cannot harm you..." and "..., do not fear." are representing this intention of the speaker.

Pledging
Data 7:

Yashoda   : Wait, Krishna would never let any harm come to us or his beloved Vrindavan.

Krishna   : It is true mother, my love for you all is still greater to be checked by Indra's wickedness, **I will protect Vrindavan**.

The bold utterance above is uttered by the speaker towards the hearer after the hearer utters an utterance towards the other hearer, the villager of Vrindavan. The utterance uttered by the speaker is classified as a pledging illocutionary act. It is in the form of a statement sentence, but the intended meaning is to pledge to the speaker's mother and the villager of Vrindavan as the hearer. The modal verb "will" indicate that this is a pledge of the speaker towards the hearer. The speaker is the hero of the scene. He has the duty to protect his beloved village members as well as their father and mother from the danger caused by Indra's rage.

The sense of honor or duty of Krishna to protect the villager of Vrindavan made Krishna utter this utterance that is classified as pledge illocutionary act. This serves as the field of the dialogue of the data above. Yashoda and Krishna are the tenor of this conversation. The clause "I will protect Vrindavan." indicates the pledge illocutionary act performed by Krishna in this scene.

Offering
Data 8:

Old villager: Don't be foolish Krishna, you're just a little boy, you go out first.

Krishna: You are too kind to me, **are you sure you don't want to go first?**

The bold sentence in the data above is classified into category of offering illocutionary act. This utterance is uttered by the speaker towards the hearer after previously the hearer utters the utterance toward the speaker. In this sentence, the speaker intended to offer a chance for the hearer to do action. This offering illocutionary act is performed because the interest of the speaker is to give the chance to the hearer to do an action, which is going out before the speaker does. This act fulfilled the purpose of an offering illocutionary act which is to present something to be accepted or refused.

The utterance of Krishna in the form of question with the intention for offering a chance to the hearer to go out first is the field of conversation in this particular data. The characters involved in this particular conversation are Krishna and an Old Villager. This serves as the tenor of the conversation. The speaker is offering a chance for the hearer to perform an action. The utterance is also in a persuasive mood in order for the speaker to achieve his interest and future action. This intended meaning is supported by the fact that after the speaker uttered the utterance, the hearer followed the instruction to do action. In a polite way, it can be said that it is an offering of chance from the speaker to the hearer to do action.

CONCLUSION

The following is a conclusion from the analysis that has been done. There are five types of directives illocutionary acts, and three types of commissives illocutionary acts found in Krishna's dialogue. The five directives illocutionary acts are requestives, questions, prohibitives, permissives and advisories, and three types of commisives illocutionary acts are promising, pledging, and offering. In this type of data, that are very near to our daily live, we can interact and use illocutionary acts. Furthermore, in examining and classifying these illocutionary acts, the theory of context of situation played a significant role to analyze deeply the text and its meaning.

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