

BACH'S DIRECTIVES IN MADELINE MILLER'S *THE SONG OF ACHILLES*

Ikrak Kamelang, Deuis Sugaryamah, Erlan Aditya Ardiansyah
State Islamic University of Sunan Gunung Djati Bandung
ikralk4@gmail.com

Abstract

The nature of directive speech acts is to make someone do something. The hearer responds to the speaker's utterances by carrying out particular actions. This study aims to find directive speech acts from written dialogue in a novel and then examine the types of directive speech acts. The object of this study was Madeline Miller's *The Song of Achilles*. The data for this study was analyzed using Bach's theory of categories of directive speech acts. This study employed a qualitative approach with a content analysis design. The results of this study showed that the characters from *The Song of Achilles* used all types of directive speech acts. Of the 293 data found in the novel, the most frequently used speech act was questions which had 93 data (31.7%). Meanwhile, the least used speech act was permissives with a total of 20 data (6.8%).

Keywords: Speech acts, directive speech acts, written utterance, novel.

INTRODUCTION

Eagleton (2013) describes novels as "The truth is that the novel is a genre which resists exact definition." This is due to the variety of novels with no writing restrictions. Taylor (1981, p. 46) states that a novel is normally a prose work of quite some length and complexity which attempts to reflect and express something of the quality or value of human experience or conduct. Its subject matter may be taken from patterns of life as we know it, or set in an exotic and imaginative time or place. Therefore, a novel can be said to reflect actual human experience, and one of the experiences of humans is engaging and forming relationships with other people. This is seen in the characters' use of language to communicate as they interact and form relationships.

Additionally, a novel contains not only sentences in the form of narration, description, and explanation but also dialogues or direct talks between characters that demonstrate the use of language, such as written and spoken language, as if the characters were verbally conversing. This conversation can take the shape of a statement or utterances 'spoken' in order to persuade someone to do something, including commands and speech acts. For this study, the researcher has chosen to analyze a novel written by Madeline Miller entitled

The Song of Achilles. The decision to study this specific novel arises from its increasing popularity through *booktok* content: content on *TikTok* social media where enthusiastic readers share reading recommendations. These content creators indirectly introduced the book to the general public, making it become a New York Times best-seller in 2022. According to Brown (2012), the novel received the Orange Prize for Fiction in 2012, which is one of the UK's most prestigious literary awards annually given to the best novel published in English by a woman. This novel is a reimagining of the *Iliad*, an ancient Greek epic that portrays the story of the Trojan War through the perspective of another person, namely Achilles' best friend, Patroclus.

Furthermore, this study examined how directive speech acts are written in this novel, despite the fact that speech acts are well-known for analyzing direct speech or spoken conversation. The topic of directive speech acts was chosen because it is commonly used in a variety of interactions and conversations. Moreover, it is interesting to analyze the meaning behind the speaker's utterance, especially in the written language like in novels. Therefore, the main objective of this study is to reveal and analyze the directive speech acts in written conversation or dialogue based on their classification through Bach's theory. Bach's theory was chosen due to the relevance of this theory to the topic in this study. In addition, this theory covers a wide range of analyses to examine the types of directive speech acts.

Speech acts serve as a fundamental concept in the study of language and communication. Searle (1969, p. 18) describes speech acts as:

"The speech act or acts performed in the utterance of a sentence are in general a function of the meaning of the sentence. The meaning of a sentence does not in all cases uniquely determine what speech act is performed in a given utterance of that sentence, for a speaker may mean more than what he actually says, but it is always, in principle, possible for him to say exactly what he means."

Accordingly, speech acts are linguistic units utilized to conduct certain actions or tasks during a conversation or discourse. One of the key findings of the study of speech actions is that language is both a means of delivering information and a tool for achieving social goals. We can use speech acts to execute a variety of social actions, such as making promises, asking questions, issuing commands, issuing invitations, or expressing apologies. It is also critical to study speech acts in order to avoid misinterpretation as well as to grasp statements that require action as a reaction.

Searle (1979, pp. 12–17) identified five basic categories of speech acts: representatives, directives, commissives, expressives, and declaratives. According to Searle (1979, p. 13), the illocutionary point of directive speech acts consists in the fact that they are attempts (of varying degrees, and hence, more precisely, they are determinates of the determinable, which includes attempting) of the speaker to make the hearer do something. This means that directive speech acts are speech acts that are intended to make a person or a hearer undergo certain actions or to produce some effects through the action of the hearer. This

is based on illocutionary force, i.e., the intended effect of the speech act on the hearer, such as committing to a particular activity. The direction of directive speech acts' fit is world-to-words or to make the world fit the words (Searle, 1979, p. 13).

Bach and Harnish (1979, pp. 47–49) identified six categories that belong to directive speech acts. They include requestives, questions, requirements, prohibitives, permissives, and advisories. Requestives are used by the speaker to tell the hearer to do something, but the hearer uses the utterance of the speaker as a reason or one of the reasons to act. Questions are used by the speaker to provide information to the hearer. Requirements are used by the speaker to the hearer which states that the speaker's utterance is a sufficient reason for the hearer to act. Prohibitives are used by the speakers to prevent the hearer from doing something. Permissives are used by the speaker as the reason for the hearer to feel free to do something. Advisories are used by the speaker as the belief that doing something is a good idea for the hearer.

Some studies in the field of directive speech acts have been conducted in the context of written conversation or dialogue, such as novels, poems, and movie scripts. There have also been studies on *The Song of Achilles*. These studies were conducted by Lestari (2020); Mualimin and Wulandari (2019); Otero (2020); Safitri et al. (2022); Stofanikova, (2022); as well as Wijaya and Helmie (2019). The first four studies focus on the types of directive speech acts with different theoretical bases. Meanwhile, the last two studies have the same study object, namely *The Song of Achilles* novel. Some of these researchers only focused on the utterances of the main characters, while others added a broader approach by analyzing the educational value and the factors that influence the use of directive utterances. The similarity of this study is that it uses a novel as the main object. In contrast, this study used a different theory than those used in the studies above. The novel that is used as this study's object is also different from the previous study, as this study's object is a novel entitled *The Song of Achilles*. In comparison with the last two studies, this research uses the same object of study, namely the novel *The Song of Achilles*. However, this study is conducted in a different research field, namely the linguistic field.

METHOD

This study was conducted by using a qualitative approach with content analysis design to explore the types of directive speech acts in the novel *The Song of Achilles* by Madeline Miller, published by Ecco Press, Harper Collins in 2011. The data of this research were conversations or dialogues used by every character in the novel.

In collecting the data, this study employed three steps. First, the researchers gained access to the novel. The researcher searched for the digital version of *The Song of Achilles* novel on the internet, especially on a website known for providing e-books. The authors also used an e-commerce application to buy the novel from an online shop. Second, reading the novel. The researchers read the novel for the first time in order to learn, obtain, and thoroughly comprehend certain aspects of the work, such as the plot, the characters' names, and their social statuses. Following that, a second reading of the novel was

required to identify the utterances that are classified as directive speech acts and to comprehend the context. As for the last step, the researchers recorded the data. This process was carried out to record the information and the data, by taking notes about the document used (Creswell, 2012, p. 223). The note-taking in this study was carried out by highlighting and marking chapters and pages containing characters' utterances or conversations that match the features of directive speech acts. Then, the researchers converted the data into an MS Word file.

In analyzing the data, this study employed four steps. The first step was organizing the data to make it easier for the researchers to analyze. As stated by Creswell (2012, p. 182), apart from organizing files, researchers should convert their files to appropriate text units (e.g., a word, a sentence, or an entire story) for analysis either by hand or by computer. The second step was describing the data as it is. In this study, the data were described within the context of the utterance. The third step was classifying the data based on the types of directive speech acts theory proposed by Bach. This step was done without data codification.

The classification in the third step was conducted to differentiate the particular directive speech acts spoken by the characters. For requestives, the indicator was the speaker's utterance is a reason or part of the reason for the hearer to act and the hearer does have the option to reject the speaker's utterance. For questions, the indicator was the hearer provided certain or related information to the speaker's utterance. For requirements, the speaker's utterance is a sufficient reason for the hearer to act and it is a must to do. For prohibitive, the speaker's utterance is to prohibit the hearer from doing a certain action. For permissives, the speaker's utterance is to permit the hearer to do a certain action. For advisories, the speaker's utterance is a good thing to do by the hearer and it is in the hearer's interest. The last step is interpreting the data. Interpreting the data involves interpreting the analysis results and data classification depending on the context and setting in which the data, which is in the form of utterances from dialogues between characters, occurs.

FINDINGS AND DISCUSSION

This study found 293 data regarding of the types of directive speech acts from the characters' utterances in the *The Song of Achilles* novel. The analysis of this study was conducted based on Bach's theory about directive speech acts. Data points from the same type within the same context were presented as a single unit of analysis. The following table shows the percentage of the most frequently used and the least used utterances that contain the types of directive speech acts.

Table 1. Types of Directive Speech Acts Found in The Song of Achilles Novel.

No.	Types of Directive Speech Acts	Quantity	Frequency
1.	Requestives	36 Data	12.3%
2.	Questions	93 Data	31.7%
3.	Requirements	89 Data	30.4%

4.	Prohibitives	34 Data	11.6%
5.	Permissives	20 Data	6.8%
6.	Advisories	21 Data	7.2%
Total		293 Data	100%

Source: *The Song of Achilles*, 2012

Based on Table 1 above, it was found that there were six types of directive speech acts. From 293 data, 36 data were classified as requestives (12.3%), 93 data were classified as questions (31.7%), 89 data were classified as requirements (30.4%), 34 data were classified as prohibitives (11.6%), 20 data were classified as permissives (6.8%), and 21 data were classified as advisories (7.2%). Twelve selected utterances in *The Song of Achilles* (2012) novel were presented, showing the types of directive speech acts uttered by the characters. Each type of directive speech act was represented with two data. Analysis and interpretation of each type of data are provided below.

Requestives

Requestives express the speaker's intention (or if it is clear that he doesn't expect compliance, his desire or wish) that the hearer takes this expressed desire as the reason (or part of his reason) to act (Bach & Harnish, 1979, p. 48). Requestives are used by the speaker to tell the hearer to do something. But the hearer uses the speaker's utterance as a reason or one of the reasons to do what the speaker wants the hearer to do or not to do. This means that the hearer does have the option of rejecting the speaker's utterance. The expressions of this type are ask, beg, beseech, implore, insist, invite, petition, plead, pray, request, solicit, summon, supplicate, tell, and urge. Two examples of requestives can be found in chapter 3, page 16, paragraph 3, line 17 (Datum 11) and chapter 3, page 17, line 4 (Datum 12), as presented below.

Datum 11

Then, the boy appeared. His name was Clysonymus, and he was the son of a nobleman who was often at the palace. Older, larger, and unpleasantly fleshy. His eyes had caught the flash of the dice in my palm. He leered at me, held out his hand. "Let me see them." (Miller, 2011)

Datum 12

"I want them." He didn't bother to threaten me, yet. I hated him for it. I should be worth threatening.

"No."

He stepped forward. "Let me have them." (Miller, 2011)

Those requestives were spoken by Clysonymus, the son of a noble from King Menoitius' kingdom, to Patroclus. The utterances occurred in Opus' kingdom, precisely in a field. They were talking about the Patroclus' dice that Clysonymus wants. Clysonymus

approached Patroclus who was playing two dice, which were gifts from someone Patroclus no longer remembered, in the field alone. Patroclus himself ran away from the kingdom because since the games were held by his father in his kingdom, his father ordered someone to train Patroclus' athletic abilities which did not suit him. Clysonymus then saw Patroclus' dice which had a unique design and felt like having them. Feeling that he was older and that he was the son of a noble, insisted Patroclus give him his dice.

The requestives '**Let me see them.**' and '**Let me have them.**' were considered as requestive directive speech acts. They were used by the speaker, Clysonymus, to insist the hearer, Patroclus, give him his dice. This expressed Clysonymus' desire as the speaker that the dice were his. The intention is that his utterance can be a reason or part of the reason for Patroclus to give his dice to Clysonymus. Another example of requestives can also be found in chapter 20, page 221, paragraph 4, line 21 (Datum 174) below.

Datum 174

After, he came to bid me farewell. He was life-size again and held his spear loosely, almost lazily.

"Will you help me put the rest of my armor on?"

I nodded and followed him into the cool of the tent, past the heavy cloth door that fell closed like a lamp blown out. I handed him bits of leather and metal as he gestured for them, coverings for his upper thighs, his arms, his belly (Miller, 2011).

That requestive was spoken by Achilles to Patroclus. The utterance occurred in Achilles' and Patroclus' tent when the former asked the latter to help him. The first battle was about to take place that morning. Everyone was busy preparing for battle, including Achilles. He was almost ready and gave a speech to the soldiers as a form of encouragement, considering Achilles was an important figure in this war. After that, Achilles returned to his tent to wear his armor completely. He asked Patroclus to help him put on the rest of his unworn armor.

The sentence '**Will you help me put the rest of my armor on?**' was considered a requestive directive speech act. It was used by the speaker, Achilles, to ask the hearer, Patroclus, to help him put on the armor. This expresses the desire of Achilles as the speaker for Patroclus' help to put the armor on. The intention is that his utterance can be a reason or part of the reason for Patroclus to do that.

Questions

Questions are a special type of request. In questions, the speaker requests the hearer for certain information (Bach & Harnish, 1979, p. 48). When a speaker asks a question, the speaker is seeking information from the hearer and inviting the hearer to provide an answer. Not all questions fit the analysis. The questions that fit the analysis are interrogations or specific questions that let the hearer provide certain information. The

expressions of this type are asking, inquiring, and interrogating. An example of a question is found in chapter 15, page 170, paragraph 5, line 28 (Datum 145) below.

Datum 145

The faintest breath of air touched her dress's hem, and I knew she was about to leave, to vanish back to the caves of the sea. Something made me bold.

"Is Hector a skilled soldier?"

"He is the best," she answered. "But for my son."

Her gaze flickered to the right, where the cliff dropped away. "He is coming," she said (Miller, 2011).

That question was spoken by Patroclus to Thetis. In this utterance that occurred on the cliff's edge, they were talking about the prophecy of Achilles. Patroclus ventured to meet Thetis. She wanted to prevent the prophecy about Achilles having to fight from happening so that his godhood was not lost. Apart from that, she also wanted to prevent the prophecy that if Achilles killed Hector, he would die afterwards, and only Thetis knows how. Only he knew who Hector was and how strong he was compared to Achilles. Therefore, Patroclus asked Thetis about how great Hector was as a soldier. Thetis answered that Hector was the best warrior but could not compare to Achilles.

The sentence '**Is Hector a skilled soldier?**' was considered a question directive speech act. It was used by the speaker, Patroclus, to ask the hearer, Thetis, to provide him with specific information, in this case, the skill of Hector. This expresses the desire of the speaker, Patroclus, that Thetis tells him the skill of Hector. Then, the intention is that his utterance can be a reason for Thetis to tell him how good the skill of Hector is because of Patroclus' desire. Another example of questions is presented in chapter 32, page 349, paragraph 2, line 11 (Datum 273) below.

Datum 273

Achilles is staring into the cupped darkness of his hands. "You show courage to come here alone," he says. "How did you get into the camp?"

"I was guided by the grace of the gods." (Miller, 2011)

That sentence was spoken by Achilles to King Priam. This utterance occurred in Achilles' and Patroclus' tent and they were talking about the presence of King Priam himself. King Priam went to Achilles that night, asking for Achilles' generosity to return Hector's body to him which Achilles had always displaced everywhere. Achilles appreciated King Priam's courage to come to him. Achilles asked how King Priam could enter this camp and meet Achilles. King Priam replied that he was only guided by the grace of the gods.

The sentence '**How did you get into the camp?**' was considered as a question directive speech act. It was used by the speaker, Achilles, to ask the hearer, King Priam, to provide him specific information, in this case, how he safely entered this camp. This expresses the desire of Achilles as the speaker that King Priam tells him the information about how the

king arrived at the camp without being noticed by the guard. The intention is that his utterance can be a reason for King Priam to tell him that person because of Achilles' desire.

Requirements

Requirements do not necessarily involve the speaker expressing any desire that the hearer act in a certain way at all; instead, what the speaker expresses is his belief that his utterance constitutes sufficient reason for the hearer to perform the action (Bach, 1979, p. 48). This is due to requirements that are typically used in situations where the speaker presumes to have some degree of authority over the hearer, either physical, psychological, or institutional, to put such weight in their utterances (Bach & Harnish, 1979, pp. 48–49). The expressions of this type are bidding, charging, commanding, demanding, dictating, directing, enjoining, instructing, ordering, prescribing, and requiring. An example of requirements is presented by Datum 7 below, which was taken from chapter 2, page 11, paragraph 5, line 27.

Datum 7

The man leaned back. "I would like to know how you are going to stop the losers from declaring war on you. Or on Helen's lucky new husband. I see half a dozen men here ready to leap at each other's throats."

*"Then what, Odysseus? **Speak your mind, for once.**" Tyndareus' voice was as sharp as I'd heard it. (Miller, 2011)*

That requirement was spoken by King Tyndareus to Odysseus. This utterance occurred in the great hall and they were talking about Odysseus' intention in the marriage proposal of Helen. Odysseus stated that he did not intend to propose to Helen and would only observe how King Tyndareus takes care of the suitors that Helen did not choose happily so as not to declare war on him or Helen's future husband. This made King Tyndareus upset with what Odysseus was doing because he seemed to be beating around the bush to tell him what he meant. He wanted to know clearly what Odysseus meant. Therefore, King Tyndareus commanded Odysseus to clearly tell him the meaning of his words.

The sentence '**Speak your mind, for once.**' was considered as a requirement directive speech act. The speaker, King Tyndareus, commanded the hearer, Odysseus, to deliver his intention to him. In uttering this, King Tyndareus expressed the belief that his utterance, in virtue of his authority as the king and the host of this event over Odysseus, constitutes a sufficient reason for Odysseus to speak his mind to King Tyndareus. Odysseus was obliged to speak, remembering the authority King Tyndareus had over him. King Tyndareus also expressed that he intended Odysseus to tell the king his intention. Another example of requirements can be found in chapter 12, page 123, paragraph 3, line 9 (Datum 92) below.

Datum 92

"I do not believe you," I said.

A moment passed.

"Leave us," he said. The words were for the guards. They shuffled their feet but obeyed. We were alone. (Miller, 2011)

That requirement was spoken by King Peleus to the guards. The utterance occurred in King Peleus' chamber and they were talking about the whereabouts of Achilles. Patroclus was desperate to find Achilles. He had searched everywhere around the kingdom but Achilles was nowhere to be found. Until one of the guards told him that Achilles was taken by Thetis somewhere. Patroclus then spent some time thinking. He then met King Peleus in his chamber. Patroclus was sure that as Achilles' father, King Peleus would know where his son was. Once there, Patroclus then made a pleading pose to ask King Peleus about the whereabouts of Achilles. At first, King Peleus did not tell him but then he changed his mind. Before telling Patroclus, King Peleus commanded the guards in his chamber to leave him with Patroclus.

The sentence '**Leave us,**' was considered as a requirement directive speech act. The speaker, King Peleus, commanded the hearers, namely the guards, to leave his chamber. In this utterance, King Peleus expressed the belief that his utterance, in virtue of his authority as their king, constitutes sufficient reason for the guard to leave him with Patroclus. King Peleus also expressed that he intended the guards to immediately leave his chamber.

Prohibitives

Prohibitives are essentially requirements that the speaker uses to the hearer to prevent the latter from doing a certain thing or to limit the hearer in carrying out certain actions (Bach & Harnish, 1979, p. 49). In prohibitives, the hearer is restricted or limited by the speaker from doing anything or from performing uninstructed activities. They set boundaries and inform others about what is not allowed or acceptable in a given context. Prohibitives are commonly denoted with the phrase "do not" or "no". The expressions of this type are enjoining, forbidding, prohibiting, proscribing, and restricting. An example of prohibitives can be found in chapter 2, pages 6-7, paragraph 3, line 5 (Datum 3) below.

Datum 3

The gift that we were presenting to Tyndareus stood ready, a beaten-gold mixing bowl embossed with the story of Princess Danae. Zeus had wooed her in a shower of golden light, and she had borne him Perseus, Gorgon-slayer, second only to Heracles among our heroes. My father handed it to me. "Do not disgrace us," he said. (Miller, 2011)

That prohibitive was spoken by King Menoitiu, Patroclus' father, to Patroclus. The utterance occurred in the great hall of Sparta, and they were talking about Patroclus' behavior. King Menoitiu and Patroclus had arrived at Tyndareus' fortress and were preparing to meet the King of Sparta and his daughters along with kings and suitors from other kingdoms in the great hall. King Menoitiu and Patroclus were neatly dressed and

had prepared a gift to be presented to Tyndareus. Remembering that his son was small, slight, and always lacking in his eyes, King Menoitius did not want his son to do or say anything that would shame him, especially in this important event. So, King Menoitius forbade his son from conducting disgraceful actions.

The sentence '**Do not disgrace us,**' was considered as a prohibitive directive speech act. The speaker, King Menoitius, forbade the hearer, Patroclus, from doing anything that may disgrace them. In uttering this, King Menoitius expressed the belief that his utterance, in virtue of his authority over his son, Patroclus, constitutes sufficient reason for Patroclus to refrain from doing or saying unnecessary things that can disgrace them in front of the nobles. King Menoitius also expressed his intention that Patroclus shall do or say nothing disgraceful because of his utterance. Another prohibitive is presented by Datum 146, which can be found in chapter 15, page 171, paragraph 4, line 10.

Datum 146

*My hand closed over his. "You must not kill Hector," I said.
He looked up, his beautiful face framed by the gold of his hair. "My mother told you the rest of the prophecy." (Miller, 2011)*

The prohibitive was spoken by Patroclus to Achilles. This utterance occurred on the cliff's edge and they were talking about how Achilles escaped his prophecy. After Thetis suddenly left because of Achilles' presence, Achilles approached Patroclus and helped treat the wound on his leg. Patroclus realized from Thetis' words that Hector's death came first before Achilles' death. Therefore, Achilles only needs to refrain from killing Hector. If Hector does not die, Achilles will stay alive. Therefore, Patroclus did not allow Achilles to kill Hector.

The sentence '**You must not kill Hector,**' was considered as a prohibitive directive speech act. The speaker, Patroclus, forbade the hearer, Achilles, to kill Hector. In uttering this, Patroclus expressed the belief that his utterance, in virtue of his authority over Chiron, constitutes sufficient a reason for Achilles to not kill Hector. Patroclus also expressed his intention that because of his utterance, Achilles will not kill Hector. Apart from his intention of forbidding Achilles to do something, which is to kill Hector, there is another intention implied from Patroclus' speech, that Patroclus does not want Achilles to face his prophecy which will lead to his death.

Permissives

Permissives are a type of directive speech act of permitting. They express the speaker's belief to the hearer in doing an action. The intention is that the hearer believes that the speaker's utterance constitutes sufficient reason for the hearer to feel free to do a certain action (Bach & Harnish, 1979, p. 49). The expressions of this type are agreeing to, allowing, authorizing, blessing, consenting to, dismissing, excusing, exempting, forgiving, granting, licensing, pardoning, releasing, and sanctioning. An example of permissives can be found in chapter 4, page 33, paragraph 8, line 29 as presented by Datum 21 below.

Datum 21

"My father gave it to me," he said, carelessly. Only the way his fingers held it, so gently, stopped me from rising in rage.

He did not notice. "You can hold it, if you like."

The wood would be smooth and known as my own skin. (Miller, 2011)

That permissive was spoken by Achilles to Patroclus. This utterance occurred in the music room and they were talking about Achilles' lyre. In practicing in the music room, Achilles took out a lyre which turned out to be the lyre of Patroclus' mother which Patroclus' father sent to King Peleus as the price for taking care of Patroclus. Patroclus valued the lyre very much. He wanted to tell Achilles that the lyre was his but couldn't because it already belonged to Achilles. Finally, Patroclus simply praised the beauty of the lyre. Achilles noticed that Patroclus seemed interested in the lyre. Therefore, Achilles allowed Patroclus to hold the lyre.

The sentence '**You can hold it, if you like.**' was considered as a permissive directive speech act. The speaker, Achilles, allowed the hearer, Patroclus, to hold his mother's lyre. In uttering this, Achilles expressed the belief that his utterance, in virtue of his authority over Patroclus, entitles Patroclus to hold the lyre if he wants. Achilles also expressed the intention that Patroclus believes that Achilles' utterance entitles him to hold the lyre. Another example of permissives can be found in chapter 12, page 124, paragraph 1, line 1 (Datum 94) below.

Datum 94

"Speak to Phoinix. He will give it to you."

I nodded my head, barely. I should have done much more. I should have knelt again and thanked him, rubbed my forehead on his expensive rug. I didn't.

"You may go," he told me. He meant it to be cold, I think, and dismissive; a displeased king to his subject. But all I heard was his weariness. (Miller, 2011)

The permissive was spoken by King Peleus to Patroclus. This utterance occurred in King Peleus' chamber and they were talking about Achilles' whereabouts. After learning of Achilles' whereabouts on an island called Scyros, Patroclus intended to catch up with him. Patroclus asked King Peleus for money as Scyros was a long way away. King Peleus told Patroclus that Phoinix, his confidant would give Patroclus money or gold. Afterwards, King Peleus allowed Patroclus to leave.

The sentence '**You may go,**' was considered as a permissive directive speech act. The speaker, King Peleus, allowed the hearer, Patroclus, to go. In uttering this, King Peleus expressed the belief that his utterance, in virtue of his authority over Patroclus, entitles Patroclus to leave. King Peleus also expressed the intention that Patroclus believes that King Peleus' utterance entitles him to leave the chamber.

Advisories

Advisories are the type of directive speech act that provides advice, suggestions, or recommendations that benefit the hearer. They are used to express the speaker's desire for the hearer to carry out a certain action. In advisories, the hearer's belief is in what is uttered by the speaker for the benefit of the hearer. In this case, there is the belief that doing it is a good idea and that it is in the hearer's interest (Bach & Harnish, 1979, p. 49). The expressions of this type are admonishing, advising, cautioning, counseling, proposing, recommending, suggesting, urging, and warning. An example of advisories can be found in chapter 9, page 83, paragraph 4, line 18 as presented by Datum 70 below.

Datum 70

After a month, over breakfast, Chiron asked us what else we wished to learn. "Those." I pointed to the instruments on the wall. For surgery, he had said. He took them down for us, one by one.

"Careful. The blade is very sharp. It is for when there is rot in the flesh that must be cut. Press the skin around the wound, and you will hear a crackle." (Miller, 2011)

The advisory was spoken by Chiron to Patroclus and Achilles. This utterance occurred in Chiron's cave and they were talking about Patroclus' training with Chiron. For a month, Achilles and Patroclus trained with Chiron. They were trained to pick berries, hunt, plant trees whose roots had more water grains, practice carpentry, override iron for weapons, and prepare food that had never been taught to the preceding princes. After that month, Chiron asked them about the training that they wanted. Patroclus then pointed out the surgical instruments that hung on the cave wall. Chiron brought them down and warned them to be careful when touching these surgical instruments.

The sentence '**Careful**' was considered as an advisory directive speech act. The speaker, Chiron, warned the hearers, Patroclus and Achilles, to be careful when using these instruments. In uttering this, Chiron expressed the belief that the sharp instruments might hurt them. There is an intention that Chiron's expression is a sufficient reason for Patroclus and Achilles to be careful. The intention is that Patroclus and Achilles take Chiron's belief as sufficient reason for them to be more careful when using these instruments. Through Chiron's warning to be careful when using the instruments, the possibility of Patroclus being injured by the instruments decreased. Another example of advisories can be found in chapter 13, page 142, paragraph 1, lines 2-3 (Datum 115) below.

Datum 115

"You're to come with us," one of them said.

"Why?" I was barely out of bed and still bleary with sleep.

*"The princess ordered it." A guard took each of my arms and towed me to the door. When I stuttered a protest, the first guard leaned towards me, his eyes on mine. **"It will be better if you go quietly."** He drew his thumb over his spear point in theatrical menace. ()*

That sentence was spoken by a guard to Patroclus. This utterance occurred in Patroclus' room in Scyros and they were talking about Deidameia's order. Deidameia's

dislike for Patroclus, after Patroclus kept Deidameia away from Achilles peaked. That morning, two guards came to her room, banging loudly on the door. Patroclus was ordered to go with the guards without knowing their purpose. What was certain was that this was an order from Deidameia. Patroclus was about to protest but one of the guards warned him to be quiet and go quietly.

The sentence '**It will be better if you go quietly.**' was considered as an advisory directive speech act. The speaker, i.e., the guard, warned the hearer, i.e., Patroclus, to go quietly. In uttering this, the guard expressed the belief that there is a sufficient reason for Patroclus to go with them quietly. There is the intention that Patroclus takes the guard's belief as a sufficient reason for him to just go quietly with the guards. By complying with the warning from the guards, Patroclus was able to avoid things that might have gone badly for him. It was to prevent bad things that might happen to him if he had not cooperated with the guards' speech.

CONCLUSION

In summary, directive speech acts occur when an utterance from the speaker produces some effects through actions by the hearer. However, in order to elicit the desired action, the speaker and listener must share the same context and background knowledge of the surroundings. This was to avoid misunderstandings in interpretation. In this novel, when interacting, the characters had the same context and they had the same background knowledge. Thus, the listener can interpret the intention of the speaker's speech well. There were six types of directive speech acts found in *The Song of Achilles* novel. The most frequently used type of directive speech act was questions with 93 data (31.7%) and the least used type of directive speech act was permissives with only 20 data (6.8%).

Questions were the most frequently used because the novel is set in the past and the plot concentrates on pre-war, war, and post-war events. Information cannot be accessed from means other than directly asking the affected individual or other figures who have better expertise about the desired information. As a result, the characters used question type of directive speech act to obtain the information they needed. Furthermore, the two main protagonists were still in their teens, so they asked individuals questions to satiate their curiosity. Permissives were the least used kind because the main protagonist and most of the characters in this novel were nobles, princes, kings, rulers, and important people who could act as they wanted without seeking permission.

This study limits the directive speech acts in the written object, in this case, a novel. The researcher suggests that future researchers who are interested in conducting study about speech acts can take other types of speech acts such as declarations, representatives, commissives, and expressives. Furthermore, future researchers who are interested in conducting research about directive speech acts can take other forms of objects with written utterances, such as novellas, movie scripts, or other fictions. Apart from that, the

research can be expanded by employing directive speech acts and their relationship to the real world or society.

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