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HOW INTENSIONS ARE AFFECTED BY PREPARATORY CONDITIONS: A STUDY OF ILLOCUTIONARY ACTS IN DORIS LESSING'S NO WITCHCRAFT FOR SALE

St. Shabibatul Rohmah

University of 17 Agustus 1945 Banyuwangi
sitishabibatul@yahoo.com

Abstract: The study focused on the written discourse of the short story entitled No Witchcraft For Sale. The texts were pragmatically interpreted based on Searle's theory of Speech Act. This research discussed how intensions in uttering words were affected by preparatory conditions. The goals were to explain the three aspects of Speech Act (locution, illocution and perlocution) and to describe the effects of preparatory conditions on the intensions. The data in this study were qualitative, because they were sentences taken from the short story. This is a literary research which used the descriptive analysis. Some intensions found in the utterances were declaring, thanking, asserting, claiming, commanding, congratulating, insisting, stating, telling, exclaiming, entreating, concluding, questioning, daring, asking, greeting, and blessing. These intensions were surely affected by the preparatory conditions. Contexts played important roles in conveying intentions.

Keywords : *speech act, preparatory conditions, no witchcraft for sale*

INTRODUCTION

Language is principally a tool for doing things. Knowing the language is a matter of know what we intend to say related to the context, it is not only simply a matter of knowing how to transfer them to the listeners. People use language to perform their ordinary verbal action in their daily life. Beside what we do or act physical action, such as reading, eating, walking, we also accomplish verbal acts. In other word, we are having speech acts in accomplishing our daily conversatipn.

REVIEW OF LITERATURE

Speech Act

Speeh Act theory is proposed by J.L. Austin in his book "How to Do Things with Words which is published in 1962. It is one of approaches that can be used to describe the use of language. It indicates that the issuing of the utterances is the performing of an action, it is not normally thought of as just saying something (Austin. 1962: 6-7)

Austin (1962:94) stated, "... to say something is to do something, or in saying something we do something, and even by saying something we do something." It means that when people utter their words they are not merely saying those words, but they are also doing something with them. Speech acts divided into three kinds they are locutionary, illocutionary and perlocutionary act. The first is locutionary act. It is the uttering of an act that is represented by a sentence with a grammatical meaning and meaningful words. It is also defined as the words uttered by the speakers, it expresses the speakers' intention by following the rules of pronunciation and grammatically acceptable. The second is illocutionary act. It is described as the speakers' intention. In saying words we are not merely pronounce words, but we are accomplishing our intention. There is a goal on our words. To determine what illocutionary act is performed, we must determine in what way we use the locution, whether it is asking or giving a question, giving some information, pronouncing, making an appointment, etc.

Austin's work has influenced a number of linguistics students. Various kinds of speech acts have been identified. One of the philosophers who identified speech acts is Searle (1976). He stated that there are five basic kinds of action that speakers can perform. They are representatives, directives, commissives, expressives and declarations.

Representatives are kind of illocutionary acts represent the state of affairs or situation and condition. It can be generally characterized as being true or false. Some cases included in representatives are asserting, concluding, stating, claiming, hypothesizing, describing, suggesting, predicting, and telling. Directives are kind of illocutionary acts attempted by the speakers to get the addressee to do something or for asking the addressee to carry out an action. Some cases included in directives are requesting, questioning, commanding, challenging, inviting, daring, entreating, pleading and insisting. The conthe speakers to do something. Some cases included in commissives are promising, threatening, offering, pledging and vowing. Expressives are kind of illocutioary acts expresses the speakers' psychological state or attitude. Some cases included in expressives are thanking, apologizing, welcoming, congratulating, greeting and condoling. The last is declarations. Declarations are kind of illocutionary acts bring about the state of affairs they name or the utterances which have the capability to change the particular situation and condition when it was uttered. Some cases included in declarations are declaring, christening, firing, blessing, baptizing, arresting, marrying, dismissing, bidding, and sentencing.

Perlocutionary act is the third component of speech acts. According to Austin (1962:108) perocutionary act is what we bring about or achieve by saying something, such as convincing, persuading, deterring, forcing, frightening, surprising, misleading and other.

Saying something will often produce certain consequential effects upon the feelings, thoughts, or actions of the addressee. In other way, it can be said that perlocutionary act is the effect of performing act or the utterances on the hearer.

Appropriateness Conditions

Appropriateness conditions are conditions that must be fulfilled in order for the particular speech acts well established and received successfully. Finegan (1992:309) states that appropriateness conditions are the conventions that regulate the condition under which an utterance serves as a particular speech act, such as a question, marriage, vow, promise and invitation. According to Finegan there are four categories of appropriateness conditions. The first category is propositional content condition. It contains the words or sentences associated conventionally with the speech act intended and convey the content of the act. In the marriage ceremony, the utterance must be conventionally in the particular acceptable words for affecting the particular speech act, this as example. The second condition preparatory condition. This second condition requires contexts conventionally when the speech act is embedded. For example, in the situation of marriage ceremony requires the genuine wedding ceremony, whether it is formal or informal, in which both of the bride and bridegroom are intended to exchange vow of marriage. The third condition is sincerity condition. It requires the speaker to utter the words sincerely. The last condition must be fulfilled is essential condition. This condition requires that the utterances of the words uttered by the speaker, for example in the marriage the words "I now pronounce you husband and wife" must be uttered by the speaker in order to create marriage bond.

Short Story

A short story is a piece of prose fiction that can be read in one sitting. At its most prototypical the short story features a small cast of named characters, and focuses on a self-contained incident with the intent of evoking a single effect or mood. In doing so, short stories make use of plot, resonance and other dynamic components. [https:// en. M. Wikipedia.org/wiki/shortstory](https://en.m.wikipedia.org/wiki/shortstory). Accessed on Monday May 22 2017 at 12.23 pm. It is an invented prose narrative shorter than a novel usually dealing with a few characters and aiming at unity of effect and often concentrating on the creation of mood rather than plot <https://www.merriam-webster.com/dictionary/short%20story>

No Witchcraft for Sale

No witchcraft for sale is a short story by Doris Lessing. It was first published in 1951 in a collection of stories, *This Was the Old Chief's Country*. Lessing grew up on a farm in an isolated area where her father tried growing maize. She draws on her experiences from her own life in Africa in this story. It deals with racial differences, pride and traditions.

The Farquar family are farmers and have only one child, Teddy. Teddy and the family, a native cook, Gideon, are good friends from the time Teddy is a baby. Gideon is also highly valued by Teddy's parents. As Teddy grows older, he learns to look down on the Africans, but still loves Gideon. However, Gideon accepts that the close relationship between an African servant and a white child will change and begins to treat Teddy more formally.

Then one day when a snake spits in Teddy's eyes, Gideon uses his knowledge of native healing to treat him and save his eyesight. This eventually leads to a conflict between Gideon and African tradition and the white people's desire to exploit Gideon's knowledge. (<http://ndla.no/en/node/>)

METHOD

Research methods are instruments, procedures and techniques used in conducting the research or when collecting the data (Djadjasudarma, 1993:3). It is a set of a method that guides the researcher to conduct a research with appropriate procedures and instruments in order to solve the problem. Data are things certainly known from which conclusion may be drawn. According to Neuman (1991:321-323) there are two types of data. They are quantitative and qualitative data. The data used in this research are qualitative data. Qualitative data are kinds of data provided in the forms of words, sentences, and paragraphs rather than numbers, since the data for this research are taken in the form of sentences of a short story entitled *No Witchcraft For Sale* written by Doris Lessing. The type of this research is literary research, since this research is done by reading books, articles and other writing materials as the sources of the data relevant to the topic intended. Data may consist of response to a questionnaire or interview transcriptions, notes or other records of observations or experiment, documents and materials, or all of these things (Blaxter, 1996:141). The data of this research are collected from documents. The type of analysis of this research is descriptive analysis, meaning it gives description or illustrates by words systematically and accurately to the data related to the topic. There are several steps used in analysing the data. The first is the picking out of the locutionary act uttered by characters in the short story. The second is the description of the intension

intended by the characters in uttering the words. And the last is the description of the preparatory conditions which affect the intension uttered by the characters.

FINDINGS AND DISCUSSION

Findings

The result and discussion are provided in the kind of the description of each utterance found in the short story. The sequence numbers are pinned by the utterances in order to make it well organized and easily understood. In the first sequence numbers, the descriptions of all the kinds of all appropriateness conditions are showed, to make it clear that all kinds of appropriateness conditions play the similar role in affecting the intension of the speaker. Moreover, in the nearly last sequence numbers of utterances, the description of the preparatory conditions i.e. context are described merely in spite of mentioning all the kinds of all appropriateness conditions. This are used considering that preparatory conditions i.e. context itself apparently embraced all the kinds of all appropriateness conditions and since it represent them as well.

Below are the result and the discussion:

1. *“Little Yellow Head.”*

By uttering “Little Yellow Head.”, Gideon, the native cook of the Farquars, accomplishes his intention to declare Teddy’s native name. This illocutionary act is received successfully as the appropriateness conditions are fulfilled. The appropriateness conditions from this illocutionary act are four conditions. They are, firstly, propositional context condition. It contains the words or sentences associated conventionally with the speech act intended and convey the content of the act. “Little Yellow Head.” is acceptable utterance for affecting the articular speech act. Secondly, preparatory condition. This condition requires contexts conventionally when the speech act is embedded. The context of this utterance are Gideon, the native cook of the Farquars are very thankful of the God of the great thing that his bass got that they don’t get for years. A very cute little boy named Teddy. Later, when Teddy had his first haircut, Gideon the cook picked up the soft gold tufts from the ground, and held them reverently in his hand. Then he smiled at the little boy and said this utterance. Gideon declares the native name to Teddy as his very great feeling sto Teddy and considering Teddy as the part of his family. Thirdly, sincerity condition is also fulfilled that Gideon utters this sentence sincerely, that he was very faithful in uttering this sentence. The last is essential condition. The sentence “Little Yellow Head.” uttered by Gideon in order to that Teddy has his own native name so that Teddy honorly is a part of Gideon’s tribe. Later, the sentence “Little Yellow Head.” Has perlocutionary that

Teddy accepted as Gideon's part of tribe honorably, especially by the natives who work for the Farquars for years.

2. *"Ah, missus, missus, the Lord above sent this one; Little Yellow Head is the most good thing we have in our house."*

By uttering "Ah, missus, missus, the Lord above sent this one; Little Yellow Head is the most good thing we have in our house." Gideon, the native cook of the Farquars, accomplishes his very thanks to God as the Farquars had been childless for years, and when God gave them Teddy, he brings the warmth feeling and great pleasure to the whole household. This illocutionary act is received successfully as the appropriateness conditions are fulfilled. Firstly, "Ah, missus, missus, the Lord above sent this one; Little Yellow Head is the most good thing we have in our house." is acceptable utterance for affecting the articulation speech act. Secondly, the preparatory condition of this utterance was that Gideon feel very great with the existence of Teddy, that he brings warm feeling, joyful and very great pleasure to the whole household. Considering all, Gideon feels very thankful to God as he is a religious native among others who work in. Thirdly, sincerity condition is also fulfilled that Gideon utters this sentence sincerely, that he was very faithful in uttering this sentence. The last is that the sentence "Ah, missus, missus, the Lord above sent this one; Little Yellow Head is the most good thing we have in our house." uttered by Gideon is expressive feeling to God. Later, this utterance has perlocutionary act that Mrs. Farquar felt a warm impulse toward her cook; and at the end of the month she raised his wages.

3. *"Ah, missus, these are both children, and one will grow up to be a baas, and one will be a servant"*

By uttering "Ah, missus, these are both children, and one will grow up to be a baas, and one will be a servant" Gideon asserts the fact that although there are two children, the native boy and the white boy, seemed to be with friends each other, but in the future, in their adulthood, they will grow in the different place, that the white boy will become the employer and the native one will become the employee. This illocutionary act is received successfully as the appropriateness conditions are fulfilled. Firstly, "Ah, missus, these are both children, and one will grow up to be a baas, and one will be a servant" is acceptable utterance for affecting the articulation speech act. Secondly, the preparatory condition of this utterance was that Gideon wonders the fact that although there are two children having friends each other right now, but because of their difference of skin colors, Teddy is white boy and the other one is native, in the

future both children will have difference fate. The white boy will become an employer and the native one will become an employee. Based on Gideon's feeling, this was wondering also ironical. Thirdly, sincerity condition is also fulfilled that Gideon utters this sentence sincerely, that he felt wonder on watching the future fact of both children which were having friend each other. The last condition also fulfilled by the uttering of the sentence then the act is also established. Later, this utterance has perlocutionary act that as the partner during the conversation, Mrs. Farquar responds to Gideon talk.

4. *"Yes, Gideon, I was thinking the same."*

By uttering "Yes, Gideon, I was thinking the same." Mrs. Farquar as the listener during the conversation between Gideon and Mrs. Farquar asserts her agreement toward Gideon's statement. This illocutionary act is received successfully as the appropriateness conditions are fulfilled. Firstly, "Yes, Gideon, I was thinking the same." is acceptable utterance for affecting the particular speech act. Secondly, the preparatory condition of this utterance is that when Mrs. Farquar is having conversation with her native cook, Gideon, while they are watching Mrs. Farquar's son, Teddy is having friend with the native boy. Gideon, then wonders that although today both children are having friend but in the future they will have different fate. Hearing this statement, Mrs. Farquar agrees. Thirdly, sincerity condition is also fulfilled that Mrs. Farquar utters the words sincerely. The last condition also fulfilled by the uttering of the sentence then the act is also established. Later, this utterance has perlocutionary act that again, Gideon responds to her talk.

5. *"It is God's will,"*

By uttering "It is God's will," Gideon claims that this ironical condition is no other but God's will. This illocutionary act is received successfully as the appropriateness conditions are fulfilled. Firstly, "It is God's will," is acceptable utterance for affecting the particular speech act. Secondly, the preparatory condition of this utterance is that after Mrs. Farquar's agreement toward his very first statement, then there is nothing they can do, and because the Farquars is a religious family and Gideon too, so at the end, Gideon claims that the ironical condition is God's will. Thirdly, sincerity condition is also fulfilled that Gideon utters the words very sincerely. The last condition also fulfilled by the uttering of the sentence then the act is also established.

6. *“Gideon, look at me!”*

By uttering “Gideon, look at me!” Teddy commands Gideon to pay attention to him after his intoxication of speed in riding his new scooter. This illocutionary act is received successfully as the appropriateness conditions are fulfilled. Firstly, “Gideon, look at me!” is acceptable utterance for affecting the particular speech act. Secondly, the preparatory condition of this utterance is that Teddy was about six years old when he was given a scooter, and discovered the intoxications of speed. All day he would fly around the homestead, in and out of flowerbeds, scattering squawking chickens and irritated dogs, finishing with a wide dizzying arc into the kitchen door. There he would look for Gideon and cry these words for as we know that Teddy and Gideon were great friends from the first. Later, this utterance has perlocutionary act that Gideon, the person who has been looked for by Teddy wa repoded him some words.

7. *“Very clever, Little Yellow Head.”*

By uttering “Very clever, Little Yellow Head.” Gideon congratulates for Teddy’s achievement in riding his scooter well. This illocutionary act is received successfully as the appropriateness conditions are fulfilled. Firstly, “Very clever, Little Yellow Head.” is acceptable utterance for affecting the particular speech act. Secondly, the preparatory condition of this utterance is that Gideon gives a support to Teddy by congratulating him when Teddy show Gideon his achievement in riding his new scooter, this utterance will encourage Teddy as Gideon is Teddy’ friend from the first.

8. *“Piccanin, get out of my way!”*

By uttering “Piccanin, get out of my way!” Teddy commands the black boy not to bother him when he plays riding his scooter. The preparatory condition of this utterance is that the existence of Gideon’ youngest on who was now a herdsboy, came especially up from the compound to see the scooter. He was afraid to come near it, but Teddy showed off in front of him. So Teddy utters this commands. The perlocunatiory act of this utterance is that Gideon, then warns Teddy not to act like that to other.

9. *“ Why did you frighten him?”*

By uttering “ Why did you frighten him?” Gideon insists Teddy not to have bad attitude to others. The preparatory condition of this utterance is that the existence of Gideon’ youngest on who was now a herdsboy, came especially up from the compound to see the scooter. He was

afraid to come near it, but Teddy showed off in front of him. So Teddy utters this commands and then, Gideon, who watching this happening warns him directly.

10. *“He’s only a black boy,”*

By uttering “He’s only a black boy,” Teddy states his defiance toward Gideon’s warning. The preparatory condition of this utterance is that the existence of Gideon’ youngest on who was now a herdsboy, came especially up from the compound to see the scooter. He was afraid to come near it, but Teddy showed off in front of him. So Teddy utters this commands and then, Gideon, who watching this happening warns him directly but Teddy, who feels that he is white boy, doesn’t need to obey Gideon. The perlocutionary act of this is that Gideon turned away from him without speaking.

11. *“This is for you.”*

By uttering “This is for you.” Teddy states his very sorry to Gideon. The preparatory condition of this utterance is that after the unpleasant happening that Teddy has bad attitude toward black boy so that Gideon insists him no to be act like that, but Teddy who feels self-assertive, doesn’t obey Gideon yet only laughs. On receiving that, Gideon only silent, turned away from him. Teddy, who could not bring himself to say he was sorry; but he could not bear to lose Gideon’s affection either, then very soon he slipped into the house and found an orange and brought it to Gideon, saying these words. The perlocutionary act of this utterance is that Gideon tells him some words while receiving the orange unwillingly.

12. *“Soon you will be going away to school, Little Yellow Head, and then you will be grown up. And that is how our lives go.”*

By uttering “Soon you will be going away to school, Little Yellow Head, and then you will be grown up. And that is how our lives go.” Gideon telling words to Teddy after dissappointed to Teddy’s bad attitude to the black boy. The preparatory condition of this utterance is that after the unpleasant happening that Teddy has bad attitude toward black boy so that Gideon insists him no to be act like that, but Teddy who feels self-assertive, doesn’t obey Gideon yet only laughs. On receiving that, Gideon only silent, turned away from him. Teddy, who could not bring himself to say he was sorry; but he could not bear to lose Gideon’s affection either, then very soon he slipped into the house and found an orange and brought it to Gideon. Gideon, who receives the orange unwillingly, feels dissappointed, then tells this utterance to Teddy. The

perlocutionary act is that then Gideon and Teddy becomes far from each other. They act as how they are supposed to be, between the white boy and his servant.

13. “A snake!”

By uttering “A snake!” Gideon exclaims his shock finding that Teddy came staggering into the kitchen with his fists to his eyes, shrieking with pain. The preparatory condition of this utterance is that on one day, suddenly Teddy came staggering into the kitchen with his fists to his eyes, shrieking with pain, and Gideon immediately dropped the pot full of hot soup that he was holding, rushed to the child, and forced aside his fingers. the incident is that Teddy had been on his scooter, and had come to a rest with his foot on the side of a big tub of plants. A tree snake, hanging by its tail from the roof, had spat full into his eyes. The perlocutionary act is that Mrs. Farquar came running when she heard the commotion.

14. “He’ll go blind,”

By uttering “He’ll go blind,” Mrs. Farquar entreats Gideon to heal her fear and to cure the pain of her son immediately. The preparatory condition of this utterance is that on one day, suddenly Teddy came staggering into the kitchen with his fists to his eyes, shrieking with pain. Gideon rushed to the child, and forced aside his fingers. the incident is that Teddy had been on his scooter, and had come to a rest with his foot on the side of a big tub of plants. A tree snake, hanging by its tail from the roof, had spat full into his eyes. The perlocunary act of this utterance is Gideon reponds her by run off to the bush.

15. “Gideon, he’ll go blind!”

By uttering “Gideon, he’ll go blind!” Mrs. Farquar reentreats Gideon to heal her fear and to cure the pain of her son rushly. The preparatory condition of this utterance is that on one day, suddenly Teddy came staggering into the kitchen with his fists to his eyes, shrieking with pain. Gideon rushed to the child, and forced aside his fingers. the incident is that Teddy had been on his scooter, and had come to a rest with his foot on the side of a big tub of plants. A tree snake, hanging by its tail from the roof, had spat full into his eyes. Finding the eyes, with perhaps half an hour’s sight left in them, were swollen up to the size of fists: Teddy’s small white face was distorted by great purple oozing protuberances, Mrs. Farquar feels very afraid, cowardly feeling he has. The perlocunary act of this utterance is Gideon reponds her by run off to the bush.

16. *“Wait a minute, missus, I’ll get some medicine.”*

By uttering “Wait a minute, missus, I’ll get some medicine.” Gideon commands Mrs. Farquar to be not panic facing this incident. The preparatory condition of this utterance is that Teddy had been on his scooter, and had come to a rest with his foot on the side of a big tub of plants. A tree snake, hanging by its tail from the roof, had spat full into his eyes. Finding Teddy’s very pain, Mrs. Farquar couldn’t bring herself to look at that terrible wound. She entreating Gideon, entreating again to cure Teddy. Then Gideon say these words.

17. *“Do not be afraid, missus, this will cure Little Yellow Head’s eyes.”*

By uttering “Do not be afraid, missus, this will cure Little Yellow Head’s eyes.” Gideon commands Mrs. Farquar not to be afraid. He commands Mrs. Farquar to be calm down as the medicine for Teddy has found. The preparatory condition of this utterance is that Mrs. Farquar couldn’t bring herself to look at Teddy’s terrible wound because of snake’s bite while waiting for Gideon looking for the medicine. When Gideon comes, he commands Mrs. Farquar not to be afraid and ensure her that his medicine will cure Teddy.

18. *“Gideon, Gideon!”*

By uttering “Gideon, Gideon!” Mrs. Farquar entreats Gideon not to hurt Teddy while curing him. The preparatory condition of this utterance is that Mrs. Farquar couldn’t bring herself to look at Teddy’s terrible wound while Gideon is curing Teddy. Gideon stripped the leaves from the plant, leaving a small white fleshy root. Without even washing it, he put the root in his mouth, chewed it vigorously, and then held the spittle there while he took the child forcibly from Mrs. Farquar. He gripped Teddy down between his knees, and pressed the balls of his thumbs into the swollen eyes, so that the child screamed and Mrs. Farquar cried out in protest by saying these words. The perlocutionary act of this utterance is Gideon took no notice. He knelt over the writhing child, pushing back the puffy lids till chinks of eyeball showed, and then he spat hard, again and again, into first one eye, and then the other. He finally lifted Teddy gently into his mother’s arms, and said: “His eyes will get better.”

19. *“His eyes will get better.”*

By uttering “His eyes will get better.” Gideon states the comfort to Mrs. Farquar after giving the root for medicine to Teddy. The preparatory condition of this utterance is that when Mrs. Farquar couldn’t bring herself to look at that terrible wound, then after the traditional medication, Gideon states that Teddy will get better as the comfort words for Mrs. Farquar. The

perlocutionary act of this utterance is although Mrs. Farquar was weeping with terror, but at least she could hardly thank him.

20. “Gideon, God chose you as an instrument for His goodness,”

By uttering “Gideon, God chose you as an instrument for His goodness,” Mrs. Farquar either thanks to God and thanks to Gideon as his traditional medication to Teddy so that Teddy can see again. The preparatory condition of this utterance is that although It was impossible to believe that Teddy could keep his sight. In a couple of hours the swellings were gone: The eyes were inflamed and tender but Teddy could see. Mr. and Mrs. Farquar went to Gideon in the kitchen and thanked him over and over again. The perlocutionary act of this utterance is Gideon’s modesty.

21. “Yes, missus, God is very good.”

By uttering “Yes, missus, God is very good.” Gideon asserts his modesty, states that Teddy’s healing is no other but God’s gift. The preparatory condition of this utterance is after traditional medication given by Gideon, In a couple of hours the swellings were gone: The eyes were inflamed and tender but Teddy could see. Mr. and Mrs. Farquar went to Gideon in the kitchen and thanked him over and over again. They felt helpless because of their gratitude: It seemed they could do nothing to express it. They gave Gideon presents for his wife and children, and a big increase in wages, but these things could not pay for Teddy’s now completely cured eyes. Mrs. Farquar said this utterance.

22. “But I saw it myself, I tell you. It was a puff-adder bite. The kaffir’s arm was swollen to the elbow, like a great shiny black bladder. He was groggy after a half a minute. He was dying. Then suddenly a kaffir walked out of the bush with his hands full of green stuff. He smeared something on the place, and next day my boy was back at work, and all you could see was two small punctures in the skin.”

By uttering these utterances the people of the district telling one each other, reminding about what had happened to them. The preparatory condition of this utterance is after Teddy’s incident and his traditional healing at once, Mr. and Mrs. Farquar told their neighbors and the story was discussed from one end of the district to the other. The bush is full of secrets. No one can live in Africa, or at least on the veld, without learning very soon that there is an ancient wisdom of leaf and soil and season—and, too, perhaps most important of all, of the darker tracts of the human mind—which is the black man’s heritage. Up and down the district people were telling

anecdotes, reminding each other of things that had happened to them.

23. *“Nonsense, These things get exaggerated in the telling. We are always checking up on this kind of story, and we draw a blank every time.”*

By uttering these a town doctor tells his unbelief toward the tale story which are preaded through the district till town. The preparatory condition of this utterance is that the story of in the bush of Africa are waiting valuable drugs locked in bark, in simple-looking leaves, in roots, eventually reached town; and perhaps it was at a sundowner party, or some such function, that a doctor, who happened to be there, challenged it. The doctor tells that this tale is unbelievable thing he heard, as they are always checking up on this kind of story, and they draw a blank every time.

24. *“The Big Baas want to know what medicine I used?”*

By uttering this Gideon questions them, restate what Mrs. Farquar said before, Gideon said it incredulously, as if he could not believe his old friends could so betray him. The preparatory condition of this utterance is that after hearing that tale, then the doctor challenged and one morning there arrived a strange car at the homestead, and out stepped one of the workers from the laboratory in town, with cases full of test tubes and chemicals. Mr. and Mrs. Farquar were flustered and pleased and flattered. They asked the scientist to lunch, and they told the story all over again, for the hundredth time. Little Teddy was there too, his blue eyes sparkling with health, to prove the truth of it. The scientist explained how humanity might benefit if this new drug could be offered for sale; and the Farquars were even more pleased: They were kind, simple people, who liked to think of something good coming about because of them. But when the scientist began talking of the money that might result, their manner showed discomfort. Their feelings over the miracle (that was how they thought of it) were so strong and deep and religious, that it was distasteful to them to think of money. The scientist, seeing their faces, went back to his first point, which was the advancement of humanity. He was perhaps a trifle perfunctory: It was not the first time he had come salting the tail of a fabulous bush secret. Eventually, when the meal was over, the Farquars called Gideon into their living room and explained to him that this baas, here, was a Big Doctor from the Big City, and he had come all that way to see Gideon. At this Gideon seemed afraid; he did not understand; and Mrs. Farquar explained quickly that it was because of the wonderful thing he had done with Teddy's eyes that the Big Baas had come.

Gideon looked from Mrs. Farquar to Mr. Farquar, and then at the little boy, who was showing great importance because of the occasion. At last he said these utterances grudgingly. The perlocutionary act of this utterance is then Mr. Farquar began explaining how a useful medicine could be made out of the root, and how it could be put on sale, and how thousands of people, black and white, up and down the continent of Africa, could be saved by the medicine when that spitting snake filled their eyes with poison

25. *"I will show you the root."*

By uttering this Gideon responds the white people's request, also dares them at once. The preparatory condition is that When Mr. Farquar had finished Gideon did not reply. The scientist chipped in and explained all over again, in different words, about the making of drugs and the progress of science. Also, he offered Gideon a present. There was silence after this further explanation, and then Gideon remarked indifferently that he could not remember the root. They were beginning to feel annoyed; and this feeling annulled the guilt that had been sprung into life by Gideon's accusing manner. They were beginning to feel that he was unreasonable. But it was at that moment that they all realized he would never give in. The magical drug would remain where it was, unknown and useless except for the tiny scattering of Africans who had the knowledge, natives who might be digging a ditch for the municipality in a ragged shirt and a pair of patched shorts, but who were still born to healing, hereditary healers, being the nephews or sons of the old witch doctors whose ugly masks and bits of bone and all the uncouth properties of magic were the outward signs of real power and wisdom. The Farquars might tread on that plant fifty times a day as they passed from house to garden, from cow kraal to mealie field, but they would never know it. But they went on persuading and arguing, with all the force of their exasperation; and Gideon continued to say that he could not remember, or that there was no such root, or that it was the wrong season of the year, or that it wasn't the root itself, but the spit from his mouth that had cured Teddy's eyes. He said all these things one after another, and seemed not to care they were contradictory. He was rude and stubborn. The Farquars could hardly recognize their gentle, lovable old servant in this ignorant, perversely obstinate African, standing there in front of them with lowered eyes, his hands twitching his cook's apron, repeating over and over whichever one of the stupid refusals that first entered his head. And suddenly he appeared to give in. He lifted his head, gave a long, blank angry look at the circle of whites, who seemed to him like a circle of yelping dogs pressing around him, and said this utterance.

26. *“Is it much further, Gideon?”*

By uttering this, someone questions Gideon, ensure whether their quest will end. The preparatory condition is that They walked single file away from the homestead down a kaffir path. It was a blazing December afternoon, with the sky full of hot rain clouds. Everything was hot: The sun was like a bronze tray whirling overhead, there was a heat shimmer over the fields, the soil was scorching underfoot, the dusty wind blew gritty and thick and warm in their faces. It was a terrible day, fit only for reclining on a veranda with iced drinks, which is where they would normally have been at that hour.

From time to time, remembering that on the day of the snake it had taken ten minutes to find the root, someone asked this question. The perlocutionary act is Gideon answer them with angry politeness.

27. *“I’m looking for the root, baas.”*

By uttering this Gideon insists them that he is looking for the root seriously. The preparator condition is when they walked single file away from the homestead down a kaffir path. It was a blazing December afternoon, with the sky full of hot rain clouds. Everything was hot: The sun was like a bronze tray whirling overhead, there was a heat shimmer over the fields, the soil was scorching underfoot, the dusty wind blew gritty and thick and warm in their faces. It was a terrible day, fit only for reclining on a veranda with iced drinks, which is where they would normally have been at that hour. From time to time, remembering that on the day of the snake it had taken ten minutes to find the root, someone asked: “Is it much further, Gideon?” And Gideon would answer over his shoulder, with angry politeness said this utterance.

28. *“We do not know. We have never heard of the root.”*

By uttering this the natives asserts that they never know about the root questioned. The preparatory condition is that The Farquars made inquiries about the root from their laborers. Sometimes they were answered with distrustful stares. Sometimes the natives said these utterances.

29. *“Ask your boy in the kitchen. Now, there’s a doctor for you. He’s the son of a famous medicine man who used to be in these parts, and there’s nothing he cannot cure. Of course, he’s not as good as the white man’s doctor, we know that, but he’s good for us.”*

By uttering these, the cattle boy tells the Farquars about the fact that they own traditional doctor now. The preparatory condition is that the Farquars still want to know what kind of the root which had healing Teddy, they looking for the answer aroundabout. They asked their servant, the natives as well. Then to the cattle boy who has been worked to them for long time, but the cattle boy only answer them these utterances.

30. *“When are you going to show us the snake root, Gideon?”*

By uttering this, the Farquars asks Gideon whether Gideon going to show them the snake root, jokingly. The preparatory condition is that after some time, when the soreness had gone from between the Farquars and Gideon, they began to joke, and the Farquars ask this to Gideon jokingly. The perlocutionary act is that Gideon’s laugh and little uncomfortable respon.

31. *“But I did show you, missus, have you forgotten?”*

By uttering this utterance, Gideon tells the Farquars the thruth that he already showed them the root questioned. The preparatory condition is that after some time, when the soreness had gone from between the Farquars and Gideon, they began to joke, and the Farquars whether Gideon will how them the root snake. Gideon laugh and shake his head, saying, a little uncomfortably this utterance.

32. *“You old rascal, Gideon! Do you remember that time you tricked us all by making us walk miles all over the veld for nothing? It was so far my father had to carry me!”*

By uttering this Teddy greets Gideon while comes into the kitchen using the rude language, but actually he is fond of Gideon existence. The prepratory condition is that After some time, when the soreness had gone from between the Farquars and Gideon, they began to joke: “When are you going to show us the snake root, Gideon?” And he would laugh and shake his head, saying, a little uncomfortably: “But I did show you, missus, have you forgotten?” Much later, Teddy, as a schoolboy, would come into the kitchen and said this utterance. The perlocutionar act is Gideon’s polite laughter.

33. *“Ah, Little Yellow Head, how you have grown! Soon you will be grown up with a farm of your own. . . .”*

By uttering this Gideon blesses Teddy, graces Teddy with good word or Teddy’s future. The perlocutionary act of this utterance is when Teddy, as a schoolboy, would come into the kitchen

and said rude words to greet Gideon, actually that Teddy loves him, Gideon just laugh politely and after some time bless Teddy by uttering these words.

CONCLUSION AND SUGGESTIONS

By analyzing the utterances in *No witchcraft For Sale*, it is proved that languages are used in more complicated ways. One of them is using speech acts theory. That is knowing a language is not simply a matter of knowing how to transfer the messages but it is a matter of how to understand what the speaker intends to say. Some intensions found in the utterances are declaring, thanking, asserting, claiming, commanding, congratulating, insisting, stating, telling, exclaiming, entreating, concluding, questioning, daring, asking, greeting and blessing. These intension are surely affected by the preparatory conditions as well, the contexts are pay the important role for speakers in conveying their intentions. Last, the writer welcomes any suggestions and critics as the research is not even yet in perfection.

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