



**GRICE MAXIMS MAPPING OF THE ENGLISH EXPRESSIONS TAKEN
FROM NASREDDIN STORIES TO AROUSE STUDENTS' READING
INTEREST**

THESIS

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**ENGLISH LANGUAGE PROGRAM
THE LANGUAGE AND ARTS DEPARTMENT
FACULTY OF TEACHER TRAINING AND EDUCATION
JEMBER UNIVERSITY**

2019



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Composed to Fulfill One of the Requirements to Obtain S1 Degree at the English
Education Study Program, Language and Arts Education Department
The Faculty of Teacher Training and Education
Jember University

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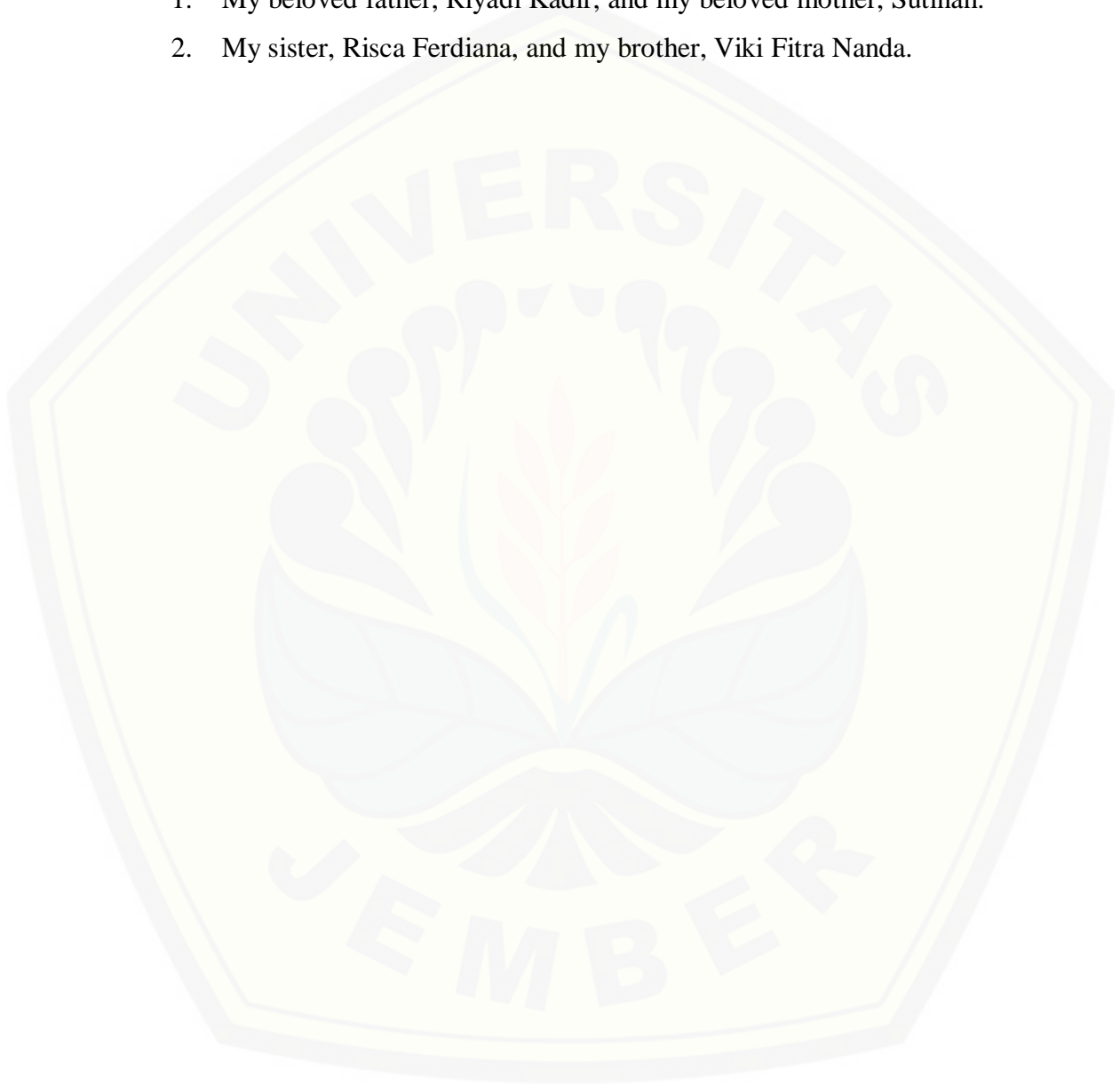
**ENGLISH EDUCATION PROGRAM
LANGUAGE AND ARTS EDUCATION DEPARTMENT
THE FACULTY OF TEACHER TRAINING AND EDUCATION
JEMBER UNIVERSITY**

2019

DEDICATION

This thesis is honorably dedicated to:

1. My beloved father, Riyadi Kadir, and my beloved mother, Sutinah.
2. My sister, Risca Ferdiana, and my brother, Viki Fitra Nanda.



STATEMENT OF THESIS AUTHENTICITY

I certify that this thesis is an original and authentic piece of work by the author himself. Hence, all materials incorporated from secondary sources have been fully acknowledged and referenced.

I certify that the content of the thesis is the result of my work which has been carried out since the official commencement date of the approved thesis title. This thesis has not been submitted previously, in whole or in part, to qualify for any other academic award; ethics procedures and guidelines of thesis writing from the university and the faculty has been followed.

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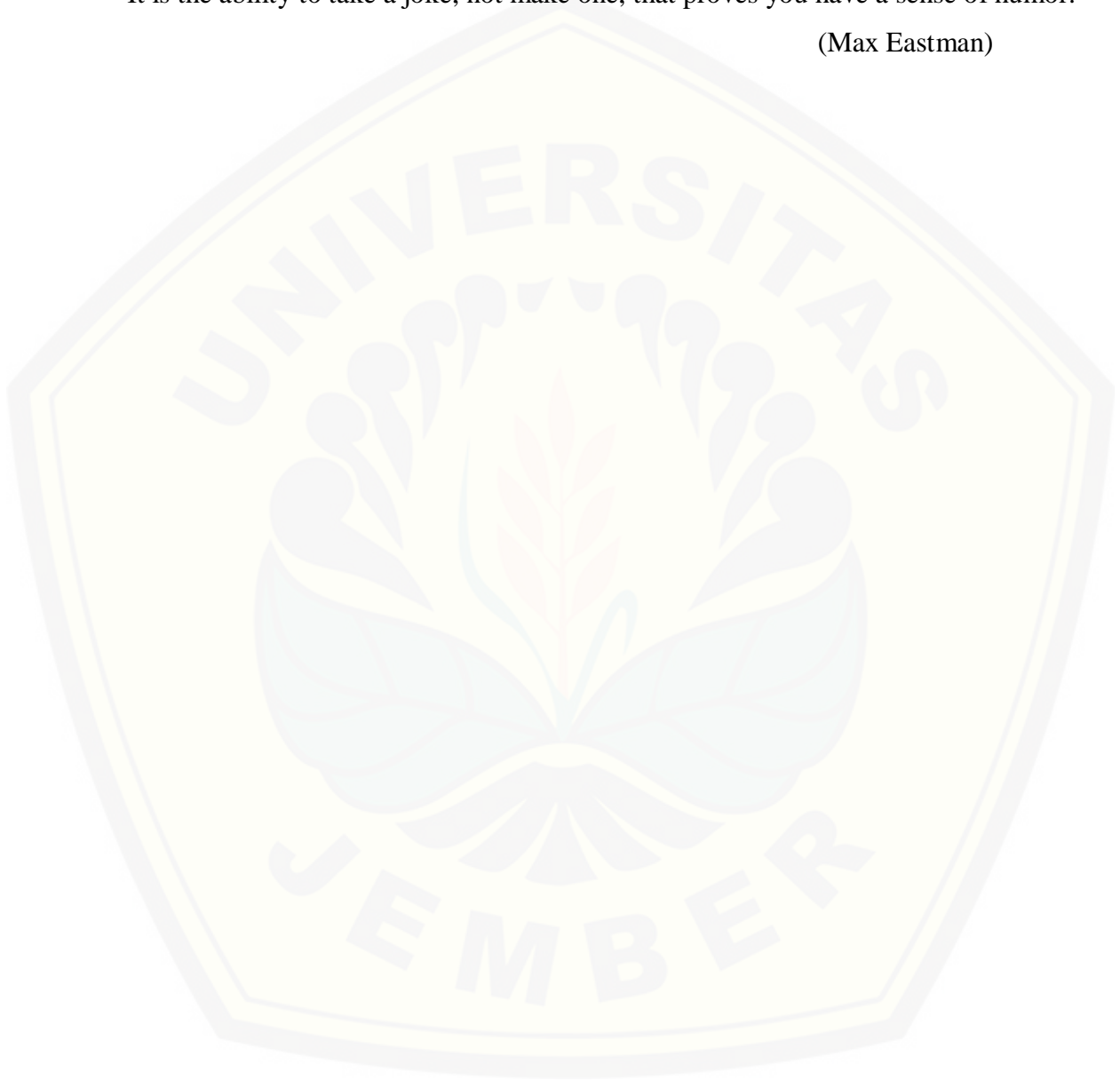
The Writer

Yudha Sakti Dibiantara

MOTTO

It is the ability to take a joke, not make one, that proves you have a sense of humor.*

(Max Eastman)



* <http://www.wiseoldsayings.com/sense-of-humor-quotes/>

CONSULTANT APPROVAL

**GRICE MAXIMS MAPPING OF THE ENGLISH EXPRESSIONS TAKEN
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THESIS

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ACKNOWLEDGEMENT

First of all, I would like to express my greatest gratitude to Allah SWT for blessing and giving me the strength so that I can finish my thesis entitled “Speech Act Analysis of Daily Spoken Discourse Taken from Cinderella (2015) Movie and Its Pedagogical Implication in English Language Education“. Secondly, I would like to express my deepest appreciation and sincere thanks to:

1. The Dean of the Faculty of Teacher Training and Education, Jember University.
2. The Chairperson of the Language & Arts Department.
3. The Chairperson of English Education Study Program.
4. The first and second consultants, Drs. Sugeng Ariyanto, M.A. and Dra. Made Adi Andayani T, M.Ed., for their guidance, time, energy, suggestion and contribution in helping me to finish this thesis.
5. My Academic Consultant, Eka Wahjuningsih, S.Pd., M.Pd., for all her suggestions and kindness in guiding and advising me during my college years.

I hope this thesis will be useful for the readers. Any suggestions and criticisms are wisely appreciated.

Jember, June 2019

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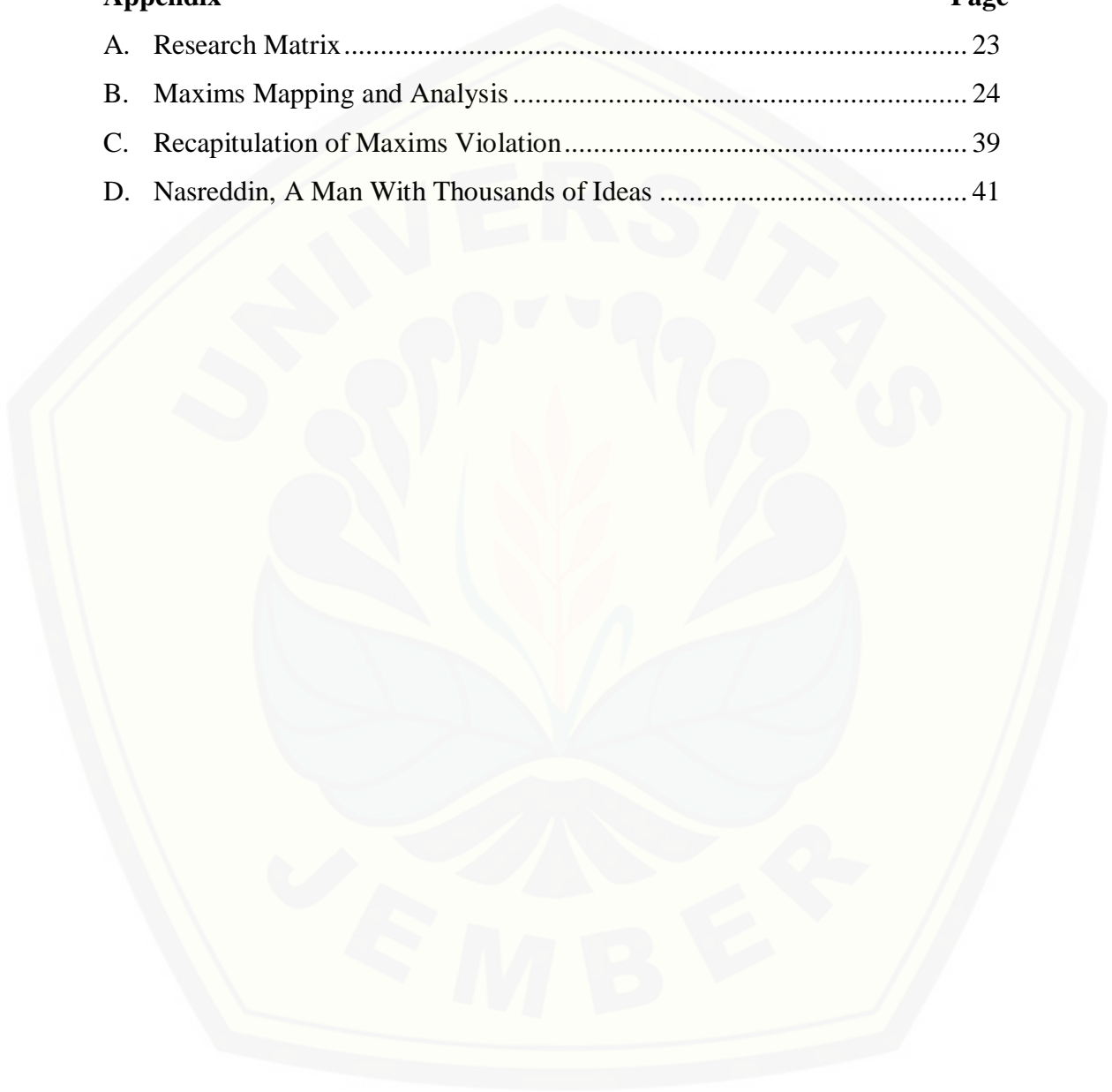
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Summary

Grice Maxims Mapping of the English Expressions Taken from Nasreddin Stories to Arouse Students' Reading Interest; Yudha Sakti Dibiantara, 120210401095; English Language Study Program, Language and Arts Education Department, the Faculty of Teacher Training and Education, Jember University.

In Indonesia, English is taught in school as foreign language. English that is taught in Indonesian school actually does not give contextual communication because teaching and learning process sometimes only uses what the textbook that has been provided. The class atmosphere sometimes is also always in a high tension so the students sometimes have no interest in learning English. For example, in students' book or students' work sheet, the material to teach narrative is always telling about fairy tale that is already known by most of students like Cinderella, Snow White and etc. Therefore, teachers need to give other good materials for the students. Materials to teach English can be taken from authentic material because it contains contextual communication to teach language. There are many types of authentic materials, one of the good authentic materials that can be used in order to break the classroom atmosphere and also give students interest are humour stories, for example, Nasreddin story which can attract the students to read the story because the story contains some humours, but humour is not easy to understand, there are many implied meanings in order to make the story funny. Yule (2010) states, "With the co-operative principle and maxims as guides, we can start to work out how people actually decide that someone is 'implying' something."

According to Brown and Yule (1983), the term 'implicature' is used by Grice to account what a speaker can imply, suggest, or mean, as distinct from what the speaker literally says. Grice (in Brown and Yule, 1983) suggests these following conversational conventions, or, maxims, which support the principle: *Maxim of quantity*: Make your contribution as informative as is required (for the current purposes of the exchange); *Maxim of quality*: Do not say what you believe to be false. Do not say that for which you lack adequate evidence; *Maxim of relation*: Be relevant; *Maxim of manner*: Be

perspicuous, avoid obscurity of expression, avoid ambiguity, be brief (avoid unnecessary prolixity), and be orderly.

Nasreddin story is a narrative story which sometimes contains humours in the story. Nasreddin Hodja is a well-known humorous figure in the region of Middle East. This book is chosen by the researcher because this book contains 22 shorts and simple stories and much more understandable for junior high school. Therefore, this book is appropriate to teach junior high school students. Every story contains some humours to motivate students in reading story, and also has good moral value that is appropriate for students.

In this research, the characters put humour(s) by violating maxims in their conversation to lead into unrelated topic, to imply the meaning, to insult, to make order, or to refuse, meaning that humours can take a part to make something interesting and fun. Accordingly, they possess a high potential to enhance motivation and learning in foreign language classes and lower anxiety. The nature of Nasreddin Hodja stories is so eligible for classroom use because they combine humour elements with didactic components. This Nasreddin stories can be used as a new material for teaching narrative text because the stories are rarely used for narrative text.

CHAPTER I

INTRODUCTION

This chapter presents some aspects related to the research. They are the background of the research, the problem of the research, and the significance of the research.

1.1 Background of the Research

In Indonesia, English is important to learn. English is taught in school as foreign language in Indonesia. English that is taught in Indonesian school actually does not give contextual communication because teaching and learning process sometimes only used what the textbook has provided. The class atmosphere sometimes is also always in a high tension so the students sometimes have no interest in learning English. For example, in students' book or students' work sheet, material to teach narrative is always telling about fairy tale that is already known by most of students like Cinderella, Snow White and etc. Therefore, teachers need to give other good materials for the students. Materials to teach English can be taken from authentic material because it contains contextual communication to teach language.

Authentic material is not new to be used in teaching English. Al-Azri and Al-Rashdi (2014) say, "After going through the related literature, it is obvious that the use of authentic materials in language teaching is supported by many researchers." There are many types of authentic materials, one of the good authentic materials that can be used in order to break the classroom atmosphere and also give students interest are humour stories, for example, Nasreddin story which can attract the students to read the story because the story contains some humours, but humour is not easy to understand, there are many implied meanings in order to make the story funny. Yule (2010) states, "With the co-operative principle and maxims as guides, we can start to work out how people actually decide that someone is 'implying' something." Therefore, in order to understand implied meanings, we can use Grice's theory to analyze how the humour is made

and find where the humor is in the story. Therefore, the teacher needs to have discourse competence to analyze the materials that will be used in teaching learning process. One of discourse competence to analyze conversation in the humour story is Grice's cooperative principle. According to Zhou (2009), Grice's cooperative principle has major contribution in pragmatics, cooperative principle shows how human communication is governed by principle. In the story, sometimes there are many conversations with implicit meaning which could be difficult to be understood. Therefore, Grice's cooperative principle can analyze what speakers actually want to say.

There are some previous researches that have already been conducted on cooperative principle with different focuses. The first previous study was conducted by Angraini (2013). This study focused how to comprehend the Nasreddin stories using Grice maxims. The second study was conducted by Li (2015). This study focused on how cooperative principle guiding people in achieving good result of language learning especially in oral English learning. Their researches are conducted in order to help the learners to understand the intended meaning by using cooperative principle to analyze the utterances.

1.2 The Problems of the Research

- 1.2.1 How the violated utterances become humours?
- 1.2.2 How can Nasreddin stories arouse students' reading interest?

1.3 The Objectives of the Research

- 1.3.1 To explain how the violated utterances become humours in the story.
- 1.3.2 To explain how Nasreddin stories arouse students' reading interest.

1.4 The Significances of the Research

- 1.4.1 The English Department Students

This research is supposed to help the reader to take humour stories as teaching materials in teaching Narrative text using other resources. Hopefully, this research will give information about how they develop material from other

resources which could contains humours that can arouse students' reading interest and analyze them using Grice cooperative principle to find the humour in the story.

1.4.2 The Other Researcher

The result of the research might be used as a reference to conduct further researches about discourse analysis, especially in analyzing utterances using Grice cooperative principle.



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents some literature related to the research. It includes: Discourse, Spoken and Written discourse, Grice Conversational Implicature, Violated and Flouting Maxims, Nasreddin Stories.

2.1 Definition of Discourse

Discourse has various terms to be defined as a general term. We know that discourse is a study of certain approaches to analyze any aspect of language in spoken and written. Brown and Yule (1983:26) say that discourse analysis treats his data as the record (text) of a dynamic process in which language was used as an instrument of communication in a context by a speaker/writer to express meaning and achieve intentions (discourse).

Discourse has been categorized into two major categories: spoken and written by language teaching. People produce language every day in order to maintain communication. Some of them prefer to have direct speech or spoken language, while in some certain occasions, they should produce written language, for instance: memo or short messages or books. Spoken language encourages the speaker to use any systems to support their speech. Brown and Yule (1983:4) confirm that the speaker has available to him the range of “voice quality” effects (as well as facial expression, postural and gestural systems). In spoken language, the speakers need to control the production of communicative systems,

In contrast, written discourse lets the writers choose the appropriate expression and language while conveying messages and make it possible for the writers to change the words and the ideas in the process of writing, whilst spoken discourse has no chance to do such a thing. Spoken discourse does not allow the writer to modify what he is saying to make it more accessible or acceptable to his hearer. Brown and Yule (1983:5) explain:

“The writer on the contrary, may look over what he has already written, pause between each word with no fear of his interlocutor interrupting him, take his time in choosing a particular word, even

looking it up in the dictionary if necessary, check his progress with his notes, reorder what he has written, and even change his mind about what he wants to say.”

(Brown and Yule, 1983:5)

2.2. Implicature

According to Brown and Yule (1983), the term ‘implicature’ is used by Grice (1975) to account what a speaker can imply, suggest, or mean, as distinct from what the speaker literally says. The hearer can directly imply the intended meaning from what the speaker says by also considering the situation and context. Context and situation play an important role since they influence the hearer to derive the intended meaning of any discourse. There was a general principle saying, “Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.”

Grice (in Brown and Yule, 1983) suggests these following conversational conventions, or, maxims, which support the principle:

Maxim of quantity: Make your contribution as informative as is required (for the current purposes of the exchange). Do not make your contribution more informative than is required.

Maxim of quality: Do not say what you believe to be false. Do not say that for which you lack adequate evidence.

Maxim of relation: Be relevant.

Maxim of manner: Be perspicuous, avoid obscurity of expression, avoid ambiguity, be brief (avoid unnecessary prolixity), and be orderly.

(Brown and Yule, 1983: 32)

2.2.1 Violated Maxims of Cooperative Principle.

A violation of maxims happens when the speaker quietly and unostentatiously violated maxim, Grice (1989:30) says that in some cases he will be liable to mislead.

Violating the maxim of quantity occurs when the speaker does not make the contribution as informative or less informative as it is required. Here is the example of story 13 (see App. D)

“What’s wrong with you? It’s late at night already and you keep making noises,” said the neighbour.
“My coat falls along the stairs,” answered Nasreddin.

Here, Nasreddin broke the maxim of quantity because he gave less information, in order to make the neighbour not know about the quarrel with his wife, he told a lie by saying his coat fell.

Violating the maxim of quality occurs when the speaker say something he does not believe or he lacks of adequate evidences. The violation is realized by saying things that are not true. If the speaker violates the maxim, he/she gives wrong information. For example, in story 6 (see App. D)

“How old are you, Nasreddin?” asked he.
“Forty.” answered Nasreddin.
“Don’t be ridiculous, Nasreddin. Several years ago you said that you’re forty. And now you said you’re still forty,” his friend said.

In this story, Nasreddin broke the maxim of quality, he lied about his age. He still told his age was still forty after years. Here, Nasreddin acted foolishly by being consistent with his age.

Violating the maxim of relevance occurs when the speaker gives response that is irrelevant with the context in several reasons. Here is the example of story 20 (see App. D)

As he reached the ground, the old man said, “I am a poor man, Nasreddin. Please give me some money. I really need it.”
Nasreddin got very angry, but he repressed his anger and said, “Go up the roof!”

Here Nasreddin, instead of answering “I can’t give you money” and showing his anger, he violated maxim of relevance by saying “Go up the roof”. Nasreddin was angry because he was also someone poor. He could not pay someone to fix his

house, so he fixed it by himself. Therefore, he wanted the beggar to feel what Nasreddin felt.

Violation the maxim of manner occurs when the speaker gives ambiguous information to the hearer. For example, in story 10 (see App. D)

“How was the hunting, Nasreddin?”

“That’s very amusing hunting,” Nasreddin answered cheerfully.

“How many bears did you got?” his friend asked further.

“I even didn’t see any,” he answered.

Here, Nasreddin broke the maxim of manner. He told that the hunting was very amusing, although he did not find any bears and this made his friend think that he got many bears and it became the humours of the story, while hunters usually look for bears and here Nasreddin were hunting but he hoped that he got no bears at all because he was actually scared of bears.

2.3. Humours in ELT

Humour is a need in our daily lives to refresh our stress. Teaching learning process also needs the humours. Yaman (2017) says that the ice in the classroom needs to be broken so that learning becomes more meaningful and joyful. Humour plays important rule in English learning teaching. Akhter (2015) says that humour plays an important role in second language or foreign language learning as English and is an integral part of second language teaching and learning classroom environment. It is a very skilful way to motivate those students who are demotivated, who have no interest in English language classes due to various factors such as lacking of confidence, anxiety factor, language ego, shyness, hesitation and nervousness. Humour can change the atmosphere in the classroom into lively and energetic environment.

However, humour also has bad influence if teachers do not filter the material for teaching because sometimes humours contain negative utterances such as dirty jokes, sarcasm, mimicry and etc. Akhter (2015) says that positive kind of humour should be used and negative kind of humour such as mimicry and

mockery should be avoided so that the sacred environment of the classroom may not spoil.

2.4. Nasreddin Story

Nasreddin story is a narrative story which sometimes contains humours in the story. Nasreddin Hodja is a well-known humorous figure in the region of Middle East. Yaman (2017) says that Nasreddin Hodja turns out to be a universal value and we should focus on the stories of this folk philosopher as a universal heritage. In accordance with this understanding, 1996 was declared International Nasreddin Year by UNESCO. Nasreddin story can be obtained from several media from virtual form and printed. In Indonesia, there are some books that told about Nasreddin story. One of them is entitled “Nasreddin, A Man With Thousands of Ideas”. This book is chosen by the researcher because this books contains 22 shorts and simple stories and much more understandable for junior high school. Therefore, this book is appropriate to teach junior high school students. Every story contains some humours to motivate students in reading story, and also has good moral value that is appropriate for students.

Story 1: Before It's Late

It was a long dry season. Most wells were dry. So, Nasreddin asked his son to take some drinking water from a natural fountain. He handed a jar to his son. After that, he hit his son's face and said, *“Becareful, don't break the jar!”* The boy cried and left.

One of his neighbours knew the event. He felt a pity on the boy. He approached Nasreddin and said, *“Nasreddin, your son is a nice boy. Why do you hit him?”*

“In order not to break the jar,” Nasreddin answered.

“You're not wise, Nasreddin. The jar is not broken, but you have hit your son.”

“You're wrong,” Nasreddin answered, *“If I hit him after he breaks the jar, as most people do, it would be very late, and it is no use to do something late”*

Here, Nasreddin violated the maxims of quality, because he said that if he hit his son after the jar broke, it would be late. In contrast, usually, people will get punishment after doing something bad. Moreover, Nassreddin seemed to adore his jar more than he adored his own son.

Moral Value: Love your own son than your wealth or property. Do not do violence to your son without clear reasons.



CHAPTER III RESEARCH METHODOLOGY

This chapter talks about the research design, research context, research object, data collection method, and data analysis method.

3.1 Research Design

This study belonged to qualitative research because this study investigated the utterances spoken in a story book. This study dealt with the data in the form of utterances rather than numerical data. Fraenkel and Wallen (2009:422) argue that research studies that investigate the quality of relationship, activities, situations, or materials are frequently referred to as qualitative research. The approach used in this study was discourse analysis. Hancock, Ockleford, and Windridge (2009:13) explain, "Discourse analysis is the study of language in use, and any language use (detailed transcripts of recorded speech for example, but also texts such as newspaper, policy documents, etc.) can be considered in this way." In this study, the researcher wanted to investigate the utterances being violated to explain humours by using Gricean Cooperative Principles.

3.2 Research Context

The language used in *Nasreddin, A Man with Thousands of Ideas* book was English for foreign language, because the story of Nasreddin in this book was retold by non-native speaker. This book was retold by Sugeng Hariyanto. The book was retold because it would make it easier for the readers to understand the story and to get the humours. Moreover, the book was specially retold for Indonesian readers in which English is used in this country as foreign language rather than the second language. Therefore, it was supposed to be appropriate to use this book in this research.

Nasreddin's characteristic was different in every story. Sometimes, he acted wisely but sometimes, he also acted foolishly. He liked to astonish the people around him and delivered a good message in the form of idiocy. Sometimes, he pretended to be stupid in order to save his face or got his own

benefits. In this book, Nasreddin had many characteristics that show his ideas to solve problem, to lie, to refuse, and etc.

3.3 Research Object

This study analyzed the utterances spoken by the characters in *the Nasreddin story*. The utterances became the object of the research. The utterances chosen were the utterances violated by the character in order to make humour in the story.

3.4 Data Collection Method

The method used to collect the data was documentary. Bowen (2009) defines, “Document analysis is a systematic procedure for reviewing or evaluating documents—both printed and electronic (computer-based and Internet-transmitted) material.” The documents being analyzed were the utterances in *Nasreddin books story* as the resource of data. The researcher accumulated the utterances violated to explain the humour found in the utterances, and then analyzed each utterance in accordance with the theory of Gricean Cooperative Principles.

3.5 Data Analysis Method

The data in this study were analyzed by using theory of Cooperative Principles demonstrated by Paul Grice. The researcher analyzed the existence of the four maxims, and checked whether one or more maxims were violated to make a humour in the story. Below were the stages in doing the analysis:

1. Reading Stories of Nasreddin.
2. Listing the character utterances in the story.
3. Mapping the maxims in the table, and finding the violated utterances.
4. Analyzing the humour of the violated utterances in story using Grice cooperative principle.
5. Drawing the conclusions to answer the research questions.

Example :

Story 8: Learning Music

Nasreddin has been sitting at the corner of a crossroad for the whole day. The people passing by the crossroad were curious about what he was doing. One of them asked, “Nasreddin, why are you sitting here all day long?”

Relaxedly he answered, “One day, there will be an accident here. If there is an accident, there will be so many people here that I cannot see the accident and what’s happening. Now, I’m here waiting for the accident before the people come here. So, I would be able to see the accident.”

The people laughed at him.

“where are you going?” asked Nasreddin.

One of them said, “We’re going to play music. Come on, let’s play together.”

Nasreddin refused their offer because he couldn’t play music, but he was ashamed to admit that he couldn’t play any musical instrument. He thought that he should take a music course.

So, the next day he went to the best music teacher in town.

“Sir, I want to learn music here. How much is the fee?” Nasreddin asked the music teacher.

The teacher said, “My students pay me twenty thousand rupiahs for the first time and fifteen thousand for the second month and the rest.”

Nasreddin said, “All right. I’ll start learning music here from the second month.” (Data 12)

Story	Data Number	Maxims Violation			
		Quantity	Quality	Relevance	Manner
08	12	√			

Analysis: Nasreddin broke the maxim of quantity because he gave less information and said he would start from the second month in which the payment was cheaper after the first month. Therefore, he only paid fifteen thousand from the beginning. However, in fact, there is no the second month if he did not start from the first month.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter contributes the conclusion of this research and suggestion for the English Language learners and for other researchers.

5.1 Conclusion

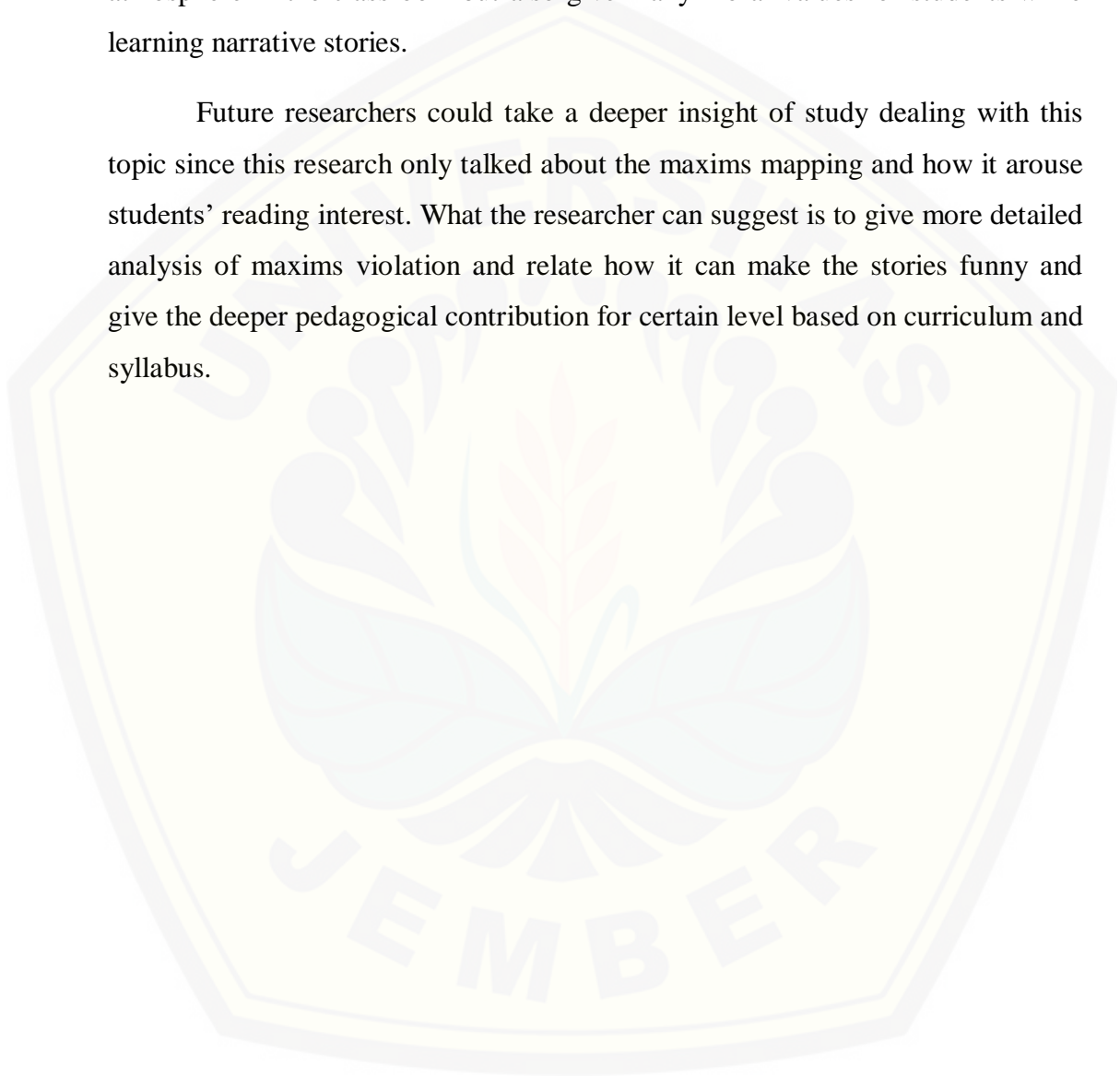
Based on the result of this research, it can be concluded that conversation is unique since people have many ways to make it flow smoothly. In this research, the characters put humour(s) by violating maxims in their conversation to lead into unrelated topic, to imply the meaning to insult, to make order or to refuse, meaning that humours can take a part to make something interesting and fun.

Nasreddin, A Man With Thousands of Ideas book has 22 stories. All 22 stories have humours and if these stories are given to Junior High School students, they can arouse the students reading interest. Yaman (2017) states Nasreddin Hodja stories are highly humour-laden texts. They offer short and concise but smart and witty readings for learners. Accordingly, they possess a high potential to enhance motivation and learning in foreign language classes and lower anxiety. The nature of Nasreddin Hodja stories is so eligible for classroom use because they combine humour elements with didactic components. According to Curriculum 2013 based competence 3.7, "*Membandingkan fungsi sosial, struktur teks, dan unsur kebahasaan beberapa teks naratif lisan dan tulis dengan memberi dan meminta informasi terkait fairy tales, pendek dan sederhana, sesuai dengan konteks penggunaannya*", and basic competence 4.7, "*menangkap makna secara kontekstual terkait fungsi sosial, struktur teks, dan unsur kebahasaan teks naratif, lisan dan tulis, sangat pendek dan sederhana, terkait fairy tales*", narrative text material should be given to grade IX students in second semester. This Nasreddin stories can be used as a new material for teaching narrative text because the stories is rarely used for narrative text.

5.2 Suggestion

Teachers should have innovation in developing the material for their teaching learning process. This research is hoped to be a reference for them to use Nasreddin stories in teaching narrative text. Nasreddin stories do not only break atmosphere in the classroom but also give many moral values for students while learning narrative stories.

Future researchers could take a deeper insight of study dealing with this topic since this research only talked about the maxims mapping and how it arouse students' reading interest. What the researcher can suggest is to give more detailed analysis of maxims violation and relate how it can make the stories funny and give the deeper pedagogical contribution for certain level based on curriculum and syllabus.



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Appendix A

RESEARCH MATRIX

TITLE	PROBLEM	VARIABLES	INDICATORS	DATA RESOURCES	RESEARCH METHODOLOGY
Grice Maxims Mapping of The English Expression Taken From Nasreddin Story to Arouse Students Reading Interest	<ul style="list-style-type: none"> ▪ How the violated utterances become humours? • How can Nasreddin stories arouse students' reading interest? 	<ul style="list-style-type: none"> • Cooperative principle • Nasreddin stories 	Conversational Implicature Cooperative Principle <ol style="list-style-type: none"> 1. Maxim of Quantity 2. Maxim of Quality 3. Maxim of Relevance 4. Maxim of Manner Spoken Discourse: Characters' Utterances that violated the maxims	Nasreddin , A Man With Thousands of Ideas Stories retold by Sugeng Hariyanto	Research Design <ul style="list-style-type: none"> • Discourse Analysis Data Resource <ul style="list-style-type: none"> • Nasreddin Stories retold by Sugeng Hariyanto Type of data <ul style="list-style-type: none"> • Qualitative Data Data Collection Method <ul style="list-style-type: none"> • Documentary Data Analysis Method <ul style="list-style-type: none"> • Cooperative Principle

Appendix B

MAXIMS MAPPING AND ANALYSIS

Story	Utterances	Kinds of Maxims				Humour Analysis
		Quantity	Quality	Relevance	Manner	
Story 1	"Nasreddin, your son is a nice boy. Why do you hit him?"					
	"In order not to break the jar."					
	"You're not wise, Nasreddin. The jar is not broken, but you have hit your son."					
	"You're wrong." Nasreddin answered. <i>"If I hit him after he breaks the jar, as most people do, it would be very late. And it is no use to do something late."</i> (01)		X			Here, Nasreddin violated the maxims of quality, because he said that if he hit his son after the jar broke, it would be late. In contrast, usually, people will get punishment after doing something bad. Moreover, Nasreddin seemed like his jar more than his own son.
Story 2	Nasreddin said, "You cannot ask for the money now."					
	"Why? You said that you would pay me as					

	<i>soon as I finish the grave.</i> ” asked the man.				
	<i>“The grave is not complete yet.”</i> said Nasreddin.				
	<i>“What else should I do to complete it. I’ve done everything.”</i> said the man angrily.				
	<i>“It’s not complete yet because the corpse is not there yet.”</i> answered Nasreddin. (02)		X		Here, Nasreddin broke the maxim of quality which actually meant Nasreddin didn’t want to pay the grave, because there was not corpse yet, the grave digger would not have got the payment. However, after Nasreddin might die in the future and use the grave, the man would not have got the money either because Nasreddin would have died. A dead man, of course, cannot pay the grave.
Story 3	Before leaving, She said to Nasreddin, <i>“Nasreddin, since you are at home alone, you have to watch the door carefully. Don’t let anyone in. There have been many thieves recently.”</i> (03)			X	Nasreddin’s mom violated the maxim of manner. She wanted Nasreddin to watch the house, but instead of saying “watch the house” she said “watch the door” to prevent someone in which is ambiguous. After Nasreddin was given order by his uncle to tell Nasreddin’s mother that his uncle would come, Nasreddin brought the door with him to watch the door with him to his mother.
Story 4	He knew that there was one more coin left in the man’s hand. He said, “Please, give me the other coin so that I have ten coins.”				

	The man shook his head, but Nasreddin urged him, "Give me one more, please. Give me one more!"				
	The man shook his head again. Nasreddin wanted to hit the man. As he swung his hand, he woke up. He opened his hands. Of course, there was no coin at all there. As soon as possible he closed his eyes and cried, " All right, all right! You don't have to give me more coins. Nine is enough. Now give them back to me. " (04)		X		Here, Nasreddin violated the maxims of quality, the story became funny because he said something impossible to happen, Nasreddin regretted his action toward the man who gave him the gold coins, and became greedy. He asked the gold coin he got in his dream again, after he woke up. It was completely impossible because the gold coins were given in Nasreddin's dream.
Story 5	The thief was angry and sad, " <i>Hey, what are you doing here?</i> "				
	" <i>I hide from you.</i> " said Nasreddin.				
	" <i>Why?</i> "				
	" <i>I'm ashamed because I don't have anything that you can take. That's the reason why I hide here,</i> " answered Nasreddin, (05)		X		Here, Nasreddin violated the maxim of quality. Nasreddin said that he hid from the thief because he did not have anything while people will hide because they were afraid of the thief.
Story 6	" <i>How old are you, Nasreddin?</i> " asked he.				
	" <i>Forty.</i> " answered Nasreddin. (06)		X		Nasreddin broke the maxim of quality, he lied about his age. He still told his age was still forty after years. Here, Nasreddin acted foolishly by being consistent with his age.
	" <i>Don't be ridiculous, Nasreddin. Several</i>				

<i>years ago you said that you're forty. And now you said you're still forty," his friend said.</i>					
<i>"You're right. I always try to be consistent with what I have said," he answered. (07)</i>		X			Here, Nasreddin also broke the maxim of quality because he lied about his age and he was still consistent that he was right, although he had been through several years. Actually, it was only his excuse.
The man was a little annoyed. He said in a more serious tone, <i>"Try to remember. How old are you?"</i>					
<i>"Yes, I remember now. I'm three years older than my brother." Nasreddin answered. (08)</i>	X	X			The maxim of quality and the maxim of quantity were being violated instead of giving direct answer and telling his friend that he was three years older than his brother.
The man asked, <i>"How do you know?"</i>					
Nasreddin answered, <i>"A year ago, my brother said to my friend that he was two years younger than me, It was last year. It means I am now one more year older than him. So, I'm three years older than him now. My God, I'm afraid I'll become his grandfather soon." (09)</i>	X	X		X	Nasreddin broke three maxims. Here, he broke the maxims of quantity, quality and manner. He explained that he was three years old older but actually just two years old older and counted a year since his brother told his friend, as one year for Nasreddin age, which would make his friend confused. He also added that soon he would be his brother's grandfather, because after years, their ages will be different and this was completely impossible.

Story 7	One day, he told his neighbours a new story. “You know, I have just visited a new country that I have never imagined before. It’s really a strange country.”					
	“What’s so strange?” asked one of them. Nasreddin was sitting beside the man who just asked the question.					
	“The country was very rich. The people were bright skinned and quite smart,” explained the merchant.					
	“All right. And what’s so strange? Asked the other person impatiently.					
	“There the weather was very hot so that nobody wore any clothes.” (10)	X			X	Here, the merchant, whether, he intentionally or not he violated maxim of quantity and manner, he gave less information why the country was so strange he only said there no body wore any clothes, and it was like the people there were completely nude. However, in middle east, it will be taboo ones.
	Quickly, Nasreddin asked, “So, if they wore no clothes, how did you differentiate between the men and the women?” (11)			X		Here, Nasreddin violated the maxim of quality, he asked about how the merchant differentiate between the men and the women if no body wore clothes. Actually, it becomes easier to differentiate the gender without clothes but it will be difficult to explain how in the middle east, Nasreddin wanted the merchant to stop boasting about his

						experience.
Story 8	<i>“Sir, I want to learn music here. How much is the fee?”</i> Nasreddin asked the music teacher.					
	The teacher said, <i>“My students pay me twenty thousand rupiahs for the first time and fifteen thousand for the second month and the rest.”</i>					
	Nasreddin said, <i>“All right. I’ll start learning music here from the second month.”</i> (12)	X				Nasreddin broke the maxim of quantity because he gave less information and said he would start from the second month in which the payment was cheaper after the first month. Therefore, he only paid fifteen thousand from the beginning. However, in fact, there is no the second month if he did not start from the first month.
Story 9	After that, Nasreddin left the court and went to an empty room next door. There, he tested the suspects’ and victim’s argument by biting his own ears. Whenever he tried, he fell down. Therefore, his head was swollen all over. He smiled as he had found the answer to the case.					
	He started the trial again. “Let me see the victim’s head.” Said he.					
	The victim stepped up and Nasreddin examined the victim’s head. After examining the head for a while, Nasreddin said, <i>“The victim is right. The logic is as follows. If his</i>	X				Nasreddin violated the maxim of quality, He decided the suspect was guilty by just looking the victim’s head was not swollen, but it becomes the

	<i>head was swollen, it would show that he bit his own ear, and the suspect would win the court. But the fact is his head is not swollen. It means that his ear had been bitten by the suspect.” (13)</i>					humour because Nasreddin smartly found the culprit by his own experience trying to bite his own ears but failed and got swollen in his head.
Story 10	<i>“How was the hunting, Nasreddin?”</i>					
	<i>“That’s very amusing hunting,”</i> Nasreddin answered cheerfully. (14)				X	Here, Nasreddin broke the maxim of manner. He told that the hunting was very amusing, although he did not find any bears and this made his friend think that he got many bears and it became the humours of the story, while hunters usually look for bears and here Nasreddin was hunting but he hoped that he got no bears at all because he was scared of bears.
	<i>“How many bears did you got?”</i> his friend asked further.					
	<i>“I even didn’t see any,”</i> he answered.					
	His friend asked, <i>“Why do you say it’s amusing?”</i>					
	<i>“Well, if you were in my shoes, you would have been very happy not to see any bear. You know, I’m scared of bears,”</i> Nasreddin explained.					
Story 11	<i>“Hi, Sir. What are you doing up there? This is my garden, don’t you know?”</i>					
	Nasreddin was afraid and ashamed. He answered, <i>“A big cyclone swept me here, Sir,</i>		X			Here, Nasreddin lied about the cyclone and broke the maxim of quality. He did

	<i>I don't know what to do.</i> (15)					not want the garden owner know that he was stealing the garden owner's fruit.
	The man was smiling and said, <i>"I'm so sorry to hear that. But why do you pick my fruits?"</i>					
	<i>"When the cyclone swept me into this garden, I lost my balance and I tried to hold something and I could only reach the fruit."</i> Nasreddin answered. (16)		X			Here, Nasreddin broke the maxim of quality again, and told a lie to the owner. He told that to get his balance he only could reach the fruit. In reality, people who climb tree while they lost their balance, they will grab the branch of the tree because it is stronger than the fruit and easier to reach the branch than the fruits. Therefore it did not make sense if Nasreddin said he grabbed the fruit to keep his balance.
	<i>"Really?"</i> the man said, <i>"Then why are they in your bag?"</i>					
	Nasreddin answered, <i>"Well, that's what I'm thinking about now, Why are they in my bag?"</i> (17)		X			Nasreddin broke the maxim of quality. He told a lie again, telling he did not know the reason why the fruit was in his bag. In this last question of the owner, Nasreddin could not make motives again after lie several times, because the fruits could not go to Nasreddin bag by themselves.
Story 12	<i>"Nasreddin"</i> said he. <i>"It is really hard to be apart from you. I'm always restless because you are my only close friend in this world. So, please give me your ring. Whenever I see your</i>					

	<i>ring, when I am away, I will always remember you and fell close to you.”</i>					
	<i>“I’m so touched to hear it, my friend.”</i> Nasreddin said, <i>“Just like you, I can hardly be separated from you for a long time. So, please have a pity on me. Let the ring be on my finger. Whenever I see the ring during your trip, I will always remember my friend who has tried to have it but I did not allow him. Then I will always fell close to you too, although you are away.”(18)</i>	X				Here, Nasreddin broke the maxim of quantity. Instead of telling his friend by answering “No I can’t.” he gave explanation and teased his friend with the same reason that he could not give the ring to his friend because Nasreddin also wanted to remember his friend who really wanted the ring and tried to deceive Nasreddin by telling such lovely reason, in which the answer also had meaning that he could not give his ring to his friend.
Story 13	<i>“What’s wrong with you. It’s late at night already and you keep making noises,”</i> said the neighbour.					
	<i>“My coat falls along the stairs,”</i> answered Nasreddin.(19)	X	X			Here, Nasreddin broke the maxim of quantity because he gave less information, and broke the maxim of quality to make the neighbour did not know about the quarrel with his wife, he told a lie by saying his coat fell.
	<i>“It’s only a coat and you shouted as if you hurt yourself,”</i> said the neighbour.					
	Nasreddin answered quickly, <i>“Of course, I Shouted loudly because I was inside the coat.”(20)</i>				X	Nasreddin broke the maxim of manner, while he tried hiding the truth about the quarrel between him and his wife, his neighbour still got angry because

						Nasreddin made a loud voice for a falling coat. Therefore, Nasreddin answered by saying he was inside the coat while the coat fell.
Story 14	<i>"I swung my sword left and right, many enemies fell down and died at once"</i>					
	<i>"Your story reminds me of something!"</i> Nasreddin shouted.					
	<i>"What's that?"</i>					
	Nasreddin said, <i>"In the last war I fought, I swung my sword toward my enemy's legs. He was also dead at once."</i> (21)	X	X			Here, Nasreddin broke the maxim of quantity. He did not give more information about the enemies. He also broke the maxim of quality, he told that only by swinging his sword to the soldiers' legs, the soldiers died at once, but actually the soldier were dead before.
	Suddenly one of soldier asks <i>"Why didn't you just behead him? It's much greater for a warrior"</i>					
	<i>"That's impossible."</i> Nasreddin answered quickly					
	<i>"Why?"</i> asked the other. <i>"My comrade had done it before I did."</i> answered Nasreddin.					
Story 15	... Nasreddin soon said further, <i>"Night is dark. Maybe it is a problem for you. But, for me it is not. Since I can see in the dark, for me night and day are just the same. So, both</i>		X			Here Nasreddin broke the maxim of quality, he told a lie to his friend that he could see in the night and sun and moon were not important to him. He violated

	<i>the moon and the sun are not important for me.” (22)</i>					the maxim in order to correct his statement about the sun is not important because that statement made his friends laugh at him.
	One of his friends asked, “ <i>If it is true, Nasreddin, why I sometimes saw you walking with a light at night?</i> ”					
	<i>“Oh, that’s only to prevent somebody from hitting me.” (23)</i>		X			He violated the maxim of quality again, by telling a lie that the reason he bought light to prevent somebody from hitting him, because he could see in the night and the other could not. Here, Nasreddin smartly cover his statement so his friends did not laugh at it again.
Story 16	Nasreddin said, “ <i>The money is for the former service, and the gold coins last week were for your service now.</i> ” (24)		X			Nasreddin violated maxim of quality. Here, Nasreddin tried to give the guard lesson, because the guard underestimated him by looking Nasreddin’s appearance. He gave two gold coins for the bad service and gave two coins with cheapest value for the good service. While we usually give the price based on the value of the service.
Story 17	“ <i>Why are you crying?</i> ” asked Nasreddin, seeing his wife in tears.					
	<i>“My mother used to make such soup for me. So whenever I make it, I always remember her, then I cry,”</i> answered his wife. (25)		X			Here, Nasreddin’s wife violated the maxim by telling a lie to deceive her husband, she forgot about the spicy soup she made for her husband.

					Therefore, she also took a spoon of the soup.
	Nasreddin without any suspicion took a spoon and sipped it. He, of course, felt hot too, and his tears fell down from his eyes. His wife asked him, <i>“Why are you crying?”</i>				
	He answered, <i>“I am also very sad. When your mother died, why didn’t you follow her at once?”</i> (26)		X		Here, Nasreddin violated the maxim of quality to express his feeling toward his wife because the soup she made was very spicy to eat. Instead of being angry and said something bad, he used his wife excuse to show his feeling. He asked why his wife did not die because his wife always makes him doing something beyond his reach.
Story 18	<i>“Those are for you, my baby.”</i>				
	His wife was surprised to see that. She said, <i>“What are you doing my husband? You’re alright, aren’t you? It takes several years before a baby can read or write.”</i>				
	He answered, <i>“You’re wrong, honey. Our baby is not an ordinary baby. It is an extraordinary baby.”</i> (27)		X		Nasreddin violated the maxim of quality. He told that their son was an extraordinary baby instead of directly telling that he was not his son because they got married for only three months and his wife already gave a birth to their baby.
	<i>“How do you know?”</i> his wife asked.				
	<i>“That’s obvious. It was born three months</i>		X		Nasreddin violated the maxim, he told

	<i>after we got married, not nine months. So, I think he will grow up fast and be able to read and write well in few months.” (28)</i>					that their son was an extraordinary son, because he were born in three month and would be able to write in few months. While usually baby was born in 8-9 months and would be able to read and write after some years.
Story 19	The father said, <i>“Nasreddin, the sack is sliding down. Push it down firmly.” (29)</i>				X	Nasreddin’s father violated the maxim of manner. Actually his order was ambiguous and not brief. He wanted Nasreddin to do the opposite of his order, but Nasreddin did the right as the father order.
	He said, <i>“You are fool, Nasreddin!”</i>					
	Nasreddin answered, <i>“Sorry, Dad. I obeyed your order now just to show how foolish your orders are.”</i>					
Story 20	As he reached the ground, the old man said, <i>“I am a poor man, Nasreddin. Please give me some money. I really need it.”</i>					
	Nasreddin got very angry, but he repressed his anger and said, <i>“Go up the roof!” (30)</i>	X		X		Instead of answering “I can’t give you money” and showing his anger, he violated some maxims which were the maxim of quantity and the maxim of relevance by saying “go up the roof”. Nasreddin was angry because he was also someone poor. He could not pay someone to fix his house, so he fixed it by himself. Therefore, he wanted the beggar also felt what Nasreddin felt.

	He helped the old man get on the ladder. As the old man was already on the, roof, Nasreddin, standing on the ladder, said, “ <i>I am also poor. I have no money either.</i> ”					
	The old man asked, “ <i>Will you give me some money after this?</i> ”					
	“ <i>No, I have said I am a poor man also. If you don’t want to help me fix the roof, just climb down yourself. I’m sorry, I cannot help you either,</i> ” said Nasreddin.					
Story 21	“ <i>What’s the news?</i> ”					
	“ <i>No news for you.</i> ” said Nasreddin.					
	“ <i>Why are you so in a hurry? Where are you going?</i> ”					
	“ <i>Don’t ask me, ask the foolish horse,</i> ” answered Nasreddin. His left hand was holding the neck of the horse firmly. (31)		X	X		Nasreddin broke some maxims. He broke the maxim of quality, because he stated something illogically such as asking the horse. While actually we cannot asking a horse. He also violated the maxims of relevance, he did not answer what his friends asked, and told them to ask the horse instead of him.
Story 22	The cashier shouted to call him back. Nasreddin went back and said, “ <i>What’s the matter?</i> ”					
	“ <i>Excuse me, Sir. You haven’t paid the coat yet.</i> ” said the cashier.					
	“ <i>I think I have given you trousers. How</i>			X	X	Here, Nasreddin tricked the cashier by

<p><i>much are the trousers?</i>” asked Nasreddin. (32)</p>				<p>violating the maxim of relevance by asking the price of the trousers and he also violated the maxim of manner which made the statement ambiguous and it looked like Nasreddin was doing barter with the cashier.</p>
<p><i>“They are ten thousand rupiahs.”</i></p>				
<p><i>“Ok. How much is this coat?”</i></p>				
<p><i>“It’s also ten thousands, Sir.”</i></p>				
<p>Nasreddin smiled. He said further, <i>“That’s why I give you the trousers to buy this coat.”</i> (33)</p>		<p>X</p>	<p>X</p>	<p>Here, he violated the maxim of quality and told that he gave trousers to buy the coat. He also violated the maxim of manner, which made his statement feel ambiguous.</p>
<p><i>“But Sir, you haven’t paid the trousers either.”</i></p>				
<p><i>“Of course, I haven’t because I don’t buy them.”</i> said Nasreddin. (34)</p>			<p>X</p>	<p>Nasreddin still violated the maxim of manner. His statement was confusing because he acted as if he was going to give the trousers to get the coat. However, Nasreddin did not pay both the trousers and the coat. Therefore, it was illogical for him to take the coat by giving back the trousers (He still needed to pay it).</p>

Appendix C

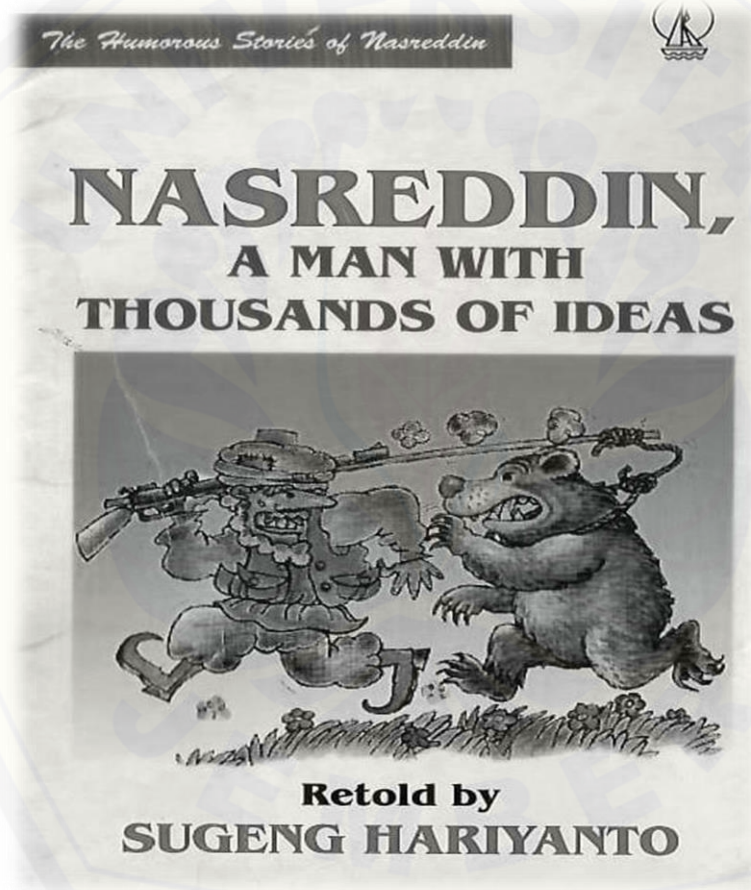
RECAPITULATION OF MAXIMS VIOLATION

Story	Data Number	Maxims Violation			
		Quantity	Quality	Relevance	Manner
01	01		√		
02	02		√		
03	03				√
04	04		√		
05	05		√		
06	06		√		
	07		√		
	08	√	√		
	09	√	√		√
07	10	√			√
	11		√		
08	12	√			
09	13		√		
10	14				√
11	15		√		
	16		√		
	17		√		
12	18	√			
13	19	√	√		
	20				√
14	21	√	√		
15	22		√		
	23		√		

16	24		√		
17	25		√		
	26		√		
18	27		√		
	28		√		
19	29				√
20	30	√		√	
21	31		√	√	
22	32			√	√
	33		√		√
	34				√
TOTAL	34	8	24	3	9

Appendix D

Nasreddin, A Man With Thousands of Ideas



Nasredin, a Man with Thousands of Ideas
023967

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Ilustrasi oleh Ag. Hartana

ISBN 978-979-497-471-1

Hak cipta dilindungi Undang-undang.
Dilarang memperbanyak karya tulis ini dalam bentuk dan
dengan cara apa pun, termasuk fotokopi, tanpa izin tertulis
dari penerbit.

Dicetak oleh Percetakan Kanisius Yogyakarta

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1

Before It's Late

It was a long dry season. Most wells were dry. So, Nasreddin asked his son to take some drinking water from a natural fountain. He handed a jar to his son. After that, he hit his son's face and said, "Be careful, don't break the jar!" The boy cried and left.

One of his neighbours knew the event. He felt a pity on the boy. He approached Nasreddin and said, "Nasreddin, your son is a nice boy. Why do you hit him?"

"In order not to break the jar," Nasreddin answered.

"You're not wise, Nasreddin. The jar is not broken, but you have hit your son."

"You're wrong," Nasreddin answered, "If I hit him after he breaks the jar, as most people do, it would be very late. And it is no use to do something late."



2

Not Finished Yet

Nasreddin felt that he was already old. He thought that he would die soon. So, he asked for someone to make a grave for him. He promised to pay the man a certain amount of money when the work was finished.

During the work, Nasreddin protested many things about the grave. But, at last the man finished the grave making. He asked for the money Nasreddin had promised him.

Nasreddin said, "You cannot ask for the money now."

"Why! You said that you would pay me as soon as I finish the grave," asked the man.

"The grave is not complete yet," said Nasreddin.

"What else should I do to complete it. I've done everything," said the man angrily.

"It's not complete yet because the corpse is not there yet," answered Nasreddin.



3

Watch the Door

One day, when Nasreddin was still young, his mother would have something to do outside. Before leaving, she said to Nasreddin, "Nasreddin, since you are at home alone, you have to watch the door carefully. Don't let anyone in. There have been many thieves recently."

Nasreddin, therefore, sat by the door. An hour later, his uncle came. "Where is your mother?" he asked.

"She is out", Nasreddin answered.

"My family will be here altogether this evening. Go and tell your mother not to be away this evening."

As his uncle left, Nasreddin started thinking, "Mother told me to watch the door. Uncle asked me to find her and tell her that he would be here with the whole family."

Having thought over and over, he finally made a decision. He pulled the door up, carried it, and went to meet his mother.



4

A Beautiful Dream

One night Nasreddin dreamt something very beautiful. When he was sitting alone by the street, someone approached him. The man looked very kind and rich. He gave a gold coin to Nasreddin. He gave one more and more until there were nine coins. Then he stopped giving more coins.

Nasreddin knew that there was one more coin left in the man's hand. He said, "Please, give me the other coin so that I have ten coins."

The man shook his head. But Nasreddin urged him, "Give me one more, please. Give me one more!"

The man shook his head again. Nasreddin wanted to hit the man. As he swung his hand, he woke up. He opened his hands. Of course, there was no coin at all there. As soon as possible he closed his eyes and cried, "All right, all right! You don't have to give me more coins. Nine is enough. Now give them back to me!"



5

Hiding from a Thief

One night a thief was breaking into Nasreddin's house. Coincidentally Nasreddin saw it. Then he hid in a big box in the corner of the room quickly.

The thief started searching for money or jewellery in the house. He opened the cupboards, drawers, and wardrobe but he could not find anything. He was almost desperate and wanted to go out through the window. When he walked to the window he saw a big box in the corner of Nasreddin's bedroom near the window. He was glad because he thought that there was jewellery or much money inside.

The box was tightly locked from inside. Yet, he could open the door hardly. He was very surprised to find Nasreddin inside the box. The thief was angry and said, "Hey, what are you doing here?"

"I hide from you," said Nasreddin.

"Why?"

"I'm ashamed because I don't have anything that you can take. That's the reason why I hide here," answered Nasreddin.



6

How Old Are You?

Someday Nasreddin's country had a census. Two of the persons in charge came to Nasreddin's house.

"How old are you, Nasreddin?" asked he.

"Forty," answered Nasreddin.

"Don't be ridiculous, Nasreddin. Several years ago you said that you're forty. And now you said that you're still forty," his friend said.

"You're right. I always try to be consistent with what I have said," he answered.

The man was a little annoyed. He said in a more serious tone, "Try to remember. How old are you?"

"Yes, I remember now. I'm three years older than my brother," Nasreddin answered.

The man asked, "How do you know?"

Nasreddin answered, "A year ago, my brother said to my friend that he was two years younger than me. It was last year. It means I am now one more year older than him. So, I'm three years older than him now. My God, I'm afraid I'll become his grandfather soon."



7 *A Strange Country*

One of Nasreddin's neighbours was a merchant. He traded to many foreign countries. He was considered the smartest man in the neighbourhood because of his experience. When he went home from his journey he always had some new stories his neighbours had never heard before.

One day he told his neighbours a new story. "You know, I have just visited a new country that I have never imagined before. It's really a strange country."

"What's so strange?" asked one of them. Nasreddin was sitting beside the man who just asked the question.

"The country was very rich. The people were bright skinned and quite smart," explained the merchant.

"All right. And what's so strange?" asked the other person impatiently.

"There the weather was very hot so that nobody wore any clothes."

Quickly Nasreddin asked, "So, if they wore no clothes, how did you differentiate between the men and the women?"



8

Learning Music

Nasreddin has been sitting at the corner of a crossroad for the whole day. The people passing by the crossroad were curious about what he was doing. One of them asked, "Nasreddin, why are you sitting here all day long?"

Relaxedly he answered, "One day, there will be an accident here. If there is an accident, there will be so many people here that I cannot see the accident and what's happening. Now, I'm here waiting for the accident before the people come here. So, I would be able to see the accident."

The people laughed at him.

"Where are you going?" asked Nasreddin.

One of them said, "We're going to play music. Come on, let's play together."

Nasreddin refused their offer because he couldn't play music. But he was ashamed to admit that he couldn't play any musical instrument. He thought that he should take a music course.

So, the next day he went to the best music teacher in town.

"Sir, I want to learn music here. How much is the fee?" Nasreddin asked the music teacher.

The teacher said, "My students pay me twenty thousands rupiahs for the first month and fifteen thousands for the second month and the rest."

Nasreddin said, "All right. I'll start learning music here from the second month."



9

The Proof

Once Nasreddin was elected a judge in his village. He faced a very puzzling case. In the trial the victim stated that the suspect had bitten his right ear. But the suspect argued that the victim had bitten his own ear.

Nasreddin said, "This is really a confusing case. The two explanations are contradictory. And there is no witness. Okay, the law trial is in recess for 30 minutes."

After that, Nasreddin left the court and went to an empty room next door. There he tested the suspect's and victim's argument by biting his own ears. Whenever he tried, he fell down. Therefore, his head was swollen all over. He smiled as he had found the answer to the case.

He started the trial again. "Let me see the victim's head," said he.

The victim stepped up and Nasreddin examined the victim's head. After examining the head for a while, Nasreddin said, "The victim is right. The logic is as follows. If his head was swollen, it would show that he bit his own ear; and the suspect would win the court. But the fact is his head is not swollen. It means that his ear had been bitten by the suspect."



10

Hunting for Bears

The king and Nasreddin were very good friends. The king almost always asked him to join when the king went hunting. That day he asked Nasreddin to join him to go hunting for bears in the forest nearby.

Even though Nasreddin had joined the king to hunt many times, but actually he was afraid of wild animals, especially bears. So, before he joined the king, he had come to his friends and asked for their advice about hunting bears.

When Nasreddin went home, he met one of the friends coincidentally. His friend was smiling and asked, "How was the hunting, Nasreddin?"

"That's very amusing hunting," Nasreddin answered cheerfully.

"How many bears did you got!" his friend asked further.

"I even didn't see any," he answered.

His friend asked, "Why do you say it's amusing!"

"Well, if you were in my shoes, you would have been very happy not to see any bear. You know, I'm scared of bears," Nasreddin explained.



11

Stealing Fruits

Nasreddin was very poor. He didn't have any money to buy even some fruits. He knew that his neighbour had a rich garden of fruit trees. But the garden was surrounded by a high concrete fence.

Nasreddin climbed the fence and jumped into the garden. He climbed up the most fruitful tree. He picked some fruits and put them into his bag. Suddenly someone said, "Hi, Sir. What are you doing up there! This is my garden, don't you know!"

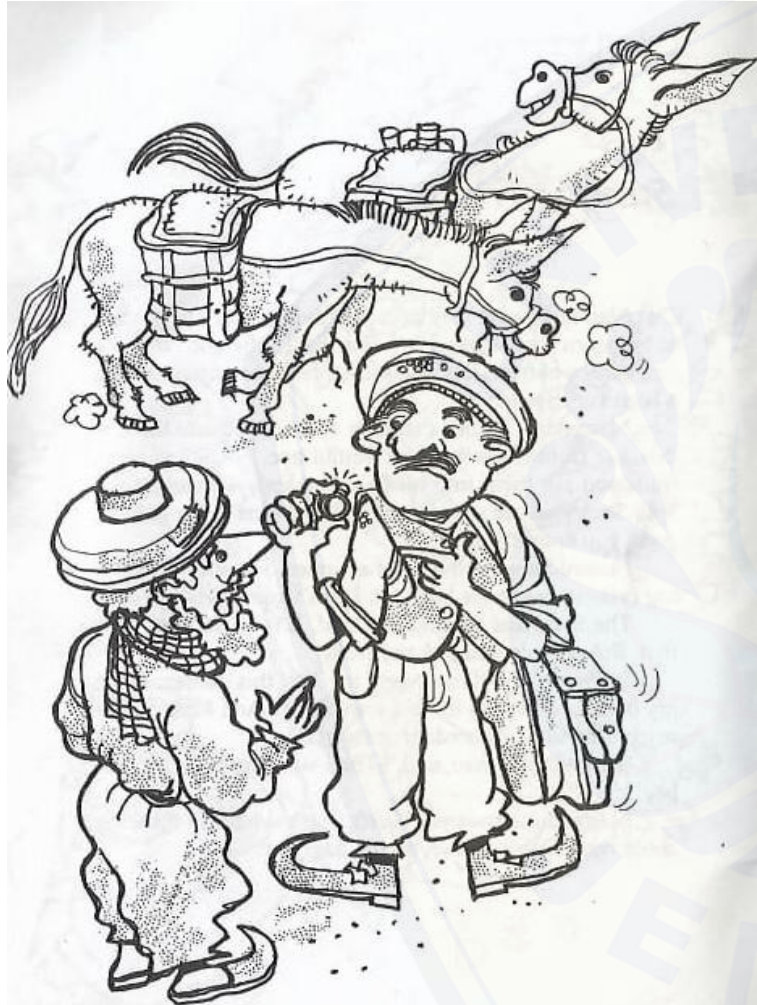
Nasreddin was afraid and ashamed. He answered, "A big cyclone swept me here, Sir. I don't know what to do."

The man was smiling and said, "I'm so sorry to hear that. But why do you pick my fruits!"

"When the cyclone swept me into this garden, I lost my balance and tried to hold something. And I could only reach the fruits," Nasreddin answered.

"Really?" the man said, "Then why are they in your bag!"

Nasreddin answered, "Well, that's what I'm thinking about now. Why are they in my bag!"



12 *The Ring*

One of Nasreddin's close friends was a merchant. He often travelled away from his town. One day, he visited Nasreddin to say goodbye before he had a long trip. When he saw Nasreddin's beautiful gold ring with a precious stone in it, he wanted to own it.

"Nasreddin!" said he. "It is really hard to be apart from you. I am always restless because you are my only close friend in this world. So, please give me your ring. Whenever I see your ring, when I am away, I will always remember you and feel close to you."

The ring was the most valuable possession of Nasreddin. He would not give it to anyone else.

"I am so touched to hear it, my friend," Nasreddin said, "Just like you, I can hardly be separated from you for a long time. So, please have a pity on me. Let the ring be on my finger. Whenever I see the ring during your trip, I will always remember my friend who have tried to have it but I did not allow him. Then I will always feel close to you, too, although you are away."



30

13 *My Coat Falls*

One night Nasreddin came home very late. Whereas his wife was waiting for him restlessly. When he came his wife got angry.

She said, "I have been cooking for you all afternoon but you come home very late. Now the food is stale. We cannot eat anything."

She hit her husband's chest several times because she was very annoyed. Then she pushed him backward. Unfortunately he fell and rolled down the stairs. It made a loud noise.

The couple was quarreling after that. His closest neighbour heard the noise and came to their house. He knocked at the house strongly.

"What's wrong with you. It's late at night already and you keep making noises," said the neighbour.

"My coat falls along the stairs," answered Nasreddin.

"It's only a coat and you shouted as if you hurt yourself," said the neighbour.

Nasreddin answered quickly, "Of course, I shouted loudly because I was inside the coat."

31



14

Beheaded Already

There were several soldiers who just came back from a battle. Some of them went to a food stall and told the others about his bravery and manliness in the war. Nasreddin was one of the listeners.

One of the soldiers said, "I swung my sword left and right, many enemies fell down and died at once."

The listeners clapped their hands. The soldier looked very proud.

"Your story reminds me of something!" Nasreddin shouted.

"What's that?" asked one of the listeners.

Nasreddin said, "In the last war I fought, I swung my sword toward my enemy's legs. He was also dead at once."

Then the applause came to him. Suddenly one of soldiers asked, "Why didn't you just behead him! It's much greater for a warrior."

"That's impossible," Nasreddin answered quickly.

"Why?" asked the other.

"My comrade had done it before I did," answered Nasreddin.



15

The Moon and the Sun

Nasreddin was chatting with his friends. He asked his friends, "Which is more important, the sun or the moon?"

"Both are important. None is more important than the other," his friends answered almost spontaneously.

"No, I think in general the moon is more important than the sun," said Nasreddin.

"Is it! Why!" one of his friends asked.

Nasreddin answered seriously, "Night is dark. So, people need light very much. Fortunately, there is a moon. It gives them the light. On the other hand, day is very bright. I think people don't need any light. So, they don't need the sun."

All of his friends laughed together.

But Nasreddin soon said further, "Night is dark. Maybe it is a problem for you. But, for me it is not. Since I can see in the dark, for me night and day are just the same. So, both the moon and the sun are not important to me."

One of his friends asked, "If it is true, Nasreddin, why I sometimes saw you walking with a light at night!"

"Oh, that's only to prevent somebody from hitting me."



16

It's for the Former

One day Nasreddin went down town. It was very hot. He wanted to take a bath. So, he went to a public bathroom.

At that time he wore a shabby dress. The man in charge of the bathroom did not care him so much that the man just gave him a small piece of soap and an old dirty towel. Then he took a bath in that public bathroom.

After taking a bath, Nasreddin gave the man two gold coins happily. He did not show any disappointment on his face for the poor service. The guard was very surprised and thought Nasreddin should have given him much more money if his service was better.

A week later Nasreddin came back to the same public bathroom. He wanted to take a bath there. The guard welcomed him warmly with a nice smile. He was treated like a king. He was given the best towel and fragrant soap. The guard also gave him a massage. After taking a bath, Nasreddin gave the guard two coins with the cheapest value.

The guard stared at him confusedly.

Nasreddin said, "The money is for the former service. And the gold coins last week were for your service now."

37



17 *Hot Soup*

Nasreddin was not very rich. But sometimes his wife asked him for something beyond his reach. That day, for example, she asked him to buy her a gold ring. Of course, Nasreddin could not buy it for her. His wife got angry.

In the evening, she made soup. She intentionally put so many chilies that the soup was too hot to eat. Of course, she did not tell her husband about it.

But a moment later, when the time for dinner came, she herself forgot about it and took a spoon of soup and sipped before Nasreddin took any. Of course, she felt too hot and tears came down her cheeks. She tried to hide it from her husband and said nothing.

"Why are you crying!" asked Nasreddin, seeing his wife in tears.

"My mother used to make such soup for me. So whenever I make it, I always remember her, then I cry," answered his wife.

Nasreddin, without any suspicion, took a spoon and sipped it. He, of course, felt too hot, too, and his tears fell down from his eyes. His wife asked him, "Why are you also crying?"

He answered, "I am also very sad. When your mother died, why didn't you follow her at once?"



18 *An Extraordinary Baby*

Nasreddin got married again after his wife died one year before. About three months after the wedding party, his wife gave a birth to a baby son.

His wife was very happy. "Look, Nasreddin, we have a healthy baby son, now. He will make you proud later," said his wife.

Nasreddin smiled and did not say any word. The next day he went to the market and bought several things, such as, paper, pencils, pens, erasers, and even toys. After getting all the things, he went home quickly.

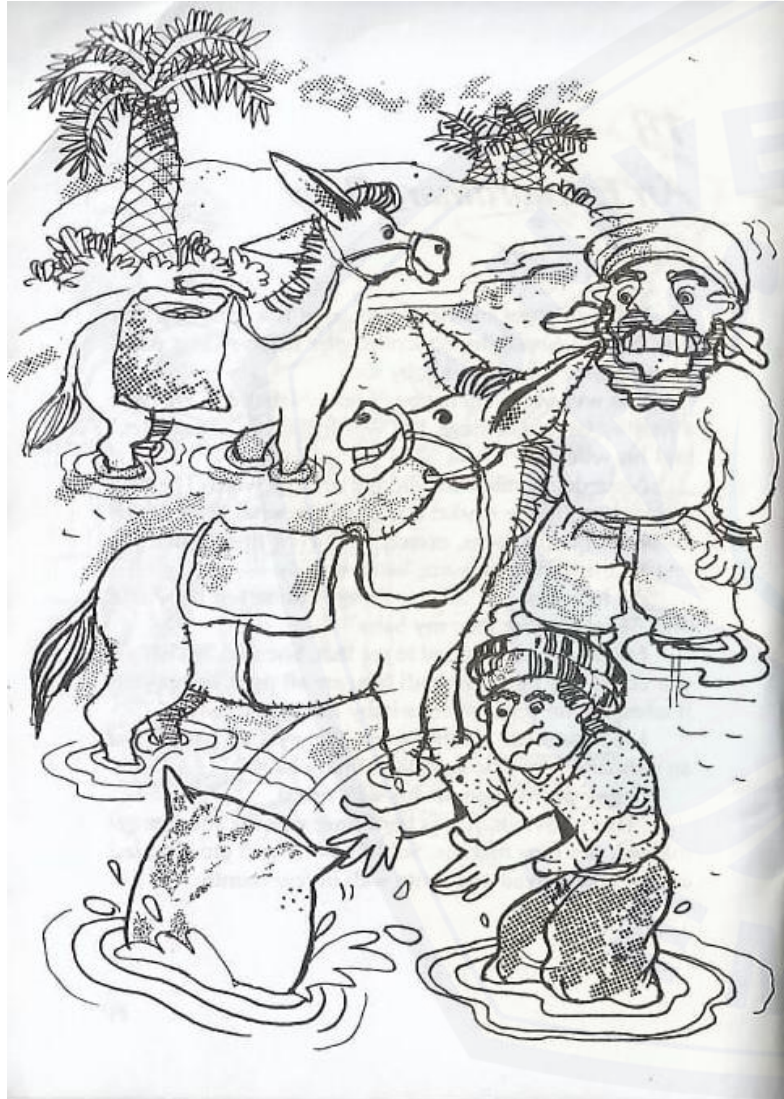
At home he put all the things beside the baby and said, "Those are for you, my baby."

His wife was surprised to see that. She said, "What are you doing, my dear husband! You are all right, aren't you! It takes several years before a baby can read or write."

He answered, "You're wrong, honey. Our baby is not an ordinary baby. It is an extraordinary baby."

"How do you know!" his wife asked.

"That's obvious. It was born three months after we got married, not nine months. So, I think he will grow up fast and be able to read and write well in few months."



19

Foolish Orders

When Nasreddin was still a young boy, he was very naughty. He always disobeyed what his father asked him to do. Very often, he did something contradictory to his father's order. Therefore, if his father ordered him to do something, he preferred giving contradictory order rather than straight forward one. If he, for example, wanted his son to come into the house, he would say, "Get out, son."

One day, the father and son were walking home from the market. They brought a donkey with them. They put some sacks of flour on its back. There was a river about 2 kilometres before their house. When they were crossing the river, one of the flour sacks slid down from the back of the donkey.

The father said, "Nasreddin, the sack is sliding down. Push it down firmly."

The father, of course, hoped that Nasreddin would lift the sack instead of pushing it. But that time Nasreddin even did the order as it was said. He pushed the sack so that he drowned it into the river. Soon it disappeared into the water.

Seeing that, the father got angry. He said, "You're a fool, Nasreddin!"

Nasreddin answered, "Sorry, Dad. I obeyed your order now just to show how foolish your orders are."



20

I Am also Poor

Nasreddin was a poor man. He lived in a shabby house. Whenever it rained, the roof was always leaking. So, he always had to climb a ladder to fix it. Since it was very difficult and dangerous, he had to do it carefully.

It was a sunny morning when Nasreddin was repairing the roof. An old man was walking in the street. He saw Nasreddin on the roof and waved his hand to ask Nasreddin to come down.

"There must be something important for me," thought Nasreddin. So he climbed down the ladder. He almost slipped many times that he might fall down. As he reached the ground, the old man said, "I am a poor man, Nasreddin. Please give me some money. I really need it."

Nasreddin got very angry. But he repressed his anger and said, "Go up the roof!"

He helped the old man get on the ladder. As the old man was already on the roof, Nasreddin, standing on the ladder, said, "I am also poor. I have no money either."

The old man asked, "Will you give me some money after this?"

"No, I have said I am a poor man also. If you don't want to help me fix the roof, just climb down yourself. I'm sorry, I cannot help you either," said Nasreddin.



21

Don't Ask Me, Ask the Horse!

One day Nasreddin wanted to go out of town but his donkey was ill and very weak. So, he decided to borrow his friend's horse. He was an officer and his horse was very tall and big.

The sun was shining brightly. Nasreddin rode the horse to go to the market. On the way the horse was frightened by a vehicle that overtook him in a high speed. It was galloping and jumping high before running very quickly.

The horse was so tall and big that Nasreddin got difficulties in controlling it. When Nasreddin wanted to ride it toward his house, it even ran quickly to the opposite direction. Nasreddin was very scared because he could not stop it. That time the horse was running toward rice fields.

Nasreddin's neighbour was ploughing his rice field. Because he felt very tired, he took a rest. Suddenly he saw Nasreddin riding a horse very quickly from a distance. He thought that Nasreddin brought important news for him. Therefore, he went to the street to wait for Nasreddin.

When Nasreddin arrived there, to him he asked, "What's the news?"

"No news for you!" said Nasreddin.

"Why are you so in a hurry? Where are you going?"

"Don't ask me, ask the foolish horse," answered Nasreddin. His left hand was holding the neck of the horse firmly.



22

Go Shopping

One day Nasreddin went downtown. When he walked in front of a shop, he saw nice trousers inside. He walked into the shop. There he examined many trousers. He chose the best, and took them with him. He said to the shopkeeper nearby, "I'll take them."

Then he walked to the other room of the boutique. There he saw many coats. He examined them. He thought that he was very interested in one of them. So he took one.

He went to the cashier. He gave the trousers back and said, "I take this coat." Then he walked out.

The cashier shouted to call him back. Nasreddin went back and said, "What's the matter?"

"Excuse me, Sir. You haven't paid the coat yet," said the cashier.

"I think I have given you trousers. How much are the trousers?" asked Nasreddin.

"They're ten thousands rupiahs."

"Okay, how much is this coat?"

"It's also ten thousands, Sir."

Nasreddin smiled. He said further, "That's why I give you the trousers to buy this coat."

"But Sir, you haven't paid the trousers either."

"Of course, I haven't because I don't buy them," said Nasreddin.



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ISBN 978-979-497-471-1



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023967