Phonological and Lexical Variations within Aceh Pidie and Northern Aceh Dialects

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Abstract: Objectives: The main purpose of this study is to explore the dialects of Aceh Pidie and Northern Aceh with special attention to phonological and lexical variations among them.

Method: With comparative descriptive for its empirical data, this study was carried out in Pidie dan Pidie Jaya, Northern Aceh, Lhokseumawe Municipality and Bireun regencies and one hundred informants were involved from ten observation points. The research instrument used to explore the data was in the form of observation, documents, and interviews. There were two methods in the provision of data, namely conversing and hearing methods.

Findings: The results showed Acehnese had 25 sound variations and eight vowels. Usage area of Aceh Pidie vocabulary is more dominant than Pidie Jaya while Jeumpa and Lhokseumawe dialects are partly used by Northern Aceh.

Improvements: The literary studies on Aceh's dialects are not equally developed because of some limitations of the availability of linguists who devoted themselves in this area. Some comprehensive studies were carried out by MA and Ph.D. students, while others were performed by Badan Bahasa which just outlined this language.

Key Words: Aceh Pidie, dialects, Northern Aceh, phonological and lexical variations.

1.   INTRODUCTION:

"Language plays an important role in our lives. Perhaps because usually, rarely do we pay attention, and take it as a matter of course, such as breathing or walking" (Bloomfield, 1995: 1).[1] Language consists of features of linguistic and social aspects in which the first can be distinctive to split into a language other than the language of its parent. In contrast, the social aspect produces certain social strata so between one group against another has a typical language. As ethnic identities the dialects of Aceh Pidie (AP) and Northern Aceh (NA) are influenced by geolinguistic (or speech) patterns. These patterns are not easy to know without any significant research which can map each dialect. Aceh language (AL) spreads over an area along the coast of Aceh province, ranging from Banda Aceh to Aceh Tamiang and from Banda Aceh to Aceh Singkil. Sulaiman (1979: 4) divided the AL into several dialects, such as, Aceh Besar, Pidie, Peusangan, Pasai, Eastern and Western Aceh.[2] Hanafiah and Makam (1984: 4) confirmed that Peusangan is a dialect spoken by the Northern Aceh speakers covering the areas of Northern Aceh Regency, Lhokseumawe Municipality and Bireuen District.[3] This study focuses on Aceh Pidie, Bireuen, and Northern Aceh. The AL spoken by speakers in Northern Aceh is geolinguistically adjacent to Tamiang Malay Malay dialect covering Aceh Tamiang, Langsa, Eastern Aceh. Instead, the AL used by the speakers in Aceh Pidie and Bireuen is geolinguistically close to Gayo language. Meanwhile, the areas adjacent to urban areas, such as Lhokseumawe, Lhoksukon, Bireuen, Meureudu, and Sigli potentially create urban dialects compared to other areas away from those cities.

Asyik (1987: 3), however, breaks the AL into four main dialects, namely Banda Aceh (used in Aceh Besar and Sabang), Pidie (in Pidie), Pasai (in Northern and Eastern Aceh) and Meulaboh (in Western and Southern Aceh).[4] The names of Aceh Pidie and Pidie Jaya are taken from geography while Pasai refers to the name of a Kingdom in the past Northern and Eastern Aceh. Alamsyah et.al. (2011: 39) concluded that the dialects of Pidie and Western and Southern Aceh have no significant difference and these three dialects are named as Pidie dialect.[5] Different with Sulaiman (1979) about three dialect geography, namely Pidie, Peusangan, and Pasai, Hanafiah and Makam (1984) confirmed that Peusangan dialect is located in Northern Aceh and after the area expansion, Peusangan dialects are spoken in Northern Aceh and Bieruen Regencies.[6] Historically, Northern Aceh regency was divided into three Onder Afdelings, such as, Bireuen, Lhokseumawe, and Lhoksukon by the Dutch East Indies Government in 6 September 1934 (Central Bureau of Statistics of North Aceh Regency, 2012: iv).[7]

Hanafiah (2011) investigated the relationship of language of politics among AL's speakers in Bireuen and Lhokseumawe.[8] The result showed that the AL proved to be the symbol of regional pride and of regional identity. This is relevant with what Alwi and Sugono (2003: 4-6) argued about five functions of local language.[9] The AP and NA dialects essentially have similarities and differences in the linguistic aspects. The problem in this study is focused on: How different are the phonological and lexical aspects of AP and NA dialects?

2.   CONCEPT HEADINGS:

Reid (2005: 2) on his way to the archipelago found the northern coastal plains of fertile river valley were united by the AL (or Atjeh Proper or Groot-Atjeh).[10] Durie (1985) and Akbar et.al. (1985) argued that the AL's dialects are potentially distinctive depending on the remoteness and proximity to their geolinguistics.[11], [12] This means the AL is still widely spoken by the people who are geographically located far from urban areas and they do not receive influences from any other languages. Three languages which are adjacent to the Al are Malay, Gayo, and Javanese. This last language is spoken by Javanese immigrants occupying low-lying mountain slopes in northern and southern coast of Aceh province.

Dialectology as the study of dialect and dialects (see Chambers and Trudgill, 2004: 3)[13] always requests the dialectologists to start from the assumption that all dialects are linguistically equal (Trudgill, 2005: 2)[14] and their tasks are to describe different dialects, to pay attention to differences among those intra-dialects, and more importantly to explain how these differences appear. To describe the diversity of linguistic elements is not only carried out dialectologically but also sociolinguistically. Language variations might dialectologically include geographical and social dialects but they sociolinguistically put registers. Both social dialects and registers are equally based on social variables. The differences among them are that the variables of social dialects are determined by social structure while those in registers is decided by social situations. Dhanawaty (2002) has made the schemes about the two disciplines.[15] Mahsun, (2010: 33) argued that dialectology is the study of 'what and how' the isolects are different in one language and ned that language is always present in the heterogeneous, but not homogeneous, forms so dialectical and subdialectical variants are always available.[16]

About synchronic and diachronic dialectology Saussure (1993: 187) argued that synchronic linguistics takes care of logical and psychological relations linking the elements which are present and form a system, as seen by the same collective consciousness.[17] Meanwhile, diachronic linguistics otherwise would examine the relationships among elements in sequence and are not seen by the same collective consciousness, and one replaces the other without forming systems between them. Chaer (2007:87)[18] and Mahsun (ibid:36-38) made four assessments on how synchronic dialectology stands.

2.1 The concept of dialect

As language variations dialect is focused on the language users and stems from the nonstandard language which distinguishes between one group against another in the areas of vocabulary, grammar and pronunciation as a whole. The causing factors of dialect are the availability of the non-standard pronunciation, people's migration and language mixing. Bloomfield (ibid: 48) argued that theoretically nonstandard language shows greater diversity than the standard one. The higher the social position of non-standard speakers, the closer they approach the standard language. In the upper position, there are transitional speakers who use almost standard language which can be seen from the splash of non-standard forms, and perhaps from the provincial pronunciation. In the bottom, there are found village speakers or common people who do not pretend to use the standard forms. Dialects, then, have to do with a speaker's social and geographical origins and we are talking here about all speakers. It is important to emphasise that everybody speaks a dialect. Dialects are not peculiar or old-fashioned or rustic ways of speaking. Just as everybody comes from somewhere and has a particular kind of social background, so everybody ... speaks a dialect (Chambers and Trudgill, ibid: 3). With regard to the equality of dialects Trudgill (ibid: 2) argued that none of dialects is superior over among others as he stated "It is also important to point out that none of these combinations—none of these dialects—is linguistically superior in any way to any other". He then concluded that American English is no better or worse than British English as the dialect remains the pride of the community who speak the dialect.

Dialects which are determined by the social state of group of individuals or speakers, such as workers, farmers, employers are classified as social dialect (Asmah, 1977: 109)[19] while dialect geography is determined by the geographic area of its native speakers (Sani, 2007: 7).[20] Halliday (1989:41) mentions the notion of dialectal variety as well as dialects itself and argued that it is influenced by habit, principle, and social condition as shown in the following quotation:"A dialect, or dialectal variety, ... a variety of language according to the user. ... what you apeak habitually, depending on the principle on who you are; ... reflects the social order, in the particular sense of the social structure".[21] In case of register, Halliday (ibid: 41) argued that it is a variety of use reflecting the aspect of social order. Some common differences between a dialect and a register can be seen in Halliday's 1989 (p. 43).

In line with the above opinion, dialect is a variety of different languages depending on the language user. Variations of these languages can be classified as a variation of the language used by the nobility in certain places whose characteristics are limited by space, such as Malay Riau (regional dialect), or by a certain group of aristocratic group, like the Malay language spoken by the nobles (social dialect), or by the linguist who live in a specific time, such as classical Malay language (dialect temporal). In addition, there is a high dialect, namely social or regional variations of a language that is accepted as the language, and is considered higher than other dialects (see Kridalaksana, 2008: 48, Nadra and Reniwati, 2009: 2).[22], [23] Dialect is the results of glossolalia, idiolect, and social dialects (Sibarani, 1992: 59, Pateda, 1990: 56-61)[24], [25] which can be grouped into regional, social, and temporal

dialects (Kridalaksana, ibid:48, Nadra and Reniwati, ibid: 2). About dialectal differences Ayatrohedi (1983: 3-5) has proposed five aspects covering all aspects of phonetics, semantics, onomasiology, semasiology, and morphology.[26]

2.2 The concept of isogloss

Isogloss was used for the first time by J. G. A. Bielenstein when he discussed Latvia's dialectology in 1892 and since then becomes an important tool in dialectology to test the truth that distinguishes geolinguistics of a dialect or a language. Dubois (1973: 270) argued that isogloss or word boundary is the line that separates the two neighborhood dialects or languages based on form or on system of two different environments which are written in language map.[27] Bloomfield (ibid: 49) argued that between different places a line can be drawn and this line is called isogloss.

Ayatrohaedi (ibid: 5-6) stated that to obtain a true picture of the boundaries of dialects, word boundary should be made that summarizes all aspects of language (phonology, morphology, semantics, lexical, syntactics). Therefore, the nature of words covers some terms only and less materials are not easy to prove the truth of dialect boundaries. Chaer (ibid: 102) argued that isogloss is an imaginary line that is engraved on a map. He concluded that isogloss serves to demonstrate the lack of unanimity or a difference in the use of language elements among the areas of observation.

3. METHODS:

Dialectology research is always conducted qualitatively so this research is qualitative with an approach of post-positivism (see Denzin and Lincoln, 2009: 6).[28] Descriptive and analytical methods were used for the collection and verification of data in the form of phonetic transcriptions of Swadesh basic vocabulary and basic language vocabulary in AP and NA. Bungin (2007: 68) stated that analytical description method aims to describe and explain the meaning of various phenomena of social reality by revealing traits, character, nature, model, sign, or of the condition, situation or certain phenomena.[29] This research is also using causal comparative method and Bloomfield, ibid: 308).

In general there are four regencies and one municipality as locations of researh, for instance, Pidie dan Pidie Jaya regencies for AP's dialects and Northern Aceh and Bireuen regencies and Lhokseumawe municipality for AU's dialects. The specific locatios include ten villages, namely, 1) Gampong Tijue in Pidie district of Pidie regency, 2) Gampong Blang Tunong in Glumpang Tiga district in Pidie regency, 3) Gampong Mesjid in Panteraja district in Pidie Jaya regency, 4) Gampong Rawasari in Trienggadeng district in Pidie Jaya regency, 5) Gampong Meunasah Mesjid in Simpang Mamplam district in Bireuen regency, 6) Gampong Cot Batee in Kuala district in Bireuen regency, 7) Gampong Alue Awe Muara Dua district in Lhokseumawe municipality, 8) Gampong Ujung Pacu in Muara Satu district in Lhokseumawe municipality, 9) Gampong Rayeuk Matangkuli in Matangkuli district in Northern Aceh regency, and 10) Gampong Alue Dama in Baktiya district in Northern Aceh regency. Time of research was carried out for six months starting from June to December 2014.

Such locations are determined on the personal opinion as what has been argued by Mahsun (2005: 133)[30] and on the qualitative criteria, for example, (i) not close or adjacent to a large city, and (ii) mobility (the population) is low; and, (iii) at least 30 years old. The point is the average distance among observed areas and the distance between one area to another is in the range of ± 20 km. People in those areas are homogeneous.
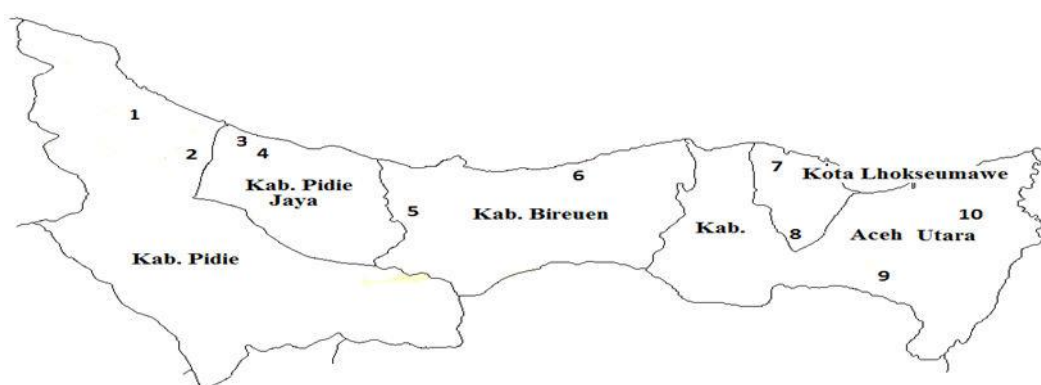

Figure 1. Research locations

The research procedures include 1) to collect information about the locations, 2) to explore the information in the society in relation to many kinds of vocabularies, 3) to hold video shooting, and 5) to arrange interviews with informants. Methodologically, the research sample is determined on the principles proposed by Chaer (ibid: 89), and Mahsun (1994[31]). Data of this research is taken from primary and secondary sources which were collected from the AP and NA. Lingistic data sources were obtained from native speakers who should meet the criteria as what have been proposed by Chaer (ibid: 91) and Mahsun (ibid: 106) says that the conditions to be met as an informant in the study following dialectology.

Data collection was carried out through three techniques: observation (see Bungin, ibid: 115-118), interview (see Bungin, ibid: 108, and Mahsun, ibid: 93-94), and questionnaire covering (i) data portion of respondents; (ii) Swadesh

basic vocabulary, and, (iii) basic cultural vocabulary. Specifically, in case of basic cultural vocabulary, the lexicals include body parts (52 words), pronouns, greetings, and reference (30 words), kinship term (62 words), rural life and society (45 words), home and its divisions (52 words), equipment and supplies (75 words), food and beverages (57 words), crop weather, trees, and the results processed (85 words), beast and its parts (114 words), season, state of nature, objects of nature and directions (118 words), motion and work (129 words), temperament, adjectives, and colors (131 words), disease and treatment (37 words), clothing and jewellery (29 words), numbers and size (54 words), task, adverb, and other (25 words), and games (9 words).

Some instruments, for example, the notebooks, tape-recorder, camera, camcorder as well as the researchers themselves are used. Since the population in this research was homogenous, so the research sample is carried out in non-purposive involving all parties of different locations. Data analysis was carried out in intralingual method consisting of four stages: (i) description of elements of linguistic differences (see Mahsun, 2005: 144), (ii) mapping the differences in linguistic elements (see also Mahsun, 2010: 45, (iii) determining the isolect status as a language, dialect, or subdialect, and (iv) introducing dialect by linguistic traits, such as phonology and lexicon. There were four reliability procedures as proposed by Gibbs (2007)[32] which were also found in Creswell (2009:190).[33] Meanwhile, the validity strategies were taken from Creswell (ibid:191-192).

4.   RESULTS AND DISCUSSION:

In case of lexical variations in AP and NA dialects, sixteen glosses would be presented to give support. The glosses are taken randomly and proportionally and attention is given to the glosses which have lexical variations. These lexicals are then mapped with their own variants.

4.1 Lexical Variations

1) Gloss 'apung'

To realize the gloss 'apung' (floating), four comparative data of lexical variations are presented, such as, *ampoŋ, timu, məpoŋ,* and *i tədoh*. The variant *ampoŋ* is found in observation point (TP = titik pengamatan) 1 to 4, the variant *i tədoh* in TP 5 and 6, the variant *məpoŋ* in TP 8 and 9, and the variant *timu* is noticed in TP 7 and 10.

2) Gloss 'berat'

For the gloss 'berat' (weight) two variants which are lexically different are used as comparative data. The two variants are *gəhən* and *brat*. The variant *gəhən* is detected in TP 1-6, 8, and 9, and the variant *brat* is discovered in TP 7 and 10.

3) Gloss ' beri'

In case of the gloss 'beri' (to give), this gloss has two variants, for example, *bi* and *jo?* The first variant is discovered in TP 1, 2, 5, and 6 and the variant *jo?* is observed in TP 3, 4, 7, and 10.

4) Gloss 'tanam'

With regard to the gloss 'tanam' (to plant), this gloss owns two variants, namely, *pula* and *tanɔm*. the first variant is found in TP 1 to 5 while tha second variant is noted from TP 6 to 10.

5) Gloss 'cium'

There are tow variants to realize the gloss 'cium' (to kiss) like the variants *com* and *tuwah*. The variant *com* is catched in TP 1 to 5 and the variant *tuwah* is noticed in TP 6 to 10.

6) Gloss 'nangis'

For the gloss 'nangis' (to cry) two variants which are lexically different are used as comparative data. The two variants are *mɔu* and *klik*. The variant *mɔu* is detected in TP 1 to 5 and the variant *klik* is observed in TP 6 to 10.

7) Gloss 'dekat'

The gloss 'dekat' (near) can be realized in two variants which are lexically different; the two variants are *tɔu dan rab*. The first is noticed in TP 1 to 5 and the last is provided in TP 6 to 10.

8) Gloss 'gosok'

In case of the gloss 'gosok' (to rub) this gloss possesses three variants, such as, *uet, plə* and *gusɔk*. The first variant *uet* is found in two locations in TP 2 and 5; the second one is discovered in TP 1 and 4 and the last variant *gusɔk* is detected in one location in TP 3.

9) Gloss 'hapus'

To realize the gloss 'hapus' (to erase) two variants are mainly used and the two variants refer to the *li* dan *sampoh.*

The first variant *li* is found in TP 1 and 3 and the second one is observed in TP 2, 4 and 5.

10) Gloss 'hitung'
The variants which are presented to realize the gloss 'hitung' (to count) are *biləŋ* dan *hitoŋ*. The variant *biləŋ* is seen in four location in TP 1, 2, 3 and 5 and the variant *hitoŋ* is detected in one location in TP 4.

11) Gloss 'ikat'
There are two variants, for instance *ikat* and *cuet*, which can be used to realize the gloss 'ikat' (to tie). The first variant, that is *ikat*, is detected in TP 1, 2, 3 and 4 and the last variant variant *cuet* is seen in TP 5.

12) Gloss 'istri'
In connection to the gloss 'istri' (wife), this gloss has two variants, namely, *pərumɔh* and *binɔu.* The variant *perumɔh* is discovered in TP 1, 2, 3 and 4 while the variant dan *binɔu* is found in TP 5.

13) Gloss 'kecil'
With reference to the gloss 'kecil' (small), this gloss consists of variants *ubit* and *tie*. The first variant is detected in TP 1, 3, and 5 and the second is observed in TP 2 and 4.

14) Gloss 'lihat'
The gloss 'lihat' (to see) might be realized in three lexical variants, for example, *əu ,ŋiŋ* and *kalən.* The first vriant *əu* is discovered in TP 1 and 2, the second variant *ŋiŋ* is noticed in TP 3 to 6, and the last variant *kalən* is supplied from TP 7 to 10.

15) Gloss 'pendek'
The realization of the gloss 'pendek' (short) might be contributed from the variants *panək* and *ɛt* which are lexically diferent. The variant *panək* is detected in TP 1, 4, 7, and 10 and the variant *ɛt* is is perceived in TP 5, 6, 8, and 9.

16) Gloss 'tetek'
With regard to the gloss 'tetek' (nipple), this gloss consists of two variants, namely, *nɛn* and *di?*. The first variant *nɛn* is found in TP 7 and 10 and the variant *di?* is detected in TP 1 to 6, 8, and 9.

4.2 Phonological Variations
With reference to phonological variations, this research has found 817 glosses covering 124 are phonetically different, 197 having lexical differences, and 496 consisting of the same variants. Phonological variants might include vocals and consonants. The differences in phonological sounds in AP and NA dialects might happen regularly and sporadically which are caused by linguistic and geographical characteristics. Some data on vocoids, for example [ɔu], [-ə-], [-u-], [-i-], [-ə-], [-ə-], [ɛi], [-ə-], and [-u-] are discussed here. Vocoid [ɔu] in the penultima or final syllable is the combination of vocoids [ɔ-] and [u-]. The realization of vocoid [u-] is detected in TP 1 to 5 and the realization of vocoid [ɔ] is found in TP 6 to 10 as shown in the Table 1 (Part A) below. The vocoid [-ə-] might occur interchangebly with vocoid [-ɔ-] appearing in the antepenultima syllable. Their realizations can be seen in Table 1 (Part B).

The vocoid [-u-] in the penultima syllable appears with its vocoid variant [-ə-] so their realization can be vocoids [-u-] and [-ə-] is shown in Table 1 (Part C). The variant of vocoid [-i-] is the vocoid [-u-] appearing in the antepenultima syllable and following consonant. The realization of vocoid [-i-] is detected in TP 1 to 5 and the vocoid [-u-] in TP 6 to 10 (see Table 1 (Part D). The variant of the vocoid [-ə-] is the vocoid [-i-] which is always available in the penultima syllable appearing after consonant. The realization of the vocoid [-ə-] is detected in TP 1 to 3, 6, 8, and 10 while the vocoid [-i-] is found in TP 6 to 10. Example can be seen in Table 1 (Part E). The vocoid [-ə-] which appears in the penultima syllable and follows consonant has its vocoid variant [-ɛ-]. The realization of these two vocoids [-ə-] and [-ɛ-] is displayed in the Table 1 (Part F).

Table 1. The AP's and NA's Vocoids

No	Gloss	Variant [ɔu-] in AP	TP	Variant [u-] in NA	TP
		Part A			
1	Berenang (to swim)	mƏlaŋɔu		mƏlaŋuw	
2	Gigi (teeth)	igɔu	1-5	igɔ	6-10
3	Di sini (over here)	disinɔu		disinɔ	
4	Matahari (sun)	mataurɔu		mataurɔ	
		Part B			
	Gloss	Variant [-ə-] in AP		Variant [-ɔ-] in NA	

5	Berdiri (to stand) Pintar (smart)	dəŋ carəŋ	1-5	dɔŋ carɔŋ	6-10
6	Bangun (to wake up) Siang hari (at noon) Kunyah (to mumble)	bədəh cət urɯ maməh		bədɔh cɔt urɔ mamɔh	
7	Takut (scared) Bengkak (swollen)	yə kəməŋ		yɔ kəmɔŋ	
8	Buang (to throw out) Lupa (to forget)	bəh təwə		yɔ kəmɔŋ	
9	Tengah (middle) Berat (weight) Kawan (friend)	təŋəh gəhən ŋən		[təŋɔh gəhɔn ŋɔn	
10	Dengar (to listen) Tuli (deaf)	diŋə klə		diŋɔ klo	
11	Anak dari cucu (great grand son)	cət		cɔt	
Part C					
		Variant [-u-] in AP		Variant [-ə-] in NA	
12	Ikan (fish)	uŋkot	1-5	əŋkot	6-10
13	Panas (hot)	suum		səum	
14	Gelap (dark)	supot		səpot	
15	Tebal (thick)	tubai		təbai	
Part D					
		Variant [-i-] in AP		Variant [-u-] in NA	
16	Jauh (far)	jioh	1-5	juoh	6-10
17	Benih (seed)	bijɛh		bujɛh	
Part E					
		Variant [-ə-] in AP		Variant [-i-] in NA	
18	Dengar (to listen)	dəŋə	1-5	diŋə	6-10
Part F					
		Variant [-ə-] in AP		Variant [-ɛ-] in NA	
19	Baik (good)	gət	1-5	gɛt	6-10

The vocoid [ɛi] emerging in the initial syllable consists of its vocoid variant [i]. The realization of vocoid [ɛ-] is found in TP 1 to 5 and the vocoid [i] in TP 6 to 10 as displayed in the Table 2 (Part A). For vocoid [-ə-] it has its own vocoid variant [-ɔ-] appearing in the penultima syllable following consonant. The realization of these vocoids can be cheked in Table 2 (Part B). With regard to vocoid [-u-], its vocoid variant is vocoid [-ə-] appearing in the penultima syllable. The realization of vocoids [-u-] and [-ə-] is shown in the Table 2 (Part C).

Table 2. The AP's and NA's Vocoids

Part A					
No	Gloss	Variant [ɛ-] in AP	TP	Variant [i)-] in NA	TP
20	Ribu (a thousand)	ribɛi	1-5	ribɛ	6-10
21	Siku (elbow)	siŋkɛi		siŋkɛ	
Part B					
		Variant [-ə-] in AP		Variant [-ɔ-] in NA	
22	Berdiri (to stand) Pintar (smart)	dəŋ carəŋ		dɔŋ carɔŋ	
23	Bangun (to wake up) Siang hari (at noon)	bədəh cət urɯ		bədɔh cɔt urɔ	6-10

	Kunyah (to mumble)	maməh	1-5	mamɔh	
24	Takut (scared)	yə		yɔ	
	Bengkak (swollen)	kəmən̪		kəmɔn̪	
25	Buang (to throw out)	bəh		bɔh	
	Lupa (to forget)	təwɔ		təwɔ	
26	Tengah (in the middle)	tən̪əh		[tən̪ɔh	
	Berat (weight)	gəhən		gəhɔn	
	Kawan (friend)	ŋən		ŋɔn	
27	Dengar (to listen)	din̪ə		din̪ɔ	
	Tuli (deaf)	klə		klo	
28	Anak dari cucu (great grand-son)	cət		cɔt	

Part C					
29		Variant [-u-] AP		Variant [-ə-] in NA	
30	Ikan (fish)	un̪kot	1-5	ən̪kot	6-10
31	Panas (hot)	suum		səum	
32	Apa (what)	pə		pu	
33	Tebal (thick)	təbai		tubai	

4.3 Consonant Variation

The consonant variations which are detected in AP and NA dialects include the following variants, such as, [h, g, d, s, k, c, m, d, r, l, n, t]. The following is a brief description of such consonants. About contoid [h] ~ [Ø] / # _ the vocoid [h] appears in the penultima syllable following consonant with [Ø] variation. The realization of [h] and [Ø] can be seen in the Table 3 (Part A). With reference to contoid [g-] ~ [n-] / # _ V the contoid [g-] which is found in the initial syllable following vocal might appear with its contoid variant [n-]. The realization of these two contoid distribution, namely [g-] and [n-] is displayed in Table 3 (Part B).

Table 3. The AP's and NA's Consonants

Part A			
No	Gloss	Variant [Ø] in AP	Variant [h] in NA
34	Hijau (green)	idʒo	hidʒo
35	Di sana (over there)	ideh	hideh
36	Hidung (nose)	idon̪	hidon̪
37	Hitam (black)	itam	hitam
38	Di sini (over here)	inɔu	hinɔu
Part B			
		Variant [g-] in AP	Variant [n-] in NA
39	Pulang (to go home)	gəwɔ	nəwɔ

5. CONCLUSIONS:

Phonologically, the Aceh Pidie and Northern Aceh have twenty five different sound variations, namely, [a], [i], [u], [o], [ɔ], [e], [ə], [ɛ] [p] [b], [t], [d], [c], [j], [k], [g], [h], [s], [m], [n], [n̪], [r], [I], [R], [w] and [y]. There are eight vowel phonemes of the two dialects, for example, / i, a, e, ə, u, o, c and ɛ / which are distributed in the beginning, in the middle, and in the end. In case of contoid sounds, there were found eighteen phonemes, for instance, / p, b, t, d, c, j, k, g, h, s, m, n, ñ, l, R, w, and y/ which are distributed in the beginning, in the middle, and in the end. These two dialects have sound dialects occuring regularly and sporadically (irregularly). The regularity and irregularity are influenced by linguistic and gegraphic factors. Lexically, there are some different lexicons in TP 1, 3, 6, 8 and 10 covering the districts of Pekan Pidie, Geulumpang Tiga, Trieng Gadeng and Pante Raja. Lexical differences are also available in TP 2, 4, 5, 7 and 9 including the districts of Matang Kuli, Baktiya, Muara Dua, Muara Satu, Kuala, and Simpang Mamplam.

6. ACKNOWLEDGEMENT:

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