



PAPER – OPEN ACCESS

Comparative Semantic of Ulèy ‘Head’, Utak ‘Brain’ and Akai ‘Mind’ (Cases of Pidie Dialect in Acehnese)

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DOI : 10.32734/lwsa.v8i3.2509
Electronic ISSN : 2654-7066
Print ISSN : 2654-7058

Volume 8 Issue 3 – 2022 TALENTA Conference Series: Local Wisdom, Social, and Arts (LWSA)



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Comparative Semantic of *Ulèy* 'Head', *Utak* 'Brain' and *Akai* 'Mind' (Cases of Pidie Dialect in Acehnese)

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Abstract

*This study presents a comparative analysis of the three lexemes *ulei* 'head,' *utak* 'brain,' and *akai* 'mind,' in the Pidie dialect of Acehnese, examined within an ethnosyntactic framework using the natural semantic metalanguage (NSM) approach to clarify semantic distinctions. Data for this analysis comprises spoken material from Pidie dialect speakers as well as written sources from prior studies. The research explores polysemy and allolexy by applying criteria such as BE and MENTAL PREDICATE, to capture nuanced meanings. This study critiques the interpretations provided in various dictionaries, arguing that these descriptions are both ethnocentric and, at times, inaccurate. By grounding semantic descriptions in universal concepts, the research seeks to articulate meaning in a way that transcends cultural biases. The analysis highlights how the three lexemes are conceptually associated with key semantic domains such as THINK, WANT, FEEL, KNOW, PERSON, and SOMEONE. It begins by explicating the physical body-part meanings and subsequently examines the psychological interpretations, shedding light on how these terms reflect specific cultural understandings in Acehnese speech practices.*

Keywords: *Aceh; ethnosyntax; NSM; Pidie dialect; uley; utak*

1. Introduction

The purpose of this paper is to review semantical meaning of three lexemes spoken by the Acehnese of Pidie dialect natives, namely *ulèy* 'head,' *utak* 'brain,' and *akai* 'mind,' which are generally spoken in grammatical concepts, some cases seem anomalous. While the basic meaning refers to parts of the human body, both concrete and abstract, as described by Wierzbicka (2007). How Acehnese speakers expresses *ulèy* 'head,' *utak* 'brain,' and *akai* 'mind,' in dialogue is an initial finding.

These three lexical items, when used in varying constructions, yield distinct contextual meanings despite sharing topography and partonomy in the upper body.

The Acehnese lexicon features numerous upper-body terms, *ulèy* 'head,' *utak* 'brain,' and *akai* 'mind' warrant special analysis due to (1) prominent usage in expressing intelligence and emotions (2) semantic components rooted in mental predicates such as THINK, WANT, FEEL, KNOW, PERSON within NSM theory (3) implications for mobility and function. (4) distinct polysemy and allolexy phenomena, indicating nuanced meaning variations. Notably, *ulèy* 'head,' *utak* 'brain,' and *akai* 'mind' often overlap in conceptual usage, particularly regarding possessive relationships, yielding distinct semantic interpretations.

The implications include, (1) analyzing the semantic meanings of *ulèy* 'head,' *utak* 'brain,' and *akai* 'mind' using NSM (Wierzbicka, 2007) or semantic molecular approaches (Goddard, 2010). (2) comparing lexical meanings across Acehnese dictionaries and their circular definitions, and (3) examining semantic meanings within ethnosyntactic and ethnopragmatic contexts.

The Pidie dialect speakers describe *ulèy* 'head' not merely as a physical body part, but also as a dominant functional concept, as evident in expressions like:

- I Can think of something with this part
- I can know something with this part
- I can do something with this part
- I could be experiencing something with this part
- Something can happen in these parts.

These phrases highlight *ulèy* 'head' as a cognitive, emotional, and experiential center. The apparent simplicity of these five concepts belies the complexity of functionally analyzing *ulèy* 'head' beyond its comparison to *utak* 'brain' and *akai* 'mind'. Natives perspectives uncover subtle semantic distinctions, elaborated in the results and discussion.

The Pidie dialect describes possession using simple exponents *na* 'be' and *hana* 'none' for *ulèy* 'head,' *utak* 'brain,' and *akai* 'mind,' influencing cultural expressions and comparative semantic meanings. The exponent of the original meaning of have in Acehnese is represented by *na* (see Durie et al., 1994 and Iskandar et al., 2020), *Na* and *ata/atra* can represent possessive in simple sentences such as.

Example (1)

<i>Gobnyan</i>	<i>na</i>	<i>uley</i>
3	be	head

He/She has a head

Example (2)

<i>Gobnyan</i>	<i>na</i>	<i>utak</i>
3	be	brain

He/She has a head

Example (3)

<i>Bajee</i>	<i>nyan</i>	<i>ata</i>	<i>long</i>
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clothes DEM have 1_{POS}
That shirt is mine

This construction outlines a close relationship of the certain body parts within aspects of speech culture.

The employment of *na* 'have' and *hana* 'do not have' with *ulèy* 'head,' *utak* 'brain,' and *akai* 'mind' yields distinct semantic implications, specifically (1) literal possessive meaning (bodily possession). 2 cultural semantic implications through '*na*' and '*hana*', conveying nuanced possessive concepts.

Example (1) illustrates two semantic possession meanings. (1) literal: 'having a head', (2) Ethnopragmatic (Goddard, 2002) possessing intelligence. The comparison becomes more complex when using *utak* 'brain' with '*na*' and '*hana*', highlighting distinct cognitive and intellectual connotations. The scope of grammatical speech in human communities yields debates and problems to be resolved not only at the grammatical level, but also influences semantic meaning.

Furthermore, the lexical meaning of "head" in Acehnese exhibits multiple variants across dictionaries, including (1) Basry (1994:429) *ulee*, *jeumala*, *uram*, *utak*, are head representations in Acehnese, (2) Daud and Durie (1999) explain the head as *jeumala* and *ulee*, (3) Bakar et al., (1985:12) *Akai* conveys multiple meanings encompassing intellect, aptitude, endeavor, character, and disposition. The lexical meanings from various dictionaries indicate that *utak* 'brain' aligns more closely with the functional definition of 'head', whereas '*jeumala*' and '*uram*' convey distinct meanings, deviating from the conventional definition of 'head'.

Manopovna's (2021) study on 'head' in Uzbekistan language explores somatic phrases, focusing on somatic expressions and their distinction from zoonymic expressions. Employing A. Isayev's semantic theory, the research analyzes polysemic and phraseological expressions containing 'head' from human body perspective. The findings indicate that 'head'-related phrases represent moral character, inner feelings, initiation, dominance, respect, dignity, honor, and marriage

Kraska-Szlenk (2019) ontologically and metaphorically conceptualizes 'head' as a container, symbolizing intellectual and mental faculties. Employing extensional semantics, Kraska-Szlenk's framework posits: 'Head' for brain, mind, intelligence, and thinking person. This concept holds validity when examined through grammatical devices and semantic implications, including indicative meaning components. However, analysis in Acehnese using Natural Semantic Metalanguage (NSM) may yield differing results due to divergent theoretical and methodological approaches.

Niemeier (2008) analyzes the concept of 'head' through three semantic extensions; 1. head as locus of reasoning, 2. head as control center, 3. head as container. Although Niemeier incorporates 'brain' and 'mind', the analysis lacks distinct semantic component comparisons, resulting in 'head' encompassing 'brain' and 'mind' functions

Niemeier (2008), Kraska-Szlenk (2019), and Monopovna (2021) differ from Goddard (2008) in their analysis of 'head'. Goddard emphasizes 'head' relates to thinking, while 'mind' connotes rationalistic character in English.

An interesting finding regarding the concept of 'thought' in the Iban language (the language of one of the Dayak tribes of Borneo), Sather (2016) revealed the fact that the concept of 'thought' is not expressed with the "head", However, this occurs both internally (in the heart) and externally (physically) within interactive discourse.

Semantic concepts of 'head', 'brain', and 'mind' from previous studies differ significantly from Acehnese equivalents; *ulèy* 'head,' *utak* 'brain,' and *akai* 'mind.' *Uley* 'head' according to Iskandar et al., (2018) in Acehnese is closely related to *marwah*, this is similar to the cultural message of *hadih maja* "Acehnese proverbs" by Hasjim MK.CS (1977). The concept of *ulèy* 'head' in Acehnese is also not similar to Sime (2019) who argues the *ras* 'head' in Amharic as two things, namely Inter-field and Intra-field.

In the context of Acehnese Pidie dialect, speakers' expressions reveal that *ulèy* 'head' significantly contributes to the concept of THINK. Interestingly, *utak* 'brain' has concrete and abstract implications, with negative connotations considered impolite. Meanwhile, *akai* 'mind' metaphorically embodies intellectual capacities, extending to emotional realms *até* 'heart'.

The prime of *na* in Acehnese and its treatment of parts of the Acehnese is the basic concept of possession, the Pidie dialect is used as the main sample to explain the basic concepts of *uley*, *utak* and *akai* which also reveal their influence on the meaning of speech.

Typically, analyses of 'head' and 'mind' employ semantic extension approaches (Enfield, 2006) and metaphors theory (Lakoff and Johnson, 1981). yet their studies lack comprehensive comparisons of 'head,' 'brain,' and 'mind' expressions within cultural discourse and their resultant semantic implications. While Wierzbicka (2007) and Yoon (2008) utilized Natural Semantic Metalanguage (NSM) to analyze 'head'. This analysis will describe the comparison of the semantic meanings of *ulèy* 'head,' *utak* 'brain,' and *akai* 'mind' using NSM theory (Wierzbicka, 2007; Priestley 2017) and ethnopragmatics of Goddard (2010).

2. Literature Review

Explaining the concept of 'head' according to Wierzbicka (2007) requires topographical references to shape and location, as it is directly observable, enabling universal applications in body part analysis across languages, despite varying terminology in specific languages

Wierzbicka (2007) outlines basic patterns for expressing semantic meanings of body parts, and summarized them into (1) partonomy, (2) topography (3) hierarchy (4) duality (5) function (or quasi-function) (6) internal logic and (7) orientation. This entire concept was then elaborated and reduced by Levisen (2014) to (1) partonomy (2) topography (3) hierarchy (4) internal logic and (5) orientation.

Levisen's (2014) perspective introduces a dualistic hierarchy and partonomic relations, complementing Wierzbicka's (2007) ethnoanatomical framework of partonomy and topography. Levisen posits that these five principles offer a heuristic tool for analyzing lexical items and semantic content, particularly in relation to bodily parts.

Levisen (2014) queries the constituent meaning components of primitive predicates employed to convey meaning to specific body parts. For instance: PART (relational substantive) relates to partonomic and hierarchical prototypes, SPACE and SHAPE pertain to topographical meaning, FUNCTION correlates with CAN and MOVE predicates and additional primitives (e.g., mental predicates, DO, and quantifiers) comprise fundamental meaning components for describing bodily parts in language.

Regarding the primes, here are the exponents of NSM of Acehnese

Table Natural Semantic Metalanguage (NSM) for English and Acehnese is adapted from Goddard and Wierzbicka (2014) and Durie et al. (1994), and Iskandar et al. (2018).

SEMANTIC PRIMES OF ENGLISH AND ACEHNESE

Substantives	: I lóng, YOU 'kah', SOMEONE/PERSON 'Sidroe, soe / Urueng, SOMETHING/THING 'Sipeu'sipeu-peu, Peu, PEOPLE, Urueng, BODY 'Tubuh'.
Relational Substantives	: KIND, Macam/Sijeunèh, PART 'Bagiyan', le peu
Determiners	: THIS 'Nyoe', THE SAME 'Sama', OTHER/ELSE 'Laén'
:	: ONE 'Sa', TWO 'Dua', MUCH/MANY 'Le/Jay', SOME 'Ladom', ALL 'Mansdum'
Evaluators	: GOOD 'Gět', BAD 'Brôk'
Descriptors	: BIG 'Raya/Rayek', SMALL 'Ubeut/Ubit'
Mental predicates	: THINK 'Piké', KNOW 'thèe', WANT 'èk/tèm' FEEL 'rasa',

	SEE 'kalön', HEAR 'deungö'
Speech	: SAY 'Kheun', WORDS 'Kata', TRUE 'Beutôi'
Actions, events,	: DO 'Buet', HAPPEN 'rôh',
movement, contact	: MOVE 'Pinah', TOUCH 'Geue'
Location, Existence,	: BE (SOMEWHERE) 'Na (Mupat)', THERE IS/EXIST Na/Patna'
Possession, Specification	: HAVE 'Na/Atra', BE 'Na'
Life and death	: LIVE 'Udep, DIE 'Matée'
:	WHEN/TIME 'Watèe', NOW 'inoe', BEFORE 'seugölöm', AFTER 'lheuh', A LONG TIME 'tréb', A SHORT TIME 'siat/ niet watee', FOR SOME TIME 'roh/oh watee' MOMENT watee
Space	: WHERE/PLACE 'pat/teupat, HERE nyompat/inoe', ABOVE 'ateuh', BELOW 'iyub/miyub', FAR 'ju'ôh' NEAR 'Toe', SIDE 'Bineh', INSIDE 'Lam'
Logical concepts	: NOT 'ken/hana', MAYBE 'mungkén', CAN 'jeut', BECAUSE 'seubab', IF 'meunyoe'
Augmentor, intensifier	: VERY 'paleng', MORE 'Leubeh'
Similarity	: LIKE 'Lage'

Several notes for determining the primes according to Wierzbicka (2007) are as follows.

- Primes exist as the meanings of lexical units (not at the level of lexemes).
- Exponents of primes may be words, bound morphemes, or phrasemes.
- They can be formally complex.
- They can have different morphosyntactic properties, including word-class, in different languages.
- They can have combinatorial variants (allolexes).
- Each prime has well-specified syntactic (combinatorial) properties.

Compared with Acehnese, of course the case will be different in explaining the original meaning of Acehnese exponents as some English exponents cannot be translated directly to avoid ethnocentric bias and English bias towards Acehnese because of different language families, resulting in different grammatical structures which result in on different semantic meanings.

3. Methods

3.1. Source of the data

The data used is oral data collected from August 2023 to November 2024 centered in 6 sub-districts in Pidie Regency.

3.2. Data Collection and Analysis

The data were collected and analyzed using the qualitative content analysis method (Creswell & Creswell, 2018). It involved several steps, i.e., coding, categorizing, and interpreting the data (Maxwell, 2013; Mahsun, 2005 dan Sudaryanto, 1993).

4. Result

4.1. Basic Characteristics of uley 'head' and utak 'brain'

The basic characteristics of partonomy, topography, mobility and function between the two lexemes can be analyzed based on the following sentences.

Example (4)

Ulèy na i ateuh takue
head be PREP neck
head is above neck

Example (5)

Utak na lam ulèy
Brain be PREP head
Brain is inside head

The construction of (4) and (5) illustrates the basic topography of location for the lexemes *ulèy* and *utak*, while 'mind' appears abstract, the concept of *akai* 'mind' in Acehnese lacks topographical associations. The meaning component of *ulèy* 'head' in (4) is based on of THIS PART ABOVE ALL PARTS OF THE BODY and (5) is based on the PART INSIDE OF THE BODY PART. Let's consider the following examples related to the mobility and function of body parts.

Example (6)

Meu- asék ulèy ta kalön buet si gam nyan.

PREF. shook head ProCL see act ART Gam DEM

We shake our heads when we see the child's act

Example (7)

Geu- seu'ôn raga ateuh ulèy.

3_{PK} usung basket PREP. Head

He carried a basket on his head.

The pattern of *ulèy* 'head' movements such as shaking his head and nodding in example (5) is called mobility, both of these movements have the connotative meaning of 'yes' or 'no'. Furthermore, the prepositional phrase *ateuh ulèy* 'above the head' in (6) illustrates the function of *ulèy* 'head' as a locative oblique, such as SOMEONE DOING SOMETHING ABOVE THIS PART. The action of *seu'ôn* 'arrying' shows the topography of the *ulèy* 'head' IT IS ABOVE ALL THE OTHER PARTS OF THE BODY.

***Ulèy* (1) 'head'**

- | | |
|---|----------------------|
| a. one part of someone's body | BASIC CHARACTERISTIC |
| b. it is above all the other parts of the body | TOPOGRAFI 'Location' |
| c. it is round [M] | TOPOGRAPHY 'Shape' |
| d. when someone thinks about something, | MOBILITY |
| something happens in this part of this someone's body | |
| e. SOMEONE CAN DO SOMETHING WITH THIS PART | FUNCTION |
| f. someone can shake this part [M] | |
| g. someone can nod this part [M] | |
| h. someone can carry something on this partM] | |

Compared to Wierzbicka's (2007) explication of 'head', notable differences emerge in functional components. Specifically, points (e), (f), (g), and (h) align with *uley* in Acehnese. The conceptualizations of *marwah*, as elucidated by Iskandar et al. (2018) within an ethnopragmatic framework.

The term *utak* 'brain' in Acehnese falls under the category of internal body parts located within the *ulèy* 'head', the linguistic representation of 'utak' (brain) in Acehnese understates its functional and mobility aspects despite their anatomical significance.

Example (8)

Na teupok honda buklam, uereung nyan ulèy jih beukah, utak meu-siseu

there crash bike last night, person DEM head 3_{POS} broke, brain PREF. Scatter

There was a motorbike crash last night, the victim's head was broken, his brain was scattered

The causative event in (7) results in someone's *ulèy* 'head' being broken and someone's *utak* 'brain' being scattered. This model is assumed to be a concrete subject as SOMETHING HAPPENED IN THIS PART.

***Utak* (1) 'brain'**

- one part of someone's body
- it is inside someone's head, it is above all the other parts inside the upper parts of the body
- it's like a circle with lots of folds [M]
- someone can think of something, it's like this part will work as someone thinks
- someone can do something with this, it's like: when someone does something with another part This part controls all other parts

4.2. Uley 'head' and utak 'brain' as the concept of "think" and "know"

The semantic meaning of *utak* 'brain' and *ulèy* 'head' is closely correlated with the verbs THINK and KNOW. The functional meaning components are 'SOMEONE THINKS SOMETHING WITH THIS PART' and 'SOMEONE KNOWS SOMETHING WITH THIS PART'. Both are stimulus-related to many other parts of the body. The construction of sentences with *utak* 'brain' and *ulèy* 'head' reveals differences in the meaning components. Check the following example.

Example (9)

?? *i trimōng lé utak*
 3_{PROCL} accept by brain
 Reasonable / accepted by brain

Example (10)

i trimōng lé ulèy
 3_{PK} accept by head
 Reasonable / accepted by head

Example (11)

?? *han i lôp lam utak*
 NEG 3_{PROCL} be in PREP brain
 doesn't get into my brain/ irrational

Example (12)

han i lôp lam ulèy
 NEG 3_{PK} be in PREP kepala
 doesn't get into my head / irrational

The rational and irrational concepts as seen in examples (9 and 11) are represented by *utak* 'brain', while (10 and 12) represented by *ulèy* 'head'. The basic functional assumption is internal logic. Both are considered non-concrete since their semantic components relate to the concept of thought, based on the function 'THINKING OR KNOWING SOMETHING'.

This study finds that, although grammatically valid, Sentences (9) and (11) exhibit anomalous characteristics in Pidie dialect, despite adhering to grammatical norms, due to the unconventional pairing of the lexeme *utak* 'brain' with cognitive concepts 'KNOW' and 'THINK'. A deeper examination reveals that phrases like '*hana utak*' (something like act improperly or lacking personality), '*na utak*' (smart person), and *utak jih han ek i seumikee* (His mind is incapable of thinking) underscore the significance of linguistic politeness, prompting a preference for employing *ulèy* 'head' to convey analogous concepts.

Example (13)

?? *Hana i pikee sapue pih, lagee sōh utak*
 NEG 3_{PROCL} think whatever_{EMP}, like empty brain
 he didn't think about anything, it seemed his brain was blank

Example (14)

Hana i pikée sapue pih, lagee sōh ulèy
 NEG 3_{PROCL} think whatever_{EMP}, like empty head
 he didn't think about anything, it seemed his head was empty

Example (15)

Hana i pikée sapue pih, hana akai jih
 NEG 3_{PROCL} think whatever_{EMP}, NEG mind 3_{POS}
 he doesn't think about anything, he doesn't have any sense

Similar to explanations (9-12) regarding politeness, examples (13) and (14) also exhibit similar characteristics. However, these sentences incorporate the verb 'pikee' (think), yet their context doesn't directly correlate with cognitive functions. Instead, they relate to undesirable behavior or harmful consequences of one's actions. This linguistic pattern is also evident in example (15), involving 'akai' 'he lack emotional awareness'

4.3. Possessive testing of *na* dan *hana* for *ulèy* 'head', *utak* 'brain' dan *akai* 'mind'

The three lexemes above are tested with exponents of *na* 'have', *hana* 'have not', aiming to reveal the differences between the four hierarchies as follows.

SEE AND HEAR → KNOW AND THINK → COGNITION → FEEL → EMOTIONS.

Example (16)

?? *hana utak sagai jih*
 NEG-POS brain at all 3
 He has no brain at all

Example (17)

hana ulèy sagai jih
 NEG-POS otak at all 3
 He has no head at all

Example (18)

hana akai sagai jih
 NEG-POS mind at all 3
 He has no mind at all

The testing of 'negative possessive' *hana* found in examples (16), (17) and (18), does not indicate intellectual and intelligent meaning, but rather the pragmatic meaning of someone who has no behavioral tendencies, traits, whether good or bad. The application also looks the same, using the *utak* 'brain' for something that is behavioral, character and emotional which is also considered impolite speech. This is like the expression of someone who sees someone who behaves badly, has a bad character and has bad emotions

The exponent *na* 'have' also used to show a person's intelligence, as in examples (19), (20) and (21) below.

Example (19)

?? *gobnyan uerueng na-utak*
 3 person has brain
 He is smart

Example (20)

Gobnyan uerueng na-ulèy
 3 person has head
 He is smart

Example (21)

Gobnyan uerueng na-akai (DL)
 3 person has mind
 He has good attitude

Example (22)

Gobnyan uerueng le-akai (DL)
 3 person Much mind
 He is smart

What is seen with a person's intelligence in Pidie dialect, intellectual acuity is often measured by the exponent '*na*' when combined with *ulèy* 'head', *utak* 'brain', or *akai* 'mind', as seen in examples (19), (20), and (22). Although (19) is uncommon in Pidie, its usage is prevalent in non-Pidie dialects. Notably, politeness considerations cannot be overlooked. The distinction between '*na*'; in (21) and '*le*' in (22) highlights contrasting characteristics: '*na akai*' conveys wise behavior, whereas '*le akai*' signifies intellectual versatility and problem-solving prowess.

Acehnese language's conceptualization of cognitive faculties – '*ulèy*', '*utak*', and '*akai*' – diverges from 'head', 'brain', and 'mind', reflecting distinct semantic, connotative, and cultural underpinnings.

Goddard's (2008) conceptualization of 'mind' encompasses cognitive predicates 'know' and 'think', paralleling Yoon's (2008) partonomic framework, wherein 'mind' constitutes a fundamental aspect of human dichotomy, complementing the bodily dimension and intimately linked with 'brain' and 'head'.

The term '*akai*' in Pidie Acehnese dialect exhibits semantic duality, signifying both virtuous and vicious qualities, closely tied to *até* 'heart', underscoring the complex interplay between emotions, morality, and cognitive processes.

Akai (a person's thought and attitude)

- a. one of these two parts of a person (one part is the body, this is the other part)
- b. people can't see this part
- c. because someone has this part, this someone can think of something
- d. because someone has this part, this person can know many things
- e. because of this part, a person is not like other living creatures
- f. because of this part, a person can want to do many things
- g. a person can feel several things in this part, when the person thinks about something
- h. when someone thinks about something, like someone thinks about something good with this part, then someone can do a good thing
- i. when someone thinks something, like someone thinks something bad with this part, then someone can do bad things
- j. someone else can say someone is good and someone is bad it's like good deeds and bad deeds
- k. someone can say: if that part of a person is good, that person wants to do good If this part of a person is bad, that person wants to do bad things."

***Utak* (2) 'brain'**

- a. ONE PART OF A PERSON'S BODY
- b. this is on the inside of the head, above all the other parts of the body on the inside it's like a circle with lots of folds [M]
THIS PART IS SOFT
- c. someone can think of something, it's like that part will work as one thinks it will
- d. someone can do something with this, it's like : when someone does something with another part This part controls all other parts

Compared to *ulèy* 'head', the differences are as follows.

***Ulèy* (2) 'Head'**

- a. ONE PART OF THE BODY
- b. IT IS ABOVE ALL OTHER PARTS OF THE BODY
- c. someone could think of something like: that part will work as one thinks it will
- d. someone one could judge something by this, it's like something good and something good
- e. someone can determine and choose something with this, it's like something right and something wrong something good and something bad
- f. someone can say something about a person by this someone is good and someone is bad someone is right and someone is wrong

5. Discussion

The Acehnese concept of *ulèy* (head) encompasses both concrete and abstract dimensions. Literally, it denotes the anatomical structure above the neck. Figuratively, 'ulèy' (head) facilitates cognitive processes, specifically thinking (*pikée*) and knowing (*teupeu*) as SOMEONE CAN THINK SOMETHING WITH THIS PART and SOMEONE KNOW SOMETHING WITH THIS PART, this shows that *ulèy* 'head' is a sensory stimuli mediated from the eyes and ears as SOMEONE WILL KNOW SOMETHING AFTER SEEING SOMETHING or SOMEONE YOU WILL KNOW SOMETHING AFTER HEARING SOMETHING. This instrument refers to the function of the *utak* 'brain' inside *ulèy* 'head'. This concept can be further developed through additional hierarchical actions, such as sensory and verbal verbs, where one might express something positive after thinking. This process closely involves other bodily components like the mouth (*abah*) and heart (*até*) such as SOMEONE WILL SAY SOMETHING GOOD AFTER THINKING SOMETHING.

The conceptualization of *ulèy* (head) in Pidie dialect intriguingly distinguishes between the cognitive and physical aspects, wherein *utak* (brain) explicitly denotes the tangible, physical organ, exemplified by instances of traumatic brain injuries.

In Pidie dialect, phrases like 'someone is smart' or 'wise' aren't represented by *utak* (brain) due to its perceived rudeness when paired with possessive markers *na* (have) or *hana* (haven't). Consequently, it is considered impolite in speaking, as a result, it will give rise to anomalies in speech. The general opinion is that the use of *utak* 'brain' in the phrase above can be considered a very

rude insult. The test used is the possessive exponent *na* (have) or *hana* (haven't), this phrase is more appropriate to use with *ulèy* 'head' compared to *utak* 'brain'.

The Acehnese concept *ulèy* (head) encapsulates cognitive processes, notably thinking and knowledge acquisition. Pairing '*ulèy*' (head) with '*akai*' (mind) underscores rational thinking. This dichotomy illustrates '*ulèy*'s' abstract association with '*akai*', differing from '*utak*' (brain), which embodies physicality.

The *akai* (mind) instrument not only represents cognitive functions but also associates with '*até*' (heart) to describe emotional intelligence. For instance, '*jih hana akai*' means 'he lacks emotional awareness regarding his wrong actions.' This illustrates '*hana akai*' linking emotions and cognition.

When applied to '*até*' (heart), this concept seems anomalous in phrases like *jih hana até* (he has no heart), as it blurs the distinction with '*jih hana akai*' (lack of rationality). *Jih hana até* specifically implies emotional numbness, particularly lovelessness. The term *até* (heart) concretely represents tangible emotions like compassion, joy, sorrow and others.

6. Conclusion

This research specifically examines three lexemes in Pidie dialect of Acehnese, namely '*ulèy*' (head), '*utak*' (brain), and '*akai*' (intellect), focusing on semantic differences through sentence constructions and the employment of possessive markers '*na*' and '*hana*'. The NSM theory reveals parameters of partonomy, topography, internal logic, and functionality of the analyzed body parts. The findings indicate that '*ulèy*', '*utak*', and '*akai*' exhibit distinct semantic meanings based on components involving primal exponents such as THINK, KNOW, FEEL, possessive markers, DO and other primes.

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