Terms of address in the Pubian dialect of Lampung (Indonesia)

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One of Lampung (Sumatra, Indonesia) sub-ethnic groups, the Pubian Lampung people, has unique and varied terms of address equipped with a set of rules to use them. However, despite the great importance of the terms of address of the Pubian dialect of the Lampung language as assets of local and national cultures that need attention, protection and development, few researchers have studied this issue. Hence, this study was aimed at investigating the terms of address used in the Pubian Lampung language. This study, which provides a descriptive analysis of the entire system of terms of address, was conducted through a qualitative approach in which the data were collected through observations and interviews. The results of this study show that the terms of address of the Pubian Lampung language include: 1. kinship terms of address based on blood relation and marriage; 2. non-kinship terms of address used to address conversation partners from the same ethnicity, newly-known/unknown conversation partners from the same ethnicity, known conversation partners from the same ethnicity, conversation partners of different ethnicities, newly-known or unknown conversation partners of different ethnicities, known conversation partners of different ethnicities; 3. terms of address based on family background which include religious, ordinary (non-noble), noble families; 4. terms of endearment; 5. terms of reference; 6. terms of address based on birth order; 7. customary title terms of address based on customary status/rank and marriage; 8. pronouns of address; 9. terms of address of proper names; and 10. religious terms of address. Finally, the implications and limitations of this study with some suggestions for future research are discussed.

1. Introduction

Lampung, a multi-ethnic and multilingual province in Indonesia located in the southernmost tip of Sumatra, is inhabited by a variety of ethnicities. Those who are considered Lampung people (the natives) are the descendants of native Lampung people in Lampung and can use and speak their native language, Lampung (Katubi 2007). Based on their lines of cultural tradition, the Lampung are divided into those who belong and adhere to *Saibatin* tradition and those of *Pepadun* tradition (Puspawidjaja 1982, as cited in Katubi 2007).

The Lampung language, which belongs to a branch of Western Malayo-Polynesian (Frawley 2003), is spoken by around 1.5 native speakers with two main dialects: Lampung Api (also known as

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Pesisir, or A-dialect) and Lampung Nyo (also known as Abung, or O-dialect). A third, Komering, which is sometimes considered as a part of Lampung Api, is also considered a different language (IPFS 2017; Wikipedia 2019).

Figure 1. Lampung language map: Yellow: Lampung Api; Blue: Lampung Nyo; Red: Komering

(Source: Glottolog 2019; https://glottolog.org/resource/languoid/id/lamp1241.bigmap.html#6/-4.764/105.217

(accessed August 9, 2019)

Lampung Api, spoken by a total of 827,000 Lampung Saibatin people living in the western, central, and southern parts of Lampung Province (Ministry of Education and Culture 2019), is found in particular in the Sekala Brak, Melinting-Maringgai, Pesisir Rajabasa, Pesisir Teluk, Pesisir Semaka, Pesisir Krui, Belalau, Ranau, Komering, Kayu Agung, Way Kanan, Sungkai, and Pubian areas (Sujadi 2012). Lampung Nyo, which is spoken by a total of 180,000 Lampung Pepadun people, is found in the Abung, Sukadana, Menggala/Tulang Bawang, and West Tulang Bawang areas (Sujadi 2012). Table 1 shows the language profiles of both Lampung Api and Lampung Nyo.

	Lampung Api	Lampung Nyo
ISO 639-3I	ljp	abl
Alternate names	Api, Lampong, Lampung, Lampung Pesisir	Abung, Lampong
Speakers	827,000	180,000
Language Status	6a (Vigorous)	6a (Vigorous)
Dialects	Krui, Southern Pesisir, Pubian, Sungkai, Daya, Ranau	Abung, Tulangbawang, Sukadana, Melinting
Language Use	Outside of the city, home and village everyday. Used by all. Positive attitudes. Also use Indonesian [ind].	Home. Used by all. Positive attitudes. Also use Indonesian [ind], especially in education, religion, and civil domains.
Language Development	Dictionary. Grammar. NT [: New Testament]: 2002.	Taught in primary schools as an auxiliary medium. Literature.

Table 1. Language profiles of Lampung Api and Lampung Nyo (from Ethnologue:

Lampung Api http://www.ethnologue.com/language/ljp; last accessed August 10, 2019;

Lampung Nyo https://www.ethnologue.com/language/abl; last accessed August 10, 2019).

The table shows that both Lampung Api and Lampung Nyo are still widely spoken by their speakers, who have positive attitudes towards their languages. The Pubian dialect of Lampung, in particular, is part of Lampung Api. Most of Lampung Pubian people can also speak Indonesian and many of them can speak other native languages of transmigrants such as Javanese and Sundanese. They live in Bandar Lampung city, Tanggamus, the Central Lampung regency, and the South Lampung regency (Joshua Project 2019) as shown in Figure 2 below.

Figure 2. The location of Pubian Lampung within Indonesia (Source: Joshua Project, 2019; https://joshuaproject.net/people_groups/14465/ID; last accessed August 10, 2019)

The study of the Lampung language has become an important aspect of investigation. Although it is hard to figure out the total number of population on the basis of the ethnic groups in Lampung (Katubi 2006), according to the 1980 census the Lampung province was inhabited by a total of 4,624,238 people, 65% of them being transmigrants and 35% native Lampung people (Puspawidjaja 1987, as cited in Katubi 2006). In other words, native Lampung people are a minority on their home land (Levang 2003, as cited in Katubi 2006); still, as anticipated above, they are reported to still maintain their native language with positive attitudes (Wulandari 2018). According to Astuti (2017), the Lampung language is still widely used in the family and friendship domains (89% and 82% respectively). She further reveals three important factors that make the language at risk of falling out of use: shifts in language domains, lack of linguistic documents, and a small number of native speakers. Therefore, the government of Lampung Province released a Local Regulation of Lampung Province Number 2 Year 2008 on Cultural Maintenance of Lampung. In the regulation, Article 7 states that Lampung language and its script/abugida as elements of cultural wealth must be developed. More specifically, in Article 8 it is stated that the Lampung language must be maintained through its use as language of instruction in educational settings, in government official meetings, introducing and teaching Lampung language in elementary school and in lower as well as upper secondary schools. Another effort made by the local government of Lampung Province was by releasing other local regulations to maintain the language, such as the Local Regulation of the Governor of Lampung Province Number 39 Year 2014 on Lampung Language as a Mandatory Local Content Lesson in Elementary, Primary, and Secondary Schools and the Local Regulation of the Governor of Lampung

Province Number 4 Year 2011 on Maintenance, Development, and Preservation of Lampung Language.

To understand the existence, maintenance, and development of Lampung language, the language has been extensively studied. At schools, a contextual learning strategy can be applied to help primary and secondary schools students learn Lampung language, either Lampung Api or Lampung Nyo, successfully (Agustina 2014). Due to lack of Lampung language learning materials today, a research and development-based study was also done by Warsiyem, Ariyani, and Raja (2016). They made a feasible, valid, and reliable textbook for Lampung language teaching and learning in lower secondary schools which was based on teams games tournament. Seen from the language attitude point of view, native speakers of Lampung language have positive attitude towards their language with regard to the integrative function, while with reference to instrumental function they have negative attitude towards it but positive attitude towards Indonesian (Katubi 2010). However, less attention has been paid to the importance of contexts in Lampung language use. Few researchers have examined the way Lampung people use their language in different social contexts and social relationships. This is important because "the single most obvious way in which the relationship between language and context is reflected in the structure of languages themselves, is through the phenomenon of deixis" (Levinson 1983: 54). Between two traditional categories of deixis, "discourse (or text) deixis and social deixis" (Levinson 1983: 62), this study was focused on social deixis of Lampung Pubian language in particular, including terms of address.

Terms of address have been widely defined by experts. They refer to "words of linguistic expressions that speakers use to appeal directly to their addresses" (Taavitsainen and Jucker 2003: 1). Terms of address can also be defined as "words or expressions used to indicate certain relations between people, or to show the difference in identity, position, and social status" (Esmae'li 2011: 183). By using a certain term of address, the speaker actually shows his/her "feeling of respect, solidarity, intimacy, and familiarity to the other people" (Esmae'li 2011: 184) since the way people address each other is "crucial in marking social relations and is critical to human relationships (Clyne, Norrby, and Warren 2009: 1). In the context of Lampung language, various linguistic terms are used in daily speaking activities called *tutugh/tutor/tutor*, i.e. a call, a way of calling, or addressing family members and/or other relatives (Hadikusuma, Arifin, and Barusman 1996).

The use of terms of address is dependant on some factors. E.g., in the Chinese and English terms of address the choice is also determined by factors due to context, such as who speaks and is addressed, and when, where, and for which intentions (Qin 2008); they are keys to understanding social concepts and relationships. Conversation between people coming from unequal ranks (due to

status in an organization, social class, age, and other factors) is less relaxed and much more formal compared to that of between equal ranks (Trudgill 2000). Therefore, status differences or intimacy determine the choice of different terms of address (Yang 2010). Moreover, the mastery of address forms is needed in order to achieve intercultural communication (Yang 2010). The interrelationships between address forms and cultural values (Mashiri 1999) and between language and culture (Hwang 1991) are inseparable. Afzali (2011) reports that in Iran the way spouses address each other is also influenced by the religious and patriachal society. In addition, the choice of a term of address is also determined by categories such as personal names, general and occupation titles, kinship, religion, honorifics, intimacy, personal pronouns, and descriptive phrases (Aliakbari and Toni 2008). Other social factors such as age, gender, social status, formality, intimacy, and familiarity between the speaker and the addressee (Al-Qudah 2017) and setting, intimacy, and social distance (Keshavarz 2001) also influence the choice of a term of address.

In an informal situation, for example, one may call his/her friend by using his/her nickname such as Tom for Tommy or Mike for Michael. However, in a formal situation, one tends to address someone by their titles such as Mr., Dr.. In addition, terms such as My Dear or My Love are used to show an intimate relationship between the speaker and the hearer (Esmae'li 2011). In Lampung language, the address of *Atu* used by the speaker to address his/her grandfather shows the existence of a kinship between the addresser and the addressee.

It is generally accepted that the use of terms of address plays an important role in the custom of Lampung people. If someone makes use of inappropriate terms of address, he/she can be said to have bad manners. In addition, it will also interfere with the process of communication between the speaker and the hearer. In fact, communication can completely stop due to the use of inappropriate terms of address. As stated by Moghaddam, Yazdanpanah, and Abolhassanizadeh (2013), if someone uses an appropriate term of address, they identify themselves as part of a social group, and the inappropriate use of terms of address can cease a good interaction.

However, despite the great importance of Lampung Pubian language terms of address as assets of local and national cultures that need attention, protection and development, few researchers have studied this issue. So far, the reported study of the Lampung language terms of address covered only a part of the Abung Lampung language (Sunarti, Sumarti, and Riadi 2019). Therefore, an additional study of the Pubian dialect of Lampung was needed in order to have a holistic view of the Lampung language in Lampung, Indonesia. Hence, this study was aimed at investigating the terms of address used by the Lampung Pubian people in the Pubian dialect of the Lampung language.

2. Method

This study adopted a qualitative approach which was conducted through intense contact with participants or informants (Miles, Huberman, and Saldana 2014). The data collection was conducted through field research in a natural setting for observation in detail. Open-ended and informal interviews were also conducted to take detailed notes on a daily basis (Neuman 2014). Speeches uttered by the native speakers of Lampung Pubian language when they were in communication with others were carefully observed. Face-to-face interviews with the informants were also conducted to ask open-ended questions about addressing people including the choice of terms of address, factors taken into account for determining the terms of address, and the customary rules for awarding and using the terms of address. The informants in this study were chosen on the basis of the following criteria:

1. adult or older, not suffering from senility;

2. native speakers of Lampung language;

3. good linguistic knowledge of Lampung;

4. preferably, non-mobile native speakers living in the research site.

To check the accuracy and validity of the collected data, the latter were verified by reporting back to the informants. In addition, triangulating them with the data collection methods and informants was also done because the triangulation is an almost must-do method for confirmation of findings (Miles, Huberman, and Saldana 2014).

The empirical data were then analyzed in three concurrent flows of activity:

1. data condensation;

2. data display;

3. conclusion drawing/verification.

First, the written-up field notes, interview transcripts, and other empirical data were selected, transformed, and coded. Second, the data display, which is part of data analysis, was done to allow conclusion drawing and action. The collected terms of address were compared to one another. The results of the comparison were then referred to as distinctive semantic features. The features were in the forms of speech components that became external or social factors underlying the emergence of various terms of address. The external factors that underlie the emergence of various terms of address also become the distinguishing elements for each meaning of the terms of address used by speakers. These factors are adjusted to the determinants found in the culture of Lampung people. The

factors are in terms of sex (male/female), age (older/above, younger/below, the same age (1, 2, 3, 4, so forth), customary titles (customary institutions, marital status, birth order), origin of family (ordinary family, religious family, noble family or not), level of formality of the relationship (intimate or not), conversation situation (formal or informal), purpose of conversation, endearment, and spirituality. The last flow of analysis was drawing and verifying conclusions (Miles, Huberman, and Saldana 2014).

3. Kinship Terms of Address

3.1. Terms of Address due to Blood Relationship/Ancestry

No.	Terms of Address	Male	Female
Father			
1.	Abah	√	–
2.	Ama	√	–
3.	Ayah	√	–
4.	Bapak	√	–
5.	Papah	√	–
Mother			
1.	Emak	–	√
2.	Ibu	–	√
3.	Mamah	–	√
4.	Umi	–	√

Table 2. Terms of Address for Father and Mother (Generation +1)

Terms used to address the father (male) in Lampung Pubian language speaking society are *Abah, Ama, Father, Father,* and *Papah.* Terms used to address the mother (female) are *Emak, Ibu, Mamah,* and *Umi.*

No.	Terms of Address	Male	Female
	Grandfather		
1.	Atuk	√	–
2.	Atu Ayah	√	–
3.	Datuk	√	–
	Grandmother		
1.	Atu	–	√
2.	Atu Umik	–	√
3.	Ambai	–	√
4.	Nyaik	–	√

Table 3. Terms of Address for Grandfather and Grandmother (Generation +2)

The terms used to address the grandfather are *Atuk, Atu Ayah*, and *Datuk*. *Atuk* term of address is a short form of *Datuk*. *Atu Ayah* is a term used to address male interlocutors. The terms used to address the grandmother are *Atu, Atu Umik, Ambai,* and *Nyaik*. *Atu Umik* is a term used to address female interlocutors.

No.	Terms of Address	Male	Female
	Great-grandparents		
1.	*Uyut*	√	√

Table 4. Term of Address for Great-grandparents (Generation +3)

There is only one term used for addressing great-grandparents, that is *Uyut*, without distinguishing the sex of the interlocutors. In other words, the term *Uyut* applies to both male and female great-grandparents.

No.	Terms of Address	Male	Female
	Great-grandparents' parents		
1.	*Canggah*	√	√

Table 5. Terms of Address for Parents of the Great-grandparents (Generation +4)

The term used for addressing the parents of the great-grandparents is *Canggah*. The term applies to both male and female parents of the great-grandparents.

No.	Terms of Address	Male	Female
	Canggah's parents		
1.	*Waghing*	√	√

Table 6. Term of address for Parents of Canggah (Generation +5)

The term used to address both male and female parents of *Canggah* is *Waghing.*

No.	Terms of Address	Sex		Marital status		Customary title	
		Male	Female	Married	Unmarried	Yes	No
	Father/mother's siblings (Generation +1)						
1.	*Adék*	√	√	√	–	√	–
2.	*Buyah*	√	–	–	–	–	–
3.	*Juluk*	√	√	–	√	√	–
4.	*Papah*	√	–	–	–	–	–
5.	*Paman*	√	–	–	–	–	–
6.	*Pak + Adék*	√	–	–	–	√	–
7.	*Pak Dalom*	√	–	–	–	√	–
8.	*Pak Eran*	√	–	–	–	√	–
9.	*Induk*	–	√	–	–	–	–
10.	*Induk Dalom*	–	√	–	–	√	–
11.	*Mami*	–	√	–	–	–	–

Table 7. Terms of Address for Father and Mother's Siblings (Generation +1)

The terms used to address the father/mother's brother are *Adék, Buyah, Juluk, Papah, Paman, Pak + Adék, Pak Dalom,* and *Pak Eran.* The term *Adék* is used to address the married father/mother's brother and sister, while the term *Jejuluk* is used to address the unmarried father/mother's brother and sister.

The term *Pak Adėk* is derived from *Pak + Adėk* of the person concerned. For example, if the *adek* of the father/mother's sibling is *Pengiran,* then the person will be addressed by using the term *Pak Pengiran.* The terms *Pak Dalom, Pak Eran.* and *Induk Dalom* are customary terms of address. The terms *Pak + Adék, Pak Dalom,* and *Pak Eran* are short forms of *Bapak + Adék, Bapak Dalom,* and *Bapak Pangeran* respectively. The terms *Buyah, Paman, Papah,* and *Mamih* are non-customary terms of address but integrated loanwords from other languages.

No.	Terms of Address	Sex		Marital status		Birth order status	
		Male	Female	Married	Unmarried	Ordered	Not
	Siblings						
1.	*Adėk*	√	√	√	–	–	–
2.	*Adik*	√	√	–	–	√	–
3.	*Batin*	√	√	–	–	√	–
4.	*Daing*	√	√	–	–	√	–
5.	*Dalom*	√	√	–	–	√	–
6.	*Dik*	√	√	–	–	√	–
7.	*Jejuluk*	√	√	–	√	–	–
8.	*Kanjang*	√	√	–	–	√	–
9.	*Kanjeng*	√	√	–	–	√	–
10.	*Kiay*	√	√	–	–	√	–
11.	*Maha Raja*	√	√	–	–	√	–
12.	*Minak*	√	√	–	–	√	–
13.	*Nama*	√	√	–	–	–	–
14.	*Raja*	√	√	–	–	√	–
15.	*Paksi*	√	–	–	–	–	–

Table 8. Terms of Address for Siblings

There is no difference between terms used to address the brother and the sister. What differentiates them is rather marital status and birth order. The terms of address used are *Adėk, Adik, Batin, Daing, Dalom, Dik, Jejuluk, Kanjang, Kanjeng, Kiay, Maha Raja, Minak, Nama, Raja,* and *Paksi.* The term *Adék* is used if the interlocutor is married, while *Jejuluk* is used to address unmarried interlocutor. The terms *Adik, Dik,* and Proper Name are used to address interlocutors who are younger than the speakers. The terms *Kanjeng, Kiay, Daing, Batin, Dalom, Minak, Maha Raja, Raja,* and *Paksi* are terms of address based on birth order.

No.	Terms of Address	Sex		Marital status		Age		
		Male	Female	Married	Unmarried	Under	Above	Same
	Cousins							
1.	*Adėk*	√	√	√	–	√	√	√
2.	*Adik*	√	√	–	–	√	–	–
3.	*Jejuluk*	√	√	–	√	√	√	√
4.	*Kanjeng*	√	√	–	–	–	√	–
5.	Proper names	√	√	–	–	√	–	√
6.	The same terms used to address siblings.	√	√	–	–	–	–	–

Table 9. Terms of Address for Cousins

The terms used to address both the cousin-brother and cousin-sister are *Adék, Adik, Jejuluk, Kanjeng,* Proper Name, and the same terms used to address siblings. *Adék* is used to address if the cousin is married, while *Jejuluk* is used to address if the cousin is unmarried. *Adik* and Proper Name are used if the cousin is younger than the speaker. It is in line with what is stated by Fleming and Slotta (2018, 394) that juniors "use kin terms and not personal names to address their senior kin while senior kin use personal names to address their juniors".

Proper Names are used if the cousin is of the same age or younger than the speaker. The term *Kanjeng* is used to address the elder cousin. The same terms used to address siblings refer to the same terms used to address the speaker's siblings. For example, if the speaker addresses his/her first-born sister by using the term *Kanjeng,* then the speaker also addresses his/her first-born cousin by using the same term.

No.	Terms of Address	Sex		Marital status		Terms of address	
		Male	Female	Married	Unmarried	Endearment	Not
	Children (Generation -1)						
1.	*Adẻk*	√	√	√	–	–	√
2.	*Anak*	√	√	–	–	–	√
3.	*Cumbu*	√	√	–	–	√	–
4.	*Jejuluk*	√	√	–	√	–	√
5.	*Jangkuna*	√	√	–	–	√	–
6.	Proper names	√	√	–	–	–	√
7.	*Sayang*	√	√	–	–	√	–

Table 10. Terms of Address for Children (Generation -1)

The terms used to address a son or daughter are *Adẻk*, Anak, Cumbu, Jejuluk, Jangkuna, Proper Name, and *Sayang*. The term *Adok* is used to address married children, while the term *Jejuluk* is used to address unmarried children. The term *Anak* literally means Child/Children. The terms *Cumbu, Jangkuna* and *Sayang* are terms of endearment.

No.	Terms of Address	Sex		Marital status		Terms of address	
		Male	Female	Married	Unmarried	Endearment	Not
	Grandchildren (Generation -2)						
1.	*Adẻk*	√	√	√	–	–	√
2.	*Jejuluk*	√	√	–	√	–	–
3.	Proper name	√	√	–	–	–	–
4.	*Sayang*	√	√	–	–	√	–
5.	*Uppu*	√	√	–	–	–	–

Table 11. Terms of Address for Grandchildren (Generation -2)

The terms used to address grandchildren are [16] *Adẻk, Jejuluk,* Proper Name, *Sayang*, and *Uppu*. The term [5] *Adẻk* is used to address married grandchildren, while *Jejuluk* is used to address the unmarried ones. The term *Sayang* is a term of endearment. The term *Uppu* literally means grandchild/grandchildren.

No.	Terms of Address	Sex		Marital status		Terms of address	
		Male	Female	Married	Unmarried	Male	Female
	Great-grandchildren (Generation -3)						
1.	*Adẻk*	√	√	√	–	–	–
2.	*Jejuluk*	√	√	–	√	–	–
3.	Proper name	√	√	–	–	–	–
4.	*Sayang*	√	√	–	–	√	–
5.	*Tuyuk*	√	√	–	–	–	–

Table 12. Terms of Address for Great-grandchildren (Generation -3)

The terms used to address both great-grandson and [16] -granddaughter are *Adẻk, Jejuluk,* Proper Name, *Sayang*, and *Tuyuk.* The term *Adẻk* is used if the great-grandchild is married, while the term [16] *Jejuluk* is used to address the unmarried great-grandchild and *Sayang* is a term of endearment. The term *Tuyuk* literally means great-grandchild/-grandchildren.

3.2. Terms of Address based on Marriage

No.	Terms of Address	Sex		Terms of Address	
		Male	Female	Endearment	Not
	Husband				
1.	*Adék*	√	–	–	–
2.	*Ayah*	√	–	–	
3.	*Bapak*	√	–	–	–
4.	*Daying*	√	–	–	–
5.	*Kanjeng*	√	–	–	–
6.	*Kiay*	√	–	–	–
7.	*Papah*	√	–	–	–
8.	*Sayang*	√	–	√	√
9.	The same terms as used by children	√	–	–	√
	Wife				
1.	Proper name	–	√	–	–
2.	*Ibu*	–	√	–	–
3.	*Mamah*	–	√	–	–
4.	*Ratuku*	–	√	√	–
5.	*Sayang*	–	√	√	–

Table 13. *Terms of Address for Husband and Wife*

The terms used to address the husband are *Adék, Ayah, Bapak, Daying, Kanjeng, Kiay, Papah,* and *Sayang.* The terms used to address the wife are Proper Name *, Ibu, Mamah, Ratuku,* and *Sayang.* The term *Ratuku* is a short form of *Ratu Aku*, which literally means *Ratu milikku* or 'Queen of mine.' This form is to express deep affection. Therefore, the term of address *Ratuku* can be used as a term of endearment and so is *Sayang.*

No.	Terms of Address	Male	Female
	Parents-in-laws		
1.	*Abah*	√	–
2.	*Ama*	√	–
3.	*Ayah*	√	–
4.	*Ibu*	–	√
5.	*Mamah*	–	√
6.	in accordance with what is used by his/her partner	√	√
7.	in accordance with what is commonly used in the family	√	√
8.	*Umik*	–	√

Table 14. Terms of Address for In-laws

The terms used to address in-laws are *Abah, Ama, Ayah, Ibu, Mamah*, in accordance with what is used by his/her partner, according to what is usually used in the family, and *Umik.* The terms *Abah, Ama*, and *Ayah* are used to address male in-laws. *Ibu, Mamah* and *Umik* are used to address female-in-law.

The term of address which is 'in accordance with what is used by his/her partner' refers to the use of the same term of address by his/her partner. In other words, if someone uses a certain term, the same is also used by his/her partner. For example, a husband addresses his parents (father and mother) by using the terms *Ayah* and *Ibu*, then his wife/partner will also address her parents-in-law by using the same terms of address *Ayah* and *Ibu*, and vice versa. If a wife addresses her parents (father and mother) by using *Abah* and *Umik*, then her husband/partner will address his wife's parents (his parents-in-law) by using the same terms of address *Abah* and *Umik* as well. The term of address in accordance with what is commonly used in the family refers to the same term of address as used by the family members of his/her in-laws. For example, his/her in-laws' children address their parents by using the terms *Ama* and *Mamah*, then the wife or husband will also address his/her in-laws by using the same terms of address.

No.	Terms of Address	Male	Female
	Son-/daughter-in-law		
1.	*Adẻk*	√	√
2.	Proper name	√	√
3.	*Mattu*	√	√

Table 15. Terms of Address for Son-/Daughter-in-law

The terms used to address a son- or daughter-in-law are *Adẻk*, Proper Name, and *Mattu*.

No.	Terms of Address	Male	Female
	Co-parents-in-law		
1.	*Sabai*	√	√

Table 16. Terms of Address for Co-parents-in-law (Relationship between parents whose children are married to each other)

The term used to address male or female co-parents-in-law is only *Sabai.*

No.	Terms of Address	Male	Female	Married	Unmarried
	Brother-/sister-in-law				
1.	*Adẻk*	√	√	√	–
2.	*Jejuluk*	√	√	–	√
3.	Proper name	√	√	–	–
4.	In accordance with his/her status	√	√	–	–

Table 17. Terms of Address for Brother-/Sister-in-law

The terms used to address a brother- or sister-in-law are *Adẻk, Jejuluk,* his/her proper name, and in accordance with his/her status. The term *Adẻk* is used to address married brothers-/sisters-in-law, while *Jejuluk* is used to address unmarried brothers-/sisters-in-law. The terms of address in accordance with his/her status mean that the speaker will address his/her brothers-/sisters-in-law according to his/her status or position. For example, his/her brother-in-law is the second child, then the speaker will address the addressee (his/her brother-in-law) by using the term *Kiay.* To take another example, if one's brother-in-law holds a customary title *Pengiran,* then he will be addressed by using the term *Pengiran.*

4. Non-kinship Terms of Address for conversation partners

4.1. Non-kinship Terms of Address for conversation partners from the same ethnicity

To address a newly-known or unknown conversation partner coming from the same ethnicity, Lampung *Pubian* speakers use common terms of address used in their customs by taking into account the sex and age of the person they are speaking with. The terms of address used to address older male conversation partners (fatherhood) are *Bapak* or *Buya,* and *Ibu* (motherhood) is the term used to address a female older conversation partner. In addition, the term of address used to address a female elderly conversation partner is *Nyaik,* and to address a male elderly conversation partner is *Datuk.*

The terms of address for addressing a conversation partner coming from the same ethnicity, both male or female, who is slightly older and newly-known or unknown are *Kakak* or *Kiay*. The term *Kiay* is used to show respect that the conversation partner does not feel offended or that his/her age is not considered old by the speaker. This is a neutral term in Lampung customs.

The terms of address for addressing a conversation partner coming from the same ethnicity both male or female who is newly-known or unknown and younger than the speaker are *Adik* or *Dik*, while *Anak* or *Nak* is used to address a conversation partner who is much younger than the speaker.

The terms used to address a known conversation partner coming from the same ethnicity are the same terms of address used to address relatives or family members.

4.2. Non-kinship terms of address for conversation partners of different ethnicity

To address a newly-known or unknown conversation partner of different ethnicity, the speaker will use common terms of address with respect to the conversation partner's sex and age. The terms of address used to address older conversation partners are *Bapak* for male or *Ibu* for female. In addition, the terms of address used to address elderly conversation partners are *Kakek* for male and *Nenek* for female. To address a slightly older conversation partner, *Kakak, Abang, Mbak,* and *Mas* are used, while to address a conversation partner who is younger than the speaker, *Adik* or *Dik* is used. The term *Anak* or *Nak* is used to address a much younger conversation partner (e.g., school children).

The terms of address used to address a known conversation partner of different ethnicity are general terms of address which are sometimes added with a special term that shows the conversation partner's term of address characteristics or professions. For example, to address a Javanese conversation partner, the speaker will use the terms of address such as *Mbah, Mas,* or *Mbak, Mas Bakso* (Mr. Meatball/*Bakso* vendor), *Mbak Jamu* (Ms. *Jamu* seller). In addition, there are also neutral terms of address for conversation partners coming from all ethnic groups which include *Pak Guru, Bu Guru, Pak Lurah, Pak Camat, Pak Ustad, Pak Imam, Om, Tante*. The terms of address for conversation partners of different ethnicity include *Babah, Encik, Tulang, Uda, Uni, Beli, Oda.*

5. Terms of Endearment

The terms of endearment are used to express a very deep affection to other persons/conversation partners as shown in the following Table 18.

No.	Terms of Address	Male	Female
1.	*Cumbu*	√	√
2.	*Jangkuna*	√	√
3.	*Sayang*	√	√

Table 18. Terms of Endearment

The terms of endearment used in Lampung *Pubian* customs are *Cumbu*, *Jangkuna*, and *Sayang.* These terms are used to address children, grandchildren, or great-grandchildren both male and female.

6. Terms of Reference[228]

The terms of reference are used to refer to conversation partners who are blood-relatives or in hereditary relationship or relatives by marriage as shown in Table 19.

No.	Terms of Address	Male	Female
1.	*Ulun Tuho* (parents)	√	–
2.	*Abah* (father)	√	–
3.	*Umik* (mother)	–	√
4.	*Datuk* (grandfather)	√	–
5.	*Nyaik* (grandmother)	–	√
6.	*Uyut* (great-grandparents)	√	√
7.	*Canggah*	√	√
8.	*Waghing* (canggah's parents)	√	√
9.	*Anak* (child)	√	√
10.	*Uppu* (grandchild)	√	√
11.	*Uppu* (great-grandchild)	√	√
12.	*Kemaman* (father/mother's sibling)	√	–
13.	*Keminan* (father/mother's sibling)	–	√
14.	*Kajong Mengiyan* (husband)	√	–
15.	*Kajong Kebayan* (wife)	–	√
16.	*Lakau* (brother-/sister-in-law)	√	√
17.	*Puwakhi* (sibling)	√	√
18.	*Kenubi* (cousin)	√	√
19.	*Mettuha* (parents-in-law)	√	√
20.	*Mattu* (son-/daughter-in-law)	√	√
21.	*Sabai* (co-parents-in-law)	√	√
22.	*Naken* (niece)	√	√
23.	*Kelamo* (male cousins)	√	–
24.	*Lebu* (female cousins)	–	√

Table 19. Terms of Reference

The terms of address used to refer include *Ulun Tuho, Abah, Umik, Datuk, Nyaik, Uyut, Canggah, Waghing, Anak, Uppu, Kemaman, Keminan, Kajong, Mengiyan, Kebayan, Lakau, Puwakhi, Kenubi, Mettuha, Mattu, Sabai, Naken, Kelamo,* and *Lebu.* The term *Ulun Tuho* is used to refer to parents.

The term *Abah* is used to refer to male parent (father), while *Umik* is used to refer to female parent (mother). The term *Datuk* is used to refer to grandfather, while *Nyaik* is used to refer to grandmother. The term *Uyut* is used to refer to the parents of grandparents, while *Canggah* is used for the parents of *Uyut*, and *Waghing* is for the parents of *Canggah* both male and female.

The terms used to refer to children are son and daughter, while the term used to refer to both male and female grandchildren or great-grandchildren is *Uppu.* The term for the mother or father's brother is *Kemaman*, while the mother or father's sister is *Keminan.* The term for the husband is *Kajong* (ordinary polite) or *Mengiyan* (very polite). The term for the wife is *Kajong* (ordinary polite) or *Kebayan* (very polite).

The term for the brother- or sister-in-law is *Lakau.* The term for the male or female sibling is *Puwakhi.* The term of reference *Kenubi* is used for male or female cousins. The term *Mettuha* is used to refer to male- or female-in-laws, while *Mattu* is used to refer to the son- or daughter-in-law. The term *Sabai* is used for both male and female *besan* (co-parents-in-law). The term *Naken* is used to refer to male or female nieces. The term *Kelamo* is used for male cousins in which their fathers are from either the father's or mother's sides, while *Lebu* is used for female cousins in which their mothers are from either the father's or mother's sides.

7. Pronouns of Address

No.	Terms of Address	Types of pronouns						Level of politeness	
		Singular			Plural			Very polite	Ordinary polite
		1	2	3	1	2	3		
1.	*Nyak* (I)	√	—	—	—	—	—	-	√
2.	*Sikam* (I)	√	-	-	-	-	-	√	-
3.	*Niku* (You)	—	√	—	—	—	—	-	√
4.	*Pusekam* (You)	—	√	—	—	√	—	√	-
5.	*Ia* (She/He)	—	—	√	—	—	—	-	√
6.	*Beliau* (She/He)	—	—	√	—	—	—	√	-
7.	*Kham* (We)	—	—	—	√	—	—	-	√
8.	*Kuti* (You)	—	—	—	—	√	—	-	√
9.	*Kuti Ghumpok* (All of you)	—	—	—	—	√	—	√	-
10.	*Tiyan* (They)	—	—	—	—	—	√	√	√
11.	*Gham* (We)	—	—	—	√	—	—	√	√

Table 20. Pronouns of Address

The pronouns of address used in conversation by Lampung Pubian speakers are *Nyak, Sikam, Niku, Pusekam, Ia, Beliau, Kham, Kuti, Kuti Ghumpok, Tiyan,* and *Gham.* The pronoun *Nyak* (I) is used as the first person singular pronoun with a level of 'ordinary polite', while the pronoun *Sikam* is used as the first person singular pronoun with a level of 'very polite'. The pronoun *Niku* (you) is used as the second person singular pronoun with a level of 'ordinary polite', while the pronoun *Pusekan* (you) as the second person singular and plural pronoun with a level of 'very polite'.

The pronoun *Ia* (he/she) is the third person singular pronoun with a level of 'ordinary polite', while *Beliau* (he/she) belongs to the third person singular pronoun with a level of 'very polite'. The pronoun *Kham* (we) is the first person plural pronoun which falls into 'ordinary polite' category. The pronoun *Kuti* (you) and *Kuti Ghumpok* (all of you) are the second person plural pronouns. The pronoun *Kuti* is ordinary polite, while *Kuti Ghumpok* is very polite. The pronoun *Tiyan* (they) is the third person plural pronoun which is ordinary polite and very polite. The pronoun *Gham* (we) is the inclusive first- and second-person plural pronoun which is both ordinary polite and very polite.

7. Terms of Address of Customary Titles

The terms of address of customary titles consist of terms of address based on customary ranks and marital status.

7.1. Terms of Address based on Customary Ranks

No.	Terms of Address	Customary Ranks				
		1	2	3	4	5
1.	*Suntan/suttan*	√	–	–	–	–
2.	*Pengiran*	–	√	–	–	–
3.	*Raja/Ghaja*	–	–	√	–	–
4.	*Ratu/Ghatu*	–	–	–	√	–
5.	*Minak*	–	–	–	–	√

Table 21. *Terms of address based on Customary Ranks*

The Pubian Lampung speakers recognize differences in social levels or social stratification. To recognize one's customary rank from one another can be done by looking at the differences of the terms of address used. The term *Suntan/Suttan* is used to address people from the first customary rank, the term *Pengiran* is used to address people from the second customary rank, the term *Raja/Ghaja* is used to address people from the third customary rank, the term *Ratu/Ghatu* is used to address people from the fourth customary rank, and *Minak* from the fifth customary rank.

7.2. Terms of Address based on Marital Status

The terms of address based on marital status can be divided into two, *Jejuluk* and *Adék.* The *Jejuluk* term of address is given to newborn children. This term of address is always in use as long as the person does not get married. The awarding of the term *Jejuluk* is carried out during the *akikahan* event while shaving the baby's hair. This event is called *Marhabanan.* In the *akikahan* event, the baby parents slaughter two goats for sons and one for daughters. The examples of *Jejuluk* title are as follows:

- Name   : Yunita Sari
- *Jejuluk*   : *Pengiran Permai*
- Name   : Ahmad Yusuf
- *Jejuluk*   : *Raja Puhunan*

The *Adék* term of address is given to married individuals. The awarding of this title is at the time of the wedding day or at a special occasion deliberately held for the awarding of the title *Adék.* The title is given by the leader of the *adat* (The Council of Traditional Lampung Elders) and/or it is given by the oldest male brother of the descendant of the father and mother.

For examples:

- Proper name   : Hi. M. Idris Thaib
- *Adék*   : *Suttan Ghaja Yang Tuan*
- Proper name   : Hj. Nursila
- *Adék*   : *Suttan Ghaja Indoman*
- Proper name   : Antoni
- *Adék*   : *Ghatu Sempurna*

8. Terms of Address based on Birth Order

The terms of address based on birth order in Lampung Pubian community can be used to address siblings both male and female as shown in Table 22.

No.	Terms of Address	Sex		Birth order						Line of descent	
		Male	Female	1	2	3	4	5	6	Nobles	Non-nobles
1.	*Kanjang*	√	√	√	—	—	—	—	—	—	√
2.	*Kanjeng*	√	√	√	—	—	—	—	—	—	√
3.	*Maha Raja*	√	—	√	—	—	—	—	—	√	—
4.	*Raja*	√	—	—	√	—	—	—	—	√	—
5.	*Kiay*	√	√	—	√	—	—	—	—	—	√
6.	*Ratu*	—	√	√	—	—	—	—	—	√	—
7.	*Daing*	√	√	—	—	√	—	—	—	—	√
8.	*Batin*	√	√	—	—	—	√	—	—	—	√
9.	*Minak*	√	√	—	—	—	—	√	—	—	√
10.	*Dalom*	√	√	—	—	—	—	—	√	—	√

Table 22. Terms of Address based on Birth Order

The terms of address based on birth order used include *Kanjang, Kanjeng, Maha Raja, Raja, Kiay, Ratu, Daing, Batin, Minak*, and *Dalom*. The terms *Kanjang, Kanjeng, Kiay, Raja, Daing, Batin, Minak*, and *Dalom* are generally accepted (ordinary) terms of address in Lampung Pubian families. The terms *Maha Raja, Raja*, and *Ratu* are used in noble families. The term *Kanjang* or *Kanjeng* is used to address the first-born son or daughter in ordinary (non-noble) families. The term *Maha Raja* is used to address the first-born son in noble families, while *Ratu* is used to address the first-born daughter in noble families.

The term *Raja* is used to address the second-born person in noble families. The term *Kiay* is used to address the second-born son or daughter in ordinary (non-noble) families. *Daing* is for the third-born son or daughter. *Batin* is for the fourth-born son or daughter in ordinary (non-noble) families. *Minak* is for the fifth-born son or daughter in ordinary (non-noble) families. *Dalom* is for the sixth-born son or daughter in ordinary (non-noble) families. Finally, the seventh-born son or daughter and so forth is only addressed by using his/her own proper name.

9. Proper Names and Religious Terms of Address

Proper names are given to each individual as an identity of the individual. The proper names that exist in Lampung Pubian people are similar to those in other ethnic groups, for example: Nur Maya Sari, Yosi Gustina, Rosdiana, Edyson Sulaiman, Muhammad Daud, Elly Syarifah, Halimah, Desiana, etc.

The people of Lampung Pubian highly respect people who play an important role in the field of religion that they give a certain term of address to those who get involved in it. For example:

- *Pak Imam* refers to the person who usually leads while praying in congregation (the *Imam*).

- *Ustad* or *Pak Ustad* refers to the person who usually teaches how to recite Quran.

- *Pak/Bu/Mak Haji* refers to the person who has made a pilgrimage to Mecca.

10. Conclusion

The terms of address of Lampung Pubian language include:

1. kinship terms of address based on blood relation and marriage;
2. non-kinship terms of address used to address conversation partners from the same ethnicity, newly-known/unknown conversation partners from the same ethnicity, known conversation partners from the same ethnicity, conversation partners of different ethnicities, newly-known or unknown conversation partners of different ethnicities, known conversation partners of different ethnicities;
3. terms of address based on family backgrounds which include religious, ordinary (non-noble), noble families;
4. terms of endearment;
5. terms of reference;
6. terms of address based on birth order;
7. customary title terms of address based on customary status/rank and marriage;
8. pronouns terms of address;
9. terms of address of proper names;
10. religious terms of address.

It can be stated that the choice of terms of address in Lampung Pubian language are dependant on several factors as mentioned in the findings above. As in traditional hierarchy of Balinese society, the choice of terms of address is not only influenced by different social status and the thing being talked about (the referent), but also the relation to the addressee (Arka 2005). It is also in line with what is revealed by Kusumastuti (2018) in Chinese and Javanese cultures that "similar social distribution of power relations, solidarity that leads to intimacy, and formality" exist in both cultures (Kusumastuti 2018: 388). As stated by Holmes (2013: 14), in addition to the relationship between the speaker and the hearer and intimacy, selecting appropriate terms of address is also affected by several factors such as family norms of address between children and parents at different stages, audience (who is listening?), social context (is it formal or public, or private or personal)."

In addition to interpersonal relationships, context also plays a significant role in the choice of terms of address as in Chinese and English which is dependant on who, when, where, to whom, and for what intention the term is used (Qin 2008). Therefore, "language is sensitive to its social context" (Keshavarz 2001: 16) and "any given instance of language is inextricably bound up with its context of situation (Montgomery 1993, as cited in Keshavarz 2001: 1). The choice of a term of address also gives information about the relationship between society and its language as well as how one supposes his/her relationship with other people within his/her society (Özcan 2016). Therefore, how one uses a term of address may provide information about his/her social background (Holmes 2013).

This study has some implications for the preservation of Lampung Pubian language. This study also provides input to identify, maintain, and develop the language and culture of Lampung in general. Therefore, various parties such as linguists, policy makers, and the society are expected to make efforts to maintain and preserve the local wisdom because Lampung language in general is said to have the possibility to be extinct in 75 to 100 years (Gunarman 1994, as cited in Gunarwan 2002). It makes sense since native speakers of Lampung language are in the minority on their home land (Levang 2003 as cited in Katubi 2006), only 35% out of 4,624,238 inhabitants (Puspawidjaja 1987, as cited in Katubi 2006). Moreover, the transmigrants coming from other ethnic groups such as Javanese, Sundanese, and Balinese who were born and grew up in Lampung are reported to find it hard to speak in Lampung language (Septianasari 2016). Therefore, to maintain minority languages, a sophisticated interdisiplinary language management is highly needed in response to the issues that can be done by "decision makers at different levels – individuals, families, traditional organizations (*adat*), and government institutions" (Arka 2013: 74).

However, this study is not without its limitations. Although it has been able to describe the terms of address of the Pubian Lampung language and to enrich the sociolinguistic studies on Lampung, and the Pubian Lampung language terms of address in particular, other points need to be looked at in the future. Therefore, additional studies of lexical relations in Lampung language should be conducted. In addition, for more reliable and precise findings, a mixed-methods approach can be applied to get both quantitative and qualitative data that complement each other.

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