

# Particle *Euy* and *Yeuh* as Less Social Distance in Sundanese Society's Communication

Wahya Wahya  
Elvi Citraesmana  
T. Fatimah Djajasudarma  
Fakultas Ilmu Budaya, Universitas Padjadjaran

[wahya.unpad@gmail.com](mailto:wahya.unpad@gmail.com)

## Introduction

Sundanese language reflects Sundanese culture, and used by Sundanese ethnic. Oral and written are considered as medium of verbal communication used by Sundanese community as language variation in their daily lives. This article is only focusing on oral-verbal communication. Sundanese language is one of Austronesian clump uttered by Sundanese ethnic in West Java Province, Banten Province, and other Provinces in Indonesia. Oral-verbal communication in this Sundanese ethnic is being practiced in every life aspect of Sundanese people. In this article, the usage of oral-verbal communication observed from the utterance of characters emerged in Sundanese fiction books. The utterances which were derived from Sundanese fiction books are in the transcription form not as oral utterances.

All languages have certain language element which can be used by speakers for certain purposes. This language element is used in order to emphasize certain aspect of sentences so the conversation will conduct a mutual understanding between speakers and hearers. In Sundanese language, the element of language which has mutual understanding is namely phatic particle (Wahya, 2019: 39). Those phatic particles are *euy* and *yeuh*, and can be used to alter the addressee (Wahya, 2015c: 5), it has sociolinguistic dimension (Wahya, 2015a: 5-6) and also pragmatics (Wahya, 2015b: 5-6).

The sentences which have *euy* and *yeuh* particles in sociolinguistics are usually used by speakers in order to build social relationship in an intimate and less social distance, in informal situation such as in a friendship (Wahya, 2015a: 5-6) see also (Chaer and Agustina, 2010: 71), for example *Ceuk uing mah, asa beda, euy*. 'I think it is different.' *Mangga yeuh, nu abdi mah dipasihkeun lima rebu*. 'Go ahead [Please], I give you five thousand'.

Particle *euy* can be used to call someone as alternation (Coolsma, 1985: 233), usually used by high level to the low-level speaker (Satjadibrata, 2008: 124), for example, *Ka dieu euy!* '[You] come here!'. Particles *euy* and *yeuh* can be used to greet someone such in *Hey, harayang, euy?* 'Hi, do you want some?' *Sabaraha yeuh meuli domba?* 'How much for the sheep?' Based on the examples, particles *euy* and *yeuh* are considered as vocative since they have function to greet or call someone (Sudaryat dkk. 2013: 152, Richards dkk., 1989: 308, Crystal, 1989: 433).

The position of *euy* and *yeuh* as vocative are varied. They can be positioned as initiate, in the middle, or in the end of the utterance, since it is based on the purpose of the utterance. Both particles for some points have similar behaviour both intralinguistics and extralinguistics. Based on sociolinguistic perspective, it is found that there is a different usage in both of particles. Particles *yeuh* can be used in polite utterances in a certain social relationship, however the usage of *euy* is on the other hand. For example, *\*Mangga euy, nu abdi mah dipasihkeun lima rebu*. 'Go ahead, mine will be given to you for five thousand.' Particle *euy* is likewise, it can be used to reply a greeting as politeness strategy such *kulan* or *kah* (*Panitia Kamus*

*Lembaga Basa jeung Sastra Sunda*, 2007: 125). In addition, particle *euy* as addressee for personal pronoun or singular second person, it has equivalence as *silaing* ‘you’ (*Panitia Kamus Lembaga Basa jeung Sastra Sunda*, 2007: 125).

Those examples discussed above inspired the writers to observe and analyze deeper. As far as it is known, the article discussed particles *euy* and *yeuh* derived from Sundanese fiction books is still rarely to be found. This article is limited into the usage of particles *euy* and *yeuh* as less social distance in Sundanese society as communication strategy especially in Sundanese fiction book.

The Sundanese language usage concerns very much with the social behaviour of the speakers. According to Kats and Soeridiradja (1982:1), speakers behaviour is included social level, hierarchical status, and age. Other scholar (Coolsma, 1985:14) also has the same believed as Kats and Soeridiradja (1982); Sudaryat et al. (2013:4) made some additional of social factors such power, rank, scale of intimacy between speakers and hearers; and Tamsyah (2015:9) has similarity with previous scholars, however he added age, rank, speech event and the object of what the speaker discuss about. The language usage which concerns about what has been mentioned is namely *undak usuk*, according to Tamsyah (2015:9) speech level is a code system in society under certain circumstances such the relation between speaker and hearer. According to Sudaryat et al. (2013:4) speech level as language variation is based on speaker’s act and to be considered as language ethic or politeness speech act. Furthermore, Sudaryat et al. stated that in Sundanese language there are two speech level variations, such honorific speech act and casual or intimate speech act; this honorific speech act is divided into honorific language for others and honorific language for themselves (Sudaryat et al. 2013: 4).

The usage of honorific speech act variation affects to speaker’s social distance, while the usage of casual or intimate speech act creates no social distance between speakers and hearers. In honorific speech act, addresser should consider social distance to the addressee. What does it mean by social distance? It means that addresser should take into consideration the social status of the addressee (Richards et al., 1987: 261). This article is focusing on speech act which has less social distance, it means that this article discusses casual or intimate speech act using particles *euy* and *yeuh* emerged in Sundanese fiction books.

Casual speech act is one of language variation which is used by family or friends and it doesn’t need a complete utterance with clear articulation, on the other hand it just needs a short utterance (Nababan, 1986: 22-23).

## Methodology

This research uses descriptive qualitative method. Data contained particles *euy* and *yeuh* emerged in Sundanese fiction books were observed, collected, and analyzed. The method of analysis is used distributional method in pragmatic approach. The indicator is speaker and hearer in a certain speech event. In this research, sociolinguistic theory is used as microlinguistics since the data was the utterance between person to person and person to the group of society.

The researchers used several data sources of Sundanese fictions such (1) *Sabayan/SK* (1991) author Min Resmana; (2) *Mercedes 190/M* (1993) author Muh. Rustandi Kartakusuma, (3) *Oleh-Oleh Pertempuran/OOP* (2006) author Rukmana Hs., (4) *Numbuk di Sue/NDS* (2012) author Moh. Ambri, (5) *Laler Bodas/LB* (2014) author Samsu, (6) *Kolebat Kuwung-Kuwung Kinasih Katumbirian/KKKK* (2013) author Tatang Sumarsono, (7) *Kanyaah Kolot/KK* (2014) author Karna Yudibrata, (8) *Kasambet/K* (2014) author Ahmad Bakri, (9) *Ki Marebot/KM* (2016) author Ahmad Bakri, and (10) *Budak Teuneung/BT* (2018) author Samsuedi. Those data sources were used because they fulfilled the purpose of the research as data samples.

All the data which contained particle *euy* and *yeuh* in which they were indicated as not polite utterances were collected. The observation will show the results of the function of particle *euy* and *yeuh* uttered by the characters and it will also show the result of the social relation between speaker and hearer.

The steps in conducting this research were (a) do a literature research, by reading the previous study and reading some references related with phatic particles *euy* and *yeuh*, after that the researchers decided the theory that was going to be used which is in line with the purposes of this research. In this research, the definition of particles *euy* and *yeuh* referred to Kridalaksana (1999) and Wahya (2015), while the understanding of Sociolinguistics referred to Sumarsononn (2000) and Haimes (.....); (b) collecting the data contain particles *euy* and *yeuh* derived from Sundanese fiction books; (c) selected the purposive data; (d) classified the data of particles *euy* and *yeuh* into the detail; (e) analysed the data in line with the research questions; (f) drew a conclusion.

## Results

Table 1: The usage of particle *Euy*

No.	Data	Locutor-Interlocutor
1	“ <i>Naha euy asa lieur ieuh?</i> ” cek Emang (NDS, 2012: 69) “Why do I feel headache?” said Emang.	Emang-Momo
2	“ <i>Heug euy didoakeun sing salamet di jalan.</i> ” (NDS, 2012: 69) “Alright then, I’ll pray for you to have safe journey”.	Dace-Emang, Momo, Marhum
3	<i>Ari geus tetela pok ngomong deui, “Bener euy pinter silaing.”</i> (LB, 2014: 37) “Until all were obvious”, then he said again, “You’re right, you’re such smart person, aren’t you?”	Subita (the boss) - Gapur
4	“ <i>Geuning jeung salakina, Dung, euy!</i> ” (M, 1993: 16) “Oh no, she is with her husband, Dung!”	Jaja-Dadang
5	“ <i>Kumaha, Ja, euy!</i> ” (M, 1993: 17) “How is it, Ja!”	Dudung-Jaja
6	“ <i>Dung, moal kuliah, euy?</i> ” Nandang nanya. (M, 1993: 43) “Dung, aren’t you going to the campus?”, Nandang asked.	Nandang-Dudung
7	“ <i>Lain kitu, euy Ja! ....</i> (M, 1993: 68). “This is right, isn’t it, Ja!”	Dudung-Jaja
8	“ <i>Hi .... hi ... hi .... Sup! Galak euy ilaing...!</i> ” (OOP, 2006: 41) “Hi ... hi ... hi .... Sup! You’re so fierce...!”	Wijaya-Supangkat
9	“ <i>Ka mana, euy, ngala suluhna?</i> ” (K, 2014: 40). “Where are we going to find the wood?”	Udin-his friends
10	“ <i>.... Nu saha, euy, Teng?</i> ” (K, 2014: 41). “.... Who possesses this one, Teng?”	Ateng’s friend- Ateng
11	“ <i>.... Dewek lapar, euy ngadenge sialing ngaderes rukun gagares tadi.</i> ” (KM, 2016: 24) Si “... I’m starving, I heard you were talking about food.”	Nawawi-Ki Mandor

12	“Hey, harayang, <b>euy</b> ?” (KM, 2016: 26) “Hi, do you want some?”	Ki Mandor- Ohim and Atun
13	“ <i>Jalu! Dewek teh dipiwarang ku Juragan Lurah, mikeun ieu baju jeung calana lungsuran Aep Onon, lumayan bae euy!</i> ” <i>omong tua kampung.</i> (BT, 2018: 12) “Son! I have been ordered by the Boss Lurah to give this old shirt and trousers of Asep Onon, this is still in a good condition!”, said the Old man of the village.	The Old man of the village -Warji
14	<i>Edas, lucu euy, budak-budak geus boga pikiran nu sakitu hadena,</i> ” <i>omong tua kampung. ...</i> ” (BT, 2018: 13) “Wow, you’re so georgous, you are still young but you have an excellent idea”, said the Old man of village.	The Old man of village-Warji
15	“ <b>Euy</b> , <i>geuning euweuh manuk di dieu mah,</i> “ <i>ceuk Si Begu ka Si Utun.</i> (BT, 2018: 25) “There isn’t any birds in here”, said Begu to Utun.	Begu-Utun
16	“ <i>Ih, ulah pundung, euy,</i> ” <i>cek Si Utun bari seuri ....</i> ” (BT, 2018: 26) “Oh no, don’t be so mad”, said Utun laughing.	Utun-Begu
17	“ <b>Euy</b> , <i>dewek milu tumpak munding, engke silaing dibere uras jeung oncom.</i> ” (BT, 2018: 28) “Hi, may I join riding a buffalo, I’ll give you <i>uras</i> and <i>oncom</i> if you allow me to ride on buffalo with you.”	Begu-shepperd’s boy
18	<i>Adun! Adun! Adun! Ku naon silaing teh, euy, mana ngajoprak dina kotakan?</i> ” <i>cek Si Warji.</i> (BT. 2018: 31) “Adun! Adun! Adun! What happened to you, why are you lying down in this rice field?”	Warji-Adun
19	“ <i>Hayu euy, urang ka imah dewek sakeudeung, geura dewek mah boga kueh aneh!</i> ” (BT. 2018: 39) “Please come by to my house for a minute, I have different cookies!”	Asep Omon-Warji
20	“ <i>Tah geuning datang! Naha make terus meuting euy? ...</i> ”(BT. 2018: 55) “Ah, here they come! What made you decide to spend the night?...”	Lurah-Warji

The usage of particle *yeuh* is described into Table 2 below.

Table 2: The usage of particle *Yeuh*

No.	Data	Participants (Speaker-Hearer)
21	“ <i>Duaan wae, yeuh?</i> ” <i>cenah.</i> (M, 1993: 18). “What are you both doing?” he said.	The unknown person - Jaja, Dudung
22	“ <i>Geningan sorangan wae, yeuh! Mana barisan mojangna?</i> ” (M, 1993: 52). “Why are you all alone! Where are the girls?”	Isye-Dudung
23	“ <i>.... Kieu, yeuh, ari pi-profesoreun mah! ....</i> ” (M, 1993: 73).	Jaja-his friends

	“.... This happened because I’m a candidate of Professor! ....”	
24	“ <b>Yeuh</b> Pa Kuwu bisi kuring bohong, tuh saksina indung kuring. ....” (KK, 2014: 78) “Dear, Mr. Kuwu, if I am not telling you the truth, I have my own witness, and my mother is my witness. ....”	Kang Sadira-Kuwu
25	“Hey... <i>parulungan yeuh</i> ,” cek nu keur naraek. (K, 2014: 46) “Hi... go and grab it,” said the man up on the three.”	The man up on the three
26	“.... <b>Yeuh</b> , Gun, ayeuna mah hese neangan nu daekeun buburuh macul teh. ....” (KKKK, 2013: 74) “.... Listen, Gun, nowadays it is very difficult to find a person who is willing to hoe the field. ....”	Gunadi’s Father-Gunadi
27	“Wijaya ... <i>dek paeh yeuh!</i> (OOP, 2006: 41) “Wijaya ... he is about to die!”	Supangkat-Wijaya

## Discussion

This subsection is going to discuss which utterances or sentences contain particles *euy* and *yeuh* indicated as less social distance between speaker and hearer and what social relation influenced the speaker and hearer who use those particles *euy* and *yeuh* in their communication.

### *Particles Euy and Yeuh in A Sentence as Less Social Distance between Sundanese Speakers*

The sentences contain particle *euy* which were used as less social distance communication between speaker and hearer classified into detail, that is they were classified based on syntactical form and their communicative function. They were 20 of data contain particle *euy* showed there wasn’t any social distance which are classified into declarative, interrogative, imperative, and exclamative sentences.

#### *Declarative Sentence*

Declarative sentence is a sentence which is used to express something. There are 8 data showed in sentences (2), (3), (11), (13), (14) - (17). Those declarative sentences are classified into the following: (a) expressed a pray, see data (2); (b) expressed compliment, see data (3), (14); (c) expressed the feeling of hungry, see data (11); (d) delivered the message, see data (13); (d) stated the absent of birds, see data (15); (e) expressed the advice, see data (16); (f) stated the promise.

#### *Interrogative Sentence*

Interrogative sentence is a sentence which is asking something. This type of sentence appeared as much as 7 data showed in (1), (6), (9), (10), (12), (18), (20). Those interrogative sentences were classified into the following: (a) asking the condition, see data (1) and (18), (b) asking whether there will be a lecture or not, see data (6), (c) asking the place to find the wood, see data (9), (d) asking someone’s identity, see data (10), (e) offering something, see data (12), (f) asking for the reason, see data (20).

#### *Imperative and Exclamative Sentences*

Imperative sentence is used to order someone to do something. This imperative sentence only appeared as much as 1 data. Imperative sentence contains of asking someone to do something, see data (19). Exclamative sentence is used to express the emotional feeling. This exclamative sentence appeared as much as 4 data, see data (4), (5), (7), (8). The exclamative sentence were

classified in detail into the following: (a) expressing the feeling of shock, see data (4) and (8), (b) expressing the annoying feeling, see data (5), (c) expressing the refusal, see data (7).

#### *The Sentence Containing Particle Yeuh*

The sentence containing particle *yeuh* as less social distance appeared as much as 7 data, divided into 2 data as a declarative sentence, 1 data of interrogative sentence, 1 data of imperative sentence, and 3 data of exclamative sentence. Declarative sentences show the following meaning: (a) shows the sincerity, see data (24) and (b) express sympathy, see data (26). Interrogative sentence asking for the exact number, see data (21). Imperative sentences ordering someone who was standing under the tree to pick up the ‘gandaria’ fruit, see data (25). Exclamative sentences express (a) a shocked feeling, see data (22), (b) praising himself, see data (23), and (c) expresses desperateness, see data (27).

Table 3: Types of sentence contain particles *euy* or *yeuh*

	Types of Sentence				Total
	Declarative	Interrogative	Imperative	Exclamative	
No. Data	2, 3, 11, 13, 14, 15, 16, 17, 24, 26	1, 6, 9, 10, 12, 18, 20, 21	19, 25	4, 5, 7, 8, 22, 23, 27	
Total	10	8	2	7	27

#### *Social Relationship of the Participants*

As it has been explained before, there are 27 data were chosen in the form of sentences. Those data can be seen through the utterances of the speakers and hearers which have certain social relationship, such friendship and neighbourhood, which can show the tendency of potential utterance meaning results. The social relationship among all of them and the potential utterance meaning results shown in table 4 below.

Table 4: Social Relationship between Speaker and Hearer in Character’s Communication and the Meaning of Utterance Results

No. Data	Social Relationship of the Speakers and Hearers		The Potential Meaning of Sentences using Particles <i>euy</i> and <i>yeuh</i>
	Name/Character’s Identity	Social Relationship	
1	Emang--Momo	friendship	Two way communication
2	Dace--teman-temannya	friendship	Two way communication
3	Sabita--Gapur	friendship	Two way communication
4	Jaja--Dudung	friendship	Two way communication
5	Dudung--Jaja	friendship	Two way communication
6	Nandang--Dudung	friendship	Two way communication
7	Dudung--Jaja	friendship	Two way communication
8	Temannya--Supangkat	friendship	Two way communication
9	Udin--teman-temannya	friendship	Two way communication
10	Teman Ateng--Ateng	friendship	Two way communication
11	Nawawi--Mandor	friendship	Two way communication
12	Mandor--Ohim+Atun	friendship	Two way communication

13	Ketua Kampung--Warji	Neighbor	One way communication
14	Ketua Kampung--Warji	Neighbor	One way communication
15	Begu--Utun	friendship	Two way communication
16	Utun -- Begu	friendship	Two way communication
17	Begu--anak gembala	friendship	Two way communication
18	Warji--Adun	friendship	Two way communication
19	Ujang Onon--Warji	friendship	One way communication
20	Lurah--Warji	Neighbor	One way communication
21	Orang lain--Jaja+Dudung	friendship	Two way communication
22	Isye--Dudung	friendship	Two way communication
23	Jaja--temannya	friendship	Two way communication
24	Sudira--Kuwu	Neighbor	Two way communication
25	Orang di atas pohon--orang di bawah pohon	Neighbor	Two way communication
26	Gunadi's Father--Gunadi	Kinship	Two way communication
27	Supangkat--Wijaya	friendship	Two way communication

#### *Types of Sentence Using Particles Euy and Yeuh*

Based on the data collected as shown in Table 1, particles *euy* and *yeuh* appeared in four types of sentence, they are declarative, interrogative, imperative, and exclamative sentences. There are 8 declarative sentences, 1 imperative sentence, and 4 exclamative sentences containing particle *euy*. There are 3 declarative sentences, 2 interrogative sentences, 1 imperative sentence, and 3 exclamative sentences containing particle *yeuh*. Both particles *euy* and *yeuh* could exist in that four of types of sentences, however, those particles tend to be appeared in the declarative sentences frequently. It shows the result that the characters in Sundanesse fiction books using particles *euy* and *yeuh* tried to express something; ask for something; order someone to do something; or express the feeling. Both particles *euy* and *yeuh* are not the kind of particles that should exist in certain sentences, even though through the data, both particles tend to be appeared in declarative sentence. It is obvious that particles *euy* and *yeuh* appeared in the four types of sentence as explained above have certain communication function.

The usage of particles *euy* and *yeuh* in conversation of the characters are observed in syntactical form. The analysis based on syntactical form is not adequate to describe the reason of emerging those particles *euy* and *yeuh* in the sentence. Why it is not adequate? One way to explain this is that particles *euy* and *yeuh* is optional, the existence of those particles won't change anything to the sentence. That particles are not part of the sentence since they are as an extraposition, they are not part of the syntactic function. As the result, it needs other theory to describe the emergence of particles *euy* and *yeuh*. Macrolinguistic analysis is needed to reveal the meaning of particles *euy* and *yeuh* emerged in the sentence, the theory of Sociolinguistics is applied into this research.

#### *Social Relationship Speaker-Hearer*

Sundanesse language is one of languages which has speech level between speaker and hearer as the politeness strategy. In general, this speech level shows intimacy, honorific utterance shows social distance, and politeness strategy of the speaker. The usage of particles *euy* and *yeuh* related to language used shows the social relation between participants (speaker-hearer), especially related to the speech level. Based on the data found in usage of both particles *euy* and *yeuh* in a context, they can be analysed as the following.

### *The Conversation Using Particle Euy*

Particle *euy* is only used in the sentence which shows intimacy and less social distance between the participants. Concerning of speech level, this particle *euy* is not been used to show politeness between participants. To conclude, the usage *euy* in sentence usually without being followed by polite word(s). From the data, it is found that all sentences which contain this particle shows the intimacy. This condition could be observed in data (1) - (20) and Table 2. It can be seen that all participants have friendship and neighbour relationship.

The intimate relationship can be seen from the turn taking in their conversation, in which they consist of two-way communication and one-way communication. By meaning of one-way communication, it can be understood that if the usage of particle *euy* only emerged from the speaker to hearer only, and it doesn't happen on the other way. By meaning of two-way communication, if there isn't any social factor issue appeared between speaker and hearer. The social factors are age, kinship terms, and social status. This can be seen in data (1) - (12) and data (15) - (18). One-way communication may happen if there appeared social factor such age, kinship, and social status. This can be seen in data (13), (14), (19), and (20).

In data (13) and (14), speaker is the Old man of the village; in data (19) and (20) the speakers are Asep Onon, as the son of the Leader of the village and The Leader of the village himself. The hearers of four data are Warji, son of neighbor from ordinary family. The son of the Leader of the village, Asep Onon, dan The Leader of the village himself possess a higher social level than Warji. As the consequences, the usage of particle *euy* only conducted by the speaker with the higher social level to the lower social level. In this case, the usage of particle *euy* only emerged in one-way communication. If this happen on the other way, on the consequences there will be a violation of politeness principles. However, particle *euy* is used in order to be neutralized, and to create the intimacy and less social distance between higher social level to the lower social level.

### *The Conversation Using Particle Yeuh.*

The usage of particle *yeuh* is contradictory to the particle *euy*. Particle *yeuh* emerged in a different sentence environment. This particle is used by the speaker which has no social distance or less social distance in order to show intimacy and politeness between speaker and hearer. This particle also is used in the sentence whether it is followed by polite word(s) or not.

Data (21) - (29) show less social distance conversation between speaker and hearer. From the data, it can be seen the turn taking in the usage of particle *yeuh*, in which it shows the indication of two-way communication. In data (26) and (28) there appeared different social relationship between speaker and hearer. In data (26) the speaker is kids (nephew), while the hearer is his uncle. In data (28) the speaker is parent (father) to his son (Gunadi). In data (23), (26), and (29), those data show the politeness strategy. This can be seen from the choice words of politeness such *tos* (in a condition that something has already happened) and *lapar* (hungry) - *tos lapar* 'I am hungry', see data (23); *abdi* 'I' and *ngemutan* 'remind' (I remind you) data (26); *bade* 'will' in data (29). The usage of particle *yeuh* will be considered awkward since it will violate the speech level. From the data discussed before, the usage of particle *yeuh* is a lot more flexible than the usage of particle *euy*. Also, the usage of particle *yeuh* shows the consistency of intimacy and less social distance.

## Conclusion

The particles *euy* and *yeuh* in Sundanese language has its own important roles in language usage as medium of communication. The usage of those particles cannot be separated from the speech level (*undak usuk*) in Sundanese. The particle *euy* is used to greet the hearer in a close or intimate relationship and less social distance. The same thing happens to the usage of particle *yeuh*. Syntactically, particles *euy* and *yeuh* can be used in declarative, interrogative, imperative, exclamative sentences. Particle *euy* is used in the intimate speech level, and it cannot be used with the polite word(s). Particle *yeuh* is used in the intimate speech level and as politeness strategy followed by polite word(s). Eventhough, both particles are used in the intimate speech level, the usage of particle *euy* and *yeuh* may consist in one way and two-way communication as in turn taking strategy.

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