

# Euphemism among the Orang Asli Mendriq Tribe in Gua Musang, Kelantan, Malaysia

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## ABSTRACT

Euphemism is used to replace taboo language or sensitive words with politer ones that can be heard by all segments of society. However, the increasingly modern development trend has limited the use of euphemisms because of a more open and straightforward approach in expressing opinions or speaking out. Therefore, the main objective of this study is to identify the use of euphemisms in Mendriq language and analyze the factors shaping the use of euphemisms among the indigenous Mendriq people in Kampung Kuala Lah, Gua Musang, Kelantan. This research was conducted using a qualitative approach by interviewing a 66-year-old informant selected through the NORM approach to gather data for both objectives. The study was specifically focused on the use of euphemisms among the indigenous Mendriq people. The findings revealed six categories of euphemisms used in Mendriq language based on Allan & Burridge's theory (1991): fear, illness, body parts, hatred, gender, and death. The use of these euphemisms is influenced by factors such as consideration for feelings, customs and beliefs, speech and conversation norms, respect for the deceased, and sensitive or embarrassing matters. Based on these factors, the researcher found that the use of euphemisms can maintain welfare and harmony within the community.

**Keywords:** Euphemism, taboo language, Orang Asli, Mendriq, utterance

## INTRODUCTION

Matters pertaining to refined, ethical, and cultured language can be observed across various language variations, including through the use of euphemisms. According to Nasimah Abdullah & Lubna Abd. Rahman (2019), euphemism refers to language that is more gentle and polite to replace taboo language that is considered coarse when spoken directly in communication. Therefore, euphemism can be defined as the use of softer language suitable for a particular society.

The Orang Asli (indigenous people) in Peninsular Malaysia consist of three main ethnic groups: Negrito, Senoi, and Proto-Malay. Each ethnic group has its own language and comprises several ethnic subgroups. Hence, this study focuses on the Mendriq ethnic group, which is classified under the Negrito ethnic group. The Negrito ethnic group mostly resides in the Titiwangsa mountain range, centered in the northern part of the peninsula.

The Mendriq Orang Asli originally lived in caves 40-50 years before the Japanese colonization of Malaya. They sustained their daily lives by gathering forest products such as agarwood and rattan. Additionally, tapping rubber was also a source of income for them. Later, they moved to an area known as Sungai Kala, where various natural resources like keranji fruits and yams were plentiful. Sungai Kala also hosted a significant population of kelah fish, abundant in the nearby rivers. Over time, their settlement came to be known as 'Lah,' derived from the abundance of 'Kelah' fish in the area. Although the kelah fish are not as plentiful today compared to the past, the history of the name 'Kuala Lah' is important for current and future generations to maintain affection and pride for the Mendriq ethnic group.

Based on past studies, research on euphemisms has been examined from various perspectives. For example, studies by Muhammad Zaid Daud, Mohammad Shahrul Nizam Abd Wahid, and Remmy Gedat (2018) explored the use of euphemisms among Iban speakers. Similarly, Munirah Zulkifli, Norazilah Buhari, and Nor Azili Hassan (2019) highlighted euphemisms among Malaysian youth. Furthermore, research on strategies of replacing dysphemisms with euphemisms in the oral communication of the Bidayuh, Bau community conducted by Suzieyana Ritos and Muhammad Zaid Daud (2020) is also relevant. However, the use of euphemisms among the Orang Asli communities, especially the Mendriq ethnic group, remains largely unstudied. Studies like these are crucial, given that the Mendriq language is at risk of extinction within the next 20 years without concerted efforts to preserve it (Iqram Ramli, 2023).

Local scholars' studies also highlight issues related to sensitive words deemed inappropriate for direct communication due to their perceived coarseness. For instance, Hamidah Abdul Wahab et al. (2020) noted that not everyone feels comfortable discussing sensitive matters directly, thus euphemistic language is used to address such issues. This also indicates that the use of euphemisms is likely influenced by various factors, as discussed by Muhammad Zaid Daud et al. (2018). Cultural norms and beliefs significantly influence the use of euphemisms among communities (Hasmidar Hassan et al., 2021). Therefore, the researcher believes that the Mendriq community also possesses specific factors influencing the use of euphemisms within their culture.

## BACKGROUND

Lynn-Sze (2021), in her study titled *Female Leadership Communication Styles from the Perspective of Employees*, examined employees' perceptions of communication styles employed by female leaders. The findings reveal that female leaders utilize a communication style that blends both masculine and feminine traits, such as assertiveness, courage, attention to detail, and empathy. Their communication style is contingent on the purpose of the interaction, with euphemism frequently employed when adopting a more masculine approach to mitigate tension or minimize conflict. However, excessive use of euphemism can undermine the effectiveness of communication, as it may be perceived as insincere or unclear. In this context, euphemism can create a tension between the leader and employees, as workers may perceive instructions as insufficiently firm or direct. This situation underscores a dilemma in female leadership, where leaders often find themselves caught between maintaining assertiveness and adhering to socially accepted feminine norms. This phenomenon gives rise to a 'double bind', wherein female leaders are perceived as ineffective if they are too soft, yet disliked if they are too assertive.

Besides that, Suzieyana Ritos and Muhammad Zaid Daud (2020) discussed the strategy of replacing dysphemisms with euphemisms in the oral communication of the Bidayuh community in Bau, Sarawak. The researchers identified five types of replacements from dysphemisms to euphemisms involving body parts, feminine matters, cleanliness, swearing, and death. Data from respondents were analyzed using the Relevance Theory (TR) by Sperber and Wilson (1986) and the Framework of Reference (RRS) by Kempson (1986). In this study, the researchers categorized the domains of euphemism and dysphemism using the theory by Allan & Burridge (1991). The study found that the use of dysphemisms and euphemisms is influenced by various conversational contexts such as teasing, reprimanding, familial interactions, health-related discussions, jokes, and anger. Dysphemisms tend to occur in informal conversational contexts, whereas euphemisms are used in more formal settings. Relevant analysis indicated that replacing dysphemisms with euphemisms among the Bidayuh community enhances cognitive clarity, as people clearly understand the euphemisms used by their conversational partners. The researchers concluded that the Bidayuh community in Bau, Sarawak exhibits high linguistic politeness in their daily communications. The use of Relevance Theory and Framework of Reference provided a clearer understanding of the replacement of dysphemisms with euphemisms because both theories classify their usage according to specific contexts and then examine them based on cross-referencing to assess the relevance of the euphemisms used. This study on dysphemism replacement is indeed relevant as it highlights the widespread use of dysphemisms within communities. According to Apin & Wahab (2015), the concept of dysphemism involves taboo words or actions used within specific contexts. To maintain politeness within the community, euphemisms are employed to avoid misunderstandings and to preserve the face of the conversational partners. Hence, the researchers selected this study as a reference to observe the types of euphemistic usage within the Mendriq community.

Furthermore, the study on euphemism in the discourse of translating the meanings of the Quran into Malay: a pragmatic analysis conducted by Lubna Abd Rahman and Nasimah Abdullah (2019). This study aimed to examine the euphemistic elements found in the translation texts of the Quran into Malay by applying the theoretical framework of Leech (1983) in analyzing the data. The main issue of this study was to find suitable and equivalent words for semantic equivalence and the necessity of sociolinguistic and pragmatic knowledge in translating meanings. The researchers identified seven words from the Quran texts from Tafsir Pimpinan Ar-Rahman by Abdullah Basmeih (TPR) and Terjemahan al-Quran al-Karim Rasm Uthmani by al-Hidayah House of Quran (TQKRU) for analysis. The researchers found that both translation texts did not adhere to Leech's Principle of Politeness because they used words that were too direct, such as 'death,' 'menstruation,' 'infertile,' and 'widow.'

The comparison based on the two reference books for the interpretation of Quranic verses shows the existence of dysphemistic elements that contradict Leech's Maxim of Politeness. This Maxim is a concept of politeness similar to Malay society. Words that do not overlap are not suitable, especially when referring to the Prophet, such as the word 'death,' which should be replaced with 'passing away.' Similarly, harsh words used for unbelievers and evildoers. Although these harsh words indicate anger, they violate Leech's Principle of Politeness, which is based on using more polite words. Quran translations intended for Malay understanding should use more appropriate lexicons to avoid misunderstandings that could lead to disagreements over the use of dysphemisms in translations. This aligns with Nasimah Abdullah's (2015) view that the readability level of translation texts should be considered so that the Quran translation can be understood more comprehensively and create euphemistic elements that can be used in Malay society. Therefore, the researchers used this study as a reference to observe the choice of words suitable for politeness among the Mendriq community.

Hasmidar Hassan, Radiah Yusoff, and Nur Sharina Sahar (2021) in their study have explained collective knowledge about taboos to ensure the use of polite language by speakers is emphasized. The researchers conducted field methods to obtain data using the theory proposed by Sperber and Wilson (1995). Taboo expressions in the Tawau community were categorized into five categories: behavior, sex/gender, disabilities, ghosts, and insults. The authors found that taboo expressions in the Tawau community exist due to customary factors, religious beliefs, and cultural holdings of the community itself. The analyzed data found that there were taboo words used by the Tawau community but were considered common in standard Malay. For example, the word 'puntung' which means veil in the Tawau community but refers to cigarettes or wood in standard Malay. Similarly, the word 'koci' which is considered vulgar in the Tawau community but refers to food in Malay. Therefore, the researchers state that taboo words or forbidden words need attention when involving cross-cultural communication contexts to avoid the use of impolite language when communicating with different ethnic groups.

The difference in the backgrounds of communities creates different meanings but possibly similar pronunciations. This was evident in studies on taboos in cross-cultural communities that showed differences between the Tawau community and standard Malay. In this study, the researchers listed several words commonly used in standard Malay but were taboo words in the Tawau community. These words were chosen because the researchers stated that they are likely to be used among outsiders who do not know the meaning in the Tawau community. Studies like this contribute to avoiding conflicts between cross-cultural communities. Taboo language from different ethnic communities should be known at least a little so that it is not used when meeting different ethnic groups. Oatey & Debray (2020) also said that native language speakers should spread information about taboo language in their communities so that the words are not used by outsiders.

There is also a study on euphemism among Iban speakers conducted by Muhammad Zaid Daud, Mohammad Shahrul Nizam Abd Wahid, and Remmy Gedat (2018). This study focuses on determining the frequency of euphemism usage based on age and factors influencing the usage of euphemisms among the Iban community. In this study, the researchers used qualitative and quantitative methods and applied the theory of Allan and Burridge (1991) to analyze the data. The researchers recorded the number of euphemistic expressions used according to categories highlighted by Allan & Burridge (1991) and found that the use of euphemisms among the elderly in the Iban community recorded a higher number compared to the younger generation. This is due to several factors such as maintaining feelings, respect for customs, beliefs, and the deceased, dangerous matters, and difficult or shameful matters. At the end of the study, the researchers stated that the use of euphemistic expressions can create harmony in the lives of the Iban community and respect for nature.

Based on this study, it can be seen that the use of euphemisms is more practiced by the elderly compared to the younger generation. This is due to the education of the older generation in practicing politeness in conversation. This is in line with the second objective of the researchers, namely the influence on customs and beliefs that have been inherited for generations. Although there are other factors that continue the use of euphemisms in the younger generation, overall it is largely continued by the older generation. This is because the older generation has more experience in using euphemisms in daily life. Furthermore, the use of euphemisms is also influenced by shyness and respect for others, especially matters that touch on someone's sensitivity. This aligns with the statement of Muhammad Zaid Daud, Mohammad Shahrul Nizam Abd Wahid, and Remy Gedat (2017) that euphemistic expressions such as "Jako Silup" serve to soften pronunciation, conceal embarrassing matters, show respect, reject danger, and act as educational tools. Therefore, euphemisms are still used by all layers of the Iban community.

For the study entitled 'Euphemisms as a Reflection of Sociocultural Values of Malaysian Society' conducted by Munirah Zulkifli, Norazilah Buhari, and Nor Azlili Hassan (2019), the researchers identified the role of language in the process of forming Malaysian civilization and observed the relationship between language politeness and the sociocultural values of Malaysian society. The study was conducted around the Klang Valley, surveying youth from the Malay, Indian, and Chinese communities (272 people). In discussions, the researchers focused on the function of language as a communication instrument in society and observed the relationship between language politeness and sociocultural values that include values of shame, respect, and courtesy in Malaysian society. The researchers stated that Malay language plays a crucial role in forming a harmonious society. Although each state has its own dialect, Malay language has united all communities without needing to abandon their respective group languages. Therefore, Malaysians have strong beliefs in the values that determine attitudes, thoughts, beliefs, actions, behavior, and principles.

This study emphasized Malay language as a factor in the use of euphemisms among the people. Due to the politeness values in Malay society, euphemistic elements have emerged despite comprising various group languages. This is supported by the statement of Zaliza M.Z and Zaitul Azma Z.H (2014) that individuals with high manners will use polite and courteous language, while those using rough and impolite language are categorized as uncultured or rude. According to the researchers, this politeness is not only seen in the use of euphemisms, but the use of address terms also serves as a sign of respect for others. Nafisah Abdul Hamid (2017) stated that titles are highly emphasized in society as the basis for respect during communication and show differences in social status. In conclusion, these values and ethics are consistent with the nature of Malay society because they are practices passed down through generations. Therefore, this study is used as a reference to observe the appropriateness of these values in Mendriq, Kelantanese society.

## Objective

1. Identifying the use of euphemisms in Mendriq language in Kampung Kuala Lah, Gua Musang, Kelantan.
2. Analyzing the factors that shape the use of euphemisms in Mendriq language in Kampung Kuala Lah, Gua Musang, Kelantan

## METHOD

Based on the qualitative research design implemented by the researcher, the method involves analyzing collected data and interpreting findings relevant to sociolinguistic studies or those related to language and society. This approach is well-suited for such studies as it aims to enhance understanding, interpret realities, and articulate and explain events or phenomena, as supported by Fishman (1972). Qualitative research focuses on capturing subjective experiences through methods like literature review and interviews.

In the literature review method, the researcher consulted secondary sources such as newspapers, books, and other publications to gather background information on previous studies related to the research topic. Online platforms like Google Scholar and educational websites such as Scribd were utilized to access academic papers and relevant materials. This approach facilitated a comprehensive review of existing literature and studies, providing a basis for comparing and contextualizing the current research.

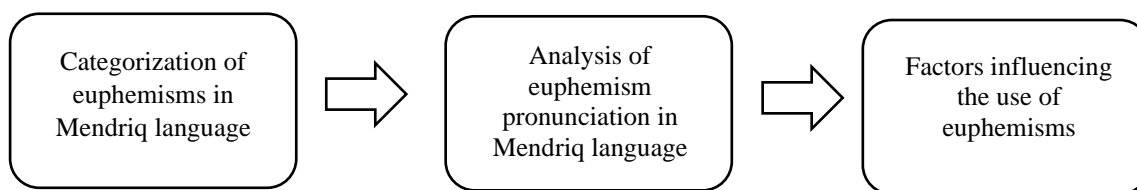
Additionally, the researcher conducted semi-structured interviews to gather firsthand data on the use of euphemisms within the Mendriq community. These interviews involved listing taboo words and phrases, and observations and transcriptions of audio recordings were used to reinforce data analysis. The researcher followed the NORM approach introduced by J.K. Chambers and Peter Trudgill (1990), selecting an informant who met criteria such as being Non-mobile, Old, Rural, and Male, ensuring a representative perspective.

Through these qualitative methods, the researcher aimed to capture nuanced insights into the usage of euphemisms among the Mendriq community, enriching the understanding of how language reflects cultural norms and societal values.

## PROCEDURE

The theoretical framework is a structured arrangement of ideas according to the phenomenon under study. Therefore, this study is conducted based on the approach of the Euphemism Theory by Allan & Burrige (1991). The following is a diagram of the theoretical framework that has been structured according to the suitability of the study.

**Diagram 1: Theoretical Framework adapted from Allan & Burrige's Theory (1991)**



Based on Diagram 1, the researcher presents an adapted theoretical framework from Allan & Burrige's Theory (1991), subsequently tailored to fit the study's objectives. The study's collected data is categorized into euphemism categories, namely animals, diseases, physical traits, sex, death, female-related matters, and supernatural beings. Subsequently, the study analyzes the pronunciation of euphemisms in the Mendriq language. Finally, this study will elucidate the factors influencing the use of euphemistic terms among the Mendriq community.

## RESULTS

In objective 1, the researcher lists euphemistic terms in Mendriq language and their pronunciation using phonetic symbols. The table below shows a list of euphemistic words categorized based on Allan & Burrige's Theory (1991).

**Table 1** Categories of Euphemistic Terms in Mendriq Language

Category	Mendriq language	Phonetic symbol	Definition
<b>Fear</b>	keip	[kə.ip]	Centipede
	alay	[a.laj]	Elephant
	jekop	[jəʔ.kop]	Snake
	ap	[ap]	Tiger
	penyakit / sarok	[pə.nǎ.ket] / [sa.roʔ]	Ghost
<b>Disease</b>	ngau	[ŋǎu]	Crazy
	ning kenjeng	[nĩŋ.kən.jəŋ]	Deaf
	mendrak	[mən.draʔ]	Mute
	ning bemek	[nĩŋ.bə.məʔ]	Blind
<b>Body Part</b>	cen het	[čən.het]	Short
	bow	[bow]	Fat
	kurus	[ku.rus]	Skinny

<b>Hatred</b>	bek beey	[bəʔ.bəʔ.əj]	Illegitimate child
<b>Gender</b>	lew pantang	[li.jew.pan.taŋ]	Menstruation
<b>Death</b>	berak dah	[bə.raʔ.dah]	Dead

Based on Table 1, the researcher has listed six categories of euphemisms in the Mendriq language according to Allan & Burridge's Theory (1991). The recorded euphemism categories include fear, disease, body, hatred, gender, and death. These six categories are further divided into several forms of euphemistic terms involving animals, supernatural beings, physical traits, female issues, physical and mental disabilities, and deceased individuals.

For the euphemism category of fear, five terms are recorded. These terms are divided into two types: animals and supernatural beings. Euphemisms for animals include [kə.ip] (centipede), [a.laj] (elephant), [jəʔ.kop] (snake), and [ap] (tiger). Terms for supernatural beings include [pə.jā.ket] or [sa.roʔ], referring to ghosts. According to informants, the terms for ghosts are only "penyakit" (disease) and "sarok." This differs from Malay society, which categorizes ghosts into several types such as pocong, pontianak, penanggal, hantu raya, and so on. However, the term 'penyakit' in Mendriq society has a similar pronunciation to standard Malay but means something that disturbs health (Dewan Bahasa dan Pustaka, 4<sup>th</sup> Edition).

Next, euphemisms related to disease are divided into two forms: disability and mental health issues. Diseases referring to disabilities include [nĩŋ.kəŋjəŋ] (deaf), [mən.draʔ] (mute), and [nĩŋ.bə.məʔ] (mute). Diseases involving mental health issues are referred to as [ŋəu] (crazy).

Euphemisms in the body category refer to physical attributes. A short person is called [čən.het], fat is [bow], and thin is also [ku.rus]. The word "kurus" does not change in pronunciation and retains the same meaning as in standard Malay, which is lacking flesh. The term "kurus" is also considered taboo as it can affect someone with weight issues and undermine their self-confidence. This is evident from an article by Faizatul Farhana Farush Khan (2019) in Berita Harian Online about mockery of others' physical appearance. The article discusses the sensitivity of thin people being perceived as undernourished or ridiculed based on size, height, or skin color. Such jokes can embarrass someone and lower their self-esteem in public. Therefore, Mendriq society also uses euphemistic terms for physical attributes in their speech.

The euphemism for hatred refers to sensitivities within society. The term "anak luar nikah" (illegitimate child) is associated with the unlawful act of intercourse performed by an unmarried couple. Hence, an illegitimate child is referred to as "bek beey" [bəʔ.bəʔ.əj]. Mendriq society avoids using the term "anak luar nikah" even in jest to avoid offending those who fall into this category, especially in the presence of individuals in such a situation.

Next, for the euphemism related to gender, it involves female matters such as menstruation. "Datang bulan" refers to the menstrual period, which is called "lew pantang" [li.jew.pan.taŋ] in Mendriq. Therefore, the term "datang bulan" is not mentioned explicitly because it is considered embarrassing, especially in front of men. Similarly, in Malay society, the term "bendera merah" (red flag) is used to indicate menstruation. Such euphemisms help reduce the embarrassment of discussing the topic in public and are usually easily understood by women.

Lastly, the euphemism for death refers to someone who has passed away. Mendriq society refers to the deceased as "berak dah" [bə.raʔ.dah]. This term means someone who is no longer present or has died. According to informants, the term "orang mati" (dead person) is considered harsh and inappropriate, given that the majority of Mendriq people in Kampung Kuala Lah are Muslims.

For objective 2, the researcher discusses the factors influencing the use of euphemisms in Mendriq society. These factors are obtained from semi-structured interviews with selected informants.

## DISCUSSION

### Maintaining Hearts and Feelings

The use of euphemisms in the Mendriq society is influenced by several factors, one of which is to maintain the hearts and feelings of the interlocutor or the listener, even when joking. There are three categories of euphemisms

expressed with the aim of protecting feelings, namely: the category of illness, the category of physical appearance, and the category of hatred. According to informants, they will still use euphemistic terms when joking with friends, especially when it involves categories such as illness (e.g., deaf or insane), physical appearance (e.g., fat or thin), and hatred (e.g., illegitimate child), to avoid misunderstandings and conflicts. Although these may seem like common expressions, they are considered sensitive and harsh for those in the three categories. According to Nurlina Atan & Ernawita Atan (2023) the use of harsh words can provoke anger and cause negative consequences between the speaker and the listener. This is also supported by Rus Shafinas Shafie et.al (2024) the negative and positive portrayal of social groups resulting from positive self-representation or negative other representation allows emotional towards the speech. Therefore, the use of euphemisms in Mendriq society can help avoid undesirable situations such as conflicts, emotional stress, or mental issues, which can lead to suicidal thoughts.

### **Customs and Beliefs**

In addition, the use of euphemisms is also influenced by the customs and beliefs of the ancestors, which are still practiced in Mendriq society to this day. According to the informants interviewed, the Mendriq people are very cautious when using terms related to animals. This is because the Mendriq residents live in forested areas, which are also the habitats of wild and venomous animals. It has become a tradition of their ancestors to believe that animals can hear and will appear when their names are called. Examples include elephants, tigers, snakes, and centipedes. According to Norhafizah Ahmad et al. (2022), this belief is a philosophical system held in the lives of the indigenous people, following practices related to myths, customs, cosmology, and taboos. Therefore, the Mendriq indigenous people use euphemistic terms for wild animals when speaking, as they believe that not using euphemisms for these animals will invite bad things to happen.

### **Boundaries of Speech and Conversation**

The next factor is seen from the perspective of the boundaries of speech regarding supernatural matters, such as spirits. This is because, the Mendriq indigenous people live in forested areas, they are very careful when mentioning the word "ghost." Besides, cultural diversity can significantly affect the patterns and processes of human communication (Chuan Tek Pheung & Lee Joo Yun, 2023). The informants stated that the word "ghost" is only referred to as [pə.nā.ket] or [sa.roʔ], especially at night and when in the forest. This is because mentioning the word "ghost" is considered as if it is calling spirits to come to them. This could disturb their daily activities in the forest and cause disruptions to the residents there. According to the informants, the terms for spirits are limited to only two: *penyakit* (illness) and *sarok*. The Mendriq community does not have other names for spirits like the Malay community, which has terms such as *pocong*, *hantu raya*, *penanggal*, and *pontianak*. According to Muhammad Zaid Daud et al. (2018), maintaining proper etiquette in speech can prevent bad things from happening. Therefore, the Mendriq community uses euphemisms when referring to spirits, especially in places that are inhabited, such as the forest.

### **Respecting the Deceased**

Euphemistic terms are also used as a sign of respect for the deceased. This is because the majority of the Mendriq community are followers of Islam. Therefore, they use the term [bə.raʔ.dah] to refer to someone who has passed away. This term is used to protect the feelings of the deceased's family, avoiding harsh words like "corpse" or "carcass," and instead replacing them with the phrase "berak dah," which means "someone who has passed away." This expression is considered softer and not taboo. According to Muhammad Zaid Daud et al. (2018), the use of euphemisms for death is intended to show care and consideration to avoid hurting the listener's feelings. Therefore, the use of euphemisms referring to the deceased is appropriate when visiting the family of the deceased.

### **Privacy and Shame**

This factor of euphemism is also caused by matters of privacy and shame in Mendriq society, which involve feelings of embarrassment or hatred. This refers to euphemisms in the categories of women's issues and hatred. These categories represent characteristics that would cause shame for someone in those situations, such as an illegitimate child or menstruation. These terms are considered taboo, especially when spoken in public. The attitude of people spreading negative matters makes them seen as common wrongdoings in society, which causes

discomfort for those who are stigmatized by public gossip (Akh Muhammad, 2010). Therefore, even though an illegitimate child is not at fault, society will look negatively upon them due to the illegal actions of their parents. This indirectly hurts the feelings of those with the status of an illegitimate child and can lead to emotional effects. The same goes for women's issues involving menstruation. Although the term is considered a normal matter, menstruation is associated with the idea of "impure blood," and the word is taboo when spoken in front of people of the opposite gender. Therefore, the terms "coming of the month" and "illegitimate child" are replaced with "lew pantang" and "bek beey." According to Lynn-Sze (2021), excessive use of euphemism can undermine the effectiveness of communication, as it may be perceived as insincere or unclear.

## CONCLUSION

Based on the list of euphemistic words in the Mendriq language, it reveals a unique language system that varies according to specific contexts. Some euphemistic words in Mendriq are also influenced by the Malay language, with similar pronunciations and meanings. The use of euphemisms occurs due to several factors involving emotions and feelings, as well as the value of respect among the community. The replacement of harsh taboo words with euphemisms is indeed appropriate, as it helps maintain harmonious relationships within a society.

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