Relationship between speakers and addressees in terms of address translation through foreignization and domestication approaches

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Abstract

This paper studies the translation of terms of address from Thai into English through the foreignization and domestication approaches, focusing on the relationship between speakers and addressees that create address term usage in the Source Language (SL) and the translation of those terms in the Target Language (TL). The novels in the study are Si Phaendin and Lai Chewit and their translated versions Four Reigns and Many Lives. The study employs Kalaya Tingsabadh, M.R. and Amara Prasithrathsint's (1986) classification of relationships between speakers and addressees in terms of address usage in Thai and Venuti's (2008) notion of foreignization and domestication. The novels were translated by a Thai and a foreigner respectively and the researcher has conducted a comparative study of the transla-

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tion by the Thai and the non-Thai quantitatively and qualitatively.

Keywords: terms of address, translation, relationship between speakers and addressees, foreignization, domestication

บทความวิจัยนี้ศึกษาการแปลคำเรียกขานจากภาษาไทยเป็นภาษา อังกฤษในแนวทางการแปลอิงต่างชาติและการแปลอิงพื้นเมือง นวนิยาย ที่นำมาศึกษาคือนวนิยายเรื่องสี่แผ่นดินและหลายชีวิตและฉบับแปล ของนวนิยายทั้งสองเรื่อง ได้แก่ Four Reigns และ Many Lives การวิจัย มุ่งศึกษาประเด็นความสัมพันธ์ระหว่างผู้พูดและผู้ฟังที่ส่งผลต่อการใช้ คำเรียกขานในต้นฉบับภาษาไทยและการแปลคำเรียกขานดังกล่าวใน ฉบับแปลภาษาอังกฤษ แนวคิดที่ใช้ในการวิจัย คือ ความสัมพันธ์ระหว่าง ผู้พูดและผู้ฟังในการใช้คำเรียกขานในภาษาไทย ของ กัลยา ติงศภัทิย์, ม.ร.ว. และ อมรา ประสิทธิ์รัฐสินธุ์ (2531) และแนวคิดการแปลอิง ต่างชาติและการแปลอิงพื้นเมืองของเวนูติ (2008) นวนิยายแต่ละเรื่อง แปลโดยผู้แปลชาวไทยและผู้แปลชาวต่างชาติตามลำดับ ซึ่งนำมาสู่การ ศึกษาเปรียบเทียบในเชิงปริมาณและเชิงคุณภาพ

คำสำคัญ: คำเรียกขาน การแปล ความสัมพันธ์ระหว่างผู้พูดและผู้ฟัง การแปลอิงต่างชาติ การแปลอิงพื้นเมือง

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Introduction

Terms of address are terms referring to someone in direct linguistic interaction which can indicate many social factors such as power, intimacy, gender and respect (Brown & Gilman, 1960; Brown & Ford, 1961; Ervin-Tripp, 1973; Crystal, 2008). Terms of address usage in Thai varies with the different relationship between speaker and addressee (Kalaya Tingsabadh, M.R. & Amara Prasithrathsint, 1986). When terms of address are used in a novel, for example, they reveal the speaker's attitude toward the addressee, and also increase the novel's flavor through each character's dialogue. Therefore, in translating terms of address from Thai into English, translators should be aware of the relationship between characters in SL and make a decision whether to foreignize or domesticate them for TL readers. *Si Phaendin* (Four Reigns) and *Lai Chewit* (Many Lives) were chosen for this study for two reasons. Firstly, both are well-known Thai novels with a great diversity of relationships between speakers and addressees and a rich variety of examples for the study. Secondly, *Four Reigns* was translated by a Thai (Tulachandra) and *Many Lives* by a non-Thai (Meredith Borthwick). It is worth examining how the Thai translator, whose mother tongue is Thai and is familiar with Thai addressing patterns, and the non-Thai

translator, who, while familiar with Thai terms of address, has English as her mother tongue, translate address terms from Thai into English. As a result, the researcher decided to conduct a contrastive study on the foreignization and domestication of address terms translation to find out whether there are any differences between a Thai and non-Thai translator. There are also important sociolinguistic factors to consider, because speakers have to think of social factors when addressing someone (Ervin-Tripp, 1973; Wardhaugh, 1986). Information about the two different translation approaches, foreignization and domestication, are presented in the next section.

Foreignization and domestication

Foreignization

Foreignization is "an ethnodeviant pressure on [target-language cultural] values to register the linguistic and cultural differences of the foreign text, sending the readers abroad" (Venuti, 2008, p. 15). A cultural gap between SL and TL occurs especially in the translation of novels, since writers create their works for an SL audience. Their works naturally contain the customs, traditions, or cultural elements which members of the SL society understand. Foreignization, on the other hand, aims to introduce SL social and cultural elements to TL readers. An example would be the translation of an address term "Baba" in Bengali, an Indian dialect, into "บาบา" (Nalin Wachirapansakul, 2002, p. 41-43). The address term "Baba", which means "father", does not exist in Thai society. It sounds strange to TL readers not familiar with the term, but the foreignized term gives the translated novel an

"Indian" atmosphere. Foreignization can be an annoyance for the reader, as explanations of the foreignized words in brackets or footnotes disrupt the flow of the text. For this reason, the foreignizing approach is not commonly used. (Ngo, 2010, p. 4)

Domestication

According to Venuti (2008, p. 15), domestication is "an ethnocentric reduction of the foreign text to receiving cultural values, bringing the author back home". This means that domestication seeks smoothness in reading for TL readers, aiming for fluency, naturalness, and transparency. The domestication approach normally avoids any SL elements alien to TL readers. It promotes 'translator's invisibility' (Venuti, 2008) in that the translated works allow the readers to perceive TL texts as non-translated texts. If the SL text contains linguistic and cultural elements alien to the TL and its culture, they are likely to be avoided in the translation (Ngo, 2010, p. 4). For example, the translation of "Mr Darcy" (Pride and Prejudice, 1951) into "คุณดาร์ซี่" (Khun Darcy) (Sao Songsanae, 2003) is domestication. The use of a Thai respectful pronominal 'Khun' here allows TL readers who are familiar with the Thai pronominal term 'Khun' to read the translated version smoothly. However, through domestication, some elements from SL might not appear in TL due to the avoidance of foreignness in the target text. For example, the Thai pronominal "Mae" in "แม่พลอย" (Mae Phloi) (Si Phaendin, 2001) is lost when a Thai translator translates the SL term only "Phloi". The Thai pronominal representing the gender of an addressee in usage characteristic of the period is therefore lost in the translation for TL readers.

Classification of relationship between speakers and addressees in terms of address in Thai

Research done by Kalaya Tingsabadh, M.R. and Amara Prasithrathsint in 1986 on Thai terms of address in shows rich patterns of terms of address usage from one word such as the pronominal "คุณ" (Khun) up to a combination of three parts such as "แม่นิ่มที่รัก" (Mae Nim Teerak). Kalaya Tingsabadh, M.R. and Amara Prasithrathsint conclude that the selection of address terms depends on relationships between speakers and addressees. In address terms usage among Thai speakers, there are 9 relationship classifications between speakers and addressees categorized into the following three groups:

1. *Non- reciprocal relationships* involving relationship between (1) senior and junior, (2) husband and wife, (3) superordinate and subordinate and (4) teacher and student.

2. R*eciprocal relationships* involving (5) friends, (6) couples in romantic relationship, (7) acquaintances and (8) strangers.

3. *Neutral relationships* for (9) service provider and customer

In addition, relationships between monk and laymen as they occur in *Lai Chewit* are of the non-reciprocal type. As the study done by Kalaya Tingsabadh, M.R. and Amara Prasithrathsint indicates, the relationship between speaker and addressee is important in the choice of terms of address, and whether these terms are translated from Thai into English by foreignization or domestication is an important subject of study.

Patterns of address terms in Thai and in English

Address terms in Thai, according to the research of Kalaya Tingsabadh, M.R. and Amara Prasithrathsint (1986), consist of a derivational and an optional part. The derivational part can be a combination of pronominal, kin-tern, rank, occupation/ title, name and expressive phrase, while the optional part is the ending particle. The most general pattern found in the Ratanakosin period are pronominal, such as "คุณ" (khun) and "นาย" (Nai), pronominal + name, such as "คุณสมศรี" (Khun Somsri) and "นายวิชัย" (Nai Wichai), and name, such as "สมศรี" (Somsri) and "วิชัย" (Wichai).

In English, according to Brown & Ford (1961), the speaker mostly address his addressee by first name (FN) such as "James" or title + last name (TLN) such as "Mr Brown". The other patterns are title (T), last name (LN) and multiple name (MN).

Most terms of address patterns in Thai exist in English but the frequency might differ. For example, the kin term or kin term + name are common in Thai, but they are not used much in English. Furthermore, when Thai people commonly use kin term + name with those who are not their real relatives to express respect or intimacy, English speakers find it rather strange. Methven (2006, pp. 5-6) said that "in English, the use of family or reverential terms to convey politeness to non-family members could actually be considered quite rude. Calling a stranger 'uncle' would also probably be considered strange."

Research methodology

This research aims to study the translation of address terms from Thai into English through foreignization and domestication. The research hypothesis is that the Thai translator employs more foreignization than the non-Thai, and the non-Thai employs more domestication than the Thai. In order to study the translation of address terms, the researcher has chosen two original Thai novels well-known in Thai society, each with an acceptable translated version. All the novels and their translations are of good quality, and contain a rich use of address terms.

The researcher has chosen *Si Phaendin* and *Lai Chewit* because both were composed by M.R. Kukrit Pramoj, the eminent Thai writer who has a natural writing style (Thongtham Natchamnong & Siriwan Sukwiset, 1995, p. 102-108; Ranchuan Inthrakamhaeng, 1991, p. 96). *Si Phaendin* presents a story of people in different periods and different kinds of relationships which provide diverse patterns of address. *Lai Chewit* is a novel, but is comprised of 11 short stories with a variety of characters who also use diverse patterns of address. M.R. Kukrit Pramoj stated that the problem of translating Si Pheandin is how to make foreign readers understand the book in the way Thai readers do. However, *Four Reigns* by Tulachandra, was praised by the author who felt the translation brought out clearly and understandably the Thai mentality of the book (*Four Reigns*, 1998, p. 4-5). H.R.H Princess Maha Chakri Sirindhorn said that *Many Lives,* by non-Thai Meredith Borthwick, will allow those who cannot read Thai to enjoy stories which present the philosophy behind the life style of Thai

people. (*Many Lives*, 1996, p. VI)

In the data collecting process, the researcher has collected all the address terms without sampling.

1. The data was collected in a table divided into SL and TL.

2. The table was designed for filling address patterns, address terms in SL, address terms in TL and frequency of use for each term in the three different speaker/ addressee relationships. For example:

No.	SL	TL	Total frequency	Relationship between speakers and addressees								
				senior-junior	husband-wife	Superordinate and subordinate	teacher and student	friends	couple in romantic relationship	acquaintance	stranger	monk-layman

An analysis was made of the date was made and results described quantitatively and qualitatively.

Quantitative results in *Four Reigns* and *Many Lives*

Four Reigns

The frequency of foreignization and domestication found in *Four Reigns* is presented in Table 1 below.

Table 1. Foreignization and domestication in *Four Reigns*

Foreignization	Percentage	Domestication	Percentage
168	53.5	146	46.5

Table 1 indicates that in terms of address translation in *Four Reigns,* the Thai translator has employed foreignization more than domestication. Most of the address term patterns which are foreignized in *Four Reigns* are a combination of two or more parts, such as pronominal + name, pronominal + kin term, pronominal + name + expressive phrase. 162 out of 168 address terms have two or three parts, while the rest are one part, such as rank. The domesticated terms in *Four Reigns* mostly contain one-part address terms such as name, kin term, or rank. However, there are some combinations of address terms which are translated into one part in TL, for example, the translation of pronominal + name into name.

Many Lives

The frequency of foreignization and domestication found in *Many Lives* is illustrated in Table 2 below.

Table 2. Foreignization and domestication in *Many Lives*

Foreignization	Percentage	Domestication	Percentage
15	15.6	81	84.4

Table 2 illustrates that term of address translation in *Many Lives* by the non-Thai translator has employed domestication far more than foreignization. There are only 15 address terms that are foreignized, including one part such as kin term and two parts such as pronominal + kin term. The 81 domesticated terms in *Many Lives* are mostly address terms which have one part, such as name, pronominal, or kin term. The address terms which contain more than one part such as pronominal + name, or kin term + name are also found in domestication but they are translated into one part in TL, such as the translation of rank + name into name.

Qualitative results in *Four Reigns* and *Many Lives*

Four Reigns

Analysis of terms of address translation in *Four Reigns* shows that the three categories—non-reciprocal, reciprocal, and neutral—all appeared in the data. Both translation approaches are used, but each is used in different types of relationships between speakers and addressees. They are analyzed in three sections corresponding to the three

categories.

Non-reciprocal relationship

The non-reciprocal relationships found in *Four Reigns* are senior and junior, husband and wife, and superordinate and subordinate. Each relationship can be divided into two sub–groups, depending on whether the speaker is addressing someone of a lower or higher social rank.

When the speaker is of lower rank than the addressee, the Thai translator has adhered to the patterns of terms of address in SL, employing more foreignization than domestication. The following is an example of foreignization.

Example 1

SL: "ขอบใจ **พี่อั้น** อ๊อดรู้ตัวดีอยู่แล้ว ถึงวันนี้ก็ได้ความรู้เพิ่มเติม อีกว่าพี่น้องของอ๊อดเป็นอย่างไร ต่อไปนี้อ๊อดจะไม่เอาเปรียบใครให้ว่าได้ อีก" (*Si Phaendin*, p. 801)

TL: Thank you, **Phi An**. It's no small thing, let me tell you, to be made wiser as regards one's sisters and brothers. Well, very soon things are going to be different, and no one should have cause to accuse me again of taking advantage of the others." (*Four Reigns*, p. 564)

Example 1 is taken from a conversation between a younger and elder brother. The younger brother addresses his brother as "Phi" meaning "elder brother". This kin term indicates respect—one important social factor in Thai terms of address. In Thai tradition, respect between *Phu-yai* (senior) and *Phu-noi* (junior) is very important. The younger speaker

has to address older listeners with respect by using kin terms that represent seniority. In the example above, the translator employs foreignization, using the loan word "Phi". This method introduces the Thai kin term for a senior and junior relationship to TL readers. The next example is another term of address in a senior and junior relationship foreignized in TL.

Example 2

> SL: "**ทูนหัวของลูก** ตั้งแต่นี้ไป แม่จะต้องทำใจให้แข็งไว้เสมอ ปล่อยให้ใจอ่อนไม่ได้เป็นอันขาด" (*Si Phaendin*, p. 659)

> TL: "**My darling**, from now on you must try to harden that soft heart of yours a little." (*Four Reigns*, p. 480)

The example above is taken from a conversation between a son and his mother. The translated term in TL here is "my darling" which one would expect to be a domesticated one since the same term also appears in English. However, the phrase "my darling," though used in the senior and junior relationship in English, is used only by parents towards their children, not *vice versa*. The terms, though identical, would still be considered unfamiliar to the TL reader in such a situation. (N. Jones, personal communication [e-mail], July 14, 2011, M. Perenchio, personal communication [e-mail], September 25, 2011) Foreignization here illustrates for TL readers that Thai children use the same term of affection to address their parents with which SL parents address their children.

Husband and wife, and superordinate and subordinate relationships, also rely on expressions of respect. In

translation, most terms of address are foreignized, as in the translation of "Khun Prem" from "คุณเปรม" in a husband and wife relationship. In the past, a husband is placed higher than his wife and a wife must pay respect to her husband. The term of address that shows respect is the pronominal "Khun". In the superordinate and subordinate relationship, a servant addressing his or her master always uses a respectful pronominal "Khun". This is foreignized into TL, as for example in the translation of "คุณพลอย" into "Khun Phloi".

Another sub-group of address terms are those used when the speaker is in higher position than the addressee. In this group, translators employ more domestication. Speakers in this higher position do not have to pay as much respect to addressees with lower status, but tend rather to express more intimacy towards addressees. Domesticated address terms simply transcribe the names in SL. Although there are many terms of address which are combinations of several parts, the translation uses only names.

Example 4

SL: "**ตาอ้นตาอ้น** บอกแม่สักหน่อยเถิด ว่าโตขึ้นอยากจะเป็น อะไร?" (*Si Phaendin*, p. 435)

TL: "Tell me, **On**, what would you like to be when you grow up?" (*Four Reigns*, p. 305)

Example 4 is taken from a conversation between a mother and her sons. Even though the address term in SL contains the pattern pronominal + name, when it is translated in TL, the pattern is name only. Mostly, when parents address their children in English, they address them by name,

without pronominal. Therefore, the domesticated term in TL sounds natural to TL readers.

Reciprocal relationship

This type of relationship includes friends, couples in romantic relationships, acquaintances, and strangers. In reciprocal relationships in *Four Reigns*, the translator employs more domestication. Generally, the translation of first name (FN) transcribes addressees' names from SL into TL, that is, from "พลอย" to "Phloi". Apart from first name transcription, address terms which appear in combination forms in SL i.e. pronominal + name, or, pronominal + kin term, are domesticated as well. Nonetheless, the domesticated forms of the SL combinations simply omit pronominals in SL, using only the first name in TL.

Example 5

SL: "**แม่พลอย** เมื่อคืนวานซืนนี้ พวกที่อยู่สวนบัวเขาถูกผีหลอก กันแย่ทีเดียว!" (*Si Phaendin*, p. 274)

TL: "Listen, **Phloi**, it's happened again! At the Lotus Garden – night before last –those girls nearly died of fright!" (*Four Reigns*, p. 177)

Example 5 is a conversation between two female friends. The scene takes place during the reign of King Rama V when Thai people generally used the pronominal "Phor" for male and "Mae" for female, followed by the name of the addressee. In this example, the translator domesticated the address term by discarding the pronominal in SL, keeping only the name of addressee in TL. Nonetheless, the domesticated terms

help the readers enjoy the novel smoothly since in English, people who are friends also address each other by FN. This situation is also found in the relationship between couples in romantic relationships, acquaintances, and strangers.

Neutral relationship

The last relationship is the relationship between service provider and customer. In *Four Reigns*, there only one example is found. The translation approach involves foreignization by using a loan word of the occupational name.

Example 6

> SL: "ลำบากอย่างไร **ซินแส?**" (*Si Phaendin*, p. 450)

> TL: "What sort of trouble, **Sinsae**?" (*Four Reigns*, p.322)

In the example above, the term "Sinsae" comes from Chinese and means, in this context, a fortune teller. The translator transfers the term into TL by the use of foreignization to introduce this word to TL readers.

Many Lives

Address terms translation in *Many Lives* employs more domestication than foreignization, as shown in Table 2. The analysis will be divided into two parts according to whether the relationship between speakers and addressees is reciprocal or non-reciprocal. The service-provider and customer relationship, which is categorized as a neutral relationship, is

not found in *Many Lives*.

Non-reciprocal relationship

All types of non-reciprocal relationships are found in *Many Lives* except for the service-provider and customer relationship. Like *Four Reigns,* it can be divided into two sub-groups in which (1) the speaker is lower than the addressee, or (2) the speaker is higher than the addressee.

Firstly, the situation in which the speaker is lower than the addressee will be discussed. As Table 2 shows, there are 15 examples of foreignization in *Many Lives*. In all of them, a lower speaker addresses a higher addressee.

Example 7

> SL: "**หลวงพ่อครับ ผมสงสารมัน**" (*Lai Chewit*, p. 55)

> TL: "**Luang Phor**, I feel sorry for him." (*Many Lives*, p. 42)

Example 7 is taken from a conversation between a village boy and a Buddhist monk. When a layman addresses a monk, he commonly use the respectful term "Luang" (followed by kin terms) (Narongkan Rodsap, 2007, p. 41). The foreignized terms in TL show the readers how Thai people address Buddhist monks.

Another sub group includes those situations in which the speaker is higher than the addressee. The speaker commonly uses only the addressee's name. The translation of first name by transcription is domestication since first name is the most common address pattern in English. However, it is also

found that in address terms that contain a combination of pronominal and name, the translator discards all pronominals and translates names only.

Example 8

> SL: "**นางรื่น** เอ็งอยู่กับคุณนายที่นี่แหละ" (*Lai Chewit*, p. 67)

> TL: "You stay here with *Khun Nai*, **Ruen**," (*Many Lives*, p. 52)

Example 8 above illustrates the use of domestication in senior and junior relationships. When the speaker is older than the addressee, the translator translates only the name, omitting pronominals. It is shown that even the SL terms of address in non-reciprocal relationships consist of more than one part, and the translated terms vary depending on the status of the speakers in each relationship.

Reciprocal relationship

There are many examples of reciprocal relationships: friends, couples in romantic relationships, acquaintances, and strangers. Most of the address terms in this kind of relationship in SL are a combination of pronominal + name and kin term + name. The translation of the terms uses the domestication approach which omits the pronominal.

Example 9

> TL: "เอ็งเคยเห็นเสือเปรี่ยงหรือยังวะ **ไอ้ลอย**?" (*Lai Chewit*, p. 26)

> SL: "Have you ever seen Bandit Pruang, **Loi**?" (*Many Lives*, p. 17)

In example 9, the term of address represents intimacy, in this case between friends, which is an important social factor. Translators domesticate these terms and keep only the name in TL to show intimacy and equality between speakers and addressees. Even though terms of address in reciprocal relationships are translated mostly by domestication, the researcher found that in cases in which the speaker is younger than the addressee, foreignization will be used.

Example 10

> SL: "พี่เปรื่อง พี่จะปิดบังฉันไปถึงไหน" (*Lai Chewit*, p. 27)

> TL: "***Phi* Pruang**, how much longer are you going to pretend?" (*Many Lives*, p. 18)

Example 10 is a conversation between acquaintances which is supposed to express equality. However, in the Thai social context, the notion of seniority remains dominant even in a reciprocal relationship. Therefore, the translator foreignizes the address terms by using the loan word "Phi" to indicate the age difference in SL and italics to emphasize its foreignness.

All of these examples show foreignization and domestication found in address terms translation. The next section discusses advantages and disadvantages of the two approaches.

Discussion on foreignization and domestication

The foreignization employed by both of the translators has two significant advantages. Firstly, it preserves the

author's intention and characteristics in terms of address usage between different relationships in Thai. Secondly, foreignization introduces Thai terms to TL readers and creates the "charm of the exotic" among TL readers. Nonetheless, one main trouble found in the foreignization approach is that it may trouble the readers with unfamiliar terms and, in some cases, explanations in brackets or inserted sentences in the translated version. When the Thai translator foreignizes the term "Sinsae" (see Example 6), she adds an explanation in the SL version that "Khun Nui called him her *"sinsae,"* a Chinese word assimilated into the vernacular meaning doctor, teacher, or professor, as well as fortune-teller." The added explanation provides TL readers with the meaning of the foreign word in question. Although the inserted part gives readers a better understanding, it rather interrupts the text.

The domestication of terms of address makes the translation smoother for TL readers. Readers do not have to bother with unfamiliar, foreign terms, and do not have to check footnotes or endnotes. However, sociolinguistic features are lost. Examples 6.1.2 and 7.1.2, show how translators mostly omit the pronominal in address term in SL and translate only names. This results in the loss of equivalent sociolinguistic effects in TL. The following examples can provide a clearer picture.

Example 11

> SL: "เดี๋ยวก่อน **อ๊อด**" (*Si Phaendin,* p. 686)
>
> TL: "Don't go away, **Ot**," (*Four Reigns*, p. 496)

Example 12

> SL: "อีแวว! มึงไม่รู้จักลุงจั่นรึเดี่ยวแม่..." (*Lai Chewit*, p. 219)

> TL: "**Waew**! Don't you know Uncle Chan? Watch it or I'll…" (*Many Lives*, p. 179)

Example 11 and 12 are taken from a conversation between a mother and son and another mother to her daughter. They show how address terms between mother and children vary in the different social strata. Example 11 is from *Four Reigns,* in which the characters are from the upper class. The mother addresses her son by his name. Example 12 is from *Many Lives* where the mother is a rural villager, and the pronominal "อี" implies the speaker and the addressee's status. This pronominal is rude in some situations and is not used among well-educated people, although it is common among people from the lower class. As a result, the pronominal "อี" in SL implies the social rank of the speaker and the domesticated usage in the TL text could not deliver the sociolinguistic implications of the original. The translator should find some strategies to bring these out. If the translator finds a sociolinguistic equivalent to the original version, it would help the reader perceive the characters and their relationship in the same way as those reading the original version. (Amara Prasithrathsint, 2010, p. 28)

Conclusion

In the translation of terms of address in novels from Thai into English, the cultural gap between SL and TL can pose difficulties in translation. According to Venuti (2008), the two

different approaches found in translation are foreignization, which is to introduce the foreignness of SL to the readers, and domestication, which is to avoid any foreignness to make TL readers perceive the translated works as if they were originally written in TL. This study focuses on the application of the two approaches in the different relationships between speakers and addressees in terms of address usage in Thai in the work of Kalaya Tingsabadh, M.R. and Amara Prasithrathsint's (1986). The study's comparative data are collected from *Four Reigns* and *Many Lives*.

The findings were arrived at through quantitative and qualitative analysis. Quantitative analysis showed that the Thai translator of *Four Reigns* adhered to the address terms in SL resulting in the use of foreignization more than domestication while the foreign translator of *Many Lives* employed more domestication.

Qualitative analysis of terms of address translation in both *Four Reigns* and *Many Lives* takes into consideration the relationships between speakers and addressees in the source texts in translating address terms. In cases where the speaker is inferior to the addressee in a non-reciprocal relationship, foreignization is used to keep some pronominals or kin terms that demonstrate the age gap or status difference. It shows that the idea of respect in Thai society still plays a significant role in translation. Where the speaker is superior to the addressee, domestication takes place more often to show intimacy and less respect which speakers express toward addressees. The translation of address terms in a reciprocal relationship employs more domestication to demonstrate intimacy between speakers and addressees, except for the

situation in which age difference is included. In that case, the respect term is predominant and foreignization is used.

These two opposite approaches have both advantages and disadvantages. To foreignize the terms is to introduce them to readers and, at the same time, to disseminate the Thai addressing tradition to English-speaking readers. But the translators have to consider the price paid in disruptions such as brackets or footnotes in a translated text. Conversely, domestication can help readers enjoy the work in a more seamless way, but the translators also have to consider the inevitable loss of certain sociolinguistic features entailed in this approach.

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