

# Is There the Word ‘Please’ in Vietnamese Language?

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**Abstract:** Foreigners learning Vietnamese often ask the question if there is a Vietnamese word which is equivalent to ‘please’ in English. An analysis of strategies for translating the word ‘please’ in the Vietnamese translations of the two novels *The Life of Pi* and *Slumdog Millionaire* shows that there is more than one way to say ‘please’ in Vietnamese language. This study indicates that the choice of strategies depends on the context and the role of communication of interlocutors.

**Keywords:** Politeness, strategies for translating ‘please’, role of communication (vai giao tiếp), context.

## 1. Introduction

‘Please’ is one of the most commonly used words in daily English. Thus, when learning Vietnamese, foreigners, especially those from English-speaking countries, often ask how to say ‘please’ in Vietnamese language. They look it up in the dictionary, and see that ‘please’ is translated as ‘xin’, and ‘mời/ xin mời’ [1:1861]. However, they report that they don’t hear local people say ‘xin’ in daily conversations. One might wonder if there is the word ‘please’ in Vietnamese language.

As more and more foreigners coming to Vietnam to do business, the need to understand Vietnamese language and Vietnamese culture is increasing. A proper use of the word ‘please’ in Vietnamese is really important.

In order to find out the answer to the question above, this paper intends to investigate

into the strategies for translating the word ‘please’ into Vietnamese in the translations of the two novels *The Life of Pi* and *Slumdog Millionaire – Q&A*.

## 2. Literature review

The word ‘please’ is a typical marker of politeness in English, according to House and Kasper in Alemi & Razzaghi [2:111]. So what is politeness? Although there is a variety of definitions of politeness, the concept of politeness given by Fraser (1990) in Culpeper [3:36] is widely recognized:

...each society has a particular set of social norms consisting of more or less explicit rules that prescribe a certain behavior, a state of affairs, or a way of thinking in context. A positive evaluation (politeness) arises when an action is in congruence with the norm, a negative evaluation (impoliteness = rudeness) when action is to the contrary. Politeness, in this sense, subsumes notions such as “good

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manners”, “social etiquette”, “social graces”, etc.

Lê Thi [4:24] provides the following definition:

Politeness is a set of etiquettes expressed in communication with surrounding people. These etiquettes are not mechanical behaviors, but are various, flexible actions, which are connected with specific circumstances, situations, depending on the interlocutors.

Brown & Levinson (1987) [5:320] also discusses three social factors that one may consider when approaching the category of politeness: D (distance), P (power), and R (ranking of imposition). D (S,H) is “the value that measures the social distance between speaker (S) and hearer (H)”, while P (H,S) is “a measure of the power that H has over S”, and R is “a value that measures the degree to which the face-threatening-act rates an imposition in that culture”. The examples of great distance between S and H include when H speaks another language, or lives in the next valley, or is not a relative. These three social parameters (D, P, R) are culture-specific, i.e. in each culture they have different values.

Scholars come to agreement that Brown & Levinson’s three social factors are the most important in influencing the choice of politeness strategies in communication, according to Nguyễn Quang [6:17].

There have been a number of studies on politeness in Vietnamese (Trần Ngọc Thêm, 1996/2006; Nguyễn Quang, 2004; Nguyễn Thiện Giáp, 2004; Hữu Đạt, 2009; Tạ Thị Thanh Tâm, 2009; Đinh Văn Đức & Đinh Kiều Châu, 2015; and so on). According to Nguyễn Thiện Giáp [7:101], the social norms in politeness in Vietnam include respect to the old, love for the children, and hospitality (*kính già, yêu trẻ, chuộng khách*). Politeness is also understood as the universal principles governing social interaction in each culture, which might consist of delicacy (*sự tế nhị*), tolerance (*sự khoan dung*), honesty (*sự khiêm tốn*), and sympathy (*sự cảm thông*) towards

other people [7:102]. Vietnamese people often use hedges (*rào đón*) (e.g. ‘Nói vô phép’, ‘Nói khí không phải’) in communication as a strategy to avoid offence, to reduce imposition on other interlocutors, as well as to show respect to other interlocutors’ territory, state Đinh Văn Đức & Đinh Kiều Châu [8:8]. The other strategies used by the Vietnamese to express politeness include the choice of appropriate addressing words, honorific words (such as ‘xin’, ‘làm ơn’), and modal particles (such as ‘nào’, ‘nhé’), Nguyễn Thiện Giáp [7:111-112]; Tạ Thị Thanh Tâm [9:82-83].

In addition, Nguyễn Thiện Giáp [7:107] and Tạ Thị Thanh Tâm [9:80] also discuss politeness in speech in connection with role of communication (*vai giao tiếp*), which refers to social status of interlocutors. Interlocutors in communication are not general speaker (S) or hearer (H), but are members of a specific system of social communication. When defining one’s role of communication, we need to take into account such factors as his/ her age, sex, social position/ status, social distance, and level of solidarity (*mức độ thân hữu*), Nguyễn Thiện Giáp [7:96-97], and Tạ Thị Thanh Tâm [9:80-81]. Examples of unequal social status are parents (vs. children), army officers (vs. soldiers), and so on, Nguyễn Thiện Giáp (ibid). Also, the choice of addressing words in Vietnamese is a way to express politeness, because it shows the interrelationship between interlocutors and one’s attitude to another. The choice of addressing words in Vietnamese also indicates a person’s level of education and his/her ability to behave properly. Tạ Thị Thanh Tâm [9:83] asserts that the two most important factors in a conversation are interlocutors and context of situation.

The framework of using roles of communication in analyzing linguistic markers of politeness provided by Nguyễn Thiện Giáp [7] and Tạ Thị Thanh Tâm [9] is clear and useful. However, in our opinion, their framework needs to add one more social factor by Brown & Levinson [5], which is R (ranking

of imposition), when comparing linguistic means of politeness in different cultures.

### 3. Research question

What are the strategies for translating the word ‘please’ into Vietnamese in the translations of the two novels *The Life of Pi* and *Slumdog Millionaire – Q&A*?

In this paper, we intend to investigate into the strategies for translating the word ‘please’ into Vietnamese, and to this aim we will analyze the translations of ‘please’ in the context of situation with special attention to roles of communication (*vai giao tiếp*) of interlocutors.

#### Data

The data of this paper include all the sentences containing the word ‘please’ taken from two prize-winning novels *The Life of Pi*

by Yann Martel (2001) and *Q & A* (or *Slumdog Millionaire*) by Vikas Swarup (2005), and their translations *Cuộc đời của Pi* translated by Trịnh Lữ and *Triệu phú khu ổ chuột* translated by Nguyễn Bích Lan. These two translations were also awarded prizes for translated literature by the Association of Vietnamese Writers in 2005 and 2010, respectively.

Altogether 31 sentences containing the word ‘please’ (in one sentence ‘please’ is used twice) have been found in the original English texts. However, in the Vietnamese translation texts *Cuộc đời của Pi* and *Triệu phú khu ổ chuột* 4 sentences containing ‘please’ in the original texts have not been translated, thus, the total numbers of sentences under discussion is 27 (see Appendix). After comparing the original texts and the translation texts, we have detected eight strategies for translating the word ‘please’ as in Table 1 below.

Table 1. Strategies for translating the word ‘please’

Original texts	Translation texts		
	No.	Strategies	Frequency
Please (31 sentences, in which ‘please’ occurs 32 times)	1.	Làm ơn	(7 times)
	2.	Xin (+N1) làm ơn	(1 time)
	3.	Làm ơn đi	(1 time)
	4.	Xin	(14 times)
	5.	Xin (+N1)	(1 time)
	6.	Xin (+N1) giúp (+N2)	(2 times)
	7.	Đầu nhé	(1 time)
	8.	Xin lỗiiiii	(1 time)
	9.	Not translated	(4 times)

### 4. Results and discussion

As can be seen in Table 1, the most common strategy for translating ‘please’ into Vietnamese in *Cuộc đời của Pi* and *Triệu phú khu ổ chuột* is using the word ‘xin’ (in 14 out of 32 times), and the second common strategy is using the word ‘làm ơn’ (in 7 out of 32 times). In this part, we will analyze the strategies containing ‘xin’ (‘**xin**’/ ‘**xin**+N’/ ‘**xin**+N1+giúp+N2’) in one group, and strategies

containing ‘làm ơn’ (‘**làm ơn**’/ ‘**xin làm ơn**’/ ‘**làm ơn đi**’) in the second group. The framework for analysis is the roles of communication (*vai giao tiếp*) and contexts in which these strategies have been used.

#### ‘**xin**’/ ‘**xin**+N1’/ ‘**xin**+N1+giúp+N2’

As can be seen in Table 2, the word ‘xin’ is used 17 times, among which ‘xin’ is employed 14 times, ‘xin +N1’ – 1 time, and ‘xin+N1+giúp+N2’ – 2 times.

Table 2. ‘xin’/ ‘xin+N1’/ ‘xin+N1+giúp+N2’ as strategies for translating ‘please’

(The numbers in the brackets are the ordinal numbers of sentences in the Appendix)

No.	Xin/ xin + N1 / xin + N1+ giúp + N2	Role of communication
1.	(2) ‘ <b>Xin cha giúp</b> con’	unequal in terms of age and social status: H is older than S and is Father, while S is a boy.
2.	(4) ‘ <b>Xin anh</b> cứ gọi tôi là Meena.’	unequal in terms of solidarity relationship: S, the hostess, and H, a guest
3.	(5) ‘Tao <b>xin mà</b> , Raj, mà đi đi.’	equal in terms of age and social status: H and S are school mates
4.	(9) ‘ <b>Xin anh</b> , anh có chút thức ăn nào không?’	equal in terms of age: H and S are of similar age
5.	(11) ‘Ông Patel, <b>xin ông</b> hãy bình tĩnh.’	unequal in terms of age & social status: H is older and has a higher social status than S
6.	(15) ‘ <b>Xin</b> hãy chăm sóc con Pluto <b>giúp tôi</b> cho tới khi tôi về nhà.’	unequal in terms of age: S is older than H, but equal in terms of solidarity relationship: S & H are close neighbors
7.	(16) ‘ <b>Xin</b> cho biết tên, tuổi, giới tính, thưa ngài.’	unequal in terms of social status: H, an Australian diplomat in India, and S, a census local man, i.e. H has a higher social status than S.
8.	(18) ‘ <b>Xin cô</b> , <b>xin</b> đừng gọi cảnh sát, tôi cầu xin cô.’	unequal in terms of social status: H, landlady and an once-famous actress, and S, a thief and a fan, i.e. H has a higher social status than S.
9.	(19) ‘... <b>Xin</b> hãy tin tôi, thưa cô.’	as in (18)
10.	(20) ‘Anh Thomas, <b>xin</b> đừng ngắt lời khi tôi đang đọc câu hỏi.’	unequal in terms of social status: S, the presenter in the TV quiz, has a higher social status than H, a contestant in this TV quiz
11.	(23) ‘ <b>Xin</b> đừng đánh con, mẹ ơi.’	unequal in terms of age and solidarity relationships: S, a son, and H, his mum
12.	(25) ‘ <b>Xin</b> đợi một lát, người anh em’.	unequal in terms of solidarity relationships: H and S don’t know each other
13.	(27) ‘ <b>Xin</b> đừng đánh cậu ấy, thanh tra.’	unequal in terms of social status: H, the inspector, and S, a boy.
14.	(29) ‘Đừng bắn – <b>xin</b> hãy bỏ súng xuống...’.	unequal in terms of social status: S, the TV quiz presenter, has a higher social status than H.
15.	(30) ‘ <b>Xin</b> đừng bóp cò.’	unequal as in (29)
16.	(31) ‘ <b>Xin</b> hãy xem xét lại tình hình, Thomas.’	unequal as in (29) and (30)

**‘xin’ + V** (please + V)

In this section, we will analyze the translation of ‘please’ into Vietnamese as ‘xin’. The word ‘xin’ expresses S’s modesty and politeness (*thái độ khiêm tốn, lịch sự*) to H [10: 1151]. Among the 10 quoted translated sentences with ‘xin’ + V, there are five sentences with requests to do sth (xin + cho biết/ hãy tin/ đợi/ hãy bỏ súng xuống/ hãy xem

xét) [Please + (hãy) + V] (see No. (16), (19), (25), (29), & (31) in Table 2 above], and five sentences with requests not to do sth (xin + đừng gọi cảnh sát/ đừng ngắt lời/ đừng đánh con/ đừng đánh cậu ấy/ đừng bóp cò) (Please + don’t + V), [see No. (18), (20), (23), (27) & (30) in Table 2 above].

A close look at these ten sentences shows that in all these cases S and H don’t have equal

roles of communication, either S or H has a higher role of communication than the other. Thus, it may be explained that ‘xin’ is added to make the request/ order more polite, especially in situations which require urgent actions, ‘not to do sth’ [see No. (18), (20), (23), (27), (30) in Table 2].

In what follows, we will analyze the meanings added to ‘xin’ when it goes together with Vietnamese addressing words and the verb ‘giúp’.

**‘xin+N1+giúp+N2’** (please +N1 + help +N2)

This phrase is used in two sentences: (2) and (15) (see Table 2), in which S and H have unequal role of communication. In (2) H has higher social status and also is older than S, whereas in (15) S and H have two different roles of communication: unequal in terms of age: S is older than H, but equal in terms of solidarity level (*mức độ thân hữu*): S and H are close neighbors.

(1) Short of breath I said, “Father, I would like to be a Christian, **please**.” (see No.2 in the Appendix)

Tôi hốt hển, “Cha ơi, con muốn làm một người Cơ Đốc, **xin cha giúp** con.”

Context: a conversation at the church: Patel, the boy, who wants to become a Christian, is asking Father to help him.

Role of communication: unequal in terms of social status and in terms of age (H, Father, has a higher social status and is older than S, a boy)

(2) **‘Please** look after Pluto till I return home.’ (see No.15 in the Appendix)

“**Xin** hãy chăm sóc con Pluto **giúp tôi** cho tới khi tôi về nhà.”

Context: a conversation between Gudiya and Ram, while Ram is visiting Gudiya in the hospital because she was burned by hot tea.

Role of communication: unequal in terms of age: S is older than H, but equal in terms of solidarity level: S and H are two close neighbours in the chawl, a building for people with low income.

In short, it can be said that the use of ‘xin...giúp’ does not depend on the role of communication (equal or unequal). However, it is clear that when the word ‘giúp’ is added to ‘xin’, S is requesting H to help S to do something, and the request is softer or friendlier.

**Xin + N1** (Please + N1)

(3) When I say, “Nice meeting you, Mrs. Patel,” she replies, “**Please**, make it Meena.” (see No.4 in the Appendix)

Khi tôi chào: Rất hân hạnh, thưa bà Patel, chị đáp: **Xin anh** cứ gọi tôi là Meena.

Context: a conversation at H’s home, S, a guest, wants to address H formally, ‘Mrs. Patel’, but H wants to be addressed informally, just Meena.

Role of communication: unequal in terms of solidarity level: H, a house guest, and S, the hostess.

(4) “Mr Patel, **please** calm down.” (see No. 11 in the Appendix)

“Ông Patel, **xin ông** hãy bình tĩnh.”

Context: A conversation between the two Japanese inspectors and Patel, the boy

Role of communication: unequal in terms of social status and age: H is younger and has a lower status than S. However, S is very polite to address H as Ông (Mr).

It can be seen from the analysis that when ‘xin’ is used in requests with addressing words, the roles of communication of S and H are more clearly and explicitly expressed, which helps to make the requests more polite.

In summary, the strategy for translating ‘please’ as ‘xin’ to show the speaker’s modesty and politeness (*thái độ khiêm tốn, lịch sự*) is the most common in this study, regardless of the equality or inequality in the role of communication between H and S. And when an addressing word is added to ‘xin’, the request is less impersonal, thus more polite, as the role of communication is clearer.

**‘làm ơn’/‘làm ơn đi’/‘xin +(N1)+ làm ơn’**

Table 3. ‘**làm ơn**’/‘**làm ơn đi**’/‘**xin + (N1)+ làm ơn**’ as strategies for translating ‘please’

(The numbers in the brackets are the ordinal numbers of sentences in the Appendix)

No.	‘ <b>làm ơn</b> ’/‘ <b>làm ơn đi</b> ’/‘ <b>xin+(N1)+làm ơn</b> ’	Role of communication
1.	(1) Tôi nói: “Nào, cụ <b>làm ơn</b> kể câu chuyện đó đi.”	Unequal in terms of age: H is much older than S
2.	(8) Tôi rên rĩ, “Làm tới đi, Richard Parker, kết thúc tao đi. Nhưng hãy <b>làm ơn</b> làm cho nhanh.	Unequal in terms of social status: H is a Bengal tiger, S is a 16-year-old boy
3.	(10) “ <b>Làm ơn</b> cho tôi xin lại hai quả chuối.”	Unequal in terms of age and social status: H (Japanese inspectors) are older and of higher social status than S (a 16-year-old boy)
4.	(12) “Ôi, <b>xin</b> ông <b>làm ơn</b> đừng nói đến hổ nữa.”	Unequal in terms of age and social status: H (Japanese inspectors) are older and of higher social status than S (a 16-year-old boy)
5.	(13) “Hãy <b>làm ơn</b> cho tôi một phút”	Unequal in terms of age and social status: H (Japanese inspectors) are older and of higher social status than S (a 16-year-old boy)
6.	(17) “Này, Thomas, cậu đã hứa không nói với bất cứ ai. <b>Làm ơn đi</b> , tôi xin cậu, đừng làm lộ bí mật này.”	Equal in terms of social status: H & S are co-workers, and the translator added the word <b>đi</b> (after ‘làm ơn’) to reduce the formality level of the request.
7.	(21) “Cậu <b>làm ơn</b> nói cho chúng tôi biết đôi chút về Taj Mahal. Chúng tôi là khách du lịch. Từ Nhật Bản...”	Unequal in terms of age and solidarity level (foreign tourists and a local tour guide). ‘Cậu’ shows that H is younger than S. However, S are very polite towards H.
8.	(26) “Tôi đã nói với ông rồi, tôi xin lỗi. <b>Làm ơn</b> đừng quấy rầy tôi,”	Unequal in terms of solidarity level: H is a stranger.
9.	(28) “Tôi nói anh có thể <b>làm ơn</b> gọi điện cho quý ông này được không?”	Unequal in terms of social status: H (the TV quiz presenter) is of higher social status than S (a TV quiz contestant).

As can be seen in Table 3, there are 9 cases, in which the translations of ‘please’ into Vietnamese contain the word “**làm ơn**”, more specifically, seven sentences with only ‘**làm ơn**’, one sentence with ‘**xin ông làm ơn**’, and one sentence with ‘**làm ơn đi**’.

(5) “**Please** tell me our story,” I said. (see No. 1 in the Appendix)

Tôi nói: “Nào, cụ **làm ơn** kể câu chuyện đó đi.”

Context: a conversation in a coffee house between the writer and an old man, who he met first time. The writer is asking the old man to tell him the story about the boy, who survived 227 days at sea.

Role of communication: unequal in terms of age. ‘Please’ was translated as ‘**làm ơn**’, which is used to show the speaker’s respect and politeness (*thái độ lễ độ & lịch sự*) [10:540] to the other interlocutor, and in this case, the old man. In addition, the addressing word ‘cụ’ (meaning ‘great grandfather’) makes it clear from the context that the speaker is talking to a much older man.

(6) “Oh, **please**, no more tigers.” (see No. 12 in the Appendix)

“Ôi, **xin** ông **làm ơn** đừng nói đến hổ nữa.”

Context: The conversation between Patel and the two Japanese inspectors continued.

Role of communication: unequal in terms of age & social status: H is older and has a higher

social status than S. S is begging H not to mention tiger in the talk. The translation of ‘please’ into Vietnamese as ‘xin...làm ơn’ makes the request even stronger, but still very polite.

(7) ‘Look, Thomas, you promised not to tell anyone. **Please**, I beg you, don’t reveal this secret.’ (see No. 17 in the Appendix)

“Này, Thomas, cậu đã hứa không nói với bất cứ ai. **Làm ơn đi**, tôi xin cậu, đừng làm lộ bí mật này.”

Context: a conversation between two co-workers at Colonel Taylor’s house, Ramu, a cook, and Ram Thomas. Ramu confessed that he had taken the bra from Maggie’s (Colonel Taylor’s daughter) bedroom.

Role of communication: H and S are equal in terms of social status. ‘Đi’ was added to ‘làm ơn’ to make the request less formal and friendlier.

In short, in four cases (sentences No.1, No.10, No. 13 and No. 28), where ‘please’ was translated as ‘làm ơn’ to show S’s respect and politeness (*thái độ lễ độ & lịch sự*) towards H, the role of communication is unequal: H is either *older* or has a *higher social status* than S. However, in sentence No. 21 (see Appendix) H has a lower social status than S, but the *social distance* between H and S in this case is great (a local and foreigners), and in sentence No. 26, the *solidarity level* between H and S is low (two strangers). In addition, in sentence No. 17, H and S have equal roles of communication, and the word ‘**đi**’ was added to ‘làm ơn’ to reduce the formality level of the request.

The seventh strategy for translating ‘please’ is ‘đâu nhé’ (see Table 1), which is completely different from the other sentences, although it sounds natural in the context.

(8) “I love you, I love you, I love you. Not the spiders, **please**.” (see No. 7 in the Appendix)

“Ta yêu người, ta yêu người, ta yêu người. Nhưng mà không được có bọ nhện **đâu nhé**.”

Context: A conversation between Patel (the boy) and Richard Parker, the Bengal tiger, which shared the boat with Patel during his 227-day trip at sea.

Role of communication: unequal, however, ‘you’ in this case has been personified in the translation and has been translated as ‘người’ (a human being). Thus, it sounds like a conversation between two people. ‘Đâu nhé’ is used at the end of a sentence to emphasize what has just been opposed to for the purpose of persuading the other interlocutor or rejecting his/ her opinions [10:298].

The last strategy under discussion is the translation of ‘please’ as “Xin lỗiiiii”.

(9) ‘**Pleeeeee**, can we do this the civilized way?’ he asks the Commissioner. (No. 14 in the Appendix)

“**Xin lỗiiiii**, chúng ta có thể tiến hành việc này theo cách văn minh được không?” anh ta (Nanda) hỏi ông cảnh sát trưởng. (‘xin lỗi’ = ‘sorry’)

Context: (a conversation in a police station) Ram is being questioned by the Commissioner and Nanda, the producer from NewAge Telemedia, the company that licenses the TV quiz *Who Wants To Be A Millionaire?* In the quoted sentences, Nanda is talking to the Commissioner.

Role of communication: unequal in terms of social status: H, the Commissioner, and S, the producer from NewAge Telemedia.

In our opinion, ‘Xin lỗi (iiiiii)’ in this sentence should be translated as ‘Xin ông’ to be more appropriate.

## 5. Conclusion

In this paper, we have analyzed the strategies for translating the word ‘please’, the most common marker of politeness in English, into Vietnamese in the translations of the two novels *The Life of Pi* and *Slumdog Millionaire*, using the framework of role of communication (*vai giao tiếp*) in the context of situation. 31

sentences with the word ‘please’ occurring 32 times have been detected in the original texts, but 4 sentences were not translated in the translation texts, thus, only 27 sentences, in which ‘please’ was seen 28 times, have been under discussion.

Among the eight strategies for translating ‘please’, ‘xin’, meaning ‘modesty and politeness’ (*thái độ khiêm tốn và lịch sự*) is the most common one, and ‘làm ơn’, meaning ‘respect and politeness’ (*thái độ lễ độ và lịch sự*), is the second most common. Addressing words (to address H) or the verb ‘giúp’ (meaning ‘to help’) can be added to ‘xin’ to make the request more personal and friendlier. In addition, ‘xin’ is used, regardless of the equality or inequality in the roles of communication between S and H, in requests/orders which require urgent actions.

‘Please’ was translated as ‘làm ơn’ when H has a higher social status and/ or is older than S, as well as when the social distance between H and S is great, or when the solidarity level between them is low. When H and S have a similar social status, ‘đi’ is added to ‘làm ơn’ to reduce the formality level of the request.

It can be said that role of communication of S and H plays an important role in deciding on the appropriate strategy for translating the word ‘please’ into Vietnamese. This study confirms the statement that “Vietnamese language does not have a word corresponding with ‘please’ in English”, and when Vietnamese people need to express a similar concept, they use different words depending on each situation, (see Trần Ngọc Thêm, [11]).

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## APPENDIX

(The numbers in the brackets before the sentences are the line numbers in the original texts and the translation texts, and the word 'please' and its translation strategies have been underlined by the researcher.)

No.	The Life of Pi	Cuộc đời của Pi
1.	(xii) " <u>Please</u> tell me our story," I said.	(14) Tôi nói: "Nào, cụ <u>làm ơn</u> kể câu chuyện đó đi."
2.	(57) Short of breath I said, "Father, I would like to be a Christian, <u>please</u> ."	(100) Tôi hổ hển, "Cha ơi, con muốn làm một người Cơ Đốc, <u>xin cha giúp</u> con."
3.	(74) If you want to march into his room and pull the prayer rug from under his feet and discuss the question of Christian baptism with him, <u>please go ahead</u> . I won't object."	(125) Nếu anh muốn xông phong vào buồng nó, rút cái thảm cầu nguyện dưới chân nó và thảo luận vấn đề thụ lễ phong thánh với nó, thì anh <i>^ cứ đi đi</i> . Em không phản đối."
		<b>Please = Not translated</b>
4.	(80) When I say, "Nice meeting you, Mrs. Patel," she replies, " <u>Please</u> , make it Meena."	(133) Khi tôi chào: Rất hân hạnh, thưa bà Partel, chị đáp: <u>Xin anh</u> cứ gọi tôi là Meena.
5.	(81) "Come on." " <u>Please</u> , Raj, move on!"	(135) "Tao <u>xin mày</u> , Raj, mày đi đi."
6.	(97) "Jesus, Mary, Muhammad and Vishnu, how good to see you, Richard Parker! Don't give up, <u>please</u> ."	(155) "Con xin đội ơn tất cả các ngài Jesus, Mary, Muhammad và Vishnu! Nào cố lên, <i>^ đừng bỏ cuộc</i> ."
		<b>Please = Not translated</b>
7.	(111) I love you, I love you, I love you. Not the spiders, <u>please</u> ."	(174) Ta yêu người, ta yêu người, ta yêu người. Nhưng mà không được có bọn nhện <u>đâu nhé</u> ."
8.	(180) I whimpered, "Go ahead, Richard Parker, finish me off. But <u>please</u> , what you must do, do it quickly."	(264) Tôi rên rĩ, "Làm tới đi, Richard Parker, kết thúc tao đi. Nhưng hãy <u>làm ơn</u> làm cho nhanh."
9.	(249) "What! Can it be true? <u>Please</u> , do you have any food? Anything at all."	(355) "Cái gì? Thật ư? <u>Xin anh</u> , anh có chút thức ăn nào không? Thức gì cũng được."
10.	(293) "Could I have my banana back, <u>please</u> ?"	(412) " <u>Làm ơn</u> cho tôi xin lại hai quả chuối."
11.	(297) "Mr Patel, <u>please</u> calm down."	(418) "Ông Patel, <u>xin ông</u> hãy bình tĩnh."
12.	(302) "Oh, <u>please</u> , no more tigers."	(425) "Ôi, <u>xin ông làm ơn</u> đừng nói đến hổ nữa."
13.	(303) "Give me a minute, <u>please</u> ."	(425) "Hãy <u>làm ơn</u> cho tôi một phút"
	<b>Slumdog Millionnaire – Q&amp;A</b>	<b>Triệu phú khu ổ chuột</b>
14.	(19) ' <u>Pleeeeze</u> , can we do this the civilized way?' He asks the Commissioner. Then he looks at me. 'Yes? What's your answer?'	(16) " <u>Xin lỗiiiii</u> , chúng ta có thể tiến hành việc này theo cách văn minh được không?" anh ta (Nanda) hỏi ông cảnh sát trưởng.
15.	(80) 'Do me a favour, Ram Mohammad Thomas,' Gudiya says. ' <u>Please</u> look after Pluto till I return home.'	(91) "Hãy cho tôi một ân huệ, Ram Mohammad Thomas," Gudiya nói. " <u>Xin</u> hãy chăm sóc con Pluto <u>giúp tôi</u> cho tới khi tôi về nhà."
16.	(123) 'Name, sex and age, <u>please</u> , Sir,' says the timid-looking census man standing in the porch wearing thick, black-rimmed glasses.	(143) " <u>Xin</u> cho biết tên, tuổi, giới tính, thưa ngài," người điều tra dân số trông nhút nhát, đeo một cặp kính gọng đen đang đứng ở hiên cất tiếng.
17.	(137) 'Look, Thomas, you promised not to tell anyone. <u>Please</u> , I beg you, don't reveal this secret.'	(159) "Này, Thomas, cậu đã hứa không nói với bất cứ ai. <u>Làm ơn đi</u> , tôi xin cậu, đừng làm lộ bí mật này."
18.	(255) ' <u>Please</u> , madam, <u>please</u> don't call the police, I beg you. I am no thief. I am a final-year student at St Xavier's. ...'	(299) " <u>Xin cô</u> , <u>xin</u> đừng gọi cảnh sát, tôi cầu xin cô. Tôi không phải kẻ trộm. Tôi là sinh viên năm cuối tại trường St Xavier..."
19.	(256) '... <u>Please</u> believe me, Madam. I swear on my dead father I am not lying.'	(299) "... <u>Xin</u> hãy tin tôi, thưa cô. Tôi xin lấy người cha đã khuất của tôi ra mà thề rằng tôi không hề nói dối."

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20. (272) - ‘But this is not the ques—’ - ‘**Please**, Mr Thomas, don’t interrupt me in the middle of the question. Let me complete,’ he says sternly.
21. (280) ‘**Please**, can you tell little bit about Taj Mahal. We are tourists. From Japan. ...’
22. (303) ‘Raju, ... I have managed to scrape together four hundred so far. Can you **please** lend me something? I beg you.’
23. (321) I strain to hear what he is mumbling and almost jump out of my skin. Because I swear Shankar says, ‘**Please** don’t beat me, Mummy.’
24. (331) ‘This money is yours, but I beg you, brother, **please** lend it to me. Save the life of my son. He is only sixteen...’
25. (332) The man runs after me and catches hold of my feet. ‘**Please** wait a minute, brother.’...
26. (332) ‘I told you, I am sorry. **Please** don’t trouble me,’ I say and extricate my legs from his arms.
27. (335) He raises his baton to strike me, but Abdul intervenes. ‘**Please** don’t hit him, Inspector Sahib.’
28. (339) ‘I said can you **please** call this gentleman?’ I hand over the card to Prem Kumar. ‘I am using my Friendly Tip Lifeboat.’
29. (349) His right foot plunges into the open drain behind him. ‘Don’t shoot – drop that thing now, **please**.’ He pauses to step out of the drain.
30. (350) ‘**Please**, don’t pull the trigger. Look, the moment you kill me you will be arrested. And then you will be hanged. You will die, too.’
31. (350) ‘**Please** reconsider the situation, Thomas. I swear to you, spare my life and I will tell you the answer to the last question...’
- (318) - “Nhưng đây không phải câu hỏi...” –“Anh Thomas, **xin** đừng ngắt lời khi tôi đang đọc câu hỏi. Hãy để tôi đọc xong đã,” anh ta nói giọng lạnh lùng.”
- (329) “Cậu **làm ơn** nói cho chúng tôi biết đôi chút về Taj Mahal. Chúng tôi là khách du lịch. Từ Nhật Bản...”
- (354) “...Tôi đã cố gom góp được bốn trăm rupi. Cậu **À** có thể cho tôi vay ít tiền không? Tôi xin cậu đấy.”
- Please = Not translated**
- (377) “...Tôi căng tai ra nghe xem cậu ấy lẩm bẩm những gì và suýt giật nẩy mình. Vì tôi dám thề là Shankar đã nói, “**Xin** đừng đánh con, mẹ ơi”.
- (388) “Tiền này là của cậu, nhưng tôi xin cậu, người anh em, **À** hãy cho tôi mượn số tiền này. Xin hãy cứu mạng con trai tôi. Nó mới chỉ mười sáu tuổi thôi...”
- Please = Not translated**
- (389) Người đàn ông chạy theo bám lấy chân tôi. “**Xin** đợi một lát, người anh em.”...
- (389) “Tôi đã nói với ông rồi, tôi xin lỗi. **Làm ơn** đừng quấy rầy tôi,” tôi nói và gỡ chân mình khỏi tay ông ấy.
- (393) Ông ta vung dùi cui lên định đánh tôi, nhưng Abdul vội can thiệp. “**Xin** đừng đánh cậu ấy, thanh tra...”
- (397) “Tôi nói anh có thể **làm ơn** gọi điện cho quý ông này được không?” Tôi đưa tấm danh thiếp cho Prem Kumar. “Tôi sẽ sử dụng quyền trợ giúp từ người thân”.
- (409) Bàn chân phải của anh ta dẫm vào cái rãnh thoát nước ở phía sau. “Đừng bắn – **xin** hãy bỏ súng xuống...” Anh ta ngừng lại để nhắc chân ra khỏi cái rãnh thoát nước.
- (410) “**Xin** đừng bóp cò. Này, cậu giết tôi là bị bắt liền. Sau đó cậu sẽ bị treo cổ. Cậu cũng sẽ chết.”
- (410) “**Xin** hãy xem xét lại tình hình, Thomas. Tôi thề với cậu, nếu cậu tha mạng cho tôi, tôi sẽ cho cậu biết câu trả lời cho câu hỏi cuối cùng...”
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