

# Ethics and Translation of Shakespeare's Dramas —A Case Study on Zhu Shenghao's Translation of *Romeo and Juliet*

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**Abstract**—Since 1980s, the researchers weren't bound by the ideal of "faithfulness" in translation, but the ethics of "keeping differences" is advocated. Establishing a code of conduct of the cross-cultural exchanges and the translator will be and should be bound by these guidelines has been advocated. This is the translator's professional ethics called the Ethics of Translation. Ethics of Translation has greatly expanded the view of translation studies and made a great significance in protecting the vulnerable culture from being invaded by the strong culture. As everyone knows, Shakespeare's plays had a great impact on both the Chinese and Western cultures. So a lot of well-known translators have translated Shakespeare's plays. Among them, many readers are favor of Zhu Shenghao's translation of "Romeo and Juliet", which will be explained in the paper in the perspective of Chesterman's ethics of translation to find the inherent relationship between Ethics of Translation and the translations of Shakespeare's plays, so that we can find a new way to study the translation of Shakespeare's plays and make the ethics of translation into practice.

**Index Terms**—ethics of translation, Shakespeare, Chesterman, Romeo and Juliet, Zhu Shenghao

## I. INTRODUCTION

### A. Background of the Study

As the world has ever known, William Shakespeare (1564-1616) is one of the most remarkable playwrights and poets, an European representative of Renaissance literature. With his 38 plays, 154 sonnets and 2 long poems, he has established his giant position in world literature. He has also been given the highest praises by various scholars and critics over the world. In the past few centuries, his works have been translated into different languages.

Some of his most famous plays are Hamlet and *Romeo and Juliet*.

*Romeo and Juliet*, formerly known as The Most Excellent and Lamentable Tragedy of *Romeo and Juliet* is William Shakespeare's famous dramatic works. The story tells two young people fall in love at first sight on the ball and know their families are enemies after that. At last, the lovers end in suicide together for love. The play was adapted into several opera, dance, film, animation and so on.

Chinese translators are favor of Shakespeare's works from early 19th century (Liu Song, 2009). In 1904, the whole adaption maybe including *Romeo and Juliet* translated into Chinese and the play was firstly translated in vernacular Chinese by Tian Han in 1924. Later, there came a boom of translating Shakespeare's works.

Zhu Shenghao is the first one who attempted to translate the complete works of Shakespeare into Chinese. His version of *Romeo and Juliet* could be the most popular one. Till now, many translators including Liang Shiqiu, Cao Yu and so on have translated this play.(Li Beihong, 2008)

The study of translation has gone through the stage of prescriptive study, descriptive study and professional ethics. Many critics explain Zhu Shenghao's translations in different view at different stage. At the stage of prescriptive study, there are many comments on his Chinese version of *Romeo and Juliet* from the prescriptive of Toury's Theory of translational norms and then some about descriptive study. There isn't enough study about professional ethics in the translation of Zhu Shenghao's *Romeo and Juliet*.

### B. Significance of the Study

William Shakespeare's works are very important in influencing Chinese literature and *Romeo and Juliet* is most popular in china. So the study of the play's translation is essential. The significance of this paper is that it explains the new theory of translation (Andrew Chesterman's research on translational ethics and professional ethics) and uses it to study Zhu Shenghao's translation of *Romeo and Juliet*. This will greatly expand the view of translation studies and make a great significance in protecting the vulnerable culture from being invaded by the strong culture (Andrew Chesterman, 2002).

This paper is aimed at explaining Zhu Shenghao's translation of Romeo and Juliet based on Andrew Chesterman's research on translational ethics and professional ethics. It will be explained that in which culture, historical, social condition, Zhu Shenghao has translated Romeo and Juliet with ethics of representation, ethic of service, ethic of

communication, and ethics of norm. Then ethical values of clarity, truth, trust and understanding in it will be discussed and clear answers of the following will be given to the following questions: Why Zhu Shenghao translated in this play? Why he chose this way to translate? And what influenced his translation strategy?

### C. Structure of the Paper

There are five parts in this paper. Introduction describes the background and significance of the research paper, then a review of study on translation of Shakespeare's plays at home and abroad. This main text is divided into two parts. The first part of the system introduces the translational ethic's background, definition, development process and the research situation in the West; the second part is a case study that uses Chesterman's translational ethics and professional commitment to explain Zhu Shenghao's translation of *Romeo and Juliet*. Conclusion summarizes the paper. Finally are references and appendices.

## II. LITERATURE REVIEW

### A. Studies on the Translation of Shakespeare's Works

A lot of famous translators have translated Shakespeare's plays. Among them, Liang Shiqiu and Zhu Shenghao are most famous for doing that. So many critics study the translation of Shakespeare's plays from the point of the two translators themselves.

Xu Ling, comes from Anhui Normal University, explains Liang Shiqiu's translation of Shakespeare from the perspective of Liang Shiqiu's the new Humanistic thought. Around the "rationality" and "humanity", she interprets that from Liang Shiqiu's purpose of choosing the subject to the selection on translation materials and strategies have reflected his new Humanistic thought. And the author thinks only from the literature and art view to study his concept of translation is not enough. Another researcher from Suzhou University, Ren Xiuying, from the perspective of "Poetic Charm" interprets Zhu Shenghao's power of translating Shakespeare's plays. Some others studies are like that.

But, the study on Shakespeare translation has focused on the study of various translation theories. Many studies as follows:

Li Beihong, comes from East China Normal University, solves a contravention in Shakespeare's translation from the perspective of the skopos theory. As we know, drama is generally regarded as a mixed art, literature and performing art. Then there is a conflict in drama translation: to faithfully transmit the cultural specificity, or to adapt to stage performance with some cultural information lost? Li thinks that the purpose of translation is the most important factor in translation and if the translation can reach the intention, it will be a successful version (Li Beihong, 2008).

Learners like Wang Fang and Zhang Cong (from Liaoning Normal University) explain translation of Shakespeare's plays from the perspective of Toury's theory of Translational Norms. Toury divides the translational norms into 3 categories: initial norms, preliminary norms and operational norms. Through analyzing three translator's (Liang Shiqiu's, Zhu Shenghao's, Fang Ping's) Chinese versions of Shakespeare's *Hamlet*, it can be drawn that the translation process is affected by norms from its very beginning so that different effects by different norms in different phases on the translation result in the distinct versions. These norms constrain choosing the source text, the literary style and linguistic style, as well as translating strategies. (Wang Fang, 2009)

Zhong Xue from Guangxi Normal University explains Liang Shiqiu's translation of Shakespeare's four comedies from the perspective of Andre Lefevere's manipulation theory. Andre Lefevere thought that all translation is manipulated by three elements: ideology, poetics and patronages.

We can draw a conclusion from above that the study on translation of Shakespeare's works has focused on the study of famous translators and various translational theories.

### B. Related Study on Translation Theory

The study on translation has gone through the stage of prescriptive study, descriptive study and professional ethics.

Prescriptive study: it is principle of value judgments which put forward by someone's subjective will, involving the "merits" or "should", "should not be". It is translation standard. In a word, it is the same with the traditional thinking of "Faithfulness". They, regardless of text type, reader and the using occasion of translation, thought that the only purpose of the translation is faithful. But the specific context in which aspects to be faithful, form, content, function, effect, etc., have a different focus each time. China has also been studying in this area, such as Yan Fu's "believe".

Descriptive study: to express the data objectively and not touch value judgments. It's aimed at finding the regular of translation. Its content includes the acceptance of readers, the choice of translation on different cultures, different historical periods, and choice of translation strategies. From 1950s to 1960s, the translation studies of linguistics are mostly descriptive; representatives are Viney & Darbelnet (1995), Catford (1965) and so on and famous theory is "translation norm".

Professional ethics: principles of some religion and school. It appears in 1990s and representatives are Anthony Pym, Andrew Chesterman and so on.

## III. THEORETICAL FRAMEWORK

### A. *The Importance of Translation Ethics*

At present, there is a saying in the ethical field that where there is a relationship between people, there ethics exists and plays a role. Translation is an ethical activity, because its main characters are the relationships between people, such as relationships between writers and translators, translators and readers, translators and translation reviewers, the translator and the sponsor. And the relationship between the cultures determines the translation is a cross-cultural exchange, involving the relationship between the two cultures. So to have equaled and health exchange between different cultures is the translation goal. Ethics guidance is necessary in handling the various relationships correctly in the translation process and coordinating the conflict between foreign culture and local culture.

And look at the whole studies process of translation, translation ethics should become a hot issue. Translation studies have gone through three stages: philological translational research phase before the 1950s; structuralism linguistics stage from 1950s to 1980s; then till today are the research phase of deconstruction. The research of deconstruction is mainly about external factors' impact on the translation; there are schools of multiple systems, manipulation and so on. The translation ethics is discuss the interpersonal relationship (belongs to external factors) in translation, so it is a part of deconstruction studies. Concluding from that, research of translation ethics should be one of hotspot in translation studies.

### B. *The Definition of Translation Ethics*

From the former studies, we can conclusion that translation ethics is defined as the ethical norms in the translation process, the ethics code of dealing with "interpersonal relationships" through translating. Specifically, it are ethics in translation dealing with the relationship between authors and translators, translators and readers, translators and translation reviewers, translators and the sponsor and so on, coordinating the conflict between foreign culture and the indigenous culture.

### C. *The History Process of Translation Ethics*

#### 1. Study on the Translation Ethics in Western

Translation ethics in the Western began from 80s of last century. The concept of "translation ethics" first put forward in early 1984, Antoine Berman's *L'épreuve de l'étranger: culture et traduction dans l'Allemagne romantique*. He believes that "the modern thought about translation and the translator should from the following three aspects: the history of translation, ethics of translation and the analysis of translation". He also believes that the "proper ethical goal" of translation is "from different to different" and the original and the differences in original language and original culture should be respected and highlighted. Later, in *Pour Une Critique des Traductions: John Donne* and other works, he again interpreted that a translator, if accepted or engaged in a particular translation, he began to take some responsibility and obligation. As a social person, the translator is bound to be some kind of moral restraint when faces the original and service object.

In 1997, Anthony Pym published *Pour une éthique du traducteur*. He regarded translation as "a communication act, provided for a client, a professional service for the established receiver". He pointed "the translator providing services stands at the junction of two cultures, belong to none of their cultural community". And then propose the concept of "cultures" which makes the "faithful ethics" in translation change to the ethics of "cultural communication". He also believes that the role of the ethics of translation is to make the translate professional, and the main part of translation ethics is intersubjective ethics (professional ethics).

In the same year, Finland's Andrew Chesterman in his book, *Memes of Translation: the Spread of Ideas in Translation Theory*, devoted to discuss the translation of ethical issues, outline the contours of the ethics of translation and interpreted the basic research areas of translation ethics.

In 1998, the representative of deconstruction from United States, Lawrence Venuti, in the book of *The Scandals of Translation: towards an Ethics of Difference* expressed the view that "as the main body in translation, actors, regardless of subjective desires, in objectively must be one of the conspiracy's masters with the local systems and institutions of exploitation in using foreign text and culture". His translation ethical goal is to oppose the "identity" and the cultural colonialism, but in reality is the thought of "reserving differences theory".

In 2001, the United Kingdom Jerome publishing's *The Translator*, in volume II, published *The Return to Ethics*, then "return to translation ethics" gradually known.

In 2002, Jenny Williams from Ireland and Chesterman had ever co-authored a book called *The Map: A Beginner's Guide to Doing Research in Translation Studies*. They do the induction about the research content to translation ethics, dividing the study field of translation ethics into four aspects as follows: "different types of ethics" and "cultural and ideological factors", "rules of practice", "personal and professional ethics".

In 2005, Sandra Berman and Michael Wood from the United States had published a book of essays *Nation, Language, and Ethics of Translation*, most of the thesis about translation ethics involved the problem of translator's attitude towards translation ethics. The basic ethical concepts of translation is that though conveying the original meaning faithfully and comprehensively cannot reach, but the translator should do as better as possible to reach it. They should hold the attitude of not abandoning the original and doing whatever they want.

#### 2. Study on the Translation Ethics in China

During the period of sutra translation in ancient China, the discussion of the translation had ever involved some

ethical issues. The most famous is Shi Yancong's "eight preparation", which put forward specific requirements of language ability, the loyalty to Buddhist, and open-minded attitude of seeking truth and so on. However, later generations and scholars, especially after "May Fourth Movement", there were little mention of responsibility beyond the text (Wang Hongyin, 2016).

Now, there is another domestic heat study with the introduction of Western ethics of translation. Professor Lv Jun, first concerning translate ethics in China, in his book of *Cross Cultural Barriers - the Reconstruction of Babel*, in 2001, proposed using Habermas's "communicative action theory" in translation studies. In 2006, he and Hou's *Translation - a constructivist perspective*, discusses in depth the ethics of translation in the fifth chapter. He thought there should be universal moral standard which all countries can accept in international cultural exchanges, that is the translation ethics.

In recent years, scholars have begun to translate the results of foreign research about translation ethics, such as Liu Yameng has introduced the Venuti's thought of "reserving differences ethics". In 2007, Tang Jun first discussed the translation ethical theoretical value and social significance from the dimensions of professional ethics and personal ethics. In 2008, Chen Ying divided the ethics model of Western translation into four models as follows: the relatively equal ethical models, functional ethical model, dialogue ethical model, normative ethical model, and diversity ethical models. Ceng Ji list and analyzed the representative Western translation ethics model, revealed the processes of ethical, political change in translation.

#### D. The Andrew Chesterman's Research

Ethical issues are concerning responsibility, ideology and values.

Chesterman who in favor of descriptive ethics distinguishes four models of translators' ethical behaviors: ethics of representation, ethic of service, ethic of communication, and ethics of norm. But he seems to be dissatisfied with this scheme of four models, claiming that "they are in several respects incompatible, and have different ranges of application". Alternatively, he suggests a fifth model - an ethics of professional commitment.

"Ethics of representation" is the responsibility of translator to reproduce the original and reproduce the author's intent, the original culture, and translation can replace the original. That is seeking for a cultural "equality" and the relevant translation strategy is "alienation". These ethics are about source text and its author. Chesterman thought that "the ethics of representation" focus on "truth", a true reflection of the original or the original author. It has proved that translation is impossible to replace the original. But no matter whether the relationship between translation and original is equivalence and correspondence, or even the translator manipulates and rewrites original, translation is derived from the original, is an interpretation of the original. Chesterman believes that that is a "representation" and should use attitude of "reproduction ethics" to the process of translation.

"Ethic of service", which is complying with the client's brief, emphasizes the role or function of translation, from a teleological functionalism which content is that translator service to the employer and customer, has responsible for the employer and the user. Its responsibility is reflected in the effect of the translation. Translation which answers for ethical requirements should be faithful to meet user's requirements. Functionalism believes that the translation strategies should be subordinated to the translation function, how to translate depends on how to use, the translator may need to change the original features as well as the author's intention according to the reader's requirements. But this functionalism translation strategy seems to be "a bit thick by doing anything to achieve their objectives", so to prevent the "wanton tampering" for original, it also puts forward the concept of "loyalty". This loyalty's sense is the relationship among people, rather than "true" relationship between the tradition and text. Translation ethics asked the translator to responsible for the authors, sponsors or employers or users, readers and others.

"Ethics of communication" focus on achieving cross-cultural understanding. The "communication" in it is implemented by the translator. Translation promotes mutual understanding and exchanges between the reader and the original and the translator is the intermediary. Pym thinks that translators in the intermediate zone must be impartial and keeping neutral, his professional ethical responsibility is to promote "understanding". That is the responsibility of the profession and the translator should follow the "intercultural" translation principles, to pursuit of mutual benefit.

"Ethics of norm" is meeting expectations, mainly in the target culture, about the quality of translations. Chesterman conclude that reflect the expectations of people, representing the value of the target language culture, including ethical values of "truth" and "trust", while the translator win the trust of readers only by satisfying the reader's expectations.

"Ethics of professional commitment" rely on the translator's virtues (striving for excellence, fairness, trust, trustworthiness, empathy, courage, and determination not to give up). This model, in fact, reconciles the other four, since it implies that the translator is entitled to choose any strategies he finds proper. But it means that the different models are neither competing nor incompatible; contrariwise, they are mutually supportive in one and the same communicative situation - some can dominate depending on which communicative factors prevail. Professional commitment, which reconciles those ethics above, regulates the translation process itself and restricts the acceptable methods and strategies during the course of translation. Chesterman further claimed that these ethics are translator's responsibility including truth, clarity, understanding, trust and so on. The translator should consider a lot of factors such as the style of text, content, author's intention, clarity of text, the acceptance of readers, the client's requirements and so on. As a professional, translator should follow some regulars made by international translation institutions so that come true the equivalence of different cultures and nations.

"Representation" can be said in one direction, from the original to the translation, from author to reader, but often can

not be achieved; “exchange” is a two-way, outward, and mutually beneficial, but the translator will bear much responsibility; “service” and “regulation” are the orientation of the target language, the service makes translator lose their initiative, norm are too conservative.

From the view of analyzing intersubjective translation ethics, Chesterman emphasized to respect for the translator's own selection and decision making. And he clarified and confirmed the rights of translation strategies and sponsor's right to select the text. He thought that the translator's primary task is to understand the wishes of the sponsor, original text and the reader's expectations, and the translator has the responsibility to provide an explanation for the reader.

Then how to commit a translation is fit those ethics, we can use the ethical values. Chesterman take trust to be a central ethical value for translation – indeed, for any professional and a value that underlies the accountability norm. Another ethical value that translators seem to share is truth. This implies that translators should seek to represent the original text or the original author (or the cultural other) in a truthful way, not falsifying the message or intention. Then there is the value of clarity, without which communication does not lead to adequate understanding.

Chesterman think ideological play an important role in translation ethics. Take feminism, for instance. A feminist translator would be interested in textual strategies like the following:

\*How to translate gender-neutral generic pronouns into languages that lack a neutral form? Does the translator automatically write *he* in English, or *he/she* or *she/he* or *she* or *he* or *they* or...?

#### IV. A CASE STUDY ON ZHU SHENGHAO'S TRANSLATION OF ROMEO AND JULIET BASED ON CHESTERMAN'S THEORY OF TRANSLATION ETHICS

##### A. *The Writing Background of Romeo and Juliet*

Shakespeare was born in a rich family of Stratford, England. People once divided his creation into 3 periods. First period of dramatic composition was from 1590 to 1600, during which he had written many comedies and historical plays. *Romeo and Juliet* was a special tragicomedy in this period. It was written around 1594-1595 when capitalism first appeared and replaced feudalism in England at the end of Queen Elizabeth era and drama was popular among the general mass. Shakespeare was the most outstanding drama writer and *Romeo and Juliet* was one of his most famous dramas which had been translated in many languages. The story in it was adapted from an epic written by Arthur Brooke. In the play, Shakespeare talks highly of true love and youth. Its humanistic thoughts and artistic which challenging traditional feudal ethics make it favored by generations of people. In addition, his particular writing style, language and well-learning also made the play be one of the most popular works all over the world.

##### B. *Zhu Shenghao's Translation of Romeo and Juliet*

Zhu Shenghao, who has translated *Romeo and Juliet* successfully, originally named Zhu Wenshen, was born in Jiaxing city in Zhejiang province, 1912. In that time his family's business was declining. His happy childhood during which he got good education and manners ended after his parents died. He had to lodge at his aunt's family with a succession of difficulties. To challenge hardships and loneliness, Zhu Shenghao got the spirit of perseverance which benefited him in his translation of Shakespeare's plays. His talent displayed when he was only a student in Zhijiang University in Hangzhou and after graduation in 1933, he became an editor. The same year, he went to Shanghai to work as an English editor in World Publishing House where he started his career of translation of Shakespeare's works.

During 1936 to 1944, Zhu Shenghao translated a half plays of Shakespeare and started his work of translating *Romeo and Juliet* in 1943. His translation is successfully for its fluent style, elegant language, meeting the romantic charm and conveying the imposing manner of the original work. In a word, he plays an important role in the translation of *Romeo and Juliet* in china.

##### C. *An Analysis on Zhu Shenghao's Translation of Romeo and Juliet from the Perspective of Chesterman's Translation Ethics*

There are a lot people commenting on Zhu's translation of *Romeo and Juliet* from different angles such as Toury's translational norm. But, there is not a commit from the angle of translation ethics. The external factors like ethics determine the look of his translation, particularly factors of ideological nature. In the followings, Zhu's translation of *Romeo and Juliet* will be studied from the perspectives of ethics of representation, ethic of service, ethic of communication, ethics of norm, and ethics of professional commitment.

###### 1. From the Perspective of Ethics of Representation

In some historical period, the direct source text is not available because of the restriction of the social condition, so the translator has to do the indirect translation. Therefore, translation will inevitably distort the original, at least, both in its style and efficacy. That is a disadvantageous factor for translators to represent the original and author's intention.

While Zhu Shenghao's translation of *Romeo and Juliet*, undoubtedly came from the source language text, can keep faith to the source text both in language style and author's intention, which serves as a good version for academic studies. That really results from his good master of English language and the acceptance of the new thought which the Shakespeare conveyed in his works.

Zhu Shenghao has successfully conveyed the realism thought in *Romeo and Juliet*. His realism thought comes from the historical situation. Zhu Shenghao commenced to translate *Romeo and Juliet* after May Fourth Movement when the

western literary works of realism are largely introduced into china. Despite the *dramatis personae*, to some degree, belonged to the feudal paternalism, the author wanted to convey a spirit of realism which enlightened people to struggle for freedom and discard off remained feudal thoughts that have long restrained them from the right for happiness. Those functions of this play just meet Zhu Shenghao's will which his translation can adapt the social problems and actual conditions, and can be made a sense to Chinese awakening.

Zhu Shenghao had ever written for his translation edition of the *Complete Theatrical Works of William Shakespeare* that "The aim of my translation of this book is, firstly to retain the spirit of the original work as much as possible; in case that could not be achieved, then I would faithfully transmit the meaning of the original, with clear and succinct words or sentence; ...".

But he was in trouble to assist his principle when he translated the *Romeo and Juliet*. Especially after being out of employment in early 1942, he was in bad need of money to maintain his life. So he had to translate the *Romeo and Juliet* for money. But in other professors' opinion, Zhu's translation of *Romeo and Juliet* was not motivated by remuneration and his translation was "without any payment" but seeking for truth.

That indicated he is a good professional who had a right attitude toward the translation through challenging a lot of hardships. Since representing everything of the original is unavailable, this attitude is surely the most important in the ethics of representation which every translator should have.

Let's see an example that can demonstrate his loyalty attitude to the original.

Mercutio: ... You give us the counterfeit fairly last night.

Romeo: Good morrow to you both. What counterfeit did I give you?

Mercutio: The slip, sir, the slip; can you not conceive?

Romeo: Pardon, good Mercutio, my business was great; and in such a case as mine a man may strain courtesy.

Mercutio: That's as much as to say, such a case as yours constrains a man to bow in the hams.

Romeo: Meaning, to court'sy.

Mercutio: Thou hast most kindly hit it.

茂丘西奥: ... 昨天晚上你给我们开了多大的一个玩笑哪。

罗密欧: 两位大哥早安! 今天我开了什么玩笑?

茂丘西奥: 你昨天晚上逃走的好; 装什么假?

罗密欧: 对不起, 茂丘西奥, 我当时有一件很重要的事情, 在那情况下我只好失礼了。

茂丘西奥: 这就是说, 在那情况下, 你不得不屈一屈膝了。

罗密欧: 你的意思是说, 陪个礼。

茂丘西奥: 你回答得正对。

Comparing the two dialogs, we can see that they both used the vulgar words and taboos which made a relax environment in the texts. We can say that Zhu's translation represented the characters of the Romeo and Mercutio and their close relationship which Shakespeare wanted to express in his play such as the sentence – "装什么假?".

From this point of view, Zhu really have a right attitude in translating the *Romeo and Juliet* and basically meets the requirements of ethic of representation.

## 2. From the Perspective of Ethic of Service

Translation is a service, interferes a lot of service ethics of the translator for customer, sponsor and even author. So quality assessment must depend on customers, sponsor, author or others' satisfaction. Once the translator accepts a translation task, as a professional, he has the responsible to meet sponsors and clients' expectancy. Therefore responsible professionals must think about the consequences of their work, and if translators have strong reservations about translating something, they are entitled to refuse.

Since Zhu's translation of *Romeo and Juliet* is not far from the Fourth Five Movement, to meet the target readers need and arouse people's attention made important senses for his translation.

Around 1930s, Lu Xun once divided readers into three kinds: the first kind involves those well-educated; the second refers to those who can read a few words; the last includes those who read few characters and are not prospected to read his translation. And Zhu's translation's target is to let as many Chinese as possible have some knowledge about Shakespeare, and finally absorb new expressions and enrich Chinese one. The prospective readers of his translation are general mass. So his translation should firstly achieve readability and not have too much exotic element. Zhu had ever declaimed that "Each time when I found the grammar in the original is not conforming to the Chinese one, I could think it over for many times so as to clearly present to readers the meaning of the original which was obscured by the words or structures hard to understand, at the price of changing the original structure totally". From his word, we can see that as a professional, Zhu Shenghao did change some original text to meet the readers' expectancy. The popularity of his translation demonstrates his aim. In the version, we can see it clearly, then an example:

Capulet: But saying o'er what I have said before;

My child is yet a stranger in the world;

She hath not seen the change of fourteen years:

Let two more summers wither in their pride

Ere we may think her ripe to be a bride.

Paris: Younger than she are happy mothers made.

Capulet: And too soon marred are those so early made ...

Zhu's translation as follows:

凯普莱特：我的意思早就对您表示过了，我的女儿今年还没有满十四岁，完全是一个不懂事的孩子；再过两个夏天，才可以谈到亲事。

帕里斯：比她年纪更小的人，都已经做了幸福的母亲了。

凯普莱特：早结果的树木一定早凋...

Comparing with those paragraphs, we can see that the italicized sentence in the above paragraph is liberally translated by Zhu Shenghao into “早结果的树木一定早凋”, which is idiomatic and vivid. It allows readers to have imagination just like reading original sentence, showing the father's concern for his lovely daughter's happiness. In this way, though Zhu Shenghao's translation changes some figure of speech, not the word to word translation, Zhu's translation also achieves the same effect as the original. I appreciate this change, but not mean translator can changes anything to meet readers or sponsor's requirements.

Despite readers or sponsor's requirements are necessarily, but the responsibility to original and author which is fresh realized by translators in translation can't be ignored. Zhu Shenghao's translation did better than others in it.

In my opinion, Zhu Shenghao really does well in translating the *Romeo and Juliet* and meets the requirements of ethic of service.

### 3. From the Perspective of Ethic of Communication

Translation has always been an important means of cross-cultural communication, and it involves at least two sets of language and norms. Therefore if a translator wants his translation be a successful one, he should mediate effectively the translation ethics at both ends.

Ethic of communication requires translators should not try to make the reader's job more difficult. What the target is to come true the intercultural communication. The translation should be optimally intelligible, that it should help the original author and/or sender to communicate the appropriate message to the readers. Based on this ethic, Paul Grice (1975), an American philosopher has proposed four general pragmatic principles for ideal cooperative communication. These are, roughly speaking: (a) Tell the truth; (b) Say enough, but not too much; (c) Be relevant; (d) Be clear. If you break these principles, says Grice, you need a good reason, and moreover one that your hearers/readers can understand and accept. Otherwise communication will probably break down. For optimum intelligibility, let's check for transmission of message and check for clarity of syntax and style in the translation. An example as follow can show it well.

ROMEO: O, she doth teach the torches to burn bright!

It seems she hangs upon the cheek of night

Like a rich jewel in an Ethiope's ear;

Beauty too rich for use, for earth too dear!

So shows a snowy dove trooping with crows,

As yonder lay o'er her fellows shows.

The measure done, I'll watch her place of stand,

And touching hers, make blessed my rude hand.

Did my heart love till now? forswear it, sight!

For I ne'er saw true beauty till this night.

罗密欧：啊！火炬远不及她的明亮；

她皎然悬在暮天的颊上，

像黑奴耳边璀璨的珠环；

她是天上明珠降落人间！

瞧她随着女伴进退周旋，

像鸭群中一头白鸽蹁跹。

我要等舞阑后追随左右，

握一握她那纤纤的素手。

我从前的恋人是假非真，

今晚才遇见绝世的佳人！

Those sentences in the translation completely meet the four principles for ideal cooperative communication referred above. For example, the sentence - “Did my heart love till now? forswear it, sight! For I ne'er saw true beauty till this night.” in the original mainly express Romeo's heated emotion and exclamation for Juliet. Zhu's translation, “我从前的恋人是假非真，今晚才遇见绝世的佳人！”，with clear, enough, but not too many words, just expresses this relevant emotion which Shakespeare wanted to express in his play.

Trough the comparing, we can draw a conclusion that Zhu's translation of *Romeo and Juliet* meets the criterion of ethic of communication. In this angle, it's a good version.

### 4. From the Perspective of Ethics of Norm

Chesterman thinks there are four fundamental norms that together define what is meant by translation quality. But they just apply to the translation product, not the process and thus represent the most important characteristics of a good translation. These are acceptability norm, relation norm, communication norm, and accountability norm. Acceptability norm states that a good translation is one that fits closely enough into the appropriate family of target-language texts, to which it is destined to belong. Relation norm says that there must be a relation of “relevant similarity” between the source text and the translation. Communication norm says that the translation should be optimally intelligible, that it should help the original author and/or sender to communicate the appropriate message to the readers. Accountability norm stated that the translation should not contain any evidence that the translator has been disloyal to any of the parties involved in the communication.

Those norms are proposed before ethics appeared in translation studies. But it can be looked at the requirements of ethics. What different between them is relationship and values.

The translation ethics emphasize on the relationships among people, not the text relationship as the former ones. For example, acceptability norm stress the relation between translator and readers, the translator has the responsibility to make the readers accept his translation. Syntax and style of Zhu’s translation are just like Chinese drama, especially both stress rhymes in the sentence what makes its more intelligible and acceptable to Chinese readers. That meets the goal of indeed communication between author/original and readers. Comparing the above example with Guan Hanqing’s sentence in the Misjudged Case of Dou E below, we can see this phenomenon clearly.

窦娥：刽子手拥的我前合后偃，  
铁枷锁扭的我左侧右偏，  
满腹屈无处告黑白不辨，  
含冤死赴市曹怎能心甘，  
无奈何我只把天地埋怨，  
无罪人就这样命丧黄泉。

Trough the comparing, we know that Zhu’s translation of *Romeo and Juliet* meets the criterion of acceptability norm. We can also find some text meet other norms in this version. In a world, it’s a good translation work.

## V. CONCLUSION

This paper gives a brief introduction of study on translation of Shakespeare’s plays and the translational ethic’s study including its background, definition, development process and the research situation at home and abroad.

This paper main focuses on a case study on Zhu Shenghao’s translation of *Romeo and Juliet* to appreciate and appraise his translation attitude and values measured by translation ethics. Basing on Chesterman’s ethics theory, by comparing with the Shakespeare’s original and Zhu’ translation, we can understand the main ethical issues (responsibility, ideology and values) in translation. The analysis also certified the ethics application in translation studies. Responsibility is the specific content of ethics study, ideology is the performance of those ethics and values evaluates the significance of the translation and expresses the ideas and the direction of the translational research. By employing ethics for research, we can expect greatly expanded studies in translation and make a great significance in protecting the vulnerable culture from being invaded by the strong culture.

Yet in the paper are certain defects. First, theories in Shakespeare works and the translations are in a great deal which result to some mixture in employing to the translation, so do the theory of translation ethics. It is different to distinguish the “loyal” referred in the ethics and traditional theories. But they do have difference that one is for relationships among people and the latter is for text. There should be more studies on the clearly definition of translation ethics which can distinguish with the various relevant concepts. Further and deeper studies are expected. Moreover, there isn’t specific criterion to measure up the effects produced by the application of translation ethics. Besides, the biggest drawback of this paper lies in the lack of veritable language and the limited reference to those translation theories.

Studies never stop in translation, as the tide of civilization of human is processing, the study in translation ethics must look out on a bright future.

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