

## **Celebrity Translators and their Translation Practices: Exploring the Unconventionality of Murakami Haruki's Approach**

This paper examines the translation strategies of celebrity novelist and translator, Haruki Murakami in order to explore how his creativity as a writer affects the translations he produces.

In Translation Studies, one of the most frequently adopted approaches to analysing translations is to distinguish whether texts focus on the target culture or source culture. American scholar, Lawrence Venuti (1995, 2008) conceptualizes a causal relationship between translators' own prominence and their translations. He defines translations that can be read fluently as "domesticated". Those which disturb fluid reading using lexis and syntax to make the text less approachable to readers, but highlight the foreign origins of the source text, he defines as "foreignized". Venuti asserts that domesticated translations are frequently overlooked. Therefore, the translators who produce them are invisible. He advocates that translators adopt foreignizing approaches in resistance to this situation.

According to Venuti's binary conceptualization, the works of a highly visible translator, such as Murakami would be expected to exhibit a high degree of foreignization. However, this analysis demonstrates that Murakami's selective translation strategies allow him to produce translations which are reader-focused in terms of fluency, while still retaining the essence of the source text. Murakami's translations are highly approachable to the target readers while the readers are aware that the texts they are reading are translation. Murakami's highly prominent status allows him a certain freedom in his choices of translation strategies, which contrasts with his counterparts who are established but non-celebrity translators, such as Takashi Nozaki and Takayoshi Ogawa. This evidence demonstrates that the relationship between high visibility of celebrity translators and their translation strategies, which are neither completely foreignizing nor wholly domesticating, cannot be fully explained in Venuti's foreignization-domestication paradigm.

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