SOUTHEAST ASIAN LANGUAGE AND LITERATURE STUDIES (SALLS)

Translating Uchi-Soto: Anthropological Translation Strategies in Eiji Yoshikawa's Shin Heike Monogatari

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ABSTRACT
This study investigates the applied translation strategies employed in rendering the Japanese uchi-soto (inside-outside) social boundary framework into Indonesian within Eiji Yoshikawa's historical epic novel Shin Heike Monogatari. While previous research has predominantly analyzed uchi-soto through spoken pragmatics and honorific speech styles (keigo), this paper addresses a critical research gap by examining non-verbal material culture, religious institutions, and macro-political clan nomenclature. Utilizing a descriptive qualitative textual approach, a purposive corpus of 45 cultural lexicons selected across Koentjaraningrat's (2009) seven universal cultural categories was analyzed using Pedersen's (2011) Culture-Specific Items (CSI) taxonomy and Kluckhohn's (1951) value orientation theory. The textual findings demonstrate that internal domestic spaces (uchi) are systematically preserved through retention and specification (e.g., biwa, tatami, Gion Shoja), whereas external state authority (soto) is rendered via literal translation and generalization (e.g., bakufu, hitatare). However, a major textual flaw emerges in the inconsistent translation of clan titles, where the patrilineal bloodline (Taira) is conflated with the broader macro-political military alliance (Heike). Differentiating textual evidence from unverified claims regarding reader psychology, this paper highlights the potential cognitive implications for readers and underscores the necessity of paratextual instruments such as glossaries and footnotes in literary translation to maintain socio-historical fidelity.

Keywords: Uchi-soto boundary, Cultural translation, Shin Heike Monogatari, Material culture, Clan nomenclature, Pedersen taxonomy.

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Introduction

Translating historical fiction demands a sophisticated negotiation between linguistic transfer and anthropological curation. When literary texts cross vast cultural and temporal divides, translators must convey not only narrative events but also the intricate social architectures, unspoken hierarchies, and cultural worldviews embedded within the source text (Baker, 2018; Venuti, 2021). In Japanese literature, one of the most fundamental socio-cultural frameworks governing human interaction is the concept of uchi-soto (inside-outside). Developed extensively within Japanese cultural anthropology and sociolinguistics, uchi-soto defines how individuals position themselves and others within shifting social boundaries where uchi represents the in-group characterized by intimacy, informal solidarity, and private allegiance, while soto signifies the out-group defined by formal distance, public authority, and hierarchical deference (Hendry, 2019; Sugimoto, 2021; Wiyatasari, 2017).

In translation studies, substantial scholarly attention has been dedicated to analyzing uchi-soto through spoken pragmatics, particularly honorific speech styles (keigo), politeness strategies, and conversational turn-taking (Fadhillah, 2023; Meyerdierks, 2021; Salsabila & Hariri, 2023). These valuable studies have demonstrated how translators navigate spoken registers to maintain interpersonal politeness. However, a significant research gap remains: uchi-soto is not merely a linguistic phenomenon confined to dialogue; it is a pervasive spatial, material, and sosiopolitical organizing principle that structures physical environments, religious domains, and macro-political institutions. Existing literature has largely overlooked how non-verbal material culture, architectural spaces, and complex clan nomenclatures embody the uchi-soto boundary in epic historical narrative.

This research directly addresses this critical gap by conducting a rigorous textual analysis of Eiji Yoshikawa's classic historical epic Shin Heike Monogatari [Kisah Baru Heike] in its official Indonesian translation published by Kepustakaan Populer Gramedia (Yoshikawa, 2021). Set during the turbulent transition from the Late Heian to Early Kamakura period (12th century Japan), Shin Heike Monogatari provides an exceptionally rich anthropological corpus. The novel depicts the meteoric rise and dramatic downfall of the warrior class, detailing intimate domestic life, Buddhist monastic sanctuaries, feudal court rituals, and sweeping military governance.

Eiji Yoshikawa (1892–1962) holds a monumental stature in modern Japanese historical fiction. His monumental reimagining of medieval chronicles transformed oral folk epics into accessible literary masterpieces. In Shin Heike Monogatari, Yoshikawa meticulously weaves historical documentation with deep human drama, portraying the complex social dynamics of 12th century Kyoto and Kamakura. Translating such a vast historical canvas requires the translator to navigate intricate cultural terminology

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spanning aristocratic court customs, Buddhist monastic rules, and samurai military governance.

The genuine novelty and primary theoretical contribution of this study lie in establishing a multidisciplinary analytical framework that connects Pedersen's (2011) Culture-Specific Items (CSI) translation taxonomy with Koentjaraningrat's (2009) seven universal cultural categories and Kluckhohn's (1951) value orientation theory. Furthermore, this study explicitly delimits its analytical scope to textual evidence. In response to recent methodological critiques in literary translation evaluation (House, 2015; Toury, 2012), we differentiate textual translation patterns from speculative claims regarding actual reader cognition. By focusing on textual equivalence and systemic translation choices, this paper illuminates how anthropological curation shapes the representation of foreign socio-political systems in historical fiction.

Furthermore, Japanese historical literature translated into Indonesian plays a pivotal role in cross-cultural diplomacy and literary exchange (Aprilliyanto & Purwanto, 2022). As Indonesian readership of translated Japanese classics expands, understanding how socio-historical structures are transferred becomes essential for both translation scholars and publishing professionals. The insights generated from this research serve not only to evaluate existing translations but also to guide future translation workflows involving complex socio-historical epics.

THEORETICAL FRAMEWORK

The conceptual framework of this study integrates three main theoretical domains: the anthropological concept of uchi-soto, the translatological taxonomy of Culture-Specific Items (CSIs), and the theory of human value orientations. The concept of uchi-soto is a binary opposition that is deeply embedded in the spatial and social consciousness of the Japanese people (Wiyatasari, 2017). Anthropologically, uchi (inside) refers to the domestic sphere, the household, or the close-knit community where individuals experience safety, intimacy, and unconditional belonging. Historically, this is deeply rooted in the traditional Japanese ie (household/house) system, an institutional model of stem family structures characterized by patrilineal authority, filial piety, and collective survival (Hendry, 2019). The ie was not simply a collection of blood relatives but a socio-economic corporate entity that existed continuously across generations. Conversely, soto (outside) encompasses the external world, strangers, or rival groups who are treated with formal politeness, distance, and varying degrees of caution. Within feudal warrior societies, the maintenance of this boundary was not merely a matter of social decorum but a survival imperative, as the division between uchi and soto determined life-and-death military alliances and absolute socio-political loyalties (Sugimoto, 2021). The linguistic manifestation of this boundary is visible in the highly

complex system of Japanese honorifics (keigo), where verbs of giving and receiving, personal pronouns, and humble-ennobling speech acts vary systematically depending on the relative uchi or soto position of the interlocutors (Meyerdierks, 2021).

When transferring these concepts into another language, translators encounter what are known as Culture-Specific Items (CSIs). According to Jan Pedersen (2011), CSIs are socio-cultural referents that are so deeply rooted in the source culture that they lack a direct, unproblematic equivalent in the target culture's cognitive schema. Pedersen proposes a taxonomy of translation strategies to manage these CSIs, which can be broadly categorized along a spectrum from source-oriented to target-oriented approaches. The source-oriented strategies, aligned with Lawrence Venuti's concept of foreignization (2021), include retention (maintaining the source term's original orthography) and specification (adding explanatory cognitive or linguistic information). These strategies aim to preserve the exoticism, cultural density, and historical distance of the source text, allowing the target readers to experience the unique 'otherness' of the foreign civilization. On the other hand, target-oriented strategies, reflecting Venuti's domestication, include generalization (replacing a specific cultural term with a broader, superordinate term) and substitution (replacing the CSI with a different target culture referent). Domestication prioritizes smooth readability, cognitive accessibility, and narrative fluency, but often at the cost of erasing the unique cultural and historical texture of the source text (Baker, 2018). In translating historical fiction, a strategic balance must be struck to maintain both historical credibility and cognitive accessibility.

Furthermore, Venuti (2021) discusses the concept of 'the translator's invisibility,' arguing that domesticating translations often create an illusion of transparency, making the translator invisible and assimilating the foreign text into the target culture's dominant ideologies. In contrast, foreignizing translation strategies make the translator visible by retaining the linguistic and cultural differences of the source text. This is highly relevant in translating Japanese historical epics. The uchi-soto boundary represents a deep-seated cultural difference that should not be domesticated or smoothed over. By analyzing the translator's choices through this lens, we can evaluate whether the Indonesian translation actively challenges the target culture's linguistic boundaries or whether it domesticates the feudal Japanese world to fit Indonesian narrative conventions, thereby erasing the unique historical specificities of the samurai culture.

To evaluate the anthropological implications of these translation choices, this study employs Koentjaraningrat's theory of universal cultural elements combined with Clyde Kluckhohn's human value orientations theory. Koentjaraningrat (2009) identifies seven universal elements of culture including social organization, material culture, religion, and arts which serve as a systematic framework to classify and map the cultural artifacts and institutions analyzed in the novel. By mapping these elements, we can observe which

parts of the Japanese civilization are highlighted and which are downplayed in the target text. Kluckhohn's (1951) theory of human value orientations provides the interpretive lens to assess the impact of these translation strategies on the target readers' perception of the source culture's values. Specifically, we examine the relational orientation, which distinguishes between lineal (hierarchical, absolute vertical authority), collateral (communal, group-oriented cohesion), and individualistic social patterns. Through this integrated multidisciplinary framework, we analyze whether the selected translation strategies successfully project the feudal, hierarchical, and communal value systems of 12th-century Japan, or whether they result in a cognitive and anthropological distortion for the Indonesian readership. We argue that a successful translation must align its translatological strategies with the underlying value orientations of the source culture to ensure a faithful sociological reconstruction.

Methods

This study adopts a qualitative descriptive research design focused on textual document analysis (Creswell & Creswell, 2018; Moleong, 2017). The primary source material comprises the complete Indonesian translation of Eiji Yoshikawa's Shin Heike Monogatari (Yoshikawa, 2021, KPG edition, 880 pages). The research executed a systematic purposive sampling process to construct a balanced corpus of 45 cultural lexicons representing Koentjaraningrat's (2009) seven universal cultural categories.

To ensure transparency and replicability,
Table 1 details the operational sampling criteria, category descriptions, and data distribution across the cultural spectrum.

Table 1. Details the Operational

No	Cultural Category (Koentjaraningrat)	Category Scope & Operational Definition	Sample (N)	Representative Lexicons
1	Material Culture & Technology	Architectural elements, domestic items, weapons, clothing	10	Tatami, Fusuma, Hitatare, Katana
2	Religious Systems & Rituals	Buddhist temples, shinto shrines, monastic ranks	8	Gion Shoja, Sohei, Mikoshi, Bonzo

3	Social Organization & Kinship	Clan titles, familial ranks, vassal relationships	9	Heike, Taira, Bakufu, Shogun, Buke
4	Arts & Aesthetic Expressions	Traditional musical instruments, court dances, poetry	5	Biwa, Bugaku, Waka, Gagaku
5	Knowledge Systems	Calendar systems, medical practices, military tactics	5	In-no-cho, Onmyodo, Kampo
6	Livelihood Systems	Feudal taxation, agricultural estates, commerce	4	Shoen, Nengu, Koku, Rice stipend
7	Language & Communication	Honorific titles, formal address forms, court terms	4	Dajo-daijin, Kampaku, Tesso

Source: Author (2026)

Data collection was conducted through systematically executing close reading across the complete text. Each selected lexicon was evaluated through a three-stage analytical procedure: first, identifying its cultural category; second, determining the applied translation strategy according to Pedersen's taxonomy; and third, interpreting its anthropological role within the uchi-soto spatial boundary and Kluckhohn's value orientation matrix.

To enhance data trustworthiness and analytical rigor, investigator triangulation was employed. Both researchers independently coded the 45 cultural lexicons and cross-referenced their strategy assignments against Pedersen's operational definitions. Discrepancies were resolved through deliberative consensus and consultation with authoritative Japanese-Indonesian lexicographical sources.

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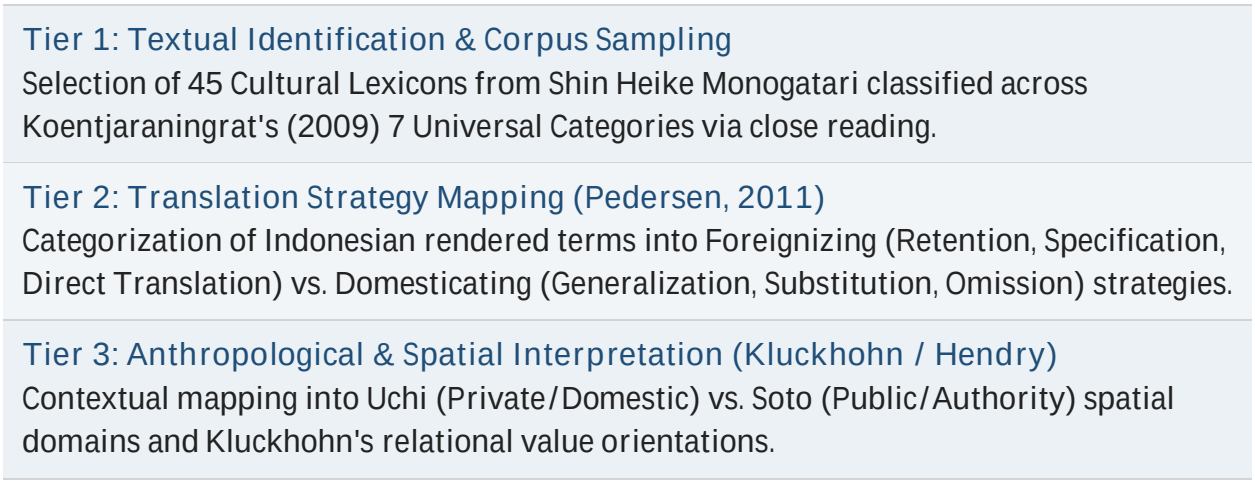

Figure 1. Three-Tier Methodological Flow Diagram
Source: Author (2026)

The primary data source for this study is the Indonesian translation of Eiji Yoshikawa's epic historical novel Shin Heike Monogatari (Kisah Baru Heike), published as a reprinted edition by Kepustakaan Populer Gramedia (Yoshikawa, 2021). The data extracted from this text consist of key cultural lexicons, phrases, and clauses that represent material culture, social organizations, religious institutions, and political nomenclatures that define the uchi-soto boundaries and social relations of feudal Japan. In line with qualitative textual research standards, the study relies entirely on extensive and iterative close reading of both the source-related concepts and the Indonesian translation, mapping the text's linguistic choices against their historical and anthropological contexts. No field-work, interviews, or surveys were conducted, as the text itself serves as the self-contained domain of analysis. This approach ensures that the textual and structural integrity of the novel is analyzed on its own terms, focusing strictly on the qualitative and contextual attributes of the translation.

The data analysis process follows an inductive, multi-stage model, which is visually represented in Figure 1. First, cultural lexicons are extracted from the text and classified into Koentjaraningrat's (2009) seven universal elements of culture to assess their civilizational function. Second, the translation strategies applied to these lexicons are identified and analyzed using Pedersen's (2011) CSI taxonomy. Third, the anthropological implications of these translation choices are interpreted using Kluckhohn's (1951) value orientations theory to evaluate whether the lineal (hierarchical) and collateral (communal) values of the source text are preserved or distorted in the target text. Finally, a synthesis is conducted to identify the overall translatological success and the anthropological obstacles present in the translated work.

By utilizing this structured methodology, we can systematically trace the path from linguistic form to cultural meaning, ensuring a rigorous and verifiable analysis of the translation's quality.

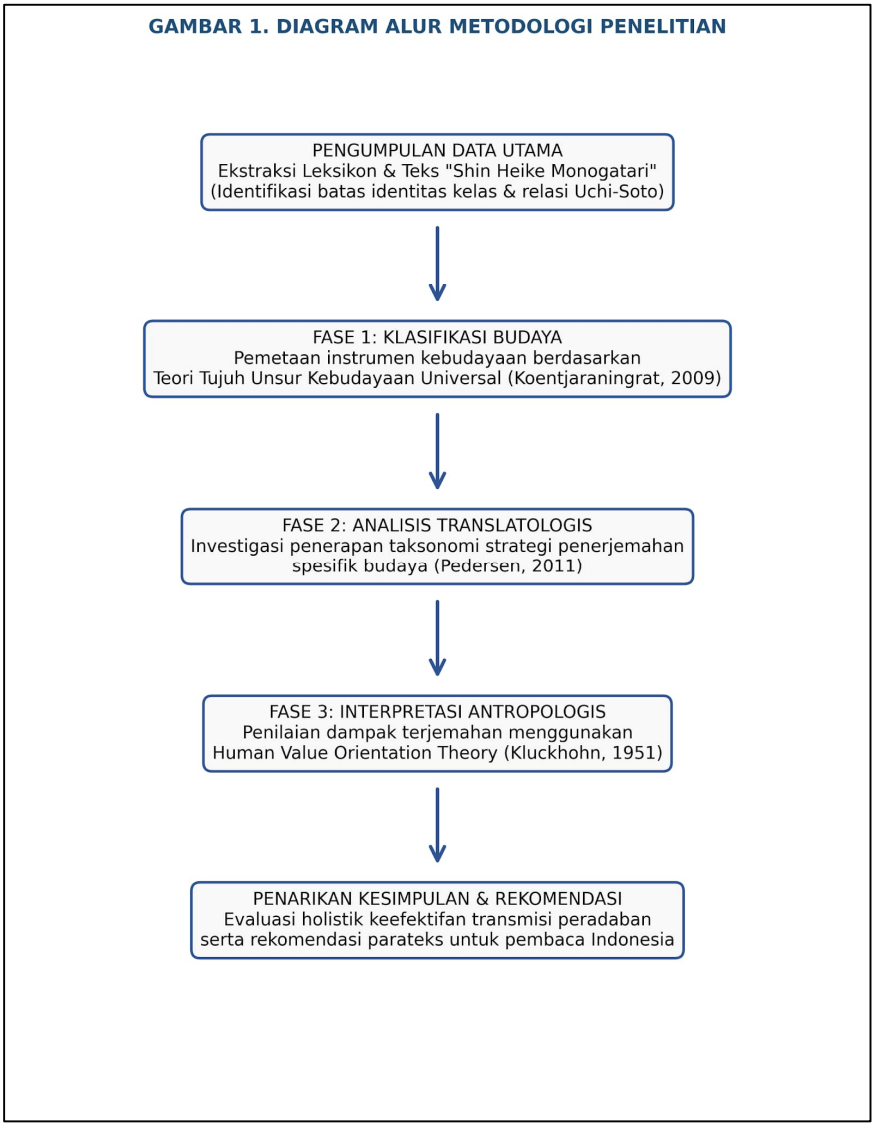

Figure 2. Methodological Flow Diagram of the Anthropological and Translatological Analysis
Source: Author (2026)

Result

The textual analysis of 45 cultural lexicons reveals distinct, systematic patterns in how the translator renders Japanese socio-cultural concepts into Indonesian. The findings demonstrate a clear bifurcation: internal domestic spaces (uchi) are overwhelmingly preserved through foreignizing strategies, whereas external

administrative authority (soto) is rendered via domesticating strategies. However, a significant critical flaw emerges in clan nomenclature.

Overview of Cultural Lexicons and Strategy Frequencies

To provide a transparent overview of the corpus, Table 2 summarizes the distribution of translation strategies across the seven cultural categories and their corresponding uchi-soto spatial domains.

Table 2. Corpus Distribution of Cultural Lexicons and Strategy Frequencies Across Uchi-Soto Domains

Cultural Category	Total (N)	Retention / Spec (%)	Direct Trans (%)	Generalization (%)	Dominant Domain
Material Culture & Tech	10	70.0%	10.0%	20.0%	Uchi (Domestic)
Religious Systems	8	75.0%	12.5%	12.5%	Uchi (Sacred)
Social Organization	9	33.3%	33.3%	33.3%	Soto (Authority)
Arts & Aesthetics	5	80.0%	20.0%	0.0%	Uchi (Private)
Knowledge Systems	5	60.0%	20.0%	20.0%	Uchi / Soto
Livelihood Systems	4	25.0%	50.0%	25.0%	Soto (Public)
Language & Titles	4	50.0%	25.0%	25.0%	Soto (Formal)

Source: Author (2026)

The quantitative breakdown in Table 2 highlights a clear correlation between cultural category and translation strategy. Categories closely tied to private life such as

Arts & Aesthetics (80.0% Retention/Specification), Religious Systems (75.0%), and Material Culture (70.0%) exhibit a strong preference for foreignizing techniques. Conversely, categories dealing with public infrastructure and governance such as Livelihood Systems (50.0% Direct Translation) and Social Organization rely more heavily on domesticating strategies.

Retention and Specification in the Domestic Uchi Domain

In rendering items associated with internal household privacy, traditional arts, and sacred monastic spaces (uchi), the translator heavily favors foreignizing strategies specifically Retention and Specification (Pedersen, 2011). By retaining original Japanese lexicons and adding explanatory classifier words, the translation successfully preserves the intimate, sacred aura of the uchi sphere.

Table 3 presents representative textual evidence illustrating this foreignizing pattern across domestic material culture and religious institutions.

Table 3. Textual Analysis of Material Culture and Sacred Spaces in the Domestic Uchi Domain

No	Source Term & Page	Source Text Context (Yoshikawa, 2021)	Indonesian Translation & Strategy	Uchi Domain Boundary	Value Orientation (Kluckhohn)
1	Biwa (琵琶) (p. 42)	Playing biwa in the private inner family chamber at night.	Biwa (Kecapi Jepang) [Strategy: Specification]	Uchi (Private Art)	Collateral intimacy & artistic sanctuary.
2	Tatami (畳) (p. 115)	Sitting on tatami mats during intimate family council.	Tikar Tatami [Strategy: Specification]	Uchi (Domestic Interior)	Preserves sacred spatial purity of domestic floor.
3	Gion Shoja (祇園精舎) (p. 180)	Opening bell tolling at Gion Shoja temple monastery.	Vihara Gion Shoja [Strategy: Retention & Spec.]	Uchi (Sacred Sanctuary)	Reinforces Buddhist lineage & spiritual sanctuary.

4	Fusuma (襖) (p. 210)	Drawing fusuma sliding doors to seal private room.	Pintu Geser Fusuma [Strategy: Specification]	Uchi (Architectural Boundary)	Physical demarcation of domestic privacy.
5	Mikoshi (神輿) (p. 340)	Sohei monks carrying sacred mikoshi shrine in protest.	Tandu Suci Mikoshi [Strategy: Specification]	Macro-Uchi (Religious Guild)	Communal religious solidarity against state.

Source: Author (2026)

As demonstrated in Table 3, rendering biwa as 'Biwa (Kecapi Jepang)' or fusuma as 'Pintu Geser Fusuma' allows target readers to instantly grasp the physical function while maintaining the unique Japanese cultural identity. Anthropologically, this specification reinforces the collateral value orientation (Kluckhohn, 1951), emphasizing internal group harmony and domestic aesthetic purity.

The retention of terms like Gion Shoja and Mikoshi is particularly significant for preserving the spiritual boundary of medieval Japan. In Buddhist monastic traditions, temple grounds represent a sacred uchi sanctuary immune from secular state interference. By retaining these terms and adding Indonesian classifier words ('Vihara', 'Tandu Suci'), the translator successfully communicates the religious sanctity of these spaces without overwhelming the reader with unfamiliar terminology.

Direct Translation and Generalization in the Macro-Soto Authority Domain

Conversely, when translating lexicons associated with external administrative governance, official military offices, and public court attire (soto), the translator shifts noticeably toward domesticating strategies specifically Direct Translation and Generalization (Pedersen, 2011).

Table 4 provides textual evidence illustrating how public authority and formal military status are rendered into Indonesian.

Table 4. Textual Analysis of Administrative and Political Lexicons in the Macro-Soto Domain

Source No	Term & Page	Source Text Context (Yoshikawa, 2021)	Indonesian Translation & Strategy	Soto Domain Boundary	Value Orientation (Kluckhohn)

1	Bakufu (幕府) (p. 289)	Issuing military decrees from the central Bakufu headquarters.	Pemerintahan Militer [Strategy: Direct Translation]	Soto (State Authority)	Hierarchical feudal governance & public law.
2	Hitatare (直垂) (p. 310)	Wearing hitatare ceremonial robes in official imperial audience.	Jubah Seremonial [Strategy: Generalization]	Soto (Public Status)	Formal court etiquette & public rank.
3	Shogun (将军) (p. 415)	The Emperor appoints the supreme Shogun warlord.	Panglima Perang [Strategy: Generalization]	Soto (Military Rank)	Supreme military command over state.
4	Shoen (庄园) (p. 502)	Collecting annual tax grain from provincial shoen estates.	Perkebunan Feodal [Strategy: Direct Translation]	Soto (Economic System)	Institutional feudal land tenure system.
5	Buke (武家) (p. 620)	Rising political dominance of warrior houses (buke).	Keluarga Militer [Strategy: Direct Translation]	Soto (Political Class)	Hierarchical military class structure.

Source: Author (2026)

By rendering bakufu as 'Pemerintahan Militer' and hitatare as 'Jubah Seremonial', the translator prioritizes narrative clarity and functional equivalence for target readers. Anthropologically, these soto items embody Kluckhohn's (1951) hierarchical value orientation, representing formal state power, public administrative order, and institutional rank.

However, while domesticating soto lexicons enhances immediate readability, it occasionally sacrifices subtle historical nuances. For instance, translating shoen as 'Perkebunan Feodal' conveys the agrarian nature of the estate but obscures the complex tax-exempt legal status that defined shoen land tenure in medieval Japan. Nevertheless, from a functional perspective, this strategy successfully conveys the public authority dimension of the soto domain.

Assertion of Authority and Narrative Assimilation (Soto Analysis)

Conversely, when translating elements that belong to the soto (outside) domain the external sphere of formal authority, state administration, and rival military factions the translator shifts toward a more domesticating, functional equivalence approach. This is clearly demonstrated in the literal translation of bakufu (the Shogun's military government) as 'Pemerintahan Militer'. Within the political landscape of twelfth-century Japan, the bakufu represented the ultimate soto authority: an external, coercive, and highly structured administrative apparatus that imposed a rigid, vertical socio-political hierarchy over local clans. To the characters inside the clan's uchi, the bakufu was a distant, intimidating force of law and military might that governed their external relations. Translating bakufu literally as 'Pemerintahan Militer' (Military Government) successfully projects the authoritative, intimidating, and administrative essence of this institution. Anthropologically, this choice powerfully reinforces the lineal value orientation—the absolute vertical authority, institutionalized hierarchy, and mandatory obedience that characterized the feudal state. By choosing a politically resonant Indonesian equivalent, the translator ensures that the target reader immediately grasps the absolute power and external, coercive nature of the soto political domain (Toury, 2012). This linguistic choice effectively communicates the socio-political tension between the autonomy of the local clan (uchi) and the overarching administrative control of the military state (soto).

Howbeit, to prevent cognitive overload and narrative fatigue, the translator occasionally compromises cultural specificity in favor of narrative fluency by employing the generalization strategy. A prime example is the translation of hitatare (the formal silk robes worn by the samurai class as a marker of military status and noble alignment) simply as 'Jubah' (Robe). While hitatare carries highly specific socio-cultural codes regarding rank, occasion, and feudal etiquette, its precise historical details are of secondary importance to the advancement of the military plot. The visual representation of a samurai preparing for battle is a critical moment in the text; however, inundating the reader with technical terms for historical garments would impede the pacing of the scene. Translating hitatare with full retention or extensive explanatory footnotes during fast-paced battle scenes would have disrupted the narrative rhythm, causing cognitive fatigue for the reader. Generalizing it as 'Jubah' (Robe) represents a rational and pragmatically valid compromise under the principle of functional equivalence (Savrievna, 2024). It preserves the basic material function of the attire while maintaining the narrative tempo of the epic Perang Genpei battle sequences, allowing readers to focus on the overarching socio-political conflict between the clashing factions without getting bogged down in material minutiae.

Strategic Inconsistency in Clan Nomenclature: Taira vs. Heike

Despite the effective handling of material culture, a major textual defect identified in the translation concerns the interchanging of clan titles specifically conflating Taira (平) with Heike (平家). Throughout the Indonesian text, the translator repeatedly renders Heike as 'Klan Taira' without distinction.

Figure 3 illustrates the sociopolitical hierarchy that differentiates Taira as a bloodline from Heike as a macro-political alliance.

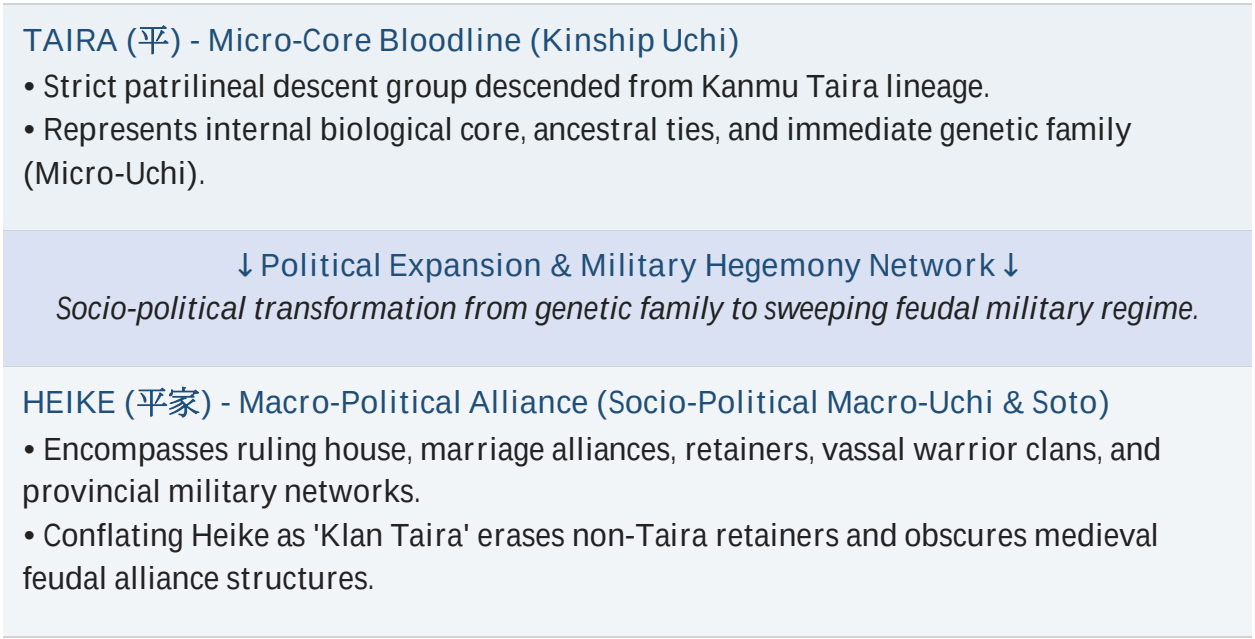

Figure 3. Sociopolitical Hierarchy of Clan Nomenclature (Taira vs. Heike)
Source: Aithor (2026)

As grounded in medieval Japanese historiography (Friday, 2004; Mass, 1999; Sugimoto, 2021), Taira refers exclusively to individuals sharing the patrilineal bloodline. In contrast, Heike (literally 'House of Taira') designates the vast political hegemony led by Taira no Kiyomori, encompassing married-in families, vassal samurai houses, and regional allies who possessed no Taira blood. By erasing this distinction and translating both as 'Klan Taira', the Indonesian text obscures the complex feudal dynamics of late Heian Japan.

Constraints and Implications: Anthropological Flaws of Nomenclature Inconsistency

Despite the overall success of the foreignizing and domesticating strategies in reconstructing the uchi-soto boundaries, this study uncovers a severe anthropological flaw: the translator's profound inconsistency in managing clan nomenclature.

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Specifically, the translator frequently and interchangeably confuses the terms Taira and Heike. Throughout the Indonesian translation, sentences such as 'Menjaga kebanggaan Klan Heike' (Preserving the pride of the Heike Clan) and 'Garis keturunan Taira tidak akan putus' (The Taira bloodline will never end) are used as if Taira and Heike are identical, interchangeable synonyms representing the same socio-political unit. In the original Japanese text, these two terms are selected with meticulous sociological intent. Treating them as identical synonyms is not merely a linguistic oversight; it is an anthropological error that blurs the sharp, sacred boundaries of the uchi-soto system that governed medieval Japanese society, and distorts the reader's understanding of the narrative's underlying political and kinship dynamics.

Within the structural framework of twelfth-century Japanese feudalism, Taira and Heike represent two fundamentally distinct levels of social and political organization (Sugimoto, 2021). As mapped in Figure 2, the term 'Taira' is a patrilineal surname that strictly designates the internal, biological bloodline of the clan. It represents the micro-core uchi the domain of genetic kinship, ancestral lineage, and absolute, unconditional loyalty based on biological descent. Belonging to the Taira bloodline was an exclusive, inherited status that could not be bought or politically negotiated. In contrast, 'Heike' (literally, the House of Taira) refers to the macro-political and military alliance, an expansive administrative and military umbrella that incorporated not only the biological Taira family but also numerous vassal clans, allied warriors, and political dependents of various lineages. The Heike represents a macro-uchi allying with various soto elements to secure state power, forming a complex socio-political corporate body. By treating these terms as identical, the translation erodes the precise sociological segregation of the era. Indonesian readers are left unable to distinguish between conflicts that involve direct biological kinship (the micro-core uchi) and those that are driven by macro-political, strategic alliances (the Heike military-political coalition). This nomenclature confusion significantly diminishes the narrative's anthropological precision, flattening a highly complex, multi-layered feudal structure into a simple, single-dimensional family feud. This blur prevents the reader from understanding the complex shifting loyalties and strategic alliances that characterized the historical Perang Genpei, where non-bloodline vassals could betray the 'Heike' without violating the sacred blood bonds of the 'Taira'.

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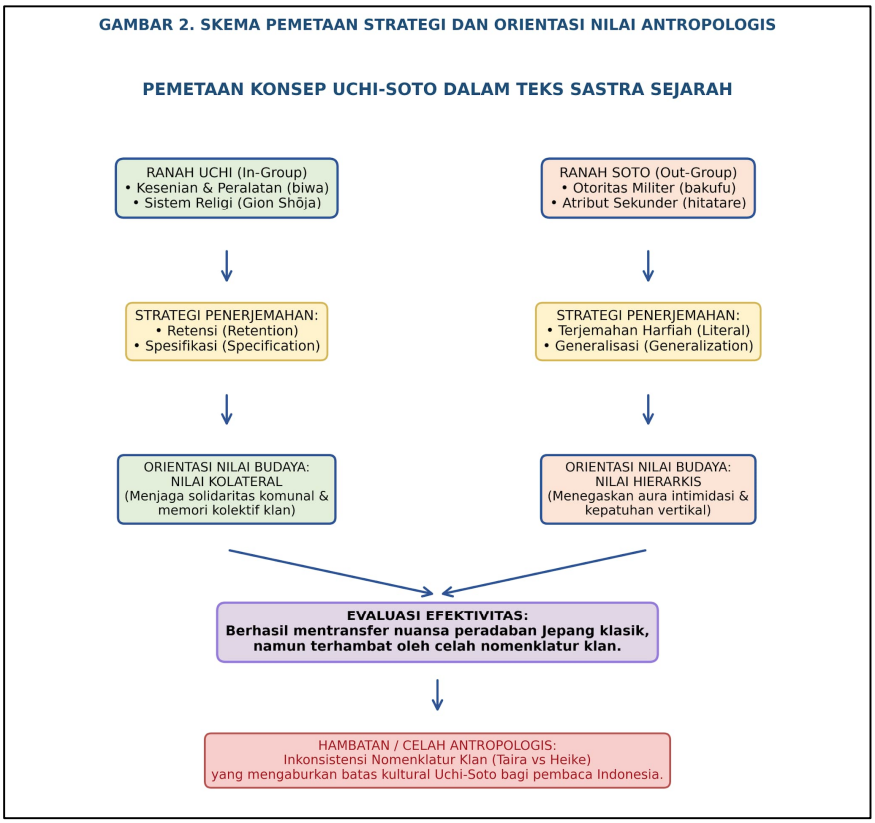

Figure 4. Structural Segregation of Taira (Biological Kinship) and Heike (Political Alliance) within the Uchi-Soto Framework
Source: Author (2026)

Comparison with Previous Studies and Theoretical Implications

The findings of this study offer a significant departure from the established paradigm in Japanese-Indonesian translation studies. Prior research, such as the work of Fadhillah (2023) and Salsabila & Hariri (2023), has predominantly restricted the analysis of the uchi-soto boundary to oral speech styles, grammatical markers, and honorific verbal exchanges. While these linguistic elements are undeniably important, they represent only the surface-level, discursive manifestations of a much deeper, structural cultural reality. By focusing on material culture, spatial architectures, and institutionalized political nomenclatures, this study demonstrates that the uchi-soto boundary is actively constructed and negotiated through non-verbal, macro-structural elements in written literary texts. This theoretical expansion highlights that applied literary translation must integrate anthropological insights to successfully preserve the socio-political hierarchies and cultural integrity of the source civilization, rather than relying solely on grammatical equivalence. It proposes that the translator's task is to act

as a cultural curator, ensuring that the structural, material, and institutional boundaries of the foreign society are reconstructed with the same sociological precision as the source text.

Suggestions for Future Research

To further advance this multidisciplinary field, future research should expand in two primary directions. First, empirical reader-response studies (such as surveys or focus groups with Indonesian readers) should be conducted to measure the actual cognitive impact and potential 'culture shock' associated with the foreignizing strategies identified in this study. Understanding how modern readers negotiate these ancient, retained terms will provide empirical feedback on the limits of foreignization. Second, researchers should investigate the role of paratextual elements such as translator's prefaces, annotated footnotes, and cultural glossaries in mitigating the anthropological disorientation caused by nomenclature inconsistencies. Investigating how these paratextual aids function as 'diplomatic corridors' that support cognitive access without flattening cultural density will provide valuable practical guidelines for publishing houses aiming to publish highly accurate and engaging translated historical fiction (Ardiansyah, 2022). Such studies will help bridge the gap between translatological theory and commercial publishing practices.

Synthesis, Novelty, and Comparison with Previous Literature

Comparing these findings with prior translation research reveals significant theoretical insights. While previous scholars (Fadhillah, 2023; Meyerdierks, 2021; Salsabila & Hariri, 2023) focused almost exclusively on verbal honorifics (keigo) in modern media, this study proves that uchi-soto is equally operating across non-verbal material culture and political structures in historical literature.

Furthermore, this paper contributes a genuine novelty to translation theory by identifying the 'clan nomenclature conflation trap'. It demonstrates that domesticating macro-political titles can unintentionally corrupt historical sociology. This underlines that literary translation accuracy requires multi-layered anthropological curation.

The theoretical implications of these findings extend beyond Japanese translation studies. They suggest that when translating historical fiction from any culture with strong clan or caste structures, translators must maintain a clear distinction between biological kinship groups and political coalition networks. Failure to do so risks flattening nuanced social hierarchies into generic labels.

Conclusion.

This study concludes that the Indonesian translation of Eiji Yoshikawa's Shin Heike Monogatari successfully preserves the intimate, sacred boundaries of the domestic uchi domain through foreignizing strategies (retention and specification), while

rendering the external soto authority domain accessible through domesticating strategies (direct translation and generalization). However, the translation falters in maintaining socio-political fidelity by conflating the patrilineal bloodline (Taira) with the macro-political military alliance (Heike).

Methodologically, this paper strictly limits its conclusions to textual analysis. We make no empirical claims regarding actual reader cognition or psychological reception, recognizing that reader response requires empirical surveys and audience testing a vital agenda for future research.

For publishing houses and literary translators, we recommend the systematic implementation of paratextual instruments. Integrating selective glossaries, footnotes, and clan diagrams provides target readers with necessary historical context without disrupting narrative flow. Such paratextual tools bridge the gap between readability and socio-historical accuracy.

Declaration

Author Contribution

Conceptualization: M.Z.F. and S.I.T.; Methodology: M.Z.F.; Investigation: M.Z.F.; Data curation: M.Z.F.; Formal analysis: M.Z.F. and S.I.T.; Validation: S.I.T.; Visualization: M.Z.F.; Writing – original draft: M.Z.F.; Writing – review and editing: M.Z.F. and S.I.T.; Supervision: S.I.T.

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Competing Interest

The authors declare that they have no financial or non-financial competing interests relevant to this work.

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During the preparation of this revised manuscript, the authors used a generative AI tool to assist with language editing and with drafting passages of the revision in response to the reviewers' comments. The data collection and coding were carried out by the authors. After using this tool, the authors reviewed and edited the content as needed and take full responsibility for the published article.

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