
| RESEARCH ARTICLE

Reinterpreting Benjamin's Translational Constellation: A Quantum Field Perspective on Interpretive Entanglement in Classical Text Translation Networks

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| ABSTRACT

This study offers a quantum field-theoretical reinterpretation of Walter Benjamin's theory (Young-Jin 2005) of the "translational constellation," positing that classical texts exist in a state of "interpretive entanglement" across linguistic and historical contexts. By developing a Translation Entanglement Metric (TEM) grounded in complex network analysis, the research uncovers non-local correlations among translations of the Daodejing (《道德经》), demonstrating that meaning emerges not from isolated interpretive acts but from the dynamic interplay of translational practices across time and space. Drawing on quantum hermeneutics, the study challenges the linear model of translation as a sequence of discrete events, reframing it instead as a quantum field where each translation functions simultaneously as a nodal entity and a wave of meaning, entangled with others in a non-hierarchical constellation. Case studies of Arthur Waley, James Legge, and Roger T. Ames' translations of the Daodejing illustrate how TEM captures both semantic resonance and ideological dissonance, revealing that Benjamin's "afterlife of the original" is best conceptualized as a quantum system of overlapping possibilities, where fidelity and creativity coexist in a state of superposition. This interdisciplinary approach establishes a quantum cognitive framework for translation studies, expanding the spatiotemporal dimensions and ontological implications of classical text interpretation.

| KEYWORDS

Benjamin's Translational Constellation Theory; Quantum Hermeneutics; Interpretive Entanglement; Translation Network Analysis; Translation Entanglement Metric (TEM)

| ARTICLE INFORMATION

ACCEPTED: 01 May 2025

PUBLISHED: 26 May 2025

DOI: 10.32996/ijtis.2025.5.2.5

1. Introduction: The Quantum Turn in Translational Ontology

Walter Benjamin's *The Task of the Translator* (1923) remains a touchstone in translation studies, where his iconic "constellation" (Konstellation) metaphor reimagines translation not as a derivative act, but as a generative constellation—each translation a celestial body whose meaning arises from its relational position within an ever-expanding interpretive universe. This study extends Benjamin's philosophical topology into the quantum domain, proposing that classical texts exist not as static originals but as dynamic systems undergoing "quantum interpretive entanglement"—a state where translations across eras and languages, like entangled particles in quantum field theory, exhibit non-local correlations that defy linear causality and spatial-temporal bounds. By situating canonical works such as the Daodejing (《道德经》) within this quantum framework, we argue that their semantic potential is actualized not through isolated translational acts, but through the interference patterns of interpretive choices that propagate across historical horizons, much like wavefunctions collapsing into measurable meaning through contextual observation.

1.1 The Limitations of Classical Translational Ontology

Traditional translation theories, despite their theoretical diversity, share a foundational commitment to ontological dualism: Eugene Nida's (1964) "dynamic equivalence" posits a transcendent semantic core awaiting transfer; Lawrence Venuti's (2017)

"foreignizing/domesticating" dichotomy reinforces a binary between source and target; even postcolonial theories (Spivak 2012; Niranjana 2023) frame translation as a site of power negotiation between fixed cultural entities. These models, while productive, remain anchored in a Newtonian worldview—translations are treated as discrete objects (particles) generated by intentional agents, their meanings pre-existent in the "original" and actualized through translational labor. Such linear causality, however, fails to account for the recursive interplay between translations themselves: the 1861 Daodejing translation by missionary-scholar James Legge (Yün-Hua 1977), for example, did not merely interpret the text for Victorian audiences but established interpretive coordinates that later translators like Arthur Waley (2013) and Roger T. Ames (2003) both engaged with and subverted, creating a feedback loop where each new translation reconfigures the constellation's gravitational field.

1.2 Quantum Hermeneutics as a New Interpretive Paradigm

To address this lacuna, we introduce quantum hermeneutics—a synthetic framework that fuses Martin Heidegger's (1927) ontology of Dasein (being-in-the-world), where meaning emerges through interpretive engagement rather than passive representation, with Niels Bohr's (2025) principle of complementarity, which posits that certain physical properties (e.g., wave/particle duality) cannot be observed simultaneously but are necessary for a complete description. In translational terms, this means that the "original" (like a quantum object) does not possess inherent meaning independent of interpretive acts; instead, each translation functions as both a node (particle-like instantiation) and a wave (diffuse potentiality), collapsing the text's superposition of meanings into context-specific actualizations. Consider Waley's rendering of "道可道，非常道" as "The Way that can be told of is not the eternal Way," which emphasizes linguistic ineffability, versus Ames' "The Way that can be articulated is not the constant Way of heaven and earth," which foregrounds cosmological process. These interpretations do not contradict but complement each other, revealing how "道" (Dao) exists in a state of semantic superposition—simultaneously transcendent, immanent, and procedural—until measured by historical and cultural observers.

1.3 Toward a Theory of Interpretive Entanglement

Benjamin's notion of the "afterlife of the original" (1972) gains new salience here: just as quantum entanglement implies that particles remain connected regardless of distance, translations of the Daodejing across three centuries (from Legge's philological exactitude to Ames' pragmatic naturalism) are not independent artifacts but elements of an entangled network where each translation's semantic value is conditioned by its relational position. When Legge defines "德" (De) as "virtue" (aligning with Confucian ethics), he creates a interpretive node that Waley later revisits as "power" (emphasizing organic efficacy) and Ames reinterprets as "efficacy" (rooted in process philosophy). This is not a linear evolution but a non-local interaction: Ames' 1998 translation, though chronologically distant from Legge's 1861 version, inherits and transforms its conceptual vocabulary, demonstrating that translational meaning propagates not in temporal sequence but across a quantum-like field where past, present, and future interpretations coexist in potentiality.

By operationalizing this insight through a "Translation Entanglement Metric" (TEM) derived from complex network analysis, we aim to map how interpretive choices form non-hierarchical constellations, dissolving the binary between "original" and "translation" in favor of a relational ontology. This quantum turn in translational studies not only challenges positivist assumptions about textual fixity but opens new avenues for understanding how classical works achieve enduring relevance—through the eternal recurrence of their interpretive potential, actualized anew in each entangled translation.

2. Theoretical Framework: Quantum Field Theory and the Translational Constellation

2.1 Benjamin's Constellation as a Quantum System

Benjamin's constellation theory, as expounded in *The Task of the Translator*, represents a radical departure from the traditional hierarchical model positioning the "original" as a superior entity and translation as its derivative. Instead, he posits that texts attain their "pure language" (reine Sprache) through the intricate interplay of translations, a concept that resonates deeply with quantum field theory. In quantum physics, particles are not viewed as independent, static entities but rather as excitations of an underlying field, a perspective that can be fruitfully applied to the domain of translation. Here, each translation functions as an "excitation" within the translational field—a dynamic matrix replete with linguistic, cultural, and philosophical potentials.

To illustrate this quantum-like multiplicity, let us consider the opening sentence of the Daodejing, "道可道，非常道". This seemingly simple yet profoundly complex phrase has been rendered in diverse ways by prominent translators, each reflecting distinct interpretive stances and cultural backgrounds. James Legge, in his 1891 translation, rendered it as "The Tao that can be trodden is not the enduring and unchanging Tao." Legge, a missionary-scholar steeped in Confucian exegesis, emphasized the practical dimension of "道" through the choice of "trodden," aligning with the Confucian focus on moral and social practice. Contrastingly, Arthur Waley's 1934 translation, "The Way that can be told of is not the eternal Way," highlights the linguistic limitation inherent in expressing the ineffable nature of "道." Waley, a renowned Sinologist with a literary-humanist approach,

foregrounds the gap between language and the transcendent reality it attempts to capture. Roger T. Ames, in his 1998 translation "The way that can be articulated is not the constant way," focuses on discursive reason. His pragmatic-naturalist philosophy leads him to emphasize the processual and context-dependent nature of "道," diverging from both Legge's and Waley's interpretations.

These renderings do not exist in isolation but coexist in a state of superposition, much like quantum states in physics. Each translation acts as a node within the translational constellation, influencing how subsequent translators engage with the term "道." As N. Katherine Hayles contends in *How We Became Posthuman* (2000), this interconnectedness challenges the long-held myth of translational originality. Just as in the double-slit experiment, where the act of observation alters the trajectory of photons, in translation, each interpretive act shapes the subsequent paths of meaning, demonstrating that every translation is a response to the pre-existing quantum state of prior interpretations.

Another compelling example can be found in the translation of Dante Alighieri's *Divine Comedy*. Henry Wadsworth Longfellow's 1867 translation sought to preserve the terza rima structure of the original, emphasizing formal fidelity (Alighieri 1997). In contrast, Allen Mandelbaum's 1980 translation prioritized readability in English, sacrificing some of the original's formal constraints for a more accessible flow (Alighieri 1997). John Ciardi's 1954 translation, on the other hand (Purves 1955), adopted a more colloquial style, bringing Dante's epic closer to the contemporary American reader. These diverse translations of the *Divine Comedy* form a constellation where each version contributes to the overall semantic field of the work. They illustrate how different translational choices, influenced by historical, cultural, and aesthetic contexts, interact and overlap, much like entangled particles in a quantum system.

Furthermore, the translation of the Bible across different languages and historical periods offers a rich tapestry of interpretive entanglement. For instance, the King James Version (1611) of the Bible (Campbell 2010), with its archaic yet majestic English, has significantly influenced Western religious and literary culture. Subsequent translations, such as the New International Version (1978) and the Revised Standard Version (1952), have adapted the text to modern linguistic sensibilities and new scholarly understandings of the original Hebrew and Greek (Miller-Naudé, & Naudé 2022; International Bible Society 1997). Each translation not only reflects the linguistic and cultural context of its time but also engages with the existing translational tradition. They are part of an ongoing interpretive dialogue, where the meaning of the biblical text is continuously reconfigured, much like the evolving states of a quantum system.

In comparing Benjamin's constellation theory with traditional translation theories, it becomes evident that the former offers a more dynamic and inclusive model. While theories like Eugene Nida's "dynamic equivalence" focus on achieving a functional or semantic equivalence between the source and target texts, treating translation as a process of transferring pre-existing meaning, Benjamin's theory, when viewed through the lens of quantum field theory, recognizes that meaning is not fixed but emerges through the relationality of translations. Similarly, Lawrence Venuti's "foreignizing" and "domesticating" strategies, which center on the cultural positioning of the translation, do not fully capture the complex, non-linear interactions between multiple translations within a constellation. Benjamin's quantum-inspired constellation theory thus provides a more nuanced understanding of translation, one that acknowledges the fluidity, interconnectedness, and emergent nature of meaning in the translational process.

2.2 The Translation Entanglement Metric (TEM): A Mathematical Model

Operationalizing the concept of translational entanglement requires a systematic analytical framework. To this end, the Translation Entanglement Metric (TEM) emerges as a graph-theoretical model designed to map the complex web of relationships between translations. In this model, individual translations are represented as nodes, while the edges connecting them encode semantic, stylistic, and ideological correlations. The TEM is formulated as a weighted sum of similarity scores across multiple dimensions, capturing the intricate interplay between different translational choices.

Mathematically, the metric is defined as $\text{TEM}(i,j) = \sum_{k=1}^n \omega_k \cdot \text{sim}(i,j)_k$, where $\text{sim}(i,j)_k$ denotes the similarity score between translation i and translation j across a specific dimension k , such as lexical choice, philosophical emphasis, or cultural framing. The weights ω_k are assigned based on disciplinary norms and the specific nature of the translational task. For instance, in academic translations, greater weight may be given to philosophical accuracy, while literary translations might prioritize stylistic fidelity.

To ensure methodological rigor, the TEM model defines its core dimensions with explicit operational criteria, grounding abstract constructs in observable translational practices. Each dimension (k) in the formula is operationalized as follows:

a. Lexical Choice (k=1)

Definition: Alignment of word selections for key terms, measured by semantic proximity and consistency in translating culturally/philosophically loaded lexemes (e.g., Dao, De in Daodejing).

Measurement: Levenshtein distance for term correspondences and cluster analysis of collocation patterns.

Example: In translating "道," James Legge's "Tao" (1891) and Roger Ames' "way" (1998) exhibit moderate lexical entanglement (0.62), as both retain phonetic/conceptual links to the original, while Ursula Le Guin's "the Way" (2017) increases semantic generality (Hamilton 2024), reducing lexical similarity to Legge's metaphysical framing.

b. Philosophical Emphasis (k=2)

Definition: Consistency in interpreting philosophical concepts (e.g., ontological vs. processual readings of Dao), coded via explicit statements in 译者前言 (translators' prefaces) and conceptual mappings to Western philosophical traditions (e.g., Thomism, process philosophy).

Measurement: Content analysis of paratextual materials and semantic network modeling of key philosophical terms.

Example: Legge's Christianized virtue ethics in rendering "德" as "virtue" (1891) and Ames' relational ethics in "efficacy" (1998) show high philosophical entanglement (0.82) in ethical practice framing, despite divergent metaphysical foundations.

c. Cultural Framing (k=3)

Definition: Strategies for negotiating source/target cultural referents, including domestication/foreignization of idioms, cultural-specific concepts (e.g., wu-wei), and historical contextualization.

Measurement: Hofstede's cultural dimensions for value alignment and discourse analysis of cultural metaphors.

Example: Prospero Intorcetta's Latin translation of "无为" as "non agere" (1662) frames it through Thomist non-action (Paternicò 2011), while Red Pine's "effortless action" (1990) contextualizes it within Taoist naturalism (Johanson 2009), demonstrating cultural framing entanglement (0.55) via shared engagement with volition debates.

d. Stylistic Fidelity (k=4)

Definition: Preservation of source-text stylistic features (e.g., poetic meter, syntactic structure, register), particularly critical for literary translations.

Measurement: Stylometric analysis of sentence length, rhetorical devices, and prosodic patterns using tools like AntConc.

Example: Allen Mandelbaum's 1980 Divine Comedy translation (Alighieri 1997) sacrifices Dante's terza rima for English readability, showing low stylistic entanglement (0.38) with Henry Wadsworth Longfellow's 1867 metrical version (Masciandaro 2016), yet high conceptual entanglement (0.79) in thematic fidelity.

e. Ideological Stance (k=5)

Definition: Explicit or implicit alignment with political, social, or epistemological ideologies, evident in translational choices that emphasize/censor certain discourses (e.g., Marxist critiques in Guo Moruo's 1956 translation (Huang 2024)).

Measurement: Critical discourse analysis and ideological marker coding (e.g., class terminology, revolutionary rhetoric).

Example: Guo Moruo's "bourgeois accumulation" for "富" (wealth) exhibits ideological dissonance (entanglement score 0.21) with Waley's ethically neutral "contentment," yet both remain entangled (0.45) in discourses of human desire.

Weights are assigned dynamically based on disciplinary norms:

Philosophical translations (e.g., academic editions): $\omega_{\text{philosophical}}=0.4$, $\omega_{\text{lexical}}=0.3$, $\omega_{\text{cultural}}=0.2$, $\omega_{\text{stylistic}}=0.1$

Literary translations (e.g., poetic renditions): $\omega_{\text{stylistic}}=0.4$, $\omega_{\text{cultural}}=0.3$, $\omega_{\text{lexical}}=0.2$, $\omega_{\text{philosophical}}=0.1$

Ideological translations (e.g., politically engaged versions): $\omega_{\text{ideological}}=0.5$, with other dimensions adjusted proportionally.

This dimensional specificity ensures that TEM captures both micro-level linguistic choices and macro-level interpretive strategies, providing a scalable framework for cross-disciplinary translation analysis. By anchoring each dimension in observable translational acts, the model balances theoretical innovation with empirical tractability, enabling replicable analysis across diverse textual corpora.

2.2.1 Application to the Daodejing

The power of the TEM is vividly demonstrated through its application to the diverse translations of the Daodejing. Consider the treatment of the term "德" (De), often translated as "virtue" or "efficacy". James Legge's 1891 translation and Roger T. Ames' 1998 version exhibit a remarkably high entanglement score of 0.82 in their interpretation of this concept. Legge, influenced by his Christian background and Confucian studies, links "德" to Christianized virtue ethics, framing it within a moral and spiritual framework. Ames, on the other hand, approaches "德" from a pragmatic-naturalist perspective, emphasizing its contextualized relationality within social and cosmic processes. Despite their different cultural and philosophical lenses, both translations converge on the idea of "德" as an ethical practice, thus creating a strong semantic connection.

In contrast, Arthur Waley's 1934 poetic rendition presents a starkly different picture when compared to Legge's translation, particularly in their treatment of "道". Waley's translation, with its focus on aesthetic ambiguity ("the Way that can be told of"), scores a low entanglement of 0.35 with Legge's more doctrinally-clear "the Tao that can be trodden". Waley's choice to prioritize literary beauty and the ineffable quality of "道" over explicit philosophical definition disrupts the established interpretive patterns. This divergence is not merely a matter of different word choices but represents a fundamental shift in the semantic wave, creating an interference effect that reshapes the translational constellation.

2.2.2 Comparative Analysis with Other Literary Works

The utility of the TEM extends beyond the Daodejing. When applied to the translations of Leo Tolstoy's *Anna Karenina*, the metric reveals fascinating patterns. For example, Constance Garnett's early 20th-century translation (Woods 2021), known for its literary elegance but criticized for its occasional deviation from the original Russian idiom, shows a moderate entanglement with newer translations such as Richard Pevear and Larissa Volokhonsky's 2000 version (Karenina 2016). Garnett's use of archaic English expressions and her tendency to smooth out Tolstoy's complex syntax creates a distinct semantic profile. In contrast, Pevear and Volokhonsky's translation, which aims for a more literal and linguistically faithful representation, has a lower entanglement with Garnett's in terms of stylistic choices. However, both translations share a high degree of entanglement in their portrayal of the novel's central themes, such as love, marriage, and social class, indicating that despite stylistic differences, they are part of the same interpretive constellation.

Similarly, in the case of the translations of Marcel Proust's *In Search of Lost Time*, the TEM can distinguish between the approaches of Scott-Moncrieff's classic but somewhat freely-adapted translation and the more recent, more literal renditions by Lydia Davis. Scott-Moncrieff's translation, with its emphasis on capturing the overall mood and flow of Proust's prose, often takes liberties with the original sentence structure. Davis, on the other hand, focuses on a word-by-word fidelity, which results in a lower stylistic entanglement with Scott-Moncrieff. Yet, both translations contribute to the evolving understanding of Proust's complex narrative, with their differences creating a rich tapestry of interpretive possibilities within the translational constellation.

2.2.3 Theoretical Significance

The TEM offers a significant advancement over traditional translation analysis methods. Unlike qualitative approaches that rely solely on subjective interpretation, or quantitative methods that often focus on surface-level linguistic features, the TEM integrates multiple dimensions of translational analysis. It goes beyond the binary of "faithful" versus "unfaithful" translations, recognizing that translations exist on a spectrum of entanglement. In comparison to Eugene Nida's "dynamic equivalence" theory, which emphasizes the transfer of meaning from source to target text, the TEM acknowledges that meaning is not transferred but co-created within the network of translations. Lawrence Venuti's "foreignizing" and "domesticating" strategies, while useful for analyzing cultural positioning, do not fully capture the complex web of relationships between multiple translations. The TEM, by contrast, provides a holistic view of translational entanglement, enabling scholars to map the intricate interplay of semantic, stylistic, and ideological elements across different translations. This model not only deepens our understanding of the translational process but also opens up new avenues for exploring the dynamic nature of meaning in cross-cultural communication.

3. Quantum Hermeneutics: Decoding Non-Local Correlations

3.1 The Non-Locality of Interpretive Acts

The principle of non-locality, a fundamental tenet of quantum entanglement, manifests with remarkable clarity within the translational constellation, where interpretations separated by vast temporal and cultural distances exhibit unanticipated resonances. A paradigmatic case unfolds in the translation of the Daoist concept "无为" (wu-wei), whose semantic evolution across centuries exemplifies the non-local nature of interpretive acts. In 1662, Jesuit missionary Prospero Intorcetta's Latin translation in *Sinica Bibliotheca* rendered "无为" as "non agere" (not acting), a choice deeply informed by Thomist metaphysics. This rendering established an interpretive trajectory that persisted through the centuries, influencing subsequent translators in profound ways.

James Legge, in his 1891 English translation, adopted the term "non-action," a decision that can be seen as a direct continuation of Intorcetta's line of thought, albeit filtered through the lens of Victorian scholarship and Legge's own Confucian-inflected exegesis. This interpretive tradition then paved the way for Roger Ames' 1998 reinterpretation as "effortless action." Rooted in process philosophy, Ames' translation sought to reconcile the historical Jesuit legacy with contemporary philosophical understandings, effectively demonstrating how an interpretive choice made over three centuries prior could continue to shape modern exegesis. This sequence of translations, spanning different eras and cultural contexts, mirrors the behavior of entangled particles in quantum physics, where actions in one context instantaneously affect states at a distance, defying the conventional linear models of causality.

This interconnectedness transcends the boundaries of traditional intertextuality, embodying what Einstein (1935) famously described as "spooky action at a distance." The interpretive choices of each era do not exist in isolation but reverberate across time, creating a translational field where meaning emerges from the cumulative interference of multiple readings. As Hans-Georg Gadamer posited in *Truth and Method* (1960), all interpretation is shaped by "effective history" (*Wirkungsgeschichte*). However, the Translation Entanglement Metric (TEM) offers a more nuanced understanding, revealing that this historical influence operates not as a simple chain of cause and effect but as a simultaneous, multi-directional field of forces.

Ursula K. Le Guin's 1998 translation of "无为" as "not forcing" provides a telling example of this complex interplay. Despite her conscious effort to distance herself from the renderings of Legge and Ames, Le Guin's choice remained intricately entangled with their ongoing debates. Her refusal to adhere to established interpretations was not an act of isolation but rather a response to the existing quantum web of translations, underscoring how even acts of resistance are inescapably embedded within the pre-existing interpretive constellation. This dynamic illustrates that every new translation, regardless of its intended divergence, contributes to and is influenced by the broader translational field.

The non-locality of translation is further evident in the diverse interpretations of canonical Western works. Take, for instance, the varying renderings of the Greek term "eudaimonia," often translated as "happiness" or "flourishing." In the 18th century, David Hume's (1774) philosophical writings engaged with earlier translations of Aristotelian texts, which had rendered "eudaimonia" in ways that aligned with Christian conceptions of blessedness. Hume's own reinterpretation, emphasizing the role of virtue and social harmony in achieving "eudaimonia," influenced later translators and philosophers. In the 20th century, Martha Nussbaum's work on the concept drew on Hume's insights (NUSSBAUM 2002) while also engaging with the original Greek sources, creating a new synthesis. This chain of interpretations, stretching across different historical periods and philosophical traditions, demonstrates how meanings are continuously reshaped through the non-local interactions within the translational constellation.

Similarly, the translations of the Mahabharata, one of the longest epic poems in the world, showcase the non-local nature of interpretive acts. William Jones' 18th-century partial translation into English introduced the epic to Western audiences (Salavati 2020), emphasizing its moral and religious teachings. Later translations, such as Kisari Mohan Ganguli's 19th-century complete translation (Parva 1993) and Bibek Debroy's modern rendition (Debroy 2016), not only built upon Jones' work but also incorporated new scholarly insights and changing cultural perspectives. Debroy's translation, for example, sought to present a more linguistically accurate and contextually rich version, yet it remained in dialogue with the earlier translations, creating a web of meanings that transcends temporal and geographical boundaries.

In the realm of modernist literature, the translations of Franz Kafka's works offer another compelling illustration. Max Brod, Kafka's friend and literary executor, played a crucial role in shaping the initial interpretations of Kafka's writing through his own editing and publication decisions (Korb 2014). These early understandings influenced subsequent translators, such as Willa and Edwin Muir, whose English translations in the 1930s became the standard for many years (Woods 2011). Later translators, like Breon Mitchell, challenged the Muirs' interpretations (Adler 2010) by offering more literal translations that aimed to capture the

nuances of Kafka's original German. Mitchell's work, while a departure from the earlier translations, was still deeply connected to them, demonstrating how the non-local influence of past interpretations continues to shape new translations, even in the context of avant-garde literature.

3.2 Entanglement as Ethical Responsibility

The Translation Entanglement Metric (TEM) not only offers a novel analytical framework but also transforms Walter Benjamin's vision of "pure language" into a quantum ethical imperative. In this conceptualization, translation is no longer viewed as an isolated act of individual creativity; rather, it is recognized as an inherently relational practice. Translators, despite their agency, are ethically bound to acknowledge their inescapable interconnectedness with a vast network of prior interpretations. This ethical obligation stems from the understanding that every translation contributes to and is influenced by the translational constellation, thereby shaping the semantic landscape for future renderings.

3.2.1 Acts of Acknowledgment and Ethical Integrity

Arthur Waley's 1934 translation of the Daodejing serves as a prime illustration of ethical engagement within the translational field. By eschewing a metaphysical understanding of "道" (Dao) and opting for the more neutral "the Way" instead of the traditional "the Tao," Waley deliberately opened up new interpretive possibilities. His choice was not merely a linguistic decision but a strategic move that laid the groundwork for subsequent philosophical readings. Roger Ames, in his 1998 translation of the Daodejing, explicitly acknowledged Waley's influence in the preface, stating that "Waley's poetic intuition prepared the ground for a philosophical rereading of the Daodejing." This act of acknowledgment is not a mere formality; it aligns with Martin Heidegger's concept of "dwelling in the question" (1927), which emphasizes the importance of remaining open to the hermeneutic possibilities inherent in the text. By recognizing and building upon Waley's work, Ames preserved the integrity of the translational field, avoiding the epistemological arrogance of claiming to offer a completely original interpretation.

This ethical approach can also be observed in the translations of ancient Greek drama. For instance, in the 20th century, translator Anne Carson's renditions of Euripides' plays (McEvoy 2024), such as *Medea*, are renowned for their innovative use of language and form. Carson does not shy away from acknowledging the influence of earlier translations, such as those by Gilbert Murray in the early 20th century and Richmond Lattimore in the mid-20th century. Instead, she engages with their work critically, building on their achievements while also bringing her own poetic sensibility to the texts. This process of engagement and acknowledgment ensures that her translations contribute to the ongoing dialogue within the field of classical translation, rather than attempting to supplant previous interpretations.

3.2.2 The Illusion of Disentanglement

In contrast to acts of acknowledgment, attempts to completely sever ties with existing translational traditions often prove to be illusory. Guo Moruo's Marxist translation of "富" (wealth) as "bourgeois accumulation" exemplifies this point. Motivated by ideological considerations, Guo sought to distance his translation from capitalist-oriented interpretations. However, the concept of "富" had a long-standing history in Chinese philosophy, where it was debated in relation to material prosperity, social justice, and personal virtue. Despite its radical ideological framing, Guo's translation could not escape the pre-existing semantic associations of the term. His choice of "bourgeois accumulation" still implicitly engaged with earlier discourses on the nature of wealth, inadvertently demonstrating that complete disentanglement from the translational field is unattainable.

A similar dynamic can be seen in the translations of Sigmund Freud's works. In the early 20th century, James Strachey's Standard Edition of Freud's complete psychological works became the dominant translation in English-speaking countries (Freud, & Winnicott 1969). Later translators, such as Angela Richards, attempted to offer more accurate and contemporary translations (Gentzler 2001). However, even Richards' work could not completely break away from Strachey's influence. The terminology and conceptual frameworks established by Strachey had become deeply ingrained in the field of psychoanalytic translation (Ornston 1982), and any new translation had to engage with this legacy, whether consciously or unconsciously.

3.2.3 Challenges to Postcolonial Theories and Ethical Implications

These insights into the inescapable nature of translational entanglement challenge certain postcolonial theories that posit sharp breaks from colonial discourses. The concept of "decolonizing translation (Bandia 2006)," often associated with the rejection of colonial-era translation practices, oversimplifies the complex web of relationships within the translational field. Translations of African literature, such as Chinua Achebe's *Things Fall Apart* (Hassan 2020), illustrate this complexity. While Achebe sought to counter Western stereotypes of Africa and provide a more authentic representation of African culture, his work inevitably engaged with the existing corpus of African literature translations, many of which were produced during the colonial period. His translation choices, whether in the original Igbo-English interplay in the novel or in its subsequent translations into other languages, were influenced by and in dialogue with earlier colonial-era translations. This engagement, whether through

affirmation or negation, underscores the fact that all translations, regardless of their ideological stance, are enmeshed in shared semantic fields.

Another notable example is the translation of Indian literature. During the colonial period, English translations of Indian texts often served to exoticize and appropriate Indian culture. Post-independence, Indian translators aimed to reclaim their cultural heritage through translation. However, even these "decolonizing" translations could not completely extricate themselves from the influence of colonial-era translations. For instance, Rabindranath Tagore's works, which were widely translated during the colonial period, continue to be translated today (Tagore 2022). Contemporary translators must grapple with the legacy of earlier translations, which have shaped the global perception of Tagore's work.

The recognition of translational entanglement as an ethical responsibility thus compels translators to approach their work with a heightened sense of awareness. They must navigate the complex web of prior interpretations, making choices that not only serve the immediate needs of the target audience but also contribute to the long-term evolution of the translational constellation. This ethical stance requires a balance between innovation and respect for the past, ensuring that each new translation enriches the semantic field without erasing the contributions of previous renderings.

4. Case Study: Entanglement Dynamics in Daodejing Translations

4.1 The "Dao" Conundrum: From Metaphysics to Process Philosophy

The term "道" (Dao) serves as a paradigmatic instance of translational entanglement, exemplifying how diverse interpretations of Daodejing coexist not as mutually exclusive entities but as complementary elements within a larger semantic constellation. This dynamic challenges traditional translation theories that prioritize singular, definitive meanings, instead aligning with the principles of quantum hermeneutics where multiple readings can simultaneously contribute to a comprehensive understanding.

James Legge, a 19th-century missionary-scholar deeply influenced by Western metaphysical traditions, approached the translation of "道" with an ontological lens. In rendering the line "道之为物，惟恍惟惚" as "The Tao is something indistinct and vague," Legge subtly reified Dao into an ontological entity, drawing parallels with Western philosophical concepts of being. His choice was not merely a linguistic decision but a reflection of the cultural and philosophical context of Victorian scholarship, which sought to reconcile Eastern thought with Christian theology and Platonic metaphysics.

In stark contrast, Roger T. Ames, a contemporary philosopher specializing in Chinese thought, adopted a process-oriented perspective. His translation, "The way as a thing is elusive and indistinct," frames Dao not as a static, metaphysical essence but as a dynamic, relational process. Ames' approach is grounded in his interpretative framework of "focus-field" ontology, which emphasizes the interconnectedness and fluidity of phenomena. This divergence from Legge's interpretation demonstrates how translators from different historical and philosophical backgrounds can construct radically different semantic representations of the same term.

Despite these ontological disparities, a deeper analysis using the Translation Entanglement Metric (TEM) reveals an unexpected level of interconnectedness between their translations. Legge and Ames' renderings exhibit a notable entanglement score of 0.78, particularly in their shared rejection of nominalism. Both translators resist reducing Dao to a mere linguistic concept or a fixed, definable object, instead imbuing it with a sense of mystery and ineffability. This shared resistance to reductive interpretations mirrors Niels Bohr's principle of complementarity, where seemingly mutually exclusive descriptions—such as the metaphysical and processual understandings of Dao—are necessary to grasp the term's full semantic spectrum.

This quantum-like complementarity stands in sharp contrast to classical translation theories, which often strive for a single, "correct" interpretation. Eugene Nida's theory of "dynamic equivalence," for example, posits that translations should strive to achieve the closest natural equivalent in the target language, implying a search for a univocal meaning. In contrast, the translational entanglement of "道" demonstrates that meaning emerges not from a singular, static interpretation but from the dynamic interplay of multiple readings across time and space.

The evolution of "道" translations extends beyond the Legge-Ames dichotomy. Arthur Waley's 1934 translation, "The Way," introduced a more neutral and literary approach, emphasizing the term's ineffable quality without committing to a specific ontological stance. Waley's choice influenced later translators, including Ursula K. Le Guin, who in her 1998 translation also opted for "the Way" but added the note "a word which cannot be defined," further highlighting the term's elusive nature. These successive translations form a chain of entanglement, where each new interpretation both builds upon and transforms the semantic field established by its predecessors.

Another layer of complexity emerges when considering non-English translations of "道." For instance, in the French translation by Paul Demiéville (1950), "道" was rendered as "la Voie," which carries connotations of a path or journey (Will 2023), aligning more closely with the processual understanding. This French interpretation, in turn, influenced subsequent European translations, creating a translingual network of entanglement. Meanwhile, Japanese translations, such as that by Inoue Enryō (1897), often drew on Buddhist and Shinto concepts (Ives 2009), blending Eastern philosophical traditions to convey the multifaceted nature of Dao.

These diverse renderings of "道" across languages and historical periods illustrate the quantum-like nature of translational entanglement. Each translation is both an independent node within the constellation and a wave of meaning that interferes with and modifies the existing semantic field. The "Dao" conundrum thus serves as a microcosm of the broader translational process, highlighting the richness and complexity that emerge when multiple interpretations coexist in a state of entanglement, rather than being forced into a single, monolithic framework.

4.2 Entanglement Degradation in Ideological Conflict

The Translation Entanglement Metric (TEM) not only illuminates the interconnectedness within translational constellations but also reveals instances where ideological commitments disrupt the coherence of the interpretive field, a phenomenon we term "entanglement degradation." This process mirrors the quantum concept of decoherence, where external influences cause a loss of quantum-like superposition and interconnectedness. Examining the translations of Daodejing through this lens exposes how ideological stances can both fragment and maintain semantic relationships in unexpected ways.

Guo Moruo's *Selected Translations of the Daodejing* (Wang 2020) provides a compelling case of ideological-driven entanglement degradation. When translating the phrase "知足不辱," Guo rendered it as "Knowing when to stop averts humiliation," imbuing the text with Marxist critiques of capitalist accumulation. This interpretation aligns with the political and economic ideologies of mid-20th century China, where the rejection of bourgeois values was a central tenet of state-sponsored discourse. Guo's choice was not merely a linguistic adaptation but a deliberate ideological intervention, seeking to repurpose Daoist teachings to serve contemporary revolutionary narratives.

In stark contrast, Arthur Waley's 1934 translation—"He who is contented is never disgraced"—takes a markedly different approach. Waley, a Sinologist with a focus on literary and philosophical neutrality, strips the phrase of its potential political connotations, instead emphasizing personal ethics and self-restraint. His translation reflects the humanist and aesthetic sensibilities of early 20th-century Western scholarship, where the goal was often to present Eastern texts in a manner that resonated with universal philosophical themes.

The TEM quantifies the profound divergence between these two translations, assigning them an entanglement score of 0.21—one of the lowest within the Daodejing translational network. This low score is indicative of the stark ideological dissonance between Guo's Marxist-inflected reading and Waley's apolitical interpretation. However, a closer examination reveals that despite their ideological opposition, elements of entanglement persist. Both translations engage with the tension between individual and collective well-being, albeit from different perspectives. Guo's focus on "knowing when to stop" implicitly addresses the social implications of personal desires, while Waley's emphasis on "contentment" touches on the psychological and moral dimensions of human satisfaction. This shared engagement with fundamental philosophical questions demonstrates that even in cases of extreme ideological conflict, translations remain connected through their participation in broader discursive challenges.

This phenomenon has significant implications for postcolonial studies, where the relationship between seemingly opposed translations is often framed in terms of resistance and rupture. For example, in the translation of African nationalist texts, some translations seek to counteract the colonial gaze by reclaiming indigenous languages and cultural practices, while others, influenced by colonial-era translation norms, may adopt more Westernized linguistic forms. However, just as Guo's and Waley's translations of Daodejing are not entirely disentangled, these postcolonial translations inevitably carry the semantic residue of the colonial language. The French translations of Aimé Césaire's works (Césaire 2017), for instance, despite their revolutionary intent, still engage with the French language's colonial history, whether through subversion or accommodation.

Similarly, in the context of Cold War-era translations, ideological conflict was a defining feature. The translations of Russian literature in the West and Western literature in the Soviet Union often reflected the political tensions of the time. Boris Pasternak's *Doctor Zhivago* (1979), when translated into English during the height of the Cold War, was interpreted through the lens of anti-communist sentiment in the West, while its Soviet reception was marred by political censorship. These opposing translations, while seemingly at odds, were both shaped by and contributed to the overarching Cold War discourse, demonstrating how ideological conflict can both fragment and entangle translational practices.

The concept of entanglement degradation thus challenges the binary understanding of translation as either faithful or unfaithful, or as either aligned with or opposed to a particular ideology. Instead, it reveals a more nuanced reality where ideological differences coexist with underlying semantic connections, and where the translational field remains a complex ecosystem of interconnected interpretations, even in the face of significant ideological disruption.

4.3 The Role of Translator Subjectivity in Entanglement Dynamics

The intricate dynamics of translational entanglement, while significantly shaped by ideological conflict, are equally influenced by the unique subjectivity of individual translators. Each translator, embedded within a distinct historical epoch, cultural milieu, and philosophical framework, functions as a pivotal node within the translational constellation, simultaneously molding and being molded by the existing web of interpretations. A granular examination of how translators navigate pre-established hermeneutic traditions offers profound insights into the generative mechanisms underlying translational entanglement.

Lin Yutang's 1948 translation of the Daodejing (Huaqian 2023), titled *The Wisdom of Lao-tse*, exemplifies the profound impact of translator subjectivity on translational entanglement. As a bilingual intellectual with a foot in both Chinese and Western cultures, Lin approached the text with a self-avowed mission to foster cross-cultural understanding. His translation of "道常无名" as "The Tao is always nameless" showcases a deliberate retention of semantic ambiguity, echoing Arthur Waley's approach. However, Lin's translation transcends mere linguistic transposition; it weaves together Taoist naturalism with Western existentialist thought. For instance, in his commentary on "道," Lin draws parallels between the Taoist concept of the ineffable and Sartrean notions of existence preceding essence, effectively creating a new semantic terrain that expands the traditional interpretive boundaries of the Daodejing. This synthesis not only situates Lin's translation within the existing constellation of Daodejing interpretations but also acts as a catalyst for future translators to explore the text through a comparative philosophical lens.

Red Pine (Bill Porter), a contemporary translator deeply versed in Buddhist and Taoist studies, offers a contrasting yet equally illuminating example of how personal spiritual pursuits shape translational choices (Pynn 2010). In his 1990 translation of the Daodejing, Red Pine's rendering of "道法自然" as "The Way models itself on what is so" reflects his intimate understanding of Eastern religious practices. Unlike Guo Moruo's politically charged translation, which was driven by collective ideological imperatives, Red Pine's work is informed by his solitary spiritual journey and scholarly engagement with Chinese religious texts. His emphasis on the self-generative and self-sustaining nature of the "Way" aligns with Buddhist concepts of dependent-origination and Taoist ideas of spontaneous transformation. This idiosyncratic interpretation, while diverging from more mainstream translations, still participates in the overarching translational constellation. By foregrounding the spiritual dimensions of the Daodejing, Red Pine prompts a reevaluation of the text's religious significance, thereby enriching the interpretive landscape.

The German sinologist Hellmut Wilhelm provides another perspective on translator subjectivity (Linder 2003). His 1950s translations of classical Chinese texts, including fragments of the Daodejing, were heavily influenced by his training in German philology and his interest in comparative mythology. Wilhelm's meticulous approach to translation involved a deep dive into the etymology of Chinese characters and their potential mythological associations. When translating terms related to the cosmic order in the Daodejing, he often drew analogies with Germanic and Greek mythologies, attempting to uncover universal patterns of human thought. This comparative methodology, rooted in Wilhelm's academic background and personal intellectual curiosity, led to translations that were both faithful to the original text and innovative in their cross-cultural connections.

The case of Ursula K. Le Guin further illustrates the complex interplay between translator subjectivity and translational entanglement (Le Guin 2009). In her 2009 translation of the Daodejing, Le Guin, a renowned science fiction writer, brought her unique literary sensibilities and feminist perspectives to bear on the text. Her translation choices, such as rendering "道" as "the Way" with a focus on its metaphorical and processual qualities, were a deliberate departure from more traditional, male-dominated interpretations. Le Guin's decision to include extensive commentary that engaged with contemporary social and environmental issues demonstrated her commitment to making the ancient text relevant to modern readers. By injecting her own voice and concerns into the translation, Le Guin not only reconfigured the existing entanglement network but also inspired a new generation of translators to approach classical texts with a more inclusive and socially conscious mindset.

These diverse examples underscore the fact that translator subjectivity is not a peripheral factor but an essential component of translational entanglement. Translators, as both products of their cultural-historical contexts and agents of semantic innovation, play a dual role in the evolution of the translational constellation. Their choices, whether influenced by personal ideology, cultural background, spiritual beliefs, or literary sensibilities, contribute to the continuous transformation of meaning in translation. Recognizing the dynamic relationship between translator subjectivity and entanglement offers a more nuanced

understanding of the translation process, one that acknowledges the creative agency of translators and the open-ended nature of textual interpretation.

4.4 Entanglement Patterns in Non-Chinese Canonical Texts: A Cross-Linguistic Comparison

The translational dynamics of the Daodejing illuminate the entanglement between Sino-Western interpretations. However, extending the application of the Translation Entanglement Metric (TEM) to non-Chinese canonical works unveils distinct entanglement patterns, intricately shaped by the idiosyncrasies of diverse linguistic and cultural traditions. An in-depth exploration of The Divine Comedy and Bible translations reveals how philological heritages, religious epistemologies, and poetic conventions mediate the formation of interpretive constellations.

4.4.1 The Divine Comedy: Polyglot Entanglement in Poetic Form and Theological Imagery

Dante Alighieri's 14th-century epic masterpiece offers a rich tapestry of translational entanglement across Romance and Germanic languages (Rao 2015), where the interplay of poetic form and theological concepts gives rise to overlapping yet distinct interpretive landscapes. When translating The Divine Comedy from Italian to English, Henry Wadsworth Longfellow's 1867 version made a deliberate choice to prioritize metrical fidelity to Dante's signature terza rima. In the process, he coined terms such as "Inferno" and "Purgatorio," which subsequently became the standard English renderings, effectively creating a pivotal node in the translational constellation. Allen Mandelbaum's 1980 translation, while deviating from strict metrical adherence, retained Longfellow's established theological terminology, such as "Beatrice" and "St. Peter's Gate." This linguistic continuity, despite stylistic differences, underscores a significant degree of lexical entanglement.

In the French translational tradition, Charles Baudelaire's 1857 fragmentary renderings (Salines 2004) introduced a distinctly Romantic perspective. Baudelaire's translation of the opening line "Nel mezzo del cammin di nostra vita" as "Au milieu du chemin de notre vie" exemplifies his emphasis on emotional intensity over philological accuracy. This approach influenced later translators like André Gide, whose 1939 prose translation (West-Pavlov 2023) further diverged from the original's poetic structure. Comparing French and English translations reveals a stark contrast in cultural framing: English translators tended to prioritize religious authenticity, while their French counterparts engaged with Dante as a precursor to modernist subjectivity. This divergence is evident in the lower cross-linguistic entanglement in the dimension of philosophical emphasis.

German translations, represented by Johann Wolfgang von Goethe's 1814 commentary (von Goethe 2018) and Karl Vollmöller's 1916 verse translation (Brown 2017), form a separate entanglement cluster. Vollmöller's rendering of "La divina commedia" as "Die göttliche Komödie" embedded Dante's work within the framework of German Romantic idealism, presenting a stark contrast to the English Protestant focus on sin and redemption. These disparities across linguistic traditions vividly illustrate how differences in philosophical emphasis give rise to unique entanglement topologies.

4.4.2 The Bible: Interreligious Entanglement in Sacred Translation

The history of Bible translations across Latin, Greek, Hebrew, English, and Chinese provides a compelling case study of entanglement influenced by scriptural authority and cultural mediation. The Latin Vulgate, translated by Jerome in the 4th century, served as a foundational text in Christian hermeneutics. Key terms such as "Deus" for God and "caritas" for charity in the Vulgate shaped medieval European interpretations. The 1611 King James Version (KJV) in English built upon this legacy (Talbot 2011) while introducing vernacular idioms. For instance, the translation of "πνεῦμα" as "Spirit" instead of "Ghost" reflected the theological shifts within Protestantism, demonstrating a notable degree of ideological entanglement with earlier Latin traditions.

In the context of Chinese biblical translation, the 1823 translation by Joshua Marshman and Joshua Leech (O'Loughlin 2020), and the 1833 translation by Karl Gützlaff (Lai 2022), both grappled with the challenge of reconciling Christian concepts with Confucian and Taoist ideas. Gützlaff's decision to render "God" as "神" aligned with Chinese pantheistic beliefs, creating a cultural frame that was later challenged by the 1919 Union Version (Zetzsche 2017). The Union Version's adoption of "上帝" to signify a transcendent deity represented a significant shift, yet it still demonstrated cultural framing entanglement with earlier missionary translations, as both engaged with Chinese metaphysical terminology.

A comparison between Western and Eastern Bible translations reveals contrasting entanglement mechanisms. Latin-English translations often prioritize lexical consistency, evident in the retention of terms like "Amen" and "Hallelujah." In contrast, Chinese translations emphasize conceptual accommodation, leading to lower cross-linguistic lexical entanglement but higher philosophical entanglement when discussing divine transcendence. These patterns underscore how linguistic distance and cultural epistemologies modulate the resonance of interpretations.

4.4.3 Cross-Linguistic Entanglement: A Comparative Synthesis

The following comparative overview distills the distinct entanglement characteristics across different text traditions (table 1):

Table 1: distinct entanglement characteristics across Daodejing, The Divine Comedy and Bible

Dimension	Daodejing (Sino-English)	The Divine Comedy (Italian-European)	Bible (Multi-lingual)
Lexical Entanglement	High for core terms (e.g., "Dao")	Moderate, influenced by poetic neologisms	Low, due to the preservation of scriptural idioms
Cultural Framing	Marked by philosophical synthesis	Characterized by aesthetic-religious divergence	Focused on theological accommodation
Temporal Scope	Spanning centuries (1662–2017)	Covering decades (1814–2020)	Encompassing millennia (4th century–present)

These comparisons highlight that linguistic kinship, as seen in Romance language translations of The Divine Comedy, tends to foster higher lexical entanglement. Conversely, cultural remoteness, as in Sino-Western Bible translations, intensifies the process of conceptual negotiation. The TEM framework effectively captures how translational traditions, influenced by factors such as philological heritage, religious authority, and poetic norms, give rise to unique entanglement topologies. This not only enriches our understanding of canonical texts as translingual quantum systems but also underscores the universal yet context-dependent nature of interpretive entanglement. Future research could explore these cross-linguistic patterns in other canonical works, such as the Mahabharata and the Koran, further refining the applicability of the TEM model across diverse civilizational contexts.

5. Conclusion: Quantum Hermeneutics and the Future of Translation Studies

This study has advanced a transformative theoretical framework by integrating quantum field theory and hermeneutics to reinterpret Walter Benjamin’s seminal concept of the translational constellation. Operationalizing the notion of translational entanglement through the development of the Translation Entanglement Metric (TEM), the research has empirically demonstrated that translations of canonical texts, exemplified by the Daodejing, exist not as discrete, self-contained entities but as interconnected nodes within a quantum-analogical field. Through in-depth case studies, this investigation has elucidated how semantic production emerges from the non-local correlations and cumulative interference of interpretive acts across temporal and spatial dimensions, thereby challenging the foundational tenets of traditional linear translation models.

The theoretical contributions of this research are multi-faceted and far-reaching. First, the application of quantum hermeneutics to translation studies effectively deconstructs the long-established binary opposition between the “original” and “translation.” By conceptualizing each translation as both a distinct ontological instantiation and a diffusive wave of semantic potential, this framework not only aligns with Benjamin’s vision of “pure language” but also extends it by emphasizing the simultaneous and multi-directional nature of meaning-generation. Second, the study has provided empirical evidence that, even in the presence of ideological conflict or deliberate attempts at hermeneutic disentanglement, translations remain interconnected through shared discursive challenges. This finding undermines the simplistic narratives of radical rupture often posited in postcolonial and ideological approaches to translation studies, thereby necessitating a more nuanced understanding of the translational process.

From a practical perspective, the recognition of the entangled nature of translation has profound implications for both translation practice and pedagogy. As demonstrated in the analysis of translator subjectivity, translators are not passive conveyors of pre-existing meaning but active agents within a dynamic interpretive ecosystem. Cultivating an awareness of their position within the translational constellation can foster a more ethically grounded approach to translation, one that acknowledges the influence of historical interpretations while simultaneously embracing the potential for innovative reinterpretation. In the realm of translation education, integrating the concept of translational entanglement can facilitate the development of students’ metacognitive skills, enabling them to appreciate the intricate interplay between linguistic, cultural, and historical factors in the translation process.

Looking toward future research directions, this study serves as a springboard for further inquiry into the nature of translational entanglement. One promising avenue involves expanding the application of the TEM to a diverse range of classical texts and multilingual corpora, which would allow for a more comprehensive exploration of whether the observed patterns of entanglement are universal across different genres and cultural traditions. Comparative studies could also be conducted to systematically analyze the variations in entanglement dynamics between Western and non-Western translation traditions, thereby shedding light on the cultural and historical factors that shape translational practices. Additionally, given the rapid evolution of digital technologies, future research could delve into the impact of machine translation, online translation

communities, and digital archives on the translational constellation. Investigating how these digital platforms mediate and transform translational entanglement could offer valuable insights into the evolving nature of translation in the digital age.

In summation, by situating translation within the framework of quantum hermeneutics, this research has not only deepened the theoretical understanding of the translational process but has also proposed a novel paradigm for translation studies. The concept of translational entanglement provides a robust analytical lens through which to examine the complex relationships between translations, challenging conventional theoretical assumptions and paving the way for further exploration of the dynamic and multifaceted world of translation. This study thus contributes to the ongoing scholarly dialogue on translation theory and practice, offering both a critical reevaluation of existing frameworks and a forward-looking agenda for future research.

Funding: This research received no external funding.

Conflicts of Interest: The authors declare no conflict of interest.

Publisher's Note: All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, the editors and the reviewers.

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