A Contrastive Terminological Exploration of the French Term ''*âme*'' through its various Translations in the Jerusalem Bible

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Abstract – The aim of this research work is to show that the French term *âme* is a polysemous word that has a wide lexical field inthe English version of the Jerusalem Bible. Indeed, the English version of the Bible reveals many equivalents of the term. It actually refers to a very wide concept. The research methodology is both descriptive and analytical in the sense that every single occurrence of the term in the French version of the bible is compared with its English translation and every new sense is discussed and analysed. This approach leads to the conclusion that every context in which the term is used influences its meaning. Indeed, the words spirit, mind, soul, heart, etc., have been identified as equivalents of the term *âme* in the bible. In a nutshell, the term *âme* is of undeniable terminological interest.

Résumé – Le but de cette recherche est de montrer que le terme français âme est un mot polysémique dont le champ lexical est très étendu dans la version anglaise. En effet, la version anglaise de la bible révèle un grand nombre d'équivalents du terme. En réalité, le concept auquel il renvoie est d'une grande portée. La méthodologie de recherche est à la fois descriptive et analytique en ce sens que chaque occurrence du terme dans la version française de la bible est comparée à sa traduction en anglais et chaque nouveau sens fait l'objet de discussion et d'analyse. Cette approche nous amène à conclure que chaque contexte dans lequel le terme est utilisé influence son sens. En effet, les mots *spirit, mind, soul, heart*, etc., ont été identifiés comme étant des équivalents du terme âme dans la bible. En conclusion, le terme âme est d'un intérêt terminologique indéniable.

1. Introduction

This paper attempts to make a list of all the occurrences of the term *âme* in the French version of the Jerusalem Bible and then checks how every single instance of the term has been translated in the English version of the Bible. Indeed, the term has been used 365 times in the 1051-page Bible. For one thing, the term *âme*, which is commonly translated as ''soul'' in common English, is used again and again in the religious, especially christian discourse but not many people know the scope of the concept it refers to. It is particularly the lack of an in-depth knowledge of the concept that this paper aims to address by adopting both a descriptive and an analytical approach.

The dictionary definitions of the word are bitty and misleading because not only they do not help you to grasp its full scope but also they cannot take you far. However, as scholars, we need to know what we mean when use the term *âme*. The contrastive approach to this study proves to be quite interesting because the term has been translated into English by several words which expand both its lexical and semantic fields. Lyons (1977, p.235) rightly makes

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the following point about the translation of lexemes from one language into another.

The naive monolingual speaker of English (or anyother language) might be tempted to think that the meanings of lexemes (their sense and denotation) are independent of the language that he happens to speak and that translation from one language to another is simply a matter of finding the lexemes which have the same meaning in the other language, selecting the grammatically appropriate forms and putting them together in the right order.

At this stage, it is important to make it clear that this paper is not going to dwell on the difference between a word and a term as defined by Wüster (1968). Corpus linguists has already taken a stand on this debate, making it clear that just like a word, a term can assume new meanings in discourse. Therefore, the notions of *monoreferentiality* and *univocity* will not prevail. In the abstract of a paper titled *La terminologie, une question de termes ?*, Thoiron and Béjoint (2010, p.105) explain that:

> For *historic* terminologists the term is most definitely not the word. The term is characterized by monosemy, univocity, precision of definition; its meaning can only be referential, hence it becomes nothing but a label attached to the thing it represents. Terminology, which claims to be purely onomasiological, aims at standardizing specialized languages. In recent decades some terminologists have moved closer to linguistics, and in particular corpus linguistics, to elaborate another terminology based on discourse observation – and hence semasiological –where terms can be polysemic, have synonyms or be context-dependent. For them, the primary objective is no longer standardization but the description of specialized discourses. These new terminologists have advanced the discipline by bringing it closer to linguistics and observing real facts rather than invoking ideals.

This recognition of the fact that the meaning of a term can change depending on the context in which it is used is of paramount importance in this paper because as indicated above, the interpretation of the term *âme* has given rise to a considerable number of equivalents in the English version. A table containing the various words used in the English version of the Jerusalem Bible as equivalents of the term *âme* will be presented. These equivalents include the words *soul*, *breath* of *life*, *mind, spirit*. These words are part and parcel of the scope of the concept of *âme* in the English language. No definition of this concept can prevail in the context of this paper if it does not take into account the semantic fields of these equivalents. This is the point that corpus linguists makes regarding the definition of terms and concepts, which entirely and exclusively depend on the corpora in which they are found.

> Le recours au corpus et la construction des ontologies ont amené dans l'univers essentiellement pluridisciplinaire de la terminologie une catégorie supplémentaire : celle des cogniticiens qui revendiquent, à juste titre sans doute, leur spécificité et leurs différences par rapport aux linguistes (Szulman, Biebow et al., 2001, p.104). L'approche des problèmes est pour eux fondamentalement sémasiologique : ce sont les textes qui « justifient la

définition des termes, et donc la structuration des connaissances retenues dans le réseau conceptuel ainsi que l'association terme/concept » (Szulman, Biebow et al. 2001, p.101). Une telle démarche s'accompagne, plus ou moins ouvertement, de la redéfinition de certains termes fondamentaux. Thoiron & Bejoint (2010, p.113).

The corpus has become a source from which the definition of a particular term used in it can be explored in several contexts. In a paper titled *La linguistique de corpus, un futur de la traduction pragmatique ?*, Natalie Kubler (2015, p.351) recalls that:

> L'année où sortait l'ouvrage fondateur de Chomsky, en 1957, Firth publiait un ouvrage à l'origine de la linguistique de corpus britannique, fondant l'analyse de la langue d'un point de vue contextuel et non conceptuel. Cette approche permet de voir la langue comme un discours, qui est aussi le lieu d'étude de la traduction dite pragmatique. La traduction pragmatique se préoccupe de rendre l'intention de l'auteur de la manière la plus compréhensible possible pour le lecteur, en tenant compte des attentes de celui-ci. Il s'agit d'une approche particulièrement adaptée à la traduction spécialisée. Nous nous proposons de montrer comment une approche issue de la linguistique de corpus, qui analyse la phraséologie d'un domaine spécialisé et d'un genre textuel au travers des phénomènes collocationnels permet de mieux comprendre les préférences de choix d'une langue à l'autre, ainsi que d'appréhender les fonctions discursives des phénomènes collocationnels.

There are key words in this quotation, i.e. *point de vue contextuel et non conceptuel*, which reinforce the importance of the context in corpus linguistics and in discourse analysis.

Another point worth noting is that « Normalisation et standardisation mais aussi traduction et diffusion des savoirs font partie des missions attribuées à la terminologie. » Thoiron & Bejoint (2010, p.107) As a matter of fact, the various translations of the term *âme* play a role in this study in the sense that they provide an alternative understanding of the senses it takes in the various contexts in which it is used in the Bible. In other words, the contrastive perspective in which the term is analysed sheds more light on its scope and conceptual field in both languages.

Lastly, an attempt will be made to analyse the particular contexts in which the term assumes particular meanings. To be more specific, an effort will be made to develop – if possible – an algorythm (i.e. a series of instructions) which indicates the particular equivalent of the term that should be selected in a particular context.

2. Definition

2.1. Definition of the word *''âme''* in *Le Petit Larousse* Dictionary

Le Petit Larousse Illustré defines the word *âme* as follows:
Âme : 1. Principe de vie et de pensée de l'homme. 2. a. Individu, du point de vue moral, intellectuel, etc. b. sens moral personnel, sensibilité. c. personne qui

anime, qui dirige qqch. d. Litt. Habitant. Une ville de 900 000 âmes. II.1 Petite baguette de bois placée dans un instrument à cordes… 2.a Âme d'une cathode : mince feuille de métal… b. âme d'une électrode de soudure. 3. Äme d'un cable. 4. EX-A Noyau porteur du revêtement externe d'une soudure. 5. ARM. Evidement intérieur d'une bouche à feu. (1997, p.59)

2.2. The Hebrew word *Nephesh*, and the Vegetative Soul, the Sensitive Soul and the Rational Soul

Nephesh (נֶפֶשׁ *népēš*) is a Hebrew word that is often translated as soul (Harald & Robert, 2017). *Nephesh* is a biblical Hebrew word which occurs in the Hebrew Bible. The word refers to the aspects of sentience, and human beings and other animals are both described as having nephesh. Plants, as an example of live organisms, are not referred in the Bible as having nephesh. The term נפש is literally "soul", although it is commonly rendered as "life" in English translations. A view is that nephesh relates to *sentient being* without the idea of life and that, rather than having a nephesh, a sentient creation of God is a nephesh. In Genesis 2:7 the text is that Adam was not given a nephesh but "became a living nephesh." Nephesh then is better understood as *person*, seeing that Leviticus 21:11 and Numbers 6:6 speak of a "dead body", which in Hebrew is a *népēš mêṯ*, a dead nephesh. Nephesh when put with another word can detail aspects related to the concept of nephesh; with רוּחַ rûach ("spirit") it describes a part of mankind that is immaterial, like one's mind, emotions, will, intellect, personality, and conscience, as in Job 7:11.

It is quite useful to have this background information on the concept of Nephesh because in the Jerusalem Bible, the term *âme* has been translated repeatedly as soul, mind, spirit, longings, temper, etc. All these terms refer to the immaterial nature of man.

The word nephesh occurs 754 times in the Hebrew Bible. The first four times nephesh is used in the Bible, it is used exclusively to describe animals: Gen 1:20 (sea life), Gen 1:21 (great sea life), Gen 1:24 (land creatures), Gen 1:30 (birds and land creatures). At Gen 2:7 nephesh is used as description of man.

Job 12:7-10 offers a distinct similarity between רוח (*ruah*) and נפש (*nephesh*): "In His hand is the life (*nephesh*) of every living thing and the spirit (*ruah*) of every human being." The Hebrew term, *nephesh chayyah* is often translated "living soul". *Chayyah* alone is often translated living thing or animal. The Hebrew word *tsiyyi* is translated *wild animal*. Often nephesh is used as *saving your life*, nephesh then is referring to complete person's life as in Joshua 2:13; Isaiah 44:20; 1 Samuel 19:11; Psalm 6:5; 49:15; 72:13. The Greek word ψυχή

(*psyche*) is the closest equivalent to the Hebrew *nephesh*. In its turn, the Latin word for ψυχή is *anima*, etymon of the word *animal*.

The New American Standard Old Testament Hebrew Lexicon defines the term *Nephesh* as follows:

1.   soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion

a.   that which breathes, the breathing substance or being, soul, the inner being of man

b.   living being

c.   living being (with life in the blood)

d.   the man himself, self, person or individual

e.   seat of the appetites

f.   seat of emotions and passions

g.   activity of mind

1.   dubious

h.   activity of the will

1.   dubious

i.   activity of the character

1.   dubious

The NAS Old Testament Hebrew Lexicon says that the human being is a *Nephesh*, i.e. a living soul:

Graphic 1: google scholar

Other explanations of the term soul comprise humans as rational souls, animals as sensitive souls and plants as vegetative souls:
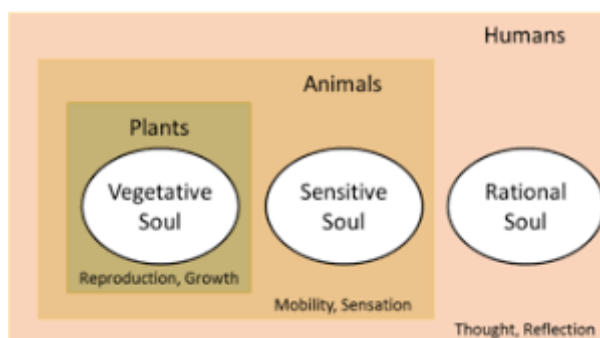
Graphic 2 google scholar

3. Problem Statement and Methodology

In religious circles, especially at church and during holy crusades, the term « *âme* »is used again and again in very many circumstances and sometimes you wonder whether you really understand it thoroughly. Some church scholars and pastors tend to give it a unique definition and in some West African languages, it has only one equivalent but this does not seem to be satisfactory given the various uses of the term in religious sermons. When you take your Bible and read the term *âme* a number of times in it, you begin to realise that it is not likely to have only one meaning. Further, people commonly talk about *salut des âmes* (i.e. salvation of souls), *une âme sœur* (life partner), *9000 âmes* (9000 people), *une âme généreuse* (a generous person), etc. It is in the face of this intrigue that the idea of undertaking a research work on this issue was born.The Bible being the origin of the term, the decision was taken to study and interpret every single occurrence of it in both the French and English versions.

The methodology of this research work is both descriptive and analytical. Indeed, the term « *âme* » is spotted in all the verses and books in which it is found in the French version and, then, the way it is translated in the English version is checked. This method has proved to be interesting because it shows how the term has been interpreted in various verses and circumstances. The partial conclusion that has been drawn is that the term « *âme* » is polysemous. However, the study does not end there. An effort will be made to assess when and under which circumstances this term takes a particular meaning. As far as the semantics of the term is concerned, the study will only focus on a few senses of the word, which have occurred several times in the Bible. The senses of the term, which have been noticed once or twice will not be taken into account in this assessment.

2.3. The Theoretical Framework of the Notion of Term

The notion of term has been discussed by several authors from the inception of the Vienna terminology school to the present day. « *En terminologie classique, le terme est décrit comme une étiquette apposée sur une « unité de pensée »*

qu'il désigne, et que l'on est convenu d'appeler concept, *quelquefois* notion (Sager 1990 : 23 ; Depecker 2002). » Indeed, in traditional terminology, terms were coined or invented to designate concepts that were already in existence. Wüster and his school of thought used to give precedence to concepts. In other words, concepts were conceived first, then the terms to designate them were coined or selected. However, modern day terminologists have moved away from this traditional approach by making terminological work more descriptive. That is what Thoiron and Bejoint underline in the quotation above.

Equally important in this study is Szulman, Biebow *et al's* theory.According to them, the specialised text or discourse is the place where the definition of a particular term can be extracted. A term can only be defined taking into account the context in which it is used. It is exactly the approach adopted in this study.

Firth also provides the rationale for a context-based rather than a conceptual approach to terminology. In this perspective, terms can be polysemous and their meanings can change depending on the environment in which they are found. This view is particularly different from that of the Vienna School of Terminology.

Translation is another component of terminology in the sense that it contributes to selecting alternative terms in a target language as equivalents of a particular term in a source language. For one thing, speakers of particular languages have different world views and the way reality is depicted in one language can be different from the way it is in another language. A case in point is the translation of the term *âme* into English, which gives rise to a myriad of terms that expand its conceptual field.

2.4. The Lexical Field of the Term ''âme'' in the English Version of the Jerusalem Bible and the Scope of the Concept

The term *''âme''*has been translated many times by the following words in the Bible.

1.   Soul : 159 times
2.   Spirit : 9 times
3.   Heart : 24 times
4.   Life : 21 times
5.   Mind : 4 times
6.   Self (myself, yourself, yourselves, himself, themselves, ourselves, I, me, you, he, we, they, them, us) : 80 times
7.   Breath of life : once
8.   Last breath : once
9.   Whole being/human being : 6 times

10. Temper : once
11. Longings : once
12. Blood : once
13. Body : once
14. Adverbs : Sincerely, wholeheartedly, energetically, deadly, contemptuously : 5 times
15. In the rest of the instances, no equivalence of the term *âme* appears in the English translation

Table N°1 below shows the lexical field of the term *''âme''* in the Jerusalem Bible.

		Equivalents
1.	Ame	**soul**
		Gen. 27 :19 ; Deu. 6 :5 ; Deu. 10 :12 ; Deu. 11 :13 ; Deu 11 :18 ; Deu 13 :4 ;
		Deu 26 :16 ; Deu 30 :2 ; Deu 30 :6 ; Deu 30 :10 ; Jos 11 :11 ; Jos 11 :14 ;
		Jos 22 :5 ; Jos 23 :14 ; Jdg 5 :21 ; 1 sa 1 :10 ; 1 sa 1 :15 ; 1 sa 2 :33 ; 1 sa 20 :17
		and more …
2.	Ame	**heart**
3.	Ame	Gen 49 :6 ; Gen 44 :30 ; Tob 3 :1 ; Job 21 :25 ; Psa 19 :8 ; Psa 24 :4 ; Psa 34 :2
		and more …
4.	Ame	**Life**
		Gen 9 :5 ; Deu 12 :23 ; 1 sa 25 :29 ; Psa 6 :4
		and more …
5.	Ame	**Spirit**
		Exo 35 :21 ; 2Ma 15 :17 ; Psa 6 :3 ; Psa 23 :3 ; Sir 34 :17
		and more …
6.	Ame	**self**
		exo 15 :9 ; psa 7 :2 ; psa 11 :1 ; psa 11 :5 ; psa 35 :9 ; psa 49 :8 ; psa 49 :18
		and more …
7.	Ame	**Mind**
		1Ch 29 :9 ; Sir 31 :28 ; Sir 39 :1 ; Act 17 :11
		and more …
8.	Ame	**breath of life**
		Gen 35 :18
9.	Ame	**last breath**
		Lam 2 :12

10. Ame	**whole being/human being** 2Sa 5 :8 ; Psa 84 :2 ; Psa 130 :5 ; Psa 130 :6 and more …
11. Ame	**temper** sir 6 :4
12. Ame	**Longings** psa 63 :5
13. Ame	**Blood** Gen 9 :4
14. Ame	**Body** psa 63 :2
15. (au fond de l') âme	**deadly (phraseology)** psa 17 :9

The lexical field of the term *âme* comprises all the words listed in the right column of the table above. Is it possible to define the concept that the term refers to in a way that encompasses all the items of this lexical field? By doing this exercise, we will surely get to understand the scope of the concept. To do this exercise in a convincing manner, we need to find clues to classify some of the lexical field items. What if we define *âme* as 'inner life or psychological state of a person'? In this definition, the following lexical items can be included: soul, life, spirit, mind, temper, longings, heart, breath of life, last breath.

The lexical items 'blood' and 'body' are rather physical and tangible realities which are part and parcel of a person or animal. They would be part of a second sense of the term *âme*.

Whole being, human being and self refer to a person or somebody who is part of the human race.

The adverbs such as 'sincerely, wholeheartedly, energetically, deadly, contemptuously' are used in expressions and phraseologies in which the term *âme* appears.

Following this taxonomy, we can say that the term *âme* is used in the Bible to refer to humans and animals as well as to their inner life and body parts. The term *âme* also forms part of many expressions such as *rendre l'âme*, i.e. to die; *de tout ton cœur et de toute ton âme*, i.e. honestly and sincerely (see Deuteronomy 4:29); *ennemis au fond de l'âme*, i.e. deadly enemies (see psalm 17:9), etc.

In the light of the background information on the term *âme*, is it not possible to suggest a new definition for French dictionaries?

2.5. Suggestion of a New Definition of the Word Âme

Instead of the following definition of the word *âme* found in *Le Petit Larousse* « *Âme : 1. Principe de vie et de pensée de l'homme. 2.a Individu, du point de vue moral, intellectuel, etc. b. sens moral personnel, sensibilité. c. personne qui anime, qui dirige qqch. d. Litt. Habitant. Une ville de 900 000 âmes* », the following suggestion is made:

Âme : 1.a For intérieur ou état psychologique d'une personne ou d'un animal…c. à d. le lieu des désirs, des émotions et des sentiments intimes 1.b Facultés mentales d'un individu. 2.[Bible] Le sang ou le corps d'un individu ou d'un animal. Le terme est également associé aux désirs, émotions, à la vie intérieure et à l'esprit qui habite tout homme ou tout animal. 3. Être humain ou animal. Litt. rendre l'âme, mourir ; en mon âme et conscience, au plus profond de moi ; ennemi au fond de l'âme, ennemi juré, etc.

2.6. The Meanings of the Term ''âme'' as used by Jesus in the Four Gospels

To find out about the meaning that Jesus gave to the term, we are going to check it in the four gospels in which Jesus has taken centre stage.

According to St. Matthew (5:3 ; 10 :28 ; 11 :29 ; 22 :37 ; 26 :38), a contrastive analysis of both French and English versions reveals that Jesus has used the term *âme* about six times and it means 'spirit' in only one instance and 'soul' in five instances.

According to St. Marc (14 : 34), Jesus has used the term once and it means 'soul'.

According to St. Luke (1 :46; 2: 35 ; 10: 27; 12: 19; 12: 20), Jesus has used the term about five times and it means 'soul'.

According to St. John (12: 27), Jesus has used the term once and it means 'soul'.

Given the number of times that the term *âme* has been translated by 'soul' (159 times) in the Bible and considering that Jesus Himself has given it the sense of 'soul', it is clear that the latter is its root meaning.

I.   Is it possible to develop an Algorythm which would Justify under which circumstances the Term ''*âme*''means 'soul', 'heart', 'life', 'self' or 'spirit'?
This attempt to develop an algorythm focuses on a selection of four or five verses in which the term *âme* means either of the lexical items listed above.
Let us start with 'soul':

Gen 27:19 Jacob said to his father, 'I am Esau your first-born; I have done as you told me. Please sit up and eatsome of the	Genèse 27, 19 Jacob dit à son père: "Je suis Esaü, ton premier-né, j'ai fait ce que tu m'as commandé.

game I have brought and then give me your **soul**'s blessing.'	Lève-toi, je te prie, assieds-toi et mange de ma chasse, afin que ton **âme** me bénisse."
Deu 6:5 You must love Yahweh your God with all your heart, with all your **soul**, with all your strength.	Deutéronome 6, 5 Tu aimeras Yahvé ton Dieu de tout ton coeur, de toute ton **âme** et de tout ton pouvoir.
1Sa 2:33 I shall keep one of you at my altar for his eyes to go blind and his **soul** to wither, but the bulk of yourfamily will die by the sword. (p.216)	1 Samuel 2, 33 Je maintiendrai quelqu'un des tiens près de mon autel, pour que ses yeux se consument et que sonâme s'étiole, mais tout l'ensemble de ta maison périra par l'épée des hommes. (p.229)
1Pe 1:9 and you are sure of the goal of your faith, that is, the salvation of your souls.	1 Pierre 1, 9 sûrs d'obtenir l'objet de votre foi: le salut des âmes.
1Pe 2:11 I urge you, my dear friends, as strangers and nomads, to keep yourselves free from the disordered natural inclinations that attack the soul.	1 Pierre 2, 11 Très chers, je vous exhorte, comme étrangers et voyageurs, à vous abstenir des désirs charnels, qui font la guerre à l'âme.

Why is the term *âme* translated by soul in these four verses? Though it seems pretty difficult to answer this question, the term *âme* is associated with an expression of strong will and deliberate action at least in the first two verses.The fourth verse refers to the salvation of souls, which is associated with christian belief in the life of the soul after death. The last verse opposes natural inclinations and soul. The Oxford Advanced Learner's Dictionary (1995 :1135) defines 'soul' as follows:

1 [c] (a) the spiritual part of a person, believed to exist after death: Do you believe in the immortality of the soul? 2 a person's moral or emotional nature or sense of identity…3 [C, U] strong and good human feeling; emotional, moral and intellectual energy, eg as revealed in works of art…

The meanings that the word soul takes in the first two and in the last two verses are reflected in the dictionary definition.

Another equivalent of the term *âme*, found in the Bible is heart.

Tob 3:1 Then, sad at heart, I sighed and wept, and began this prayer of lamentation:	Tobie 3, 1 L'âme désolée, je soupirai, je pleurai, et je commençai cette prière de lamentation:
Job 21:25 Another dies in bitterness of heart, never having tasted happiness.	Job 21, 25 Et tel autre périt l'amertume dans l'âme, sans avoir goûté au bonheur.
Psa 19:8 The precepts of Yahweh are honest, joy for the heart; the commandment of Yahweh is pure, light forthe eyes.	Psaume 19, 8 La loi de Yahvé est parfaite, réconfort pour l'âme; le témoignage de Yahvé est véridique, sagessedu simple.
Psa 77:2 In the day of my distress I sought the Lord; all night I tirelessly stretched out my hands, my heart refused to be consoled.	Psaume 77, 3 Au jour d'angoisse j'ai cherché le Seigneur; la nuit, j'ai tendu la main sans relâche, mon âme a refusé d'être consolée.

The term *âme* is associated with desolation, lamentation, bitterness, comfort, anguish and consolation in these instances. The heart is therefore perceived as the seat of feelings of happiness and sadness.

In the next section, the same term is going to be contrasted with another equivalent, i.e. life.

1Sa 25:29 Should anyone set out to hunt you down and try to kill you, your life will be kept close in the wallet oflife with Yahweh your God, while your enemies' lives he will fling out of the pouch of the sling.	1 Samuel 25, 29 Et si un homme se lève pour te poursuivre et attenter à ta vie, l'âme de Monseigneur seraensachée dans le sachet de vie auprès de Yahvé ton Dieu, tandis que l'âme de tes ennemis, il la lancera au creux de la fronde.
Psa 6:4 Yahweh, relent and save my life rescue me because of your faithful love,	Psaume 6, 5 Reviens, Yahvé, délivre mon âme, sauve-moi, en raison de ton amour.
Psa 17:13 Arise, Yahweh, confront him and bring him down, with your sword save my life from the wicked,	Psaume 17, 13 Lève-toi, Yahvé, affronte-le, renverse-le, par ton épée délivre mon âme de l'impie,
Psa 22:21 Save me from the lion's mouth, my poor life from the wild bulls' horns!	Psaume 22, 22 sauve-moi de la gueule du lion, de la corne du taureau, ma pauvre âme.
Psa 40:14 Shame and dismay to all who seek to take my life. Back with	Psaume 40, 15 Honte et déshonneur sur tous ceux-là qui cherchent mon

them, let them be humiliated who delight in my misfortunes.	âme pour la perdre! Arrière! Honnis soient-ils, ceux que flatte mon malheur!

The word *âme*, which is translated by life in these verses, is associated with delivrance from the wicked, salvation from the lion's mouth and from death. All these are the opposite of life.

The next equivalent of the term *âme* that is going to be discussed is 'self'.

Exo 15:9 The enemy said, 'I shall give chase and overtake, 'I shall share out the spoil and glut **myself** on them, 'Ishall draw my sword, my hand will destroy them.'	Exode 15, 9 L'ennemi s'était dit: Je poursuivrai, j'atteindrai, je partagerai le butin, mon **âme** s'en gorgera, je dégainerai mon épée, ma main les supprimera.
Psa 11:1 [For the choirmaster Of David] In Yahweh I have found refuge. How can you say to me, 'Bird, flee toyour mountain?	Psaume 11, 1 Du maître de chant. De David. En Yahvé j'ai mon abri. Comment dites-vous à mon âme: "Fuis à ta montagne, passereau.
Psa 42:6 my God. When I am downcast I think of you: from the land of Jordan and Hermon, I think of you,humble mountain.	Psaume 42, 7 et mon Dieu! Mon âme est sur moi défaillante, alors je me souviens de toi: depuis la terre duJourdain et des Hermons, de toi, humble montagne.
Psa 49:18 Though he pampered himself while he lived -- and people praise you for looking after yourself-	Psaume 49, 19 Son âme qu'en sa vie il bénissait -- et l'on te loue d'avoir pris soin de toi --

In these verses, somebody is talking about himself/herself using *je, mon, s'était* (the reflexive form)or somebody is talking to somebody else about another person.

The last equivalent in this series is 'spirit'.

Exo 35:21 And all those whose heart stirred them and all those whose **spirit** prompted them brought acontribution for Yahweh, for the work on the Tent of Meeting, for its general service and for the sacredvestments.	Exode 35, 21 Puis tous ceux que leur coeur y portait et tous ceux que leur **âme** y incitait apportèrent lacontribution de Yahvé, pour le travail de la Tente du Rendez-vous, pour son service général et pour lesvêtements sacrés.
2Ma 15:17 Encouraged by the noble words of Judas, which had the power to inspire valour and give the	2 Maccabées 15, 17 Excités par les excellentes paroles de Judas, capables d'inspirer de la vaillance et de

youngthe spirit of mature men, they decided not to entrench themselves in a camp, but bravely to take the offensive and, in hand-to-hand fighting, to commit the result to the fortune of war, since the city, their holy religion and theTemple were in danger.	donneraux jeunes des âmes d'hommes faits, les Juifs décidèrent de ne pas se retrancher dans un camp, mais de prendre bravement l'offensive et, dans un corps à corps, de remettre la décision à la fortune des armes, puisque la ville, lareligion et le Sanctuaire étaient en péril,
Psa 6:3 my spirit is shaken to its very depths. But you, Yahweh . . . how long?	Psaume 6, 4 mon âme est toute bouleversée. Mais toi, Yahvé, jusques à quand?
Psa 23:3 to restore my spirit. He guides me in paths of saving justice as befits his name.	Psaume 23, 3 il y refait mon âme; il me guide aux sentiers de justice à cause de son nom.

In these verses, the term *âme* is described as an inner entity or psychological state that is under the influence of an external force which prompts it to do something or encourages and inspires it.

In a nutshell it should be stressed that the translators of the Jerusalem Bible have not blindly or unwittingly decided to translate the word *âme* by all the equivalents that have been discussed so far. In most cases, the choice of a particular equivalent depends on a series of instructions which are termed algorythm. To do a systematic and scientific work, translators working on technical and bulky texts need a series of instructions that guide them in choosing the proper equivalents of recurrent technical terms in specific contexts. Algorythmic approach to translation is contextual rather than conceptual.

4. Conclusion

This paper has made an attempt to explore the meanings of the term *âme* in both the French and English versions of the Jerusalem Bible. So far the term has been translated by several words in the English version. However, there is no evidence that the English version is a translation of the French version or vice-versa. Suffice it to say that this is an interesting terminology puzzle which proves yet again that the contours of a term cannot be predetermined by the dictionary definition of the concept that it designates. The meanings of terms are context-dependent.

Another finding of the paper is that translation contributes to the expansion of knowledge about terms because it generates a lexical field in the target language, which widens up their conceptual fields.

This paper has also come to the conclusion that algorythms are an important guide in the translation process. And translators embarking on the translation of bulky texts need an algorythm to select the right equivalents of key terms in specific contexts.

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