

or in combination with each other. This makes Dagbani the more difficult for a foreigner to learn, yet in either language there is the danger that even the native speaker may be misled by the word used in the text from which he is translating; he may be further tempted to defer to, and even copy, the (incorrect!) usage of his foreign colleague who may perhaps tend to adhere somewhat over-closely to 'the actual words of the text'. It is therefore of the greatest importance that everything should be done to ensure that the translation should accurately reflect normal usage.¹ It is not for us to alter this usage, even though we may occasionally feel inclined to echo inwardly—scarce daring to utter them—the thoughts of Macbrair in his Mandinka grammar of the 1830s, to the effect that 'this language does not use conjunctions nearly enough'.

¹ See articles by Joseph E. Grimes (Measuring 'Naturalness' in a Translation) and Dow F. Robinson (Native Texts and Frequency Counts as Aids to the Translator) in *The Bible Translator*, April 1963, pp. 49 ff and 63 ff respectively.

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