

It is certain that for the readers of the Isthmus Nahuatl translation the use of the grammatical equivalents facilitates the reading and understanding of the Scriptures. It is also true that the change in grammar in modern speech translations is a factor in making the translations more readable and capable of being understood by the uninitiated.

If the translator starts early to make a file of these equivalences, he will soon profit by having a set of possible equivalences graded as to probable usefulness. Using the ideas suggested above, a translator can produce a translation with grammatically equivalent (and therefore natural sounding) constructions for the use of the Church. To do otherwise may be to produce what sounds sensible as to its meaning but said in an awkward way grammatically.

The translator must first know the grammar of both the source and receptor languages. As he observes grammatical equivalences, he notes these down and keeps them in some readily acceptable form (for example, a file), and then as he translates, he refers to these entries for use in determining the proper equivalent for each passage being translated. As his familiarity with the work increases many of these equivalences become memorised and thus appear to be 'automatic', i.e. usable without looking them up in the file, much like his use of the vocabulary items (the lexical equivalents).

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