**Spanish to English sample – target**

In August 1940, President Franklin D. Roosevelt, concerned with Nazi infiltration in the Americas, created the Office of Inter-American Affairs (OIAA) and appointed Nelson Rockefeller coordinator. In order to strengthen ties between the United States and Latin America, including Mexico, Rockefeller implemented the cultural programs Health for the Americas and Literacy for the Americas as part of his project in order to teach illiterate inhabitants of rural areas to read and write in Spanish, as well as to teach them about issues of health, prevention, and hygiene. Both programs used educational cinema as their main teaching tool and the OIAA hired filmmaker Walt Disney to produce each program’s films. The series on health included thirteen short films with the following technical specifications: animated cartoons, each with an average duration of 10 minutes, and dubbed in Spanish and Portuguese. The thematic features of the films were the result, in part, of the international interest set out in the XI Conferencia Sanitaria Panamericana (XI Pan-American Health Organization Conference; Rio de Janeiro, Brazil, 1942) to care for the health of the inhabitants of the American continents and the sanitation of their cities. Faced with this reality, continental defense become the objective and the United States took charge as “defenders of the continent.”

The health films had an interesting process of design, production, testing, and reception among the public for whom they were filmed. This was documented by the group of psychologists, cartoonists, health authorities, teachers, and representatives of the OIAA who carried out surveys and fieldwork in various countries before the production of the first films and their test screening. In this process, the case of Mexico presented different characteristics from the rest of the countries involved because it was here that Walt Disney realized several activities that connected him with Mexican schools. Led by Professor Eulalia Guzmán, representative of the Secretaría de Educación Pública (Secretary of Public Education) and key figure in reviewing the educational films, Walt Disney attended classes with local teachers to exchange views on the use of film as a teaching tool. After this gradual process of exchange, the Latin American health situation was presented via filmography by Disney, offering an alternative in order to “save” the inhabitants from filth and disease. Finally, through the Ministry of Health and Assistance’s Health and Sanitation Cooperative Program (1943), the movies were shown as part of the health campaigns that took place throughout parts of Mexico.

**French to English sample – target**

Standing at the crossroads of diverse disciplines, multilingualism has drawn the attention of several categories of researchers specialized in studying the Roman world: historians, philologists, linguists, epigraphists, and papyrologists. However, while Greco-Roman bilingualism, the field’s most well-known component, has given rise to a growing number of comprehensive landmark studies and an exponential bibliography over the past forty years, the same cannot be said for studies on the relationship that Latin maintained with other languages of the Empire. Over the last two decades, the path has been well outlined by the historical and philological works of B. Rochette and, from a sociolinguistic perspective, by J. N. Adams, in his rich 836-page publication on bilingualism, which unfortunately lacks an index of the texts studied. The chapter that he dedicates to Latin’s contact with languages other than Greek gathers, for the first time, a collection of ancient testimonies to be added to the record of multilingualism. A rich and selective corpus is added to the data given in the texts, which presents precise analyses of the epigraphic and papyrological documents that allow access to more informal registers of language. It now awaits a comprehensive study that will account for all facets of the question, and that will synthesize the mass of individual pieces of information that are constantly being brought to light and meticulously analyzed by a number of disciplines. It is a complex and delicate task. The study of ancient multilingualism, by definition, requires proficiency in the multiple languages of Antiquity, of which we often only have a fragmentary and epigraphic knowledge (as in the case of Italic languages). Each record constitutes a case that requires study on both the macro and micro level. Every document must first be placed in its historical and expressive context, and linguistic analysis must take place at the various levels of the constituent elements of the utterance taken from the text, considered in its entirety, and in the usage of different languages and writing systems that it combines, including the morphemes, graphemes, and phonemes, any of which may have suffered linguistic interferences. The study of an epigraphic document demands that we keep in mind the different stages that have yielded the final output: the concept of the “official record,” drafted in person, in writing, by the relevant authority, or orally dictated to a secretary and transcribed; an eventual translation—by the secretary, if he is able to, or by an interpreter—that is more or less faithful to the original; and finally the engraving, by an engraver who does not necessarily know the language(s) that he is copying, or their characters. At different stages of the process, which require speakers with sufficient mastery of the oral codes and particularly the written codes of the languages in question, a number of errors and interferences may arise that render the study of multilingualism extremely demanding and delicate.