**Centro de estudios universitarios convalidado por la Universidad de Gales**
**AN AUSTRALIAN MULTICULTURAL APPROACH TO TRANSLATING**

## 1. INTRODUCTION. THE AUSTRALIAN LANGUAGE FAMILY

Today, Australia has close to 200 different ethnic communities and 100 official community languages and Interpreters and Translators are officially accredited by NAATI, a government-funded body.

Culturally, the colony started with people coming from England and 26 other countries.[i] At the time of white colonisation, there were about 800 000 people with over 250 languages incorporating 600 Aboriginal dialects, of which only 250 survive in some manner. They had vocabularies describing the intricacies of their societies. Most had around 10,000 words with specific terminology for the initiated or for those with who contact should be kept at a distance.

Couples spoke more than a language; people identified themselves by their geography as well as by their language. Oral tradition preserved verbal and non-verbal forms, including song, dance and paintings. Each language group was as a nation with boundaries, culture, language, kinship rules and intertribal marriages were the norm for socio-economic preservation of group identity. Language embodied the way people saw the world.

No connection between any Australian language and language families in other continents has been demonstrated, which therefore places Australian languages into their own, distinct family. Within the Australian language family, there are two classifications, which divide the country into two regions.

The Pama-Nyungan languages occupy almost nine tenths of the continent and are so named after the words for '*man*' at its north-eastern and south-western extremities. All [Pama-Nyungan languages] share common linguistic features. Most [of the Kimberley languages and] languages from the Top End of the NT[ii] are classified as non Pama-Nyungan.[iii] [Within this classification, there are more than twenty distinct families: four of these families are from the Kimberley region, with the remainder in the Northern Territory.[iv] ]

History has left a gap on the role played by interpreters and natives, vital for the development of the Australian colonies. All we know is that Governor King published cartoon-like messages explaining legal and penal rules and that colonial rule has brought the demise of many a dialect. These disappeared in some instances just because these languages and cultures were vulnerable due to their small numbers, but mostly, through decimation of the population and other external influences such as introduced diseases, dispossession, forced relocation, poisoning, violence, bans on their languages by forced assimilation, etc.[v]

Of the original 800 000 Aborigines, only 60 000 survived by 1912. It is calculated that only 10% of the aboriginal population speak one tribal dialect. Of those 250 dialects, ($^2/_3$ or) 160 are either extinct or have only a handful of elderly speakers. Of the remaining 90, only 20 are actively spoken fluently by young and old alike and transmitted to next generation.[vi] Another 70 are weakening and no longer transmitted. Of all surviving dialects, half can count on between 10 and 100 people to articulate them and only three

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have more than a 1000 speakers.[vii]

The first Australian Aborigines accredited as interpreters date back to Alice Springs in 1985. Many more followed in their steps, but the vocational training to indigenous populations in remote areas had to consider a range of cultural, social and logistical issues, such as the inexistence of glossaries or dictionaries, forcing the compilation of terminology banks.

Other restrictions related to avoidance between males and females during courses; the concept of impartiality, which was at odds with cultural norms that provided for familial reciprocity; and ceremonial business or sorry business (attending funerals). At the end of 1997, there were only 65 Aboriginal graduate and accredited translators/interpreters in a world of 2,000 Australia-wide.

A government report in 1996 stated that our linguistic diversity is one of the most remarkable results of its Immigration policy. In 1991, 15% of the population spoke LOTE (a language other than English). This number has now doubled. Community languages are still growing, while native languages **Karrara, Warlpiri, Wiradjuri** and others die.

Better to be a translator today than in Japan of yore where one was forced to kneel and become entrepreneur in the black market. There are little chances of us being arrested and charged with spying or treason or sent to the pyre like Etienne Dolet in 1546. Yet, even with FIT[viii] creation in 1953, and the Nairobi Recommendation of 1976 for the legal rights of interpreters/translators, people were murdered because of Salman Rushdie's "*Satanic Verses*".

When languages start growing, they create communication barriers, nominally having more speakers but fewer people able to inter-communicate. Take for instance, classical works of clear and pure language, such as the *King James Bible*[ix], *Shakespeare*[x] or the Portuguese *Camoens*[xi]: more words mean more confusion, less clarity.

The Bible had approximately 8,000 words, Shakespeare's, or Camoens' vocabulary 30,000, Johnson's Dictionary[xii] had 40,000. Today's family sized Oxford has 100,000, the bigger tops 500,000.

Due to the specificity of information technologies, specialists can only communicate with their counterparts, leaving most people out in the cold. This has become another major hurdle for translators, when converting into languages with a lesser degree of specialisation the detailed description from the language of origin.

When one reads original works of such Nobel Prize laureates, as the Portuguese **Saramago**, the Colombian **Garcia Marquéz** or the Egyptian **Naguib Mahfouz**[xiii], one has to ponder the relevance of our expert colleagues *tradutores*, capable of meandering into the relevant minutiae of Portuguese, Spanish and Arabic to give us their equivalent in shades of any other language.

English has replaced French in my lifetime, to become a notoriously rich and diverse universal *Lingua franca*, but as Sir Winston Churchill pointed out "*English and (North)*

*Americans are the same people divided by a common language."*

David Crystal[xiv] stresses that **"***English has displaced many native languages, being a threat to British languages such as: Cumbric, Cornish, Norn and Manx***[xv]** *, but is becoming … replaced by its North American variety"*.

English became ubiquitous and Australian policy has been to simplify daily English into Plain English. Languages have to go back to basics, and be taught as such at school, to promote social equality.

Not long ago, an updated computer translating aid was able to render the colloquial **"*out of sight, out of mind***"** in its Russian equivalent as **"*blind idiot.***"**

The Boston Globe reported, in 1998, sales of a ***'hair remover'*** in Russia being promoted as ***'hair tonic'*** to the despair of all new bald people. Another example of advertising lapses is the commercial for "***Blue Water***" mineral water that in Ukrainian sounds like "***bluvota"* [vomito]** or the ad for "**Wash and Go**" shampoo that in Russian sounds like `***vosh'*** or **louse/lice [piojos]**.

Let us admit those are the worst possible associations for commercial success. It makes me wonder if they had employed a real translator, CAT's (Computer Aided Translation Tools) or TM. Just last January 11 [2002] yet again on the Boston Globe one could read in a translation into Spanish, *President Bush* becoming *Presidente Arbusto* and the *White House officials* becoming *Oficiales blancos de la casa.*

## 2. EQUITY, ACCESS, DISCRIMINATION

The (Australian) anti-discrimination Law of 1977, states that is illegal:

1. *To discriminate because of race (including nationality, country of origin or descent),*
2. *To prohibit anyone from using his/her language at work or school, and*
3. *To demand total fluency of English without an accent unless that is inherent part of the work duties.*

AUSIT's[xvi] policy in its 1992 manifesto[xvii,] clearly states, "*The lack of knowledge of non-Australian cultures is behind most racist attitudes in Australia*."

The Royal Commission on Aboriginal Deaths in Custody and the Report on Racial Violence stated then that "***there were enough anti-discrimination laws,***" but nothing has changed until now.

Another vital area of I/T is Health, where life and death has sometimes to be decided instantly and especially in psychiatry when relatives who serve as interpreters suddenly discover sensible and confidential information that should be kept from them. In Australia, there are interpreters and translators for most situations and most languages, with dedicated multilingual officers even in minority languages such as Khmer[xviii], Laotian, Farsi[xix] and Tagalog (Filipino).

Australia led the world developing a genuine national linguistic policy with six national reports between 78 and 92. In 95, royalties started being paid to authors of translations used in libraries, similar legislation passed in Portugal in 98 but it is not implemented.

**Language in itself is a tool for political purposes.** Australia has one official language and none of the problems of countries[xx] where linguistics and politics often mingle. Policies that encourage community languages help their preservation and are a source of enrichment to the community as a whole.

Indo-European languages have been prevalent until now, but let us not forget that within the next decades Asian languages will become spoken by a majority of people. Yet, in Europe, many languages are going through revivalism: from Ireland's Gaelic, to Friesian, to Gallego, Catalan and Basque.

In October 1998, Portugal accepted a second official language, the **Mirandês**, spoken in Miranda do Douro, an ancestral dialectal variety of *Português, Castellano, Leonés* and *Asturiano.*

In Australia, many dialects have been reborn in the past decade. In East Timor, the colonial language of Portugal - forbidden for 24 years - was a language of political resistance against the oppression of the new colonial rulers, Indonesia, and is now enshrined in the Constitution of the new country as an official language.

Yet, of 600 hundred words recently added to Portuguese in Brazil[xxi], the majority already had an equivalent without the need to anglicise.

## 3. a) TRANSLATION MODELS

Those who normally write about Translation, base it on a model where the translation process is a transference or conversion of meaning. *"Translation is basically a change of* **form** *... It is the* **meaning** *which is transferred and should be kept constant.*[xxii] *"*

From this arises the question of splitting **form** and **meaning.** A long tradition coming from Aristotle splits them, in the conception of a linguistic signal having a meaning. This tradition refers to contents of a word or text, treating language's form as **clothing for ideas**, assuming that what was said in a language is translatable and expressible in another. Such universally accepted tradition was never irrefutably proven.

Saussure's[xxiii] analogy "*Language is like a sheet of paper: thought on one side, expression on the reverse*" provides an alternative. Here, one cannot isolate one from the other.

As Palmer said "Translators know they are crossing the bridge to the other side, they do not know what bridge they are using. Sometimes, they return via another bridge and start anew to check everything again. Every now and then, they fell off the parapet and stay in limbo. There is much smuggling and surreptitious evasion, apart from wilful discarding of unwanted uniforms or embarrassing difficulties."[xxiv]

Here is a curious metaphor of getting across from a language to another, instead of the more traditional conversion or transfer model. The same can be seen in Haas[xxv]: "*The*

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translator does not transfer wine from a bottle to another. Language is not a receptacle
and there is nothing to transfer..."

Let us not be carried away by formal models and picturesque metaphors. In Australia, as
in other parts of the world there is ample debate on the role of interpreters and
translators. Some theoreticians promote translation models where **meaning** can be
extracted from a text and reinterpreted into another, considering a translator as a mere
**driver of messages**, from one language or a formal linguistic expression to another. In
the end, they may conclude that to be a translator, one does not need to have special
skills and expertise. Apart from being inexact, this is highly dangerous.

## 3. b) LEGAL IMPLICATIONS OF THE RIGHT TO AN INTERPRETER

In the beginning of the 90's, three alleged Nazi collaborators from Ukraine were presented
to a criminal court in South Australia under the jurisdiction of Commonwealth Law for War
Crimes 1945[xxvi]. One case was dismissed, the other did not reach court proceedings and a
third was exonerated on medical grounds.

The prosecution based its case on evidence presented by thirty Ukrainian witnesses
brought to Australia. Many were aged, with fragile health, low educational standards and
from a rural background. They had never left their villages and their lives were centred on
fields, gardens and animals. They were flown to Australia to narrate what happened in
their areas of residence forty years before.

Although they were willing to co-operate and provided important forensic evidence during
investigation, they faced disaster when confronted with the Anglo-Saxon juridical and
criminal system. They became frustrated, frightened and unable to comprehend court
decisions or, how they were reached. Being a large group, they are good representatives
of the problem. It was clearly demonstrated that the role of a court interpreter could not
be to reproduce literally and faithfully, a mirror image of what was said. This provoked a
communication breakdown between the parties. Cultural and linguistic differences became
visible in this trial and do not confine themselves to Russian and Ukrainian.

For instance, in Russian culture[xxvii] visual contact constitutes a challenge whereas for
Anglo-Saxons lack of it means a negative witness attitude (lie, evasion, etc.)

Questions should have been short, specific, concise and not based upon a monolingual
culture. In 1992[xxviii], the Supreme Court finally recognised the fundamental right to a just
trial with full access to translators, recognising the multicultural characteristics of the
Australian society.

## 3. c) AUSTRALIAN PROSECUTION OF WAR CRIMES: EXAMPLES OF CULTURAL AND LINGUISTIC DIFFERENCES

English is based upon sentence structure, whereas Russian is based upon ideas and
concepts. For instance, there are no synonyms of "**privacy**" and "**identity**," since those
concepts do not exist in Russian. Each language has its own system and there are no
Russian equivalents for judicial, administrative and political systems. For instance, in

Russia, the supreme criminal authority is the prosecutor and not the judge. When a prosecutor takes a case to court, in Russia, the accused can consider him/herself automatically guilty. In the Australian War Crimes Case, the witnesses never thought of being counter interrogated and stopped being co-operative.

In the War Crimes Cases, it was **discovered** that many words had no translation into Russian or Ukrainian. The same happens when translating legalese into Spanish: ***solicitor (Abogado), barrister (Abogado), QC's=Queen's Counsel (Abogado Asesor de la Reina), Advocate (Abogado), Barrister (Abogado), Attorney (Procurador), affidavit (declaración jurada), Bill (Propuesta de ley), Act (Ley) , Statute (decreto), or Code (compilación de leyes),*** whose meaning implies a full explanation of the legal and judicial Westminster-based system in Australia. This can be a trap for any interpreter, and the mere option between two words can jettison listeners into a wrong direction.

Anglo-Saxon culture tries to separate rational from emotional: an emotional witness is considered negative. In Russia, that shows how genuine and spontaneous the witness is.

Witnesses were questioned in a distorted way. The Anglo-Saxon emphasis is on precision: year, month, colour, time, day, distance, etc. Russian culture is not so precise and is more worried with aspects of memory. Witnesses used their own system to answer, but this was taken as being imprecise. On the question "*what month?*" the witness replied according to his/her own reality "*the week after Easter*," or "*when the apples were ready to be harvested*" or, "*when it was lunchtime*", meaning sun height.

This was the same evidence they would have provided forty years ago, but it was being treated sceptically now due to its lack of precision. Most perturbing was the formal way of inquiring "*I put to you…*", "*May I suggest*", sentences which were clearly not understood, or "*Can you tell me?*" eliciting the answer "*Yes, I can*".

There are strong indications that numerous people are or have been behind Australian bars because they did not impress on the jurors, or because they had to rely on interpreters. On the other hand, interpreters are under crossfire from lawyers and judges to translate literally all that is being said, what becomes evidently unjust. What is in question is the acuity of translators and their skills to interpret in a true psychological, historical, emotional and cultural sense. Australian professionals are both analysts and creative interventionists, and they must have a gamut of **general culture and knowledge** well above average, coupled with specific knowledge in a variety of disciplines.

Contrary to the rest of the world, I/T in Australia started with volunteers after the War and today, the right to an interpreter is legislated for many stances of life. The first case dates back to 1885 when the Supreme Court of Queensland dismissed a homicide case against four aborigines because there were no interpreters. Most recently[xxix], courts have ruled, "*natural justice can only be served by the availability of interpreters.*"

From 1950 onwards[xxx] when the police arrested a "*wog*"[xxxi] - as they called us in those days -, it had to rely on a friendly "*wog*" who just lived across the road selling fruit. The more "*wogs*" that were arrested the less time the fruit seller had to work, so the police

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force decided to pay him a small fee for his *"translating"* services. Eventually this Sicilian Luigi discovered that there was more money to be made in interpreting than selling fruit and was soon joined by Nick the Greek, Abdul the Lebanese, José the Spanish, Milan the Yugoslav and many more. They became important figures in the neighbourhood, always accompanying police officers and soon were socially relevant.

During the 70's many important changes took place in Australia and we witnessed the creation of the Telephone Interpreter Service (TIS), Anti-Discrimination Board, EEO (Equal Employment Opportunity), Ethnic Affairs Commissions (EAC), etc... Bilingual officers recruited in the early 80's to serve as interpreters/translators, had to pass a test and show their involvement with their language communities and a sympathetic attitude toward ethnic minorities.

The Commonwealth Government set up NAATI (The National Accreditation Authority for Translators and Interpreters)**[xxxii]** in 1977 to establish and monitor professional standards for translators and Interpreters in Australia, and to support the development of the profession, later leading to the establishment of AUSIT.

Founded in 1987, AUSIT (The Australian Institute of Interpreters and Translators Inc.) is the national professional association, whose members are practising interpreters, translators, as well as individuals and organizations. It is primarily involved in promoting high standards of I&T, raising the profile and recognition of translators and interpreters in the community, setting and maintaining high ethical standards, and encouraging continuing professional development.

In Australia, NAATI accreditation is the only accepted official professional qualification for 90 languages and their practising interpreters and translators. Apart sitting for testing, another method by which individuals may obtain such accreditation is by successfully completing an approved course, in accordance with NAATI guidelines.

For most of these years, there was little distinction between the profession of interpreter/translator and ethnic and welfare issues, with a strong link between government and professionals. Helping the "*poor migrants"* became the motto. Overnight, ethnicity became a beautiful word; everyone in the business had his/hers own interpretation of the official government policies, and cared for his/hers community interests.

Most of those affiliated with authorities had guaranteed employment and some prospered, not because they were good or bad, but because they were continuously being used by the courts, police, legal aid, health and social workers, schools, etc. They saw themselves (myself included, for a while) as an extension of government agencies instead of true blue professionals.

Demand increased substantially during the 80's. Government departments supplying interpreters were in an almost impossible position: catering for an ever-increasing demand, while simultaneously dealing with accreditation issues. There were no international policy examples we could follow, we had to develop ours, learning with our mistakes. People were simply translating into their languages whatever the government

**: 𝖠𝖭 𝖠𝖴𝖲𝖳𝖱𝖠𝖫𝖨𝖠𝖭 𝖬𝖴𝖫𝖳𝖨𝖢𝖴𝖫𝖳𝖴𝖱𝖠𝖫 𝖠𝖯𝖯𝖱𝖮𝖠𝖢𝖧 𝖳𝖮 𝖳𝖱𝖠𝖭𝖲𝖫𝖠𝖳𝖨𝖭𝖦**
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decided to transmit, without any proper methodology to do so.

This availability of I/T services creates social equality for basic needs as health and welfare and for legal ones as well. In recent years, successive governments have introduced user-pays concepts, reducing free services to a minimum. The National Telephone Interpreter Service operates 24 hours a day; SBS is a national multilingual network of radio and TV. The market is saturated for major languages and lagging for minority languages, including aboriginal dialects. Many professionals with contractual links with government agencies cannot survive on that alone.

The last Census results shows 1831 interpreters and 884 translators, of which roughly 1,000 (one thousand) are AUSIT[xxxiii] members but only a handful survives on that alone. Even this professional body has long ago been forced to abandon its policy of suggested rates. Many of us had to revert to occupations that are more lucrative.

In spite of that, *Freelancers* end up accepting every job, never completing specialisation in any given fields. The few, who have specialisation where demand is high, enjoy booming revenues. New openings derive from changes in the influx of immigrants. The Sydney Olympics in 2000 provided a bonus for a few dozen professionals, but thousands of volunteers and people without full professional qualifications represented the bulk of workers.

## 4.  *HOW THE MEDIA SEE US. SOME SOLUTIONS.*

Media in Australia has an above average appreciation of the profession, because in the past thirty years government policies created an awareness of cultural identities, anti-discrimination and ethnic identity. Quite often, professionals are called in to help edit or translate in magazines, radio and TV. Yet, curiously, mainstream print journalists tend to call us '***ethnics***', what I guess is due to the fact that they do not have any ethnic background…

The disregard we suffer in many areas is exclusively attributed to us, because we tend to be non-affiliated, working mostly in isolation, retired from the public view. When a few of us helped found AUSIT, more than a decade ago, we had to suffer from government and public alike, since no need for such an association of professionals was perceived. We are still marginalised, although in the past few years, we organised many international fora, including FIT's 14th World Congress in 1997, revised our Code of Ethics, which is very comprehensive, and for the past three years we have an Australian - Adolpho Gentile - elected President of FIT.

My advice is for people to congregate in national/international organisations/ associations so that, as a professional class we might be counted in and heard. Every country needs a language policy, but how many actually have one? That has been our first national demand: a market plan for the appropriate accreditation of I&T professionals (and the Australian model can be quite useful[xxxiv]) would allow us to concentrate on the availability of qualified professionals.

A strategic planning encompassing national education, training and career path, has to include provision for the profession.

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Translation conference themes are often heterogeneous, and translating is still not academically recognised as an autonomous syllabus. We lack solid, coherent and methodical tools. Research is mostly non-existent; teaching lacks a proper structural basis and is divisive of those who run the accreditation process and those who practice the profession.

Qualified trainers who are not language teachers or philologists do not abound, there is a multiple deficit encompassing pedagogy, research and integration of technologies in the education system. The need for initial and continued education, coupled with enough trained people must overtake our endless search for the reinvention of the wheel…

Appropriate training has to bear in mind the real world where we deal with ethical constraints, impossible deadlines, less than perfect conference settings and equipment, high production rates at extremely high standards, various and sometimes conflicting destination markets, or interpreting in front of a thousand hostile eyes without background material.

Quality is as important as availability. In Australia, NAATI and AUSIT created standards and recommended professional guidelines. This is only the beginning for a full registered board of interpreters, yet government and private agencies fail to recognise the importance of our cultural and linguistic role in a global market. Leading commercial providers are prepared to pay premium price for machine time and unwilling to adequately reward human time.

Currently, linguist skills are a minor part of our knowledge which must include modern technologies from PC's to *Internet* bandwidth, intranets, translating aiding programmes for more repetitive and low-key tasks, localisation techniques, terminology development, translation pedagogy, history of translation, subtitling and publicity translation. These are not included in most current courses, yet they are essential for us to survive in the current globalisation arena.

Most people still have erroneous conceptions about us. Being a native speaker might help, but it is not necessarily a perquisite to be a good professional or an efficient teacher. Previous experiences sometimes mean much less than what it sounds. If you are an academic, you can hardly compete with someone active in the marketplace. The mere linguistic knowledge is not always synonymous with a competent ability to interpret or translate. I might be fluent in some languages but would not even dare try to officially translate a brief sentence.

There must be an *interface*, between training and professional work. We need more research on aspects currently not included in theoretical teaching and in practical techniques. Postmodernist, postcolonial, feminist lexicology and politically correct terminology also have to be addressed.

Our clients demand translating programs such as TRADOS, SDLX or Déjà Vu; our budgets have to be stretched continually to update our fast decaying operating systems, hardware and software. We became typesetters, artists and illustrators, terminology managers,

walking encyclopaedia of bits, bytes, ROM, RAM, DVD, Eudora's, Netscape's and Explorers. Yes, we are creators too and explorers of worlds, words, cultures and languages and note that the Australia Council now recognises translators as creative artists on a par with writers, for purposes of Literature Fund translation grants…

Muñoz, Lopéz, Winner of the 2000 National Translation Prize in Spain stated, "*We Translators are paradoxical people, who labour to create the idiom, simultaneously introducing the author of books we just translated*[xxxv]"

Language survival in this new century depends on all of us, as new technologies open up a borderless and instant world, where authority is eroded and governments' ability to implement regulations fade, so we will have to rely increasingly on our ethics. Let us hope we honour such a difficult task without alliteration or mistranslation such as **vosh [piojos/lice]** or **bluvota** [**vomito/vomit**].

As Palazón, Reina, co-winner of the 2000 National Translation Prize in Spain said, "*Translation today is essential to recognise a New Europe, putting in touch the cultures of all different countries*"[xxxvi].

Let us hope, dear colleagues, that we are properly trained and aware of these challenges, before we all die in tandem with our languages. In Australia and elsewhere, we have a long road to raise the public interest in our profession, and we need a global media blitz for recognition of our value to the society as a whole and specifically to the multicultural or multiethnic societies.

One last bit of good news: If you think of moving to Portugal, remember that a literary translator earns $2-3 dollars a page, but in Australia, you may get much more…

Author's Motto: **Quality translation and interpreting are worth their weight in gold.** ˙

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i *Greece, Italy, Scotland, Wales, Ireland, Austria, Canada, Gibraltar, Holland, Hungary, India, Madagascar, Mauritius, Poland, Russia, Sweden, USA; West Indies, Cape of Good Hope, Denmark, Egypt, France, Germany, Persia, Portugal and Latvia. First Fleet records, Jan 26, 1788.*

ii *Northern Territory, a non-State Territory of Australia*

iii *Dixon, R. M. W., The Languages of Australia (1980) Cambridge University Press and McGregor, W., Handbook of Kimberley Languages (1988) Pacific Linguistics*

iv *Kimberley Interpreting Service Newsletter, Issues #2,#3,#4, #5 respectively May, August , October 2001 and January 2002.*

v *The Royal Commission into Aboriginal Deaths in Custody 1989-1997 states: "The damage to Aboriginal and Torres Strait Islander societies was devastating, it totally destroyed populations. In others, despondency despair, alcohol, total loss of heart wrought*

decimation of culture."

vi Mills, Robert Victor, "*One Step forward, two steps back*", AUSIT's 10th anniversary Conference, Antipodean The Australian Translation Journal, Australia. Dr. Annette Schmidt in 1990 estimated that the four largest surviving groups have 3-4,000 speakers, and other six languages have around 1,000 speakers. Aboriginal Kriol and Torres Strait Creole are spoken by around 15,000 people.

vii In  Encyclopaedia of Aboriginal Australia

viii FIT - International Federation of Translators, Féderation Internationale des Traducteurs.

ix 1611

x 1590-1612

xi 1524-1580

xii 1755

xiii Less than half his works are translated into English and only four into Portuguese.

xiv Cambridge Encyclopaedia of the English Language 1997

xv Of Isle of Man.

xvi Australian Institute of Interpreters and Translators

xvii "Invisible Interpreters and Transparent Translators" 1996

xviii Cambodian

xix Iranian and Afghan

xx e.g. Belgium, Spain, and Canada

xxi As decreed by the Brazilian Academy in October 1998. In 1999, the Brazilian Aurélio Dictionary added 20,000 Brazilian Portuguese terms, most already, having equivalents without any need to anglicise.

xxii Larson, M. L. "Meaning based translation: a guide to cross language equivalence", University Press of America, Lanham 1984.

xxiii De Saussure, F. "Cours de Linguistique Génerale" Editions Payot, Paris 1972, p. 157

xxiv Palmer, F. R. ed. 'Selected Papers of J. R. Firth' 1952-1959, Longman, London, 1968 p.197

xxv Haas, W. "The theory of translation" Philosophy 37, 1962, p.228

xxvi amended in 1988

xxvii And Aboriginal, among others

xxviii In 1991, the courts ruled: "The mere fact that a person speaks English fluently enough to perform his/her duties, serial work or run a business does not automatically imply that he/she is at ease with responsibilities and obligations imposed by being a witness on a Court Case." This was latter confirmed with new laws in New South Wales in 95, and in other States. Before these laws there were many examples of injustice due to the absence of interpreters

xxix 1983, 1987, and 1991

xxx NASIR, Mike (January 2001), The future of the interpreting and translation professions, Sydney Language Centre

xxxi A person of Mediterranean or Middle East extraction, or of similar complexion and appearance. When used within a community has no derogatory overtones but when used by outsiders often have such connotations

xxxii The National Accreditation Authority for Translators and Interpreters

xxxiii Australian Institute of Interpreters and Translators

xxxiv NLLIA has developed national strategies that might be useful for countries where the profession is less developed. Bear in mind that at some time, in the past we were also mere beginners and amateurs

xxxv Muñoz, Lopéz (Madrid 1934- ?) Winner of the 2000 National Translation Prize in Spain for his work with Jane Austen, John dos Passos, William Faulkner, F. Scott Fitzgerald, Henry James, etc., translated from English into Spanish

xxxvi Palazón, Reina, co-winner of the 2000 National Translation Prize in Spain for his work with the Complete Works of Paul Celan, translated from German into Spanish