



Original article

Exploring Register Maintenance in Arabic-English Simultaneous Interpreting

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ABSTRACT

In the realm of eloquence, the value of an utterance is inextricably linked to its stylistic expression. Nevertheless, maintaining register in simultaneous interpreting is a challenging task. The present study examines the maintenance of register in Arabic-English simultaneous interpreting, scrutinizing the role of nuances in navigating different linguistic and cultural systems. Employing a descriptive-analytical approach, this study assesses the process of simultaneous interpreting in the November 3, 2023, speech of Sayyid Hassan Nasrallah. A comparative analysis of source and target texts highlights the challenges of maintaining register, particularly in relation to culture-specific expressions and ideological rhetoric. The findings suggest that skilled interpreters employ strategies, such as adaptation, lexical synonymy, and explanation to facilitate communicative fluidity. This paper concludes that specialized training programs must emphasize register maintenance as a fundamental skill. Additionally, it proposes that there is a need for effective evaluation procedures to assess interpreter performance in high-stakes political discourse.

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Keywords: Register, Translation, Simultaneous Interpreting, Arabic-English Interpreting

استكشاف المحافظة على الاسلوب الخطابي في الترجمة الفورية من اللغة العربية الى اللغة الإنجليزية

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المُستخلص

في ميدان الخطابات الموجهة للعامة، تزداد أو تقل قيمة أي خطاب تبعاً للأسلوب البلاغي المتبع عند إلقائه. تتناول هذه الدراسة التحديات المرتبطة بالمحافظة على المستوى الأسلوبي في الترجمة الفورية بين اللغتين العربية والإنجليزية. تستند الدراسة الحالية إلى خطاب السيد حسن نصر الله الذي ألقاه يوم الثالث من تشرين الثاني-نوفمبر 2023 حول طوفان الأقصى. وباستخدام المنهج الوصفي التحليلي، تسعى الدراسة إلى فحص الخصائص اللغوية والأسلوبية في النصوص المصدرية والمستهدفة. وقد أبرزت النتائج صعوبة الحفاظ على الأسلوب الخطابي، خصوصاً عند التعامل مع المصطلحات ذات الخصوصية الثقافية. ومع ذلك، يلجأ المترجمون المحترفون إلى استراتيجيات مثل التكيف الثقافي، واستخدام المرادفات، وإضافة الإيضاحات لمعالجة هذه التحديات. وتؤكد الدراسة الحالية على ضرورة تضمين برامج تدريب المترجمين ما يُعنى بالمحافظة على الأسلوب الخطابي، وتقتصر أدوات لتقييم الأداء تساعد في قياس قدرة المترجمين على نقل المستوى الأسلوبي بدقة في سياقات الترجمة الفورية.

الكلمات المفتاحية: المستوى الأسلوبي، الترجمة، الترجمة الفورية، الترجمة الفورية من العربية الى الإنجليزية.

Introduction

In an ever more interconnected global landscape, language serves as a critical means for intercultural communication. This role is perhaps most significant within the realm of global politics, where the precise transmission of complex information across linguistic boundaries is paramount to diplomatic success (Baker and Saldanha, 2019). Simultaneous interpreting (SI) is a cognitively challenging task involving the immediate oral rendition of an utterance from a source language (SL) into a target language (TL). Due to its real-time nature, SI is an indispensable tool for facilitating intercultural communication within high-level political discourse (Nykyoprets, 2024). The present study investigates an essential yet under-researched dimension of SI in the political domain, which is the maintenance of register. Specifically, this research seeks to find out the extent to which register is maintained during the interpreting process from Arabic into English.

Language register can be described as a type of language determined by different situational contexts, and it is more than just variations of style and type of discourse (Masullo et al., 2025). This definition corresponds to Halliday's definition of register as a type of language which is used in specific contexts. This definition shows how register variation affects processing and detecting errors in language. This definition is also based on the sociolinguistic view of register variation as a type of language dependent on context (Masullo et al., 2025). Political discourse involves particular registers of speech which include technical lexical phrases, complex sentence structures, as well as particular allusions. These resources are employed to either inform or rally particular sectors of those involved in positions of authority. In effect, it is intended to persuade those sectors to commit actions to accomplish the needs of those in authority (Fairclough, 1995; van Dijk, 1997). Therefore, for a political utterance message to be successful, not only must the message be accurately decoded and

transmitted, but the features of the register must be accurately embodied in the message in a way that reproduces the message intended for the receiver (House, 2014).

English and Arabic in simultaneous interpreting have their unique difficulties in terms of maintaining registers. This is due to the fact that both English and Arabic have their unique features in terms of structure, rhetoric, and cultural settings (Dickins et al., 2016). Generally, for Arabic, because it is a diglossic language, it has a high, formal variety, and a number of low, colloquial varieties, and so on, concurrently (Holes, 2004). The first source of difficulty for the interpreter is in identifying and treating the register in use. The decision ranges between a very formal classical version in official discourse right through to the more recent standard Arabic with degrees of formality. In such cases, it ranges between formal and fully official and down into the informal (Holes, 2004). Also, political discourse in Arabic-speaking countries makes extensive use of culture-bound rhetorical features, such as repetition and metaphoric statements modeled on classical literary and Islamic ornamental patterns, the whole of which may be equivalent in sense but have no formal, similar equivalent in English. Furthermore, they may be connotated differently in English, as well as in other languages (Ali and Meribai, 2025). On the other hand, English political discourse tends to be characterized by its reliance on numerous other rhetorical strategies and conventions, not at all uncommon in its usual, ordinary, and expected modes of effective discourse. The level of formality could be extremely high depending on the speaker, listener, and situation, ranging from the highly formalistic style used in formal speeches to a less formal style used in press conferences and debates (Ostapenko and Mykhaylichenko, 2024). The interpreter between the two languages must negotiate this complex linguistic and cultural difference in a way that not only transmits the meaning but also reaches the listeners in a target cultural style befitting the intended speaker's style and the level of politics in the target culture.

Previous studies regarding simultaneous interpreting have extensively dealt with topics like the impact of working memory (Christoffels et al., 2006), cognitive load (Seeber, 2015), or interpreting error (Pöchhacker, 2022). As far as the particular question regarding register maintenance in SI between typologically and culturally distant languages like Arabic and English, specifically in political speeches, is concerned, it appears to be relatively under-researched. Although there have been studies regarding the challenges related to capturing cultural subtlety or rhetorical figures (Cross, 2017; Borgonovi et al., 2023), there does not appear to have been a comprehensive study regarding the degree to which the intended register of political speeches is maintained.

It is against this backdrop that the present study attempts to bridge the gap by empirically investigating instances of Arabic-English simultaneous interpreting of political speeches. The results from the present study are expected to contribute significantly to interpreting studies and in particular to knowledge of the complexities of cross-linguistic and cross-cultural communication in politically high-stakes settings. By identifying the particular challenges and strategies of register maintenance in SI between Arabic and English, the present study will be of great use to interpreter training programs, practicing interpreters, and stakeholders in international political communication. Finally, greater knowledge of register maintenance in SI can advance accurate, effective, and culture-sensitive communication in world politics (Valero-Garces, 2022; Nykyporets, 2024).

Problem Statement

The complex process of SI requires a huge amount of cognitive flexibility and linguistic capacity, as interpreters are not only supposed to transmit semantic content but also be able to negotiate the stylistic and pragmatic difference implicated in the use of various registers. Register refers to the realization of the repertoire of semantic resources that a member of the culture will expect in a type of situation. It is usually performed with some linguistic features at the lexical, grammatical, and discourse levels. Setting the right register in SI is vital for the interpreted message to produce the desired effect on the target audience in a manner that is consistent not only with the intent of the original speaker but also with the communicative context. Otherwise, there could be misunderstandings, a loss of credibility, and an overall breakdown in effective communication.

While the general interdisciplinary field of interpreting studies has duly discussed cognitive load, (Seeber and Kerzel, 2012), fluency (Liu and Dou, 2023), and accuracy (Gieshoff and Albl-Mikasa (2024), there is a very evident and complete research gap with regard to the problems and strategies of register maintenance in Arabic-English SI (Al Khatib, 2024). This gap is significant in view of the enormous linguistic and cultural differences between the two languages, which place special obstacles in the way of achieving registrational equivalence.

The field of Arabic-English simultaneous interpreting is not short of sophistication, as interpreters have to begin with the diglossic character of the Arabic language, determining the exact register on the spectrum from classical to MSA, which, in turn, is characterized by stylistic elements such as religious terms and intricate rhetorical devices.

Certain Arabic speeches are highly rhetorical and often emotive—for instance, political oratory—don't quite have a literal or pragmatically equivalent counterpart in standard English speech norms (Abdulbaqi, 2021). This makes interpreters strategically and highly decide on lexis, syntax, and pragmatic accommodation.

The register maintenance task becomes even more complex in prestigious tasks of media interpreting, in which case the interpreter's output directly affects how the international community will perceive the message and consequently public opinion and may even affect foreign policy (Valero-Garces, 2022). Inconsistency of register in such contexts may result in unintended meaning(s) or even diplomatic offense (Arslan, 2023).

Related studies on Arabic English interpreting have partially explored the adjacent matters of ideological framing (Pena Diaz, 2019) and the challenges of culture transfer (Aal-Hajiahmed, 2022). There has not been a systematic comparative and contrastive examination of the strategies for register maintenance detected by the interpreters for the current SI scenario and an in-depth exploration of the extent of equivalence achieved for the linguistic levels of the ST and TT registers. Therefore, the primary issue at stake would be the proven absence of systematic scholarly insight about the mechanisms and effects of register maintenance in Arabic-English Simultaneous Interpreting itself, and, more specifically, in politically exposed communication contexts under high stress and pressure. The aim of this study is to fulfill this research gap by identifying the characteristics of the Arabic ST, examining the process employed by skilled human interpreters to convey these in the English TT, and assessing the level of register equivalence attained, including divergence and failure. To the best

of the researcher's knowledge, no previous studies have tackled this topic.

Research Objectives

The present study is an attempt to obtain the following objectives:

1. Exploring the extent of alignment between the formal lexical choices of Arabic political speeches and their English simultaneous renditions.
2. Exploring how delicate syntactic structures and grammatical features characteristic of formal Arabic political speeches are interpreted in English SI.
3. Identifying how rhetorical devices are employed in Arabic political speeches best represented in English SI.
4. Exploring how simultaneous interpreters manage register-specific features in Arabic political speeches that lack direct equivalents in English.

Research Questions

To obtain the research objectives, the present study seeks to answer the following research questions:

1. How well aligned are the formal lexical choices of Arabic political speeches with their English simultaneous renditions?
2. How are delicate syntactic structures and grammatical features characteristic of formal Arabic political speeches interpreted in English SI?
3. Are rhetorical devices employed in Arabic political speeches best represented in English SI?
4. How do simultaneous interpreters manage register-specific features in Arabic political speeches that lack direct equivalents in English?

Literature Review

The process of SI is extremely complex and not only requires language proficiency but a high level of cultural-sociological understanding, with the primary concern being register preservation. In a fair manner and in a general point, register, or variation in language use with respect to the context, intention, and audience (Halliday and Hasan, 2014) in a language pair, is a serious concern in cross-cultural communication, particularly in the language pair of Arabic and English, which belong to contrasting linguistic and cultural paradigms. The literature review will critically assess new developments in the research of register maintenance in simultaneous interpreting from Arabic into English, documenting the primary developments, pinpointing the persistent issues, and pointing out new research fields.

Issa et al. (2021) explore the differences between English-Arabic Simultaneous Interpreters in interpreting Trump's inaugural speech in Washington. Within this vein, this article carries out an empirical study in relation to SI practices in connection to the interpreting of highly formalized public-political speech, such as Donald Trump's inaugural speech. The goal of such studies is to describe and analyze SIM techniques that are employed by different Simultaneous Interpreters working for prestigious Arabic News Channels such as Al-Jazeera TV, RT Arabia TV, and France 24 Arabic TV when confronted with Culture-bound elements. Although in this project there is no direct reference to register in connection with a whole theoretical construct in a Hallidayan manner, FTM, a consideration of its topic itself is a high stakes instantiation of a particular variety or register,

namely a presidential inaugural speech. This represents a very formal and public form of communication (Tenor) with relevance to politics/state matters (Field). With regard to the formality of the original Source Text, there is a great pressure on the interpreters to provide an appropriate and formal equivalent at a similar or higher level of register, using Arabic. As a consideration of a project to find techniques used in interpreting with a strong connection to culture-bound details or features, there is an unavoidable reference to a successful process on the part of the interpreters in this project with regard to keeping an appropriate related register and cultural transpositions. SI is characterized by strong inherent time-pressure. This is naturally not conducive on the part of the interpreter to attending to appropriate forms and registers. Hence, there is emphasis on speed rather than meaningfulness, which is one of the considerations of this study.

The fact that transcoding is actually the most frequent technique is probably due to these cognitive factors. This kind of transcoding results in target discourse that is not as fluent or formally correct. In the end, these limitations create a slight drop in the register of the interpreting.

One of the major constraints in this study is that the authors have relied more upon analyzing interpreting strategies such as transcoding, ellipsis, and modulation, and culture-bound aspects than upon directly analyzing the success of the interpreters in maintaining the political/formal register of the speech. The comparison of results for the different interpreters is largely based upon strategies, illustrating discrepancies that are also not assigned to modifications in tenor or style in such a systematic manner in the produced Arabic speech. Analyzing aspects such as lexical density, syntactic complexity, or the usage of MSA or colloquial Arabic in the outputs of the three interpreters would have enriched this study by directly quantifying and evaluating the extent of divergence or convergence in the Target Text.

Mahmood (2022) carried out a piece of work on the issue of decision-making during the translation of English slang into Arabic, specifically addressing the issue of style-shifting. However, the major strength of the work is that it addresses the issue of style-shifting as one of the resultant outcomes of the translator's decision-making process, an aspect that is relevant and essentially linked to the topic of register. This work argues that style has an essential role in determining the meaning in the passage. A second hypothetical assumption would be that an alteration in style, particularly in formality, would necessarily entail a distortion in the register of the original style. The notion of register is central to this analysis, but it will be seen to employ either 'style' or 'formality' more often. Slang is, by definition, non-standard and thus unconventional. Moreover, it is extremely Tenor-marked. This is an indication of informal relations, group connections, or lack of status in social relations. Thus, to change the register of the target text, in relation to format and degree of formality in the target language, in this case Arabic, is to effect an exact and measurable change in register. The text highlights how in effecting an overly formal or neutral translation of an extremely informal slang expression in Arabic, the register of relations and attitude established in fact changes from that of the original text.

The study highlights that any perceived transition from a seriously informal style, that is, a slang, into a very formal TL will affect the original register and will not permit the register to project its real nature. The importance of this idea cannot be overstated, because it highlights the fact that the register has relevance in connection with translation. This is especially clear in a register like slang, in which

the social context is of utmost significance. The problem is presented as a matter of decision-making, entailing that the translator has to consciously make a choice among strategies-formal translation, functional equivalent, or omission-that either maintains the original register or shifts for some culturally or linguistically relevant reasons.

The analysis falls back too frequently into a rather reductive formal/informal opposition. Arabic has a number of non-standard varieties-such as regional dialects and sociolects, as well as Modern Standard Arabic used in a casual manner-which could functionally correspond to English slang. Slang is very culture-bound. The critical challenge, which is the heart of the problem of register, is to target an expression in the target language that is equally informal in Tenor and equally restricted in Field/Tenor, without being offensive or incomprehensible. A more incisive critique would question whether the decision-making model strikes an appropriate balance between the preservation of register and cultural/pragmatic acceptability in the target culture. That is to say, translators may have to 'move' the Tenor-being less informal in order to preserve the Field-that is, the core meaning-due to cultural taboos on profanity. In an outer layer, Mahmood (2022) helps in framing the translation of slang as an act of style-shifting which directly influences register. The analysis provides a sound basis for understanding the translator's stylistic predicament. The main implication for future studies is going beyond a binary analysis of formality toward engagement with a more nuanced, multi-layered theory of register, where such studies would fully take into consideration the variables Field, Tenor, and Mode in assessing the success of translating English slang into Arabic.

Pescuma et al. (2023) present a wide, multidimensional discussion of register, which is at the same time interdisciplinary. Still, it shows some of the conceptual and methodological challenges typical of such a work. The paper's definition of register as recurrent variation in language use according to the function of language and the social situation, going beyond the merely textual or functional definitions, embeds the situational-functional parameters that guide the use of the register. This makes it possible to investigate intra-individual variation-the often-neglected important perspective on a speaker's knowledge of language. The paper illustrates the omnipresence of the phenomenon of register and thus indicates the urgent need for a uniform theory. Nevertheless, this definition seems inclusive in nature, but the granularity of register might prove problematic. The article extensively mentions the difference between high and low formal situations, and, although this is a significant aspect of register, this might prove a reduction of its complex definition. It is necessary that the difference between register, a variety and formality, a dimension be defined with consistency and clarity in a theoretical manner so that clarity in understanding might not be lost in varying projects. Otherwise, a clear-cut conclusion might be drawn in this paper that the lack in the cognitive model was, in essence, the biggest problem with the register itself. The aim in this paper's discussion on the necessary future of research in registers seems to be a significantly important and bold roadmap for the future. The discussion on registers seems to go for a resounding endorsement of a methodological pluralism that rigorously cross-links linguistic, social, and cognitive issues in a thorough manner.

Bacigalupe (2023) declares an important interest in the assessment of objective quality for SI through the application of the so-called NTR Model, previously devised for ILS. While the paper focuses on error typology and the calculation of accuracy rates, the notion of register, though not central, is implicitly or tangentially related to a critical review of the model's application to SI. By quantifying

errors-omissions, additions, recognition issues, and semantic/linguistic errors-to calculate an accuracy rate, the NTR Model automatically gives preference to the ideational function of language-that is, the transmission of content-and fidelity over other quality dimensions. The value of the model consists in assessing the accuracy and completeness of the semantic transfer. The two are indeed fundamental in professional SI, especially in contexts like technical or institutional meetings where accuracy is paramount. Register, understood as the set of linguistic features (lexis, syntax, discourse structure) which are appropriate to a given context (field, tenor, mode), is a fundamental component of pragmatic and functional quality in interpreting. The first and main critical comment one can make with regard to the NTR Model is that it does not appear to possess robust, distinct categories to effectively penalize mistakes regarding the appropriateness of the register or style, unless these errors are in association with gross loss of meaning, clear linguistic error, or disfluency.

First, the article identifies that interpreting is located communication influenced by non-linguistic factors, such as stress and processing capacity, which majorly constrain SI. However, one of the most significant features of the register, including field-what is happening, topic, and its technicality-tenor-who is communicating and how formal, is the success in re-registering the discourse by the interpreter from the Source Text toward the Target Text for the target audience.

The work of Bacigalupe represents a very valuable argument for the objectivity and quantification of SI quality assessment in a model that is successfully extrapolated from the ILS field. It gives a clear, replicable method for the calculation of semantic and technical fidelity or accuracy. However, on examination for criticism, the NTR Model itself, with its basic error-number and accuracy-rate structure, appears to pose the potential for reductionism with regard to SI in that, lacking the integration of overt and value-high evaluation standards for register fitness, particularly tenor and field, of specific lexical items beyond mere content-transition, the model may well miss the full pragmatic and function quality of professional-level SI delivery. In effective SI assessment, there has to be a balance struck between objective measures of fidelity such as NTR accuracy and other more global standards of communication success that take in register fitness itself.

The study by Al-Khawaldeh et al. (2023) investigates the Colloquial Jordanian Arabic Register using the performance and interpreting of the Evil Eye within a linguistically constructed speech act. The research deals with the pragmatic approaches that Jordanians resort to when expressing this important cultural phenomenon. The above relates directly to a register since the words selected, grammar structure, and devices (lexicon and syntax) applied to convey a message on the evil eye depend on the context in which a speech is embedded, tenor, and on the role or function or purposes for which a speech is addressed, or field, which are both important characteristics of a register. In particular, it identifies and categorizes these linguistic acts, setting forth that the purpose, through specific discourse markers, positions them in a ruder register. This work effectively analyzes in-depth the linguistic implementation of the universal cultural fact, demonstrating that the selection of the linguistic implementation (register) is capable of implementing and signifying an impolite social function in the specific dialect speaking community.

The study conducted by Alshalan and Alyousef in 2025 is a significant addition to the literature on translation education in terms of offering empirical confirmation on the usefulness of Systemic Functional Linguistics in English-Arabic translator training, especially in an undergraduate setting in

Saudi Arabia. Importantly, the application of SFL on three levels, including the register, is the essence of its theoretical strength. Actually, the key to its strength is in its contextually well-integrated application of the model of register devised by Halliday. Through the register level, the study defines translation not merely in terms of a simple exchange of words or a grammar correction task, but rather in terms of a process which demands a greater sense of content transformation than the latter two levels. The study educates the translator trainees to look upon the Source Text (ST) not just in terms of a sequence of sentences, but, rather, in terms of a text marked by a distinct sociocultural context and a distinct purpose of communication. In English-Arabic translation studies, issues of register translation and preservation of equivalence in appropriate levels of register are notoriously challenging to handle. For example, training in Field (Register features such as specialized lexis and level of technicality), Tenor (features such as mitigation in translation or modal/eigen-politeness), and Mode (features such as text flow and cohesive linkages) in texts constitutes an essential step in curbing 'strategic translation errors.' The SFL, and specifically the model of translation of English-Arabic translation studies that focuses at the level of register translation, offers students an objective 'metalinguage-guided assessment of both the Source Text for Translation (ST) and explanation of translation solutions in the Target Translation (TT)' that is essential to professionalism in translation studies and fundamentally absent in non-linguistic or linguistic theories guiding translation studies education.

Alshalan and Alyousef's (2025) study presents an important step in achieving professionalism in English-Arabic translation study training in particular and translation studies in general. By employing the SFL approach to translation studies at the register level of translation studies training, Alshalan and Alyousef train students in an excellent model of contextual translation analyses in texts. The critical part of their expected follow-up success performance, however, will rest in both the specificity of detail in translation studies findings to be established in order to ensure that contextual understanding of register translation equivalences and solutions are fully incorporated in English-Arabic linguistic systems in particular.

Generally, the literature reviewed, even if not always single-mindedly concerned with register maintenance as such, nevertheless addresses its interdependence with more general issues of cognitive load, linguistic asymmetry, cultural mediation, and interpreter training. Culture-specific terms are problematic as they are normally laden with a host of cultural associations and contextual components which render them challenging and difficult to interpret (Al-Hilali and Hussein, 2024). The aim for future research should be to investigate, more empirically and specifically, how Arabic-English simultaneous interpreters regulate registers and how the accuracy of register may be influenced by different training approaches, assisted by new developments in computational linguistics for this challenging act across languages and cultures.

Methodology

This study follows a qualitative approach based on the analytical descriptive method to study issue maintenance in Arabic-English simultaneous interpretation. Due to the specific typological and cultural differences between the two languages, the method takes into consideration the issue of cognitive asymmetry in political discourse. The data is based on a political discourse delivered by

Sayyid Hassan Nasrallah on television on November 3, 2023. This discourse has been specially chosen for its high-stakes nature, entailing complex geopolitical arguments and dense religio-political rhetoric. The data consists of:

Source Text (ST): The original Arabic speech, as it features an unusual blend of Modern Standard Arabic and colloquialisms in Levantine Arabic.

Target Text (TT): The English simultaneous rendition produced for international broadcasting.

The approach, as proposed below, is underpinned theoretically by the theory of Systemic Functional Linguistics (SFL), in which the concept of register is viewed as a system of semantic potential realized through three variables of the situation, as demonstrated in the table below:

Variable	Focus of Analysis in this Study
Field	Specialized political/military lexis and technicality.
Tenor	Power dynamics, formality levels, and eigen-politeness.
Mode	Text flow, cohesion, and the shift from oral monologue to broadcast media.

In order to ensure a systematic comparison, the data is subject to a multi-stage Qualitative Content Analysis (QCA). QCA is a method for objectively and systematically describing manifest communication content through coding and categorization of linguistic data (Selvi, 2019). The stages of QCA include:

1. Transcription and Alignment: The ST and TT were transcribed, with alignment carried out to identify corresponding segments for micro-level analysis.
2. Linguistic Feature Identification: Linguistic features, such as formal words, grammatical complexity (e.g., nominalizations, passive voice), and figures of speech (e.g., metaphors, repetitions), were identified.
3. Strategy Mapping: In a similar vein, and as expatiated in (Hale, 2020; Nykyporets (2024), the study finds that specific strategies, which the interpreter uses to cope with information processing needs, include normalization (e.g., standardizing colloquialisms), condensation (e.g., using the strategy of paraphrasing).
4. Equivalence Assessment: Finally, the process involved assessing the level of register fitness between the ST and TT, i.e., whether the changes made by the interpreter, including the omission of ritualistic chants, had diminished the speaker's original emotive and persuasive force. In line with recent trends in interpreting studies, the analysis draws upon aspects of the NTR Model to measure accuracy and fidelity while acknowledging the model's shortcomings in assessing more pragmatic and stylistic features.

Data Analysis

This section will discuss a comparative analysis of ST and TT in English with a view to determining the extent of register maintenance during the SI process. The following key register variables are considered: formality, field, tenor, and mode, together with specific linguistic features and interpreting strategies employed.

1. Source Text Characterization

The ST is a public address that was subjected to a multi-facet approach in its register.

Formality

The ST is marked by a formal register, using MSA. This is common and conventional, being typical of public oratory of this genre. Nevertheless, the formality is periodically relieved by the use of Levantine colloquialisms (e.g., "هلا" - now/well, "ما أحكي" - I won't speak, "شو صار" - what happened). Such colloquialisms are idiomatic to the speaker and seem to function well in rapport-building with the local demographic.

Field of Study/Subject Matter: Issues and topics involve complex and often interconnected areas, including but not limited to, politics, warfare, religion, and remembrance. Central ideas revolve around martyrdom, the "Al-Aqsa Flood/Typhoon" dispute, geopolitical interpreting, grievances, and action.

Tenor (Speaker-Audience Relationship)

The tenor here is more authoritative, pedagogical, and persuading, but it also has defiant and warning aspects. There are notable changes in the speaker audience relationship, which target different audiences: the families of Martyrs (consoling and eulogizing), supporters (exhorting), opponents (warning), and the international community (criticizing and persuading).

Mode

The ST is an oral monologue, intended for broadcasting and further widespread use, pointing to a continuum from oral to written modes.

Tone

The affective tone of ST varies to a large extent depending on the topic being addressed, as indicated below:

Very serious and respectful in talking about the topic of martyrdom.

Explanatory when explaining the causality and consequence of events as they unfold.

Bold and determined in expressing resistance and challenging opponents.

Condemnatory and accusatory in their pronouncements on Israel, the USA, and the allegedly passive Arab states.

Exhortatory and encouraging when speaking to supporters and other related parties.

Specific Linguistic Features: The ST is characterized by the extensive use of:

Use of religious jargon and Quranic ayahs, highlighting the religio-political nature of this discourse.

Rhetorical questions: Encourage audience engagement and draw attention to key points in an argument.

Repetition for emphatic purposes (e.g., "أوهن من بيت العنكبوت", - weaker than a spider's web, "لييك يا" - At your service, O Prophet, "كل الاحتمالات ... مفتوحة" / "كل الخيارات مطروحة" - all possibilities... are open / all options are on the table).

Potent, emotive vocabulary) e.g. - "زلزال", earthquake - "المتطرفة والحمقاء والغبية والمتوحشة" - extremist,

idiotic, stupid, and barbaric - "همجية" ،barbarism(.

Direct address to various entities, enhancing the immediacy and impact of the message.

2. Analyzing the English Target Text (TT) and Register Maintenance

The English TT, produced through simultaneous interpreting, does so with a proficient attempt to retain the overall formal and serious tone of the ST. Nevertheless, there are points to note.

Formality Level

The TT regularly uses formal English linguistic patterns. The colloquial language used in the ST is improved in a high formal tone in the TT.

ST: "هلا ما أحكي كثير عن الشهداء" (colloquial "now I won't speak much")

TT: "I will not delve much on this".

ST: "شو صار" (colloquial "what happened")

TT: "what's been happening on the battlefield".

This consistent formalization aligns with the perceived gravity of the address and its intended international audience. The slight code-mixing evident in the ST is thereby neutralized, resulting in a more monolithically formal TT.

Religious Terminology and Tone

The term "الشهداء" (martyrs) is consistently rendered as "fallen martyrs" or "martyrs."

The phrase "في سبيل الله" (in the cause/way of Allah) is translated as "in the cause of God", "to the service of the cause of God", or "to the service of God".

Quranic Ayahs are typically paraphrased to convey their essential meaning and maintain fluency, a common and often necessary SI strategy. For instance, the ayah "والذين قتلوا في سبيل الله فلن يضل أعمالهم" is interpreted as "Those killed in the cause, to the service of the cause of God, will be rewarded with Paradise." While not a literal interpreting, it preserves the core message within the constraints of SI.

The interpreter occasionally employs explicitation to signal religious references, e.g., "As God says in the Holy Scripture".

Adaptation

Direct quotations and specific Sura references from the ST are often generalized in the TT. This adaptation is characteristic of SI, aiming to sustain interpretive pace and ensure intelligibility for an audience potentially unfamiliar with such specific Islamic scriptural references.

Emotive Language and Rhetorical Devices

The ST term "زلزال" (earthquake) is effectively rendered as "a seismic shake, an earthquake".

The metaphor "أوهن من بيت العنكبوت" (weaker/more frail than a spider's web) is directly interpreted as "More frail than a spider's web".

The strong condemnation in "الحكومة المتطرفة والحمقاء والغبية والمتوحشة" is conveyed as "this radical, stupid, and brutal government of Israel", thereby retaining the core pejorative sentiment.

Repetitions for emphasis, such as "أهداف عالية لا يمكنهم أن يحققوها ولا يصلوا إليها" (high goals they cannot achieve nor can they reach), are rendered as "setting high goals that they cannot achieve. Setting high goals they cannot reach", thus preserving the intended emphasis.

Significant Register Shift/Omission

A salient deviation involves the recurrent liturgical chant "لبيك يا رسول الله" (At your service, O Prophet), which appears to be systematically omitted in the English transcript during its occurrences in the ST. This constitutes a major register shift. The ST utilizes this phrase as a potent, emotive, and participatory religious-political affirmation. Its omission in the TT silences this key rhetorical and ritualistic element, thereby diminishing the intensity and specific religious fervor of those discursive moments for the Anglophone audience. This omission could be attributed to various SI-related pressures, such as cognitive load, perceived pragmatic untranslatability of its full performative impact, or a conscious interpreter decision.

Political Terminology

Terms such as "المقاومة الإسلامية" (Islamic Resistance) "حزب الله" (Hezbollah "كتائب القسام" (Al-Qassam Brigades) (though occasionally generalized to "Hammas"), and "الصهاينة" (Zionists) are generally rendered with accuracy. "طوفان الأقصى" is consistently translated as "Al-Aqsa Typhoon" or "Al-Aqsa Floods". The term "الكيان" (the entity) is typically rendered as "Zionist entity" or "this entity".

Tenor and Illocutionary Force

The speaker's authoritative stance, admonitions (e.g., to the US), expressions of condolence, and justifications are predominantly conveyed effectively in the TT.

Shifts in addressee are also generally rendered clearly. For example "أيها الأمريكيون" becomes "To the Americans".

The didactic tone, particularly in explanatory segments concerning strategies or situations, is preserved in both ST and TT.

Handling of Idiomatic Expressions and Cultural References

The idiom "ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر" (what no eye has seen, no ear has heard, nor has it crossed the heart of man – an established phrase alluding to paradise) is rendered as "rewards you never envisaged or heard of", which concisely encapsulates the semantic core.

The reference to the Balfour Declaration ("وعد بلفور المشؤوم") is maintained as the "ill-fated Balfour Declaration".

3. Observed Interpreting Strategies and Their Implications

Several interpreting strategies were identified, which contribute to the observed patterns of register maintenance and shift:

Normalization/Formalization: As previously noted, ST colloquialisms are consistently formalized. This is a standard SI practice for such addresses but concurrently effaces a layer of the speaker's distinct communicative style and its rapport-building function with the local audience.

Explication/Addition: Instances of explication occur, where the interpreter interpolates information, presumably for enhanced clarity for the target audience. For example "شهداء السرايا اللبنانية" ، "شهداء المقاومة الإسرائيلى، شهداء كتائب القسام فى لبنان، شهداء سرايا القدس فى لبنان" is rendered with additions such as "Hezbollah, the martyrs of the Lebanese factions fighting and resisting against the Israeli occupation, the fallen martyrs of Amal in Lebanon, Al-Brigade martyrs in Lebanon". While "Amal" was not explicitly mentioned in this specific ST sentence, its inclusion might represent an anticipatory gloss or an insertion based on broader contextual knowledge.) It is noted that "شهداء السرايا اللبنانية لمقاومة" interprets to "martyrs of the Lebanese Brigades to Resist the Israeli Occupation" ، "شهداء السرايا اللبنانية لمقاومة الإسرائيلى" to "Al-Qassam Brigades," and "سرايا القدس" to "Al-Quds Brigades." The TT rendition involves slight rephrasing and the potential addition of "Amal," aligning with the general revolutionary groups being honored.

Condensation/Paraphrasing: Quranic Ayahs are systematically paraphrased, a strategy that balances fidelity with the need for rapid comprehension and delivery in SI. Complex ST sentences are also occasionally simplified or broken down to reduce cognitive processing demands.

Omission: The most consequential omission identified is that of the "البيك يا رسول الله" chant. This significantly impacts the emotive and participatory register of the specific segments where it occurs. Other, more minor omissions may be present due to the extreme velocity and cognitive load inherent in SI, but the aforementioned omission is structurally significant. For instance, the blessing "اللهم صل على محمد وآل محمد" (O Allah, bless Muhammad and household of Muhammad) is also omitted in the corresponding English sections.

Lexical Choice: The interpreter demonstrates a consistent tendency to select strong, formal English vocabulary (e.g., "perpetrated," "emphatic," "pogroms," "usurping") to correspond with the elevated lexical register of the ST.

The simultaneous interpreting largely succeeds in maintaining the formal, authoritative, and persuasive register of the Arabic source text. Core political and military messages, analytical expositions, and admonitions are effectively conveyed to the Anglophone audience, with the interpreter demonstrating considerable skill in navigating complex terminology and emotive language. However, the primary domain wherein register maintenance exhibits a significant shift is the handling of highly specific religio-rhetorical devices. The most prominent instance is the omission of the "البيك يا رسول الله" chant and other similar blessings. While the paraphrasing of Quranic Ayahs represents an accepted and often necessary strategy in SI, the complete elision of such a prominent participatory chant fundamentally alters the textural quality and immediate emotive impact of those segments for the TT audience. Consequently, these passages are rendered more as conventional political oratory than as moments of collective, faith-driven acclamation. This divergence is a recognized challenge in SI, where the full cultural and affective resonance of certain ST elements can be recalcitrant to instantaneous transference.

In summary, the interpreting prioritizes the transmission of informational content and the preservation of a general formal tone, achieving substantial equivalence in these aspects. This prioritization occurs alongside some inevitable adaptations and a few critical omissions, particularly within the more ritualistic and emotive rhetorical dimensions of the ST.

Results and Discussion

One of the objectives of conducting the present study was to identify the difficulties and strategies involved in register equivalence during Arabic and English simultaneous interpreting. The results of the present study, obtained via comparative analysis of the Arabic Source Text and English Target Text, contribute greatly to the understanding of the complex concept of register equivalence during political communication with far-reaching consequences for Arabic and English audiences alike. Data indicates that the task of the Arabic and English simultaneous interpreting was accomplished successfully for the most part with the desired formal communicative register of the source text being accomplished successfully by the interpreter with no difficulties whatsoever. This is not an unexpected task for political interpreters whose main objective during the communication process has to do with the grave nature of the speaker's intended communication. The interpreter's expertise in the interpreting of complex politico-military phrases and sentences functioned as an added advantage to the desired intended goals during the politico-military communication task.

With regards to the first research question about harmony in formal lexicographic choices, the TT maintained formal English linguistic features. One of the salient strategies noticed in the rendition was the standardization or formalization of the colloquial features in the source text. For example, colloquial features in the ST "هلا ما أحكي كثير عن الشهداء" was rendered to "I will not delve much on this". Although this formalization is useful for a monolithic formal interpreting that is fitting for an international audience, in the process, a dimension of the speaker's unique communication style and its rapport-building potential with the local audience is obliterated, a typical trade-off in SI. Interestingly, this corroborates what Mahmood (2022) has argued with regards to the crucial role of lexicographic choices in the maintenance of the target register with possibilities of style-shifting.

Regarding the second research question on the handling of delicate syntactic structures and grammatical details in the ST, it was revealed that despite the prevailing formality of the context, the use of condensation and paraphrasing occurred in the TT. This process of condensation to ease the processing load of the cognitive task is a strategy documented as pertaining to SI. This finding is in line with the claims in this area as found in (Seeber, 2015; Issa et al., 2021).

The third research question, relating to the rendition of rhetorical devices, provided some mixed findings. A range of rhetorical devices, such as metaphors) for example "أهن من بيت العنكبوت" was interpreted as "frailer than a spider's web", ("the use of emotive vocabulary) for example "زلزال" was interpreted as "a seismic shake, an earthquake", ("and emphasis through repetition, were all adequately interpreted in the TT. This represents the ability of the interpreter to interpret the perspicacious and evocative aspects of the ST. Nevertheless, a pronounced change of register was registered in the deliberate exclusion of the repeated ritualistic cry "لبيك يا رسول الله" (At your service, O Prophet) and other corresponding blessings, for example "اللهم صل على محمد وآل محمد". The exclusion of this repeated cry, picked out in the synthesis of findings, represents the silencing of a crucial component and tone, representing a diminution in the particular intensity and or specific religiosity of that discourse in its spoken and embodied engagement with the Anglo-phone listeners. This reflects comments made by Cross (2017) and also found in some discussions on the rendition of cultural subtleties and rhetorical devices in the work of Borgonovi et al. (2023) and the issues raised in this process, for example, in the work of Hamid (2025) and relate to cultural allusions. The un-translatibility of the performative

aspect, that is, the cultural meaning encapsulated in a set of specific ritualistic and repeated language, represents a significant barrier in this process.

The fourth research question investigated how interpreters handled non-equivalent features specific to each register. A number of strategies have been used, which include adaptation and paraphrasing. Vocabulary in religious contexts, for example "الشهداء" (martyrs), is consistently interpreted, while Ayahs in the Quran are generally paraphrased to retain its message. Idioms are also paraphrased, which holds or encapsulates the meaning. Such adaptation is one technique used to handle specific cultural references. Generalizing is used as some specific Sura are generalized in the TT to keep it moving.

The interpreter sometimes introduced information, presumably for clarification, like " Hezbollah" and maybe "Amal" when referring to the groups of martyrs, even if it was not explicitly mentioned in the direct ST utterance. As already cited, the most significant omissions are the liturgical chants. These can well fall within the category of "radical crisis-management strategy" as cited by Bacigalupe (2023), perhaps for cognitive reasons, untranslatability, or maybe other information priorities.

These results demonstrate a register maintenance order, in which the content and formal style received primary importance and were to a great extent achieved. Yet, in the process, a particular culture-related, highly emotion-ridden, and ritualized aspect of the ST was compromised. The above challenge is of great importance in Arabic-English interpreting, given the peculiar language structures, rhetorical features, and culture-related patterns associated with Arabic and English, which is a diglossic language in the case of Arabic, respectively. The fusion of the official MSA and colloquial elements, combined with abundant religious terms and Quranic references in the ST, are a challenge, according to the observations made in Holes (2004) and in the study of Ali and Meribai (2025).

Even the normalization of colloquial expressions is a standard procedure but may be related to a possible loss of authentic speech voice, discussed by Reyes (2014) in connection with informality in persuasive argument. The tendency of the interpreter to work with strong, formal English lexical items is witness to efforts to harmonize with the high style of ST, but a loss does occur related to textual characteristics in chosen parts.

The findings of the present study confirm and validate previous research work regarding cognitive overload and its effects on register maintenance. Strategies like normalization, paraphrasing, and omission are common solutions to cognitive overload but have some consequences of their own in relation to register equivalence. The findings have also brought to light the significance of cultural know-how as an important tool in addition to linguistic expertise, especially when it comes to characteristics that may not have similar intensity or may have different connotations in another culture.

"The implications of the present study are multiple. For the training of interpreters, they re-emphasize the need to move from purely lexical and grammatical correctness to the more subtle challenges involved in the communication of register, especially where the message is very emotive and culturally specific, as well as ritualistic. Approaches to the management of such features might well be a major preoccupation. For the practitioner, this research makes clear the implications of the decisions that are constantly being made in the interpreting process and the implications of these

decisions for the listening public's construction of the speaker and the message.”

Conclusion

This paper proposed the investigation of the degree of register maintenance in the Arabic-English simultaneous interpreting of the discourse of Sayyid Hassan Nasrallah. The results of the analysis have shown that, despite the great success of the simultaneous interpreting task in maintaining the overall formal, argumentative, and persuasive register of the source discourse, there are difficulties and changes in managing very specific religio-rhetorical and culturally embedded components.

In the present study, important strategies emerged for the interpreter, such as the normalization of colloquial expressions, the adaptation and phrasing of religious and idiomatic speech, and, perhaps more crucially, the Critical Strategy of omitting powerful liturgical shouts and blessings. While these omissions, for reasons of cognitive load and perceived untranslatability, presented a potentially disparate shift in the texture and emotional connotations of given parts of the speech for the target receivers, there occurred a sufficiently successful prioritization of the information content and general formal level, notwithstanding a partial reduction of the rich religio-rhetorical figuration of the ST. In this respect, these results can be seen as a contribution to the domain of interpreting studies, since they offer empirical proof of register control in the rather complex case of the Arabic-English language combination in a high political setting. They also reaffirm the ever-present effects of cognitive load and the tremendous effects of cultural differences on the interpreting act itself. The present study also points out the complex decision-making process carried out by the interpreter, trying somehow to reconcile loyalty to the content with the complexity of trying to provide a proper stylistic touch.

In the same direction, this paper also aims at underlining the importance of cognitive load in the case of directive-dispositive content and, by extension, in the case of the overall interpreting act carried out in a Future studies, as proposed in literature, could further empirically investigate the manner in which Arabic-English simultaneous interpreters engage with register variation. Analyzing the effect of varying training approaches to optimize register correctness and understanding the utility of computer-aided interpreting systems for remedying cognitive load, which in turn could be diverted to effectively address register variation, would be helpful. Additionally, in comparison studies involving different interpreters or speaking types, gaining insight into effective strategies for maintaining register variation could be gained.

In conclusion, the present study proves once again that the task of preserving register in simultaneous interpreting is a necessary and difficult process and that it significantly impacts the effective and culture-specific transfer of messages in international political communication. In an age of increased globalization, the need for interpreting professionals who can efficiently cope with the complexities of language and culture becomes ever more important and indicates a renewed need for specialized research and teaching in this specific field.

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