Although we have other sins, but he is like this. He is fanatic. Sue: I'm aware of it.


Sue indirectly distances herself from her husband's world. Sue aims at creating humorous effect. Sue retells a funny anecdote to make Henry laugh. Sue indirectly criticizes Henry for lack of patience and attention. Henry indirectly criticizes Sue for failure to accept and support his expectations.

1. Schatzi can I was say? Henry: I have a déjà vu? Sue: <imitating> it's time to reform sue. @@@@@

2. He is fanatic. Enthusiastic. Jedenfalls. Sue: but he is like this. He is fanatic. Henry: enthusiastic. Sue: @@@ enthusiastic. yeah. Henry: <L1> Schatzi. [treasure] <L1> no can i <L1> was something</L1> say in a second? Henry: I'm aware of it.

3. Lust is a sin? I don't know the Second Testament. Sue: but more than that you know i don't know the new testament [...] I told him sorry who said that these are sins. @@@ and then one student she said <imitating> the bible. <imitating> and I was like you mean what bible. the second testament? right? and well he looked puzzled and he said yes. the second testament, and I said sorry I don't know the second testament, although we have other sins @@@ in old testament and then he started you know listing the sins? Henry: yeah. Sue: and then he said LUST. And I was shocked? really? lust is a sin? [...] and then he said <imitating> it's time to reform sue. @@@@@

There are no obvious code-mixing.

The word combination is unusual at least for English.

The linguistic trace of Sue's reality?

Sue claims her difference. Sue indirectly refuses to see things normally. Sue indirectly distances herself from her husband's world (Catholic conceptual world).

CONCLUDING REMARKS

1. That linguistic hybridity is a salient element of ELF couples' discourse; 2. That ELF hybridity is of dynamic character, shaped by partners' conceptual and pretextual factors where the interrelationship of languages-voices can change drastically or be both UDDV or VDDV; 3. That partners' hybrid utterances can be understood as complex and subtle combinations of VDDV maneuvers (struggle for independence and difference) and UDDV maneuvers (struggle for the intimate connection and togetherness).

Interview and retrospective discussions are needed to see what contextual and pretextual correlates I have read into the couples' text are relevant to the partners-participants.