

ENGLIGBOIC STYLISTIC FEATURES IN ODUMEJE'S ECCLESIASTICAL DISCOURSE

Henry ObumnemeOkoro, PhD.

Department of English and Literary Studies

University of Nigeria, Nsukka, Enugu State

Henry.okoro.pg90184@unn.edu.ng; +2348063307200

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OzimMmaduabuchi Chika, PhD.

Department of English and Linguistics

Federal University Dutse, Jigawa State, Nigeria

ozimmmadu@gmail.com; +2348138617138

Abstract

This study examines Engligboic stylistic features in Odumeje's ecclesiastical discourse with a view to identifying the dominant hybrid linguistic patterns in the selected expressions and analysing their communicative and performative effects. The study is anchored on Leech and Short's (2007) stylistic theory and Myers-Scotton's (1993) theory of code-switching. A qualitative research design was adopted, while the data were collected from reels posted on the Facebook page of Obianuju Chioma Akasike. Twenty-one expressions containing observable Engligboic constructions were purposively selected, transcribed, and provided with full English translations for analysis. The data were analysed descriptively using stylistic and sociolinguistic approaches. The findings reveal that Odumeje's ecclesiastical discourse is heavily characterized by code-mixing, phonological adaptation, lexical hybridity, semantic transfer, rhetorical repetition, and semantic exaggeration resulting from the interaction between English and Igbo linguistic systems. The study further found that these Engligboic stylistic formations perform important communicative and performative functions, including humour, emotional intensification, audience engagement, conversational immediacy, identity construction, and charismatic performance. The analysis demonstrates that the hybridized expressions are not merely products of bilingual interference but deliberate stylistic resources strategically employed to enhance rhetorical effect and sustain audience participation within the sermonic context. The study concludes that Engligboic stylistic practices constitute significant communicative resources in contemporary Nigerian Pentecostal discourse and reflect the dynamic interaction between multilingualism and performative religious communication.

Keywords: Engligboic expressions, stylistic features, ecclesiastical discourse, code-mixing, Pentecostal discourse

1.0 Introduction

The multilingual character of Nigerian society continues to shape patterns of linguistic creativity across institutional and informal domains of communication. In religious settings particularly, the interaction between English and indigenous Nigerian languages has observably continued to generate hybrid linguistic forms that reflect both communicative necessity and stylistic innovation. Studies on Nigerian Pentecostal discourse suggest that preachers frequently deploy code-switching, lexical transfer, rhetorical repetition, and indigenized expressions as strategies for audience engagement and contextual accessibility (Adedun&Mekiliuwa, 2009; Emeka-Nwobia, 2017). Within such contexts, English rarely functions independently; instead, it interacts dynamically with indigenous linguistic systems in ways that reflect sociocultural identity, performative intention, and contextual signification.

This interaction is especially evident within what we have described in this study as ecclesiastical discourse. Ecclesiastical discourse is conceptualised in this study as language use within religious or church-related communicative contexts, particularly sermons, prophetic declarations, prayers, testimonies, and other forms of ministerial speech. As a discourse category, it tends to be characterized by persuasion, exhortation, symbolism, emotional appeal, and ritualized interaction between clergy and congregation. Scholars of religious discourse have argued that ecclesiastical communication frequently combines theological instruction with rhetorical and performative strategies intended to sustain attention, reinforce belief, and establish spiritual authority (Taiwo, 2006; Adedun&Mekiliuwa, 2009). In multilingual societies such as Nigeria, ecclesiastical discourse also tends to reflect the linguistic realities of worshippers, thereby creating spaces for hybridized and localized forms of expression.

One notable outcome of this linguistic interaction is what may be described as *Engligbo*, a hybridized mode of expression involving the blending of English and Igbo linguistic resources. Although the term itself remains relatively underdeveloped in mainstream linguistic scholarship, studies on code-mixing and language hybridity in southeastern Nigeria indicate that English–Igbo hybrid constructions have become increasingly visible in media discourse, entertainment, and everyday communication (Ekpe&Igwebuike, 2020). Such hybrid forms may involve lexical insertion, phonological adaptation, semantic transfer, syntactic blending, or discourse-level switching between English and Igbo. In many cases, these forms appear to function not merely as indicators of bilingual interference but as stylistic resources through which speakers negotiate identity, solidarity, emphasis, and communicative effect. Scholars working on Pentecostal discourse have observed that Nigerian sermons frequently combine theatricality, emotional intensity, conversational immediacy, and performative rhetoric in order to sustain audience participation and reinforce charismatic authority (Adedun&Mekiliuwa, 2009; Emeka-Nwobia, 2017). Consequently, the sermonic space appears to have become a platform for linguistic experimentation in which multilingual resources are strategically mobilized to achieve rhetorical and performative goals.

Within this discourse tradition, Chukwuemeka Cyril Ohanaemere, popularly known as Odumeje or “Indaboski,” has emerged as one of the visible Pentecostal figures whose preaching style has attracted public attention. Media representations and recent scholarly discussions have tended to describe his ecclesiastical discourse as linguistically dramatic, performative, and heavily characterized by unconventional lexical and phonological constructions (Popoola, 2025). His sermons frequently exhibit alternations between English and Igbo alongside stylized pronunciations, improvised lexical formations, repetitive emphatic

structures, and hybrid expressions that circulate widely in digital media spaces. While some of these linguistic patterns may be interpreted as features of spontaneous oral performance, others appear to contribute significantly to the construction of his public ministerial persona.

Despite increasing scholarly interest in Nigerian Pentecostal discourse, relatively little attention has been paid to the specifically stylistic dimensions of English–Igbo hybridity in Odumeje’s ecclesiastical language use. Existing studies have largely concentrated on rhetoric, pragmatics, discourse organization, or the sociological dimensions of Pentecostal communication (Emeka-Nwobia, 2017; Ajiboye, 2021), with comparatively limited attention to the stylistic implications of hybridized linguistic forms. Consequently, there remains insufficient scholarly understanding of how Engligboic constructions function within contemporary ecclesiastical discourse and how such forms contribute to performativity, identity construction, and audience reception. This study therefore examines Engligboic stylistic features in Odumeje’s ecclesiastical discourse with a view to identifying the dominant hybrid linguistic patterns that characterize his preaching style and exploring their stylistic and communicative significance. The study proceeds from the assumption that the hybridization of English and Igbo in Odumeje’s discourse is not entirely incidental but may constitute a recognizable stylistic strategy shaped by the multilingual realities of Nigerian Pentecostal communication. It is to be noted that the study does not attempt a theological evaluation of Odumeje’s ministry but focuses specifically on the stylistic dimensions of his ecclesiastical discourse.

2.0 Literature Review

2.1 Ecclesiastical Discourse

Ecclesiastical discourse generally refers to language use within religious or church-related communicative contexts such as sermons, prayers, prophetic declarations, testimonies, and

liturgical interactions. Scholars of religious discourse observe that ecclesiastical language is often characterized by persuasion, exhortation, symbolism, and rhetorical performance aimed at reinforcing belief systems and sustaining congregational participation (Crystal & Davy, 1969; Taiwo, 2006). Because it operates within institutional and spiritual contexts, ecclesiastical discourse frequently combines doctrinal instruction with emotionally charged and performative linguistic strategies. In multilingual societies, such discourse also tends to reflect the linguistic realities of worshippers through code-switching, indigenized expressions, and hybrid language practices. Research on Nigerian Pentecostal discourse suggests that ecclesiastical communication has increasingly assumed theatrical and dialogic dimensions, particularly within contemporary charismatic movements (Adedun&Mekiliuwa, 2009). Pentecostal preachers often employ repetitive structures, rhetorical questions, dramatic declarations, and conversational patterns to negotiate authority and audience involvement (Emeka-Nwobia, 2017). Such linguistic strategies are not merely ornamental but function as communicative resources for persuasion, identity construction, and spiritual performance. Consequently, ecclesiastical discourse has become an important area of inquiry within discourse analysis, sociolinguistics, pragmatics, and stylistics.

2.2 Stylistic Features

Stylistic features are the distinctive linguistic elements and expressive techniques that characterize a speaker's or writer's use of language in a particular text or discourse. In stylistics, these features may occur at different linguistic levels, including phonological, lexical, syntactic, semantic, and graphological levels, and they often contribute to the overall texture and communicative effect of discourse (Leech & Short, 2007). Common stylistic features include repetition, metaphor, code-switching, alliteration, imagery, rhetorical

questions, parallelism, and deviation from conventional language patterns. Such features are significant because they help shape meaning, foreground ideas, and influence audience interpretation. Scholars in stylistics have emphasized that stylistic features are not merely ornamental aspects of language but functional resources that contribute to discourse purpose and textual effect (Simpson, 2004). In spoken and performative discourse, stylistic features may be strategically employed to sustain audience attention, reinforce persuasion, construct identity, and enhance memorability. Within multilingual contexts, features such as code-mixing, phonological adaptation, and hybridized expressions may also reflect sociocultural identity and communicative flexibility. Consequently, the study of stylistic features is significant because it provides insight into how language users manipulate linguistic resources to achieve specific rhetorical, aesthetic, and interactional goals.

2.3 Previous Studies on Ecclesiastical Discourse and Language Hybridity

Scholars have conducted studies on linguistic hybridity in Pentecostal discourse, including that of Odumeje. Some of these are reviewed in this section to highlight existing gap which the current study aims to fill. Okumo (2025) investigates the phonological features of Prophet Odumeje's sermons and public speeches with emphasis on phonological processes such as metathesis, omission, insertion, substitution, stress manipulation, alliteration, and code-switching. The study argues that Odumeje's speech patterns reflect L1 interference and contribute to his charismatic public identity. The study differs from the current research in both scope and orientation because it concentrates primarily on phonological processes and phonostylistics, whereas the present study examines English-Igbo stylistic features (lexical hybridity, code-mixing) and stylistic functions within ecclesiastical discourse. Popoola (2025) explores Odumeje's performative identity within West African digital and popular culture,

focusing on Pentecostal theatricality and media circulation. The study situates Odumeje within contemporary Pentecostal spectacle and argues that his ministerial persona is mediated through digital performance and public dramatization. While the study provides useful insights into performativity and religious popular culture, it does not undertake a detailed linguistic or stylistic analysis of his discourse. The current study differs by foregrounding the linguistic and stylistic structures of Odumeje's ecclesiastical language use rather than his digital-cultural representation.

Emeka-Nwobia (2017) examines ideology and discourse dimensions in Nigerian Neo-Pentecostal sermons, arguing that Pentecostal preachers strategically deploy rhetorical and discourse resources to reinforce doctrinal persuasion and spiritual authority. The study identifies features such as repetition, rhetorical questioning, and emotional appeals in Pentecostal discourse. However, the research does not specifically address Odumeje's discourse or the phenomenon of English-Igbo stylistic hybridity. The current study extends this line of inquiry by focusing specifically on Engligboic stylistic patterns in Odumeje's sermons. From another perspective, Adedun and Mekiliuwa (2009) analyze discourse features and patterns in Nigerian Pentecostal Christian sermons using discourse analytic approaches. Their findings reveal that Pentecostal sermons frequently exhibit conversational structures, audience interaction, and persuasive rhetorical strategies. Although the study contributes significantly to Nigerian ecclesiastical discourse scholarship, it does not examine multilingual hybridity or stylistic blending between English and indigenous languages. The present study differs by investigating how Engligboic expressions function stylistically within Odumeje's ecclesiastical performances.

Ekpe and Igwebuike (2020) study code-mixing and linguistic hybridity in southeastern Nigerian discourse, demonstrating that English and Igbo frequently interact through lexical insertion, semantic transfer, and hybridized constructions. The researchers argue that language hybridity in multilingual Nigerian contexts often serves identity and communicative functions. However, the study is not situated within religious discourse and does not examine stylistic performance in Pentecostal communication. The current study differs by applying the concept of hybridity specifically to Odumeje's ecclesiastical discourse and its stylistic implications. Ajiboye (2021) investigates language, rhetoric, and persuasion in Nigerian Pentecostal discourse with emphasis on how preachers use rhetorical devices to sustain audience attention and negotiate authority. The study identifies metaphor, repetition, and emotive language as persuasive resources in Pentecostal sermons. Nevertheless, the research does not explore hybridized English–Igbo stylistic forms or the peculiar linguistic creativity associated with Odumeje's speech. The present study therefore differs in its specific focus on Engligboic stylistic constructions as discourse resources.

Okpeh and Nnamele (2023) conduct a critical-pragmatic study of selected sermons by a Nigerian Pentecostal cleric, arguing that language in Pentecostal discourse functions simultaneously as a means of saying, doing, and being. Their study highlights speech acts, ideological positioning, and pragmatic implications in sermon delivery. Unlike the present study, however, their research is grounded primarily in pragmatics and critical discourse analysis rather than stylistics. The current study specifically examines stylistic hybridity and Engligboic linguistic constructions in Odumeje's discourse. Ajileye, Okere, and Dozie (2024) examine elicitation and dialogue as rhetorical strategies in Nigerian Pentecostal sermons. Their findings suggest that dialogic interaction and dramatic pauses are strategically employed to

sustain participation and emotional involvement during sermons. Although the study contributes to understanding rhetorical performance in Pentecostal discourse, it does not investigate multilingual stylistic practices or hybrid language forms. The current research differs by focusing specifically on Engligboic stylistic features and their communicative significance in Odumeje's ecclesiastical discourse.

3.0 Theoretical Framework

This study adopts the stylistic framework of Leech and Short (2007) alongside Myers-Scotton's (1993) sociolinguistic theory of code-switching as its theoretical foundation. The integration of these frameworks is considered appropriate because the study examines both the stylistic organization of language and the multilingual interaction between English and Igbo in Odumeje's ecclesiastical discourse. While Leech and Short's model provides tools for analyzing linguistic style and its communicative effects, Myers-Scotton's framework explains the sociolinguistic motivations underlying language alternation and hybridization in multilingual discourse contexts. Leech and Short (2007) conceptualize stylistics as the systematic study of linguistic choices in discourse and the effects such choices produce. Their framework identifies different levels of stylistic analysis, including lexical categories, grammatical categories, figures of speech, and context/cohesion. Lexical categories involve the selection and patterning of words, including neologisms, repetitions, colloquialisms, and code-mixed expressions. Grammatical categories focus on sentence structure, syntactic arrangement, and deviations from conventional grammar. Figures of speech include stylistic devices such as metaphor, hyperbole, rhetorical repetition, and parallelism, while context and cohesion examine how linguistic forms function within particular communicative situations to create coherence and discourse effect. The relevance of this framework to the present study lies in its

ability to account for the stylistic patterns observable in Odumeje's sermons, particularly the use of hybrid English-Igbo expressions, rhetorical exaggeration, lexical innovation, phonological deviation, and repetitive emphatic structures as stylistic resources in ecclesiastical discourse.

The study also adopts Myers-Scotton's (1993) theory of code-switching, particularly its explanation of language alternation as a socially and communicatively motivated phenomenon. Myers-Scotton argues that bilingual speakers strategically alternate between linguistic codes to negotiate identity, social relationships, contextual appropriateness, and communicative intention. Her framework explains how speakers in multilingual environments combine elements from different languages in ways that reflect sociocultural realities rather than mere linguistic deficiency. Central to the theory is the notion that language choice often carries social meaning and may function as a marker of solidarity, authority, emotional emphasis, or group identity. This framework is relevant to the present study because Engligboic expressions in Odumeje's discourse emerge from the interaction between English and Igbo linguistic systems within a performative religious setting. The theory therefore provides insight into the sociolinguistic motivations underlying his frequent alternation between English and Igbo as well as the communicative functions of hybridized expressions in audience engagement and charismatic performance. The combination of these frameworks enables the study to examine both the structural stylistic features and the sociolinguistic significance of Engligboic expressions in Odumeje's ecclesiastical discourse. While Leech and Short's model facilitates the identification and interpretation of stylistic patterns, Myers-Scotton's framework explains the multilingual and sociocultural dynamics that shape those patterns within Pentecostal communication.

4.0 Methodology

This study adopts a qualitative research design because the analysis focuses primarily on the interpretation and description of stylistic and sociolinguistic features in discourse rather than statistical measurement. The qualitative approach is considered appropriate since it enables an examination of Engligboic expressions and their communicative functions within Odumeje's ecclesiastical discourse. The data for the study were collected from video reels posted on the Facebook page of Obianuju Chioma Akasike, which contained several recorded excerpts of Chukwuemeka Odumeje's sermons, miracle sessions, and ministerial performances. From the available reels, twenty-one expressions containing observable Engligboic stylistic features were purposively selected based on their relevance to the objectives of the study. The selected expressions were transcribed and their full English translations were provided by the researchers to ensure clarity and facilitate interpretive analysis. In carrying out the analysis, the selected expressions were examined to identify the dominant Engligboic stylistic features present in the discourse. Particular attention was paid to features such as code-switching, code-mixing, lexical blending, phonological adaptation, semantic transfer, and hybridized constructions involving English and Igbo linguistic elements. The analysis also focused on the communicative and performative effects of the expressions, including emphasis, humour, audience engagement, emotional intensification, identity construction, and charismatic performance.

5.0 Data Presentation and Analysis

5.1 Presentation of Data

The data selected for this study alongside their full English translations are provided in Table one.

Table 1: Selected Engligboic Expressions

S/N	Original Expressions	Full English Translation
1	Onyeobunanaconetikwa	Everybody <i>is really connecting</i>
2	Agwobemgionya, I nachoililoketi	I have not healed your sickness, and you want <i>to relocate</i>
3	Anyig'atugidenga di taya	We will keep incarcerating and until we are <i>tired</i>
4	I chookamkperegiekpererun awayanyiakpaakpa	If you want me to pray a <i>run away</i> prayer for you, we need to discuss
5	Okwa ego oyilakaana-azo	Is not <i>this oil</i> money that is being dragged.
6	I choghiilaikia, igalaikia today.	If you don't want to like it, you will like it today
7	Ngwaatakia mu	Okay <i>naattack</i> me!
8	One day skanugaanokatadeenammadunwereBuhari	One day <i>scan</i> will come and write that one has Buhari
9	Ndiintanetin'ilee pisisi goihemmeretaa	All <i>internet</i> people have <i>pieced</i> what I did today
10	ipostuhaanaOdumejendimaduamarapejigi	If you <i>post</i> Odumeje people will know <i>yourpage</i> .
11	Oburobedindin'eguahungbu	It is not the <i>bed</i> that cause body pain
12	Onwereudibediiga e dinaonaemegimasaaji	There is the kind of <i>bed</i> you will lie on it will be doing you <i>massage</i> .
13	Juvenile! I am beginning to understand; "juva", that means "ojugoya"n'okpukpu.	Juvenile! I am beginning to understand]; "juva", that means " <i>it 'is full</i> " in his bones.
14	Jusbidoebehusuwa Igbo	<i>Just</i> , start from there to speak Igbo
15	I were akagicoronetiaonwegi	You use your hand <i>to coronate</i> yourself.
16	Anyiganadailetigi out isin'aka di uka	We will be <i>directing</i> you how to do church.
17	I he anakotusierika	What is being <i>cut</i> are many.
18	Be careful makandigajamuginuwaa.	Be careful because of those that will <i>jam</i> you on earth.
19	Okwandiagasinokwaskamu.	This people will say that it is a <i>scam</i> .
20	I biaifeanakpobed telapi	You come for what is called bed therapy
21	Okwaosin'konfamugoya?	He said he has confirmed it?

5.2 Analysis of Data

5.2.1 Engligboic Stylistic Features in the Selected Data

The data reveal that Odumeje's ecclesiastical discourse is heavily characterized by Engligboic stylistic formations resulting from the interaction between English and Igbo linguistic systems. One of the most dominant stylistic features identified in the expressions is code-mixing, particularly the insertion of English lexical items into predominantly Igbo syntactic structures. Expressions such as "*Onyeobunanaconetikwa*" ("Everybody is really connecting"), "*I chooghiilaikia, igaalaikia today*" ("If you don't want to like it, you will like it today"), and "*Be careful makandigajamuginuwaa*" ("Be careful because of those that will jam you on earth") combine English lexical items such as *connect*, *like*, and *jam* with Igbo grammatical structures and inflections. These constructions demonstrate the fluid alternation between English and Igbo within a single utterance.

Another dominant stylistic feature observable in the data is phonological adaptation, where English words are modified to conform to Igbo phonological patterns. Examples include "*coneti*" from "connect," "*ililoketi*" from "relocate," "*intaneti*" from "internet," "*pisisi*" from "piece," "*bidi*" from "bed," "*kotu*" from "cut," and "*konfamu*" from "confirm." In these expressions, English lexical items underwent vowel insertion, syllabic restructuring, and sound modification in ways that reflect the phonotactic structure of Igbo. Such adaptations illustrate how English expressions are localized within indigenous speech patterns to produce hybridized forms that are contextually intelligible to the audience.

The data also exhibit lexical blending and hybridized constructions involving both English and Igbo linguistic elements. Expressions such as "*bed telapi*" ("bed therapy"), "*skamu*" ("scam"), and "*dailetigi*" ("directing") represent hybrid lexical formations in which English expressions

are phonologically or morphologically reshaped within Igbo discourse structures. In some instances, semantic transfer is also observable, especially where English expressions acquired context-specific meanings within Odumeje's discourse environment. For example, the expression "*jamuginuwaa*" extend beyond its colloquial Nigerian English meaning to suggest spiritual or existential collision, while "*coneti*" implied not merely connection but spiritual alignment and participation within the miracle session.

Furthermore, rhetorical repetition and semantic exaggeration emerge as significant stylistic features in the data. Expressions such as "*igaalaikia today*" and "*Anyig'atugidenga di taya*" ("We will keep incarcerating until we are tired") employed repetitive and hyperbolic structures to heighten emphasis and dramatic intensity. Similarly, expressions such as "*Juvenile! I am beginning to understand; 'juva', that means 'ojugoya' n'okpukpu*" demonstrate semantic reinterpretation and playful phonological association between English and Igbo sounds. This stylistic pattern reinforced Odumeje's tendency to manipulate language creatively for rhetorical and performative purposes.

5.2.2 Communicative and Performative Effects of the Engligboic Expressions

The Engligboic expressions identified in the data perform significant communicative and performative functions within Odumeje's ecclesiastical discourse. One of the most dominant effects is emphasis and emotional intensification. Expressions such as "*Anyig'atugidenga di taya*" and "*I chooghiilaikia, igaalaikia today*" employ repetitive and forceful constructions to intensify emotional delivery and reinforce sermonic authority. The blending of English and Igbo enables Odumeje to create dramatic expressions that sound both humorous and

authoritative simultaneously, thereby sustaining audience attention during sermons and miracle sessions.

Humour and entertainment also emerged as important communicative effects of the expressions. Several utterances derived their humorous quality from phonological distortion, semantic reinterpretation, and unconventional lexical formations. For example, “*Juvenile! I am beginning to understand; ‘juva’, that means ‘ojugoya’ n’okpukpu*” creates comic effect through playful reinterpretation of the English word *juvenile* within an Igbo semantic frame. Similarly, expressions such as “*One day skanugaanokatadeenammadunwereBuhari*” and “*I biaifeanakpo bed telapi*” can generate amusement because of their exaggerated and linguistically unconventional constructions. The humorous nature of these expressions contributes significantly to the theatrical quality of Odumeje’s discourse.

Another important communicative effect observable in the data is audience engagement and interaction. The use of Engligboic constructions creates linguistic familiarity and cultural accessibility for the largely multilingual audience (English and Igbo speakers mainly). Expressions such as “*Ngwaatakia mu*” (“Okay, attack me!”) and “*ipostuhaanaOdumejendimaduamarapejigi*” (“If you post Odumeje people will know your page”) reflect conversational immediacy and direct audience involvement. Through these hybridized forms, Odumeje maintains interactive communication with listeners and reinforces communal participation within the discourse environment.

The expressions also contribute to identity construction and charismatic performance. The consistent use of Engligboic stylistic patterns distinguishes Odumeje’s discourse from conventional Pentecostal preaching styles and contributes to the construction of his recognizable ministerial persona. His deliberate manipulation of English and Igbo linguistic

resources projects spontaneity, cultural identity, confidence, and performative charisma. The hybrid expressions therefore function not merely as linguistic irregularities but as stylistic resources through which Odumeje negotiates authority, visibility, and audience appeal within contemporary Nigerian Pentecostal discourse.

6.0 Conclusion

This study examined Engligboic stylistic features in Odumeje's ecclesiastical discourse with the aim of identifying the dominant hybrid linguistic patterns in the selected expressions and analyzing their communicative and performative effects. The analysis revealed that Odumeje's discourse was heavily characterized by code-mixing, phonological adaptation, lexical hybridity, semantic transfer, rhetorical repetition, and semantic exaggeration resulting from the interaction between English and Igbo linguistic systems. The findings further showed that these stylistic formations enhanced humour, emotional intensity, audience participation, conversational immediacy, and charismatic performance within the sermonic context. The study also established that the hybridized expressions contributed significantly to the distinctiveness and recognizability of Odumeje's ministerial discourse style.

From these findings, it can be concluded that Engligboic stylistic expressions in Odumeje's ecclesiastical discourse function not merely as products of multilingual interference but as deliberate communicative and performative resources. The consistent blending of English and Igbo enabled the preacher to negotiate cultural identity, sustain audience engagement, reinforce rhetorical emphasis, and construct charismatic authority within a multilingual Pentecostal environment. The study therefore concludes that language hybridity in contemporary Nigerian ecclesiastical discourse serves important stylistic and socio-communicative purposes and

reflects the dynamic interaction between indigenous linguistic realities and performative religious communication.

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