
Negotiating the interpersonal metafunction in Bukusu Bible: A systemic functional grammar approach

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Abstract: The main thrust of this paper is to examine the meaning generated from Mark chapter 8:1-38 through the lens of Systemic Functional Grammar theory. The argument raised in this paper is that language comprises resources for constructing meaning through functional grammar. The objective of this study is to; investigate the mood categories that define interpersonal metafunction in Mark 8:1-38. The study is organized into context of events at the desert, after crossing the sea and Bethsaida demonstrating that Systemic Functional Grammar theory is context specific. In view of this, interpersonal metafunctions in clauses organize messages into mood and residue components with the former occupying the initial clause positions while the latter taking the final position. Still the mood is parsed into the subject and predicator while the residue is organised into adjunct and complement. It is with the backdrop of this objective that the study found out that the language constructs mood through declarative and interrogative. In this study, Jesus fed 5000 people and healed the blind man as evident in declarative and interrogative mood. The contextual nature of the discourse at Bethsaida between Jesus and his disciples after feeding the multitude is constructed through declarative and interrogative moods. The messages of assurance and hope are revealed through declaratives when Jesus fed people. The study unveils aspects of doubt concerning sincerity of Jesus getting a meal to feed the multitude in the desert. The mood evident at Bethsaida revealed Jesus's supernatural power to heal the blind.

Keywords: Complement, Interpersonal, Mood, Predicator, Residue, Subject

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1. Introduction

Lubukusu is a Bantu language, spoken in Western Kenya and parts of Rift valley. Lubukusu falls into a category of Bantu language called agglutinating with SVO structure (Wasike, 2007). the noun and verb morphology of the language is extensive carrying agreement affixes. Bantu languages mark agreement through morphological markers attached on the root (Nasiombe, 2000; Watulo, 2018).

According to Crystal (1995), King James Bible published in 1611 has made great influence on language growth and development; although it was influenced by many existing versions produced the 16th century. In the history of translating the Bible into English, William Tyndale's work formed the basis of future versions of the Bible in English (Carter & McRae 2001: 76). This translation of the Bible led to other translations of the English version to African native languages spoken in sub Saharan Africa. Before the translation of the Bible to Lubukusu, the Bukusu were using Luwaanga, Luloogoli, Kiswahili and English Bibles during church proceedings. In 1976, church leaders saw the need to have a translation of the English version of the Bible to Lubukusu due to the encounter of problems realized in the use of Bibles from other languages. Studies within the Bible for instance, Wangia (2003; 2008) delved into grammatical and syntactic mistranslation of Luwaanga Bible from the English version. A study by Yang (2011) focused on selected episodes in the gospels using a systemic functional framework. His study majorly unveiled the construction of interpersonal metafunction through clausal elements such as mood and residue.

The translated versions of Bibles to African languages have served as sources of data in Language within different levels of linguistics. For instance, in the Dagaare language in West Africa Mwinlaaru (2017), identified and explained

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the ideational and interpersonal metafunctions evident in the Dagaare Bible. On the other hand, Wangia (2014), draws the samples of the study randomly from the book of Proverbs and Acts from Luloogoli Bible. Wangia makes a comparative analyses of cases of misrepresentation in tense and aspect or case between Luloogoli and the English New King James Version. The current study, draws data from the Bukusu Bible in the gospel of Mark 8:1-38.

Language is a tool for communication within context. Systemic Functional Linguistics analyses text at contextual levels revealing meanings that exist in both spoken and written texts. SFL theory emerged and has evolved as an enabling resource within the context of discourse-based descriptions of language and, recently, other semiotic systems (Mwinlaaru, 2017). In general, Systemic Functional Linguistics (SFL), whereby the letter 'S' stands for 'Systemic' refers to the systemic relations and their possibilities in a system network of relations and choices pushing from general to specific features that are paradigmatic in nature. It also means that the system of meaning that is interrelated employed within the text. Meanwhile, the letter 'F' refers to 'Functional' is concerned with the functional realizations of the system in structures. It initially came out of Halliday's explorations of various dialects of Cantonese in the 1940s. Halliday's descriptions extended to Mandarin in the 1950s and has been further developed to his descriptions of English since the 1960s. The major concern of this study is to reveal the construction of meanings through mood categories a sub set of interpersonal metafunction.

There has been a rich research on literary and political texts in studies within Systemic Functional Grammar. A study by Ayoola (2025) comparatively investigated political text in the speeches by two politicians; Peter Obi and Bola Ahmed Tinubu's during 2023 Online Presidential Campaigns. Ayoola's study, revealed that declarative Mood were the majority used to assert plans or policies, indicating strong self-projection and confidence in execution. Contrastingly, there is little research that has been carried out in religious texts such as sermons, and Biblical texts. Therefore studies in literary and political texts have led to a renewed interest in the analysis of religious texts in Africa especially in West Africa. It is important to note that the Bible is used in church, rites of passage and religious festivities but interestingly most of the areas of language in this field are under researched or under-reported. This study unveils the construction of meaning in the Bukusu bible within the lens of Systemic Functional Grammar uncovering the components of mood structure and meanings generated at varied contexts.

2. Literature review

Darong (2022) studied the speech of President Barack Obama focusing on the number of declaratives, interrogatives and imperatives that the speaker employed in his speech. The declaratives were the majority of mood types in the speech constructed through subject and finite. The meanings constructed in declaratives within the speech for instance promises in his campaign, the actions he would take and his gratitude to the supporters, arose the audience's emotions to take action. A further study about political texts by Haritsyah et al. (2024) uncovered the structure of declarative mood categorizing it into mood and residue elements. In the study, the overuse of declarative mood structures allow for a straightforward presentation of Baswedan's views and achievements. In using declaratives there is evidence of a strong stance on the capital relocation with a tone that highlights strong and principled opposition to Jokowi's political decision to move the country's capital.

Turning to religious texts, Orji and Amaechi (2019) revealed that the priest in his sermon used the declarative mood to state his opinion on sin and importance of prayer to the lives of believers. Therefore, using the declarative mood, he assumes the authority of God in the sermon. A total number of 54 declarative mood elements used in the sermon means that he had not only the authority but also the knowledge to inform the audience as the voice of the Lord in the circumstance. The declarative mood also increased the interactive status but not elicitation of information from the audience as revealed in interrogatives. Another study about mood in some Pentecostal churches in Nigeria was conducted by Adebola (2021) addressing the evidence of declaratives in the sermons. His study revealed that simple declaratives were frequently used in religious discourse to help the congregation understand and interpret the message. A sharp contrast exists between a study by Adebola (2021), with the current one because our study comprised not only mood in simple clauses but also compound sentences in Lubukusu Bible an area that makes the study novel.

Turning to Biblical texts in Hebrew, studies have also focused on appearances of Mood, the Mood structure and functions just like in sermons. In investigating the Mood structure in Psalms 1-15, Dalamu (2017) identified 13 mood, 2 moodless, and 0 modulated interrogative structural mood elements. His study findings also reported that there are eleven complete declaratives, four elliptical declaratives, zero imperative, zero interrogatives, and seven negative polarities. In regard with the study by Dalamu (2017), the present study departed from his classification and re looked at the declarative, interrogative and imperative as the types of mood in Mark 8:1-38. According to Dalamu (2017) from a contextual standpoint, the text's tenor was used to determine the functional significance of the various moods. The results of the present study looked at such a functional significance of the declaratives, interrogatives and imperatives moods, as portrayed by interlocutors at the desert, after crossing the sea, at Bethsaida and lastly at Caesarea Philippi.

Further, a study by Racher (2017) evaluated the mood types in Biblical Hebrew clauses via the lens of Systemic Functional Grammar, with a particular focus on interpersonal meaning. The data sources were a selection of Old Testament Hebrew Biblical writings, including, but not limited to, 1st Samuel 9-12, Genesis 6-14, Joshua 11-8, Kings 6-2, Nehemiah 13-29, Ecclesiastes 8-4, and Exodus 5-15. An important observation made from the study in Hebrew Bible is that just like the Bukusu Bible texts, mood realization is through either verbal inflection of the Finite/Predicator or availability of negotiators. Therefore, Hebrew and Lubukusu are agglutinative languages that mark subjects through inflecting the finite/predicator. In terms of the sources of data, Racher (2017) sampled texts from the Old testament Hebrew Bible while the present study concentrates on Mark 8:1-38 as the data sources.

3. Research methodology

This study employed a descriptive research design which is qualitative in nature. Dornyei (2003) suggests that the design allows the researcher to collect, summarize and interpret the data. More importantly sampling was carried out through purposive sampling with a focus to the data that met the objectives of the study. The data was sampled from the gospel of Mark. Specifically, the sample size comprised clauses from Mark 8:1-38, with 54 clauses from which the declaratives, and interrogatives were identified. A total of 17 clauses of varied length comprising declaratives and interrogatives were sampled purposively to meet the study objectives. The analysis commences from the categorization of interpersonal metafunction into declarative and interrogative. Both clauses are clearly parsed into mood and residue components. The story in Mark 8:1-38, is presented as a journey and contextually organized into four definite locations; at the desert, after crossing the sea, at Bethsaida and Caesarea Phillipi. The analysis also employs tables in the presentation of data. The tables summarize the mood and residue elements in the interrogative and declarative clauses

4. Findings and discussions

4.1. Mood Types at the desert

In revealing, specific details in the desert Jesus empathizes with the people for being hungry. Such a situation of empathy propelled Jesus to feed them with a little fish and bread. In view of this, the mood types reveal Jesus's power to perform miracles, multiplying fish and bread to feed around 4000 people. Earlier on, Jesus showed empathy for the people then performed a miracle to multiply seven loaves of bread and a few fish. Therefore the declaratives mark desperate state of the people coupled with a dire concern and love towards the people from Jesus. The discussion that follows takes into consideration five cases of the declaratives for analysis. In interrogating the aspect of sympathy and empathy then the texts in Matthew 21:2-3 demonstrate Jesus's passionate concern to the people. While at the desert, a major aspect of interaction focused on the interaction between Jesus and the disciples then later a mention of the number of people that were fed with few fish and bread.

Mark 8:1

Table 1: Jesus calling disciples

Yesu	alaanga	alaanga βaβeeka βewe
Jesus	called	his disciples
Subject	Predicator	Complement

Mark 8:2

Ndi ne siisa xu βaandu βano sikila βaβeele nase luno t̄indaalo t̄itaru mala se βali nende nisio

βalia tawe

I have compassion for these people because they have been with me three days and they have nothing to eat.

The data in Mark 8:1, reveals that the doer of the action as *Yesu* (Jesus), called his disciples. The Predicator *alaanga* (called) depicts the action by Jesus to address the disciples. Therefore the clause does not give the reasons as to why Jesus called the disciples but, this is revealed in Mark 8:2. A strong connection is made between the two clauses, that is the first clause is meant to ask the disciples to come to where Jesus was while the second one provides the message that was communicated to them. Basically, in Mark 8:2 the Subject *ndi* (I) represents the speaker who, is compassionate with the people he had spent time with. Therefore, to demonstrate this the complement *siisa* (compassion) points at such empathy. The claim about empathy and concern to the people can be revealed through the long Residue *Xu βaandu βano sikila βaβeele nase luno t̄indaalo t̄itaru mala se βali nende nisio βalia tawe*, (for these people because they have been with me three days and they have nothing to eat). It is evident that the Residue demonstrates empathy and concern is directed to people. Jesus demonstrates such, since he had stayed with them for many days and they did not have anything to eat.

Still the personal pronoun as the Subject in a text shows the power of distance between the two parties; clarifying the position of participants in the interpersonal exchange (Hadi & Guo, 2020:13). In the study by Graber (2001), Jesus is referred to through the first person, indicating that 'I' demonstrates that his status is higher than the other interactors. An important issue to mention here was that the performance of miracles to multiply the fish and bread began as a state of empathy from Jesus and proceeds till the next text. In Mark 8:7, the disciples respond to the question of Jesus when he sorts to find out the number of fish the disciples had.

Mark 8.7

Lundi βaaβa ne t̄iŋg'eeni ndiiti t̄iri, Yesu aapila wele orio mala aβaβoolela xuelesya βaβaandu.
And they had few fish, Jesus thanked God and told them to give the people.

In the data in Mark 8:7, the narrative moves to address a different speaker manifested as the third person pronoun [*ba-*] (they) in the Predicator *ba-aba* (had), indicating what the speaker had in possession. As, a revelation towards providing food to the people as earlier mentioned here the speaker highlights through the Complement *t̄iŋg'eeni ndiiti* (few fish). The Complement highlights that there was just few fish that was meant to feed people. After stating such, Jesus thanked God and gave the people to eat, but it should be noted that the number of the fish is not mentioned here and the population that ate, but this is an area that is investigated in the preceding data. Still focusing on the question of

supernatural powers and or miracles, the data in Mark 8:8-9, probes the mood elements pointing at the number of people that ate the meal and were satisfied.

Specifically, the discussion of the questions raised above is approached in context to elaborate messages conveyed through each question posed. From the data, it is revealed that the set of questions are evident in Mark 8:4, 5 and 17. The analysis begins with questions that the disciples used before Jesus fed the multitude then progresses to the questions that Jesus asked the disciples. The presentation of the data, here indicates a yes/no question that the disciples asked themselves. This was the first question and the only question that the disciples raised.

Mark 8:4

Table 2: Question by disciples

<i>mu siangálamwemuno</i>	<i>omundu</i>	<i>anala</i>	<i>aañoola</i>	<i>Biaxulia-</i>	<i>βie βαβandu βοοσι βari</i>
In this desert	A person	can	get	food	for such a crowd
Adjunct	subject	finite	predicator	complement	adjunct
residue	mood	mood	mood	residue	residue

Can a person get food for such a crowd in this desert?

The data in Mark 8:4, demonstrates that the mood type is indicative interrogative organized into the Adjunct, Subject, Finite, Predicator, and circumstance. The adjunct in the clause is a desert *musiangálamwe* (in this desert). Generally, it can be construed that the desert is a dry place possibly no food is found there. The unavailability of food is projected in the Finite, Predicator and Residue element. In the text the role of the Finite *anala* (can) signifies ability, while the Predicator *aañoola* (get) shows the action, hence it demonstrates that inability to get any food in the desert. The purpose of the question is to demonstrate that utter inability to get food from the desert. Therefore the mention of a crowd here raises a further impossibility of getting food to feed a large population, since the desert is construed as a dry place without food. Grabber (2001) argues that the status between Jesus and those with whom he is interacting is clearly unequal, evident through the sheer volume of direct discourse attributed to Jesus.

A study by Yu (2017) clarifies that the interrogative mood in the text functions to set up a more dialogic, spoken style and a close mode to draw the reader's attention, raising his or her interests to the given topics shortening the interpersonal distance between the interlocutors. In the current study the data, also demonstrates that a more dialogic style is revealed and then drawing the attention of the reader's attention in the discourse. From the data in Mark 8:5, we note a response in a question form to the question raised in Mark 8:4 hence creating a dialogic style. In this text we note two interlocutors, Jesus and his disciples but to say that they are the people interacting is not a fact until we look at the text in Mark 8:1 that mentions Jesus and his disciples. In investigating the conversational tone, then a further question is raised in Mark 8:5.

Mark 8; 5,"

Table 3: Question about bread

<i>muli</i>	<i>ne</i>	<i>kimikati</i>	<i>kingá</i>
you	do	bread	How many
Complement	Finite	Complement	Subject
Residue	Mood	residue	mood

How many breads do you have?

The Mood elements of the clause comprise the Subject *muli* (you) and the Finite *ne* (do). It can be observed that the Residue entails the Complements *kimikati* (loaves of bread) and *kinga* (how many). The role of the Subject (how many), sets the mood that the speaker wants to find out the number of the items which is revealed through the Complement loaves of bread. Sunardi (2021) revealed that the function of the interrogative such as 'Have you all got the materials?' functions to demand some information. So, the study by Sunardi (2021) compared to the interrogative above presents the same structure just like the one in Mark 8:5, to seek for some information. The major role of the text above, is that Jesus sought to find out what the disciples were having before performing the miracle of multiplying the bread to feed the multitude. Further the Complement *muli* (you), mentions the people that had the loaves of bread. A close look at Mark 8:1-2, shows that it was Jesus that is being referred to as the questioner and the Complement *muli* (you) indicates the disciples. This dialogic nature of texts still proceeds to Mark 8:17.

Mark 8:8

βuli mundu aalia ekura, mala βαβεεκα βewe βαβuusia βitonyi βifiarama βikono saβa swa.

Everybody ate and was satisfied, and the disciples collected and filled the seven baskets.

The data in Mark 8:8, as a declarative reports the number of people that ate, therefore this generalization without specificity is contained in the indefinite *βuli mundu* (everybody). The Predicator, in this case as a conjoined verbal form *alia ekura* (ate and was satisfied) depicts the action, and in this impacted towards the people that Jesus had been referring to as being hungry. As demonstrated the Complement is *βαβεεκα βewe* (his disciples), presented their role as collecting the remnants of the food item of fish, depicting that there was plenty of the food. So, the aspect of empathy is revealed here after the crowd that had time with Jesus was fed and got satisfied. Still there was food remnants of the meal indicating that the meal was enough for the crowd. The response to the non-specified population mentioned in

Mark 8:8 through the indefinite (everyone), is revealed in Mark 8:9, though the text does not state the exact number but just a rough estimate. The declarative mood elements in the data in Mark 8:9 demonstrates the population of the people

Mark 8:9

Table 4: Population that Jesus fed

<i>βa-βaandu βa-βalia</i>	<i>βaβa</i>	<i>emβi</i>	<i>tʃielefʊ tʃine</i>
People who ate	were	Around four thousand	
Subject	finite	adjunct	
Mood	Mood	residue	

People who ate were around four thousand

It is now apparent that the people who were fed is revealed in Mark 8:9. The number revealed in the text is just a mere approximation or estimation. The Subject, *βa-βaandu βa-βalia* (people who ate) generally mentions the plurality but this number is also grounded in the Residue *emβi tʃielefʊ tʃine* (around four thousand). Such an approximation is evident through the use of the particle *emβi* (around) within the residue. This Residue unravels the riddle that had been crowding the population that ate the meal right from Mark 8:2,3,5,7, till Mark 8:8. Therefore, restating a rough estimate of those that ate the meal in this text suggests some acts of power and supernaturalism since there was just a few fish as communicated in Mark 8:7, but around 4000 people were fed and were satisfied.

4.2. Mood types after crossing the sea

The pattern of interpersonal meanings shifts somewhat in Mark 8:17 with Jesus change of the tone as it will be observed. It is evident that in Mark 8:17, Jesus condemns the disciples. Furthermore, in Mark 8:19-20 he shifts to seek for information as it is depicted in the data below after feeding the crowd. The discourse is still between Jesus and his disciples. One aspect of tenor that does not change in this shift is that the status between Jesus and those with whom he is interacting is clearly unequal as earlier mentioned in the previous data. Therefore, questions and declaratives that ensues in the discourse after crossing the sea entailed the remnants of meals after Jesus had fed the multitude. As the interaction progresses, Jesus seeks information through interrogatives, the disciples responses are evident in the declaratives.

Mark 8: 17a. Se mumapilexo siosi siosi tawe?

Table 5: Jesus castigating disciples

Se	mu	mapilexo	Siosiosi tawe
don't	you	know	nothing
Finite	subject	predicator	complement
Mood	Mood	Mood	Residue

Don't you know anything?

From the data in Mark 8:17 it is clear that the clause presents the Mood type as indicative interrogative, which is basically a yes/no question. As an interpersonal metafunction, it comprises the Mood and Residue, that should be investigated in terms of the specific elements. Starting with the Mood, we note that the Subject of the clause is the subject marker [*mu-*] (you) in the Predicator *mumapilexo* (know) while the Finite is presented in the negator *se* (don't). The role of the pronoun 'you' in this study is also explored in the study by Cheng (2001) explained that the pronoun 'you' in a discourse; maintaining a dialogic style, building a relationship between the addresser and the audience making the interaction effective. The use of the negator *don't* shows that the addressee does not have the information that is asked. A further component of the Mood is the Predicator *mumapilexo* (know). The residue of the clause that is, *siosi siosi tawe* (anything) demonstrates that questioner is seeking for a yes/no response. Basically, the entire clause reveals that the people the question is directed to lack some information, as revealed in the negative questioning structure.

Therefore, in line with the study by Wang (2014), the questions raised in Mark 8:17 indicate emotions driven by the speaker, confirming that the audience lack knowledge on the Subject of interrogation. In both studies, there is evidence in the use of yes/no questions although the questioners were different in both studies. In Wang's study the questioner was God while in the present study was Jesus.

Mark 8:19

Table 6: Jesus questions about bread remnants

<i>βikono βingá βiβietʃula βitoni</i>	<i>βie kimikati</i>	<i>βiarama</i>
Baskets how many full of left overs	of bread	remained
Subject	Adjunct	predicator
Mood	Residue	Mood

How many baskets full of bread of the left overs remained?

The data in Mark 8:19, raises a complexity of structure, contradicting the normal order of the Wh interrogative. Having stated that it is evident that the question has a lengthy subject marked as; *βikono βingá βiβietʃula βitoni* (baskets full of leftovers). A basic Subject, is organized as a noun and or a pronoun, but contrastingly such a complex Subject, is what

makes the clause complex due to a series of elements that structure it into one component. The interpersonal function of the Complement *βiηgá* (how many), was to quantify the amount of the Subject mentioned in the clause. So the interrogator seeks to find out the number, but looking at the Predicator then it is clear that the people addressed, had bread and there is some amount which remained after consuming it. It happens that, it was the same interrogator that posed the question in Mark 8:19 and the preceding one in Mark 8:20, but this is only an assumption. This assumption of the questioner is only reached at, because of the immediacy of the questions that follow each other. A close similarity of the question in Mark 8:19, is that they address the same issue though varied in structure. As it will be observed in the analysis similar elements in both clauses are evident.

Mark 8:20

Table 7: Jesus question about left overs of bread

<i>βikono βiηgá</i>	<i>βie βitoπi</i>	<i>βie kimikati</i>	<i>βiβiarama?</i>
Baskets How many	Of left overs	Of bread	remained
Subject	complement	adjunct	Predicator
Mood	Residue	Residue	Mood

How many left overs of baskets of bread remained?

Still, the interrogative in Mark 8:20 is structurally organized into Subject, Complement, Predicator and Adjunct. The sole function of Interrogative question is to seek for information. Fan (2024) posits that the interrogative mood is used for obtaining information, by throwing their questions to the audience, so that the audience can think about it. As presented the question word *βiηgá* (how many), seeks for information in terms of number. In the text, the Adjunct *βie βitoπi βie kimikati* (of left overs of bread) illustrates what the questioner sought to find out while the Subject *bikono* (baskets) reveals the quantity.

As the focus shifts to declaratives after crossing the sea, it is noted that texts explored herewith in Mark 8:19 and 20, are some sort of responses to questions. The interrogatives raised by Jesus reveal that he sought some answers pertaining the remnants of bread. Here the conversation suffices immediately after Jesus Christ feeding the crowd as mentioned in the texts in Mark 8:8-9. The discourse that ensued here, was an aftermath of the feeding of the crowd of people. It can be plainly stated that, Basically, the structural components that look somewhat similar in Mark 8:19-20, reveal the responses through the declarative clause elements.

Mark 8:19

Table 8: Disciples response about left overs of bread

<i>βa-</i>	<i>mu-</i>	<i>koβosya</i>	<i>βali, βikono exumi ne βiβili.</i>
They	him	answered	that twelve baskets
Subject	object	predicator	adjunct
Mood	Mood	Mood	Residue

They him answered that twelve baskets

The data in Mark 8:19, shows that Predicator hosts important Subject and complement markers, to decipher the message relayed. The Mood is a construct of the Subject [*βa-*] (they), referring to the speaker while the complement is the object marker [*-mu-*] (him) the recipient of information. It should be noted that the Subject and complement markers are encoded in the verbal form *βamukoβosya* (answered). Basically, the role of the subject marker, indicates the respondents to the question, while the Complement marks the questioner. The Predicator, *βamukoβosya* (answered) introduces the response which is manifested in the adjunct (the noun phrase) *βali exumi ne βiβili* (that twelve), quantifying the objects. In this study, it is revealed that the role of the plural Subject (they) is to provide a response to the questioner. As an agglutinating language, remember, one of its features is that the subject markers and complement markers are embedded in the verb *βa-mu-koβosia* (answered). Still, in mark 8:20 a further response to the questioner is provided but here a similarity in the verbal form, subject marker and the complement marker is evident.

In reference to the question that was asked, Jesus interrogated the disciples to find out the number of left overs of bread that remained after he had broken the bread into pieces to feed 5000 people. In revealing the remnants, the clause element in Mark 8:19, as highlighted by the disciples indicated the number of the baskets that remained but specifically the adjunct conclusively presented the answer of the left overs. Such an act of miraculous nature is also evidenced in the data in Mark 8:20, when the disciples also in their response addressed the issue of the remnants of bread after Jesus had feed 4000 people.

Mark 8:20

Table 9: Disciples response about remnants of bread

<i>βa</i>	<i>mu</i>	<i>koβosia</i>	<i>βali βikono saβa</i>
They	him	answered	that baskets seven
Subject	object	predicator	complement
Mood	Mood	Mood	Residue

They answered him that seven baskets

Structurally, the clause shows similarity with the data in Mark 8:19 having the Predicator *βamukoβosia* (answered), with the subject marker [*βa-*] (they) and the object [*mu-*] (him). The role of the Subject as a speaker is to provide a

reply to the question, as revealed by the Predicator. It is therefore, obvious that if the third person is making a reply then the use of the mentioned Predicator is evident in the discourse. So, just like the previous data the clause is a reply to a question but here the response through the Complement varies extremely mentioning that they had *βikono saβa* (that they had seven baskets). Therefore, to sum up the role of the Complement as evident in Mark 8:19-20, is to provide finer details for the question that was raised. Even, the responses provided in the clauses are quite similar, with just a slight variation in the number of the bread that remained. Shifting to the mood types along at Bethsaida in Mark 8:22-25, Jesus performs another miracle of healing the blind man. Such a miracle is a bit similar to the one in Matthew 21:1-46 when Jesus healed the blind and the crippled in the temple.

4.3. Mood types at Bethsaida

At Bethsaida, the focus narrows to one major event that is the healing of the blind man. Therefore to beef up such an assertion there is need to look at specific texts from which such an activity is constructed. Therefore, the healing as presented in Mark 8:22-29 was not instant but a step wise procedure revealed through specific clauses and clause elements. In view of this, Jesus performs miracles as demonstrated in the residue and Predicator. This process of healing commences from Mark 8:22, though not specific but becomes clear in the preceding texts in Mark 8:23-25.

Mark 8:22

Table 11: Jesus and disciples meeting the blind man

<i>βe-</i>	<i>etfa</i>	<i>βetsaita Nio βaβaanduβalala βareera omundu omuβofu xu Yesu mala βamwikokoonjela amutilexo</i>
They	came	At Bethsaida Then some people brought a blind man to Jesus and begged him to touch him
subject	Predicator	Circumstantial Complement
Mood	Mood	Residue

They came at Bethsaida then some people brought a blind man to Jesus and begged him to touch him.

The declarative in the data above outlines that there was a blind man who was brought to Jesus to be healed. In the declarative it is not specified the people that played the role of the Subject due to the mere mention of the subject marker [*βe-*] (they) in the Predicator *βeetfa* (came). The specific location that they travelled to is revealed through the circumstantial *βetsaita* (at Bethsaida). The most important messages presented by the subject is packaged in the circumstantial element. As we focus on the Complement, we note that it is a clause titled; *nio βaβaandu βalala βareera omundu omuβofu xu Yesu mala βamwikokoonjela amutilexo* (then some people brought a blind man to Jesus and begged him to touch him). The clause Complement reveals people that brought the blind man to Jesus, pleading with him to touch him. It is construed that touching will lead to a healing miracle of the blind man, an argument in the preceding texts in Mark 8:23-25. A contrasting scenario, evident in the text in Mark 8:23, is that Jesus did not do what the people requested him, the act of touching the blind man.

Mark 8:23

Table 12: Jesus healing the blind man

Nio	Yesu	<i>amufutfa</i>	<i>Kamare</i>	<i>xumoni</i>	<i>mala amuraxo kumuxono</i>
Then	Jesus	spit	saliva	On his eyes	And placed his hands on him
Adjunct	subject	predicator	complement	adjunct	complement
Residue	Mood	Mood	Residue	Residue	Residue

Then Jesus spit saliva on his eyes and placed his hands on him

The data above is a continuation of the text in Mark 8:22 about healing the blind man. As, mentioned earlier the people who came with the blind man requested Jesus to touch him, but he spat saliva on his eyes then placed his hands on him. So part of the residue in Mark 8:22, becomes an element of the mood that is the Subject which is manifested in the proper noun *Yesu* (Jesus). The Subject, here demonstrates one who performed the action. The action that Jesus carried out was spitting *amufutfa* (spit saliva). The two adjuncts that is *nio* (then) demonstrates that activity was done instantly while the Adjunct *xu moni* (on the eyes) points at body part Jesus spit. Further, the two Complements in the clause demonstrate where the action was directed to, that is the saliva and placing the hands to the blind man. It can just be summarized that, the details manifested in the clause project at a second activity that is projected towards healing the blind man. The ultimate results of the activities detailed in Mark 8:22-23 are revealed in the texts in Mark 8:24-25.

Mark 8:24

Table 13: Blind man restores sight

nio	<i>Omuβofu oyo</i>	<i>Alola mu ngáki</i>	<i>mala afukilila ali, yee ndixo mbona βaβaandu ne kaxali βaβonexa ngá kimirongooro ne kikeenda</i>
And	Blindman that	Looked up	and agreed that, I am seeing people but they look like trees walking.
adjunct	subject	Predicator	Complement
Residue	Mood	Mood	Residue

And blind man looked up and agreed that, I am seeing people but they look like trees walking.

The data in Mark 8:24, is a further indicator that demonstrates the healing process of the blind man by Jesus. Now, the focus concentrates on the Subject *omubofu oyo* (that blind man) that felt that impact attributed with Jesus' activities in the previous discussion. This focus on the blind man is depicted through the Predicator *alola mu ngaaki* (looked up), therefore it is clear that though he was able to see but his sight was not clear. The Complement indicated as; *afukilila ali, yee ndixo mβona βaβaandu ne kaxali βaβonexa nga kimirongooro ne kikeenda* (and agreed that, I am seeing people but they look like trees walking) confirms that his sight was not clear. The major role of the Predicator and the Complement are to reveal the implications of Jesus' activities earlier mentioned to the blind man. However, this implications confirm that the blind man's sight was partially restored. Again, in the text below, in Mark 8:25, Jesus performs further activities directing them to the blind to fully restore his sight.

Mark 8:25

Lundi Yesu ara kamaxono xu moni tfewe, omuβofu alola βulayi βuβweene, ne xuβona xwewe xwaba xulayi mala aβona βuli siindu mu ngila endayi po.

And, Jesus placed his hands on his eyes, the blind man looked clearly, and his sight was good and saw everything in a good way.

After Jesus, had noted that the sight of the blind man was not fully restored he performed other activities. It is revealed that the action was *ara* (placed) while the Complement that follows is *kamaxono* (his hands), revealing such an activity. Just to reiterate there are adjuncts of place which include: *khu moni chewe* (on his eyes) while the manner Adjuncts include; *bulayi bubweene* (clearly), *xulayi* (good) and *mungila endayi* (in a good way). The series of the Adjuncts were to emphasize that the sight of the blind man was fully restored, demonstrating Jesus' capability of healing the blind. Basically, the Predicator *ara* (placed) reveals Jesus's power to heal and restore sight of the blind man. This ability to restore his sight is clearly demonstrated in the clause elements that come after the Predicator. The clause elements that reveal a restoration of sight include; *alola βulayi* (looked clearly), *ne xuβona xwewe* (his sight) *xwaba xulayi* (was good) *mala aβona βuli siindu mu ngila endayi po* (and saw everything clearly).

5. Conclusion

The findings of the study revealed that there is existence of interrogatives and declaratives at the desert, after crossing the sea and at Bethsaida. Structurally, the declaratives and interrogatives are organized into mood and residue elements. Evidently, (Yesu) Jesus and the disciples are the major players of the conversation at the said place. At the desert, the mood types in Mark 8:1-9 reveals the interaction between *Yesu* (Jesus) and the disciples about the feeding of the 4000 people. It is at Bethsaida that Jesus fed the crowd on a few fish and loaves of bread as presented in the declaratives. The findings also revealed that after crossing the river, further conversation between Jesus and the disciples ensued. Jesus employs interrogatives to find out the bread and fish remnants after feeding the multitude. In response the disciples employ declaratives to reply to Jesus's questions. The message pertaining the food remnants is presented in Mark 8:19-20. The messages presented at Bethsaida through declaratives point at the blind man that was brought by people to be healed.

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