Open interrogative clauses in English and Albanian: A corpus-based study

Herolinda Bylykbashi – Linditë Sejdiu-Rugova

Abstract
The study aims to develop reliable data concerning open interrogative clauses in English and Albanian. To analyze and draw a conclusion corresponding to the conducted research, three hundred and fifty clauses are extracted from Richard Dawkins's "The God Delusion" which is translated into Albanian by Bardh Rugova, and these clauses are analyzed taking into consideration differences and similarities between these languages in clause level. As far as research findings are concerned, the vast majority of main open interrogative clauses in English start with a question word which is followed by a verb. In contrast, main Albanian open interrogative clauses start with a wh-word and the subject comes after the predicator. The interrogative word that prevails in English clauses is what, on the other hand, the one that prevails in Albanian clauses is the interrogative word përse (why).
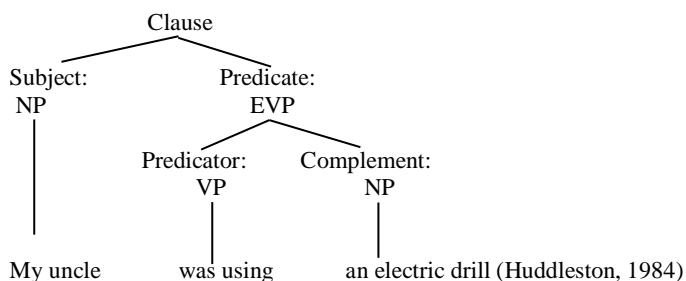**Key words:** open interrogative clauses, structure, function, frequency

Introduction

When it comes to identifying and reflecting our inner thoughts by using different formulations and definitions, a number of cerebrum processes are employed in order to express ourselves clearly to the audience. Communicative interaction may be conceived of as a give-and-take of information that partners in conversation assign a value to and track carefully (Siemund, 2017). Our message must provide enough information and needs to be stated clearly and unambiguously to be fully understood. Interlocutors in a dialogue address each other directly, grab their attention, ask questions, receive feedback, and answer each other's questions as needed (Bylykbashi, 2023). This oral or written performance comes as a result of words incorporated into larger structures, forming clauses or sentences. Open interrogative clauses play a boundless role when it comes to clause types and the speech act that is performed when uttering this type of clause to ask a question.

This study aims to describe open interrogative clauses in both languages by providing a general theoretical panorama of open interrogative clauses in English as well as in Albanian. The domain of contrastive linguistics centers on the comparison, in synchrony, of two languages (Aijmer & Lewis, 2017). Therefore, this comparative analysis also aims to provide the basis for comparison of this type of clauses in both languages, taking into account the order of elements within the clause, the function of wh-element, and the frequency of wh-words. Bearing in mind the fact that English and Albanian have differences on grammatical grounds, this study also aims to come up with a conclusion regarding differences between both languages in clause structure and function. Prior works related to this topic in Albanian are few, therefore, this study is going to give a contribution to clause level in Albanian, more specifically to open interrogative clauses in Albanian, and it is also going to give a contribution to speakers and students of English as a foreign language.

Huddleston et al. (2002) claim that syntax studies the way words are arranged in order to form sentences. Therefore, the sentence is the largest syntactic unit, whereas the word is the smallest. Clause, however, is defined by them as a syntactic construction consisting (in central cases) of a subject and a predicate, while in embedded (subordinate) clauses, there is a link between subject-predicate and the embedded clause. Hence, clauses are classified as main or embedded (subordinate) ones.

```
                        Clause
              ┌───────────┴──────────┐
         Subject:              Predicate:
           NP                     EVP
           │               ┌───────┴────────┐
           │          Predicator:      Complement:
           │             VP                NP
           │              │                 │
           │              │                 │
        My uncle      was using      an electric drill (Huddleston, 1984)
```

Following Berk (1999), the clause that has its own verb and can stand alone is an independent one; in contrast, a subordinate clause cannot stand alone, and it consists of a subordinator, small function words, or special suffixes. Moreover, Huddleston et al. (2002) state that subordinate interrogatives, similar to main clause interrogatives, convey questions, but since they are embedded there is no illocutionary force related to them. Huddleston et al. (2002) further state that subordinate and main clauses are distinguished by the fact that there is no subject-auxiliary inversion in the subordinate construction.

MAIN   SUBORDINATE
i a. *Has he read it?*   b. *I wonder* [*whether/if he has read it*].   [closed]
ii a. *What did he do?*   b. *I know* [*what he did*].   [open] (Huddleston et al., 2002)

Open Interrogative Clauses in English
Open interrogatives are marked by the presence of one (or more) of the interrogative words given (with their lexical categories) below (Huddleston, Pullum & Reynolds, 2022):

who	whom	whose	what	which	when	where	why	how
N	N	N	N / D	D	Prep	Prep	Adv	Adj / Adv

When dealing with open interrogative clauses in English, Huddleston (1988) points out that these clauses are comprised of a number of interrogative *words who, whom, which, whose, what, where, when, why or how,* which pertain to an element that functions as a subject within a clause or complement/modifier in VP structure.
Furthermore, the class of interrogative words occurring in the open type includes members from several different parts of speech; who and whom are nouns - more specifically, pronouns; which, whose, what can be either pronouns *(Which/ Whose/ What is it?)* or determinatives *(Which/Whose/What book shall we use?)*; when and where are usually adverbs *(When/Where did you see him? - cf. the PPs at which time/ place)* but can also be pronouns (*When/Where would suit you? - cf. the NPs what time/place*); how can be an adverb *(of degree: How big is it?, or manner: How did you do it?)* or an adjective *(How are you?)*; why is an adverb; who and whom are respectively nominative and accusative forms of who, but in clause-initial position who is commonly used with the function of object or complement of a preposition as an informal variant of whom *(Who/Whom did you see?)* (Huddleston, 1988). Interrogative main clauses are characteristically used to put questions, for example, the set of answers to the question "*Where is the carving-knife?"* includes "*The carving-knife is in the kitchen"* (expressible as *The carving-knife is in the kitchen, It's in the kitchen* or simply *In the kitchen), "The carving-knife is on the table"*, and so on - but not *"My uncle is ill"* (Huddleston, 1988).
Following traditional doctrine, the term used to refer to open interrogative clauses is wh -interrogatives. A wh-phrase may consist of a single wh-word or it may be a larger

phrase, the central members of the category of wh-words are interrogative, relative or exclamative items such as pronouns, adverbs, determiners, and predeterminers which begin with the wh-letter combination, e.g. what, when, where, which, who (and its inflected forms whose and whom), why, and the compound forms of these items, eg whatever, whenever, whereby, whereupon, etc. (Trotta, 2000: 14). Downing & Locke (2006) further state that the wh-interrogatives include an element of missing information which is indicated by the wh-word and which is tried to be pinpointed by the speaker.

As far as open interrogative structure is concerned, Huddleston et al. (2002) state that rules to construct open interrogatives differ between subject and non-subject elements:

i.   *Who bought it?*   [interrogative element as subject: basic order]
ii. *What did you buy?*   [interrogative element as non-subject: inverted order]

Huddleston et al. (2002) also argue that the interrogative element determines clause word order; if it is located in the subject position, no subject-auxiliary inversion is possible, whereas if it is located in the front position, subject-auxiliary inversion is possible. Kim & Michaelis (2020) claim that each wh-question is composed of a wh-phrase (filler) and an inverted sentence having a missing element (*[Which man] did you talk to Bill?; *[How ill] has Hobbs been sick?).

Carnie (2011) postulates that wh-questions got their name because of the fact that these questions start with the letters *wh* (*what, who, where, when, why, which*). In addition, Radford (2009) asserts that the question word how is also considered to be a wh-word based on the fact that it performs all syntactic functions as other interrogative wh-words (*How are you? How well did he behave?*).

For the sake of simplicity, Huddleston & Pullum (2005) assert that main or subordinate open interrogatives are specified by an interrogative phrase that consists of interrogative words, in main clauses, the interrogative phrase is in the initial position and subject-auxiliary inversion is possible, however, in subordinate clauses, it is located at the beginning and no inversion is possible to be applied.

	MAIN	SUBORDINATE
i.	a. *Which candidate spoke first?*	b. *I can't say which candidate spoke first.*
ii.	a. *What did she resign?*	b. *It's obvious why she resigned.* (Huddleston & Pullum, 2005)

Open Interrogative Clauses in Albanian

Taking into account open interrogative clauses in Albanian, Koleci & Turano (2011) point out that the interrogative word in the structure of wh-phrases that includes interrogative pronouns *who (kush, cili)* and *what (çfarë)* is positioned at the beginning of the sentence, whereas the subject comes the last in the sentence structure, e.g.:

i.   **çfarë** lexoi Beni? (What did Ben read?)

Furthermore, Koleci and Turano (2011) also state that the same rule applies to interrogative words in the structure of open interrogative content clauses even though the interrogative word functions as a direct object, e.g.:

i.   **çarë** thua/mendon se lexoi Beni? (What do you think Ben read?)

However, the interrogative word can also be positioned in the middle of the sentence when there is a subordinating conjunction within an indirect question, e.g.:

i.   nuk e di **se kush** do të niset (I don't know who will leave)
ii. nuk e di **se kur** do të niset Beni (I don't know when will Ben leave) (Koleci & Turano, 2011)

Sejdiu-Rugova (2019) claims that the main difference between the function of English and Albanian open interrogative clauses relies on the fact that open interrogative clauses that function as subjects in English have a different function when translated

in Albanian and most of them are translated as open interrogative clauses that function as direct object.

Following Çeliku (2012), there are some types of interrogative sentences based on their meaning and structure: genuine interrogative sentences (fjali pyetëse të mirëfillta), positive (pohuese), negative (mohuese), rhetorical (retorike), stimulus (nxitëse), and emotional (emocionale). Genuine interrogative sentences are used to ask questions about the information the speaker wants to convey from the interlocutor and an answer is received, e.g *A do të jetë gati për mësim shkolla e re? (Will the new school be ready for classes?), Kush do të flasë për qarkullimin e gjakut? (Who will talk about blood circulation?)* (Çeliku, 2012).

Positive interrogative sentences are used to give a positive answer to the question, e.g.: *Ç'të prisnim më? (What were we waiting for?), (Dalim tani?)- Pse edhe më do të rrimë? ((Shall we go out now?)- Why are we even staying?)* (Çeliku, 2012).

Negative interrogative sentences are used to deny a previous question, e.g.: *(- A i ke tamam një napolon e gjysmë?) – Bëhet ai goxha mur për një napolon e gjysmë? (Do you have exactly a napoleon and a half?) – Is that wall for a napoleon and a half?), (- A ma jep mua atë viç?) – Si ta jap ty? ((- Do you give me that calf?) – How can I give it to you?)* (Çeliku, 2012).

Rhetorical interrogative sentences contain not only a question, but an assertion as a question, and no answer is required when asking a rhetorical question, e.g.: *E kush nuk e di këtë? (And who does not know this?), Përse nuk e mbarove këtë punë një herë e mirë që atëherë? (Why didn't you finish this job once and for all then?)* (Çeliku, 2012).

In emotional interrogative sentences, the question is accompanied by overlapping emotional colors, such as: surprise, disbelief, uncertainty, doubt, etc. e.g.: *Ku vajti gjithë ai ngazëllim i mbrëmshëm?! (Where did all that last night's excitement go?!), Mos është kthyer?! (Hasn't he returned?!)* (Çeliku, 2012).

Methodology

The present study aims to analyze open interrogative clauses in English and Albanian and to come up with differences and similarities between both languages. Therefore, the data collection methodology includes one non-fiction book translated from English to Albanian. For the purpose of assessing and finalizing a conclusion corresponding to the conducted research, Richard Dawkins's "The God Delusion" which is translated into Albanian by Bardh Rugova is used as corpus of this study. Therefore, three hundred and fifty clauses are extracted from the book and are analyzed taking into account differences and similarities between these languages at the clause level. The first step includes the identification of all interrogative clauses in the English version of the book, then, a corresponding translation in Albanian is given for each extracted clause from the original version of the book. As far as data analysis is concerned, the comparative method is applied. Thus, for every analyzed clause a comparison is drawn regarding its structure in both languages, the question word used, the function of the question word or phrase, and the frequency of each question word or question phrase. All identified differences and similarities are presented by using charts.

Research findings

This part of the study presents the collected data in order to come up with reliable data concerning open interrogative clauses in English and Albanian. It is comprised of two sections, the first section examines open interrogative clauses in English, whereas open interrogative clauses extracted from the Albanian corpus of the study belong to the second section of the research findings.

Open Interrogative Clauses in English

As far as the structure of open interrogative clauses is concerned, if the wh-element functions as a subject, the wh-word is positioned first, and the order is the same as in declarative clauses; however, if the wh-element is non-subject, it starts with a wh-word and subject auxiliary inversion is applied.

Based on our corpus, the vast majority of clauses follow the same pattern starting with a question word which is followed by a verb, 85 percent of them start with a question word, e.g.: "**What** *exactly do you mean by 'essence'?;* **What** *might American atheists achieve if they organized themselves properly?;* **What** *expertise can theologians bring to deep cosmological questions that scientists cannot?*".

Moreover, 10 percent start with the conjunction *but* followed by a question word, e.g.: "**But why** *does our society beat a path to their door, as though they had some expertise comparable to that of, say, a moral philosopher, a family lawyer or a doctor?;* **But what**, *after all, is the difference between a non-existent female and a non-existent male?;* **But how** *has it happened that millions of fables, tales, legends, have been blended with both Jewish and Christian revelation that have made them the most bloody religion that ever existed?*", 2 percent start with the conjunction *and* and are followed by a question word, e.g.: "**And what** *would we have gained in return?;* **And how** *do they compete?;* **And how** *about those French 'cheese-eating surrender-monkeys'?*", 2 percent start with the conjunction *so* followed by a question word, e.g.: "**So how** *to get them to Bethlehem at the crucial moment, in order to fulfil the prophecy?;* **So why** *do rocks look and feel solid and hard and impenetrable?*".

A number of clauses that start with a phrase that includes a wh-word are identified as well, for instance, "**In what sense** *would they be superhuman but not super-natural?;* **On what basis** *did he make that judgement, if there is nothing to be said about whether God exists?;* **By what criterion** *do we choose?* **Just who** *do they think they are?*".

The wh- element performs different functions within main open interrogative clauses in English. In order to have a clear panorama of the functions that the wh-element performs within the extracted clauses belonging to the corpus in hand, Figure 1 is provided.
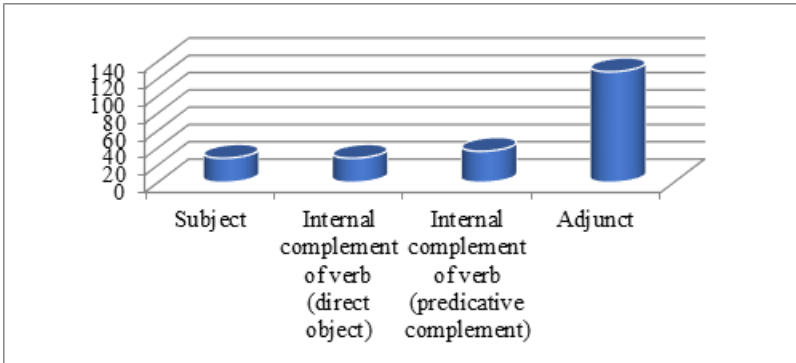

Figure 1. Function of wh-element in open interrogative clauses in English

Taking into account our corpus the the most striking result is that the wh-element functions as an adjunct in 58 percent of the clauses, e.g.: "**How** *did the Greeks, the Romans and the Vikings cope with such polytheological conundrums?;* **Why** *are scientists so cravenly respectful towards the ambitions of theologians, over questions that theologians are certainly no more qualified to answer than scientists themselves?;* **Where**, *then, have these concerted and steady changes in social*

consciousness come from?; ***When** does the developing embryo become a person - a human being?".*

Furthermore, based on the analyzed clauses, 16 percent of wh-words function as an internal complement of verb (predicative complement), e.g.: "***What** are these ultimate questions in whose presence religion is an honoured guest and science must respectfully slink away?*; ***What** is the colour of abstraction?*; ***What** is the primitively advantageous trait that sometimes misfires to generate religion?*; ***What**, then, is the coded meaning of 'You are so nineteenth-century' in the context of an argument about religion?".* Taking into consideration the fact that the wh-element may function as a subject, in 13 percent of the clauses of our corpus functions as a subject, e.g.: "***Who** made God?*; *Steeped in the story of Noah, and ignorant of all except biblical learning, **who** can blame them?*; ***Who** would have thought something so tragically absurd could be possible?*; ***Who**, before Darwin, could have guessed that something so apparently designed as a dragonfly's wing or an eagle's eye was really the end product of a long sequence of non-random but purely natural causes?".*

In addition, 13 percent of wh-words function as an internal complement of verb (direct object), e.g.: "***What** might American atheists achieve if they organized themselves properly?; **What** expertise can theologians bring to deep cosmological questions that scientists cannot?; **What** should we intelligently do in order to advertise our presence to extraterrestrial listeners?; **What** would an objective anthropologist, coming fresh to this set of beliefs while on fieldwork in Cambridge, make of them?".*

Moreover, there are also a number of incomplete clauses that lack some clause patterns and that's why they do not belong to any of the previously described types. For instance, "*What?; Why not?; Apologize for what?; What 'substance'?; Okay, now what?; Competing for what?; Why not Allah's omnipotent power?; Why not on Abraham?; Then an allegory for what?; So what?; Why should it?".*

From a grammatical point of view, there is a number of wh-words used to ask open interrogative clauses, hence, the frequency of each of them is going to be shown in Figure 2.
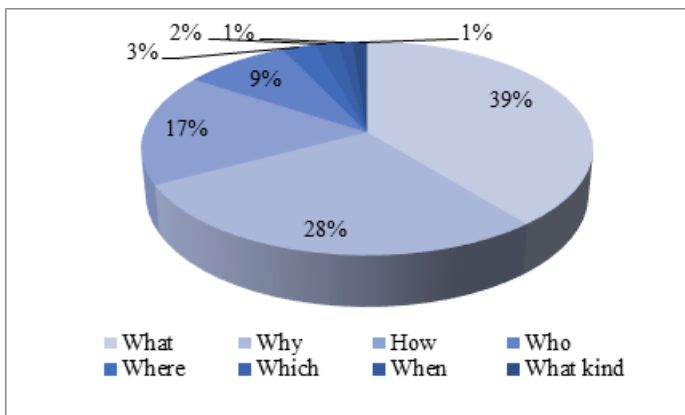

Figure 2. Frequency of wh-words in open interrogative clauses in English

The most frequently used wh-word is *what* (39%), e.g.: "***What** is the wall mostly made up of?; **What** is the attraction of martyrdom?*, being followed by *why* (28%), e.g.: ***Why** don't you do the suicide mission and take the fast track to Paradise?; **Why** have we been so reluctant to accept this explanation?"*, *how* is used in 17 percent of the clauses, e.g.: "***How** can a woman with such cock-eyed judgement be taken*

seriously on any topic, let alone be thought seriously worthy of a Nobel Prize?; **How** *about the question of God?"*, the wh-word *who* is used in 9 percent of the clauses, e.g.: "**Who** *can blame them, given the electorate they had to convince?;* **Who** *made God?"*, the wh-word *where* is used in 3 percent of the extracted clauses, e.g.: "**Where** *was that million going to come from?;* **Where** *does the Good Samaritan in us come from?"*, the wh-word *which* is used in 2 percent of the clauses, e.g.: "**Which** *religion, anyway?:*, and the wh-words *when* and *what kind* are represented by 1 percent in our corpus, e.g.: "**When** *does the developing embryo become a person - a human being?;* **What kind** *of ethical philosophy is it that condemns every child, even before it is born, to inherit the sin of a remote ancestor?"*.

Open Interrogative Clauses in Albanian

These clauses in Albanian (89 percent) start with a wh-word and the subject comes after the predicator, for instance, **"Çfarë** *na paska kaq të veçantë religjioni që t'ia mundësojmë këso respekti të privilegjuar? (What is so special about religion that we grant it such uniquely privileged respect?);* **Çfarë** *kuptimi ka fjala "rrënjë"? (What exactly do you mean by 'essence'?);* **Çfarë** *do të mund të arrinin ateistët amerikanë po të organizoheshin si duhet? (What might American atheists achieve if they organized themselves properly?);* **Pse** *nuk na qenka kjo çështje shkencore? (Why is that not a scientific matter?)".*

Moreover, 9 percent of these clauses start with the conjunction *mirëpo* being followed by a wh-word in Albanian, e.g.: "**Mirëpo**, *si u bë që miliona fabula, përralla, legjenda janë përzier me zbulesën e Jezusit dhe të krishterimit që i aka shndërruar në religjionin më gjakatar që ka ekzistuar ndonjëherë? (But how has it happened that millions of fables, tales, legends, have been blended with both Jewish and Christian revelation that have made them the most bloody religion that ever existed?);* **Mirëpo**, *si u bë që kjo mënyra e vetme të jetë kaq e përputhshme me evolucionin të mëpasmë?(But why did that one way have to be such a set-up for our eventual evolution?);* **Mirëpo**, *si është e mundur që Swinburn të pretendojë se kjo hipotezë e Zotit që mban triliarda gishtërinj mbi elektrone tekanjoze qenka hipotezë e thjeshtë? (But how can Swinburne possibly maintain that this hypothesis of God simultaneously keeping a gazillion fingers on wayward electrons is a simple hypothesis?)".*

Only two percent of the clauses starting with a phrase that includes a wh-word are identified as well, for example, *Falje për çka? (Apologize for what?); Ani çka? (So what?); Duke garuar përse? (Competing for what?).*

When it comes to the frequency of wh-words in Albanian clauses, a variety of question words are used to express open interrogative clauses, for instance, *përse (why), pse (why), si (how), çka (what), çfarë (what), cili (who), ku (where), kush (who), ç' (what), kur (when), cila (who),* etc.
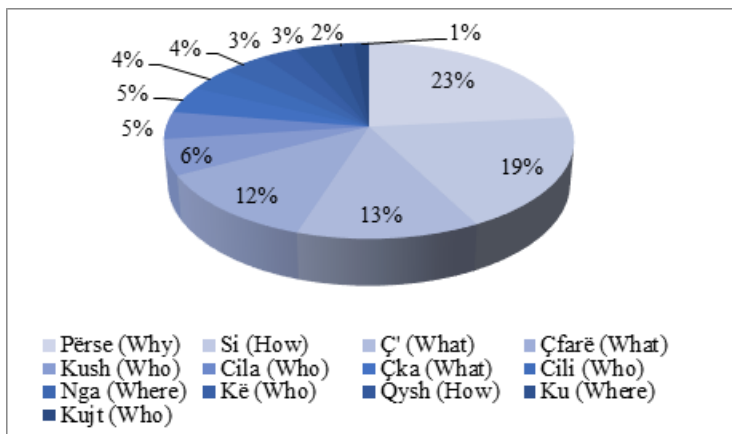
Figure 3. Frequency of wh-words in open interrogative clauses in Albanian

The most frequently used wh-word in Albanian is the word *përse (why)* in 23 percent of clauses, e.g.: "**Përse** *vallë nuk qenkan ibriku i Russellit ose Monstrat Fluturues Shpagetë po kaq immune ndaj skepticizmit shkencor? (And why isn't Russell's teapot, or the Flying Spaghetti Monster, equally immune from scientific scepticism?); **Përse** shencëtarët kanë respekt përulës ndaj ambicies së teologëve, për çështje të cilat teologët nuk janë të thirrur t'i diskutojnë?* (*Why are scientists so cravenly respectful towards the ambitions of theologians, over questions that theologians are certainly no more qualified to answer than scientists themselves?); **Përse** ndodh kjo?* (*Why does it happen?)"*. The wh-word *si (how)* is used in 19 percent of the clauses, e.g.: "*Si kanë dale grekët, romakët e Vikingët me mëdyshjet e tilla politeiste?* (*How did the Greeks, the Romans and the Vikings cope with such polytheological conundrums?); Si thua ti Zot? (What's that you say, Lord?); Si e shpjegon pra Shakespearein? (How do you account for Shakespeare, then?)"*, *ç' (what)* and *çfarë (what)* are both used in 12 percent of the clauses, e.g.: "*Cila është natyra e këtij ndryshimi dhe **ç'**e mire e ka nxitur?* (*What is the nature of this change, and what drives it?); Po kjo puna e djathit **ç'**ishte? (What is it with cheese?); Mirëpo, **ç'**na qenka pandani i dobishmërisë së busullës me dritë të moles?* (*But what is the counterpart of the usefulness of the moths' light compass?)*; *Kur e keni Mozartin për ta dëgjuar, **çfarë** ju duhet Zoti? (If you have Mozart to listen to, why would you need God?); Po, **çfarë** morali mund të nxirret nga një rrëfim i këtillë i frikshëm? (But what kind of morals could one derive from this appalling story?); Me spec është kjo: **çfarë** nëse vajzat duan ta bëjnë synetinë?* (*Trickier to answer, what if a girl says she wants to be circumcised?)"*. On the other hand, other question words are used less frequently, such as: *kush (who)* is used in 6 percent of the clauses "**Kush** *e krijoi Zotin?* (*Who made God?); **Kush** na qenke ti që shtiresh më i mirë se Newtoni, Galileo, Kepleri etj. etj.?* (*Who are you to set yourself up as superior to Newton, Galileo, Kepler, etc. etc. etc.?)"*, *cila (who), çka (what), cili (who), nga (where)* are used in 4 percent of the clauses "**Cila** *është ikonografia semiotike e djathit? (What is the semiotic iconography of cheese?); Mirëpo, **çka** të themi për raportin e famshëm të gazetarit të CNN-së, Tucker Carlson?* (*But then, what are we to make of the famous report by the CNN journalist Tucker Carlson?); **Cili** është pandani i zakonit të moles për të naviguar me ndihmën e dritave nga qielli?* (*What is the counterpart to the moth habit of navigating by celestial light compasses?); **Nga** mbin Samaritani i mirë në secilin prej nesh? (Where does the Good Samaritan in us come from?)"*, *kë (who)* and *qysh (how)* are used in 3 percent of the clauses "*Sidoqoftë (nuk ka si mos na shkojë ndërmend), **kë** po dëshironte ta*

*impresiononte Zoti? (In any case (one can't help wondering), who was God trying to impress?); Po toka **qysh** po rri pezull në hava? (Well, how does the Earth stay up in the sky?)"*, *ku (where)* and *kujt (who)* are used in 2 respectively 1 percent of the cases *"**Ku** e morën të drejtën për të më diktuar besime morale? (And from where do they presume to claim the right to dictate their moral beliefs to me?); **Kujt** i bëhet vonë për gjykimet subjective, de? (Who cares about subjective judgements anyway?)"*.

The wh-element in open interrogative clauses as main clauses has different functions, it functions as: subject (kryefjalë), internal complement of verb- direct (kundrinor i drejtë), internal complement of verb- predicative complement (kallëzuesor i kryfjalës), adjunct (rrethanor), etc., thus, Figure 4 gives an insight into its usage within our corpus of the study.

In the majority of cases, more specifically in 56 percent of the clauses, it functions as an adjunct within a clause, e.g.: *"Mirëpo, **përse** shoqëria jonë bën turr pas tyre, thuajse ata paskan ndonjëfarë ekspertize të krahasueshme me, po e zëmë, një filozof morali, avokat të çështjeve familjare a ndonjë mjek. (But why does our society beat a path to their door, as though they had some expertise comparable to that of, say, a moral philosopher, a family lawyer or a doctor?); **Ku** e morën të drejtën për të më diktuar besime morale? (And from where do they presume to claim the right to dictate their moral beliefs to me?); **Përse** vallë nuk qenkan ibriku i Russellit ose Monstrat Fluturues Shpagetë po kaq immune ndaj skepticizmit shkencor? (And why isn't Russell's teapot, or the Flying Spaghetti Monster, equally immune from scientific scepticism?)"*. As a subject is used in 25 percent of the clauses, e.g.: *"**Çfarë** do të kishim të bënim me kohën tonë? (And then what would we find to do with our time?); **Kush** po jua merr mendja se janë, de? (Just who do they think they are?); **Kush** do t'ua zë për të madhe, kur ta kemi parasysh elektoratin që duhej ta bindnim? (Who can blame them, given the electorate they had to convince?)"*, the wh-element functions as an internal complement of verb (direct object) in 15 percent of the clauses, e.g.: *"**Cili** na qenka dallimi, po ta shikojmë hollë e hollë? (What, when you think about it, is the difference?); Sidoqoftë (nuk ka si mos na shkojë ndërmend), **kë** po dëshironte ta impresiononte Zoti? (In any case (one can't help wondering), who was God trying to impress?); **Çfarë** kuptimi ka fjala "rrënjë"? (What exactly do you mean by 'essence'?)"*, in only 4 percent of the clauses, the wh-element functions as an internal complement of verb (predicative complement), e.g.: *"Nëse, pra, religjioni qenka efekt anësor i një tjetër gjëje, **cila** qenka ajo gjë? (If, then, religion is a by-product of something else, what is that something else?); **Ç'**është gjithë kjo armiqësi? (Why be so hostile?)"*.
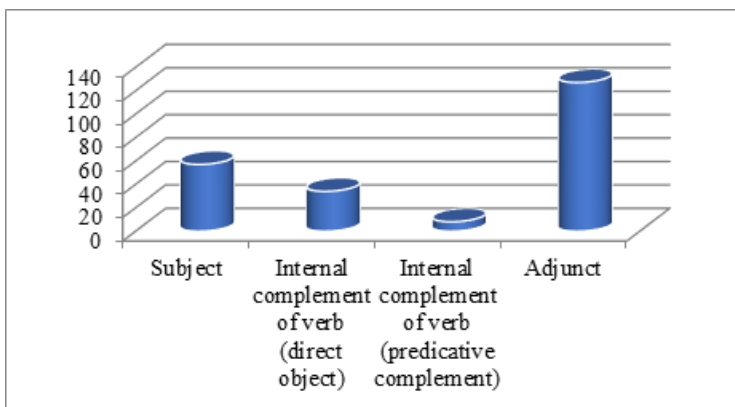

Figure 4. Function of wh-element in open interrogative clauses in Albanian

Discussion of research findings

When it comes to their structure, the vast majority of open interrogative clauses in English (85 percent) start with a question word which is followed by a verb, 10 percent start with the conjunction *but* which is followed by a question word, and 5 percent of the clauses start with a phrase that includes a wh-word. However, 89 percent of Albanian open interrogative clauses start with a wh-word and the subject comes after the predicator, 9 percent start with the conjunction *mirëpo (but)* being followed by a wh-word in Albanian, and two percent start with a phrase that includes a wh-word.

Differences between these two languages in clause level regarding open interrogative clauses are related to the function of wh-element, frequency of wh-words, word order, clause type switching, and no translation of clauses when translated from one language to another.

The wh-element in open interrogative clauses in English functions as an adjunct in 58 percent of the clauses, in 16 percent of the clauses functions as an internal complement of verb (predicative complement), in 13 percent of the clauses as a subject, and 13 percent of wh-words function as an internal complement of verb (direct object). Furthermore, the wh-element functions as an adjunct in 56 percent of open interrogative clauses in Albanian, in 25 percent of the clauses functions as a subject, in 15 percent of the clauses as an internal complement of verb (direct object), and in 4 percent of the clauses functions as an internal complement of verb (predicative complement).

Differences between these two languages rely on the frequency of wh-words, the most frequently used wh-word in English is the word *what* (39%), followed by *why* (28%), *how* (17%), *who* (9%), *where* (2%), etc., whereas the most frequently used wh-word in Albanian is the word *përse-why* (23%), followed by *si- how* (19%), *ç' – what* (13%), *çfarë- what* (12%), etc. Different from English which has a specific number of interrogative words (*what, which, when, where, who, whom, whose, why, and how*), the Albanian language has a variety of interrogative words used to ask questions. These words do not always have a corresponding translation in English since the interrogative word *what* in English can have different variations of translation in Albanian, such as: *çka, çfarë, ç'*. Wh- words in Albanian are: *si, ç', çfarë, kush, cila/cili, nga, kë, qysh, ku, kujt, çka, sa, pse, përse*, etc.

Moreover, a number of open interrogative clauses changed their clause type when translated from English to Albanian. They changed their form from open interrogative to declarative clauses, for instance:

1. "What I see in Nature is a magnificent structure that we can comprehend only very imperfectly, and that must fill a thinking person with a feeling of humility."
   Në natyrë gjej një structure të madhërishme, të cilën arrijmë ta kuptojmë vetëm ngapak dhe që njeriun mendimtar e mbush me ndjenjën e njerzillëkut.

2. "What we are seeing in Iraq is religious cleansing."
   Në Irak, në të vërtetë, ka spastrim fetar.

3. "What works for soap flakes works for God, and the result is something approaching religious mania among today's less educated classes."
   Ajo që vlen në shtandet e tregut, vlen edhe për Zotin, kështu që rezultati i kësaj del një biçim i manisë religjioze në radhet e rangjeve të sotme më pak të shkolluara.

4. "Our eyes don't present to our brains a faithful photograph of what is out there, or an accurate movie of what is going on through time."
   Sytë tanë nuk ia paraqesin trurit fotografinë besnike të asaj që është para tyre, a të filmit të saktë të ngjarjeve që na rrethojnë përgjatë gjithë kohës.

5. "Steeped in the story of Noah, and ignorant of all except biblical learning, <u>who can blame them</u>?"
   Të trusur në rrëfimin e Noes, injorantët për gjithçka pos mësimeve biblike, as nuk dinë më mirë.

Besides changing their type from open interrogative to declarative, English open interrogative clauses are translated as closed interrogative clauses in Albanian, too. For instance:

1. "Immoral by our standards, certainly, and stupid, but <u>what about Inca standards</u>?"
   Imorale sipas standardeve tona, po, edhe marroqe, *por a është kështu edhe sipas standardeve të inkave*?
2. <u>"What can be more soul shaking than peering through a 100-inch telescope at a distant galaxy, holding a 100-million-year-old fossil or a 500,000-year-old stone tool in one's hand, standing before the immense chasm of space and time that is the Grand Canyon, or listening to a scientist who gazed upon the face of the universe's creation and did not blink?"</u>
   A ka diçka më trandëse se ta shikosh përmes një teleskopi prej 2 metrash e gjysmë gjithësinë e largët, ta mbash në pëllëmbë një fosil prej 100 milionë vjetësh ose një almise guri 500.999 vjet të vjetër, të rrish para humbellës së pafund të kohës dhe të hapësirës që quhet Kanjoni i Madh, ose të dëgjosh një shkencëtar që ia ka zgurdulluar sytë krijimit të gjithësisë pa i bërë syri tërr?
3. "I wonder <u>how happy you are in your personal relationships</u>?"
   A thua ke lumturi në marrëdhëniet e tua personale?
4. "What?"
   A?

Moreover, a number of English open interrogative clauses are not translated into Albanian, such as:

1. "Why shouldn't we comment on God, as scientists?"
   No translation.
2. "And how about those French 'cheese-eating surrender-monkeys'?"
   No translation.
3. "In any case, before Isaac Watts was conceived, what was the nature of the entity being favoured?"
   No translation.

Conclusion

The conducted research met the foreseen expectations, having provided an outline emphasizing differences and similarities between these two languages deriving from the review made of literature reflecting the discussed topic as well as the analysis of open interrogative clauses.

The differences between these languages regarding clause structure are directly related to the fact that these two languages share differences concerning word order. English has a strict word order, whereas the Albanian language has a loose word order. Hence, the wh-element within open interrogative clauses in English is positioned first within clause structure, or the open interrogative clauses start with a conjunction, which is immediately followed by a wh-word. However, open interrogative clauses in Albanian start with a wh-word or conjunction, and the last element within the clause structure is the subject.

These two languages share more differences than similarities in clause level. Taking into consideration similarities, the wh-element in most of the main open interrogative clauses in English and Albanian functions as an adjunct. However, the differences are

related to the different functions that these clauses have in English and Albanian, to the frequency of wh-words used as well as the number and type of wh-words used in English and Albanian language. Despite functioning as an adjunct, the wh-element in English open interrogative clauses functions as an internal complement (predicative complement) in 16% of the clauses extracted from the corpus of the study, and it functions as a subject and an internal complement of verb (direct object) in 13% of the clauses. On the other hand, the wh-element primarily functions as an adjunct and the other functions performed by the wh-element within open interrogative clauses in Albanian are: subject in 25% of the clauses, internal complement of verb (direct object) in 15% of the clauses, and as an internal complement of verb (predicative complement) in 4% of open interrogative clauses. The most striking result to emerge from the data concerning differences between these two languages is the frequency of wh-word used within the corpus of the study in hand. The interrogative word that prevails in English open interrogative clauses is what followed by why and how, on the other hand, the one that prevails in Albanian open interrogative clauses is përse (why) followed by si (how), and ç' (what).

In addition, the results offer indisputable evidence of translation differences from one language to another. Open interrogative clauses in English changed their type into declarative clauses when translated to Albanian, open interrogative clauses in English were translated as closed interrogative clauses in Albanian, and there are open interrogative clauses in English whose translation in Albanian was omitted.

Bibliographic references

Aijmer, K., Lewis. D. (2017). Contrastive Analysis of Discourse- pragmatic Aspects of Linguistic Genres. Switzerland: Springer International Publishing AG. ISBN 331954554X.

Berk, L. M. (1999). English Syntax - From word to discourse. New York: Oxford University Press. ISBN 978-0195123531.

Bylykbashi, H. (2023). Yes-no Questions and Wh-questions in English and Albanian Spoken Discourse: Focus on Political Debates. World Journal of English Language 13(8), 412-417. https://doi.org/10.5430/wjel.v13n8p412

Carnie, A. (2011). Modern Syntax: A coursebook. New York-Cambridge University Press. ISBN: 9780521682046.

Çeliku, M. (2012). Sintaksë e gjuhës shqipe (Përbërësit sintaksorë). Tiranë: Shtëpia botuese Shtypshkronja. ISBN 9928107696.

Dawkins, R. (2006). The God Delusion. London- Toronto- Sydney- Auckland-Johannesburg: Bantam Press. ISBN 978-0-618-68000-9.

Dawkins, R. (2014). Deluzioni Zot (The God Delusion). Biblioteka Varg (SHB Trembelat) Shoqëria Sekulare për Mendim Kritik, Prishtinë.

Downing, A., Locke, P. (2006). English grammar - a university course. London and New York: Routledge. ISBN 0415287871.

Huddleston, R. (1984). Introduction to the grammar of English. New York: Cambridge University Press. ISBN 0521297044.

Huddleston, R. (1988). English grammar: an outline. New York: Cambridge University Press. ISBN 0521757223.

Huddleston et al. (2002). The Cambridge grammar of the English language. New York: Cambridge University Press. ISBN 0521431468.

Huddleston, R., Pullum, G. (2005). A student's introduction to English grammar. New York: Cambridge University Press. ISBN 0521612888.

Huddleston, R., Geoffrey, P., & Raynolds, B. (2022). A student's introduction to English grammar. New York: Cambridge University PresS. ISBN 1316514641

Kim, J., Michaelis, L. A. (2020). Syntactic Constructions in English. United Kingdom: Cambridge University Press. ISBN 9781108470339.

Koleci, F., Turano, G. (2011). Hyrje në sintaksën gjenerative të shqipes. Tiranë: Shtëpia Botuese e Librit Universitar. ISBN 9789992706091.

Radford, A. (2009). An introduction to English sentence structure. New York: Cambridge University Press. ISBN 0521731909.

Sejdiu- Rugova, L. (2019). Klauzat e varura të përcaktuara sipas përmbajtjes në gjuhën angleze dhe korrespondencat e tyre sintaksore në gjuhën shqipe. Prishtinë: PARNAS. ISBN 9789951614221.

Siemund, P. (2017). Interrogative clauses in English and the social economics of questions. Journal of Pragmatics 119, 15-32. https://doi.org/10.1016/j.pragma.2017.07.010

Trotta, J. (2000). Wh-Clauses in English, Aspects of theory and description. Amsterdam: Rodopi B.V. ISBN 9042012846.

Words: 6342
Characters: 40 460 (22,5 standard pages)

Herolinda Bylykbashi
Prof. Lindita Sejdiu-Rugova, Dr.
Department of English Language and Literature
University of Prishtina "Hasan Prishtina"
Kosovo
herolinda.bylykbashi@uni-pr.edu
lindita.rugova@uni-pr.edu