Peculiarities of Forming Rhetorical Questions by Adverbs in Chinese Language

Madina Abdiravubovna Suvonova
Deputy General Director of “Jiu Peng International Pharmaceutical”, Uzbekistan

http://dx.doi.org/10.18415/ijmmu.v8i7.2955

Abstract

The process of expression of rhetorical interrogative sentences in the current Chinese language and its root essence reflect the discrepancy of the two types of completion. Not only foreign students studying the Chinese language, but also the Chinese people themselves do not pay full attention to these concepts – a big mistake in the entire language system leads to the fact that they are overlooked. As for the sphere of influence of rhetorical interrogations in society, the methods that people often use in their speech when using such sentences, today serve to increase speech sensitivity. In this article, we consider it appropriate to examine the extent to which rhetorical interrogative pronouns are used.

Keywords: Rhetorical Interrogative Sentence; Pragmatics; Adverb. Semantic Meaning; Interrogative Pronoun, Tone; 不 not; 就 immediately; “Only”; “Already”; 难道 really/ indeed/ if?; 何 Who?; 岂 How?; 还 yet; 又 you ”Again”.

Introduction

Rhetorical interrogative sentences as a specific type of linguistics – have a feature that indicates a comparative language phenomenon. From this point of view, the Chinese language has established strict rules for distinguishing rhetorical interrogative sentences from ordinary types of interrogative sentences, in which the emphasis on the participation in rhetorical, rhetorical interrogative sentences is considered the main issue, and through the results of these description hypotheses are put forward.

The key words in the Chinese category are 不 not, 就 immediately, “Only”, “already”, “as soon as it happens”, 难道 really/ indeed/ if?, 何 Who?, 岂 How?, 还 yet, “still”, 又 you “Again”. These forms serve to convey a level of emphasis on a sentence. We can add all the interrogative pronouns expressed in this way to the rhetorical interrogative and the non-rhetorical words in the vernacular.
The Main Findings and Results

Rhetorical questions about 不 "no"

不 “no” can be used in 不是 bùshì, 不也是 bù yěshì, 不都是 bù dōu shì, 不就是 bù jiùshì and other forms, except for the singular. In addition, the number of rhetorical questions expressed in 不 is much larger, and in normal cases, often 吗 “is it” comes with a question mark. However, 不 (也/都就 yě/dōu jiù) 是... ...吗 shì... ...ma? It is part of the construction (is it like that?).

For example:

1. “北京现在条件这么好，你再不好好学习对得起谁？” (于天昱: 2007, p. 10)
   Běijīng xiànzài tiáojiàn zhème hǎo, nǐ zài bù hǎo hào xuéxí duìdéqǐ shéi?

   Conditions in Beijing are so good now, what kind of person are you if you don't study well anymore?

2. “别折腾了，你现在不是很好吗？” (于天昱: 2007, p. 10)
   bié zhētengle, nǐ xiànzài bùshì hěn hǎo ma?

   Do not give birth to problems, is not it good for you now?

3. “凭着崇高的理想，豪迈的气概，乐观的志趣，克服困难不也是一种享受吗？” (于天昱: 2007, p. 10)
   Píngzhe chónggāo de lǐxiǎng, háomài de qìgài, lèguān de zhìqù, kèfú kùn nàn bù yěshì yǐ zhòng xiǎngshòu ma?

   Isn't it great to have great ideas, heroic spirit, and optimistic aspirations, to overcome difficulties?

4. “不论德国还是中国，欧洲还是亚洲，法兰克福，科隆，柏林，还是北京，大连。乌鲁木齐，不都是在同一个地球上吗?” (于天昱: 2007, p. 10)
   bùlùn déguó háishì zhōngguó, ōuzhōu háishì yàzhōu, fǎlánkèfú, kēlóng, bólín, háishì běijīng, dàlián. Wūlǔmùqí, bù dōu shì zài tóng yī gè dìqū shàng ma?

   Be it Germany, China, Europe or Asia, Frankfurt, Cologne, Berlin, Beijing or Dalian. Urumqi, isn't it all on the same planet?

The following table shows the addition of 不 forms:

<table>
<thead>
<tr>
<th>不 () 是...吗 bù () shì...ma (is it”)</th>
<th>The semantic meaning of the expression</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>不也是...吗 bù yěshì...ma (is it”)</td>
<td>In the form of emphasis</td>
<td>有人说，书本上的文艺作品，古代的和外国的文艺作品，不也是源泉叫? Yǒurèn shuō, shūběn shàng de wén yì zuòpǐn, gǔ dài de hé wàiguó de wén yì zuòpǐn, bù yěshì yuánquán jiào? Someone said that the work of art in the book, both ancient and foreign works of art, in fact, is not the original source?</td>
</tr>
<tr>
<td>不都是...吗 bù dōu shì...ma (is it?)</td>
<td>In the form of generalization</td>
<td>…人家的孩子这样，咱们的孩子那样，孩子不</td>
</tr>
</tbody>
</table>
Rhetorical interrogative pronouns in the form of 就 jiù “immediately, then”

The form “immediately” and “then”, representing the adverb, is not used in an independent and singular case, but is used with other types of adverbs, interrogative pronouns, words denoting the interrogative tone, verbs.

For example:

“我哪回不是掉完眼泪，就拼命去干活儿?” (刘芳: 2016, p. 12)

Wǒ nǎ huí bùshì diào wán yǎnlèi, jiù pīnmìng qù gàn huó er?

When did I immediately throw into labor with all my strength, even if my tears did not stop?

“考不上大学就没有前途吗?” (刘芳: 2016, p. 12)

Kǎo bù shàng dàxué jiù méiyǒu qiántú ma?

If you cannot check into the nobility, then your future will not fail?

Rhetorical interrogative statements about the adverb 难道 nándào “really/ indeed/if”

This adverb is usually used in rhetorical interrogative sentences, but we cannot include all of the words that come with 难道 nándào “really/ indeed/if” in the system of rhetorical interrogative sentences. For example,

a) “难道你们闹矛盾了?” (刘芳: 2016, p. 12)

nándào nǐmen nào máodùnle?

“What if you have a conflict?” there is a firm decision in the sentence. In different cases, this adverb can become a rhetorical interrogative sentence or a simple interrogative sentence. In rhetorical interrogative sentences, sentences that end in 难道 nándào “really/ indeed/if” are followed by 11 “is it”; interrogative pronouns or words that mean interrogative. For example,

b) “你说我痴人说梦，一个人难道就不能有自己的梦想吗?” (于天昱: 2007, p. 12)

nǐ shuō wǒ chīrénshuōmèng, yīgè rén nándào jiù bùnéng yǒu zìjǐ de mèngxiǎng ma?

Do you think that I have a disease of lust, if a person does not have a dream of his own?

何hé “what?”, When? ” how?” rhetorical question

This form of rhetorical questioning is not used alone in formal sentences. All forms related to adverb 何hé “what?”, when?” how?” 何妨héfáng “What harm? (does not cause harm), what prevents? (does not interfere) “, 何不hébù “why, “why ... not?”, 何尝hécháng “when?”, 何必hèbì
“why?”, 何苦 hékǔ “what is a reason?”, 何曾 hécéng “When, when?” with or without components 何nima? “When?” “how?” comes with words that mean. Almost all of the sentences we have researched provide a rhetorical style:

a) “你叫我忘了你，而你又何尝能忘得了我呢?” (刘芳: 2016, p. 14)
   nǐ jiào wǒ wàngle nǐ, ér nǐ yòu hécháng néng wàng déliǎo wǒ ne?
   You made me forget, but when could you forget me?

b) “何必老是想不开：苦了自己?” (刘芳: 2016, p. 14)
   hébì lǎo shì xiǎngbùkāi: Kūle zìjǐ?
   Why do we always suffer and think about it?


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>何妨héfáng “how can it harm?”</td>
<td>Represents necessity</td>
<td>Emphasizes</td>
</tr>
<tr>
<td>何不hébù “why ...? why not?”</td>
<td>Represents an obligation or opportunity</td>
<td>It represents persuasion to a job, motivation (consent) or motivation of one’s own capacity.</td>
</tr>
<tr>
<td>何尝hécháng “when?”</td>
<td>Represent confirmation or denial</td>
<td>Self-defense means justification, emphasis.</td>
</tr>
<tr>
<td>何必hébì “why?”</td>
<td>Expresses that the necessity does not exist</td>
<td>Expresses the necessity in the dative case</td>
</tr>
<tr>
<td>何苦hékǔ “nima? sababdan?”</td>
<td>Refers to the fact that the person or phenomenon is worthwhile.</td>
<td>Means persuasion, motivation (consent) to a job</td>
</tr>
<tr>
<td>何曾hécéng “qay payt, qay mahal?”</td>
<td>The highlighted event points to the fact that it never happened.</td>
<td>Indicates the state of coming to a decision.</td>
</tr>
</tbody>
</table>

Rhetorical interrogative sentences on 何qǐ “maybe” rhetoric

Forms of this type are also not used in the singular; on the contrary, they can be used with other types of adverbs. For example, 11–12 through the adverb “no” – “maybe it has not happened, there is no need?” status can be legalized. It can also be accompanied by a number of verbs, 121 to cases that denote the form 13 “again...is not it?”, 14 “how?”, 15 “maybe (if it were possible)”, 16 “maybe (after all)” can also be added to the adverbs, denoting the form 17 in the form of”. For example,

Forms of this type are not used in isolation, but can be used in other ways. For example, 不是búshì – “no” 岂不是qǐ bùshì – “maybe not done, no need?” mode can be made. It can also come with a number of verbs, in cases where the form 何qǐ means 岂不qǐ bù “... isn’t it?”, 岂可qikě “how?”, 岂止qǐzhǐ “maybe (if possible)” 岂但qídàn “maybe (really)” can be added in the form of 岂qǐ.

a) “万一过几天“和平”解决了，岂不是多此一举?” (刘松江: 1993, p. 16)
   wàn yīguò jǐ tiān “hépíng” jiějué, qǐ bùshì duōcǐyījǔ?
If "peace" is achieved in a few days, maybe there is no need to fight?

b) “写在纸上的话和事实岂不矛盾？” (刘松江: 1993, p. 16)

*Xiě zài zhǐ shàng de húà hé shìshí qǐ bù máodùn?*

Are not the facts written on paper contradict reality?

c) “终身大事岂可马马虎虎?” (刘松江: 1993, p. 16)

*zhōngshēn dàshi qǐkě mǎmǎhūhū?*

How to be indifferent to life problems?

d) “巾帼不让须眉，妇女岂止能撑半边天？” (刘松江: 1993, p. 16)

*jīnguó bù ràng xūméi, fùnǚ qǐzhǐ néng chēng bànbiāntiān?*

Can women not be compared to men with a crown on their head, but are they able to hold half of the sky?

e) “岂但我一个人知道？” (刘松江: 1993, p. 16)

*qǐdàn wǒ yīgè rén zhīdào?*

Maybe I'm the only one who knows?

Rhetorical interrogation in the form of 还 “again, still, then, yet”

Forms of this type are not used in isolation, but can be used in other ways. The rhetorical interrogative pronouns 还 “again, still, then, yet” can also be dropped. However, in this case, the tone of speech also weakens a bit. We can compare this situation in the following examples.

For example:

1a) “她让孩子一个人玩水，自己睡觉或者看电視，孩子 还 能有个不感冒的?” (刘松江: 1993, p. 16)

*Tā ràng háizi yīgè rén wán shuǐ, zìjǐ shuìjiào huòzhě kàn diàn shì, hái zǐ huán néng yǒu gè bù gǎnmào de?*

He lets the child play in the water alone, and he sleeps or watches TV, so that the child does not catch a cold?

1b) “她让孩子一个人玩水，自己睡觉或者看电視，孩子能有个不感冒的?” (刘松江: 1993, p. 16)

“Tā ràng háizi yīgè rén wán shuǐ, zìjǐ shuìjiào huòzhě kàn diàn shì, hái zǐ néng yǒu gè bù gǎnmào de?”

He allows the child to play one by one in the water, and he himself sleeps or watches TV, can the child not wind?

3a) “你 还 能不了解他的脾气秉性吗？”

*Nǐ hái néng bù liǎojiē tā de píqì bǐngxìng ma?*

If you are still not familiar with its nature?
3b) “你能不了解他的脾气秉性吗?” (吕明臣张玥: 2011, p. 7)

“Nǐ néng bù liǎojiè tā de píqì bǐngxìng ma?”

If you are not familiar with its nature?

In the above three examples, rhetorical questions were also reflected, and the comparative difference between them is significant because the tone of speech in sentences with 还 hái “still/yet” adverbs is higher, and the tone in sentences without these adverbs is weaker.

Rhetorical questions about 又 yòu “again”

The terms 又 yòu “again” and 还 hái “still” are the same. Like the 还 hái “yet” and “again” above, this form can also be omitted in Chinese rhetorical interrogative pronouns. This does not affect the meaning of the sentence. However, the tone of voice and the firmness of the speaker's speech may be weakened.

Here are three examples.

Here we observe that the speakers in case (a) are more likely to ask questions than those in case (b).

1a) “…再说，香港又有什么了不起的？” (郭继懋: 1997, p. 18)

“…Zàishuō, xiānggǎng yòu yǒu shé me liǎobùqǐ de?”

… and what was so special about Hong Kong?

1b) “再说，香港有什么了不起的？” (郭继懋: 1997, p. 18)

“Zàishuō, xiānggǎng yòu shé me liǎobùqǐ de?”

...what kind of originality did Hong Kong have?

2a)

“一个人如果不是像一块海绵吸水似的, 积蓄起大量的词汇, 他的语言, 又怎么能够生动和丰富起来呢?” (郭继懋: 1997, p. 18)

“Yīgè rén rúguǒ bùshì xiàng yīkuài hǎimián xīshuǐ shì de, jīxù qǐ dàliàng de cíhuì, tā de yǔyán, yòu zěnme nénggōu shēngdòng hé fēngfù qǐlái ne?”

If a person does not enrich his dictionary wealth, like a sponge (a cloth or a sponge intended for absorbing water), how else can his language be rich?

2b)

“一个人如果不足像一块海绵吸水似的, 积蓄起大量的词汇, 他的语言, 怎么能够生动和丰富起来呢?”

“Yīgè rén rúguǒ bùzú xiàng yīkuài hǎimián xīshuǐ shì de, jīxù qǐ dàliàng de cíhuì, tā de yǔyán, zěnme nénggōu shēngdòng hé fēngfù qǐlái ne?”

If a person does not enrich his dictionary wealth, like a sponge (a cloth or a sponge intended for absorbing water), how can his language be rich?

3a) “她是朕的亲妈妈，又是太后，于忠于孝，朕 又 能怎样？” (朱姝: 2004, p. 49)
“Tā shì zhèn de qīn māmā, yòu shì tàihòu, yú zhōngyú xiào, zhèn yòu néng zěnyàng?”

He is my real mother, the emperor's mother, a respected person, what kind of relationship should I have with him (her) again?

3b) “Tā shì zhèn de qīn māmā, yòu shì tàihòu, yú zhōngyú xiào, zhèn néng zěnyàng?”

She was my real mother, and also the mother of the emperor, a man of honor, how should I treat her?

Conclusion

The study of this topic led to the following conclusions:

1. The forms 还 hái “yet/still”, “again” and 又 “again” are not used to distinguish a definite meaning. By using them, only the tone of the sentence is amplified, not using these forms does not transfer the rhetorical form of the sentence to another form; The forms 还 hái “yet/ still”, “again” and 又 “again” are the means of tone that reflect the spoken state of rhetorical interrogative pronouns, and we can classify these two forms as syntactic definite forms.

2. In fact, all 不也是 bù yěshì, 不都是 bù dōu shì, 不就是 bù jiùshì words are an extended version of the 不 bù “no” option. The forms 也 yě “both”, 都 dōu “all”, 就 jiù “exactly, immediately, immediately” come between the 不 bù “no” and the hieroglyphs 是 shì. The above forms can be abbreviated. However, after a shortening, the tone will not be as strong.

3. The rhetorical interrogative tone of the Chinese language is slightly softened by the 难道 nándào “really/indeed” form. The 难道 nándào “really/indeed” form can be placed before the possessive or after the possessive. The difference between the sentences with 难道 nándào “really/indeed” is understood only in the pragmatic sense. If the possessive is preceded by the form nándào “really/indeed”, then it indicates that it is possessed in this form, and if it is preceded by the cut, then it refers to the cut.

4. In rhetorical interrogative sentences 何 hé “What?”, “When?”，“How?” although forms of adverbs are encountered in very rare cases, in fact, the sentences in which the adverb is involved are sentences that denote the original rhetorical methodologies.

5. 何必 hébì “Why?” and 何苦 hékǔ “for what reason?” all components indicate that there is no need, that the person or event is worthwhile. Sometimes they can be used instead. The differences in this case are: 1) 何苦 hékǔ “for what reason?” component 何必 hébì is a little deeper in meaning than “why?”, so 何苦 hékǔ “for what reason?” at the end of the sentences used is allowed to put the question load 呢 ne – “modal load that conveys the status of the speaker through the sentence”. After 何必 hébì “why?”, 呢 ne – “there is no need to put the question load” modal load that delivers the status of the speaker through the sentence”.

6. The expressions 还 hái “yet/still”, “again” and 又 “again” are not the same as in other forms. They are not used to distinguish a specific meaning. Because it is possible to use or not use 还 hái “yet/still”, “again” and 又 “again” forms in Chinese rhetorical questions. By using them, you only increase the tone of the sentence - not using these forms does not change the rhetorical form of the sentence. On the contrary, there are other elements that give it a rhetorical character. In other words, the
forms 还 hái “yet/still”, “again” and 又 “again” are the means of tone that reflect the state of the speaker speaking the rhetorical question, and we can classify these two forms as syntactic definite forms.

References
刘芳. 现代汉语反问句的标记研究. – 沈阳师范大学, 2016.
刘松江. 反问句的交际作用. 语言教学与研究, 1993. – 189页.
吕明臣张玥. 反问句的功能和意义. 华夏文化论坛, 2011. – 211页.

Copyrights
Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (http://creativecommons.org/licenses/by/4.0/).