Original Paper

A Study of Lu Xun's "Blessing" Appellatives and the Implications for Chinese Language Teaching

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Abstract

Lu Xun, as the founder of modern Chinese literature, is known for his profound and sharp language style. Although there are different views on whether and how to teach Lu Xun's works in Chinese as a Foreign Language (CFL) teaching circles, the fact that Lu Xun's works are most frequently included in Chinese language textbooks is enough to emphasize his central position. From the perspective of sociolinguistics, this paper takes the epithets in Lu Xun's Blessing as the object of study, and employs exhaustive statistics and other research methods to systematically analyze the epithets in Blessing. It is found that Blessing contains 54 predicates, which are categorized into two major categories of locution and expressive function and seven subcategories of occupational title and honorific title on the basis of Li Mingjie's classification of predicates. From the study of the predicates in Blessing, we can see that they are characterized by the wide distribution and different colors of predicative elements, and the phenomenon of heteronymity and homonymity, and so on. Finally, from the perspective of the "Three Teachings" (teachers, teaching materials, and teaching methods), the study provides insights for Chinese language teaching and promotes Chinese language learners to better understand the development of Chinese society through the study of Lu Xun's epithets.

Keywords

Lu Xun, Blessing, Appellative, Chinese language teaching

1. Introduction

The Chinese nominal system is a very important and complex linguistic phenomenon, which can better reflect the linguistic characteristics of a period, and at the same time show the world the linguistic culture and social outlook of the Chinese nation. Its richness, ethnicity, variability and other qualities determine that it is not only a part of language teaching in teaching Chinese as a foreign language, but

also an organic combination with culture, so that learners can really master the predicate system.

As the founder of modern Chinese literature, Lu Xun's works remain an inextricable topic in Chinese literature studies until today. Putting Lu Xun's study in the perspective of international Chinese language education, according to statistics, Lu Xun is the author whose literary works have been included in the most Chinese language textbooks for foreigners (Liu, 2021), which is a phenomenon that fully demonstrates that the writers of Chinese language textbooks have attached great importance to Lu Xun. However, there are divergent views on how to teach Lu Xun's works in the current academic circles, and learners are also afraid of Lu Xun's works, which is a thought-provoking issue.

According to the current research, linguistic studies on Lu Xun's works are rare, and the combination of Lu Xun's works with predicates and the teaching of Chinese as a foreign language has not yet been done. Therefore, this paper combines the study of Chinese as a foreign language with Lu Xun's literary works, which helps to analyze the social and cultural phenomena of China at that time as reflected in Lu Xun's literary works from a sociolinguistic point of view, and to integrate cultural teaching into language teaching, so as to promote the learners' understanding of Chinese culture and contemporary China in a more comprehensive way.

2. Explanation of the Classification of Epithets and the Selection of Lu Xun's Works

2.1 Classification of Appellatives

Regarding the categorization of predicates, there are several defining criteria in the academic world. For example, Cui (1996, p. 36) subdivided predicates into nine levels, such as pronoun predicates and kinship predicates, from the perspective of communicative function; Li (1997, pp. 92-96) classified them into dorsal and facial predicates based on the theory of speech act, with self-reference and symmetry under facial predicates, and occupational predicates, plain predicates, formal predicates, etc. under symmetry according to the three major functions of orientation, expression and qualification; Zhou (2001, p. 32) divided them into kinship and social predicates, with eight categories under kinship predicates, such as immediate and collateral, blood relatives and in-laws. Zhou (2001, p. 32) divided it into kinship and social appellatives, under which there are eight categories of kinship appellatives, such as direct and collateral, blood relatives and in-laws, etc., and social appellatives contain many subcategories such as identity, name, and so on; Liu (2004, p. 95) also classified it into kinship and social appellatives, in which there are three categories of social appellatives: occupational, generic, and name, and so on. Other scholars' categorization criteria will not be repeated here.

Based on the above categorization, we can find that most scholars are based on the problems and discoveries in the practice of teaching Chinese as a foreign language, or based on the consideration of society and culture, and there is not yet a unified standard in the academic world, and in the current papers, the citation of different scholars' categorization standards is also endless.

2.2 Definition of the Categorization of Epithets in This Paper

After comprehensive consideration of existing studies and Blessing, this paper proposes to adopt Li

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Mingjie's classification of appellatives. On this basis, this paper focuses on analyzing the two major functions of locution and expression in symmetrical language (also known as address language), with the locution function divided into occupational title, positional title, native name, kinship title, and pan-communicative title, and the expression function divided into honorific title and contemptuous title.

2.3 Note on the Selection of Lu Xun's Works

Based on Liu Jingyan's (2021, p. 92) statistics, this paper compiles the "Statistical Table of Lu Xun's Works Included in Chinese Language Teaching Materials for Foreigners" (see Table 1). A total of 26 works are involved, and the most frequently included works are Kong Yi Ji, Blessing, and Lixin. In contrast to Kong Yi Ji, which has a relatively simple character relationship, Blessing tells the story of the author's return to his family's fourth uncle's house to spend the *"blessing"*, during which he learns about the tragedy of his maid, Sister-in-law Xianglin, and it involves a number of characters such as Mr. Lu Si, Sister-in-law Xianglin, and Mrs. Wei. Therefore, this paper chooses Blessing as the object of study in order to analyze the social and cultural connotations behind the work from the viewpoint of predicates, and to deepen Chinese learners' thinking about Chinese history and culture.

Table 1. Statistics on Lu Xun's Works Included in Chinese Language Teaching Materials for Foreigners

serial number	Name of the work	Number of times included
1	Kong Yiji	18
2	The Blessing	11
3	The Lectures	10
4	The True Story of Q	9
5	The Homeland	8
6	A Little Thing	7
7	Medicines	6
8	From the Garden of Hundred Clovers to the House of Three Flavors	5
9	Mr. Fujino	5
10	The Passenger	3
11	Fetishism	3
12	The Hurt Locker	3
13	Literature and Sweating	3
14	New Stories	2
15	Diary of a Madman	2

16	The Scream	2
17	Deadly Fire	2
18	New Autumn Miscellany	2
19	The Weeds.	2
20	Confucius in Modern China	2
21	Writings by the Light	1
22	The Storm	1
23	The Kite.	1
24	The Society's Theater	1
25	In Memory of Forgetting	1
26	"Mrs. Xianglin	1

3. A Classification Study of Lu Xun's "Blessing" Appellatives

According to the statistics, Blessing contains 54 titles, including 6 occupational titles, 1 positional title, 5 native titles, 15 relatives' titles, and 20 general interaction titles under the function of orientation; and 2 honorific titles and 5 contemptuous titles under the function of expression. According to their different structures and meanings, they are now categorized and explained.

3.1 The Blessing under the Positioning Function

3.1.1 Occupational Title

3.1.1.1 Relevance to the Social Life of the Population

In the occupation called, and the people's social life related to a total of four, respectively: the old supervisor, beggars, teachers, doctors.

There are three descriptions of "beggars" in the article, all of which describe the situation of Mrs. Xianglin:

(1) However, did she become a <u>beggar when she</u> went out from the house of her fourth uncle, or did she first go to the house of Wei's wife and then become <u>a beggar</u>? (然而她是从四叔家出去就成了乞丐的呢，还是先到卫老婆子家然后再成乞丐的呢？)

With "beggar" to describe Xianglin sister-in-law, before and after the formation of echoes, showing the author's sympathy for Xianglin sister-in-law's situation, implying the Xianglin sister-in-law's life direction, saddening.

The simultaneous appearance of "old overseer" and "teacher" in the text represents the Chinese society at that time, when the old and the new were alternating.

(2) He is my own family ...... is an <u>old supervisor</u> who lectures on science. (他是我的本家……是一个讲理学的老监生).

(3) I am creepy ...... <u>teachers</u> and partial to stand beside the body when the trepidation is much more. (我很悚然……教师又偏是站在身旁的时候，惶急得多了).

The author describes the fourth uncle as "an old overseer who teaches science", which shows that the

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fourth uncle, as a representative of the old culture, has a lot of traditional cultural dregs in his bones, and it also lays the foundation for the tragic end of Xianglin's sister-in-law. The mention of "teacher" in the text is a contrast to the cold eyes of Mrs. Xianglin, which also shows that teaching is a profession with status and is synonymous with seriousness. The simultaneous appearance of "old overseer" and "teacher" symbolizes the confrontation between the old culture and the new culture, and also implies the author's thoughts on the development of Chinese society and culture.

Regarding the description of "doctor", the author uses the analogy of "doctor" to indicate that he is unable to solve other people's problems like a doctor for something he can't explain, and "I can't tell" is a very good phrase to use. It becomes a very useful phrase. The author is using the doctor to satirize his own inability to answer Mrs. Xianglin's questions.

(4) The brave teenager who doesn't change a thing ...... selected doctors, in case of poor results, most likely to become a resentful woman ......（不更事的勇敢的少年……选定医生，万一结果不佳，大抵反成了怨妇……）

3.1.1.2 Relating to the Political Situation

The term "New Party" refers to the reformist faction led by Kang Youwei at that time. Here, the term "New Party" is used to refer to this kind of people, and the incident of "Uncle Four scolding the New Party" alludes to the fact that reforms of the reformist faction were full of difficulties and met with strong opposition from the conservative faction.

(5) ...... called me "fat" and then cursed his new party. (……说我"胖了"之后即大骂其新党).

3.1.1.3 Relating to Divine Religion

The "King of Yanluo" is a symbol of the old society's feudal superstition of "ghosts and gods", indicating that rural women in the society at that time held feudal superstitions in high esteem, which indirectly led to the final end of Sister-in-law Xianglin's life.

(6) The King of Hell had to saw you up and divide you among them. (阎罗大王只好把你锯开来，分给他们).

3.1.2 Functional Title

Li (1997, p. 95) states, "Job title, such as section chief, principal, etc." The position here is considered a kind of occupation, and tends to indicate a titled occupation. There is only one instance in the Blessing where the title is "educator".

(7) ...... And I'm inclined to scrutinize it, and it's no wonder that educators say it's a case of being born insane. (……而我偏要细细推敲，正无怪教育家要说是生着神经病).

The structure of "educator" as "noun + home" is a typical job title structure. Here the author borrows the words of the educator to comfort himself that he does not need to dwell on responding to Mrs. Xianglin, which is ironic in contrast to the author's reflection later on.

3.1.3 This Name

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There are a total of five names in the Blessing, which can be divided into three categories: the first category is ontological, such as "Kang Youwei, Chen Tuan Laozu"; the second category is "Ah + noun", involving "Ah Niu, Ah Mao"; the third category is "surname + ranking", involving "He Laoliu"; and the third category is "surname + ranking", involving "He Laoliu". The second category is "Ah + noun", involving "Ah Niu, Ah Mao"; the third category is "surname + ranking", involving "He Lao Liu".

When it is the name of the body, it is mostly used in formal and serious occasions to make objective statements; when using the structure of "阿＋名词", it is mostly used to address the younger generation/children, for example, Ah Niu and Ah Mao in the text are the children of Auntie Si and Sister-in-law Xianglin respectively; the use of "姓氏+排行" can also play a role in distinguishing the characters. The use of "surname + rank" can also serve to differentiate characters.

3.1.4 Relatives

There are a total of 15 titles of relatives in The Blessing, outlining the family composition of the author's fourth uncle's family and Xianglin's wife's mother-in-law's family. According to the usage and the structure of the titles, they can be categorized into four types, such as "for elders" and "for peers".

3.1.4.1 For Elders

In Blessing, there are six titles of relatives used for elders, including "Fourth Uncle, Fourth Aunt" around the author's family, and "Mother-in-law, husband's cousin, uncle, mother" around Xianglin's wife's family.

The title "Fourth Uncle" appears 21 times in the text, second only to "Sister Xianglin", which shows its central role in the whole text. The structure of "fourth uncle" is "number + uncle", which expresses the author's closeness to the fourth uncle, and when it shows the majesty or status of the fourth uncle, he calls him "the old supervisor, the fourth master of Lu", and so on. etc.

(8) <u>Uncle Four frowned</u>, Aunt Four already knew what he meant ...... (四叔皱了皱眉，四婶已经知道了他的意思……)

The above is only one example, through the description of Uncle Four, it can be seen that the social atmosphere of the society at that time was characterized by male superiority and female inferiority and Uncle Four's leadership position of "absolute authority", which was typical of the description of family men in the society at that time.

"Fourth Aunt" appears 18 times in the text, with the structure of "number + aunt". As the character who has the most dealings with Uncle Four and Sister-in-law Xianglin, this epithet often appears in the form of a companion, contrasting with Uncle Four, the male head of the old family, and Sister-in-law Xianglin, who is a woman of the same sex but of a different class, respectively, and highlighting its multifaceted nature.

The title "mother-in-law" occurs nine times, "cousin of the husband's family" once, "great-uncle" once, and "mother" once. "mother" occurs once. These three appellatives are all characters related to Xianglin's wife.

3.1.4.2 For the Younger Generation

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There are two relative terms used in the text for the younger generation, namely "son" and "child". The main story here is about the tragic story of Mrs. Xianglin's son, Ah Mao, who was eaten by wolves, which expresses Mrs. Xianglin's love for her son and her pain of losing him.

(9) Who knows what that <u>child</u> will carry for the wolf again? (谁知道那<u>孩子</u>又会给狼衔去的呢？)

3.1.4.3 For Peers

There are three kinship terms used in the text, namely, "brother-in-law, husband, wife".

3.1.4.4 Proposed Kinship Terminology

Kinship predicate is a form of language that uses kinship predicate to express non-kinship relationship, which is a special phenomenon in the Chinese language system. In Blessing, Xianglin Sister-in-Law, Wei Wife-zi, and Liu Mom are typical representatives of kinship predicates, corresponding to the three categories of "-sister-in-law", "-wife-zi", and "-mother" respectively. These three suffixes represent women of three age groups.

(10) Everyone called her <u>Mrs. Xianglin</u>; didn't ask her last name ...... (大家都叫她<u>祥林嫂</u>；没问她姓什么……)

(11) ...... The fourth uncle's family had to replace the female laborer, and the <u>wife of Wei</u>, who was a midwife, brought her in. (……四叔家里要换女工，做中人的<u>卫老婆子</u>带她进来了).

(12) This time, Uncle Four's family has to hire male short-term workers ...... and ask <u>Mrs. Liu to</u> help them kill chickens and geese ...... (四叔家里这回须雇男短工……另叫<u>柳妈</u>做帮手，杀鸡，宰鹅…)

3.1.5 Generalized Claims

Pan-communicative epithets are those that are common and universal in social or family relationships. There are 20 generic terms in the Blessing, which can be categorized into two groups according to family and social relations.

3.1.5.1 Family Relations

In terms of family relationships, there are six titles, including "Lu Si Lao Shi, Hon Jia".

Regarding the terms "Master" and "Mrs.", there are four titles in the text: "Master Lu, Fourth Master" and "Fourth Mrs., Mrs.", indicating that in the families under the old social system, masters and wives were representatives of well-off and high-ranking people. This indicates that in the families under the old social system, the titles of "Master" and "Mrs." are representative of those who are well-to-do and have a high status.

(13) People say that <u>Master Lu Si has hired a</u> female laborer ......(人们都说<u>鲁四老爷</u>有里雇着了女工……)

(14) You're really the <u>wife</u> of a big family, if that's what you say. (你真是大户人家的<u>太太</u>的话).

Based on the context of the above example sentences, it can be seen that the titles of Master and Mrs. are usually found in the formal "inferior-superior" relationship to show respect to the Master and Mrs..

The terms "honkai" and "zuuzong" are generalized terms for people who are related to each other, and they also reflect the traditional and feudal family ideology of the society at that time.

3.1.5.2 Social Relations

There are 14 kinship terms in terms of social relations, including "woman, man, outgoing person" with the suffix "person", "worker" with the suffix "worker", "short-time worker, woman worker", "friend", "teenager", "widow", "man", and "friend". The suffix "man" includes "woman, man, goer", and the suffix "worker" includes "(male) laborer, female laborer", as well as "friend", "teenager", "widow", and "man".

With the suffix "people", the structure "xx+people" generalizes certain kinds of people and expresses certain connotations. For example, "people out of doors" is used to describe the author, indicating that the author is a person who has seen the world; "people in the mountains" refers to the in-laws of Xianglin's wife, indicating that Xianglin's wife came down from the countryside, contrasting "people out of doors" and "people in the mountains" to "people in the mountains". The contrast between the "man who goes out" and the "man in the mountains" indicates the cultural gap in the society at that time, and the author, as the "man who goes out", fails to bring Xianglin's sister-in-law an answer, which is ironic.

(15) "You are literate and <u>out</u> and <u>about</u> and have seen a lot." （"你是识字的，又是<u>出门人</u>，见识得多。"）

The suffixes "(male) short-term laborer" and "female laborer", combined with the description of "female laborer", show that Combined with the description of "female workers", it can be seen that men were the main labor force in the society at that time, and female workers were rare, alluding to the social reality of men's superiority over women at that time.

(16) People say that Master Lu Si has hired <u>a female laborer</u>, who is really more diligent than a diligent man.（人们都说鲁四老爷雇着了<u>女工</u>，实在比勤快的男人还勤快。）

3.2 The Blessing under the Expression Function

The expressive function refers to the ability of appellatives to convey multiple emotional colors to the reader. From this perspective, the Blessing contains two types of epithets: honorifics and contemptuous epithets, among which honorifics include patron and (old) master, and contemptuous epithets include fallacy and fool, etc., which reflect different emotions in different contexts and reflect the social situation.

3.2.1 Honorific Title

Honorifics (or honorifics) are titles of respect. The honorifics in the Blessing are divided into two main categories: those containing honorifics, such as "Lord-", master, patron; and those that are non-respectful in specific contexts, such as lord, ma'am, and so on. The non-salutatorian appellatives have been explained in the previous section on generalized interaction appellatives, so I will not repeat them here.

There are many interpretations of "master" in the modern Chinese dictionary, such as "a person who receives others; a person who possessed slaves in the old society" and so on. In Blessing, there are two titles: "master" and "patron", which indicate that Xianglin's wife and Lu's family are subordinate to each other, which shows the hierarchical relationship in the old society.

3.2.2 Contempt

Scorn is a term of endearment that is insulting in nature to a person. There are five epithets involved in Blessing, and in the context of the text, four of them are related to women: grudge, fallacy, villain, and dead ghost. Among them, fallacious seed is the grumbling of the Fourth Master Lu after he became angry at the death of Xianglin's wife near the time of the Blessing; villain is Wei's wife's apology to the Fourth Master and the Fourth Mistress for the unfavorable work of Xianglin's wife, and villain here is a modest term used to demean one's own status; and dead ghost is the description given by Liou Ma to the two men who died in the death of Xianglin's wife.

"Fool" is the author's name for himself, indicating that the author thinks he is a worldly person, but he doesn't know how to answer the questions of Mrs. Xianglin. This title contains the meaning of self-deprecation, and also alludes to the tragic end of Mrs. Xianglin's life.

4. The Characteristics and Socio-Cultural Connotation of Lu Xun's *Blessing* Appellatives

The Blessing depicts the life of Chinese society in the 1920s, when old and new cultures were blending. In different contexts, each character's epithet has its own reason for use, and all kinds of epithets are intertwined to form a picture of the times.

4.1 Characteristics of the Blessing Appellation

4.1.1 A Large Number of Epithets with a Wide Range of References and Different Colors

As a short story, Lu Xun's "Blessing" has a huge volume of appellations, involving five categories under the locative function and two categories under the definitive function (see Figure 2). The epithets between the characters of the work are both with the breath of new culture and strong traces of the feudal traditional system, and this fusion and conflict is an important reference to understand the picture of the social life in China in the 1920s, as well as an important mirror image to peep into the social politics, economy, ideology and culture of that time, which expresses the author's sympathy for the woman at the bottom of the social class, Sisterhood of the Cheung-Lin, and behind it reflects the critique and questioning of the old culture at that time. The author's sympathy for the woman at the bottom of the social ladder is expressed.

4.1.2 Wide Distribution of Predicate Morphemes

This article mainly refers to the two morphemes "man" and "son". They are widely distributed in the nominal system of the Blessing, and can form multiple nominal terms with different colors.

Table 2. Distribution of the Predicate Element "Person, Son" in *"Blessing"*

	Man (人)	Son (子)
occupational title	not have	not have
functional title		

present name		
Relatives claim		Wei's wife, brother-in-law, son, child.
panacea	Woman, man, outgoing person, middle person, family member, Weijiashan person, mountain person	a man
address sb deferentially	(old) master	not have
contemptuous term	Fools, villains	

As can be seen from Table 2, there are two morphemes "person" and "son" in kinship, generalized, honorific, and contemptuous titles. "Person" always appears as a real morpheme at the end of the predicate to indicate a certain type of person, and it expresses different emotional colors depending on the content of the preceding constituents. When used as a real morpheme, "子" means a person, such as a son, a child, or a man. When used as an imaginary morpheme, it is a noun suffix and is often pronounced softly, for example, wei wu zi (wife's son), xiao ji zi (brother-in-law's son).

4.1.3 Existence of Synonymization

The phenomenon of synonymy refers to the fact that multiple predicates represent the same person. For example, the title of "Master Lu" changes in different contexts: when it appears as a back name, the formal title "Master Lu" is often used; when it is addressed as a servant, the title "Fourth Master" or "Master" is used to show respect; when the author expresses his closeness, the title "Fourth Uncle" is often used to express his closeness. "When the author addresses her as a servant, she uses the title "Fourth Master" to show her respect; when the author expresses her closeness to her, she often uses the title "Fourth Uncle". In addition, there are several names for Xianglin's wife in the text: the most frequent one is her real name, and when she appears as a servant, she is called "female worker"; and when Master Lu is angry at her death around the time of the blessing, he calls her "fallacious", which shows that the society at that time was very concerned about the lives of the lower class people. This shows the contempt and indifference of the society at that time towards the lives of the lower class people.

4.2 Socio-cultural Connotations of the Blessing's Appellations

4.2.1 The Hierarchy of Chinese Society at the Time of the Transition between the Old and New Cultures

The Blessing is a relatively short piece that centers on the two sides of Master Lu Si and Xianglin

Sister-in-law to drive the plot forward. It can be said that the death of Xianglin Sister-in-law triggers the author's reflection on the Chinese society and culture. Specifically, it is mainly divided into the antagonism of the rich-poor and man-woman relationships.

The rich-poor dichotomy is a clear representation of the hierarchical system of the old Chinese society, and this article highlights the differences in respect through the system of titles. As soon as Master Lu Si-lao appeared on the scene, he was the absolute leader of the whole family; he disliked Xianglin Sister-in-Law because of her past and called her "Master" as a sign of respect; when Xianglin Sister-in-Law died before and after "Blessing", he was furious because of the bad luck and indifferently called her "fallacious", treating the peasants' lives with indifference and contempt. "fallacious", depending on the life of the peasants as grass ...... It can be said that Lu Si Laozi is a typical representative of the capitalists of the old Chinese society, Xianglin Sister-in-law and other characters of the lower strata of the disparity between their status is saddening.

The antagonism between men and women is an ancient dregs of the Chinese feudal system. In The Blessing, the backward concept of "men are superior to women" is reflected everywhere: when the Fourth Master hears that a widowed woman has been recruited to work for him, he rejects it outright because he thinks it's bad luck; in the custom of paying homage to a man, "the woman's arms are drenched in red," while "only men are worshipped"; after Sister-in-law Xianglin's first husband dies, her mother-in-law marries her to a second man, attracting all the men in the family. In the custom of worship, "women's arms are drenched in red" and "worship is limited to men"; after Sister-in-law Xianglin's first husband died, her mother-in-law married her to a second man and invited the men of the family to force Sister-in-law Xianglin to do so; after Sister-in-law Xianglin's second return to the home of the Fourth Mistress of the House of Lu, she was hindered by all kinds of obstacles and was not allowed to touch the things to be worshipped; the wife of Wei, who is a woman, told the Fourth Mistress of the experience of Sister-in-law's second marriage and said happily that she had "good luck". Under the social system of male superiority and female inferiority, Sister-in-law Xianglin, as a rural woman, has no status and becomes a tool for transferring money at the mercy of others; the death of her husband and her son is also considered bad luck by the world, all of which ultimately points to the doomed and tragic end of Sister-in-law Xianglin.

4.2.2 The Author's Attitude towards the Social Reality of His Time

The author's attitude towards the dregs of the old Chinese social system and ideology and culture, as explained above from the levels of "rich-poor" and "man-woman", is sarcastic but helpless, angry but powerless, and the author's thoughts on this are implied in the form of self-deprecation.

Knowing that the fourth uncle called Mrs. Xianglin a "fallacy", the author mocked himself with the word "fallacy", and worried that the fourth uncle would not welcome him, so he left Luzhen early and set off for the city, which actually shows that the author, as a representative of the new culture, is unable to understand the old culture, but is unable to change the powerlessness of the old culture; The author compares himself to a "doctor", implying that he hopes to save Xianglin's wife with the new

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culture, but he can't save her from the fire, and he wants to escape from it and feels uneasy, and after Xianglin's wife commits suicide, he really realizes that he is a "fool" without any power of resistance.

5. The Implications of Lu Xun's *"Blessing"* Appellative Research for Chinese Language Teaching

The sociolinguistic study of Lu Xun's Blessing is a reinterpretation of the work from a linguistic perspective, which is a kind of supplement to the study of literary works. For the teaching of Chinese as a foreign language, especially for the teaching of literary works, predicates are the focus and difficulty of vocabulary teaching and cultural teaching, and because of their systematic and complicated nature, it is easy to appear that "the teaching materials do not pay enough attention to Chinese predicates and their use" (Ding, 1995), "the system of predicates is so complicated that the students can't make sense of it" (Wen, 1995), and "students can't make sense of it" (Wen, 1995). "(Wen, 1997, p. 75) and many other problems. Based on this, the author takes the predicate system of Blessing as an example to talk about the implications of the study of literary work predicates for Chinese language teaching, with a view to providing thoughts for first-line Chinese language teaching.

5.1 Implications for the Development of Chinese Language Teaching Materials

In the world of teaching Chinese as a foreign language, literature mainly appears in two types of textbooks: one is specialized literature textbooks and the other is comprehensive textbooks. After checking some of the books, the author found that the Chinese textbooks do not introduce too much about the appellatives of literary works, and most of the textbooks are only limited to annotating the difficult words, ignoring many appellatives that are hard to understand.

In the author's opinion, Chinese language teaching materials should be written in a systematic and balanced way, with an appropriate increase in the proportion of the interpretation of appellations in literary works, especially the selection of typical characters and difficult appellations in literary works for interpretation. Taking Blessing as an example, difficult appellatives such as "Old Supervisor, New Party, Chen Tuan Laozu, and Fallacy" must be annotated, and appellatives consisting of fixed structures such as "Wei Wife, Liu Ma, Ah Niu, and He Laoliu" should appear after the text as a grammar point, as well as the two appellatives surrounding the appellatives in the textbook. The two large family structures around the predicates can show the learners the pattern of family formation in the old Chinese society and deepen the learners' understanding of the traditional Chinese family culture.

5.2 Implications for Chinese Language Teachers' Teaching and the Selection of Teaching Methods

While the setting of teaching materials is important, Chinese language teachers should also pay more attention to appellatives in classroom teaching, placing appellatives as a mode of language teaching in cultural teaching, and promoting the double progress of Chinese learners' language learning and understanding of literary works.

From a diachronic point of view, Chinese language teachers can use methods such as linkage to compare the appellatives in literary works with the modern Chinese appellative system, and observe the evolution of the same appellatives in different eras. From the co-temporal point of view, teachers can

compare the appellative systems of Chinese and foreign literary works in the same period by means of the comparison method. Mr. Lu Shuxiang once said, "The characteristics of a thing are revealed only when it is compared with something else ...... language is the same." (Wen, 1997, p. 77) Chinese teachers lead learners to compare the similarities and differences of appellatives, which helps to promote learners' understanding of the qualities that make Chinese different from other languages.

6. Concluding Remarks

The study of literary appellatives in the context of teaching Chinese as a foreign language is an important bridge for the organic integration of language teaching and cultural teaching. This paper analyzes Lu Xun's Blessing in an exhaustive manner, reinterprets Blessing from a linguistic point of view, explores the deeper meaning of the author's expression, and tries to reflect the predicate situation and the social and cultural landscape of that time in a comprehensive and detailed way. This also builds a new paradigm for the study of the book's appellatives in the fields of sociolinguistics and pragmatics.

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