

Semantic features of the representation of the lexemes «чужой / 남» (the other) in russian and korean proverbs and sayings

Características semânticas da representação dos lexemas «чужой / 남» (o outro) em provérbios e ditados russos e coreanos

Características semánticas de la representación de los lexemas «чужой / 남» (el otro) en proverbios y refranes rusos y coreano

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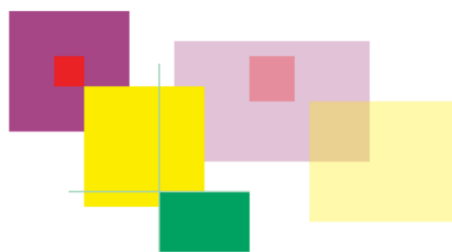
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Abstract

This article presents a comparative analysis of the semantics of the lexeme «чужой» [čuzoj] in the Russian language and its functional equivalent «남» [nam] in the Korean language, based on the material of proverbs and sayings. The study is based on lexico-semantic and pragmatic analysis. It has been established that in the Russian paroemiological tradition, the concept «чужой» [čuzoj] is predominantly marked by meanings of alienation, distrust, and a potential threat to personal or social boundaries. In Korean proverbs, in addition to similar connotations, models of social interaction based on respect, hierarchy, and collective responsibility have been identified. In this work, we mainly paid attention to Russian proverbs and sayings, but we also used Korean proverbs and sayings. In the second, article we plan to consider the situation with Korean proverbs and sayings in detail.

Keywords: чужой [čuzoj], «남» [nam], Russian language, Korean language, linguoculture, paroemia.



Resumo

Este artigo apresenta uma análise comparativa da semântica do lexema «чужой» [čužoj] na língua russa e seu equivalente funcional «남» [nam] na língua coreana, com base em provérbios e ditados. O estudo baseia-se na análise léxico-semântica e pragmática. Foi estabelecido que, na tradição paroemiológica russa, o conceito «чужой» [čužoj] é predominantemente marcado por significados de alienação, desconfiança e uma potencial ameaça aos limites pessoais ou sociais. Nos provérbios coreanos, além de conotações semelhantes, foram identificados modelos de interação social baseados em respeito, hierarquia e responsabilidade coletiva. Neste trabalho, dedicamos atenção principalmente aos provérbios e ditados russos, mas utilizando provérbios e ditados coreanos. No segundo artigo, planejamos considerar a situação com provérbios e ditados coreanos em detalhes.

Palavras-chave: чужой [čužoj], «남» [nam], língua russa, língua coreana, linguocultura, paremia.

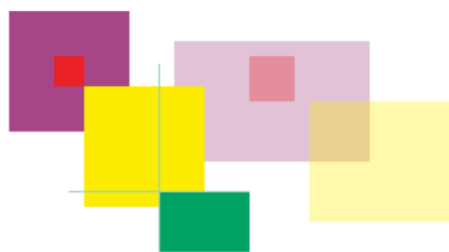
Resumen

Este artículo presenta un análisis comparativo de la semántica del lexema «чужой» [čužoj] en ruso y su equivalente funcional «남» [nam] en coreano, basándose en el material de proverbios y refranes. El estudio se basa en un análisis léxico-semántico y pragmático. Se ha establecido que, en la tradición paroemiológica rusa, el concepto «чужой» [čužoj] se caracteriza predominantemente por significados de alienación, desconfianza y una posible amenaza a las fronteras personales o sociales. En los proverbios coreanos, además de connotaciones similares, se han identificado modelos de interacción social basados en el respeto, la jerarquía y la responsabilidad colectiva. En este trabajo, nos basamos en proverbios y refranes rusos.

Palabras clave: чужой [čužoj], «남» [nam], idioma ruso, idioma coreano, lingüocultura, paroemia.

Introduction

The study of the paroemiological fund as a reflection of linguistic and cultural features is an important area in modern linguoculturology. Proverbs and sayings, being concise and capacious linguistic forms of folk wisdom, concentrate the worldview, ethical and social attitudes inherent to a specific linguistic community. In this context, the representation of the lexeme «чужой» (the Other) in paroemiological material is of particular interest, as this lexeme is directly related to the categorization of the world according to the «свой/чужой» [svoj/čužoj] ("us/them") principle and determines the attitude towards the «другой» [drugoj] (another) in interpersonal and intercultural space.



In the modern science of language and culture, the problem of the linguistic representation of the category the Other in various linguocultures is becoming particularly relevant in the context of the intensification of intercultural interactions (Dobrovolsky, 2008; Karaulov, 2005). Linguistic means of expressing the «свой/чужой» [svoj/čuzoj] ("us/them") opposition, reflected in the paroemiological fund, fix deep-seated worldview attitudes and sociocultural values characteristic of native speakers (Anikin, 2013; Krysin, 2004).

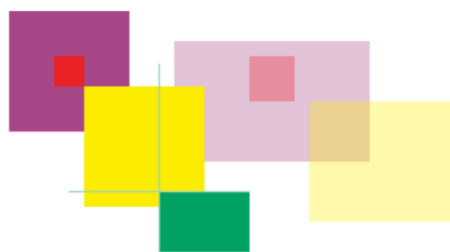
A comparative analysis of Russian and Korean paroemias containing the lexemes «чужой» [čuzoj] and «남» [nam] allows for the identification of both universal mechanisms of symbolic distancing and culturally specific models of categorizing representatives of a different social or cultural space. This approach also clearly illustrates how stable stereotypes of perception and typical models of interpersonal and social relations are reflected in proverbial discourse (Kunin, 1996; Mokienko, 2004).

Within the framework of the linguoculturological approach, the analysis of paroemias allows for the reconstruction of verbalized strategies of alienation, distrust, and rivalry, as well as tracing the peculiarities of their pragmatic implementation in Russian and Korean proverbs and sayings (Dobrovolsky, 2008; Nguyen Hoang Phuong et al., 2022). The study by Nguyen Hoang Phuong et al., dedicated to the comparison of Vietnamese and Korean paroemias, demonstrated how proverbs of both cultures encode social mechanisms of distancing and involvement, fixing culturally specific norms of communication and interaction.

In the work of J. Lee, which analyzes Korean and Arabic proverbs, the comparative method allowed for the identification of typological differences in metaphorical structures related to family and social relations (Lee, 2020). These studies confirm that comparative analysis effectively reveals both universal semantic elements and ethnocultural features determined by the historical and social context of each culture.

Modern studies of Russian paroemiology are actively developing with regard to cognitive semantics and cultural anthropology (Anikin, 2013; Kabardo, 2020). It is noted that the binary opposition «свой – чужой» [svoj – čuzoj] ("us-them") in Russian proverbial discourse often has a negative connotation, where the lexeme «чужой» [čuzoj] is actualized in the context of distrust, threat, and violation of social norms (Chernoshchekova, 2015).

Korean studies are mainly focused on the structural-semantic analysis of paroemias (Yang, 2001), their transformations in the media space (Sim, 2022), and the perception of



Korean proverbs by foreign students (Chae, 2019). However, the cross-linguistic comparison of the image of the Other in the Russian and Korean paroemiological traditions remains understudied, which determines the relevance of this research.

The object of this study is Russian and Korean proverbs and sayings containing the lexemes «чужой» and «남» [nam], which reflect the cultural and linguistic perception of the «свой – чужой» [svoj – čužoj] (us-them) category.

The subject of the study is the semantic features and linguoculturological aspects of the representation of the lexemes «чужой» [čužoj] and «남» [nam] in Russian and Korean proverbs and sayings, as well as their role in shaping the national worldview.

The aim of this study is to describe the semantic representation of the lexemes «чужой» [čužoj] and «남» [nam] within Russian and Korean proverbs and sayings, taking into account culturally specific strategies of social differentiation and intercultural differences. To achieve this goal, the following tasks were formulated:

- conduct a semantic analysis of Russian and Korean paroemias containing the lexemes «чужой» [čužoj] and «남» [nam];
- identify and characterize the linguoculturological strategies of social differentiation represented by these lexemes in the Russian and Korean paroemiological traditions;
- compare the obtained results and determine the typological similarities and differences in the representation of the lexemes «чужой» [čužoj] and «남» [nam] in the Russian and Korean linguocultures.

The novelty of this study lies in the comprehensive comparative analysis of the representation of the lexeme «чужой» [čužoj] in Russian proverbs and sayings and «남» [nam] in Korean paroemias. For the first time, an attempt has been made to identify the semantic, evaluative, and linguoculturological features of the image of the Other in two linguocultures, which has made it possible to determine the similarities and differences in the perception of the Other in the Russian and Korean linguistic worldviews. The study reveals the specifics of the functioning of the lexeme «чужой» [čužoj] as a key marker of the «свой – чужой» [svoj –



čůžoj] (us-them) category, demonstrating the national-cultural peculiarities of understanding social distance, the ethics of interacting with the «другой» [drugoj] (another), and strategies of behavior in relation to the space of others.

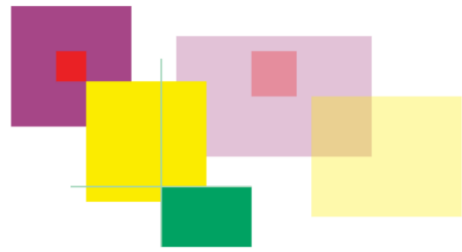
Research Methods

The methodological basis of the study was composed of: the method of semantic analysis of paroemias, the linguoculturological approach, and the comparative analysis.

The method of semantic analysis of paroemias, theoretically substantiated in the work of Y. D. Apresyan, is based on the principle of considering linguistic units as carriers of cognitive and cultural meanings fixed in the collective consciousness of native speakers. In the context of paroemiology, this method allows for the identification not only of the direct lexical meanings of the components of proverbs and sayings but also of the hidden semantic shades that reflect ethnocultural attitudes and social stereotypes (Apresyan, 1995). In this study, it was used to analyze the lexemes «чужой» [čůžoj] and «남» [nam] within Russian and Korean paroemiological units, which ensured the identification of typical contexts of their use, the tracing of semantic connotations, and the formation of semantic fields around these units.

The linguoculturological approach, developed and applied by V. N. Dobrovolsky, considers proverbs and sayings as carriers of cultural codes that fix stereotypes and values characteristic of the national mentality (Dobrovolsky, 2008). This approach made it possible to interpret the identified semantic meanings of the lexemes «чужой» [čůžoj] and «남» [nam] in the context of cultural ideas about social and cultural distance and also to trace how paroemias transmit collective attitudes and models of behavior, shaping the image of the Other in the linguocultures of the Russian and Korean languages.

Comparative analysis, based on the methodology of intercultural paroemiological studies, was used to identify common and specific features of the functioning of the lexemes «чужой» [čůžoj] and «남» [nam] in Russian and Korean paroemiological material. For example, in the work of J. Lee, the analysis of Korean and Arabic proverbs made it possible to identify culturally conditioned differences in metaphorical structures reflecting family and external social relations (Lee, 2020). In the study by Nguyen Hoang Phuong et al., a comparison of Vietnamese and Korean paroemias showed how the proverbs of these languages represent the social mechanisms of distance and involvement in interpersonal relationships (Nguyen

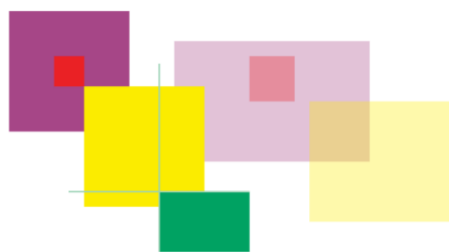


Hoang Phuong et al., 2022). In our study, the comparative method made it possible to identify typological similarities and differences in the representation of the lexemes «чужой» [čuzoj] and «남» [nam], as well as to determine the universal and specific aspects of the perception of the Other in the proverbs and sayings of the two linguocultures.

The research material consisted of Russian and Korean proverbs and sayings containing the lexemes «чужой» [čuzoj] and «남» [nam], recorded in the *Словарь русского народного пословичного языка (Dictionary of the Russian Folk Proverbial Language)* (Mokienko, 2004) and *Пословицы русского народа (Proverbs of the Russian People)* (Dahl, 1984). For the analysis, electronic databases of the National Institute of Korean Language (국립국어원, 2005) the online platform 한국 속담 사전 (Korea A2Z, 2025), as well as data from the Korean Academic Information System KISS and KCI were also used.

Results

1. The semantic analysis of Russian and Korean paroemiological units with the lexemes «чужой» [čuzoj] and «남» [nam] allowed for the identification of typologically similar and nationally specific models of meaning fixed in the paroemias.
2. In the Russian language, the lexeme «чужой» [čuzoj] is represented in five stable semantic groups:
 - a) Semantics of social and emotional distance. Proverbs in this group emphasize an individual's non-belonging to a social or family community. The lexeme «чужой» [čuzoj] (stranger) marks distance and lack of connection: «Чужой человек – не родня» [Čuzoj čelovek – ne rodnja] – “A stranger is not kin”, «Чужая душа – потёмки» [Čužaja duša – potëmki] – “A stranger's soul is darkness”, «Чужой дом – не родной» [Čuzoj dom – ne rodnoj] – “A stranger's house is not a home”;
 - b) Semantics of comparative-evaluative opposition. This reflects the perception of the “someone else’s” as externally more attractive, but at the same time inaccessible or illusory: «Чужая корова толще» [Čužaja korova tol'sče] – “The someone else’s cow is fatter”, «Чужое – слаще, да не своё» [Čužoe – slašče, da ne svojoe] – “What is someone else’s is sweeter, but it's not yours”;
 - c) Semantics of the functional value of the someone else’s. In this group, the “чужое” [čuzoe] is understood as inferior or inapplicable in one's own life practice: «Чужое



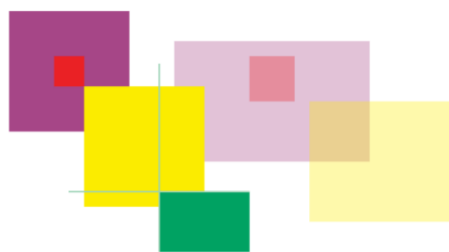
тепло не греет» [Čužoe teplo ne greet] – “*Another’s warmth does not warm*”, «*Чужая забота – не забота*» [Čužaja zabota – ne zabota] – “*Another’s care is not care*”.

- d) Semantics of restrictions and prohibition of interference. The prohibition of interfering in other's space, appropriating or using what belongs to others is emphasized: «*В чужой монастырь со своим уставом не лезь*» [V čužoj monastyr' so svojim ustavom ne lez'] – “*Don’t go to other’s monastery with your own charter*”, «*Чужими руками жар загребать*» [Čužimi rukami žar zagrebat'] – “*To rake up fire with other people’s hands*”.
- e) Ironic-ambivalent semantics. The figure of “the other” is used to express mockery, paradox, hidden criticism, or a sharpened contrast: «*Чужая жена ласковей*» [Čužaja žena laskovej] – “*Another man’s wife is more affectionate*”, «*Чужая сковорода не жарит*» [Čužaja skovoroda ne žarit] – “*Someone else’s frying pan doesn’t fry*”.

Overall, in the Russian paroemiological fund, a negative evaluation of “the other” as inaccessible, untrustworthy, and useless prevails, whereas in the Korean proverbial tradition, this image, in addition to its negative load, can include elements of moral duty, sympathy, and respectful distancing, which indicates a greater pragmatic-semantic variability of the image of “the other” in the Korean linguocultural tradition

Comparing the obtained data with the theoretical foundations of the study confirmed the effectiveness of the chosen methodological approaches. The application of the principle of semantic analysis (Yu. D. Apresyan) allowed us to identify the deep, culturally conditioned meanings enshrined in proverbs and sayings, which function as forms of recording collective linguistic experience.

Interpretation of the data within the framework of V. N. Dobrovolsky’s linguacultural approach revealed that the meanings of the lexemes “other” and “남” [nam] reflect the mechanisms of cultural encoding of ideas about social distance and norms of interaction. Thus, it was established that the proverbs reflect not only lexical and semantic content but also a system of values entrenched in the linguistic consciousness of the two peoples. A comparative analysis conducted in the context of cross-cultural studies (Lee, 2020; Nguyen Hoang Phuong et al., 2022) revealed that the universal opposition “us/them” is realized through different cultural scenarios: emotional-evaluative ones in the Russian tradition and normative-regulatory ones in the Korean tradition. The results confirm the initial hypothesis about the culturally



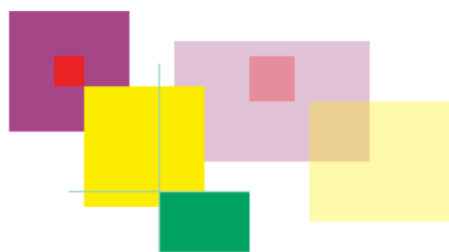
determined nature of the semantics of the "them" category and demonstrate the relationship between linguistic form and the cultural values and beliefs of each linguaculture.

Discussion

The lexeme «чужой» [čuzoj] has a rich etymological and semantic history. Originally, it traces back to the Old Russian form and the Old Church Slavonic word «чуждый» [čuzdyj], encompassing meanings such as "not kin," "belonging to another," "distant," "improper," and even "hostile" (Vinogradov, 1970). Over time, a differentiation occurred in the Russian language: the form «чужой» [čuzoj] retained a mundane and concrete coloring (e.g., чужой дом [čuzoj dom] – someone else's house), while «чуждый» [čuzdyj] became established in abstract and bookish contexts (Permyakov, 1988).

The lexeme «남» [nam], meaning "another, stranger, outsider," is defined in the Korean language as: another person other than oneself (anyone but "I"); a person not related by blood (a non-relative); a person with whom one has no connection or with whom relations have been completely severed (국립국어원 (National Institute of Korean Language), 2005). According to historical lexicology, «남» [nam] is the result of a phonetic-semantic transformation of the archaic form «놈» (최창렬 (Choi Chang-Ryeol), 1986). The dictionary indicates that «남» [nam] is etymologically related to the pronouns «나» [na] (*I*), «너» [neo] (*you*) и «누» [nu] (*who*), which derive from the Proto-Korean forms «남» [nat] (*I*), «널» [neol] (*you*) и «누» [nut] (*who*). The words 놈 [nom] (person) и 님 [nim] (respected person) also belong to this etymological group (Korea A2Z).

Relying on etymological data allows us to trace how the initial meanings of the lexemes were transformed and established in the paroemiological fund of the Russian and Korean languages, reflecting different aspects of the perception of the concept of the Other. The conducted semantic analysis of proverbs and sayings with the lexemes «чужой» [čuzoj] and «남» [nam] revealed the key meanings of these words within paroemias and showed how they form a stable "us-them" opposition in Russian and Korean linguocultures. The analysis demonstrated a wide range of meanings—from "outsider" and "not belonging" to "unreliable" and "potentially dangerous." The typification of meanings and the distribution of paroemias into semantic groups also revealed differences in the cultural priorities and evaluative attitudes of the two traditions.



The linguoculturological approach played a key role in establishing the connection between the linguistic realizations of the Other category and culturally determined models of perceiving representatives of a different social circle or culture. It allowed for the identification of culturally specific images and attitudes fixed in proverbs and sayings, which reflect national models of social interaction and societal organization.

The comparative analysis made it possible to identify both universal and culture-specific ways of representing social and cultural distance. It revealed that in both traditions, the category of the Other marks the boundaries of the sociocultural space and performs a regulatory function.

Thus, the integration of semantic, linguoculturological, and comparative analyses allowed for the formation of a comprehensive understanding of the representation of the lexeme "other" in the paroemiological fund of the Russian and Korean languages. The results obtained confirm that proverbs and sayings are a significant source for studying sociocultural attitudes and reconstructing the linguistic worldview.

Let us consider the semantic classification of Russian paroemias with the lexeme «чужой» [čužoj], which allows us to identify typical semantic groups and interpretative models in which the category of the *внешний/чуждый* [vnešnij/čuždyj] (external/ strange) is realized (Table 1):

Table 1 - Semantic classification of Russian paroemias with the lexeme «чужой»

Classification	Semantic Analysis
I. The Other as not belonging to one's family / group / world	
<i>Чужая душа – потёмки</i> [Čužaja duša – potëmki] – “A stranger's soul is darkness” <i>Чужая душа – тьма кромешная</i> [Čužaja duša – t'ma kromešnaja] – “A stranger's soul is utter darkness” <i>Чужая семья – тёмный лес</i> [Čužaja sem'ja – tjomnyj les] – “A stranger's family is a dark forest” <i>Чужой человек – не родня</i> [Čužoj čelovek – ne rodnja] – “A stranger is not kin” <i>Чужая жизнь – не пример</i> [Čužaja žizn' – ne primer] – “Another's life is not an example” <i>Чужая смерть – не урок</i> [Čužaja smert' – ne urok] – “Another's death is not a lesson” <i>Чужие слова – не дело</i> [Čužie slova – ne delo] – “Another's words are not a deed”	The lexeme «чужой» marks the boundary between "one's own" and the "incomprehensible," reflecting alienation, the opacity of another's inner world, and the absence of emotional or social-kinship connection. Another's soul, family, life, or death are depicted as inaccessible to understanding and empathy, and a stranger's gaze and words as not carrying warmth and support.



<p><i>Чужой взгляд – не ласка</i> [Čužoj vzgljad – ne laska] – “A stranger's gaze is not a caress”</p>	
<p>Ia. The Other's mind and experience as inapplicable</p>	
<p><i>Чужой ум в голову не вложишь</i> [Čužoj um v golovu ne vložiš'] – “You can't put another's mind into your head”</p> <p><i>Чужой ум не поможет в беде</i> [Čužoj um ne pomožet v bede] – “Another's mind won't help in trouble”</p> <p><i>Чужим умом не проживёшь</i> [Čužim umom ne proživěš'] – “You can't live by another's mind”</p> <p><i>Чужим умом живёшь – своего не наживёшь</i> [Čužim umom živěš' – svoego ne naživěš'] – “If you live by another's mind, you won't gain your own”</p>	<p>The lexeme “чужой” emphasizes the inapplicability of external experience or reason for personal life and decision-making. Another's mind is presented as non-transferable, non-functional, and ineffective in individual practice. Such expressions reflect the idea of the limits of personal cognition and distrust of others' knowledge, emphasizing the need for independent thought and action.</p>
<p>Ib. Other as having lost its value</p>	
<p><i>Чужое – что корова без рогов</i> [Čužoe – čto korova bez rogov] – “Someone else's thing is like a cow without horns”</p> <p><i>Чужой хлеб-соль не насытит</i> [Čužoj xleb-sol' ne nasytit] – “Someone else's bread and salt will not satiate”</p> <p><i>Чужой огонь не согреет</i> [Čužoj ogon' ne sogreet] – “Other people's fire will not warm”</p>	<p>“The other's” is understood as a thing that has lost its value, power, or utility. The comparison with a “cow without horns,” “bread that does not satiate,” and “fire that does not warm” underscores the perception of the other's as inferior, useless, or illusory. However, their meaning reflects not an absolute but a relational assessment: the value of what is other is limited by ownership. That which lies outside the sphere of “one's own” loses significance. The proverbs of this group also convey the mechanism of cultural understanding of value through possession.</p>
<p>II. The Other's as an object of envy and comparison</p>	
<p><i>Чужая жена ласковей</i> [Čužaja žena laskovej] – “Other man's wife is more affectionate”</p> <p><i>Чужая корова толще</i> [Čužaja korova tol'sče] – “Someone else's cow is fatter”</p> <p><i>Чужая похвала – недолго греет</i> [Čužaja poxvala – nedolgo greet] – “Another's praise warms for a short time”</p> <p><i>Чужое всегда слаще</i> [Čužoe vseгда slašče] – “Other people things are always sweeter”</p> <p><i>Чужое – слаще, да не своё</i> [Čužoe – slašče, da ne svoë] – “Another's is sweeter, but not yours”</p> <p><i>Чужой кусок слаще своего</i> [Čužoj kusok slašče svoego] – “Someone else's piece is sweeter than your own”</p>	<p>The proverbs reflect an ambivalent attitude towards “the other's” as an object that is externally attractive but essentially does not meet personal needs. On the one hand, “the other's” is perceived as better, sweeter, more valuable, which expresses the phenomenon of social envy and the tendency to compare. On the other hand, it is emphasized that the external attractiveness of the other's is deceptive, and true value belongs to “one's own.” An image of “the other's” is created as an illusory ideal, lacking real intrinsic value.</p>



<p><i>Чужое – не своё: хорошо лишь на вид</i> [Čužoe – ne svoë: хороšo liš' na vid] – “Another's is not one's own: it only looks good”</p> <p><i>Чужой грош лучше своего</i> [Čužoj groš lučše svoego] – “Another's penny is better than one's own”</p> <p><i>Своя рубашка ближе к телу, а чужая – не к лицу</i> [Svoja rubaška bliže k telu, a čužaja – ne k licu] – “One's own shirt is closer to the body, but another's doesn't suit the face”</p> <p><i>У всякого своя правда, чужая – не греет</i> [U vsjakogo svoja pravda, čužaja – ne greet] – “Everyone has their own truth, another's doesn't warm”</p>	
<p>III. The Other as a source of threat, pain, or emotional alienation</p>	
<p><i>Не верь чужому – и не будешь обманут</i> [Ne ver' čužomu – i ne budeš' obmanut] – “Don't trust a stranger, and you won't be deceived”</p> <p><i>Чужая боль до сердца не достаёт</i> [Čužaja bol' do serdca ne dostajot] – “Another's pain doesn't reach the heart”</p> <p><i>Чужая беда – не слеза</i> [Čužaja beda – ne sleza] – “Another's trouble is not a tear”</p> <p><i>Чужая беда руками разведётся, а к своей ума не приложишь</i> [Čužaja beda rukami razvedětsja, a k svojoj uma ne priložiš'] – “You can solve another's trouble with your hands, but you can't apply your mind to your own”</p> <p><i>Чужой беде не радуйся – своя придёт</i> [Čužoj bede ne radujsja – svoja pridět] – “Don't rejoice in another's trouble - your own will come”</p> <p><i>Чужой беды не знаешь – своей не избежишь</i> [Čužoj bedy ne znaeš' – svojej ne izbežiš'] – “If you don't know another's trouble, you won't escape your own”</p> <p><i>Чужое добро без слёз не достаётся</i> [Čužoe dobro bez slěz ne dostajotsja] – “Another's property is not obtained without tears”</p> <p><i>Чужое несчастье – не слеза</i> [Čužoe nesčast'e – ne sleza] – “Another's misfortune is not a tear”</p> <p><i>Чужое несчастье не болит</i> [Čužoe nesčast'e ne bolit] – “Another's misfortune doesn't hurt”</p> <p><i>Чужое дело не спорится</i> [Čužoe delo ne sporitsja] – “Another's work doesn't go well”</p> <p><i>Чужой хлеб слёзы солят</i> [Čužoj xleb slyozy soljat] – “Another's bread is salted with tears”</p> <p><i>Чужой хлеб-соль не насытит</i> [Čužoj xleb-sol'</p>	<p>The proverbs demonstrate an attitude of emotional and value-based distancing from the other: another's pain does not evoke sympathy; another's trouble is not perceived as one's own. At the same time, it is emphasized that “the other's” can be a source of deceit, suffering, or failure, and attempts to use another's goods or resources often result in loss or disappointment. “The other's” is understood as emotionally cold, dangerous, and does not bring satisfaction.</p>



<p>ne nasytit] – “Another’s bread and salt will not satisfy” <i>Чужой огонь не согреет</i> [Čužoj ogon' ne sogreet] – “Another’s fire will not warm”</p>	
<p>IV. The Other’s as temporary and unacceptable</p>	
<p><i>Чужой дом – не родной</i> [Čužoj dom – ne rodnoj] – “A stranger’s house is not a home” <i>Чужая крыша не защитит</i> [Čužaja kryša ne zaštitit] – “Another’s roof will not protect” <i>Чужое тепло не греет</i> [Čužoe teplo ne greet] – “Another’s warmth does not warm” <i>В чужом доме и стены не те</i> [V čužom dome i steny ne te] – “In a stranger’s house, even the walls are different” <i>Чужая рубашка не греет</i> [Čužaja rubaška ne greet] – “Another’s shirt doesn’t warm” <i>Чужая сковорода не жарит</i> [Čužaja skovoroda ne žarit] – “Another’s frying pan doesn’t fry” <i>Чужими руками жар загребать</i> [Čužimi rukami žar zagrebat'] – “To rake up fire with the hands of others” <i>Чужая забота – не забота</i> [Čužaja zabota – ne zabota] – “The care of others is not care” <i>Чужая молитва не спасёт</i> [Čužaja molitva ne spasët] – “Another’s prayer won’t save” <i>Чужая забота – не помощь</i> [Čužaja zabota – ne pomošč'] – “Another’s care is not help” <i>Чужая спина – не своя кожа</i> [Čužaja spina – ne svoja koža] – “Another’s back is not one’s own skin”</p>	<p>The proverbs convey the image of “the other’s” as spatially and emotionally distant, devoid of a sense of belonging, warmth, and security. Another’s house, roof, shirt, care are symbols of the temporary, superficial, and unacceptable, unable to provide protection, comfort, or support. The uselessness of another’s participation is emphasized, as well as the danger of a stranger’s gaze or attention, which reinforces the motif of alienation and potential threat from “the other.”</p> <p>Proverbs in this group express the loss of functions associated with “other” space through grammatical and semantic opposition. The negative particle “not” (someone else’s house is not home, someone else’s warmth does not warm) indicates a lack of personal involvement and belonging, necessary for connection with the world. This semantic opposition manifests not only the perception of “other” as a source of alienation and threat, but also the awareness of “one’s own” for maintaining inner balance, a sense of belonging, and connection with the world.</p>
<p>V. The Other in the context of social norms, etiquette, kinship ties, and limiting interference</p>	
<p><i>Чужая слава в обиход не годится</i> [Čužaja slava v obixod ne goditsja] – “Another’s fame is not suitable for daily use” <i>Чужой труд не ценится</i> [Čužoj trud ne cenitsja] – “Other people’s labor is not valued” <i>Чужой труд уважай</i> [Čužoj trud uvažaj] – “Respect the labor of others” <i>Чужих детей растить – себя не жалеть</i> [Čužix detej rastiť – sebja ne žalet'] – “To raise others’ children is to not spare oneself” <i>Чужой монастырь – не твой устав</i> [Čužoj monastyř – ne tvoj ustav] – “Another’s monastery is not your charter” <i>В чужой монастырь со своим уставом</i></p>	<p>In the proverbs, the lexeme “чужой” denotes social boundaries and norms that regulate behavior in another’s space—be it family, labor, property, or community. The necessity of respecting others’ rules, the prohibition of interference and judgment, and the awareness of the limits of one’s own influence beyond “one’s own” space are emphasized. The expressions form an attitude of social distance, tact, and observance of hierarchies, reflecting stable models of cultural etiquette.</p>



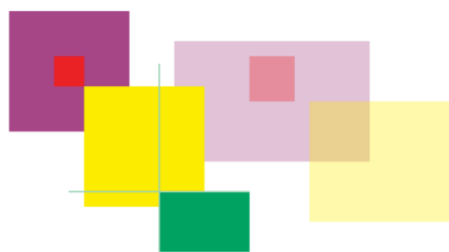
<p>не лезь [V čužoj monastyr' so svoim ustavom ne lez'] – “Don't go to another's monastery with your own charter”</p> <p>В чужую семью со своим уставом не ходят [V čužuju sem'ju so svoim ustavom ne hodjat] – “One doesn't go into another's family with one's own charter”</p> <p>В чужом глазу соринку видим, в своём – бревна не замечаем [V čužom glazu sorinku vidim, v svojom – brevna ne zamečаем] – “We see a speck in another's eye, but don't notice a log in our own”</p> <p>Чужая свадьба – чужие пляски [Čužaja svad'ba – čužie pljaski] – “Someone else's wedding - someone else's dance”</p>	
<p>Va. The Other as a source of social pressure and control</p>	
<p>Чужая воля – не своя доля [Čužaja volja – ne svoja dolja] – “Another's will is not one's own fate”</p> <p>Чужой глаз позавидует [Čužoj glaz pozaviduet] – “A stranger's eye will envy”</p> <p>Чужой глаз острее видит [Čužoj glaz ostrae vidit] – “A stranger's eye sees more sharply”</p> <p>Чужие уши слышат всё [Čužie uši slyšat vsë] – “Strangers' ears hear everything”</p> <p>Чужим глазом всё видней [Čužim glazom vsë vidnej] – “Everything is more visible with a stranger's eye”</p>	<p>The proverbs reveal the image of "the other" as a factor that creates social pressure, limits freedom, and causes wariness. The proverbs emphasize that the views, words, and actions of others can influence a person from the outside, even if they do not wish it.</p>

Table 2 - Semantic classification of Korean proverbs with the lexeme «남» [nam]

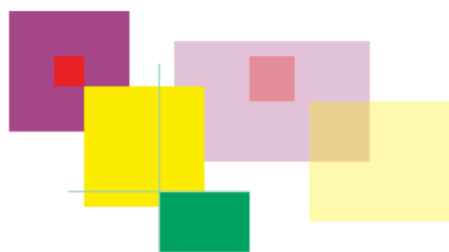
Classification	Semantic Analysis
<p>I. The Other as an outsider, not included in the 'in-group'</p>	
<p>남의 밑에 들다 [Nam-ui mit-e deulda] – <i>To be under another / To be in a subordinate position.</i></p> <p>남의 밑에 들어가다 [Nam-ui mit-e deureogada] – <i>To submit to another.</i></p> <p>남의 집을 살다 [Nam-ui jib eul salda] – <i>To live and work in another's house for food and shelter.</i></p> <p>남의 사돈이야 가거나 말거나 [Nam-ui sadon-iyaga gona malgeona] – <i>What do I care if the other's in-law leaves or stays.</i></p> <p>가까운 남이 먼 일가보다 낫다 [Gakkaun nam-i meon ilga-boda natda] – <i>A close other is better than a distant relative / Neighbors are more important than distant relatives.</i></p> <p>남의 부모 나쁘다고 내버리고 남의 부모 좋다고 내 부모라 할까 [Nam-ui bumo nappedudago naebeorigo nam-ui bumo jotdago nae bumora halkka] – <i>Can one</i></p>	<p>The proverbs in this group reveal the Other as a socially and emotionally distant subject, being near whom is perceived as dependent. The image of the Other marks a situation of subordination, loss of independence, and lack of rights to one's own space. At the same time, a contrast is noted: the priority of "one's own," even in a modest form, demonstrating a pragmatic reassessment of the concepts of "us" and "them". A number of proverbs emphasize the danger of neglecting "one's own" in favor of the "other's."</p>



<p><i>abandon their own parents just because they are bad, and call another's parents their own because they are good?</i></p> <p>내 미워 기른 아기 남이 편다 [Nae miwo gireun agi nam-i gwaenda] – <i>Child I raised without love, another cherishes / What you did not value, another does.</i></p> <p>제집 연기는 남의 집 연기보다 낫다 [Jejip yeongi-neun nam-ui jip yeongi-boda natda] – <i>Smoke from one's own house is better than from another's / One's own, though modest, is better than another's.</i></p>	
<p>II. The Other as an object of envy, comparison, and emotional rivalry</p>	
<p>남의 떡에 설 쇠다 [Namui tteoge seol soenda] – <i>To celebrate the New Year with another's tteok.</i></p> <p>남의 떡으로 선심 쓴다 [Namui tteogeuro seonsim sseunda] – <i>To do good with another's tteok.</i></p> <p>남의 떡으로 조상 제 지낸다 [Namui tteogeuro josang je jinaenda] – <i>To hold memorial services with another's tteok.</i></p> <p>남의 손의 떡은 커 보인다 [Namui sonui tteogeun keo boinda] – <i>Another's tteok looks bigger.</i></p> <p>남이 서울 간다니 저도 간단다 [Nami seoul gandani jeodo gandanda] – <i>If another goes to Seoul, I go too.</i></p> <p>남이 은장도를 차니 나는 식칼을 낚다 [Nam-i eunjangdo-reul chani na-neun sikgar-eul kkinda] – <i>If another has a dagger, I'll have at least a kitchen knife.</i></p> <p>남이 장 간다고 하니 거름 지고 나선다 [Namui jang gandago hani georeum jigo naseonda] – <i>If another goes to the market, I go too, even if with manure.</i></p> <p>남의 두루마기에 밤 주워 담는다 [Namui durumagie bam juwo damneunda] – <i>To gather chestnuts in another's coat.</i></p> <p>남의 팔매에 밤 줍는다 [Namui palmae bam jumneunda] – <i>To gather chestnuts under another's whip.</i></p> <p>남의 호박에 말뚝 박기 [Nam-ui hobag-e maltuk bakgi] – <i>To drive a stake into another's pumpkin.</i></p> <p>남 지은 글로 과거한다 [Nam jieun geullo gwageohanda] – <i>To pass an exam with another's compositions.</i></p>	<p>The proverbs in this group capture the perception of the Other as an object that evokes envy, jealousy, and a desire to imitate. The lexeme «남» [nam] marks a situation where the achievements or resources of others are valued as more precious, while one's own capabilities are belittled. Imitation and the use of others' means to demonstrate generosity emphasize social competition, reflecting the tension that arises in conditions of comparative assessment of "one's own" and "the other's" success.</p>
<p>III. The Other as unreliable, untrustworthy, or undeserving of help</p>	
<p>남의 말도 석 달 [Nam-ui mal-do seok dal] – <i>Even another's words last three months.</i></p> <p>남의 말을 하다 [Nam-ui mal-eul hada] – <i>To speak of another's.</i></p> <p>남의 말 하기는 식은 죽 먹기 [Nam-ui mal hagineun sigeun juk meokgi] – <i>Talking about others is as easy as eating cold porridge.</i></p>	<p>The proverbs in this group reflect the perception of the Other as a subject associated with mistrust, criticism, and negative evaluation. The lexeme «남» [nam] marks the image of the Other whose words and actions are</p>



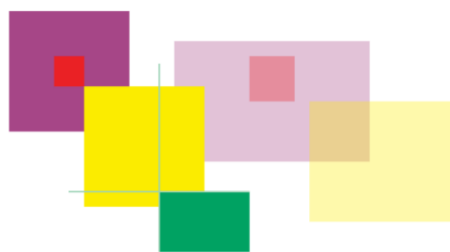
<p>남의 흉이 한 가지면 제 흉은 열 가지 [Nam-ui hyung-i han gajimyeon je hyung-eun yeol gaji] – <i>If another has one flaw, you have ten.</i></p> <p>잘되면 제 탓 못되면 남 탓 [Jaldoemyeon je tat motdoemyeon nam tat] – <i>If it goes well, it's because of me; if not, it's because of the other.</i></p> <p>남의 속은 동네 존위도 모른다 [Nam-ui sog-eun dongne jonwi-do moreunda] – <i>Even the elder doesn't know another's heart.</i></p> <p>남의 생손은 제 살의 티눈만 못하다 [Nam-ui saengson-eun je sar-ui tinun-man mothada] – <i>Another's open wound is not worth my corn.</i></p> <p>남이 놓은 것은 소도 못 찾는다 [Nam-i noheun geos-eun so-do mot channeunda] – <i>Even a cow can't find what another has left.</i></p>	<p>either belittled or perceived as untrustworthy sources. Some units demonstrate an attitude of emotional alienation and the priority of one's own problems over others'. This group also contains expressions criticizing attempts to interfere when interacting with the Other.</p>
<p>IV. The 'other's sphere' as an area of social distancing and non-involvement</p>	
<p>남의 눈에 눈물 내면 제 눈에는 피눈물이 난다 [Nam-ui nun-e nunmul naemyeon je nun-e-neun pinunmur-i nanda] – <i>If you cause another's tears, your own eyes will shed tears of blood.</i></p> <p>남의 염병이 내 고삿만 못하다 [Nam-ui yeombyeong-i nae goppul-man mothada] – <i>Another's plague is not as bad as my cold.</i></p> <p>남의 소 들고 뛰는 건 구경거리 [Nam-ui so deulgo ttwineun geon gugyeonggeori] – <i>To watch a thief run away with another's cow.</i></p> <p>남의 집 불구경 앓는 군자 없다 [Nam-ui jib bulgugyeong anneun gunja eopda] – <i>There is no man who refrains from watching another's house on fire.</i></p> <p>남이 죽든 말든 상관하지 않는다 [Nam-i jukdeun maldeun sangwanhaji anneunda] – <i>It doesn't matter if another dies or not.</i></p> <p>남의 눈물은 강 건너 불구경 [Nam-ui nunmur-eun gang geonneo bulgugyeong] – <i>Another's tears are like a fire on the other side of the river.</i></p> <p>남이야 뒷간에서 낚시질을 하건 말건 [Nam-iyadwitgan-eseo nakssiji-reul hageon malgeon] – <i>It's not my business, even if another person is fishing in the outhouse.</i></p>	<p>The proverbs in this group capture the image of the Other as a space where an attitude of social distancing and emotional non-involvement operates. The expressions convey the idea that others' troubles, tears, and even dangers are perceived as occurring outside of personal responsibility. At the same time, a warning against interference and criticism of the indifferent contemplation of others' misfortunes is emphasized.</p>
<p>V. The Other as a regulator of social behavior</p>	
<p>남의 장단에 춤춘다 [Nam-ui jangdan-e chumchunda] – <i>To dance to another's rhythm.</i></p> <p>남의 피리에 춤춘다 [Nam-ui piri-e chumchunda] – <i>To dance to someone's flute.</i></p> <p>남의 부모 공경이 제 부모 공경이다 [Nam-ui bumo gonggyeong-i je bumo gonggyeongida] – <i>Respect for another's parents is respect for one's own.</i></p> <p>사람은 남 어울림에 산다 [Saram-eun nam eoulrim-</p>	<p>The proverbs in this group reflect the social significance of the "other's" opinion and gaze as a tool for regulating behavior. The lexeme «남» [nam] constructs an image of external control, causing feelings of shame, fear of condemnation, and the need to</p>



<p>e sanda] – <i>A person lives only in interaction with other people.</i> 남의 시선은 거울이다[Nam-ui siseon-eun geourida] – <i>The gaze of another is a mirror.</i> 남의 눈이 무섭다 [Nam-ui nun-i museopda] – <i>The eyes of others are fearsome.</i></p>	<p>conform to social norms.</p>
<p>VI. The 'other's sphere' where interference is perceived as a violation of norms</p>	
<p>남의 집 제사에 절하기 [Nam-ui jib jesae jeolhagi] – <i>To bow at another's memorial ceremony.</i> 남의 잔치에 감 놓아라 배 놓아라 한다 [Nam-ui janchi-e gam nwoara bae nwoara handa] – <i>At another's feast, to order: 'put down a persimmon, put down a pear.</i> 남의 싸움에 칼 빼기 [Nam-ui ssawm-e kal ppaegi] – <i>To draw one's sword in another's fight.</i> 남의 친환에 단지 [Nam-ui chinhwan-e danji] – <i>To cut off a finger for another's parents.</i> 남 잡이가 제 잡이 [Nam jabiga je jabii] – <i>If you catch another's, you'll be caught yourself.</i> 남의 아이 한 번 때리나 열 번 때리나 때렸단 소리 듣기는 마찬가지다 [Nam-ui ai han beon ttaerina yeol beon ttaerina ttaeryeotdan sori deutgineun machangajida] – <i>Whether you hit another's child once or ten times, you'll still hear that you hit them.</i> 남의 눈에 눈물 내면 제 눈에는 피눈물이 난다 [Nam-ui nun-e numul naemyeon je nun-e-neun pinunmur-i nanda] – <i>If you cause another's tears, your own eyes will shed tears of blood.</i></p>	<p>The proverbs in this group reflect a cultural attitude of respect for another's space and warn against excessive interference in the affairs of others. The lexeme «남» [nam] marks the sphere of others, where any unjustified participation is perceived as a violation of social norms and boundaries. The expressions capture both direct intrusion (e.g., participation in others' rituals or quarrels) and indirect manifestations of intrusiveness or zeal, which are condemned as signs of tactlessness and loss of measure.</p>

The semantic field of the lexeme "чужой" [čuzoj] in the Russian paroemic tradition forms a stable opposition of one's own and not one's own, where the Other is evaluated as incomprehensible, untrustworthy, of limited use, or socially unacceptable. An analysis of the proverbs allows us to identify several significant semantic directions in which the image of the Other is revealed.

Group I: "The Other as not belonging to one's family/group/world" reflects the culturally significant opposition "us-them" as an important mechanism for categorizing the world in Russian linguoculture. The lexeme «чужой» [čuzoj] marks the boundary between one's own, close, and safe, and the other, alienated, and unknowable. This idea is expressed in images of the inaccessibility of someone else's inner world, life and relationships for understanding and empathy. This idea is expressed in the proverb «Чужая душа – потёмки» [Čužaja duša

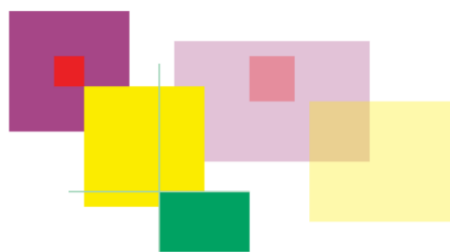


– potěmkij] – “A stranger's soul is darkness”, where the metaphor “darkness” emphasizes the complete lack of visibility and understanding of other people's thoughts and feelings, forming an attitude of respect for the inviolability of personal space and, at the same time, of distancing. A similar meaning is found in «Чужая душа – тьма кромешная» [Čužaja duša – t'ma kromešnjaja] – “A stranger's soul is pitch darkness”, which enhances the effect of the opacity of someone else's inner world. In the expression «Чужая семья – тёмный лес» [Čužaja sem'ja – tjomnyj les] – “A stranger's family is a dark forest” this idea is transferred to family relationships, where another person's family is likened to an unpredictable space, difficult to understand from the outside.

The proverb «Чужой человек – не родня» [Čužoj čelovek – ne rodnja] – “A stranger is not kin” emphasizes the absence of obligations and emotional involvement towards an outsider. A similar attitude is conveyed in «Чужая жизнь – не пример» [Čužaja žizn' – ne primer] – “Someone else's life is not an example” и «Чужая смерть – не урок» [Čužaja smert' – ne urok] – “Someone else's death is not a lesson”, capturing the idea that other people's fates and experiences cannot serve as a full-fledged guide for one's own life. Here, the attitude towards uniqueness and the inadmissibility of directly transferring someone else's experience into one's value system is evident.

The proverbs «Чужие слова – не дело» [Čužie slova – ne delo] – “The words of others are not deeds” и «Чужой взгляд – не ласка» [Čužoj vzgljad – ne laska] – “A stranger's gaze is not a caress” underscore the lack of warmth and support in the manifestations of the other. Other people's words and other people's gaze are not perceived as significant or as a source of emotional participation.

Subgroup 1a accentuates the inapplicability of other's minds or experience in solving personal tasks. It establishes an attitude that the other's mind is non-transferable and ineffective in individual practice. The proverb «Чужой ум в голову не вложишь» [Čužoj um v golovu ne vložiš'] – “You can't put other's mind into your head” expresses the impossibility of mechanically transferring other's knowledge, since each person must develop their own understanding and go through the path of independent experience. «Чужой ум не поможет в беде» [Čužoj um ne pomožet v bede] – “Other's mind won't help in trouble” points to the limitations of external advice in crisis situations, while «Чужим умом не проживёшь» [Čužim umom ne proživěš'] – “You can't live by someone else's mind” and «Чужим умом живёшь – своего не наживёшь» [Čužim umom živěš' – svoego ne naživěš'] – “If you live by someone



else's mind, you won't gain your own" emphasize the value of independent thinking and experience.

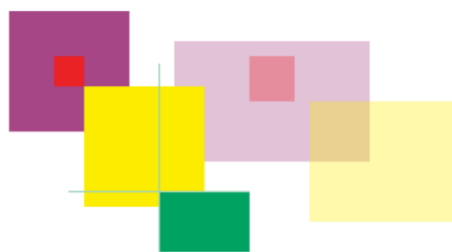
Subgroup Ib conceives "the other's" as having lost its value or utility. The proverb «Чужое – что корова без рогов» [Čužoe – što korova bez rogov] – “The other's thing is like a cow without horns” presents the idea of the other's possession as something incomplete and unable to provide benefit, like a cow without horns, which is perceived as inferior and useless. «Чужой хлеб-соль не насытит» [Čužoj xleb-sol' ne nasytit] – “Another's bread and salt will not satiate” shows the illusory nature of satisfaction at the expense of someone else's, and «Чужой огонь не согреет» [Čužoj ogon' ne sogreet] – “Someone else's fire will not warm you” points to the inability of other people's goods to perform their function to the fullest extent.

At the same time, the value of "other" is limited by the boundaries of possession: something that belongs to someone else may be useful in itself, but it lacks the same significance for an outside observer. Thus, the semantic opposition between "one's own" and "other" in this case reflects not an absolute but a relational assessment, where the loss of function is associated with a lack of belonging.

Consequently, the proverbs of this group demonstrate not only the negative perception of "other" as inferior, but also the mechanism of cultural understanding of value through belonging: possession becomes a condition for being filled with meaning and practical significance.

In general, the proverbs of the first group form a complex of meanings that reflect a cautious and alienated attitude towards the other's world. They reproduce a cultural code in which respect for the boundaries of other's space is combined with recognition of the limitations of someone else's experience, resources and emotional involvement.

Group II: "The Other as an object of envy and comparison" reveals a dual perception of the Other in Russian linguoculture, where it is simultaneously attractive and alarming. On the one hand, "the other's" is perceived as more valuable, sweeter and more desirable compared to "one's own", which reflects the phenomenon of social envy and a person's psychological tendency to compare themselves and their property with others. On the other hand, folk wisdom warns against excessive fascination with what belongs to others, emphasizing its deceptive and illusory nature, devoid of intrinsic value and practical significance.

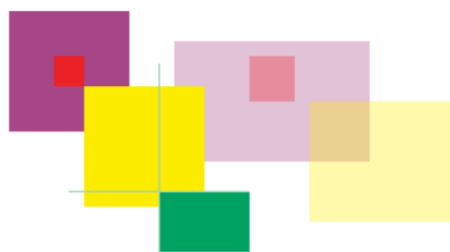


This ambivalent attitude is clearly seen in the proverbs, where “someone else’s” symbolizes the illusory nature of a better life, someone else’s benefits or relationships. In «Чужая жена ласковей» [Čužaja žena laskovej] – “Other man’s wife is more affectionate” the ephemeral nature of idealizing others’ relationships is highlighted: what seems better from a distance may not live up to expectations in reality. A similar motif is reflected in «Чужая корова толще» [Čužaja korova tol’sčje] – “Another’s cow is fatter”, where other people’s cattle are perceived as more well-fed and valuable, which symbolizes traditional envy of the wealth of others. These images fix in the collective consciousness the idea that the attractiveness of the other’s is determined not by its actual value, but by the subjective perception of the observer.

The proverbs «Чужое всегда слаще» [Čužoe vseгда slaščje] – “Another’s is always sweeter”, «Чужой кусок слаще своего» [Čužoj kusok slaščje svoego] – “Another’s piece is sweeter than one’s own” and «Чужое – слаще, да не своё» [Čužoe – slaščje, da ne svoë] – “Another’s is sweeter, but not your own” emphasize that others’ things seem more desirable only as long as they are unattainable. This is an expression of folk psychology, in which the other’s is perceived as forbidden fruit, and its attractiveness diminishes from the moment of acquisition or approach. A similar motif is found in other cultures, which indicates the universality of this phenomenon.

Folk wisdom, however, is not limited to stating envy. The proverbs warn that someone else’s goods are in most cases unable to satisfy real needs. For example, «Чужой грош лучше своего» [Čužoj groš lučše svoego] – “Another person’s penny is better than your own” sarcastically reflects the illusion that someone else’s income is more significant than one’s own. «Чужое – не своё: хорошо лишь на вид» [Čužoe – ne svoë: хороšo liš’ na vid] – “What isn’t yours is not yours: it only looks good” reveals the essence of this attitude, emphasizing that someone else’s goods may only be outwardly attractive, but may not correspond to a person’s inner needs or characteristics. A similar idea is conveyed by the proverb «Своя рубашка ближе к телу, а чужая – не к лицу» [Svoja rubaška bliže k telu, a čužaja – ne k licu] – “Your shirt is closer to your body, but someone else’s does not suit you”, which emphasizes the value of one’s own as natural and functional, in contrast to someone else’s, which not only does not bring any benefit, but can even be inconvenient or harmful.

The expression «Чужая похвала – недолго греет» [Čužaja poxvala – nedolgo greet] – “Praise from others does not warm for long” is also of interest. It reveals the idea of the temporality and superficiality of social recognition from outsiders, in contrast to the stable value



of one's own assessment and the approval of loved ones. The proverb «У всякого своя правда, чужая – не греет» [U vsjakogo svoja pravda, čužaja – ne greet] – “Everyone has their own truth, the truth of others does not warm” also captures the detachment of other people's values and judgments, their insufficient applicability and emotional significance in one's own life.

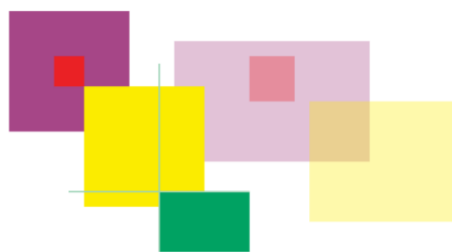
The proverbs in this group reflect an important cultural attitude toward recognizing the limited attractiveness of what belongs to others. They simultaneously acknowledge the universal human tendency for comparison and envy, while at the same time fostering criticality and caution in assessing what does not belong to a person. Thus, the image of the Other in this group appears as a symbol of a deceptive ideal, which seems valuable only at a distance and with a superficial glance.

In traditional agrarian culture, where a strong family farm and community ties were the basis of the social structure, the value of "one's own" was of paramount importance. The "other's," on the contrary, was perceived as unpredictable and temporary. In this context, proverbs performed an important educational function, forming attitudes of self-sufficiency, moderation in desires, and distrust of external, strange sources of wealth or happiness.

Thus, the second group of proverbs about the Other as an object of envy and comparison demonstrates the duality of the perception of the Other in the Russian mentality. On the one hand, it acts as something desirable and valuable, and on the other, as something illusory and devoid of real benefit, which emphasizes the importance of one's own space and experience as a genuine source of well-being.

The proverbs of the third group, "The Other as a source of threat, pain, or emotional alienation," reflect a deep-seated attitude of caution and emotional distancing towards the Other. The lexeme «чужой» [čužoj] in these units marks a sphere of potential danger and alienation, where the "different" or "external" is perceived as a source of pain, deception, suffering, or disappointment. Folk wisdom here forms a dual attitude: on the one hand, it warns against excessive involvement in others' problems, and on the other, against excessive trust in others' goods and resources.

In the proverb «Не верь чужому – и не будешь обманут» [Ne ver' čužomu – i ne budeš' obmanut] – “Don't trust a stranger, and you won't be deceived” the emphasis is on pragmatism and distrust of other people's words, promises, or things. Here, the Other's is



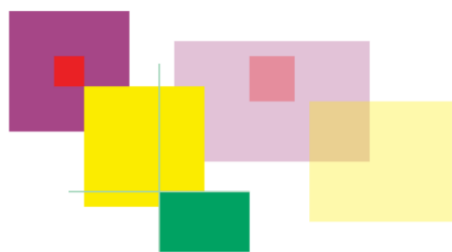
perceived as unreliable and capable of leading to deception, reflecting life experience that has become fixed in the collective consciousness. A similar motif is heard in the expression «Чужое добро без слёз не достаётся» [Čužoe dobro bez slěz ne dostajotsja] – “Other people's goods are not obtained without tears”, which emphasizes the price a person must pay for using others' benefits – this can be both a material loss and emotional suffering.

Emotional detachment from the world of others is particularly evident in proverbs describing others' troubles and misfortunes. «Чужая боль до сердца не достаёт» [Čužaja bol' do serdca ne dostajot] – “Other people's pain does not reach the heart” and «Чужое несчастье не болит» [Čužoe nesčast'e ne bolit] – “Other people's misfortune does not hurt” express an attitude of limited human sympathy and the impossibility of full empathy for the suffering of another person. These statements capture the psychological distance between one's own world and that of others: others' troubles are perceived as something external, not affecting one's personal emotional space.

The proverb «Чужая беда руками разведётся, а к своей ума не приложишь» [Čužaja beda rukami razvedětsja, a k svojoj uma ne priložiš'] – “Another's trouble can be easily solved, but you can't figure out your own troubles” illustrates the human tendency to talk about others' problems and find easy solutions for them, while one's own difficulties remain unresolved. Here, the Other's acquires a shade of superficial interest and mocking distance in relation to the problems of others. A similar thought is contained in the expression «Чужое дело не спорится» [Čužoe delo ne sporitsja] – “Another's business does not go well”, which warns that interfering in others' affairs rarely leads to positive results.

The motif of danger and dissatisfaction with what is another's can also be traced in proverbs related to material goods: «Чужой хлеб слёзы солят» [Čužoj xleb slyozy soljat] – “Tears salt other people's bread”, «Чужой хлеб-соль не насытит» [Čužoj xleb-sol' ne nasytit] – “Other people's bread and salt will not satisfy you”, «Чужой огонь не согреет» [Čužoj ogon' ne sogreet] – “Other people's fire will not warm you”. These expressions state that others' resources cannot provide full satisfaction or a sense of security, as they are devoid of the emotional warmth inherent in "one's own". Here, the Other's appears as cold, un-belonging, and therefore unable to replace "one's own".

A special educational aspect is found in the proverb «Чужой беде не радуйся – своя придёт» [Čužoj bede ne raduj'sja – svoja pridět] – “Do not rejoice in another's misfortune -



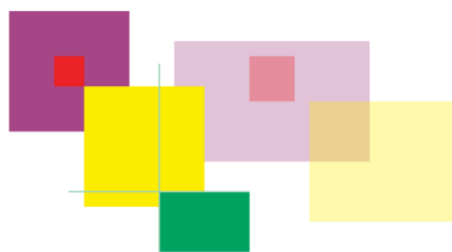
your own will come”. This unit warns against the destructiveness of gloating and reminds of the fragility of the human condition, where another's misfortune can at any moment become one's own. Similarly, «Чужой беды не знаешь – своей не избежишь» [Čužoj bedy ne znaeš' – svojej ne izbežiš'] – “If you don't know another's trouble, you won't escape your own” emphasizes the interconnectedness between people and the importance of empathy for others' suffering. The proverb conveys the idea that indifference to the troubles of others can result in a lack of support in one's own difficult situation. Here, "another's trouble" is perceived not as an abstract or distant phenomenon, but as part of a common human interconnectedness, in which anyone can find themselves in another's place. Folk wisdom thus forms an attitude of participation and attentiveness to others' problems as a potential for building stable social ties.

The image of the Other in this group is semantically colored as emotionally cold, dangerous, and devoid of the ability to bring true satisfaction or support. In folk wisdom, this attitude forms a warning against frivolity, excessive involvement in others' problems, and dependence on others' goods, while at the same time fostering respect for the boundaries between "one's own" and "the other's".

The proverbs of the fourth group, "The Other as temporary and unacceptable," form a holistic image of the Other as a phenomenon devoid of deep value, warmth, and stability. In them, the lexeme «чужой» [čužoj] marks a space or action that is perceived as temporary, superficial, and unable to satisfy a person's basic needs for protection and support. The folk wisdom fixed in these expressions reflects the collective experience in which "one's own" and "the other's" are contrasted not only as near and far, but also as functional and non-functional.

In the proverb «Чужой дом – не родной» [Čužoj dom – ne rodnoj] – “Another's house is not a home”, it is affirmed that staying in another's place does not give a feeling of comfort and security, as another's house remains emotionally detached. A similar motif is found in the expression «Чужая крыша не защитит» [Čužaja kryša ne zaštitit] – “Another's roof will not protect you”, where the roof acts as a symbol of protection. Here, an important motif emerges - only "one's own" space can provide security.

This idea is further developed in the proverb «Чужое тепло не греет» [Čužoe teplo ne greet] – “Another's warmth does not warm”, which emphasizes the emotional coldness of what belongs to others. Warmth as a metaphor for care and participation is here contrasted with the



functionality of one's own - only one's own resources and relationships can provide true comfort. The proverb «Чужие стены не прижмут» [Čužie steny ne prižmut] – “Another's walls won't press in” and the expression «В чужом доме и стены не те» [V čužom dome i steny ne te] – “In another's house, even the walls are different” reinforce this motif.

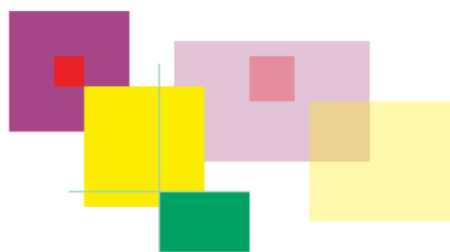
Proverbs in this group demonstrate the denial of functions associated with "one's own" space through grammatical and semantic opposition. The presence of the negative particle "not" (Someone else's house is not one's own, Someone else's roof will not protect, Someone else's warmth will not warm, Someone else's care is not care) indicates not so much the impossibility of an action or state, but rather the absence of personal involvement, emotional involvement, and a sense of belonging, which, within the cultural code, are understood as conditions for an internal connection with the world.

Comparison with hypothetical affirmative constructions using the lexeme "one's own" (Svoya dom rodnoy, Svoya krysha zaschiti, Svoje teplo greet) shows that belonging restores the meanings of closeness, protection, and involvement. Thus, the opposition of "one's own" and "one's own" in proverbs reflects not only a distinction based on usefulness, but also the dependence of significance and value on personal involvement and the experience of belonging.

The negative construction, combined with the lexeme "other" becomes a linguistic means of expressing a cultural attitude: something alien is incapable of fulfilling protective and unifying functions. This semantic opposition manifests not only the perception of "the other" as a source of alienation and threat, but also the awareness of "one's own" for maintaining inner balance, a sense of belonging, and a connection with the world.

In Russian linguoculture, the opposition of "one's own" and "the other's" is closely linked to the concept of the home as a sacred and social center. Here, "one's own" is a symbol of stability, emotional and physical security, while the "other's" is associated with the temporary, strange, and often potentially dangerous. These attitudes instilled in native speakers a wariness of the outside world and formed an orientation towards autonomy and self-sufficiency.

In the context of personal belongings, the proverbs «Чужая рубашка не греет» [Čužaja rubaška ne greet] – “Another's shirt does not warm” and «Чужая сковорода не жарит» [Čužaja skovoroda ne žarit] – “Another's frying pan does not fry” create images in



which what belongs to another is perceived as non-functional and useless. This expresses an attitude towards the self-worth of one's own things and efforts, which, unlike those of others, are able to perform their functions. A similar idea is found in the expressions «Чужая забота – не забота» [Čužaja zabota – ne zabota] – “Another's care is not care” and «Чужая забота – не помощь» [Čužaja zabota – ne pomošč] – “Another's care is not help”, where another's participation is designated as formal, devoid of sincerity and depth. Folk wisdom warns that relying on another's participation means deceiving one's own expectations.

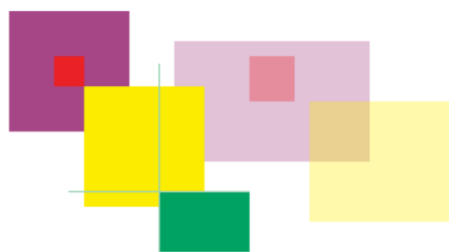
The proverb «Чужая молитва не спасёт» [Čužaja molitva ne spasět] – “Another's prayer will not save” is interesting as it transfers this motif to the spiritual sphere. It reflects the belief that salvation and support are possible only through one's own efforts and appeal to higher powers in one's own name, while the words of others, even the most well-intentioned, remain superficial and insufficient. The figurative structure of the expression «Чужая спина – не своя кожа» [Čužaja spina – ne svoja koža] – “Another's back is not one's own skin” once again emphasizes the idea that what is another's cannot replace one's own even in a person's daily needs.

The saying «Чужими руками жар загребать» [Čužimi rukami žar zagrebat'] – “To rake up heat with another's hands” adds to this group the motif of danger and the unethical nature of exploiting others' efforts. It warns that using others' resources or labor can turn into failure or cause negative consequences.

In this group, another's space, things, participation, and even care are perceived as devoid of emotional value and unable to provide a person with warmth, security, and satisfaction.

The proverbs of the fifth group, “The Other in the context of social norms, etiquette, kinship, and limitation of interference,” fix in the collective consciousness attitudes that regulate a person's behavior in relation to another's space. The lexeme «чужой» [čužoj] in these statements denotes not only what is outside one's own family or property, but also the sphere of action of norms and rules that a person is obliged to respect. Folk wisdom here forms a system of social coordinates where tact, respect for another's labor, rules, and hierarchy are valued, and interference in others' affairs is considered unacceptable.

In the proverb «Чужая слава в обиход не годится» [Čužaja slava v obihod ne goditsja] – “Another's fame is not suitable for daily use”, the limited significance of others' achievements



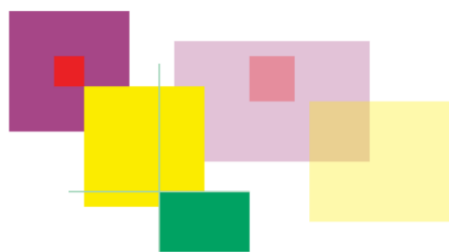
and merits for one's own life is emphasized. This fixes an attitude on the self-worth of one's own labor and recognition, rather than attempts to rely on the authority or success of others. A similar idea is developed in the expression «Чужой труд не ценится» [Čužoj trud ne cenitsja] – “Another's labor is not valued”, which emphasizes that the results of another person's efforts do not evoke the same respect from others as the fruits of one's own labor. However, the proverb «Чужой труд уважай» [Čužoj trud uvažaj] – “Respect another's labor” complements this attitude with an ethical dimension, emphasizing the need for a respectful attitude towards others' efforts and property.

Expressions dedicated to the norms of behavior in another's space, be it a family, a community, or even the spiritual sphere, play a special role. The proverbs «Чужой монастырь – не твой устав» [Čužoj monastyr' – ne tvoj ustav] – “Another's monastery is not your charter”, «В чужой монастырь со своим уставом не лезь» [V čužoj monastyr' so svoim ustavom ne lez'] – “Don't go into another's monastery with your own charter” and «В чужую семью со своим уставом не ходят» [V čužuju sem'ju so svoim ustavom ne hodjat] – “One does not enter another's family with one's own charter” form an important cultural prescription: respect for established orders and traditions. These expressions warn of the risks of disrupting social harmony and emphasize that outside of one's "own" space, a person does not have the right to dictate terms or change the rules.

The proverb «Чужих детей растить – себя не жалеть» [Čužix detej rastiť – sebja ne žalet'] – “To raise others' children is to not spare oneself” reflects the socio-ethical aspect of caring for what belongs to others. Here, the "other's" is presented as an object requiring effort and self-sacrifice, but often not bringing the expected emotional return. At the same time, the expression captures the attitude of respect for the duties and role of a parent in the family.

Of particular interest is the proverb «В чужом глазу соринку видим, в своём – бревна не замечаем» [V čužom glazu sorinku vidim, v svojom – brevna ne zamečаем] – “We see a speck in the other's eye, but do not notice a log in our own”, which shows the tendency to condemn others while ignoring one's own shortcomings. Here, the "other's" functions as a metaphor for the external world, onto which a person often projects their demands and criticism, not realizing that the main problems are most often hidden in their "own" space.

The expression «Чужая свадьба – чужие пляски» [Čužaja svad'ba – čužie pljaski] – “Another's wedding, another's dances” once again emphasizes the idea of limited participation



in others' affairs: even at the level of a celebration, the role of an outsider is reduced to observation, without the right to interfere or control.

Thus, the proverbs of this group create an image of the Other as a sphere that should be entered with tact, being aware of the limits of one's own influence and respecting the hierarchy of relationships. They reproduce a cultural code where social distance and etiquette become important conditions for preventing conflicts and maintaining social equilibrium.

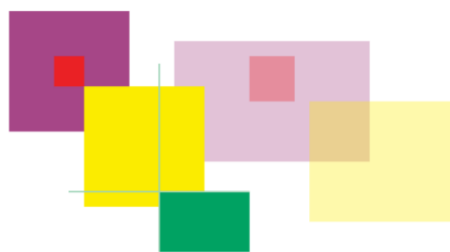
Group Va represents a collection of proverbs in which the lexeme «чужой» [čůžoj] denotes not just otherness or externality in relation to "one's own," but also the special role of the Other as an observer, judge, and bearer of social control. These units fix in the paremiological fund the idea that others' views, words, and opinions can exert pressure on an individual, limiting their freedom of action and creating an atmosphere of wariness.

The proverb «Чужая воля – не своя доля» [Čůžaja volja – ne svoja dolja] – “Another's will is not one's own fate” focuses on a person's dependence on others' decisions and power. Here, "another's will" is presented as a factor that deprives one of the ability to manage one's own life independently.

In the proverb «Чужой глаз позавидует» [Čůžoj glaz pozaviduet] – “The other's eye will envy”, the "other's eye" acts as a metaphor for envy and observation. The image of the other's eye personifies social control and supposed condemnation. Visual contact here becomes a symbol of hidden pressure from those around, which forms an attitude of caution in behavior so as not to cause a negative reaction from others.

The proverb «Чужой глаз острее видит» [Čůžoj glaz ostrae vidit] – “Another's eye sees more sharply” reinforces the motif of constant observation. The other's eye is endowed with the ability to notice what is hidden from one's own view. Here, the idea emerges that other people are more critical and attentive to shortcomings than the bearers of these shortcomings themselves, which again emphasizes the factor of social pressure.

Hearing, like eyeing, in the proverb «Чужие уши слышат всё» [Čůžie uši slyšat vsě] – “Another's ears hear everything” symbolizes wariness on the part of others. "Another's ears" personify the attention of outsiders to what is said, which leads to the need to control one's own speech. This reflects a cultural code in which excessive frankness or spontaneity can be dangerous due to the threat of public condemnation or gossip.



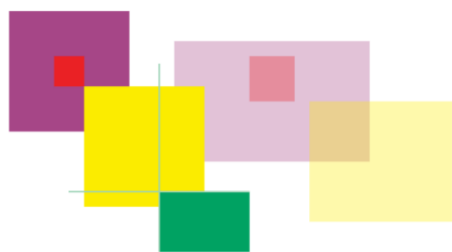
The proverb «Чужим глазом всё видней» [Čužim glazom vsë vidnej] – “Everything is clearer with another's eye” emphasizes that people from the outside notice what is happening better than the participant in the events themselves. This attitude can be interpreted in two ways: as a recognition of the objectivity of external evaluation and as a hint at the excessive involvement of other people in the affairs of others.

Group Va proverbs reflect a stable attitude of caution in behavior and speech, formed under the influence of social pressure and public opinion. In the Russian cultural tradition, the figure of the Other is associated with the potential danger of envy, gossip, and criticism, where "others' eyes" and "ears" become symbols of invisible but tangible control from those around. These proverbs perform a regulatory function, warning against reckless actions; an educational function, forming a cautious attitude towards one's own behavior in the sight of others; and a euphemistic function, indirectly designating social norms without direct confrontation. Thus, they reflect a social reality in which an individual's behavior is constantly evaluated by others, and serve as an important source for studying the mechanisms of social control in Russian linguoculture.

Thus, the lexeme «чужой» [čušoj] in Russian proverbs covers a wide range of meanings — from the internally distant and incomprehensible to the functionally useless and socially limited. In each thematic block, stable cultural attitudes are identified in which the "other's" is contrasted with "one's own" as less valuable, less reliable, and less significant.

The semantic analysis of Russian and Korean proverbs with the lexemes «чужой» [čušoj] and «남» [nam] has revealed key semantic directions representing cultural ideas about the Other. In both cultures, the "other" is contrasted with "one's own" and performs an important function of structuring sociocultural space. This opposition marks the boundary between the close, reliable, and safe on the one hand, and the distant, unpredictable, and potentially dangerous on the other.

One of the common semantic directions is an attitude of alienation and distrust towards the other. In the Russian tradition, this motif is reflected in the proverb «Чужая душа – потёмки» [Čužaja duša – potëmki] – “Another's soul is a dark forest”, where the metaphor "dark forest" denotes the unknowability of another person's inner world. Similar meaning can be traced in the Korean expression «남의 속은 동네 존위도 모른다» [Nam-ui sog-eun dongne

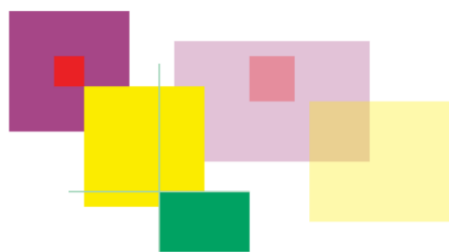


jonwido moreunda] – "Even the elder does not know another's soul," which emphasizes the impossibility of penetrating another's thoughts and feelings even for the most experienced or authoritative people. Both expressions accentuate the difference between the external (public) and internal (personal) space of a person, forming an attitude of respect for personal boundaries.

Emotional distance as an element of perceiving the Other is also a universal feature. The Russian proverb «Чужая боль до сердца не достаёт» [Čužaja bol' do serdca ne dostajot] – "Another's pain does not reach the heart" records the idea of limited empathy and psychological distance, while in the Korean «남이 죽든 말든 상관하지 않는다» [Nam-i jugdeun maldeun sangwanhaji anhneunda] – "It doesn't matter if other dies or not," this attitude takes on a more radical character, expressing complete indifference to others' suffering.

Also, in both traditions, the phenomenon of idealizing the Other and the accompanying envy can be traced. The Russian proverb «Чужое всегда слаще» [Čužoe vseгда slašče] – "Another's is always sweeter" and the Korean «남의 떡이 더 커 보인다» [Nam-ui tteoki deo keo boinda] – "Another's tteok seems bigger" reflect the psychological tendency to perceive others' goods as more attractive and desirable, which on closer inspection turns out to be an illusion.

A special place is occupied by proverbs in which the "other's" is assessed as unreliable or insufficient. In the Russian expressions «Чужой огонь не согреет» [Čužoj ogon' ne sogreet] – "Another's fire will not warm" and «Чужая молитва не спасёт» [Čužaja molitva ne spasjet] – "Another's prayer will not save", the motif of the functional inadequacy of the other's is fixed. Similar attitudes are transmitted in the Korean proverbs «남이 해준 밥은 배 안 부르다» [Nam-i haejun bapeun bae an bureuda] – "You won't get full on food prepared by another," which emphasizes that help or care from the outside cannot bring true satisfaction, and «남에게 기대면 코가 깨진다» [Nam-ege gidaemyeon koga kkaejinda] – "If you lean on another, you'll break your nose," reflecting the risks of trusting outsiders. The proverb «남의 말 믿고 장 못 산다» [Nam-ui mal mitgo jang mot sanda] – "Relying on another's words, you can't buy anything at the market" complements this series, warning of the unreliability of others' advice and information.

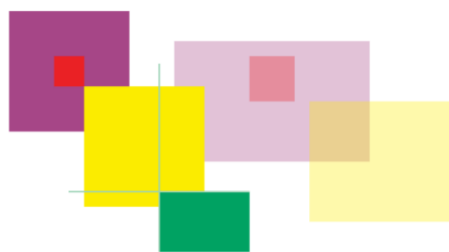


In both cultures, the motif of social pressure and control is fixed. The Russian proverbs «Чужие уши слышат всё» [Čužie uši slyšat vsë] – “Another's ears hear everything” and «Чужой глаз острее видит» [Čužoj glaz ostrae vidit] – “Another's eye sees more sharply” express wariness of others' assessments and opinions. In the Korean tradition, a similar function is performed by the expressions «남 앞에서는 조심해라» [Nam apeseoneun josimhaera] – “Be careful in front of others” and «남 듣는 데서 그런 말 하지 마라» [Nam deutneun dese geureon mal haji mara] – “Don't say such things where others can hear,” where the emphasis is on the need to control behavior and speech to maintain social prestige and harmony. In the Russian tradition, emotional reaction to social pressure prevails, whereas in the Korean tradition, the emphasis is on the normative regulation of behavior and adherence to social norms.

A separate group consists of proverbs and sayings in which the lexemes “other” [čušoj] and “남” [nam] are incorporated into images deeply rooted in the culture and traditions of both peoples. These images are not Random — they have evolved over centuries as symbols through which the people's consciousness has expressed its attitude toward the “other,” toward the boundaries of personal and social space, toward morality and belonging.

A separate group consists of proverbs whose meanings and figurative structures are unique to each linguoculture. In Russian paremiology, for example, «Чужая беда руками разведётся, а к своей ума не приложишь» [Čužaja beda rukami razvedětsja, a k svojoj uma ne priložiš'] – “Another's trouble is easily dealt with, but you can't apply your mind to your own” mocks the tendency to easily talk about others' problems while ignoring one's own. «Чужая спина – не своя кожа» [Čužaja spina – ne svoja koža] – “Another's back is not one's own skin” emphasizes the impossibility of fully replacing one's own with another's through a bodily metaphor, and «Чужой хлеб слёзы солят» [Čužoj xleb slyozy soljat] – “Tears salt another's bread” captures the emotional and physical discomfort from using others' resources.

The proverb “You can solve someone else's problem with your hands, but you can't solve your own” [Čužaja beda rukami razvedětsja, a k svoej uma ne priložiš'] is based on the antithesis of external action and internal understanding. In the Russian linguistic worldview, hands are a metaphor for the human ability to work, solve problems, and act (“golden hands” [zoloty`e ruki], “hands don't reach” [ruki ne dohodyat], “in skillful hands” [v umely`kh rukakh],

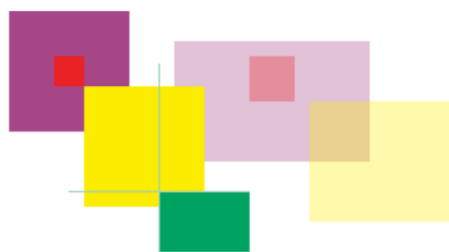


etc.). The expression "you can solve someone else's problem with your hands" [rukami razvedyotsya] metaphysically depicts the superficial idea of the ease of solving other people's problems. This expression is not related to the modern phraseological unit "razvesti rukami" [razvesti rukami] (meaning "to throw up one's hands" [razvesti rukami]) (meaning "to express helplessness"). The verb "razvedyotsya" (will get divorced) is used in the archaic meaning of "will be sorted out, will unravel," which derives from the Old Church Slavonic "razvoditi" (to separate, to dissolve).

The second part of the proverb —"but you can't apply your mind to your own"—forms an antithesis to the first, contrasting external action ("rukami razvedyotsya" (will get divorced with your hands)) with an internal sphere of comprehension ("mind" (um)). The image of the mind in Russian linguistic culture has multilayered symbolism. In folk worldviews, the mind is understood not only as a manifestation of intellect but also as an expression of worldly wisdom, morality, and the inner voice of conscience. In Russian cultural tradition, the mind unites rational and spiritual principles, acting as a mediator between thought and feeling, reason and heart. This understanding reflects a focus on a holistic human perception, where understanding the world is impossible without emotional and moral engagement. The Russian expression "to think with one's mind" [umom dodumat`sy] implies not so much logical thinking as an inner insight into the essence of the matter, a unification of thought and soul. The expression "you can't apply your mind to your (misfortune)" [k svoej (bede) uma ne priložiš] expresses not a literal "inability to think," but the impossibility of finding an internally proportionate solution to a life difficulty. In this context, mind denotes not rational intellect, but an internal mechanism of comprehension based on personal experience.

Thus, the expression conveys the distinction between someone else's misfortune as an object of reasoning and one's own as a subject of inner experience. Someone else's misfortune seems solvable because it is perceived abstractly, without personal involvement, while one's own requires an effort of thought, spiritual work, and inner overcoming. The images of hands and mind are not random components, but cultural signs through which folk wisdom expresses the traditional understanding of the boundary between external and internal, action and reflection, "other" and "one's own"— a boundary that defines the very structure of worldview.

The proverb "Someone else's back is not one's own skin" [Čužaja spina – ne svoja koža] expresses the idea of the impossibility of fully identifying with another's experience and



pain. It is built on the antithesis of the images "back" [spina] and "skin" [koža], which carry a profound symbolic load in Russian linguistic culture.

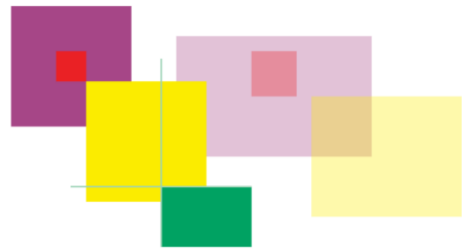
The image of the back is traditionally associated with physical action, labor, and endurance ("to hunch over" [gorbatit`sya] meaning "to toil hard," "to strain one's back" [nadorvat` spinu] meaning "to exhaust oneself with excessive effort"), as well as vulnerability—the back is out of sight and therefore becomes a metaphor for defenselessness. Skin symbolizes a person's tangible perception of the world and personal boundaries ("to feel with one's own skin" [svoej shkuroj pochuvstvovat`], "one's own skin is precious" [doroga svoya shkura]) and is a marker of individuality and the measure of personal sensitivity.

The combination of these images in the proverb creates a semantic opposition between external and internal experience: someone else's back is a metaphor for distance, an impersonal view of another's suffering; one's own skin is a symbol of personal experience, pain experienced from within. The negative construction "not one's own" reinforces the idea of alienation: someone else's pain can be seen but not felt.

Thus, the proverb conveys the distinction, characteristic of Russian linguistic culture, between external knowledge and internal experience, between observation and participation. It asserts that understanding another's suffering is possible only at the level of consciousness. This expresses the cultural emphasis on the authenticity of personal experience: only "one's own skin" can feel pain.

The proverb "Someone else's bread is salted by tears" [Čužoj khleb slyozy soljat] reveals the emotional aspect of perceiving "someone else's" through the images of "food" and "tears," which carry a strong symbolic load in Russian linguistic culture. Here, the lexeme "strange" [čužoj] actualizes not so much the meaning of "belonging to another" as "not one's own," "forced," "involuntarily shared," indicating a situation of dependence.

The image of bread in Russian culture has a sacred status – it symbolizes life, labor, hospitality, and well-being. The popular expressions "to eat one's own bread" [svoj khleb est`], "to earn one's bread" [zarabotat` khleb], "to share bread and salt" [delit` khleb-sol`] associate bread with labor and human dignity. Therefore, "someone else's bread" [čužoj khleb] in the Russian linguistic worldview is not simply food, but a sign of a forced situation, dependence, and deprivation.



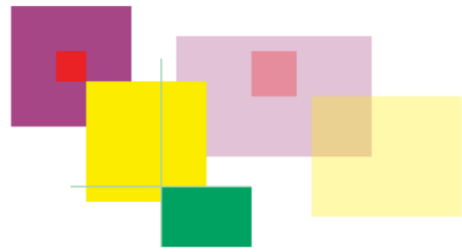
Tears, in turn, symbolize emotional pain. In this proverb, they metaphorically "salt the bread." The image of "bread salted with tears" reflects a cultural notion: everything other, even if it nourishes the body, does not nourish the soul. The proverb expresses a persistent ethical tenet of Russian culture: true satisfaction is possible only through inner independence. Someone else's bread becomes a symbol of dependence, and tears a sign of inner suffering.

Thus, the proverb "Someone else's bread is salted by tears" [Čužoj khleb slyozy soljat] combines two archetypal images: bread as a source of life and tears as an expression of pain. Through this combination, Russian vernacular captures the emotional and moral stance: someone else's goodness loses its nourishing power.

In Korean paremiology, similar motifs are absent, but there are its own unique expressions that form a specific model of social interaction. Thus, the proverb «남의 집 불구경 않는 군자 없다» [Nam-ui jib bulgugyeong anneun gunja eopda] – "There is no gentleman who refrains from watching another's house on fire" – illustrates indifference to others' troubles as a manifestation of social distancing and idle curiosity. The expression «남의 제사에 절하기» [Nam-ui jesae jeolhagi] – "To bow at another's memorial rite" – criticizes unnecessary participation in affairs to which a person has no connection. Finally, the expression «남의 호박에 말뚝 박기» [Nam-ui hobag-e maltuk bakgi] – "To drive a stake into another's pumpkin" – condemns intentional interference in others' affairs out of envy or malice.

In the proverb "No one can resist watching someone else's fire" [Nam-ui jib bulgugyeong anneun gunja eopda] ("No one can resist watching someone else's fire"), nam-ui jib represents not just another person's home, but an entire model of another's living space. Invading it, or even passively observing it, is perceived as a violation of established social and moral boundaries.

The key image of bulgugyeong ("to watch a fire") has a dual symbolism. 불 [bul] ("fire") is traditionally associated with destruction, suffering, and loss, while 구경 [gugyeong] ("watching") is associated with idle observation, indifference, and a lack of empathy. Thus, watching someone else's fire signifies an external, emotionally detached attitude toward



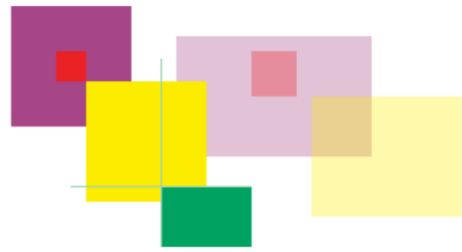
another's misfortune, which in the Korean ethical system is viewed as a violation of the moral principle of philanthropy and empathy, the central categories of Confucian morality.

The use of the word *군자* [gunja] ("noble man") enhances the ironic effect: the ideal person, embodying Confucian virtues (humanity, justice, wisdom, and sincerity), is not free from human curiosity. The proverb demonstrates the discrepancy between the ideal and real human nature. In a cultural context, the expression "*남의 집 불구경*" [nam-ui jib bulgugyeong] is a critique of indifference, detachment, and passive observation of others' misfortunes, which contradicts the traditional Korean understanding of the interdependence of community members and the moral obligation of empathy to maintain social harmony.

The proverb "*남의 제사에 절하기*" [Nam-ui jesae jeolhagi] ("to bow at someone else's funeral rite") has the figurative meaning of "interfering in matters in which one has no connection, or participating for selfish, ostentatious reasons." It expresses a negative attitude toward inappropriate participation in other people's rites, which disrupts the established order. In the phrase "*남의 제사*" [nam-ui jesa] (other memorial rite), *남* [nam] "other" refers to a person who does not belong to a family, clan, or community, and *제사* [jesa] refers to a ritual of commemorating ancestors, which performs the most important function of preserving the family lineage and spiritual connection between generations. Here, "nam-ui jesa" symbolizes an intrusion into the sacred space of another clan, where every act (including *jeol* ("bow")) has a strictly established order and meaning.

In Korean culture, *jeol* ("bow") in a memorial ceremony is not simply a gesture of respect, but an expression of reverence and recognition of ancestors. Bowing at someone else's memorial ceremony is perceived as a violation of the moral order, since the act symbolically connects a person with the spiritual world of the clan to which he or she belongs. In the Korean value system, such an action is understood as a loss of a sense of proportion and a violation of the established ritual order.

The proverb criticizes formal participation, devoid of inner involvement, without spiritual or social belonging. It reflects a key principle of Confucian morality: true action is valuable only when it is based on an inner sense of duty, and not on the desire for profit or ostentatiousness. Politeness.



Thus, "Nam-ui jesae jeolhagi" [meaning "to drive a stake into someone else's pumpkin"] condemns the violation of limits, emphasizing an important feature — awareness of the boundaries of social and spiritual belonging, where respect for "the other" requires not participation, but restraint and recognition of their space. In the context of the "nam" category, the expression reflects a model of behavior in which "the other" is perceived not as hostile, but as sacredly inviolable — something that must not be interfered with.

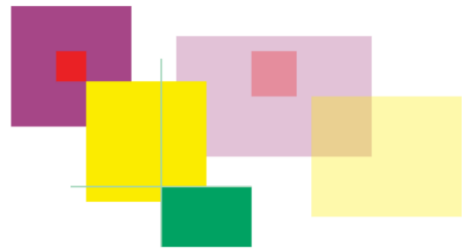
In modern interpretation, the proverb "Nam-ui hobag-e maltuk bakgi" [meaning "to drive a stake into someone else's pumpkin"] is used figuratively to mean "to envy someone else's success and deliberately interfere with their work."

In Korean culture Hobak (gourd) symbolizes domestic abundance, natural growth, and well-being achieved through one's own labor. This image is closely linked to a worldview in which the pumpkin fruit is associated with a reward for diligence and family harmony. Therefore, encroaching on "someone else's pumpkin" signifies a violation of moral and social boundaries, interfering with another's well-being.

The action of "driving a stake" (maltuk bakgi) expresses intentional interference and destruction, and when combined with the image of "someone else's pumpkin," it creates a metaphor for an envious encroachment on another's well-being. Such behavior contradicts the principles of harmony and social justice, which are central to the Korean value system.

The proverb reflects the moral tenet of Korean linguistic culture, according to which another's success should not become an object of envy or interference. "Other" is understood as morally inviolable, and any encroachment on it as a manifestation of social and spiritual discord, violating the principles of respect, moderation and social harmony that underlie traditional Korean ethics.

An analysis of the semantic features of the representation of the lexemes чужой "other" and "남" [nam] confirmed that the opposition "us/other" functions as a basic conceptual category in Russian and Korean linguistic cultures. Proverbs from both traditions document a persistent opposition between internal and external space, realized through a system of metaphors, evaluations, and behavioral norms. Proverbs and sayings not only reflect cultural attitudes but also reinforce them in linguistic consciousness, forming stable models of perception and evaluation of the "Other."



A comparative analysis revealed differences in the nature of the semantic interpretation of the lexemes studied. In Russian proverbs, emotional-evaluative and social-role meanings predominate: "other" appears as a symbol of mistrust, detachment, and disruption of the usual order; Korean proverbs are dominated by normative and regulative meanings, reflecting the value of maintaining social distance, the meaningful appropriateness of speech and behavior in communication, and culturally prescribed restraint in interpersonal relationships.

Thus, the proverbs of both cultures reflect ways of understanding and differentiating the category of "other" in linguistic consciousness. The image of "other" functions as an element of the cultural code, reflecting the interaction of linguistic meanings with the social and ideological attitudes of Russian and Korean linguistic cultures, allowing it to be viewed as a value-semantic fragment of the national linguistic worldview.

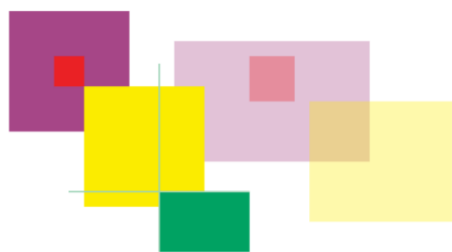
Conclusion

The analysis conducted has shown that the semantic representation of the lexemes «чужой» [čuzoj] and «남» [nam] in Russian and Korean proverbs reflects both universal and culturally specific features of the perception of the "other".

In the Russian proverbial tradition, the lexeme «чужой» [čuzoj] is associated with mistrust, wariness, and an orientation towards one's own experience and mind. It is used to express ideas about potential threat, uselessness, or disappointment.

As for the Korean proverbs, the lexeme «남» [nam] mainly performs a regulatory function, denoting the need to observe social boundaries and hierarchy. Here, special attention is paid to restraint, respect for another's space, and a warning about the negative consequences of careless actions.

The comparative analysis has revealed both common attitudes related to caution and limited trust in the Other, as well as unique cultural features reflecting differences in social practices and ethical norms of the Russian and Korean linguocultures. In Russian paremiology, an individualistic approach predominates, accentuating the value of personal experience and self-sufficiency, whereas in the Korean tradition, an orientation towards maintaining social harmony and balance in interpersonal relationships is evident.



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