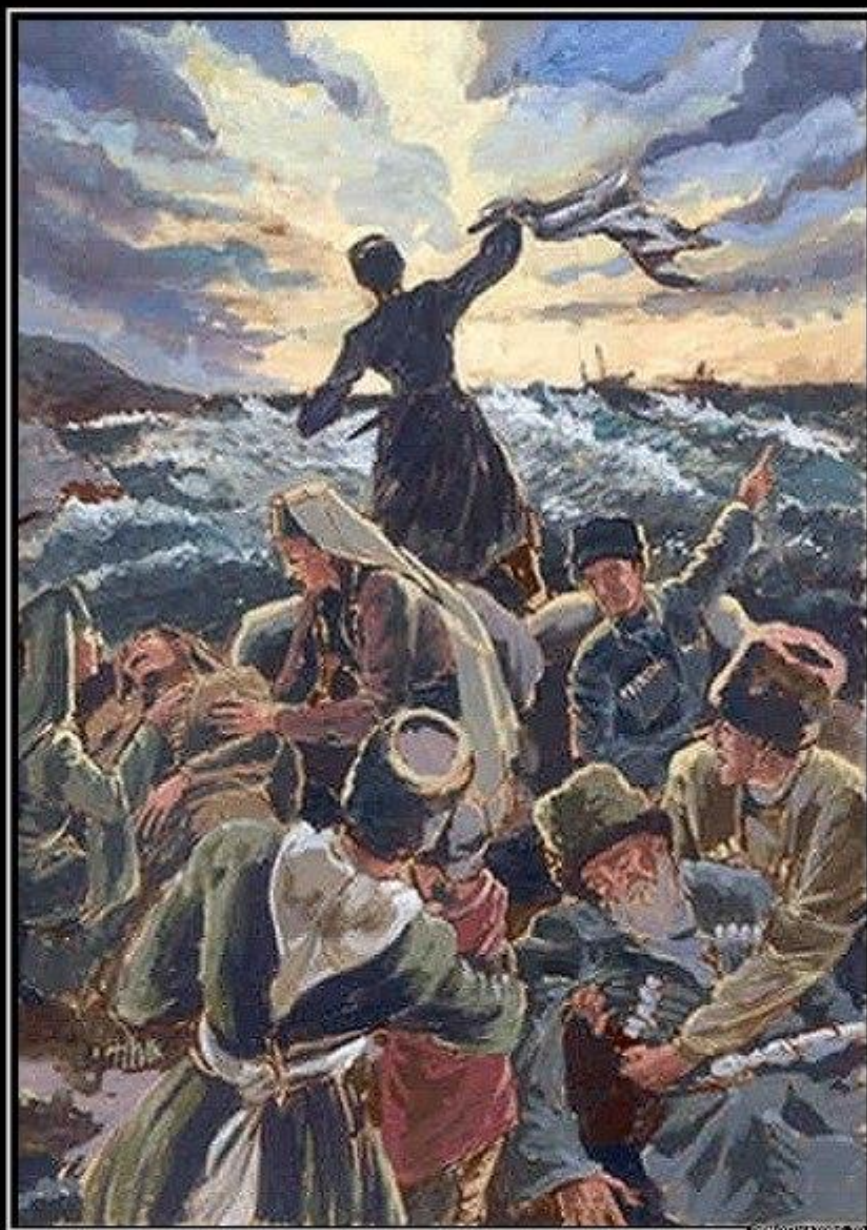


Circassian Proverbs & Sayings



Зауэм и кІэр хьэдагъэш

Адыгэ псалъэжъ

Circassian Proverbs & Sayings

[kabardian]

Адыгэ псалъэжъхэри псалъафэхэри

Collected by Ziramikw Qardenghwsch' and Amjad Jaimoukha
Зэхуэзыхьэсар: КъардэнгъуцI Зырамыку, Жэмышъуэ Амджэд

Translated and edited
by
Amjad M. Jaimoukha

ЗезыдзэкIар, редакция зыщIар
Жэмышъуэ Мыхьмуд и къуэ Амджэдщ (Амышщ)

Artwork by Medin Achmiz

Centre for Circassian Studies

2014

Circassian Proverbs & Sayings

Circassian Culture & Folklore

First published 2009

Second edition 2014

© 2009, 2014 Amjad Jaimoukha

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

Contents

<i>Introduction</i>	5
On the fatherland, patriotism, history, war & peace	8
On etiquette, counseling, education & knowledge	14
Outlook on life	45
On human character & relationships	65
On family matters, relations, friendship & love	77
On Circassian folklore	97
On work	100
On opposites	114
On greetings & salutes	120
On hospitality, festal ceremonies & foodstuffs	121
Other miscellaneous proverbs	146
Other sayings	188
Yet more proverbs & sayings	207
English expressions explained in Circassian	211
Appendices:	
The Circassian language	217
Latinized Kabardian alphabet	223
<i>Bibliography & References</i>	229

Introduction

There has been a considerable revival of interest in Circassian issues since the start of the new millennium. Many books and articles on Circassian matters were published in the last few years.

The principal pillars of Circassian culture are language, literature, ancient tales and legends (including the now famous Nart epics), the corpus of proverbs and sayings, the sacred and lay toasts, folklore, customs and traditions, historical and folkloric songs and music, dance, and the ancient system of beliefs and world outlook.

The study of the proverbs and sayings of a people sheds a bright light on its ethos and cultural traits. The experiences of a nation are the fertile ground from which wisdom and sagacity are reaped. The proverbs and sayings are the sweet pickings of the rich harvest. The customs and traditions are encapsulated in its proverbs and sayings. No two nations have exactly the same experiences, for each people have a unique outlook on life shaped by history and the environment. Yet, common human condition gives rise to many similarities. These commonalities and differences are reflected in the corpus of proverbs.

There are thousands of proverbs and sayings that the Circassians have coined throughout the ages. There are some 3,000 entries in this collection, which constitutes the basic core of the corpus of Circassian proverbs and sayings. The equivalents and meanings of the entries in English are given.

In some instances, the proverbs are also given in Latin script.¹ The meanings of difficult words are given for linguistic benefit.

The entries are in literary Kabardian² (except in the section "Other Sayings"), which is an official language in both the Kabardino-Balkarian Republic and the Karachai-Cherkess Republic in the Russian Federation. The alphabetical arrangement is in accordance with the standard used in literary Kabardian.³ The Circassian language is made up of Eastern and Western language groups. All Circassian dialects are mutually intelligible (with time). Eastern Circassian is composed of Kabardian and Beslanay. Kabardian in Kabardino-Balkaria is divided into four sub-dialects named after the main rivers in the Republic: Malka, Bakhsan, Terek, and Chegem. Some authorities divide the language into Greater and Lesser Kabardian, the dialects spoken in Kabardato the west and east of the Terek, respectively. Lesser Kabardian is also informally called Jilax'steney. Outside the nominal republic there are two more dialects, one spoken by the Christian community in Mozdok (Mezdegw) in North Ossetia, and Kuban Kabardian, which is spoken in the Adigean Republic in a few villages.⁴

In the section 'Other Sayings' the entries are also in literary Kabardian but in Latin orthography, and, as such, they are arranged alphabetically in accordance with the rules used in the English language.

The main sources used in this book are: *Adige Psalhezchxer* (Circassian Proverbs), collected by Ziramikw P. Qardenghwsch' (Nalchik: Elbrus Publishing House, 1982),

¹ See Appendix 2 for a proposed Latin orthography for Kabardian.

² In Cyrillic alphabet.

³ See Appendix 2 for Cyrillic alphabet of literary Kabardian.

⁴ For more information on the Circassian language, refer to Appendix 1.

and *English-Kabardian-Russian Phrase[ological] Dictionary*, A[natoli] G[uzerovich] Emouzov (Nalchik: The Kabardino-Balkarian Institute for Raising the Level of the Academic Proficiency of the Spiritual Legacy of the Orient, 1992).

Teachers of Circassian in schools in the Caucasus and the Diaspora (and the concerned educational authorities) can elect to make this book part of the curriculum, whereby the students are subtly directed to appreciate the beauty of the Circassian language through learning by rote selected proverbs and sayings (and their equivalents in English, therefore doubling the benefit). It is suitable for students from the elementary stage to university level. By associating Circassian with the current global language, namely English, the perception of the importance of the Circassian language shall be enhanced in the eyes of the students.

On the Fatherland, Patriotism, History, War & Peace

(Тхыдэм, зауэм, мамырыгъэм, адэ хэкур
фIыуэ лъагъуным теухуа псалъэжъхэр)

Бланэ щалъху йокIуэлIэж: The elk returns to its place of birth.

Дауэ делэгу щыIэщи, зауэ делэгу щыIэкъым: A foolish soul may also engage in an argument, but not in war.

Ди унэжъ пхъэжъ мафIэ (Уи дей хуэдэ щыIэкъым, жыхуиIэщ. *There is nothing like home*): East or West, home is best.

Дыгъужъ ушышынэмэ, мэз умыкIуэ: (If you are afraid of wolves, don't go into the forest) 1. He that feareth every bush must never go a-birding; 2. He that is afraid of wounds must not come near a battle.

Дыгъужьыр бгъашхэ пэтми, мэзымкIэ маплъэ: Even if you feed the wolf, it still yearns for the forest; the wolf is wild at heart.

ДыIуохъэри даукI, дыIуокIри дауб (Зауэм щыIухъэкIэ, къэрабгъэщ жаIэу зрамыгъэубын щхъэкIэ, зыкърагъэукIыу зэрыщытам псалъэжъыр кыхэкIащ): If we join the battle they kill us, if we leave they condemn us.

Джатэ и щIагъ нанэ щыIэкъым: War is for real men, not milksops.

Джатэр ижмэ шабэщ: If the sword is unsheathed things become more malleable.

Дзэм иуфэкъа лъахэрэ: Said of a region denuded by an army.

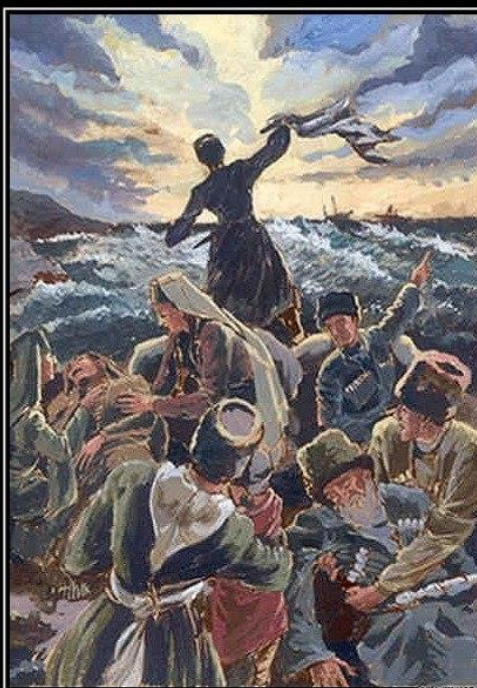
Дзэм хамэ хэткъым: There cannot be aliens in an army.

Дзыгъуэ пэтрэ и гъуэ щылIыхъужьщ (*еплъ аргуэру* Хэкужъыхъэ лъэщщ): (Even the mouse is a hero in his

hole) 1. Every dog is lion at home; 2. Every dog is valiant at his own door; 3. A cock is valiant on his own dunghill.

Ем шыгъуэ бжъэдыгъур зэшщ: (In bad times, even the Bzhedugh is a brother; Bzhedugh=member of a Circassian tribe in Western Circassia, nowadays in the Adigean Republic) 1. A drowning man clutches at straws; 2. Any port in a storm.

Зауэ джэгурэ дауэ джэгурэ шыІэкъым: War is no game.
Зауэм и кІэр хьэдагъэш: War brings mourning in its wake.



Зауэм и кІэр хьэдагъэш

Адигэ псалъэжъ

ЗауэфІрэ дауэфІрэ шыІэкъым: There are no such things as a good war and a good dispute.

Истамбылыжъым имыкІыр щІолІэ, икІар йолІыхъ (Уэкъуоу и псалъэу жалэ. Уэкъуоу – джэгуакІуэшхуэу, акъылыфІэу шытащ. И пщым истамбылакІуэхэм яхэту здришати тыркухэм я зэхэтыкІэр игу иримыхъу яхуэусэри къэкІуэсэжащ. ЛэжыхукІэ и хэкум шыпсэужащ): It is said that these were Weqwow's words. Weqwow was a great minstrel of sharp intellect. His prince took him to the Ottoman lands at the time of exodus in the 19th century. The bard was not very impressed with his new position and he wrote these words to this effect. He went back to Circassia, whence he stayed till his dying day.

Къэрабгъэр и кІэм щоштэж: (The coward is frightened by his own tail) The coward dreads his own shadow.

Къэрабгъэр тІоулІэщ: Cowards die many times before their death.

Къыгъэ нэхърэ игъыкІ.

Кхъуэм хэку ищІэркъым: The pig knows no native land.

Лыгъэ щІапІэ лы икІуадэркъым (КІуэдами, лыгъэ лІэужь къегъанэ, и цІэ къонэ, жыхуиІэщ): Even after death, his heroism will live forever.

МафІэм сахуэ ещІри дзэм шхахуэ ищІыркъым (МафІэ=fire; сахуэ=ash; шхахуэ=left-overs; orts).

МацІэр зыпхыкІа хадэрэ: A garden subjected to a swarm of locusts.

Мысостхэ ямейр ягъэфІ, я фІыр яшхыж (Мысостхэ – къэбэрдеипщхэм ящыщ зы лъэпкъыу шытащ. *The Misosts were one of the princely families in Kabarda*).

Мыщэм ущышынэмэ, мэз умыкІуэ: (If you are afraid of bears, don't go into the forest) 1. He that feareth every

bush must never go a-birding; 2. He that is afraid of wounds must not come near a battle.

Парипых уихуэ (Парипыхыр щыпIэцIэщ. Балъкъ Iуфэрэ Псыхъурей къуажэ щыбымрэ я зэхуакурщ. Къэрэкъэщкъэтау зауэм щыгъуэ къэбэрдейм кыитеуауэ щыта тургъутхэр Парипых деж къэбэрдейхэм хьэлэч зэрыщакъIагъам псалъэжбыр кыитекIащ. *Pariypix is a place name. It lies between the banks of the Balhq (Malka River) and the back of the village of Psix'wrey. During the war of Qereqeschqetaw an epic battle was fought here between the invading Turghwt—ancestors of Kalmyks—and the Kabardians, in which the latter were routed, and hence the saying. In the first part of the 16th century, a combined force of the Turghwt (ancestors of the Kalmyk) and Tatars of Tarki engaged the Kabardians at the confluence of the Malka and Terek rivers. The first encounter went the way of the former party, the Circassians retreating to the Psigwensu River. The Turghwt overwhelmed the entrenched Circassians, who were forced to take refuge in the mountains. At the third meeting, the Circassian forces were on the verge of a total rout when a contingent of 2,000 warriors came to the rescue, and the tide of battle turned. The Turghwt were driven out and all Circassian lands were restored. The battle scene was also named 'Qereqeschqetaw', which means 'fleeing to the mountains' in Tatar).*

Сотей зэхудипIалъэщ: Sotey is our rendezvous.

Тамтаркъей (Тамтаркъай) ухъу!: see next entry.

Тамтаркъей и махуэр къыпхукIуэ (Адыгэхэм Тамтаркъей [Тмутакаань] пщыгъуэр зэрызэхакъутэгъам псалъэжбыр кыитекIащ. *Еплъ Нэгумэ, Ш. Б., «Адыгэ народым и тхыдэ», н. 120. 'May the lot of Tamtarkan befall you!' Refers to the*

destruction of the Russian Principality of Tmutarakan by the Circassians in the 11th century AD. See Sh. B. Nogmov's History of the Adigey People, Nalchik, 1958, p120).

Туб хьэсэ гуэшым уахэмытамэ, уабазэхэкъым: If you were not at the sharing of lots on the Tub Lot, you are not an Abzakh.

УэфIым и ужьыр уэлбанэщ, зауэм и ужьыр хьэдагъэщ: After good weather comes foul; war brings mourning in its wake.

Уи нэ къеIэм и псэ еIэж: He who tries to gouge your eye tear out his soul.

Укыщальхуари зы махуэщ, ущылIэжынущ зы махуэщ: You were born once, and you will die once.

Урысрэ Бахьсэснрэ зымыбгынэр хэкум жылагъуэу къинэжынщ.

Хамэ хэку сыщытхэ нэхъ си хэкужъ сыщылIэ (Xame hekw sischitx'e nex' siy hekwzch sischil'e): Better to die in one's homeland than to thrive without it.

Хамэ ущие тхэмахуэщ, хабзэ хьэху махуищ.

Хамэр гъэшэраши унэр гъэшэрыуэ.

Хамэхэр къохьэри унэхэр иреху: The foreign dog comes into the house and kicks out the house dog.

Хэкужыхьэ лъэщ: 1. Every dog is lion at home; 2. Every dog is valiant at his own door; 3. A cock is valiant on his own dunghill.

Хэкужыхьэрэ пэт и унэм щылъэщ: 1. Every dog is lion at home; 2. Every dog is valiant at his own door; 3. A cock is valiant on his own dunghill.

Хэкуншэр унэркъым: He who has no homeland does not prosper.

Хэкуншэр кIуэдыпхьэщ: He who has no homeland is prone to be lost.

Хьэндиркьуакьуэ пэт сызыхэс псыр кууашэрэт, жеІэ
(Hendirqwaqwe pet sizixes psir kwuwascheret, zhei'e):
(Even a frog wishes to live in deeper waters) Fish seeks
deeper waters, man seeks a better place.

Хьэндиркьуакьуэрэ пэт «сызыхэс псыр куууашэрэт»
жеІэ: (Even a frog wishes to live in deeper waters) Fish
seeks deeper waters, man seeks a better place.

Шэм зэхэгъэж ищІыркьым.

Щхьэж и унэ щылІыхьужьщ: (Everyone is hero at home)
1. Every dog is lion at home; 2. Every dog is valiant at
his own door; 3. A cock is valiant on his own dunghill.

On Etiquette, Counseling, Education and Knowledge

(Хабзэм, ущииныгъэм, гъэсэныгъэм,
щІэныгъэм епха псалъэжъхэр)

Абы бгым зышидзыжмэ, уэ вийкІэ увэну?

(Умыфыгъуэ, умыижэ, жыхуиІэщ. Вий=вей=dung): 1.

If he throws himself down the mountain, does that mean you have to stand in dung; 2. Do not envy!

Адыгэм хъэщІэ и щІасэщ: The guest is very dear to a Circassian.

Адыгэ мыгъуэ, шыгъурэ пІастэрэ (Adige mighwe, shighwre p'astere): Even the most indigent of Circassians will prepare food (literally: salt and boiled millet dumplings) for you.

Адыгэм япэ жиІэнур нужькІэ игу къокІ (Adigem yape zhiy'enur yiwizchch'e yigw qoch'): 1. To prophesy after the event; 2. Wise after the event; 3. If things were to be done twice all would be wise; 4. One's tongue runs before one's wit; 5. Wise behind.

Адыгэ нэмыс, урыс насып: Circassian decorum and Russian luck.

Адыгэ хабзэр адэ щІэиныжъщ: Circassian customs and traditions are the ancient legacy of the father.

АдрыщІым ущІэдэумэ, мыдрыщІыр къыплъысынщ.

Акьыл зиІэм шыІэ иІэщ (ШыІэ=patience, perseverance): Good sense and patience go together.

Акьыл зиІэр си щІыб ису къезухъэкІ: He who has sense I would gladly carry on my back.

Акьылым уасэ иІэкъым, гъэсэныгъэм гъунэ иІэкъым: Intellect is priceless, education has no limit.

Акьылыр ландыщэщ, гъэсэныгъэр дыщэ жыгщ (Ландыщэ – дыщэ зэрылэ=that which gilds): Intellect gilds and education is a golden tree.

Анэм «сипхъу закъуэ и псэ» шыжи́эм, пхъуми «си псэ» жи́лэу хуежъащ: (When the mother said, “The soul of my only daughter”, the daughter started to say, “My soul”) To have too much of her mother’s blessing.

Анэмэтым хъейрэт ухуэмыхъу (Анэмэт=hostage; хъейрэт=епцIыжыныгъэ, енэцIыжыныгъэ; betrayal. Дзыхъ къыхуащIу къыпIэщIалъхъэм уемынэцIыж, жыхуиIэщ): Do not hanker after something that has been put in your trust.

А псор пщIэмэ, уи дээр щIэхыу Iухунщ (A psor psch’eme, wiy dzer sch’exiu ’wxwnsch): 1. Curiosity killed the cat; 2. Too much knowledge makes the head bald.

Армум хиса жыгыр мэгу (Armum xiysa zhigir meghw): The tree planted by the clumsy person dies.

Ахъшэр щэ бжыгуэщ.

Бажэм и кIэр пIыгыу тепыхъэ (И кIэр зэрыпIыгыу пIэщIэкIыжынкIэ хъунуш, жыхуиIэщ. *Even with his tail in your hand the fox might get away*).

Бажэм сишх нэхърэ дыгъужьым срешх: Better be fed to the wolf than to be eaten by the fox.

Банэ хуэдэ зэхэплъхъэр
данэ хуэдэу зэхэпхыжынщи,
данэ хуэдэ зэхэплъхъэр
банэ хуэдэу зэхэпхыжынщ.

Банэ хуэдэу къэщтэж,
данэ хуэдэу гъэтIылыж.

Бэдж пэтрэ Iэужь трах.

Бэлэрыгъ гъэр мэхъу (Belerigh gher mex’w): (A rash man is soon captured) A rash man is an easy prey.

Бэлэрыгыр бэлэрыгъауэ хуозэ: A rash man is taken unawares.

Бэшэчыныгъэр зытемыкIуэн шы́лэкъым (Beshechinigher ziteimik’wen schi’eqim): Patience is a plaster for all sores.

Бгъашхъуэ гушхуар, жьындум жьэхэхуэри ишхаш
(Бгъашхъуэ=steppe eagle; гушхуа=daring; animated;
жьынду=owl): The animated eagle fell into the beak of
the owl and was eaten.

Бгъэр куэдрэ уэмэ, и дамэр мэкъутэ: (If the eagle beats
his wings very often, they will break) 1. The pot goes so
often to the water that it is broken at last; 2. The pitcher
goes often to the well (but is broken at last).

Бгъеям куэдрэ укІэлымыгъыж.

Бгъуэ (блэ) егъапщи зэ пыупщІ: (Measure nine [seven]
times and cut once) 1. Measure thrice and cut once; 2.
Score twice before you cut once; 3. Look before you
leap; 4. Second thoughts are best.

БжэщхъэІум нэмыс хъэдрыхэ нолыс
(БжэщхъэІу=threshold; хъэдрыхэ=the life after): Do not
utter bad words.

БжызоІэ, сипхъу, зэхэщІыкІ, си нысэ: I am telling you,
daughter, hear me out, daughter-in-law.

Бжым зыщІэбуамэ «кызохъэльэкІ» жумыІэж
(Bzchim zisch'ebwame 'qizohelhech' ' zhumi'ezh): In
for a penny, in for a pound.

Бжыхъэм унэмысу уи джэджьей умыбж (Bzchihem
winemisu wiy jedzchey wimibzh): 1. Don't count your
chickens before they (are) hatch(ed); 2. Catch the bear
before you sell his skin; 3. Never fry a fish till it's
caught; 4. First catch your hare then cook him; 5. To
cook a hare before catching him; 6. To run before one's
horse to market; 7. Don't eat the calf in the cow's belly;
8. Gut no fish till you get them (Scottish).

Бзаджэ къэзылху и гуэн лыапэ щІетІэж.

Бзаджэм уи кІэ иубыдмэ, пыупщІи блэкІ: (If the bad
man grabs your tail, cut it off and go on your way)
Extricate yourself from an evil person at any price.

Бзаджэ (е е, е лей, е Іей,) пщІауэ (пщІэуэ)(,) фІы
ушымыгугъ: 1. Reap as you have sown; 2. As you sow
you shall mow; 3. As the man sows, so he shall reap; 4.
As you make your bed, so you must lie on it; 5. To lie

(sleep) in (on) the bed one has made; 6. To make one's bed, and have to lie in (on) it; 7. A bad beginning makes a bad ending; 8. As the call, so the echo; 9. Every bullet has its billet; 10. Curses like chickens come home to roost.

Бзаджэр уи пэшэгъмэ, уи анэ мыгъуэ хьунш: If you befriend an evil person, woe unto your mother!

Бзэгум къупщхэ хэлькъым (Bzegwm qwpschhe xelhqim): The unruly member.

Бзегур джатэм нэхрэ нэхь жанш (Bzegwr jatem nex're nex' zhansch): 1. The tongue is sharper than the sword; 2. The tongue is not steel, yet it cuts; 3. Many words cut (or hurt) more than swords.

Бзуушхуэм бзу цыкыр пэкIэцIыну щыхуежъэм— зэйтхъащ.

Бзылхугъэ пшэрыхь хушанэ (Пшэрыхь=hunter's bag).

Бийжъ умыгъэблагъи, уи адэ и благъэжъ умыбгынэ (Biyyizch wimigheblaghiy, wiy ade yi blaghezch wimibgine): Do not invite your old enemy (to your house) and do not desert your father's old relative.

Бийм ущыхъмэ, уIэгъэ ухьунуш (Biym wischis-hme, wi'eghe wix'wnusch): If you spare your enemy, you will get injured.

Блэ егъапщи зэ пыупщI (Ble yeghapschiy ze piwipsch'): (Measure seven times and cut once) 1. Measure thrice and cut once; 2. Score twice before you cut once; 3. Look before you leap; 4. Second thoughts are best.

БлэкIам къэгъэзэж иIэкъым: 1. Things past cannot be recalled; 2. Lost time is never found again; 3. What's lost is lost.

БлэкIар зэфIэкIаш: 1. Let the dead bury the dead; 2. Lost time is never found again; 3. What's lost is lost.

БлэкIа хабзэжъым (хьыбарыжъым) укъемыджэж (укъемыкъуж) (Blech'a xabzezchim [x'ibarizchim] wiqeimijezh (wiqeimiqwzh)): (Do not recall the old custom, *or* the old story) 1. Things past cannot be

recalled; 2. Let the dead bury the dead; 3. What's lost is lost; 4. Let bygones be bygones.

Блэр «пЫщІаш» жыпІэу уи гуфІакІэм думыгъэтІысхъэ: Do not say, 'The snake is frozen,' and place it in your bosom.

Быдэ и анэ гъыркъым (Bide yi ane ghirqim): (The mother of the hardy does not cry) 1. Fast (safe, sure) bind, fast (safe, sure) find; 2. Caution is the parent of safety.

Бысымыр хъэщІэм и ІуэхутхъэбзащІэш (Bisimir hesch'em yi 'wexwthebzasch'esch): The host is his guest's servant.

Вым уанэ трельхъэ: (He is saddling the ox) He's such a nitwit.

Вырэ жэмрэ хузэхэгъэкІыркъым: (He couldn't tell an ox from a cow) 1. He knows nothing at all; 2. He is so ignorant.

Гуащэ мыхъу жъантІакІуэш: The unworthy mistress heads for the place of honour (away from door, near hearth).

Гуащэр гъэрмэ, мэжабзэ, хъыджэбзыр дэсмэ, мэутхъуэ: If the house mistress is captive, the liquid clears, and if the girl is at home, the liquid dims.

Губгъуэм ущымыкъэрабгъэ, унэм ущымылІыхъужь: If you are not a coward in the field, you won't be a hero at home.

Гугъэ нэпцІыр щхъэгъэпцІэжщ: False hope is self-delusive.

ГужьеигъуафІэш – унэхъугъуафІэш: (He who easily succumbs to panick, gets ruined easily) 1. Do not panick; 2. Keep a stiff upper lip.

Гузэвэхыр щІэх жьы мэхъу: (An anxious person soon gets old) 1. Relax; 2. Take it easy.

Гукъыдэж уиІэмэ, пхуэмыщІэн шыІэкъым (Gwqidezh wiy'eme, pxwemisch'en schi'eqim): Nothing is impossible to a willing heart.

Гунэс ямышцI саугъэт умышцI.

Гупсыси псалъэ, зыплыхыи тIыс (Gwpsisiy psalhe, ziplhihiy t'is): (Think before you speak, look around before you sit down) 1. First think, then speak; 2. Think today and speak tomorrow; 3. Second thoughts are best; 4. Look before you leap; 5. Draw not your bow till your arrow is fixed; 6. Better the foot slip than the tongue trip.

Гур кIуэдмэ, лъэр щIэкIыркъым: If you lose heart, the feet won't leave the house

Гур кIуэдмэ, шыр жэркъым: If you lose heart, your horse won't run.



Гушхуэ Тхьэшхуэ и жагъуэщ
(Гушхуэ=daring/courageous/inspired fellow).

Гъэузи гъэхъуж: Hurt and heal.

Гъуэгу благъэ гъуэгу жыжъэ нэхърэ, гъуэгу жыжъэ гъуэгу благъэ (Ghwegw blaghe ghwegw zhizche nex're, ghwegw zhizche ghwegw blaghe): (Better a short

long way than a long short way) The furthest way about is the nearest way home.

Гъуэмылэпэм елэзэ, гъуэмылэкIэм езауэ
(Гъуэмылэ=provisions for a journey).

Гъунэгъу бий ящIыркъым: 1. Don't make an enemy out of your neighbour; 2. Love thy neighbour.

Гъусэ ямышIыным блэкIрэ пэт йоджэ.

ГъущIыр плъа щIыкIэ еуэ (Ghwsch'ir plha sch'ich'e yewe): 1. Strike while the iron is hot; 2. Make hay while the sun shines.

Дахэ и щIагъ дыщэ щIэлъщ: There is gold under the beautiful.

Дахэр пагэмэ, пуд мэхъу: 1. If the beautiful woman puts on airs, she becomes cheap; 2. Don't put on airs.

ДалуэкIейм дэгъу уешIри, плъэкIейм нэф уешI: A bad listener makes you deaf, a bad looker makes you blind.

Дэтхэнэ зы Iуэхутхъэбзэми бзыпхъэ иIэщ
(Iуэхутхъэбзэ=service; бзыпхъэ=pattern for cutting).

Делэм сэ сыфIокI, губзыгъэр езыр къысфIокI: I extricate myself from the fool; the wise extricates himself from me.

Делэ(м) хабзэ жыхуалэр ищIэркъым (Deile[m] xabze zhixwa'er yisch'erqim): (A fool is ignorant of Circassian Etiquette) 1. As the fool thinks, so the bell clinks; 2. Fools rush in where angels fear to tread.

Дыгъуэм икIэр мыгъуэ мэхъу: Theft is followed by misfortune.

Дыгъум и пыIэр мафIэм ес (Dighwm yi pi'er maf'em yes): (The thief's cap is on fire) 1. If the cap fits, wear it; 2. The cap fits.

Дыгъужь мэлыхъуэ ящIрэ?: Do they make a shepherd out of a wolf?!

Джэд пасэрэ бын пасэрэ: An early hen is like an early child.

Джэджьей зеуалэ псывэ хоупІэ: A lounging chick ends up being boiled alive.

Джэду шысу шыпсэ умыІуатэ: Don't tell a tall tale while the cat is seated.

Дзей хуэщІэ фІыщІэ хэлькЪым (Дзей=workmate, partner [especially in tilling]).

Дзы зыфІэпщ дзы кЪыпфІещыж: 1. If you ascribe a defect to someone, he/she will ascribe a defect to you in return; 2. Do not calumniate others.

ДзыхъмыщІыр дзыхъщІыгъуэджэщ: A distrustful person is dangerous.

Егъэлей делагъэщ: It is stupid to go to excess, or do in excess.

Ем е и хуцхъуэкЪым (Yem ye yi xwschx'weqim): (Evil is not the cure for evil) Two wrongs don't make a right.

Емрэ фІымрэ зымыщІэми имыщІэ щымыІэу кЪыфІошІ: Even the person who cannot differentiate between good and evil thinks there is nothing that he/she doesn't know.

Ем шысхъыр фІым поІуджэ (Yem schis-hir f'im po'wje): He that spares the bad injures the good.

Емыш и уанэ ехъ: (The indefatigable person wins the saddle) Perseverance is the key to success.

Е пщІауэ фІы ущымыгугъ, фІы пщІами ущІэмыфыгъуж: 1. Reap as you have sown; 2. As you sow you shall mow; 3. As the man sows, so he shall reap; 4. As you make your bed, so you must lie on it; 5. To lie (sleep) in (on) the bed one has made; 6. To make one's bed, and have to lie in (on) it; 7. A bad beginning makes a bad ending; 8. As the call, so the echo; 9. Every bullet has its billet; 10. Curses like chickens come home to roost.

Есэр сэгъейш: 1. Old (bad) habits die hard; 2. Habit is second nature.

Е улын, е улэн: (Either be a man, or die) 1. A man or a mouse; 2. Neck or nothing; 3. Either win the horse or lose the saddle; 4. (I will) Either win the saddle or lose the horse; 5. Make or break; 6. Sink or swim; 7. To burn one's boats.



Еуший (еушые) зы махуэш(и), хабзэхьыклэр (хабзэ хьэху) тхэмахуэш (махуишш): (Instruction takes one day, its implementation takes a week [three days]) It is easier to give an advice than to follow one.

Еушые зы махуэши, хабзэхьыклэр тхэмахуэш (Yewschiye zi maxweschiy, xabzehich'er themaxwesch): (Instruction takes one day, its implementation takes a week) It is easier to give an advice than to follow one.

Ефэ—умыудафэ: 1. Drink moderately; 2. Drink in measure.

Жэмпрэ вырэ зэхуотэдж: The cow and ox stand for one another.

Жейрэ ларэ зэхуэдэш: He who is asleep is like the dead.

Жыжьэу бгъэтыльмэ, (нэхъ) гъунэгъуу кьэпщтэжынщ (кьэбгъуэтыжынщ) (Zhizchew bghet'ilhme, [nex'] ghwneghwu qepschtezhinsch [qebghwetizhinsch]): Fast (safe, sure) bind, fast (safe, sure) find.

Жыжьэу бгъэтылыр благъэу кьощтэж: Fast (safe, sure) bind, fast (safe, sure) find.

ЖыгъафIэ щхъэкIэ, щIэгъуейщ: Easier said than done.

ЖьантIэм узэрыдашэр щыгъынырщ (Zchant'em wizeridasher schighinirsch): Fine feathers make fine birds.

Жьэ лыкIуэ нэхърэ щхъэ лыкIуэ: Better the head mediator than the mouth intermediary.

Жьэшхуэ тхъэшхуэ и жагъуэщ: A big mouth offends the supreme god.

Жьым щытхъуи щIэр кьащтэ (Zchim schitx'wiy sch'er qaschte): (Praise the old and take the new) 1. Cast not out the foul water till you bring in the clean; 2. Don't throw out your dirty water before you get in fresh.

Зауэ ухуэмеймэ, уи джатэр жану щыгъэлъ (Zawe wixwemeyme, wiy jater zhanu schighelh): If you wish for peace, be prepared for war.

Зэи нэхърэ зэгуэр (Zeyi nex're zegwer): Better late than never.

ЗэрыпщIу мыхъумэ, зэрыхъуу щIы: If things don't happen the way you want, do what can be done.

Зэса (есэ) сэгъейщ: 1. Old (bad) habits die hard; 2. Habit is second nature.

ЗэхуэгъафIэ зэфIэкIуэд кьыхокI.

Зэщыгугъ мэунэхъу: (He who relies on other people gets ruined) Rely on yourself.

Зэщыгугъ хужьгъэшхщ (Zeschigwgh xwzchgheshxsch): (He who relies on other people ends up eating husked millet) Everybody's business is nobody's business.

ЗекІуэкІейм лъашэ уещІри, дыхъэшхыкІейм Іушэ уещІ: A bad campaig makes you limp, bad laughter makes your mouth crooked.

Зи бзэ ІэфІ шынэр анитІ (мэлитІ) ящІоф (Ziy bze 'ef' schiner aniyt' (meliyt') yasch'of; щІэфын=to suck [of cubs kittens, etc.]): Soft fire makes sweet malt.

Зи бзэ ІэфІым блэр гъуэмбым къреш: (A sweet talker lures the snake out of the hole) Soft fire makes sweet malt.

Зи гупкІэ уисым и уэрэд жыІэ (ежъу) (Ziy gwpch'e wiysim yi wered zhi'e [yezchu]): (Sing the air of the person in whose cart you ride) Do in Rome as the Romans do.

Зи мыІуэху зезыхуэм и щхъэм баш техуэнщ (Ziy mi'wexw zeizixwem yi schhem bash teixwensch): (He who interferes in other people's affairs will have a stick falling on his head) 1. Mind your own business; 2. Don't poke your nose into other people's affairs; 3. Every tub must stand on its own bottom.

Зи бысым зыхъуэжым чыщІыхъу хуаукІ (Ziy bisim zix'wezhim chits'ix'w xwawich'): (A mere male-kid is slaughtered for him who changes his original host) A guest was bound to knock at the door of the person who received him on his first visit. Seeking another lodging was considered a flagrant contravention of customary law. The new host was bound to receive the errant visitor, but he indicated his displeasure by slaughtering a mere goat for him. Although goat meat is in no way inferior to other kinds of flesh, it is the symbolism that is important in this regard. There was a redemption price imposed on the guest for such a 'misdemeanor' decided by a special village council and payable to the insulted party, i.e. the original host.

Зи жъэ зэІумыщІэм я гухэлъ зэрыщІэркъым: If you don't open your mouth, no one will know what goes on in your heart.

Зи щхъэ мыузым уи щхъэуэ хуумылуатэ: Don't relate news of your headache to someone who doesn't have a headache.

Зи Ихъэ зыфIэмащIэм хъэм фIешх (Ziy 'ihe zif'emasch'em hem f'eishx): The lot of the person who thinks it is too little gets eaten by the dog. Don't be greedy!

Зи Iуэ ит нэхърэ зи щхъэ ит: Better to have in the head than in the penfold.

Зрат нэхърэ зыт (Zrat nex're zit): It is better to give than to take.

Зы жъэм жъэдыхър жьищэм жъэдохъэ.

Зы махуаеи зумыгъэлI,

зы махуэлIым зумыгъашэ,

зы дзэшхуэм зумыгъэхъ.

Зыумысыи и щхър сэм пиупщIыркъым (Zizumisim yi schher sem piywipsch'irqim): A fault confessed is half redressed.

Зызыгъэгусэ Ихъэншэщ: A sulker does not get his share (see associated saying *Уи Ихъэ зыIэрыгъыхъи, итIанэ зыгъэгусэ*).

Зым и щэхур щэхуши, тIум я щэхур нахуэщ: (When two know it, it's no longer a secret) When three know it, all know it.

Зым ищIэр щэхуши, тIум ящIэр нахуэщ: (When two know it, it's no longer a secret) When three know it, all know it.

Зыщытхър къэгъани яубыр къашэ: Don't betroth the one they compliment, take the one that they censure.

ЗыщIэпхъым къыпщIехъыж (ПщIэ зыхуэпщIым къыпхуешIыж, жыхуиIэщ): Honour him that honours thee.

Зылурыдзэ нэхърэ зыдэдзых (Бгъуэтыр зэуэ зылурыбдзэ нэхърэ гъэтIылыгъэ щIы, жыхуиIэщ): Save for a rainy day.

И ныбэ нэщІ и Іэ телъыжын (Yi nibe nesch' yi 'e teilhizhin): A clean fast is better than a dirty breakfast.

Имыль къольэт (Фочыр нэщІщ жыпІэу уримыджэгү, узэдауэ къыщІэкІыу щІэщхъу къызэрыпщыщІын пщІэнукъым, жыхуиІэщ. Do not play with a gun—it might be loaded).

Ин жыІэ цІыкІу Іуатэщ.

Иужь акъыл нэхърэ ипэ акъыл: Good sense is better at the beginning than at the end.

Куэд зыльэгъуам, куэд ещІэ: The more you see, the more you know.

Куэд къыубжмэ, уи тхъэмадэжь и цІэри къыхэхуэнщ: If you chatter a lot, even the name of your father-in-law will fall off. [According to Circassian customs a woman never called her parents-in-law, husband, or her brothers-in-law by their names. Instead, she used pet names, which were secretive appellations that she never divulged outside the family circle]

КІапсэр кІыхъмэ, фІыщи, псалъэр кІэщІмэ, нэхъыфІыжщ: It is good if the rope is long; it is even better if there are less words. Silence is golden

КІэпІейкІэр зымылытэр кІэпІейкІэ и уасэкъым (КІэпІейкІэ=сорецк (one hundredth of a rouble)): He who doesn't take care of his pennies is not worth a penny.

КъакІуэ и Іыхъэ ІыхъэхэмыІуэщ.

Къан хуэщІэ фІыщІэ иІэкъым.

Къэмыс-нэмыс тІысыпІэщІэкъуш.

Къоджэ нэхъыжщ: It is the elder that calles.

Къоуэм уемыуэжмэ, Іэ пфІэту укъищІэркъым: If you don't hit back he who hits you, he will think that you don't have a hand.

Къыдыхъэр думыхуж, дэКыжыр умыубыд: Don't turn out he who comes to you, and don't hold back he who wants to leave.

КъыпкІэлымыкІуэм узыкІэлыгыэкІуэнукуым.

КъыптекІуэ лъэщ: He who overcomes you is strong.

КъыптекІуэр гугъуш: What overwhelms you is difficult.

КъуэфІми къуэ бзаджэми адэ щІэин ухуэмылтыхъуэ.

Къуэшрокъуэр пІащІэри унакуым: 1. More haste, less speed; 2. Fool's haste is no speed; 3. Hasty climbers have sudden falls; 4. Too swift arrives as tardy as too slow; 5. Slow and steady wins the race; 6. Slow and sure.

Кхъуэ етІэхъу кхъуэци къыкІэропщІэ (Q'we yet'ex'w q'wetsiy qich'eropsch'e): He who scrubs every pig he sees will not long be clean himself.

Лажъэ жьы хъуркуым (Лажъэ – гукъеуэ, нэщхъеягъуэ)
(Lazche zchi x'wrqim): Grief never grows old.

Лъакъуэ псынщІэ вей хэпкІэщ (Lhaqwe psinsch'e vey xepch'esch): (A hasty foot jumps in the dung) 1. Hasty climbers have sudden falls; 2. More haste, less speed.

ЛъапэкІэ хыфІэбдзэр дзапэкІэ къоштэж: What you flippantly discard with the tip of your foot, you will redeem with the tips of your teeth.

Лъэпкъыр зэкъуэтмэ – лъэщ (Lhepqir zeqwetme – lheschsch): There is strength in union.

Лэным лыгъэ хэлыщ: There is courage in death.

Лы здашэ щІэупщІэркуым: A man does not ask where he is being taken.

Лы и псалъэ епцІыжыркуым: A man keeps his word.

Лы пхам лы еуэркуым (L'i pхам l'i yewerqim): Never strike a tethered man.

Лы псори лыккыми фыз псори фызкуым: Not all men are men, and not all women are women.

Лы хахуэр утыкум щоцабэ, лы шабэр утыкум щокIий (Утыку=square in village where games are played, performances take place, dances are held, etc.): The brave man turns gentle in the village square; the soft man turns to screams in the square.

Лым зигъэгусэркъым.

Лыгъэр Ихъэмыгуэшц: Courage is a lot that is not shared.

ЛыкIуэ яукIыркъым (L'ik'we yawk'irqim): Don't kill the messenger.

ЛыфIыр бэ дэдэщи, лыфI дэдэр зырызщ: There is no counting good men, but very good men are very rare indeed.

Лыхъужь и лъэужь кIуэдыркъым (И цIэр, игъэхъахэр къонэж, жыхуиIэш): (A hero's trail is never lost) Heroes live forever.

Лыхъур фыз дэубзэщи, лыбзыр фыз дэуейщ: A real man pays compliments to his wife, whereas an effeminate man beats up his wife.

МафIэ нэхур «благъэшц» жыпIэу умыкIуэ, хъэ банэ макъыр «жыжьэшц» жыпIэу кыумыгъанэ.

Мащэ зытI йохуэж (Masche(r) (qe)zit'(ir) yoxwezh): (He who digs a (the) hole falls in it) 1. Curses like chickens come home to roost; 2. A dose of one's own medicine; 3. He that mischief hatches, mischief catches.

Мащэм зэ ихуэр набгъэщи, тIэу ихуэр нэфщ: He who falls once in the hole is short-sighted, he who falls twice is blind.

Мащэм зэ ихуэр нэфщи, тIэу ихуэр гуншэшц: He who falls once in the hole is blind, he who falls twice has no vision.

МащIэм зытезыгъэгусэм, куэдри фIыщIэ ищIынкъым.

Мэзрэ мазэххэрэ уи щэху шумьIуатэ.

Мэкъу мащIи кыумыхъ, мэкъу бэхъи умышъу.

МыхъумыщІэу ирагъэджар ебгъэджэжыну гугъущ: 1.

Like teaching an old dog new tricks; 2. Old (bad) habits die hard.

Мыщэфэ Іэрымылхъэм гуащэр шумыгъэгугъ, гъусэ

мыхъунум ущыгугъыу мыщэм уемыбэн (Mischafe 'erimilhem gwascher schumighegwh, ghwe mix'wnum wischigwghu mischem weimiben): (Don't promise the lady the bear skin that you don't have) 1. Catch the bear before you sell his skin; 2. Don't count your chickens before they (are) hatch(ed); 3. Never fry a fish till it's caught; 4. First catch your hare then cook him; 5. To cook a hare before catching him; 6. Don't eat the calf in the cow's belly; 7. Gut no fish till you get them (Scottish); 8. Don't eat the calf in the cow's belly; 9. To run before one's horse to market.

Мыщашхъэ плъагъуу мыщэ лъэужь зумыхуэ

(умылхъуэ) (Mischaschhe plhaghwu mische lhewizch zumixwe (wimilhix'we)): Don't force an open door.

Мыщэ жей къыумыгъэуш, лы мышынэ умыгъэгубжь

(Mische zheiya qiumighewish, l'i mishine wimighegwbzch): (Don't wake up a sleeping bear, don't annoy a fearless man) 1. Let sleeping dogs lie; 2. It is ill to waken sleeping dogs; 3. Don't trouble trouble until trouble troubles you.

Нэ зыдэщымыплъэрэ тхъэкІумэ зыщымыдаІуэрэ, бэн

зэвыр мыхъумэ, щыІэкъым: Eyes shall see, and ears shall hear.

НэгъуэщІым ишхамкІэ уэ укъэмыкъей: Do not cackle if someone else gets the food.

НэгъуэщІым и щытхъум уэ уримыкъей (Уримыкъей – уримыпагэ): Do not become conceited by compliments directed at somebody else.

Нэмыс дэщымыІэм насыпи щыІэкъым: 1. Where there is no decency, there is no fortune; 2. Decency and good luck go hand in hand.

Нэмыс пцлымэ уи щхьэщ зыхуэпщыжыр: The decent things you do you do to maintain your own honour.

Нэмысыншэр насыпыншэщ: He who lacks decency is unfortunate indeed.

Нэпсейр насыпыншэщ: A greedy man is unfortunate indeed.

Нэрылгагъу щытхур щыбагъырыубщ: He who sings your praises in your presence calumniates you behind your back.

Нэфлэгүфлэ и нэ дыщэ йуэнтла щлэлыщ: The eyes of the cheerful one are full of twisted gold.

Нэхыжъ телущлыкыплэщ (Телущлыкыплэ=place to trim, square): It is to the old that we go for trimming.

Нэхыжъым жьэ ет, нэхыщлэм гъуэгу ет: The old has the right of speech, the young has the right of way.

Нэхыклитым яхэди я нэхыфлыр кыхэх: Of two bad things, choose the lesser evil.

Ныбэ лей щылэ мыхъумэ, шхын лей щылэкъым (Nibe 'ey schi'e mix'wme, shxin 'ey schi'eqim): There is no such thing as bad food, but there are bad paunches.

Ныбэм «уи адэ и жьаклэ кыпыупщли кыльхьэ» желэ (Nibem 'Wiy ade yi zchach'e qipiwipsch'iy qiylhhe' zhei'e): (The paunch says: 'Cut off your father's beard and wear it.') If you make your paunch your master, it will lead you to impropriety. [Ныбэм уедалуэмэ, емыклу кыуигъэхьынуш, жыхуилэщ]

Ныбэр фэ цлынэ–лы цлынэщи зэлуокл (Куэд иплхьэ хьуну щхьэклэ, иумылхьэ, жыхуилэщ): 1. Do not gluttonize; 2. Do not be a glutton.

Ныбэрыдзэ нэхэрэ щхьэдэдзых (Гъэтлылыгыгъэ щы, жыхуилэщ): Save for a rainy day.

Ныкьуэдыкьуэ нэхэрэ уэдыкьуа: It is better to be emaciated than to be disabled.

Нысэ мыхьунур жьантлажэ мэхьури, мафлэ мыхьунур ищхьэм щолыд.

Пагэм и блыпкъ-блещхьэ кьутэгъуафлэщ.

ПащІэгъэлыгъуэ джэгу хэлькъым.

ПерокІэ тхэ нэхърэ, акъылкІэ тхэ: It is the mind that writes, not the pen.

Псалъэ бзаджэ губзаджэщІщ, гурыщхъуэ щІыныр хуэмышугъэщ.

Псалъэ гъущэкІэ хъэщІэ ирагъэкІыжыркъым (Psalhe ghwschech'e hesch'e yiraghech'izhirqim): Fine (kind, or soft) words butter no parsnips.

Псалъэ дахэкІэ куэд пхузэфІэкІынуш (Psalhe daxech'e kwed pxwzef'ech'inusch): Soft fire makes sweet malt.

Псалъэ шабэ гушабэщІщ: Gentle words make the heart grow softer.

Псалъэ ІэфІыр мэгушІэри, псалъэ дыджыр мэщІытэ: Nice words dry up, bitter words get wet.

Псапэ куэд хъуркъым: There is no such thing as too much charity.

Псэр ящэри напэ къащэху: They sell their souls to buy consciences.

Псы икІыпІэм (икІыгъуэм) унэмысу, уи кІэр думыхъей (умыІэт) (Psi yich'ip'em [yich'ighwem] winemisu, wiy ch'er dumihey [wimi'et]): 1. Laugh before breakfast you'll cry before supper; 2. Between (the) cup and (the) lip a morsel may slip; 3. There's many a slip ('twixt cup and lip); 4. Never cackle till your egg is laid; 5. Never fry a fish till it's caught; 6. Look before you leap; 7. Don't halloo till you are out of the wood; 8. It's not safe wading in an unknown water.

Псылъэншэу Къурей ихъэркъым (Псылъэ=flask; Къурей—Кавказ лъапэм щыІэ губгъуэшхуэ гуэрым и цІэщ; 'Qwrey' is the name of a large and dry steppe at the foothills of the Caucasus Mountains): Do not enter the Qwrey Steppe without water-flasks.

ПфІэкІуэдам щхъэкІэ умыгъ, къэбгъуэтам щхъэкІи умыгуфІэ: Do not cry over what you have lost, and do not be happy over what you find.

Пхуэмыдэ пэшэгъум мыгъуэ уохъулІэ: The unworthy companion leads you to misfortune.

Пхуэмыфашэ пэшэгъу пщІымэ, уи анэ мыгъуэ ищІынщ: If you make a companion out of an unworthy person, woe unto your mother!

Пхуэмыфашэ шауэгъу умыщІ: Be careful whom you choose as a best man.

Пхуэмыхьын хьэлъэ къыумыщтэ (Pwxemihin helhe qiumische): Zeal without knowledge (is like a runaway horse).

ПцІищэ нэхърэ зы пэж: One truth is better than a hundred lies.

Пщашэр пагэмэ, ябгынэж: If the young woman puts on airs, she will be avoided by all.

Пыл хуэдиз зищІыну зигъэпщри тхьэкІумэкІыхьыр зэгъудаш: The hare burst to smithereens pumping itself to elephant's size.

ПашІэрэ пІыщІарэ (P'asch'ere p'isch'are): (Making haste is like freezing) 1. More haste, less speed; 2. Fool's haste is no speed; 3. Hasty climbers have sudden falls; 4. Too swift arrives as tardy as too slow; 5. Slow and steady wins the race; 6. Slow and sure.

Сэлам лей хьуркъым (Selam ley x'wrqim): It is always opportune to pronounce greetings.

Судым шыфэ псэу иплъхьэмэ, вакъапхьэ кьипхыжыркъым.

Сымыльагъуу си фІэщ хьунукъым (Similhaghwu siy f'esch x'wnuqim): Seeing is believing.

Такъуэр закъуэ пальэщ, закъуэр лІа пэлытэщ (T'aqwer zaqwe palhesch(iy), zaqwer l'a (schimi'e) pelhitesch): (Two men are like one man, and a single man is like a dead man) 1. One man, no man; 2. The voice of one man is the voice of no one.

Уэшх блэкІам щІакІуэ кІэлъумыщтэ(ж) (Weshx blech'am sch'ak'we ch'elhumische[zh]): (After the

storm, don't put on the felt cloak) 1. After death the doctor; 2. After dinner, mustard.

Удафэ и акъыл ирефыж: The unruly one drinks up his own mind.

Удын гуауэр мэгушри, псалъэ гуауэр гъушчыжкъым: The grief caused by a blow dries up, but an offensive word grieves forever.

Уджалэ нэхърэ улъэпэрапэмэ нэхъыфIщ (Wijale nex're wilheperapeme nex'if'sch): A stumble may prevent a fall.

Уемыгупсысу Iуэху бублэнщ—ушыуэнщ: Look before you leap.

Ужъмэ, жьы хуэдэ шыти, ушIэмэ, щIэ хуэдэ шыт: If you are old, behave like an elder; if you are young, behave like the young.

УзэпэгэкIыр къопэгэкIыж: Do not put on airs.

Узэралъагъуу уафIощI, узэрафIэщIу уалъытэ: As they see you they make their minds about you, and they accord you consideration accordingly.

УзрихъэлIэ шхыныфIщ (Wizriyhel'er shxinif'sch): 1. What you come across (first) is good food; 2. Hunger is the best spice.

Узэрымыса бысым умыуб (Wizerimisa bisim wimiwb): Do not condemn a host to whose guest-house you have never been.

Узэрымытым зумыгъэфIыкI.

Узэфэну псым ухэмыубжъытхэ: (Don't spit in the water from which you need to drink) 1. Don't foul the well, you may need its waters; 2. Never cast dirt into that fountain, of which thou hast sometime drunk; 3. Let every man praise the bridge he goes over.

Узэфэну псым хъэ хыумыукI (Wizefenu psim he xiwimiwich'e): (Don't kill the dog in the water from which you need to drink) 1. Don't foul the well, you may need its waters; 2. Never cast dirt into that fountain, of which thou hast sometime drunk; 3. Let every man praise the bridge he goes over.

Узэчэнджэщын умыгъуэтмэ, уи пылэ гъэтлыси ечэнджэщыж: If you can't find somebody to talk things over with, take off your hat and consult it.

Узэчэнджэщын умыгъуэтым, уи пылэр гъэтлылы ечэнджэщ (Wizechenjeschin wimighwetim, wiy pi'er ghet'ilhiy yechenjesch): If you can't find somebody to talk things over with, take off your hat and consult it.

Узэщэ нэхърэ узэтэ (Wizesche nex're wizete): It is better to donate something than sell it very cheap

Узигъусэм и фэ кыуаплъ.

Узыгъэтлыс уиубыжыркъым: He who offers you a seat shall not calumniate you.

УзидэмыкӀуэжын ущыщымыуэ (А зэм узэралъэгъуам хуэдэу ущыту уафӀэщынуш, жыхуиӀэщ).

Узидэмыхъэ къуэладжэ лы дэщ: The grass is always greener on the other side of the fence.

УзытекӀуэм пэкӀум уахегъэн (Фашэм, щыгъыным щысхъын хуейш, иужькӀи цӀыхум уарихыхъэн щхъэкӀэ, жыхуиӀэщ): You must spare your clothes so that you could get into the company of others.

УзытелӀэ нэхърэ кыптелӀэ: Who falls for you is better than whom you fall for.

Узыхэдэн щымыӀэмэ, щылэр къыхэх: If you cannot have the best, make the best of what you have.

Узыхэтым захэгъэгъуашэ (Wizixetim zaxegheghwasche): Do in Rome as the Romans do.

Узыхэтым уаймыкӀумэ, уи унэ умыкӀуэж.

Узыхэфыжыну псым ухэмыубжытхэ: (Don't spit in the water from which you need to drink) 1. Don't foul the well, you may need its waters; 2. Never cast dirt into that fountain, of which thou hast sometime drunk; 3. Let every man praise the bridge he goes over.

Узыщымыгугъын ущыгугъмэ, пхъашэ гъуэгъу урижэнш (Гугъу уехъынш, жыхуиӀэщ): If you pin your hopes where you shouldn't, you shall run through a path of woe.

Узыщымысхъри уимыІэххэри зэхуэдэщ: 1. Nothing saved, nothing gained; 2. Waste not, want not.

Уи адэ-анэ яхуэпщІ нэмысыр уи бынми кыпхуащІыжынщ: Respect your parents and your children shall respect you.

Уи анэ зыуб уи щхъэ дэгъэсыс (Пэж жызыІэм дыжыІэ, жыхуиІэщ): Nod your head to the truth, even if it is against your mother.

Уи анэ къобэнми зромыгъэуд.

Уи гуащІэ еплъи уи лъэ гъэбакъуэ: (First consider your capability, then take your step) Cut your coat according to the cloth.

Уи гуащІэ еплъи уи лъэ укъуэдий: (First consider your capability, then stretch your legs) Cut your coat according to the cloth.

Уи гур зыхуеІэм уи Іэр лъоІэс.

Уи гъунэгъур бзаджэмэ, щІы хущынэ.

Уи ин жиІэнщ, уи цІыкІу иІуэтэжынщ: Your elders shall say it, and your young shall retell it.

Уи къамэ тІэу кыурых, уи псалъэ тІэу жумыІэ: (Don't draw your dagger twice and don't say you words two times) Be decisive.

Уи мыгъусэ уи лъатэпс иумыгъапхэ.

Уи мыщауэгъу гъусэ умышІ: Do not make a companion out of someone who is not your best man.

Уи напщІэ темыль тумыльхъэ: Do not put on airs.

Уи нэ гъаплъи уи лъэ гъэув: Let your eyes see, and let your legs stand.

Уи нэ къеІэм и псэ еІэж (Wiy ne qei'em yi pse ye'ezh): Measure for measure.

Уи псалъэ гъэІэси, уи нэмыс гъэбыдэ: Tame your words, and enhance your decency.

Уи пхъэнкІийр уи бжэкъуагъ къуэгъэлыж (Wiy px'ench'iyr wiy bzheqwagh qweghelhizh): Wash your dirty linen at home.

Уи тепІэн еплъи, уи лъэ укъуэдий: (Stretch your legs according to the cover) Cut your coat according to the cloth.

Уи фІым иумытыр мафІэм уфІес.

Уи шхын нэхърэ уи нэщхъ.

Уи шым ижыгур пщІэжын хуейщ: You must know where your horse will run.

Уи щхъэ и пІалъэ зэгъэщІэж (Wiy schhe yi p'alhe zeghesch'ezh): Those who live in glass houses should not throw stones.

Уи щхъэм пщІэ хуумыщІыжмэ, зыми къыпхуищІынкъым (Wiy schhem psch'e xwumisch'izhme, zimiy qipxwiysch'inqim): 1. If you don't respect yourself, nobody will respect you; 2. Respect yourself, or no one else will respect you.

Уи щхъэ(р) мыузу боз иумышэкІ (йомышэкІ): (Don't wind a coarse calico round your head) Don't run after vain pursuits.

Уи щхъэ хуэпщІыжыр уи нэмыщ.

Уи щхъэ хъумэ, си хъыджэбз.

Уи Іыхъэ зыІэрыгъыхыи, итІанэ зыгъэгусэ: First get your share, then sulk (see associated saying 'Зызыгъэгусэ Іыхъэншэщ').

Уи Іуэху зыхэмылЪым уи бэлагъ хомыІу (хыумыІу) (Wiy 'wexw zixemilhim wiy belagh xomi'w [xiwimi'w]): (Do not poke your [flat wooden cooking] trowel into other people's affairs) 1. Mind your own business!; 2. Go about your business!; 3. The cobbler must stick to his last; 4. Don't poke your nose into other people's affairs.

Укызэрашэ уи шыбэщ, узэралъагъу уи гъуэгущ (Япэ зэрызыбгъэлагъуэщ, жыхуиІэщ).

Укыщальхум псори гуфІащ, ущылІэжкІэ зыхуэбгъагъыжыфмэ.

УмыгъэтІыль къэпщтэжыркъым: Fast (safe, sure) bind, fast (safe, sure) find.

УмыщІэм ущІэупщІэныр емыкІукъым: It's not a shame to ask (when you don't know).

Унэм зыщыгъаси хасэм яхыхъэ: First get proper upbringing and education at home and then start joining gatherings.

УпІашІэмэ, уогувэ: (If you make haste you'll be late) 1. More haste, less speed; 2. Fool's haste is no speed; 3. Hasty climbers have sudden falls; 4. Too swift arrives as tardy as too slow; 5. Slow and steady wins the race; 6. Slow and sure.

УпІашІэрэ упІыщІарэ: (Making haste is like freezing) 1. More haste, less speed; 2. Fool's haste is no speed; 3. Hasty climbers have sudden falls; 4. Too swift arrives as tardy as too slow; 5. Slow and steady wins the race; 6. Slow and sure.

УпщІэ щІэщхъуркъым, щІэщхъу щІэнэркъым.

УпщІэ ІупщІэ хэлькъым.

Ухеймэ ульэщщ (Wixeyme wilheschsch): (If you are innocent, you are strong) A clear conscience laughs at false accusations.

Учэнджащэм ущыуэркъым (Wichenjaschem wischiwerqim): (If you take counsel, you won't err) Good counsel does no harm.

Ущакъуэ нэхърэ утакъуэ (ИмыуасэкІэ пуду пщэ нэхърэ, птымэ нэхъыфІщ, жыхуиІэщ): It is better to donate something than sell it very cheap.

УщыкІмэ икІэ ухъунщ (see also *ЩыкІыр икІэ мэхъу*): The conceited person becomes the worst.

Ущымытхъуцэ – пхуэубыжынкъым.

Фадэм текІуа щыІэкъым: No one has ever prevailed upon drink.

ФІэхъус лей хъуркъым (F'ex'ws ley x'wrqim): It is always opportune to pronounce greetings.

Фей зезыхэр фей мэху (F'ey zeiziher f'ey mex'w): He who scrubs every pig he sees will not long be clean himself.

Фи зыщлэ упщлэжрэ?: If someone does you a good turn, do you ask him why?

Фи кыпхуэзыщлэ флэ хуэщлэж: Repay kindness with kindness.

Фыр умыщлэхумэ, нэхь льяплэр кыхэх: If you can't choose according to quality, pick the more expensive.

Хабзэ льялукьыми, лумахуэ луэхутхьэбзэкьым: Etiquette is not begging, and gentle talking is not servility.

Хабзэм кьемызэгьыр и бийщ: He who cannot get accustomed to the etiquette, fights it.

Хабзэмыщлэ емыклухьщ: He/She who is ignorant of customs and traditions perpetrates improprieties.

Хабзэмыщлэ щыклейщ: He/She who is ignorant of etiquette finds it difficult to do things properly.

Хабзэр убзэ зыфлэщлым хуэпщлэнум и ныкьуэр кьегьанэ: Leave off half of what you would do for someone who thinks that etiquette is servile attention.

Хабзэр убзэнкьым, кьалэныр лүлхьэнкьым: Etiquette is not servile attention, and duty is not bribery.

Хэдэ мэдакьуэри хэпхуэ лыхьэфлэщ.

Хэдэ мэдакьуэри хэплэ мэплъакьуэ.

Хэдэ мэдэху.

Хэплыхь лыхьэншэщ: 1. Scornful dogs will eat dirty puddings; 2. To mistake shadow for the substance.

Хуэму укьлэмэ, нэхьыбэ пкьлунщ (Xwemu wik'weme, nex'ibe pk'wnsch): Make haste slowly.

Хужьгьэ матэр гьэкьлэди, хужьгьэ гуэн зылэрыгьэхьэ (Xwzchghe mater ghek'wedy, xwzchghe gwen zi'erighehe): (Lose the husked millet basket, but not before getting the husked millet granary) 1. Throw out a minnow to catch a whale; 2. Sometimes the best gain is to lose.

Хьэдзыгъуанэгъуэм кьуацэкIэ ухэмыуэ
(Hedzighwaneghwem qwatsech'e wixemiwe): Let
sleeping dogs lie.

**Хьэдэр куэдрэ зепхэмэ, мэ щоу, Iуэхур куэдрэ
зепхэмэ, мэлъахъэ:** If you keep a corpse for long, it
will smell; if you drag a business too long, matters will
become complicated.

Хьэджафэ банэркъым, лъхукъуэщо хьуанэркъым
(Хьэджафэ=borzoi, Siberian wolf-hound; лъхукъуэщо=
serf; slave; хьуэнэн=to use foul language; to curse).

Хьэрэмым хьэрэм къешэ: Evil begets evil.

**ХьэфI дэплъейр хьэфI мэхъури, шыфI дэплъейр шыфI
мэхъу:** He who looks up to a good dog becomes a good
dog, and he who looks up to a good horse becomes a
good horse.

Хьэ хей умыукI, фыз хей иумыгъэкIыж: Don't kill an
innocent dog, and don't divorce a blameless woman.

Хьэху хьэху тыж умыщI: What is hired is not for hire.

Хьэху яхь щылэщи, хьэху хьыж щылэкъым: It is easier
to hire out something than to give it back.

Хьэхурэ щыхуэрэ зэIахыу хабзэжъщ: Hiring and
borrowing are ancient customs.

ХьэщIапIэ кIуэуэ кьинэжам хуэдэу (Hesch'ap'e k'wewe
qiynezham xwedew): The best fish smell when they are
three days old.

ХьэщIапIэрынэр емыкIуш (Hesch'ap'eriner yemik'wsch):
1. It is in bad taste to overstay one's welcome; 2. The
best fish smell when they are three days old.

ХьэщIэ гъунэгъу нэхърэ хьэщIэ жыжъэ нэхь лъапIэщ
(Hesch'e ghwneghw nex're hesch'e zhizche nex'
lhap'esch'): A guest from far away is dearer than a guest
from nearby.

ХьэщIэ къашэ щылэщи, хьэщIэ ишыж щылэкъым
(Hesch'e qashe schi'eschiy, hesch'e yishizh schi'eqim):
Guests come easily, but do not as easily go.

ХьэщІэ лей шыІэкъым (Hesch'e ley schi'eqim): 1. A guest is never in excess (unwanted); 2. No guest should be regarded as a burden; 3. All guests are welcome.

ХьэщІэ мыхъу жьантІакІуэщ (Hesch'e mix'w zchant'ak'wesch): The unworthy guest heads for the place of honour (away from door, near hearth).

ХьэщІэмыхъу жьантІакІуэщ (Hesch'emix'w zchant'ak'wesch): The unworthy guest heads for the place of honour (away from door, near hearth).

ХьэщІэр шхэм—бжэм йоплъ (Hesch'er shxem—bzhem yoplh): After eating the guest looks at the door.

ХьэщІэр шхэмэ, бжэм йоплъ (Hesch'er shxeme, bzhem yoplh): After eating the guest looks at the door.

ХьэщІэ щІалэ шыІэкъым (Hesch'e sch'ale schi'eqim): 1. There is no such thing as a young guest; 2. A guest is a guest. [All guests must be respected, no matter how young]

ХьуэхъукІэ узэхыхъэу, хьуэнкІэ узэхэмыкІыж: To start with a toast and end up with a curse.

Цу псори дыщэкъым (Ts'u psoriy discheqim): All is not gold that glitters.

Цыхум и цІэр езым зыфІещыж (Цыхум и дуней тетыкІэм хуэдафэ кьраплъ, жыхуиІэщ): Man makes his own name.

ЦыхуфІ и тхьэкІумэ дэгущ: (The ear of the good person is deaf) Hear no evil.

ЦыхуфІ и Іэнэ хьэзырщ: (The table of a good person is always ready) Keep your table always ready (for guests).

Чэнджащэ шыуэркъым: 1. He who takes counsel errs not; 2. Good counsel does no harm.

Шэрэ лъырэ зэхакІэркъым: They don't pour milk and blood into one another.

Шэхур хуабэу яхуз, фызыр шлалэу ягъасэ: Wax is compressed while hot, a woman is educated when she is young.

Шу хьэщлэр ягъэшэсыж, лъэс хьэщлэр пщлантиэм дашыж (Shu hesch'er yagheshesizh, lhes hesch'er psch'ant'em dashizh): They see to it that a guest on horseback mounts his horse on leaving, and they accompany the unmounted guest across the yard.

Шхын нэхэрэ шхальэ (шхальэ=feeding-trough; manger): Mind the feeding-trough before food.

Шыгъуплэстэм уемыльэпауэ (шыгъуплэстэ=bread-and-salt): Do not scoff at meager food.

Шыдыр удафэмэ, тало мэху (удэфэн=to misbehave; to conduct oneself in an unruly manner; тало=cholera): If the jack-ass misbehaves, it is struck with cholera.

Шым еуи дыхьэ, ельэдэкъауи кьыдэклыж: Whip the horse and approach, spur the horse and leave.

Шыр птымэ, шхуэри дэщлыгъу: If you give the horse, include the bridle.

Шыуаным илбыр зымышхыжыну **гуэным илбым тогужьейкI:** He who will not eat up what's in the cauldron shall worry about what's in the granary.

ШыфIым къамышы хуейкъым (Shif'im qamishi xweyqim): (A good horse is in no need of a whip) A good horse should be seldom spurred.

Шыцуэс къесу узэрысым уимыкI (шыцуэс=light snow): Stay put where you are, if light snow is falling.

ЩакIуэ кIуэгъуэм хьэв япIыркъым, гузэвэгъуэм къан къахьыркъым: They don't raise the puppy when it's time to go out for the hunt, and they don't bring in a ward in time of trouble. [According to a peculiar custom, the *ataliqate*, children of princes and nobles were entrusted at an early age to vassals to be raised and trained in a military fashion. This institution played a major role in strengthening relationships between the princes and their nobles and among nobles themselves.

The separation also served to lessen emotional attachment between parents and their children. This Spartan upbringing was necessary, as death in battle was only a heartbeat away. In ancient times, this institution was more strictly adhered to and it was not confined to any particular caste. Later it came to be associated only with the upper classes. When it was time to entrust the charge, which was between the ages 6-10, a boy was mounted on a horse, a girl in a carriage, and taken to the foster-home, together with ample supplies of fabrics and produce. The foster-father, *ataliq* (атэлыкь), was expected to teach his ward, *qan* (къан) or *p'ur* (пIур), many social and martial skills.]

Щауэр зыгъэщауэр гуащэци, гуащэр зэрыгуащэр и щэнц (щэн=manners; disposition, character).

Щауэ укIытэх хъыджэбзхэкIыжщ (Schawe wich'itex x'ijebzxech'izhsch): Faint heart never won fair lady.

ЩхэкIуэ зышх щхъэшхыгъуэ йохуэ (щхэкIуэ=offence, injury, wrong; resentment, grudge).

Щхэр къэхь, жаIэмэ, пыIэр къахь.

Щхэр псэумэ, пыIэ щыщIэркъым: If the head is alive, it will not lack a cap.

Щыгъынибгъу нэхрэ теубгъуэн (Щыгъын куэд уиIэ нэхрэ тепIэнщIэлын, жыхуиIэщ): To have your bedding is better than nine complements of clothes.

ЩыжаIэм щыпаупщIыркъым: It is rude to interrpt while someone is talking.

ЩыкIыр икIэ мэхъу (see also *УцыкIмэ икIэ ухъуниц*): The conceited person becomes the worst.

Щымыуэ и щыуагъэ яшхыркъым: To err is human.

ЩытхьукIей нэхрэ убукIафIэ: A good calumny is better than a bad compliment.

ЩыщIэ нэхрэ мащIэшх (Schisch'e nex're masch'eshx): A little is better than nothing.

ЩIакIуэ нэхрэ уэшх нэхь благъэщ: 1. Rain is nearer than the great coat; 2. Always be prepared.

Щлалэгъуэр щхьэгъэрытщ (Ущлалэху
уlуэхутхьэбзащlэш, жыхуилэш): While you are young,
you are a servant. [One or two young men *schhegherit*
(щхьэгъэрыт) were assigned to wait on the table at a
Circassian feast, being usually the youngest of the
attendants. Young though they might have been, they
were supposed to be fully conversant with table etiquette,
and they got their cues from (the subtle gestures of) the
themade (тхьэмадэ). They were also expected to divine
the wishes and requirements of the guests with minimal
conversation. It was the custom to present them with
goblets and to pronounce a toast in their honour]

Щlэ ягъэлущ щхьэкlэ, жьы яущиижрэ?: Do not teach an
old dog new tricks.

Щlэм дежьи жьым дэшхэ (Sch'em deizchiy zchim
deshxe): Travel with the young and eat with the elders.

Щlэныгъэ зимылэр нэфым хуэдэш: He who lacks
knowledge is like a blind man.

Ямыгъэпсэлъэлl яукlыркъым.

Япэ джэлам ущlэмынакlэ: Do not poke fun at him who
falls first.

Япэ лlар япэ ирах: First to die, first to be removed.

Япэ лlэм джэбыныр ейщ: The shroud belongs to him who
dies first.

lэшми псэ lутщ (Гущlэгъу хуэшl, жыхуилэш): Even cattle
have souls (treat them kindly).

lей пщlауэ фlы ущымыгугъ ('Ey [e bzaje, e e] psch'awe
f'i wischimigwgh): 1. Reap as you have sown; 2. As you
sow you shall mow; 3. As the man sows, so he shall
reap; 4. As you make your bed, so you must lie on it; 5.
To lie (sleep) in (on) the bed one has made; 6. To make
one's bed, and have to lie in (on) it; 7. A bad beginning
makes a bad ending; 8. As the call, so the echo; 9. Every
bullet has its billet; 10. Curses like chickens come home
to roost.

Гүэхухутэ ялЫркъым, лыкІуэ яукІыркъым: 1. He who reveals a matter is not slain, and a messenger is not killed; 2. Don't kill the messenger (if you don't like the message).

Гүэхутхьэбзэри щІыхуэш: Even a service is a debt.

Outlook on Life

(Цыхум и дуней еплъыкIэр
къэзыгъэлтагъуэ псалъэжыхэр)

Абрэмывэ пэт зы пIэм илкъым (Абрэмывэ= In the Nart Epos, a stone of immense size and great weight): Even the big stone does not stay in the same place forever.

Адакъэр мылуэкIи нэху щын къанэркъым.

Адэ мылкъу бынгъэкIуэдщ (И адэм и мылкъум щыгугъыу мылажъэурэ хуэмыху мэхъу, жыхуиIэщ. *If you depend on your father's fortune, you become lazy and you will lose it eventually*): The fortune of the father is wasted by his children.

Ажал зимыIэ щыIэкъым: 1. No fence against the flail; 2. Every door may be shut, but death's door.

Ажалыр бжэм (бжэщхъIум) нэхърэ нэхъ благъэщ: 1. Death is nearer than the door; 2. Death knocks at the door.

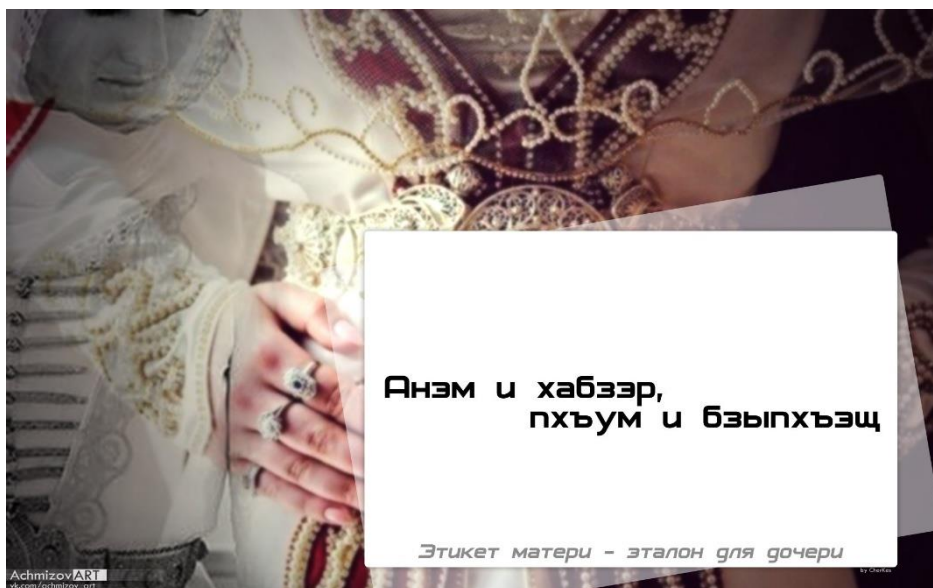
Акъыл былымщ: 1. Good sense is a great asset; 2. A good mind is one's greatest fortune.

Акъылыр жьыгъэ-щIагъэкъым: Good sense is not tied to age.

Акъылыр нэмыщ, былымыр насыпщ: The brain is the ethos, cattle one's riches.

Анэм и гъуапэр пхъум и джанэщ: The mother's sleeve is the daughter's shirt.

Анэм и хабзэр пхъум и бзыпхъэщ: The etiquette of the mother is the model/standard for the daughter.



Апхуэдэуи мэхъу, нэхъыфИи мэхъуж: Such a thing does occur, and better things do happen.

Аргъуейм и лым хуэдэщ и лэпсри (Arghweym yi lim xwedesch yi lepsriy) (As the gnat's broth so is the flesh)
1. A bird may be known by its song; 2. A tree is known by its fruit.

Афищэ зытар хъэ матищкІэ ящэжащ.

Асльэныр жьы хъумэ хъэлуцыдзыр щодыхъэшх: When the lion gets old he is laughed at by the jackal.

Ахъшэр пшахъуэщи, гъащІэр пцІащхъуэщ (Ахъшэр пІэщІолъэль, пцІащхъуэр пІэщІолъэт, жыхуиІэщ): Money scatters like sand and life flies away like a swallow.

Бэрэжъей мэщхъэльэри, щхъэж и лъэпкъ хуокІуэж: (The elder [plant] is in bud, and everybody returns to his own kind) Like father like son.

Бэр зэкъуэтмэ—текІуэныгъэщ (епль аргуэру лъэпкъыр зэкъуэтмэ лъэицц, икІи узэкъуэтмэ улъэицц): There is strength in union.

Бэр зэнэцI нэхэрэ бэр зэхуэху: Better to congratulate people on their successes than to envy them.

Бгъэплъышэмэ, мывэри зэгуоуд: If you heat it a lot, even the stone would collapse to pieces.

Бжэн щынэ кьильхуркьым (Bzhen schine qiyhxrqim): (A goat does not give birth to a lamb) Like begets like.

Бзаджэ уи пашэмэ, бзаджэ ухуешэ: An evil master leads you to the Devil.

Бзум и лым хуэдэш и лэпсри: (As the sparrow's broth so is the flesh) 1. A bird may be known by its song; 2. A tree is known by its fruit.

Бзум ил и лэпсц: (As the sparrow's broth so is the flesh) 1. A bird may be known by its song; 2. A tree is known by its fruit.

БлэбгъэкIым, ульэщIыхъэжыркьым: Whom you let past you, you won't be able to catch up with again.

Блэр бэгмэ, и гъуэм ихуэжыркьым: (If the snake puffs itself, it won't fit in its hole) Modesty adorns.

Былымыр уэсэпсц, цIыхупсэр маеш (Былым=cattle; riches; уэсэпс=dew; мае=nourishing, nutritious).

Вындым и шыр ишхыжынымэ, сабэм хекухъ: If the raven needs to eat its young, it drags them through dust.

Выри лъэщ дьдэш—къаубыдри щIащIэ: The bull is also very strong—but they catch and yoke him.

Губгъуэ пщIащэрэ унэ пщIащэрэ зэтохуэ (Губгъуэ=field; steppe; пщIащэ=leaf).

Гугъэм бгыр екьутэ: Hope breaks mountains.

Гугъуехъ зымылъэгъуам тыншыгъуэ ищIэркьым: He who has not endured hardship knows not what comfort is.

Гугъуехьыр шэчыгъуафIэщ (УмышэчынкIэ Iэмал щимылэкIэ, уигу уогъэбыдэри уошэч, жыхуиIэщ): If there is no escaping a hardship, bear it with a willing heart.

Гудзэр теувэгъуэ-теувэгъуэщ (Гудзэ=spoke of wheel).

Гур зыщыплъэм, нэр мэплъакъуэ.

Гур зыхуелэм лэр лъолэс: 1. If the heart desires something, the hand will reach it; 2. If there's a will, there's a way.

Гур мыгъмэ, нэр гыркъым: If the heart doesn't cry, the eyes won't cry.

Гурэ гурэ лъагъуэ зэхуалэщ.

Гурыщхъуэ нэрыщхъуэ ухуешэ.

Гурыщхъуэ щыныр иклагъэщ: Suspiciousness is a bad disposition.

Гуфлэгъуэрэ гузэвэгъуэрэ зэпылъщ: (Happiness and misfortune lie side by side) 1. Every cloud has a silver lining; 2. Nothing so bad, as not to be good for something; 3. It's an ill wind that blows nobody good; 4. Life after death; 5. A blessing in disguise; 6. After rain comes fair weather.

Гуфлэгъуэри гулэгъуэри зэпыщлэщ (Гуфлэгъуэрэ гулэгъуэрэ зэпылъщ): (Happiness and misfortune are connected [lie side by side]) 1. Every cloud has a silver lining; 2. Nothing so bad, as not to be good for something; 3. It's an ill wind that blows nobody good; 4. Life after death; 5. A blessing in disguise; 6. After rain comes fair weather.

Гухэхъуэ щлэщ, гухэщлэ жьыщ: Joy is young, misfortune is old.

Гущэ зыхуащлым бэни хуащлыж: (They make both a cradle and a coffin to the new-born) Every door may be shut, but death's door.

Гъащлэ зилэм уахътыи илэщ: Every door may be shut, but death's door.

Гъащлэр клэщлэщ: Life is but a span.

Гъуамэ цыкълу нэхърэ гъуамэшхуэ: Better an old scoundrel than a young villain.

Гъуэгу благъэ (гъуэгу) жьжъэ нэхърэ, гъуэгу жьжъэ (гъуэгу) благъэ: (Better a short long way than a long short way) The furthest way about is the nearest way home.

Гьуэгү техэ гьуэгү тенэркьым: If you start on your way, you will get to your destination; the first step is always the hardest.

Гьуэгүм и кыхьагьым хуэдици и бгьуагьуш: It is as broad as it is long.

ГьушI куэбжэ зиIэ гьушI мастэ щошIэ (ГьушI=iron; куэбжэ=gate; мастэ=needle; щышIэн=to lack [smth.]): The shoemaker's wife is the worst shod.

ГьушIыпэ пэтрэ мэхьуапсэ: He envies even an iron nose.

Дахагьэм дагьуишэ егьэпшкIу: (Beauty hides a hundred blemishes) 1. Fair without, false (or foul) within; 2. Never judge from appearances; 3. Appearances are deceptive; 4. The Apple of Sodom.

Дахэу ябз дахэу ядыжыркьым (Дахагьэ псор зым бгьэдэлькьым, жыхуиIэш): All beauty is not the lot of any one person.

Делэм и псалэм Iуэху тращIыхьыркьым: The words of a fool are scattered by the wind.

«Дунейм сыт нэхь IэфI, сыт нэхь дахэ, сыт нэхь жэр? – щыжаIэм:

– Псэ нэхь IэфIш, гьатхэ нэхь дахэш, гу нэхь жэрш», – жаIаш: When they asked, 'What are the sweetest, most beautiful, and fleetest things in the world?', the answer came: 'The soul is the sweetest, spring is the most beautiful, and the heart is the fleetest.'

Дунейр гьуэрыгьуэ шэнтш: 1. Life allots fortune in turns; 2. Life is like a wheel of fortune.

Дунейр чэзуш: Every dog must have his day.

Дунейр шэрхьши мэкIэрахьуэ: Life is like a wheel of fortune.

Дыдж емыIубам фом и IэфIагьэр ишIэркьым: 1. (He) Who has never tasted bitter knows not what is sweet; 2. He knows best what good is that has endured evil.

Дыдж уемыIубауэ IэфIыр зэхэпшIэркьым (Dij weimi'wbawe 'ef'ir zexepsch'erqim): 1. (He) Who has

never tasted bitter knows not what is sweet; 2. He knows best what good is that has endured evil.

Джэд нэхэрэ джэдыкІэ нэхь Іушщ: The egg is wiser than the hen.

Джэд шыкьун и пщІыхьщ: A hen dreams of its feed.

Джэду здэщымыІэм дзыгьуэ щоятэ (щоджэгү): When the cat's away, the mice will play.

Джэду и шырыр ишхыжын хьумэ, «дзыгьуэм ешхыщ» жеІэ: (When a cat wants to eat her kitten, she says: 'It looks like a mouse.') If you want a pretence to whip a dog, say that he ate the frying-pan.

Джэдым зэрыфІагьэжыну сэр кьеульэпхьэщ: The hen rakes away the knife with which it will be slaughtered.

Дзэр куэдэрэ узмэ—Іуач: If your tooth aches so much, pull it.

Дзы зиІэ и нэІэ тетщ (Dzi ziy'e yi ne'e teitsch): (He who has a defect worries about it all the time) He that has a great nose thinks everybody is speaking of it (Scottish).

Е мыхьу фІы хьужыркъым: Things have to become worse before the can become better.

Ебгьэлеймэ—кьреху: If he goes too far, get rid of him.

ЕмыкІур екІу мэхьури екІур емыкІу мэхьу: What is improper might become proper, and what is proper might become improper.

Емынэрэ пэт зэрыхьэм зыгуэр кьренэ: Even black death spares a few souls.

Ер вы бжьакьуэм кьокІ: 1. Evil can be born of trifles; 2. Great disputes flare up from mere trifles.

ЖаІэр кьос, ясэр кьокІ: What they say comes to pass, what they plant grows to fruition.

Жеймрэ гугьэмрэ адэ щІэиныфІ: 1. Sleep and hope are the good legacies of the father; 2. The wish is the father

to the thought; 3. If it were not for hope, the heart would break.

Жыг зытеуэри мэгурым, пщIащэ зытеуэри мэгурым:
He complains all the time.

Жыгыжбыр иту, жыгыщIэр йобэт.

Жылэ(р) зыгъашхэ(р) шхын щхъэкIэ малIэ (Zhile(r) zighashxe(r) shxin schhech'e mal'e): 1. The cobbler's wife is the worst shod; 2. Wilful waste makes woeful want; 3. Waste not, want not. [Зи гугъу ищIыр пщафIэрщ; i.e. the cook]

Жылэ лажьэ лажьэ хъуркъым: Work for the community never becomes a liability.

Жьэр щхъэм и лыкIуэщ: The mouth is the messenger of the mind.

Жьы къемыпщэу къурэ сыскъым: The dry grass won't move without the wind.

Жьым къыхьыр псым ехъыж (ехъэж) (Zchim qiyhir psim yehizh) (Гугъу удемыхъу къэбгъуэтар кIуэдыжыгъуафIэщ, жыхуиIэщ): Easy come, easy go.

Жьым щытхъуи щIэр къащтэ (Zchim schitx'wiy sch'er qaschte): (Praise the old and take the new) 1. Cast not out the foul water till you bring in the clean; 2. Don't throw out your dirty water before you get in fresh.

ЖьыфI здэщымыIэм щIэфIи щыIэкъым: No good old men, no good young men.

Зэбий нэхърэ зэбэу.

Зэгуэс нэхърэ зэгуэт.

Зэдэгъуэт нэхърэ зэблэгъуэтыкI (Зы махуэм псори уиIэ нэхърэ, машIэми, махуэ къэс зыгуэр бгъуэtmэ, нэхъыфIэщ, жыхуиIэщ): Rather than have all for one day, it is better to have little every day.

ЗэдеIэмэ бгыри ягъэкуэш (Ягъэкуэш—ягъэIэпхъуэ, move): There is strength in union.

Зэзри зи хушхъуэ щыIэщ: Even bile may sometimes cure.

Зэманым декIур лЫфIш: He who goes with the times is a good man.

Зэхьэээхуэ мэунэри зэижитI мэунэхьу: Those who compete shall thrive, and those who envy one another shall be ruined.

Зи игьуэр дахэщ: Everything is good in its season.

Зи кьуэш машэ хуэзытIыр йохуэж (*енль аргуэру* Машэ зытI йохуэж): (He who digs a hole falls in it) 1. Curses like chickens come home to roost; 2. A dose of one's own medicine; 3. He that mischief hatches, mischief catches.

Зы акьыл нэхьрэ акьылитI: 1. Two heads are better than one; 2. Four eyes see more than two.

Зы акьыл нэхьрэ акьылищэ: (Hundred brains are better than one) 1. Two heads are better than one; 2. Four eyes see more than two.

Зыгуэр щыжаIэм зыгуэр щыщыIэщ.

Зы гьэм кьэкI удзыр зы вым ихьуркьым, кьэхьуну-кьэщIэнур зы лым ищIэркьым: No one bull can graze all the grass grown in one year, and no man can predict the future.

Зы кьэлэрри кьэлэрищэри зэхуэдэщ (зыщ): 1. As well be hanged for a sheep as for a lamb; 2. Over shoes, over boots.

Зы мафIэ хьуаскIэм жылэ псор кьресэкI (хьуаскIэ=spark): One spark sets the whole village ablaze.

Зы мэлыфэ тIэу трахьуркьым: A sheep is only skinned once.

Зы хьэ зэбэным хьищэ йобэн: One barking dog sets all the street a-barking.

Зым и гурашэр щэм я гурашэщ (гурашэ=secret dream; intention): The aspiration of one is the aspiration of a hundred.

Зым и хушхъуэ зым и щхъухъщ (хушхъуэ=medicine; щхъухъ=poison): One man's meat is another man's poison.

Зым и хъэдагъэщ, зым и нысашэщ (хъэдагъэ=ceremony of mourning over the deceased; нысашэ=wedding): One man's meat is another man's poison.

Зым тIур и дзэщ: Two are an army compared to one.

Зым хуэмыфI хъэдрыхэ ягъэкIуэркъым (хъэдрыхэ=the life after) (Zim хwemif' hedrixе yaghek'werqim): 1. Even a fool tells the truth every now and then; 2. A fool may sometimes speak to the purpose; 3. A fool's bolt may sometimes hit the mark; 4. Nothing so bad, as not to be good for something; 5. It's an ill wind that blows nobody good.

Зыр лIа щхъэкIэ, зым зилIэжрэ?: Does one kill himself for the death of another?

Зыхъри мэгугъэ, яхъри мэгугъэ.

ИкIута из хъужыркъым: Don't cry over spilled milk.

Илъэс плыщIыр – дыгъужь плыщIщ,
ильэс хыщIыр – хъисэп хыщIщ,
ильэс пщIейр – пэщашэ пщIейщ,
ильэсищэр – джэдыкIищэщ.

Кэрдэщыщхъэ мэщхъэлъэри, щхъэж и лъэпкъ йоуэж (Кэрдэщ, чэрдэщ: *Lavatera punctata* (spotted-stalked tree-mallow); *еплъ аргуэру* бэрэжъей мэщхъэлъэри, щхъэж и лъэпкъ хуокIуэж): (The *Lavatera punctata* is in bud, and everybody returns to his own kind) Like father like son.

Куэд зыгъащIэм куэд елъагъу: The devil knows many things because he is old.

Куэд зыгъащIэ нэхърэ куэд зылъагъу: Better to experience many things than (merely) live long.

Куэдрэ псэу куэд елъагъу: The devil knows many things because he is old.

Куэдрэ шэм ухэплэмэ, лыы холъагъуэ: If you stare long into the milk, you shall see blood in it.

КӀапсэшхуэм ихьар арэфыпсым кьехьыж
(КӀапсэ=rope; арэфыпс=rope made of raw hide).

КӀэ зимыӀэ щыӀэкъым (Ch'e ziymi'e schi'eqim): (Nothing without an end) 1. The morning sun never lasts a day; 2. All's well that ends well.

КӀыгуугу и цӀэ иреӀуэж: The cuckoo keeps repeating its name, giving itself away, exposing itself.

Къанзэгу (Къандзэгу) пэтрэ гу егъэуфэрэнкӀ
(Къанзэгурэ пэт гу егъэуфэрэнкӀ): (Even an ant-hill could overturn a carriage) One cloud is enough to eclipse all the sun.

КъашыргытӀ зэрорхри бзу и шхын кьыдокӀ: (Even when two hawks eat one another, a meal is spared for a sparrow) Every cloud has a silver lining.

Къэбублэр хабзэш: What you initiate becomes the custom.

КъэкӀуэгъуафӀэ кӀуэжыгъуафӀэш (Qek'weghwaf'e k'wezhighwaf'esch): Easy come, easy go.

КъежъэкӀей – кӀуэдыжыкӀейш: Difficult to start, difficult to go bust.

КъуанщӀэм нэ хуащӀати «набдзэ» жиӀаш
(КъуанщӀэ=rook; набдзэ=eyebrow; eyebrows): (They made eyes for the rook, and it said, 'Eyebrows') Man is never satisfied.

КъуанщӀэм узыхуишэр псэхэлӀэлш: The raven leads you to carion.

Къупщхъэ – къуаншэщи, лы пшэр – дахэш: Bone is crooked, rich meat is beautiful.

Кхъуэр зыщышынэн щымыӀэм(э), Ӏуашхъэм докӀ(уей): 1. Set a beggar on a horseback and he'll ride to the devil; 2. When the cat's away, the mice will play.

Лажьэр кьэкIуэгъуафIэ щхьэкIэ, кIуэжыгъуейщ:
Misfortune comes easily, but is difficult to leave.

Лы зышхар лэпс йофэж: He who eats the meat drinks the broth.

Лыр фымэ, шыгъу траудэ, шыгъур фымэ сыт иращIэрэ? (МыхъумыщIэр зымыдэн хуейм езым мыхъумыщIэ ищIэмэ, хужаIэ. *Said of person who does not accept disgrace of other people yet he brings disgrace to himself*).

Льакъуэ зышхыр щхьэ шхыгъуи йохуэ.

Льэпкъ и зыпкъ кIуэдыркъым (КъызыхэкIа льэпкъым зыгуэркIэ емышхь щыIэкъым, жыхуиIэщ).

Льэпкъыр зэкъуэтмэ – льэщ: There is strength in union.

Лы уасэрэ пхъу уасэрэ мылькы хьуркъым: Blood money and (one's daughter's) bride price do not become riches.

Лар псэум пашIыркъым: The dead are not equalled with the living; the dead are not given the same attention as the living.

Лэныгъэ зимыIэ щыIэкъым: Death is the grand leveller.

Лэныгъэр жьыгъэ-щIагъэкъым: Death accepts all ages.

Лэныгъэр Iыхьэмыгуэщ: Every door may be shut, but death's door.

Лэужьыр бжьиблкIэ мауэ (бжьэ=бжьиз=span): (Heredity's strike reaches seven spans) Heredity is passed on for seven generations. [Encapsulates the Circassian custom of interdicting marriage between persons related up to the seventh ancestor so as to minimize the chance of genetic defects due to inbreeding. This was perhaps the next stage of prohibition of incest after the interdiction of close relative marriages]

Лы и махуэрэ шы и махуэрэ зэхуэдэкъым: A man's day and a horse's day are not the same.

Лыр лъэпкъщ: 1. In Circassian folklore, a (newly married) man was considered (or hoped to be) the initiator of a new clan; 2. A man is a nation in himself (his children, grandchildren, etc).

Мазэ пэтрэ дыркъуэ илэщ (Мазэрэ пэт дыркъуэ илэщ): (Even the moon has blemishes) 1. No garden without its weeds; 2. There are lees to every wine; 3. Every bean has its black (US).

Мардэ зимылэ щылэкъым: 1. Everything/everybody has a limit; 2. Everything is good in its season.

**Мафлэ мащлэ лугъуэбэщ,
бын мащлэ цлэцлалэщ,
гъаблэ бысым гуащэщ.**

Мафлэм и гъунэгъу лыр мажъэ: The meat cooks near the fire.

Мафлэншэу лугъуэ щылэкъым (Maf'enshew 'wghwe schi'eqim): There's no smoke without fire.

Мащэ зытл йохуэж: (He who digs a hole falls in it) 1. Curses like chickens come home to roost; 2. A dose of one's own medicine; 3. He that mischief hatches, mischief catches.

Мэкъумылэр мащлэмэ, шклэщлэр шхэрей мэхъу (Meqwmiler masch'eme, shch'asch'er shxerey mex'w): When the forage runs low, the little calf becomes voracious.

Мэлищэ щлакъуэншэ хьурэ? (хьуркъым): (A hundred sheep must have a lame one) 1. There is a black sheep in every flock; 2. It is a small flock that has not a black sheep; 3. Accidents will happen in the best regulated families; 4. Many a good cow hath a bad calf.

Мыгъуащэрэ щымыуэрэ щылэкъым: To err is human.

Мылэр лы мэхъу: He who doesn't die becomes a man.

Мыпсэлъэху делэри губзыгъэщ: (While the fool is silent, he is wise) Silence is golden.

Мышэ дыгъужь фIэбэлацэщ: The pot calling (*or* calls) the kettle black.

Мышэр зыпIам йобэныж: The bear fights against the person who has reared it.

Насыпыр Iыхэмыгуэщ: Good fortune cannot be shared.

Нащэр мыхъунумэ, кIэрэф мэхъу.

Нэдым и щхьэр умытIатэу, хьэ илърэ ху илърэ пщIэркъым (Нэд=leather bag; хьэ=barley; ху=millet):
If you don't undo the top of the leather bag, you won't know what's in it.

Нэм екIур гуми йокIу: If the eyes like it, the heart will like it too.

Нэм и узыр нахуэщи гум и узыр щэхуш: The disease of the eye is for all to see, but the pain of the heart is a secret.

Нэм илъягъур щхьэм и уасэщ: What the eyes see is the worth of the head; the more you see, the wiser you get.

Нэм ипэ псэр ихуэ.

Нэм псэр и фыгъуэгъуш.

Нэри хьэхуши псэри хьэхуш.

Нэхьыбэм ящIэр хабзэщ: What most people do is the custom.

Нэхьыжь нэмыс, нэхьыщIэ насып: Propriety with old age, good fortune with youth.

НитIрэ пэт зэхуэдэкъым: Even one's own two eyes are not exactly the same.

Нобэрей джэдыкIэр пщэдейрей джэд нэхьрэ нэхьыфIш: 1. Better an egg today than a hen tomorrow; 2. One today is worth two tomorrow; 3. Today's egg is better than tomorrow's hen; 4. A bird in the hand is worth two in the bush, or in the wood; 5. A little is better than none; 6. Never quit certainty for hope.

Нобэ уи махуэщ, пщэдей си махуэщ: (Today is your day, tomorrow is my day) Every dog has his day.

Ныбэрэ бынкIэ псори зэхуэдэщ.

Ныбгъуэр бгъасэми, хьэсэр и плъапIэщ.

Ныбгъуэр жьы хъумэ, адэжынэ мэхъуж (Ныбгъуэр жьы хъумэ, и лы адэжынэм и лым хуэдэу пхъашэ, IэфIыншэ мэхъу, жыхуиIэщ. *When the quail becomes old, its flesh becomes like that of a little bustard – hard and bad-tasting*).

Ныбгъуэр хъэм хэсми хум игу хуэгъэзащ.

ПащIэм къимыхьыр жьакIэм къихьыжыркъым.

Пэ зиIэм кIэи иIэщ: Every beginning must have an end.

ПэщIэдзэ зимыIэ щыIэкъым (Pesch'edze ziymi'e schi'eqim): Everything must have a beginning.

Псэжъым гуащэ къельхури, гуащэми псэжъ къельху:
A harlot may give birth to a lady, and a lady may give birth to a harlot.

Псэу лIа нэхърэ лIа псэу: better the dead and buried than the living dead.

Псым и жапIэр езым къегъуэтыж: A river finds its own course.

Псым хэль мывитIрэ пэт зонтIэIу.

Псыпэр зэрыжэм (зэрыкIуэм) псыкIэр(и) (ирожэ) ирокIуэ: (Where the river head goes the tail follows) 1. Like priest, like people; 2. Like master, like man; 3. The wagon must go whither the horses draw it.

Псыр гъужми, жапIэр къонэ: If the river dries up, the river-bed remains.

Псышхуэм псы цIыкIу хокIуадэ: The rivulet disappears into the large river.

Псы Iуфэм шыпсэум бдзэжьей зыхэсыр ещIэ: He who lives on the river-bank knows where the fish are to be found.

Пшэдейрей ныбгъуэ нэхърэ нобэрей бзу: (Today's sparrow is better than tomorrow's quail) 1. A bird in the hand is worth two in the bush, or in the wood; 2. One today is worth two tomorrow; 3. Today's egg is better than tomorrow's hen; 4. Better an egg today than a hen

tomorrow; 5. A little is better than none; 6. Never quit certainty for hope.

Пшлэгьуалэ утесмэ, иц шыщ кьыпхохуэ: If you ride a grey horse, some of its hair rubs on you.

Палъэ мышцыр жыжьэщи, плалъэ шлар кьос: That which has no date is very far off, that which has a date comes to pass.

Сабыр и шлагъ дыщэ шлэлыщ: (Gold lies under the modest person) 1. Modesty adorns; 2. Speech is silver but silence is gold.

Сыджыфл уадэ шышынэркъым (Sijif wade schishinerqim): 1. A good anvil does not fear the hammer; 2. Truth fears no court of law.

Сымаджэр кьанэри шлэупцлакьуэр ллащ: The patient lived on whilst his visitor died.

Тенджызрэ пэт ткьлэпс-ткьлэпсу зэхэтц: Even the immense sea is composed of little drops.

Тепсэр кьытепхыжынц: Thou shalt reap what thou hast sown.

Тлакьуэр закьуэ палъэщ, закьуэр шымылэ (лла) пэлытэщ: (Two men are like one man, and a single man is like a dead man) 1. One man, no man; 2. The voice of one man is the voice of no one.

Уэсукхьуэр бзу цьыкьлум кьегьэхьей: (An avalanche could be caused even by the small sparrow) One cloud is enough to eclipse all the sun.

Уэсыр фошыгьу хьуати, фошыгьульэ игьуэтыжакьым (Куэдыр пудщ, жыхуишэщ. *That which is found in plenty is dirt cheap*).

Уэщым зишэтыху, пхъэм зегьэпсэху.

Удахэмэ – ухейщ, ухеймэ – ульэщщ.

Уэджэр кьокьуэ: Speak of the devil (, and he will appear).

Уэзкьуэтмэ—ульэщщ (Wizeqwetme—wilheschsch): There is strength in union.

Узэрыгугъэу ухъутэмэ, уунэхъурэт?

Узыщыдыхъэшхыр къыпщыдыхъэшхыжынщ: He laughs best who laughs last.

Уи япэкIэ мывэ хъурей бгъажэмэ, ухуэзэжынщ: Reap as you have sown.

Уигу ирихъыр IэфIщ, фIыуэ плъагъур дахэщ: Beauty is in the eye of the beholder.

УищIмэ (улIэмэ), ущIейнщ.

УкъызыщащIэм акъылщи, укъызыщамыщIэм былымщ.

УлIмэ, улIакъуэщ: If you are a man, you are a clan.

Унэвым уеуэмэ, мэзывым и бжъэ мэхъей: If you beat the house bull, the horn of the forest bull moves.

Унэр зэращIа уэщыжбыр щIыбым щIадзыж.

Ухэныпэ нэхърэ лъэпхъуамбыщIэ.

Ущыджэлэнур пщIэтэмэ, упщIэ бгъэтIылынт: If you knew where you would fall, you would place a piece of felt there.

УщIалэху уотхъэ: Make merry while you are young.

Фадэр гуакIуэрыефэщи, фызыр гуакIуэрыкъашэщ.

Фор IэфI дыдэщ—зигу иримыхъым ишхыркъым (For 'ef' didesch—zyygw yirymihim yishxirqim; fo=honey): (Honey is very tasty, but he who does not like it does not eat it) Different people, different tastes.

ФIэщ хъуныгъэ хуцхъуагъэ хэлыщ: Belief has a cure in it.

ФIыгъуэм я нэхъыщхър зэгурыIуэщ: Concord is the ultimate wealth.

ФIым фIы къыпнокIуэри, Iейм Iей покIуэжыр: One good turn for another, one bad turn for another.

Хабзэр убзэнкъым, акъылыр къалэнкъым: Etiquette is not just paid compliments, and reason is not a task.

ХакIуитI зы бо щIэзагъэркъым: Two thoroughbreds cannot live in the same stable.

ХакIуэмыхъу жылэ гъэунэхъуш.

Хейм и лъыр хамэм ещIэж: The blood of the innocent is avenged by the stranger. [The code of blood-revenge among the Circassians was analogous to the ancient *lex talionis*—an eye for an eye. Many first-hand accounts tell of the strict adherence to the law and severity of its application. Blood for blood was the main tenet. Nothing could assuage the rage of the relatives of the slain but the spilling of blood—well, almost nothing. For in certain cases the vengeance seekers could be appeased by being paid blood-price, *lhiwase*, by the slayer’s kin, the amount payable being agreed upon by arbitration. Another loophole in the law, which put an end to many a raging vendetta, was the arrangement of a marriage between two members of the feuding parties. In addition, a murderer could atone for his crime by fostering a child belonging to his foe or a member of his clan].

Хуарэр дэхуэхмэ, гум йокъу.

Хъан – техьэгъуэ-текIыгъуэщ (Тетыгъуэр чэзуш, жыхуиIэщ): Power is had in turns.

Хьэлэр хьэлэкIэ дауд (Iуауд): 1. One nail drives out another; 2. Diamond cut diamond; 3. Like cures like; 4. To fight fire with fire; 5. One fire drives out another; 6. Take a hair of the dog that bit you.

Хьэлърэ кхъуэлърэ зэтенэркъым.

Хьэм бацэ ишхмэ, бацэ къыдохыж.

Хьэм вакъэ хуэпщIмэ, лъешхыкIыж: If you make shoes for the dog, it will gnaw at it.

Хьэм и кIэм псы къыщIэмыуэу есыкIэ ищIэркъым: If the dog doesn’t dip its tail in the water it won’t learn how to swim.

Хьэфэм фо из хьумэ, зэгуотхъ (НыбэизыгъэкIэ щыкIа цIыхум хужаIэ): Said of a person who stuffs himself beyond satiety.

ХьумпIэцIэджым и кIуэдыжыгъуэм дамэ кьытокIэ:
(The ant grows wings in the face of death) 1. A mouse is a lion in the face of death; 2. Despair gives courage to a coward.

ЦыкIуу кьамыльху ин хьуркьым: You must be born small to grow big.

Цыху зыпI цыху уасэ хон.

ЦыхуфI и гьашIэр кIыхь хьуркьым: Whom the gods love die young.

Цыху цыху щIыжщ (Цыхур зыгъасэр, зыущийр цыхурщ, жыхуиIэщ): Man mends man.

Цыхугъэ зиIэ, и хьэ сыкьишх (Цыхугъэншэм удэпсэу нэхърэ, цыхугъэ зиIэм удэкIуэдым нэхьыфIщ, жыхуиIэщ): Better to die with a humane person than to live with an unscrupulous one.

Цыхум я фэр зэрызэхуэмыдэм хуэдэу, я гури зэхуэдэкьым: As people are different in their skin colour, their hearts are also not the same.

Чэзу зымыIэ щыIэкьым: (Everything has its turn) The morning to the mountain, the evening to the fountain.

Чы щыкIэ умыгъашыр бжэгъу хьумэ, пхуэгъашыжыркьым: If you do not bend it whilst it's a twig, you won't be able to bend when it turns into a stake.

Шэм исар шхум йопщэ (Shem yisar shxwm yopsche): (He who was burnt by milk blows on sour milk) 1. Once bit(ten), twice shy; 2. The scalded cat (or dog) fears cold water; 3. A burnt child dreads the fire; 4. Burnt bairns dread the fire (Scottish).

ШкIахьуэми зы нэхьыжь яIэщ: Even the calf-breeders have one elder.

ШкIэплъ зытель нэхэрэ дагъэ зытет (ШкIэплъ: (bot.) Echiium rubrum. Дахэ нэхэрэ фIы, жыхуиIэщ): Better the substance than the appearance.

Шы бэгуитI зэхуэгъуш (Бэгу=scab, sore): Birds of a feather flock together.

Шы щIакъуэ утесмэ, шы лъэ псо ухуехъ (ЩIакъуэ=lame): If you ride the lame horse it will lead you to the horse with a whole leg.

Шыгъу зышхар псы йофэж: He who eats salt drinks water.

Шым и пашIэр яIуантIэмэ, и щIыбыр щогъупщэ: If the horse's moustache is twirled, it forgets about its back.

Щрабзэм шыпаупщIыркъым.

Щхъэж и зекIуапIэ и кIуэдыжыпIэщ.

Щхъэж шыщ и щыдэжынщ (Щыдэжын=patch).

Щхъэм имыльмэ, лъэм и мыгъуэщ: If the head is abed, woe unto the feet.

Щхъэм имытмэ, лъакъуэм и мыгъуагъэщ (Schhem yimitme, lhaqwem yi mighwaghesh): If the head is abed, woe unto the feet. [This proverb was used as a title in one of Biberd Zhurt's plays]

Щхъэм лъытэ имыльмэ, лъэр мэулэу: A light head trips the feet.

ЩхъэтепIэншэ къабзэ хъуркъым.

Щыгъын гуащэщи ятIэ пщы унэщ.

ЩыIэкIей кIуэдыжыкIейщ: A bad situation is difficult to get out of.

ЩIалэгъуэрэ дахэгъуэрэ зимыIэ щыIэкъым: Everybody enjoys a period of youth and beauty.

ЩIалэгъуэрэ делэгъуэрэ зимыIэ щыIэкъым: Everybody goes through a period of foolishness in his youth.

ЩIэблэ зыщIэмышхуэр лъэпкъ хъуркъым.

ЩIэин ешэр щIэин мэхъу.

ЩIэр жьы мэхъури жьыр щIэ хъужыркъым: The young become old, but the old never become young again.

ЩІр къэхъунум щІэнэцІурэ жьы мэхъу, жьыр блэкІам щІэнакІэурэ мэлІэж: The young grow old hankering after what is to come, while the old die wishing to relive the past.

ЩІэшхъу зыщІэ кыщІэкІуэркъым.

Яжбэжь щІаха кыщІэпхъэжкІэ хуабэ хъужыркъым.

Іээгъуэ зимыІэ узыгъуэ щыІэкъым: Every disease has its cure.

Іей мыхъу фІы хъужыркъым: Things have to become worse before the can become better.

ІитІрэ пэт зэрымытхъэщІу зэрыщІэркъым.

On Human Character and Relationships

(Цыхум и хьэл-щэнхэр,
цыхухэм я зэхушытыкIэхэр
кьэзыгьэлягьуэ псалъэжьхэр)

Абы жиIам и дзэ удэмыплъэж (ЖиIар уи фIэщ пщIы
хьунуш, жыхуиIэщ): You may believe him.

Абы и гьащIэр Iэхьуэхэмышьуэ ехь.

Абы и Iуэхур щхьэкьутащ.

Абы нэхрэ хьэм нэхь укIытэ иIэщ: Even a dog has more
shame than him/her.

Абы ушыгугьмэ, уи гурыгьыр ижынщ: If you rely on
him, you will be no better off than before.

Адыгэр зэхьуэзэщэщ, нэгьуейр зэщэзэблэкIщ.

Адыгэр зэшмэ, мэупсэ, урысыр зэшмэ, матхэ: When
bored, the Circassian versifies, whilst the Russian writes.

Ажалыр зыщ, ар тIуш (Жагьуэ дыдэу ялягьум хужаIэ):
(Death is one, and he is another) Said of a repugnant
person.

Ажэ цIыкIу бжьакьуэшхуэ: A small goat with large horns.

Ажэбжьэ зэрына зэригьэкIынкьым: He is weak, effete.

Ажэбжьэ зэрына зэригьэкIыфыркьым: He is weak,
effete.

Акьылкьым, былымкьым: No sense, no fortune.

Акьылыр щагуэшым шыпсыранэм хэсащ: When sense
was allotted he was in the nettle bush.

**Алмэстым «сыцIыху и гугьуэ хьэр кьызобэн» желэри
мэгуфIэ.**

Анэдэльху дзыр хьужыркьым.

Анэдэльху узыр хьужыркьым.

Анэм лIыуэ кьильхуащ: He's a he-man.

Андызыр кьетIри шыгьу кIанэ ирегьэтIысхьэж
(Андыз – удзщ, тхьэрыкьуэфщ. И лъабжьэр

хушхъуэщ. Цыху быдэм, нэпсейм хужаӀэ): Said of a stingy person.

Ар зыхыхъа псы жэбзэнкъым: (The water he gets into never settles) He's a trouble-maker.

Ар си набдзэкӀитӀш, ар си нитӀым язщ: He/She is the light of my eyes.

Арыкъ сабынкӀэ тхъэщӀи къабзэ пхуэщӀыжынкъым (Арыкъ=irrigation channel in Central Asia; ЩӀэпхъаджэ куэд зыщӀа цыхум хужаӀэ. *Said of person with plenty of evil deeds*): Even if you wash him with soap in an irrigation channel you won't make him clean again.

Ауан ящӀ ауаныщӀ кӀуащ.

Бадзэ кыительэмэ, и шхульэ йопкӀ.

Бадзэ тӀыса игъэтэджыркъым (Цыху Іэсэм хужаӀэ): Said of a gentle person.

Банэ и пӀэ банэ къокӀэж: (In place of a thorn, another grows again) 1. Like father like son; 2. Like mother, like child; 3. Like mother, like daughter; 4. As the old cock crows, so doth the young; 5. Like begets like; 6. As the tree, so the fruit; 7. Like teacher, like pupil.

Банэхэсрэ Ерусалимрэ зэхегъэгъуащэ (Банэхэс— Краснодар и гъунэгъуу щыс адыгэ къуажэщ; name of a Circassian village near Krasnodar; Ерусалим— Jerusalem): He confuses Banexec with Jerusalem.

Бэджэндигъу кӀуэнщ (ГуащӀафэщ, гугъуехъ хуэшэчынуш, жыхуиӀэщ): This looks difficult, toilsome.

Бэрэжьей гушэ ирапӀыкӀа? (Цыху ІуэнтӀам хужаӀэ): To have too much of his mother's blessing.

Бэрэжьей гушэ ирапӀыкӀащ: Coddled, pampered.

Бгъур иукӀыу епщӀанэр кӀэсу кӀыхъа хуэдэщ (ЗыкӀызыфӀэщӀыжым хужаӀэ): To think the world of oneself.

Бдзантихъэ гъэва хэува хуэдэщ: As if stuck in dense glue.

Бжыщхьэ зэрына зэригъэкIынкъым: He has no means, he is helpless.

Бжьо хуэдэш (КIуэкIэ дахэ зиIэ цIыхубз бжьыфIэм хужаIэ): Her gait is like that of a doe (of light, beautiful gait).

Бжьо КIуэкIэ (КIуэкI дахэ зиIэ цIыхубз бжьыфIэм хужаIэ): Like the gait of a doe (of light, beautiful gait).

Бжьын щIэгъуэм Iэпэ шынщ, бжьын шхыгъуэм жумэрэнщ (Bzchin sch'eghwem 'epe shinsch, bzchin shxighwem zhumerensch): When it's time to do the onions, the fingers are blistered; when it's time to eat the onions, he's a gopher.

Бзаджэм и бзаджагъэр япэ кърэгъэш: The wicked is known by his/her evil deeds.

Бзаджэм ишх фIым хуеIуатэ.

Бзаджэм ищIэр фIым трелъхьэ: The wicked blames the good for his/her misdeeds.

Бзур IукIэ кьеубыд (БзэIэфI зыIурылтым хужаIэ): Said of a charmer.

Благъуэр гъуэм къреху (Бзаджейм хужаIэ): (He could charm a dragon out of its hole) Said of an evil person.

Блэ зэраукIа башщ.

Блэ япщэжа дыжьиныжыщ (ФIым хужаIэ): Said of a good person.

Вэнвей уэшх хэшхаш (Гугъуехь зыхуэмышэч хуэмышур щыдзыхэкIэ хужаIэ): Said of a lazy and effete person.

Вы мыхъунур жэмыбжъэш, лIы мыхъунур жьэгъу жьакIэш.

Вындыпэ иIыгыщ (Зяужь ихьэр кьохъулIэ, жыхуиIэш): (He has a raven's beak) He is always attended by good luck.

Гу зимыIэ лIибгъу я ней кьысщыхуэ.

Гу кIуэм гудзэ кьыхеуд.

Гу кьабзэ щхьэ цIапIэ.

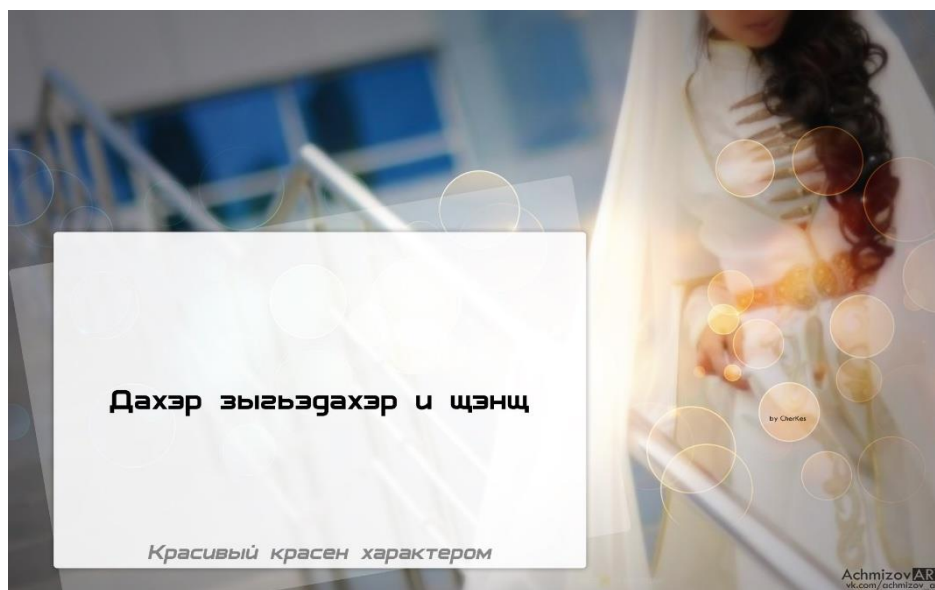
Гукъеуэншэ пшэрыгъуафIэш.

Гупыр зыгъэгупыр гуп и уасэщ.
Гупыр зыгъэукхъуэр кхъуэм хуэдэщ.
Гурымыкъ гурымыкъ и щӀасэщ.
ГушыӀэкӀэ зымыщӀэр ӀэштӀымкӀэ мауэ: He who does
not appreciate banter uses his fists.

Гъэми щӀыми зи павэжъ (Зи ныбжъым емыкӀуу
щӀалагъэ зыхэлыым хужаӀэ): Said of a man who
shamefully acts in juvenile ways.
Гъэпсалъи епхыж.

Гъуапэкъым, пщампӀэкъым: (Neither a sleeve nor a
collar) Neither one thing nor the other.
Гъунэгъурэ гъуэншэджрэ (A neighbour is like a pair of
trousers): Better a close neighbour than a distant relative.

ДахэжыӀэ фӀы мышӀэ: All talk and no cider (US).
Дахэр зыгъэдахэр и набдзитӀщ: The eyebrows make the
beautiful what she is.
Дахэр зыгъэдахэр и щэнщ: Good character adorns.



Делэ гуэшэгъу нэхэрэ губзыгъэ дауэгъу: Better to quarrel with a clever man than to share a lot with a fool.

Делэ дыхъэшхырилэш: A fool laughs a lot.

Делэ къуэлэн и щӀасэш.

Делэ хъэлывэ щӀэнэцӀщ.

Ди гъунэгъум сыкъыщышхи ди унэ мышхэу сынэсыж.

Ди гъунэгъум я джэдыр къаз хуэдэш (Нэпсейм, фыгъуэнэдым ауаныщӀу хужаӀэ): (Our neighbours' hen looks like a goose) Said of a covetous person.

ДунейгъэбжыфӀэш.

Дунейгъэдахэш.

Дунейкъым, ахърэткъым (Зыми щыщкъым, зыкӀи сзбэпкъым, жыхуиӀэш): 1. Neither one thing nor the other; 2. Utterly useless.

Дунейр бжъакъуэпэкӀэ зэредзэ (Гурбияным хужаӀэ): Said of a rude fellow.

Дунейр нэкӀэ игъэл фӀошӀыж (ЗыкъызыфӀэшӀыжам хужаӀэ): Said of a conceited person.

Дыгъужьыгу кӀуэцӀылыш: He has the heart of a wolf.

Дыгъужьыдзэ Ӏутщ, бажэкӀэ пытщ.

Дыгъужьым мэл зыфӀихьынуыр и пыӀэ щыгукӀэ къещӀэ.

Дыжыныжь пщэжам хуэдэш.

Дыщэ лъэнкӀэпс, уэсэпс хэмышхэ.

Джатэ ихам хуэдэш: Like an unsheathed sword.

Джэгугъуэм лӀыхъужьщ, зэуэгъуэм жьындуш: A hero at playtime, but an owl during battle.

Джэду и къуэ дзыгъуашэш: 1. Like father, like son; 2. Like begets like; 3. As the old cock crows, so doth the young.

Джэду хъэжы зыкъешӀ (хъэжы=Hadjî. ЦыхуфӀыфэ зытрегъауэ, жыхуиӀэш): Said of someone who pretends to be a good person.

ДжэдыкӀэм цы къыхех: 1. He's making a mountain out of a molehill; 2. He's hunting fleas.

Дзыбэ дзыусщ (Дзы=flaw, defect; дзыус=calumniator): The person with the most defects is the greatest slanderer of all.

Еджа щхэкІэ, епщэжакъым (Зи щІэныгъэр къэзымыгъэсэбэпыфым хужаІэ): Said of someone who is unable to make use of his education.

Ежбэ мыхъу ежбэ хъуа упэмыплъэ.

Езым фІимыгъэжар хъэрэмщ.

Емынэр зигу, жьэгум дэмыкІ.

Емылусэ цыснэІу: To have too much of his mother's blessings.

Емылусэ цыснэІуу щытын: To have too much of his mother's blessing.

ЕплъагъулІэр ебгъуэтылІэжыркъым (Зи теплъэмрэ зилыгъэмрэ зэхуэмыдэм хужаІэ): He looks like a hero, but acts like a coward.

Ерыщыр щыту малІэ: A steadfast man dies standing.

Жэщ дэлІэ, махуэ дэхъуж.

Жылэм ямышхъым шыдыщхъэ фІэтщ.

Жылэм ямышхъым бабыщыщхъэ кыфІокІэ.

Жылэр егъасэ, бадзэр есэкІ (ЩхъэзыфІэфІ дзыусым хужаІэ): Said of a boastful calumniator.

ЖьэкІэ маисэщ, ІэкІэ сэмэгущ: He is sharp with his tongue, but has two left hands.

Жьэмыгъэпсэху псэмыгъэтынщ: Restless mouth, restless soul.

ЖьэрыІэзэ Іэпэзадэ: It's one thing to flourish and another to fight.

Жьы хъуар шхыдэ бэІуш, уемыдэІумэ, зегъэгусэ: When they turn old they become peevish, and if you don't listen to them, they sulk.

Жьым тесу псым йопыдж.

Жьым щхъэ ядэшх, щІэм лъакъуэ ядэшх (Zchim schhe yadeshx, sch'em lhaqwe yadeshx): Eat the head (of the

sheep) with the elders, and have the leg (of the sheep)
with the young ones.

Зэрымыльагъумэ, зэщоллэ, зэрыльагъумэ, йоллыкI.

Зэрымыль пэ льягэ: Empty vessels make the greatest
sound.

Зэрымыль пэлягэщ (Zerimilh pelhagesch): Empty vessels
make the greatest sound.

Зэрымытым Iэтищэ ирегъэувэ: He makes a mountain out
of a mole-hill.

Зэрытым йоплъэ, зэрылтым йотэбэ.

Зэрыхъун хъури и нэр хъурей хъужащ.

ЗэхуэмыфI зэфIэIуа.

Зибг имыль къудан.

Зи бзэ ныкъуэм гуныкъуэгъуэ ущигъащIэркъым.

Зи гупкIэ пысым и псысэ еIуатэ: (Recount the tale of the
person in whose cart you ride) Do in Rome as the
Romans do.

Зи гупкIэ уисым и уэрэд жыIэ (ежъу): (Sing the air of the
person in whose cart you ride) Do in Rome as the
Romans do.

Зи мырамысэ зыхуэмышцIыжыр гъунэгъум жэмыкIуащIэ
макIуэ.

Зи нэгъу къабзэм и гури къабзэщ.

Зи ныбэр зи IэфIыльэм и гур и лъэмыжщ.

Зи фIыщIэ зи мыгъуа, зи гъунэгъу зи бий.

Зи хуцхъэ хъум и бзуц.

Зи шыкIэр къурыкъуу зи къэрап мащIэ (Къэрап – быдагъэ,
фIэщ хъуныгъэ. Зи къэрап мащIэ – зи псалъэ фIэщ
хъугъуей, псалъэ быдэ зимыIэ).

Зи щхъэ мыжъу зи жъэ джатэ.

Зи щхъэ Iуэху зыхуэмышцIэжыр хамэ IуэхукIэ ерыщ.

Зи щхъэр къабзэ, зи гур бзаджэ.

Зы щIыпIэ щокъакъэ, зы щIыпIэ щокIэцI: To saddle in
one place and lay the egg at another.

Зыдигъазэр и къэблэщ (ЗэрегуакIуэу, щхъэзыфIэфIу
мэпсэу, жыхуиIэщ).

Зым и IупщIэ зым и щIыбщ.

Зыхым и дей йокIри зыукIым и деж йохъэ (ЗыукIым – Iэщ зыукIым).

ЗыхамыIуэ мэтэджри мэпсчэIу.

Зы Iэм зы Iэр етхъэщI (Zi 'em zi 'er yethesch'): (You) Roll my log and I'll roll yours; 2. You scratch my back and I'll scratch yours; 3. Claw me and I will claw thee; 4. It's a matter of give and take; 5. One hand washes another; 6. Ka me, ka thee.

И адэр къальхури и къуэм зигъэпсэхужащ (Къуэ щхъэхынэм ауаныщIу хужаIэ): Said of a lazy son.

И анэ ещхъ ильагъумэ, кIэлъыжэнуш: If he sees someone like his mother, he shall run after her.

И бамэ и пэ ирихъэжыркъым (Зи дагъуэ зымышщIэж пагэм хужаIэ): Said of a boastful person who is blind to his own defects.

И бэкъу гурыщхъуэ дешIыкIыж (ГурыщхъуэщIым хужаIэ): Said of a suspicious person.

И деж укIуэмэ, пащIэ лалэщ, уи деж къакIуэмэ, пащIэ задэщ: If you go to his house he is sullen, if he comes to your house his face brightens up.

И нэр ису и псэр хэгъуащ.

И ныбэ и хъэщIэ, и щIалэ и къан.

И псалъэ фоупсщ, и фадэ псы защIэщ.

И фэр бэгущ, и гур бзаджэщ.

И фэр фIыщIэ щхъэкIэ, и кIуэцIыр дагъэщ.

И хъэм ижынур ещIэж (ХузэфIэкIынур ещIэж, жыхуиIэщ).

И цищ мэтхъу.

И цIэ выщ, ив матэщ.

И шэ гъуанэ дадзыжынукукIым (И щIыхъ къутэжынукукIым, яхуэгъэпудыжынукукIым, жыхуиIэщ).

И шу дыжбынщ, и жьэгу хъэ гыпIэщ.

И щхъэ бадзэ трихужыфыркъым: He is helpless.

И щхъэр матэщ, и жьэр джатэщ.

И щхъэр мыжърэ и жьэр бзаджэу.

И щхьэр пкьуэлъу и лъэр пкьуокI.

И Iуэху зыхэмылтым и бэлагъ хелу: 1. Mind your own business!; 2. Go about your business!; 3. The cobbler must stick to his last; 4. Don't poke your nose into other people's affairs.

Имылъу мэлъатэ.

Ириуэнуи ириштэнуи гу кIуэцIылткьым.

Ишхыр кIуэцIокьупщхьэри и пхэ кьупщхьэр кьыхош.

Ишхыр фIэмащIэщ, ищIэр фIэкуэдщ (Yishxir f'emasch'esch, yisch'er f'ekwedsch): What he eats he considers to be too little, what he does he thinks is too much.

Къэрабгъэр япэ мауэ: The coward strikes first.

Къэхъ фIэкI, мэхъ ищIэркьым.

Напэ зимыIэм дзажэпкъ иIэщ.

Ныкьуэделэр ефэмэ, делэ дьдэ мэхъу: When the half-witted drinks, he becomes a complete fool.

НысащIэ мышынэ-мыукIытэ мэлыщхьэ фIэбзам щошынэ.

Пашэ ящIри яхуэкIуэркьым, дакъэм дащIэри яхуекьуркьым.

Пащтыхьым и щхьэхынэщ (Щхьэхынэ Iейм хужаIэ. *Said of a hopeless idler*).

ПлэкIэ кьихьар ныбэкIэ ихьыжащ (Кьихьар ишхыжри кIуэжащ, жыхуиIэщ): He ate what he brought and left [Literally 'What he brought on his shoulders he took away in his belly'].

ПсэжытIыр щызэфIым зэкьуалъхьар щызэбийм зэкьуахыж.

Пастэгъэф уафэлъагъуш (Цыху сэбэпыншэм хужаIэ): Said of a useless person.

Си тхьэгъуэм си гьуанэдэплъэ, си лъаджэгъуэм кьыслтымпылъэж.

Удым и удыгъэр япэ ирегъэщ: The witch is announced by her witchcraft.

Уеплъмэ, дахэщ, зэгуэпхмэ, банэщ.

Уи псэ си псэ нэхърэ си псэ тэкIу (Wiy pse siy pse nex're siy pse t'ek'w): 1. Self comes first; 2. Charity begins at home; 3. Each for himself and the devil take the hindmost; 4. Near is my shirt, but nearer is my skin.

Уи Iуэху зыхэмылым уи бэлагъ хомыIу: 1. Mind your own business!; 2. Go about your business!; 3. The cobbler must stick to his last; 4. Don't poke your nose into other people's affairs.

УкIытэр и нэгу щIэлыщ, акъылыр и бзэгу телыщ.

УкIытэр щагуэшым дурэшым дэсащ.

Унэм я мыгъуэр я гъуоущ.

Фэ зытетым гу кIуэщIылыщ.

ФэкIэ щIалэрэ гукIэ лIыуэ.

Фыз бзаджэ нэпсрыгуащIэщ.

Фыз фэрыщI лIыгъапщIэщ.

Фызгъэгъу лIы гъум.

ХабзэмышIэ щытхъухъым хъэгулывэм фо хекIэ.

Хэмыль хэльхъэ кIуэри лъэпхъуамбыщIэ хильхъащ (И Iыхъэ зыхэмылым къыхихын и гугъэу кIуэри хильхъэри къэкIуэжащ, жыхуиIэщ).

Хуабэ хъумэ, мэдыд, щIыIэ хъумэ мэдий.

ХъэжыщIри сату щIынри зэдегъакIуэ.

Хъэзыр Iупэху, щIэращIэ.

ХъэкIэри кхъуэкIэри зэрепх (Iуэху куэд зэпызыщэм хужаIэ).

Хъэ къарэ кIапэ жьэдэль хуэдэ (НэкIу фIыщIэ дзэ хужьым хужаIэ): Said of a black face and white teeth.

Хъэлэболэ былым хуэщщ.

Хьэллэмэ кьаклуэмэ, кIэфий нэклуэнуш (Hel'ame qak'weme, ch'efiy nek'wen[u]sch): 1. (You) Roll my log and I'll roll yours; 2. (You) Scratch my back and I'll scratch yours; 3. Claw me and I will claw thee; 4. Ka me, ka thee; 5. Nothing for nothing.

Хьэр и напэщ, кхьуэр и пащIэщ.

Хьыгъуэм гуащэщ, кьэхьыжыгъуэм псэжыщ.

Цыклуш жыпIэу утемыгушхуэ, инш жыпIэу ущымышынэ: (Don't be) brave before the weak, but weak before the brave.



Шхэгъуэм дыгъужыщ, лажьэгъуэм жьындуш (Shxeghwem dighwzchsch, lazcheghwem zchindusch):
When it's time to eat he's a wolf; when it's time to work
he's an owl.

Шхырыджэгу ныбалтэ, гьаблэ хьумэ, щхьэпIыж.

ШыщIэ кьамылтхуам уанэ хузэщIельхьэ.

Щымысымаджэми бэджынэ и щласэт (Зызыгъафлэм хужалэ; бэджынэ=fLOUR and whey dish usually served to the sick): Said of an effete, self-indulgent person.
Щыуэгъум лъапцлэщ, щыпцлэщлэм вакъэщ.

Щлалэ флщлэ нэклуфлэ, ахьшэ флщлэ гуфлаклэ.
Щлалэм кыжыхьмэ, лыжыым и лъэдий мэуз.
Щлыр бжэклэ епщри, кыпыщым тоувэ.
Щлыр къэмыщтэу къэщтэнукъым.

Яхуэуклыркъым, яхуигъэклыжыркъым.
Яхутемыхьэ яхутеклыжыркъым.

Лэгу нэщлэ пащлэ пий.

Лэмбатэ зэрымытым Лэтэ ирегъэувэ (кърегъэкл)
(Лэмбатэ=quantity of hay taken by one pitchfork;
Лэтэ=rick, stook): He makes a mountain out of a mole-hill.

Лэм Лэр етхьэщл ('Em 'er yethesch'): 1. One hand washes another; 2. You scratch my back and I'll scratch yours; 3. Claw me and I will claw thee; 4. It's a matter of give and take; 5. (You) Roll my log and I'll roll yours; 6. Ka me, ka thee.

Лэнэ щагъэувым щохуэх, фадэ щалэтым щохутэ.
Лыхьсыхь Лыхьэшх.

Лупэ зэв джей быхьу: Thin lips and a wide throat.

On Family Matters, Relations, Friendship & Love

(Бынунагъуэм, благъагъэ-
ныбжьэгъугъэм, лъагъуныгъэм
епха псалъэжъхэр)

Адэ лIэужьыншэрэ лыншэ къупщхэрэ: A father without heredity is like a fleshless bone.

Адэр дэм хуэдэщи, анэр нэм хуэдэщ: The father is like a nut, the mother is like one's eyes.

Адэр шхэкIэ къуэм зигъэнщIыркъым: When the father eats the son does not become satiated.

АдэфI къуэфI хуэщкъым (Adef' qwef' xweschqim): (A good father is not lucky in havng a good son) Many a good father hath but a bad son.

Анэ бгъафэрэ хъурыфэ джэдыгурэ: Mother's chest is (warm) like a sheepskin coat.

Анэ дэкIуэрэ лы дэкIуасэрэ (Tiumi emykIu pyl'k'ym, jyxuyl'esch).

Анэ зимыIэм гуIэр и махуэщ: He who has no mother will have sorrowful days.

Анэ зимыIэ сабийр, адэ иIэми, ибафэщ: A motherless child is a complete orphan, even if his father is still alive.

Анэр нэщи, адэр лъэпкъщ: The mother is one's eyes, the father is (the progenitor of) a clan.

АнэгукиIэ къеIэри, анэIэкиIэ къитри къызитам къысхуищIащ.

АнэнэпIэсыр уэсым нэхрэ нэхь щIыIэщ, зэзым нэхрэ нэхь дыджщ: A step-mother is colder than snow and more bitter than bile.

АнэнэпIэсрэ гупкIэ тIысыпIэрэ: A step-mother is like a seat in the rear of the cart.

Анэр бын гъэкIуэдщ (Быным щысхъурэ, еубзээрэ егъэсэхъу, жыхуиIэщ. *She forgives them, pampers them*

and pays servile attention to them): The mother spoils the children.

Анэ шыпху анэ пальэши, адэ кьуэш адэ пальэш: A maternal aunt is like a mother, a paternal uncle is like a father.

Бэлагыкыр зылыгым хэ кьарибгьу щогугь: He who holds the stirring spade gives hope to the nine black dogs.

Бийжэ блогэ хьуркым, блогэжэ бий хьуркым: An old enemy doesn't become a relative, and an old relative does't become an enemy.

Благэ жыжэ нэхрэ гьунэгьуфI: Better a good neighbour than a distant relative.

Благэ хьумэнрэ ху хьумэнрэ зэхуэдэщ (Тури хьумэгьуейщ, Iыгьыгьуейщ, жыхуиIэш): Keeping a relative and preserving millet are the same (both are difficult).

Благэжэрэ дыжыныжэрэ: An old relative is like old silver.

Быдзышэр хэакхьуафэм иракIэркым (Быдзышэм нэмыс иIэн хуейщ, жыхуиIэш): (Breast-milk is not poured in the trough) .

Гузэвэгьуэр ныбжэгьу зэхэгьэкIыпIэш
(гьэунэхупIэш) (Gwzeveghwer nibzcheghw
zexeghech'ip'esch [ghewnexwp'esch]): 1. A friend in need is a friend in deed; 2. A friend is never known till a man have need; 3. Prosperity makes friends, and adversity tries them.

ДэIэбей ет, еIэбыхи кьашэ.

Делэ блогэ нэхрэ губзыгэ бий: Better a clever enemy than a foolish relative.

ДелитI зэгьуэщ, тIуанитI зегьуэщ: The two fools work in unison, (whereas) the two wives (of the same man) are ill-disposed towards one another.

Дыгъэ нэпс нэхърэ анэ бгъафэ: Mother's chest rather than the sun's rays.

Драхъеймэ, мэгъушIэ,

Кърахъэхмэ, мэщIытэ: When it is lifted, it becomes dry; when it is lowered, it becomes sodden.

Дыщ мэжаджэ IэфIш (Мэжаджэ=unleavened bread in the form of large flat cakes baked in the Caucasus): Bread of the homestead is the best.

Джанэ нэхърэ гъуэншэдж нэхъ благъэщ: The trousers are nearer than the shirt.

Джэд хуэдэ, быныфIэщ: Blessed with offspring like a hen.

**Джэдумрэ фызымрэ унэгуащэщи, хэмрэ лIымрэ
ныбгъуащэщ:** Woman and cat are ladies of the house; man and dog are hunters of quails.

Еблагъэ зи бэм и бын мэжалIэркъым (Yeblaghe ziy bem yi bin mezhall'erqim): The children of the person who receives many guests never go hungry.

Егъур гъуэтыгъуафIэщ, благъэр гъуэтыгъуейщ: Ill-wishers are easy to find, relatives are difficult to find.

ЕтIуанэлIрэ IулIэIуданэрэ: A second husband is like a basting thread.

Жагъуэгъурэ щIасэгъурэ зимыIэ щыIэкъым: Everyone has friends and enemies.

ЖагъуэлIрэ лIэныгъэрэ: An enemy is like death.

Жэм лъакъуэм шкIэ иукIыркъым: (The cow does not kill the calf with its legs) 1. Crows do not pick crows' eyes; 2. Hawks will not pick hawks' eyes out; 3. Dog does not eat dog.

Жэм лъакъуэ шкIэ иукIрэ?: 1. Crows do not pick crows' eyes; 2. Hawks will not pick hawks' eyes out; 3. Dog does not eat dog.

Жыы зэрымысым нэмыс илькбым, щІэ зэрымысым насып илькбым.

Закъуэныгъэ нэхърэ Іэл кыбдис: It is better to live with an unsociable person than to stay alone.

Зэдэшхэ ІэфІщи, зэдэфІ унэш.

Зэкъуэш псори зы анэ кыльхуркбым: Not all brothers are born of the same mother [said of very close friendships].



ЗэкьюэшитІ зэкьюэщтыжыркъым

(Зэкьюэщтыжыркъым—щтэуэ зыр зым хыфІидзэркъым): Two brothers do not forsake one another.

ЗэкьюэшитІрэ дзитІ зыІутрэ.

ЗэлІэфыз я псэ зы чысэ ильщ: A married couple have their souls in one pouch.

ЗэхэкІыр губжъым къыхокІ: Separation results from anger.

ЗэхуэдитІыр къызэдофэри джэду хъэжы зыкъещІ.

Зэхуэфашцэ зэщауэгъуш (Щауэгъу=best man): Birds of a feather flock together.

Зегъэуби уи бын пІыж: Don't lay off censuring when raising your children.

Зи адэ лІар ибэ ныкьюэщ, зи анэ лІар ибэ хъурейщ: He who lost his father is half-orphan; he who lost his mother is a complete orphan.

Зи щхъэ уи унэ исым и псэ уи унэ ильщ: He whose head is in your house, his soul is (also) in your house.

ЗилІ Іэмбатэм и фыз куэтэрамэщ (Іэмбатэ=quantity of hay taken by one pitchfork) (ЗилІ мыкІуэмытэм и фызри апхуэдэщ, жыхуиІэщ. *The wife of the sloven is herself a slattern*).

Зы бын зиІэми бынищцэ зиІэми зэхуэдэу яльагъу.

Зи унэ и хъэдэ зы унэ итІысэркъым.

Зы хъэщІэм зы хъэщІэ и жагъуэщи хъэщІитІыр бысымым и жагъуэщ (Zi hesch'em zi hesch'e yi zhaghweschiy hesch'iyt'ir bisimim yi zhaghwesch): One guest resents the other, whilst the host is weary of both.

Зыпс ираш зэшыпхъуш.

И адэ еплъи и кьюэ дэкІуэ: (Look at the father, then marry the son) 1. Like father, like son; 2. Like father, like child.

И анэ еплъи ипхъу къашэ: (Look at the mother, then marry the daughter) 1. Like mother, like daughter; 2. Like mother, like child.

И анэр гупсэщ, и адэр псэуш (Къэзыльхуахэр узыншэщ, псэуш, насып иІэщ, жыхуиІэщ): The parents are healthy and prosperous.

И бын гуІушІэу зыгъэсам и нэпскІэ епшыныж.

И нэм и джабэхъщ, и псэм къыпатхъащ.

И нэм и нэхуш, и псэм и хъуахуэщ (Мы псалъитІми: фІы дыдэу елъагъу, жыхуиІэщ).

И уанэ трильхэмэ, игу ирильхэжащ (Щхъэ закъуэу, бынунэ зимыІэу псэум хужаІэ): Said of person who lives on his own with no family.

И щхъэ закъуэ и лъакъуитІщ.

Игу къобгъэну анэкъильху нэхъ бзаджэщ.

Имылъагъумэ, щІолІэ, илъагъумэ, йолІыкІ.

Имысрэ сымаджэрэ Іыхъэншэщ: The absent and the sick are left with no shares.

КъакІуэ псори благъэщ (Qak'we psoriy blaghesh): All those who visit are considered relatives.

КъакІуэхэ я унэщ (Qak'wexe ya winesch): It is a house for all comers.

Къальхур ирегъашэ, къашэр егъэнысэ.

Къантешэ нэхърэ къаншэж.

Къапшэ хъунуш, хуэпшиин уиІэмэ.

КъэдаІуэ, си хъыджэбз, зэхэщІыкІ, си нысэ: Listen, my daughter, comprehend, my daughter-in-law. [According to Circassian customs, the lady of the house conveyed messages to her daughter-in-law through talking to her daughter while the former was within hearing range]

Къэзыльхуар мэупІэри зымыпІам хуолажъэ (Хъыджэбзыр зыщальхуа унагъуэм йокІри зыдэкІуам яхуолажъэ, жыхуиІэщ. *The daughter leaves her family house to work for her in-laws*): Her family raised her, but she works for her in-laws

КъэзышагъащІэм щІакІуэщІэрэ кІуэкІэшІэрэ къештэ: A newly-married man gets a new (felt) cloak and assumes a new gait.

Къэсшэн согъуэт, сымыгъуэтыр къыздэкІуэнш.

Къильхуари къэзыльхуари зэхуэдэщ: 1. Like father like son; 2. Like mother like daughter.

Къомыхъуэжынур, къомыщэжынур уи анэрэ уи нитІрэщ: What you cannot exchange or sell are your mother and your two eyes.

Кърум шыр имыІэмэ, зы бзущ (Къру=crane): A crane with no chicks is a mere sparrow.

Къуажэ дэз Іыхьлы нэхърэ жылэ и зырыз благъэ.

Къуажэ ив нэхърэ къуажэ и благъэ: A friend in court is better than a penny in purse.

Къуажэ ив нэхърэ къуажэ илІ: (Better the man of the village than the village ox) A friend in court is better than a penny in purse.

КъуанщІэ и шыр фІэдэхэжщ: (A rook thinks its young are beautiful) Each bird loves to hear himself sing.

Къуаргърэ пэт, и шырым «хужь цыкІукІэ» йоджэ: (Even the raven calls its young ‘my white one’s’) Each bird loves to hear himself sing.

Къуэ бзаджэм адэм хъуэн кыхуехь, пхъу бзаджэм анэм хъуэн кыхуехь: A bad son brings shame to his father, a bad girl brings disgrace to her mother.

Къуэ бзаджэм яжъэм ухегъэс, пхъу бзаджэм хасэ урехъэ.

Къуэ зимыІэ адэр нысэлыхъу ежъркъым: A sonless father does not go looking for a daughter-in-law.

Къуэ мыхъумыщІэм адэр егъзулбий: A bad son is a disgrace to his father.

Къуэ пцІыупс зиІэ и анэ гуфІэ щыщІэркъым: The mother of a lying son knows no joy.

Къуэ уиІэмэ, нысэ уиІэщ: If you have a son, you have a daughter-in-law.

Къуэм и нэр нэфми, анэм псэууэ елъагъу: Even if the son is blind in his eye, the mother sees it whole.

Къуэм и псэр анэм и псэфыльэщ.

Къуэм уилЫнщ, лЫм уипЫнщ.

Къуэр напщІэщ, пхъур набдзэщ.

Къуэр анэм и пкъош, пхъур унэм и щІэращІэщ.

Къуэрагъыр ираупсеяш (Къэшэгъуэ, дэкӀуэгъуэ чэзур зылъыса щӀалэм е хъыджэбзым хужаӀэ. Къуэрагъ: (folk.; obs.) a pole for measuring the height of youngest brother of bridegroom, or youngest sister of bride so as to divine the dates of their weddings, all this being done in jest): ‘They have set the pole against him/her’ (said about those whose time to marry has obtained).

КъуэфӀ и анэ гуфӀэ щигъащӀэркъым.

Къуэш егъу нэхърэ ныбжьэгъуфӀ: 1. Better a good friend than a wicked brother; 2. There is a friend that sticketh closer than a brother (Proverbs of King Solomon, Ch. 18, v. 24).

Къуэшегъу нэхърэ ныбжьэгъуфӀ: 1. Better a good friend than a wicked brother; 2. There is a friend that sticketh closer than a brother (Proverbs of King Solomon, Ch. 18, v. 24).

Къуэш зимыӀэм башым ӀэплӀэ ирешэкӀ: He who has no brother hugs the stick.

Къуэш и щӀэин къуэш ехъыж.

Къуэш лей щыӀэкъым: There is no extra (unnecessary) brother.

Къуэш-шыпхъур хы къумиблым къыкъуокӀ.

Къуэшым я нэхъ жагъуэгъумрэ щауэгъум я нэхъ щӀасэмрэ зэхуэдэщ.

Къуэшыншэ щӀэупщӀакӀуэншэщ.

Къуэшыр зыщыбэм бэныр щыбыхъуш.

Лъагъуныгъэ зыхуэпщӀым гушӀэр къегъэхъей.

Лъагъуныгъэ зыщӀам лъагъукӀэ ищӀэжыркъым.

ЛъхурыкӀуэд-лъхурыщӀэхщ.

Лпакъуэр зыщыбэм быныр щыхейш.

Лпы гурымыкъыр фыз гъагъщи, лым и гъринэр гуемылуш.

Лпы жъей фызгъэгъуш.

Лпы зэрымыс унэр сабафэщ.

Лпы и фыз трахрэ?

Лы хьэщІэ нэхърэ фыз хьэщІэ (L'i hesch'e nex're fiz hesch'e): Better a female guest than a male guest.

Лы щепткІэ умыгъ, кърагъэкІыжмэ, гъей.

Лыгъуабэм быныр ирепхъыхъ, фызабэм быныр къещыпыж.

Лым и узыншагъэр фызым и фІыгъэщ.

Лымрэ фызымрэ зэхуагъэувыр я хабзэщ.

Лырэ фызрэ мащэ тІа яку дэльщ.

Малъхърэ, шыдрэ: A son-in-law is a jackass.

Малъхър хъумэ, къанщ, мыхъумэ шыдщ: If the son-in-law is good, he's a foster-son, otherwise, he's a jackass.

Малъхъэщ, жьпІэу унэгъу умыщІ, щІалэщ жьпІэу къебгъэшэн къыумыгъанэ: Say not, 'he's my son-in-law', and take him into your house.

Махуаеи бгъуэтыжыр ныбжьэгъуи, уи

хъэмтетыгъуэм бгъуэтыр уи шхэгъуш: 1. A friend in need is a friend in deed; 2. A friend is never known till a man have need; 3. Prosperity makes friends, and adversity tries them.

Мэлищэ нэхърэ щуІэгъэфІ (ЩуІэгъэ=щхъэгъусэ

[къамыгъэсэбэпыж псалъэхэм щыщщ]; [obs.]

husband, wife): Better a good spouse than a hundred sheep.

Мыгъуэр зи мыгъуар анэрщ.

Насыпыр фызым къыдоклуэ: Good fortune comes with the wife.

Нэгум щІэтыр нэм хуэдэщ.

Нэм псэр и фыгъуэгъуш.

Нэм псэр зыщІешэ, гум гур къреджэ.

Нэм пэжыжьэми гум пэблагъэщ.

НэхъыщІэ нэхъ щІасэщ: The younger is dearer.

«Нэчыхъым сигу щыклэш», – жиІаш куэдрэ яшэурэ кърагъэкІыжа пасэрей пхъужьым.

Ныбжьэггум занщІэу кыбжиІэнщ, бийм уи щІыбкІэ щигъэІуищ: A true friend gives it to you straight; your enemy says it behind your back.

Ныбжьэггум ягъэпуда лІыр фызыфІым кыдехыж.

Ныбжьэггъу нэпцІ нэхърэ бий нэрылъагъу: Better an open enemy than a false friend.

Ныбжьэггур бгъэунэхунумэ, хуитыныгъэ ет: If you want to test your friend, set him free.

Ныбжьэггур гъуджэщ (Nibzcheghwr ghwjesch): (A friend is a mirror) A person (man) is known by the company he keeps.

Ныбжьэггур уи нэгъу кыщІоплъэ, жагъуэггур уи лъакъуэ йоплъых.

Ныбжьэггур шагъэунэхур махуейщ: 1. A friend in need is a friend in deed; 2. A friend is never known till a man have need; 3. Prosperity makes friends, and adversity tries them.

НыбжьрейлІ щыІэкъыми ныбжьрей дыщ щыІэщ.

Нысэ унэгъу тІуанэгъуейщ.

Нысэ Іейм унафэр унэм ирех.

Нысэгъукъуэ нэхърэ тІуанэ къуибгъу.

Нысэм зэхихыу уи пхъум еушие: Admonish your daughter with the daughter-in-law within hearing range.

Нысэм уеубзэмэ, данэ Іубзэ кыуитынщ.

Нысэр фІыщ, жыпІэу цІэ фІумыщ, и цІэр езым зыфІищыжынщ.

Псэр зэхъуапсэр дахэщ: What the soul desires is beautiful.

Псым икІ пэтрэ я кІэ зэнтІэІуащ (Іыхылыгъэ зэхуаІэкъым, жыхуиІэщ).

ПфІэмащІэр хъэщІэ Іусщ (Pf'emasch'er hesch'e 'wssch):

If you spare your food, it becomes victuals for your guests. [Шхыным ущысхъмэ, хъэщІэ шхын мэхъу, жыхуиІэщ]

Пхъур зэрыбгъасэщ, нысэр зэресащ.

Пхъур хамэ бынщ: The daughter is a stranger's child [eventually she will marry into another family].

Пхъурылъхур пкIэм думыгъэплъей (Куэдрэ
пумыгъаплъэу Iэнэ къыхуэщтэ, жыхуиIэщ).

Пхъурылъхур кыхьэмэ, псатхьэр магъ: (obs.) When the
nephew appears in the house, the icon weeps.
Historically, visitors from Kabarda used to smash the
icons of their Christian Kabardian hosts in Mozdok).

Пхъурылъхурэ къанрэ зэхуэдэщ: The child of one's
daughter and the foster-child are the same.

ПцIырыпыхьэ щIэинхьыж.

Пщашэр дэгъуэмэ, гъунэгъур и фызщIэгъуш (и
фызщIэгъуш—фызу ешэ, жыхуиIэщ).

Пщашэр унэ гуашэмэ, кхъуейхьэбыкъуэ ешх
(Кхъуейхьэбыкъуэ=lump of fresh sheep's milk cheese).

Пщэхъагъей уиIэу хьэдагъэ умыкIуэ.

Сабий зэрымысым насып илъкъым.

Сабий зимыIэм имыIэIауэ кыщохъу.

Сабий щIэхъуэпсым гушэпс ед (Гушэпс=soft straps for
cradle to prevent infant from falling out): She who
desires children sews cradle straps.

**Сабийм адэ имыIэжмэ, зеиншэкъым, анэ имыIэжмэ,
зеиншэщ:** If a child loses his father, he is not an orphan;
if he loses his mother, he is an orphan.

Сабийм и кIэтIийр бжыхьыпэм пылъми мэджэгъу.

Сабийр зыгъашхэр и анэщ: It's the mother who feeds the
child.

Сэ нэхьыфI умыгъуэтмэ, сыкъэшэж.

Си анэм зэрыжиIэу симыщIу, си фыз зэрыжиIэ тхьэм
сищI.

Сыкъамыдэми срадахэщ.

Уэ пхуэдэ сещэмэ, щэ иризгъэкъунщ.

УзэлъэIу къэгъани къольэIу къашэ.

Узэрымылъагъуу IэфI щыIэкъым.

Узэфэну псым хьэ хьыумыкIэ (Wizefenu psim he
xiwimiwich'e): (Don't kill the dog in the water from

which you need to drink) 1. Don't foul the well, you may need its waters; 2. Never cast dirt into that fountain, of which thou hast sometime drunk; 3. Let every man praise the bridge he goes over.

Узейм уигъэкъакъэмэ, хамэм къакъэ къыуатынщ.

Узыгъэблагъэ гъэблэгъэжи узыгъэбий гъэбийж:

Befriend who befriends you, and who chooses to be your enemy, be his foe.

Узыукъыр уи бийщи, ущIэзылъхъэжыр уи къуэшщ.

Узыхэфыжыну псым хъэ хыумыукI,

иумыгъэкIыжыну фызым дзы хуумыус: (Don't kill the dog in the water from which you need to drink, and don't sully the name of your wife if you don't intend to divorce her) 1. Don't foul the well, you may need its waters; 2. Never cast dirt into that fountain, of which thou hast sometime drunk; 3. Let every man praise the bridge he goes over.

Уи адэр фIамэ, уэ уи щытхъукъым, къуэфI унIамэ,

къыпщытхъунщ: That your father is a good man, is not your doing. However, if you raise a good son, you get all the credit.

Уи анэ и Iэ илъым еплъи, уэ уи Iэ илъым едзакъэ.

Уи анэ зэрымысым дыщасэ умыкIуэ.

Уи анэ къимылъхуар уи дэлъхукъым, уи дэлъху къимышари уи нысэкъым.

Уи благъэ и унащхъэ плъагъуу ублэмыкI.

Уи благъэ къыуитым и дзэ удэмыплъэж: Don't look a gift horse in the mouth.

Уи благъэ уемыпэгэкI—уи бийм благъэ хуэхъунщ:

Don't behave arrogantly towards your relative – he might end up nearer to your enemy.

Уи бынрэ уи благъэрэ умыбж: Don't count your children and relatives.

Уи гъунэгъу и фэ къыптоуэ.

Уи гъунэгъу умыуб, уи благъэщIи ущымытхъу: Don't say spiteful things about your neighbour, and don't praise your new relative.

Уи гьунэгьум кьыпхуимыщІэр жыжьэм
кьыпхуищІэнкьым: What the neighbor won't do for
you, won't be done for you by a stranger.

Уи гьунэгьур уи гьуапэщ: Your neighbour is your sleeve.

Уи гьунэгьур уи Іэнэгьумэ, уехьулІащ: If you share a
table with your neighbour, you are surely fortunate.

Уи кьуэ уемыубзэ, уи бзи уемыгуауэ (Уи бзи—уи
бзылхугь).

Уи кьуэрэ уи нысэрэ кьахуэбублэр кьалэнщ.

Уи кІуэдыр си кІуэдщ, уи кьанэр си кьанэщ: Your loss
is my loss, your gain is my gain.

Уи напІэ гьалІи лы зэгьэгьуэт, унэкур бгьуэтмэ, уи
джатэ кьих.

Уи насып зыхэлъым дыщэхь тепхьуауэ уолъагьу.

Уи ныбэ кьикІыр уи бынщи, уи лъэуей кьелъэри уи
джэдщ.

Уи нысэ уигу ебгьамэ, уипхьу ешхьдэ: If your daughter-
in-law grieves you, scold your daughter (with the former
within hearing range).

Уипхьу зэрысрэ уи нысэ и дыщрэ.

Уи тІуанэ умыуб, уи бын ущымытхьу.

Уи фыз кьыхуэбублэ и хабзэщ.

Уи фыз лІамэ, уи щІэлъэныкьуэр гуэхуащ.

Уи фызрэ уи ІэщэрэкІэ хэти дзыхь хуумыщІ.

Уи фызыр бзаджэмэ, хьэдагьэ умыкІуэ—махуэ кьэси
уи хьэдагьэщ: If you have an evil wife, don't go to
mourning visits – every day is your day of mourning.

Уи фызыр фІымэ, джэгугу умыкІуэж—махуэ кьэси уи
джэгущ: If you have a good wife, don't go to dancing
parties anymore – for your life will be a very long
dancing party.

Уи хьэщІэри гьафІэ, уи кьуэшри фІыуэ лъагьу (Wiy
hesch'eri y ghaf'e, wiy qweshriy fiwe lhaghw): Spoil
your guest but love thy brother.

Уи щхьэр зэрыкІ нэхьрэ уи кІэр зэрылъ.

Уи щІалэ зэрыбгьасэщ, уилІ зэресащ.

УкьэзыукІрэ укьизыгьэкІыжрэ.

УнагъащІэ гужьейгъуафІэщ.

УнагъащІэ хьэщІэхуэфІщ (Winaghasch'ehesch'ehwef'sch): The household of newly-weds is most amenable to receiving guests.

Унагъуэ зиІэм унагъуэ и пІалъэ ещІэ.

Унагъуэм гъуанибл иІэщ.

Унагъуэм лъакъуибгъу щІэтщ.

Унагъуэ умышъуу къуажэ ухъункъым.

Унэ зэхэмыбзым си нэрыбз хэкІуадэщ.

Унэ зимыІэм унагъуэ иІэкъым.

Унэ пхашэ тешэбэщІщ.

Унэ фІейм лыр егъэжъ: A dirty home makes the man grow old.

Унэрыс зы бий нэхърэ унэщІыб биищэ: Better a hundred enemies without than one enemy within.

Унагъуэжърэ пхъэжъ мафІэрэ: East or West, home is best.

Унэкъуэщ хьэщІэ гъэфІэгъуейщ (Wineqwesch hesch'ehew'eghweysch): It is hard to spoil a guest who is a kindred relative (bearing the same surname).

Унэмышъу хьэбахъуэщ.

Унэnum я хьэ удз ехъури

унэхъунум я нысэ мэдыгъуэ.

Унэр зейр жъантІакІуэщ.

Унэр зыгъэунэри благърэ зыгъэблагърэи фызщ (Winer zighewineriy blagher zigheblagheriy fizsch): It is the lady of the house who makes the household prosper, and it is she who makes the visitors welcome.

Унэр игуш, жьэгур и псэщ (Winer yigwsch, zchegwr yi psesch): The house is her heart, the hearth is her soul.

Унэр щІабгърэ губгъэныр илъын щхьэкІэщ.

Ущыльхуэрэ ущылІэрэ.

Фадэр куэдрэ шытмэ, мэжабзэ, хьыджэбзыр куэдрэ дэсмэ, мэутхъуэ: If a beverage stands for a long time it settles; if a girl remains single for long, she becomes turbid.

Фыз бзаджэ зиІэм и унэ умыкІуэ (Fiz bzaje ziy'em yi wine wimik'we): Don't visit the house of a man with a wicked wife.

Фыз бзаджэ лЫгъэжыщ (ЛЫр щІэх жьы ещІ, жыхуиІэщ): A bad woman causes her husband to grow old quickly.

Фыз бзаджэ хьэщІэмыгъашхэщ (Fiz bzaje hesch'emighashxesch): Said of a wicked woman who does not offer food to guests.

Фыз бий нэхърэ жылэ бий: Better an enemy hamlet than a woman foe.

Фыз быдэ илІ хьэлэлщ (Fiz bide yil' helelsch): A mean wife and a kind husband.

Фыз дахэ тхьэмахуэ фызщи фызыфІ ныбжьырей фызщ: A beautiful wife is for a week, a good wife for ever.

Фыз закъуэм дэмыІэпыкъу лЫр лЫфІкъым.

Фыз зимыІэ щІалэрэ шхуэ зыпщІэхэмыль шырэ.

Фыз мыльхуэ дахэщ.

Фыз улыхьумэ, благъи дэлыхьуэ.

Фыз хуэмыху зиІэр насыпыншэщ (Fiz xwemixw ziy'er nasipinshesch): A man with a lazy spouse is unfortunate indeed.

Фыз хьэдэ лЫгъапцІэщ (Фыз хуэмыхур лЫм еубзэурэ къегъапцІэ, жыхуиІэщ): The lazy woman pulls the wool over her husband's eyes by piling compliments upon him.

Фыз щэ щІыгъуэщ.

Фызабэм и бын епІыжри

ЛЫгъуабэм и бын хуэпІыжыркъым.

Фызабэр бын щхьэтепхьуэщ.

Фызым еуэр лЫ мыхьуци,

хьуэр зымыдэр лЫ делэщ.

Фызым игъэпуда лЫр зыми къыдихыжынкъым.

Фызым и фІыр лЫгъатхьэщ.

Фызыр жьы хьумэ, фІы мэхьуж.

Фызыр тІэушхэ-щэшхэци,

лЫр зэ шхэгъуэ закъуэщ.

Фызыр щлагъуэмэ, унагъуэм къефуатэ.

ФызыфI быдзышэ налъэ щыщIэркъым.

ФызыфI гъэIылыгъэншэ хъуркъым (Fizif' ghet'ilhighenshe x'wrqim): A good woman is never without a store of victuals.

ФызыфI зиIэ и гуауэ шэчыгъуафIэщ: Misfortune is bearable to the person with a good wife.

ФызыфI зиIэм хъуэхъу и унэ илъщ (Fizif' ziy'em x'wex'w yi wine yilhsch): Toasts are said in the house of he who has a good wife.

ФызыфI и хъэку ятIэ хъэзырщ (Fizif' yi hekw yat'e hezirsch): The oven (literally: the clay of the oven) of a good wife is always ready.

ФызыфI и Iэнэ зэтетщ (Fizif' yi 'ene zeteitsch): The table of a good wife has many layers.

ФызыфI илI гъуэмылэншэ хъуркъым
(Гъуэмылэ=traveller's fare) (Fizif' yil' ghwemilenshe x'wrqim): The husband of a good woman does not go without his road fare.

ФызыфI илI нэкIущхъэплъщ (Fizif' yil' nek'wschheplhsch): The husband of a good woman is red-cheeked (happy, jovial).

ФызыфI илI цIэрыIуэщ (Fizif' yil' ts'eri'wesch): The husband of a good woman enjoys a good name.

ФызыфIым лЫ Iейр добжыфIэри

фыз Iейр лЫфIыр добжыгуэ (Fizif'im l'i 'eyr dobzchif'eri, fiz 'eyr l'if'ir dobzchigwe): A good wife enhances the stature of even the worst of men, a bad wife diminishes the status of even the best of men.

ФызыфIыр унэщи, фыз Iейр щIыунэщ (Fizif'ir wineschiy, fiz 'eyr sch'iwinesch): A good woman is a household, a bad woman is a cellar.

ФIылгагъуныгъэр къупщхъэ зауэм хуэдэщ.

ФIыуэ зэрылгагъуитIыр

зы фэ джанэм зэдохуэ.

ФЫуэ узэрылыагъумэ,
 бгъэныщхьэ унэри жэнэтщ.
 ФЫуэ укъэзылыагъум
 уи дагъуэр уегъэлыагъуж,
 жагъуэу укъэзылыагъум
 уи нэ щыбагъкIэ еIуэтэж.
 ФЫуэ плъагъум зыкъебгъэщIэnumэ, и цIэр куэдрэ жыIэ.
 ФЫуэ слъагъум хуэзмышщIэnur сremыIэ.

Хамэ щIалэ бгъэуджмэ,
 и анэ къеджэмэ, кIуэжынщ.
 Хамэм ухуэмыубэ,
 быным ухуэмыдзыхэ.
 Хэгъэрей хуэмыхум хьэ кыуегъэдзакъэ.
 Хэгъэрей бзаджэ дэкIуатэ кIыхьщ.
 Хэгъэрей бзаджэ шу ужьщ.
 ХэгъэрейфI лыхьуи, былымлтыхьуэ кIуэ.

Хьэ мыбанэ унэ гъэунэхьущ: A silent dog is the ruin of the house.

Хьэ пэтрэ и шырыр дзапэкIэ зэрехьэ.

Хьэ хей умыукI, фыз хей нумыгъэкIыж: Don't kill an innocent dog, and don't divorce an innocent woman.

Хьэдрыхэ кIуэрэ зи дыщ кIуэжрэ хэт иубыда?
 (Хьэдрыхэ=the life after).

ХьэкIуф зофий, зэфэгъу зэIуошIэ (ХьэкIуф – адыгэхэм ящыщ зы лъэпкъыу мэзым хэсу Хы фIыцIэ Iуфэм Iуцащ; Hek'wf=one of the Circassian clans that used to live in the forests by the Black Sea) 1. Birds of a feather flock together; 2. Like draws like; 3. Like will to like.

ХьэкIуфхэр зофийри, зэфэгъухэр зэкIуомщ (ХьэкIуф – адыгэхэм ящыщ зы лъэпкъыу мэзым хэсу Хы фIыцIэ Iуфэм Iуцащ; Hek'wf=one of the Circassian clans that used to live in the forests by the Black Sea; зэкIуом – урыс псалъэ кум жыхуаIэм кытекIагъэнущ, зэблагъэщ, жыхуиIэщ): 1. Birds of a feather flock together; 2. Like draws like; 3. Like will to like.

Хьэмэшыпхэ благъэщ: Distant relative.

ХьэмэшыпхэмкIэ къекIуэкIа: 1. Remote kinsfolk; 2. Related only through Adam.

ХьэщIэ жагъуэ псы кIэщIакIэ (Hesch'e zhaghwe psi ch'esch'ach'e): They splash water under the unwelcome visitor.

ХьэщIэ здэщыIэм хэгъэрей щыIэщ (Hesch'e zdeschi'em xegherey schi'esch): Where there is a guest there is an honorary guest-companion.

ХьэщIэ зи жагъуэм лыхуэ хуегъажьэ (Hesch'e ziy zhaghwe lixwe xweighazche): For the obnoxious guest sinewy meat is prepared. [This is an inferior kind of meat. In Adigean: **ХьакIэ зиджагъом лыфэ фегъажьэ**].

ХьэщIэ кьакIуэмэ, хэгъэрейр мэгуфIэ (Hesch'e qak'weme, xeghereyr megwf'e): When the guest comes on a visit, the honorary guest-companion is delighted.

ХьэщIэ кьыхэмэ, хэгъэрейр мэгуфIэ (Hesch'e qiyheme, xeghereyr megwf'e): When the guest comes on a visit, the honorary guest-companion is delighted.

ХьэщIэ хьэщIэ тепсыхэ [хьэщIэтепсыхэ] и жагъуэщ (Hesch'e hesch'e teipsixe [hesch'eteipsixe] yi zhaghwesch): A guest resents the arrival of another guest.

ХьэщIэм и ерыскъыр кьыдокIуэ (Hesch'em yi yerisqir qidok'we): The guest's victuals arrive with him.

ХьэщIэмыгъашхэ цIэрыIуэщ (Hesch'emighashxe ts'eri'wesch): He who doesn't offer food to his guest becomes notorious.

ХьэщIэр бысымым и гъэрщ (Hesch'er bisimim yi ghersch): The guest is a captive of his host.

ХьэщIэр жэщищ исмэ, быным ящыщ мэхъуж (Hesch'er zheschiysch yisme, binim yaschisch mex'wzh): If the guest stays for three nights, he becomes part of the family.

ХьэщIэ куэдрэ щысмэ, бысымыр йозэш (Hesch'e kwedre schisme, bisimir yozesh): If the guest stays for too long, the host becomes very weary.

ХьэщІэр нэщхьеймэ, бысымым и ягъэщ (Hesch'er neschx'eyme, bisimim yi yaghesch): If the guest is upset, it is a grave concern for the host.

ХьэщІэр хушхьэрей хьумэ, гъаши гъэгъуэлыж (Hesch'er xwschherey x'wme, ghashxiy gheghwelhizh): If your guest starts to yawn, feed him and then let him sleep.

ХьэщІэр хьэзыр щхьэкІэ, бысымыр хьэзыр? (Hesch'er hezir schhech'e, bisimir hezir?): The guest is ready, but is the host also ready?

ХьэщІэр шхэмэ, бжэм йоплъ (Hesch'er shxeme, bzhem yoplh): After eating, the guest looks at the door.

ХьэщІэр шхэм—бжэм йоплъ (Hesch'er shxem—bzhem yoplh): After eating, the guest looks at the door.

ХьэщІэфІ и бысымыбжэ зэІухащ (Hesch'ef' yi bisimibzhe ze'wxasch): The (door of the) host's guest-room is open for a good guest.

Хьыджэбз къапшэмэ, уэ зэрыбгъасэщи,
пхъужь къапшэмэ, зэресагъэххэщ.
Хьыджэбз унэгуащэмэ, тхьэмбылыкъу ешу.
Хьуэн зимыІэр и дыщ кІуэжри хьуэн кыххыщ.

Цыхубз зыщІэмыс унэр сабафэщ: A house without a woman is full of dust.

Шыгъу пут зэдумышхыу узэрыщІэркъым.
Шыпхьум и гур дэльхумкІэ гъэзащ.
Шыпхьуншэ нэхрэ шыпхьу нэф: Better a blind sister than no sister at all.
Шыпхьуншэрэ хьэдагъэншэрэ.

Щхьэгъусэр насып зэхэгъэкІыпІэщ.
Щхьэж и ныбжьэгъу и гъуджэ-мажъэщ: (Each is his friend's mirror-comb) A person (man) is known by the company he keeps.
Щхьэж и фэгъу и гуэгъуш.

Щхъэж хуэфашэ и шауэгъуш: Birds of a feather flock together.

ЩхъэзыфIэфI щхъэзыфIэфI кьельхуж: A boastful parent gives birth to a smug child.

ЩыпэлIыр щыпэнэхуши, етIуанэлIыр IулIэIуданэш.

ЩIалэ гурэпкIырэ нэхрэ лIыжь гупсэхуфI: Better a lucid old man than an unbalanced child.

ЩIалэр унэ псоми я малъхъэши, хъыджэбзыр унэ псоми я нысэш.

ЩIэшыгъуэр икIри зэрыукIыр кьихъаш.

Я выр уэдрэ я хъэр пшэрмэ, унагъуэш.

Я нэхъыжь и унафэ я хъыджэбз екъутэ.

Я ныху зэпхащ (Я щэхуи я нахуи зэрощIэ, жыхуиIэш):
They know everything about each other. They are intimate friends.

Я щIалэ щIыбыцэ, я кхъуей цы защIэ.

Ял зэхэбгъавэми, я лэпс зэхыхъэнукъым.

Ямыгъэпхъу пхъукIэ ищIэркъым.

Ямыльэгъуа бланэ къаукIыркъым: You can't shoot the deer that you don't see.

Япэ къапшэр уи фыцщ, етIуанэу къапшэр уи къанщ.

Яубыр бысым щIы (Yawibir bisim sch'i): Choose as your host the person whom the people say spiteful things about.

Яхъ зэхэпхмэ, уипхъу уфIощI.

Iэр бутхыпщIкIэ, Iэбжъанэр пыхурэ?: Do the nails fall out when you shake out your hand?

Iэтащхъэ илъягъумэ, хъыджэбзыр мэгуфIэ.

Iыхълы делэ напэтехщ: A stupid relative is an object of shame.

Iуданэ кIапэр кIэшIщ, жыпIэу хыфIумыдзэ,
пщыкъуэр щIалэш, жыпIэу думыдзых.

On Circassian Folklore

(Адыгэ фольклорым техуа
псальафэхэр)

Адакхэ мэзынэ: Red-cheeked; ruddy, rubicund.

Адакхэ лъэджажэ: Plain, shortish person who pretends to be solidly built.

Ажэ жьакIэ: (contempt.) Goatee (said of an old man).

Бгырых пцIанэ: Girdled without a dagger (literally: 'naked waist-belt').

Бгъэгу IэмыщIибл: With a Herculean chest.

Беслъэней пцIапцIэ: Beslanay galantine (said of an obese sedentary person. Nickname of Prince Beslan Janx'otoqwe, the 16th century potentate who updated the Circassian peerage system).

Вым хуэдэу лъэщц: (As strong as an ox) Strong as a horse.

ВитI-жэмитI (унагъуэ): (Two oxen and two cows) Peasant (family) of average means.

Ефэ-ешхэ нэхърэ джэгу (Yefe-yeshxe nex're jegw): Better a dance party than a drinking-bout.

Жыхафэгур зи шэджагъуакIуэ: Said of a slacker, idler.

Жыхафэгур щхъэцыкIэкIэ епхъэнкI: Said of a faultless housewife.

Зи набдзитIыр мазэм и ныкъуэ: She whose eyebrows resemble the crescent moon.

Зы къамапIэ къамитI ихуэркъым: Two daggers do not go in one sheath.

ИгъащІэкІэ узэрамышэн къафэжыщ: 1. Absolutely unfit, useless; 2. Utterly useless method; 3. For no reason at all; 4. Neither here nor there.

Куэсэ жьакІэ: Sparsely-bearded (man) [sign of an unkind man].

КІэн джэгущ: 1. Childish occupation; 2. Not serious.

Лъэс къабзэщ: He's a bad dancer. Also said of a man left without a horse.

ЛакъуэлІэш щыльху: Blue blood, high blood.

Лы фыцІэ гъущІынэ: Darksome man with eyes the colour of iron (of Nart Sosriqwe).

Лы цыкІу къамэшхуэ: Puss in Boots.

Мыкъан и мыкІыхь-мыкІэщІу зэтелыщ: Untidily dressed up, like Miqan.

Мысостей бжьищ (Мысостхэ – къэбэрдеипщхэм ящыщ зы лъэпкъыу щытащ. *The Misosts were one of the princely families in Kabarda*): The three goblets of the Misosts (punishment for late-comer to evening party)

Набдзэ зытелъым я нэхъ дахэ: 1. She's a picture of beauty; 2. She's the most beautiful of them all.

Наурыз псэлыэгъуей: Dumb dog.

Пхъурылъхур кыхьэмэ, псатхьэр магъ: When the nephew comes into the house, the icon weeps.
[Historically, some visitors from Kabarda used to break the icons of their Christian Kabardian hosts in Mozdok, a settlement of Christian Kabardians in northeast Kabarda]

ПщыкъуэцІэ мыхъуамэ, къыджелэ щэхур!: Tell us your secret, if it isn't the pet name of your brother-in-law! [A woman never called her parents-in-law, husband, or her brother-in-law by their names. In the last case, she used a

pet name, пщыкьуэцІэ, to refer to him, for example, as ‘ДыгъэцІыкІу’ ‘Little Sun’. It was a secretive appellation that she never divulged outside the family circle].

ПыІэ зыщхьэрыгъ: (Person wearing a cap) 1. Man, male; 2. Real man, he-man.

Тэрч кхьуэ исыкІащ (Terch q’we yisich’asch): (The pig swam across the Terek) A nosy question was answered in this manner.

Уи пыІэ угъурлы ухьу!: Bless your cap! [Said to a newly-married man]

УлІэрэ узэгъэжмэ, дыщэм хуэдэш, Тамбий урифыз нэхърэ: It is better to rot in hell than to become Tamby’s wife.

Хэтхэ я унэ къанжэ тес?: (On whose roof is a magpie perched?) With whom are you in love?

Щауэ къэрабгъэ нысащІэ гъэшынэш: The cowardly fiancé terrorizes the bride.

Щхьэлыкьуэ хыву и пэр дрегъэзей: He puts on airs.

On Work

(Лэжэным епха псальэжыхэр)

Абрэмывэ вагъэгъэкIуэдщ (Абрэмывэ: In the Nart Epos, a stone of immense size and great weight; вагъэ: ploughed field).

Адакьэрэ пэт джэджьейр егъашхэ: Even the cock feeds the chick.

Адыгэшрэ лIы бэшэчрэ: The Circassian horse is like a very patient man.

Алыхьым занщIэу зыри кыпхуридзыхынкьым: No pains, no gains.

Алыхьыр ещIэ, ящIамэ ешх (Alihir yesch'e, yasch''ame, yeshx) (Мылажъэу шхэм ауаныщIу хужаIэ. Milazchew shxem awanisch'u xwzha'e. *Said sarcastically of a person who eats without doing any work*): 1. He is a(n) lazybones/idler/loafer; 2. He is good for nothing.

Апрелым и бгъум гуахъуэр пкIэм драдзейж: On the ninth of April the pitchfork is thrown up back in the loft.

Апрелым и блым мэкъу Iэмбатибл хуэгъэтIыль (Iэмбат=quantity of hay taken by pitchfork at one time): Save seven pitchforks of hay for the seventh of April.

Апрелым мэлыжыхьщ (Мэлыжыхь=April).

Аргъынэ кIыхьыр и жагъуэщ, шынакь кIы гъуанэр и щIасэщ: Long windrows are his odium! The round-handled bowls are his joy! [This is in reference to the haymaker. It is sung in the haymaking song 'МэкъупIэ махуэри...' ('Meqwp'e Maxweriy...'; 'Meadow of good fortune...')]

Аргъуейр пхъэIэщэм щIэщIа вы бжъакъуэм тести

«довэ» жиIащ: The mosquito on the horn of the harnessed bull said: "We are ploughing."

Армум хиса жыгыр мэгъу: The tree planted by the clumsy (soon) dries up.

Армур мээ кIуэмэ, арэфым жьитI гуэту кьешэ
(Арму=clumsy; арэф=hook).

Бавэ нэхрэ бэв: Better a rich harvest than great tilling.

БаIуэ нэхрэ бащIэ (куэд жызыIэ нэхрэ куэд зылэжь,
жыхуиIэщ. Ba'we nex're basch'e): 1. More work and
less chatter; 2. More cider and less talk (US); 3. Doing is
better than saying.

Бэр зэщIэхъаемэ, щIыр кьагъэхъей: There is strength in
union.

Бжъэ зыдэсым фо дешIэ: Where there are bees there is
honey.

Бжыхъэ бейщ: Autumn is a time of plenty.

Бзурэ пэт абгъуэ ещI: Even the sparrow builds a nest.

Былымыр икIи хьугъуейщ, икIи хьумэгъуейщ
(Хьугъуейщ—кьэгъуэтыгъуейщ): Riches are hard to
find and difficult to keep.

Выгъашхэрэ пэт пхъэ кьешэ.

Выгъашхэрэ зобзейж (Зы Iуэху гуэр зымыщIапхъэ
щыIэкъым, жыхуиIэщ).

Выжъ и махуапщIэ выщIэ и уасэщ: An old ox's day's
work is worth a whole young ox.

Вы зимыIэм шкIэ щIещIэ (Vi ziymi'em shch'e
sch'eisch'e): (He who has no oxen, harnesses a calf) 1.
Half a loaf is better than no bread; 2. Any port in a
storm; 3. If you can't have the best, make the best of
what you have; 4. Among the blind the one-eyed man is
king; 5. There is small choice in rotten apples.

Вы лIам сэ хэзыIу: (He is stabbing the dead ox) He is doing
this for no reason at all.

Вым хуэдэу лэжъэн: 1. To work like a horse, or a Trojan; 2.
To sweat one's guts out.

Выр жьы хьумэ, шкIэм хаутIыпщхъэж: When the ox
becomes old, he is released with the calves.

ГуахьуэкIэ уанэ трельхьэ: (He is saddling the horse with a pitchfork) He is negligent, careless.

Гуащэтешэрэ пэт унэ епхьэнкI.

Гуэн нэщI нэхьрэ хадэ нэщI: Better an empty garden than an empty corn-bin.

Гуэн нэщI щыIэщи, хадэ нэщI щыIэкьым (Гуэн: covered wattle granary): There is such a thing as an empty granary, but not an empty garden.

Гуэн щхьэкIэ, нэщIщ, жьыщIа щхьэкIэ, фIейщ.

Гур шыкьутэм щашIыж: They repair the cart at the spot.

ГъавэщIэр кьыпIэрымышьэу, гъавэжьым

уемыльэстауэ: (Cast not out the old crop till you bring in the new) Cast not out the foul water till you bring in the clean.

Гъатхэ дыгъэм кIагъуэпскIэ уегъэпскIри, бжьыхьэ дыгъэм тхьупс кьыптрекIэ.

Гъатхэм хыумысар бжьыхьэм бгъуэтыжыркьым:

(What you haven't sown in spring you won't find in the autumn) They must hunger in winter that will not work in summer.

Гъатхэ уафэр гъуанэщ.

Гъэ мэкьумэш пэтрэ яух.

Гъэм и зы махуэм щIымахуэм уегъашхэ: One day (of work) in summer feeds you the whole winter.

Гъэмахуэм гупкIэ жьауэри унэщ: Even the shade of the cart is home in summer.

Гъэмахуэм кьыумылэжьа щIымахуэм

бгъуэтыжыркьым: They must hunger in winter that will not work in summer.

Гъэмахуэм Iэжьэ щIыи, щIымахуэм гу щIы: Make a sled in summer, a cart in winter.

ГъэфIым умыгъуэта гъейм бгъуэтыжыркьым: What you didn't find in a good year, you won't find in a lean one.

Гъей нэхьрэ пщей: Better an evil prince than a year of dearth.

Гъуагъуэми гъущэу (Мэкбумэш къехьэлIэжыгъуэу уэшх щыхуэмей зэманым жаIэ): If it thunders, may it remain dry! (said at time of harvesting, when rain is definitely not needed).

ГъущIыр плъа щIыкIэ еуэ: Strike while the iron is hot.

Дыгъэр къепс щхьэкIэ, лъыпсыр къыпож.

Дыжэф пцIанэ хъуркъым: He who knows how to re-sew will not go naked.

Дыщэр и Iэм къыпощ.

Дзыгъуэ пэтрэ щIымахуэм хуогъэтIыльэ: Even the mouse saves for the winter.

Дзыгъуибгъу зэдеIэмэ, кхъуей кIадащхьэ трач (Dzighwiybghw zedei'eme, q'wey ch'adaschhe trach): (If nine mice pull together, they can remove the cover of the cheese vat) Many hands make light work.

Емызэш мэшыбэ ещIэ (Yemizesh meshibe yesch'e): A hard worker reaps a rich harvest.

Емыкъум еплъи дзышым еуэ.

Емыса лэгъупэжь хъуркъым (Лэгъупэжь=head of group of shepherds, horse-breeders, etc., on mountain pastures): He who is ignorant of the good rules of conduct does not become a leader.

Жэм къэщэхуи вы щэхуи хэкIыж (Ар лъхуэнщи вы хъун къилъхунщ, жыхуиIэщ): Buy a cow and sell the bull (she'll give birth to a future bull).

Жэмым ишх и гъэшщ: What the cow eats is (becomes) her milk.

Жыхафэр щхьэцыкIэкIэ епхьэнкI (Зи псэ емыблэжу унагъуэм Iуэху щызыщIэ нысэм хужаIэ): (She sweeps the floor with her hair) Said of a daughter-in-law who works hard at household chores.

Жэщырыдэ махуэрыдыхьэшх (Гуэхур щимычэзум зылэжбым ауаныщIу хужалэ): (She sews at night and laughs during the day) Said of woman who doesn't do the right thing at the right time.

Жылэ(р) зыгъашхэ(р) шхын щхьэкIэ малIэ (Zhile(r) zighashxe(r) shxin schhech'e mal'e: (He who feeds the villagers, i.e. the cook, is himself dying of hunger) 1. The cobbler's wife is the worst shod; 2. Wilful waste makes woeful want; 3. Waste not, want not. [Зи гугъу ищIыр пщафIэрщ; i.e. the cook]

ЖьэрыIэзэ Iэпэзадэ (Zcheri'eze 'epezade): It's one thing to flourish and another to fight.

Жьырытэдж насыпыфIэщ: (The early riser is accompanied by good luck) 1. Early to bed and early to rise makes a man healthy, wealthy and wise; 2. He that will thrive, must rise at five; 3. The early bird catches the worm; 4. It's the early bird that catches the worm.

Жьыуэ кьэтэджа шIегъуэжакъым (He who rises early has never been sorry) 1. Early to bed and early to rise makes a man healthy, wealthy and wise; 2. He that will thrive, must rise at five; 3. The early bird catches the worm; 4. It's the early bird that catches the worm.

ЗэдэпщIэ щIэхщи, зэдэшхэ IэфIщ (Zedepsch'e sch'exschiy, zedeshxe 'ef'sch): What is done collectively is finished quickly; what is had with others is tasty.

ЗэбгъащIэр IэщIагъэщи умыщIэр IэфIщ.

Зэхэшэ шэбэщ.

Зэхьэзэхуэ мэунэри зэижитI мэунэхьу.

Зэшыбэ бэхьщ (Зэкъуэш куэдым куэд кьалэжь, жыхуиIэщ): Many brothers achieve much.

ЗэIэм Iэмэ щоу.

ЗэIусэм псэ хельхьэ.

ЗекIуэ и вакъэ лажьэркъым (Жэрдэм зыщIэм, лажьэм зыгуэр кьелэжь, жыхуиIэщ): (The campaigner's shoes

do not wear out) He who displays initiative shall earn something for his troubles.

Зи бэ пцІэм уриІээщ: Practice makes perfect.

Зы гьэм шкІэш, етІуанэм жэмщ: One year it's a calf, the next it's a cow.

Зы гьэр тІэу кьакІуэркьым: A year passed never comes back.

Зы махуавэр зы махуэшхкьым: One day of tilling does not correspond to one day of eating.

Зы тхьэрыкьуэф Іэнэ зэдытешхыкІаш (Губгьуэм зэдитащ, щызэдэлэжьаш, жыхуиІэш).

Зыбзым пабжьэм хедзэри зыдым кьыхехыж.

ЗыгьалІи кьакІуэ жаІакьым (Щичэзум лажьэ, щичэзуми зыгьэпсэху, жыхуиІэш): Be moderate in work.

Зымышхыжын и мэкьумэш щІэкІэш.

ЗымышцІэм щІакІэ и Іусщ (щІакІэ: chaff): He who doesn't work gets his share in chaff.

Зым Іэпыхур адреим кьиштэжу: Hand in hand.

ЗыщІ нэхьрэ еплъ нэхь Іээщ: Practice makes perfect.

ЗыщІэн зымыгьуэтым и унэр кьречри (е иречри) иресэж (Zisch'en zimighwetim yi winer qreichriy (e yireichriy), yireisezh): 1. An idle brain is the devil's workshop; 2. By doing nothing we learn to do ill; 3. Idleness is the mother of all evil.

И гуащІэ хьэпІацІэм яхуехьумэ (Гугьу зезымыгьэхьым ирегиеу хужаІэ): Said in reproach of person who shies of labour.

Из зытыфым итІ кьыхохьуэ (Yiz zitifim yit' qixox'we): 1. Sometimes the best gain is to lose; 2. Throw out a minnow to catch a whale.

И лъэщІ вы тетщ: Lazy, slow, sluggish.

И хьэр машцІэш, и гумэщІ бэш (Хьэр машцІэ фІэкІ кьызыпымыкІыу гуащІэ куэд зытекІуадэ Іуэхум хужаІэ): Said of hard toil that is of little benefit.

Илъэс Іуэху кьэщтэжыгьуейщ.

КӢыщ уэщыншэщ (КӢыщ=forged; уэщ=axe with rounded butt): The shoemaker's wife is the worst shod.

КъэклӱэгыафӢэ клӱэжыгыафӢэщ (Гугъуехъыншэу кыпхэхъуар клӱэдыжыгыафӢэщ, жыхуиӢэщ. Qek'wewghwaf'e k'wezhighwaf'esch): Easy come, easy go.

Къэклӱэгыуэ джадэ нэхрэ клӱэжыгыуэ джадэ: Better a trudging departure, than a plodding arrival.

Къэт кӢыхь, къэхь мащӢэ: Absent for long, but he brought little.

Къебыбажьэ нэхрэ къежьэуашхэ (Къебыбажьэ – къельэтажьэ. Уэшхыр псынщӢэу къежьэу зэуэ щхьэщыкӢ нэхрэ щӢым пкӢрыхьэу хуэм-хуэмурэ къешхым нэхьыфӢэщ жыхуиӢэщ): It is better for gentle rain to seep slowly into the ground, rather than a torrent that washes away the soil.

КъызыхэкӢам хыхьэжащ (Qizixech'am xihezhasch): 1. What is got over the devil's back is spent under his belly; 2. Ill-gotten, ill-spent.

КхьуафэкӢитӢыр зэдэзыӢыгыр псым ехь (Q'wafech'iyt'ir zedezi'ighir psim yeh): (He who holds on to ends of two boats gets swept by the river) To fall between two stools.

ЛэжьэнкӢэ уашхэщи, шхэнкӢэ лӢыхъужьщ (Lezchench'e washxeschiy, shxench'e l'ix'wzchsch): (He works like a badger but eats like a hero) He works like a badger but eats like a wolf.

ЛэжьэнкӢэ уашхэщ, шхэнкӢэ дыгъужьщ (Lezchench'e washxesch, shxench'e dighwzchsch): He works like a badger but eats like a wolf.

Лы и къуэгъурэ вы и гъуррэ.

Лым я нэхь мыгъуэм ӢуэхугъуиӢгъу зэпеч.

Мастэ бейщ: The needle is rich.

Мастэклэ Іэшэщ, шатэклэ бзаджэщ: (Clumsy with the needle, but voracious with the cream) He works like a badger but eats like a wolf.

Мэкью еуэм зегъазэри кхъуей зыхузыр тхъэмышкІэш
(Нэхъ Іуэху тыншыр нэхъ гугъуехъу зыльытэм ауаныщІу хужаІэ): Said sarcastically of a person who thinks his easy work is hard to do.

Мэкьюауэгъуэ щІалэ дэгущ.

Мэкьюауэгъуэжым гум жбы дрегъэху.

Мыбзэф и лэныстэ мэбзакъуэ: The scissors of the person who can't cut gets blunt.

Мыдэф и Іуданэ кІыхыщ: (The thread of the bad seamstress is long) A bad workman quarrels with his tools.

Мыхъэжэф и щхъэлыкъуэкІ къопкІ (Хъэжэн=to mill, grind; щхъэлыкъуэкІ, щхъэлкъуэкІ=Іэшхъэл мывэр зэрагъэкІрахъуэ къущ; handle of mill): A bad workman quarrels with his tools.

Мыщхъэх дахашІэш (Щхъэх=laziness, idleness; sloth; indolence): Hardwork adorns.

Набдзэ ищІ фІэшІурэ нэр ирищІаш (Набдзэ=eyebrow): He made things worse rather than better.

Нанэ хъэлІамащІэш, дадэ кІэрыщІэнщ
(ХъэлІамэ=boiled flat cake made from maize flour): Grandma makes the cakes and grandpa hangs them up.

Насыпыр пщэдджыжьым ягуэш (Жьыуэ укъэтэджу уи Іуэху яужь уихъэн хуейщ, жыхуиІэш): 1. Early to bed and early to rise makes a man healthy, wealthy and wise; 2. He that will thrive, must rise at five; 3. The early bird catches the worm; 4. It's the early bird that catches the worm.

Нэ ильагъу нэ ещІэж: The eye knows what the eye sees.
Нэм фІэбэр Іэбэм еух.

Нэр делэш, Iэр бланэш.

НэрыIээ Iэпээдэ: It's one thing to flourish and another to fight.

Ноби махуэш кьэунэхури мазэш (Nobiy (Noberiy) maxwesch, qewnexwriy mazesch): (Today is yet another day, and the moon still shines) What may be done at any time will be done at no time.

НыкьуэцIалэ-ныкьуэтхьэщI (ИкIэм намыгъэса Iуэхум хужалэ. *Said of an unfinished business*): Half-soiled half-washed.

Нысэшхуэ и мастэу егъэбакьуэ.

ПсэукIэмышIэ – уэкьулэ щIрейщ (Уэкьулэ=entreaty for mutual aid).

Псэуным льякьуйбгъу щIэтщ.

Псы здэщымыIэм бдзэжьей щоцэ: (He's fishing where there's no water) He is beating the air, milling the wind.

Псым тхьу трех (кьытрах): (He's [They are] skimming butter off water) He's (They are) beating the air, milling the wind.

Псыр кхьузанэкIэ зэрехьэ (ез): (He is passing water through the sieve) He is beating the air, milling the wind.

Псыр хуэмми псы Iуфэм IуельэсыкI (Psir xwemmiy psi 'wfem 'weilhesich'): (Even slow water washes away the river-bank) Even a drop corrodes the stone.

ПхьащIэр пкIэльеиншэщ (Px'asch'er pch'elheyinshesch): (The carpenter has no ladder) The shoemaker's (cobbler's) wife is the worst shod.

Пхьэ кьуэщIийми шэ кьегъэпщт: (Even a wood splinter boils the milk) Even a single drop gnaws away at the stone.

Пхьэ шыпаупщIкIэ кьуэщIийкI мэльей (Px'e schipawipsch'ch'e qwesch'iyich' melhey): (When you log wood, splinters fly) You can't make omelets without breaking eggs.

ПхьэIэщэ вийм зэдащтэмэ, щIыгуль кьагъазэ.

ПхъэІэщэм вы щІэмыщІамэ, пхъэдакъэщ: A plough without bullocks is a mere stump.

Пщэдеи махуэщ, къэунэхури мазэщ (Щхъэхынэм зэман гъэкІуэкІэщ. АуаныщІу къапсэлъ) (Pschedeyi maxwesch, qewnexwriy mazesch): (Tomorrow is yet another day, and the moon will also shine) 1. What may be done at any time will be done at no time; 2. He keeps changing his mind.

ПщылІ хуэдэу, лажьи, пщы хуэдэу, ушхэнщ (Pschil' xwedew, lazchiy, pschi xwedew, wishxensch): Work like a slave, and you shall eat like a lord.

Пщылыр гъэпщылЫкІэкІэ Іэзэщ (Pschil'ir ghepschil'ich'ech'e 'ezesch): A serf knows how to make people toil.

ПщІантІэпс пщІэншэ хъуркъым: Hard toil doesn't go unrewarded.

ПыІэзэфІэхь махуэщ (ПыІэзэфІэхь=Circassian game in which horsemen snatch a cap away from one another, the object of the game being to carry away the cap; it requires both skill and strength. Іуэху щІэным и гуащІэгъуэщ, жыхуиІэщ. *Said of a day of hard toil*).

Пастэгъажьэ зиужьыжащ (Зи Іуэху щІэкІэм зиужьам хужаІэ): Said of a person whose work method has developed.

Сэтэнейр къэщхъэлъэмэ гъунэ иумылътыж.

«Си хъэ цІыху хъуащэрэт!» – щыжаІэ махуэщ (Лэжъэгъуэм и гуащІэгъуэ махуэм хужаІэ): If only my dog could turn human (said on a day of hard toil).

Тэнымрэ дэнымрэ зэхуэдэщ (Утэми ухэдэми – тІум щыгъуэми ущыуэнкІэ хъунуш, жыхуиІэщ): (Offering and choosing are the same) While offering or choosing you might make a mistake.

Уэгъум ихьар уэлбанэм къехьыжри, уэлбанэм ихьар уэгъум къыхьыжыркъым: What is taken by the

drought is brought back by prolonged rain; what is taken
by the rain is not brought back by the drought.

Уэлбанэ махуэр щлэпытхыщ, фызым я тхьэгъуэр
къэбгъавэщ.

Уэсэпс хуабэ мэшгъэкIщ: Warm dew is good for growth of
millet.

УэфIрэ уэлбанэрэ я хьэкъ зэтенэркъым.

Удэмэ – Iуданэ, убзэмэ – бзыхьэхуэ: If you sew – a thread;
if you cut – a rag.

Удз кьыхэш, уэтэр шэж: Remove from the grass and take
back to the winter quarters (of animals).

Уеплъу ущыс нэхьрэ уисми еIуб.

Уеуэмэ – мэкьуш, уемыуэмэ, къурэщ (Weiweme –
meqwsch, weimiweme, qwresch): If you reap – it's hay;
if you don't, it's dry grass.

Узэгугъур къогугъуж.

**Улажьэмэ, лыжь пшхынщ, умылажьамэ, лажьэ
бгъуэтынщ** (Wilazcheme, lizch pshxinsch,
wimilazcheme, lazche bghwetinsch): If you work, you'll
eat (salted) dried meat; if you don't, you'll get into
trouble.

Улажьэу ушхэжын нэхьыфI щыIэкъым (Wilazchew
wishxezhin nex'if' schi'eqim): There is nothing better
than to eat from your own sweat.

ХамэIэр Iэгъзагъэ щхьэкIэ, гугъзагъэкъым: Outside
help relieves the hand but not the heart.

ХамэIэ Iэгъэпсэху щхьэкIэ, гу гъэпсэхукъым: Outside
help relieves the hand but not the heart.

«Хэт бей?» щыжаIэм, «мастэ бейщ» жаIащ: When it was
said: "Who is rich?", "The needle is rich", came the
answer.

Хыумылхьэ кьыхэпхыжыркъым (ЩIым тепсэмэ,
къытохыж жыхуиIэщ): Sow and you shall reap.

Хуэмыху и луэху блэкркыым (Хуэмыху=lazybones; sluggard; laggard): The work of the loafer doesn't get done.

Хуэмыхум шхэусыгыуэ и куэдш (Хуэмыху=lazybones; laggard; шхэусыгыуэ=excuse): A bad workman quarrels with his tools.

Хьэдрихэ мывэхэх клуэн (Хьэдрихэ=life beyond the grave): (To go to the world beyond to fetch stones) To be engaged in a futile undertaking.

Хьэм нэщI шхэлуо щегуэн (Хьэм=threshing-ground; нэщI=empty): 1. To be engaged in a futile action; 2. To waste one's fire; 3. Sisyphean toil.

Хьэмтетыгыуэ гьаблэ шылэкркыым: There's no hunger whilst one is at the threshing-floor.

Хьэрычэтым берычэт хэлыш: Initiative is blessed.

Хьуэжэ лыщIэ кьищтэри лыщIаклуэ ежэжащ (Хьуэжэ=man of cloth; лыщIэ=farm labourer).

Цыхум иуасэр и лэжыгыэщ: 1. A man is judged by his deeds; 2. A man is known by his work.

ШэмыгьащIэ жэщ (Гэмахуэм жэщ кIэщIым хужаIэ): Said of a short summer night.

Шу гьуэгурыклуэм бзыпхэ трех (Цыхубз дэрбзэр Iэзэм хужаIэ): Said of a skillful seamstress.

Шылэм и кIэм зеукIыж.

ШыIэ зиIэм насып иIэщ: 1. Patience pays dividends; 2. Everything comes to him who waits.

Щаклуэр злузэбзмэ, бажэбз кьехь (Щаклуэ=hunter; бажэбз=vixen): Soft fire makes sweet malt.

Щихур кIыхь дыдэу докIей, ауэ кьыпыкIэкркыым: (Though it reaches lofty heights, the poplar bears no fruit) Large body and little soul.

Щхьэхынэм и махуэр кIыхьщ (Щхьэхынэ=lazybones):
An idler's day feels too long.

Щхьэхынэм щхьэусыгъуэ и куэдщ (Schhexinem schhewsighwe yi kwedsch): 1. Idle folks lack no excuses; 2. A bad workman quarrels with his tools.

Щхьэхынэр тэджмэ, псыбафэр куэд мэхьу: If the lazybones gets up, the number of those who drink too much water increases.

Щхьэхынэ хьэрхуэрэгъу хьуркъым (Schhexine herxwereghw x'wrqim): There's no competing with a lazybones.

Щынащхьэ пльагъумэ гъэмахуэщи, Iэтащхьэ пльагъумэ щIымахуэщ.

Щым зы ептмэ, щэ кыуетыж: What you put in the land it gives it back to you a hundred-fold.

Щыр вакъапхьэ-вакъапхьэу зэхэлъщ.

Щыр кIийуэрэ кьокIуэ, гьэр гыуэрэ мэкIуэж: Winter comes screaming, summer leaves with a cry.

ЩыщIэ мэш бэвщ: Virgin soil gives abundant millet.

«Яхуэмышхэн сщIынщ», – жиIэри ямышхыфын ищIащ.

Iэмбатищэ нэхьрэ зы гъушагъэ.

Iэтэр Iэмбатэ щхьэкIэ мэфыж (Iэтэ=rick, stood; Iэмбатэ=quantity of hay taken by one pitchfork) (Зы мащIэ нумыгъэсу къанэмэ, пщIа псори мэкIуэдыж, жыхуиIэщ): If you want to do something right, take it all the way to completion.

IэхьуэгъуэтегъэкI (Зэмыгугъуу ящIэ Iуэхум хужаIэ. *Said of work done carelessly, or in a slipshod manner*).

IэщIагъэ зиIэ Iэужь иIэщ: If you master a trade you will become the master of your own affairs.

Iуэху зи Iуэху Iуэху IуошIэри, шхын зи Iуэху шхын IуошIэ ('Wexw ziy 'wexw 'wexw 'wosch'eri, shxin

ziy 'wexw shxin 'wosch'e): He who seeks work finds work, he who seeks food finds food.

Іуэху мыублэ(м) блэ хэсц ('Wexw miwible(m) ble xessch): (There's a snake in the unstarted business): 1. The first step is the hardest; 2. It is the first step that costs.

Іуэху пщІыр Іуэху мэхьу.

Іуэху щІэкІэ зымышцІэр Іуэху щІэным егъалІэ.

Іуэхум игъэлІа щыІэкъым: Nobody ever died of work.

Іуэхур жылэгъуафІэ щхьэкІэ, щІэгъуафІэкъым: Easier said than done.

On Opposites

(Зэхуэмыдэныгээ шылахэр
кээзыгэальэгүүэж псальэжыхэр)

Атэжынэр зи вакъэпс, кээсыр зытеухь (атэжынэ—
гуэншэрыкь лъэпс. *Laces of man's raw hide shoes*).

Бацэжь и щлагь лыхъужь кыщлукь: (A hero emerges
from old shaggy wool) 1. A little body often harbours a
great soul; 2. Little bodies may have great souls.

Бацэр и бэщ, бзур и бынщ (Тхэмышцкьлэщ, бын и куэдщ,
жыхуиьлэщ: Said of a poor man having many children).

Бацэхэплъ нэплэжыгүүэ егүүэт.

Бгъэр бгъэкьэ ягъасэ, былымыр былымкьэ кьагүүэт.

Бей жей езэгьыркъым: No sleep for the rich.

Бейм и хъэ удз ехьу: The rich-man's dog grazes grass.

Бейм я гугүү ящлурэ тхэмышцкьлэм я уэздыгээ мэс.

Бжэн кьуй тегушхуэгүүафьлэщ: Brave before the lamb,
but a lamb before the brave.

Бжэн щлакүүэ тегушхуэгүүафьлэщ (*епль аргуэру* Бжэн
кьуй тегушхуэгүүафьлэщ): Brave before the lamb, but
a lamb before the brave.

Бзу кхьуей фьлэкла ямылэ щылэжьым.

Бзум худрапхьей и унэ щлэжьым.

Вырэ цлэрэ зэпокъу: The bull and louse are measuring
swords.

Гуащэрэ пэт, кьаз деху.

Данэр лъапэкьэ зэрехуэ (Зэщыхуэпыклауэ кээзыкьлухь
цыхубзым хужалэу шытащ).

Делэми пэж жиьнкьэ мэхьу (Deilemiy pezh zhiy'ench'e
mex'w): 1. A fool may sometimes speak to the purpose;
2. A fool's bolt may sometimes hit the mark.

Делэр бейм я гуэшэгъуш (Бейм здигъэгуэшэну щогугъ, жыхуиІэш): (The fool [thinks that he] is the rich-man's partner) As the fool thinks, so the bell clinks.

Дунейр и жэнэтц (Тхъэуэ мѣпсѣу, жыхуиІэш): He lives in clover.

Дунейр и хъэдрихэщ (Хъэдрихэ=life after death): Hell on earth.

Дымыгъуэкъым, дыгушэкъым, ди унэ щхъэ кІапэ дагъэкІэ дымыирэ? (ЩыкІам ауаныщІу хужаІэ. *Said of a conceited person*).

Жылэм я мыгъуэ я гъуош.

Жъы къыщІэпшэркъым, псы къыщІэуэркъым: (A gale won't blow, the river won't flood) There's no hurry!

Жъыр и гупэу мѣпсѣу (Гугъуехъым пѣщІэту мѣпсѣу, жыхуиІэш).

Зѣрабзыр иІэ щхъэкІэ кърабзѣ иІэкъым.

Зѣрыгъѣпшѣркъым, зѣрыгъатхъѣркъым (ЛыфІыгъѣ зѣпѣзыубыдаитІым хужаІэ).

ЗѣхуѣдитІ зѣдзейш.

Зеиншѣ шѣгъуафІэш.

Зи вакъѣ зѣврѣ зи гъавѣ мащІѣрѣ: Tight shoes and a little yield.

Зи деур мащІэм и духъѣр кІѣщІш (деур=money given out by relatives of the deceased to atone for his/her sins; духъѣр=prayer): Little alms, short prayers.

Зи Іѣгу нѣщІым и нѣгу щІыІэш: Empty hands and cold face.

ЗимыІэм бдзы кІыхъри бдзы кІѣщІри хуохъу: Beggars can't be choosers.

ЗимыІѣххѣ къызѣщѣри зил къыщІѣщ къызѣтѣщ.

Зипш пѣмыльѣщ и фыз и табыщѣгъуш (И фызым йоныкъуэкъу, йозауѣ, жыхуиІэш).

Зы выр шхэмѣ, зы выр мѣгурым: When one bull eats another moans.

Зы лыр джэдыгуибгъурэ либгъур джэдыгуншэу: One man with nine fur coats, and nine men with no fur coats.

Зы хьэнэф зы хьэнэф и пщыжщ: It's a case of the blind leading the blind.

ЗыльэмыкІ ІэфракІэ и Іыхьэщ.

Зым и мыгъуэ, зым и махуэщ: One man's meat is another man's poison.

ЗыхуащІэ нэхьрэ зыщІэф.

Зыхуэхьур быхьуу мэтІыс.

И дунейр дэгъэзеигъуэу ехь (Гугъу ехьу мэпсэу, жыхуиІэщ. *He leads a miserable life*).

И дзыгъуэ лъынэ къокІ (ХуэщІауэ, тхьэуэ мэпсэу, жыхуиІэщ. *He lives in clover, he is well off. Literally: 'His mouse is fat'*).

И кІэтІий и вакъэпсу мэпсэу (кІэтІий=gut, intestine; вакъэпс=shoe-lace): He is indigent.

И мэлыхьуэ баш пкІэм дридзеижащ (И мылькур ІэщІэкІуэдэжащ, жыхуиІэщ): (He threw his shepherd's stick in the loft) He lost his fortune.

И хьэрэ и кхьуэрэ зэрошх (Гукъеуэншэу, тхьэуэ мэпсэу, жыхуиІэщ): He lives in clover.

И щэ и ныбэ ихуэжыркъым (Yi sche yi nibe yixwezhirqim): (His fat does not fit into his stomach) He lives in clover.

И щэ къовэ (Къулейм хужаІэ): Said of a rich man.

Ибэ бэшэчщ: An orphan is a hardy creature.

Изрэ ныкьуэрэ зэрыщІэркъым: The rich and the poor are deaf to one another.

КІэкьинэ ІэфІщ: (The dregs are the sweetest) The nearer the bone, the sweeter the flesh.

Къаным и нэ уезыгъэбор былымщ.

Къызыхих ныкьуэ хьуркъым.

КъыптекІуэ лъэщщ: He who beats you is strong.

Къратыр и Іусщ, есыхыр и мафІэщ (Зыри зыльэмыкІ хъэрычэтыншэм хужаІэ): Said of a helpless fellow.

Лэгъупыр нэкІэ къегъавэ (Нэсауэ къулейуэ мэпсэу, жыхуиІэщ): He lives in clover.

ЛъэкІамэ, зыкъригъэлъхунтэкъым (Щхъэхынэ Іейм хужаІэ): Said of a very lazy person.

ЛъхукъуэлІ нысэ зыгъэ-зыщІщ, дыжъ джэдыгур зы щІымахуэщ.

Мыгъуэм и кІапсэр бейм егъэлажъэ.

Мыгъуэр мыгъуэщІкъым, ищІыр тэджыжкъым.

Мыунэ-мыунэхъу, жэщ хъумэ пхъэдыгъу.

«Нанэ и лыІу, дадэ и Іунэ» жиІэурэ зэригъэуІуаш (Гугъу дехъурэ ерагъыу зэригъэпэщаш, жыхуиІэщ): Said of something that was just barely managed to be done.

Насып зимыІэм и дзэр хъудырым ІуешІыкІ: (An unfortunate man would have his teeth broken while having pottage) An unfortunate man would be drowned in a teacup.

Насып зиІэм шыІэ иІэщ: Fortune and perseverance go hand and hand.

Насыпыншэм махъшэм тесми хъэ къодзакъэ (Насып уимыІэмэ, махъшэм утесми, хъэр къодзакъэ): (If out of luck, a dog would bite you even on camelback) An unfortunate man would be drowned in a teacup.

Насыпыр шагуэшым дурэшым дэсащ: When good fortune was being allotted he was in a secluded corner; he is poor, unfortunate.

Нэгъуеипщ нэхъей, и закъуэ мэшхэж (Neghweiyipsch nex'eу, уі zaqwe meshhez): He eats on his own, like a Nogai prince.

НыбэщІэубзэ ІуэхутхъэбзащІэщ.

ТхэмыщкIагъэм сынокIуэ жиIэркъым: Indigence never says 'I am leaving'.

ТхэмыщкIэм и псалъэ тIэу жыIэш: The poor man's words are twice said.

ТхэмыщкIэм и фэр Iувщ (Гугъуехъ куэд и фэм докI, ешэч, жыхуиIэш): The poor have thick skins.

ТхэмыщкIэм тхэр хуэльэш.

ТхэмыщкIитI зэгъусэмэ, бей хуэдэу мэпсэу: If two poor people band together, they will live like the rich.

Тхэр тебгаш, бгыр теуаш.

Уэрэдус пщыпсэлухщ: The song-writer is the terror of the prince.

Уэсэпс тхэгъум зегъэшри, гъэш зимыIэр тхэмыщкIэш.

Удафэр фэм йокI.

«Уи адэр шхын щхэкIэ лIаш» жаIэу щрахъуэным, «Игъуэту лIа?» – къажриIаш: 'Your father died for lack of food,' they said, scolding, 'Did he find food and die?' he retorted.

Уи Iэшхылъэ нэбдзыфIэмэ, унэфI япхъу кыуатынщ.

УлIэу упсэу нэхрэ, утхэу урелIэ.

Урыс тхэмыщкIэ и кхъуэлу зэрегъэзахуэ.

Факъырэ пэщмэн (ТхэмыщкIэ пагэм хужаIэу щытащ. Пэщмэн: beggar's pouch): Used to be said of proud indigent people.

Хабзэр сщIэ щхэкIэ, ирабзэр сIэшIэлъкъым.

Хьэзабыр хьэмбытIу (хьэмбыIуу) ешэч (ХьэмбытIу, хьэмбыIуу: squatting): He is suffering the torments of Tantalus.

Хьэндыркъуакъуэ щэ кIэльопкIэ: Luckless, unlucky.

Щэ бжъакъуэм фIэсщ.

Щхэ къуийм и лажьэ щхэ псэум ищIэркъым.

ЩымыІэр ІыхытІщ: Two lots when there is nothing.

Іэгу нэщІ ІэщІ джафэщ.

On Greetings & Salutes

(ФІэхъусхэм теухуа псалъэжъхэр)

Бзаджэр убзэмэ, зыгуэр хуейщ (Bzajer wibzeme, zigwer xweysch): When the wicked starts to suck up, know that he is after something.

Псалъэ гуапэм пщІэ щІэпткъым (Psalhe gwapem psch'e sch'eptqim): Nice words are priceless.

Уи бзэр гъэбыдэ, уи жьэр гъэдахэ (Wiy bzer ghebide, wiy zcher ghedaxe): Hold your tongue and adorn your mouth.

ФІэхъус лей хъуркъым (F'ex'ws ley x'wrqim): It is always opportune to pronounce greetings.

Цыхум и нэгум и гум илъым ухуеузэщІ (Ts'ixwm yi negwm yi gwm yilhim wixweiwzesch'): A person's facial expression ameliorates for you what lurks inside of him.

ИтІкІэ уи Іэр зыубыдыр уи щІыб щопсэлъэж ('Iyt'ch'e wiy 'er ziwbidir wiy sch'ib schopselhezh): He who greets you with both hands talks about you behind your back.

ИтІкІэ Іэ зыубыдыр фызщ ('Iyt'ch'e 'e ziwbidir fizsch): Only women shake hands with both hands.

Іуэхум япэр фІэхъусщ ('Wexwm yaper f'ex'wssch): Greeting precedes any other business; greeting precedes conversation.

Sayings and expressions associated with hospitality, festal ceremonies, and foodstuffs

(In Kabardian, unless otherwise indicated)

The sayings and expressions associated with a particular aspect of the folklore of a people shed a bright light on its details and intricacies, and citing them in profusion gives credence to the account and bestows authenticity upon it. The relevant customs and traditions associated with hospitality and food-taking are also encapsulated and preserved in these vessels of etiquette and good behaviour. The collection of sayings and expressions could be used as an instructions manual or handbook on proper conduct and good manners. For foreign visitors (and indeed for Circassians unaware of the intricacies of the elaborate institution of hospitality) wishing to enjoy Caucasian hospitality to the full without unpleasant hitches, it is a convenient reference on do's and dont's.

The experiences of a nation are the fertile ground from which wisdom and sagacity are reaped. It is hoped that the (some 300) sayings and expressions (in Kabardian and Adigean) offered here would prove tasty pickings of that rich harvest.

Hospitality & respect for guests

- **Adige(m) hesch'e yi sch'asesch** (Адыгэ[м] хьэщІэ и щІасэщ): A guest is the beloved of the Circassian. [In Adigean: Адыгэмэ хьакІэр якІас; *or* УнэгъуакІэ хьакІэ икІас]
- **Adige mighwe, shighwre p'astere**⁵ (Адыгэ мыгъуэ, шыгъурэ пІастэрэ): Even the most indigent of Circassians will prepare food (of sorts) (literally: salt and boiled millet dumplings) for you. [See next entry]
- **Adigem ya nekh mighwemiy shighwre p'astere qipxweische** (Адыгэм я нэхъ мыгъуэми шыгъурэ пІастэрэ къыпхуещтэ): Even the most indigent of Circassians will prepare food (of sorts) (literally: salt and boiled millet dumplings) for you. [See preceding entry]
- **Adigem ya nekh mighweriy (themisch'eri) bisimsch!** (Адыгэм я нэхъ мыгъуэри [тхьэмышкІэри] бысымыш!): Even the most indigent of Circassians will be more than ready to play the host. [In Adigean: Адыгэмэ анахъ тхьамыкІэри бысым]
- **Adige yi hesch'e bidap'e yissch** (Адыгэ и хьэщІэ быдапІэ исщ): The guest of the Circassian is safe as if protected by a fortress. [It was the sacred duty of the host to ensure the safety of his guest and to uphold his honour, with weapon in hand, and to the death, if need be. In Adigean: Адыгэ хьакІэ(р) пытапІэ ис]
- **Hach'er pstewme (or pstewmiy) ap** (ХьакІэр пстэумэ [e пстэуми] ап): The guest always comes first. [Adigean]
- **Hesch'e ley schi'eqim** (ХьэщІэ лей щыІэкъым): 1. A guest is never in excess (unwanted); 2. No guest should be

⁵ I heard my father, Mahmoud Kuchuk Jaimoukha, who was born in Jerash, Jordan, in 1927, at the time mainly a Circassian village, utter a more musical version of this saying, '*Adige mighwe, shighwre p'astere, hel'ame qwanshe, qereqwreshey*', the added 'foodstuffs' being crooked *halama* and a kind of wild mint.

regarded as a burden; 3. All guests are welcome. [In Adigean: ХьэкIэ лые щыIэп]

- **Hesch'em nasip qidok'we** (ХьэщIэм насып кьыдокIуэ): With the guest arrives good fortune. [In Adigean: ХьакIэ кьакIомэ, насып кьыдэкIо]
- **Hesch'er Them yi I'ik'wesch** (ХьэщIэр Тхьэм и лIыкIуэщ): A guest is a messenger from God.
- **Hesch'e sch'ale schi'eqim** (ХьэщIэ щIалэ щыIэкъым): 1. There is no such thing as a young guest; 2. A guest is a guest. [All guests must be respected, no matter how young. In Adigean: ХьэкIэ кIалэ хьурэп]
- **Hesch'eschizch nesch'ir wetersch** (ХьэщIэщыжь нэщIыр уэтэрщ): An unused old guest-house is like winter quarters for cattle.
- **Hesch'ew qipxwek'wame, wiy zhaghweghwriy (wiy) nibzcheghwsch** (ХьэщIэу кьыпхуэкIуамэ, уи жагьуэгьури [уи] ныбжьэгьуш): If he comes to you as a guest, even the sworn enemy is your friend. [In Adigean: ХьакIэ кьыпфакIомэ, уиджэгьогьури ныбджэгьу]
- **Pf'emasch'er hesch'e 'wssch** (ПфIэмащIэр хьэщIэ Iусщ): The food you spare is victuals for your guests. [Шхыным ущысхьмэ, хьэщIэ шхын мэхьу, жыхуиIэщ]
- **Psalhe ghwschech'e hesch'e yiraghech'izhirqim** (Псалтэ гьущэкIэ хьэщIэ ирагьэкIыжыркъым; гьущэ=dry, 'empty'): Fine (kind, or soft) words butter no parsnips.
- **Qak'wexe ya winesch** (КьакIуэхэ я унэщ): 1. It is a house for all comers; 2. All are welcome in this house.
- **Ts'ifisch'w hach'e shimich'** (ЦIыфышIу хьакIэ щымыкI): A good person will always have guests (visiting him). [Adigean]
- **Ts'ixwf' yi 'ene hezirsch** (ЦIыхуфI и Iэнэ хьэзырщ): (The table of a good person is always ready) Keep your table always ready (for guests).
- **Tsw nish nahiy nesch'o-gwsch'w** (Цу ныщ нахьы нэшIо-гушIу): Better a cheerful reception than an ox

slaughtered in your honour. [Adigean. «Цу кыпфаукIын нахьи кыпфэчэфхэу кыппэгъокIыхэмэ нахьышIу» зыфиIу]

- **'Wexwm yaper f'ex'wssch** (Iуэхум япэр фIэхъусщ): Greeting precedes any other business; greeting precedes conversation.
- **Yeblaghe ziy bem yi bin mezhah'erqim** (Еблагъэ зи бэм и бын мэжалIэркъым): The children of the person who receives many guests never go hungry. [In Adigean: Еблагъэр зибэм ибын мэлакIэрэп]
- **Yerisqinshem yi duneyr ch'if'sch** (Ерыскъыншэм и дунейр кIыфIщ): His world is truly bleak he who has no victuals in his house.
- **Zhile(r) zighashxe(r) shxin schhech'e mal'e** (Жылэ(р) зыгъашхэ(р) шхын щхъэкIэ малIэ): (He who feeds the villagers, i.e. the cook, is himself dying of hunger) 1. The cobbler's wife is the worst shod; 2. Wilful waste makes woeful want; 3. Waste not, want not. [Зи гугъу ищIыр пщафIэрщ; i.e. the cook]
- **Ziywine wiyherer qipfechefme, qiotaghem fed** (Зиунэ уихъэрэр кыпфэчэфмэ, кыютагъэм фэд): If the host gives you a hearty welcome, it is as good as a gift. [Adigean]
- **Ziywine wiyherer qipfechefme, qipfashterer 'esch'w** (Зиунэ уихъэрэр кыпфэчэфмэ, кыпфаштэрэр IэшIу): If the host receives you cordially, then whatever they serve you would taste good. [Adigean]

Host-guest relationship

- **'Aner bisimim yi'of, teilhir hach'em yi'ofsch'en** (Iанэр бысымым иIоф, телъыр хъакIэм иIофшIэн): The table is the business of the host (to prepare and set); what is on it is the business of the guest. [Adigean]

- **Bisimir ghwaz, hach'er ghozaj** [Бысымыр гъуаз, хъакIэр гъозадж]: The host is the leader (guide); the guest is the object of splendour. [Adigean]
- **Bisimir hach'em yi'oftabg** [Бысымыр хъакIэм иIофтабг]: The host is his guest's messenger. [Adigean]
- **Bisimir hesh'em yi 'wexwthebzasch'esch** (Бысымыр хъэщIэм и IуэхутхъэбзащIэш): The host is his guest's servant.
- **Bisim negw yixigh** (Бысым нэгү ихыгъ): Said of a hospitable, friendly host (with respect to guest). [Adigean]
- **Biyyizch wimigheblaghiy, wiy ade yi blaghezch wimibgine** (Биижъ умыгъэблагъи, уи адэ и благъэжъ умыбгынэ): Do not invite your old enemy (to your house), and do not desert your father's old relative.
- **Hach'ak'o wik'o psch'oyighome, hach'ew qipfak'orer ghasch'o** (ХъакIакIо укIо пшIоигъомэ, хъакIэу къыпфакIорэр гъашIо): If you like to go on visits (as a guest), you must also be prepared to indulge your guests. [Adigean]
- **Hach'em qek'onir yezh yi'of, k'ozhinir bisimim yi'of** (ХъакIэм къэкIоныр ежъ иIоф, кIожъыныр бысымым иIоф): It is the business of the guest to decide when he comes; but his leaving is the business of the host. [Adigean]
- **Hach'em qek'onir—yi'of, k'ozhinir—bisim yi'of** (ХъакIэм къэкIоныр—иIоф, кIожъыныр—бысым иIоф): *See preceding entry.* [Adigean]
- **Hach'em yishire yimasch'ore** (ХъакIэм ишырэ имашIорэ): (Literally: The guest's horse and fire) Take care of your guest's horse, and make sure that he is kept warm. [Adigean]
- **Hach'er ghasch'o, ts'ifisch'wr lhte** (ХъакIэр гъашIо, цIыфышIур лъытэ): Indulge your guests, and honour good men. [Adigean]
- **Hesh'ef' yi bisimibzhe ze'wxasch** (ХъэщIэфI и бысымыбжэ зэIухаш): The (door of the) host's guest-

room is open for a good guest. [In Adigean: ХьэкIэшIу ибысымыпчъэ зэIухыгъ]

- **Hesch'e ghwneghw nex're hesch'e zhizche nex'lhap'esch'** (ХьэщIэ гьунэгъу нэхърэ хьэщIэ жыжьэ нэхъ лъапIэщ): A guest from far away is dearer than a guest from nearby. [This is in appreciation of the hardship borne by a foreign guest to make the visit. In Adigean: ХьэкIэ гьунэгъу нахъи хьэкIэ чыжьэр нахъ лъапI]
- **Hesch'em yi yerisqir qidok'we** (ХьэщIэм и ерыскъыр къыдокIуэ): The guest's victuals arrive with him. [In Adigean: ХьакIэм рызыкъыр къыдэкIо]
- **Hesch'e qak'weme (qek'wensch) zhi'iy ghet'ilh, kwedre schilhasch zhip'ew wimishx(izh)** (ХьэщIэ къакIуэмэ [къэкIуэнщ] жыIи гьэтIыль, куэдрэ щыльаш жыпIэу умышх[ыж]): Say 'What if we have a guest?' ('We will have a guest,') and store (the guest's share), but do not consume it, saying: 'It has been lying there for so long'. [Always be prepared to receive guests. In Adigean: ХьакIэ къэкIошт Iори гьэIыль, бэрэ щыльыгъ пIоу умышхыжъ]
- **Hesch'er bisimim yi ghersch** (ХьэщIэр бысымым и гьэрщ): The guest is his host's captive. [In Adigean: ХьакIэр бысымым игьэр]
- **Hesch'er zheschiysch yisme, binim yaschisch mex'wzh** (ХьэщIэр жэщищ исмэ, быным ящыщ мэхъуж): If the guest stays for three nights, he becomes part of the family. [In Adigean: ХьакIэр чэщищ хьумэ, бысымым щыщ мэхъужы; *or* ХьакIэр чэщищэ щысымэ унагъом (*e* быным) щыщ мэхъу]
- **Pschedjizch hesch'e ghehesch'eghwaf'esch** (Пщэдджыжь хьэщIэ гьэхьэщIэгъуафIэщ): A morning guest is easy to host. [In Adigean: Пчэдыжь хьакIэр хьакIэгъошIу; *or* Пчэдыжь хьакIэр хьакIэ хьурэп]
- **Qak'orem yi'ah xemi'w** (КъакIорэм иIахъ хэмыIу): Do not pierce (touch, consume) the visitor's share (of food). [Adigean]

- **Qak'we psoriy blaghesch** (КъакІуэ псори благъэш): All those who visit are considered relatives.
- **Qeiblagher t'u mex'w** (Къеблагъэр тІу мэхъу): 'Welcome' is said twice. [Adigean]
- **Winaghasch'e hesch'exwef'sch** (УнагъашІэ хъэшІэхуэфІш): The household of newly-weds is most amenable to receiving guests. [In Adigean: УнэгъуакІэр хъэкІэфэшІу]
- **Wineqwesch hesch'e ghef'eghweysch** (Унэкъуэш хъэшІэ гъэфІэгъуейш): It is hard to spoil a guest who is a kindred relative (bearing the same surname). [In Adigean: Унэкъош хъакІэр гъэшІогъуай]
- **Wiy hesch'eriya ghaf'e, wiy qweshriy f'iwe lhaghw** (Уи хъэшІэри гъафІэ, уи къуэшри фІуэ лъагъу): Indulge your guest but love thy brother. [In Adigean: УихъакІэ гъашІо, пкъош шІу лъэгъу]
- **Wizigheblagherer ghebleghezh, wizighepiyirer ghepiyizh** (Узыгъэблагъэрэр гъэблэгъэжъ, узыгъэпыирэр гъэпыижъ): He who welcomes you, welcome him back; he who shows you enmity, be his enemy in return. [Adigean]
- **Yawibir bisim sch'i** (Яубыр бысым шІы): Choose as your host the person whom the people say spiteful things about. [In Adigean: Аубырэр бысым шІы]
- **Zi hesch'em zi hesch'e yi zhaghweschiy hesch'iyt'ir bisimim yi zhaghwesch** (Зы хъэшІэм зы хъэшІэ и жагъуэши хъэшІитІыр бысымым и жагъуэш): One guest resents the other, whilst the host is weary of both. [In Adigean: Зы хъакІэр зы хъакІэм иджагъу, хъакІитІур бысымым иджагъу]

Host's burdens & woes

- **Bisim femifir dek'ote ch'ah** (Бысым фэмыфыр дэкІотэ клэхъ): A lazy host spells a long seeing off. [Adigean.]

Дэклотэн=to see off; according to host-guest customs, it was incumbent to see off a guest in a proper fashion]

- **Bisim bzajer shiw wizh** (Бысым бзаджэр шыу уж): A bad host trails the rider. [Adigean]
- **Hach'er qepshenew zipsch'ech'e phach'enary zeghasch'e** (Хьаклэр къэпщэнэу зыпшлэклэ пхьаклэнэуи зэгъашлэ): If you bring guests (to your house), you must (first) learn how to play the host. [Adigean]
- **Hesch'e qashe schi'eschiy, hesch'e yishizh schi'eqim** (Хьэщлэ къашэ щылэщи, хьэщлэ ишыж щылэкъым): 1. Guests come easily, but do not as easily leave; 2. There is such a thing as inviting a guest, but there is no such thing as showing the guest the door. [In Adigean: Хьэклэ къакло щылэ шхьаклэ, хьэклэ гъэкложь щылэп; *or* Ебгъэжъэжын нахы ебгъэблэгъэныр нахь рэхъат]
- **Hesch'er hezir schhech'e, bisimir hezir?** (Хьэщлэр хьэзыр щхьэклэ, бысымыр хьэзыр?): The guest is always ready, but is the host also ready? [Хьэщлэр сыт шыгъуи хьэзыр щхьэклэ, бысымыр щымыхьэзыри мэхъу. In Adigean: Хьаклэр хьэзыр шхьае (*e* шхьаклэ,) высымыр хьэзырэл]
- **Hesch'er neschx'eyme, bisimim yi yaghesch** (Хьэщлэр нэщхьеймэ, бысымым и ягъэщ): If the guest is upset, it is a grave concern for the host. [In Adigean: Хьаклэр нэшхьэимэ, бысымым иягъ]
- **Hesch'er zeyr gwawezhirihsch** (Хьэщлэр зейр гуауэжырыхьщ): He who hosts a guest bears a great woe.
- **Shu hesch'er yagheshesizh, lhes hesch'er psch'ant'em dashizh** (Шу хьэщлэр ягъэшэсыж, лъэс хьэщлэр пщлантиэм дашыж): They see to it that a guest on horseback is assisted in mounting his horse on leaving, and they accompany the unmounted guest across the yard. [In Adigean: Шыу хьаклэр агъэшэсыжы, лъэс хьаклэр агъэклотэжы]
- **Ziyqelapche wiqiblezimishizhirem yiwine wimik'w** (Зикъэлапчъэ укъыблэзымышыжырэм иунэ умык'у):

He who does not see you off to the gate of his homestead is not worthy of being visited. [Adigean]

Duties and character of the *xegherey* [honorary guest-companion]

- **Ghesenigher hach'e, aqilir xeghirey** (Гъэсэныгъэр хъакIэ, акъылыр хэгъырэй): The guest must be well brought up, and the guest-companion must have a sharp mind. [Adigean]
- **Hesch'e qiyheme [qak'weme], xeghereyr megwf'e** (ХъэщIэ къыхэмэ [къакIуэмэ], хэгъэрейр мэгуфIэ): When the guest comes on a visit, the honorary guest-companion is delighted. [In Adigean: ХъакIэ къакIомэ, хэгъырэйр мэгушIо]
- **Hesch'e zdeschi'em xegherey schi'esch** (ХъэщIэ здэщыIэм хэгъэрей шыIэщ): Where there is a guest there is an honorary guest-companion. [In Adigean: ХъакIэ зыдэщыIэм хэгъырэй шыI]
- **Xegherey bzaje dek'wate ch'ihsch** (Хэгъэрей бзаджэ дэкIуатэ кIыхъщ): A bad honorary guest-companion spells a long seeing off. [ДэкIуэтэн=to see off; according to host-guest customs, it was incumbent to see off a guest in a proper fashion. In Adigean: Хэгъырэй бзаджэр дэкIотэкIыхъ]
- **Xegherey bzaje shu wizchsch** (Хэгъэрей бзаджэ шу ужыщ): A bad honorary guest-companion trails the rider. [In Adigean: Хэгъырэй бзаджэр шыуж]
- **Xegherey xwemixwm he qiweighedzaqe** (Хэгъэрей хуэмышум хъэ кыуегъэдзакъэ): A lazy honorary guest-companion causes you to be bitten by the dog. [The honorary guest-companion was duty-bound to protect his charge by walking behind him across the yard to the guest-room, and from the guest-room back across the yard. In Adigean: Хэгъырэй фэмыфым хъэ кыуегъэцакъэ]

- **Xeghereyif' Ihix'wiy, bilimlhix'we k'we** (ХэгъэрейфI лъыхъуи, былымлъыхъуэ kIyэ): Seek a good honorary guest-companion while looking for cattle (for your guests). [ХэгъырэишIу лъыхъуи, былым лъыхъо kIo]

On table attendants [*schhegherit*]

- **Sch'aleghwer schhegheritsch** (ЩIалэгъуэр щхъэгъэрытщ; щхъэгъэрыт=young man assigned to wait on a table prepared for guests, being usually the youngest of the attendants): While you are young, you are a servant. [УщIалэху уIуэхутхъэбзащIэщ, жыхуиIэщ]
- **Schhegherit schhegherit yi zhaghwesch** (Щхъэгъэрыт щхъэгъэрыт и жагъуэщ; щхъэгъэрыт=young man assigned to wait on a table prepared for guests, being usually the youngest of the attendants): One guest attendant resents the other.

Guest's burdens & etiquette

- **Bisimir ahiy hach'er qenagh** (Бысымыр ахьи хъакIэр къэнагъ): The host was taken away, whilst the guest stayed on. [Adigean]
- **Ghesenigher hach'e, aqilir xeghirey** (Гъэсэныгъэр хъакIэ, акъылыр хэгъырэй): The guest must be well brought up, and the guest-companion must have a sharp mind. [Adigean]
- **Hesch'ap'e k'wewe qiynezham xwedew** (ХъэщIапIэ kIyэуэ къынэжам хуэдэу): The best fish smell when they are three days old.
- **Hesch'ap'eriner yemik'wsch** (ХъэщIапIэрынэр емыкIуш): 1. It is unseemly to overstay one's welcome; 2. The best fish smell when they are three days old. [In Adigean: ХъэкIэпIэрынэр емыкIу]
- **Hesch'ap'e wischi'eme, qipxwasch' wiy winafesch** (ХъэщIапIэ ущыIэмэ, къыпхуащI уи унафэщ): While

you are on a visit as a guest, what they tell you is law. [In Adigean: ХьакIакIо ущыIэмэ, кьыпфашIырэр уиунашъо]

- **Hesch'e hesh'e teipsixe [hesh'eteipsixe] yi zhaghwesch** (ХьэщIэ хьэщIэ тепсыхэ [хьэщIэтепсыхэ] и жагъуэщ): A guest resents the arrival of another (guest). [In Adigean: Зы хьакIэм зы хьакIэр тепсыхэжьырэп]
- **Hesch'e kwedre schisme, bisimir yozesh** (ХьэщIэ куэдрэ щысмэ, бысымыр йозэш): If the guest stays for too long, the host becomes very weary. [In Adigean: ХьакIэр бэрэ щысымэ, бысымыр езэщы]
- **Hesch'er kwedre yisme, shxwe dighw mex'w** (ХьэщIэр куэдрэ исмэ, шхуэ дыгъу мэхъу): If the guest stays for too long, he becomes a bridle thief. [The master of the house was obliged to stay with the guest all the time]
- **Hesch'er melim nex're nex' 'esesch** (ХьэщIэр мэлым нэхърэ нэхъ Iэсэщ): The guest is quieter than a sheep. [In Adigean: ХьакIэр мэлым нахъ Iас]
- **Hesch'er schinem xwedey 'wschabew** (ХьэщIэр щынэм хуэдэу Iуцабэу): The guest is as soft-spoken as a lamb.
- **Hesch'er shxem—bzhem yoplh** (ХьэщIэр шхэм—бжэм йоплъ): After eating, the guest looks towards the door. [In Adigean: ХьакIэр шхэмэ (е шхахэмэ) пчъэм еплъы]
- **Hesch'er shxeme, bzhem yoplh** (ХьэщIэр шхэмэ, бжэм йоплъ): After eating, the guest looks towards the door. [In Adigean: ХьакIэр шхэмэ (е шхахэмэ) пчъэм еплъы]
- **Wiy deile hesh'ap'e wimighak'we!** (Уи делэ хьэщIапIэ умыгъакIуэ!): Don't send your fool on a visit (to another person's house)!
- **Wizerimisa bisim wimiwib** (Узэрымыса бысым умыуб): Do not condemn a host to whose guest-house you have never been.
- **Ziy'ane zeteitim yihach'** (ЗиIанэ зэтетым ихьакI): (He lodges with wealthy hosts) Said of sycophants and myrmidons.

- **Ziy bisim zix'wezhim chits'ix'w xwawich'** (Зи бысым зыхъуэжым чыцIыхъу хуаукI): They slaughter a mere male-kid for him who changes his original host. [In Adigean: Зибысым зыхъожьырэм чэцIыхъу фаукIы; *or* Бысым хъожь зышIырэм, чыцIыхъу фаукIы аIуагъ]

Inhospitable & stingy hosts

- **Bisim femifir—dek'ote ch'ih** (Бысым фэмыфыр—дэкIотэ кIыхъ): Lazy host – long seeing off. [Adigean; дэкIотэн=to see off; according to host-guest customs, it was incumbent upon a host to see off his guest in a proper fashion]
- **Bisim pech'e lanl** (Бысым пэкIэ ланл; пэ=nose; ланлэ=droopy, feeble): Said of a host who doesn't like to receive guests. [Adigean]
- **Bisim neghwtsw** (Бысым нэгъуцу): Inhospitable, sullen host (with respect to guests). [Adigean]
- **'Enem shxin teimilhme, px'ebghwzchsch** (Iэнэм шхын темылъмэ, пхъэбгъужьщ): A table without food is but an old wood-board. [In Adigean: Iанэм темылъмэ, пхъэмбгъу джашъу]
- **Ghomilapx'e zixemit zexaher zeshigho** (Гъомылапхъэ зыхэмыт зэхахъэр зэщыгъо): Where there are no foodstuffs is a boring place indeed.
- **Hesch'emighashxe ts'eri'wesch** (ХъэщIэмыгъашхэ цIэрыIуэщ): He who doesn't offer food to his guest becomes notorious. [In Adigean: ХъэкIэ мыгъашхэ цIэрыIу]
- **Neghweiyipsch nex'ey, yi zaqwe meshxezh** (Нэгъуеипщ нэхъей, и закъуэ мэшхэж): He eats on his own, like a Nogai prince.
- **'Ws mach'er hach'em yijaghw** (Iус макIэр хъакIэм иджагъу): The guest resents it if the (host's) victuals run low. [Adigean]

- **Yadezh wik'ome pech'e lanl, wadezh qiyheme pech'e zand** (Ядэжь укIомэ пэкIэ ланл, уадэжь кьихьэмэ пэкIэ занд): If you go to his house he is sullen, if he comes to your house his face brightens up. [Adigean; ланлэ=droopy, loose, feeble; зандэ=steep, upright; Kabardian equivalent: И деж укIуэмэ, пащIэ лалэщ, уи деж кьакIуэмэ, пащIэ задэщ]

Good wives & bad wives

- **Bisingoshesch'wm chet-qazir yix'oy** (БысымгощэшIум чэт-къазыр ихьой): A good woman also herds poultry. [Adigean]
- **Fiz bide yil' helelsch** (Фыз быдэ илI хьэлэлщ): A mean wife and a kind husband. [In Adigean: Шъуз пытэм илI хьалэл]
- **Fiz bzaje hesch'emighashxesch** (Фыз бзаджэ хьэщIэмыгъашхэщ): Said of a wicked woman who does not offer food to guests. [In Adigean: Шъуз бзаджэр хьэкIэмыгъашх]
- **Fiz bzaje ziy'em yi wine wimik'we** (Фыз бзаджэ зиIэм и унэ умыкIуэ): Don't visit the house of a man with a wicked wife. [In Adigean: Шъуз бзаджэ зиIэм иунэ умыкIуэ]
- **Fizif' ghet'ilhighenshe x'wrqim** (ФызыфI гъэтIылыгъэншэ хъуркъым): A good woman is never without a store of victuals. [In Adigean: ШъузышIур IэпэчIэгъанэ щыкIэрэп]
- **Fizif'im I'i 'eyr dobzchif'eri, fiz 'eyr I'if'ir dobzchigwe** (ФызыфIым лIы Iейр добжыфIэри, фыз Iейр лIыфIыр добжыгуэ): A good wife boosts the stature of even the worst of men; a bad wife diminishes the status of even the best of men. [In Adigean: ШъузышIум лIы дэир дэгъу ехьулIэ, шъуз дэим лIы дэгъур дэи ехьулIэ]
- **Fizif'ir wineschiy, fiz 'eyr sch'iwinesch** (ФызыфIыр унэщи, фыз Iейр щIыунэщ): A good woman is a

household; a bad woman is a cellar. [In Adigean: ШъузышIу унэ, шъуз дэир чIыун]

- **Fizif' yi 'ene zeteitsch** (ФызыфI и Iэнэ зэтетщ): The table of a good wife has many layers, *or* is always ready. [In Adigean: ШъузышIу иIанэ зэтет]

- **Fizif' yi hekw yat'e hezirsch** (ФызыфI и хъэку ятIэ хъэзырщ): The oven (literally: the clay of the oven) of a good wife is always ready. [In Adigean: ШъузышIу ихъаку ятIэ щыкIэрэп]

- **Fizif' yil' ghwemilenshe x'wrqim** (ФызыфI илI гъуэмылэншэ хъуркъым; гъуэмылэ=traveller's fare): The husband of a good woman does not go without his road fare. [In Adigean: ШъузышIу илI гъомылэнчъэ хъурэп]

- **Fizif' yil' nek'wschheplhsch** (ФызыфI илI нэкIушчхъэплъщ): The husband of a good woman is red-cheeked (happy, jovial). [In Adigean: ШъузышIу илI нэкIушхъаплъ]

- **Fizif' yil' ts'eri'wesch** (ФызыфI илI цIэрыIуэщ): The husband of a good woman enjoys a good name. [In Adigean: ШъузышIу илI цIэрыIу]

- **Fizif' ziy'em x'wex'w yi wine yilhsch** (ФызыфI зиIэм хъуэхъу и унэ илъщ): Toasts are said in the house of he who has a good wife.

- **Fiz xwemixw ziy'er nasipinshesch** (Фыз хуэмыху зиIэр насыпыншэщ): A man with a lazy spouse is unfortunate indeed. [In Adigean: Шъуз фэмыф зиIэр — насыпынчъ]

- **Ghabler bisimgwash** (Гъаблэр бысымгуащ): Hunger is (caused by) the lady of the house. [Adigean. In Kabardian: МафIэ мащIэ Iугъуэбэщ, бын мащIэ цIэцIалэщ, гъаблэ бысым гуащэщ]

- **Schwzisch'w yi'ane shighe** [ШъузышIу иIанэ шыгъэ]: Measure the table of the good woman. [Adigean]

- **Winer yigwsch, zchegwr yi psesch** (Унэр игуш, жьэгур и псэщ): The house is her heart, the hearth is her soul.
- **Winer zighewineriy blagher zigheblagheriy fizsch** (Унэр зыгъэунэри благъэр зыгъэблагъэри фызщ): It is the lady of the house who makes the household prosper, and it is she who makes the visitors welcome. [In Adigean: Унэр зыгъэунэри благъэр зыгъэблагъэри шьуз]

Horrible guests

- **Hech'e bzajer—bisim nepeteix** (ХьэкIэ бзаджэр—бысым нэпэтэх): A wicked guest brings shame to his host. [Adigean]
- **Hesch'e mix'w [Hesch'emix'w] zchant'ak'wesch** (ХьэщIэ мыхъу [ХьэщIэмыхъу] жъантIакIуэщ): The unworthy guest heads for the seat of honour (away from door, near hearth).
- **Hesch'e zhaghwe psi ch'esch'ach'e** (ХьэщIэ жагъуэ псы кIэщIакIэ): They splash water under the unwelcome visitor.
- **Hesch'e ziy zhaghwem lixwe xweighazche** (ХьэщIэ зи жагъуэм лыхуэ хуегъажьэ): For the obnoxious guest sinewy meat is prepared. [This is an inferior kind of meat. In Adigean: ХьакIэ зиджагъом лыфэ фегъажьэ]

Table manners & etiquette

- **Adige gwpim t'isin yawixme, schisin yawixawe plhite x'wnusch!** (Адыгэ гупым тIысын яухмэ, щысын яухауэ плъытэ хьунуш): (After a group of Circassians take their seats (at a table), you can consider that they have finished their session!) Once the seating arrangement has been determined at the start of a feasting table, it is maintained throughout the session. Late-comers,

notwithstanding their status, found their places in available empty seats.

- **'Aner zishihazirim pselhe ch'ihe yishich'aghep** (Іанэр зыщыхъазырым псэлъэ кІыхъэ ищыкІагъэп): When the table is ready it is inappropriate to deliver long speeches. [Adigean]
- **'Enem wiperisixw ghasch'em xiheqim!** (Іэнэм упэрысыху гъащІэм хыхъэкъым!): (The time you spend at the table is not considered part of the usual run of life) Feasting is time out of this world.
- **'Enem yi periy yi ch'eriy x'wex'wsch** (Іэнэм и пэри и кІэри хъуэхъуш): (A toast starts and ends a “table”) A feast could only start with a toast by the eldest participant, then by the guests, and the affair could last throughout the session, which at times lasted for hours on end. [In Adigean: Іанэм ыпэри ыкІэри хъохъу]
- **Fader gwak'werafesch, ziygw yiriymihim yiriyfqim** (Фадэр гуакІуэрафэщ, зигу иримыхъым ирифкъым): Though (intoxicating) drinks are pleasant to take, he who does not have a taste for them does not drink. [A guest is never forced to partake in drinking; different people, different tastes; there is no accounting for tastes]
- **For 'ef' didesch—ziygw yiriymihim yishxirqim** (Фор ІэфІ дьдэщ—зигу иримыхъым ишхыркъым; фо=honey): (Honey is very tasty, but he who does not like it does not eat it) 1. Different people, different tastes; 2. There is no accounting for tastes; 3. Many men, many minds. [In Adigean: Шъоур ІашІу, ау зигу римыхъырэм ышхырэп]
- **Hach'e deiler bghelibeshx** (ХъакІэ делэр бгъэлыбэшх): The foolish guest eats the (fowl) brisket. [Adigean]
- **Hefem fo yiz x'wme, zegwotx'** (Хъэфэм фо из хъумэ, зэгъотхъ): If rubber is stuffed full of honey, it would burst. [НыбэизыгъэкІэ щыкІа цІыхум хужаІэ. Eat moderately]

- **Heferiy fo yizme, zegweitx'** (Хьэфэри фо измэ, зэгуетхь): Even rubber would burst if it is stuffed full of honey. [Eat moderately]
- **Hesch'er xwschherey x'wme, ghashxiy gheghwelhizh** (ХьэщIэр хушхьэрей хьумэ, гьаши гьэгьуэльыж): If your guest starts to yawn, feed him and then let him sleep. [In Adigean: ХьакIэм ыжэ зэкIэкIы хьумэ, гьаши гьэгьолтыжь]
- **Qabzagher wizinshaghesch** (Къабзагьэр узыншагьэщ): Cleanliness is next to godliness.
- **Sch'em deizchiy zchim deshxe** (ЩIэм дежьи жьым дэшхэ): Travel with the young and eat with the elders.
- **X'wex'wr ch'ihme, x'ibar mex'wzh** (Хьуэхьур кIыхьмэ, хьыбар мэхьуж): If the toast is long, it turns into a story.
- **X'wex'wr ch'ih psch'ime, psalhe mex'w** (Хьуэхьур кIыхь пщIымэ, псалъэ мэхьу): If you prolong your toast, it becomes a speech.
- **(Yape) wizriyel'er shxinif'sch** [(Япэ) узрихьэлIэр шхыныфIш]: 1. What you come across (first) is good food; 2. Hunger is the best spice. [The guest should be presented with ready food, *tsix'wteiwid*, shortly upon arrival if the banquet, or main meal, is deemed to require a long time to prepare. In Adigean: Апэ узэрихьылIэрэр — шхынышIу]
- **Zchim schhe yadeshx, sch'em lhaqwe yadeshx** (Жьым щхьэ ядэшх, щIэм лъакъуэ ядэшх): Eat the head (of the sheep) with the elders, and have the leg (of the sheep) with the young ones.

Gluttony, greed, temperance & sloth

- **Beshxir nasipinch** (Бэшхыр насыпынчъ): Greedy guts never had good luck. [Adigean]
- **Bzchin sch'eghwem 'epe shinsch, bzchin shxighwem zhumerensch** (Бжьын щIэгьуэм Iэпэ шынщ, бжьын

шхыгъуэм жумэрэнш): When it's time to do the onions, the fingers are blistered; when it's time to eat the onions, he's a gopher.

- **Dzighwe nepseyr shem yethele** (Дзыгъуэ нэпсейр шэм етхьэлэ): The greedy mouse drowns in the milk.
- **'Enem witeifisch'ihu wimik'we** (Іэнэм утефыщІыхьу умыкІуэ): Do not go (on a visit) and clean out the table.
- **Jedim fend ch'erisch'asch** (Джэдым фэнд кІэрыщІаш; фэнд= water-skin with a shape reminiscent of a hen): (He hanged up a water-skin on the chicken) Said of a glutton. [Зэрышхэрейм щхьэкІэ жаІэ]
- **Meqwmiler masch'eme, shch'asch'er shxerey mex'w** (Мэкъумылэр мащІэмэ, шкІашІэр шхэрей мэхьу): When the forage runs low, the little calf becomes voracious.
- **Nibe 'eym shxin yi psch'ihsch** (Ныбэ Іейм шхын и пщІыхьщ): A bad paunch hankers for (literally: dreams of) food.
- **Nibe 'ey schi'e mix'wme, shxin 'ey schi'eqim** (Ныбэ Іей щыІэ мыхьумэ, шхын Іей щыІэкъым): There is no such thing as bad food, but there are bad paunches.
- **Nibem: 'Wiy ade(zch) yi zchach'e qipiwipsch'iy qiyhlhe!' — zhei'e** (Ныбэм: «уи адэ(жъ) и жьакІэ къыпыупщІи къилъхьэ!» — жеІэ): [The paunch says: 'Cut off your father's (grandfather's) beard and wear it!'] If you make your paunch your master, it will lead you to impropriety. [Ныбэм уедаІуэмэ, емыкІу къыуигъэхьынущ, жыхуиІэщ. In Adigean: Ныбэм «уятэ ыжакІэ къыпыупкІи къидз» еІо. «Ныбэм уедэІумэ, емыкІу къыуигъахьын» зыфиІу]
- **Niber xwiyt psch'ime, napeteixsch** (Ныбэр хуит пщІымэ, напэтехщ): Give the belly enough rope and it will bring shame on you.
- **Schisch'e nex're masch'eshx** (ЩыщІэ нэхьрэ мащІэшх): 1. To eat a little is better than not to have at all;

2. A little is better than nothing. [In Adigean: ЩыкІэ нахыи мэкІэшх]

- **Shaschher teixin** (Шащхьэр техын; шащхьэ=the skin on boiled milk; техын=to skim off): Cat the ginger (amer.).
- **Shaschher teizishxich'a xwedew** (ziywschexwasch) (Шащхьэр тезышхыкІа хуэдэу (зиущэжуащ): To look like the cat who swallowed the canary.
- **Shxeghwem dighwzsch, lazcheghwem zchindusch** (Шхэгъуэм дыгъужыщ, лажьэгъуэм жбындуш): When it's time to eat he's a wolf; when it's time to work he's an owl.
- **Shxeni'e ch'ihsch** (ШхэныІэ кІыхыщ): The hand that takes the food at the table is long.
- **Shxerey yi wizinshaghemch'e thewsixereysch** (Шхэрей и узыншагъэмкІэ тхъэусыхэрейш): A glutton complains all the time about his health.
- **Shxen sch'ebdzeme, shxinir pschok'we** (Шхэн щІэбдзэмэ, шхыныр пщокІуэ): Eating and scratching wants just a beginning (Scottish).
- **Shxinim ya nex'if'riy schi'ef'ir sch'eschighwemesch** (Шхыным я нэхъыфІри щыІэфІыр щІэщыгъуэмэщ): Even the best of foods are tasty only when they are novel.
- **Ts'ifim inibe yipiy** (Цыфым ыныбэ ипый): One's belly is one's enemy. [Adigean]
- **Yishxir f'emasch'esch, yisch'er f'ekwedsch** (Ишхыр фІэмащІэш, ищІэр фІэкуэдш): What he eats he considers to be too little, what he does he thinks is too much.
- **Yiz zishxinum niqwe shxich'e yisch'erqim** (Из зышхыным ныкъуэ шхыкІэ ищІэркъым): He who will eat his fill does not know how to eat the half of it.
- **Ziy 'ihe zif'emasch'em hem f'eishx** (Зи Іыхьэ зыфІэмащІэм хьэм фІешх): The lot of the person who thinks it is too little gets eaten by the dog.

Fruits of labour

- **Alihir yesch'e, yasch''ame, yeshx** (Алыхьыр ещІэ, ящІамэ ешх): 1. He is a(n) lazybones/idler/loafer; 2. He is good for nothing. [Мылажьэу шхэм ауаныщІу хужаІэ. Milazchew shxem awanisch'u xwzha'e. Said sarcastically of a person who eats without doing any work]
- **Lezchench'e washxeschiy, shxench'e l'ix'wzchsch** (ЛэжьэнкІэ уашхэщи, шхэнкІэ лыхъужьщ): (He works like a badger but eats like a hero) He works like a badger but eats like a wolf.
- **Lezchench'e washxesch, shxench'e dighwzchsch** (ЛэжьэнкІэ уашхэщ, шхэнкІэ дыгъужьщ): He works like a badger but eats like a wolf.
- **Mastech'e 'eshesch, shatech'e bzajesch** (МастэкІэ Іэшэщ, шатэкІэ бзаджэщ): (Clumsy with the needle, but voracious with the cream) He works like a badger but eats like a wolf.
- **Pschil' xwedew, lazchiy, pschi xwedew, wishxensch** (ПщылІ хуэдэу, лажьы, пщы хуэдэу, ушхэнщ): Work like a slave, and you shall eat like a lord.
- **Qezighech'riy zishxizhriy wersch** (КъэзыгъэкІри зышхыжри уэрщ): (What you sow is what you eat) You reap what you sow.
- **Qezih zishxizh bey mex'w** (Къэзыхъ зышхыж бей мэхъу): He who eats from what he earns becomes wealthy. [Лажьэу шхэжыр фІыуэ мэпсэу, жыхуиІэщ]
- **Sch'aq'we 'ihe qwdey qizisch'ech'in qemilezchin** (ЩІакхъуэ Іыхъэ къудей къызыщІэкІын къэмылэжьын): Not to earn salt for one's porridge. [Ziriy qemilezchin zhixwiy'esch]
- **Weiweme—meqwsch, weimiweme, qwresch** (Уеуэмэ—мэкъуш, уемыуэмэ, къурэщ): If you reap – it's hay; if you don't, it's dry stalks. [In Adigean: УупкІэмэ мэкъу, умыупкІэмэ—къурэ]
- **'Wexw ziy 'wexw 'wexw 'wosch'eriy, shxin ziy 'wexw shxin 'wosch'e** (Іуэху зи Іуэху Іуэху ІуошІэри, шхын зи шхын 'wosch'e)

Іуэху шхын ІуошІэ): He who seeks work finds work; he who seeks food finds food.

- **Wilazcheme, lizch pshxinsch, wimilazcheme, lazche bghwetinsch** (Улажьэмэ, лыжь пшхынщ, умылажьамэ, лажьэ бгъуэтынщ): If you work, you'll eat dried (salted) meat; if you don't, you'll get into trouble. [In Adigean: Улажьэмэ, лыжь пшхын]
- **Wilazchew wishxezhin nex'if' schi'eqim** (Улажьэу ушхэжын нэхьыфІ щыІэкьым): There is nothing better than to eat from your own sweat.
- **Wiy sch'aq'we 'iher psch'enshew mishxin** (Уи щІакхъуэ Іыхьэр пщІэншэу мышхын): To earn one's salt.
- **Zedepsch'e sch'exschiy, zedeshxe 'ef'sch** (ЗэдэпщІэ шІэхщи, зэдэшхэ ІэфІщ): What is done collectively is finished quickly; what is had with others is tasty. [In Adigean: Зэдашхэ ІашІу, зэдэлажьэ тхьагъо]

On foodstuffs & beverages

- **Bzchinixwr xwschx'wesch, bzchinischher schx'whsch** (Бжыныхур хушхъуэщ, бжынышхьэр шхъухьщ): Garlic is remedy, the onion bulb is poison. [In Adigean: Бжыныфыр фышхъу, бжынышхьор шхъухьэ]
- **Bzhinifim wizighwiybl yegheghw** (Бжыныфым узыгъуибл егъэгъу): Garlic is a cure for seven ailments. [Adigean]
- **Disch mezhaje 'ef'sch** (Дыщ мэжаджэ ІэфІщ; дыщ=тыщ (Adigean)=kinsfolk of married woman or widow): (Home-made *mezhaje* is tasty) Home-cooked food is best.
- **Fade-p'aste** (Фадэ-пІастэ): Food and drink.
- **Fade ziy nibzcheghwm yi ch'ezhip ghwanesch** (Фадэ зи ныбжьэгъум и кІэжып гъуанэш): He who is friends with the bottle has a gaping hole in his pocket. [In Adigean: Шьоныр зиныбджэгъум джыбэ гъуанэ иІ]

- **Gheshir zerimitim berchet yilhep** (Гъэщыр зэрымытым бэрчэт илъэп): A household with no dairy products is a poor one indeed. [Adigean]
- **Gheshir zishibem shi'ach'er shisch'w** (Гъэщыр зыщыбэм щылакIэр щышIy): Life is good where there is an abundance of dairy products. [Adigean]
- **Gheshir zishibem ts'ifir shibay** (Гъэщыр зыщыбэм цIыфыр щыбай): Abundance of dairy products is a mark of wealth. [Adigean]
- **Ghomiler ghogwm shihilhep** (Гъомылэр гъогум щыхьылъэп): The road fare is never too heavy for the traveller. [Adigean]
- **Nane hel'amasch'esch, dade ch'erisch'ensch** (Нанэ хьэлIамащIэщ, дадэ кIэрыщIэнщ): Grandma makes the cakes and grandpa hangs them up. [As part of festal celebrations]
- **Pchedizh hach'er sheteshx** (Пчэдыжъ хьакIэр щэтэшх): The morning guest is offered fresh cream. [Adigean. Boiled milk is allowed to stand overnight and fresh cream collected from the top in the morning]
- **Pirezchiyer ghomilezch fed** (Пырэжъьер гъомылэжъ фэд): (Dried) Sloe is as nutritious as traveller's fare. [Adigean]
- **Schwatem nasip qixezixighe shi'ep** (Шъуатэм насып къыхэзыхыгъэ щыIэп): Nothing good comes out of (drinking) *shuata*. [Adigean. *Shuata* is an alcoholic drink]
- **Schwatem ts'ifir yeghepiwti** (Шъуатэм цIыфыр егъэпыуты): *Shuata* (see II.9.2) demeans a person. [Adigean. *Shuata* is an alcoholic drink]
- **Shxin 'esch'wr ts'if ghechef** (Шхын IэшIур цIыф гъэчэф): Good food gladdens the heart of man. [Adigean]
- **X'irbidzisch'wr ischoch'e qasch'e** (ХьырбыдзышIур ышъокIэ къашIэ): Good water-melon is known from the rind. [Adigean]

Other expressions

- **Apsisch'ir aps niqoch'e mashxe** (АпсышIыр апс ныкъокIэ машхэ; апс=wooden bowl): (The bowl-maker eats from an inferior bowl) The cobbler's wife is the worst shod.
- **Belaghich'er zi'ighim he qeriybghw shegwghi** (БэлагъыкIэр зыIыгъым хъэ къэрибгъу щэгугъы): (The nine black dogs have their hope pinned on the holder of the trowel) Everybody pins his hope on the cook. [Adigean. «ПщэрыхъакIом зэкIэ щэгугъы» зыфиIу]
- **Bisim sch'igho x'wghe** (Бысым шIыгъо хъугъэ): Evening came. [Adigean; шIыгъо=time for doing (smth.)]
- **Ch'eqiyner 'ef'sch** (КIэкъинэр IэфIщ): The nearer the bone, the sweeter the flesh.
- **Dekwm xwedew qeghepts'en** (Дэкум хуэдэу къэгъэпцIэн; дэку=kernel of nut): 1. To turn somebody round one's finger; 2. To catch with chaff; 3. To swindle, dupe; 4. To humbug.
- **Dekwu qeghepts'en** (Дэкуу къэгъэпцIэн): See preceding entry.
- **Dzech'e masch'ew, hesch'ech'e kwedu** (ДзэкIэ мащIэу, хъэщIэкIэ куэду): Little victuals and many guests.
- **'Eshri'er zighevam yirireifizh** (IэшрыIэр зыгъэвам ирырефыж): 1. You make your bed, now lie in it; 2. Who breaks, pays; 3. As you brew, so must you drink.
- **Hach'ap'er deghwmiy wiywine fede x'wrep** (ХъакIапIэр дэгъуми уиунэ фэдэ хъурэп): (Even if the guest-house is fine, it won't be as good as your home) East or west, home is best. [Adigean]
- **Haziriyir piyim pay, yabghwanerer shiwim pay** (Хъазыриир пийим пай, ябгъуанэрэр шыум пай): The eight cartridge cases are for the enemy, the ninth for the horseman. [Adigean. The cherkesska (*tsey*), the distinctive long-waisted, tight-fitting circassian tunic, was – and still is – a potent folkloric symbol donned by almost all peoples of the Caucasus. It was adorned by a row of (usually

white) capped cartridge cases (*hezir*) made of nielloed silver, or wood, inserted into flaps sewn on each side of the breast. These cartridge cases were usually used to store gunpowder and leadshot for personal light muskets. However, one of the cases was filled with flour, to be used in extreme situations to satisfy one's hunger]

- **Hel'ame qak'weme, ch'efiy nek'wen(u)sch** (Хьэллэмэ къаклүэмэ, клэфий нэклүэнуш; клэфий=whistle): 1. (You) Roll my log and I'll roll yours; 2. (You) Scratch my back and I'll scratch yours; 3. Claw me and I will claw thee; 4. Ka me, ka thee; 5. Nothing for nothing.
- **Jedich'e shk'wmp' yi waseqim** (Джэдыклэ шклүмпл и уасэкъым): (Not worth a rotten egg) Not worth a bean (or button, curse, damn).
- **L'i hesch'e nex're fiz hesch'e** (Лпы хьэщлэ нэхрэ фыз хьэщлэ): Better a female guest than a male guest.
- **Shemiy seys, shxwmiy seys** (Шэми сес, шхуми сес): 1. To have mixed feelings; 2. Between the upper and nether millstone; 3. Between Scylla and Charybdis.
- **Shem yisar shxwm yopsche** (Шэм исар шхум йопшэ): (He who was burnt by the milk blows on the yoghourt) 1. Once bit(ten), twice shy; 2. The scalded cat (or dog) fears cold water; 3. A burnt child dreads the fire; 4. Burnt bairns dread the fire (Scottish).
- **Shibzhiy xwiwden** (Шыбжий хуиудэн): (To pound hot red pepper for somebody) To cast salt on somebody's tail.
- **Shighwp'aste** (Шыгъупастэ): Bread-and-salt.
- **Shighw six'wa se sitk'wnu** (Шыгъу сыхъуа сэ сытклуну): 1. I am not made of salt; 2. I am neither sugar nor salt.
- **Wiy 'wexw zixemilhim wiy belagh xomi'w [xiwimi'w]** (Уи лүэху зыхэмылтым уи бэлагъ хомылу [хыумылу]): (Do not poke your [flat wooden cooking] trowel into other people's affairs) 1. Mind your own business!; 2. Go about your business!; 3. The cobbler must stick to his last; 4.

Don't poke your nose into other people's affairs. [In Adigean: УиІоф зыхэмылЪым уибэлагъэ хэмыІу]

- **Yefe-yeshxe nex're jegw** (Ефэ-ешхэ нэхърэ джэгу): Better a dance party than a feast.
- **Yeshxe-yefe nex're jegw** (Ешхэ-ефэ нэхърэ джэгу): Better a dance party than a feast.
- **Zexwemide qizedefeqim, zemifeghw qizedewijqim** (Зэхуэмыдэ кЪызэдэфэкъым, зэмыфэгъу кЪызэдэуджкъым): Those dissimilar in their social rank do not dance together.

Other Miscellaneous Proverbs

(Гүэхугъуэ зэмылгъужьыгъуэхэм
ятепсэльыхь,
къинэмыщI псалъэжъхэр)

Абы нэхъ лажъэ акъужьым къимыхькIэ: May the south wind bring no more misfortune!

АдакъэщIэрэ хущIэ пIастэрэ: A young cock is like fresh millet dumplings.

Адыгэр вакъэ лъэныкъуэу шхэркъым, шхэурэ уэрэд жиIэркъым.

Ажалым «сынокIуэ» жиIэркъым: Death doesn't say 'I am leaving'.

Ажалыр зэмылгъужьым къэмысын фIоуцI.

Ажалыр ныбжъэгъукъым, къыпхуеймэ, къоупщIыркъым: Death is no friend; if it wants you, it does not ask your permission.

«Ажэр зыдыгъуам ажафэ техыгъуэм сыкъищIэнщ», – жиIащ зи ажэ ядыгъуам.

Ажэр мэлым я пашэщ: The billy-goat is the leader of the sheep.

Алащэм уеуэмэ, мэльэхъу, мэльэхъуэххэр шыдщ: If you hit the horse, it will trot; that which doesn't trot is the ass.

Алыхьым къыптрилхъэмэ, фошыгъу шей уефэнщ.

Алпым дыгъужь хуэльэщ.

Алпыр къралыгулкIэ ягъашхэ (Къ[r]алыгуль – удз лъэпкъщ=Melilotus officinalis).

Анэ зиIэ нэхърэ Iэ зыпыт.

АпэсицкIэ къызоуэху, сом ныкъуэкIэ соущэж – фейдэр здэкIуэр къэщIэж! (Апэсы=twenty copecks; сом=rouble).

Апхуэди мэхъу, шкIэхъужьы малIэ.

Аргъуей мыдзакъэ шылэкъым (Аргъуей=mosquito):

There is no such thing as a mosquito that doesn't bite.

Аргъуейм и куэпкъ щыхахым, «Зыхэпхми еплъ, хэпхми еплъ», – жиӀащ.

Ахъмэт и фо изщ (, ульэмыӀэсмэ, сыт и сэбэп) (Akhmat–name of a sheer rock–is full of honey (, but if you cannot get to it, what is its use). 1. There's many a slip ('twixt cup and lip); 2. Between (the) cup and (the) lip a morsel may slip).

Ахъшэ уиӀэмэ, бохъшэ бгъуэтынщ (Ахъшэ=money; бохъшэ=purse). If you have money, you will find a purse for it.

Ахъшэр псым хуэдэщ: Money is like water.

Бабыщ псым итхьэлэркъым, мэлыхъуэ хьэм ишхыркъым: A duck does not drown in water, a shepherd does not get eaten by his dog.

Бадзэ и дзапэ узылъэщ: The proboscis of a fly is a source of disease.

Бажэм дыгъужьибл къегъапцӀэ: The fox outwits seven wolves.

Бажэм и фэр и бийщ: The fox's enemy is his fur coat.

Бажэм и хылагъэр япэ итщ: The fox is preceded by his cunning.

Бажэм я нэхъ Ӏущыр и гъуэм щаубыд: Even the most cunning fox is caught in his lair.

Бажэр ныбажэ хьумэ, дыгъэмыхъуэ мэлыхъуэ: If the fox is diarrhetic, it seeks the shade.

Бажэр ущу ежъэмэ, мэщакӀуэ: If the fox goes on the jog-trot, it is hunting.

БампӀэгъуэ лъхуэри зэгуэудыгъуэ кыильхуащ (Зы зэгуэпыгъуэм нэхъ зэгуэпыгъуэж кыитехъуэмэ, жаӀэ): (Sadness gave birth to irritation) 1. Out of the frying-pan into the fire; 2. To go from clover to rye-grass.

Банэм и щыб ухъу (Тпэлэщлэ ухъу, жыхуиЛэщ): May you stay away from us!

Бацэ япхъ, цы япхъэх (Заужьыж, жыхуиЛэщ).

Бгым джэдыкЛэкЛэ еуэ: 1. You cannot chop wood with a penknife; 2. Like being against a brick wall.

Бгым натЛэкЛэ еуэ (Мы псалъитЛми къарыкЛыр зыщ: Зыри пхуэщЛэнукъым, жыхуиЛэщ) 1. You cannot chop wood with a penknife; 2. Like being against a brick wall.

Бгъэ быдз нэхърэ Iу быдз.

Бгъуэтхъуэnumэ, тхъуэ лъэпкъ, Бгъэжэnumэ, гъуэ лъэпкъ (Зи гугъу ищЛыр шыщ).

Бжэмышх нэщЛ жьэм хуахъыркъым: An empty spoon is not taken to the mouth.

Бжэн и дзэ Iухурэ? (ЩымыЛэ бгъуэтын, жыхуиЛэщ).

Бжэн къуий бжъакъуэ лыхъуэ ежьэри и тхъэкLумэ хилъхъащ.

Бжэн къуийр псым хэплъэмэ, «сыщЛалэщ» жеЛэ.

Бжэнми жъакЛэ тетщ: Even a goat has a beard.

Бжэныжъ зи лЛэжыгъуэм прамыжыщхъэ здехъыж.

Бжэным и кLапэр и кLуэщLым илъщ.

Бжэныр ефэри дыгъужьым езуэну кLуащ: 1. The goat had one too many and went to fight the wolf; 2. Dutch courage.

БжъакъуитЛ щхъэкЛэ хъун бэгъуам хокLыж (Акъылыншэщ, былымым хуэдэщ, жыхуиЛэщ): Senseless, like an animal.

Бжъахъуэм и фор зэбграхырти, езыми зы фо IэмыщЛэ кыхыхыжащ.

Бжъэ матэ зи куэдым и жъантЛэ дегъэувэ.

Бжъэ уиLэмэ, щунэфыр зищLысыр пщLэнщ (Щунэф – бжъэ зышх бзущ): If you have bees, you will know about their predators.

Бжъэм фо здэщылэр ещЛэ: A bee knows where the honey is.

Бжъэр уэмэ, мэлЛэж: If the bee stings, it dies.

Бжъэхуцым мафLэ пхухэгъэпщкLуэнкъым.

Бжъэцым къяуцэкIэ хэуаш (Iуэхур зэIигъэхьаш, жыхуиIэщ).

Бжыныхур хушхъуэщ, бжынышхъэр шхъухьш (Bzchinixwr xwschx'wesch, bzchinischher schx'whsch):
Garlic is remedy, the onion bulb is poison.

Бжыхьэ бадзэ дзакъэрейш: The autumn fly is biting.

Бжыхьэ жэщ цэрэ минщ (Куэдрэ зызэрехъуэкI, жыхуиIэщ).

Бжыхьэ жэщым вырэ шырэ йокIуадэ (ЗэрыкIыхьым шхъэкIэ жаIэ).

Бзэгум цыхур зэрегъэукI.

Бзэгур гум и тэрмэшш: The tongue is the interpreter of the heart.

Бзэгур джатэм нэхрэ нэхъ жанш: 1. The tongue is sharper than the sword; 2. The tongue is not steel, yet it cuts; 3. Many words cut (or hurt) more than swords.

Бзэгур шэм нэхрэ нэхъ жэрш: The tongue is faster than the arrow (or bullet).

Бзэр зэзым нэхрэ нэхъ дыджш, фом нэхрэ нэхъ IэфIш, джатэм нэхрэ нэхъ жанш: The tongue is more bitter than bile, sweeter than honey, and sharper than the sword.

Бзу льякъуэ къупшхъэ хахыркъым.

Бзум ямыфэгъум си мэш ешх.

Бзур зышхыным Iуоджагуэ.

Бийм и пIалъэр ущыIуцIэщ.

Бланэм и льягъуи и убыди зы хъуркъым.

Бланэр жэр шхъэкIэ зэраукIыр шыщ.

Блэ зэуар аркъэным щоштэ: (He who was bitten by the snake, is frightened by the lasso) 1. Once bit(ten), twice shy; 2. The scalded cat (or dog) fears cold water; 3. A burnt child dreads the fire; 4. Burnt bairns dread the fire (Scottish).

Блэр зытраукIэр и шэрэзш.

Блэр и шхъухь ихьыжыркъым.

Блэр уеуэху мэбэг.

Ботэщейм Дол унафэ ирагъэщIри езым ягу еIу ящIэж.

Быдзышэ хьунщ, жызоІэри сошх, жызыІам нэхьей.

Былым кьыпэкІу нэхьрэ насып кьыпэкІу.

Былымым зейр и ажалщ.

Былымым и нэр шхыным ирешІ.

Былымыр жьы зэрыхьур и фэщ.

Былымыр зейм емышьхьмэ, хьэрэмщ.

Брулым шибл я кІэн хэлъщ.

Вакъэжьылъэ шынэркъым: An old boot doesn't fear the mud.

Выгъуэжьыр кьурашэщ,

гур зезышэр гурыгъщ,

ныбэр зымыгъагъыр хьэлущ.

Вым и бжьакъуэ и хьэлъэкъым.

Вым лъэмыІэсыр гуфэм йоуэ.

Вым худэмышыр и вейщ.

Вы пІалъэмышьІэр бжьыкьутэщ.

Выр гъуахьуэри хьуным хидзащ (Тхьэгъуэ хэхуам хужаІэ).

Вы хьэху кьозымытынум вы щэгъу ухегъэн.

Вы хьунур шкІэ щІыкІэ уоцІэ.

Вы щхьэІу зэптым вы хьэху кьыуитыжыркъым.

Гуэбэнэч и щІагъ лы кьыщІокІ: (A he-man emerges from a herdsman's clothes) 1. A little body often harbours a great soul; 2. Little bodies may have great souls.

Гуэным имыльмэ, Іэнэми телькъым.

Гуэныхь гулъэ зезышэм гуэныхь фэншей худрадзей (Гуэныхь=sin; гулъэ=cart-load; фэншей, фэнжей, фэнджей=leather bag for dry and loose substances).

Гуэрэфыр гухэлъэфщи, фэрэкІыр гуимыкІыжщ (Гуэрэф=furuncle, boil; фэрэкІ=smallpox; гуимыкІыж=unforgettable).

Гуэрэфыр узыгъуибл поув.

ГуэшакІуэ Іыхьэншэщ: The cobbler's wife is the worst shod.

Губзыгъэм и гуІэгъуэр делэм и гуфІэгъуэщ: The misfortune of the wise is joy for the fool.

ГубзыгъитІ ягу зэрощІэ: (The hearts of two wise people recognize one another) Good wits jump.

Гугъэр адэжъ щІэинщ: (Hope is the legacy of the grandfathers) 1. The wish is the father to the thought; 2. If it were not for hope, the heart would break.

Гугъуехъ зымыльэгъуам гъуэгуанэ хуэшэчыркъым: He who hasn't experienced hardship won't be able to bear the journey.

Гугъуехъ зымышэчыр лІым хабжэркъым: He who hasn't experienced hardship is not counted amongst men.

ГуемыІу хъыбарым щІэхуэ зеубгъу: 1. Bad news has wings; 2. Ill news flies fast; 3. Bad news travels quickly.

ГуемыІу хъыбарыр щІэх зэлящІыс: 1. Bad news has wings; 2. Ill news flies fast; 3. Bad news travels quickly.

Гужъ зиІэр вакъэжъкІэ мауэ: He who has an old cart hits it with his old shoes.

Гузэвэгъуэ лъхуэри гуфІэгъуэ кыильхуаш: (Anxiety gave birth to joy) 1. Every cloud has a silver lining; 2. Nothing so bad, as not to be good for something; 3. Life after death; 4. A blessing in disguise.

Гум дэбгъахуэр фэм къеІуатэ.

Гум емыкІур нэми екІуркъым: Shameful to the heart, shameful to the eyes.

Гум илбыр жъэм жеІэ: The mouth says what's in the heart.

Гум илбыр нэгум кыуегъащІэ: The face is the mirror of the heart.

Гум хэщІмэ, пащІэм хоз.

Гур жъы хъуркъым: The heart never grows old.

Гур зэрыгъум дыгъур ирокІуэ.

Гур зэрыкІуэдыкІыр и шэрхъщ.

Гур здэкІуэм кІуэфыр лыфІщ.

Гур уфэрэкІмэ, щІалэм и ягъэщ.

ГушыІэр тхъэм и щІасэщ: Humour is the minion of the gods.

Гүлэ и лэнэ йодзэкъэж: (The injured bites his finger) A drowning man clutches at straws.

Гүлэр и лэнэ йодзакъэ: (The injured bites his finger) A drowning man clutches at straws.

Гъатхэ бацэри бжыхъэ цыжэри тегъуауэ пхуэщ ухъу.

Гъэрихым щауэр мэшэс.

Гъэшыр зыщыбэм цыхур шыбейщ: dairy products are a sure sign of wealth.

Гъуабжэ псори мыщэкъым, лыд псори дыщэкъым: (All that is grey is not a bear, and) All is not gold that glitters.

Гъуэгунапщлэ сабэм мэкъу щеуэркъым, ер зэуа жыгым пщлэщэ кыпыклеркъым.

Гъурым цынэри дос.

Гъусэ пэплъэрэ палъэтесымрэ шэчыгъуейщ.

Гъусэ мыхъурэ, лэщэ мыхъурэ.

Дагъуэ зимылэ цыху шылэкъым: (Everybody has a defect) 1. No garden without its weeds; 2. There are lees to every wine; 3. Every white hath its black, and every sweet its sour; 4. Every bean has its black (US).

Дагъуэ зилэу къальхуар дагъуэ илэу лэжынщ: (He who was born with a defect will die with it) What is bred in the bone will not go out of the flesh.

Дауэ сщлымэ дауэ хъун, дауэ хъумэ дауэ сщлын?

Даушыфлыр шылыу дауш бзаджэр мэлү: Bad news has wings.

Даушыфлыр шылыши, дауш бзаджэр мэлү: Bad news has wings.

Дахагъэм гур егъэгушхуэ: Beauty animates the heart.

Дахэ псори дахэкъым: Not all beautiful people are nice.

Дахэм еплъыр нэщхыфлэщ, шыфлым тесыр тхуэбгъакъэщ.

Дахэм и напэ пластэ ирагъэпщыркъым.

Далуэ шхиипэ тоувэ (Далуэм насып кьохьулэ, жыхуилэщ): Success comes to him who obeys.

Дэгум жиІэн егьуэт, нэфым игьуэтыр екьуз: The deaf finds what to say, and the blind grabs at what he finds.

Дэгум псори дэгу фІошІ: The deaf thinks all are deaf.

Дэгум щхьэкІэ гьуор лейуэ джэркъым: The public crier does not call more for the deaf.

Делэ бзаджэ нэхьрэ делэ дьдэ: A complete fool is better than a wicked fool.

Делэм куэд ишІэ кьыфІошІыж: As the fool thinks, so the bell clinks.

Делэр гугьэурэ жьы мэхьу.

Делэр жылэу ясэркъым.

«Ди жэмыр зышха дыгьужьым кхьуэлым хуэдэу сигу щыкІащ» жызыІам нэхьей.

Ди зы мэл хэтщ, дэри зэ дывгьэфий.

«Ди фэр бээрэм щызэхуээзэжынщ», – жиІащ бажэм.

Дол и кьуэрдэ йодыгьуэж (Кьуэрдэ – тыкуэн хьэпшып цІыкІу-фэкІу).

Дунейр зыгьэнэхур зы дыгьэщ: One sun lights the whole world.

Дыгьэ льякьуэ кьыпхуэубыдын?

Дыгьэр зытемыпсэр щыІэжкъым: The sun shines for all.

Дыгьу цІыкІукІэ кьемыжэ дыгьушхуэ хьуркъым: Every thief starts small.

ДыгьужьитІ зы гьуэ изагьэркъым: Two wolves cannot live in the same lair.

ДыгьужьитІ я щІыб зэхуагьазэркъым.

Дыгьужьым и дээр шымэ, псафэ макІуэ.

Дыгьужьым ишхыр и фэкІэ епшыныж.

Дыгьужьым ишхари имышхари тохуэ.

Дыгьужьым лы игьуэтмэ, псы игьуэтыркъым.

Дыгьужьым мэл щихькІэ, зыфІихьым хуеплъэкІыжыркъым.

Дыгьужьым мэл щихькІэ, и нэпкьыжэ еплъыркъым.

Дыгьужьыр жьы хьумэ, хьэм и джэгуальэщ: When the wolf becomes old, it becomes the dog's plaything.

Дыгъужьыр зэдзакъэр и Ӏыхъэщ.
 Дыгъужьыр зыщызеуалэм мэлым зыщагъэпсэхуркъым.
 Дыгъужьыр къепхуэкӀыурэ мэл кӀапэр пеуд.
Дыгъум пабжьэр и дэӀпыкъуэгъуш: The thicket is the thief's abettor (providing cover).
Дыгъум щӀыгъур и дыгъуэгъуш: The thief's companion is a fellow thief.
Дыгъуэри дыгъужьри къаушэкӀу: Thieves and wolves track (their prey) while hunting.
Дыгъурыгъуур мэжэщӀалӀэмэ, и шырыр ешхыж: If the eagle-owl becomes hungry, it eats its young.
Дыдыр къэным ибгъэпщкӀуэнкъым (Didir qepim yibghepschk'wenqim): (You cannot hide an awl in a paper bag) Murder will out.
 Дыщэр дыщэпс хуэныкъуэкъым.
 Дыщэр къэзыгъуэт кӀэншыгъульэ иредзэ.
Дыщэр куэншыбым хэлъкӀи улъийркъым: Gold won't rust even in manure.
Дыщэр къыщыщӀахми щыльапӀэщ: Where gold is extracted is a valuable place.
Дыщэр уэсу къесмэ, уасэ иӀэнтэкъым: If it falls like snow, gold won't have any value.

Джалэу и Ӏупэ зэгуэудами ярейщ.
Джалэрей и натӀэ быдэ мэхъу: The forehead of the person who keeps falling becomes strong.
Джатэ жаным иуӀар мэхъужри, псалъэ жагъуэм иуӀар хъужыркъым: 1. The tongue is sharper than the sword; 2. The tongue is not steel, yet it cuts; 3. Many words cut (or hurt) more than swords.
 Джэгу пэтрэ ирашӀ.
 Джэгум хэту зэшам нэхъей.
 Джэгум хэту «Си гъуэншэджыр къызэтыж» жызыӀам нэхъей.
 Джэд жыпӀэмэ, сыджэдыкӀэщ.
Джэд лъакъуэрэ хъэ лъакъуэрэ зыубыда щыӀэкъым: There is no catching a hen or a dog by the legs.

Джэд мыклэцл пшэрщ: The barren hen is fat.

Джэд пшэр кьэбубыдынумэ, адакьэм бгьурысым епхьуэ.

Джэдгын зи жагьуэ и пашлэ щылуш: That which one least anticipates soonest comes to pass.

Джэдгын зи жагьуэм и пашлэ щылу кьытоклэ: That which one least anticipates soonest comes to pass.

Джэджьейм джэдыр егьэсэж: It's like teaching your grandma how to suck eggs.

Джэдрэ пэт щыфлагьэжклэ мэльэпастхьэ.

Джэду гьунэгьурыпщ (Зи унэ гьунэгьуу нэгьуэщл щыплэ жэщ щылэм ауаныщлу хужалэ): Said sarcastically of someone who spends the night at another place while his home is near.

Джэдум и щхьэр зэрыклым ипкьри йокл: What the cat can pass through with its head, it can also pass through with its body.

Джэдур лым лэмылэсмэ «мэ щоу» желэ: If the cat doesn't get to the meat, it says "This meat smells."

Джэдур дзыгьуэклэ лыхьужьщ: The cat is a hero in the eyes of the mouse.

Джэдыклэ кьэзыдыгьум джэди кьидыгьунщ: He who steals an egg would steal a hen.

Джэдыклэ пэтрэ фэ тлуашлэ илэщ: Even the egg has double skin.

Джэдылэм зыдахьа бабыщ (Джэдылэ=chicken pestilence; бабыщ=duck).

Джэдым фэнд клэрышлэщ (Jedim fend ch'erisch'asch; фэнд=wineskin, water-skin): (He hanged up a wineskin on the chicken) Said of a glutton. [Зэрышхэрейм щхьэклэ жалэ]

Джэдыр псы щэфэклэ уафэм доплъей: When the hen drinks water, it looks up to the sky.

Джэдыр шыкьакьэм щоклэцл: The hen lays eggs when it cackles.

Джыдащхьэр клуэдмэ, джыдэклыр ягьэсыж: If the axe-head gets lost, the helve is burnt.

Джыдэр кӀуэдмэ, и кӀыр дыщэщ: If the axe is lost, the helve turns golden.

Дзасэм тхьу пызагьэрэ? (Dzasem tx'w pizaghere?): Do they spit butter on skewers?

Дзасэри мылыцӀу, лыри мыцӀынэу.

ДзэкӀэ мащӀэу, хьэщӀэкӀэ куэду (Dzech'e masch'ew, hesch'ech'e kwedu): Little victuals and many guests.

Дзэр кьэсащ, псыр кьиуаш.

Дзэр узыншэху, шхалъэм зегъэпсэху (Dzer wizinshexw, shxalhem zeighepsexw).

Дзэр уришхэн кьудейкьым, дахагъэми щыщщ: Teeth are not just for eating, for they are also symbols of beauty.

Дзыгъуэ нэпсейр шэм етхьэлэ (Dzighwe nepseyr shem yethele): The greedy mouse drowned in the milk.

Дзыгъуэ цыкӀурэ пэт лэтэшхуэм ипӀытӀыркьым.

Дзыгъуэм и цыр кӀыр хьумэ, щӀыӀэлӀэх мэхьу (ЩыкӀыгъуафӀэм ираӀуэкӀ).

Дзыгъуэнэф пэт кьуалэбзум хабжэ.

Дзыгъуэр гъуэм имыхуэмэ, фэльыркьэб зыкӀэрещӀэ.

Дзыхь зыхуумыщӀ шыкьур мэкьутэ.

Е вындыжь хэшэнщ, е жьуджалэ хэшэнщ.

Е зыхэльыр хьэгъуэлӀыгъуэм мэятэ.

Е махьшэ лӀэнщ, е махьшахьуэ лӀэнщ.

ЕгъэджакӀуэр бзагуэщ, еджакӀуэр дэгущ.

Езэшыр пшынэ йоуэ.

Ем «сынокӀуэ» жиӀэркьым: Evil never says, 'I am leaving'.

ЕмыкӀур ӀупщӀэ-ӀупщӀэу зэхэльщи кьэльтмакькӀэ зыпщӀэхэльым зищӀэжыркьым.

Емынэм емынэ кьельху (Yeminem yemine qeilhxw): (Pestilence breeds the plague) 1. Evil begets evil; 2. One woe doth tread upon another's heels.

Емынэм кьелар хьумбылейм ихьыжащ (ехьыж) (Yeminem qeilar x'wmbileym yihizhasch [yehizh]):

There are two interpretations of this saying. The first is: 'He who survived the plague was claimed by the hop.' To perish of a trifle [Hop is the plant *Humulus lupulus*]. The other account is that during the Kabardian-Russian War, Tsitsianov, the Russian Supreme Commander of the Caucasus Army, resolved to restore the system of law of 1793. In 1804, he sent an expedition under General Glazenap to achieve his aim. A bloody battle took place in May near the Khumbilay River. This incident has been preserved in national folklore in the saying 'He who survived the pestilence found perdition in Khumbilay'.

ЕсыкІэ умыщІэмэ, ІупщІа псыми уитхьэлэжынщ: If you cannot swim, you will drown even in clear water.

Ехмэ, Іэпэ залэщ, кьелыжмэ, ныбжьырей хьуэнщ.

Ешхэ-ефэ нэхьрэ джэгу (Yeshxe-yefe nex're jegw): Better a dance party than a feast.

ЖамыІа щыІэкьым, ямыщІа мыхьумэ.

Жанхьуэтхьэблэ кьафэу кьытрегьээж.

ЖармыкІэм кьыщыхьуар жармыкІэм щызэхэкІыжынщ.

ЖаІар жьпІэжмэ, бзэгухэхьэ уохьу (ЖаІар щыжаІэжым деж ауаныщІу дыщІагьу).

ЖаІэ пэтми, хьыджэбз кьельху: In at one ear and out at the other.

Жэм гьэшыджэ буурейщ.

Жэм гьэшыфІэр нанэфІ хуэдэщ.

ЖыхапхьэщІэр фІыуэ мэпхьанкІэ.

Жейм и щІыхуэ кьыптринэркьым.

Жыг ку гьуанэри унэ мэхьу.

Жыгым и пщІащэр и фашэщ (пщІащэ=leaf): The leaves make the costume of the tree.

Жыгым пщІащэ пымытмэ, зы кьурэщ (кьурэ=dry stalks): A leafless tree is like dry stalks.

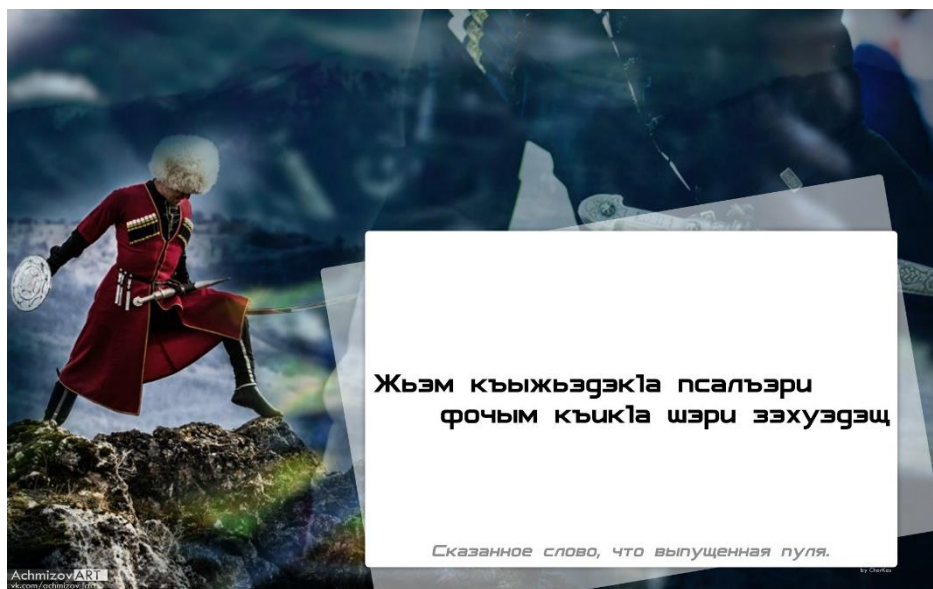
Жыгыр здешІэмкІэ мауэ.

Жыжьэм тІэу сыщыліи, благьэм зэ сыщымылІэкІэ.

Жылэм дэльмэ, уиІэщ.

ЖысІэр шІэ, сщІэм уемыплъ: Do what I tell you, but turn
your eyes away from what I do.
ЖыІэрыпщІ шыІэкъым.

Жъабэ нэхърэ шабэ нэхъ шэрыуэщ,
шабэ нэхърэ жъабэ нэхъ губзыгъэщ.
Жъагъэм хуэдэу (ятащ): (Given) like a lamb to the
slaughter (of forcibly married girl).
**Жъм къыжьэдэклa псалъэри фочым къикlа шэри
зэхуэдэщ:** A word out of the mouth is like a bullet out
of a gun.



Жьэр зэщІэкlмэ, ныбэр мэкlий.
Жбы зыхэмыт щІыІэр щІыІэкъым, псчэ зыхэмыт узыр
узкъым.
Жбы уимыІэмэ, щІэи уиІэкъым (Узэрылэжьэн
щыгъыныжь уимыІэмэ, щыгъыныщІэри куэдрэ
уиІэнукъым, жыхуиІэщ): If you don't have old
(clothes), you don't have new (clothes). [If you don't
have old clothes to work in, your new ones won't last
long]

Жьым и мыгъуэщ, щІэм и гъуэджэщ (ТІуми я чэзукъым,
жыхуиІэщ).

Жьындури гугъат тхъэрыкъуэ къришыну.

Захуэ жыІэныр нэ ищІыным хуэдэщ: 1. Home truths are
hard to swallow; 2. Truth hurts.

Зэ еуэр мэуэхъури

тІэу еуэр мэуапэ.

Зэ лъэпэрапэр щэ мэлъэпэрапэ: He who trips once trips a
hundred times..

ЗэгъунэгъуитІ я жэм шыкІэ зэхуэдэкъым.

ЗэгъунэгъуитІ я мэл бжыкІэ зыкъым.

ЗэдауитІ яз нэхъ захуэщ.

ЗэдэмыпсэуитІ зэнтІэІуркъым.

Зэз зи бзэгу телъым ІэфІ щымыІэж къыфІошІ: He who
has bile on his tongue thinks that there is no more
sweetness in life.

ЗэкІуэлІитІыр зэщІасэщ.

**ЗэкІуэщІыпхауэ щыль дыгъужьыр тхъэкІумэкІыхьым
йошэ** (Іэрыубыд ящІа пэтрэ итІаникІ зэраныгъэ
ищІэну пылъщ, жыхуиІэщ. *Although he's under lock
and key, he is still up to no good*): The tethered wolf is
hunting the hare.

Зэрызыхъ ІыхъэфІэщ.

Зэса сэгъейщ: 1. Old (Bad) habits die hard; 2. Habit is
second nature.

Зэхэзылъхъэм зэхихыжынщ.

Зей кІуэдым и анэ и дыгъуш.

Зи бзэ текІуэда куэд кхъэм щІэлыщ.

Зи бзэ хуимытыжыр и бзэ токІуэдэж.

Зи былым кІуэдам гуэныхьищэ къехъ.

Зи гур мыфІым и щхъэр фІейщ.

Зи дзэ зэмыузарэ зи быдз зэмыузарэ уз ягъэунэхуакъым.

Зи лІэгъуэ къэсам и мыхъэл къещтэ.

Зи мылъку зыфІэкІуэдам хуэгуІи,

зи акъыл зыфІэкІуэдар гъейж.

Зи нэ имысым хъэсэ еутэ.

Зи цІэ ираІуэ бжэщхьэІу тесщ: Speak of the devil (, and he will appear).

Зи щхьэ зыфІэмыдэхэж щыІэкъым.

Зи щхьэ зыхуэмыльтэфым пхьэлтэф зыкІэрещІэ.

Зи щхьэ зыхуэмыІыгъыжым щхьэ Іыгъын къесщтэ.

Зи щхьэ щымытым и шыд хьэм ешх.

Зи Іуэху мыхьунум фэндибгъу кІэрыщІащ.

Зибзеихьу и Іэшхыльтэ итІысхьэжа? (Зыми хуэмыныкьуэжын, зыри кьыщымыщІыжын и гугъэ? – жыхуиІэщ).

Зил мыузым игу узыркъым.

Зумыхьэри уимыІэри зыщ.

Зыгуэтыр мэгуфІэри, зыфІэкІуэдыр магъ.

Зы дагъуэ гуэр зимыІэ цІыху щыІэкъым: (Everybody has a defect) 1. No garden without its weeds; 2. There are lees to every wine; 3. Every white hath its black, and every sweet its sour; 4. Every bean has its black (US); 5. No rose without a thorn; 6. Nothing is perfect.

Зы дэкІэ уигу сыкьэкІи, а зыри кунэфу кьыщІыкІ.

Зызогъэхьри яшэм сыхон, зызогъашэри яхьым сыхон.

Зы махуэм бэзэрщ, зы махуэм кьэзэрщ.

Зы нэрэ зы щхьэрэ зэхурокъу.

ЗыжраІэ нэхьрэ зраІуэкІ.

Зызыгъэгусэ и Іыхьэ ныбэ уз хуэхушхьуэщ.

Зыльтэгъуа щыІэмэ, зэхэзыха умылтыхьуэ.

Зым ейкІэ зыр щІэскъым.

Зым и зэран щэм йокІ.

Зым и мыуасэ хьэм ишхыркъым.

Зымыльтэгъуа хашэ хьуркъым.

ЗыптхьэщІмэ, нэху мэщ, уушмэ, гъуэгум хощІ.

Зыри зымыщІэр зэи щыуэркъым.

Зыщэм и напэр кьэзыщэхум и уасэщ.

ЗыщІэм жиІэркъым, жызыІэм ищІэркъым.

ЗыщІэн зымыгъуэтым и унэр кьречри иресэж: 1. An idle brain is the devil's workshop; 2. By doing nothing we learn to do ill; 3. Idleness is the mother of all evil.

ЗыщІэн зымышцІэжым и унэ иречри иресэж: 1. An idle brain is the devil's workshop; 2. By doing nothing we learn to do ill; 3. Idleness is the mother of all evil.

ЗыщІэр мажэ, зымышцІэр мэжей.

ЗыІэщІэкІым хощІри, зыІэщІыхъэм хохъуэ.

И адэ къыщІыкІыжи и ней къысщыхуэ.

И гум зымыгъэнщІурэ и ныбэм зигъэнщІащ.

И гур пхъэ щхъэкІэ, и лъэр пхъэм дэнащ.

ИлъэскІэ щысар пІастэпсым пэплъэжакъым.

И насып бжыхъым ирапхакъым.

И насыпыр кытІэтІащ, и пІастэпсыр хэтІэтІащ.

И шы пхэщІ ирибзэри еІэзэу увыжащ (Іуэхур зэІигъэхъри епэщэщу увыжащ, жыхуиІэщ).

Ив лэри и дзей хэкІыжащ (Я Іуэху зэхэлъыжкъым, жыхуиІэщ).

Из зышхыnum ныкъуэ шхыкІэ ищІэркъым (Yiz zishxinum niqwe shxich'e yisch'erqim): He who will eat his fill does not know how to eat the half of it.

ИкІи уимыкІ, икІи уимыс, уисуи сыкъыумыгъэсыж: Damned if you do and damned if you don't.

ИмыІэфІ щыгугъым и выфІитІ фІокІуэд.

Ин дыдэхэми надэ къахокІ.

ИнагъкІэ фыхуеймэ, махъшэм феупщІ, жъакІэкІэ фыхуеймэ, ажэм феупщІ.

Ирауд бэнэнкІэ зигъэнщІыркъым.

Иримыкъур иризыгъэкъур лэпсщ.

«Истамбыл губгъуафэ изоплъ» жызыІам нэхъей (*Said of fortune-teller through coffee dregs*).

Истамбыл кыкІам дызэригъэтІэхъужыркъым (ДызэІэбэкІмэ, ахъшэ яттыну ди жып диІэбэ яфІощІ, жыхуиІэщ. Уэкъуо и псалъэу жаІэ).

Иужьрей Іуэху бзу кІагуэщ (Іуэхур умыгъэтІыль, жыхуиІэщ).

Куэсэ хьэсэгъу умышцІ (Цыху бзаджэ пэшэгъу умышцІ, жыхуиІэщ. Куэсэ = sparsely-bearded man = folkloric sign of an unkind man).

Куэдыр пхурикъуркъым, мащІэр къыбдохуэж.

Куэпкъ зыльысми ешх, шхужь зыльысми ешх.

КІэкьинэр ІэфІщ (Ch'eqiyne(r) 'ef'sch): (The dregs are the sweetest) The nearer the bone, the sweeter the flesh.

КІэпхъми содэ, дзыгъуэ къиубыдмэ.

КІэпІейкІэм щІэгупсысурэ сомыр хильхъащ: Take care of your pennies and your pounds will take care of themselves.

КІытэр кІымэ, фадэр хахуэщ.

КІыщ пщы унэщ.

КІыщыбжэрэ псыунэбжэрэ зэІухащ.

КІуэдар дэгъуэ мэхъу.

КІуэм и баш лІэм и шэнт.

КІуэм и гъуэгу хощІ.

КІуэм ущІохъэри шхэм ущІыхъэркъым.

Къазахъум зыхуресэ хъэмаскІэм: Brave before a lamb, but a lamb before the brave.

Къанжэр и бзэ токІуадэ.

Къапхъэнми имыгъапщІэ иубыдыркъым.

КъэзыгъэкІри зышхыжри уэрщ (Qezighech'riy zishxizhriy wersch): (What you sow is what you eat) You reap what you sow.

Къэзыдыгъур зы гуэныхъици зыфІадыгъур гуэныхъищэщ.

Къэзыхъ зышхыж бей мэхъу (Qezih zishxizh bey mex'w) (Лажъэу шхэжыр фІыуэ мэпсэу, жыхуиІэщ): He who eats from what he earns becomes wealthy.

Къалэн зыщыпщІыжыр къалэн пхуохъу.

КъэмыкІа пабжъэм къэмылхъуа тхъэкІумэкІыхъыр хэсщ (къыщиукІащ) (qemich'a pabzchem qemilhxwa

thek'wmech'ihir xessch): The unborn hare hides (*or* was shot) in the ungrown bush (said of a barefaced lie).

Къэмыфэфым пшынауэм трелъхъэ: A bad dancer blames the accordionist.

Къэхъуа щыІэкъым – щІалэр яукІри витІыр яхуаш (Гузэвэгъуэшхуэ, гуІэгъуэ зэуэлІауэ зыфІэмыІуэхум ауаныщІу хужаІэ мы ищхъэмкІэ къэкІуа псалъафитІри. *Said of a person who is unconcerned in face of calamities*): It's no big deal – they killed the young boy and drove off with the two bulls.

Къемэтмахуэр зэхудипІалъэщ: Doomsday shall be our date.

Къоджэм уигъэжейркъым.

КъозыІуэкІым къыбжеІэ, къыбжезыІэпэр къыптогъэ.

Кърум мывэ жьэдэлъу нэху егъэщ.

Къырыми данэ илъщ (УимыІэмэ, сыт и мыхъэнэ, жыхуиІэщ. *If you don't have it, what does it matter*): (The Crimea is full of silk) 1. There's many a slip ('twixt cup and lip); 2. Between (the) cup and (the) lip a morsel may slip).

КъысхуэзыщІэ и псэ.

Къыхэдзэ закъуэ – ежъуун бгъуэтынщ: One line of singing – you shall find someone to sing its refrain .

Къуажэ зиІэ нэф нэхрэ гухъу зыщІыф Іэшэ: The armless who can pound a mortar is much better than a blind man that owns a whole village.

КъуэщІий мафІэми шэ къегъэпщт: Even a fire of splinters causes the milk to boil.

Къуийм и пыІэ щыгъупщэркъым: He who has the mange forgets not his cap.

Къуийм и пыІэр щхъэрыхумэ, укІытэжыркъым: If the cap of the mangy person falls off, he is not ashamed any more.

Къуийм и щхъэ хуэзыхущІыр и бийщ.

Къуийм и щІыІу гуэрэф: (Not only scabby, but also has boils) 1. (To jump, or leap) Out of the frying-pan into the

fire; 2. To fall out of the pan into the fire; 3. From smoke into smother; 4. It never rains but it pours; 5. From bad to worse; 6. To go from clover to rye-grass; 7. Misfortunes never come alone (or singly); 4. One woe doth tread upon another's heels.

Къундэпсо гуащІэм кхъуэщыныр зэрегъэкІуэкІ.

Къупщхъэр псэумэ, лы кыытокІэж.

Къуцхъэмышхейм къуэрагъ и хуцхъуэц
(Къуцхъэмышхей=medlar; къуэрагъ=pole;
хуцхъуэ=medicine).

Кхъахэ хъуари кхъэм ехъуапсэркъым.

Кхъэм зыщызыгъэпщкІури кхъэм йокІуэлІэж.

Кхъэм яхъ къахыжыркъым.

Кхъуэ нэфми мышхумпІэ кыылуохуэ.

Кхъуэм и кІэр пиупщІри мэзым щІиутІыпщхъэжащ.

Кхъуэм илть хъэм кыытенэркъым.

Кхъуэм хуэмышх хъэм иригъэшхыркъым.

Кхъуэныжъ гъуэгыурэ кхъуэбанэр ешх.

Кхъуэныжъ уэлбанэхэльхуэц (Щимычэзум Іуэху
кыыдэзылъэфым хужаІэ).

Кхъузанэ гуплІэ-гупхэ ищІрэ?

Лажьейм узей кыыхокІ (Гукъеуэшхуэм узей кыыхокІ,
жыхуиІэщ).

Лажьейм уфІокІуэри, узейм уфІэкІуэркъым.

Лэжыгъэу щыІэр зы нэдым ихуэркъым,

щІэныгъэу щыІэр зы цІыхум ищІэркъым.

Лей зыщІэм кыыхуэгъуркъым: Murder will out.

Лы кыыІэрымыхъам дыгъужьым и дзэр егъэш
(КыыпІэрымыхъэм уегъэгузавэ, жыхуиІэщ).

Лыр ишхри къупщхъэ тенащ.

Лыр къуалэми ягъуэт, ямыгъуэтыжыр лэпсщ.

Лыр хъэхуц.

Лъабэ Іубэ ухуехъ.

Льакьуэ кьуаншэ вакъэ хуэщ (Вакъэ куэдрэ кьещэху, жыхуиIэщ. *Many shoes are bought for it*): A crooked foot is lucky with shoes.

Льэгужьэпэм нэмыс хьэдрыхэ нолус (Хьэдрыхэ=the world beyond the grave. Псалъэ Iей умыутIыпщ, жыхуиIэщ): Do not unleash bad words.

Льэсыр шум щонакIэ (лъэс=pedestrian; шу=rider): The man on foot is poking fun at the rider.

Лар фIы мэхуж: The dead becomes good in the eye of people.

ЛIэм зыгъэлIэн епх.

ЛIым Iэщэ зыхуиIыгъыр зы дакъикъэщ.

ЛыфI шыфI хуэщ: The good man shall get the good horse.

ЛыущхьэкIуэр щхьэкIуэ мыдэщ: The offensive person minds being offended.

МазэщIэр куэдрэ блэркъым.

Мастэ гуапэщи

мастэ гуауэщ.

МафIэ здэщымыIэр тахьтэкъым (МафIэ здэщымыIэм тхьэгъуэ щыIэкъым, жыхуиIэщ. *There is no joy where there is no fire*).

МафIэм кьыхэхури псывэм хэхуащ: 1. It never rains but it pours; 2. An evil chance seldom comes alone; 3. He fell out of the pan into the fire; 4. One woe doth tread upon another's heels.

МафIэм псыр кьегъавэ, псывэм мафIэр егъэункIыфI: Fire boils the water, while boiled water extinguishes the fire.

МафIэм IэщIэкIар псывэм хоупIэ: 1. It never rains but it pours; 2. An evil chance seldom comes alone; 3. He fell out of the pan into the fire; 4. One woe doth tread upon another's heels.

МафIэншэри гъавэншэри зэлытащ: Lacking a fire and not having crops are considered the same.

МафIэрэ гуфIэгьуэрэ: Fire is joy.

МафIэсрэ псыдзэрэ: A conflagration is like a deluge.

Махуэ кьэси щыблэ уэркьым: Lightning does not strike every day.

Махуэ псом зэрагьэпцIар чыцI ажэм икьутэжащ.

Махуэкум сыджауэ мэремым кьызэхуэсарэт.

Махуэм махуэ кьельху (Палъэм пIалъэ кьыхокI, жыхуиIэщ).

МахуэфIэрэ лIэкIафIэрэ.

МацIэм хэуэри пкIауэ закьуэр иукIащ.

МащIэр гуапэщ,

гуапэр псапэщ.

МэжэщIалIэм дыгьужьыр мэзым кьыщIеху: Hunger drives the wolf out of the forest.

МэжэщIалIэм кьэрабгьэри лыхьужь ещI: Hunger makes a hero out of a coward.

МэжэщIалIэм щIалэри егьэжь: Hunger adds years even to a child's age.

Мэз пхьэншэ хьурэ?: Could a forest be without timber?

Мэзджэдур и пащIэкIэ яцIыху.

Мэзым нэсыжа бланэр еукI.

Мэкьу хьэвэ мастэ хэкIуадэщ: A needle in a haystack.

Мэл зиIэр лэгьупэжьщ,

пхьужь зиIэр унафэщIщ.

Мэл зыхэвэ нэхьрэ бжэн зыхэпкIэ.

Мэлищэм зы мэл щыщIэмэ, мэл щэ ныкьуэщ: If but one sheep is lost from a flock of a hundred, it would feel like fifty [to the shepherd].

Мэлым и кIапэ и хьэлъэкьым: The sheep is not encumbered by its fatty tail.

Мэлым и кIапэр щыдэуейм, бжэныр дыхьэшхащ.

Мэлыхьуэ лъакьуэубыд и щхьэусыгьуэщ.

Мэлыхьуэм я зэхэкIыжыгьуэм кхьуей шыпс зэраутхыж.

Мэлыхьуэр шхын щхьэкIэ лIати, «и гуфIаклэм щэ дэз хьунщ», жаIэрт.

Мэхьуэщей лыфIым уеуэмэ, зеуэщху (Мэхьуэщ – адыгэм ящыщ зы лъэпкьыу щытащ).

Мывэ дзыкІэ зымышІэм и щхьэм кьохуэж: He who doesn't know how to throw a stone will get it right on the head.

Мывэ кьуршым мэш трасэркьым: They don't grow millet on stony heights.

Мывэ сыныр мэкІуэдыж, мыкІуэдыжыр уэрэдш: A stone statue eventually disappears, but a song remains forever.

Мывэ куэдрэ щыльмэ, жыглыц кьытокІэ: If a stone stands for long, it will grow moss.

Мыгьуэр зи мыгьуэр пхьэрыпэщ.

МыкІуэдыну зы мыльку, мылІэжыну зы цІэ.

«Мыхуэдэу щхьэ цІыкІу укьэна, дзыгьуэ?» – щыжаІэм,

«джэдум сыщышынэурэ» жиІащ.

Мысэр малъэри хейм и льякьуэр щІеуд.

Мыублэ мыхьумэ, мыхь шыІэкьым: Everything must have an end.

Мыхьумэ, Іэхьуэр и шэсщ.

Мыщэ шхэри зы дэ кьелш: Even when the bear eats a nut is left over.

Мыщэм зыщыхьумэурэ мащэм ихуащ: He who guarded himself against the bear fell in the hole.

Мыщэм ишхар дыгьужьым трелъхьэ.

Мыщэм лыкІэ зигьэнщІмэ, кьофэ: When the bear is full with meat, it dances for joy.

Мыщэм лыр имыгьэфу ишхыркьым.

Мыщэм пцІащэ техуэмэ мэгубжь, жыг техуэмэ зеуцэху.

Мыщэм фІыуэ илъягьур ешхыж.

Мыщэр игу кьыщыхьэм щотІыс.

НабдзэхэкІэр гухэмыкІыжщ.

Назэми нэф нэхьрэ нэхьыфІш: Cross-eyed is better than blind.

Назэр нэфкьым, щхьэзэр делэкьым: The cross-eyed is not blind, and a dizzy person is not crazy.

«Нал Іунэр бэн Іунэ зыщІыж тхьэр щыІэщ», – жиІащ гьукІэм и фызым.

Напэм техуэр жьэм жеІэф.

Нахуэ жыІэнрэ нэ ищІынрэ (зэхуэдэщ): 1. Home truths are hard to swallow; 2. Truth hurts.

Нахуэу зыщамыщэм щэхуу сату щашІ.

Нэ ильагы нэ ещІэж.

Нэгум щІэльбыр лъэгум кІуащ.

Нэгум щІэхур гум йохуж.

Нэгъабэ кыызэуащ, жери мы гъэм магъ.

Нэд мыкыу уврэ, нэд кыа зигъэщхърэ?

Нэм нэ хьумэ иІэщ.

Нэм щІэльбыр Іугъуэм кыыщІеху, гум ильбыр фадэм кьреху.

Нэпкыым тетыр кхъуафэ хукІэкІэ Іэзэщ.

Нэпсыншэ хьэдагы.

Нэр зейм жейм трех.

Нэр псэм и хьумакиуэщ: The eye is the guardian of the soul.

Нэфрэ дэгурэ зопсалъэ: All at sixes and sevens.

Нэфым и нэм хихар и гум хельхъэж.

Нэфыр тхъэклиумафІэщ: The blind have keen ears.

НитІрэ пэт, зэфыгыуэгъуш.

НитІыр зэхуэдэмэ, жыжъаплъэщ.

НитІыр зэхуэмыдэмэ, мэплъэщхъу.

Ныбэ Іейм шхын и пщІыхыщ (Nibe 'eym shxin yi psch'ihsch): A bad paunch hankers for (literally: dreams of) food.

Ныбэм и лажьэр ІуэтэжыгыуафІэщ.

Ныбэм измэ, щІакхъуэр цІынэщ.

Ныбэм ильмэ, псынщІэщи, имыльмэ, уэндэгъуш: A full belly feels light, an empty belly feels heavy.

Ныбэм имыльмэ, лъэр щІэкІырккыым.

Ныбэм имыльмэ, нэр плъэрккыым.

Ныбэм имыльмэ, щІыр плъапІэщ.

Ныбэм уахихъэнщ, фэм уакъыхыхыжынщ.

Ныбэр къэблагъэмэ, благъэр пщегъэгъуш: When the belly beckons, you forget your relative.

Ныбэр нэщІмэ, лъакъуэр щІэкІырккыым.

Ныкьуэляхьэр шыгъэкӀуэрщ.

Пабжьэм хэсыр лыгъэм кьыхехури, гум ильыр фадэм къреху: A forest fire drives out those hiding in the bush, and alcohol lures out what is lurking in the heart.

ПашӀэр инми, жьакӀэр щӀиуфэркъым: Even if it is big, the moustache does not cover up the beard.

Пэжым нэр ирещӀ: 1. Home truths are hard to swallow; 2. Truth hurts.

Пэжыр хушхьуэщ, пцӀыр шхьухьщ: Truth is medicine; deception is poison.

Пкъым пыт лыр мэуз.

Пкъымрэ псэмрэ зӀэпыкӀыгъуейщ: The body and soul are loath to abandon one another.

ПкӀауэм и кӀуэдыжыгъуэ къэсмэ, бжьэхъун тхьэмпэр тӀысыпӀэ ещӀ.

Псальэ гуапэ гугъэдахэщ: Soft fire makes sweet malt.

Псальэ дахэм гуауэр пщегъэгъунщэ: Sweet words are like balm to your wounds.

Псальэ лейм баш лей даӀэтыркъым.

Псальэм и пэр умыщӀэу и кӀэр пцӀэркъым.

Псальэм пцӀэ щӀатыркъым.

Псальэр бгъэуvmэ выщи, бгъэтӀысмэ цӀэщ.

Псатхьэр къехмэ, бгыкъум зегъэш.

Псэ зыпыт къупщхьэм лы кытокӀэж.

Псэ зыпыту мышынэ щыӀэкъым.

Псэжыр лъхуэри емынэжь кыильхуащ.

Псэм лыхьур щхьэм и кӀурмэныпхьэщ.

Псэм хуабэ и щӀасэщ.

Псэр ӀэфӀщ.

Псэрэ пэт хьэхуш.

Псэур мэугъэри, лӀар гугъэжыркъым.

Псэушхьэ губзыгъэ зыгъэлӀэн ишхыркъым.

Псы мыгъавэ бдзэжьей хэщ.

Псы Ӏуфэм Ӏусым псы икӀыпӀэр ещӀэ.

Псы Ӏуфэм Ӏусыр есыкӀэкӀэ Ӏэзэщ.

Псы Ӏуфэм Ӏут дзэлыр мэхьуапсэ.

Псы джэд псым итхьэлэркьым, мэлыхьуэхьэ дыгъужьым
ихьыркьым.

Псыжь укӀуэмэ, пщыз пхокӀ (Псыжь = Kuban).

Псым итхьэлэм блэм зрешэкӀ: A drowning man clutches
at straws.

Псым ихьыр и щхьэцым йопхьуэ: (A drowning man
clutches at his own hair) A drowning man clutches at
straws.

Псым ихьыр хьэцыбанейм йопхьуэ: (A drowning man
clutches at a thorn) A drowning man clutches at straws.

Псым кьыхадза бдзэжьейуэ ныджэм кьытенащ.

Псым хэль пхьэр мэфри, фэм дэль гур мэбампӀэ.

Псыр зэрыжэр и псылэщ.

Псыр псэм и зы ныкьуэщ: Water is the half of the soul.

Псыр псэхэльхьэжщ: Water is life.

Псыхьуэр жылэ тӀысыпӀэщ: River-valleys are sites for
villages.

**Псышэд здэщыӀэм хьэндьркьуакьуэ
(хьэндьркьуакьуй) щыӀэщ:** Where there is a bog,
there is a frog.

Пхуэмыфащэ хьэльэщ: What doesn't suit you seems so
cumbersome.

**Пхьэ дакьэжь псым итхьэлэрэ,
мэлыхьуэхьэ кӀуэдрэ?:** Does an old stump drown in water,
and does a sheep-dog get lost?

Пхьэ мысрэ псы мывэрэ щыӀэкьым: There are no such
things as wood that doesn't burn and water that doesn't
boil.

ПхьэщкӀум кӀапсэшхуэр и тельхьэщ.

ПхьэӀэщэм вы щӀэмышӀамэ, пхьэ дакьэщ: If untethered to
bullocks, a plough is a mere stump.

ПцӀы бупсынумэ, лӀам тельхьэ: (If you want to lie, lay it
on the dead) Stone dead hath no fellow.

ПцӀы зыупсыр щхьэщытхьущ, зызыгъатхьэр
джэгуакӀуэщ.

ПцӀым и льякьуэр кӀэщӀщ (щӀэткьым): Lies have short
legs.

ПцІым льякьуэ щІэткьым: Lies have short legs.

ПцІымрэ пэжымрэ я зэхуакур пІалъэщ: Time is the best judge of truth and falsehood.

ПцІым фІым хуишэркьым: Lies lead to no good.

ПцІыр зэбгъэпцІми зэрыпцІыр кьыщІокІыж.

ПцІыупс пцІыупс едаІуэркьым (едәІуэжыркьым): A liar is deaf to another.

ПцІыупсым и пэж закьуэр хьэм фІешх: (The liar's only truth was swallowed by the dog) 1. Once a liar, always a liar; 2. A liar is not believed when he speaks the truth.

ПцІыупсым и пэж закьуэр хьэм Іәпеч.

ПцІыупсыр я фІэщ мыхьуурэ, и унэр мафІэм исащ.

ПцІы ІэфІ нэхьрэ пэж дыдж: Better bitter truths than sweet lies.

Пшэ темылъу уэшх щыІэкьым: There is no rain without clouds.

Пшэм уефийкІэ кьэувыІэн, вым уегийкІэ гурыІуэн?: If you whistle to a crowd does it stop; if you rebuke an ox does it understand?

Пщашэ гьум теубгьуэн и щІасэщ: A thick-set lass loves to cover up.

Пщэдджыжь хьэщІэ гьэхьэщІэгьуафІэщ (Pschedjizch hesch'e ghehesch'eghwaf'esch): A morning guest is easy to host.

ПыІэ зыщхьэрыгъ псори лыкьым: Not all those who put hats on are men.

ПыІэ Іей нәІу Іейщ: Bad hat, bad face.

«ПащІэр сэ кьызи хьэлІащэрэт» жиІащ фадэм.

Сабий мафІэ щилъагьукІэ, «си анэ и дыным хэІащэрэт» жеІэ.

Сабийр мыгъмэ, быдз иратыркьым: 1. If the babe doesn't cry, they don't suckle him; 2. Shout, if you want to be heard.

«Сэ бзаджэ кьэзылхуи, уэ делэ кьыулху», – жиІащ.

Сэ гьущэрылърэ

фыз игьэплъа лырэ.

Сэ сашэн хьумэ, дарийр мэкIуэд.

Си анэ кьыщамышэм си анэшым срашыбзыхьуэт,
жызылам нэхьей (КьэхьункIэ мыхьуну Iуэху
кьехьулIауэ зыIуатэм ауаныщIу жраIэ).

Сигу илгыр кьащIи, си IэмыщIэ илгыр уэстынщ.

Си гьунэгьур мэдыхьэшхри сэри содыхьэшх (Iуэхум
хэзымышщIыкIыу нэгьуэщIым зыдезыгьэкIум хужаIэ.
*Said of somebody who without understanding goes along
with something*): My neighbour is laughing and so am I.

Си цIэр игьэIуурэ, и Iур егьашхэ.

Сохьустэмышьу IэнэухьуэнщIщ (Сохьустэ=student, pupil).

**Сыдоубжытхейри си набдзэм хохуэ, соубжытхэхри
си жьакIэм хохуэ:** If I spit up I hit my eyebrow, if I
spit down I hit my beard.

**«Сыльатэмэ, сыфочыпэкIуэдщ, сыхэсмэ, сыхьэпщIо
Iусщ» жиIащ ныбгьуэм** (ХьэпщIо,
хьэпщIэу=hound): 1. "If I fly, they will shoot me; if I
stay, the hounds will devour me", said the quail; 2.
Damned if you do and damned if you don't.

Сымаджэрэ сабийрэ, жыхуаIэращ.

Сыщымыгьуэми дарий гьуэжь джанэ.

Таурыхь щIэупщIэм таурыхь ещIэ.

Тэм тэ и цIэщи, щэм щэ и цIэщ: (A gift is for free, but
selling is another business) Keep friendship and money
apart.

TeIyкI текIыжыркьым: What has been trumpeted far and
wide cannot be wished away.

Тутынафэ псори «зэшщ».

Тхьэгьэлэдж гуэнырыхьэ-гуэнырыкIщ (Тхьэгьэлэдж –
мыбдежым кьикIыр гьавэщ).

ТхьэкIумэм зэхих нэхьрэ нэм ильагьу: What the eye sees
is better than what the ear hears.

Тхьэусыхалэ ажал тоIукI.

Тыншыгьуэр шэчыгьуейщ: Comfort is difficult to bear.

ТIыкIу щхьэкIэ тIэкIурамэщ.

Уанэ телъхъэ фӀыщӀэ пылъкъым.
 Уанэм лӀы имысмэ, пхъэ тыкырыщ.
 Уафэ гъуэгъуэрейр уэшхыншэщи, фыз дыхъэшхрейр
 лӀыгъащӀэщ.
 Уахыхъэныр Іуэхукъым, уакъызэрыхэкӀыжын щӀэмэ.
 Уэ бгъалӀэри лӀэркъым, уэ бгъатхъэри тхъэркъым.
Уэ блэ кьоуамэ, сэ бэдж кыызэуаш (Уэ кыппщыщӀам
 нэхърэ нэхъыкӀэж сэ кыысщыщӀаш, жыхуиӀэщ. *What
 happened to me is much worse than what happened to
 you*): If you were bitten by a snake, I was stung by a
 spider
 Уэ нэхъ лӀыфӀ щымыӀэмэ, си пыӀэ пхуэгъэтӀысащ.
 Уэдыр Іушэщи, пшэрыр дахэщ.
 Уэлбанэшрэ хъыджэбз гушыӀэрэ.
Уэным баш егъуэт: He who wants to strike will find a stick.
 Уэр щхъэкӀэ щтапӀэ сыхъэжынкъым.
 Уэрэдусрэ сурэтыщӀрэ зэхуэдэщ.
 Уэрэдым и щӀопщыр ежьющ.
 Уэрэдым псалъэ хадзыркъым.
Уэс щесам лъэужь щыӀэщ: Where there is snow there are
 footprints.
 Уэсэпс тхъэгъур гугъэхуабэщ.
 УэсхэкӀ нэфщ.
 Уэсым хэсыр къанэри хъэжыгъэм хэсыр лӀаш.
 «Ууейм кыхи сысейм кыильхъэ» жызыӀам нэхъей.
 УэфӀрэ лӀыфӀрэ хэт дзэшын?
 Уэщыщхъэм уэщыкӀыр кӀэлъидзыжащ.
 Удэлъейми уоӀуэ, укълъыхми уоӀуэ.
 Удын зэхэдзэ нэхърэ Іыхъэ зэхэдзэ.
 Удыр и щхъухъ ехыж.
 Уджым сыхэплъафэ щхъэкӀэ, сыкъеплъэфэкӀын?
 Удз цӀынэр выфэм пхыкӀыркъым (Къэуат хъуркъым,
 жыхуиӀэщ).
 Удзыр кыыщыкӀым щахъу.
 УдзыщӀэм нэсмэ, шыжь бэгур къохъуж.
 Уз бзаджащӀэщ.

УзэльэІу нэхърэ кьольэІу.
 УзэльэІур щІагъуэ мэхъу.
 Узэмыджа гуемыІуши узэуІу гъунэгъущ.
 УзэрымыгуІам папщІэ сыгуфІащ, узэрымыгуфІам щхъэкІи
 сыгуІащ.
Узэсэ сэгъейщ: 1. Old (bad) habits die hard; 2. Habit is
 second nature.
 Узэфыгъуэ кьыптокІуэ.
 Узэшмэ, мафІэ, ушынэмэ, гъусэ.
 Узейм лажъей кьыхокІ (Узейм – уз Іейм).
 Узижагъуэм и нэм бжэгъуу ущІоуэ.
 Узижагъуэм уегъэдыхъэшх, узищІасэм уегъагъ.
 Узижагъуэм уеуб, узищІасэр кьыпщотхъу.
 Узижагъуэм уфІэгъумщ.
 УзимылІым лЫ ущыхъуркьым.
 УзищІасэм и псэ ухуехъ.
 УзыгъалІэ псори емынэщ.
 Узыгъэгугъэрэ уи дауэгъурэ.
 Узыгъэжъым жьыгъэ Іыхъэ кьыуитыжыркьым.
 Узылтыхъуэр лъапІэ мэхъу.
 Узыр уэщынэкІэ кьокІуэ, мастэнэкІэ мэкІуэж: Misfortune
 comes on horseback and leaves on foot.
 Узыншагъэрэ сымаджагъэрэ зэпыщІащ.
 Узытхъэлэ псори Урыхуц (Урыху = Uruk, river in
 Kabarda).
 Узыфэ мыхъужмэ, ажал и хуцхъуэщ.
 УзыфІ щыІэкьым.
 Узыхуэмыдэн уи уэрэд еус.
 Узыхыну псым мывэ кьыхэщу уолъагъу.
 Узыщымыхъум щхъуэ къуэльщ.
 УзыщІэнакІэ кьыппокІуэкІыж.
 Уи адэ и ней, уи анэ и нэфІ.
 Уи бын фІыуэ зылъагъум уи щхъ(э)и фІыуэ елъагъу.
Уи вакъэр зэвмэ, дуней псор зэв кьыпщешІ: If your
 shoes are tight, they make all the world tight for you.

Уи гьуэгур бзэпсрэ уи псыр чэнжмэ, уехьуллш: If your path is straight and your rivers (the rivers you need to cross in your path) are shallow, you shall prosper.

Уигьуэмэ гьусэ бгьуэтынщ.

Уи лэгьу зыхэмыт дзэм уахозэшыхь.

Уи льахьэр зыдыгьум уишри идьгьунщ.

УимыкI, уимыс, уисуи, кьыдумыгьэхьэж: Damned if you do and damned if you don't.

Уи насып зыхэмылтым дагьуэ кьыхуогьуэт.

Уи нэми укьышигьапцIэ кьохьу: Sometimes your eyes might deceive you.

Уи пшынэуэклэм сыкьыдофэ: I dance in time to your tune.

Уи хьэ фIэпщ и цIэщ: Your dog's name is what you call him.

Уи шэр мыгьуэклэ ушх, си пIастэр кьыхэзгьэшхыкIыж.

Уи шхын зыхэлгыр уиIу илх хуэдэщ.

Уи щхьэ зи жагьуэм уи цIэ фIэIейщ.

Уи щхьэ зыфIэмыIейм уи льякьуй фIэIейкьым.

Уи щхьэм нэхьрэ уи гугьэр сиIащэрэт.

Уигу кьызэбгьэмэ, уи жэмыбгьэр кьэзышх (СльэкIыр пхуэсцIащ, уигу кьыщIызэбгьэн щыIэкьым, жыхуиIэщ).

Уизыудыр Iуэхут, кьыптеладэр мыхьумэ.

УиIэ псори сиIэ нэхьрэ узыщыгугьыр сиIащэрэт!

УльэIуэнри уIуеинри зэхуэдэщ: To beg and to bleat are one and the same.

УмэжалIэмэ, сытри IэфIш: Hunger is the best appetizer.

Умыгьэхьей нэхьей хьунщ.

УмылэIуауэ узэтэнур пщIэнукьым.

УмылIэмэ зылI, улIэмэ зы машэ.

Унэм исыр хасэурэ губгьуэм исыр кьосыж.

Унэрыхьэм уи Iыхьэ пIех.

Унэхьугьуэм дзыгьуэри мэятэ.

Унэхьунум гуоуж макъ и тхьэкIумэ иIуэркьым.

УмылIэмэ, джэду хьэжы плъагъунщ: 1. If you live long enough, you shall see the cat a Hadji; 2. The devil knows many things because he is old.

УпщIэ и анэ фIэрафIэщ (фIэрафIэ=coquet[te]).

Уримыпсэлъэфмэ, уи жьэм пIастэ иришх.

Ухагъэзыхьмэ, укъагъэфэнщ.

Ушынэмэ, си кIэ къуагъ къыкъуэтIысхьэ: If you are afraid, sit behind my skirt.

Ушынэмэ, си пыIэ щхьэрытIагъэ: If you are afraid, put my cap on.

УщымытIыс ущыгушыIэркъым.

Фадафэ чэфыжыпкъэщ.

Фадэ зэхэдзэрэ удын зэхэдзэрэ.

Фальэм имыт (къ)икIутрэ?: Can you pour from the vessel something that is not there in the first place?

Фэ мыгъ–мыуцIынрэ фэ цIынэ зэIымыкIри щыIэкъым.

Фэ пщIынымэ, лы зытелъхьэ.

Фэдэн кIапэ шу егъэшэсыж.

Фэльбыркъэб псым щилъафэрэ? (Фэльбыркъэб=gourd used as a vessel when dried and hollowed out).

ФэрэкIым «Уи фэр схьын, хьэмэрэ уи нэр схьын?» жи (ФэрэкI=smallpox).

Фо нэхърэ жей нэхь IэфIщ: Sleep is sweeter than honey.

Фом тхьу хэплъхьэкIэ зэIигъэхьэркъым.

Фор зэкIэщIэж нэхърэ банэр зэфIренэ.

Фоч нэщI лIитIгъэшынэщ.

Фочым зигъазэмэ, блыпкъауэщ.

Фочыр уамэ, хьэтыр щыIэжкъым.

Фыгъуэ-ижэр зыщыкуэдым дауэгъу куэд щызэблэкI.

Фыз гъуэгъу мыгъуэ ежьэркъым.

ФIым фIыщIэ пылъщ.

ФIыр зымыщIэм фIыщIэр зыуи къыщыхьуркъым.

ФIыуэ плъагъу щыпIэм укIуэныр жыжьэкъым.

ФIыщIэ цIэрыIуэщ.

ФIыщIэ жыг пхухасэнут?

Хаклуэ бзаджэ и анэ хуэльэщ.
 Хаклуэ мыхъу алащэщ.
 Хаклуэ мыхъу дзэкълэщ.
 Хаклуэ мыхъу хъуэклуэным дехъэх.
 Хамэ ахъшэ зепхъэмэ, уи жыпыр гъуанэщ.
 Хамэ дагъуэр лъагъугъуафлэщ.
 Хамэш тесым и пхэ щлудыркъым.
 Хэди бжэныр къыхэх, мэлыр къыхэпхми
 уэстыххэнукъым.
 Хэзгъэхъуэнщ, щыжыслэм, хэзгъэщлэщ,
 зыстхъэщлэщ, щыжыслэм, зыщлэщ.
 «Хэт и щхъэр нэхъ дахэ?» щыжафлэм, шылъэгум и щхъэр
 къригъэжъащ (Шылъэгум=tortoise).
Хэтхэ я унэ къанжэ тес? (Щлагъыбзэщ: Хэтхэ япхъу
 упыль е хэтхэ я къуэ къыппыль, жыхуилэщ):
 (Allegory) Whose daughter are you attached to, or whose
 son is attached to you?
 Хеирьбгэм и кърэш езым хуегъэзэжыр.
 Хым хэклуадэр кхъэхалъхъэншэщ.

 Хуарэ дэкугъуанэ сыбгъэшэсамэ, сегъэпсыхыж
 (Къысхуэщлэмэ къысхуумыщлэж, абы щхъэклэ
 сыноубзэнукъым, жыхуилэщ).
 Хугуклэ лъэнклэщ.
 Хуейм зыхуей игъуэтмэ, бажэ хуэдэ мэуш.
 Хуцхъуэ зэхэдзэр сымаджэм и щхъухъщ.
 Хуцхъэ къуэпс зэтащ.
 Хуцлэмыхъэ плэщлэрыпсалъэщ.

 Хъэ бзаджэ тлысшлэншэщ.
Хъэ мыуклытэ къупщхъэ йогъу: The impudent dog gnaws
 the bone.
Хъэгъуэллыгъуэ махуищ гухэхъуэщ: The three days of
 the wedding festivities are joyful.
 Хъэдэр зейр кхъаблэпэщ.
 Хъэжыр зэбуштми зумыуштми йобэн.

Хьэлывэр япкыху щысри, ягъэжъэху пэплъэжакъым.

ХьэлIамэ вацэрэ? (ХьэлIамэ=boiled flat cake made from maize flour).

ХьэлIамэм ибгъукIэ йодзакъэ: (He bites the flat maize cake from the side) He is practical, he knows what's what.

ХьэлIамэм и кум йодзакъэ: (He bites the flat maize cake from the middle) He is awkward, clumsy, unpractical.

Хьэм благъэр мэкIэ къещIэ: The dog knows the relative by smell.

Хьэм дыгъужь имылъагъуху щIакъуэщ.

Хьэм ебгъэшх текIуадэркъым.

Хьэм ептыр и Iыхъэщ: The share of the dog is what you give it.

Хьэм и бзэгу хушхъуэщи, джэдум и бзэгу щхъухъщ: The tongue of the dog is medicine; the tongue of the cat is poison.

Хьэм и губжь кхъуэм щехъэ: When the dog is angry he takes it out on the swine.

Хьэм и гъэрищ, шым и гъэрибл, лIым и гъэ щэщI (Щымы ар я зэманьгъуэфIщ, жыхуиIэщ): The dog's third year, the horse's seventh year, and man's thirtieth year (are the best years of their lives).

Хьэм и щхъэр узмэ, удз ешх,

блэм и щхъэр узмэ, гъуэгум тогъуальхъэ.

Хьэм къупщхъэкIэ уеуэкIэ гъыркъым: If you hit a dog with a bone it won't cry.

Хьэм нэщI щхъэIуо щоуэ: 1. To be engaged in a futile action; 2. To waste one's fire; 3. Sisyphean toil.

Хьэм «Сыпсэумэ, гъэмахуэм унэ сщIынщ» жеIэ.

Хьэм уеуэмэ, нэхъей мэхъу: If you hit a dog it becomes worse.

Хьэм ущышынэмэ, уи нэкIэ укъещIэ.

ХьэмакIэр хъэ зэщIэгъавэщ (ХьэмакIэ=small breed of dogs).

Хьэнэфийхэр зэфыегьуш (Зэныбжьэгьухэр зэкӀуэгьужэгьуш, жыхуиӀэщ): Friends visit each other frequently.

Хьэндыркьуакьуэр псыдзэм щрихьэжьам «Абыи си Ӏуэху щыӀэщ» жиӀащ (Хьэндыркьуакьуэ=frog; псыдзэ=flood; ехьэжьэн=to take, carry away).

Хьэр банэурэ мэлӀэж: A dog dies barking.

Хьэр гугьу ехьынымэ, чэруаным ядокӀуэ.

Хьэр делэ хьумэ, зейми йодзэкьэж: If a dog goes mad it bites its owners.

Хьэр зыукӀым ирехыж.

Хьэр зыпӀыным ехь, зымыпӀыным ехь.

Хьэр зыщагьашхэм щобанэ: The dog barks where he is fed.

Хьэр зыщыгуфӀыкӀыр и ныбэщ.

Хьэр и бзэгукӀэ зӀӀэзж: The dog heals itself with its tongue.

Хьэр и гьуэлъыпӀэ икӀмэ, дыгьужьым ехь.

Хьэр мэжалӀэмэ, дыгьужь кьугьыкӀэ ещӀ.

Хьэр улэуэнымэ, мэкьушэм ядокӀуэ.

Хьэр хьэлывэм щогугь, делэр гугьэурэ мэлӀэж.

Хьэр шынэмэ, и кӀэр и бэкьум декьузэ, джэдур шынэмэ, и кӀэр еӀэт.

Хьэрэмым хьэрэм кьешэ: Evil leads to evil.

Хьэрэмыр нэбгьузкӀэ маплъэ.

Хьэтыкьуейм тегьэзэж я жагьуэщ (Хьэтыкьуей – адыгэм я щыщ зы лъэпкьщ).

Хьэщэхурыпхьуэм узэригьэпхьуэкӀыркьым.

Хьэфизым жэщри махуэри и зэхуэдэщ: For a blindman day and night are the same.

Хьэфизым и гур и гьуазэщ: A blindman's heart is his beacon.

Хьэфизым мазэр хуэнэхукьым, фыз мылхьуэ и сабий гьыркьым: The moon does not shine for the blind; the child of the barren woman does not cry.

ХьэщӀэр зейр гуауэжырыхьщ (Hesch'er zeyr gwawezhirihsch).

ХьэщІэщыжь нэщІыр уэтэрщ (Hesch'eschizch nesch'ir wetersch): An unused old guest-house is like winter quarters for cattle.

ХьэІус ефэгъуэм пашэщ, хьэ елъэрышэгъуэм кІашэщ: When it's time to drink the pottage he is first; when it's time for the dogs to go in single file he is last.

ХьэІуцыдз псори зэщхьу мэкъугъ: All the wolves in a pack howl in the same manner.

Хылагъэ зыхэмылгъым «лЫгъэ схэлыщ» жремыІэ.

Хыилэр акъылым щыщ.

Хыилэр псалъэри лЫгъэм и лъэр щІиудащ.

ХьыбарыфІри хьыбарщ, хьыбар Іейри хьыбарщ.

Хьыджэбз щІалэ делэгъуафІэщ.

Хьуапсэ и псэ кІуэдыркъым (Умыфыгъуэмэ, ухъуэпсэну емыкІукъым, жыхуиІэщ: It is not improper to desire something as long as you don't envy.

Хьуэжэ и бэщмакъыу зыкърегъанэ (Бэщмакъ=shoes; boots).

Хьумэ, зыфІ, мыхъумэ, фІитІ: If it happens, that's good; if it doesn't, that's even better.

ХьунщІэдрэ къуентхьыдрэ зыщ: Robbing and looting are the same.

ЦІэр елъэри, бжьыдзэр кыинащ: The louse jumped and the flea stayed put.

ЦІу псори дыщэкъым: All is not gold that glitters.

ЦІыв гузавэ дэуэщ (ЦІыв=beetle).

ЦыкІу щхьэкІэ, лъабжэщ: Small though it may seem, it is well-founded.

Цыху зэрыкІ вы укІа йохуэ (Зи гугъу ищІыр ныбэщ).

Цыхубзыр илъэс щэщІ хьумэ, цыхухъу пэлытэщ.

Цыхугъэ зиІэм жагъуэгъуи иІэщ.

Цыхуми хьэщхьэрыІуэ къахокІ.

ЦыхуфІ и тЫсыпІэ хьэзырщ.

Чэф хьуа нэужь зи адэшхуэр зыгъеижа́м нэхъей.
ЧыцI ажэм зигъэгусэри шхальэм дэпкIащ (Гупым
яхэмызагъэу зызыгъэгусэм ауаныщIу хужаIэ).

Шэ зиIэми ешх, шху зиIэми ешх.
Шэдженальэ къидзыххэ́нумэ къезгъэдзынщ
(КъищIэххэ́нуIамэ къезгъэщIэнщ, жыхуиIэщ).

Шэм, сынокIуэ, жиIэ́ркъым.
Шэрэ блэрэ зэблэкIы́ркъым (Фочышэр блэм темыхуэу
блэкIы́ркъым, жыхуиIэщ).

Шэс псори шукъым: Not all those on horseback are
horsemen.

Шу гупыр зэдилъмэ, щхъэж игу илъ ещIэж.
Шу махуэ Iумахуэ́щ (Iумахуэ=silver-tongued).

Шууи укъэмыкIуэ,
лъэсуи укъэмыкIуэ,
къакIуи сыкъэ́льагъу (ЗыкIэ́льызымыгъэкIуэ́ным и
щхъэусыгъуэ́щ): Come and see me, but do not come on
horseback and do not come on foot.

«Шхэм, и нэ́эрыхъэ мэхъей» жери щыхъащ
(Нэ́эрыхъэ=eye-socket; щыхъэ́н=to cavil; to fall out
with somebody. Хъэкъ имыIэу щыхъащ, жыхуиIэщ):
He cavilled for no good reason.

ШхэныIэ кIыхъщ (Shxeni'e ch'ihsch): The hand that takes
the food at the table is long.

Шхуэ́лым шэр щыфIэ́Iуркъым, ныбэм сабийр
щезэшы́ркъым.

ШхуэмылакIэр зыхуэмы́Iыгъым шкIэр еубыд
(ШхуэмылакIэ=bridle rein for horse. Хуэмы́щIэ́нум
зыкIэ́рещIэ, зрепщыт, жыхуиIэщ): Said of someone
who perseveres in doing something that he is not good
at.

ШхупщIатэхъэ кIуэуэ́ зи шынакъ зыгъэ́пщкIу́жам нэхъей
(ШхупщIатэ=ferment for milk; шынакъ=bowl).

Шы дэгъуэм уанэ дэгъуэ хуэфа́щэщ: A good horse
deserves a good saddle.

Шы зымылэм уанэ къещэху: He who doesn't have a horse buys a saddle.

Шы зымылэр къамышыклэ базщ (Базщ – ерыщщ).

Шы зилэр къанэри, уанэ зилэр клуаш: The man with the horse stayed and the man with the saddle went.

Шы зыгъуэт нэху тещхэркъым.

Шы лэнум мэкъу пхыр зыдехь.

Шы пщлэнтлэх лыущхьэклущ.

Шы сакъ хьэ къедзакъэркъым: A careful horse is not bitten by dogs.

Шы тесыклэ зымыщлэм уанэр екьутэ: He who doesn't know how to ride a horse breaks the saddle.

Шы уэдыжъ зэдзэлуалэщ.

Шы хьэху уэсэпс трагъахэркъым.

Шыгъуплэстэм хьэтыр илэщ.

Шыд и псыефалэ егъэутхьуж: The jackass muddies the water he drinks from.

Шыд шыгъу ишхрэ?: Does the jackass eat salt?

Шыдым и хьэлъэ ирикьумэ, мэклуэр.

Шыдрэ пэт илъэсым зэ мэфтрей.

Шыдыр фызышэм щраджэмэ, «Пхьэ къэхьын хуей хьунш», жилаш: When the jack-ass was invited to the wedding, it said, "Probably they want to bring in wood."

Шыльэгур зэбгъэдзэклми буклми и зэхуэдэщ: Turning a tortoise (upside down) and killing it are the same.

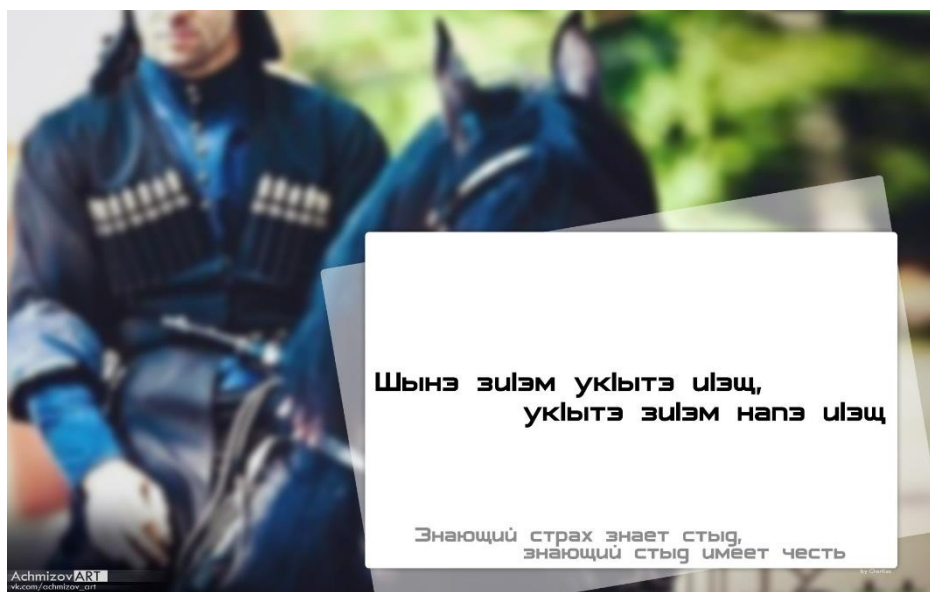
Шым дамэ тету зыльагъур блэраци, блэм лъакъуэ щлэту зыльагъур шыраш.

Шым ехуэхым ныбэпхым трелъхьэ.

Шым зыщигъэуклурийм иц къыщонэ.

Шым и лъакъуэ и бийщ (И лъакъуэ псынщлэхэм я ягъэклэ цлыхур шым мэшэс, жыхуилэщ).

Шынэ зилэм укытэ илэщ, укытэ зилэм напэ илэщ: He who has fear, has shame; he who has shame, has conscience.



Шынэм макъ егъэлу.

Шынэр и унэ мэклуэж: The fearful goes back home.

Шыр тесым егъэдахэ: The horse is adorned by the rider.

Шыр пщлантлэмэ, уанэр еклужыркъым: If the horse sweats, the saddle won't fit.

Шыфл зилэм дамэ тетщ: He who has a good horse has wings on.

Шыфлыр езэшмэ, пырхъалэщ: When a horse gets tired, it snorts a lot.

Шыфлыр ныбжьэгъуфлым хуэдэщ: A good horse is like a good friend.

Шыфлрэ гуфлрэ зэхуэшкъым: A good waggon may not be drawn by a good horse and a good horse may not be tethered to a good waggon.

ШыфІрэ выфІрэ псыбафэкьым: A good horse and a good ox are sparing in their consumption of water.

ЩауэщІэм и щІакІуэри и кІуэкІэри дахэщ: The (felt) cloak and gait of a new bridegroom are beautiful.

Щэ зыгъэдІуэфыр щэ я уасэщ: He who is able to make a hundred listen to him is worth a hundred.

Щэ уэстын, щэ я уасэу зы уэстын?: Do I give you a hundred or one that is worth a hundred?

Щэल्бахъэ гугъэпсэхуш (Щэल्бахъэ=hobble, horse-lock).

Щэм яубыр щэм я уасэщ.

Щэху гуэр зымыІэ шыІэкьым: 1. Everyone has secrets; 2. Everybody has something to hide.

Щэху нэху и жагъуэщ.

Щихури лъагэ дыдэу докІей, кыпыкІэІакьым мыхъумэ.

ЩумыщІэжым деж пэж жыІэ: When you don't remember, say the truth.

Щхъухъышхуэри щхъухъыщи, щхъухъ цІыкІури щхъухъщ.

Щхъэ бжыгъэ ныбэ нэщІ (Мыхъэнэншэщ, жыхуиІэщ).

ЩхъэкІуэм щІакІуэ уегъэщІ (ЩхъэкІуэ=offence; щІакІуэ=felt cloak).

ЩхъэлыкІыр зыхъри мэгурым, щхъэл мывэр зыхъри мэгурым.

Щхъэм блэр и Іэжъэгъуш (Іэжъэгъу=mediator, peace-maker).

Щхъэмыуз пІэщхъагъ тезагъэрэ?

Щхъэщытхъурэ къэрабгъэрэ зэблагъэщ: A vainglorious fellow and a coward are relatives.

Щыблэ зэуэм и гъунэгъу доуІэбжъ.

Щыблэр зыгъауэм и Іэдэ-уадэщ, щхъухъыр зезыхъэм и ІэщІагъэщ.

Щыкъу нэщІым хъэри джэдури йонэщІ.

Щымыгъуэт щыутэх.

Щымыуэну акъыл, щымыщІэну былым.

ЩымыІэм жэр щІыхъэркьым.

Щысу ямыльэгъуар тэджри псчэуІуащ.

Щытхъу мащІэр убым пащІащ.

Щытхъу нэхърэ тхъэгъуэ.

Щытым еплъи щылыр гъей.

Щыхъэр цыхуншэ хъуркъым (щыхъэр=town, city): A town cannot be without dwellers.

Щаклуэ ныкхуэщыр шыгъынкъым (шыгъын=clothes; garments): A half-finished (felt) cloak cannot be worn.

Щаклуэ щлагъым лы кыщлокл (*еплъ аргуэру* «Гуэбэнэч и щлагъ лы кыщлокл»): 1. A little body often harbours a great soul; 2. Little bodies may have great souls.

Щаклуэр губгъуэ унэщ (Sch'ak'wer gwbghwe winesch): (The great coat [over-coat] is a field house) A sleeveless felt cloak, *sch'ak'we*, or *burka* in Turkic, which hanged from the shoulders and covered the whole body, was an indispensable part of the Circassian costume. It afforded warmth in winter by keeping the rain out and insulating the body from the chill. It also protected the wearer from the burning sun. It doubled as a blanket or a personal tent. A small group of men on the road could find shelter by hanging their great coats on three stakes dug into the ground, constructing a rather cozy tepee. During clement weather, the cumbersome coat was rolled up and tied to the croup.

Щакхъуэм къудейщ хужумыІэ.

Щалэ гъаклуи клэлыклуэж: Send the child and go after him.

Щэныгъэрэ Іэщлагъэрэ зэкхуэщ: Knowledge and know-how are brothers.

Щопщыкхурэ пэт жьы еубыд.

Щы фыцІэм щІэмыхъэжын щыІэкъым: Earth to earth, dust to dust, ashes to ashes.

Щыбырыхъ нэхърэ ныбэ хъэлъэ.

Щыльэныкхуэщх мэзытхъэ и жагъуэщ.

Щым и ІэфІрэ ІэфІым и дагъэрэ.

Щым щІэс хъэмбылуми ишхын егъуэт: Even the earthworm finds something to eat.

Щымахуэм кърэкърэ гъагърэ?: Do dry tall weeds blossom in winter?

Щыпшиц нэщлу ялытэ: псы зыдэмыт псыхуэ, къркыгъэ зэрымыт губгъуэ, лы зыщхьэщымыт фыз: Three places are considered empty: a waterless river-valley, a barren field and a woman without a husband.

Щыхуэр кърэштэгъуафлэ щхьэклэ тыжыгъуейщ: A loan is easy to get but difficult to pay back; it is easier to get a loan than to pay it back.

Я нэхьыклэм гухуэ наклэр щлеуд (Зи луэху зымышцлэжыф яхэткъым, жыхуилэщ).

Яжэм флэмыщлэ и тесэнщ.

Ямыубри бэным дэлъри зэхуэдэщ.

Ямыгъэлу зэхахыркъым.

Ямыгъуэт ятыжыркъым.

Ямылэгъуа бланэ яукыркъым, зэхамыха псалтэ ялуатэркъым.

Япэ нэсым шылтэлуфэ иребзэ (Япэ нэсым и луэху доклэ, жыхуилэщ).

Япэ узрихьэлэр шхыныфлэ (Yape wizriyhel'er shxinif'sch): 1. What you come across first is good food; 2. Hunger is the best spice.

Япэрыхь лыхьэфлэ.

Яукыну яшэми, хэм дзэкъэн хинэркъым (Yawk'inu yashemiy, hem dzeqen xiynerqim): Even when taking him to his death, the dog keeps biting.

Ямэмышхэ хабзэншэщ.

Яхьыр зыхьын мэлтыхуэ.

Лэжэгуэ удыныхьщ.

Лэжэгуэр яуклри, зэрыуклитыр зэбгъэдэклыжащ.

Лэзэ къашэри вынэ ирищлэ.

Лэзэ мыхуэ псэхэхщи, молэ мыхуэ гуихщ: A bad healer is like the Angel of Death, a bad mullah terrifies the soul.

Іэм иль нэхьрэ Іум иль: What's in the mouth is better than what's in the hand.

Іэм имыштэ кІуэдыркьым: What is not in the hand cannot be lost.

Іэмалрэ хьилэрэ акьылщ: The mind is the seat of cunning and innovation.

ІэнэкІэ ІэфІщ.

Іэнэм и пэри и кІэри хьуэхьуш ('enem yi periy yi ch'eri y x'wex'wsch): (A toast starts and ends a “table”) A feast could only start with a toast by the eldest participant, then by the guests, and the affair could last throughout the session, which at times lasted for hours on end.

Іэнэр щытыху, гьашІэм хабжэркьым.

Іэрымыльхьэм щІэнэцІурэ и нэцІакІэр щІэгьуаш: His eye's yellow excretion pitied his hankering for what he doesn't have?

Іэпхьуамбэхэр зэхуэмыдэ щхьэкІэ зедошэрыуэ: Though they are different, the fingers work well together.

Іэхьуэ и баш чэнджэщэгьуш: The stick of the herdsman is his counselor.

Іэщэ дэгьуэр гьусэфІщ ('Esche deghwer ghwsef'sch): A good weapon is a worthy companion.

ІуэрыІуатэр хабзэжьщ.

Іуэху зэхэмыбз щхьэгьэушщ.

Іуэху зи куэд шыгьэджэгу ещІ.

Іуэху убла зимыІэм Іуэху щІа иІэкьым: You must start before you can finish.

Іуэхур зэрыпщІщ.

Іуэхур зейм и щхьэджащІэ мэсыс.

Іугьуэм сыхэкІаш жыпІэу мафІэ зыхыумызэ: When out of the frying-pan, don't hurl yourself into the fire.

Іугьуэ шагьэум цІыху щопсэу: Where smoke issues, there are people.

Іупэм напэр и хашэщ ('Wpem naper yi xashesch): The face is the betrayer of the lips.

Other Sayings

(КъинэмыщI псалъафэхэр)

(The entries are in Latin orthography and are arranged in alphabetical order)

Abi dische zhig xiysen wiy gwghemiy, wiqopts'e (Абы дыщэ жыг хисэн уи гугъэми, укьопцIэ): He will never set the Thames on fire.

Abi ghwniy neziy yi'eqim (Абы гъуни нэзи иIэкъым): There is no bottom to it.

Abi lhandere psi 'ejiy yezhexasch (Абы лъандэрэ псы Iэджи ежэхащ): 1. A lot of water has flown under the bridge since then; 2. There has been many a peck of salt eaten since. [see псы куэд ежэхащ абы лъандэрэ]

Abi vindipe yi'ighsch: (He has a raven's beak) 1. He is always attended by good luck; 2. Providence always smiles upon him; 3. All is grist that comes to his mill; 4. All water runs to his mill. [see vindipe yi'ighsch]

Abi yi bzegwr zdinemis schi'eqim: One's tongue is too long for one's teeth.

Abi yi kwts'izchir yilhsch: There is life in the old dog yet.

Abi yi nat'em teitxasch ar (Абы и натIэм тетхащ ар): It's written all over his face.

Abi yi psalhiyt' zeteixwerqim (Абы и псалъитI зэтехуэркъым): (As) Changeable as the moon. [see next entry]

Abi zem zhiy'ar zem zhiy'ezhirqim (Абы зэм жиIар зэм жиIэжыркъым): (As) Changeable as the moon. [see preceding item]

Anech'e qwasch'em qwesu mepsew (АнэкIэ къуащIэм къуэсу мэпсэу): He lives under (behind) his mother's skirt.

Ar f'eq'iu deilesch (Ар фIэкхъыу делэщ): He's so dumb you can sell him the Brooklyne Bridge; he's an utter fool.

Arqench'e zchi qewbidin (АркъэнкІэ жбы къэубыдын): (To catch the wind with a lasso) 1. To draw water in a sieve; 2. To beat the air; 3. To mill the wind; 4. To fish in the air; 5. To plough the air; 6. To plough the sand(s); 7. To sow the sand; 8. To seek a hare in hen's nest; 9. To milk a he-goat into a sieve; 10. Whistle jigs to a milestone; 11. To milk the bull; 12. To carry (or send) owls to Athens; 13. A cold coal to blow at; 14. To hold a candle to the sun; 15. To thrash over old straw; 16. To catch the wind in a net. [see mezim px'e shen, and q'wzanech'e psi qehin]

Ar we shimighasech'iy qizzchedeptx'ifinqim (Ар уэ шымыгъасэкІи къызжъэдэптхъыфынкъым): wild horses shall not drag it from me.

Ar yijiriy qeighegwge (Ар иджыри къегъэгугъэ): There is life in the old dog yet.

Ar zerich'a psim se siqiy ch'izhasch (Ар зэрыкІа псым сэ сыкъыкІыжащ): I wasn't born yesterday.

Awe qizeptamiy, sixweyqim abi (Ауэ къызэптами, сыхуейкъым абы): I would not have (or take) it even as a gift.

Awe xwedesch (Ауэ хуэдэщ): (As) Cheap as dirt.

Azheghafem xwedew zisch'in: To bear the cap and bells.

Azheghafe pi'e: Cap and bells.

Badzere vire zepoqw: The fly and ox are measuring swords.
[See Vire ts'ere zepoqw]

Badze yeschew schisin: To wash an ass's ears (or head).

Bashim ch'apiyt' yi'esch: It cuts both ways.

Bash yiri ghelhetexa nex'ey: (As) Straight as a poker.

Bazhem xwedew bzajesch: (As) Cunning as a fox.

Bazhem yishxar mischem scheits'elh: The boot is on the wrong foot. [see dighwzchim yishxariy yimishxariy toxwe]

Bdzanthe gheva xewiva xwede: (As if standing in boiled glue) As if stuck in dense glue.

Beilipe qem’etin: (Not to lift the tip of the shovel) 1. To do nothing; 2. Not to move a finger.

Beislheney pts’apts’e: (Beslanay galantine) Said of a stout and sedentary person. [Prince Beslanay Pts’apts’e was one of the personages in Kabardian folklore. In the first half of the 16th-century he was potentate of Kabarda. Prince Beislhen (Beslan) (son of Zhanx’wet), nicknamed ‘Pts’apts’e’ (‘The Obese’) on account of his massive size, needed a sturdy cart for transport. He is credited with modifying the structure of the peerage system and updating the *Xabze*, the Circassian code of conduct].

Bghedihep’iy bghedech’ip’iy yi’eqim: (It has no approach, and neither can you get away from it) Neither rhyme nor reason.

Bgim jedich’ech’e yewe: (He is hitting the mountain with an egg) 1. You cannot chop wood with a penknife; 2. Like against a brick wall; 3. To kick against the pricks.

Bgim jedich’ech’e yewen: 1. To knock (or run) one’s head against a brick wall; 2. To kick against the pricks; 3. One can’t see through a brick wall.

Bgim nat’ech’e yewe: (He is hitting the mountain with his forehead) 1. You cannot chop wood with a penknife; 2. Like against a brick wall; 3. He must needs go whom the devil drives; 4. To kick against the pricks.

Bgir zegwech’riy x’wmp’ets’ej qidech’asch: The mountain has brought forth a mouse.

Blanem xwedew zhersch: (As) Fleet as a deer.

Blinimiy thek’wme yi’esch: 1. Walls have ears; 2. Pitchers have ears.

Blinim thek’wme ya’esch: 1. Walls have ears; 2. Pitchers have ears.

Bzchihe(r) beysch: Autumn is the time of plenty.

Bzhen lhaqwe x’ibar: (The story of the goat’s foot) The same old song.

Bzhen qwiy teigwshxweghwaf’esch: (The scabby goat is defenceless) Brave before the lamb, but a lamb before the brave. [see next entry]

Bzhen sch'aqwe teigwshxweghwaf'esch: (The lame goat is defenceless) Brave before the lamb, but a lamb before the brave. [see preceding item]

Ch'epqim de'wn: 1. To get (have) the better of somebody, or something; 2. To wipe somebody's eye.

Chimpe qemi'etin: 1. To twiddle one's thumbs; 2. Not to do a stitch of work.

De dil'a newizch, widz qreimich'izh: After us the deluge.

Degw saghrew: (As) Deaf as an adder.

"Deiplhinsch" zhiy'asch hefiyzim: A blind man would be glad to see.

Dek'wm xwedew qeghepts'en: 1. To turn somebody round one's finger; 2. To catch with chaff. [see Shxwm xwedew qeghepts'en]

Denemiy bateshxwer yigheshinsch abi: He shall set the Thames on fire wherever he is at.

Deniy psoriy qosizh: 1. He is everywhere; 2. There he is; 3. The scamp has a finger in every pie.

Depim teys xwedew: 1. On hot coals; 2. On thorns; 3. Like a cat on hot bricks.

Deriy pasch'e tteitsch: (We also have moustaches) We weren't born yesterday.

Dighwzchim yishxariy yimishxariy toxwe: The boot is on the wrong foot. [see bazhem yishxar mischem scheits'elh]

Dighwzch melix'we sch'in: (To make a wolf a shepherd) 1. To set the wolf to keep the sheep; 2. That's like putting the cat near the goldfish bowl; 3. To set a fox to keep one's geese; 4. To teach the cat the way to the kirk (Scottish).

Dipsewm(e), tlhaghwnsch: 1. We shall see what we shall see; 2. Time will show; 3. Time will tell.

Diy'er yethech'izhirqim: Come and have pot-luck with us.

Diy nat'e yilhim dixwezensch: (We'll meet what is on our forehead) 1. What will be will be; 2. He that is born to be hanged shall never be drowned.

Duneym yi ghwnem nes: To the world's end.

Duneyr qwtew qizer'wbezhixw(ch'e): 1. Till (or until) the cows come home; 2. To (or till) the crack of doom; 3. When the devil is blind; 4. Till doomsday; 5. When the Ethiopian changes his skin; 6. When hell freezes over; 7. When pigs fly; 8. When two Sundays come together; 9. Tomorrow come never; 10. At all hazards; 11. On St. Tib's eve. [see jedu lhebzanem zhizum qipich'exw(ch'e)]

Duneyr yinsch zhip'e x'wnuqim: The world is but a little place, after all.

Dzase gheplham f'es xwedew: (As if sitting on a hot skewer) On hot coals.

Dzelifer t'in: To show one's ivories.

Dzexwps 'wrgelheda xwede: (As) Dumb as an oyster.

'Embate zemitim 'ete yireyghewive: 1. He makes a mountain out of a molehill; 2. Much ado about nothing.

'Epedewip'e yi'eqim: Like rabbits in a warren.

'Epx'walhem vi yireighet'is-he: (He is seating an ox in a thimble) He beats the air, he mills the wind.

'Epx'wamber zchedeplhhome, 'er piyshxich'inusch: Give him an inch and he'll take an ell.

'Eshri'er zighevam yirireifizh: 1. You make your bed, now lie in it; 2. Who breaks, pays; 3. As you brew, so must you drink.

Femre qwpschhemre qixwenasch: He is a shadow of his former self.

F'eq'iu deilesch: 1. (As) Silly as a goose; 2. Ass in grain; 3. Fool in grain.

Fizim yi lhegwsch'etinu schitin: To be under petticoat government.

Ghasch'er ch'esch'sch: Life is but a span.

Gwax'wech'e wane treilhhe: (He is saddling the horse with a pitchfork) He is negligent, or careless.

Gwdzem bash (bzheghw) dedzin (deghezhin): (To throw a stick in the spokes) 1. To throw a spanner in the works; 2. To put grit in the machine; 3. To throw a monkey wrench into the machinery; 4. To throw sand in the wheels (US).

Gwensheriq (Gwenshiriq) wits'inam xwedesch: (Like wet shoes) 1. To run with the hare and hunt with the hounds; 2. He is unstable.

Gweymi'w x'ibaram sch'exiu zeywibghw: 1. Bad news has wings, or travels quickly; 2. Ill news flies fast.

Gwrishx'we sch'inir yich'agesch: Suspiciousness is a bad disposition.

Gwr zdeschi'em 'er lheghe'esin: To achieve (or attain, gain), one's end.

Gwum she qisch'ech'irqim: (A bull gives no milk) Like squeezing blood from a stone.

Hede'wsiyt'miy xech'izhin: To mistake shadow for the substance.

Hedrix mivex k'wen: (To go to the world beyond to fetch a stone) This is quite futile.

Hedrixesch' k'wen: To go where the woodbine twineth (US, joc.)

Hedzighwaneghwem qwatsech'e xewen: To wake a sleeping dog.

He f'its'eri—he, he xwzchriy—he: 1. That's the horse of the same colour; 2. (It is) Six of one and half a dozen of the other.

Hel'ame gheva wosch'e we: You know nothing.

Hel'amer yi 'ihew qenen: To be left in the basket.

He l'ech'ew l'en: To die like a dog.

Hem nesch' schhe'wo scheiwen: 1. To waste one's fire; 2. Sisyphean toil; 3. To drop a bucket into an empty well; 4. To make a long harvest about a little corn.

Her meqwm teissch: Dog in the manger.

Heyixwbzhexwesch'u schitin: (To be the one who drives away the dog and closes the door) 1. To be at somebody's beck and call; 2. To run errands.

'Iher schagweshim, dureshim desin: To be left in the basket.

'Iyt'ir zeteidzawe schisin: 1. Not to do a stitch of work; 2. To twiddle one's thumbs; 3. Not to do a hand's turn. [see shxiy qemi'etin]

Jane schighu qalhawn: 1. To be born with a silver spoon in one's mouth; 2. To be born with a caul on one's head; 3. To be lapped (or wrapped) in one's mother's smock.

Jedich'em tsi qixexin: (To get wool from an egg) 1. To make a mountain out of a molehill; 2. To hunt fleas.

Jedich'e shk'wmp' yi waseqim: (Not worth a rotten egg) Not worth a bean (or button, curse, damn, dorn).

Jed lhebzanem qriytx'am xwedew txen: To write hand like foot.

Jedu lhebzanem zhizum qipich'exw(ch'e): 1. Till (or until) the cows come home; 2. To (or till) the crack of doom; 3. When the devil is blind; 4. Till doomsday; 5. When the Ethiopian changes his skin; 6. When hell freezes over; 7. When pigs fly; 8. When two Sundays come together; 11. On St. Tib's eve. [see duneyr qwtew qizer'wbezhixw(ch'e)]

Jedu masche yixwasch: (The cat fell in the hole) He fell into a trap.

Jedum xwedew, pse bidesch: He has nine lives like a cat. [see next item]

Jedum xwedew, psiymbghw 'wtsch: He has nine lives like a cat. [see preceding entry]

Lazche ziyi'em lazche teilhhen: Get (or put) the boot on the wrong foot (or leg).

Lezchench'e washxesch(iy), shxench'e l'ix'wzchsch (dighwzchsch): He works like a badger but eats like a wolf.

Lhaqwe semegwch'e p'em qeiwvexin: 1. To get out of (the) bed on the wrong side; 2. To get up on the wrong side of a bed; 3. To get up with one's wrong foot foremost.

Lhepsch yi Hepts'ey k'wech'e sch'in: To hold a candle to the sun. [Lhepsch is the god of the smiths in the Circassian Pantheon]

Lhepsch yi Hepts'ey k'wech'ew: 1. As wise as before; 2. As wise as one went.

Lhepsch yi Hepts'ey k'wech'e x'wa: On the wrong side of the door.

Lhepsch yi Hepts'ey k'wech'e x'wn: 1. To come away, none the wiser; 2. To come back (or return) as wise as one went.

Lhi 'emp'e qisch'emnezhixwch'e (zewen): 1. (To fight it out) To the bitter end; 2. To fight to a finish; Tooth and nail.

Maf'em yiriyjegwn: 1. To play with fire; 2. To sit on a barrel of gun-powder; 3. To jest (or play) with edge-tools; 4. Monkey with a buzz saw; 5. To dance on a volcano.

Maf'ere jatech'e: With fire and sword.

Maf'er qi'wriyxiu zhen: 1. To go (or run) like the wind; 2. To outstrip the wind; 3. To run like a lamplighter. [see schher sch'ehawe zhen; she ts'ivam xwedew k'wen]

Maf'e zisch'edzezhin: To build a fire under oneself.

Maf'iyt'im ya zexwakwm: 1. Between two fires; 2. Between hammer and anvil; 3. Between the upper and nether millstone. [see sijimre wademre ya zexwak'wm]

Masch'e yi kweda: Never a whit.

Mastepem f'esim xwedew schitin: 1. To be on the anxious bench; 2. To be on wires. [see next item]

Mastepem f'es nex'ey: 1. To be on the anxious bench; 2. To be on wires. [see preceding entry]

Mastenem (Mastepem) qizerif'acham xwedew (xwedesch):

1. Just out of a bandbox; 2. (As) Bright as a button, or a new penny, or a new pin; 3. (As) Neat as a bandbox; 4. (As) Neat as a new pin; 5. (As) Neat as ninepence; 6. Spick and span.

Matesch'edzawe psewin: 1. To live (be) in clover; 2. To crack a tidy crust.

Maxwe qes nish yawch'irqim: We don't kill a pig every day.
[see next item]

Maxwe qes heghwel'ighweqim: We don't kill a pig every day. [see preceding entry]

Mel 'esafere dighwzchigwu: The iron hand in the velvet glove.

Melif ziteizghelheda dighwzch: 1. Wolf in sheep's clothing; 2. To hide one's teeth. [see next item]

Melizchifere dighwzchigwu: 1. Wolf in sheep's clothing; 2. To hide one's teeth. [see preceding entry]

Mezim px'e shen: (To carry wood to the forest) 1. To draw water in a sieve; 2. To beat the air; 3. To mill the wind; 4. To fish in the air; 5. To plough the air; 6. A cold coal to blow at; 7. To hold a candle to the sun; 8. To seek a hare in hen's nest; 9. To milk a he-goat into a sieve; 10. Whistle jigs to a milestone; 11. To milk the bull; 12. To carry (or send) owls to Athens; 13. To catch the wind in a net. [see arqench'e zchi qewbidin, q'wzanech'e psi qehin (zeihen)]

Mighwape-mipschamp'e: Neither rhyme nor reason.

Milhk schhech'e l'i dek'wen: To please one's eyes and plague one's heart.

Miriy fedenqim, mortesmaqim: (Neither a leather thread nor a braid) Neither one thing nor the other.

Mische dighwzch f'ebelatsesch: (The bear considers the wolf to be shaggy) The pot calling (or calls) the kettle black.

Mi winem sch'ech' x'wnuqim: Within four walls.

Nat'eri'wap'e f'ech'ip'e ziymi'esch: No flying from fate.

Nawriz pselheghwey: Dumb dog.

- Nefre degwre zopsalhe:** (The deaf and blind are talking to one another) All at sixes and sevens.
- Nemisir lhe'wch'e qahirqim:** Honour is not got by begging.
- Nemis zdeschimi'em nasip schi'eqim:** Honour and good fortune go together.
- Nex'ibexwch'e nex'if'sch:** The more the merrier.
- Niqwets'ale-niqwethesch':** (Half-dirty, half-clean) Said of an unfinished business. [Yich'em namighesa 'wexwm xwzha'e]
- Pi'eschherixch'e yelhe'wn zigwerim:** To go on one's knees to somebody.
- Pil xwediyy ziysch'inu ziyghepschriy thek'wmech'ihir zegwewdasch:** (In trying to blow himself up to the size of the elephant, the hare burst) 1. Do not put on airs; 2. Be yourself.
- Psalhe sheriwexer** (Псалъэ шэрыуэхэр): Winged words.
- Psi kwed yezhexasch abi lhandere** (Псы куэд ежэхащ абы лъандэрэ): 1. A lot of water has flown under the bridge since then; 2. There has been many a peck of salt eaten since. [*see* **Abi lhandere psi 'ejjiy yezhexasch** (абы лъандэрэ псы Іэджи ежэхащ)]
- Psim daghe teixin:** (To extract fat from water) 1. To beat the air; 2. To mill the wind; 3. To fish in the air; 4. To plough the air.
- Psim ghwschew qixech'izhin:** 1. To come through unscathed; 2. To get off with a whole skin; 3. To come unscathed out of the battle.
- Psim tx'w treix:** (He is extracting butter from water) 1. He's beating the air; 2. He's milling the wind; 3. He's fishing in the air; 4. He's ploughing the air.
- Psim yihir hetsibaneym yopx'we:** (A drowning man clutches at the rose bush) A drowning man clutches at straws.
- Psim yihir yi schhetsim yopx'we:** (A drowning man pulls at his own hair) A drowning man clutches at straws.
- Psim yih petre leniste:** (Though he is drowning he wants a pair of scissors) To swear black is white.

Psim yisheriy yiriymghafu qiyshezhasch: (He took him to the river and brought him back thirsty) 1. He outwitted him; 2. He tricked him.

Psiqwiw mastech'e qeit': 1. He's digging a well with a needle; 2. Like being up against a brick wall; 3. He's sweeping back the ocean.

Psir q'wzanech'e zereyhe (yez): (He carries water in a sieve) He is milling the wind, beating the air.

Psi tk'wepsiyt'sch: 1. Nothing to choose between them; 2. Not a pin to choose between them; 3. Of the same kidney; 4. Of the same leaven; 5. Cast in the same mould; 6. Much of a muchness.

Psi witx'wam bdzezchey scheischen: To fish in troubled waters.

Psi zdeschimi'em bdzezchey schosche: (He's fishing where there is no water) He is engaged in a futile undertaking.

Psomiy yateik'wam schitx'w xwefaschesch: He that runs fastest gets the ring.

Pts'imiy pezhmiy: By hook or (by) crook.

Pudre f'iwe: Filling at the price (F at the P).

Px'ench'iy zhilem yaxepx'en: To wash one's dirty linen in public. [see Wiy schexwr ts'ixwm yaxez sch'in]

Px'eschkwm (Px'eshkwm) ch'apseshxwer yi teylhhesch: (The whole of the rope in addition to the wooden hoop) Lock, stock and barrel.

Px'wrilxwr qiyheme, psather magh: When the nephew makes his appearance, the icon weeps. [Historically, some visitors from Kabarda used to break the icons of their hosts in Mozdok, a settlement of Christian Kabardinian in north-east Kabarda]

Qaleschhegwezchu wischigwgh: A bit of blue sky.

Qazix'wm zixwreyse hemas-ch'em: Brave before the lamb, but a lamb before the brave.

Qaz psi ch'eripsch'ere?: 1. Like water off a duck's back; 2. To get off with a whole skin.

- Qebghwetay zizipipshen:** Meddle with your match.
- Qeipsriy qiylhetawe yeschhsch:** The living image of somebody.
- Qemch'a pabzchem qemilxwa thek'wmech'ihir xessch (qischiywch'asch):** (The unborn hare lies in the ungrown bush) Said of a barefaced lie.
- Qerabgher yi ch'em schoschtezh:** The coward dreads his own shadow.
- Qeirmetir (qeimetir) qesixwch'e:** 1. Till doomsday; 2. To (or till) the crack of doom; 3. When the devil is blind; 4. Till (or until) the cows come home; 5. When the Ethiopian changes his skin.
- Qezlhefriy zilhefizhriy psch'erqim:** 1. Utter confusion; 2. Each in his own way.
- Qischiymiwidizhin schi'eqim:** Tread on a worm and it will turn.
- Qiwisch'ar yesch'ezhin:** 1. Answer (or repay, or pay back) in kind; 2. To give somebody a pig of his own sow; 3. To serve somebody with the same sauce. [see next entry]
- Qizerowa qwpschhemch'e yewezhin:** 1. Answer (or repay, or pay back) in kind; 2. To give somebody a pig of his own sow; 3. To serve somebody with the same sauce. [see preceding item]
- Qizzhiy'aqim zhumi'ezh:** Put that in your pipe and smoke it.
- Qo'em ye'ezh:** Like for like.
- Q'wem xekw yisch'erqim:** The pig knows no native land.
- Q'wem yi gwbzch hem scheyhe:** The pig vents its anger on the dog.
- Qwpschhe xwzch:** 1. Blue blood; 2. High blood.
[L'aqwel'esch schilhxw]
- Q'wzanech'e psi qehin (zeihen):** (To fetch water in a sieve)
1. To draw water in a sieve; 2. To beat the air; 3. To mill the wind; 4. To fish in the air; 5. To plough the air; 6. To plough the sand(s); 7. To sow the sand; 8. To seek a hare in hen's nest; 9. To milk a he-goat into a sieve; 10. Whistle jigs to a milestone; 11. To milk the bull; 12. To carry (or send) owls to Athens; 13. A cold coal to blow

at; 14. To hold a candle to the sun; 15. To thrash over old straw; 16. To catch the wind in a net. [see arqench'e zchi qewbidin, mezim px'e shen]

Sabiyxem baliyghim zha'em yede'wenu yaf'ef'sch: Little pitchers have long ears.

Sch'ak'wiyt' schighin (Щақуиті шығын): (To put on two cloaks) To be on both sides of the fence.

Sch'aq'we 'ihe qwdey qizisch'ech'in qemilezchin: Not to earn salt for one's porridge. [ziri y qemilezchin zhixwiyesch]

Sch'aq'we 'iher qelezchizhin: To earn one's crust.

Sch'exiu x'wr sch'exiuiy mek'wedizh: Soon ripe, soon rotten.

Schexwu x'war naxwe qex'wasch: The lid is off of something.

Schheliqwe xivu yi per dreyghezey: He puts on airs.

Schher sch'ehawe zhen: 1. To go (or run) like the wind; 2. To outstrip the wind; 3. To run like a lamplighter. [see she ts'ivam xwedew k'wen; maf'er qi'wriyxiu zhen]

Schhezh yi wine bzhennhaqwesch: (It's) time to go home.

Schiymitim qischiyghex'wen: To lash the waves.

Schine 'erip'em xwedew 'edebesch: (As) Gentle as a lamb.

She ts'ivam xwedew k'wen: 1. To go (or run) like the wind; 2. To outstrip the wind; 3. To run like a lamplighter. [see schher sch'ehawe zhen; maf'er qi'wriyxiu zhen]

Shidim xwedew yerisch: (As) Obstinate as a mule.

Shighw six'wa se sitk'wnu: 1. I am not made of salt; 2. I am neither sugar nor salt.

Shure lhesre ya zexwakwsch: 1. (As) Different as chalk from cheese; 2. (It's a) Far cry.

Shxiy qemi'etin: 1. Not to do a stitch of work; 2. To twiddle one's thumbs; 3. Not to do a hand's turn. [see 'iyt'ir zeteidzawe schisin]

Shxwm xwedew qeghepts'en: 1. To turn somebody round one's finger; 2. To catch with chaff. [see dekwm xwedew qeghepts'en]

Sijimre wademre ya zexwak'wm: 1. Between hammer and anvil; 2. Between two fires; 3. Between the upper and nether millstone. [see maf'iyt'im ya zexwakwm]

Siy pi'e pxweghet'isasch: (My cap sits in front of you) 1. I am not afraid of you; 2. You don't scare me at all.

Tane bgiripx sch'epxa xwedesch: A hog in armour.

Terch q'we yisich'asch: (The pig swam across the Terek River) Reply to indiscreet question by a nosy person.

T'ew zhi'e wimisch': 1. Keep your word; 2. Be as good as your words.

Thek'wmech'ihir zischimilhxwa pabzchem lighe yumidze:
This is a futile affair.

Themischch'er sit schighwiw pshinak'wesch: The poor must pay for all.

Topch'e badze yewen: To use a steam-hammer to crack nuts.

Tsim yi k'wap'er sch'en: To know on which side one's bread is buttered.

Ts'ixwm ya nex' temaq ch'ihriy qischiytx'inch'e mex'w:
Enough to make a saint swear.

Ts'ixw sch'in zigwer: To make a silk purse out of sow's ear.

Vaghwe yi pebzhsch: (As) Numberless as the sands.

Vaqe zev yiwiven: (To stand on tight shoes) 1. To get into difficulties; 2. To find oneself in a tight corner.

Vi l'am se xezi'w: (He is stabbing the dead ox) For no reason at all.

Vim xwedew lezchen: (To work like an ox) 1. To work like a horse (or a Trojan, or a slave, or a nigger); 2. To sweat one's guts out.

Vim xwedew lheschsch: (As strong as an ox) (As) strong as a horse.

Vindim xwedew f'its'esch: (As) Black as a raven.

Vindipe yi'ighsch: (He has a raven's beak) 1. He is always attended by good luck; 2. Providence always smiles upon him; 3. All is grist that comes to his mill; 4. All water runs to his mill. [see abi vindipe yi'ighsch]

Vindirichu f'its'esch: (As) Black as a raven.

Vire ts'ere zepoqw: The ox and louse are measuring swords.
[see badzere vire zepoqw]

Vire zhemre xwzexeghech'irqim: (He couldn't tell an ox from a cow) 1. He knows nothing at all; 2. Not to know B from a battledore, or from a bull's foot.

Vi t'isa yighetejинуqim abi: One wouldn't hurt a fly.

Vi wane teilh nex'ey: 1. A hog in armour; 2. To suit somebody as a saddle suits a sow.

Wafem 'epx'wambech'e yepijin: To fire into the wrong flock (US).

Wafere sch'ilhere ya zexwakwsch: 1. As like as an apple to an oyster; 2. As like as chalk and cheese; 3. Lombard street to a China orange.

Wazere bzuwe zeteighwasch: He is a shadow of his former self.

We abi wischik'wem, se sqiyich'izhirt: The ark rested on Mt. Ararat.

We ar 'edech'iy qizzchedeptx'ifinqim: Wild horses shall not drag it from me.

Weshx blech'am sch'ak'we ch'elhischten: To lock the stable door after the horse is stolen.

We uqameme, se sijatesch: (If you are a dagger, I am a sword) We weren't born yesterday; I wasn't born yesterday.

We wischik'wem, se siqiyich'izhirt abi: 1. Lived there some years; 2. To have been there before.

Wiqewishme, psch'ihep'ew: (If you wake up, you find it's a dream) To dream of good fortune and to wake up to foul weather.

Wireidepschane gwdze we: Fifth wheel.

Wixweyme, yit'e, wixweyme, yise: 1. It's as broad as it's long; 2. The difference between tweedledum and tweedledee.

Wiy bzegwr wiigheshxizhinsch: A bit of all right.

Wiy mascher wiy 'ech'e qet'izhin: 1. To dig one's own grave; 2. To build a fire under oneself; 3. To cook one's goose.

Wiy mich', wiymis, wiysuiy, qidumghehezh: Damned if you do, damned if you don't.

Wiy qame t'ew qumix, wiy psalhe t'ew zhumi'e: (Do not draw your dagger twice. Do not repeat your words) Be decisive.

Wiy schexwr ts'ixwm yaxez sch'in: To wash one's dirty linen in public. [see px'ench'iy zhilem yaxepx'en]

Wiy schher miwizu boz yomshech': (Don't bind your head with calico, if it doesn't ache) Don't do unnecessary things.

'Wiyt'-bziyt'u schitin: To bear (or have) two faces under one hood.

Wizerf'aghezhinu ser qewlhhepx'eschin: To put one's head into the lion's mouth.

Wizteyt qwdamer piwipsch'in: 1. To saw off the bough on which one is sitting; 2. To build a fire under oneself.

X'arts xiysch'ich'irqim: Not to know B from a battledore.

X'ijebzizch qidenezhawe l'ezhin: To lead apes in hell.

Yebzim xet'is-hen: To come out at the little end of the horn.

Yeminere pet zeriheh zigwer qreyne: Even cholera spares some life.

Yemja yeghejak'we x'w?: Can an ignoramus ever become a teacher?

Yem'wse tsis ne'wu schitin: To have too much of his mother's blessing.

Ye qamilqim ye milifqim: (Neither reed, nor after-grass) 1. Neither one thing nor another; 2. Neither fish, nor foul.

Yer vi bzhaqwem qoch': (Evil comes out from the horn of the ox) Great disputes flare up from mere trifles.

Yi ade yeschh x'wzhasch: A chip of the old block. [see next entry]

Yi ade yi qwesch: A chip of the old block. [see preceding item]

Yibe beshechs: An orphan is a hardy creature.

Yich'iy mighwapew yich'iy mipschamp'ew: 1. Neither one thing, nor the other; 2. Betwixt and between.

Yi dzighwe lhine qoch': 1. He is well-off; 2. He lives (is) in clover.

Yi 'epe-lhaper mashxe: To get an itch for something.

Yighasch'ech'e wizeramshen qafezchs: 1. This is an utterly useless method; 2. For no reason at all; 3. Neither here nor there.

Yil nex're yi leps: The sauce is better than the fish.

Yin zhi'e ts'ik'w'wate: A holy terror.

Yi pts'im hepts'aschx'we yirozhe: (As) Changeable as the moon.

Yi schhefetsim zreyghesen: To give somebody the creeps.

Yi schhe zaqwe yi lhaqwiyt'u: At single hand.

Yit' yizifinum yiz yifich'e yisch'erqim: This is a clumsy approach to the matter.

Yi vaghwer yizhasch: (His star fell) 1. His star has faded (He is exhausted); 2. Things are not going well for him.

Yi zansch'er yi ghwegwu: Over hedge and ditch.

Yi zche heqwt zchedelh xwedesch (nex'ey): 1. (As) Dumb as an oyster, or a fish; 2. (As) Straight as a poker.

Yi zche qwrt zchedelh xwede: (As) Dumb as an oyster, or a fish.

Yi zche zchi zchedet xwedesch: (As) Dumb as an oyster, or a fish.

Zchelhet'aniyt'ir qi'wiyshu shxen: To play a good knife and fork.

Zche zev jiy bix'w: (Narrow mouth, wide throat) Glutton, gormandizer.

Zchi qisch'epscherqim, psi qisch'ewerqim: (A gale won't blow, the river won't flood) No hurry!

Zchir denech'e qeipschemiy sch'en: To trim one's sails to the wind.

Zchir qizdeypschemch'e zeyghaze: (He turns towards the wind) Toady, bootlicker, lickspittle, wheedler, sychophant.

Zel'zefiz zelijanesch: One bone one flesh.

Zerimit 'etiysche yireighewive: 1. Much ado about nothing; 2. He makes a mountain out of a molehill; 3. He lays on the colours too thickly; 4. The devil rides on a fiddlestick; 5. A hair to make a tether of; 6. To spread it on thick.

Zerimilh pe lhage: A penny plain and twopence coloured.

Zexwemif' zef'e'wa: In borrowed plumes.

Zezim xwedew, dijsch: (As) Bitter as gall, or as wormwood.

Zha'e petmiy, x'ijebz qeilhxw: In at one ear and out at the other.

Zhi'eghwaf'e schhech'e, sch'eghweysch: Easier said than done.

Zhixafer schhetsich'ech'e yepx'ench': She is sweeping the floor with her hair. [Said of a diligent daughter-in-law. Ziy pse yemiblezhu winaghwem 'wexw schizisch'e nisem xw zha'e]

Zibghesch'aghweme, sch'aghwewer qipschisch'insch: Pride goes before, and shame follows after.

Zi ch'apem qipachasch: 1. Nothing to choose between them; 2. Not a pin to choose between them; 3. Of the same kidney; 4. Of the same leaven; 5. Cast in the same mould; 6. Much of a muchness; 7. (It is) Six of one and half a dozen of the other. [see next item]

Zi ch'ape qipacha xwede: 1. Nothing to choose between them; 2. Not a pin to choose between them; 3. Of the same kidney; 4. Of the same leaven; 5. Cast in the same mould; 6. Much of a muchness; 7. (It is) Six of one and half a dozen of the other. [see preceding entry]

Zigwerim qiwiysch'ar yesch'ezhin: To give somebody a dose of his own medicine.

Zigwerim yi bzhamiym qidefen: To dance to somebody's tune.

Zigwerim yi wered yezchuwin: To eat out of somebody's hand.

Zigwer yi p'em yighewvezhin: To bring somebody to his bearings.

Zilhemich' ch'iyirey: (Weak, but loud-mouthed) 1. Arrogant, conceited, haughty; 2. Loud, garish, flashy.

Zi mastenem qipacha xwede(sch): 1. Nothing to choose between them; 2. Not a pin to choose between them; 3. Of the same kidney; 4. Of the same leaven; 5. Cast in the same mould; 6. Much of a muchness.

Zim 'epixwr adreym (e zim) qiyschtezhu: 1. Hand in hand; 2. Get on like a house on fire.

Zi thek'wmemch'e yiheriy adreymch'e yich'izhasch: In at one ear and out at the other.

Zi thevim qixasch'ich'asch: 1. Nothing to choose between them; 2. Not a pin to choose between them; 3. Of the same kidney; 4. Of the same leaven; 5. Cast in the same mould; 6. Much of a muchness.

Zi vim teit bzchaqwiyt'sch: (Two horns of the one ox) 1. Nothing to choose between them; 2. Of the same kidney; 3. Of the same leaven; 4. Cast in the same mould; 5. Much of a muchness; 6. They make a pair.

Ziy bze 'ef' schiner meliyt' yasch'of: (As) Wanton as a calf with two dams.

Ziynech'e qalhxwa: (Born of fornication) 1. Illegitimate; 2. (abusive) Bastard.

Zi zchem zchediher zchiyschem zchedohe: A little bird told me.

Zi zhigim pis qwansch'iyt'sch: The living image of somebody.

Zi zhipx'em qraghezhich'a: 1. Nothing to choose between them; 2. Of the same kidney; 3. Of the same leaven; 4. Cast in the same mould; 5. Much of a muchness.

Zrat nex're zit: It is better to give than to take.

Yet More Proverbs & Sayings

Абы лъандэрэ псы Іѣджи ежѣхаш: A lot of water has flown under the bridge since that time.

Адѣ мыгъѣлуш, анѣ мыуший: impudent, insolent, ill-bred.

Адѣ-мыдѣ кѣуенакѣ: Said of person who runs with the hare and hunts with the hounds.

Ажѣгъафѣм хуѣдѣу зыщѣын: to bear the cap and bells.

Ар зѣрыклѣ псым сѣ сыкѣикѣыжащ: (I came out of the water in which he sank) I wasn't born yesterday.

Ахѣр кѣакѣѣ пщѣппщѣу щысщ: 1. They are having a jolly good time; 2. They are wallowing in pleasant idleness.

Бажѣр гѣуѣм кѣришынщ: (He would draw a fox from its hole) He is sly, cunning, crafty.

Гуѣншѣрыкѣ уцѣынам хуѣдѣш: (Like wet raw-hide shoes) 1. To run with the hare and hunt with the hounds; 2. He is unstable.

Гудѣѣм баш дѣдзын: (To throw a stick in the spokes) 1. To throw a spanner in the works; 2. To put grit in the machine.

Гуум шѣ кѣыщѣѣкѣыркѣым: (You can't draw milk from a bull) Like squeezing blood from a stone.

Ди натѣ илъым дыхуѣзѣнщ: (We shall come upon what is written on our forehead) What will be will be.

Дыпсѣумѣ, тѣлъагѣунщ: We shall see what we shall see.

Джѣджѣей зѣуалѣ псывѣ хоупѣѣ: He landed in the soup, he got into a mess.

Джѣду машѣ ихуаш: He fell into a trap.

Джѣдум хуѣдѣу, псѣ быдѣш: He has nine lives like a cat.

Дзѣжѣналѣѣ тѣуашѣѣ: Very strong person.

Жьэ зэв джий быхьу: Said of a glutton, gormandizer.
Жьыр кьыздепщэмкІэ зегъазэ: He's a toady, bootlicker, lickspittle, wheedler, sycophant.

Зэым хуэдэу, дыджщ: Bitter as gall.
ЗыльэмыкІ кІиирей: Arrogant, conceited, haughty; loud garish, flashy.
Зы тхьэкІумэм йохьэри адреимкІэ йокІыж: In at one ear and out at the other.

И кІэныр кьрихуаш (кьикІаш, кьриудаш): He was lucky.
И махуитІ зэхуэдэкъым: He is often ill.
И ныбэ нэщІ и Іэ тельщ: He's gone hungry all his life.
ИтІ изыфынум из ифыкІэ ищІэркъым: Clumsy, or small scale approach to the matter.
И хьэм тетыгъуэщ (хьэм=threshing-floor; тетыгъуэ=period of tenure of some post): Height of one's might.
И ІутІыжщ (Yi 'Wt'izhsch':) bed of roses (literally 'his Easter').

Куэд зыгъэткІуа цІыхуш: 1. He's a slick customer; 2. He's an old hand/stager.

КІэдахуэ и пщальэщ: (The hem of his gown is his container [for measuring dry substances]) He lives by begging.

КІэн махуэ кьрихуаш: Fortune smiled on him.
КІэныр кьыхуихун: (in vulgar use) 1. To thrash soundly; 2. To give (smb.) a sound thrashing; 3. To belabour (smb.).
КІэпкъым дэІун (дэдзын): 1. To be one too many (for smb.); 2. To go one better (than smb.).
КІэпІейкІэ нэхьуратІ (нэф) бгъэдэлькъым: 1. Not to have a sou; 2. Not a sixpence to scratch with.
КІэпІейкІэ нэхьуратІ (ныкъуэ, нэф) и уасэкъым: Not worth a bean, or pin.

КІэпІейкІэ нэхьуратІу кьэмыльытэн: Not to give a red cent.

КІэпІейкІэу кьимыдзэн: Not to set at a pin's fee.

Къаз псы кІэрыпщІэрэ: Like water off a duck's back.

Къущхьэ мазэр къэунэхуху: 1. For a very long time; 2. We shall see what we shall see.

Кхьуэм и губжь хьэм щехьэ: The pig vents its anger on the dog.

Кхьуэщын бадзэ ихуа хуэдэ: Like a bee in a bottle.

КхьузанэкІэ псы кьэхьын (зехьэн): 1. To draw water in a sieve; 2. To beat the air, to mill the wind; 3. A cold coal to blow at.

Льакьуэ льэныкьуэкІэ мащэм итщ: One foot in the grave.

Лпы и жэщ: Night befitting a man (dark night).

Лым я лей: The bravest of the brave, the bravest of them all; he's a he-man (amer.).

Мастэнэм кьызэрыфІэчауэ: Spick and span, brand-new; just out of a bandbox (of clothes).

Мэлыфэ зытезыгьэльэда дыгьужь: Wolf in sheep's clothing.

Мыри фэдэнкьым, мори тесмакьым: (neither a leather thread nor a braid) Neither one thing nor the other.

Мыхьыр зрагьэхь: Scapegoat.

Нэсри кьыгьэээжауэ (кьэсыжауэ) лыщ ар: He's a he-man (amer.).

Пабжьэр зыгьэхьеяр дыгьужьыщэу кьыфІошІ
(пабжьэ=bushes, shrubs; дыгьужь=wolf; щэ=hundred;

фIэщIын: to appear, seem [to somebody]): Said of a faint-hearted man.

Псыкъуий мастэкIэ къетI: (He is digging a well with a needle) Like being up against a brick wall.

Псым гъущэу къыхэкIыжын: (To come dry out of the water) 1. To come through unscathed; 2. To get off with a whole skin.

Псым ихь пэтрэ лэныстэ: To swear black is white.

Псым ишэри примыгъафэу къишэжащ: 1. He outwitted him; 2. he deceived him.

ТхэкIумэкIыхьыр зыщымылхуа пабжьэм лыгъэ нумыз: (Do not set fire to the bush in which the hare wasn't born) To be engaged in a futile affair.

Уэ укъамэмэ, сэ сыджатэщ: (If you are a dagger, then I am a sword) We weren't born yesterday.

Уэ ухьэлэмэ, сэ сыумэщ: (If you are a wedge, then I am a [large wooden] hammer [for driving in wedges]) We weren't born yesterday.

Уи ажэ си бжыхь къыумыпх: (Do not tie your billy-goat to my wattle-fence) Do not involve me in your affair.

Уи пшынауэкIэм сыкъыдофэ: I dance in time to your accordion (tune).

Укъэушмэ, пщIыхьэпIэу: To dream of good fortune and to wake up to foul weather.

Хыв уанэ тель хуэдэ: (Like a saddled buffalo) Rara avis.

Хьэндыркъуакъуэ псэф хуэдэ: (Like a frog ready to give birth) Said of a pot-bellied man.

Iэпхьуальэм вы ирегъэтIысхьэ: (He is seating the ox in a thimble) He is beating the air, milling the wind.

English expressions explained in Circassian

A fool may ask more questions in an hour than a wise man can answer in seven years. [Deilem zi sihetim yighewiv wipsch'em gwbzighem yilhesiyblch'e zhewap yetin yiwxirqim]

A fool may throw a stone into a well which a hundred wise men can not pull out. [Deilem psim xiydza miver gwbzighem qixiyxizhifirqim]

A great ship asks deep waters. [Q'whishxwem psishxwiw xweysch]

A little fire is quickly trodden out. [X'wasch'er maf'eshxwe mix'w sch'ich'e ghewinch'if']

All are good lasses, but whence come the bad wives? [X'ijebz psoriy f'ime, fiz 'ey dene qiych're?]

All is fair in love and war. [Zawemre lhaghwnighemre sit xwede 'escheriy qischibghesebep x'wnusch]

All is grist that comes to his mill. [Abi psoriy qeighesebep. Abi feyde qizipiy mix schi'eqim]

All work and no play makes jack a dull boy. [Wiy lezchigher ghekwed, wiy jegwnir ghemasch'iy, ghasch'er 'ef'u yephech'insch]

A man of words and not of deeds is like a garden full of weeds. [Psalhe ziybew 'wexw ziy masch'er px'eschhemischhe zipimit zhig xadem xwedesch]

As good beg of a naked man as a miser. [Nepseym weilhe'wriy, ziymi'em weilhe'wriy zisch]

A tattler is worse than a thief. [Qevereyr dighw nex're nex' shinaghwesch]

A thief passes for a gentleman when stealing has made him rich. [Dighwr qwley x'wme, "ziywis-hen" mex'wzh]

A wise man changes his mind, a fool never will. [Gwbzighem yi muradir yex'wezh, deilem zeyich' yix'wezhirqim]

Better a witty fool than a foolish wit. [Zizighegwbzighew deilaghe zeizihe nex're deile dideriy nex'if'sch]

Better a glorious death than a shameful life. [Nape wiy'ew
 wil'enir nex'if'sch, napenshew wipsewinim nex're]
 Better be envied than pitied. [Ts'ixwr zebghefighwem
 nex'if'sch, yagw zisch'ebgheghw nex're]
 Better deny at once than promise long. [Zerixwumisch'enur
 zansch'ew zheip-'eme nex'if'sch, helhexwlhe kwed
 yepture]
 Better to reign in hell, than serve in heaven. [Zhihenemem
 wischipaschtihinir nex'if'sch, zhenetim wischipschil'in
 nex're]
 Between two evils 'tis not worth choosing. [Gwzeveghwer
 t'wasch'eme qixepxinur psch'erqim]

Children and fools must not play with edged tools.
 [Sabiyxemre deilexemre se zhan ya'esch'umilhhe]
 Councils of war never fight. [Zawer zeschedigheftxer yezixer
 zeyich'zawerqim]

Don't trouble trouble until trouble troubles you.
 [Gwzeveghwer yezir qomijeme, ye weimije]

Elbow grease gives the best polish. [Shechinighere
 lezchighech'e pxwzef'emich'in schi'eqim]
 Experience keeps no school, she teaches her pupils singly.
 [Ghasch'em yejap'e xexa yi'eqim, abi psoriy schhexwe-
 schhexwew yireighaje]

Familiarity breeds contempt. [Ts'ixwr nex'ghwneghwu
 pts'ixwxwch'e, yi helir nex'qibosch'e]
 Fire and water are good servants, but bad masters. [Maf'emre
 psimre ts'ixwm yi pschil'ishxwesch, awe xwiyt psch'i
 x'wnuqim]
 Fools grow without watering. [Deilexer psisch'eghelhade
 xemitu qoch']
 Fools should not have chapping sticks (Scottish). [Deilem
 'emepsime zhan 'esch'eplhhe x'wnuqim]

Forbearance is no acquittance. [Ze pshechame, abi
qiyeh'irqim zepimiwwwe pshechin xweywe]
Fortune is easily found, but hard to be kept. [Nasipir
qeghwetighwaf'esch, awe 'ighighweysch]
Fortune is good to him who knows to make good use of her.
[Nasipir zixweschheper f'iwe qezighesebepirsch]

Give a fool rope enough, and he will hang himself. [Deiler
xwiyt psch'ime, yeziriy zeran zixwex'wzhinusch]
Good words cost nothing and are worth much. [Psalhe gwaper
zhi'eghweyqim, awe kwed weighesch'ef]

Habit cures habit. [Zi helim adreyr zixiweighane, 'esch'ib
weighesch']
Happiness takes no account of time. [Nasipif'exem zemanir
yabzhirqim, nasipif'em yi zeman blech'irqim]
He is not laughed at that laughs at himself first. [Psom yape
zischidiheshxizhim ziri schidiheshxirqim]
He must have iron nails that (or who) scratches a bear.
[Mischem yet'ex'wm ghwsch' 'ebzchane yi'en xweysch]
He that hides can find. [Zighepschk'wfim qeghwetizhich'iy
yesch'e]
He that is disposed for mischief will never want occasion.
[Ts'ixw bzajem zeran qipxwex'wn schhewsighwe
qipxwiyghwetifinusch]
He that once deceives is ever suspected. [Ze qezighepts'ar
yet'wanem ya f'esch x'wzhirqim]

If the mountain will not come to Mahomet, Mahomet must go
to the mountain. [Qwrshir Muhemed deizh mik'weme,
Muhemed qwrshim deizh mak'we]
If you command wisely, you'll be obeyed cheerfully. [Aqil
xelhu winafe zisch'im yaf'ef'y yoda'we]
If you dance you must pay the fiddler. [Wiqischifech'e,
qefapsch'iy ptin xweysch]

It is an equal failing to trust everybody and to trust nobody.

[Psomiy dzih xwepsch'inriy zimiy xwumisch'inriy
zexwedew shinaghwesch]

It is never too late to mend. [Aqil qepschtezhinu zeyich'
ch'aseqim]

Learn to say before you sing. [Psoriy xwemuresch
qizeraxwter, qizerasch'er]

Learn wisdom by the follies of others. [Neghwesch'xem ya
schiwenighem deirs qixex]

Life is made up of little things. [Ghasch'er qwpinschipin
kwedu zexelhsch]

Little thieves are hanged but great one's escape. [Dighw
mihenensher schhepilhe yasch'riy dighwak'weshxwer
qaghane]

Live not to eat, but eat to live. [Wiy nibem papsch'e
wimipsew, awe wipsewin papsch'e shxe]

Love and cough cannot be hid. [Lhaghwnighere ps-chere
pxwewschexwnuqim]

Love and poverty are hard to hide. [Lhaghwnighere
themischch'aghere ghepschk'wghweisch]

Love cannot be forced. [Zalimighech'e f'iwe
ziqeibghelhaghwfinuqim]

Love should not be all on one side. [Lhaghwnigher
lheniqwiyt'miy ya gwm qibghedech'u schitin xweysch]

Man is to man a wolf. [Ts'ixwm ts'ixwr yi biysch]

Men may meet but mountains never. [Bgire bgire
zexwemik'wemiy, ts'ixwre ts'ixwre zexwok'we]

Money spent on the brain is never spent in vain. [Sch'enighem
teik'weda ax'sher zeyich' psch'ensherik'wed x'wrqim]

More wit in his little finger than in your whole body. [Abi yi
'epx'wambezchach'em yi wase aqil wiy'eqim we]

No man loves his fetters, be they made of gold. [Lhex'wr sit
schighwiw helhesch, dischem qixasch'ich'awe schitmiy]

No news good news. [X'ibar schimi'enir x'ibarif'im
pelhitesch]
 No one but the wearer knows where the shoe pinches. [Vaquer
zeym dene deizh qiyqwzmiy yesch'ezh]
 No one is a fool always, every one sometimes. [Deilafe zraplh
zepit schi'eqim, awe ze nex' mix'wmiy deilafe
zramiplhiy schi'eqim]
 No receiver, no thief. [Qadighwar zischexw schimi'ateme,
dighwiy schi'enteqim]
 Not to see the wood for the trees. [Zhigim yi qwaghch'e mezir
milhaghwn]

Oaks may fall when reeds stand the storm. [Zchim zhigeyr
yiriywidu, chi ts'ik'wr qiynench'e mex'w]
 One has lived too near a wood to be frightened by owls. [Abi
xwedeqim se slheghwar]

Say (speak, or tell) the truth and shame the devil. [Pezhir
zhi'en xweysch]
 Silence gives consent. [Ziriy schizhiymi'ech'e, arezisch]
 Soon learnt, soon forgotten. [Wip'asch'ew zebghasch'er
sch'exiu pschoghwpschesh]
 Spare the rod and spoil the child. [Chim wischis-hme, sabiy
yoghek'wed]
 Success is never blamed. [Teik'wenigher zeyr yawbirqim]

Time is money. [Zemanir ax'shesch]
 Time works great changes. [Zemanim kwed zereix'wech']
 To cut one's own fodder (US). [Wer-weru wiy schher
ghepsewizhin xweysch]
 The best of friends must part. [F'i didew zerilhaghwriy
yighasch'ech'e zedepsewirqim; yighasch'ech'e zeghwsa
nibzcheghw schi'eqim]
 The fool doth think he is wise, but the wise man knows
himself to be a fool. [Deilem gwbzighew ziqeilhitez,
gwbzighem wideilesch zhip-'emiy yede]

The heart that once truly loves never forgets.
[Lhaghwnighezch k'wedirqim; ze f'iwe plheghwar
schighwpscheghweysch]

The weakest goes to the wall. [Lherimihir, qaruwinsher
daqwze]

There is a crook in the lot of everyone. [Ghewnexwp'e
yimixwen, gwzeveghwe 'wmisch'en schi'eqim]

To look a gift horse in the mouth. [Shi qiwatam yi dzem
deplhezhin]

When guns speak it is too late to argue. [Zawem sch'iydza
newizchch'e wisch'edewezhin schi'eqim]

When the fox preaches, take care of your geese! [Bazher
schif'eraf'em, jedqazim wixwemibelerigh]

When two ride on one horse, one must sit behind. [L'iyt' zish
shesme, zir ch'essch]

Where there's a will, there's a way. [Gwqidezh wiy'e
zaqweme, 'emal bghwetinuschi]

Appendix 1

The Circassian language

Circassian is one of the three divisions of the Northwest group of Caucasian languages, the other two being Abkhaz-Abaza and the now extinct Ubykh (Pakhy). Though genetically related, the three languages are mutually unintelligible, the lexical differences between them being quite substantial. Some linguistic research suggests that more than 5,000 years ago all Northwest Caucasians spoke proto-West Caucasian, much the same way as Semites conversed in proto-Semitic. However, because of geographical separation, the original language differentiated into three distinct entities: proto-Circassian, proto-Abkhaz, and proto-Ubykh.

According to recent research, Ubykh was originally closer to Abkhaz, but it subsequently underwent substantial Western Circassian influence. Some travellers thought that Ubykh was a dialect of Adiga. It may be possible that initially proto-West Caucasian split into proto-Circassian and proto-Abkhaz-Ubykh, which later divided into proto-Abkhaz and proto-Ubykh. These ancient languages were further ramified into divergent dialects.

There has been some interesting work on proto-Circassian, the forebear of all Circassian dialects, and even a dictionary was published. More recently some research was conducted on Proto-Abkhaz. Attempts have also been made at reconstruction of the system of Proto-Northwest Caucasian.

Ancient relatives

Some ambitious projects have suggested that Proto-North Caucasian was ancestral to both Proto-Northwest Caucasian and Proto-Northeast Caucasian, although a controversy has been surrounding this investigation. Northeast Caucasian, which is spoken by about 3.5 million people in the Caucasus, is divided into the Nakh group of languages, Chechen, Ingush and Bats, and the Daghestani group, including Avar, Lezghian, Tabasaran, Dargwa and Lak. According to Johanna Nichols, no proof of North Caucasian genetic unity has been provided. Advocates of a genetic relation between Northwest and Northeast Caucasian claim that it was the Russian linguist Nikolai F. Trubetzkoy who first proved beyond doubt a connection between the two groups by establishing regular phonetic correspondences.

The third group in the Caucasian language family is South Caucasian or Kartvelian: Georgian, Mingrelian, Svan, Adjar, and Laz, all of which are spoken by about 4.5 million people in the Transcaucasus. Some linguists dispute the existence of any genetic link between North and South Caucasian. Also, suggested genetic links between the Caucasian languages and other languages and language families (Basque, Semito-Hamitic, Burushaski, Tibetan, Paleoasiatic, ancient languages of Asia Minor and Mesopotamia, etc) are open to serious doubt.

In 1919, E. Forrer established that Hattic, the oldest known language in Asia Minor, but extinct since the early second millennium BC, was not an Indo-European language, and proposed its kinship to ancient Abkhazian and Circassian. R. Bleichsteiner arrived at this conclusion roughly at the same time. Both researchers were struck by the structural similarities between Hattic and Abkhazo-Circassian, especially the inordinate use of prefixes.

General characteristics

The phonological structure of the NW Caucasian languages is unique, and is characterized by an extreme abundance of consonants and a scarcity of vowels. Some of the dialects were entered in *The Guinness Book of Records* on this account, before languages of greater number of consonants were discovered.

The vowel systems of these languages are simple and stable. There is a tendency to accumulate consonants in the same word. Declension is reduced to a minimum. Verbal forms are very complex; gerundive and participial forms being much used. Lexical material is analyzable into a small number of short roots and grammatical morphemes show semantic transparency. Abkhaz-Abaza, Circassian and Ubykh are characterised by large consonantal inventories (coupled with minimal vowel-systems), by mainly monosyllabic root-morphemes, and by an extreme polypersonalism within the verbal system, whereby virtually the entire syntactic structure of the clause is recapitulated in the verbal complex. These features have been the subject of study by a great number of scholars in the Soviet Union and the West.

From the perspective of a non-native speaker, Circassian presents a number of difficulties, some of which are often insurmountable. According to Olli Salmi, a Finnish expert on Kabardian, ‘the main problem of understanding Kabardian verbs is the great number of prefixes that can precede a verb stem, with pronominal prefixes in different places. Usually there are up to three pronominal prefixes, but some verbal prefixes can take pronominal prefixes as well. [These] places have to be indicated for non-native speakers.’ It has been suggested that for each verb in a lexical list, the infinitive and third person singular forms should be given at the very least, yet it is impossible for any dictionary of manageable proportions to include all verb forms.

Language divisions

Circassian is made up of Eastern and Western language groups. All Adigabze dialects are mutually intelligible. Face to face, an Adigeon and a Kabardian could soon learn the peculiarities of each other's dialect. Eastern Circassian is composed of two main dialects, Kabardian and Beslanay. However, these dialects are so close that some linguists consider the latter a divergent sub-dialect of the former. There has been a suggestion that there existed in the middle of the 19th century a dialect intermediate between Kabardian and Beslanay, which at first was thought to be an earlier form of Kabardian proper.

Kabardian in Kabardino-Balkaria is divided into four sub-dialects named after the main rivers in the republic: Balhq (Malka), Bax'sen (Bakhsan), Terch (Terek), and Shejem (Chegem). Some authorities divide the language into Greater and Lesser Kabardian, the dialects spoken in Kabarda to the west and east of the Terch (Terek), respectively. Lesser Kabardian is also informally called Jilax'steney. Outside the nominal republic there are two more dialects, one spoken by the Christian community in Mozdok in North Ossetia, and Kuban Kabardian in Adigea, spoken in a few villages. In the heyday of Kabarda's dominance in the 16th to 18th centuries, Kabardian influenced Digor, a western dialect of Ossetian, in which Circassian loanwords are to be found in the semantic fields of economic life, especially in agriculture and animal husbandry.

Beslanay is spoken in a few villages in the Karachai-Cherkess Republic, and by a larger group in Turkey in many villages in the region of Çorum in Anatolia. The language was meticulously documented and recorded by Western scholars, like Georges Dumézil and his disciple Catherine Paris, and by native speakers, such as Orhan Alparslan.

Western Circassian shows more marked dialect-divisions than Kabardian, which is on the whole comparatively homogeneous. This is a reflection of the differences in tribal and social structures between Eastern and Western Circassians. It comprises many dialects: Temirgoi, Abzakh, Bzhedugh, Mokhosh, Shapsugh, Agwey, Hatuqwey, Nartkhuj, Zhaney, Adaley and so on. Each Kiakh tribe had its own dialect, and some larger ones had sub-dialects as well. However, after the end of the Russian-Circassian War many of these dialects were lost either through extinction of their speakers or assimilation by other Adiga tribes in the diaspora. At present, only representatives of Temirgoi, Bzhedugh and Shapsugh are found in significant numbers in the Caucasus. Abzakh is only spoken in one village, Hakurina-Habla, in the Caucasus. Nevertheless, it is still possible to salvage many of these lost dialects and record their characteristics and peculiarities.

Each branch of Circassian is represented by one literary and official language: Kabardian in Kabardino-Balkaria and the Karachai-Cherkess Republic, and Adigean in the Adigey Republic. Literary Kabardian is based on the dialect of Greater Kabarda. Literary Adigey is an advanced form of Temirgoi, with a substantive input of words and forms from Bzhedugh and Shapsugh. It is to be noted that modern West Circassian is based on the dialects of those tribes that remained in significant numbers in the Caucasus after the exodus and which have escaped the worst. It is noteworthy that both literary languages are based on the dialects spoken in the environs of the capitals of the respective republics. One notable difference between Kabardian and Adigean is that nouns in Adigean are subject to inflection, whereas they are stable in Kabardian.

Literary languages employ modified forms of the Cyrillic alphabet, which were introduced by the end of the 1930s. Both Kabardian and Adigean made the switch from Latin to

Cyrillic script in 1937. In each case the one additional letter is the old Cyrillic capital I, which marks all ejectives in Adigean and some ejectives in Kabardian.

There are 57 letters in standard Kabardian, 19 of which are digraphs (e.g. хъ, пI), five trigraphs (e.g. хъу), and one tetragraph (кхъу). These combinations are used to represent the inordinate number of consonants. In literary Adigean there are 50 letters of which 18 are digraphs (e.g. жъ, жъ, гъ). Cyrillic ordering is followed. However, there is no uniform ordering of equivalent letters in the two languages, which causes some confusion. In addition, there is often no uniform representation of identical sounds, which fact could be rectified by common consent between the two language communities.

Appendix 2

Latinized Kabardian alphabet

The following are latinized representations of official and literary Kabardian-Cherkess alphabet. Please note that the Kabardians and Cherkess use the same official and literary language. There are only a few lexical differences. All examples are taken from *Kabardian-English Dictionary* by Amjad Jaimoukha, Amman: Sanjalay Press, 1997.

Latinized alphabet	English equivalent	Kabardian examples	Cyrillic equivalent
A a	dad, mad, bad	<u>a</u> de: there; father; <u>d</u> ame: shoulder, wing; <i>Mira?</i> : Is it this?	А а
B b	B b	<u>b</u> alije: radish; <u>n</u> obe: today; <i>birib</i> : pomposity	Б б
Ch ch	chest, chair	<u>ch</u> in: whirligig; <i>pickin</i> : to tear off; <i>helech</i> : bad, spoilt	Ч ч
Ch' ch'	ch followed by glottal stop	<u>ch'</u> e: tail, end; <i>xech'in</i> : to emerge (from some mass); <i>f'ech'</i> : except	КІ кІ
D d	D d	<u>d</u> ene: where; <u>d</u> ade: grandpa; <i>jed</i> : hen	Д д
Dz dz	adze	<u>d</u> ze: tooth; army; <i>yedzin</i> : to hurl; <i>gwedz</i> : wheat	Дз дз
E e (initial only in loan words)	<i>schwa</i> ; heave <u>n</u>	<i>eksponat</i> : exhibit; <i>lhepq</i> : nation; race; breed; <i>nape</i> : face	Э э
ei	day (short and	<i>zeik'we</i> : campaign,	Е е

(never in initial or final position)	<i>undiphthongized</i>	outing	
ey (never in initial position)	day (<i>diphthongized</i>)	<i>f^{ey}</i> : dirty	Ей ей
F f	F f	<i>f^e</i> : skin; <i>qefen</i> : to dance; <i>nef</i> : blind	Ф ф
F' f'	f followed by glottal stop	<i>fⁱ</i> : of good quality; <i>zef^{ech}</i> : initiative; <i>l'if</i> : good man	ФI фI
G g	<i>Spanish/Dutch g</i> , e.g. lago	<i>gin</i> : gunpowder; <i>ghwegin</i> : to weep; <i>zhig</i> : tree	Г г
Gh gh	<i>Parisian r</i>	<i>ghasch'e</i> : life; <i>ghegha</i> : flower; <i>ghedirgh</i> : clang	Гъ гъ
Ghw ghw	gh + w	<i>ghwegw</i> : way, road; <i>mighwe</i> : misfortune; <i>ghwneghw</i> : neighbour	Гъу гъу
Gw gw	Gwent	<i>gw</i> : heart; <i>gwegwen</i> : large metal pitcher; <i>degw</i> : deaf	Гу гу
H h	<i>Arabic ح</i>	<i>he</i> : dog; <i>pihen</i> : to weap; <i>q'wh</i> : ship	Хъ хъ
I i (only initial in interjections)	bin, din, sin	<i>i'i</i> : no; <i>fiz</i> : woman; <i>qamishi</i> : whip	Ы ы
iy (never initial)	see	<i>txilhiybl</i> : seven books; <i>siy</i> : my	И и
J j	J j	<i>jegwn</i> : to play; <i>yejap'e</i> : school;	Дж дж

		<i>dij</i> : bitter	
K k	K k	there are no native words in literary Kabardian that have this sound; the equivalent is <i>ch</i> ; used only in dialects and loan words, e.g. <i>kasse</i> : cash-desk; <i>stekan</i> : cup; <i>rak</i> : cancer	К к
Kw kw	could	<i>kw</i> : middle, centre; <i>dekwn</i> : to cram; <i>xekw</i> : country	Ky кy
K'w k'w	kw with glottal stop after k	<i>k'wen</i> : to go; <i>qek'wen</i> : to come; <i>yemik'w</i> : improper	KIy кIy
L l	L l	<i>li</i> : meat; <i>delen</i> : pie; <i>mil</i> : ice	Л л
L' l'	lh followed by glottal stop	<i>l'i</i> : man; <i>mil'en</i> : not to die; <i>pschil'</i> : slave	ЛI лI
Lh lh	Welsh ll , e.g. Llewellyn	<i>lhap'e</i> : expensive; <i>delhen</i> : to stroke; <i>gwlh</i> : bud	Лъ лъ
M m	M m	<i>mode</i> : there; <i>qame</i> : dagger; <i>weram</i> : street	М м
N n	N n	<i>ne</i> : eye; <i>dene</i> : where; <i>sin</i> : statue, monument	Н н
O o (initial only in loan words, final in very few words)	So (not diphthongized)	<i>opit</i> : experiment, test; <i>sode</i> : I accept; <i>psq</i> : unharmed, intact; <i>lheposchhepq</i> : barrier, hurdle	О о
P p	P p	<i>pe</i> : nose;	П п

		<i>nape</i> : face; <i>nip</i> : flag	
P' p'	p followed by glottal stop	<i>p'ere?</i> : really?; <i>p'ap'u</i> : milk (child's word); ' <i>erip</i> ': domesticated, tame	П п
Q q	Arabic ق	<i>qak'we</i> : come here; <i>adage</i> : cock; <i>qiq</i> : stammerer	Къ къ
Q' q'	q + x'	<i>q'able</i> : grave; <i>f'eq'iu</i> : absolutely; <i>beg'</i> : cow-shed	Кхъ кхъ
Qw qw	q + w	<i>qwelen</i> : speckled, spotted; <i>diqwagwe</i> : fork, bifurcation; <i>megw</i> : hay	Къу къу
Q'w q'w	q' + w	<i>q'we</i> : pig, swine; <i>ch'ag'wiyt'</i> : two cocking pieces; <i>ch'ag'w</i> : gun cocking piece	Кхъу кхъу
R r (initial only in loan words)	rat ('rolled')	<i>roman</i> : novel; <i>mereim</i> : Friday; <i>mir</i> : this	Р р
S s	S s	<i>simaje</i> : sick, ill; <i>k'wesen</i> : to elope; <i>t'is</i> : sit down	С с
Sch sch	alveolo-palatal sh	<i>schen</i> : to sell; <i>pschasche</i> : girl; <i>wesch</i> : axe	Щ щ
Sch' sch'	sch followed by glottal stop	<i>sch'ale</i> : boy, lad; <i>hesch'e</i> : guest; <i>psch'ipsch'</i> : sparkling	Щп щп
Sh sh	shoot	<i>shate</i> : soured cream; <i>qeshen</i> : fiancée; <i>yemizesh</i> : indefatigable	Ш ш
T t	T t	<i>tane</i> : calf;	Т т

		<i>satu</i> : trade; <i>qat</i> : level, layer	
T' t'	t followed by glottal stop	<i>t'i</i> : ram; <i>yat'e</i> : mud; <i>wet'psit'</i> : damp (of weather)	TI tI
Ts ts	cats, bits	<i>tsi</i> : hair; <i>batse</i> : shaggy; <i>lits</i> : moss	Ц ц
Ts' ts'	ts followed by glottal stop	<i>ts'e</i> : name; <i>mats'e</i> : grasshopper; <i>k'wets'</i> : internal	ЦI цI
U u (never initial)	moon	<i>pud</i> : cheap; <i>qaru</i> : strength	Y y
V v	V v	<i>vi</i> : bull; <i>gheven</i> : to boil; <i>bev</i> : abundant (of crops)	B б
W w	well	<i>wane</i> : saddle; <i>qewat</i> : nutritious; <i>psinsch'ew</i> : quickly	Y y
'W 'w	' + w	<i>'w</i> : mouth; <i>zhi'eda'we</i> : obedient; <i>sch'i'w</i> : top; button	Iy Iy
X x	Scottish/German ch , e.g. lo ch , i ch	<i>xade</i> : garden; <i>maxe</i> : weak; <i>ziquyzix</i> : well- dressed	X x
X' x'	Spanish j , e.g. jarra Arabic ج	<i>x'arbiz</i> : water- melon; <i>malhx'e</i> : son-in- law; <i>tsirx'</i> : flimsy	Xь xь
Xw xw	x + w	<i>xw</i> : wheat; <i>qeschexwn</i> : to buy; <i>delhxw</i> : brother (of a woman)	Xy xy
X'w x'w	x' + w	<i>x'wmen</i> : to guard, protect;	Xьy xьy

		<i>Mix'wr</i> : seal; <i>zchex'w</i> : rude person	
Y y	yes	<i>yape</i> : first; <i>miyin</i> : not large; <i>bzchamiy</i> : pipe; <i>zurna</i>	— —
Z z	Z z	<i>zi</i> : one; <i>'eze</i> : skilful; <i>mez</i> : forest	З з
Zch zch	<i>alveolo-palatal zh</i>	<i>zche</i> : mouth; <i>mazche</i> : comb; <i>leghwpezch</i> : leader of herdsman	ЖЬ жь
Zh zh	genre, erasure	<i>zhem</i> : cow; <i>qwazhe</i> : village; <i>lhemizh</i> : bridge	Ж ж
' '	<i>glottal stop</i>	<i>'ene</i> : three-legged table; <i>Q'i'e!</i> : Please!; <i>We'!</i> : Oh!	И И

NOTE: In some cases where confusion may arise when reading **sh**, **sch**, etc, either as one or two letters, a hyphen could be inserted in the latter case, thus, **sh** vs. **s-h** and **sch** vs. **s-ch**. There are precedents in European languages. In Catalan, for example, a period is used to distinguish between two consecutive **ls** (**l.l**) and the combined letter **ll**, while in Scotland a hyphen is sometimes found in words like 'Ross-shire'.

Official Kabardian alphabet (B. M. Kardanov, 1957, p12)

А	Э ⁶	Б	В	Г	Гу	Гъ	Гъу	Д	Дж
Дз	Е	Ё	Ж	Жь	З	И	Й	К	Ку
КІ	КІу	Къ	Къу	Кхъ	Кхъу	Л	Лъ	ЛІ	М
Н	О	П	ПІ	Р	С	Т	ТІ	У	Ф
ФІ	Х	Ху	Хь	Хь	Хъу	Ц	ЦІ	Ч	Ш
Щ	ЩІ	Ы	Э ⁷	Ю	Я	І	Іу	Ъ	Ь

⁶ Schwa in Circassian words.

Official Adigean alphabet (A. A. Hat'ene & Z. I. Ch'erashe, 1960, рхvi)

А	Б	В	Г	Гъ	Д	Дж	Дз	Е	Ё
Ж	Жъ	Жь	З	И	Й	К	Къ	КІ	Л
Лъ	ЛІ	М	Н	О	П	ПІ	Р	С	Т
ТІ	У	Ф	Х	Хъ	Хь	Ц	ЦІ	Ч	Чъ
ЧІ	Ш	Шъ	ШІ	Щ	Ы	Э	Ю	Я	І
Ъ	Ь								

Bibliography & References

- Blyagoz, Z. U., *Zhemchuzhini narodnoi mudrosti* [The Pearls of National Wisdom], Maikop: Adigean Book Publishing House, 1992. Online. Available HTTP: <<http://www.circassianlibrary.org/library.php?lang=en&mn=1&sbmn=3>> (accessed 10 January 2014). [Adigean proverbs and sayings in Adigean and Russian]
- Broydo, G. I. (editor-in-chief), 'Psatlezh [Proverbs and Sayings]', in *Kabardinski folklor* [Kabardian Folklore], Kabardino-Balkarian Science and Research Institute of National Cultures, Moscow and Leningrad: *Akademia*, 1936, pp 527-32. [Editor Yu. M. Sokolova; introductory article, commentary and dictionary by M. E. Talpa]
- Emouzov (Yemuz), A[natoli] G[uzerovich], *English-Kabardian-Russian Phrase[ological] Dictionary*, Nalchik: The Kabardino-Balkarian Institute for Raising the Level of the Academic Proficiency of the Spiritual Legacy of the Orient, 1992. [Second edition, 366 pages]

⁷ In loan words.

- Gebelli, K[ube] C[saban], *Adyghe psetlezhxer* [Circassian Proverbs and Sayings], Csam (Damasus, Syria), 1953. [32 pages; more than 700 entries]
- Ghwch'emix'w, A[bubechir] M. and Qardenghwsch', Z[iramikw] [P.] (compilers), *Adige Psalhezchxer (yapa txilh)* [Circassian Proverbs, Vol. 1], Kabardino-Balkarian Science and Research Institute, Nalchik: The Kabardino-Balkarian Publishing House, 1965, pp 35-201. [Introduction by Askerbiy Shorten]
- *Adige Psalhezchxer (yet'wana txilh)* [Circassian Proverbs, Vol. 2], Kabardino-Balkarian Science and Research Institute, Nalchik: The Kabardino-Balkarian Publishing House, 1967, pp 18-245. [Introduction by Askerbiy Shorten]
- Ghwch'emix'w, A[bubechir] M. and Qardenghwsch', Z[iramikw] P. (compilers), *Adige Psalhezchxer* [Circassian Proverbs], Nalchik, 1968.
- Jaimoukha, A., 'Proverbs and Sayings', in A. Jaimoukha, *The Circassians: A Handbook*, Richmond: Curzon Press, 2000, pp 296-310. [Includes some 250 Circassian proverbs (in Latin orthography) with English translations and equivalents]
- Kestene, D. (ed.), *Adige Gwshi'ezchxer* [Circassian Proverbs and Sayings], Maikop: Adigean Branch of the Krasnodar Book Printing House, 1978. Online. Available HTTP: <<http://www.circassianlibrary.org/library.php?lang=en&mn=1&sbmn=3>> (accessed 10 January 2014). [Compiled by M. X'wazch and Sh. X'wt]
- K'wrashin, M[ihemed] (compiler), 'Psalhezchxer [Proverbs]', in *Adige Maq Gazet* [Circassian Voice Newspaper], no. 43, 23 May 1918. [41 proverbs]
- Lhewisten, Y[usif] (ed.), *Adige Gwshi'ezchxer* [Circassian Proverbs and Allegories], Maikop, 1941.
- Pagwe, T[ambiy] (compiler), 'Adigski poslovitsi, zagadki, skorogovorki, primeti i poverya i koe-chto iz narodnoi meditsini [Circassian Proverbs, Riddles, Patter, Omens and Superstitions, and a bit of Folk Medicine]', in

- Sbornik materialov dlya opisaniya mestnostei i plemen Kavkaza (SMOMPK)* [Collection of Materials for the Description of the Districts and Tribes of the Caucasus], Tiflis (Tbilisi), no. 26, section 2 (3), 1899, pp 1-78. [626 proverbs translated into Russian]
- Qardenghwsch', Ziramikw P. (compiler), *Adige Psalhezchxer* [Circassian Proverbs], Nalchik: Elbrus Publishing House, 1982. [148 pages; artist: German Paschti; available, in one form or another, on the Web]
- Shamba, O. (compiler), *Proverbs and Sayings of the Caucasian Mountain Peoples*, translated by T. Rodkina, Sukhumi: Tina Ltd, 1992. [64 pages]
- Shorten, A[skerbiy], Yelbeird H. and Schojents'ik'w, A[dem] (compilers), 'Psalhezchxemre Psalhe Sheriwexemre [Proverbs and Pithy Sayings]', in *Qeberdey Weredxemre Psalhezchxemre* [Kabardian Songs and Proverbs], pp 132-66, Kabardian Science and Research Institute, Nalchik: The Kabardian State Publishing House, 1948. [998 entries]
- Themoqwe, H[ebas] (compiler), 'Psalhezchxer [Proverbs]', in *Adige Maq Gazet* [Circassian Voice Newspaper], Bakhsan, Kabarda, no. 44, 27 May 1918. [83 proverbs]
- Ts'aghwe (Tsagov), N[uriy] (N. Aytechiqwe) (compiler), 'Psalhezchxer [Proverbs]', in *Adige Maq Gazet* [Circassian Voice Newspaper], Bakhsan, Kabarda, no. 39, 9 May 1918. [162 proverbs]
- 'Psalhezchxer [Proverbs]', in *Adige Maq Gazet* [Circassian Voice Newspaper], Bakhsan, Kabarda, no. 40, 13 May 1918. [43 proverbs]
- Yelbeird (Elberdov), F. U. (compiler), 'Qeberdey Psalhezchxer. Kabardinskie poslovitsi [Kabardian Proverbs]', in *Scientific Transactions of the Kabardian Science and Research Institute [Uchenie zapiski Kabardinskogo NII]*, vol. 1, 1946, pp 284-97, Nalchik: Kabgosizdat [The Kabardian State Publishing House]. [258 proverbs in both Kabardian and Russian, translated into Russian by Adem Schojents'ik'w]

Yelbeird (Elberdov), X. U., Schojents'k'w A[dem] O. and Yakovlev, N. F. (compilers), 'Qeberdey Psalhezchxer. Kabardinskie poslovitsi [Kabardian Proverbs]', in *Scientific Transactions of the Kabardian Science and Research Institute [Uchenie zapiski Kabardinskogo NII]*, vol. 2, 1947, pp 214-36, Nalchik: The Kabardian State Publishing House. [250 proverbs in both Kabardian and Russian]