

Circassian Proverbs & Sayings

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Адыгэ псалъэжъхэри псалъафэхэри

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

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Contents

Introduction

On the fatherland, patriotism, history, war & peace
On etiquette, counseling, education & knowledge
Outlook on life
On human character & relationships
On family matters, relations, friendship & love
On Circassian folklore
On work
On opposites
On hospitality, festal ceremonies & foodstuffs
On greetings & salutes
Other miscellaneous proverbs
Other sayings
Yet more proverbs & sayings
English expressions explained in Circassian

Appendices:

The Circassians
The Circassian language
Latinized Kabardian alphabet
Circassian lexicography

Bibliography & References

Other works by author

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-

¹ See Appendix 3 for a proposed Latin orthography for Kabardian.

² In Cyrillic alphabet.

³ See Appendix 3 for Cyrillic alphabet of literary Kabardian.

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), and *English-Kabardian-Russian Phrase[ological] Dictionary*, A[natoli] G[uzerovich] Emousov (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.

⁴ For more information on the Circassian language, refer to Appendix 2.

On the Fatherland, Patriotism, History, War and 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 ущышынэмэ, 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 къыхэкIаш): 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 щабэщ: 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 щыгъуэ 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 щыIэкъым: War is no game.

Зауэм и кIэр хъэдагъэщ: War brings mourning in its wake.

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

Истамбылыжъым имыкІыр щІолІэ, икІар йолІыхъ (Уэкъуоу и псалъэу жаІэ. Уэкъуоу – джэгуакІуэшхуэу, акъылыфІэу шытащ. И пщым истамбылакІуэхэм яхэтү здришати тыркухэм я зэхэтыкІэр игу иримыхъу яхуэусэри къэкІуэсэжащ. ЛІэжыхукІэ и хэкүм 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 щощтэж: (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 лІы 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 ушышынэмэ, 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 щІыпІэцІэщ. Балъкъ Іуфэрэ Псыхъурей къуажэ щІыбымрэ я зэхуакурщ. Къэрэкъэщкъэтау зауэм шыгъуэ къэбэрдейм къытеуауэ шыта тургъутхэр Парипых деж къэбэрдейхэм хьэлэч зэрыщашІыгъам псалъэжъыр къытекІащ. *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 зэхудинлальэш: Sotey is our rendezvous.

Тамтаркьей (Тамтаркьай) ухьу!: *see next entry.*

Тамтаркьей и махуэр кьыпхуклуэ (Адыгэхэм Тамтаркьей [Тмутаракань] пщыгьуэр зэрызэхакьутэгьам псалъэжьыр кьытеклащ. Еплъ Нэгумэ, Ш. Б., «Адыгэ народым и тхьдэ», 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, уабазэхэкьым: If you were not at the sharing of lots on the Tub Lot, you are not an Abzakh.

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

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

Укьыщальхуари зы махуэш, ущылIэжынуш зы махуэш: You were born once, and you will die once.

Урысрэ Бахьсэдрэ зымыбгынэр хэкум жылагьуэу кьинэжынш.

Хамэ хэку сыщытхьэ нэхь си хэкужь сыщылIэ: Better to die in one’s homeland than to thrive without it.

Хамэ ущие тхьэмахуэш, хабзэ хьэху махуишш.

Хамэр гьэшэраши унэр гьэшэрыуэ.

Хамэхээр кьохьэри унэхээр 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 щыльэщ: 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 унэркьым: He who has no homeland does not prosper.

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

Хьэндиркьуакьуэ пэт сызыхэс псыр кууашэрэт, желэ (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» желэ: (Even a frog wishes to live in deeper waters) Fish seeks deeper waters, man seeks a better place.

Шэм зэхэгъэж ищIыркьым.

Щхьэж и унэ щыIыхьужьщ: (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 зыщидзыжмэ, уэ вийкІэ увэну? (Умыфыгъуэ, умыижэ, жыхуиІэщ. Вий=вей=dung. *Do not envy*): If he throws himself down the mountain, does that mean you have to stand in dung.

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 иужькІэ 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.

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

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

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

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

Анэм «сипхъу закъуэ и псэ» шыжиІэм, пхъуми «си псэ» жиІэу 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 ухуэмышу (Анэмэт=hostage; хъейрэт=епщІыжыныгъэ, енэщІыжыныгъэ; betrayal. Дзыхъ къыхуашІу къыпІэщІалъхэм уемынэщІыж, жыхуиІэщ. *Do not hanker after something that has been put in your trust*).

А псор пщлэмэ, уи дээр щлэхыу лухунш (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 мэгуу (Armum xiysa zhigir meghw): The tree planted by the clumsy person dies.

Ахьшэр щэ бжыгуэш.

Бажэм и клэр плыгыу тепыхэ (И клэр зэрыплыгыу плэщлэкыжынклэ хьунуш, жыхуилэш. *Even with his tail in your hand the fox might get away*).

Бажэм сишх нэхрэ дыгужьым сreshх: Better be fed to the wolf than to be eaten by the fox.

Банэ хуэдэ зэхэплхьэр

данэ хуэдэу зэхэпхыжынщи,

данэ хуэдэ зэхэплхьэр

банэ хуэдэу зэхэпхыжынш.

Банэ хуэдэу кьэштэж,

данэ хуэдэу гьэтлыбыж.

Бэдж пэтрэ лужь трах.

Бэлэрыгь гьэр мэхуу (Belerigh gher mex'w): (A rash man is soon captured) A rash man is an easy prey.

Бэлэрыгыр бэлэрыгьауэ хуозэ: A rash man is taken unawares.

Бэшэчыныгыр зытемыклуэн щылэкьым (Beshechinigher ziteimik'wen schi'eqim): Patience is a plaster for all sores.

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

Бгьэр куэдрэ уэмэ, и дамэр мэкьутэ: (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).

Бгьеям куэдрэ укълэмыгыж.

Бгьуэ (блэ) егьапши зэ пыупш: (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.

Бжэщхэлум нэмыс хьэдрыхэ нолус (Бжэщхэлум=threshold; хьэдрыхэ=the life after): Do not utter bad words.

Бжызолэ, сипхуу, зэхэшлыклэ, си нысэ: I am telling you, daughter, hear me out, daughter-in-law.

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

Бжыхьэм 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 кэзыльху и гуэн лъапэ 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 (пщІауэ), фІы ущымыгугъ: 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 пэшэгьумэ, уи анэ мыгьуэ хьунщ: If you befriend an evil person, woe unto your mother!

Бзэгум кьупщхьэ хэлыкьым (Bzegwm qwpschhe xelhqim): The unruly member.

Бзегур джатэм нэхрэ нэхь жанщ (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 цІыкІур пэкІэцІыну щыхуежьэм—зэІытхьаш.

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

Бийжэ умыгъэблагъи, уи адэ и благъэжь 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 ущысхьмэ, уІэгъэ ухьунуш (Biym wischis-hme, wi'eghe wix'wnusch): If you spare your enemy, you will get injured.

Блэ егъапщІи зэ пыупщІ (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.

БлэкІам кьэгъээж иІэкьым: 1. Things past cannot be recalled; 2. Lost time is never found again; 3. What's lost is lost.

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

Блэкла хабзэжым (хыбарыжым) укъемыджэж (укъемыкъуж) (Blech'a xabzezchim [x'ibarizchim] wiqeimijezh (wqeimiqwzh)): (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 «пышлэш» жыплэу уи гуфлакэм думыгъэтысхэ: Do not say, 'The snake is frozen,' and place it in your bosom.

Быдэ и анэ гыркым (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 хэщлэм и луэхутхэбзашлэш (Bisimir hesch'em yi 'wexwthebzasch'esch): The host is his guest's servant.

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

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

Гуашэ мыху жыантлаклуэш: The unworthy mistress heads for the place of honour (away from door, near hearth).

Гуашэр гэрмэ, мэжабзэ, хыджэбзыр дэсмэ, мэутхуэ: If the house mistress is captive, the liquid clears, and if the girl is at home, the liquid dims.

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

Гугъэ нэпцыр щхэгъэпцлэш: False hope is self-delusive.

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

Гузэвэхыр цлэх жы мэху: (An anxious person soon gets old) 1. Relax; 2. Take it easy.

Гукъыдэж уилэм, пхуэмышлэн шылэкым (Gwqidezh wiy'eme, pxwemisch'en schi'eqim): Nothing is impossible to a willing heart.

Гунэс ямышл саугъэт умышл.

Гупсыси псалэ, зыпльыхи тлыс (Gwpsisiy psalhe, ziphhiy 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 клуэдмэ, лэр шлэкыркым.

Гур клуэдмэ, шыр жэркым: 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 нэхрэ, 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 ямыщIыным блэкIрэ пэт йоджэ.

ГъущIыр плъа щыкIэ 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.

ДаIуэкIейм дэгъу уещIри, плъэкIейм нэф уещI: A bad listener makes you deaf, a bad looker makes you blind.

Дэтхэнэ зы Iуэхутхъэбзэм илэщ (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 хоупIэ: A lounging chick ends up being boiled alive.

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

Дзей хуэцлэ флышлэ хэлыкьым (Дзей=workmate, partner [especially in tilling]).

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

Дзыхьмыщыр дзыхьшыгыгьуджэщ: A distrustful person is dangerous.

Егъэлей делагъэщ: It is stupid to go to excess.

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

Емрэ флымрэ зымыщлэми имыщлэ шымылэу кьыфлэш: Even the person who cannot differentiate between good and evil thinks there is nothing that he/she doesn't know.

Ем шысхьыр флым полуджэ (Yem schis-hir f'im po'wje): He that spares the bad injures the good.

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

Е пшлэуэ флы ушымыгугъ, флы пшлэми ушлэмыфыгуж: 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.

Еущий (еушые) зы махуэщ(и), хабзэхьыклэр (хабзэ хьэху) тхьэмахуэщ (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 махуэщи, хабзэхьыклэр тхьэмахуэщ (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 зэхуэдэщ: He who is asleep is like the dead.

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

Жыжьэу бгъэтыльыр благъэу къоштэж: Fast (safe, sure) bind,
fast (safe, sure) find.

Жыгъауафэ щхэкэ, щэгъуейщ: Easier said than done.

Жьантэм узэрыдашэр шыгъынырщ (Zchant'em wizeridasher
schighinirsch): Fine feathers make fine birds.

Жэ лыкыуэ нэхрэ щхэ лыкыуэ: Better the head mediator than
the mouth intermediary.

Жэшхуэ тхэшхуэ и жагъуэщ: A big mouth offends the supreme
god.

Жьым щытхуи щэр къаштэ (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 шыгъэлъ (Zawe wixwemeyme,
wiy jater zhanu schighelh): If you wish for peace, be prepared for
war.

Зэи нэхрэ зэгур (Zeyi nex're zegwer): Better late than never.

Зэрыпщыу мыхъумэ, зэрыхъуу щы: 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.

Зэхуэгъафэ зэфэкыуэд кыхокI.

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

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

Зекыуэкейм лашэ уещри, дыхъэшхыкейм кышэ уещI: A bad
campaign makes you limp, bad laughter makes your mouth
crooked.

Зи бзэ IэфI щынэр анытI (мэлитI) яшIоф (Ziy bze 'ef' schiner
aniyt' (meliyt') yasch'of; щIэфын=to suck [of cubs kittens, etc.]):
Soft fire makes sweet malt.

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

Зи гупкIэ уисым и уэрэд жыIэ (ежью) (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 мыIуэху зезыхуэм и щхьэм 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 зыхуэжым чыцIыху хуаукI (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 жьэ зIумыщIэм я гухэль зэрыщIэркъым: If you don't open your mouth, no one will know what goes on in your heart.

Зи щхьэ мыузым уи щхьэуэ хуумыIуатэ: Don't relate news of your headache to someone who doesn't have a headache.

Зи Iыхьэ зыфIэмащIэм хьэм 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 нэхрэ зи щхьэ ит: Better to have in the head than in the penfold.

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

Зы жьэм жьэдыхьэр жьищэм жьэдохьэ.

Зы махуаем зумыгьэлI,

зы махуэлIым зумыгьашэ,

зы дзэшхуэм зумыгьэхь.

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

Зызыгьэгусэ Iыхьэншэщ: A sulker does not get his share (see associated saying *Уи Iыхьэ зыIэрыгьыхьы, итIанэ зыгьэгусэ*).

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

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

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

ЗыщIэпхъым къыппщIехъыж (ПщIэ зыхуэппщIым къыппхуещIыж, жыхуиIэщ): Honour him that honours thee.

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

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

Имыль къольэт (Фочыр нэщIщ жыпIэу уримыджэгу, узэдауэ къыщIэкIыу щIэщхъу къызэрыппщIыын пщIэнукуым, жыхуиIэщ. Do not play with a gun—it might be loaded).

Ин жыIэ цIыкIу Iуатэщ.

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

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

Куэд къыубжмэ, уи тхэмадэжь и цIэри 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]

КIапсэр кIыхъмэ, фIыщи, псалъэр кIэщIмэ, нэхъыфIыжщ: It is good if the rope is long; it is even better if there are less words. Silence is golden

КIэпIейкIэр зымылътэр кIэпIейкIэ и уасэкъым (КIэпIейкIэ=copeck (one hundredth of a rouble)): He who doesn't take care of his pennies is not worth a penny.

КъакIуэ и Iыхъэ Iыхъэхэмылуэщ.

Къан хуэщIэ фIыщIэ иIэкъым.

Къэмыс-нэмыс тIысыпIэщIэкъуш.

Къоджэ нэхъыжъщ: It is the elder that calles.

Къоуэм уемыуэжмэ, Iэ пфIэгу укьищIэркъым: If you don't hit back he who hits you, he will think that you don't have a hand.

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

КъыпкIэлъымыкIуэм узыкIэлъыгъэкIуэнукъым.

КъыптекIуэ лъэщщ: He who overcomes you is strong.

КъыптекIуэр гугъуш: What overwhelms you is difficult.

КъуэфIми къуэ бзаджэми адэ щIэин ухуэмылтыхъуэ.

Къуэшрокъуэр пIашIэри унакъым: 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 етIэхъу кхъуэци къыкIэропщIэ (Q'we yet'ex'w q'wetsiy qich'eropsch'e): He who scrubs every pig he sees will not long be clean himself.

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

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

ЛъапэкIэ хыфIэбдзэр дзапэкIэ 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 – lheschs): There is strength in union.

Лэным лыгъэ хэлыщ: There is courage in death.

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

Лы и псалъэ епцIыжыркъым: A man keeps his word.

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

Лы псори лыкъыми фыз псори фызкъым: Not all men are men, and not all women are women.

Лы хахуэр утыкум щошабэ, 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 Iыхъэмыгуэщ: Courage is a lot that is not shared.

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

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

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

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

МафIэ нэхур «благъэщ» жыпIэу умыкIуэ, хъэ банэ макъыр «жыжъэщ» жыпIэу кыуумыгъанэ.

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 нэфш: He who falls once in the hole is short-sighted, he who falls twice is blind.

Мащэм зэ ихуэр нэфши, тIэу ихуэр гуншэщ: 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 шумылуатэ.

Мэкъу мащIи кыуумыхъ, мэкъу бэхьи умыхъу.

МыхъумыщIэу ирагъэджар ебгъэджэжыну гугъуш: 1. Like teaching an old dog new tricks; 2. Old (bad) habits die hard.

Мышафэ Iэрымылхъэм гуашэр шумыгъэгугъ, гъусэ мыхъунум ущыгугъыу мыщэм уемыбэн (Mischafe 'erimilhem gwascher schumighegwh, ghwsé 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.

Мышашхъэ плъагъуу мыщэ лъэужь зумыхуэ (умылхъуэ) (Mischaschhe plhaghwu mische lhewizch zumixwe (wimilhix'we)): Don't force an open door.

Мыщэ жейя кыуумыгъэуш, лIы мышынэ умыгъэгубжъ (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 тхэкIумэ зыщымыдалуэрэ, бэн зэвыр мыхъумэ, щыIэкъым: Eyes shall see, and ears shall hear.

НэгъуэщIым ишхамкIэ уэ укъэмыкъей: Do not cackle if someone else gets the food.

Нэггүээшлэм и шьтхум уэ уримыкьей (Уримыкьей – уримыпагэ): Do not become conceited by compliments directed at somebody else.

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

Нэмыс пшлэмэ уи шхээш зыхуэпшлэжыр: 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.

Нэрылгагү шьтхур шлыбагырыубш: He who sings your praises in your presence calumniates you behind your back.

Нэфлэгүфлэ и нэ дышэ луэнтла шлэлэщ: The eyes of the cheerful one are full of twisted gold.

Нэхыжь телушлыкыплэщ (Телушлыкыплэ=place to trim, square): It is to the old that we go for trimming.

Нэхыжымы жэ ет, нэхышлэм гүэгу 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 шылэ мыхьумэ, шхын лей шылэкьым (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 кыпыушлэ кылххэ» жэлэ (Nibem 'Wiy ade yi zchach'e qipiwipsch'iy qiyhlhe' 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, емыкгу кыгуигэххынуш, жыхуилэщ]

Ныбэр фэ цынэ–лы цынэши зэлуокл (Куэд иплххэ хьуну шхэкклэ, иумылххэ, жыхуилэщ): 1. Do not gluttonize; 2. Do not be a glutton.

Ныбэрыдзэ нэхрэ шхэдэдзых (Гьэтлэлыгыгэ шлэ, жыхуилэщ): Save for a rainy day.

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

Нысэ мыхьунур жьантлажэ мэхури, мафлэ мыхьунур ишхэм цолыд.

Пагэм и блыпкь-блещхэ кьутэгьуафлэщ.

Пашлэгэлыгыгэ джэгу хэлкьым.

Пероклэ тхэ нэхрэ, акьылклэ тхэ: It is the mind that writes, not the pen.

Псалъэ бзаджэ губзэджэщӀш, гурыщхуэ щӀыныр хуэмышугъэщ.

Псалъэ гъущэкӀэ хъэщӀэ ирагъэкӀыжыркъым (Psalhe ghwschech'e hesch'e yiraghech'izhirqim): Fine (kind, or soft) words butter no parsnips.

Псалъэ дахэкӀэ куэд пхузэфӀэкӀынуш (Psalhe daxech'e kwed pwxzef'e ch'inusch): Soft fire makes sweet malt.

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

Псалъэ ІэфӀыр мэгъушӀэри, псалъэ дьджыр мэщӀытэ: Nice words dry up, bitter words get wet.

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

Псэр ящӀэри напэ къащӀху: They sell their souls to buy consciences.

Псы икӀыпӀэм (икӀыгъуэм) унэмысу, уи кӀэр думыхъей (умыӀэт) (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 щыӀэ губгъуэшхуэ гуэрым и цӀэщ; '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.

ПфӀэкӀуэдам щхъэкӀэ умыгъ, къэбгъуэтам щхъэкӀи умыгуфӀэ: Do not cry over what you have lost, and do not be happy over what you find.

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

ПхуэмыфашӀэ пэшэгъу пщӀымэ, уи анэ мыгъуэ ищӀыныш: If you make a companion out of an unworthy person, woe unto your mother!

ПхуэмыфашӀэ щауэгъу умышӀ: Be careful whom you choose as a best man.

Пхуэмышхын хъэлъэ кыуумыштэ (Pwxemihin helhe qiumischte): Zeal without knowledge (is like a runaway horse).

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

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

Пыл хуэдиз зищӀыну зигъэпщри тхъэкӀумэкӀыхьыр зэгъуэдаш: The hare burst to smithereens pumping itself to elephant's size.

ПашӀэрэ пӀышӀарэ (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 хьуркьым (Selam ley x'wrqim): It is always opportune to pronounce greetings.

Судым шыфэ псэу иплъхэмэ, вакъапхъэ кьипхыжыркьым.

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

ТIакъуэр закъуэ пальэш, закъуэр лIа пэлытэш (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 блэклIам шIакIуэ кIэлъумыштэ(ж) (Weshx blech'am sch'ak'we ch'elhumischte(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 гъушыжкьым: The grief caused by a blow dries up, but an offensive word grieves forever.

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

Уемыгупсысу Iуэху бублэнш—ушыуэнш: Look before you leap.

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

УзэпэгэклIыр кьопэгэклIыж: Do not put on airs.

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

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

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

Узэрымытым зумыгъэфIыкI.

Узэфэну 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.

Узэфэну псым хьэ 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 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.

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

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

Узигъусэм и фэ кыуаплъ.

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

УзыдэмыкIуэжын ушыщымыуэ (А зэм узэралъэгъуам хуэдэу ушыту уафIэщынуш, жыхуиIэщ).

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

УзытекIуэм пэкIум уахегъэн (Фашэм, шыгъыным шысхъын хуейш, иужькIи цыхум уарихыхъэн щхъэкIэ, жыхуиIэщ).

УзытелIэ нэхэрэ кыптелIэ: Who falls for you is better than whom you fall for.

Узыхэдэн щымыIэмэ, шыIэр кыхэх: 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 уаймыкIумэ, уи унэ умыкIуэж.

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 ушыгугъмэ, пхъашэ гъуэгу урижэнш (Гугъу уехъынш, жыхуиIэщ): If you pin your hopes where you shouldn't, you shall run through a path of woe.

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

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

Уи анэ зыуб уи щхъэ дэгъэсыс (Пэж жызыIэм дыжыIэ, жыхуиIэщ).

Уи анэ къобэнми зромыгъэуд.

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

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

Уи гур зыхуеIэм уи Iэр лъоIэс.

Уи гъунэгъур бзаджэмэ, щIы хушынэ.

Уи ин жиIэнш, уи цIыкIу иIуэтэжынш: Your elders shall say it, and your young shall retell it.

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

Уи мыгъусэ уи лъатэпс иумыгъапхэ.

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

Уи напщIэ темыль тумыльхъэ: Do not put on airs.

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

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

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

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

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

Уи фIым иумытыр мафIэм уфIес.

Уи шхын нэхърэ уи нэшхъ.

Уи шым ижынур пщIэжын хуейш: You must know where your horse will run.

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

Уи щхъэм пщIэ хуумыщIыжмэ, зыми къыпхуищIынкъым (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) мызу боз иумышэкI (йомышэкI): (Don't wind a coarse calico round your head) Don't run after vain pursuits.

Уи щхъэ хуэпщIыжыр уи нэмысщ.

Уи щхъэ хъумэ, си хъыджэбз.

Уи Iыхъэ зыIэрыгъыхъи, итIанэ зыгъэгусэ: First get your share, then sulk (see associated saying 'Зызыгъэгусэ Iыхъэншэщ').

Уи Iуэху зыхэмылтым уи бэлагъ хомыIу (хыумыIу) (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.

Укыызэрашэ уи шыбэщ, узэралъагъу уи гъуэгущ (Япэ зэрызыбгъэлъагъуэщ, жыхуиІэщ).

Укыыщалъхум псори гуфІащ, ущылІэжкІэ зыхуэбгъагъыжыфмэ.

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

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

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

УпІащІэмэ, 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.

УпІащІэрэ 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 хэлъкъым.

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

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

Ущакъуэ нэхрэ утакъуэ (ИмыасэкІэ пуду пщэ нэхрэ, 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.

ФІей зезыхъэр фІей мэхъу (F'ey zeiziher f'ey mex'w): He who scrubs every pig he sees will not long be clean himself.

ФІы зыщІэ упщІэжрэ?: If someone does you a good turn, do you ask him why?

ФІы къыпхуэзыщІэ фІы хуэщІэж: Repay kindness with kindness.

ФІыр умышІыхумэ, нэхъ лъапІэр къыхэх: If you can't choose according to quality, pick the more expensive.

Хабзэ лъэIукъыми, Iумахуэ Iуэхутхъэбзэкъым: Etiquette is not begging, and gentle talking is not servility.

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

ХабзэмыщIэ емыкIухьщ: He/She who is ignorant of customs and traditions perpetrates improprieties.

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

Хабзэр убзэ зыфIэщIым хуэпщIэnum и ныкъуэр къегъанэ: Leave off half of what you would do for someone who thinks that etiquette is servile attention.

Хабзэр убзэнкъым, къалэныр Iульхъэнкъым: Etiquette is not servile attention, and duty is not bribery.

Хэдэ мэдакъуэри хэпхуэ IыхьэфIэщ.

Хэдэ мэдакъуэри хэплъэ мэплъакъуэ.

Хэдэ мэдэхуэ.

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

Хуэму укIуэмэ, нэхьыбэ пкIунщ (Xwemu wik'weme, nex'ibe pk'wansch): Make haste slowly.

Хужьгъэ матэр гъэкIуэди, хужьгъэ гуэн зыIэрыгъэхъэ (Xwzchghe mater ghek'wediy, 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.

Хъэдзыгъуанэгъуэм къуацэкIэ ухэмыуэ (Hedzighwaneghwem qwatsech'e wixemiwe): Let sleeping dogs lie.

Хъэдэр куэдрэ зепхэмэ, мэ шоу, 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.

Хъэджафэ банэркъым, лъхукъуэщо хъуанэркъым (Хъэджафэ=borzoi, Siberian wolf-hound; лъхукъуэщо= serf; slave; хъуэнэн=to use foul language; to curse).

Хъэрэмым хъэрэм къешэ: Evil begets evil.

ХъэфI дэплъейр хъэфI 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.

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

Хъэху хъэху тыж умыщI: What is hired is not for hire.

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

Хьэхурэ шыхурэ зІахыу хабзэжьщ: Hiring and borrowing are ancient customs.

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

ХьэшІапІэрынэр емыкІуш (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.

ХьэшІэ гьунэгьу нэхрэ хьэшІэ жыжэ нэхь льяпІэщ (Hesch'e ghwneghw nex're hesch'e zhizche nex' lhap'esch'): A guest from far away is dearer than a guest from nearby.

ХьэшІэ кьашэ шыІэщи, хьэшІэ ишыж шыІэкьым (Hesch'e qashe schi'eschiy, hesch'e yishizh schi'eqim): Guests come easily, but do not as easily go.

ХьэшІэ лей шыІэкьым (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.

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

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

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

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

ХьэшІэ шІалэ шыІэкьым (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]

ХьуэхьукІэ узэхыхьэу, хьуэнкІэ узэхэмыкІыж: To start with a toast and end up with a curse.

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

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

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

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

Чэнджашэ шыуэркым: 1. He who takes counsel errs not; 2. Good counsel does no harm.

Шэрэ лырэ зэхалэркым: They don't pour milk and blood into one another.

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

Шу хьэщлэр ягьэшэсыж, лъэс хьэщлэр пшлантиэм 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 шхалъэ (Шхалъэ=feeding-trough; manger): Mind the feeding-trough before food.

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

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

Шым еуи дыхъэ, елъэдэкъауи кьыдэкъыж: Whip the horse and approach, spur the horse and leave.

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

Шыуаным ильыр зымышхыжынур гуэным ильым тогужьейкI: He who will not eat up what's in the cauldron shall worry about what's in the granary.

ШыфIым къамышы хуейкым (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 кIуэгьуэм хьэв япIыркым, гузэвэгьуэм къан къахьыркым: 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* (атэлыкъ), was expected to teach his ward, *qan* (къан) or *p'ur* (пIур), many social and martial skills.]

Щауэр зыгъэщауэр гуащэщи, гуащэр зэрыгуащэр и щэнщ (Щэн=manners; disposition, character).

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

ЩхьэкIуэ зышх щхьэшхыгъуэ йохуэ (ЩхьэкIуэ=offence, injury, wrong; resentment, grudge).

Щхьэр къэхь, жаIэмэ, пыIэр къахь.

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

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

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

ЩыкIыр икIэ мэхьу (see also *УщыкIмэ икIэ ухьуни*): The conceited person becomes the worst.

Щымыуэ и щыуагъэ яшхыркъым: To err is human.

Щытхьуклей нэхрэ убыхIафIэ: A good calumny is better than a bad compliment.

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

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

ЩIалэгъуэр щхьэгъэрытщ (УщIалэху уIуэхутхьэбзащIэш, жыхуиIэш): 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]

Щэ ягэюш щхэкэ, жы яущийжрэ?: Do not teach an old dog new tricks.

Щэм дежи жым дэшхэ (Sch'em deizchiy zchim deshxe): Travel with the young and eat with the elders.

Щэныгэ зимыэр нэфым хуэдэщ: He who lacks knowledge is like a blind man.

Ямыгэпсэльэл яукыркым.

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

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

Япэ лэм джэбыныр ейш: The shroud belongs to him who dies first.

Иэми псэ ютш (Гушэгэу хуэш, жыхуиэш): Even cattle have souls (treat them kindly).

Ией пшэуэ фы ушымыгугэ ('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.

Юэхухутэ ялыркым, лыкюэ яукыркым: 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).

Юэхутхэбзэри щыхуэш: Even a service is a debt.

Outlook on Life

(Цыхум и дуней еплъыкIэр
къэзыгъэлъагъуэ псалъэжъхэр)

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 мыIуэкIи нэху щын къанэркъым.

Адэ мылкъу бынгъэкIуэдщ (И адэм и мылкъум щыгугъыу мылажъэурэ хуэмышу 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) нэхрэ нэхъ благъэщ: 1. Death is nearer than the door; 2. Death knocks at the door.

Акъыл былымщ: Good sense is a great asset.

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.

Анэм и хабзэр пхъум и бзыпхъэщ: The etiquette of the mother is the exemplar of the daughter.

Апхуэдэуи мэхъу, нэхъыфIи мэхъуж.

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 матищкIэ ящэжащ.

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

Ахъшэр пшахъуэщи, гъащIэр пцIащхъуэщ (Ахъшэр пIэщIолъэль, пцIащхъуэр пIэщIолъэт, жыхуиIэщ): Money scatters like sand and life flies away like a swallow.

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

Бэр зэкъуэтмэ—текIуэныгъэщ (еплъ аргуэру лъэпкъыр зэкъуэтмэ лъэщыц, икIи узэкъуэтмэ улъэщыц): There is strength in union.

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

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

Бжэн щынэ кыльхуркыым (Bzhen schine qiyhlxwrqim): (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 хуэдэщ 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 лэпсщ: (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, улъэщIыхъэжыркыым: Whom you let past you, you won't be able to catch up with again.

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

Былымыр уэсэпсщ, 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 дыдэщ—къаубыдри щIашIэ: The bull is also very strong—but they catch and yoke him.

Губгъуэ пщIашэрэ унэ пщIашэрэ зэтохуэ (Губгъуэ=field; steppe; пщIашэ=leaf).

Гугъэм бгыр екьутэ: Hope breaks mountains.

Гугъуехъ зымыльэгъуам тыншыгъуэ ищIэркыым: He who has not endured hardship knows not what comfort is.

Гугъуехыр шэчыгъуафIэщ (УмышэчынкIэ Iэмал щимыIэкIэ, 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 зыхуеIэм Iэр лъолэс.

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

Гурэ гурэ лъагъуэ зэхуаIэщ.

Гурыщхъуэ нэрыщхъуэ ухуешэ.

Гурыщхъуэ щIыныр икIагъэщ: Suspiciousness is a bad disposition.

ГуфIэгъуэрэ гузэвэгъуэрэ зэпылщ: (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.

Гуфлэгүүрэ гүлэгүүрэ зэпышлаш (Гуфлэгүүрэ гүлэгүүрэ зэпылгыш): (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.

Гүхэхүүэ шлэш, гүхэшл жьыш: Joy is young, misfortune is old.

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

Гьяшлэ зилэм уахьтын илэш: Every door may be shut, but death's door.

Гьяшлэр клэшлш: Life is but a span.

Гьяумэ цыклы нэхэрэ гьяумэшхуэ: Better an old scoundrel than a young villain.

Гьюэгу благьэ (гьюэгу) жыжьэ нэхэрэ, гьюэгу жыжьэ (гьюэгу) благьэ: (Better a short long way than a long short way) The furthest way about is the nearest way home.

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

Гьюэгум и клыхагьым хуэдици и бгьюагьуш: It is as broad as it is long.

Гьюшл куэбжэ зилэ гьюшл мастэ шоллэ (Гьюшл=iron; куэбжэ=gate; мастэ=needle; шышлэн=to lack [smth.]): The shoemaker's wife is the worst shod.

Гьюшлынэ пэтрэ мэхуапсэ: He even envies an iron nose.

Дахагьэм дагьуйшэ егьэпшкы: (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, жыхуилэш): All beauty is not the lot of any one person.

Делэм и псальэм луэху трашыхьыркьым: The words of a fool are scattered by the wind.

«Дунейм сыт нэхь лэфл, сыт нэхь дахэ, сыт нэхь жэр? – шыжалэм:

– Псэ нэхь лэфлш, гьатхэ нэхь дахэш, гу нэхь жэрш», – жалаш: When they said, 'What are the sweetest, most beautiful, and

fleetest things in the world?’, it was said: ‘The soul is the sweetest, spring is the most beautiful, and the heart is the fleetest.’

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

Дунейр чэзуш: Every dog must have his day.

Дунейр шэрхъши мэкIэрахъуэ: Life is like a wheel of fortune.

Дыдж емыIубам фом и IэфIагъэр ищIэркъым: 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 зэхэпщIэркъым (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 нэхърэ джэдыкIэ нэхъ Iушш: The egg is wiser than the hen.

Джэд шыкъун и пщIыхъш: A hen dreams of its feed.

Джэду здэщымыIэм дзыгъуэ щоятэ (щоджэгугу): When the cat’s away, the mice will play.

Джэду и шырыр ишхыжын хъумэ, «дзыгъуэм ещхъш» жеIэ: (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 зэрыфIагъэжыну сэр къеульэпхъш: The hen rakes away the knife with which it will be slaughtered.

Дзэр куэдрэ узмэ—Iуач: If your tooth aches so much, pull it.

Дзы зиIэ и нэIэ тетш (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 мыхъу фIы хъужыркъым: Things have to become worse before the can become better.

Ебгъэлеймэ—къреху: If he goes too far, get rid of him.

ЕмыкIур екIу мэхъури екIур емыкIу мэхъу: What is improper might become proper, and what is proper might become improper.

Емынэрэ пэт зэрыхъэм зыгуэр къренэ: Even black death spares a few souls.

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

ЖаIэр къос, ясэр къокI: What they say comes to pass, what they plant grows to fruition.

Жеймрэ гугэмрэ адэ шІэиныфІ: 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, пщІащэ зытеуэри мэгурым: He complains all the time.

Жыгыжбыр иту, жыгыщІэр йобэт.

Жылэ(р) зыгъашхэ(р) шхын шхъэкІэ малІэ (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 ищІыр пщафІэрщ; i.e. the cook]

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

Жьэр шхъэм и лЫкІуэщ: The mouth is the messenger of the mind.

Жьы кьемыпщэу кьурэ сыскьым: The dry grass won't move without the wind.

Жьым кьихьыр псым ехьыж (ехъэж) (Zchim qiyhir psim yehizh) (Гугъу удемышьу кьэбгъуэтар кІуэдыжыгъуафІэщ, жыхуиІэщ): Easy come, easy go.

Жьым шытхъуи шІэр къаштэ (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.

ЖьыфІ здэщымыІэм шІэфІи шыІэкьым: No good old men, no good young men.

Зэбий нэхьрэ зэбэу.

Зэгуэс нэхьрэ зэгуэт.

Зэдэгъуэт нэхьрэ зэблэгъуэтыкІ (Зы махуэм псори уиІэ нэхьрэ, машІэми, махуэ кьэс зыгуэр бгъуэтмэ, нэхьыфІщ, жыхуиІэщ): Rather than have all for one day, it is better to have little every day.

ЗэдеІэмэ бгыри ягъэкуэш (Ягъэкуэш—ягъэІэпхъуэ, *move*): There is strength in union.

Зэзри зи хушхъуэ шыІэщ: Even bile may sometimes cure.

Зэманым декІур лЫфІщ: He who goes with the times is a good man.

Зэхъээхуэ мэунэри зижитІ мэунэхъу: Those who compete shall thrive, and those who envy one another shall be ruined.

Зи игъуэр дахэщ: Everything is good in its season.

Зи кьуэш машэ хуэзытІыр йохуэж (*енль аргуэру* Машэ зытІ 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 акъыл нэхърэ акъылитI: 1. Two heads are better than one; 2. Four eyes see more than two.

Зы акъыл нэхърэ акъылищэ: (Hundred brains are better than one) 1. Two heads are better than one; 2. Four eyes see more than two.

Зыгуэр щыжаIэм зыгуэр щыщыIэш.

Зы гъэм къэкI удзыр зы вым ихъуркъым, къэхъуну-къэшIэнур зы лIым ищIаркъым: No one bull can graze all the grass grown in one year, and no man can predict the future.

Зы къэлэрри къэлэрищэри зэхуэдэш (зыш): 1. As well be hanged for a sheep as for a lamb; 2. Over shoes, over boots.

Зы мафIэ хъуаскIэм жылэ псор къресэкI (ХъуаскIэ=spark): One spark sets the whole village ablaze.

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

Зы хъэ зэбэным хыищэ йобэн: One barking dog sets all the street a-barking.

Зым и гурашэр шэм я гурашэш (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 хъэдагъэш, зым и нысашэш (Хъэдагъэ=ceremony of mourning over the deceased; нысашэ=wedding): One man's meat is another man's poison.

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

Зым хуэмыфI хъэдрыхэ ягъэкIуэркъым (Хъэдрыхэ=the life after) (Zim xwemif 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,

илъэс хыщIыр – хысэп хыщIщ,

илъэс пщIейр – пэщашэ пщIейщ,

илъэсищэр – джэдыкIищэш.

Кэрдэщыщхъэ мэщхъэлъэри, щхъэж и лъэпкъ йоуэж (Кэрдэш, чэрдэш: Lavatera punctata (spotted-stalked tree-mallow); енлъ 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 зыгъащІэм куэд елъагъу: The devil knows many things because he is old.

Куэд зыгъащІэ нэхърэ куэд зылъагъу: Better to experience many things than live long.

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

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

КІапсэшхуэм ихъар арэфыпсым къехъыж (КІапсэ=rope; арэфыпс=rope made of raw hide).

КІэ зимыІэ щыІэкъым (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.

КІыгуугу и цІэ ирелуэж: The cuckoo keeps repeating its name, giving itself away, exposing itself.

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

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

Къэбулэр хабзэщ: What you initiate becomes the custom.

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

КъежъэкІей – кІуэдыжыкІейщ: Difficult to start, difficult to go bust.

КъуанщІэм нэ хуанщІати «набдзэ» жиІащ (КъуанщІэ=rook; набдзэ=eyebrow; eyebrows): (They made eyes for the rook, and it said, 'Eyebrows') Man is never satisfied.

КъуанщІэм узыхуишэр псэхэлІэлщ: The raven leads you to carion.

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

Кхъуэр зыщышынэн щымыІэм(э), Іуащхъэм докІ(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 къекІуэгъуафІэ щхьэкІэ, кІуэжыгъуейщ: 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 иращІэрэ?
(МыхъумыщІэр зымыдэн хуейм езым мыхъумыщІэ ищІэмэ, хужалэ. *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 кІуэдыркъым (КъызыхэкІа льэпкъым зыгуэркІэ емыщхь щыІэкъым, жыхуиІэщ).

Льэпкъыр зэкъуэтмэ – льэщщ: There is strength in union.

Лыы уасэрэ пху уасэрэ мыльку хьуркъым: Blood money and (one's daughter's) bride price do not become riches.

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

Лэныгъэ зимыІэ щыІэкъым: Death is the grand leveller.

Лэныгъэр жьыгъэ-щІагъэкъым: Death accepts all ages.

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

Лэужьыр бжьиблкІэ 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 льэпкъщ: 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 иІэщ (Мазэрэ пэт дыркъуэ иІэщ): (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 зимыІэ щыІэкъым: 1. Everything/everybody has a limit; 2. Everything is good in its season.

МафІэ мащІэ Іугъуэбэщ,

бын мащІэ цІэцІалэщ,

гъаблэ бысым гуащэщ.

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

МафIэншэу Iугъуэ шыIэкъым (Maf'enshew 'wghwe schi'eqim):
There's no smoke without fire.

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.

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

Мэлишэ щIакъуэншэ 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 шымыуэрэ шыIэкъым: To err is human.

МылIэр лы мэху: He who doesn't die becomes a man.

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

Мыщэ дыгъужь фIэбэлацэш: The pot calling (*or* calls) the kettle black.

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

Насыпыр Iыхъэмыгуэшш: Good fortune cannot be shared.

Нащэр мыхъунумэ, кIэрэф мэху.

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 ильагъур щхьэм и уасэш: 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 хабзэш: 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 махуэш, пшэдей си махуэш: (Today is your day, tomorrow is my day) Every dog has his day.

Ныбэрэ бынкIэ псори зэхуэдэш.

Ныбгъуэр бгъасэми, хъэсэр и плъапIэш.

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

Ныбгъуэр хъэм хэсми хум игу хуэгъэзащ.

ПашIэм кIымыхъыр жьакIэм кIыхъыжыркъым.

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

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

Псэжъым гуашэ кьельхури, гуашэми псэжъ кьельху: 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 кьегъуэтыж: 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 кьонэ: If the river dries up, the river-bed remains.

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

Псы Iуфэм щыпсэум 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.

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

Палъэ мышIыр жыжьэщи, пIалъэ щIар кьос: That which has no date is very far off, that which has a date comes to pass.

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

СыджыфI уадэ щышынэркъым (Sijif⁷ wade schishinerqim): 1. A good anvil does not fear the hammer; 2. Truth fears no court of law.

Сымаджэр къанэри щлэупщлакIуэр лIащ: The patient lived on whilst his visitor died.

Тенджызрэ пэт ткIуэпс-ткIуэпсу зэхэтщ: Even the immense sea is composed of little drops.

Тепсэр кытепхыжынщ: Thou shalt reap what thou hast sown.

ТIакъуэр закъуэ пальэщ, закъуэр щымыIэ (лIа) 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.

Уэсукхъуэр бзу цIыкIум къегъэхъей: (An avalanche could be caused even by the small sparrow) One cloud is enough to eclipse all the sun.

Уэсыр фошыгъу хъуати, фошыгъульэ игъуэтыжакъым (Куэдыр пудщ, жыхуиIэщ. *That which is found in plenty is dirt cheap*).

Уэщым зиIэтыху, пхъэм зегъэпсэху.

Удахэмэ – ухейщ, ухеймэ – ульэщщ.

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

Узэкъуэтмэ—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 ирихьыр IэфIщ, фIыуэ плъагъур дахэщ: Beauty is in the eye of the beholder.

УищIмэ (улIэмэ), ущIеинщ.

УкъызыщашIэм 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 зэрашIа уэщыжьыр щIыбым щIадзыж.

Ухэныпэ нэхърэ лъэпхъуамбыщIэ.

Ущыджэлэнур пщлэтэмэ, упщлэ бгъэтЫлтынт: If you knew where you would fall, you would place a piece of felt there.

Ущлалэху уотхъэ: Make merry while you are young.

Фадэр гуаклуэрыефэши, фызыр гуаклуэрыкъашэщ.

Фор лэфл дьдэщ—зигу иримыхьым ишхыркъым (For 'ef didesch—ziygw yiriymihim yishxirqim; фo=honey): (Honey is very tasty, but he who does not like it does not eat it) Different people, different tastes.

Флэщ хьуныгъэ хушхьуагъэ хэлыщ: Belief has a cure in it.

Фыгъуэм я нэхьыщхьэр зэгурылуэщ: Concord is the ultimate wealth.

Фым фы кьыпоклуэри, лейм лей поклужыр: One good turn for another, one bad turn for another.

Хабзэр убзэнкьым, акьылыр кьалэнкьым: Etiquette is not just paid compliments, and reason is not a task.

Хаклуитл зы бо щлэзагьэркъым: Two thoroughbreds cannot live in the same stable.

Хаклуэмыхьу жылэ гъэунэхьуш.

Хейм и льыр хамэм ещлэж: 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 йокьу.

Хьан — техьэгъуэ-теклыгъуэщ (Тетыгъуэр чэзуш, жыхуилэщ): Power is had in turns.

Хьэлэр хьэлэклэ дауд (луауд): 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.

Хьэльтрэ кхьуэльтрэ зэтенэркьым.

Хьэм бацэ ишхмэ, бацэ кьыдохыж.

Хьэм вакъэ хуэпщIмэ, лъешхыкIыж.

Хьэм и кIэм псы кьыщIэмыуэу есыкIэ ищIэркьым: If the dog doesn't dip its tail in the water it won't learn how to swim.

Хьэфэм фо из хьумэ, зэгуотхь (НыбэизыгъэкIэ щыкIа цIыхум хужалэ): 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 гъащIэр кIыхь хьуркьым: Whom the gods love die young.

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

Цыхугъэ зиIэ, и хьэ сыкьишх (Цыхугъэншэм удэпсэу нэхьрэ, цIыхугъэ 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 зимыIэ 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 зытелъ нэхьрэ дагъэ зытет (ШкIэплъ: (bot.) Echium rubrum. Дахэ нэхьрэ фIы, жыхуиIэщ): Better the substance than the appearance.

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

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

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

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

Щрабзэм шыпаупшIыркьым.

Щхьэж и зекIуапIэ и кIуэдыжыпIэш.

Щхьэж шыш и шыдэжынш (Шыдэжын=patch).

Щхьэм имыльмэ, лъэм и мыгьуэш: If the head is abed, woe unto the feet.

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

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

ЩхьэтепIэншэ кьабзэ хьуркьым.

Шыгьын гуашэщи ятIэ пшы унэш.

ШыIэкIей кIуэдыжыкIейш: A bad situation is difficult to get out of.

ЩIалэгьуэрэ дахэгьуэрэ зимыIэ шыIэкьым: Everybody enjoys a period of youth and beauty.

ЩIалэгьуэрэ делэгьуэрэ зимыIэ шыIэкьым: Everybody goes through a period of foolishness in his youth.

ЩIэблэ зышIэмышуэр лъэпкь хьуркьым.

ЩIэин ешэр щIэин мэху.

ЩIэр жьы мэхури жьыр щIэ хьужыркьым: The young become old, but the old never become young again.

ЩIэр кьэхунум щIэнэцIурэ жьы мэху, жьыр блэкIам щIэнакIэурэ мэлIэж: The young grow old hankering after what is to come, while the old die wishing to relive the past.

ЩIэшхуэ зышIэ кьышIэкIуэркьым.

Яжьэжь щIаха кьышIэпхьэжкIэ хуабэ хьужыркьым.

Iзээгьуэ зимыIэ узыгьуэ шыIэкьым: Every disease has its cure.

Iей мыху фIы хьужыркьым: Things have to become worse before the can become better.

IитIрэ пэт зэрымытхьэшIу зэрышIэркьым.

On Human Character and Relationships

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

Абы жи́лам и дзэ удэмышлэ́ж (Жи́лар уи флэ́щ пщы́ хьунуш,
жыхуи́лэщ): You may believe him.

Абы и гьащлэр лэхуэхэмышкьэу ехь.

Абы и лүэхур щхьэкьутащ.

Абы нэхрэ хьэм нэхь уклытэ илэщ: 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 зэхуэзэщэщ, нэгьуейр зэщэзэблэклэщ.

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

Ажалыр зыщ, ар тлуш (Жагьуэ дьдэу ялягьум хужалэ): (Death is
one, and he is another) Said of a repugnant person.

Ажэ цыклу бжыакьуэшхуэ: A small goat with large horns.

Ажэбжэ зэрына зэригьэклынкьым: He is weak, effete.

Ажэбжэ зэрына зэригьэклыфыркьым: He is weak, effete.

Акьылкьым, былымкьым: No sense, no fortune.

Акьылыр шагуэшым шыпсыранэм хэсащ.

Алмэстым «сыцыху и гугьэу хьэр кьызобэн» желэри мэгуфлэ.

Анэдэлху дзыр хьужыркьым.

Анэдэлху узыр хьужыркьым.

Анэм лыуэ кьилхуащ: He's a he-man.

Андызыр кьетлри шыгьу кланэ ирегьэтлсхьэж (Андыз – удэщ,
тхьэрыкьуэфщ. И лъабжэ хушхьуэфщ. Цыху быдэм,
нэпсейм хужалэ. *Said of a stingy person*).

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

Ар си набдзэклитлэщ, ар си нитлым язщ: He/she is the light of my eyes.

Арыкь сабынклэ тхьэщли кьабзэ пхуэщлэжынкьым
(Арыкь=irrigation channel in Central Asia; Щлэпхьаджэ куэд
зыщла цыхум хужалэ. *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 ящл ауаныщл клуащ.

Бадзэ кыытельэмэ, и шхулъэ йопкI.

Бадзэ тIыса игъэтэджыркъым (ЦIыху Iэсэм хужалэ): Said of a gentle person.

Банэ и пIэ банэ кьокIэж: (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 зэхегъэгъуашэ (Банэхэс—Краснодар и гъунэгъуу шыс адыгэ кьуажэш; name of a Circassian village near Krasnodar; Ерусалим—Jerusalem): He confuses Banexes with Jerusalem.

Бэджэндигъу кIуэнщ (ГуашIафэщ, гугъуехь хуэшэчынуш, жыхуиIэщ): This looks difficult, toilsome.

Бэрэжьей гушэ ирапIыкIа? (ЦIыху IуэнтIам хужалэ): To have too much of his mother's blessing.

Бэрэжьей гушэ ирапIыкIаш: Coddled, pampered.

Бгъур иукIыу епщIанэр кIэсу кыхьа хуэдэщ (ЗыкызыфIэщIыжым хужалэ): To think the world of oneself.

Бдзантхэ гъэва хэува хуэдэш: As if stuck in dense glue.

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

Бжьо хуэдэщ (КIуэкIэ дахэ зиIэ цIыхубз бжыфIэм хужалэ): Her gait is like that of a doe (of light, beautiful gait).

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

Бжын щIэгъуэм Iэпэ шынщ, бжын 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 кьрегъэщ.

Бзаджэм ишх фIым хуеIуатэ.

Бзаджэм ищIэр фIым трельхэ.

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

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

Блэ зэраукIа башщ.

Блэ япщэжа дыжыныжыщ (ФIым хужалэ): Said of a good person.

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

Вы мыхъунур жэмыбжьэщ, лIы мыхъунур жьэгъу жьакIэщ.

Вындыпэ иIыгъщ (Зяужь ихэр кьохъулэ, жыхуиIэщ): (He has a raven's beak) He is always attended by good luck.

Гу зимиІэ лIибгъу я ней кыисщыхуэ.
Гу кIуэм гудзэ кыхеуд.
Гу кьабзэ щхьэ цIапIэ.
Гукъеуэншэ пшэрыгъуафIэщ.
Гупыр зыгъэгупыр гуп и уасэщ.
Гупыр зыгъэукхъуэр кхъуэм хуэдэщ.
Гурымыкъ гурымыкъ и щIасэщ.
ГушыІэкIэ зымыщIэр ІэштIымкIэ мауэ.

Гъэми щIыми зи павэжъ (Зи ныбжъым емыкIуу щIалагъэ зыхэлъым хужалэ).
Гъэпсалъи епхыж.

Гъуапэкъым, пщампIэкъым: (Neither a sleeve nor a collar) Neither one thing nor the other.
Гъунэгъурэ гъуэншэджрэ: Better a close neighbour than a distant relative.

ДахэжыІэ фIы мышIэ: All talk and no cider (US).
Дахэр зыгъэдахэр и набдзитIщ: The eyebrows make the beautiful what she is.

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

Делэ дыхъэшхырилэщ: A fool laughs a lot.

Делэ къуэлэн и щIасэщ.

Делэ хъэлывэ щIэнэцIщ.

Ди гъунэгъум сыкыщышхи ди унэ мышхэу сынэсыж.

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

ДунейгъэбжыфIэщ.

Дунейгъэдахэщ.

Дунейкъым, ахърэткъым (Зыми щыщкъым, зыкIи сэбэпкъым, жыхуиІэщ): 1. Neither one thing nor the other; 2. Utterly useless.

Дунейр бжыакъуэпэкIэ зэредзэ (Гурбияным хужалэ): Said of a rude fellow.

Дунейр нэкIэ игъэл фIоцIыж (ЗыкызыфIэщIыжам хужалэ): Said of a conceited person.

Дыгъужыгу кIуэцIылыщ: He has the heart of a wolf.

Дыгъужыдзэ Іутщ, бажэкIэ пытщ.

Дыгъужыым мэл зыфIихынур и пыІэ щыгукIэ къещIэ.

Дыжыныжъ пщэжам хуэдэщ.

Дыщэ лъэнкIэпс, уэсэпс хэмышхэ.

Джатэ ихам хуэдэщ: Like an unsheathed sword.

Джэгугъуэм лыхъужыщ, зэуэгъуэм жьындущ: A hero at playtime, but an owl during battle.

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

Джэду хъэжы зыкъещI (Хъэжы=Hadjî. Цыхуфыфэ зытрэгъауэ, жыхуиIэщ): Said of someone who pretends to be a good person.

ДжэдыкIэм цы кыхых: 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 щхъэкIэ, епщэжакъым (Зи щIэныгъэр къэзымыгъэсэбпыфым хужалэ): Said of someone who is unable to make use of his education.

Ежъэ мыхъу ежъэ хъуа упэмыплъэ.

Езым фIимыгъэжар хъэрэмщ.

Емынэр зигу, жъэгум дэмыкI.

ЕмыIусэ цыснэIу: To have too much of his mother's blessings.

ЕмыIусэ цыснэIуу шытын: To have too much of his mother's blessing.

ЕплъагъулIэр ебгъуэтылIэжыркъым (Зи теплъэмрэ зи лыгъэмрэ зэхуэмыдэм хужалэ): He looks like a he-man, but acts like a coward.

Ерыщыр шыту малIэ: A steadfast man dies standing.

Жэщ дэлIэ, махуэ дэхъуж.

Жылэм ямышхъым шыдыщхъэ фIэтщ.

Жылэм ямышхъым бабыщыщхъэ кыфIокIэ.

Жылэр егъасэ, бадзэр есэкI (ЩхъэзыфIэфI дзыусым хужалэ): Said of a boastful calumniator.

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

Жьэмыгъэпсэху псэмыгъэтынщ: Restless mouth, restless soul.

ЖьэрыIээ Iэпэздэ: It's one thing to flourish and another to fight.

Жьы хъуар шхыдэ бэIуш, уемыдэIумэ, 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 льякъуэ 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.

Зэрымылъягъумэ, зэщІолІэ, зэрылъягъумэ, йолІыкІ.

Зэрымыл пэ льягэ: Empty vessels make the greatest sound.

Зэрымыл пэлыгэщ (Zerimilh pelhagesch): Empty vessels make the greatest sound.

Зэрымытым Іэтищ ирегъуэ: He makes a mountain out of a mole-hill.

Зэрытым йоплэ, зэрылым йотэбэ.

Зэрыхъун хъури и нэр хъурей хъужащ.

ЗэхуэмыфІ зэфІауа.

Зибг имыл къудан.

Зи бзэ ныкъуэм гуныкъуэгъуэ уцигъащІэркъым.

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

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

Зи мырамысэ зыхуэмыщІыжыр гъунэгъум жэмыкІуащІэ макІуэ.

Зи нэгу къабзэм и гури къабзэщ.

Зи ныбэр зи ІэфІыльэм и гур и лэмыжщ.

Зи фІыщІэ зи мыгъуа, зи гъунэгъу зи бий.

Зи хуцхъэ хъум и бзущ.

Зи шыкІэр къурыкъуу зи къэрар мащІэ (Къэрар – быдагъэ, фІэщ хъуныгъэ. Зи къэрар мащІэ – зи псалъэ фІэщ хъугъуей, псалъэ быдэ зимыІэ).

Зи щхъэ мыжъу зи жъэ джатэ.

Зи щхъэ Іуэху зыхуэмыщІэжыр хамэ ІуэхукІэ ерыщщ.

Зи щхъэр къабзэ, зи гур бзаджэ.

Зы щІыпІэ щокъакъэ, зы щІыпІэ щокІэцІ: To cackle in one place and lay the egg at another.

Зыдигъазэр и къэблэщ (ЗэрегуакІуэу, щхъэзыфІэфІу мэпсэу, жыхуиІэщ).

Зым и ІупщІэ зым и щІыбщ.

Зыхуым и дей йокІри зыукІым и деж йохъэ (ЗыукІым – Іэщ зыукІым).

ЗыхамыІуэ мэтэджри мэпсчэІу.

Зы Іэм зы Іэр етхъэщІ (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 кьальхури и кьуэм зигъэпсэхужащ (Кьуэ щхьэхынэм ауаныщӀу хужалэ): Said of a lazy son.

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

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

И бэкъу гурыщхъуэ дешӀыкӀыж (ГурыщхъуэщӀым хужалэ): Said of a suspicious person.

И деж укӀуэмэ, пашӀэ лалэщ, уи деж кьакӀуэмэ, пашӀэ 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 хьэщӀэ, и щӀалэ и кьан.

И псалъэ фоупсщ, и фадэ псы защӀэщ.

И фэр бэгуш, и гур бзаджэщ.

И фэр фӀыцӀэ щхьэкӀэ, и кӀуэцӀыр дагъэщ.

И хьэм ижыгур ещӀэж (ХузэфӀэкӀыгур ещӀэж, жыхуиӀэщ).

И цищ мэтхъу.

И цӀэ выщ, ив матэщ.

И шэ гъуанэ дадзыжынкъым (И щӀыхь кьутэжынкъым, яхуэгъэпудыжынкъым, жыхуиӀэщ).

И шу дыжбынщ, и жьэгу хьэ гыпӀэщ.

И щхьэ бадзэ трихужыфыркъым: He is helpless.

И щхьэр матэщ, и жьэр джатэщ.

И щхьэр мыжьрэ и жьэр бзаджэу.

И щхьэр пкьуэлъу и лъэр пкьуокӀ.

И Ӏуэху зыхэмылтым и бэлагъ хелъ: 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 кӀуэцӀылькъым.

Ишхыр кӀуэцӀокъупщхьэри и пхэ къупщхьэр кьыхош.

Ишхыр фӀэмашӀэщ, ищӀэр фӀэкуэдщ (Yishxir femasch'esch, yisch'er fekwedsch): What he eats he considers to be too little, what he does he thinks is too much.

Къэрабгъэр япэ мауэ: The coward strikes first.

Къэхь фӀэкӀ, мэхь ищӀэркъым.

Напэ зимыӀэм дзажэпкъ иӀэщ.

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

НысацӀэ мышынэ-мыукӀытэ мэлыщхьэ фӀэбзам щошынэ.

Пашэ ящІри яхуэкІуэркЪым, дакъэм дащІэри яхуекЪуркЪым.
ПаштыхЪым и щхъэхынэщ (Щхъэхынэ Іейм хужалэ. *Said of a hopeless idler*).

ПлэкІэ кЪихъар ныбэкІэ ихъыжащ (КЪихъар ишхыжри кІуэжащ, жыхуиІэщ. *He ate what he brought and left. Literally 'what he brought on his shoulders he took away in his belly'*).

ПсэжытІыр щызэфІым зэкЪуальхъар щызэбийм зэкЪуахыж.

Пастэгъэф уафэлъагъуш (ЦІыху сэбэпыншэм хужалэ. *Said of a useless person*).

Си тхъэгъуэм си гъуанэдэплъэ, си лъаджэгъуэм кЪыслЪымыплъэж.

Удым и удыгъэр япэ ирегъэщ.

УеплЪмэ, дахэщ, зэгуэпхмэ, банэщ.

Уи псэ си псэ нэхърэ си псэ тІэкІу (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 Іуэху зыхэмылЪым уи бэлагъ хомыІу: 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.

УкІытэр и нэгу щІэлъщ, акЪылыр и бзэгу телъщ.

УкІытэр щагуэшым дурэшым дэсащ.

Унэм я мыгъуэр я гъуоуш.

Фэ зытетым гу кІуэцІылыщ.

ФэкІэ щІалэрэ гукІэ лІыуэ.

Фыз бзаджэ нэпсрыгуащІэщ.

Фыз фэрыщІ лІыгъапцІэщ.

Фызгъэгъу лІы гъум.

ХабзэмыщІэ щытхъухЪым хъэгулывэм фо хекІэ.

ХэмылЪ хэлъхъэ кІуэри лъэпхъуамбыщІэ хилъхъащ (И Іыхъэ зыхэмылЪым кЪыхихын и гугъэу кІуэри хилъхъэри кЪэкІуэжащ, жыхуиІэщ).

Хуабэ хъумэ, мэдыд, щІыІэ хъумэ мэдий.

ХъэжыщІри сату щІынри здегъакІуэ.

Хъэзыр Іупэху, щІэращІэ.

ХъэкІэри кхъуэкІэри зэрэпх (Іуэху куэд зэпызыщэм хужалэ).

Хьэ кьарэ кIапэ жьэдэлъ хуэдэ (НэкIу фIыцIэ дзэ хужьым хужаIэ).

Хьэлэболэ былым хуэщ.

ХьэлIамэ кьакIуэмэ, кIэфий нэкIуэнуш (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 псэжьщ.

Шхэгъуэм дыгъужьщ, лажьэгъуэм жьындущ (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 ныбалъэ, гьаблэ хьумэ, щхьэпIыж.

ШыцIэ кьамылъхуам уанэ хуэщIелъхьэ.

Щымысымаджэми бэджынэ и щIасэт (ЗызыгъафIэм хужаIэ).

Щыуэгъум лъапцIэщ, щыпцIапцIэм вакъэщ.

ЩIалэ фIыцIэ нэкIуфIэ, ахьшэ фIыцIэ гуфIакIэ.

ЩIалэм кьижыхьмэ, лIыжьым и лъэдий мэуз.

ЩIыр бжьэкIэ епщри, кьыпыщым тоувэ.

ЩIыр кьэмыштэу кьэщтэнукъым.

ЯхуэукIыркъым, яхуигъэкIыжыркъым.

Яхутемыхьэ яхутекIыжыркъым.

Iэгу нэщI пащIэ пIий.

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

Iэм Iэр етхьэщI ('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.

Iэнэ щагъэувым щохуэх, фадэ щаIэтым щохутэ.

Iыхьсыхь Iыхьэшх.

Iупэ зэв джей быхьу: Thin lips and a huge throat.

On Family Matters, Relations, Friendship & Love

(Бынунагъуэм, благъагъэ-
ныбжьэгъугъэм, лъагъуныгъэм
епха псалъэжъхэр)

Адэ лэужьыншэрэ лыншэ къупщхьэрэ: 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 (ТIуми емыкIу пылъкъым, жыхуиIэщ).

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.

АнэгуIэ къелэри, анэлэIэ къитри къызитам къысхуиIащ.

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

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

Анэр бын гъэкIуэдщ (Быным щысхьурэ, еубзэурэ егъэсэхъу, жыхуиIэщ. *She forgives them, pampers them and pays servile attention to them*): The mother spoils the children.

Анэ шыхъу анэ пальэщи, адэ къуэш адэ пальэщ: A maternal aunt is like a mother, a paternal uncle is like a father.

БлагъыкIыр зыIыгъым хэ къарибгъу щогугъ: He who holds the stirring spade gives hope to the nine black dogs.

Бийжь благгэ хьуркьым, благгэжь бий хьуркьым: An old enemy doesn't become a relative, and an old relative doesn't become an enemy.

Благгэ жыжгэ нэхрэ гьунэгьуфI: Better a good neighbour than a distant relative.

Благгэ хьумэнрэ ху хьумэнрэ зэхуэдэщ (Тьури хьумэгьуейщ, Ыггьыгьуейщ, жыхуиIэщ): Keeping a relative and preserving millet are the same (both are difficult).

Благгэжьрэ дыжыныжьрэ: An old relative is like old silver.

Быдзышэр хьэкхьуафэм иракIэркьым (Быдзышэм нэмыс иIэн хуейщ, жыхуиIэщ): (Breast-milk is not poured in the trough) .

Гузэвэгьуэр ныбжгэгу зэхэггэкIыпIэщ (ггэунэхупIэщ) (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.

ДэIэбен ет, еIэбыхи кьашэ.

Делэ благгэ нэхрэ губзыггэ бий: Better a clever enemy than a foolish relative.

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

Дыггэ нэпс нэхрэ анэ бггэафэ: Mother's chest rather than the sun's rays.

Драхгеймэ, мэггушIэ,

Кьрахгэхмэ, мэггIытэ: When it is lifted, it becomes dry; when it is lowered, it becomes sodden.

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

Джанэ нэхрэ гьуэншэдж нэхь благгэщ: The trousers are nearer than the shirt.

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

Джэдумрэ фызымрэ унэггуашэщи, хгэмрэ лIымрэ ныбггуашэщ: Woman and cat are ladies of the house; man and dog are hunters of quails.

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

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

ЕтІуанэлІрэ ІулІуданэрэ: A second husband is like a basting thread.

Жагъуэгъурэ щІасэгъурэ зимыІэ шыІэкъым: Everyone has friends and enemies.

ЖагъуэлІрэ лІэныгъэрэ: An enemy is like death.

Жэм лъакъуэм шкІэ нукІыркъым: (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 шкІэ нукІрэ?: 1. Crows do not pick crows' eyes; 2. Hawks will not pick hawks' eyes out; 3. Dog does not eat dog.

Жьы зэрымысым нэмыс илъкъым, щІэ зэрымысым насып илъкъым.

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

Зэдэшхэ ІэфІщи, зэдэфІ унэш.

Зэкъуэш псори зы анэ къильхуркъым: Not all brothers are born of the same mother.

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

ЗэкъуэшитІрэ дзитІ зыІутрэ.

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

ЗэхэкІыр губжьым къыхокІ: Separation results from anger.

ЗэхуэдитІыр къызэдофэри джэду хъэжы зыкъешІ.

Зэхуэфашэ 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 ныкъуэш, 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 илъщ: He whose head is in your house, his soul is (also) in your house.

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

Зы бын зиІэми бынищэ зиІэми зэхуэдэу яльагъу.

Зи унэ и хьэдэ зы унэ итІысэркъым.

Зы хьэщІэм зы хьэщІэ и жагъуэщи хьэщІитІыр бысымым и жагъуэш (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 зэшыхъуш.

И адэ еплъи и къуэ дэжІуэ: (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 гупсэш, и адэр псэуш (Къэзылъхуахэр узыншэш, псэуш, насып иІэш, жыхуиІэш): The parents are healthy and prosperous.

И бын гуІушІэу зыгъэсам и нэпскІэ епшыныж.

И нэм и джабэхъш, и псэм къыпатхъаш.

И нэм и нэхуш, и псэм и хъуахуэш (Мы псалъитІми: фІы дыдэу ельагъу, жыхуиІэш).

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

И щхъэ закъуэ и лъакъуитІш.

Игу къобгъэну анэкъильху нэхъ бзаджэш.

Имылъагъумэ, щІолІэ, илъагъумэ, йолІыкІ.

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

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

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

Къальхур ирегъашэ, къашэр егъэнысэ.

Къантешэ нэхърэ къаншэж.

Къапшэ хъунуш, хуэпшиин уиІэмэ.

Къэдалуэ, си хьыджэбз, зэхэшІыкІ, 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]

Къэзылъхуар мэупІэри зымыпІам хуолажъэ (Хьыджэбзыр зыщальхуа унагъуэм йокІри зыдэкІуам яхуолажъэ, жыхуиІэш.

The daughter leaves her family house to work for her in-laws): Her family raised her, but she works for her in-laws

КъэзышагъащIэм щIахIуэщIэрэ кIуэкIэшIэрэ къештэ: A newly-married man gets a new (felt) cloak and assumes a new gait.

Къэсшэн согъуэт, сымыгъуэтыр къыздэкIуэнщ.

Къилъхуари къэзылъхуари зэхуэдэш: 1. Like father like son; 2. Like mother like daughter.

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

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

Къуажэ дэз Iыхьлы 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 илI: (Better the man of the village than the village ox) A friend in court is better than a penny in purse.

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

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

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

Къуэ бзаджэм яжбэм ухегъэс, пхъу бзаджэм хасэ урехъэ.

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

Къуэ мыхъумыщIэм адэр егъэульий: A bad son is a disgrace to his father.

Къуэ цIыунс зиIэ и анэ гуфIэ щыщIэркъым: The mother of a lying son knows no joy.

Къуэ уиIэмэ, нысэ уиIэнщ: If you have a son, you have a daughter-in-law.

Къуэм и нэр нэфми, анэм псэууэ елъагъу.

Къуэм и псэр анэм и псэфылъэнщ.

Къуэм уилIынщ, лIым уипIынщ.

Къуэр напщIэнщ, пхъур набдзэнщ.

Къуэр анэм и пкъош, пхъур унэм и щIэращIэнщ.

Къуэрагъыр ираупсеяш (Къэшэгъуэ, дэкIуэгъуэ чэзур зылъыса щIалэм е хъыджэбзым хужаIэ. 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).

КъуэфІ и анэ гуфІэ шигъашІаркъым.

Къуэш егъу нэхрэ ныбжьэгъуфІ: 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 нэхрэ ныбжьэгъуфІ: 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 зимыІэм башым ІэплІэ ирешэкІ: He who has no brother hugs the stick.

Къуэш и щІэин къуэш ехъыж.

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

Къуэш-шыпхъур хы къумиблым къыкъуокІ.

Къуэшым я нэхъ жагъуэгъумрэ щауэгъум я нэхъ щІасэмрэ зэхуэдэш.

Къуэшыншэ щІэупщІакІуэншэш.

Къуэшыр зыщыбэм бэныр щыбыхъуш.

Лъагъуныгъэ зыхуэпщІым гущІэр къегъэхъей.

Лъагъуныгъэ зыщІам лъагъукІэ ищІэжыркъым.

ЛъхурыкІуэд-лъхурыщІэхш.

Лпакъуэр зыщыбэм быныр щыхейш.

Лпы гурымыкъыр фыз гъагъщи, лым и гъринэр гуемыІуш.

Лпы жъей фызгъэгъуш.

Лпы зэрымыс унэр сабафэш.

Лпы и фыз трахрэ?

Лпы хъэщІэ нэхрэ фыз хъэщІэ (L'i hesch'e nex're fiz hesch'e):
Better a female guest than a male guest.

Лпы щепткІэ умыгъ, кърагъэкІыжмэ, гъей.

Лпыгуабэм быныр ирепхыхъ, фызабэм быныр къещыпыж.

Лпым и узыншагъэр фызым и фІыгъэш.

Лпымрэ фызымрэ зэхуагъэувыр я хабзэш.

Лпырэ фызрэ мащэ тІа яку дэлъш.

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

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

Малъхъэш, жыпІэу унэгъу умыщІ, щІалэш жыпІэу къебгъэшэн къыумыгъанэ: Say not, ‘he's my son-in-law’, and take him into your house.

Махуаеи бгъуэтыжыр ныбжьэгъуи, уи хьэмтетыгъуэм бгъуэтыр уи шхэгъуи: 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 щуlэгъфl (Щуlэгъэ=щхьэгъусэ [къамыгъэсэбэпыж псалъэхэм щыщщ]; [obs.] husband, wife): Better a good spouse than a hundred sheep.

Мыгъуэр зи мыгъуар анэрщ.

Насыпыр фызым къыдокlуэ.

Нэгум щlэтыр нэм хуэдэщ.

Нэм псэр и фыгъуэгъуи.

Нэм псэр зыщlэшэ, гум гур къреджэ.

Нэм пэжыжьэми гум пэблагъэщ.

Нэхьыщlэ нэхъ щlасэщ.

«Нэхьыым сигу щыкlаш», – жиlаш куэдрэ яшэурэ кърагъэкlыжа пасэрей пхъужьым.

Ныбжьэгъум занщlэу къыбжиlэнщ, бийи уи щlыбкlэ щигъэlунщ: A true friend gives it to you straight; your enemy says it behind your back.

Ныбжьэгъум ягъэпуда лlыр фызыфlым къыдехыж.

Ныбжьэгъу нэпцl нэхърэ бий нэрылъагъу: Better an open enemy than a false friend.

Ныбжьэгъур бгъэунэхунумэ, хуитыныгъэ ет.

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

Ныбжьэгъур уи нэгъу къыщlоплэ, жагъуэгъур уи лъакъуэ йоплтых.

Ныбжьэгъур шагъэунэхур махуейи: 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.

Ныбжьэрилl щыlэкъыми ныбжьэрей дыщ щыlэщ.

Нысэ унэгъу тlуанэгъуейи.

Нысэ lейи унафэр унэм ирех.

Нысэгъукъуэ нэхърэ тlуанэ къуибгъу.

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

Нысэм уеубзэмэ, данэ lубзэ къыуитынщ.

Нысэр фlыщ, жьылэу цlэ фlумыщ, и цlэр езым зыфlищыжынщ.

Псэр зэхъуапсэр дахэщ: What the soul desires is beautiful.

Псыи икl пэтрэ я кlэ зэнтlэlуащ (lыхьлыгъэ зэхуалэкъым, жыхуилэщ).

ПфІэмащІэр хьэщІэ Іусщ (Pf'emasch'er hesch'e 'wssch): If you spare your food, it becomes victuals for your guests. [Шхыным ущысхьмэ, хьэщІэ шхын мэхьу, жыхуиІэщ]

Пхьур зэрыбгъасэщ, нысэр зэресасщ.

Пхьур хамэ бынщ: The daughter is an alien child.

Пхьурылхур пкІэм думыгъэплъей (Куэдрэ пумыгъаплъэу Іэнэ къыхуэщтэ, жыхуиІэщ).

Пхьурылхур къихьэмэ, 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).

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

ПцІырыпыхьэ щІэинхьыж.

Пщасэр дэгъуэмэ, гъунэгъур и фызщІэгъуш (И фызщІэгъуш— фызу ешэ, жыхуиІэщ).

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

Пэщхьагъей уиІэу хьэдагъэ умыкІуэ.

Сабий зэрымысым насып илкъбьм.

Сабий зимыІэм имыІэлауэ къышохьу.

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

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

Сабийм и кІэтІийр бжыхьыпэм пылъми мэджэгъу.

Сабийр зыгъашхэр и анэщ.

Сэ нэхъыфІ умыгъуэтмэ, сыкъэшэж.

Си анэм зэрыжиІэу симыщІу, си фыз зэрыжиІэ тхьэм сищІ.

Сыкъамыдэми срадахэщ.

Уэ пхуэдэ сещэмэ, щэ иризгъэкъунщ.

УзэлъэІу къэгъани къолъэІу къашэ.

Узэрымылгъагуу ІэфІ цыІэкъым.

Узэфэну псым хьэ хьуемыукІэ (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.

УзыукIыр уи бийщи, ущIэзылъхъэжыр уи къуэшщ.

Узыхэфыжыну псым хэ хыумыукI, нумыгъэкIыжыну 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 шытхукъым, къуэфI унIамэ, къыпщытхунщ: 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 къымылъхуар уи дэльхукъым, уи дэльху къымышари уи нысэкъым.

Уи благъэ и унащхэ 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 ущымытху: Don't say spiteful things about your neighbour, and don't praise your new relative.

Уи гъунэгъум къыпхуимыщIэр жыжьэм къыпхуищIэнкъым.

Уи гъунэгъур уи гъуапэщ: Your neighbour is your sleeve.

Уи гъунэгъур уи Iэнэгъумэ, уехъулIащ: If you share a table with your neighbour, you are surely fortunate.

Уи къуэ уемыубзэ, уи бзи уемыгуауэ (Уи бзи—уи бзылъхугъи).

Уи къуэрэ уи нысэрэ къахуэбублэр къалэнщ.

Уи кIуэдър си кIуэдщ, уи къанэр си къанэш: Your loss is my loss, your gain is my gain.

Уи напIэ гъалIи лIы зэгъэгъуэт, унэкур бгъуэтмэ, уи джатэ къых.

Уи насып зыхэлъым дыщэхъ тепхъуауэ уолъагъу.

Уи ныбэ къикIыр уи бынщи, уи лъэуей къельэри уи джэдщ.

Уи нысэ уигу ебгъамэ, уипху ешхыдэ: If your daughter-in-law grieves you, scold your daughter (with the former within hearing range).

Уипху зэрысрэ уи нысэ и дыщрэ.

Уи тIуанэ умыуб, уи бын ущымытху.

Уи фыз кыыхуэбублэ и хабзэщ.

Уи фыз ламэ, уи щлэлъэныкыуэр гуэхуаш.

Уи фызрэ уи лэщэрэкIэ хэти дзыхь хуумыщI.

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

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

Уи хьэщIэри гъафIэ, уи кьуэщри фIуэ лъагъу (Wiy hesch'eri y ghaf'e, wiy qweshriy fiwe lhaghw): Spoil your guest but love thy brother.

Уи щхьэр зэрыкI нэхьрэ уи кIэр зэрылъ.

Уи щIалэ зэрыбгъасэщ, уилI зэресащ.

УкьэзыукIрэ укьизыгъэкIыжрэ.

УнагъащIэ гужьейгъуафIэщ.

УнагъащIэ хьэщIэхуэфIш (Winaghasch'e hesch'exwef'sch): The household of newly-weds is most amenable to receiving guests.

Унагъуэ зилэм унагъуэ и плалъэ ещIэ.

Унагъуэм гъуанибл иIэщ.

Унагъуэм лъакъуибгъу щIэтщ.

Унагъуэ умышъуу кьуажэ ухъункъым.

Унэ зэхэмыбзым си нэрыбз хэкIуадэщ.

Унэ зимыIэм унагъуэ иIэкъым.

Унэ пхашэ тешэбэщIш.

Унэ фIейм лIыр егъэжъ.

Унэрыс зы бий нэхьрэ унэщIыб биищэ: Better a hundred enemies without than one enemy within.

Унагъуэжьрэ пхъэжъ мафIэрэ: East or West, home is best.

Унэкъуэщ хьэщIэ гъэфIэгъуейш (Wineqwesch hesch'e ghef'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 жьантIакIуэщ.

Унэр зыгъэунэри благъэр зыгъэблагъэри фызш (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 щIабгъэр губгъэныр илтын щхьэкIэщ.

Ущыльхуэрэ ущыллэрэ.

Фадэр куэдрэ щытмэ, мэжабзэ,

хъыджэбзыр куэдрэ дэсмэ, мэутхуэ: If a beverage stands for a long time it settles; if a girl remains single for long, she becomes turbid.

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

Фыз бзаджэ лIыгъэжыщ (ЛIыр щIэх жьы ещI, жыхуиIэш): A bad woman causes her husband to grow old quickly.

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

Фыз бий нэхърэ жылэ бий.

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

Фыз дахэ тхъэмахуэ фызщи

фызыфI ныбжырей фызщ: A beautiful wife is for a week, a good wife forever.

Фыз закъуэм дэмыIэпыкъу лIыр лIыфIкъым.

Фыз зимыIэ щIалэрэ

шхуэ зыпщIэхэмыль шырэ.

Фыз мылхуэ дахэщ.

Фыз улыыхъумэ, благъи дэлыхъуэ.

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

Фыз хъэдэ лIыгъаппIэш (Фыз хуэмыхур лIым еубзээрэ къегъаппIэ, жыхуиIэш): The lazy woman pulls the wool over her husband's eyes by piling compliments upon him.

Фыз щэ щIыгъуэщ.

Фызабэм и бын епIыжри

лIыгъуабэм и бын хуэпIыжыркъым.

Фызабэр бын щхъэтепхъуэщ.

Фызым еуэр лIы мыхъуши,

хъуэр зымыдэр лIы делэщ.

Фызым игъэпуда лIыр зыми къыдихыжынкъым.

Фызым и фIыр лIыгъатхъэщ.

Фызыр жьы хъумэ, фIы мэхъуж.

Фызыр тIэушхэ-щэшхэши,

лIыр зэ шхэгъуэ закъуэщ.

Фызыр щIагъуэмэ, унагъуэм къеIуатэ.

ФызыфI быдзышэ налэ щыщIэркъым.

ФызыфI гъэтIылыгъэншэ 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 илыщ (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 нэкIушхъэплъщ (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 добжьыфIэри

фыз Iейр лыфIыр добжьыгуэ (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.

ФIыльагъуныгъэр къупщхъэ зауэм хуэдэщ.

ФIыуэ зэрыльагъуитIыр

зы фэ джанэм зэдохуэ.

ФIыуэ узэрыльагъумэ,

бгъэнышхъэ унэри жэнэтщ.

ФIыуэ укъэзыльагъум

уи дагъуэр уегъэльагъуж,

жагъуэу укъэзыльагъум

уи нэ щIыбагъкIэ еIуэтэж.

ФIыуэ плъагъум зыкъебгъэщIэnumэ, и цIэр куэдрэ жыIэ.

ФIыуэ слъагъум хуэзмыщIэnur сremыIэ.

Хамэ щIалэ бгъэуджмэ,

и анэ къеджэмэ, кIуэжынщ.

Хамэм ухуэмыубэ,

быным ухуэмыдзыхэ.

Хэгъэрей хуэмышум хъэ кыуегъэдзакъэ.

Хэгъэрей бзаджэ дэкIуатэ кIыхыщ.

Хэгъэрей бзаджэ шу ужьщ.
ХэгъэрейфI лыхъуи, былымлтыхъуэ кIуэ.

Хьэ мыбанэ унэ гъэунэхъущ: A silent dog is the ruin of the house.

Хьэ пэтрэ и шырыр дзапэклэ зэрехъэ.

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 зэIуомщ (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 жыхуалэм къытекIагъэнущ, зэблагъэщ, жыхуиIэщ): 1. Birds of a feather flock together; 2. Like draws like; 3. Like will to like.

Хьэмэшыпхэ благъэщ: Distant relative.

ХьэмэшыпхэмкIэ къэкIуэкIа: 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 zhaghwem lixwe xweighazche): For the obnoxious guest sinewy meat is prepared. [This is an inferior kind of meat. In Adigean: ХьакIэ зиджагъом лыфэ фегъажьэ].

ХьэщIэ къакIуэмэ, хэгъэрейр мэгуфIэ (Hesch'e qak'weme, xeghereyr megwf'e): When the guest comes on a visit, the honorary guest-companion is delighted.

ХьэщIэ къыхэмэ, 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 къыдокIуэ (Hesch'em yi yerisqir qidok'we): The guest's victuals arrive with him.

ХьэщІэмыгъашхэ цІэрыІуэщ (Hesch'emighashxe ts'eri'wesch): He who doesn't offer food to his guest becomes notorious.

ХьэщІэр бысымым и гъэрщ (Hesch'er bisimim yi ghersch): The guest is a captive of his host.

ХьэщІэр 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.

ХьэщІэ куэдрэ щысмэ, бысымыр йозэш (Hesch'e kwedre schisme, bisimir yozesh): If the guest stays for too long, the host becomes very weary.

ХьэщІэр нэщхъеймэ, бысымым и ягъэщ (Hesch'er neschx'eyme, bisimim yi yaghesch): If the guest is upset, it is a grave concern for the host.

ХьэщІэр хущхъерей хъумэ, гъашхи гъэгъуэльыж (Hesch'er xwschherey x'wme, ghashxiy gheghwelhizh): If your guest starts to yawn, feed him and then let him sleep.

ХьэщІэр хъэзыр щхъэкІэ, бысымыр хъэзыр? (Hesch'er hezir schhech'e, bisimir hezir?): The guest is ready, but is the host also ready?

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

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

ХьэщІэфІ и бысымыбжэ зІухаш (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 унэгуашэмэ, тхъэмбылыкъу ешу.

Хьуэн зимыІэр и дыщ кІуэжри хьуэн кьихьщ.

Цыхубз зыщІэмыс унэр сабафэщ: A house without a woman is full of dust.

Шыгъу пут зэдумышхыу узэрыщІэркьым.

Шыпхъум и гур дэльхумкІэ гъэзащ.

Шыпхъуншэ нэхърэ шыпхъу нэф: Better a blind sister than no sister at all.

Шыпхъуншэрэ хьэдагъэншэрэ.

Щхъэгъусэр насып зэхэгъэкІыпІэщ.

Щхъэж и ныбжьэгъу и гъуджэ-мажьэщ: (Each is his friend's mirror-comb) A person (man) is known by the company he keeps.

Щхъэж и фэгъу и гуэгъуш.

Щхъэж хуэфашэ и щауэгъуш: Birds of a feather flock together.

ЩхъэзыфIэфI щхъэзыфIэфI къельхуж: A boastful parent gives birth to a smug child.

ЩыпэлIыр щыпэнэхуши, етIуанэлIыр IулIэIуданэщ.

ЩIалэ гурэпкIырэ нэхърэ лыжь гупсэхуфI: Better a lucid old man than an unbalanced child.

ЩIалэр унэ псоми я малъхъэщи, хъыджэбзыр унэ псоми я нысэщ.

ЩIэщыгъуэр икIри зэрыукIыр кыхъащ.

Я выр уэдрэ я хъэр пшэрмэ, унагъуэщ.

Я нэхъыжь и унафэ я хъыджэбз екъутэ.

Я ныху зэпхаш (Я щэхуи я нахуи зэрощIэ, жыхуиIэщ): 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.

Ямылэгъуа бланэ къаукIыркъым: You can't shoot the deer that you don't see.

Япэ къапшэр уи фызщ, 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 уфIошI.

Iэр бутхыпщIкIэ, Iэбжьанэр пыхурэ?: Do the nails fall out when you shake out your hand?

Iэтащхъэ илъагъумэ, хъыджэбзыр мэгуфIэ.

Iыхълы делэ напэтехщ: A stupid relative is an object of shame.

Iуданэ кIапэр кIэщIщ, жыпIэу хыфIумыдзэ,

пщыкъуэр щIалэщ, 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).

Бгырыпх пцIанэ: Girdled without a dagger (literally: 'naked waist-belt').

Бгъэгү IэмыщIибл: With a Herculean chest.

Бесльэней 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 лъэщ: (As strong as an ox) Strong as a horse.

ВитI-жэмитI (унагъуэ): (Two oxen and two cows) Peasant (family) of average means.

Ефэ-ешхэ нэхрэ джэгү (Yefe-yeshxe nex're jegw): Better a dance party than a drinking-bout.

Жыхафэгүр зи шэджагъуакIуэ: Said of a slacker, idler.

Жыхафэгүр щхьэцыкIэкIэ епхьэнкI: 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.

ИгъащIэкIэ узэрамышэн къафэжыщ: 1. Absolutely unfit, useless; 2. Utterly useless method; 3. For no reason at all; 4. Neither here nor there.

Куэсэ жьакIэ: Sparsely-bearded (man) (sign of an unkind man).

КIэн джэгүш: 1. Childish occupation; 2. Not serious.

Лъэс къабзэщ: He's a bad dancer. Also said of a man left without a horse.

Лакъуэллэш щыльху: Blue blood, high blood.

Лы фыццэ гъуццынэ: Darksome man with eyes the colour of iron (of Nart Sosriqwe).

Лы цыккы къамэшхуэ: Puss in Boots.

Мыкъан и мыкыхь-мыкццэ зэтэльщ: 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 зытэльым я нэхъ дахэ: 1. She's a picture of beauty; 2. She's the most beautiful of them all.

Наурыз псэлъэгъуей: Dumb dog.

Пхъурыльхур 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]

Пщыккыуэццэ 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, пщыккыуэццэ, to refer to him, for example, as 'Дыгъэццыккы' 'Little Sun'. It was a secretive appellation that she never divulged outside the family circle].

Пылэ зыщхьэрыгъ: (Person wearing a cap) 1. Man, male; 2. Real man, he-man.

Тэрч кхъуэ ныккылащ (Terch q'we yisich'asch): (The pig swam across the Terek) A nosy question was answered in this manner.

Уи пылэ угъурлы ухъу!: Bless your cap! [Said to a newly-married man]

Улэрэ 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.

Щхьэлыкъуэ хыву и пэр дрегъэзей: He puts on airs.

On Work

(Лэжьэным епха псальэжьхэр)

Абрэмывэ вагъэгъэкIуэдщ (Абрэмывэ: In the Nart Epos, a stone of immense size and great weight; вагъэ: ploughed field).

Адакърэ пэт джэджьейр егъашхэ: Even the cock feeds the chick.

Адыгэшрэ лIы бэшэчрэ: The Circassian horse is like a very patient man.

Алыхым занщIэу зыри кыпхуридзыхынкъым: No pains, no gains.

Алыхыр ещIэ, ящIамэ ешх (Alihir yesch'e, yasch''ame, yeshx) (Мылажьэу 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 мэлыжьыхъщ (Мэлыжьыхъ=April).

Аргынэ кIыхыр и жагъуэщ, шынакъ 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 пхэлэщэм щIэщIа вы бжъакъуэм тести «довэ» жиIаш: 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 мэз кIуэмэ, арэфым жьитI гуэту къешэ (Арму=clumsy; арэф=hook).

Бавэ нэхърэ бэв: Better a rich harvest than great tilling.

БаIуэ нэхърэ бащIэ (куэд жызыIэ нэхърэ 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 къагъэхъей: There is strength in union.

Бжэ зыдэсым фо дешIэ: Where there are bees there is honey.

Бжыхьэ бейщ: Autumn is a time of plenty.

Бзурэ пэт абгъуэ ещI: Even the sparrow builds a nest.

Былымыр икIи хъугъуейщ, икIи хъумэгъуейщ (Хъугъуейщ—къэгъуэтыгъуейщ): Riches are hard to find and difficult to keep.

Выгъашхэрэ пэт пхъэ къешэ.

Выгъашхэрэ зобзейж (Зы Iуэху гуэр зымыщIапхъэ щыIэкъым, жыхуиIэщ).

Выжь и махуапщIэ выщIэ и уасэщ: An old ox's day's work is worth a whole young ox.

Вы зымыIэм шкIэ щIешIэ (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 лэжьэн: 1. To work like a horse, or a Trojan; 2. To sweat one's guts out.

Выр жьы хъумэ, шкIэм хаутIыпщхъэж: When the ox becomes old, he is released with the calves.

ГуахъуэкIэ уанэ трелъхъэ: (He is saddling the horse with a pitchfork) He is negligent, careless.

Гуащэтешэрэ пэт унэ епхъэнкI.

Гуэн нэщI нэхърэ хадэ нэщI: Better an empty garden than an empty corn-bin.

Гуэн нэщI щыIэщи, хадэ нэщI щыIэкъым (Гуэн: covered wattle granary): There is such a thing as an empty granary, but not an empty garden.

Гуэн щхъэкIэ, нэщIщ, жьыщIа щхъэкIэ, фIейщ.

Гур щыкъутэм щашIыж: They repair the cart at the spot.

ГъавэщIэр къыпIэрымыхъуэ, 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, бжыхьэ дыгъэм тхъупс къыптрекIэ.

Гъатхэм хыумысар бжыхьэм бгъуэтыжыркъым: (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 мэкъумэш пэтрэ яух.

Гъэм и зы махуэм щымахуэм уегъашхэ: One day (of work) in summer feeds you the whole winter.

Гъэмахуэм гупкIэ жъауэри унэщ: Even the shade of the cart is home in summer.

Гъэмахуэм кыуымылэжъа щымахуэм бгъуэтыжыркъым: They must hunger in winter that will not work in summer.

Гъэмахуэм Iэжъэ щыи, щымахуэм гу щы: Make a sled in summer, a cart in winter.

ГъэфIым умыгъуэта гъейм бгъуэтыжыркъым: What you didn't find in a good year, you won't find in a lean one.

Гъей нэхърэ пщей: Better an evil prince than a year of dearth.

Гъуагъуэми гъущэу (Мэкъумэш къехъэлIэжыгъуэу уэшх щыхуэмей зэманым жаIэ): If it thunders, may it remain dry! (said at time of harvesting, when rain is definitely not needed).

ГъущIыр плъа щыкIэ еуэ: Strike while the iron is hot.

Дыгъэр къепс щхъэкIэ, лыпсыр кыпож.

Дыжэф пцIанэ хъуркъым: He who knows how to re-sew will not go naked.

Дыщэр и Iэм кыпощ.

Дзыгъуэ пэтрэ щымахуэм хуогъэтылэ: Even the mouse saves for the winter.

Дзыгъуибгъу здеIэмэ, кхъуей кIадащхъэ 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 дэзышым еуэ.

Емыса лэгъупэжъ хъуркъым (Лэгъупэжъ=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 къэшэхуи 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 щхъэцыкIэкIэ епхъэнкI (Жи 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.

Жэшырыдэ махуэрыдыхьэшх (Iуэхур щимычэзум зылэжьым ауаныщIу хужаIэ): (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 шхьэкIэ 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 пщафIэрш; i.e. the cook]

ЖьэрыIээ 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 къэтэджа щIегъуэжакъым (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 мэунэхъу.

Зэшыбэ бэхьщ (Зэкъуэш куэдым куэд къалэжь, жыхуиIэщ): Many brothers achieve much.

ЗэIэм Iэмэ шоу.

ЗэIусэм псэ хельхьэ.

ЗекIуэ и вакъэ лажьэркъым (Жэрдэм зыщIэм, лажьэм зыгуэр къелэжь, жыхуиIэщ): (The campaigner's shoes do not wear out) He who displays initiative shall earn something for his troubles.

Зи бэ пщIэм уриIээщ: Practice makes perfect.

Зы гъэм шкIэщ, етIуанэм жэмщ: One year it's a calf, the next it's a cow.

Зы гъэр тIэу къакIуэркъым: A year passed never comes back.

Зы махуавэр зы махуэшхкъым: One day of tilling does not correspond to one day of eating.

Зы тхьэрыкьуэф **Іэнэ** **зэдытешхыкІащ** (Губгъуэм зэдатащ, щызэдэлэжъащ, жыхуиІэщ).

Зыбзым **пабжъэм** **хедзэри** **зыдым** **кьыхехыж**.

ЗыгъалІи **кьакІуэ** **жаІакъым** (Щичэзум лажъэ, щичэзуми зыгъэпсэху, жыхуиІэщ): Be moderate in work.

Зымышхыжын и **мэкъумэш** **щІэкІэщ**.

ЗымышцІэм **щІакІэ** и **Іусщ** (щІакІэ: chaff): He who doesn't work gets his share in chaff.

Зым **Іэпыхур** **адрейм** **кьиштэжу**: Hand in hand.

ЗыщІ **нэхърэ** **еплъ** **нэхъ** **Іэзэш**: Practice makes perfect.

ЗыщІэн **зымыгъуэтым** и **унэр** **къречри** (**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** **яхуехъумэ** (Гугъу зезымыгъэхьым ирегиеу хужалэ): Said in reproach of person who shies of labour.

Из **зытыфым** **итІ** **кьыхохъуэ** (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 **хьер** **машцІэщ**, и **гумэщІ** **бэщ** (Хьер машцІэ фІэкІ кьызыпымыкІу гуащІэ куэд зытекІуадэ Іуэхум хужалэ): Said of hard toil that is of little benefit.

Илъэс **Іуэху** **кьэщтэжыгъуейщ**.

КІыщ **уэщыншэщ** (КІыщ=forged; уэщ=axe with rounded butt): The shoemaker's wife is the worst shod.

КьэкІуэгъуафІэ **кІуэжыгъуафІэщ** (Гугъуехьыншэу кьыпхэхъуар кІуэдыжыгъуафІэщ, жыхуиІэщ. Qek'weghwaf'e k'wezhighwaf'esch): Easy come, easy go.

КьэкІуэгъуэ **джадэ** **нэхърэ** **кІуэжыгъуэ** **джадэ**: Better a trudging departure, than a plodding arrival.

Кьэт **кІыхъ**, **кьэхъ** **машцІэ**: Absent for long, but he brought little.

Кьебыбажъэ **нэхърэ** **кьежъуашхэ** (Кьебыбажъэ – кьелъэтажъэ. Уэшхыр псынщІэу кьежъуэ зэуэ щхьэщыкІ нэхърэ щІым пкърыхъу хуэм-хуэмурэ кьешхым нэхъыфІщ жыхуиІэщ): It is better for gentle rain to seep slowly into the ground, rather than a torrent that washes away the soil.

КьызыхэкІам **хыхъэжаш** (Qizixech'am xihezhasch): 1. What is got over the devil's back is spent under his belly; 2. Ill-gotten, ill-spent.

Кхъуафэкиҭыр зэдэзыҭыгъыр 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.

ЛэжьэнкIэ уашхэщи, шхэнкIэ лIыхъужьщ (Lezchench'e washxeschiy, shxench'e l'ix'wzchs): (He works like a badger but eats like a hero) He works like a badger but eats like a wolf.

ЛэжьэнкIэ уашхэщ, шхэнкIэ дыгъужьщ (Lezchench'e washxesch, shxench'e dighwzchs): He works like a badger but eats like a wolf.

Лы и кьуэгъурэ вы и гъуррэ.

Лым я нэхь мыгъуэм Iуэхугъуибгъу зэпеч.

Мастэ бейщ: The needle is rich.

МастэкIэ Iэшэщ, шатэкIэ бзаджэщ: (Clumsy with the needle, but voracious with the cream) He works like a badger but eats like a wolf.

Мэкъу еуэм зегъазэри кхъуей зыхузыр тхэмыщкIэщ (Нэхь Iуэху тыншыр нэхь гугъуехъу зылъытэм ауаныщIу хужалэ): Said sarcastically of a person who thinks his easy work is hard to do.

Мэкъуауэгъуэ щIалэ дэгущ.

Мэкъуауэгъуэжъым гум жьы дрегъэху.

Мыбзэф и лэныстэ мэбзакъуэ: The scissors of the person who can't cut gets blunt.

Мыдэф и Iуданэ кIыхьщ: (The thread of the bad seamstress is long) A bad workman quarrels with his tools.

Мыхъэжэф и щхэлыкъуэкI къопкI (Хьэжэн=to mill, grind; щхэлыкъуэкI, щхэлкъуэкI=Iэщхэл мывэр зэрагъэкIэрахъуэ къущ; handle of mill): A bad workman quarrels with his tools.

Мыщхээх дахашIэщ (Щхээх=laziness, idleness; sloth; indolence): Hardwork adorns.

Набдзэ ищI фIэщIурэ нэр ирищIаш (Набдзэ=eyebrow): He made things worse rather than better.

Нанэ хьэлIамашIэщ, дадэ кIэрыщIэнщ (ХьэлIамэ=boiled flat cake made from maize flour): Grandma makes the cakes and grandpa hangs them up.

Насыпыр пцэдджыжъым ягуэш (Жьыуэ укьэтэджу уи Iуэху яужь уихьэн хуейщ, жыхуиIэщ): 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 ещІѡж: The eye knows what the eye sees.

Нэм фІѡбэр Іѡбэм еух.

Нэр делѡщ, Іѡр бланѡщ.

НѡрыІѡзѡ Іѡпѡзадѡ: It's one thing to flourish and another to fight.

Ноби махуѡщ къѡунѡхури мазѡщ (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.

НыкъуѡцІѡлѡ-ныкъуѡтхѡѡщІ (ИкІѡм намыгѡѡса Іуѡхум хужѡлѡ. *Said of an unfinished business*): Half-soiled half-washed.

Нысѡшхуѡ и мастѡу егѡѡбакѡуѡ.

ПсѡукІѡмыщІѡ – уѡкъуѡлѡ щІрейщ (Уѡкъуѡлѡ=entreaty for mutual aid).

Псѡуным лѡакѡуибгѡу щІѡтщ.

Псы здѡщымыІѡм бдѡѡжѡей щѡщѡ: (He's fishing where there's no water) He is beating the air, milling the wind.

Псым тхѡу трѡх (къытрах): (He's [They are] skimming butter off water) He's (They are) beating the air, milling the wind.

Псыр кхѡузанѡкІѡ зѡрѡхѡѡ (ѡз): (He is passing water through the sieve) He is beating the air, milling the wind.

Псыр хуѡмми псы Іуфѡм ІуѡлѡѡсыкІ (Psir xwemmiy psi 'wfem 'weilhesich'): (Even slow water washes away the river-bank) Even a drop corrodes the stone.

ПхѡѡщІѡр пкІѡлѡѡиншѡщ (Px'asch'er pch'elheyinshesch): (The carpenter has no ladder) The shoemaker's (cobbler's) wife is the worst shod.

Пхѡѡ къуѡѡщІѡйми шѡ къѡегѡѡпщт: (Even a wood splinter boils the milk) Even a single drop gnaws away at the stone.

Пхѡѡ щыпаупщІѡкІѡ къуѡѡщІѡиикІ мѡлѡѡей (Px'e schipawipsch'ch'e qwesch'iyich' melhey): (When you log wood, splinters fly) You can't make omelets without breaking eggs.

ПхѡѡІѡщѡ вийм зѡдащтѡмѡ, щІѡгуѡлѡ къѡагѡѡзѡ.

ПхѡѡІѡщѡм вы щІѡмыщІѡмѡ, пхѡѡѡѡкъѡѡщ: A plough without bullocks is a mere stump.

Пщѡѡѡи махуѡщ, къѡунѡхури мазѡщ (Щхѡѡхынѡм зѡман гѡѡкІуѡкІѡщ. АуѡныщІу къѡапсѡлѡ) (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.

ПщылІыр гъэпщылІыкІэкІэ Іээщ (Pschil'ir ghepschil'ich'ech'e 'ezesch): A serf knows how to make people toil.

ПщІантІэпс пщІэншэ хъуркъым: Hard toil doesn't go unrewarded.

ПыІээфІэхь махуэщ (ПыІээфІэхь=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 хужалэ): Said of a person whose work method has developed.

Сэтэнейр къэщхьэлъэмэ гъунэ иумылъыж.

«Си хьэ цІыху хъуащэрэт!» – щыжаІэ махуэщ (Лэжьэгъуэм и гуащІэгъуэ махуэм хужалэ): 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 щІэпытхьщ, фызым я тхьэгъуэр къэбгъавэщ.

Уэсэпс хуабэ мэшгъэкІщ: Warm dew is good for growth of millet.

УэфІрэ уэлбанэрэ я хьэкъ зэтенэркъым.

Удэмэ – Іуданэ, 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 нэхърэ уисми еІуб.

Уеуэмэ – мэкьуш, уемыуэмэ, къурэщ (Weiweme – meqwsch, weimiweme, qwresch): If you reap – it's hay; if you don't, it's dry grass.

Узэгугъур къоугъуж.

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.

Улажъэу ушхэжын нэхьыфI щыIэкъым (Wilazchew wishxezhin nex'if schi'eqim): There is nothing better than to eat from your own sweat.

ХамэIэр Iэгъэзагъэ щхьэкIэ, гугъэзагъэкъым: 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.

Хуумылхьэ кьыхэпхыжыркъым (ЩIым тепсэмэ, кьытохыж жыхуиIэщ): Sow and you shall reap.

Хуэмыху и Iуэху блэкIыркъым (Хуэмыху=lazybones; sluggard; laggard): The work of the loafer doesn't get done.

Хуэмыхум щхьэусыгъуэ и куэдщ (Хуэмыху=lazybones; laggard; щхьэусыгъуэ=excuse): A bad workman quarrels with his tools.

Хьэдрыхэ мывэхэх кIуэн (Хьэдрыхэ=life beyond the grave): (To go to the world beyond to fetch stones) To be engaged in a futile undertaking.

Хьэм нэщI щхьэIуо щеуэн (Хьэм=threshing-ground; нэщI=empty):
1. To be engaged in a futile action; 2. To waste one's fire; 3. Sisyphean toil.

Хьэмтетыгъуэ гъаблэ щыIэкъым: There's no hunger whilst one is at the threshing-floor.

Хьэрычэтым берычэт хэлыщ: Initiative is blessed.

Хьуэжэ лыщIэ кьищтэри лыщIакIуэ ежъэжащ (Хьуэжэ=man of cloth; лыщIэ=farm labourer).

ЦIыхум иуасэр и лэжыгъэщ: 1. A man is judged by his deeds; 2. A man is known by his work.

ШэмыгъапцIэ жэщщ (Гъэмахуэм жэщ кIэщIым хужаIэ): Said of a short summer night.

Шу гъуэгурыкIуэм бзыпхъэ трех (ЦIыхубз 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.

ЩакIуэр зэIуэбзмэ, бажэбз кьехь (ЩакIуэ=hunter; бажэбз=vixen):
Soft fire makes sweet malt.

Щихур кIыхь дыдэу докIей, ауэ кьыпыкIэркьым: (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 щхьэусыгьуэ и куэдщ (Schhexinem schhewsighwe yikwedsch): 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 хьэрхуэрэгьу хьуркьым (Schhexine herxwereghw x'wrqim): There's no competing with a lazybones.

Щынащхьэ плъагьумэ гьэмахуэщи, Iэтащхьэ плъагьумэ щIымахуэщ.

ЩIым зы ептмэ, щэ кьыуетыж: What you put in the land it gives it back to you a hundred-fold.

ЩIыр вакъапхьэ-вакъапхьэу зэхэлыщ.

ЩIыр кIийуэрэ кьокIуэ, гьэр гьыуэрэ мэкIуэж: Winter comes screaming, summer leaves with a cry.

ЩIыщIэ мэш бэвщ: Virgin soil gives abundant millet.

«Яхуэмышхэн сщIынщ», – жиIэри ямышхыфын ищIащ.

Iэмбатищэ нэхьрэ зы гьушагьэ.

Iэтэр Iэмбатэ щхьэкIэ мэфыж (Iэтэ=rick, stook; Iэмбатэ=quantity of hay taken by one pitchfork) (Зы мащIэ нумыгьэсу кьанэмэ, пщIа псори мэкIуэдыж, жыхуиIэщ): If you want to do something right, take it all the way to completion.

IэхьуэгьуэтегьэкI (Зэмыгугьуу ящIэ Iуэхум хужалэ. *Said of work done carelessly, or in a slipshod manner*).

IэщIагьэ 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.

Iуэху мыублэ(м) блэ хэсш ('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 мэхъу.

Іуэху щІэкІэ зымышцІэр Іуэху щІэным егъалІэ.

Іуэхум игъэлІа шыІэкъым: Nobody ever died of work.

Іуэхур жыІэгъуафІэ щхъэкІэ, щІэгъуафІэкъым: Easier said than done.

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 don'ts.

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] хьэщIэ и щIасэщ): A guest is the beloved of the Circassian. [In Adigean: Адыгэмэ хьакIэр якIас; or УнэгъуакIэ хьакIэ икIас]
- **Adige mighwe, shighwre p'astere**⁵ (Адыгэ мыгъуэ, шыгъурэ пIастэрэ): Even the most indigent of Circassians will prepare food (of sorts) (literally: salt and boiled millet dumplings) for you. [See next entry]

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.

- **Adigem ya nekh mighwemiy shighwre p'astere qipxweischte** (Адыгэм я нэхъ мыгъуэми шыгъурэ п'астэрэ кыпхуещтэ): 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 (themischch'eri) bisimsch!** (Адыгэм я нэхъ мыгъуэри [тхэмыщк'эри] бысымщ!): Even the most indigent of Circassians will be more than ready to play the host. [In Adigean: Адыгэмэ анахъ тхэамык'эри бысым]
- **Adige yi hesch'e bidap'e yissch** (Адыгэ и хьэщ'э быдап'э 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 хьак'э(р) пытап'э ис]
- **Hach'er pstewme (or pstewmiy) ap** (Хьак'эр пстэумэ [e пстэуми] ап): The guest always comes first. [Adigean]
- **Hesch'e ley schi'eqim** (Хьэщ'э лей щы'экъым): 1. A guest is never in excess (unwanted); 2. No guest should be regarded as a burden; 3. All guests are welcome. [In Adigean: Хьэк'э лые щы'эп]
- **Hesch'em nasip qidok'we** (Хьэщ'эм насып кыдок'уэ): With the guest arrives good fortune. [In Adigean: Хьак'э кьак'ломэ, насып кьыджэк'уэ]
- **Hesch'er Them yi l'ik'wesch** (Хьэщ'эр Тхэм и лык'уэщ): A guest is a messenger from God.
- **Hesch'e sch'ale schi'eqim** (Хьэщ'э щ'алэ щы'экъым): 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: Хьэк'э к'алэ хьурэп]
- **Hesch'eschizch nesch'ir wetersch** (Хьэщ'эщыжъ нэщ'ыр уэтэрщ): An unused old guest-house is like winter quarters for cattle.
- **Hesch'ew qipxwek'wame, wiy zhaghweghwny (wiy) nibzcheghwsch** (Хьэщ'эу кыпхуэк'уамэ, уи жагъуэгъури [уи] ныбжэгъуш): If he comes to you as a guest, even the sworn enemy is your friend. [In Adigean: Хьак'э кыпфак'ломэ, уиджэгъогъури ныбджэгъу]
- **Pf'emasch'er hesch'e 'wssch** (Пф'эмащ'эр хьэщ'э 'усщ): The food you spare is victuals for your guests. [Шхыным ущысхьмэ, хьэщ'э шхын мэхъу, жыхуи'эщ]
- **Psalhe ghwsch'ech'e hesch'e yiraghech'izhirqim** (Псалъэ гъушэк'э хьэщ'э ирагъэк'ыжыркъым; гъушэ=dry, 'empty'): Fine (kind, or soft) words butter no parsnips.

- **Qak'wexe ya winesch** (Къак'уэхэ я унэш): 1. It is a house for all comers; 2. All are welcome in this house.
- **Ts'ifisch'w hach'e shimich'** (Цыфыш'у хъак'э щымык'): A good person will always have guests (visiting him). [Adigean]
- **Ts'ixwf' yi 'ene hezirsch** (Цыхуф'и и энэ хъэзырш): (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 нахы нэш'о-гуш'у): Better a cheerful reception than an ox slaughtered in your honour. [Adigean. «Цу кыпфаук'ын нахы кыпфэчэфхэу кыппэгъок'ыхэмэ нахыш'у» зыфи'у]
- **'Wexwm yaper f'ex'wssch** (Уэхум япэр ф'эхъусш): Greeting precedes any other business; greeting precedes conversation.
- **Yeblaghe ziy bem yi bin mezhah'erqim** (Еблаг'э зи бэм и бын мэжал'эркъым): The children of the person who receives many guests never go hungry. [In Adigean: Еблаг'эр зибэм ибын мэлак'эрэп]
- **Yerisqinshem yi duneyr ch'if'sch** (Ерыск'ыншэм и дунейр к'ыф'ш): His world is truly bleak he who has no victuals in his house.
- **Zhile(r) zighashxe(r) shxin schhech'e mal'e** (Жылэ(р) зыг'ашхэ(р) шхын щхъэк'э мал'э): (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 гуг'у ищ'ыр пшаф'эрш; i.e. the cook]
- **Ziywine wiyherer qipfechefme, qiotaghem fed** (Зиунэ уих'эрэр кыпфэчэфмэ, кыютаг'эм фэд): If the host gives you a hearty welcome, it is as good as a gift. [Adigean]
- **Ziywine wiyherer qipfechefme, qipfashterer 'esch'w** (Зиунэ уих'эрэр кыпфэчэфмэ, кыпфашт'эрэр 'эш'у): 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** (Ианэр бысымым и'оф, тел'ыр хъак'эм и'офш'эн): 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 г'уаз, хъак'эр г'озадж]: The host is the leader (guide); the guest is the object of splendour. [Adigean]

- **Bisimir hach'em yi'oftabg** [Бысымыр хьакIэм илофтабг]: The host is his guest's messenger. [Adigean]
- **Bisimir hesch'em yi 'wexwthebzasch'esch** (Бысымыр хьэщIэм и IуэхутхьэбзашIэщ): The host is his guest's servant.
- **Bisim negw yixigh** (Бысым нэгy ихыгъ): Said of a hospitable, friendly host (with respect to guest). [Adigean]
- **Biyyizch wimigheblaghiy, wiw ade yi blaghezch wimibgine** (Биижъ умыгъэблагъи, уи адэ и блэгъэжъ 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** (ХьакIакIо укIо пшIоигъомэ, хьакIэу кыпфакIорэр 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** (ХьакIэм къэкIоныр ежъ илоф, кIожьыныр бысымым илоф): 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** (ХьакIэм къэкIоныр—илоф, кIожьыныр—бысым илоф): *See preceding entry.* [Adigean]
- **Hach'em yishire yimasch'ore** (ХьакIэм 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 lhite** (ХьакIэр гъашIо, цIыфышIур лъытэ): Indulge your guests, and honour good men. [Adigean]
- **Hesch'ef' yi bisimibzhe ze'wxasch** (ХьэщIэфI 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 гъунэгъу нэхрэ хьэщIэ жызжэ 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 гъунэгъу нахьы хьэкIэ чызжэр нахъ лъапI]
- **Hesch'em yi yerisqir qidok'we** (ХьэщIэм и ерыскъыр кыдыокIуэ): The guest's victuals arrive with him. [In Adigean: ХьакIэм рызыкъыр кыдэкIо]
- **Hesch'e qak'weme (qek'wensch) zhi'iy ghet'ilh, kwedre schilhasch zhip'ew wimishx(izh)** (ХьэщIэ къакIуэмэ [къэкIуэнш] жыIи гъэтIыль, 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: ХьакІэ къэкІощт Іори гъэІыль, бэрэ щылыгыгъ пІоу умышхыжъ]

- **Hesch’er bisimim yi ghersch** (ХьэщІэр бысымым и гъэрщ): The guest is his host’s captive. [In Adigean: ХьакІэр бысымым игъэр]
- **Hesch’er zheschiysch yisme, binim yaschisch mex’wzh** (ХьэщІэр жэщищ исмэ, быным ящыщ мэхъуж): If the guest stays for three nights, he becomes part of the family. [In Adigean: ХьакІэр чэщищ хъумэ, бысымым шыщ мэхъужы; *or* ХьакІэр чэщищэ шысымэ унагъом (*e* быным) шыщ мэхъу]
- **Pschedjizch hesch’e ghehesch’eghwaf’esch** (Пщэдджыжъ хьэщІэ гъэхьэщІэгъуафІэш): A morning guest is easy to host. [In Adigean: Пчэдыжъ хьакІэр хьакІэгъошІу; *or* Пчэдыжъ хьакІэр хьакІэ хъурэп]
- **Qak’orem yi’ah xemi’w** (КъакІорэм иІахъ хэмыІу): Do not pierce (touch, consume) the visitor’s share (of food). [Adigean]
- **Qak’we psoriy blaghesh** (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** (УнагъащІэ хьэщІэхуэфІш): The household of newly-weds is most amenable to receiving guests. [In Adigean: УнэгъуакІэр хьэкІэфэшІу]
- **Wineqwesch hesch’e ghef’eghweysch** (Унэкъуэщ хьэщІэ гъэфІэгъуейш): It is hard to spoil a guest who is a kindred relative (bearing the same surname). [In Adigean: Унэкъош хьакІэр гъэшІогъуай]
- **Wiy hesch’eriy ghaf’e, wiy qweshriy f’iwe lghaw** (Уи хьэщІэри гъафІэ, уи къуэшри фІыуэ лъагъу): Indulge your guest but love thy brother. [In Adigean: УихьакІэ 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 щІы): 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 хьэщІэм зы хьэщІэ и жагъуэщи хьэщІитІыр бысымым и жагъуэш): One guest resents the other, whilst the host is weary of both. [In Adigean: Зы хьакІэр зы хьакІэм иджагъу, хьакІитІыр бысымым иджагъу]

Host's burdens & woes

- **Bisim femifir dek'ote ch'ah** (Бысым фэмыфыр дэклотэ клахь): 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 къэпшэнэу 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 шылэщи, хьэщлэ ишыж шылэкъым): 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 шылэ шьхьаклэ, хьэклэ гьэкложь шылэп; *or* Ебгъэжьэжьын нахьи ебгъэблэгъэныр нахь рэхьат]
- **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 шымыхьэзыри мэхъу. In Adigean: Хьаклэр хьэзыр шьхьае (*e* шьхьаклэ,) высымыр хьэзырэп]
- **Hesch'er nesch'eyme, bisimim yi yaghesch** (Хьэщлэр нэщхьеймэ, бысымым и ягъэш): If the guest is upset, it is a grave concern for the host. [In Adigean: Хьаклэр нэшхэимэ, бысымым иягъ]
- **Hesch'er zeyr gwawezhirihsch** (Хьэщлэр зейр гуауэжьырыхьщ): 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 пцлантиэм 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 агъэшэсыжьы, лъэс хьаклэр агъэклотэжьы]
- **Ziyqelapche wiqiblezimishizhirem yiwine wimik'w** (Зикъэлапчъэ укъыблэзымыщыжьырэм иунэ умыкly): He who does not see you off to the gate of his homestead is not worthy of being visited. [Adigean]

Duties and character of 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 дэкIотэ кIыхъ]
- **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 хуэмыхум хъэ къыуегъэдзакъэ): 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 къыуегъэцакъэ]
- **Xeghereyif' Ihix'wi, bilimlhix'we k'we** (ХэгъэрейфI лыхъуи, былымлтыхъуэ кIуэ): Seek a good honorary guest-companion while looking for cattle (for your guests). [ХэгъырэйишIу лыхъуи, былым лыхъо кIо]

On table attendants

- **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 уIуэхутхъэбзашIэщ, жыхуиIэщ]
- **Schhegherit schhegherit yi zhaghwesch** (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 хьакIэр кьэнагъ): The host was taken away, whilst the guest stayed on. [Adigean]
- **Ghesenigher hach'e, aqilir xeghirey** (Гъэсэныгъэр хьакIэ, 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** (ХьэщIапIэ кIуэуэ кьинэжам хуэдэу): The best fish smell when they are three days old.
- **Hesch'ap'eriner yemik'wsch** (ХьэщIапIэрынэр емыкIуш): 1. It is unseemly to overstay one's welcome; 2. The best fish smell when they are three days old. [In Adigean: ХьэкIапIэрынэр емыкIу]
- **Hesch'ap'e wischi'eme, qipxwasch' wiy winafesch** (ХьэщIапIэ ущыIэмэ, кьыпхуашI 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 hesch'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 Iэсэш): The guest is quieter than a sheep. [In Adigean: ХьакIэр мэлым нахъ Iас]
- **Hesch'er schinem xwedey 'wschabew** (ХьэщIэр щынэм хуэдэу Iушабэу): The guest is as soft-spoken as a lamb.
- **Hesch'er shxem—bzhem yoplh** (ХьэщIэр шхэм—бжэм йопль): After eating, the guest looks towards the door. [In Adigean: ХьакIэр шхэмэ (е шхахэмэ) пчъэм еплъы]
- **Hesch'er shxeme, bzhem yoplh** (ХьэщIэр шхэмэ, бжэм йопль): After eating, the guest looks towards the door. [In Adigean: ХьакIэр шхэмэ (е шхахэмэ) пчъэм еплъы]
- **Wiy deile hesch'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'** (ЗиІанэ зэтетым ихъакІ): (He lodges with wealthy hosts) Said of sycophants and myrmidons.
- **Ziy bisim zix'wezhim chits'ix'w xwawich'** (Зи бысым зыхъуэжым чыцІыхъу хуаукІ): They slaughter a mere male-kid for him who changes his original host. [In Adigean: Зибысым зыхъожьырэм чэцІыхъу фаукІы; *or* Бысым хъожь зышІырэм, чыцІыхъу фаукІы аІуагъ]

Inhospitable & stingy hosts

- **Bisim femifir—dek'ote ch'ih** (Бысым фэмыфыр—дэкІотэ кІыхъ): Lazy host – long seeing off. [Adigean; дэкІотэн=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 пэкІэ 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** (Іэнэм шхын темылъмэ, пхъэбгъужьщ): A table without food is but an old wood-board. [In Adigean: Іанэм 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** (ХъэщІэмыгъашхэ цІэрыІуэщ): He who doesn't offer food to his guest becomes notorious. [In Adigean: ХъэкІэ мыгъашхэ цІэрыІу]
- **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** (Іус макІэр хъакІэм 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 укІомэ пэкІэ ланл, уадэжь къыхъэмэ пэкІэ 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 укІуэмэ, пашІэ лалэщ, уи деж къакІуэмэ, пашІэ задэщ]

Good wives & bad wives

- **Bisimgoshesch'wm chet-qazir yix'oy** (Бысымгощэшлүм чэт-къазыр ихъой): A good woman also herds poultry. [Adigean]
- **Fiz bide yil' helesch** (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 умыкIу]
- **Fizif' ghet'ilhighenshe x'wrqim** (ФызыфI гьэтIыльыгъэншэ хьуркьым): A good woman is never without a store of victuals. [In Adigean: ШъузышIу лэпэчIэгъанэ щыкIэрэп]
- **Fizif'im I'i 'eyr dobzchif'eri, fiz 'eyr I'if'ir dobzchigwe** (ФызыфIым лIы Iейр добжьыфIэри, фыз Iейр лIыфIыр добжьыгуэ): 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 ехъулIэ, шъуз дэим лIы дэгъур дэи ехъулIэ]
- **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 иланэ зэтет]
- **Fizif' yi hekw yat'e hezirsch** (ФызыфI и хьэку ятIэ хьэзырщ): The oven (literally: the clay of the oven) of a good wife is always ready. [In Adigean: ШъузышIу ихьаку ятIэ щыкIэрэп]
- **Fizif' yil' ghwemilenshe x'wrqim** (ФызыфI илI гъуэмылэншэ хьуркьым; гъуэмылэ=traveller's fare): The husband of a good woman does not go without his road fare. [In Adigean: ШъузышIу илI гъомылэнчъэ хьурэп]
- **Fizif' yil' nek'wschheplhsch** (ФызыфI илI нэкIушхьэплъщ): The husband of a good woman is red-cheeked (happy, jovial). [In Adigean: ШъузышIу илI нэкIушхьаплъ]
- **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 хьуэхъу и унэ ильщ): Toasts are said in the house of he who has a good wife.

- **Fiz xwemixw ziy'er nasipinshesch** (Фыз хуэмышу зиІэр насыпыншэш): A man with a lazy spouse is unfortunate indeed. [In Adigean: Шъуз фэмыф зиІэр — насыпынчъ]
- **Ghabler bisimgwash** (Гъаблэр бысымгуаш): Hunger is (caused by) the lady of the house. [Adigean. In Kabardian: МафІэ мащІэ Іугъуэбэш, бын мащІэ цІэцІалэш, гъаблэ бысым гуашэш]
- **Schwzisch'w yi'ane shighe** [ШъузышІу иІанэ шыгъэ]: Measure the table of the good woman. [Adigean]
- **Winer yigwsch, zchegwr yi psesch** (Унэр игущ, жьэгур и псэш): The house is her heart, the hearth is her soul.
- **Winer zighewineriy blagher zigheblagheriy fizsch** (Унэр зыгъэунэри благъэр зыгъэблагъэри фызш): 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 шъуз]

Horrible guests

- **Hech'e bzajer—bisim nepeteix** (ХьэкІэ бзаджэр—бысым нэпэтэх): A wicked guest brings shame to his host. [Adigean]
- **Hesch'e mix'w [Hesch'emix'w] zchant'ak'wesch** (ХьэшІэ мыхъу [ХьэшІэмыхъу] жъантІакІуэш): The unworthy guest heads for the seat of honour (away from door, near hearth).
- **Hesch'e zhaghwe psi ch'esch'ach'e** (ХьэшІэ жагъуэ псы кІэшІакІэ): They splash water under the unwelcome visitor.
- **Hesch'e ziy zhaghwem lixwe xweighazche** (ХьэшІэ зи жагъуэм лыхуэ хуегъажьэ): For the obnoxious guest sinewy meat is prepared. [This is an inferior kind of meat. In Adigean: ХьакІэ зиджагъом лыфэ фегъажьэ]

Table manners & etiquette

- **Adige gwpim t'isin yawixme, schisin yawixawe plhite x'wnusch!'** (Адыгэ гупым тІысын яухмэ, шысын яухауэ плъытэ хъунуш): (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 зышыхъазырым псэлъэ кІыхъэ ишыкІагъэп): 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, зэгуетхъ): If rubber is stuffed full of honey, it would burst. [НыбэизыгъэкІэ щыкІа цыхум хужалэ. Eat moderately]
- **Heferiy fo yizme, zegweitx'** (Хъэфэри фо измэ, зэгуетхъ): Even rubber would burst if it is stuffed full of honey. [Eat moderately]
- **Hesch'er xwschherey x'wme, ghashxiy gheghwelhizh** (ХъэщІэр хушхъэрей хъумэ, гъаши гъэгъуэльбыж): If your guest starts to yawn, feed him and then let him sleep. [In Adigean: ХъакІэм ыжэ зэкІэкІы хъумэ, гъаши гъэгъольбыж]
- **Qabzagher wizinshaghesh** (Къабзагъэр узыншагъэш): Cleanliness is next to godliness.
- **Sch'em deizchiy zchim deshxe** (ЩІэм дежьи жъым дэшхэ): Travel with the young and eat with the elders.
- **X'wex'wr ch'ihme, x'ibar mex'wzh** (Хъуэхъур кІыхъмэ, хъыбар мэхъуж): If the toast is long, it turns into a story.
- **X'wex'wr ch'ih psch'ime, psalhe mex'w** (Хъуэхъур кІыхъ пщІымэ, псалъэ мэхъу): If you prolong your toast, it becomes a speech.

- **(Yape) wizriyhel'er shxinif'sch** [(Япэ) узрихьэллэр шхыныфIшц]: 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 узэрихьыллэрэр — 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** (Бжъын щIэгъуэм Iэпэ шынщ, бжъын шхыгъуэм жумэрэнщ): 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** (Iэнэм утефыщIыхьу умыкIуэ): Do not go (on a visit) and clean out the table.
- **Jedim fend ch'erisch'asch** (Джэдым фэнд кIэрышIаш; фэнд= water-skin with a shape reminiscent of a hen): (He hanged up a water-skin on the chicken) Said of a glutton. [Зэрышхэрейм щхьэкIэ жаIэ]
- **Meqwmiler masch'eme, shch'asch'er shxerey mex'w** (Мэкъумылэр машIэмэ, шкIашцIэр шхэрей мэхъу): When the forage runs low, the little calf becomes voracious.
- **Nibe 'eym shxin yi psch'ihsch** (Ныбэ Iейм шхын и пщIыхьщ): A bad paunch hankers for (literally: dreams of) food.
- **Nibe 'ey schi'e mix'wme, shxin 'ey schi'eqim** (Ныбэ Iей щыIэ мыхъумэ, шхын Iей щыIэкъым): There is no such thing as bad food, but there are bad paunches.
- **Nibem: 'Wiy ade(zch) yi zchach'e qipiwipsch'iy qiylhhe!' — zhei'e** (Ныбэм: «уи адэ(жъ) и жьакIэ къыпыупщIи къилтхьэ!» — жеIэ): [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 уедаIуэмэ, емыкIу къыуигъэхьынуш, жыхуиIэщ. In Adigean: Ныбэм «уятэ ыжакIэ къыпыупкIи кьидз» еIо. «Ныбэм уедэIуэмэ, емыкIу къыуигъахьын» зыфилу]

- **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 нэхърэ 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** (Шащхърэ техын; шащхъ=the skin on boiled milk; техын=to skim off): Cat the ginger (amer.).
- **Shaschher teizishxich'a xwedew** (ziywschexwasch) (Шащхърэ тезышхыкІа хуэдэу (зиушхъуаш): To look like the cat who swallowed the canary.
- **Shxeghwem dighwzsch, lazcheghwem zchindusch** (Шхэгъуэм дыгъужыщ, лажъэгъуэм жьындуш): 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 шцІэбдзэмэ, шхыныр пщокІуэ): Eating and scratching wants just a beginning (Scottish).
- **Shxinim ya nex'if'riy schi'ef'ir sch'eschighwemesch** (Шхыным я нэхыфІри шыІэфІыр шцІэщыгъуэмэш): Even the best of foods are tasty only when they are novel.
- **Ts'ifim inibe yipyi** (ЦІыфым ыныбэ ипый): One's belly is one's enemy. [Adigean]
- **Yishxir f'emasch'esch, yisch'er f'ekwedsch** (Ишхыр фІэмащІэш, ишІэр 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 ишІэркъым): 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 Іыхъэ зыфІэмащІэм хъэм 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** (Алыхыыр ещІэ, ящІамэ ешх): 1. He is a(n) lazybones/idler/loafer; 2. He is good for nothing. [Мылажъэу 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** (ЛэжбэнкІэ уашхэщи, шхэнкІэ лыхъужыщ): (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** (ЛэжбэнкІэ уашхэщ, шхэнкІэ дыгъужыщ): 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** (Пщыл хуэдэу, лажы, 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. [Лажъэу шхэжыр фІыуэ мэпсэу, жыхуиІэщ]
- **Sch'aq'we 'ihe qwdey qizisch'ech'in qemilezchin** (ЩІакхъуэ Іыхбэ къудей къызыщІэкІын къэмылэжбын): 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'eri, shxin ziy 'wexw shxin 'wosch'e** (Іуэху зи Іуэху Іуэху ІуошІэри, шхын зи Іуэху шхын ІуошІэ): He who seeks work finds work; he who seeks food finds food.
- **Wilazcheme, lizch pshxinsch, wimilazcheme, lazche bghwetinsch** (Улажбэмэ, лыжъ пшхынщ, умылажбамэ, лажбэ бгъуэтынщ): If you work, you'll eat dried (salted) meat; if you don't, you'll get into trouble. [In Adigean: Улажбэмэ, лыжъ пшхын]
- **Wilazchew wishxezhin nex'if' schi'eqim** (Улажбэу ушхэжын нэхъыфІ щыІэкъым): There is nothing better than to eat from your own sweat.
- **Wiy sch'aq'we 'iher psch'enshew mishxin** (Уи щІакхъуэ Іыхбэр пщІэншэу мышхын): To earn one's salt.
- **Zedepsch'e sch'exschiy, zedeshxe 'ef'sch** (ЗэдэпщІэ щІэхщи, зэдэшхэ ІэфІщ): What is done collectively is finished quickly; what is had with others is tasty. [In Adigean: Зэдашхэ ІашІу, зэдалажбэ тхъагъо]

On foodstuffs & beverages

- **Bzchinixwr xwschx'wesch, bzchinischher schx'whsch** (Бжыныхур хушхъуэш, бжынышхъэр шхъухъш): Garlic is remedy, the onion bulb is poison. [In Adigean: Бжыныфыр фышхъу, бжынышхъор шхъухъэ]
- **Bzhinifim wizighwiybl yegheghw** (Бжыныфым узыгъуибл егъэгъу): Garlic is a cure for seven ailments. [Adigean]
- **Disch mezhaje 'ef'sch** (Дыш мэжаджэ ІэфІш; дыш=тыш (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 ныбжэгъум и кІэжып гъуанэш): He who is friends with the bottle has a gaping hole in his pocket. [In Adigean: Шъоныр зиныбджэгъум джыбэ гъуанэ иІ]
- **Gheshir zerimitim berchet yilhep** (Гъэшыр зэрымытым бэрчэт илъэп): A household with no dairy products is a poor one indeed. [Adigean]
- **Gheshir zishibem shi'ach'er shisch'w** (Гъэшыр зыщыбэм шыІакІэр шышІу): Life is good where there is an abundance of dairy products. [Adigean]
- **Gheshir zishibem ts'ifir shibay** (Гъэшыр зыщыбэм цІыфыр шыбай): Abundance of dairy products is a mark of wealth. [Adigean]
- **Ghomiler ghogwm shihilhep** (Гъомылэр гъогум шыхъылъэп): The road fare is never too heavy for the traveller. [Adigean]
- **Nane hel'amasch'esch, dade ch'erisch'ensch** (Нанэ хъэлІамащІэш, дадэ кІэрыщІэнш): Grandma makes the cakes and grandpa hangs them up. [As part of festal celebrations]
- **Pchedizh hach'er sheteshx** (Пчэдыжъ хъакІэр шэтэшх): 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 шыІэп): Nothing good comes out of (drinking) *shuata*. [Adigean. *Shuata* is an alcoholic drink]

- **Schwatem ts'ifir yeghepiwti** (Шъуатэм цыфыр егъэпыуты): *Shuata* (see II.9.2) demeans a person. [Adigean. *Shuata* is an alcoholic drink]
- **Shxin 'esch'wr ts'if ghechef** (Шхын Іэшлур цыф гъэчэф): Good food gladdens the heart of man. [Adigean]
- **X'irbidzisch'wr ischoch'e qasch'e** (Хъырбыдзышлур ышъокІэ къашІэ): Good water-melon is known from the rind. [Adigean]

Other expressions

- **Apsisch'ir aps niqoch'e mashxe** (АпсышІыр апс ныкъокІэ 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** (БэлагъыкІэр зыІыгъым 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. «ПщэрыхъакІом зэкІэ щэгугъы» зыфиІу]
- **Bisim sch'igho x'wghe** (Бысым шыгъо хъугъэ): Evening came. [Adigean; шыгъо=time for doing (smth.)]
- **Ch'eqiyner 'ef'sch** (КІэкъинэр ІэфІщ): The nearer the bone, the sweeter the flesh.
- **Dekwm xwedew qeghepts'en** (Дэкум хуэдэу къэгъэщІэн; 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 къэгъэщІэн): See preceding entry.
- **Dzech'e masch'ew, hesch'ech'e kwedu** (ДзэкІэ мащІэу, хъэщІэкІэ куэду): Little victuals and many guests.
- **'Eshri'er zighevam yirireifzh** (ІэшрыІэр 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** (ХъакІапІэр 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 пыим 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 къак'уэмэ, к'лэфий нэк'уэнуш; к'лэфий=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** (Джэдык'лэ шк'умп'и и уасэк'ым): (Not worth a rotten egg) Not worth a bean (or button, curse, damn).
- **L'i hesch'e nex're fiz hesch'e** (Л'и хьэщ'лэ нэх'рэ фыз хьэщ'лэ): 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** (Шыг'уп'астэ): Bread-and-salt.
- **Shighw six'wa se sitk'wnu** (Шыг'у сых'уа сэ сытк'уну): 1. I am not made of salt; 2. I am neither sugar nor salt.
- **Wiy 'wexw zixemilhim wiy belagh xomi'w [xiwimi'w]** (Уи 'уэху зыхэмыл'ым уи бэлаг' хомы'у [хыумы'у]): (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: Уи'лоф зыхэмыл'ым уибэлаг' хэмы'у]
- **Yefe-yeshxe nex're jegw** (Ефэ-ешхэ нэх'рэ джэгу): Better a dance party than a feast.
- **Yeshxe-yefe nex're jegw** (Ешхэ-ефэ нэх'рэ джэгу): Better a dance party than a feast.
- **Zexwemide qizedefeqim, zemifeghw qizedewijqim** (Зэхуэмыдэ къызэдэфэк'ым, зэмыфэг'у къызэдэуджк'ым): Those dissimilar in their social rank do not dance together.

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'wraqim): It is always opportune to pronounce greetings.

Цыхум и нэгум и гум ильым 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.

On Opposites

(Зэхуэмыдэныгээ шылахэр
кээзыгээлэггүүж псалъэжыхэр)

Атэкьынэр зи вакъэпс, кээсыр зытеухь (Атэкьынэ—гуэншэрыкъ
лъэпс. *Laces of man's raw hide shoes*).

Бацэжь и щлагь лыхъужь кыщлокл: (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 (Тхэмыщклэщ, бын и куэдщ,
жыхуиэщ: Said of a poor man having many children).

Бацэхэплъ нэплэжыггүүэ еггүүэт.

Бггэр бггэклэ яггасэ, былымыр былымклэ кгаггүүэт.

Бей жей езэггырккым: No sleep for the rich.

Бейм и хьэ удз ехьу: The rich-man's dog grazes grass.

Бейм я гуггү ящлүрэ тхэмыщклэм я уэггдыггэ мэс.

Бжэн кьуйй тегушхуэггүафлэщ: Brave before the lamb, but a lamb
before the brave.

Бжэн щлаккүүэ тегушхуэггүафлэщ (*еплэ аргүүэру* Бжэн кьуйй
тегушхуэггүафлэщ): Brave before the lamb, but a lamb before the
brave.

Бзу кхьуей флэкла ямылэ шылэккым.

Бзум худрапхьей и унэ щлэлккым.

Вырэ цлэрэ ээпоккү: The bull and louse are measuring swords.

Гуащэрэ пэт, кьаз деху.

Данэр лъапэкклэ зэрехуэ (Зэщыхуэпыклауэ кээзыклухь цыхубзым
хужалэу шытащ).

Делэми пэж жиэнклэ 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 гуэшэггүш (Бейм здиггэггүэшэну щогугг,
жыхуиэщ): (The fool [thinks that he] is the rich-man's partner)
As the fool thinks, so the bell clinks.

Дунейр и жэнэтщ (Тхэуэ мэпсэу, жыхуиэщ): He lives in clover.

Дунейр и хьэдрыхэщ (Хьэдрыхэ=life after death): Hell on earth.

**Дымыггүэккым, дыгушэккым, ди унэ щхьэ клапэ даггэкклэ
дымыирэ?** (Щыкклэм ауаныщлү хужалэ. *Said of a conceited
person*).

Жылэм я мыгъуэ я гъуош.

Жьы кьыщІэпщэркъым, псы кьыщІэуэркъым: (A gale won't blow, the river won't flood) There's no hurry!

Жьыр и гунэу мэпсэу (Гугъуехьым пэщІэту мэпсэу, жыхуиІэш).

Зэрабзыр иІэ щхьэкІэ кьрабзэ иІэкъым.

Зэрыгъэпщыркъым, зэрыгъатхьэркъым (ЛыфІыгъэ зэпэзыубыдаитІым хужаІэ).

ЗэхуэдитІ зэдзейш.

Зеиншэ шэгъуафІэш.

Зи вакъэ зэврэ зи гъавэ машІэрэ.

Зи деур машІэм и духьэр кІэщІш (деур=money given out by relatives of the deceased to atone for his/her sins; духьэр=prayer): Little alms, short prayers.

Зи Іэгу нэщІым и нэгу щІыІэш: Empty hands and cold face.

ЗимыІэм бдзы кІыхьри бдзы кІэщІри хуохъу: Beggars can't be choosers.

ЗимыІэххэ кьызэщэри зил кьыщІэш кьызэтэш.

Зипщ пэмылъэш и фыз и табыщэгъуш (И фызым йоныкъуэкъу, йозауэ, жыхуиІэш).

Зы выр шхэмэ, зы выр мэгурым: When one bull eats another moans.

Зы лЫр джэдыгуибгъурэ лІибгъур джэдыгуншэу: One man with nine fur coats, and nine men with no fur coats.

Зы хьэнэф зы хьэнэф и пщыжш: It's a case of the blind leading the blind.

ЗыльэмыкІ ІэфракІэ и Іыхьэш.

Зым и мыгъуэ, зым и махуэш: One man's meat is another man's poison.

ЗыхуашІэ нэхьрэ зыщІэф.

Зыхуэхьур быхьуу мэтІыс.

И дунейр дэгъэзеигъуэу ехъ (Гугъу ехъу мэпсэу, жыхуиІэш. *He leads a miserable life*).

И дзыгъуэ лъынэ къокІ (ХуэщІауэ, тхъэуэ мэпсэу, жыхуиІэш. *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 мэлыхъуэ баш пкІэм дридзейжащ (И мылъкур ІэщІэкІуэдэжащ, жыхуиІэш): (He threw his shepherd's stick in the loft) He lost his fortune.

И хьэрэ и кхьуэрэ зэрoшх (Гукъеуэншэу, тхьэуэ мэпсэу, жыхуиІэш): He lives in clover.

И шэ и ныбэ ихуэжыркъым (Yi sche yi nibe yixwezhirqim): (His fat does not fit into his stomach) He lives in clover.

И шэ кьовэ (Къулейм хужалэ): 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.

Къызыыхх ныкьуэ хьуркъым.

КъыптекІуэ лъэшщ: He who beats you is strong.

Къратыр и Іусщ, есыхыр и мафІэш (Зыри зыльэмыкІ хьэрычэтыншэм хужалэ): Said of a helpless fellow.

Лэгъупыр нэкІэ кьегъавэ (Нэсауэ къулейуэ мэпсэу, жыхуиІэш): He lives in clover.

ЛъэкІамэ, зыкьригъэльхунтэкъым (Щхьэхынэ Іейм хужалэ): Said of a very lazy person.

ЛъхукьуэлІ нысэ зыгъэ-зыщІщ, дыжъ джэдыгур зы щІымахуэш.

Мыгъуэм и кІапсэр бейм егъэлажъэ.

Мыгъуэр мыгъуэшІкъым, ищІыр тэджыжкъым.

Мыунэ-мыунэхъу, жэш хъумэ пхъэдыгъу.

«Нанэ и лыІу, дадэ и Іунэ» жиІэурэ зэригъэуІуаш (Гугъу дехьурэ ерагъыу зэригъэпэщаш, жыхуиІэш): Said of something that was just barely managed to be done.

Насып зимыІэм и дээр 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 иІэш: Fortune and perseverance go hand and hand.

Насыпыншэм махъшэм тесми хъэ кьодзакъэ (Насып уимыІэмэ, махъшэм утесми, хъэр кьодзакъэ): (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'euy, yi zaqwe meshhez): He eats on his own, like a Nogai prince.
НыбэщІэубзэ ІуэхутхъэбзащІэщ.

ТхъэмыщкІагъэм сынокІуэ жиІэркъым: Indigence never says 'I am leaving'.
ТхъэмыщкІэм и псалъэ тІэу жыІэщ: The poor man's words are twice said.
ТхъэмыщкІэм и фэр Іувщ (Гугъуехъ куэд и фэм докІ, ешэч, жыхуиІэщ): The poor have thick skins.
ТхъэмыщкІэм тхъэр хуэлъэщ.
ТхъэмыщкІитІ зэгъусэмэ, бей хуэдэу мэпсэу: If two poor people band together, they will live like the rich.
Тхъэр тебгащ, бгыр теуащ.

Уэрэдус пщыпсэІухщ: The song-writer is the terror of the prince.
Уэсэпс тхъэгъум зегъэщри, гъэш зимыІэр тхъэмыщкІэщ.
Удафэр фэм йокІ.
«Уи адэр шхын щхъэкІэ лІащ» жаІэу щрахъуэным, «Игъуэту лІа?» – къажриІащ: 'Your father died for lack of food,' they said, scolding, 'Did he find food and die?' he retorted.
Уи Іэшхылъэ нэбдзыфІэмэ, унэфІ япхъу кыуатынщ.
УлІэу упсэу нэхърэ, утхъэу урелІэ.
Урыс тхъэмыщкІэ и кхъуэлу зэрегъэзахуэ.

Факъырэ пэщмэн (ТхъэмыщкІэ пагэм хужаІэу щытащ. Пэщмэн: beggar's pouch): Used to be said of proud indigent people.

Хабзэр сщІэ щхъэкІэ, ирабзэр сІэщІэлъкъым.

Хъэзабыр хъэмбытІу (хъэмбыІуу) ешэч (ХъэмбытІу, хъэмбыІуу: squatting): He is suffering the torments of Tantalus.
Хъэндыркъуакъуэ щэ кІэлъопкІэ: Luckless, unlucky.

ЦІэ бжъакъуэм фІэсщ.

Щхъэ къуийм и лажъэ щхъэ псэум ищІэркъым.
ЩымыІэр ІыхьитІщ: Two lots when there is nothing.

Іэгу нэщІ ІэщІ джафэщ.

Other Miscellaneous Proverbs

(Гүэхугъуэ зэмылгъужьыгъуэхэм
ятепсэльыхь,
къинэмыщI псалъэжхэр)

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 фIошI.

Ажалыр ныбжьэгъукъым, къыпхуеймэ, къоупщIыркъым: Death is no friend; if it wants you, it does not ask your permission.

«Ажэр зыдыгъуам ажафэ техыгъуэм сыкъыщIэнщ», – жиIащ зи ажэ ядыгъуам.

Ажэр мэлым я пашэщ: The billy-goat is the leader of the sheep.

Алащэм уеуэмэ, мэльэхуэ, мэльэхуэххэр шыдщ: If you hit the horse, it will trot; that which doesn't trot is the ass.

Алыхьым къыптрилхэмэ, фошыгъу шей уефэнщ.

Альпым дыгъужь хуэлъэщ.

Альпыр къралыгулкIэ ягъашхэ (Къ[r]альгуль – удз лъэпкъщ=Melilotus officinalis).

Анэ зиIэ нэхрэ Iэ зыпыт.

АпэсищкIэ къызошэху, сом ныкъуэкIэ сощэж – фейдэр здэкIуэр къэщIэж! (Апэсы=twenty copecks; сом=rouble).

Апхуэди мэхуэ, шкIэхужьы малIэ.

Аргъуей мыдзакъэ щыIэкъым (Аргъуей=mosquito): There is no such thing as a mosquito that doesn't bite.

Аргъуейм и куэпкъ щыхахым, «Зыхэпхми еплъ, хэпхми еплъ», – жиIащ.

Ахъмэт и фо изщ (, улъэмыIэсмэ, 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 уиIэмэ, бохъшэ бгъуэтынщ (Ахъшэ=money; бохъшэ=purse). If you have money, you will find a purse for it.

Ахъшэр псым хуэдэщ: Money is like water.

Бабыш псым итхэлэркым, мэлыхуэ хэм ишхыркым: A duck does not drown in water, a shepherd does not get eaten by his dog.

Бадзэ и дзапэ узыльэщ: The proboscis of a fly is a source of disease.

Бажэм дыгъужьибл кьегъапцIэ: 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 Iущыр и гъуэм шаубыд: Even the most cunning fox is caught in his lair.

Бажэр ныбажэ хьумэ, дыгъэмышхуэ мэлыхуэ: If the fox is diarrhetic, it seeks the shade.

Бажэр ушу ежэмэ, мэшакIуэ: If the fox goes on the jog-trot, it is hunting.

БампIэгъуэ лъхуэри зэгъудыгъуэ кыльхуаш (Зы зэгъуэпыгъуэм нэхъ зэгъуэпыгъуэж кытехуэмэ, жалэ): (Sadness gave birth to irritation) 1. Out of the frying-pan into the fire; 2. To go from clover to rye-grass.

Банэм и щIыб ухуэ (ТпэлэщIэ ухуэ, жыхуиIэщ): May you stay away from us!

Бацэ япхъ, цы япхъэх (Заужьыж, жыхуиIэщ).

Бгым джэдыкIэкIэ еуэ: 1. You cannot chop wood with a penknife; 2. Like being against a brick wall.

Бгым натIэкIэ еуэ (Мы псалъитIми къарыкIыр зыщ: Зыри пхуэщIэнукуым, жыхуиIэщ) 1. You cannot chop wood with a penknife; 2. Like being against a brick wall.

Бгъэ быдз нэхърэ Iу быдз.

Бгъуэтхуэунумэ, тхуэ лъэпкъ, Бгъэжэунумэ, гъуэ лъэпкъ (Зи гугъу ищIыр шыщ).

Бжэмышх нэщI жэм хуахыркым: An empty spoon is not taken to the mouth.

Бжэн и дзэ Iухурэ? (ЩымыIэ бгъуэтын, жыхуиIэщ).

Бжэн къуий бжыакъуэ лыхуэ ежэри и тхэкIумэ хильхыаш.

Бжэн къуийр псым хэплэмэ, «сыщIалэщ» жэлэ.

Бжэнми жыакIэ тетщ: Even a goat has a beard.

Бжэныжъ зи лэжыгъуэм прамыжыщхъэ здехьыж.

Бжэным и кIапэр и кIуэцIым ильщ.

Бжэныр ефэри дыгъужьым езуэну кIуаш: 1. The goat had one too many and went to fight the wolf; 2. Dutch courage.

БжыакъуитI щхъэкIэ хьун бэгъуам хокIыж (Акъылыншэщ, былымым хуэдэщ, жыхуиIэщ): Senseless, like an animal.

Бжыахуэм и фэр зэбграхырти, езыми зы фэ IэмыщIэ кыыхыхыжаш.

Бжъэ матэ зи куэдым и жъантIэ дегъэувэ.
 Бжъэ уиIэмэ, шунэфыр зищIысыр пщIэнщ (Шунэф – бжъэ зышх бзуш): If you have bees, you will know about their predators.
Бжъэм фо здэщIэр ещIэ: A bee knows where the honey is.
Бжъэр уэмэ, мэлIэж: If the bee stings, it dies.
 Бжъэхуцым мафIэ пхухэгъэпщIуэнкъым.
 Бжъэцым къауацэкIэ хэуащ (Iуэхур зэIигъэхьащ, жыхуиIэщ).
Бжыныхур хушхъуэщ, бжынышхъэр щхъухъщ (Bzchinixwr xwschx'wesch, bzchinischher schx'whsch): Garlic is remedy, the onion bulb is poison.
 Бжыыхъэ бадзэ дзакъэрейщ: The autumn fly is biting.
 Бжыыхъэ жэщ шэрэ минщ (Куэдрэ зызэрехъуэкI, жыхуиIэщ).
 Бжыыхъэ жэщым вырэ шырэ йокIуадэ (ЗэрыкIыхъым щхъэкIэ жаIэ).
 Бзэгум цIыхур зэрегъэукI.
Бзэгур гум и тэрмэщ: The tongue is the interpreter of the heart.
Бзэгур джатэм нэхърэ нэхъ жанщ: 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 нэхърэ нэхъ жэрщ: The tongue is faster than the arrow (or bullet).
Бзэр зэзым нэхърэ нэхъ дыджщ, фом нэхърэ нэхъ IэфIщ, джатэм нэхърэ нэхъ жанщ: The tongue is more bitter than bile, sweeter than honey, and sharper than the sword.
 Бзу лъакъуэ къупщхъэ хахыркъым.
 Бзум ямыфэгъум си мэш ешх.
 Бзур зышхыным Iуоджагуэ.
 Бийм и пIалъэр ущыIушIэщ.
 Бланэм и лъагъуи и убыди зы хъуркъым.
 Бланэр жэр щхъэкIэ 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 шэрэзщ.
 Блэр и щхъухъ ихъыжыркъым.
 Блэр уеуэху мэбэг.
 Ботэщейм Дол унафэ ирагъэщIри езым ягу еIу ящIэж.
 Быдзышэ хъунщ, жызоIэри сошх, жызыIам нэхъей.
 Былым къыпэкIу нэхърэ насып къыпэкIу.
 Былымым зейр и ажалщ.
 Былымым и нэр шхыным ирешI.
 Былымыр жьы зэрыхъур и фэщ.
 Былымыр зейм емышхъмэ, хъэрэмщ.

Брулым шибл я кІэн хэлъщ.

Вакъэжыльтэ шынэркъым: An old boot doesn't fear the mud.

Выгъуэжыр къурашэщ,

гур зезышэр гурыгъщ,

ныбэр зымыгъагъыр хьэлущ.

Вым и бжъакъуэ и хьэлъэкъым.

Вым лъэмыІэсыр гуфэм йоуэ.

Вым худэмышыр и вейщ.

Вы пІалъэмышІэр бжъыкътэщ.

Выр гъуахъуэри хъуным хидзащ (Тхъэгъуэ хэхуам хужаІэ).

Вы хьэху къозымытынум вы щэгъу ухегъэн.

Вы хъунур шкІэ щІыкІэ уощІэ.

Вы щхьэІу зэптым вы хьэху къыуитыжыркъым.

Гуэбэнэч и щІагъ лы къышІокІ: (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 имылтэм, Іэнэми телькъым.

Гуэныхъ гултэ зезышэм гуэныхъ фэншей худрадзей (Гуэныхъ=sin; гултэ=cart-load; фэншей, фэнжей, фэнджей=leather bag for dry and loose substances).

Гуэрэфыр гухэлъэфши, 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 зымылтэгъуам гъуэгуанэ хуэшэчыркъым: He who hasn't experienced hardship won't be able to bear the journey.

Гугъуехъ зымышэчыр лым хабжэркъым: He who hasn't experienced hardship is not counted amongst men.

ГуемыІу хыбарым щІэхыу зеубгъу: 1. Bad news has wings; 2. Ill news flies fast; 3. Bad news travels quickly.

ГуемыІу хыбарыр щІэх зэлящІыс: 1. Bad news has wings; 2. Ill news flies fast; 3. Bad news travels quickly.

Гужь зиІэр вакъэжъкІэ мауэ: He who has an old cart hits it with his old shoes.

Гузэвэгъуэ лъхуэри гуфIэгъуэ къильхуащ: (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 къеIуатэ.

Гум емыкIур нэми екIуркъым: Shameful to the heart, shameful to the eyes.

Гум илбыр жьэм жеIэ: The mouth says what's in the heart.

Гум илбыр нэгум кыуегъащIэ: The face is the mirror of the heart.

Гум хэщIмэ, пашIэм хоз.

Гур жьы хьуркъым: The heart never grows old.

Гур зэрыгъум дыгъур ирокIуэ.

Гур зэрыкIуэдыкIыр и шэрхъщ.

Гур здэкIуэм кIуэфыр лыфIщ.

Гур уфэрэкIмэ, щIалэм и ягъэщ.

ГушыIэр тхьэм и щIасэщ: Humour is the minion of the gods.

ГуIэ и Iэпэ йодзэкъэж: (The injured bites his finger) A drowning man clutches at straws.

ГуIэр и Iэпэ йодзакъэ: (The injured bites his finger) A drowning man clutches at straws.

Гъатхэ бацэри бжыхьэ цыжъри тегъауэ пхуэщ ухъу.

Гъэрихым щауэр мэшэс.

Гъэшыр зыщыбэм цIыхур шыбейщ: dairy products are a sure sign of wealth.

Гъуабжэ псори мышэкъым, лыд псори дыщэкъым: (All that is grey is not a bear, and) All is not gold that glitters.

ГъуэгунанщIэ сабэм мэкъу щеуэркъым, ер зэуа жыгым пщIащэ кыпыкIэркъым.

Гъурым цIынэри дос.

Гъусэ пэплъэрэ пIалъэтесымрэ шэчыгъуейщ.

Гъусэ мыхъурэ, Iэщэ мыхъурэ.

Дагъуэ зимыIэ цIыху шыIэкъым: (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 зиIэу къальхуар дагъуэ иIэу лIэжынщ: (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 сщIымэ дауэ хъун, дауэ хъумэ дауэ сщIын?

ДаушыфIыр шыльу дауш бзаджэр мэлү: Bad news has wings.
ДаушыфIыр шыльши, дауш бзаджэр мэлү: Bad news has wings.
Дахагъэм гур егъэгүшхуэ: Beauty animates the heart.
Дахэ псори дахэкъым: Not all beautiful people are nice.
 Дахэм еплъыр нэщхыфIэщ, шыфIым тесыр тхуэбгъакъэщ.
 Дахэм и напэ пIастэ ирагъэпщIыркъым.
Далүэ шхинпэ тоувэ (Далүэм насып къохъулIэ, жыхуиIэщ): Success comes to him who obeys.
Дэгум жиIэн егъуэт, нэфым игъуэтыр екъуз: The deaf finds what to say, and the blind grabs at what he finds.
Дэгум псори дэгү фIошI: The deaf thinks all are deaf.
Дэгум шхэкIэ гъуор лейуэ джэркъым: The public crier does not call more for the deaf.
Делэ бзаджэ нэхрэ делэ дыдэ: A complete fool is better than a wicked fool.
Делэм куэд ищIэ кыфIошIыж: As the fool thinks, so the bell clinks.
 Делэр гугъэурэ жбы мэхъу.
 Делэр жылэу ясэркъым.
 «Ди жэмыр зышха дыгъужьым кхъуэлым хуэдэу сигу шыкIащ» жызыIам нэхъей.
 Ди зы мэл хэтщ, дэри зэ дывгъэфий.
 «Ди фэр бээрым щызэхуэээжынщ», – жиIащ бажэм.
 Дол и къуэрдэ йодыгъуэж (Къуэрдэ – тыкуэн хъэпшып цIыкIу-фэкIу).
Дунейр зыгъэнэхур зы дыгъэщ: One sun lights the whole world.
 Дыгъэ лъакъуэ кыпхуэубыдын?
Дыгъэр зытемыпсэр шыIэжкъым: The sun shines for all.
Дыгъу цIыкIукIэ къемыжъэ дыгъушхуэ хъуркъым: Every thief starts small.
ДыгъужьитI зы гъуэ изагъэркъым: Two wolves cannot live in the same lair.
 ДыгъужьитI я щIыб зэхуагъазэркъым.
 Дыгъужьым и дзэр шымэ, псафэ макIуэ.
 Дыгъужьым ишхыр и фэкIэ епшыныж.
 Дыгъужьым ишхари имышхари тохуэ.
 Дыгъужьым лы игъуэтмэ, псы игъуэтыркъым.
 Дыгъужьым мэл щихъкIэ, зыфIихъым хуеплгъэкIыжыркъым.
 Дыгъужьым мэл щихъкIэ, и нэпкъыжъэ еплъыркъым.
Дыгъужьыр жбы хъумэ, хъэм и джэгъуалъэщ: When the wolf becomes old, it becomes the dog's plaything.
 Дыгъужьыр зэдзакъэр и Iыхъэщ.
 Дыгъужьыр зыщызеуалэм мэлым зыцагъэпсэхуркъым.
 Дыгъужьыр къепхуэкIыурэ мэл кIапэр пеуд.

Дыгъум пажьэр и дэпныкьуэгъуш: The thicket is the thief's abettor (providing cover).

Дыгъум щыгъур и дыгъуэгъуш: The thief's companion is a fellow thief.

Дыгъуэри дыгъужьри кьаушэкIу: Thieves and wolves track (their prey) while hunting.

Дыгъурыгъуур мэжэщIалэмэ, и шырыр ешхыж: If the eagle-owl becomes hungry, it eats its young.

Дыдыр кьэным ибгъэпщкIуэнкьым (Didir qepim yibghepschk'wenqim): (You cannot hide an awl in a paper bag) Murder will out.

Дыщэр дыщэпс хуэныкьуэкьым.

Дыщэр кьэзыгъуэт кIэншыгъульэ иредзэ.

Дыщэр куэншыбым хэлъкIи ульийркьым: Gold won't rust even in manure.

Дыщэр кьышыщIахми щыльапIэш: Where gold is extracted is a valuable place.

Дыщэр уэсу кьесмэ, уасэ илэнтэкьым: If it falls like snow, gold won't have any value.

Джалэу и Iупэ зэгъуэдами ярейш.

Джалэрей и натIэ быдэ мэхъу: The forehead of the person who keeps falling becomes strong.

Джатэ жаным иуIар мэхъужри, псалъэ жагъуэм иуIар хъужьркьым: 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.

Джэгъу пэтрэ ирашI.

Джэгум хэту зэшам нэхъей.

Джэгум хэту «Си гъуэншэджыр кьызэтыж» жызыIам нэхъей.

Джэд жыпIэмэ, сыджэдыкIэш.

Джэд лъакъуэрэ хэ лъакъуэрэ зыубыда щыIэкьым: There is no catching a hen or a dog by the legs.

Джэд мыкIэцI пшэрш: The barren hen is fat.

Джэд пшэр кьэбубыдынумэ, адакьэм бгъурысым епхъуэ.

Джэдгын зи жагъуэ и пащIэ щыIуш: That which one least anticipates soonest comes to pass.

Джэдгын зи жагъуэм и пащIэ щыIу кьытокIэ: That which one least anticipates soonest comes to pass.

Джэджьейм джэдыр егъэсэж: It's like teaching your grandma how to suck eggs.

Джэдрэ пэт щыфIагъэжкIэ мэлъэпIастхэ.

Джэду гъунэгъурыпщ (Зи унэ гъунэгъуу нэгъуэщI щыпIэ жэщ щыIэм ауаныщIу хужалэ): Said sarcastically of someone who spends the night at another place while his home is near.

Джэдум и щхэр зэрыкIым ипкэри йокI: What the cat can pass through with its head, it can also pass through with its body.

Джэдур лым лъэмыIэсмэ «мэ шоу» желэ: If the cat doesn't get to the meat, it says "This meat smells."

Джэдур дзыгъуэкIэ лыхъужьш: The cat is a hero in the eyes of the mouse.

ДжэдыкIэ къэзыдыгъум джэди къидыгъунш: He who steals an egg would steal a hen.

ДжэдыкIэ пэтрэ фэ тIуащIэ иIэш: Even the egg has double skin.

ДжэдылIэм зыдахъа бабыщ (ДжэдылIэ=chicken pestilence; бабыщ=duck).

Джэдым фэнд кIэрыщIаш (Jedim fend ch'erisch'asch; фэнд=wineskin, water-skin): (He hanged up a wineskin on the chicken) Said of a glutton. [Зэрышхэрейм щхэкIэ жалэ]

Джэдыр псы щэфэкIэ уафэм доплъей: When the hen drinks water, it looks up to the sky.

Джэдыр шыкIакъэм шокIэцI: The hen lays eggs when it cackles.

Джыдащхэр кIуэдмэ, джыдэкIыр ягъэсыж: If the axe-head gets lost, the helve is burnt.

Джыдэр кIуэдмэ, и кIыр дышэщ: If the axe is lost, the helve turns golden.

Дзасэм тхъу пызагъэрэ? (Dzasem tx'w pizaghere?): Do they spit butter on skewers?

Дзасэри мылыщIу, лыри мыцIынэу.

ДзэкIэ машIэу, хъэщIэкIэ куэду (Dzech'e masch'ew, hesch'ech'e kwedu): Little victuals and many guests.

Дзэр къэсащ, псыр къиуащ.

Дзэр узыншэху, шхалъэм зегъэпсэху (Dzer wizinshexw, shxalhem zeighepsexw).

Дзэр уришхэн къудейкъым, дахагъэми шыщш: Teeth are not just for eating, for they are also symbols of beauty.

Дзыгъуэ нэпсейр шэм етхэлэ (Dzighwe nepseyr shem yethele): The greedy mouse drowned in the milk.

Дзыгъуэ цIыкIурэ пэт Iэтэшхуэм ипIытIыркъым.

Дзыгъуэм и цыр кIыр хъумэ, щыIэлIэх мэхъу (ЩыкIыгъуафIэм ираIуэкI).

Дзыгъуэнэф пэт къуалэбзум хабжэ.

Дзыгъуэр гъуэм имыхуэмэ, фэлъыркъэб зыкIэрешIэ.

Дзыхъ зыхуумыщI шыкIур мэкIутэ.

Е вындыжь хэшэнщ, е жьуджалэ хэшэнщ.

Е зыхэлъыр хьэгъуэлъыгъуэм мьятэ.

Е махъшэ лӀэнщ, е махъшахъуэ лӀэнщ.

ЕгъэджакӀуэр бзагуэщ, еджакӀуэр дэгущ.

Езэшыр пшынэ йоуэ.

Ем «сынокӀуэ» жиӀэркъым: Evil never says, ‘I am leaving’.

ЕмыкӀур ӀупщӀэ-ӀупщӀэу зэхэлъи кӀэльтмакӀкӀэ зыпщӀэхэлъым зыпщӀэжыркӀым.

Емынэм емынэ кӀельху (Yeminem yemine qeilhaw): (Pestilence breeds the plague) 1. Evil begets evil; 2. One woe doth tread upon another’s heels.

Емынэм кӀелар хъумбyleйм 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’.

ЕсыкӀэ умыщӀэмэ, ӀупщӀа псыми уитхьэлэжынщ: If you cannot swim, you will drown even in clear water.

Ехмэ, Ӏэпэ залэщ, кӀелыжмэ, ныбжьырей хъуэнщ.

Ешхэ-ефэ нэхьрэ джэгъу (Yeshxe-yefe nex’re jegw): Better a dance party than a feast.

ЖамыӀа щыӀэкӀым, ямышӀа мыхъумэ.

Жанхъуэтхьэблэ кӀафэу кӀытрегъээж.

ЖармыкӀэм кӀыщыхъуар жармыкӀэм щызэхэкӀыжынщ.

ЖаӀар жыпӀэжмэ, бзэгухъэ уохъу (ЖаӀар щыжаӀэжым деж ауаныщӀу дыщӀагъу).

ЖаӀэ пӀтми, хьыджэбз кӀельху: In at one ear and out at the other.

Жэм гъэшыджэ буурейщ.

Жэм гъэшыфӀэр нанэфӀ хуэдэщ.

ЖыхапхъэщӀэр фӀыуэ мӀпхъанкӀэ.

Жейм и щӀыхуэ кӀыптринэркъым.

Жыг ку гъуанэри унэ мэхъу.

Жыгым и пщӀащэр и фащэщ.

Жыгым пщӀащэ пымытмэ, зы кӀурэщ.

Жыгыр здешӀэмкӀэ мауэ.

Жыжьэм тІэу сыщылІи, благъэм зэ сыщымылІэкІэ.
Жылэм дэлъмэ, уиІэщ.
Жыслэр щІэ, сщІэм уемыплъ.
ЖыІэрыпцІ щыІэкъым.

Жьабэ нэхърэ шабэ нэхъ шэрыуэщ,
шабэ нэхърэ жьабэ нэхъ губзыгъэщ.
Жьагъэм хуэдэу (ятащ): (Given) like a lamb to the slaughter (of
forcibly married girl).
Жьэм къыжьэдэкІа псалъэри фочым къикІа шэри зэхуэдэщ.
Жьэр зэщІэкІмэ, ныбэр мэкІий.
Жьы зыхэмыт щІыІэр щІыІэкъым, псчэ зыхэмыт узыр узкъым.
Жьы уимыІэмэ, щІэи уиІэкъым (Узэрылэжьэн щыгъыныжь
уимыІэмэ, щыгъыныщІэри куэдрэ уиІэнукъым, жыхуиІэщ).
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 бзэгъу телъым ІэфІ щымыІэж къыфІошІ: He who has bile on his
tongue thinks that there is no more sweetness in life.

ЗэкІуэлІитІыр зэщІасэщ.

ЗэкІуэцІыпхауэ щыль дыгъужьыр тхъэкІумэкІыхъым 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 зэхихъжынщ.

Зей кІуэдым и анэ и дыгъуш.

Зи бзэ текІуэда куэд кхъэм щІэлъщ.

Зи бзэ хуимытыжыр и бзэ токІуэдэж.

Зи былым кІуэдам гуэныхъищэ къехъ.

Зи гур мыфІым и щхъэр фІейщ.

Зи дзэ зэмыузарэ зи быдз зэмыузарэ уз ягъэунэхуакъым.
 Зи лIэгъуэ къэсам и мыхъэл къещтэ.
 Зи мылъку зыфIэкIуэдам хуэгуИи,
 зи акъыл зыфIэкIуэдар гъеиж.
 Зи нэ имысым хъэсэ еутэ.
 Зи цIэ ираIуэ бжэщхъэIу тесщ: Speak of the devil (, and he will appear).
 Зи щхъэ зыфIэмыдэхэж щыIэкъым.
 Зи щхъэ зыхуэмылъэфым пхъэлъэф зыкIэрещIэ.
 Зи щхъэ зыхуэмыIыгъыжым щхъэ Iыгъын къещтэ.
 Зи щхъэ щымытым и шыд хъэм ешх.
 Зи Iуэху мыхъунум фэндибгъу кIэрыщIащ.
 Зибзеихъу и Iэшхылъэ итIысхъэжа? (Зыми хуэмыныкъуэжын, зыри къыщымыщIыжын и гугъэ? – жыхуиIэщ).
 Зил мыузым игу узыркъым.
 Зумыхъэри уимыIэри зыщ.
 Зыгъуэтыр мэгуфIэри, зыфIэкIуэдыр магъ.
 Зы дагъуэ гуэр зимыIэ цIыху щыIэкъым: (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 дэкIэ уигу сыкъэкIи, а зыри кунэфу къыщIыкI.
 Зызогъэхъри яшэм сыхон, зызогъашъри яхъым сыхон.
 Зы махуэм бэээрщ, зы махуэм къэээрщ.
 Зы нэрэ зы щхъэрэ зэхурокъу.
 ЗыжраIэ нэхърэ зраIуэкI.
 Зызыгъэгусэ и Iыхъэ ныбэ уз хуэхущхъуэщ.
 Зылъэгъуа щыIэмэ, зэхэзыха умылтыхъуэ.
 Зым ейкIэ зыр щIэскъым.
 Зым и зэран щэм йокI.
 Зым и мыуасэ хъэм ишхыркъым.
 Зымылъэгъуа хашэ хъуркъым.
 ЗыптхъэщIмэ, нэху мэщ, уушмэ, гъуэгум хошI.
 Зыри зымыщIэр зэи щыуэркъым.
 Зыщэм и напэр къэзыщэхум и уасэщ.
 ЗыщIэм жиIэркъым, жызыIэм ищIэркъым.
 ЗыщIэн зымыгъуэтым и унэр къречри 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.
 ЗыщIэн зымыщIэжым 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, зымыщІэр мэжей.
ЗылэщІэкІым хощІри, зылэщІыхьэм хохъуэ.

И адэ кыщІыкІыжи и ней кысщыхуэ.
И гум зымыгъэнщІурэ и ныбэм зигъэнщІащ.
И гур пхъэ щхьэкІэ, и лъэр пхъэм дэнащ.
ИлъэскІэ шысар пІастэпсым пэплъэжакъым.
И насып бжыхьым ирапхакъым.
И насыпыр кытІэтІащ, и пІастэпсыр хэтІэтІащ.
И шы пхэщІ ирибзэри еІэзэу увыжащ (Іуэхур зэІигъэхьри епэщэшу увыжащ, жыхуиІэщ).
Ив лэри и дзей хэкІыжащ (Я Іуэху зэхэлъыжкъым, жыхуиІэщ).
Из зышхыным 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 сыкыумыгыэсыж: Damned if you do and damned if you don't.

ИмыІэфІ шыгугъым 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 хъэсэгъу умыщІ (ЦІыху бзаджэ пэшэгъу умыщІ, жыхуиІэщ.

Куэсэ = sparsely-bearded man = folkloric sign of an unkind man).

Куэдыр пхурикъуркъым, мащІэр кыбдохуэж.

Куэпкъ зылъысми ешх, шхужь зылъысми ешх.

КІэкъинэр ІэфІщ (Ch'eqiyne(r) 'ef'sch): (The dregs are the sweetest)
The nearer the bone, the sweeter the flesh.

КІэпхъми содэ, дзыгъуэ кыиубыдмэ.

КІэпІейкІэм щІэгупсысурэ сомыр хилъхьащ: Take care of your pennies and your pounds will take care of themselves.

КІытэр кІымэ, фадэр хахуэщ.

КІыщ пщы унэщ.

КІыщыбжэрэ псыунэбжэрэ зэІухащ.

Киүэдар дэгъуэ мэхъу.
Киүэм и баш лIэм и шэнт.
Киүэм и гъуэгу хошI.
Киүэм ушIохъэри шхэм ушIыхъэркъым.

Къазахъум зыхуресэ хъэмаскIэм: Brave before a lamb, but a lamb
before the brave.
Къанжэр и бзэ токIуадэ.
Къапхъэнми имыгъапцIэ иубыдыркъым.

КъэзыгъэкIри зышхыжри уэрщ (Qezighech'riy zishxizhriy wersch):
(What you sow is what you eat) You reap what you sow.
Къэзыдыгъур зы гуэныхъщи зыфIадыгъур гуэныхъщицэщ.
Къэзыхъ зышхыж бей мэхъу (Qezih zishxizh bey mex'w) (Лажъэу
шхэжыр фIуэу мэпсэу, жыхуиIэщ): He who eats from what he
earns becomes wealthy.

Къалэн зыщыпцIыжыр къалэн пхуохъу.
КъэмыкIа пабжэм къэмылхуа тхэкIумэкIыхъыр хэсщ
(къыщиукIащ) (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 трельхъэ: A bad dancer blames the
accordionist.

Къэхъуа щыIэкъым – щIалэр яукIри витIыр яхуаш
(Гуэзэвэгъуэшхуэ, гуIэгъуэ зэуэлIауэ зыфIэмыIуэхум ауаныщIу
хужалэ мы ищхъэмкIэ къэкIуа псалъафитIри. *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 зэхудипIальэщ: Doomsday shall be our date.

Къоджэм уигъэжейркъым.

КъозыIуэкIым къыбжеIэ, къыбжезыIэпэр къыптогъэ.

Кърум мывэ жьэдэлъу нэху егъэщ.

Къырыми данэ илтыщ (УимыIэмэ, сыт и мыхъэнэ, жыхуиIэщ. *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).

КъысхуэзыщIэ и псэ.

Къыхэдзэ закъуэ – ежъуун бгъуэтынщ: One line of singing – you
shall find someone to sing its refrain .

Къуажэ зиІэ нэф нэхърэ 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 къегъэпшт: Even a fire of splinters causes the milk to boil.

Къуийм и пыІэ шыгъупщэркъым: He who has the mangle forgets not his cap.

Къуийм и пыІэр щхъэрыхумэ, укІытэжырккъым: If the cap of the mangle person falls off, he is not ashamed any more.

Къуийм и щхъэ хуэзыхущІыр и бийщ.

Къуийм и щІыІу гүэрэф: (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 къытокІэж.

Къущхъэмышхейм къуэрагъ и хушхъуэщ (Къущхъэмышхей=medlar; къуэрагъ=pole; хушхъуэ=medicine).

Кхъахэ хъуари кхъэм ехъуапсэркъым.

Кхъэм зыщызыгъэпщкІури кхъэм йокІуэлІэж.

Кхъэм яхъ къахыжырккъым.

Кхъуэ нэфми мышхумпІэ къыІуохуэ.

Кхъуэм и кІэр пиупщІри мэзым щІиутІыпщхъэжаш.

Кхъуэм илъ хъэм къытенэркъым.

Кхъуэм хуэмышх хъэм иригъэшхырккъым.

Кхъуэныжъ гъуэгыурэ кхъуэбанэр ешх.

Кхъуэныжъ уэлбанэхэлъхуэщ (Щимычэзум Іуэху къыдэзылъэфым хужаІэ).

Кхъузанэ гуплІэ-гупхэ ищІрэ?

Лажъейм узей къыхокІ (Гукъеуэшхуэм узей къыхокІ, жыхуиІэш).

Лажъейм уфІокІуэри, узейм уфІэкІуэркъым.

Лэжыгъэу щыІэр зы нэдым ихуэркъым,

щІэныгъэу щыІэр зы цІыхум ищІэркъым.

Лей зыщІэм къыхуэгъуркъым: Murder will out.

Лы къыІэрыхъам дыгъужьым и дээр егъэш (КъыпІэрыхъам уегъэгузавэ, жыхуиІэш).

Лыр ишхри къупщхъэ тенащ.

Лыр къуалэми ягъуэт, ямыгъуэтыжыр лэпсщ.

Лыр хъэхуш.

Лъабэ Iубэ ухуехь.

Лъакъуэ къуаншэ вакъэ хуэщц (Вакъэ куэдрэ къещэху, жыхуиIэщ. *Many shoes are bought for it*): A crooked foot is lucky with shoes.

Лъэгуажьэпэм нэмыс хьэдрыхэ нолус (Хьэдрыхэ=the world beyond the grave. Псалъэ Iей умыутIыпщ, жыхуиIэщ): Do not unleash bad words.

Лъэсыр шум щIонакIэ (Лъэс=pedestrian; шу=rider): The man on foot is poking fun at the rider.

Лпар фIы мэхъуж: The dead becomes good in the eye of people.

ЛIэм зыгъэлIэн ешх.

ЛIым Iэщэ зыхуиIыгъыр зы дакъыкъэщ.

ЛпыфI шыфI хуэщц: The good man shall get the good horse.

ЛпыущхьэкIуэр 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 къыхэхури псывэм хэхуаш: 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 къегъавэ, 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 зэлыгъащ: Lacking a fire and not having crops are considered the same.

МафIэрэ гүфIэгъуэрэ: Fire is joy.

МафIэсрэ псыдзэрэ: A conflagration is like a deluge.

Махуэ къэси щыблэ уэркъым: Lightning does not strike every day.

Махуэ псом зэрагъэпцIар чыцI ажэм икътэжащ.

Махуэкум сыджауэ мэремым кызэхуэсарэт.

Махуэм махуэ къельху (Палъэм пIалъэ кыхокI, жыхуиIэщ).

МахуэфIрэ лIэкIафIэрэ.

МацIэм хэуэри пкIауэ закъуэр иукIащ.

МащIэр гуапэщ,

гуапэр псапэщ.

Мэжэщлалэм дыгъужьыр мэзым кыщлеху: Hunger drives the wolf out of the forest.

Мэжэщлалэм кырабгыри лыхъужь ещл: Hunger makes a hero out of a coward.

Мэжэщлалэм щлалэри егыжъ.

Мэз пхъэншэ хьурэ?: Could a forest be without timber?

Мэзджэдур и пащлэклэ яцлыху.

Мэзым нэсыжа бланэр еукл.

Мэкъу хъэвэ мастэ хэклуадэщ.

Мэл зилэр лэгъупэжыщ,

пхъужь зилэр унафэщлщ.

Мэл зыхэвэ нэхрэ бжэн зыхэпклэ.

Мэлищэм зы мэл щыщлэмэ, мэл щэ ныкыуэщ.

Мэлым и клапэ и хъэлъэкъым.

Мэлым и клапэр щыдэуейм, бжэныр дыхъэшхаш.

Мэлыхуэ лъакъуэубыд и щхъэусыгъуэщ.

Мэлыхуэм я зэхэклыжыгъуэм кхъуей шыпс зэраутхыж.

Мэлыхуэр шхын щхэкклэ ллати, «и гуфлакэм щэ дэз хъунщ», жалэрт.

Мэхъуэщей лыфлым уеуэмэ, зеушэху (Мэхъуэщ – адыгэм ящыщ зы лъэпкыу щытащ).

Мывэ дзыкклэ зымышлэм и щхъэм кыохуэж: He who doesn't know how to throw a stone will get it right on the head.

Мывэ кыуршым мэш трасэркъым: They don't grow millet on stony heights.

Мывэ сыныр мэклуэдыж, мыклуэдыжыр уэрэдщ: A stone statue eventually disappears, but a song remains forever.

Мывэ куэдрэ щыльмэ, жыглыц кыытокклэ: If a stone stands for long, it will grow moss.

Мыгъуэр зи мыгъуэр пхъэрыпэщ.

Мыклуэдыну зы мылкъу, мылэжыну зы цлэ.

«Мыпхуэдэу щхъэ цыклу укэна, дзыгъуэ?» – щыжалэм,

«джэдум сыщышынэурэ» жилад.

Мысэр малэри хейм и лъакъуэр щлеуд.

Мыублэ мыхъумэ, мыух щылэкъым: Everything must have an end.

Мыхъумэ, лэхуэр и шэсщ.

Мыщэ шхэри зы дэ кълэщ.

Мыщэм зыщыхъумэурэ мащэм ихуаш: He who guarded himself against the bear fell in the hole.

Мыщэм ишхар дыгъужьым трелъхъэ.

Мыщэм лыклэ зигъэнщлмэ, кыофэ.

Мыщэм лыр имыгъэфу ишхыркъым.

Мыщэм пщлэщэ техуэмэ мэгубжъ, жыг техуэмэ зеушэху.

Мыщэм фЫгуэ илѡагъур ешхыж.
Мыщэр игу кыыщихъэм щотЫс.

НабдзэхэкІэр гухэмыкЫжщ.
Назэми нэф нэхърэ нэхъыфІщ.
Назэр нэфкЪым, щхъэзэр делэкЪым.
«Нал Іунэр бэн Іунэ зыщІыж тхъэр щыІэщ», – жиІащ гъукІэм и
фызым.

Напэм техуэр жъэм жеІэф.

Нахуэ жыІэнрэ нэ ищІынрэ (зэхуэдэщ): 1. Home truths are hard to
swallow; 2. Truth hurts.

Нахуэу зыщамыщэм щэхуу сату щащІ.

Нэ илѡагъу нэ ещІэж.

Нэгум щІэлъыр лъэгум кІуащ.

Нэгум щІэхур гум йохуж.

Нэгъабэ кыызэуащ, жери мы гъэм магъ.

Нэд мыкъу уврэ, нэд къуа зигъэшхърэ?

Нэм нэ хъумэ иІэщ.

Нэм щІэлъыр Іугъуэм кыыщІеху, гум илъыр фадэм къреху.

Нэпкъым тетыр кхъуафэ хукІэкІэ Іэзэщ.

Нэпсыншэ хъэдагъэ.

Нэр зейм жейм трех.

Нэр псэм и хъумахІуэщ.

Нэфрэ дэгурэ зопсалъэ: All at sixes and sevens.

Нэфым и нэм хихар и гум хельхъэж.

Нэфыр тхъэкІумафІэщ.

НитІрэ пэт, зэфыгъуэгъуэщ.

НитІыр зэхуэдэмэ, жыжъаплъэщ.

НитІыр зэхуэмыдэмэ, мэплъэшхъу.

Ныбэ Іейм шхын и пщІыхъщ (Nibe 'eym shxin yi psch'ihsch): A
bad paunch hankers for (literally: dreams of) food.

Ныбэм и лажъэр ІуэтэжыгъуафІэщ.

Ныбэм измэ, щІакхъуэр цІынэщ.

Ныбэм илъмэ, псынщІэщи, имылъмэ, уэндэгъуэщ.

Ныбэм имылъмэ, лъэр щІэкІыркЪым.

Ныбэм имылъмэ, нэр плъэркЪым.

Ныбэм имылъмэ, щІыр плъаплэщ.

Ныбэм уахихъэнщ, фэм уакъыхыхыжынщ.

Ныбэр къэблагъэмэ, благъэр пщегъэгъупщэ.

Ныбэр нэщІмэ, лъакъуэр щІэкІыркЪым.

Ныкъуэлъахъэр шыгъэкІуэрщ.

Пабжьэм хэсыр лыгъэм кыыхехури, гум илъыр фадэм къреху.

ПашІэр инми, жьакІэр щІиуфэркъым.

Пэжым нэр ирешІ: 1. Home truths are hard to swallow; 2. Truth hurts.

Пэжыр хушхъуэщ, пцІыр щхъухыщ.

Пкъым пыт лыр мэуз.

Пкъымрэ псэмрэ зэІэпыкІыгъуейщ.

ПкІауэм и кІуэдыжыгъуэ къэсмэ, бжъэхъун тхъэмпэр тІысыпІэ ещІ.

Псалъэ гуапэ гугъэдахэщ: Soft fire makes sweet malt.

Псалъэ дахэм гуауэр пщегъэгъупщэ.

Псалъэ лейм баш лей даІэтыркъым.

Псалъэм и пэр умыщІау и кІэр пщІэркъым.

Псалъэм пщІэ щІатыркъым.

Псалъэр бгъэуvmэ выщи, бгъэтІысмэ цІэщ.

Псатхъэр къехмэ, бгыкъум зегъэш.

Псэ зыпыт къупщхъэм лы кытокІэж.

Псэ зыпыту мышынэ щыІэкъым.

Псэжыыр лъхуэри емынэжъ кыльхуащ.

Псэм лъыхъур щхъэм и къурмэныпхъэщ.

Псэм хуабэ и щІасэщ.

Псэр ІэфІщ.

Псэрэ пэт хъэхуш.

Псэур мэугуэри, лІар гугъэжыркъым.

Псэушхъэ губзыгъэ зыгъэлІэн ишхыркъым.

Псы мыгъавэ бдзэжъей хэсщ.

Псы Іуфэм Іусым псы икІыпІэр ещІэ.

Псы Іуфэм Іусыр есыкІэкІэ Іэзэщ.

Псы Іуфэм Іут дзэлыр мэхъуапсэ.

Псы джэд псым итхъэлэркъым, мэлыхъуэхъэ дыгъужьым
ихьыркъым.

Псыжъ укІуэмэ, пщыз пхокІ (Псыжъ = Kuban).

Псым итхъэлэм блэм зрешэкІ: A drowning man clutches at straws.

Псым ихьыр и щхъэцым йопхъуэ: (A drowning man clutches at his
own hair) A drowning man clutches at straws.

Псым ихьыр хъэцыбанейм йопхъуэ: (A drowning man clutches at a
thorn) A drowning man clutches at straws.

Псым кыыхадза бдзэжъейуэ ныджэм кытенащ.

Псым хэль пхъэр мэфри, фэм дэль гур мэбампІэ.

Псыр зэрыжэр и псылэщ.

Псыр псэм и зы ныкъуэщ.

Псыр псэхэльхъэжщ.

Псыхъуэр жылэ тІысыпІэщ.

**Псышэд здэщыІэм хъэндыркъуакъуэ (хъэндыркъуакъуи)
щыІэщ:** Where there is a bog, there is a frog.

Пхуэмыфащэ хъэлъэщ.

Пхъэ дакъэжъ псым итхьэлэрэ,
мэлыхуэхъэ кIуэдрэ?

Пхъэ мысрэ псы мывэрэ шыIэкъым.

ПхъэщкIум кIапсэшхуэр и телхьэщ.

ПхъэIэщэм вы щIэмышIамэ, пхъэ дакъэщ.

ПцIы бупсынумэ, лIам телхьэ: (If you want to lie, lay it on the dead) Stone dead hath no fellow.

ПцIы зыупсыр цхьэщытхьуш, зызыгъатхьэр джэгъуакIуэщ.

ПцIым и лъакъуэр кIэщIщ (щIэткъым): Lies have short legs.

ПцIым лъакъуэ щIэткъым: Lies have short legs.

ПцIымрэ пэжымрэ я зэхуакур пIалъэщ: Time is the best judge of truth and falsehood.

ПцIым фIым хуишэркъым: Lies lead to no good.

ПцIыр зэбгъэпцIми зэрыпцIыр кыщIокIыж.

ПцIыупс пцIыупс едаIуэркъым (едэIуэжыркъым): A liar is deaf to another.

ПцIыупсым и пэж закъуэр хьэм фIешх: (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.

ПцIыупсым и пэж закъуэр хьэм Iэпеч.

ПцIыупсыр я фIэщ мыхъуурэ, и унэр мафIэм исащ.

ПцIы IэфI нэхрэ пэж дыдж: Better bitter truths than sweet lies.

Пшэ темылъу уэшх шыIэкъым: There is no rain without clouds.

Пшэм уефийкIэ къэувыIэн, вым уегийкIэ гурыIуэн?: If you whistle to a crowd does it stop; if you rebuke an ox does it understand?

Пщашэ гъум теубгъуэн и щIасэщ: A thick-set lass loves to cover up.

Пщэдджыжь хьэщIэ гъэхьэщIэгъуафIэщ (Pschedjizch hesch'e ghehesch'eghwaf'esch): A morning guest is easy to host.

Пылэ зыщхьэрыгъ псори лыкъым: Not all those who put hats on are men.

Пылэ Iей нэIу Iейщ.

«ПщIэр сэ кызыхьэлIашэрэт» жиIащ фадэм.

Сабий мафIэ щилъагъукIэ, «си анэ и дыным хэлъащэрэт» жеIэ.

Сабийр мыгъмэ, быдз иратыркъым: 1. If the babe doesn't cry, they don't suckle him; 2. Shout, if you want to be heard.

«Сэ бзаджэ къэзылхуи, уэ делэ кыульху», – жиIащ.

Сэ гъушэрэлырэ

фыз игъэплъа лIырэ.

Сэ сашэн хъумэ, дарийр мэкIуэд.

Си анэ кыщамышэм си анэшым срашыбзыхуэт, жызылам нэхъей
(КъэхъункIэ мыхъуну Iуэху къехъулауэ зыIуатэм ауаныщIу
жраIэ).

Сигу илгыр къащIи, си IэмыщIэ илгыр уэстынщ.

Си гъунэгъур мэдыхъэшхри сэри содыхъэшх (Iуэхум
хэзымышщIыкIыу нэгъуэщIым зыдезыгъэкIум хужалэ. *Said of
somebody who without understanding goes along with something*):
My neighbour is laughing and so am I.

Си цIэр игъэIуурэ, и Iур егъашхэ.

Сохъустэмыхъу IэнэхуэуэнщIщ (Сохъустэ=student, pupil).

**Сыдоубжытхейри си набдзэм хохуэ, соубжытхэхри си
жъакIэм хохуэ:** If I spit up I hit my eyebrow, if I spit down I hit
my beard.

**«Сылыатэмэ, сыфочыпэкIуэдщ, сыхэсмэ, сыхъэпщIо Iусщ»
жиIащ ныбгъуэм** (ХъэпщIо, хъэпщIэу=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, жыхуаIэрац.

Сыщымыгъуэми дарий гъуэжъ джанэ.

Таурыхъ щIэупщIэм таурыхъ ещIэ.

Тэм тэ и цIэщи, щэм щэ и цIэщ: (A gift is for free, but selling is
another business) Keep friendship and money apart.

ТелукI текIыжыркъым: What has been trumpeted far and wide
cannot be wished away.

Тутынафэ псори «зэшщ».

Тхъэгъэлэдж гуэнырыхъэ-гуэнырыкIщ (Тхъэгъэлэдж – мыбдежым
кыкIыр гъавэщ).

ТхъэкIумэм зэхих нэхърэ нэм илыагъу: What the eye sees is better
than what the ear hears.

Тхъэусыхалэ ажал тоIукI.

Тыншыгъуэр шэчыгъуейщ: Comfort is difficult to bear.

ТыкIу щхъэкIэ тIэкIурамэщ.

Уанэ тельхъэ фIыщIэ пылъкъым.

Уанэм лIы имысмэ, пхъэ тыкырыщ.

Уафэ гъуэгъуэрейр уэшхыншэщи, фыз дыхъэшхрейр лIыгъапцIэщ.

Уахыхъэныр Iуэхукъым, уакъызэрыхэкIыжын пщIэмэ.

Уэ бгъалIэри лIэркъым, уэ бгъатхъэри тхъэркъым.

Уэ блэ кьоуамэ, сэ бэдж кызыуаш (Уэ кыпщыщIам нэхърэ
нэхъыкIэж сэ кысщыщIащ, жыхуиIэщ. *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 лЫфІ шымыІэмэ, си пыІэ пхуэгъэтІысаш.
 Уэдыр Іушэщи, пшэрыр дахэщ.
 Уэлбанэшрэ хъыджэбз гушыІэрэ.
Уэnum баш егъуэт: He who wants to strike will find a stick.
 Уэр щхэкІэ щтапІэ сихъэжынкъым.
 Уэрэдусрэ сурэтыщІрэ зэхуэдэщ.
 Уэрэдым и щІопщыр ежьющ.
 Уэрэдым псалъэ хадзыркъым.
Уэс щесам лъэужь шыІэш: Where there is snow there are footprints.
 Уэсэпс тхъэгъур гугъэхуабэщ.
 УэсхэкІ нэфщ.
 Уэсым хэсыр къанэри хъэжыгъэм хэсыр лІаш.
 «Ууейм къихи сысейм къилъхъэ» жызыІам нэхъей.
 УэфІрэ лЫфІрэ хэт дэзэшын?
 Уэщыщхъэм уэщыкІыр кІэлъидзыжащ.
 Удэлъейми уоІуэ, укълъыхми уоІуэ.
 Удын зэхэдзэ нэхърэ Іыхъэ зэхэдзэ.
 Удыр и щхъухъ ехъыж.
 Уджым сыхэплъафэ щхэкІэ, сыкъеплъэфэкІын?
 Удз цІынэр выфэм пхыкІыркъым (Къэуат хъуркъым, жыхуиІэш).
 Удзыр къыщыкІым шахъу.
 УдзыщІэм нэсмэ, шыжъ бэгур къохъуж.
 Уз бзаджащІэш.
 УзэлъэІу нэхърэ къолъэІу.
 УзэлъэІур щІагъуэ мэхъу.
 Узэмыджа гуемыІуци узэуІу гъунэгъущ.
 УзэрымыгуІам папщІэ сыгуфІаш, узэрымыгуфІам щхэкІи сыгуІаш.
Узэсэ сэгъейш: 1. Old (bad) habits die hard; 2. Habit is second nature.
 Узэфыгъуэ къыптокІуэ.
 Узэшмэ, мафІэ, ушынэмэ, гъусэ.
 Узейм лажъей къыхокІ (Узейм – уз Іейм).
 Узижагъуэм и нэм бжэгъуу ущІоуэ.
 Узижагъуэм уегъэдыхъэшх, узищІасэм уегъагъ.
 Узижагъуэм уеуб, узищІасэр къыпщотхъу.
 Узижагъуэм уфІэгъумщ.
 УзимылІым лЫ ущыхъуркъым.
 УзищІасэм и псэ ухуехъ.
 УзыгъалІэ псори емынэш.
 Узыгъэгугъэрэ уи дауэгъурэ.
 Узыгъэжъым жбыгъэ Іыхъэ къыуитыжыркъым.
 Узылтыхъуэр лъапІэ мэхъу.

Узыр уэщынэкIэ кьокIуэ, мастэнэкIэ мэкIуэж: Misfortune comes on horseback and leaves on foot.

Узыншагъэрэ сымаджагъэрэ зэпыщIащ.

Узытхьэлэ псори Урыхуц (Урыху = Urukh, river in Kabarda).

Узыфэ мыхъужмэ, ажал и хуцхъуэщ.

УзыфI щыIэкъым.

Узыхуэмыдэн уи уэрэд еус.

Узыхьыну псым мывэ кьыхэщу уолъагъу.

Узыщымыхъум щхъуэ кьуэлыщ.

УзыщIэнакIэ кьыппокIуэкIыж.

Уи адэ и ней, уи анэ и нэфI.

Уи бын фIыуэ зылъагъум уи щхь(э)и фIыуэ елъагъу.

Уи вакъэр зэвмэ, дуней псор зэв кьыппещI.

Уи гъуэгур бзэспрэ уи псыр чэнжмэ, уехъулIащ.

Уигъуэмэ гъусэ бгъуэтынщ.

Уи лэгъу зыхэмыт дзэм уахозэшыхь.

Уи лъахъэр зыдыгъум уишри идыгъунщ.

УимыкI, уимыс, уисуи, кьыдумыгъэхъэж: Damned if you do and damned if you don't.

Уи насып зыхэмылтым дагъуэ кьыхуогъуэт.

Уи нэми укьыщигъапцIэ кьохъу: Sometimes your eyes might deceive you.

Уи пшынэуэкIэм сыкьыдофэ: I dance in time to your tune.

Уи хьэ фIэпщ и цIэщ: Your dog's name is what you call him.

Уи шэр мыгъуэкIэ ушх, си пIастэр кьыхэзгъэшхыкIыж.

Уи шхын зыхэлъыр уиIу илх хуэдэщ.

Уи щхьэ зи жагъуэм уи цIэ фIэIейщ.

Уи щхьэ зыфIэмыIейм уи лъакъуи фIэIейкъым.

Уи щхьэм нэхърэ уи гугъэр сиIащэрэт.

Уигу кьызэбгъэмэ, уи жэмыбгъэр кьэзышх (СлээкIыр пхуэсщIащ, уигу кьыщIызэбгъэн щыIэкъым, жыхуиIэщ).

Уизыудыр Iуэхут, кьыптелъадэр мыхъумэ.

УиIэ псори сиIэ нэхърэ узыщыгугъыр сиIащэрэт!

УлъэIуэнри уIуеинри зэхуэдэщ: To beg and to bleat are one and the same.

УмэжалIэмэ, сытри IэфIщ: Hunger is the best appetizer.

Умыгъэхъей нэхъей хъунщ.

УмылъэIуауэ узэтэнур пцIэнукъым.

УмылIэмэ зылI, улIэмэ зы мащэ.

Унэм исыр хасэурэ губгъуэм исыр кьосыж.

Унэрыхъэм уи Iыхъэ пIэх.

Унэхъугъуэм дзыгъуэри мэятэ.

Унэхъунум гуоуж макъ и тхьэкIумэ иIуэркъым.

Умылэмэ, джэду хьэжы плъагъунщ.
Упщлэ и анэ флэрафлэщ.
Уримыпсэлъэфмэ, уи жьэм плэстэ иришх.
Ухагъэзыхьмэ, укъагъэфэнщ.
Ушынэмэ, си клэ къуагъ къыкъуэтлэсхьэ.
Ушынэмэ, си пылэ щхьэрытлэагъэ.
Ущымытлэс ущыгушылэркъым.

Фадафэ чэфыжыпкъэщ.
Фадэ зэхэдзэрэ удын зэхэдзэрэ.
Фальэм имыт (къ)иклутрэ?: Can you pour from the vessel something
that is not there in the first place?
Фэ мыгъ—мыуцлэинрэ фэ цлэинэ зэлымклэри щылэжъым.
Фэ пщлэинумэ, лы зытелъхьэ.
Фэдэн клэпэ шу егъэшэсыж.
Фэльыркъэб псым щилъафэрэ? (Фэльыркъэб=gourd used as a vessel
when dried and hollowed out).
Фэрэклэым «Уи фэр схьын, хьэмэрэ уи нэр схьын?» жи
(Фэрэклэ=smallpox).

Фо нэхрэ жей нэхэ лэфлэщ: Sleep is sweeter than honey.
Фом тхьу хэплъхьэклэ зэлигъэхьэркъым.
Фор зэклэщлэж нэхрэ банэр зэфлэренэ.
Фоч нэщлэ ллитлэгъэшыненщ.
Фочым зигъазэмэ, блыпкъауэщ.
Фочыр уамэ, хьэтыр щылэжжъым.
Фыгъуэ-ижэр зыщыкуэдым дауэгъу куэд щызэблэклэ.
Фыз гъуэгъу мыгъуэ ежъэркъым.

Флэым флэщлэ пылэщ.
Флэыр зымыщлээм флэщлээр зыуи къыщыхьуркъым.
Флэуэ плъагъу щлэплээм уклэуэныр жыжъэкъым.
Флэщлэ цлэрылуэщ.
Флэщлэ жыг пхухасэнут?

Хаклэу бзаджэ и анэ хуэлъэщ.
Хаклэу мыхьу алащэщ.
Хаклэу мыхьу дзэкъалэщ.
Хаклэу мыхьу хьуэклэуэным дехьэх.
Хамэ ахьшэ зепхьэмэ, уи жыпыр гъуанэщ.
Хамэ дагъуэр лъагъугъуафлэщ.
Хамэш тесым и пхэ щлэиудыркъым.
Хэди бжэныр къыхэх, мэлыр къыхэпхми уэстыххэнукъым.
Хэзгъэхьуэненщ, щыжыслээм, хэзгъэщлэащ,

зыстхьэщIынщ, щыжысIэм, зысцIэлащ.

«Хэт и щхьэр нэхъ дахэ?» щыжаIэм, шылъэгум и щхьэр кьригъэжъащ (Шылъэгум=tortoise).

Хэтхэ я унэ кьанжэ тес? (ЩIагъыбзэщ: Хэтхэ япхъу упыль е хэтхэ я кьуэ кьыппыль, жыхуиIэщ): (Allegory) Whose daughter are you attached to, or whose son is attached to you?

Хеирыбгэм и кьэрэш езым хуегъэзэжыр.

Хым хэкIуадэр кхъэхалъхьэншэщ.

Хуарэ дзэкугъуанэ сыбгъэшэсамэ, сегъэпсыхыж (КъысхуэщIамэ къысхуумыщIэж, абы щхьэкIэ сыноубзэнукуьым, жыхуиIэщ).

ХугукIэ лъэнкIапIэщ.

Хуейм зыхуей игъуэтмэ, бажэ хуэдэ мэуш.

Хушхьуэ зэхэдзэр сымаджэм и щхьухыщ.

Хушхьэ кьуэпс зэтащ.

ХушIэмыхьэ пIащIэрыпсальэщ.

Хьэ бзаджэ тIысыпIэншэщ.

Хьэ мыукIытэ кьунщхьэ йогъу: The impudent dog gnaws the bone.

ХьэгъуэлIыгъуэ махуищ гухэхьуэщ: The three days of the wedding festivities are joyful.

Хьэдэр зейр кхъаблэпэщ.

Хьэжыыр зэбуштми зумыуштми йобэн.

Хьэлывэр япкIыху шысри, ягъэжъэху пэплъэжакъым.

ХьэлIамэ ващэрэ? (ХьэлIамэ=boiled flat cake made from maize flour).

ХьэлIамэм ибгукIэ 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 кьещIэ: The dog knows the relative by smell.

Хьэм дыгъужь имыльагъуху щIакъуэщ.

Хьэм ебгъэшх текIуадэркъым.

Хьэм ептыр и Iыхьэщ: The share of the dog is what you give it.

Хьэм и бзэгъу хушхьуэщи, джэдум и бзэгъу щхьухыщ: The tongue of the dog is medicine; the tongue of the cat is poison.

Хьэм и губжъ кхьуэм щехьэ: 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 зэманыгъуэфIщ, 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 щхьэр узмэ, удз ешх,

блэм и щхьэр узмэ, гъуэгум тогъуалъхьэ.

Хьэм кьупщхьэкIэ уеуэкIэ гьыркьым: If you hit a dog with a bone it won't cry.

Хьэм нэщI шхьэлуо шоуэ: 1. To be engaged in a futile action; 2. To waste one's fire; 3. Sisyphian toil.

Хьэм «Сыпсэумэ, гьэмахуэм унэ сщIынщ» жекIэ.

Хьэм уеуэмэ, нэхьей мэхьу: If you hit a dog it becomes worse.

Хьэм ущышынэмэ, уи нэкIэ укьешIэ.

ХьэмакIэр хьэ зэщIэгъавэщ (ХьэмакIэ=small breed of dogs).

Хьэнэфийхэр зэфыегъуш (Зэныбжьэгъухэр зэкIуэгъужэгъуш, жыхуиIэш): Friends visit each other frequently.

Хьэндьыркьуакьуэр псыдзэм щрихьэжьам «Абыи си Iуэху щыIэш» жиIащ (Хьэндьыркьуакьуэ=frog; псыдзэ=flood; ехьэжьэн=to take, carry away).

Хьэр банэурэ мэлIэж: A dog dies barking.

Хьэр гугъу ехьынымэ, чэруаным ядокIуэ.

Хьэр делэ хьумэ, зейми йодзэкьэж: If a dog goes mad it bites its owners.

Хьэр зыукIым ирехыж.

Хьэр зыпIынуми ехь, зымыпIынуми ехь.

Хьэр зышагъашхэм щобанэ: The dog barks where he is fed.

Хьэр зыщыгуфIыкIыр и ныбэщ.

Хьэр и бзэгукIэ золэзэж: The dog heals itself with its tongue.

Хьэр и гьуэлтыпIэ икIмэ, дыгъужьым ехь.

Хьэр мэжалIэмэ, дыгъужь кьугъыкIэ ещI.

Хьэр улэуэнымэ, мэкьушэм ядокIуэ.

Хьэр хьэлывэм щогугъ, делэр гугъэурэ мэлIэж.

Хьэр шынэмэ, и кIэр и бэкьум декьузэ, джэдур шынэмэ, и кIэр еIэт.

Хьэрэмым хьэрэм кьешэ: Evil leads to evil.

Хьэрэмыр нэбгъузкIэ маплъэ.

Хьэтыкьуейм тегъэзэж я жагъуэщ (Хьэтыкьуей – адыгэм я щыщ зы лъэпкъщ).

Хьэщэхурыпхьуэм узэригъэпхьуэкIыркьым.

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.

ХьэщIэр зейр гуауэжырыхьщ (Hesch'er zeyr gwawezhirihsch).

ХьэщIэщыжь нэщIыр уэтэрщ (Hesch'eschizch nesch'ir wetersch): An unused old guest-house is like winter quarters for cattle.

Хьэлус ефэгьуэм пашэш, хьэ ельэрышэгьуэм клашэш: 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.

Хьэлусыдз псори зэщхьу мэкьугъ: All the wolves in a pack howl in the same manner.

Хылагъэ зыхэмылтым «лЫгъэ схэльщ» жремылэ.

Хылэр акъылым щыщщ.

Хылэр псалъэри лЫгъэм и лъэр щІиудащ.

ХьыбарыфІри хьыбарщ, хьыбар Іейри хьыбарщ.

Хьыджэбз щІалэ делэгъуафІэш.

Хьуапсэ и псэ клуэдыркъым (Умыфыгъуэмэ, ухьуэпсэнэ емыкІукъым, жыхуиІэш: It is not improper to desire something as long as you don't envy.

Хьуэжэ и бэщмакъыу зыкърегъанэ (Бэщмакъ=shoes; boots).

Хьумэ, зыфІ, мыхьумэ, фІитІ: If it happens, that's good; if it doesn't, that's even better.

ХьунщІэнрэ къуентхьыэнрэ зыщ: Robbing and looting are the same.

ЦІэр ельэри, бжьыдзэр къынащ: The louse jumped and the flea stayed put.

ЦІу псори дышэкъым: All is not gold that glitters.

ЦІыв гузавэ дэуэш (ЦІыв=beetle).

ЦыкІу щхьэкІэ, лъабжъэш: Small though it may seem, it is well-founded.

Цыху зэрыкІ вы укІа йохуэ (Зи гугъу ищІыр ныбэш).

Цыхубзыр илъэс щэщІ хьумэ, цыхухъу пэлытэш.

Цыхугъэ зиІэм жагъуэгъуи иІэш.

Цыхуми хьэщхьэрылуэ къахокІ.

ЦыхуфІ и тІысыпІэ хьэзырщ.

Чэф хьуа нэужь зи адэшхуэр зыгъеижам нэхъей.

ЧыщІ ажэм зигъэгусэри шхалъэм дэпкІащ (Гупым яхэмызагъэу зызыгъэгусэм ауаныщІу хужаІэ).

Шэ зиІэми ешх, шху зиІэми ешх.

Шэджэналъэ кьидзыххэnumэ кьезгъэдзынщ (КъищІэххэнуІамэ кьезгъэщІэнщ, жыхуиІэш).

Шэм, сынокІуэ, жиІэркъым.

Шэрэ блэрэ зэблэкІыркъым (Фочышэр блэм темыхуэу блэкІыркъым, жыхуиІэш).

Шэс псори шукъым: Not all those on horseback are horsemen.

Шу гупыр зэдилъмэ, щхъэж игу илъ ещІэж.

Шу махуэ Іумахуэщ (Іумахуэ=silver-tongued).

Шууи укъэмыкІуэ,

лъэсуи укъэмыкІуэ,

къакІуи сыкъэлъагъу (ЗыкІэлъызымыгъэкІуэным и щхъэусыгъуэщ): Come and see me, but do not come on horseback and do not come on foot.

«Шхэмэ, и нэзэрыхъэ мэхъей» жери щыхъащ (Нэзэрыхъэ=eye-socket; щыхъэн=to cavil; to fall out with somebody. Хъэкъ имыІэу щыхъащ, жыхуиІэщ): He cavilled for no good reason.

ШхэныІэ кІыхъщ (Shxeni'e ch'ihsch): The hand that takes the food at the table is long.

Шхуэлым шэр щыфІэІуркъым, ныбэм сабийр щезэшыркъым.

ШхуэмылакІэр зыхуэмыІыгъым шкІэр еубыд (ШхуэмылакІэ=bridle rein for horse. ХуэмыщІэnum зыкІэрещІэ, зрепщыт, жыхуиІэщ): Said of someone who perseveres in doing something that he is not good at.

ШхупцІатэхъэ кІуэуэ зи шынакъ зыгъэпцкІужам нэхъей (ШхупцІатэ=ferment for milk; шынакъ=bowl).

Шы дэгъуэм уанэ дэгъуэ хуэфашъщ: A good horse deserves a good saddle.

Шы зимыІэм уанэ къешъху: He who doesn't have a horse buys a saddle.

Шы зимыІэр къамышыкІэ базщ (Базщ – ерыщщ).

Шы зиІэр къанэри, уанэ зиІэр кІуаш: The man with the horse stayed and the man with the saddle went.

Шы зыгъуэт нэху тешхъэркъым.

Шы лІэnum мэкъу пхыр зыдехъ.

Шы пщІэнтІэх лІыущхъэкІуш.

Шы сакъ хъэ къедзакъэркъым: A careful horse is not bitten by dogs.

Шы тесыкІэ зымышІэм уанэр екъутэ: He who doesn't know how to ride a horse breaks the saddle.

Шы уэдыжъ зэдзэІуалэщ.

Шы хъэху уэсэпе трагъахэркъым.

ШыгъупІастэм хъэтыр иІэщ.

Шыд и псыефapІэ егъэутхъуэж: The jackass muddies the water he drinks from.

Шыд шыгъу ишхрэ?: Does the jackass eat salt?

Шыдым и хъэлъэ ирикъумэ, мэкІуэр.

Шыдрэ пэт илъэсым зэ мэфтрей.

Шыдыр фызышэм щраджэмэ, «Пхъэ къэхъын хуей хъунш», жиІаш: When the jack-ass was invited to the wedding, it said, "Probably they want to bring in wood."

Шыльэгүр эбгээдзэклми буклми и зэхуэдэш: Turning a tortoise (upside down) and killing it are the same.

Шым дамэ тету зыльаггүр блэраши, блэм льякьюэ щлэту зыльаггүр шыраш.

Шым ехуэхым ныбэпхым трелъхэ.

Шым зышиггээкүрийм иц кышонэ.

Шым и льякьюэ и бийщ (И льякьюэ псынщлэхэм я яггэклэ цыхур шым мэшэс, жыхуилэш).

Шынэ зилэм укытэ илэш.

Шынэм макъ еггэлу.

Шынэр и унэ мэкюэж.

Шыр тесым еггэдахэ.

Шыр пщлантлэмэ, уанэр екюжыркыым.

Шыфл зилэм дамэ тетщ: He who has a good horse has wings on.

Шыфлыр езэшмэ, пырхьалэш: When a horse gets tired, it snorts a lot.

Шыфлыр ныбжэггүфлым хуэдэш: A good horse is like a good friend.

Шыфлрэ гүфлрэ зэхуэшкыым: A good waggon may not be drawn by a good horse and a good horse may not be tethered to a good waggon.

Шыфлрэ выфлрэ псыбафэккыым: A good horse and a good ox are sparing in their consumption of water.

Щауэщлэм и щлакюэри и кюэклэри дахэш: The (felt) cloak and gait of a new bridegroom are beautiful.

Щэ зыггэдэлүэфыр щэ я уасэш: 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?

Щэлъаххэ гуггэпсэхуш (Щэлъаххэ=hobble, horse-lock).

Щэм яубыр щэм я уасэш.

Щэху гуэр зимылэ шылэккыым: 1. Everyone has secrets; 2. Everybody has something to hide.

Щэху нэху и жаггюэш.

Щихури льягэ дыдэу доклэй, кыпыкклэккыым мыхтумэ.

Щумыщлэжым деж пэж жылэ.

Щхьухьышхуэри щхьухьыци, щхьухь цыкюури щхьухьщ.

Щхьэ бжыггэ ныбэ нэшл (Мыхьэнэншэш, жыхуилэш).

Щхьэкюэм щлакюэ уеггэшл (Щхьэкюэ=offence; щлакюэ=felt cloak).

Щхьэлыкыр зыхьри мэгурым, щхьэл мывэр зыхьри мэгурым.

Щхьэм блэр и лэжэггюш (Лэжэггю=mediator, peace-maker).

Щхьэмыуз плэшхьаггэ тезаггэрэ?

Щхэщытхурэ кьэрабгьэрэ зэблагъэщ: A vainglorious fellow and a coward are relatives.

Щыблэ зэуэм и гъунэгъу доулэбжъ.

Щыблэр зыгъауэм и Іэдэ-уадэщ, щхъухьыр зезыхьэм и Іэщлагъэщ.

Щыкъу нэщІым хьэри джэдури йонэцІ.

Щымыгъуэт щыутэх.

Щымыуэну акъыл, щымыщІэну былым.

ЩымыІэм жэр щІыхьэркъым.

Щысу ямылэгъуар тэджри псчэуІуаш.

Щытху мащІэр убым пащІаш.

Щытху нэхрэ тхэгъуэ.

Щытым еплъи щылыр гьей.

Щыхьэр цІыхуншэ хьуркъым (Щыхьэр=town, city): A town cannot be without dwellers.

ЩакІуэ ныкъуэщІыр шыгъынкъым (Шыгъын=clothes; garments): A half-finished (felt) cloak cannot be worn.

ЩакІуэ щІагъым лІы кыщІокІ (*еплъ аргъуэру* гуэбэнэч и щІагъ лІы кыщІокІ): 1. A little body often harbours a great soul; 2. Little bodies may have great souls.

ЩакІуэр губгъуэ унэщ (*sch'ak'wer gwbghwe winesch*): (The great 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 гъакІуи кІэлъыкІуэж: Send the child and go after him.

ЩІэныгъэрэ ІэщІагъэрэ зэкъуэщ: Knowledge and know-how are brothers.

ЩІопщыкъурэ пэт жьы еубыд.

Щы фІыщІэм щІэмыхъэжын щыІэкъым: Earth to earth, dust to dust, ashes to ashes.

Щыбырыхь нэхрэ ныбэ хьэлъэ.

Щыльэныкъуэшх мэзытхэ и жагъуэщ.

ЩІым и ІэфІрэ ІэфІым и дагъэрэ.

ЩІым щІэс хьэмбылуми ишхын егъуэт: Even the earthworm finds something to eat.

Щымахуэм кърэкърэ гьагьэрэ?: Do dry tall weeds blossom in winter?

ЩыпӀищ нэщӀу ялытэ: псы зыдэмыт псыхуэ, къркӀыгэ зэрымыт губгьуэ, лӀы зыщхьэщымыт фыз: Three places are considered empty: a waterless river-valley, a barren field and a woman without a husband.

Щыхуэр кърэштэгьуафӀэ щхьэкӀэ тыжыгьуейщ: A loan is easy to get but difficult to pay back; it is easier to get a loan than to pay it back.

Я нэхьыкӀэм гухуэ накӀэр щӀеуд (Зи Ӏуэху зымыщӀэжыф яхэткъым, жыхуиӀэщ).

Яжьэм фӀамыщӀи тесэнщ.

Ямыубри бэным дэльри зэхуэдэщ.

ЯмыгьӀу зэхахыркъым.

Ямыгьуэт ятыжыркъым.

Ямылгьэгуа бланэ яукӀыркъым, зэхамыха псалгэ яӀуатэркъым.

Япэ нэсым шылгьӀуфэ иребзэ (Япэ нэсым и Ӏуэху докӀ, жыхуиӀэщ).

Япэ узрихьэлӀэр шхыныфӀищ (Yape wizriyhel'er shxinif'sch): 1. What you come across first is good food; 2. Hunger is the best spice.

Япэрыхь ӀыхьэфӀищ.

ЯукӀыну яшэми, хьэм дзэкъэн хинэркъым (Yawk'inu yashemiy, hem dzeqen xiynerqim): Even when taking him to his death, the dog keeps biting.

Ямэмышьэ хабзэншэщ.

Яхьыр зыхьын мэлтыхуэ.

Ӏэжьэгьу удыныхьщ.

Ӏэжьэгьур яукӀри, зэрыукӀитӀыр зэбгьэдэкӀыжаш.

Ӏэзэ къашэри вынэ ирищӀищ.

Ӏэзэ мыхуэ псэхэхьци, молэ мыхуэ гуишщ: A bad healer is like the Angel of Death, a bad mullah terrifies the soul.

Ӏэм иль нэхьрэ Ӏум иль: What's in the mouth is better than what's in the hand.

Ӏэм имыштэ кӀуэдыркъым: What is not in the hand cannot be lost.

Ӏемалрэ хьилэрэ акъылщ: The mind is the seat of cunning and innovation.

ӀэнэкӀэ ӀэфӀищ.

Ӏэнэм и пэри и кӀэри хуэухуш ('enem yi periy yi ch'eriy 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 шытыху, гъащІэм хабжэркъым.

Іэрымылхъэм шІэнэцІурэ и нэцІакІэр шІэгъуащ: His eye's yellow excretion pitied his hankering for what he doesn't have?

Іэпхъуамбэхэр зэхуэмыдэ щхъэкІэ зэдэшэрыуэ: Though they are different, the fingers work well together.

Іэхъуэ и баш чэнджэщэгъуш: The stick of the herdsman is his counselor.

Іэщэ дэгъуэр гъусэфІш ('Esche deghwer ghwsef'sch): A good weapon is a worthy companion.

ІуэрыІуатэр хабзэжыш.

Іуэху зэхэмыбз щхъэгъэуш.

Іуэху зи куэд шыгъэджэгу ещІ.

Іуэху убла зимыІэм Іуэху шІа иІэкъым: You must start before you can finish.

Іуэхур зэрыпщІш.

Іуэхур зейм и щхъэджащІэ мэсыс.

Іугъуэм сыхэкІаш жыпІэу мафІэ зыхуымыдзэ: When out of the frying-pan, don't hurl yourself into the fire.

Іугъуэ шагъэум 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 zhid 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 ежэхаш): 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 ежэхаш 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 тетхаш 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 (Анэкиэ къуашIэм къуэсу мэпсэу): He lives under 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 (Аркъэнкиэ жьы 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 шымыгъасэки къызжъэдэптхыфынкъым): 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 siqiyich'izhasch (Ар зэрыкIа псым сэ сыкъыкIыжаш): I wasn't born yesterday.

Awe qizeptamiy, sixweyqim abi (Ауэ къызэптамы, сыхуейкъым абы): I would not have (or take) it even as a gift.

Awe xwedesch (Ауэ хуэдэш): (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 yiriyghelhetexa 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 qwiw 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 zermitem '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 zchedeplheme, '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'ibarim sch'exiu zeywibghw: 1. Bad news has wings, or travels quickly; 2. Ill news flies fast.

Gwrischx'we sch'inir yich'aghesch: 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 mivexex 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, psiybghw 'wtsch: He has nine lives like a cat. [see preceding entry]

Lazche ziymi'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 gunpowder; 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'edzezchin: 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.

Melife 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.

Milhkwx 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 xwediyz 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 'ejji 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.

Psiqwiym 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'wrilhxwr 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 wizschigwgh: 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 qiyheta we 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.

Qischiyimiwidizhin schi'eqim: Tread on a worm and it will turn.

Qiwysch'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 schilhwx]

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: (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 zhixwi'y'esch]

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 bzhenlhaqwesch: (It's) time to go home.

Schiymitim qischiyghex'wen: To lash the waves.

Schine 'erip'em xwedew 'edebsch: (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 schighwi 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.

Vage 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 sqiyh'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'elhishten: 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 siqiyeh'izhirt abi: 1. Lived there some years; 2. To have been there before.

Wiqewishme, psch'ihew: (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 wiagheshxizhinsch: 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.

Wiyemich', wiyemich, 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 qewlhex'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 beshehsch: An orphan is a hardy creature.

Yich'iy mighwapew yich'iy mipscham'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 qafezsch: 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'asch'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'wiysu 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 qeilhwx: 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'aghwere 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 bzchamiym 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 zhim 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 and Sayings

Абы лъандэрэ псы Іджи ежэхаш: A lot of water has flown under the bridge since that time.

Адэ мыгъэІуш, анэ мыуций: impudent, insolent, ill-bred.

Адэ-мыдэ къуенакъ: Said of person who runs with the hare and hunts with the hounds.

Ажэгъафэм хуэдэу зыщІын: to bear the cap and bells.

Ар зэрыкІа псым сэ сыкъыкІыжащ: (I came out of the water in which he sank) I wasn't born yesterday.

Ахэр къакъэ пщІыпщІу шысщ: 1. They are having a jolly good time; 2. They are wallowing in pleasant idleness.

Бажэр гъуэм къришынщ: (He would draw a fox from its hole) He is sly, cunning, crafty.

Гуэншэрыкъ уцІынам хуэдэш: (Like wet raw-hide shoes) 1. To run with the hare and hunt with the hounds; 2. He is unstable.

Гудзэм баш дэдзын: (To throw a stick in the spokes) 1. To throw a spanner in the works; 2. To put grit in the machine.

Гуум шэ къышІэкІыркъым: (You can't draw milk from a bull) Like squeezing blood from a stone.

Ди натІэ илЪым дыхуэзэнщ: (We shall come upon what is written on our forehead) What will be will be.

Дыпсэумэ, тлъагъунщ: We shall see what we shall see.

Джэджьей зеуалэ псывэ хоупІэ: He landed in the soup, he got into a mess.

Джэду мащэ ихуаш: He fell into a trap.

Джэдум хуэдэу, псэ быдэш: He has nine lives like a cat.

Дзажэналъэ тІуашІэ: Very strong person.

Жъэ зэв джий быхъу: Said of a glutton, gormandizer.

Жьыр къыздепщэмкІэ зегъазэ: He's a toady, bootlicker, lickspittle, wheedler, sycophant.

Зэзым хуэдэу, дыджщ: Bitter as gall.

ЗылъэмыкІ кІиирей: Arrogant, conceited, haughty; loud garish, flashy.

Зы тхэкIумэм йохъэри адреимкIэ йокIыж: In at one ear and out at the other.

И кIэныр кърихуаш (кыикIаш, къриудаш): He was lucky.

И махуитI зэхуэдэкъым: He is often ill.

И ныбэ нэщI и Iэ тельщ: He's gone hungry all his life.

ИтI изыфынум из ифыкIэ ищIэркъым: 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 IутIыжщ (Yi 'Wt'izhsch): bed of roses (literally 'his Easter').

Куэд зыгъэткIуа цIыхуш: 1. He's a slick customer; 2. He's an old hand/stager.

КIэдахъуэ и пщальэщ: (The hem of his gown is his container [for measuring dry substances]) He lives by begging.

КIэн махуэ кърихуаш: Fortune smiled on him.

КIэныр кыыхуихун: (in vulgar use) 1. To thrash soundly; 2. To give (smb.) a sound thrashing; 3. To belabour (smb.).

КIэпкъым дэIун (дэдзын): 1. To be one too many (for smb.); 2. To go one better (than smb.).

КIэпIейкIэ нэхьуратI (нэф) бгъэдэлькъым: 1. Not to have a sou; 2. Not a sixpence to scratch with.

КIэпIейкIэ нэхьуратI (ныкъуэ, нэф) и уасэкъым: Not worth a bean, *or* pin.

КIэпIейкIэ нэхьуратIу къэмыллытэн: Not to give a red cent.

КIэпIейкIэу кыимыдзэн: Not to set at a pin's fee.

Къаз псы кIэрыпщIэрэ: Like water off a duck's back.

Къущхъэ мазэр къэунэхуху: 1. For a very long time; 2. We shall see what we shall see.

Кхъуэм и губжь хьэм щехъэ: The pig vents its anger on the dog.

Кхъуэщын бадзэ ихуа хуэдэ: Like a bee in a bottle.

КхъузанэкIэ псы къэхьын (зехьэн): 1. To draw water in a sieve; 2. To beat the air, to mill the wind; 3. A cold coal to blow at.

Лъакъуэ лъэныкъуэкIэ машэм итщ: One foot in the grave.

Лы 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 кызырыфІэчауэ: Spick and span, brand-new; just out of a bandbox (of clothes).

Мэлыфэ зытезыгъэлыэда дыгъужь: Wolf in sheep's clothing.

Мыри фэдэнкым, мори тесмакым: (neither a leather thread nor a braid) Neither one thing nor the other.

Мыхьыр зрагъэхь: Scapegoat.

Нэсри кыгъэээжауэ (къэсыжауэ) лЫщ ар: He's a he-man (amer.).

Пабжьэр зыгъэхьяр дыгъужьщэу кыфІошІ (пабжьэ=bushes, shrubs; дыгъужь=wolf; щэ=hundred; фІэщІын: to appear, seem [to somebody]): Said of a faint-hearted man.

Псыкъуий мастэкІэ къетІ: (He is digging a well with a needle) Like being up against a brick wall.

Псым гъущэу кыхэкІыжын: (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 ирмыгъафэу кыишэжащ: 1. He outwitted him; 2. he deceived him.

ТхьэкІумэкІыхьыр 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 укьамэмэ, сэ сыджатэщ: (If you are a dagger, then I am a sword) We weren't born yesterday.

Уэ ухьэлэмэ, сэ сыумэш: (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 кыумышх: (Do not tie your billy-goat to my wattle-fence) Do not involve me in your affair.

Уи пшынауэкІэм сыкъыдофэ: I dance in time to your accordion (tune).

Укъэушмэ, пщІыхьэпІэу: 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.

Іпхъуальэм вы ирегъэтысхъэ: (He is seating the ox in a thimble)
He is beating the air, milling the wind.

English expressions in need of Circassian equivalents

- A fool may ask more questions in an hour than a wise man can answer in seven years. [Deilem zi sihetim yighewiv wipsch'em gwzbizhem yilhesiyblch'e zhewap yetin yiwxiqim]
- A fool may throw a stone into a well which a hundred wise men can not pull out. [Deilem psim xiydza miver gwzbizhem 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, ziy mi'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. [Gwzbizhem yi muradir yex'wez, deilem zeyich' yix'wezhiqim]
- Better a witty fool than a foolish wit. [Zizighegwzbizghew 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. [Sabiexemre
deilexemre se zhan ya'esch'umilhhe]

Councils of war never fight. [Zawer zeschesch'ezighester 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 zamanir yabzhirqim,
nasipif'em yi zeman blech'irqim]

He is not laughed at that laughs at himself first. [Psom yape
zischidiheshxizhim ziriychidiheshxirqim]

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 qipxwiighwetifinusch]

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 wimpisew, awe wipsewin papsch'e shxe]

Love and cough cannot be hid. [Lhaghwnighere ps-chere pxwewschexwnuqim]

Love and poverty are hard to hide. [Lhaghwnighere themischch'aghare ghepschk'wghweisch]

Love cannot be forced. [Zalimighech'e f'iwe ziqeibghelhaghwf'nuqim]

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 schighwi 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, dighwi
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
pschoghwschecz]

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 zerilhaghwi 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-'emi 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
bghwetinusch]

Appendix 1

The Circassians

(also includes an account of the Kabardians)

Capsule Summary

Location: Northwest Caucasus, mainly in three constituent republics of the Russian Federation.

Self-designation: Adiga.

Total population: 2-6 millions (about 1 million in the Caucasus).

Religion: Native religion and beliefs (99%), Orthodox Christianity (1%). Pagan/polytheistic beliefs still prevalent.

Essay:

The Circassians, together with the kindred Abkhaz-Abaza and the Ubykh, have formed the autochthonous population of the Northwest (NW) Caucasus for thousands of years. The number of Circassians in the Caucasus has gone over the 1 million mark. The majority live in the following republics of the Russian Federation, in each of which they have a different nominal designation: the Kabardino-Balkarian Republic (Kabardians, about 600,000, almost 60% of the population of the Republic), the Karachai-Cherkess Republic (Cherkess, about 100,000) and the Republic of Adigea (Adigeans, about 150,000). There are also Circassian communities that exist outside these republics, but inside Russia, including the Shapsugh community of almost 20,000 in the Tuapse and Lazarevsky regions on the Black Sea coast, and the Christian Kabardian community in Mozdok, which numbers a few thousands. There are also significant Adigean and Kabardian communities in the Krasnodar and Stavropol Krai, respectively. In the Krasnodar Krai there are about 60,000 Adigeans not contained within the borders of Adigea. The Circassians constitute almost 0.8% of the population of the Russian Federation.

There are Circassian diaspora communities in Turkey, Syria, Jordan, Israel, Egypt, Libya, Iraq, Germany, the USA, and the

Netherlands, but their precise numbers are not known, with estimates ranging between 1 and 5 million people. It is generally accepted that the Circassian community in Turkey is the largest in the world, in some estimates reaching more than four million; however, it is scattered over the whole country, and many of its members have been assimilated.

Circassian is one of the three divisions of the NW group of Caucasian languages, which form a unique group distinct from the other major world language groups, the other two being Abkhaz-Abaza and the now extinct Ubykh. Though genetically related, the three languages are mutually unintelligible, the lexical differences between them being quite substantial. There are two official and literary languages of Circassian: Kabardian in the Kabardino-Balkarian Republic and Karachai-Cherkess Republic and Adigean in the Adigey Republic (Adigea). The two languages, or more accurately dialects, are mutually intelligible and use Cyrillic orthography. It is thought that Northeast Caucasian, which is spoken by about 3.5 million people in Chechnya, Ingushetia, and Daghestan, is genetically related to NW Caucasian. 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 and Northeast Turkey. Some linguists dispute the existence of any genetic link between North and South Caucasian. During the Soviet period, Circassian was relegated to a secondary position as Russian was made the language of instruction at schools and universities. In consequence, Circassian had suffered tremendously by the end of Communist rule. The challenge now is to restore the native language to pre-eminence. There are TV and radio broadcasts in Circassian, which are also relayed to the diaspora in the Middle East.

The Nart epic and the oral tales of the bards had formed the bulk of Circassian literature until the early part of the 19th century. The 20th century witnessed a quantum leap in quantity and quality of literary output, despite being somewhat tainted by Communist ideology.

History

In the Bronze Age, the Maikop culture flourished in the valley of the Kuban (Psizh) in the NW Caucasus, from the Taman Peninsula to present-day Chechnya, almost five millennia ago. It was contiguous with the Kuro-Arax culture of the kindred Chechens and Daghestanis. There are extant monuments to the glory of this civilization, especially in Western Circassia. Some authorities believe that the people of the Maikop culture, together with a significant input from the Dolmen People, who inhabited the coastal and highland regions, engendered the

forebears of the Adiga, or at least formed an important component of the proto-Circassians.

The Iron Age in the NW Caucasus began in the eighth century BC. Pre-Kuban culture is attributed to the proto-Circassian Maeots who inhabited the NW Caucasus and the steppes north of the Black Sea. Their civilization lasted for some 1,200 years. The Maeot State was contemporaneous with the Greek colonies on the Eastern Black Sea coast, which were established in the seventh and sixth centuries BC and lasted for almost a millennium. The Greeks set up trade relations with the Maeots. By the fifth century BC, the Sinds, a people kindred to the Maeots, had set up the magnificent Sindika civilization, which spread over the lower reaches of the Kuban (Psizch), the Black Sea coastal strip between Anapa and Taman Peninsula. The Romans occupied the Eastern Coast of the Black Sea in 64 BC. It was Strabo in 26 AD who first mentioned the name Zyghoy for Circassians, which replaced the old appellation Kerket.

The Goths, who established a state north of the Black Sea in the third century AD, invaded the NW Caucasus and engaged in fierce battles with the Circassians. The marauding Huns who had settled to the east undid the Eastern Gothic State in 370 AD and invaded the NW Caucasus in 374 AD. The Byzantine Empire secured a foothold in the Western Caucasus in the fourth century AD, erecting fortresses on the Black Sea coast and the Taman Peninsula. Thenceforward the Roman scribes referred to the Maeots as Zikhis. Christianity was introduced gradually among the upper classes of the Circassians, the masses clinging to their ancient beliefs. Byzantine presence lasted until they were replaced by the Venetians who were themselves displaced by the Genoese in the 13th century.

By the 10th century, the Circassians had emerged as a cohesive ethnic and linguistic entity. At the time, Circassia stretched from the middle of the Caucasus to the Black Sea. In the hinterland lived the Circassian nations of the Papaghis and Kasakhs. To the east of the Kasakhs (Kassogs), modern-day Kabardians, lived the Alans, ancestors of the Ossetes. The Circassians had kept their independence until the 13th century, when part of their country and Abkhazia were subjected by the Georgians under Queen Tamara (1184-1213) and Christianized. Around 1424 AD, the Circassians threw off the Georgian yoke for good. Ghenghis Khan led his Mongol hordes across the Caucasus in the 13th century and laid waste to the North Caucasus. Batu, grandson of Ghenghis, established the Khanate of the Golden Horde in the North Caucasus in 1227. The Kipchak Khanate dominated the North Caucasus until the 15th century, when Tamerlane conquered the Caucasus and ended Mongol rule. In the 13th to 15th centuries, the Genoese

constructed trading posts on the coastal regions of Circassia and Abkhazia. During their incessant wars with the Mongols and Tatars, the Circassians sought to forge closer relations with Russia, from whom they perceived no threat, being relatively distant and of the same faith. Circassian Mamluks furnished medieval Egypt with an important element of her elite warrior caste for about six centuries and its reigning Sultans for 135 years.

The Russian-Circassian War

After destroying the Empires of the Golden Horde at the end of the 16th century, Russia began to push south towards the northern steppes of the Caucasus in a process of gradual encroachments. Russia began to meddle in the affairs of Circassia in 1736. The construction of the Caucasian Military Line hastened the first open conflict between the Circassians and Russians in 1771. A protracted and devastating war extended for decades, and the Russian juggernaut had ground all resistance by 1864.

On 1 May 1864 – later dubbed the Circassian Day of Mourning, celebrated by all Circassian communities and even turned into a public holiday in the Circassian republics under pressure from the Circassian nationalists – Russia proclaimed the end of the Caucasian War. Covertly, the Russians pursued a policy of organized and systematic terror and thousands of people were massacred in cold blood. Those horrific acts, together with the collusion of the Ottomans, resulted in a mass exodus. Only 10% of the Circassians, about 200,000, remained in their ancestral lands to face occupation and persecution first under the Tsars and later the Communists. This is the most horrific genocide in modern history up to World War I.

During the tsarist period, Circassia remained desolate. There was an influx of Slav colonists, especially in the coastal regions. The Circassians joined the North Caucasian Mountain Republic in 1917. After victory of the Bolsheviks in the Civil War, the Circassians were divided into four regions, which kept changing status and nominal designations until the early 1990s. The horrors of centralization, the purges and World War II gave way to a long period of quiet and stagnation until the years of Glasnost and Perestroika. The demographic situation changed dramatically in the NW Caucasus, such that nowadays the Slavs constitute the majority in the region. However, figures from the 2002 Russian population census show that the increase in Circassian population, especially in the Kabardino-Balkarian Republic, since the preceding census in 1989 had been colossal by any standards. For example, the number of Kabardians in the Kabardino-Balkarian Republic rose from 364,494 in 1989 (48.2% of total population) to

498,702 in 2002 (55.3% of total population), an increase of 37%. In the same period, the Russian population in the Republic dropped almost 6%, from 240,750 (31.9% of total population) to 226,620 (25.1% of total population).

Current Political Situation

After the demise of the Soviet Union, Circassian nationalists became very active demanding more autonomy and even independence. The International Circassian Association was established in 1991 and it included organizations from the Caucasus and the diaspora. In 1993, it became a member of the Unrepresented Nations and Peoples Organisation (UNPO), which was created in 1991 in The Hague to represent ethnic groups around the world that are barred from joining the United Nations for whatever reason.

The secessionist tendencies reached fever pitch during the Georgian-Abkhaz war of 1992-93. Victory gave the nationalists overwhelming popular support, but collusion of the local and central authorities, together with the onset of the Chechen war in 1994, overturned the tables. The nationalists have been on the defensive since the mid-1990s, being hounded by the local governments. People have been more concerned with their material well being, and nationalism has taken a secondary place in their reckoning.

The concept of a united Circassia is however still strong in the hearts and minds of all Circassian peoples. Some regard the re-creation of historical Circassia as inevitable, since Russia's colonial stance will have to ease for it to join the world comity. Ethnic tension is evident in all three republics: the Kabardians vs. the Balkars, the Cherkess-Abaza vs. the Karachai, and the Adigeans vs. the militant Cossacks. Fortunately, no serious conflicts have erupted thus far.

The Circassian diaspora, which is increasingly becoming more politicized, could play a decisive role in the demographic and political situations in the NW Caucasus, if the right conditions obtain. The few hundred Kosovar Circassians, who found refuge in their ancestral lands in 1998, caused trepidation among the local Cossacks, who had been wary of Adigean domination.

Attempts by the administration of the president of the Russian Federation Vladimir Putin to repeal the autonomy of the Adigey Republic and subsume it under the administration of the Krasnodar Krai, which started fervently in 2005, were narrowly defeated towards the end of 2006 by the unitary opposition of Adigea's President Hazret Sovmen and the Circassian nationalists in the Caucasus and diaspora. The mobilization of the nationalist forces and their solidary stance against this issue has brought to the fore the latent demands of the nationalists

and brought back from the cold their erstwhile leaders, principally Yura Schenibe (Shanibov).⁶ Sovmen was replaced in January 2007 by Aslancheriy Tkhakushinov, as he was denied a second term for his heroic stand against the Kremlin's attempt to deal a crippling blow to the Circassian Issue. Notwithstanding the tenuous victory of the nationalists, this episode underlines the precarious status of the Circassian political entities in the Caucasus and their vulnerability vis-à-vis arbitrary diktats issuing from Moscow.

The issue of the status of Circassia and the establishment of Greater Circassia is slowly but surely coming to the fore in current international politics, due mainly to the game of tug-of-war between Russia and the West regarding the formal independence of Kosovo on one hand and the status of Abkhazia and South Ossetia on the other.⁷

Circassian Society

The eastern Circassians, those living on the right-bank of the upper reaches of the Kuban River (Psizch), are composed of the Kabardians and Beslanay. The western Circassians are composed of many tribes: Abzakh, Shapsugh, Temirgoi, Bzhedugh, etc. Some tribes and clans have disappeared from the Caucasus as a result of the Russian-Circassian war. The social structure of Circassian society was extremely complex and was generally based on hierarchical feudalism. The main castes were the princes, nobles, freemen, serfs, and slaves. A few egalitarian tribes existed in the mountainous regions of Western Circassia. The feudal system came to a tragic end in 1864 when Russia conquered Circassia.

Traditional Circassian society was martial in nature and the offspring of the upper-classes were required to go through a very harsh training regime. Frugality and abstinence were cherished attributes. The code of chivalry had respect for women and elders, hospitality and blood-revenge as its trinity. Avoidance customs, as when man and wife and siblings are proscribed from associating in public, were manifestations of the severity of social relations. Women, especially of the upper class, enjoyed a relatively high social status. The position of

⁶ A fascinating biography of Shanibov – and an eye-opening account of the Kabardian intellectual elite in the last decades of the 20th century – can be found in Georgi M. Derluguian's *Bourdieu's Secret Admirer in the Caucasus: A World-System Biography*, Chicago and London: The University of Chicago Press, 2005.

⁷ For more on 'Greater Circassia' in contemporary politics, refer to P. Goble, 'A Greater Circassia "More Probable than Nuclear War," Moscow Analyst Says', in *Window on Eurasia*, 11 December 2007. Online. Available HTTP: <<http://windowoneurasia.blogspot.com/2007/12/window-on-eurasia-greater-circassia.html>> (accessed 15 February 2008).

Circassian women is significantly better in many respects than the Russian average.

Traditional economy was agrarian and pastoral in nature. During Soviet times, centralization and industrialization transformed and modernized the economy. However, individualism and initiative were frowned upon, and after collapse of the Soviet Union, the economic situation in the Circassian republics took a nosedive. The two Chechen wars and political uncertainty and tensions have aggravated the situation.

The Circassians are nominally Sunni Muslims. There is a small Christian community in Mozdok in North Ossetia. The two most powerful formers of Circassian system of beliefs are the ancient animistic-pagan religion and the code of conduct, *Adige Xabze*, which also has regulated the mundane life. Religious persecution during the Soviet period and great attachment to traditions, a characteristic of the Circassians, have resulted in a superficial knowledge and practice of religion. There is no tradition of religious fanaticism.

The Kabardians

Capsule Summary

Location: Central North Caucasus, mainly in the Kabardino-Balkarian and Karachay-Cherkess republics of the Russian Federation.

Total population: approximately 1 million.

Religion: Eclectic amalgam of mainly pagan/polytheistic native beliefs and practices with Muslim and, to a lesser extent, Christian influences. Orthodox Christianity (2%).

Essay:

Ethnically, the Kabardians form one of the main tribal divisions of the Circassians. Presently, they occupy the middle and northern regions of the Kabardino-Balkarian Republic (12,500 sq. km; about 1 million) making 55.3% of the population (according to 2002 Russian population census; but estimated now to make up almost 60% of the population of the Republic), form the majority of the Cherkess population of 100,000 in the Karachai-Cherkess Republic (14,100 sq. km; about 450,000), and are found in a few villages in Adigea and the Krasnodar and Stavropol Krai. A significant Christian community is found in the area of the town of Mozdok in North Ossetia. There are about 750,000 Kabardians in the Caucasus, forming almost three-quarters of the Circassian population and almost 0.5% of total population in Russia. There are Kabardian diaspora communities scattered in the Middle East, especially in Turkey, Syria, and Jordan, with a total number estimated at 300,000. This diaspora formed mainly as a result of the Russian-Circassian War of the 19th century.

Linguistically, Kabardian, together with the closely related Beslanay, forms the eastern branch of Circassian. It has the status of an official and literary language in both Kabardino-Balkaria and Karachai-Cherkessia. Cyrillic orthography is used, although Arabic and later Latin adaptations had been used until 1923 and 1937, respectively. 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. The status of Kabardian has been slowly improving since the collapse of the Soviet Union. It is not thought that the language is under threat of extinction.

History

The earliest recorded instance of Kabardian differentiation from the rest of the Circassian nation was in *The Book of Administration of the Empire*, written in the 10th century by Emperor Constantine VII, Porphyrogenitus (905-959), according to which the Zikhis, or Western Circassians, occupied the eastern Black Sea littoral and the Kasakhs (Kassogs), modern-day Kabardians, lived in the hinterland. To the east of the Kasakhs lived the Alans, ancestors of the Ossetes.

In the 11th century, the Russians under Mtislav took part in routing the Khazar army in the Crimea. They then crossed the Taman Strait and defeated the Kassogs, or Kabardians, under their legendary leader Idar. Mtislav then subjugated the Iron, or Ossetes. He founded a small principality, Tamtarkan, or Tmoutarkan, under the suzerainty of Russia, with the Kabardians and Ossetes as subjects. This state lasted for a few centuries, but with diminishing influence in Kabarda.

During this period some Circassian tribes abandoned their mountainous abodes and resettled in the plains around the Sea of Azov, and in the Crimea. The majority of migrants hailed from Kabarda, who settled among the Tatars between the rivers Katch and Belbek. To this day, the area of the upper reaches of the Belbek is called 'Kabarda', and the land between the two rivers 'Tcherkess-Tuss', 'Plain of the Circassians' in Tatar.

The Kabardians had to suffer Georgian rule until 1424. In the early 13th century, the Kabardians left their original homeland in the Kuban region and, after wandering for some time, headed towards the Crimean Peninsula and occupied it in 1237 AD. At the end of the 14th and beginning of the 15th century, the Crimean Kabardians were ruled by Abdun-Khan. They resettled in the middle of the North Caucasus between the rivers Psif in the east and Nefil in the west. This move was only possible after the demise of the Golden Horde, when a power vacuum was created by the defeat of Tokhtamish.

The establishment of Little Kabarda goes back to the middle of the 16th century, when a Kabardian prince, who wanted a large principality to rule, crossed the Terch (Terek), accompanied by his share of subjects,

and established a principality to the east of Kabarda proper, or Greater Kabarda.

The Kabardians established a strong state in the 16th and 17th centuries. They built the town of Chantchir, which became the centre of their country. At the time, Kabarda had an area exceeding 40,000 sq km. It extended from the Kuban (Psizch) in the west to river Sunzha in the east, and from the plains north of Pyatigorsk and river Terch (Terek) in the north to Georgia in the south. An earlier instance of Circassian re-establishment in the middle plains of the Northern Caucasus was recorded as far back as 1250 AD.

Prince Inal Teghen (Tighwen), one of the descendants of Abdun-Khan, assumed the reins of power in Kabarda in the 15th century. He was brave, prudent and generous. During his reign many people submitted to his rule and chose to become part of his state. He managed to unite the Circassians and Abkhazians into one empire, which he ruled for a long time. In 1509, he invaded Imeretia and subsequently routed an army of Western Georgians. It is most probable that Tzandia Inal Daphita, desecrated in the Georgian Chronicles, was this self-same prince. However, after his demise Kabarda was riven into several rival principalities by his several sons. Civil war ensued in which the Kiakh (*Ch'axe*=Western Circassians) were instrumental in installing Prince Idar as sole potentate. It was during this chaotic period that Prince Qanoqwe son of Beslan left Kabarda to establish the Beslanay tribe.

Peace and stability prevailed for long years, allowing the Circassians to go on with their lives. As had become the usual scheme of things, a fresh wave of invaders broke on Circassian shores. A combined force of the Turghwt (ancestors of the Kalmyk) and Tatars of Tarki engaged the Kabardians at the confluence of the Balhq (Malka) and Terch (Terek). The first encounter went the way of the former party, the Circassians retreating to the Psigwensu River (in Kabarda).⁸ 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 total rout when a contingent of 2,000 warriors came to the rescue, turning the tide of the battle. The Turghwt were driven out and all Circassian lands were restored. The battle scene was named 'Qereqeschqetaw', which means 'fleeing to the mountains' in Tatar.⁹

⁸ Psigwensu is a right tributary of the Sherej (Cherek), which is a right tributary of the Bax'sen (Bakhsan), which in turn is a right tributary of the Balhq (Malka), a left tributary of the Terch (Terek).

⁹ The epic battle was immortalized in song, for example 'Qereqeschqetaw Zawem yi Wered' ('The Song of the Qereqeschqetaw Battle').

The feudal princes of Kabarda dominated the North Caucasus up to the start of the 18th century. By the end of the Middle Ages, Kabarda had become a formidable state. It spread its hegemony over the whole of central North Caucasus, reducing the Ossetes and various Turkic peoples, remnants of the Kipchaks, to vassalage. At times its power extended to the shores of the Caspian. Alliances were struck with the Shamkhals of Daghestan. These achievements would have supposed some degree of co-ordination and co-operation between the plethora of princes, the occasional civil strife notwithstanding. The main princely dynasties were Yidar (Idar), Qazi, Telhusten, Zhilax'sten, Mudar, and Zhambolet.

At its zenith, Kabarda was so dominant that all powers with vested interests in the area, namely Moscovy and the Ottoman Port, sought to court and bestow honours upon its princes in order to further their interests. This culminated in the betrothal of Tsar Ivan IV (1530-1584), nicknamed the Terrible, to Prince Temriuk Idarov's (Yidar Teimriqwe) daughter, Gwascheney (Gwaschene, in some sources; later baptized Princess Maria), in 1561 AD. This marriage of alliance served to cement the so-called 'Union' between Russia and Kabarda. In Soviet times, a bronze statue of Princess Maria was erected in the centre of Nalchik to mark the event. In this period, the Cherkasskys, Kabardian princes in the Russian court, as an aristocratic family formed whose descendants played a significant role in the Russian military and politics.

The date of the fictitious unification is reckoned by Russians to have occurred in 1557. However, as will be explained later, the authority of Temriuk over the other Kabardian princes was very tenuous and many of these declined to 'ratify' the alliance, which was at best symbolic. In 1705 (or 1708), the Tatar Khan, Qaplan-Gery, at the head of 100,000 men, marched against the Circassians of the Five Mountains. The Adiga, sensing the inferiority of their forces, decided to invoke ruse. They retreated into the mountains and built stone fortifications across the forbidding passes. Remains of these ramparts, called the 'Walls of the Crimea', can still be seen in Qenzhalischhe, in the environs of Pyatigorsk. In the absence of any resistance, the Tatars went into a rampage. The Circassians sent deputies to offer their submission to the Khan, who imposed stiff conditions. He demanded, among other things, 4,000 maids and boys as hostages. The Adiga pretended to accept the terms and sent provisions, including intoxicating liquors. The Tatars revelled in their 'victory'. One night, while they were in deep slumber induced by the strong drink, the Circassians rolled heavy stones on the tents below, and fell on the Khan's camp, massacring a great number of his men and putting the rest to flight. The Khan lost a brother and son. Thenceforth, the Kabardians were rid of the Tatars forever.

In 1736, a war broke out between Russia and the Ottoman Empire due to the latter's intervention in Kabarda. In the Treaty of Belgrade of 18 September 1739, the independence of Kabarda was formally guaranteed. The first military outpost of the Caucasian Military Line, Mozdok (Mezdegw=Deaf[=thick, deep]-Forest), was established in Kabarda in 1763 on the left bank of the Terch (Terek) at a distance of 250 km west of Kizliar.¹⁰ After this development, the Kabardians entered into negotiations with the Turks. In the summer of 1771, the Kabardian princes expressed their dissatisfaction with the policy of the imperial administration in the Caucasus and the construction of the military line between Mozdok and Kizliar. This hastened the first open battle between the Kabardians and Russians, which took place near the Balhq (Malka) River on 29 September 1771. The Russians under General Jacoby won the day.

In 1779 Empress Catherine instructed the Governor General of Astrakhan, Prince Potemkin, to pacify Kabarda by fair means or foul. General Jacoby was given his marching orders. He conducted an offensive in Kabarda, which lasted all summer. After the arrival of fresh enforcements from Russia, the expedition succeeded in penetrating deep into Kabardian lands. At the end of September 1779, a fierce battle was fought in which the Kabardian force, taken unawares, was massacred. About fifty princes and more than 350 noblemen were killed, a huge toll by the reckoning of those days. Dubbed 'Qeberdey Zheschteiwe' ('Kabardian Night Assault'), the battle marked one of the bleakest days in Kabardian history.¹¹ By December, the Kabardian princes were defeated and the northern frontier of Kabarda retracted to the rivers Balhq (Malka) and Terch (Terek).

In 1810, the Russians conducted a campaign in which many Circassians were killed and about 200 villages burnt. The Kabardians sent a delegation to St. Petersburg to petition for peace and to request that the rights and privileges granted by Empress Catherine II in the early 1790s be restored. Tsar Alexander I concurred with these demands. Some Kabardians, today's Cherkess, dubbed '*Hejeret*' – immigrant or fugitive Circassians – refused to accept Russian hegemony, and moved west to the land between the upper Kuban (Psizch) and Zelenchuk (Yinzhij) rivers. The war in Kabarda was localized and badly organized. The Circassian princes failed to present a united front, the Russians taking advantage of principal rivalries. When General Yarmolov

¹⁰ According to other accounts, Mozdok was established by the (Kabardian) Prince Qwrghwoqwe in 1759.

¹¹ The memory of this battle has been preserved in the song 'Qeberdey Zheschteiwem yi Wered' ('The Song of the Kabardian Night Assault').

(Ermolov), military commander of the southern Tsarist forces, arrived on the scene in 1816, Kabarda was on her knees. Four decades of open conflict had demoralized the people and left the land in ruins. The Kabardians suffered heavy losses. By 1818, their number had fallen from 350,000 before the war to a mere 50,000.

In 1821, Yarmolov demanded that the Kabardians living in mountainous areas move to the plains to facilitate their control. The mountaineers refused to obey, causing the General to move against them in 1822. He laid the foundations for several forts and imposed harsh punishments on the population. The Caucasian Military Line was pushed further into Kabardian territory and many massacres were committed against the populace, which had been ravaged by the plague for close to fourteen years. The intensity of conflict subsided in 1825. No serious disturbances occurred until 1846.

Many Kabardians were forced to leave their native lands during the exodus years 1862-64. During the tsarist years, Kabarda was subsumed under the Stavropol Province. Cossack and Slav settlers found a new home in the north-eastern parts of Kabarda. In September 1921, the Kabardian Autonomous Oblast (AO) was formed, and in January 1922, the Balkar Okrug was attached to the Kabardian AO to form the Kabardino-Balkarian AO. In December 1936, the status of Kabardino-Balkaria was elevated to autonomous republic within the Russian SSR. In 1991, it became a constituent republic of the Russian Federation with no right of secession.

Present Political Situation

The Kabardian nationalists are mainly represented by the Adige Xase (Circassian Association), which is a member of the International Circassian Association. The nationalists' principal demand is restoration of historical Kabarda as a first step towards re-establishment of Greater Circassia, with the concomitant repatriation of the diaspora. The nationalists rode on a wave of popularity that almost managed to wash away the old apparatchiks, but by 1996, the people had become more concerned with the economic woes that had gripped all Russia. President Vladimir Kokov, effective leader of the Republic from 1990 to 2005, won the 1997 and 2002 presidential elections, putting more pressure on the already beleaguered nationalists. The Kabardians and Balkars have been at loggerheads since the latter were rehabilitated after their banishment. The Cossacks also aspire to secession. There is a small chance of open conflict, which could involve other kindred people.

In September 2005, Arsein Kanokov (Qanoqwe), a Kabardian businessman based in Moscow and president of the Sindika Company, replaced the ailing Kokov as president of the Kabardino-Balkarian

Republic (Kokov died on 29 October 2005). The new president is considered by many to be the right person to lift the Republic out of the myriad crises gripping it. Others have criticized him for being weak.

Kabardian Society

The Kabardians are part of the wider Circassian society, having the same traditions and customs with slight regional variations. The social structure was more elaborate and the *Xabze*, the code of conduct, was more developed. Despite feudalism, there was enough social cohesion to allow the formation of a huge empire in the 16th and 17th centuries, and enough clout to dominate the central northern Caucasus until the middle of the 18th.

‘The Kabardians well exemplify the peoples of the Northern Caucasus in their main socioeconomic indices. They are characterized by a low level of urbanization (44.3 percent of urban population) coupled with a high rate of urbanization (the growth of urban population from 1979 to 1989 was 89.3 percent). The age structure of the Kabardians shows a high proportion of young age groups (in 1989 as many as 32.4 percent of the population) and an insignificant proportion of people of pensionable age (9.9 percent). This is the result of a high birth-rate, especially in the countryside (2.6 births per woman), where the bulk of the population lives. The average age of the Kabardians is 28.5 years. The socioeconomic indices of the Kabardians (also the Cherkess and Adigeans) suggest that they are undergoing modernization but that they are far from its completion.’ — T. Mastuygina, L. Perepelkin, V. Naumkin (ed.), and I. Zviagelskaia (ed.), *An Ethnic History of Russia: Pre-revolutionary Times to the Present*, Greenwood Publishing Group, 1996.

Figures from the 2002 Russian population census show that the increase in Kabardian population, especially in the Kabardino-Balkarian Republic, since the preceding census in 1989 had been colossal by any standards. For example, the number of Kabardians in the Kabardino-Balkarian Republic rose from 364,494 in 1989 (48.2% of total population) to 498,702 in 2002 (55.3% of total population), an increase of 37%. In the same period, the Russian population in the Republic dropped almost 6%, from 240,750 (31.9% of total population) to 226,620 (25.1% of total population).

Kabardian Religion

The Kabardian Pantheon consisted of some three score deities that regulated the cosmos. Pagan and animistic beliefs, some of which are enshrined in the Nart legends, are still prevalent. Soviet propaganda and isolation have resulted in a superficial knowledge of Islam. The

Kabardians of Mozdok are nominal Orthodox Christians, but they are almost indistinguishable from their pagan/Muslim kin culturally.

The Kabardian Language

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.

Literary Kabardian is based on the dialect of Greater Kabarda. There are 57 letters in standard Kabardian, 19 of which are digraphs (e.g. хъ, пӀ), five trigraphs (e.g. хъу), and one tetragraph (кхъу). These combinations are used to represent the inordinate number of consonants.

Appendix 2

The Circassian language

(also includes the scheme of the latinized Kabardian alphabet used in the book)

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 Adigean 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: Balh^q (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, Nartkhuaj, 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 І, 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, пІ), 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, жь, 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.

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>Mir<u>a</u>?</i> : Is it this?	А а
B b	B b	<u>b</u> ali <u>e</u> : radish; <i>no<u>b</u>e</i> : today; <i>bi<u>r</u>i<u>b</u></i> : pomposity	Б б
Ch ch	chest, chair	<u>ch</u> in: whirligig; <i>pi<u>ch</u>in</i> : to tear off; <i>he<u>le</u>ch</i> : bad, spoilt	Ч ч
Ch' ch'	ch followed by glottal stop	<i>ch'<u>e</u></i> : tail, end; <i>xe<u>ch</u>'in</i> : to emerge (from some mass); <i>f'<u>e</u>ch'</i> : except	КІ кІ
D d	D d	<u>d</u> ene: where; <i>da<u>d</u>e</i> : grandpa; <i>je<u>d</u></i> : hen	Д д
Dz dz	adze	<u>d</u> ze: tooth; army; <i>ye<u>d</u>zi<u>n</u></i> : to hurl; <i>gw<u>e</u>d<u>z</u></i> : wheat	Дз дз
E e (initial only in loan words)	<i>schwa</i> ; heave <u>n</u>	<i>ek<u>s</u>ponat</i> : exhibit; <i>lhe<u>p</u>q</i> : nation; race; breed; <i>na<u>p</u>e</i> : face	Э э
ei (never in initial or final position)	day (short and undiphthongized)	<i>ze<u>i</u>k'we</i> : campaign, outing	Е е
ey (never in initial position)	day (diphthongized)	<i>f'<u>e</u>y</i> : dirty	Ей ей
F f	F f	<i>f</i> e: skin; <i>qe<u>f</u>en</i> : to dance; <i>ne<u>f</u></i> : blind	Ф ф

F' f'	f followed by glottal stop	<i><u>f</u>i</i> : of good quality; <i>ze<u>f</u>ech'</i> : initiative; <i>l'<u>f</u></i> : good man	ФI фI
G g	Spanish/Dutch g , e.g. lago	<i><u>g</u>in</i> : gunpowder; <i>gh<u>w</u>egin</i> : to weep; <i>zh<u>ig</u></i> : tree	Г г
Gh gh	Parisian r	<i><u>gh</u>asch'e</i> : life; <i>gh<u>eg</u>ha</i> : flower; <i>gh<u>ed</u>irgh</i> : clang	Гъ гъ
Ghw ghw	gh + w	<i><u>ghw</u>egw</i> : way, road; <i><u>migh</u>we</i> : misfortune; <i><u>ghwneghw</u></i> : neighbour	Гъу гъу
Gw gw	Gwent	<i><u>gw</u></i> : heart; <i>gw<u>eg</u>wen</i> : large metal pitcher; <i><u>degw</u></i> : deaf	Гу гу
H h	Arabic ح	<i><u>h</u>e</i> : dog; <i><u>pih</u>en</i> : to weap; <i>q'<u>wh</u></i> : ship	Хъ хъ
I i (only initial in interjections)	bin, din, sin	<i><u>i</u>'i</i> : no; <i><u>fiz</u></i> : woman; <i><u>qamishi</u></i> : whip	Ы ы
iy (never initial)	see	<i><u>txilhiybl</u></i> : seven books; <i><u>siy</u></i> : my	И и
J j	J j	<i><u>j</u>egwn</i> : to play; <i>ye<u>j</u>ap'e</i> : school; <i><u>dij</u></i> : bitter	Дж дж
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><u>kasse</u></i> : cash-desk; <i><u>stekan</u></i> : cup; <i><u>rak</u></i> : cancer	К к
Kw kw	could	<i><u>kw</u></i> : middle, centre; <i><u>dekwn</u></i> : to cram;	Кы кы

		<i>xekw</i> : country	
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 κIy
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>psō</i> : unharmed, intact; <i>lheposchhepo</i> : barrier, hurdle	О о
P p	P p	<i>pe</i> : nose; <i>nape</i> : face; <i>nip</i> : flag	П п
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	ПI пI
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>diqwaqwe</i> : fork, bifurcation;	Къу къу

		<i>megw</i> : hay	
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	P p
S s	S s	<i>simaje</i> : sick, ill; <i>k'wesen</i> : to elope; <i>t'is</i> : sit down	C c
Sch sch	alveolo-palatal sh	<i>schēn</i> : to sell; <i>pschasche</i> : girl; <i>wesch</i> : axe	Ц ц
Sch' sch'	sch followed by glottal stop	<i>sch'ale</i> : boy, lad; <i>hesch'e</i> : guest; <i>psch'ipsch'</i> : sparkling	Цц цц
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; <i>satu</i> : trade; <i>qat</i> : level, layer	T т
T' t'	t followed by glottal stop	<i>t'i</i> : ram; <i>yat'e</i> : mud; <i>wet'psit'</i> : damp (of weather)	Тт тт
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	Цц цц
U u (never initial)	moon	<i>pud</i> : cheap; <i>qaru</i> : strength	У у
V v	V v	<i>yi</i> : bull; <i>gheven</i> : to boil; <i>bey</i> : abundant (of crops)	В в

W w	well	<u>w</u> ane: saddle; q <u>ew</u> at: nutritious; ps <u>insch'ew</u> : quickly	Y y
'W 'w	' + w	' <u>w</u> : mouth; <u>zhi'eda'we</u> : obedient; <u>sch'i'w</u> : top; button	Iy Iy
X x	Scottish/German ch , e.g. lo ch , i ch	<u>x</u> ade: garden; <u>ma</u> x: weak; <u>z</u> iqiyz <u>i</u> x: well-dressed	X x
X' x'	Spanish j , e.g. jarra Arabic ج	<u>x'</u> arbiz: water-melon; <u>malh</u> <u>x'e</u> : son-in-law; <u>tsir</u> <u>x'</u> : flimsy	Хъ хъ
Xw xw	x + w	<u>xw</u> : wheat; q <u>eschexw</u> n: to buy; <u>delh</u> <u>xw</u> : brother (of a woman)	Xy xy
X'w x'w	x' + w	<u>x'w</u> men: to guard, protect; <u>Mix'wr</u> : seal; <u>zchex'w</u> : rude person	Хъу хъу
Y y	yes	<u>y</u> ape: first; <u>mi</u> yin: not large; <u>bzchami</u> y: pipe; <u>zurna</u>	— —
Z z	Z z	<u>z</u> i: one; ' <u>e</u> z: skilful; <u>me</u> z: forest	З з
Zch zch	alveolo-palatal zh	<u>zche</u> : mouth; <u>ma</u> z <u>che</u> : comb; <u>leg</u> hw <u>pezch</u> : leader of herdsmen	Жъ жъ
Zh zh	genre, erasure	<u>z</u> hem: cow; <u>q</u> waz <u>he</u> : village; <u>l</u> hemiz <u>h</u> : bridge	Ж ж
' '	glottal stop	' <u>e</u> ne: three-legged table; <u>Q'i'e</u> !: Please!; <u>We</u> '!: Oh!	I I

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	Ә*	Б	В	Г	Гу	Гъ	Гъу	Д	Дж
Дз	Е	Ё	Ж	Жъ	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	Хъ	Хъ	Хъу	Ц	ЦІ	Ч	Ш
Щ	ЩІ	Ы	Ә**	Ю	Я	І	Іу	Ъ	ь

Official Adigean alphabet (A. A. Hat'ene & Z. I. Ch'erashe, 1960, pxxvi)

А	Б	В	Г	Гъ	Д	Дж	Дз	Е	Ё
Ж	Жъ	Жъ	З	И	Й	К	Къ	КІ	Л
Лъ	ЛІ	М	Н	О	П	ПІ	Р	С	Т
ТІ	У	Ф	Х	Хъ	Хъ	Ц	ЦІ	Ч	Чъ
ЧІ	Ш	Шъ	ШІ	Щ	Ы	Ә	Ю	Я	І
Ъ	ь								

* Schwa in Circassian words.

** In loan words.

Appendix 3

Circassian lexicography

EASTERN CIRCASSIAN

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Other works by Amjad Jaimoukha

Books

- ***The Circassians: A Handbook***, London: RoutledgeCurzon (Taylor & Francis); New York: Palgrave, 2001. [This book has received world-wide acclaim and was reviewed in many prestigious journals and periodicals, including **The Times Literary Supplement** (UK), **Book News, Inc.** (Portland, Oregon), **Bulletin of the School of Oriental and African Studies** (UK), **Choice Magazine** (USA), **Ethnos: A Journal of Anthropology** (UK), **Europe-Asia Studies** (Institute of Central and East European Studies, University of Glasgow, Scotland), **Indigenous Nations Studies Journal** (University of Kansas), **Journal of the Royal Asiatic Society** (UK), **Middle East Studies Association Bulletin** (USA), **Royal Court Research Department/Majlis El Hassan** (Jordan), **Slavic and East European Journal** (USA), **The American Historical Review** (USA), **Canadian-American Slavic Studies**, **Faits & Projects Magazine** (Paris). Sample pages and extracts from the book are available on Amazon.com. For more information, refer to <http://geocities.com/jaimoukha/circhandbook.html>]
- ***The Chechens: A Handbook***, New York: Routledge; London: RoutledgeCurzon (Taylor & Francis), 2005; 2nd edition: 2008. [This book was reviewed in a number of journals and periodicals, including **Slavic and East European Journal** (USA). Sample pages and extracts from the book are available on Amazon.com and Google Books]
- [*Circassian Culture and Folklore: Hospitality Traditions, Cuisine, Festivals & Music \(Kabardian, Cherkess, Adigean, Shapsugh & Diaspora\)*](#), London and New York: Bennett and Bloom, 2009.
- ***Circassian Bibliography***, Amman: Sanjalay Press, 2009. [In English. About 2,000 entries. Language of entry is same as language of title]

- ***The Cycles of the Nart Epic of the Circassians***, Amman: Sanjalay Press, 2009. [In English]
- ***Kabardian–English Dictionary***, Amman: Sanjalay Press, 1997; 2nd edition: 2009. [More than 22 thousand entries]
- ***Kabardian Grammar***, Amman: Sanjalay Press, 2005.

Articles

- **‘Jordan’**, in Carl Skutsch (ed.), *The Encyclopedia of the World’s Minorities*, New York: Routledge, 2005. (1st edition, 3 vols, ISBN: 157958392X)
- **‘The Circassians’**, in Carl Skutsch (ed.), *The Encyclopedia of the World’s Minorities*, New York: Routledge, 2005. (1st edition, 3 vols, ISBN: 157958392X)
- **‘The Dagestanis’**, in Carl Skutsch (ed.), *The Encyclopedia of the World’s Minorities*, New York: Routledge, 2005. (1st edition, 3 vols, ISBN: 157958392X)
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- **‘The Karachai’**, in Carl Skutsch (ed.), *The Encyclopedia of the World’s Minorities*, New York: Routledge, 2005. (1st edition, 3 vols, ISBN: 157958392X)

Other publications

- ***Bibliography of Publications of the Royal Scientific Society and Princess Sumaya University for Technology (1997-2004)***, Amman: Royal Scientific Society Press, 2005. [In English. Language of entry is same as language of title]
- ***Scientific Integrity***, Amman: Royal Scientific Society Press, 2005. [In Arabic]

- ***Proposal Writing: A Guide for Writing Convincing Funding Proposals***, Amman: Royal Scientific Society Press, 2004.

Other articles appeared in a number of local periodicals and on some Internet sites. There have also been a number of interviews by international and national media, such as the BBC (Arabic Service), Radio Free Europe/Radio Liberty (North Caucasus Service), *Faits & Projects Magazine* (Paris, September 2003, pp 51-52), etc.