

Neo-Aramaic and Kurdish Folklore from Northern Iraq

A Comparative Anthology with a Sample of Glossed Texts

VOLUME 2



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10. THE BRIDGE OF DALALE

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Summary

A builder called Toma was commissioned to construct a bridge in Samana. After he had completed it successfully, the local ruler cut off his right hand, so that the builder could not repeat such a project for another city. The builder took revenge by causing it to collapse. Toma fled the city and arrived in Zakho, where he was commissioned again to build a bridge. He could not, however, prevent the bridge from collapsing. In a night vision, he was told by an angel that he must put a 'living soul' into the bridge. In the morning, Toma's daughter-in-law, Dalale, reached the bridge first, so she was the one to be sacrificed. Dalale agreed to be put in the bridge to save Toma and his family. After this, the bridge was completed successfully. Dalale was put in the bridge alive, but died there after some days.

(1) ʿana ʾiwən ʾAmīn ʾIsa Šamʿōn, | m-našət ʾəsnax. | šəmmət
yəmmi Jwane Səbhi Jeləzar, | ʾəyḏan m-našət ʾəsnax. | ʾu yəmmi dāha
ḥəyūn turzaq. | ʾalaha merəx xaya-w ʿumr diya. |

(2) nixət sawi ʾamər ʾənnuhu qəšša bdēʾla... | ʾənnuhu qabl
ʾalpa-w ʾəšta ʾamma šənne gu xa mánṭaqa šəmmaw Samàna. |
mánṭaqa šəmmaw Samàna. | ʾətwale xa ʾāmīr. | ʾāmīrət mánṭaqa,
ʾāmīr gálāka zangīn ʾiwa. | ʾətwale təjara mən šarq-u mən gərb. |

(3) fa ʾətwə maya, | nəhar, | ʾAbnu-u bēn mumkən ʾorəppa, | ʾu
mumkən ʾəsyā. | fa ʾabewə ʾawəd xa gəšra, | xa təwəšəl. | gəšra yaʿni
t-maṭe l-əxdāde, | xa-məndi t-hawe ʿūbūr, | maʿbər təjara diyu, |
mumkən maʿbər təwəbel, | zərāʿa, | šanāʿa, | təjara, | ʾu ma ʾitən
maʿbère, | lēn ʾāmīr, | dáʾəman ʾūmārāʾ-īlay, | mülūk-īlay k-əbi təjara
diyehən həwya, | ʾu bə-daw waqt diyəhən. |

(4) fa ʾāmīrət mánṭaqət Samàna... ʾe, | ṭabʿan ʾən ratəx ʾəl-
šəmmət Samàna, | ṭabʿan līṭən hatxa mēndi. | bas ʾiṭən xa ʿāʾəla hola
biyət mánṭaqət harbòle šəmmaw ʿāʾilət Samànu, | ʾawa laysāʿ^A
Samàna. | Samànu. | fa ʾəḏan, | ʾawwa mən ḥəḏər, | mən ʾawwa
mánṭaqa=ile. ||

(5) fa ʾāmīr diyehən ṭəble ʾənnu ʿk-əbən banən xa gəšra. ʾ fa bə-
daw waqt mjumeʿle ʾənnuhu ṭabʿan hade lətwə mūhandəsīn, | bas
ʾətwə maha... ʾamrəxwale ʾəşəḥəb əs-šānaʿa^A. | ʾanna d-palxi b-ana
məndyāne hòsta y-amrīwale. | fa tele xa-mənnu y-āmər ʿana b-awdən
kăḏa jəsr. ʾ

(6) šəmma daw hosta mǎha=ile? | šəmmu Tòma. | hamka mere
ləwe šəmmu Toma. | šəmmu ʿAbbās ʾiwa. | səbab? | meru ʾannahu bə-
dàw waqt kut Toma mǎradəf diyu ʿAbbās ʾiwa. | dax Məḥammad ʾam-
rəx, | y-amrile ʾĀbu Jāsəm. | ʾAḥmad y-amrile ʾĀbu... ʾĀbu Šāb. |

(1) My name is Amin Essa Shamon, from Esnakh. My mother's name is Juaney Sebhi Jelazar, also from Esnakh. My mother is still alive, may God grant her a long life.

(2) My late grandfather used to say that the story began 1600 years ago in a region called Samana. The region was called Samana. It had a prince. The prince of the region was very rich. He had trade with East and West.

(3) So, there was water, a river between him and—perhaps—Europe or Asia. So, he wanted to build a bridge, a connection. A bridge so that [they could] reach each other, something that creates passage, [so that] he could take across his merchandise, perhaps take across spices, agricultural produce, industrial products, merchandise or whatever, because he was a prince. [Those who] are princes and kings always want their trade to work according to schedule.

(4) So, the prince of the region, the Samana region... Of course, if we look at the name Samana, there certainly is not anything like that. There is, however, a family who lived in the Harbole region called the Samanu family, not Samana, Samanu. So this person [perhaps] came from this region.

(5) Their prince made a request [saying], 'I want to build a bridge.' So, at that time, he collected... Of course, there were not engineers back then. But there were what we called craftsmen. Those who work with such things were called craftsmen. One of those came and said, 'I want to build you such a bridge.'

(6) What was the name of that craftsman? His name was Toma. Some people said that his name was not Toma. His name was Abbas. The reason? They said it was because at the time every Toma had the synonym Abbas, the same way as we say Muḥammad is called Abu Jasim. Aḥmad is called Abu Shab.

(7) *ya'ni kut-xa ʔatle mārādəf šəmma diyu. | fa šəmmət Toma mārādəf diyu ʿAbbās ʔiwa. | ləʔán hamka y-amrile jəsr ʔəl-ʿAbbāsi. | ham k-amri¹ la. | ʔaw jəsr kəm-banele xa mūhandəs suràya, | šəmmu Tòma. ʔ¹ ʰal hiya ḥāqīqa? | ʔam xārāfa, | ʔam wāqe^{ʿA}, | ʔənnuhu qəşşa hātxa ila mara. |*

(8) *fa ʔāmīr ʔamər ta Tòma, | ʔbni jəsr. | ʔu xzi mà k-əbət mən pàre, | mən dēhwa, | mən kādā. | əl-mūhəm, | k-əbən banət jəsr ḥatta naqlən təjara diyi, | lablənna mən ʔayya mādina diyi ʔəllət mūdən xēne. ʔ¹*

(9) *fa bdeʔle Toma bəbnayət jəsr. | kəm-ʔawədle b-sabʿa qānātər. | sabʿa qānātər kəm-banēle. | kəm-ʔawədle sabʿa qānātər. | tábʿan, | lit xa-məndi ʔənnu ʔəmər, | ʔənnu xa yòma, | xa šàta, | ʔəsrà šənnə, | bnele. | lè yeðəx kma. | ʔəl-mūhəm bnele jəsr, | ləʔán jəsr sabʿa qānātər. |*

(10) *ma maʿnaha sabʿa qānātər? | ʔənnuhu ʔaw nəhar rəbe ywa. | ləʔán sabʿa qānātər k-əbe šaqli maşàḥa, | ʔənnu l-ʔay mənṭaqa. | mumkən bəş ʔiwa maşəḥət ʔaw nəhar rabta mən Xabur dāha ʔile di-yan b-Zāxo. | mumkən, | mumkən max dəjla ʔiwa. | zen, | fa, | kəm-banele jəsr. | xləşle mən jəsr, | ʰawwal mən nawʰi fi^A ʔaw tarīx, | zaman diyehən. | zamən diyehən, | bə-daw tarīx. |*

(11) *fa mà ʔədyo, | ʔāmīr diyan? | ʔiman xləşle jəsr, | gālāka pşəxle, | ləʔənnu wədle xa-məndi tarīx b-maḥke ʔəllu. | b-amər ʔənnu ʔawwa jəsr tele bnaya b-ʰaḥad flān ʔāmīr^A. ʔ¹*

¹ As this paragraph makes apparent, the two indicative (i.e. realis) pre-verbal particles *k-* and *y-* co-exist in this dialect. Cf. *y-amrile* ‘they call him’ in the previous sentence and *k-amri* ‘they say’ in this one.

(7) That's to say that everybody has his own associated name. So, Toma's associated name was Abbas, and therefore some also call it the Abbasi Bridge. Some others say, 'No. This bridge was built by a Syriac-Christian architect called Toma. Is it true? Whether it is a myth or reality, this is how the story is told.

(8) So, the prince said to Toma, 'Build the bridge. See how much money, gold and such you would like. Most importantly, I want you to build the bridge for the transportation of my goods from one town to another.'

(9) So, Toma began building the bridge. He made it with seven arches, with seven arches he built it. He made seven arches. Of course, there is nothing that says he built it in a day, a year or ten years. We do not know how much time. The most significant thing is that he built the bridge because the bridge [had] seven arches.

(10) What is the meaning of seven arches? It is because the river was large because [those] seven arches have to carry [the trade for an entire] region, that is for that region. It is possible that the area of the river was larger than Khabur, our own river now in Zakho. It is possible that it was as large as the Tigris. Well, he built the bridge. He finished the bridge, the first of a kind in history, in their time. In their time, in that period.

(11) So, what about our prince today? When the bridge was finished, he was very happy, because he had done something which history would talk about. [Someone] will say, 'This bridge was built in the time of prince so-and-so.'

(12) 'okey, 'ənnuhu b-zale-w ati-w šula palxi b-rəš jəsr, | fa mǝ wǝdle 'ǎmir? | hatta 'ənnuhu 'awǝdwa xa hǎdiya rabta ʔa 'awwa muhǎndəs, | Tǝma, | mkarǝmwale, | mǝ wǝdle biyu? |

(13) kǝm-qarele l-gǝbu. | kǝm-qatela 'idu d-yǎmne. | fa 'ǎmri, | 'l-ma b-qatǝt 'ay 'idu d-yǎmne? | 'ǎmǝr, | 'hatta lǝ 'awǝd xa jǝsr xena nafs dǎwwa. | fǎqat 'ǎwwa jǝsr, | d-wǝdle 'ǎwwa, | kǝm-'awǝdle ʔǎli. | 'u 'awwa p-pǎyǝš, | hatta payǝš šǝmma diyi 'abra tarǝx, | 'ənnu 'amri ^Afi 'aḥad 'ǎl-'ǎmǝr^A, | flan tele bnaya 'aw jǝsr. |

(14) fa hosta Tǝma, | 'aw 'amrǝx muhǎndəs, | lǝ-'amrǝx mǝhǎndəs Toma. | hǝsta y-amrǝwale, | bǎnaya Toma, | gǎlǎka mǝqohǝre. | 'idu kǝm-qatǝla, | 'u 'awwa mǝn hostǎwǎta, | 'u mǝn banayǝt 'ay mǎnʔaqa, | 'u 'aw 'aḥad diyu 'iwa, | fa gǎlǎka mǝqohǝre. |

(15) mere ʔa 'ǎ'ǎla diyu, | 'amǝr, 'ana 'awwa mǎndi wǝdli ʔa 'ǎmǝr, | 'u 'awwa mkarǝmli bǝ-l-muqabel qatǝ 'ida diyi, | fa 'ǎḏan, | 'ana ba'd lǝ piš 'ǎtli dǎkta gawa daya mǎnʔaqa. | lazem 'ana mhajrǝn m-aya mǎnʔaqa, | 'u palʔǝn mǝnna. |

(16) fa 'ǎmǝr šmǝ'le, | 'ənnuhu Toma p-palǝt mǝn madǝna. | 'amǝr 'qrǝnle Toma ʔali. | zǎlle gǝbu. | 'amǝr lǎlu, | 'ayǝt har b-zǎlux, | 'u jǝsr wǝdlux ʔali. | bas mǝdi? | mǝ 'awdǝt l-jǝsr, | hatta jǝsr payǝš l-'umǝr kǝllu? |

(17) Toma gǎlǎk ḏǎki wa. | 'amǝr ʔǎlu, | 'maytǝt šawǎ, | y-amrǝxle mǎške | qurrǎd y-amrile b-'ǎrabi. | maške 'ad 'urba, | 'ad 'urba kǝma. | 'ad t-'urba kǝma. | mǎlǝtle xǎlya 'ad 'urba kǝma. | 'urba ya'ni t-wǎne, mǝ 'ǎzze. | sab'a qurrǎd 'ad 'ǎswad, | 'ad t-'urba kǝma. | 'u bayzǝtla 'ǎllǝt jǝsr. | jǝsr diyux p-payǝš l-'umǝr kǝllu. | 'ǎbad la y-napǎl. |

(12) So then people were coming and going, working on the bridge. What did the prince do? Instead of giving this architect Toma a huge gift in order to honour him, what did he do?

(13) He summoned him to his side and cut off his right hand. They said, 'Why would you cut off his right hand?' He said, 'So that he does not make the same bridge as this one. He has made only this bridge that he built for me. This one will remain so that my name will remain throughout history, that [people might say that] this bridge was built at the time of prince so-and-so.'

(14) So, craftsman Toma, or, shall we say 'architect', we shall not say 'architect'. He was called a craftsman, builder Toma, he was greatly upset. His hand was cut off. He was one of the craftsmen, the builders of that region, he was one of their own. He was very upset.

(15) He told his family, he said 'I made this for the prince and he rewarded me by cutting off my hand. Well then, I no longer have a place in this region. I must emigrate, move away.'

(16) The prince heard that Toma would move out of the town. He said, 'Summon Toma for me.' He went to him. He said to him, 'You are going anyway, and you have built a bridge for me. But what? What would you do for the bridge, that the bridge would last throughout time?'

(17) Toma was very clever. He said to him, 'Get seven of—what we call—waterskins. They are called *qurrād* in Arabic. The skins of rams, black rams. Fill them with the milk of black rams. By rams I mean sheep, not goats. Seven hides of black rams. Pour them on the bridge. Your bridge will last forever. It will never fall down.'

(18) *fa ʿawwa mēre, ʿoke, mû mās̄kəla. ʾAfa θāni yōm, θāləθ yōm, ʾA Toma šqalle ʿāʾəla diyu, ʾu yalu-u beta diyu-u mēndi diyu. ʾu qəmle mhojere mən Tərkiya, tele l-Zàxo.*

(19) *fa mà wədle ʾamīr? ʾāmīr mà wədle? ʾamər, ʿana wašiyət mere Toma t̄ali, b-awdānna. b-awdānna, m̄hāqeqānna. ʾmà wədle? mätele sabʿa qurrād mən xəlyət wane kōme, ʾərba kōma. kəm-bayəzle rəš jəs̄r b-lāyle.*

(20) *ʾθani yōm^A qəmle, le jəs̄r hole kulle mp̄ila, ləʾán wədle ʾtāfaʿəl kimyàwī^A. ʾawwa xəlyə ʾamət mà hawewa dārya, jās̄ ʾiwa, ʾəpre wa, xzi bə-daw waqt màhe wa. fa jəs̄r, kul jəs̄r mp̄alle, ʾamər ʾiman mp̄alle jəs̄r. t̄abʿan, baʿd kùllu, xazəx Toma mà wədle.*

(21) *fa Toma pləṭle mən mādīnət Samāna. xə yoma, trè, ʾəsbùʿ, kăḏa, xa fatra zaman iya m̄tele l-Zàxo. ʾiman m̄tele Zàxo ʾāmīrət mánṭaqət Bahdīnān bə-daw waqt, ʾaw d-iwa b-Amēdiya, b-Zàxo wa.*

(22) *šmeʿle ʾənnuhu tele xa hòsta. ʾu ʾawwa hosta ʾile xùš hosta. hole benya hatxa jəs̄r. jəs̄r ʿəmlaq fī flān mánṭaqə, ʾu kăḏa-w kăḏa, ʾe. fa ʾamīr mà mere, ʾad Zàxo?*

(23) *mēre, ʿaḥsan šī ʾənnu ʾawwa bane xa jəs̄r ṭaleni gawət mditət Zàxo, ləʾán lətwale ču rābṭ benatehən. ʾamrəx ʾənnu ʾad ʾàra. fa ʾawwa b-bane ṭaleni xa jəs̄r. ʾən ʾamrəx xa gəš̄ra.*

(18) This one said, 'Okey, no problem.' The next day, or the day after, Toma took his family, children and belongings and migrated from Turkey. He came to Zakho.

(19) And what did the prince do? What did the prince do? He said, 'I shall carry out the instruction that Toma gave me. I shall carry it out.' What did he do? He brought seven skins of milk of black sheep, black rams. He poured them onto the bridge at night.

(20) The next day, he woke up. The bridge had all fallen down because [the milk] had caused a chemical reaction. As if this milk was poured on something, plaster, soil, whatever it was at the time. The bridge, all of the bridge, had fallen down! He said after the bridge had fallen down. Of course, now we see what Toma accomplished after all.

(21) Meanwhile, Toma left the town of Samana. In a day or two, a week or so, he arrived in Zakho. When he arrived in Zakho, the prince of the region of Bahdinan, who would [later] be in Amedia, was in Zakho at that time.

(22) He heard that a craftsman had arrived. This craftsman is a good one. He has built such a bridge. A great bridge in the region called so-and-so, and so on. What did the prince of Zakho say?

(23) He said, 'The best thing is that this man builds a bridge for us inside the town of Zakho, because there was no connection between the two sides, that is, a land [connection]. So he will build a passage for us,' let's call [it] a 'bridge'.

(24) *fa qrele ʿellət Tòma. ʾamər ʿàle, ʿhàyyu Toma. k-əbən mən-nux banətlī hātca mēndī. ʾamər ʿàlu, ʿmà y-xələf. fa bdeʿle Toma bəbnāya. ʾamri babawātan, ʾamri ʾənnu ʿToma bdeʿle bəbnaya b-jəsr. ham lē yedəx xa yoma, ʿesbū, ʿšāhr, ʿsāna, kăḏa, ʾaw hole bəbnaya. bə-ṭlata bēne, bə-ṭlata bēne, kəm-banele jəsr.*

(25) *y-maṭe ʾnīhaya l-ʾaxər qāntara. wədle jəsrət Dalāl b-xamšā qānaṭer, mī šawwa. Samana wədle b-šawwa. bas ʾawwa kəm-banēle, xamšā qānaṭer wədle ʿa jəsr. bnele ʾəllət jəsrət Dalāl gawət mditət Zāxo. ʾamri ʾənnu ʿṭatā bene mṭele Toma nīhayət rabāṭle jəsr, y-napəl jəsr.*

(26) *fa hole wila ʾaḥadət ʾāmīrət Zāxo, ʾinu... ʾāwwa, ʾāmīrət Bahdīnān, ʾinu ʾən la bane jəsr b-qatṭlle. ʾawwa y-amər ʿāna, ʾawwa kəm-qate ʾīdi-w ʾawwa b-qate rēši. ʿe, ʿādi. ʾu ana mē ʾawdānna?*

(27) *fa b-layle ṭlāble mən ʾalaha-w mṣolēle. ʾu mēre, ʿya ʾalāhi, ʾinu ṭalbən mēnnux ʾawdətli xa ḥāl, ʾinu mē ʾawdān? ʾana b-xa ʾīde-wən. ʾu b-idət ʿaple holi bəplāxa.*

(28) *mən ʿamāle, ʾu har Tòma tama y-daməxwa. yaʿni gəb šula dīyu, ḥatta darewa bala l-šula dīyu, mən ganāwe, mən kăḏa, mən zala-w ati ḥatta dare bala l-šula dīyu. ləʾán ʾakīd ʾənnuhu—y-amri—Toma gālāk wa mūxləš b-šula dīyu. fa yomət ṭlāta, mṣəlle. mē ʾawəd baʿd?*

(24) So, he summoned Toma. He said to him, ‘Come, Toma. I want you to build me such a thing.’ He said to him, ‘Fine.’ So, Toma began constructing. Our forefathers have said that Toma began constructing the bridge. Our ancestors said that he began building the bridge. We do not know for how long he was building—a day, a week, a month, a year or so. He built the bridge in three attempts.

(25) In the end, he got to the last arch. He made Dalale Bridge with five arches, not seven, [though] Samana bridge he had built with seven. But he built this one with five arches, he made five [arches] for the bridge. He constructed Dalale Bridge inside Zakho. It is said that Toma reached the point of connecting the bridge three times, but [every time] the bridge fell down.

(26) Someone of [the entourage of] the prince of Zakho had given [a warning] that he, [that is,] the prince of Bahdinan would kill him if he does not build the bridge. He said, ‘That one had cut off my hand; and this one will cut off my head, But what shall I do?’

(27) During the night, he pleaded with God and prayed. He said, ‘Oh, God, I ask you for some solution, what I should do? I am with one hand, I am working with my left hand.’

(28) [Toma was] with the workers and even slept there. That is, he was near his construction site to watch over his building [to protect against] thieves and passers-by, to look after his work. That was also because—it was said—Toma was very devoted to his work. On the third day, [the bridge] collapsed. What could he do now?

(29) *dmàxle. | mšolele=w dmàxle. | b-layle tele xa ròya, roya, mà?*^{||}
malàxa tele 'amər ʔalu, | 'Tòma, | lazem 'awwa jəsr 'iða 'ən pàyəš, |
^Ahàyy yəbqa^A, | lazem darət xa rûh gawu. | 'əðan rûh hawe barnaša 'ən
hawe hàyywan. | mûhám, | ^Arûh hayya^A. | darətla gawu 'aw hày, | yallà
jəsr diyux b-θàbət. [†] fa Toma mšolele=w dmàxle.[|]

(30) *qəmle qadàmta. | mère, | 'yà 'alahi. [†] qadamta dà'əman |...*
'ətwale kalta. | hāmka qūšaš, | həkāyāt y-māhkiwa. | xa y-amri brātu
'iwa. | xa y-amri kàltu 'iwa. | kut-xa xa-məndi y-amèrwa, | hāsab mà. |
'ana holi šəmya 'inu y-amri kàltu wa. | šəmmaw Dàlle, | Dàlle, | mù
Dālale. | šəmmaw Dàlle.[|]

(31) *fa Dàlle, | kaltət 'aman Toma, | 'ābū l-bnaya jəsr, | fa, | yomiya*
qadamta y-matyawa fətra, | ya'ni fəarta, | ʔa xəmyàna. | fa 'ətwaləhən
mənnaw... 'ətwale b-beta xa kàlwa. | təkram, | xa kalwa=w kòme wa. |
kòme wa. | fa y-matyawale mənnaw=u raj'āwa. | 'u ham mumkən 'al
mud 'ùrxa. | 'u kalwa y-atewa mənnaw. | hole līpa 'əl, | 'əllət Dālale. |
'əllət Dàlle, 'amrəx.[|]

(32) *fa qadamta xzèle... | bə-daw wàqt, | daw wàqt, | Zaxo y-am-*
riwa dà'əman, | ya'ni, bas daw jəsr, | 'ənnuhu y-amrīwale jəsra mazən, |
^{NK}pərá mazən^{NK}, | jəsr 'aw rāba. | y-amri l-māhi?[|]

(33) *lə'an, y-àmri, | 'aykət 'awrət dixel 'eprət Zàxo, | 'i-mbayən*
jəsrət Dālāl, | lə'án jəsrət Dalāl 'àli yewa, | 'u ārət Zàxo kulla 'adəl
iwa, | lə'án Zàxo mašhūr-la b-^Asāhəl əs-Səndi. | sāhəl əs-Sendi^{A+w} Zàxo
dà'əman 'arq diya, | 'ənu 'āra 'adəl-ila. | fa 'aykət pālṭi, | 'aykət xāzi, |
gārək xazile jəsrət Dālāl.[|]

(29) He went to sleep. He prayed and went to sleep. He had a vision during the night. What was the vision? An angel came and said to him, 'Toma, if this bridge is to stand and remain, you must put a living soul inside it, either of a human being or an animal. But the important thing is that you put a living soul inside it while still living so that the bridge will stand firm.' So, Toma prayed and slept.

(30) He rose in the morning. He said, 'Oh, God.' In the morning... He had a daughter-in-law. Some of the stories, that is, the versions that they used to tell, say that it was his daughter. Some say she was his daughter-in-law. Each one used to say something different, it depends. I have heard that she was his daughter-in-law. Her name was Dalle, not Dalale. Her name was Dalle.

(31) Dalle, daughter-in-law of our uncle Toma, the builder of the bridge, brought him breakfast daily in the morning, that is, breakfast, for her father-in-law. And they had with them... he had a dog at home, excuse me. A dog, and it was black. It was black. She would bring it along with her and go back. Maybe even the whole way. The dog would come with her. It got used to Dalale, or shall we say, Dalle.

(32) He saw in the morning... At that time, at that time, Zakho was always called, I mean, the bridge was called the Great Passage, the Great Bridge, the Great Bridge. Why did they say [that]?

(33) [Because]—they say—when you enter Zakho, the Dalale Bridge is visible, as this bridge is high while the territory of Zakho is flat. Because Zakho is famous for the Sendi Plain. The Sendi Plain and Zakho are flat. So, from wherever [people] leave [the city] and look, they have to see the Dalale Bridge.

(34) *fa ʿaman Toma tule qam jèsr. | hole bətlaba ʾənu xàze, | dāha
b-atya kaltu matya ʔalu fṭarta. | fa xzèlela tela kaltu, | hola ʔənta
ʾixāla, | hole kālwa mənaw. | ʾamra qəşša ʾənnuhu ʾiman Dālale qabl
kālwa ʾi-maṭyawa, | yaʿni, qarūta, | ʾi-baxəwa. | y-amər, ʾyā ʾalahi, | lā
hawya kalti, | ləʾán lazem darənnə gawət jèsr. ʾ*

(35) *u-ʾiman kālwa ʿabərwa, | ʾi-paşəxwa. | y-amər, ʾhəm zēn, |
kalwa, | lèla kalti, | ḥatta kālwa darən gawət jəsr. ʾ | ʾamra qəşša diyan
ʾənnuhu, | qabl mət maṭe l-jèsr, | təkram, | kalwa xzele xa gərma, | xa-
məndi, mšele biyu, | ʿabera Dālāl. | mṭela gēb xəmyānu. |*

(36) *ʾamər ʔalaw, | ʾbrati, | mē ʾamrənnax? | ʾana holi ʔliba mən
marya-w mən ʾalāhi, | ʾənnuhu lazem darən ^Aawwal rūḥ^A maṭya gēbi, |
darənnə gawət jèsr. | ʾu payšat ^Axələda ləl-ʿumr kullu^A. | ʾu dāʾəman
šəmməx har b-həwe. | ʾu lazəm darənnə rūḥ, | xa rūḥ, | gāwu, | ^Aḥatta
yebqa jəsr ḥəy^A, | payəš dāʾəman. |*

(37) *fa ʾən k-əbat ʾawdat ganax fidāʾ əl-məllət diyax, | ʾu ʾəlli ʾāna, |
lən b-qəṭəlli ʾamīr, | ʾu ana-w ʿāʾəla diyan. | fa ʾamma b-darənnax b-
jèsr, | ʾu ʾamma b-qəṭəlli ʾamīr. | mē y-amrat? ʾ | ʾamra ʾlā, | ʾana lazem
ʾāna hawyan b-šawpux. ʾ*

(38) *fa kəm-šaqaḷla kəltu, | ʾu darela nīhayət gəšra. | mawjūd. |
wədle xa šəbbāk ʔalaw. | muṭləṭle wəjh diyaw. | ʾu duktət ʾidət brāta, |
ʾad Dālāl, | ʾi-palṭa biye jèsr. | fa rbəṭle jèsr. | ʾu brata pəšla gawət jəsr. |
rbəṭle jèsr, | ʾu kməlle kāməl jəsr diyan. |*

(34) Our uncle Toma sat down in front of the bridge, searching to see... Now, his daughter-in-law would come to bring him breakfast. He saw his daughter-in-law come carrying food, the dog with her. The story says that when Dalale was ahead of the dog, that is, close [to the bridge], he would weep and say ‘Oh, my God, may it not be my daughter-in-law, because I shall have to put her inside the bridge.’

(35) And when the dog would pass [in front of her], he would be happy and say, ‘Good, it is the dog, and not my daughter-in-law, I shall put the dog inside the bridge.’ The story says that before they arrived at the bridge, the dog saw a bone or something, which distracted it. Dalale passed [the dog] and reached her father-in-law.

(36) He said to her, ‘My daughter, what shall I say to you? I have pleaded with the Lord and with my God and I have to put the first living soul that reaches me into the bridge. You [i.e. your memory] will remain forever and your name will always remain. But I have to place in it a living soul, one soul, for this bridge to stand and to remain standing.

(37) So, if it pleases you, sacrifice yourself now for your people and for me because the prince will kill me, and for me and for our family. So, either I put you in the bridge or the prince will kill me. What do you say?’ She said, ‘No, I must be in your stead.’

(38) So he took his daughter-in-law and put her at the end of the bridge. It is true. He made a window for her, got her face out and a place for the hands of the girl, Dalal, [sticking] out of the bridge. Thus he connected the bridge. The girl remained in the bridge. He connected the bridge. He completed our bridge.

(39) *y-atiwa naše ʿi-metiwa ʿixàla, ʿi-naxtiwa ʿixàla ʔalaw. ʿu Dalle ʿi-šaqláwale ʿixala=w y-axlàwa. ʔáṭábʿan, ʿesbùʿ, ʿesbuʿênʔ, tlàṭta, brata mətla, ləʿán hola drita gawa... gawət jəsr. fa brata diyan mətla gawət jəsr.*

(40) *wa lə-haḏa jəsr Dalāl pəšle=w mətule šəmmu jəsr Dalle=w Dālāle. mən hadax xazyat gawət mditət Zàxo, məšəlmāne, mšihəye, ʿizidiye, hudəye, ʿaḡlab t-kačata diyaw šəmmu Dālāl=ile. ʔəyftəxrūn bi-Dālāleʔ ʔad wəḏla ganaw fīdāʔ ʔəl məlləta diyaw. awa ʔli-ḥat ʔalʔənʔ, ʔawwa jəsr dāha mawjūd=ile.*

(41) *ʔakīd kulleni dàʔəman, ʔiman ʔaykət həwux, y-amri, mən-əke=wət? ʔ b-amrəx, mən Zàxo. ʔ b-əmri, ha, jəsrət Dālāle geboxən. ʔ ləʿán Zàxo təštaharʔ b-jəsrət Dālāl, ʔad =ile xa ʔəştura tarixiyaʔ, xa ʔrəmz tarixiʔ, ʔa, ʔamrəx, ʔəmraniyət Zàxo, mawjūd=ile jəsrət Dalāl.*

(42) *ʔayya=ila qəşša diyan ʔənu ʔad ʔədyo šəmyāleni, ʔad ʔana dāxi wən šəmya biyaw mən sawi. ʔiṯən ġēr məšadər xəne. ʔitən xa naše xene ʔi-maḥkela b-ġēr ʔurxa xəta.*

(43) *ʔamma ʔana hətxa=ywən šəmya biyaw. fa kut šəmyāle, ʔalaha merəx xayə dīyu. ʔu ʔət lə šəmyale, ʔalaha merəx xayə dīyu. šəkran ʔalāwxun.*

(39) People would come, bring food and lower it down to her. Dalle would take the food and eat. Of course, after a week, two or three, the girl died, because she had been put inside the bridge. Thus, our girl died inside the bridge.

(40) That is how Dalale Bridge remained [standing] and was named the Dalle and Dalale Bridge. That is why you see that in the town of Zakho, the majority of the girls, [whether of] Muslims, Christians, Yezidis or Jews, have the name Dalal. They are proud of Dalal who sacrificed herself for her people. Up till now, this bridge exists.

(41) Certainly, wherever we are, [people] say, 'Where are you from?' We say, 'From Zakho.' They say, Oh, you have the Dalale Bridge.' That is because Zakho is well-known for the Dalale Bridge, which is a historical legend, a historical symbol for, let's say, Zakho's architecture. The Dalale Bridge [still] stands.

(42) This is our story, the one we have heard now, the way I heard it from my grandfather. There are other, different sources. There are some other people who tell it in a different way.

(43) But this is how I heard it. Long live everyone who listened, long live everyone who did not listen, too. Thank you.

