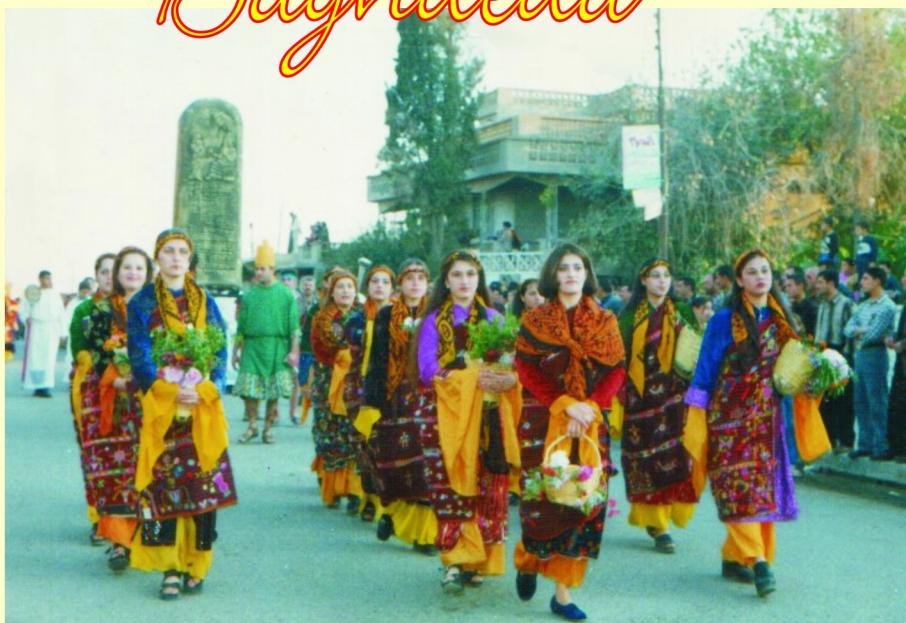


Bakhdida



Baghdeda



Bakhdida

Bakhdida (Qarah Qush)

Bakhdida or as officially known Al-Hamdaniya Municipality is located about 32 km south eastern of the city of Mosul amid agricultural lands, close to the ruins of Nemrod and Neneva.

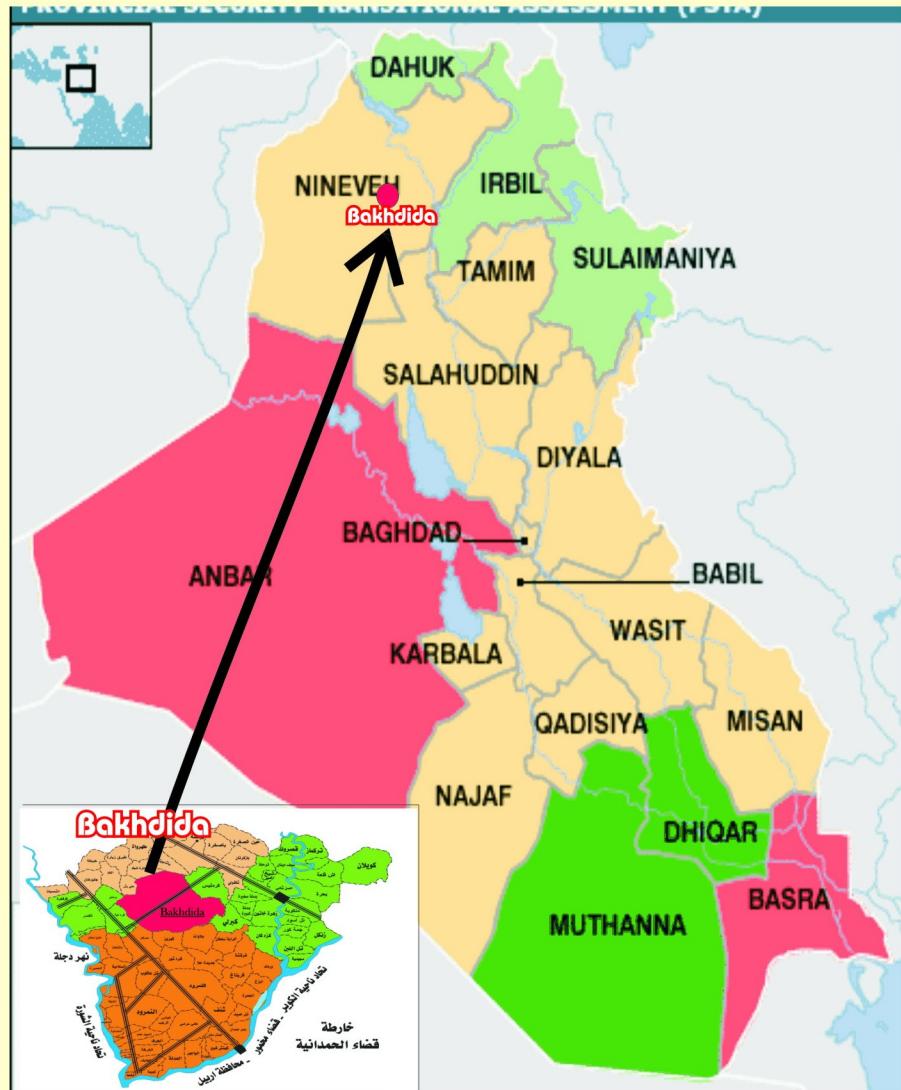
It is connected to the main city of Mosul(Neneva) by two main roads. The first runs through the towns of Bertella and Karmlesh which connects to the city of Arbeel too. The second which was gravel until the nineties when it was paved, is direct to Mosul and is only 18 km away.

Agriculture was the main source of living for the people of Bakhdida, It also prospered on handicrafts such as weaving and producing leather coats which are locally known as Farawee made of sheepskin. Today, Bakhdida has become a center of trade and business with many roads, shops, houses, buildings and lots of government employees but still agriculture and farming are one of the main sources of living as since the eighties many people own and run chicken farms with modern facilities. The name Bakhdida is of an Aramaic origin Beth Khodida meaning House of Youth. Some also believe that Bakhdida is from the Aramaic Beth Deta meaning House of the Kite, which made the Ottoman Turks call it Qaraqosh which means The Black Bird in Turkish.



Bakhdida

Most of its inhabitants (around 30,000) follow the Syriac Catholic denomination, while the rest follow the Syriac Orthodox denomination. At present, it is the center of the Al-Hamdaniya Municipality which also includes towns of Bertella and Karamlis and tens of small other villages.



Bakhdida

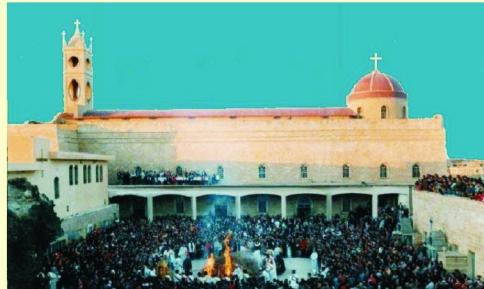
Churches of Bakhdida

There are many churches in Bakhdida that belong to Syriac Catholic and Syriac Orthodox

Syriac Catholic Churches

Church of Virgin Mary

This church was mentioned by Mapheryan Denosyos Mosa (1112-1142) who visited the church in 1129. It was also mentioned also by Mapheryan Egnateyos



La'azer (1143-1164). In this church is the remain of Mapheryan Deosqoros Behnam II who was buried there in 1417, and that of Mapheryan Baselos Aziz who was buried there in 1487.

The New Church of Immaculate

This is the largest church in Bakhdida and Iraq. Building of this church started in 1932. Phase one was completed in 1939, and final phase was completed by 1948.

Church of John the Baptist

This church was built prior to 1748 when its name was mentioned by the priest

Habash bin Joma'a.

Church of Mar Jacob

Historically this church was called Church of Mar Andrews. It was overtaken by the Catholic at the order of Hassan Pasha Al-Jalely in 1770 and renamed Mar Jacob. It was reinvigorated in 1970.



Bakhdida

Church of Martyr Mar Gewargis

This church was standing prior to 1269 when it was mentioned in an inscription written by Joseph bin Khames Al-Senjari

Church of Mar Zina

This church was first mentioned in 1589 by the priest Jacob bin Eliya bin Hirmis who was referring to the reconstruction being done on it, which indicates that this church was built many years before that. It was also reconstructed in 1744 and recently in 1964.



Syriac Orthodox Churches

Church of Sarkis and Bakos

This is the oldest church in Bakhdida. Possibly this church was built in the fourth or the fifth century. It was burned by Nader Shah in 1743 and reconstructed in 1744.



Church of Mart Shmony

This church was built prior to the eighth century, since its records indicate that it was reinvigorated in 791. It is a famous among syriac from other parts of the region. Once a year, thousands of believers from around Bakhdida come to visit the church and celebrate Mart Shmony's and her children's martyrdom.

Church of Mar Korkis

This is an old church in Bakhdida.



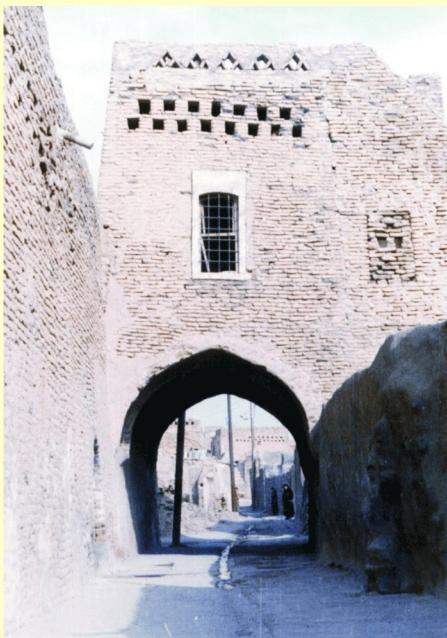
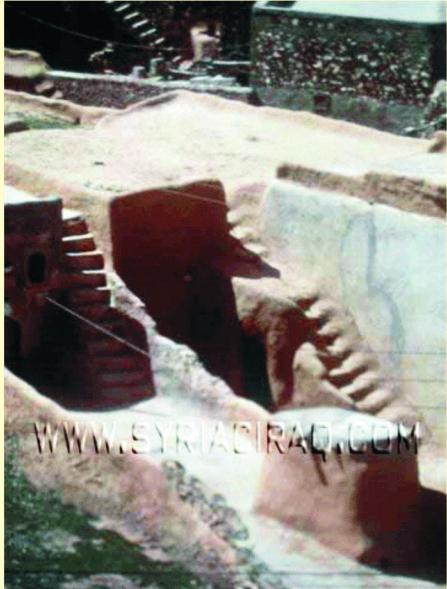
Bakhdida

Construction

People of Bakhdida used composite materials for a long time in order to build their dwellings. Some of the earliest form of building was built with uncooked mud bricks embedded with straw. Good soil was chosen first to make the bricks

After construction, the house was plastered with a smooth mixture of mud and straw. Renovation had to be done yearly so every fall the mud plaster was renewed with a new layer.

These houses didn't last for long so people started using more durable building materials, the cooked brick, stones and gypsum. People quarried bricks and soft gypsum rocks were cooked and crushed in to gypsum powder locally known GESSA. Stones were mainly used for foundations and walls, the bricks were mainly used for roofs. The interior walls were plastered with a finer quality of gypsum. Simple designs and arched structures were introduced as shown in the top picture above. Holes were



Bakhdida

built within the walls which served as nests for birds such as sparrows and pigeons. Gates were made of wooden planks that are nailed with metal plates as shown in the pictures below. Well-known masons in Bakhdida were late Stifo and Mosa Banaia .



Bakhdida

Handicrafts

People of Bakhdida are well known for their weaving skills, unfortunately this handicraft faded away. Most weavers were farmers who owned sheep. In spring, after the sheep are sheared.



The household women start skirting the smelly fleece then wash and dry them

After drying the ladies start to card the clean wool to be softer for spinning.

Spinning is done by wooden hand spindles. It was very common to see ladies and girls spin their wool in to fine yarns while they were chattering in their neighbourhood.

The yarns are then collected in to big bundles to be ready for dyeing. Powder dyes were used because they were economical.



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The weaver then uses the traditional loom to weave the final product locally known-BERMALA-as shown in the picture above, bermala is about a meter wide and more than two meters long. Few pieces are sewn together to make wider rugs. Not long ago weavers modernized their handicraft by weaving rugs from fabric ribbons that are cut thinly and spun the same way as the wool. This product was prefered because it is softer than the woolen one besides it doesn't smell at all. Ladies knitted woolen socks too from the undyed wool especially worn by elderly men.

Different rugs were made from low quality wool which is of the tails and legs area of the sheep. The product is called -KACHA- and is made by pressing the wool together in a traditional and artistic way. This kind of rug is very warm for the winter season and is made by skillful locals as shown in the picture above.

Another very well known handicraft still exist is sheepskin tanning. The sheepskin is treated locally in a very traditional way.



Bakhdida

The quilter is then called home to sew the would-be couple quilt. single quilts are produced too.

Pottery making is another craft that I heard of from my grandmother when I was growing up. ARKANA is a name still in my memory of one of the pots that my grandmother made and used to serve water for her domestic animals like chicken. She made her pottery herself, first she would prepare the mud and shape it to the desired design and then after drying she would cook it. This craft still exists to some extent as few ladies are known for locally making mud ovens (TANORTA).

Nowadays people depend on the metal TANOOR but the flavor of the bread doesn't match the one that is baked in the mud oven.



Traditional Dresses

The female costume consists of four main pieces:

SHOKTA is the longest inner piece and is yellow in the picture above.

ZOBON is the second layer which is shorter than shokta and brown with a floral design and a border all around the edges as shown in the picture.

FARMANA is the third waist length piece, and is pink in colour as shown above.

SHALL is worn above all the other three pieces and this particular embroidered one is worn on special occasions, below is a closer look at the embroidered cross. A plain SHALL is for casual use only.

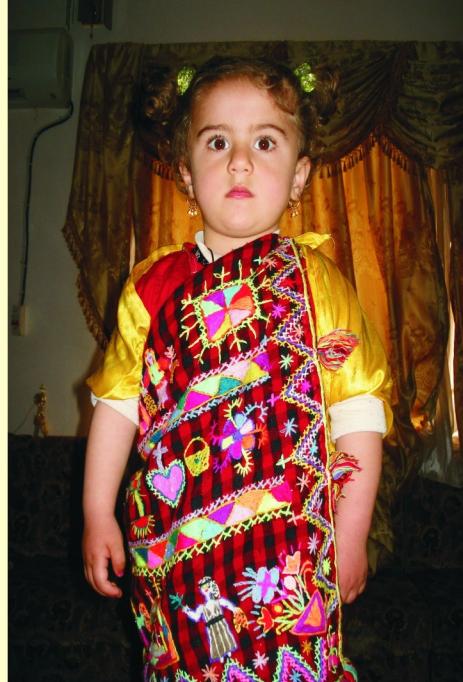
HABRIA is the head dress which is shown on the shoulders of the girl in the picture below. Very bright and delicate scarf, yellow or orange with a black print, similar to tiger skin colors.

KAMAR is a waist band made of wide inlaid silver plates worn mostly for special occasions.

ZENARA is a waist band too which is made of woven colorful yarns worn casually. Other accessories are

JARJAR is a necklace of round plates of gold centered with a cross. **KHALKALI** is an anklet either made of gold or silver.

SHERE is a wide wrist bangle made of gold.



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The male traditional dress consists of three main pieces SARWAL is the inner piece similar to the western pants but wider for an easier movement. Over the SARWAL a long sleeveless vest like piece is worn locally known-ZOBON-has an open front and two little side openings on the lower sides. The edges around the ZOBON are decorated with a cord.

DEMIR which is a shorter waist length piece is worn over ZOBON with full sleeves and front opening, bordered with a cord too.

Other accessories are TAKIA is a little woven cap covering the top of the head.

GUTRA is a white delicate scarf square in shape, when worn it is folded diagonally to form a triangle. The fold is worn on the front side of the head.

JAMADANEE is a thicker and machine embroidered head scarf that comes in two colours; red or black on a white background, worn mostly in Winter as shown in the pictures below.

IGAL a rope like double band worn over GUTRA or JAMADANEE to hold it in place as shown in the right picture above.

KHACHIA is a woven cloak worn over the main pieces in Spring or Fall when the days are cooler.

FARWA a locally made coat of sheepskin worn in Winter.



Bakhdida

Farming

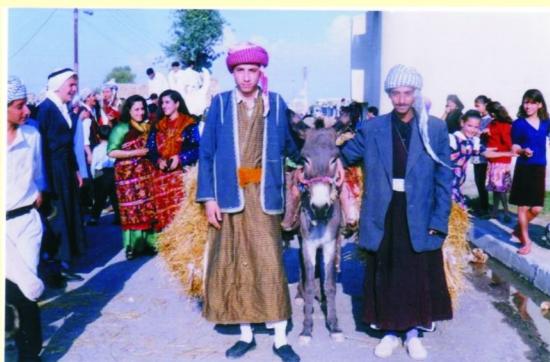
The roots of farming began in the areas of present day Turkey and the Middle East about 10,000 years ago.

At the end of summer people of Bakhdida start fertilizing their fields by using manure. Donkey carts were used for transporting the fertilizer



from the town to the fields spades are used to scatter it. The season of farming starts in October when people begin to plough their lands. The main Bakhdida crops are wheat, barely and lentil, other pulses are grown too such as chick pea and kidney beans. Ploughing in old days was done by using simple plough which was essentially a wooden bar with a metal blade pulled by donkeys to loosen the soil known locally-OJAR-then the seeds are cultivated by scattering it manually. Watering the fields is completely dependable on rain water.

Reaping or harvesting the crops starts in the month of May. Every morning flocks of people leave the town either walking or riding donkeys to harvest their own crop with the help of families and friends or by hiring workers. Sickles are used locally known-MAGLA-which is



Bakhdida

essentially a curved blade with wooden handle. People stoop to mow the crop, the bundles then are gathered to make big piles or shocks known locally-BODRA-after all harvesting is done the threshing process starts. Threshing in Bakhdida is done on the floor by using the sled like threshing machine powered by donkeys locally known (GAREGRA) as shown in the picture above.

Separating the grains from straws is done through the process of winnowing. Winnowing is done by tossing the threshed crop in the air by using wooden fanners called locally-MALKHAWA-the remaining straws are then cleared by using sieves. The sieve-SARADA-is filled with crop then shaken to get clearer product. The left chaff is threshed again by using wooden flails (KHATORTA).Most houses in Bakhdida have a cellar for storing their crops.

The hay or straw is stored and used either as food for the animals or as fuel for baking bread in a traditional mud oven known (TANORTA).

Milling

After harvest people start to store their crops for winter. Before grinding the wheat would be first washed to get rid of the soil and the extra hay stalks. The wet wheat is then dried in the sun on the terrace of the house. After drying, the sorting process comes next when all family members gather around a tray to take away the weed seeds and stones. Grinding is done when the wheat is completely clean and in early days this process was the most difficult because millstone-GARASTA-was used, it required a lot of physical labor and a very little amount of wheat was ground at a time moreover the flour contained bits of stones that broke while grinding.

Sieving had to be done after to get rid of bran and large pieces of broken wheat.

Bakhdida

The millstone is essentially two disks of stones mounted on top of each other. Not long ago the millstones were still in use for grinding lentils

A more sophisticated kind of millstones were used for getting rid of the outer shell of the wheat. The stones were powered by animals, the lower stone was laid horizontally on the ground and the upper one lay vertically on top of it like a spindle attached to the donkeys with a log locally known-DANEG-. The final product is known-BASOSTA-or pearl wheat, cooked either alone or with chick pea .



Bakhdida

In the area of the establishment and the establishment of cultural centers, social and sports Boukdida, has created many of them, namely:

- Forum Hamdania literature, was founded in 2000 and continued working until 2003.
- The Union of writers, writers, and Chaldeans, Syriac in Iraq was founded in 2004.
- Entry into force of the Center for Culture and the Arts was founded in 2004.
- Voice of Peace was founded in 2005
- Bgdida.
- Task Qarah Qush scene of representation was established in 1991.
- Task force of the cinema and the theater was founded in 2007.
- Committee Bgdida first founded in 2008.
- Qarah Qush Sports Club was founded in 1975.
- Surya sports club was founded in 2007

Bakhdida



Qarahqosh Sports Club

Qarahqosh Club is one of the most prominent sports organizations in Qarahqosh, where the club was established in 24/8/1972 and since then started its journey with the world of sport to achieve their aspirations, and after a working hard, was able to make its way to climb to success and peace of excellence and to develop a base made within the Iraqi elite clubs and get many of the titles at the country level in the multi-sport events. The club is currently the lung, which breathes through our town and the bright face of civilization, which introduce us to the world through its engagement and its consequences within and outside Iraq. Which was held in Damascus in 2007, which was attended by representatives of the club teams clubs in Iraq. The club has currently a number of sports and of both sexes and all age groups as well as the exercise of the various social and cultural activities. The teams today stand at the forefront of the other clubs in the areas of the Iraqi women's volleyball and gymnastics for girls and bicycles, and billiards and Carateh for men.



Bakhdida

Summary about AL – Siryan Band for cinema and theater / Baghdad

AL – Siryan Band for cinema and theater was instituted by Imad Nouri being a teacher of theatrical directing in Arts institute in Mosul but now he is working in his town (Baghdida) because of security situation .they help him some of his artist fellows, they submitted their documents to artists union / general center has been approved to institute this band officially on 19/7/2007. the band began its first step with a (horse whinny) in syriac language and also the band directed several songs to Ishtar Satellite Channel by the artist Imad Nouri, in addition to its participating with two short tv films directed by the same person with (Aveen) company for cinema and tv production. Moreover it produced its play (remote control) , now the band is preparing to product other works .

Currently following official elections, the band is managed by of the artist Imad Nouri (chairman) , Khalid Salim (Secretary) And Khaled Mageed (Cashier)

AL – Siryan Band for cinema and theater/ Baghdad



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THE CHURCH OF MARTYRS BEHNAMEH AND SARAH

The work started in the church of Martyrs Behnam and his sister Sarah in 2006 , supervising directly by the Institute Affairs of the Christians in Bakhida. Then this work continued in this church for two years and it was opened at first of August 2008, it is also the ninth church in Bakhida.

The subjects were written by Najat Habash

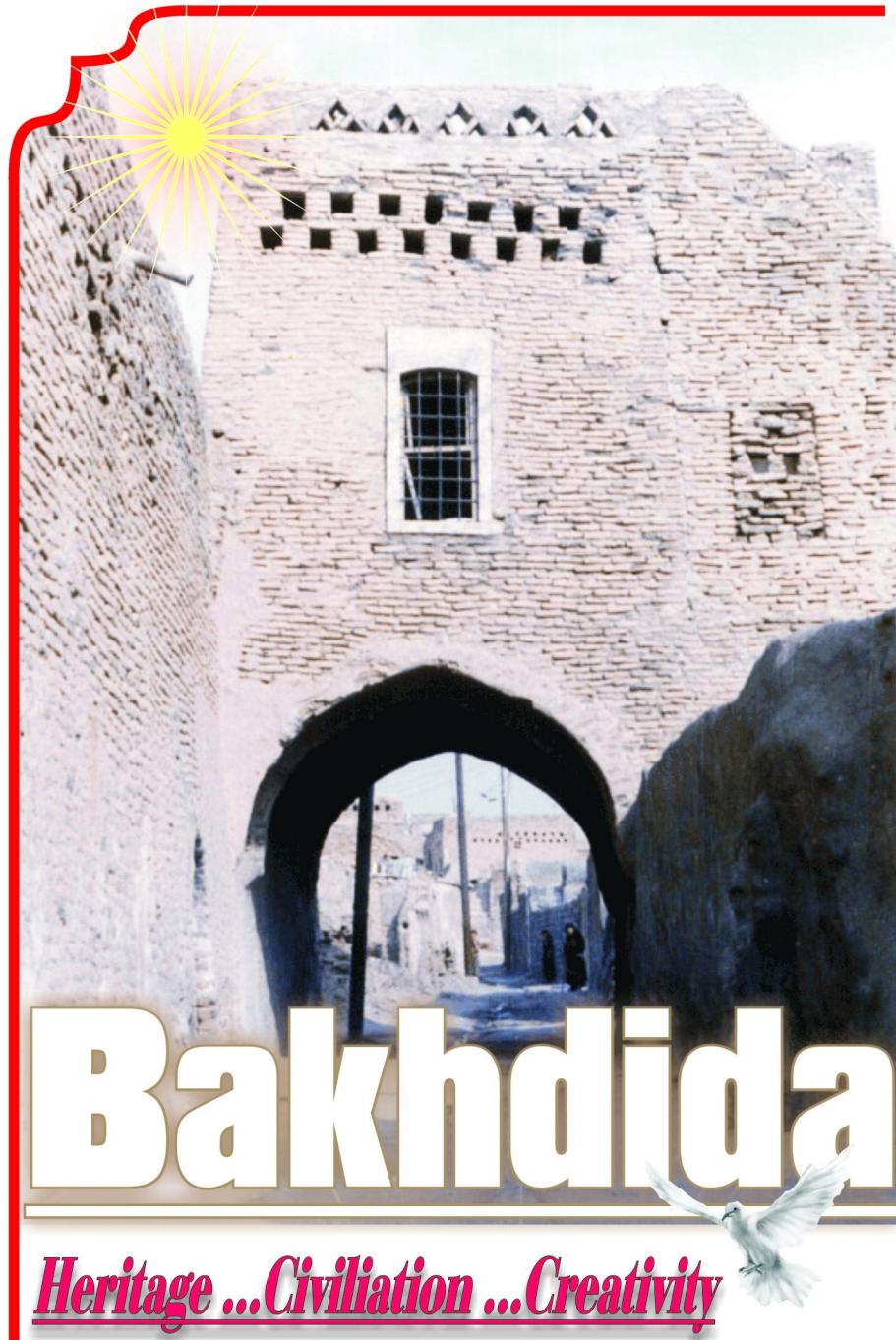
Design and execution

Ragheed . G . Habash

Zena . M . Oalo

Supervision: Dr. Behnam Atallah

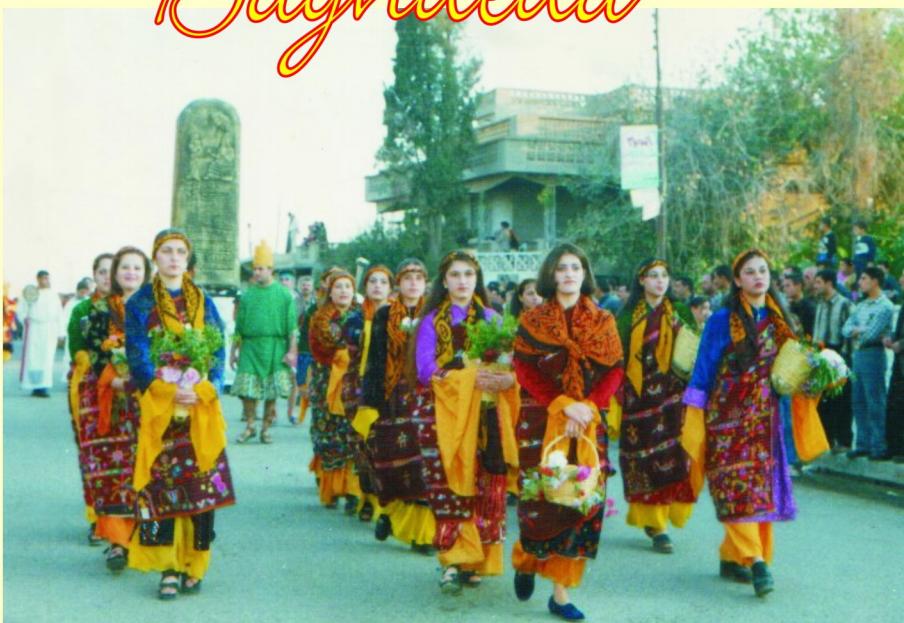
**The folder was printed by The Syriac Independent Assembly Movement
directing by Anwar . M . Hadaya**



Bakhdida



Baghdeda



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