

Issue 68 Year 2005

euskal
etxeak

The Basque archives, a source of identity

GOMENDIOZCO CARTA.
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BERTRAND
DE ECHAUS, TURSCO**
Arzipizpicu, Franciako Ichen-
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aitoren seme, eta erregueren
Conseillari famatuari.

CERUCO LORIA.



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Ioan çat çaitzquit lurre-
tic, bainha ez gogotic
eta ez bihotzetic. He-
dunintzen. Eztrautas-

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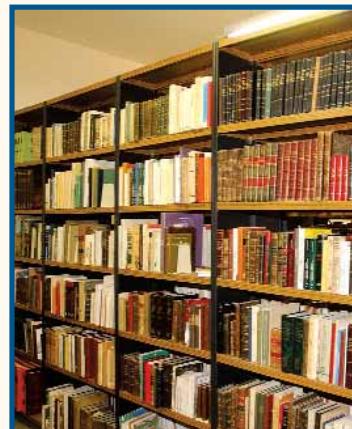
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JOSU LEGARRETA

Today's globalizing trends lead, almost by inertia, to considering the assumption of concepts like change, evolution, transformation or adaptation as necessary, if not inborn, to human reality. As if fate itself had predestined people to a futuristic approach to life with respect to politics and economics, to philosophy, culture and even religion.

This said, not all aspects of human life are characterized by this futuristic sense. When pondering over our individual or collective identity, we cannot completely rid ourselves of our pasts. This past of successes and happy memories or of disappointments and failures, which have in some way contributed to shaping the personality of a person and even of a people.

And it is this contrast, on occasions contradictory, between past and future that kindles in human beings the need to find a satisfactory answer to the questions continuously raised by their intimate desire to know who they are as individual persons and as collective beings.

This problem of identity will escalate in the future. It's no longer a question of observing the repercussions of technological progress on personal and social issues. Together with these, or as a



On the need to seek origins

result of them, migratory movements, increasingly more important in any part of the world, cause social changes of tremendous importance in several areas of social life. And as a spontaneous reaction, almost like an instinct of preservation, each new day sees an rise in the number of people taking an interest in their origins, in their genealogical trees, in the meaning of their surname or in the boosting of the collectivity to which they belong.

Modern communication technologies therefore make it possible to reduce the distance and time taken to obtain the desired information and even facilitate interrelation between peoples.

And we Basques are no exception. Several thousands of people feel themselves to Basque, despite lacking an in-depth knowledge of today's reality in Euskadi, and, as a result of their sentiments, request

Opening letter

Director of Relations with Basque Communities

specific information or sources to which they can take recourse.

The reader will find in this issue of Euskal Etxeak ample information on the most important archives in Euskadi, with an extremely important document database on Basque history, its corresponding web pages, e-mails, services, manners of functioning, etc. We believe that this information can be of great help to their potential queries, and even research.

However, on the other hand, given the responsibility of this future proving itself unattainable by the day, we would be grateful to readers for any help they may be able to offer these archives or to others for the donation or loan of materials. At the end of the day history is something that we all make together.

The Directorate for Relations with Basque Communities makes the most of this opportunity to introduce the reader to the two important document recovery programs currently underway: publication of the Urazandi collection and digitalization of the Basque magazines published in America between 1876 and 1976.

Convinced that any questions asked about the past are true exponents of the need and desire to deal with the challenges raised by our concern for identity, we thank you in advance for your collaboration.

ARANTXA ARZAMENDI, Basque Director of Cultural Heritage

«Technology will permit Basque communities to access the Basque Digital Memory»

Arantxa Arzamendi, Eusko Jaurlaritzako Kultura Ondarearen zuzendari da eta berari dagokio Erkidegoko artxibategien antolaketa eta koordinazioa bultzatuko dituen politikak lantzea. Bide horretan Irargi erakundea aipatzen du ezinbesteko erreferentzi bezala eta hurrengo urteetako lanaren ardatzak iaz onartu zen Kulturaren Euskal Planean finkatuta daudela gogorarazi nahi du.



How would you assess the situation of Basque historical archives?

The Basque historical archives, those constituted by documents of solely historical interest, were born as early as the 15th Century. Skimming over the history of Euskadi until today, the main reference appeared in the shape of the Basque Cultural Heritage Act, approved in 1990, and which readjusted the archivistic panorama. The result of this Act was the creation of Irargi, the Basque Government Documentary Archive and Heritage Center, responsible for designing and developing an archive policy in Euskadi. On the other hand, the three Regional Governments and the Government of Spain maintain ownership and authority in their respective areas, while the local administrations are gradually setting up their own archive services. The panorama is rounded off by privately-owned archives, such as those belonging to the Catholic Church, archives belonging to entities of historical tradition such as the Royal Basque Society of Friends of the Country, archives belonging to families and company archives.

What Basque Government projects exist in this respect?

Culture-related Basque Government actions and undertakings are defined in the recently approved Basque Plan on Culture participated in by both public and private agents involved in the sector. The most important projects for the archive system are: definition and materialization of the Basque Historical Archive, consolidation of the Euskadi Archive Network and System, fostering content digitalization and its incorporation to the web. Finally, as a proposal for future development in the area of heritage in general,

plans are currently underway to create a "Basque digital memory" program, resulting from coordination and integration of the action taken by the different agents involved (archives, libraries, document centers, museums) dedicated to the preservation of cultural heritage and its digital diffusion.

What is the meaning of the role played by archives as far as identity is concerned?

Today's archives go beyond the traditional concept of serving as places in which to deposit documentary heritage and are turning into spaces dedicated to the promotion of cultural and scientific participation by linking the documents deposited in them to the historical values of the different social groups.

What role do or can these archives play with respect to Basque communities around the world?

The development of information and communication technologies will facilitate rapid access to archive documents forming part of this Digital Memory thus offering a first-class identity reference to Basque communities throughout the world.



The Basque archives, open to globalization

The Basque Documentary Heritage Center, located in Bergara, Gipuzkoa, and dependent on the Basque Government's Department of Culture, is responsible for all Basque archives, except for those corresponding to the three regional governments, which each have their own systems. Borja Aginagalde is the Director of this Archive Service responsible for public, private and church archives.

Ever since its creation in 1986, the Documentary Heritage Center has been channeling efforts into three main areas: the creation of a National Archive, an archive digitalization project making information accessible online, and the creation of a stable archive network. "Although in recent years the different administrations have created their own archives and consolidated their services, there is no common public service as yet", explains Borja Aginagalde. "Our efforts are also aimed –he adds– at convincing people that what they have is worthwhile and may be of interest to others given that the material consists of details, photographs and documents forming part of today's history".

In order to organize this documentation, the decision has been taken to subsidize municipal and so-called



Borja Aginagalde is Director of the Basque Documentary Heritage Center.



non-public archives. "The fact that it is so difficult simply to convince people that all of this work is good means that we have to boost the process with subsidies; once people have realized that it's not only good but colossal, they'll start creating permanent jobs for the ongoing development of these archives".

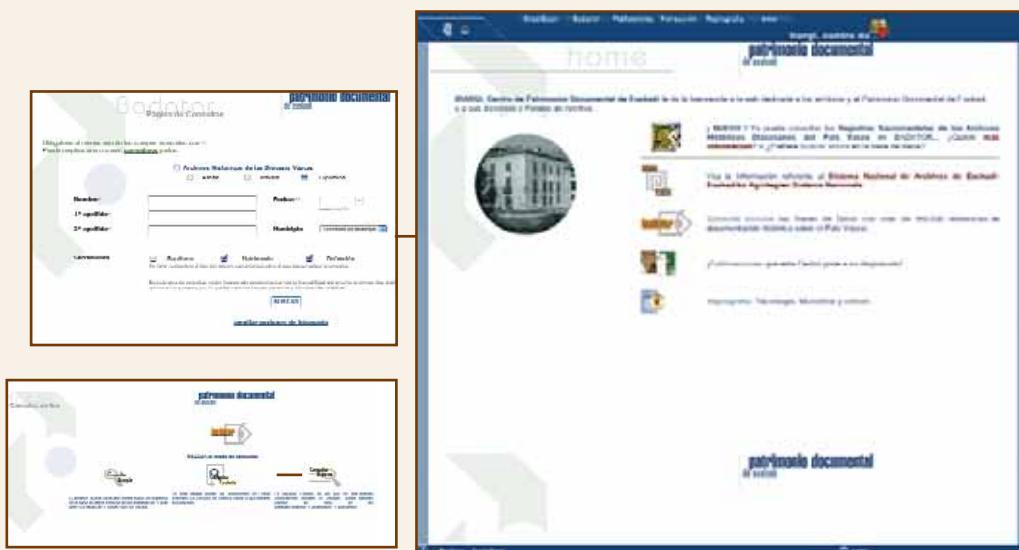
For example, in 2004 subsidies were granted to three families of archives: the Aranzadi Science Society, the ELA trade union, and the Jesuits in Loyola which, once inventoried, will be added to what are known as "saved archives".

"We currently have a strong ally in the shape of the Internet. Not only that, but our inventories are entered on our web page with all of the other Basque archives by the Badator service. The idea is that practically all of them will have been entered in 15-20 years time. There are now around fifty diverse municipal, private or company archives. The point is that our responsibility as Government Archive Service is to provide information about all of the archives in the country".

The advantage of having our website on the Internet available for consultation from anywhere is enormously important, particularly for the American market. "Every day we receive e-mails from scores of Americans in the diaspora who have entered our site and want to know their background and we do what we can to help them with the steps they have to take. Not only that, but each archive consulted has an e-mail address, hence people making queries will always find someone who can reply to them".

This Documentary Heritage Center is the basis of what will become the National Archive within the next five or six years. "We do –in the words of Borja Aginagalde– what a governmental regional archive service does. Even information relating to the Civil War found in Salamanca has been microfilmed and taken to Bergara. We do just about everything as far as archives are concerned, even if we are perhaps lacking somewhat in perfection. Our obligation is to cover all fronts, or at least to try and cover as many subjects as possible, meaning that we often have to work with the owners of archives who have kept documents over several generations and convince them of their public interest. All of this creates the basis of a good archive. We have been working for almost twenty years and I think it will take another ten to establish the headquarters of the National Historical Archive. By that time we will also have a more appropriate place and service, similarly available on the Internet in a rich, varied and pleasant website with all sorts of visual resources".

As pointed out by the person in charge of this center, the Archive Service mustn't be a place to which people go, but a place that goes to people. "We mustn't design a stale, 19th-Century style mausoleum only serving to store documents. I would like to see a service offering attractive functions interesting the general public and not only historians or researchers studying specific subjects. Because I also believe that it is a way of creating a kind of cultural conscience, of making people a little more civilized".



www.irargi.com

Inaugurated in 1998, although the website has a captive market in the shape of historians, there is another 80% of the population that we at the Documentary Heritage Center would like to see using the system, meaning that, having entered the website, they will have to find good and simple tools, based on an easy-to-use access structure that won't put them off. "It hasn't yet dawned on most citizens that they can use it and we have to encourage them to do so, because it fosters a kind of cultural awareness".

While Aginagalde admits that this subject involves "a certain amount of militancy", he adds: "We mustn't forget that there are people out there to whom Bergara, Antzuola or Salinas may mean nothing, which is why we have to create mechanisms in some way introducing them to these places and giving them an idea of what they are like from America, just as it is useful to someone from Irún who has traveled to exotic countries and doesn't know the neighborhood of Garin".

"Those belonging to the diaspora form a not particularly large, dispersed, yet very special group placing a great deal of meaning on things and I believe they deserve special treatment. There are those who fled from a war in which they fought and lost. These are some of our most faithful and enthusiastic clients, and that makes us feel highly satisfied".

«Artxibategiak eta dokumentu-ondarea ditu beregain Irargi erakundeak. Bere web orria asko erabiltzen den tresna da; gehienak historiagileak izaten dira baina jende arruntaren bisitak bultzatu nahi dira»

Sacramental institutions

Since last February, the website has been offering indexes for all of the sacramental archives corresponding to Basque parishes from 1500 to 1900. Today's 500,000 entries are expected to hit the 13.5 million mark by 2008 with the addition of christening, marriage and death sacraments, meaning that people will be able to trace their genealogical trees from home.

Cultural institutions

The Center has granted a number of subsidies for making inventories and organizing archives belonging to cultural institutions similarly accessible via the website. This is the case

of the Basque Film Archive and the Sabino Arana Foundation's "Eresbil" music archive. A number of agreements have been established to foster institutions also giving an insight to the country: the music archive, the image archive, the war and post-war collection. Other entities like the Aranzadi Science Society are also receiving subsidies, as is the Benedictine Archive in Lazkao, an extremely important collection covering the Franco era and years of the transition, principally in the shape of books, a variety of publications and magazines, and a large poster collection.

Classification and digitalization of parish archives

Eusko Jaurlaritzaren Kultura Sailak eta Bilbo, Donostia eta Vitoria-Gasteizko Gotzaindegiek, hiru lurralteetako eliza artxiboak indexatu, digitalizatu eta erabilgarri jartzeko lantzen ari diren egitasmoa azken txanpan sartu da, jendearentzako lehen emaitzak

erabilgarri direlarik. Historia, demografia, ekonomia, soziologia eta familia-historiarako horrenbesteko garrantzia duen egitasmo hau aitzindaria da Europan, artxibo fondo hauek babesteaz gain, ikertzaile eta herritarren esku balore handiko tresna jarriko baitu.

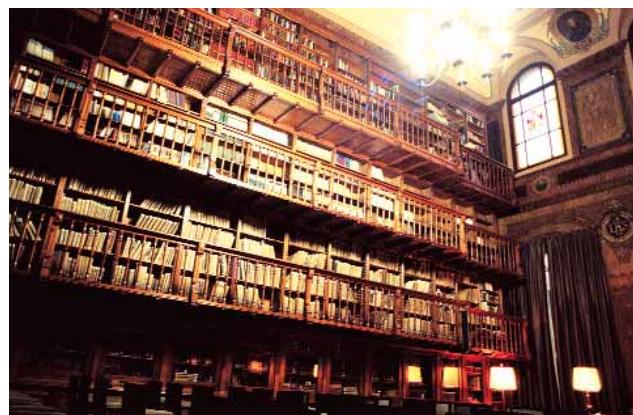
The program serving to digitalize and enter on the Internet the sacramental registers corresponding to parish and diocesan archives in the three provinces, an action considered as strategic under the Basque Plan on Culture, is entering its final leg on offering its first records to the general public in the databases of the Basque Government Archive Center (IRARGI) and the Bilbao, Donostia-San Sebastián and Vitoria-Gasteiz Dioceses

The Department of Culture, in collaboration with experts from the three Dioceses, started the classification process (indexation) towards the end of 2000, expecting to have completed the task and made the material completely accessible by 2008. The Basque Government will allot 3 million euro to funding the work program during this period. *at*

This project, born under the Basque Country in the Information Society Plan, has the mission of digitalizing the historical archives of Basque parishes as a first step towards their protection while making them accessible to researchers and other interested parties.

Ever since 2001, work has been underway to classify and digitalize the christening –birth–, death and marriage certificates belonging to parish archives from the 16th Century until 1900. To give an idea of the magnitude of the information to be entered, according to existing data, the parishes corresponding to the three dioceses have 13,691,640 records, of which 6,321,100 belong to the Biscayan Ecclesiastical Historical Archive, 4,070,000 to the Donostia-San Sebastián Diocesan Historical Archive, and 3,300,540 to the Vitoria-Gasteiz Diocesan Historical Archive. In other words, we have information related to a universe of some 3.5 million people who lived in our country.

All entries in the sacramental registers are being made according to international cataloguing standards



(ISAD), thus permitting their computer administration. A digital photograph is also made of the original entry, following which the digital image will be stored in CD format and made available on the Internet.

The database thus created is available to researchers and citizens, similarly improving the material infrastructures of the diocesan archives. The archive can be found at the Badator database (www.irargi.org) of IRARGI, the Basque Documentary Heritage and Archive Center, and on the websites of the different Diocesan Archives (Alava: www.ahdv-geah.org; Bizkaia: www.aheb-beha.org and Gipuzkoa: www.elizagipuzkoia.org/artxiboa).

Today, 590,000 records are available for consultation and the total amount will be ready by 2008. From this year on, around three million new documents will be added each year. It is currently possible to access catalogues, guides and records; images of the original document and a copy of it are only available on request.

This program, so important from the historical research, demographic, economic, sociological and even micro-historical aspects, is a groundbreaking initiative in Europe offering important added value to researchers and citizens in general.

GLORIA TOTORICAGÜENA, *International Political Science and Basque Studies Lecturer*



Atzerriko euskaldunen historia gertutik ezagutzen duen emakumea da Gloria Totoricagüena. Ospe handiko ikerlaria eta erakunde askotako kide, Totoricagüena baikor azaltzen da azken urte hauetan diasporaren inguruan egin diren ikerketek lortu duten maila zientifikoa ikusita eta Eusko Jarlaritzaren parte-hartzea garrantzizkotzat jotzen du proiektu berriei bultzada emateko orduan.

«Knowledge of a common historical past is essential to maintaining a people's signs of identity»

She is, without a doubt, one of the people with most authority to talk about the Basque diaspora. Gloria Totoricagüena is a lecturer on International Political Science and Basque Studies, specializing in Basque Basque migration and diaspora identity studies at the University of Nevada Center for Basque Studies in Reno. She is also President of the Committee of Experts for the Eusko Ikaskuntza/Society of Basque Studies' EuskoSare/Basque network project. This researcher, author, lecturer and editor, similarly participates in a Cultural Education and Cultural Sustainability Project as part of an international network created in Israel consisting of experts in multicultural education.

How would you describe the current developments and situation of Basque diaspora studies?

Scholars and students of Basque migration and diaspora identity studies are like migrants themselves preparing to embark on fantastic research trajectories. In the last decade, we have witnessed a significant proliferation in the number and scientific quality of quantitative and qualitative investigations, thanks to improved archival availability, facilitation of information sharing via the Internet, and the challenge offered during the II World Congress of Basque Collectivities (1999) to each Basque community to establish, safeguard, and disseminate the biography of their communities. The 15 volume publication series *Urazandi: Basques Across the Seas* is an extraordinary example of historical, sociological, anthropological and political science research regarding our own Basque experiences in various countries. It is exemplary in the world of diaspora studies and I have

often used it as an example in my international dealings with foreign government officials. I recently returned from Jerusalem and Tel Aviv and conferences and meetings with Israeli government officials. Of course, their research accomplishments on Jewish identity and transnational communities around the world encompasses significantly more than does ours on Basques, however, in the same way that we can learn from their successes (as well as the successes of Armenian, Irish, Mexican, Polish, Galician, Greek, etc. communities abroad), they have learned from ours. I have initiated an international network of academics and intellectuals who together collaborate in diaspora theory development. Specifically in Basque diaspora studies, EuskoSare (Basque Network) of Eusko Ikaskuntza (Basque Studies Society) in Donostia has created an Internet platform for researchers to share information and request information from each other. Readers should check it. www.euskosare.org However, we are only beginning, and the basics of building data bases and access to that information is an enormous task.

What are the principle difficulties in which individuals find themselves when they enter this discipline for their investigations?

The number one impediment to Basque diaspora research is the lack of centralization and access to materials. Unbelievably, there is no Basque diaspora archive where already gathered materials are physically or virtually together in one space. My own research requires that I travel the globe from Belgium to Argentina to Australia, which is not feasible for most, nor is it desirable. The Center for Basque Studies here at the University of Nevada, Reno is the closest thing we have to an archive. Our library has book volumes, documents, photographs, audio recordings, posters, journal serials and other materials that number well over 100,000. However, there are millions (not an exaggeration) of documents, oral history recordings, personal diaries, records and effects that are scattered throughout from Canada to the tip of Chile, from Tasmania to Scandinavia. Basque diaspora specialists are working to digitize and centralize information, as well as improve accessibility for all those interested. Compatibility among search engines and database exploration is also essential, instead of the situation now where a researcher has to learn numerous methods, gain various permissions, speak several languages and travel extensively. A central repository could integrate and systematize materials for distribution and easier access.

Because of the fact that many materials are dispersed in different countries and also are in the hands of private and family collections, the discovery of and access to these documents must be difficult. How are you able to gain knowledge of these scattered materials and collections?

In each Basque diaspora community there are generally amateur historians who have worked to maintain collections at the euskal etxea, and who know others who have private collections, those who have maintained family genealogies, and family records, etc. Most of the organizations have kept minutes of meetings, records, and photographs. I maintain regular contact with these individuals and their institutions and I keep a dialogue going regarding the importance of having history committees and preserving records. However, these materials are often in boxes in a garage or in a closet stored away, or are "lost". Someone dies and others -not realizing the value of the papers- throw everything away. Even university libraries in South America are throwing away documents to make room for new publications. We are truly in an urgent phase of data collection. In addition, many from the Spanish Civil War emigrant generation are now dying, and we are also losing their testimonies of experiences. If we create a central point to which families can donate their collections, we could amass a voluminous archive and save our own history.

The government of the Basque Autonomous Community, and especially the Directorate of Relations with Basque Collectivities, is carrying out various projects with these goals. How would you assess this initiative?

I and other diaspora specialists welcome it wholeheartedly. The digitization of journals and newspapers published by Basques in all the Americas between 1876 y 1976 will be completed for the IV World Congress in 2007. This is a tremendous undertaking. We are also exploring several possibilities for training collaborative research teams for further fieldwork, always focusing on the highest academic standards and strict scientific methodology. The Basque Government's initiative and support are fundamental and have created an environment conducive to innovative projects.

In addition to the available documentary materials, are the oral testimonies of emigrants. How would you rate their importance and what would you suggest for gathering the testimonies?

Again, access to information is critical. It is a waste to have an oral history collection that is not available to the public or to researchers. The definitions and strategies of researchers and of "library" changed with digitization and the Internet. The New York Public Library, one of the most important in the world, is putting their entire collection on the Internet. We have to think in this same way. Taping oral histories is but the first step, then we have to make them available on the Internet for families and academics to listen or read and then researchers can apply theories to analyze the information looking for patterns, causal relationships, and so on. One mistake we make is in thinking of oral histories as those experiences we have to record from those who departed Euskal Herria. This is only one aspect of how migration has



affected Basque society. We also have to record the lives of those who stayed, and how their loved ones who emigrated affected their experiences in the Basque Country. Today we also have the phenomenon of the "returnees", Venezuelan-, Mexican-, Uruguayan-, Argentine-, Chilean-, Australian-, Russian-, and Belgian-Basques who have returned to their homeland, and often suffered another migration experience. While in Australia they are dreaming of Euskal Herria, when in Euskal Herria they are dreaming of Australia. This is a transnational existence of "belonging" in many and no spaces simultaneously. One significant aspect to a Basque diaspora archive would include these oral testimonies, recorded and archived in a standardized manner.

Realizing that a community has a common historical past can serve as a very important factor in maintaining the characteristics of identity. Are people conscious of this?

Yes, a few are. Because the idea of a common historical past is essential to ethnic identity, preserving that information and encouraging its dissemination becomes fundamental to constructing a collective memory. Today, each Basque diaspora community has its own institutional and collective memory, and there are a few people in each who always know the names, dates and details of past events. However, this knowledge for many of the youth is completely lacking. There are no history clubs, classes, or seminars inside the euskal etxeak to teach and learn about themselves. In Euskal Herria itself, there is almost a complete disconnect to what is happening in the approximately 175 Basque organizations around the world. Educational curriculum in primary or secondary school

does not include Basque migration in any subjects, nor is there a single university course available regarding Basque diaspora and migration studies. Individual university professors attempt to interest students in these areas for semester research projects and theses, but there is no coherent program. Basque society and Basques living abroad could all benefit by learning more about each other.

You currently live in the United States, a country forged by the presence of numerous ethnic groups and nationalities. Is there any one research experience in any of those groups that sticks out to you for their work towards compiling their history?

Yes. Heritage projects of emigrants in Irish, Armenian, Korean, Haitian, and Indian communities in the USA are far more advanced, using methodology of the International Oral History Association and trained interviewers. The Polish in the Midwest have also worked diligently to create family heritage collections. A valuable oral testimony requires that the interviewer conduct background investigation about the subject and continue the interview in a way as to ascertain facts, emotion, memories, anecdotes and personal perceptions regarding events. It is not a process of one hour asking a person questions. The preparation prior to meeting is essential - similarly to any research project- in order to know what and how to ask for this person's testimony of their Basque experience in another host society. Catalan and Galician projects are just now beginning in California and in New York.

How could the Basque communities abroad have a more significant presence and leading role in daily life in Euskadi?

I suppose this is a typical economics question of supply and demand. If homeland Basques are supplied with abundant information about the diaspora -in the media, in schooling, in the news- will their interest and demand for more information and understanding follow? Perhaps. Perhaps if they knew that tens of thousands of diaspora Basques vote in homeland elections; that tourism from diaspora Basques brings in significant revenues; that easily more than half of the population in the seven territories has a Basque relative or friend living abroad; and that Basques in twenty-two countries have formed organizations to preserve and promote their ethnicity ... there might be a higher demand for more information. I think it is incumbent upon both the homeland and diaspora institutions to facilitate the encounters among diaspora and homeland groups. The creation of a Basque diaspora archive would serve as a web of networks among all of the communities; rather than bilateral relations between one diaspora community and the Basque Country, there would be exponential multilateral communications among individuals and institutions. That is our goal; to promote knowledge and research regarding Basques around the world.



Urazandi bildumak munduan zehar dauden euskal etxe nagusienen historia jasotzea du helburu, atzerriratutako euskaldunen bizipenetan oinarrituta. Bizipenen bilketa lanetan eta bestelako zereginetan herrialde bakoitzeko unibertsitate mailako irakasle taldeak aritu dira, Euskal Gizataldeekiko Harremanetarako Zuzendaritzaren koordinaziopean. Ikerketa bide honi jarraituz, euskal gaietan zerikusia duten argitalpenen digitalizazioari ekin dio Eusko Jaurlaritzak, Ameriketan ekoiztutako argitalpenena hain zuzen ere. Egun lantzen ari den egitasmo honek URAZANDIGITAL du izena.



Urazandi, a project shining light on Basque emigration

The Urazandi (across the seas) project was born with the idea of publishing 15 volumes on the history of Basque Centers around the world. Promoted by the Basque Government's Secretariat for Foreign Action, this initiative, which emerged as a result of the conference held in Vitoria-Gasteiz in 2003, has already met its goal and is now endeavoring to beat it by digitalizing in a period of four years all of the Basque publications printed in America from 1876 to 1976.

Ever since the start of the project, those involved realized the importance of the enormous amount of periodical information published abroad, mainly in America, on the subject of Basque emigration.

Information essential to researchers wishing to complete the history of the Basque Country.

The Urazandi team found publications –odd issues and even complete collections– scattered over the Basque Centers, public libraries, archives and private homes. It soon became obvious that the historical value of this material would multiply if centralized and catalogued, hence a database had to be created and the 134 publications printed in America between 1876 and 1976 digitalized to permit free access in the future.

In order to be able to meet these objectives, Urazandi split the project into four stages. In 2004 it



concentrated on Basque publications in Argentina, Uruguay and Chile. This year it is working on those published in Venezuela and Mexico. Publications related to the USA and other American countries will be digitalized in 2006 and in 2007 the idea is to go about the work as a documentary package for presentation at the next World Congress of Basque Communities to take place in Vitoria-Gasteiz the same year.

It hasn't been an easy job. The first stage involved developing a plan to search for and find publications, starting with a bibliographic search until being able to draw up a list of publications. With this list, to which the general details of each publication were added, the appropriate queries were made at the main libraries, archives and document centers. Help was also requested from people potentially owning some kind of material in their private collections.

During their stay of almost a month in the Basque Country, the digitalizing team consisting of Uruguayan researchers Alberto Irigoyen and Adriana Patrón, photographed almost 18,700 pages of 49 Basque periodical publications printed in Argentina, Uruguay and Chile, which will be compiled into around a hundred CDs. To prevent damaging the copies during transport, this work was carried out in the archives and libraries housing them: the Basque Nationalism Archive at Artea, Euskaltzaindia's Azkue Archive, the Regional Library of Bizkaia, the Benedictine Library in Lazkao, the Koldo Mitxelena Library belonging to the Regional Government of Gipuzkoa and the Basque Museum Archive in Baiona.

While the digitalizing team was working in the Basque Country, contacts were being made to find copies in Argentina. Communication was established with the Basque Delegation in that country -currently the Basque-Argentine Institute for

Cooperation in Development- located in Buenos Aires, from where steps were taken to find new copies. The queries made were positive and Basque Centers throughout the country contributed their valuable collections, in some cases completing series of periodical publications. The technicians went to Buenos Aires and, to overcome the problem of the enormous distances between cities, decided to concentrate the material from all of the Basque Centers in La Plata. The digitalization team was able to continue its work in October. Today 35% of the Basque periodical publications printed in Argentina, Chile and Uruguay have been digitalized. Eight publications have been completely digitalized and another 10 have been largely entered, although a few copies are still missing. This is the case of the historical publications of which hundreds of issues were printed, such as "Tierra Vasca", "Euzko Deya" (Argentina), "Tximistak", "Nación Vasca" or "Laurak Bat" (Buenos Aires)..

Mexico and Venezuela for the second stage

Uranzadi is this year digitalizing the 73 cultural and political Basque publications printed in Venezuela and Mexico, another two countries of vital importance to the study of Basque exiles given the numerous refugees who moved there after the Civil War in 1936. The process is similar to that of the first stage, and on this occasion collaboration has once again been requested from Basque Centers and individuals with copies of any of these publications. The oldest is the one printed by the Basque Center in Mexico, dating from 1907.

Having concluded this stage, next year will be dedicated to revising production by the USA and the other American countries. The Basque Studies Library at the University of Nevada in Reno, from which collaboration has already been requested, will lend its collection to complete the Urazandi project shining light on an important part of Basque history.

Basque periodicals published in Venezuela

TITLE	PLACE OF PUBLICATION	DATE	TYPE
ABERRI	Caracas	1958/1962	Cultural
ACCIÓN NACIONALISTA VASCA	Caracas	1965/1975	Political
AMARREKO	Caracas	1960	Political
ARGIA	Caracas/New York	1946/1948	Political
AZKATUTA	Caracas	1969/1970	Political
BAI	Venezuela	1969/?	Political
BERRIAK	Caracas	1970/1973	Political
BOLETÍN (CENTRO VASCO)	Caracas	1973?	
CUADERNOS ZUTIK	Caracas	1963	Political
EGI INFORMA	Caracas	1967	Political
EL SIGLO DE LAS MISIONES			N.S.
EMAN	Caracas	1967	Political
ERRI	Caracas	1949	Political
ETXEKO JAUN'EN ALKARTASUNA	Caracas	1969?	
EUZKADI	Caracas	1968/1981	Political
EUZKADI: BOLETÍN DE INFORMACIÓN	Caracas	1948-1949	
EUZKADI. CENTRO VASCO	Caracas	1942/1950	Political
EUZKADI AZKATUTA	Caracas	1957-1965	Political
EUZKADI KO ERRIAK	Caracas	1951	Political
EUZKO ALDERDI JELTZALEA	Caracas	1968	Political
EUZKO GAZTEDI	Caracas	1948/1956 regular irregular until 1976	Political
EUZKO GAZTEDI INFORMA	Caracas	1971	Political
FRENTE NACIONAL VASCO			
EUZKO ABERRI ALKARTASUNA	Venezuela	1960/1968	N.S.
GOAZEN	Caracas	1965	Political
GRUPO PELOTA-ZALE	Caracas	1972?	Cultural
G.V.-O.P.E.	Caracas	1972/1978	Political
GASTEAK	Valencia (Venezuela)	1977?/1979?	N.S.
GUDARI	Caracas	1961/1974?	Political
IRITZI	Venezuela	1978/1984	Political
IRRINTZI	Caracas	1957/1961	Political
ITZINGA KO ARGIA	Maracaibo	1961/?	N.S.
JEL	Caracas	1940	Political
LA PULGA	Caracas	1969/1973	Political
LAN DEYA	Venezuela	1971/1973	Political
LOS VASCOS EN VENEZUELA	Venezuela	1957/?	N.S.
NOTICENTRO	Caracas	1955?/1987-	N.S.
NOTIMES	Caracas	1975/1977	N.S.
PILOTA- ZALE	Venezuela	/1983	Sports
SABINDARRA	Venezuela	1970/1971	Political
THE BOISE CAPITAL NEWS	Boise	1938/1939	N.S.
ZUTIK	Venezuela	1960/1971	Political
(different times at which publishing of the periodical was suspended)			

Basque periodicals published in Mexico

TITLE	PLACE OF PUBLICATION	DATE	TYPE
ABERRI	Mexico	1946/1948	Political
ABERRI	Mexico	1946-1947	
ABERRI ALDEZ	Mexico	1937	Political
ALKARTU (EUZKADI ROJA as from 1947)	Mexico	1942/?	Political
ARGIA- LUZ	Mexico	1929/1934	N.S.
AROIA	Mexico	1935/?	N.S.
AULA VALLEJO	Mexico	1961/?	Cultural
BOLETÍN DE EUZKADI ROJA	Mexico	1947-1952?	Political
BOLETÍN DEL CONSEJO DE CONTRIBUCIÓN			
A LA RESISTENCIA VASCA	Mexico	1964/1968	Political
CANCHA	Mexico	1945	Sports
CENTRO VASCO DE Mexico	Mexico	1907 -	
CUADERNOS AMERICANOS	Mexico	1942/?	Cultural
CULTURA VASCA	Mexico	1929/?	N.S.
EKIN	Mexico	1950	Cultural
ESPAÑA PEREGRINA	Mexico	1940	Cultural
ESTAMPAS DEL PAÍS VASCO	Mexico	1946	Graphic
EUSKAL ELKARGOA	St. Jean de Luz, Mexico	1971/1975	N.S.
EUZKADI	Mexico	1966/?	N.S.
EUZKADI AZKATUTA	Mexico	1956/1965	Political
EUZKADI SOCIALISTA	Mexico	1947/?	Political
EUZKADI'KO EGIAK	Mexico	1970-1971	
EUZKO DEYA	Mexico	1943/1971	Political
EUZKO IZKETA	Mexico	1956	N.S.
EUZKO LANGILLIEN ALKARTASUNA	Mexico	1948	Union
EUZKOTARRA	Mexico, New Orleans	1907/1909	Political
EXCELSIOR	Mexico		Cultural?
GUDARI	Mexico	1964/1965	Political
JAI-ALAI	Mexico	1936-1937?	
LA PATRIA, EL MUNDO Y NOSOTROS	Mexico	1966	Political
PATRIA VASCA	Mexico, Bilbao	1928/1932	Political
REVISTA DE REVISTAS	Mexico		Cultural?
REVISTA DEL CENTRO VASCO	Mexico		N.S.
ROMANCE	Mexico	1940/1941	Cultural

► 194 Km of track link the Basque capitals to Europe

The Basque "Y", a train on the move

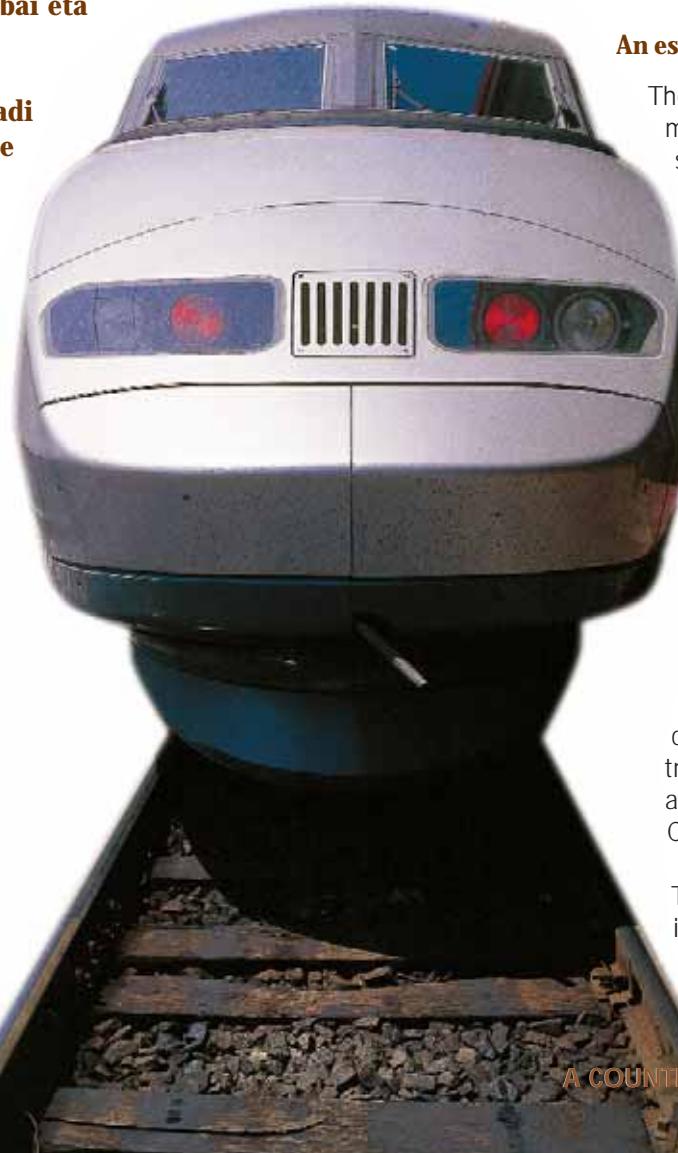
Euskal "Y" izenez ezagutzen den Trenbide Sare Berriak Bilbo, Gasteiz eta Donostia Paris eta Madril elkartzen dituen sare nagusiarekin lotuko ditu, 157 km, bide bikoitzean eta 37 km bide bakarrean (trukagunean eta beste adar batzuetan) dituen "Y" itxurako trazatuaren bitartez. Trazatu horretan ez dira sartzen Bilboko eta Pasaiako portuetara joateko sarbideak, baina bai Gasteizko Saihesbide berria, hirurak ere garapen tekniko mailan dauden proiektuak. Sare Berri hori alternatiba erakargarria eta fidagarria da bidaiaien eta merkantzien garraiorako, bai hiriburuen arteko loturatan, bai eta sarearen bokazio nagusia bete ahal izateko ere: Euskadi Europako Trenbide Sareen barruan sartzeko.

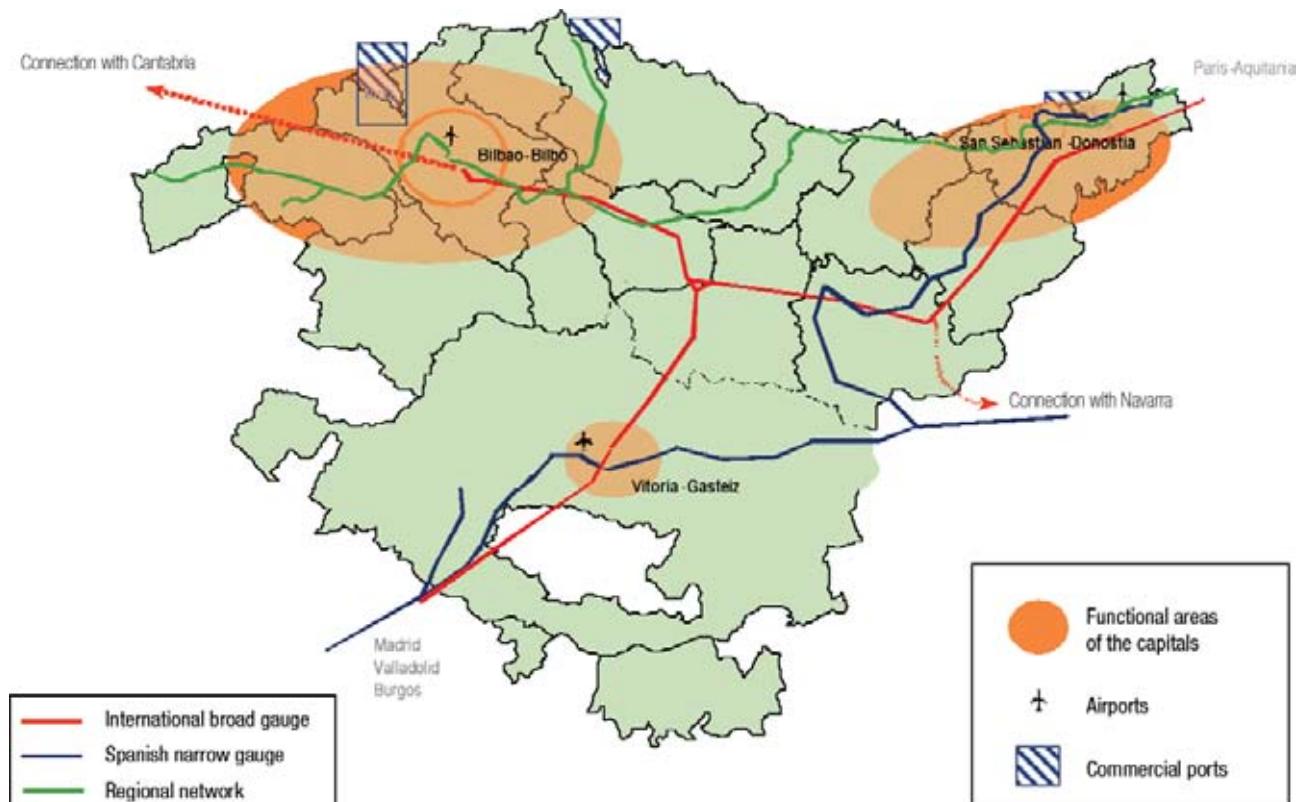
The New Railway Line, known as the Basque "Y" will link Bilbao, Vitoria-Gasteiz and Donostia-San Sebastián to the main Paris-Madrid network by means of a "Y"-shaped system covering 157 km of double track and 37 km of single track (on the exchanger and other branch lines). Although this route doesn't cover the entrances to the ports of Bilbao and Pasaia, it does include the new Gasteiz by-pass, different projects at the technical development stage. This New Network, the introduction of which has generated strong public debate in the Basque Country, offers an alternative to passenger and goods transport by providing a railway link between the three capitals. The Network also has an essential mission: to place Euskadi on the Transeuropean Railway Network map.

An essential infrastructure

The Basque "Y" high speed train is a modern, groundbreaking transport system which, according to the institution responsible for its promotion, the Basque Government, respects the environment while simplifying and increasing the free movement of passengers and freight inside Euskadi and towards other places. It makes local distances shorter, and will get us to Madrid and the rest of Europe much more quickly. Running at moderate speed, the system covers long distances in a far shorter time than conventional trains, while respecting the environment and offering a great deal more safety, reliability and comfort than other existing means of transport. At the end of the day, this is a system representing the 21st Century railroad.

This extremely important transport infrastructure will mean an investment of 3.3 billion euro (some 500 billion former pesetas), the





most important ever to have been made in Euskadi and which will be financed by:

- the U.E.
- the Central Government

Not only that, but it will mean for all Basque citizens daily savings of 413,500 euro/day on external environmental and safety costs. It will moreover contribute to easing traffic congestion.

Although the Informative Study carried out by the Spanish Government's Ministry of Development envisaged four stations on its route (Bilbao-Abando, Gasteiz-Dato, Irún and Donostia-Norte, the latter of which is to operate by shuttle from Astigarraga), another two are now being considered: Ezkio Itxaso in the Goierri region of Gipuzkoa and Euba in the Duranguesado area. According to those responsible for the subject at the Basque Government, "Our challenge is to analyze the area around these two stations with a view to converting them into centers for logistic platforms based on intermodal transport principally dealing with freight".

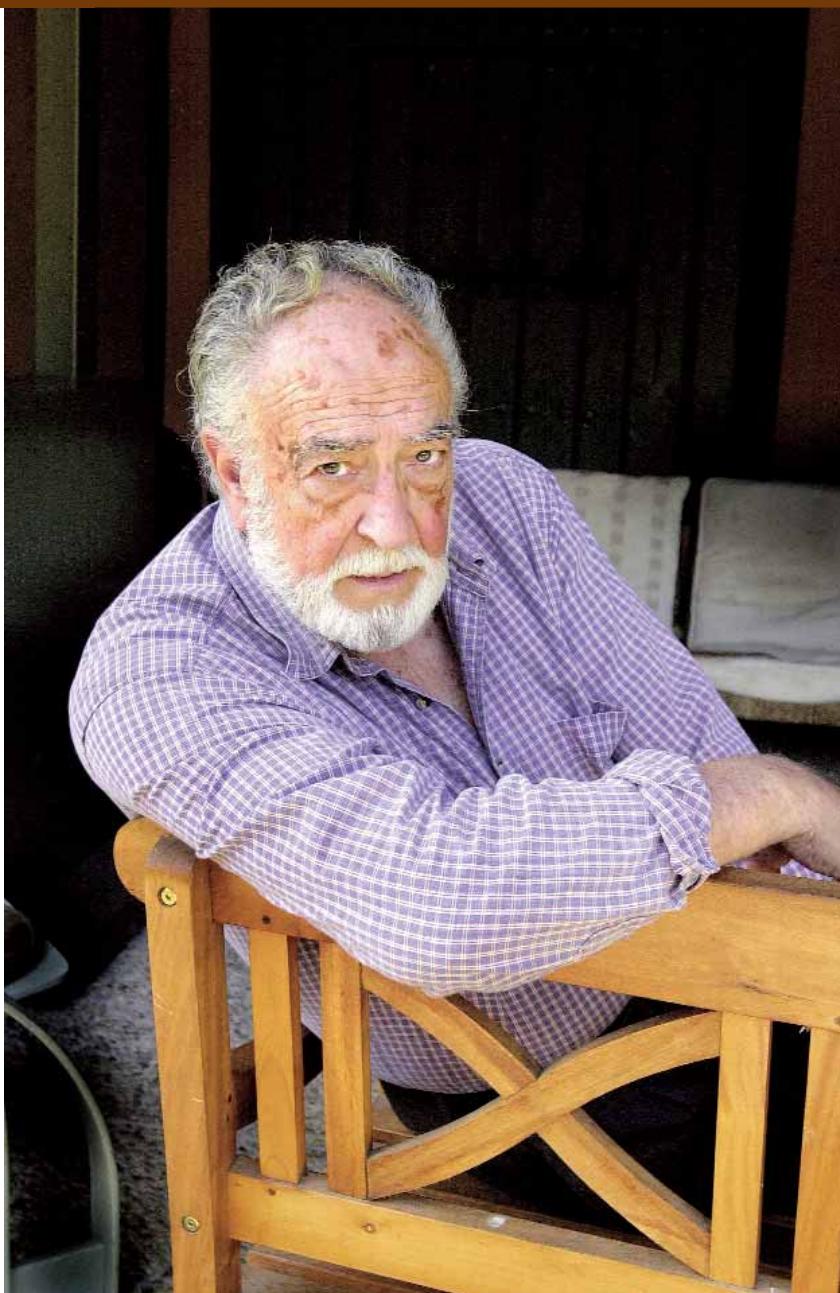
The maximum and minimum circulation speeds will be 230 km/h and 90 km/h. This said, the most important factor is to adapt the speed to each route, i.e., to establish a speed making it possible to cover the distance between two points in an amount of time considered as ideal according to demand.

10 strong points of the Basque "Y"

- 1► The Basque "Y" will transport freight and passengers alike.
- 2► It will clear our roads of over 22,500 vehicles per day, thus relieving congestion and contamination.
- 3► It will considerably increase energy savings with respect to other currently existing means of transport, permitting daily savings of approximately 133,700 litres fuel/day.
- 4► It will permit a reduction of 630 Tn per day in the emission of greenhouse gases.
- 5► It will reduce average road and air transport noise levels.
- 6► Its tracks will occupy almost three times less physical space than today's motorways.
- 7► It will mean daily savings in external accidentability, noise and contamination costs, etc. of 0.41 million euro/day.
- 8► It will provide a fast, safe link between Euskadi, Europe and the rest of Spain. It will take us to Madrid and Bordeaux in just over 2 hours and to Paris in less than six.
- 9► It will link the three Basque capitals in an average travelling time of 30 minutes, greatly reducing the length of today's local journeys.
- 10► Over the next 20 years it is expected to create 13,000 direct and indirect jobs, of which 9,000 will be temporary and 4,100 permanent.



"Zazpiak bat" (Seven-in-one) sculpture, symbol of the Basque Government.



A return traveller

Sculptor Néstor Basterretxea recently donated one of his works to the Museum of Contemporary Art in the Argentinean city of Rosario, probable setting of a future anthological exhibition of his work. Together with his family, Néstor Basterretxea spent 11 years as an exile in Buenos Aires. Currently putting the final touches to his

Memoirs, this reencounter with the country permitted him to organize memories of those other two return ship journeys made when he still had his entire artistic career before him.

Basterretxea wanted this gift to bear the historical symbolism of the Basque people, hence his choice from among his entire production of

Bidaia eta abenturero baten bitzaren parekoa izan da Nestor Basterretxea artistaren ibilbidea. Gazte zela Ameriketara iritisi zen bere familiarekin Francoren diktaduratik iheska. Eskultura alorrean ezaguna, beste atal batzuetan ere goraipatutako lanak egin izan ditu: zinea, margolaritza... Bere memoriak bukatzen ari da egun hauetan baina duela aste batzuk tarte bat egin zuen Argentinara joateko, bere bigarren etxea den herria bisitatzeko.

"zazpiak bat" (seven-in-one), a bronze reproduction of the symbol of the Basque Parliament. During his whirlwind visit to present the sculpture he went to Buenos Aires, a city like a second home to him. "I used to and still do love Argentina, ever since 1942, the year I arrived in the city at the age of 18, but despite everything, I always knew that I didn't come from there and that one day I would return to Euskadi. Proof of this is that, despite being a great dancer, I didn't want to learn the tango, so that it wouldn't become another factor tying me to the country".

The sculptor remembers those years as "a highly educational period", although he was unable to study Architecture as he would liked to have done. He was prevented from doing so by two wars: first of all the Civil War, from which his father, a deputy with the Basque Nationalist Party, had to flee to France with his whole family and, a short time later, WWII, which also obliged them to flee from the Germans.

The then youngster from Bermeo, who always had his artist's pad under his arm, was caught up in a fabulous adventure shortly to come



*"Buenos Airesen dago
nere bigarren etxea
baina beti izan dut
garbi ni ez nintzela
hangoa"*

out in book form. "My parents, my three brothers and myself boarded in Marseille for Buenos Aires on a voyage that went on to last for 525 days. In that 15-ton ship, the Alsina, we were a penniless bunch searching for the freedom then known as America: Jews from all over Europe, Spanish Republicans, Basques, Belgians and even a Russian ballet fleeing from Communism that spent the whole time rehearsing to the sound of its gramophone. The whole thing was like a photomontage. The crew were really rowdy Corsican sailors who were only quiet when they were listening to music".

The Alsina made a port of call in Dakar, where its passengers were detained for three months, "in the middle of a horrible naval battle, with real shells flying to-and-fro, between the British and part of the French fleet belonging to the Vichy government that had taken refuge in Senegal". From Dakar they were diverted to Casablanca, the point at which rumors started flying to the effect that they were going to be sent back to Spain, but no. They were confined to abandoned Legion barracks for a week. Another Portuguese ship, the Cuança, permitted them to continue their voyage.

The next stop was Mexico, destination of a large number of the Spanish refugees. At the next port of call, Havana, they were put into quarantine, "delousing included, because the Cubans had decreed that all lice were foreigners. We were there for another four months and met people who had made their

fortune with tobacco plus a few famous pelotaris from the Basque Center". In Havana they boarded the Argentine ship Río de Plata, which took them to Buenos Aires with stopovers at Santos (Brazil), disembarkation point for all of the Jews, and Montevideo.

Starting from zero

In Buenos Aires, Doctor José Vago, a Republican from San Sebastián who dished out help to everyone who arrived, found a job for the young Néstor with the multinational company Nestlé as a designer of advertisements. "The company was introducing powdered milk to Brazil and other parts of the world suffering from the rampage of war. Argentina was a neutral country and business was booming. I stayed there for four years, until they gave me my books for bad timekeeping. They said that I was the employee with the worst time-keeping record ever. At least they did it in style; they sent me off with a banquet attended by the director general of the company in Argentina, and with a speech stressing my human qualities and talent for drawing. My brain doesn't work at eight in the morning; I was a libertarian and didn't even want to hear of having to clock in. But having kicked me out, they sent the work for me to do at home and I earned double the amount".

I spent my newly found free time learning how to paint. "In Buenos Aires there was an extremely interesting intellectual group who created a private and extremely expensive art school called Altamira. They only gave one scholarship. At the age of 22 I applied and was awarded it. I was told to choose a teacher from between two excellent Argentine artists differing greatly from one another: Berni and Petorutti. I chose the latter of the two for being more constructivist, more abstract. But two or three months later the school fell apart due to arguments and rivalry between its members."

He met Castelao, leader of the Galician nationalists, "an excellent sketcher" and people from the world of theatre like Margarita Sirgú or Alberto Closas, poets and writers, striking up a friendship with León Felipe. "I was fairly young, I still had no training and, although I knew them in tangentially, I couldn't fully form a part of the intellectual atmosphere existing among the exiles". I also met the Basque community. "They were numerous, hard-working, honest and well-liked, people who helped to raise a country".

In 1952 he obtained a certificate as something similar to surveyor, "for me, endearing", entitled Third Class Constructor of the City of Buenos Aires. "I was never able to make any projects in Argentina, because a few days later I got married and boarded a ship with my wife Isabel for Euskadi".

Here he started yet again from scratch. Everything still had to be done –including his artistic career– and those early years weren't easy. He had to go through with the conflictive project for the crypt of the Basílica of Aranzazu, which he won as the result of a tender but was paralyzed by the Franciscan monks themselves, which he describes as "the most serious assault on intellectual property in this country". He participated in the creation of Equipo 57 and in the group Gaur, together with Oteiza, Chillida, Mendiburu, Ruiz Balerdi, Amable Arias, José Antonio Sistiaga and José Luis Zumeta. He tried his hand at pottery, carpet-making, photography, etching, industrial design and cinema. He passionately experienced the discovery of his Basque cosmogonic series "when I realized that there was not even a trace of iconography in our popular inheritance". Hence he set off into the world of mythology, taking him on another voyage, "the imaginary voyage from our modernity until reaching the behavior of our forebears".

The coldest winter for half a century

Euskal Herria has suffered one of the harshest winters in the last fifty years. Five cold spells one after the other recorded from December to March left their negative effects on various crops, on road and air communications and on electricity consumption, which saw figures soar.

Four days before the end of the year, the first storm brought snow down to sea level for several days, while inland temperatures dropped to as low as -15°C. Two of these snow and hail storms took place in January. The first one hit the area on the 25th, followed four days later by another front blanketing the Basque Country with snow like the others. February was another cold month, with ten days of snow on the coast –it normally snows around once or twice at sea level– and eight consecutive days of freezing virtually throughout Euskal Herria. Finally, one of the worst snow storms of the winter fell in early March. The Basque Country recorded historic demand for electric energy, when consumption rose to 3,084 MWh between 10 and 11 o'clock on the 1st.

Basque filmmakers

"Basques and the Seventh Art" is the title of Carlos Roldán Larreta's excellent study of Basque filmmakers brought out in encyclopedic dictionary format. He had already approached the subject in "Cinema in the Basque Country: from Amalur (1968) to Airbag (1997)", a detailed study of the films made during this period. In his latest work, the author also analyzes movies by filmmakers including a number who tried their luck in Hollywood and others who played an outstanding part in the monographic issue dedicated to Basque cinema by Euskal Etxeak.



The Bishop of Bilbao, elected President of the Spanish Episcopal Conference

The Bishop of Bilbao, Ricardo Blázquez, ousted by one single vote his predecessor Antonio Rouco Varela as President of the Spanish Episcopal Conference, a position he will hold for three years in combination with the Bilbao Diocese. The voting took place on 8th March last, and the result came as a surprise to Blázquez, whom in his first, short public appearance, spoke words of solidarity with the victims of ETA and "with those of other kinds of terrorism who have fallen as a result of fanaticism and terror". This reference has awakened excellent perspectives in Euskadi, on his repeating his

undertaking to continue working in favor of peace from the Presidency of the Episcopal Conference.

In these declarations, the new leader of the Spanish bishops –who will have turned 63 on 13 April– undertook to persevere along the road to dialogue with the government of Rodríguez Zapatero.

As far as teaching is concerned, no great changes are expected. Blázquez was an assistant to Rouco Varela in Santiago de Compostela and the two have had a strong friendship ever since they coincided as lecturers at the Pontificia University in Salamanca, hence he is expected to continue along similar lines.

The 8th period of office is underway

The Basque Autonomous Community is beginning its 8th period of office after the Basque Parliament elections of 17 April last, as a result of which the PNV-EA coalition was once again the most voted political force, while for the first time two new political formations won seats: EHAK (Euskal Herriko Alderdi Komunista/Partido Comunista de las Tierras Vascas), the party which had committed itself to backing Batasuna following its illegalization, and Aralar. The result of the elections once again placed the PNV-EA formation at the forefront with 463,873 votes (around 38.6%) and 29 members of



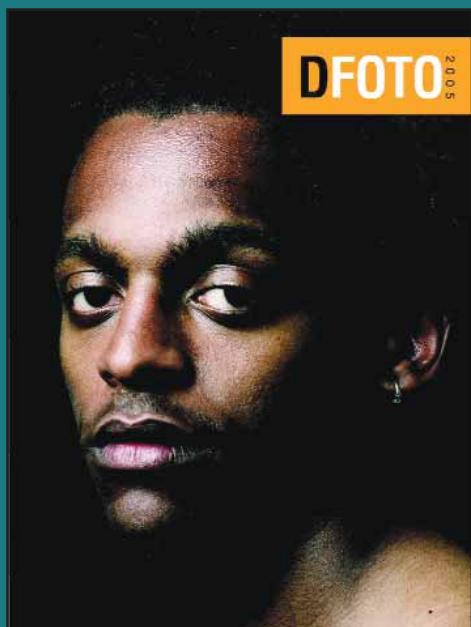
parliament, a reduction of four seats with respect to the 2001 elections. The second position went to the PSE-EE with 272,429 votes (22.6% of voters and 18 seats, compared to 13 in the last elections). The Popular Party was the third in importance with 208,795 votes (17.3%), meaning that it lost four members of parliament from the Basque chamber. EHAK breaks onto the Parliament scene with 9 representatives (150,188 votes, 12.5%) and Aralar with one, thanks to its 28,001 votes or 2.33% of the electorate. Thanks to the Equality Bill recently passed by the Basque Parliament, the new chamber almost achieved parity with a female presence of 42%.

The Aztec Empire in Bilbao

The Guggenheim Museum Bilbao has inaugurated one of its most ambitious exhibitions ever: The Aztec Empire, open until 18th September this year. This exhibition is organized in collaboration with the Mexican National Council for Art and Culture (CONACULTA) and the National Institute of Anthropology and History (INAH).

While profound intellectual changes were occurring in 15th-Century European sciences and arts with the Renaissance, two powerful Indian states were flourishing in ancient Mexico: the Aztecs and their neighboring enemies, the Tarascans. The Aztec Empire recreates this period, bringing together the largest number of artistic objects to form part of an international exhibition, produced by the different Mesoamerican peoples from the 13th-16th Centuries of our era.

21st Century art at the 2nd DFOTO Fair



The Fundación Centro Ordóñez-Falcón de Fotografía (COFF) has just completed its second DFOTO International Contemporary Photography and Video Fair in Donostia-San Sebastián from 14-17 April.

This Fair, a huge success in its second year with over 12,000 visitors and specialized critics, offered work from 40 galleries.

The interest and results of last year's event led almost all of the participating galleries to request their inclusion once again this year. Together with the selection of new galleries invited by the organization such as Magnum (Paris), Scout

(London), ADN and PROJECTS (Barcelona), Silk Road (Iran), Marzana (Bilbao), Springer & Winckler (Cologne), Flatland Gallery (Utrecht), Ad Hoc (Corunna), Amés y Röpke (Madrid-Cologne), Gilles Peyroulet & Cie (Paris) or Marvelli (New York) rounded off yet another DFOTO attracting hordes of visitors. Among them were directors of museums, cultural institutions, collectors, exhibition curators and lovers of the two artistic expressions, photography and video, representatives of 21st Century art. More information at www.coff.es/dfoto05



Urko, Ziortza, Mireia, Aitor and Kepa.

New spirit in Montreal

A group of five Basque students completing the final leg of their university studies in Canada have made the most of their stay in the country to boost Montreal's Euskaldunak Association. Each one has contributed his or her grain of sand to making Euskadi known in the country which decades ago welcomed other Basques who arrived in search of a better life. Kepa, Mireia, Ziortza, Aitor and Urko have blown a breath of fresh air into the Basque Center with their seminars, conferences, Basque language and dance classes. They have all contrived to find a way of covering their costs. An endeavor doubtlessly well worth the effort.

Bertako Euskal Etxea inndarberritzeko gogoarekin ari da lanean euskaldun talde gazte bat. Bostak Kanadara iritisi ziren beren ikasketak osatzeko eta gehienak, familiaren laguntzaz eta beka eskas batzuekin ari dira asmo hau betetzen. Diruz eskas baina animoz beterik dabilzala esan daiteke.

Urko Rodriguez 2003ko abuztuaren 13tik dago Kanadan, "hau da, laister bi urte egingo ditut" eta ingenieritz industriala ikasketak burutzen ari da "Euskadiko Organizacion Industrialaren antzeko zerbait. Hemen bi urte egin eta hemengo ingenieri titulua lortuko dut" adierazten du, Arrasateko Unibertsitateko Goier bekari esker itsasoaren beste aldera joan den gazteak. "Printzipioz, abuztuan bueltatuko naiz

Euskal Herrira" dio eta berriro Montrealera itzultzeko asmorik ba ote duen galdezen zaionean, oraindik ideiak argitzeko dituela adierazten du "oraindik ez dakit".

Aitor Montoya iazko abuztutik dago Kanadan, "hamen klaseak abuztuaren bukaeran hasten baitira". Génie Industriel ikasketak egiten ari da, École Polytechnique du Montréal-en eta bekarik gabe badago ere, ondotxo dakizki non dauden diru iturriak. "Nik ez det inongo bekarik jaso. Mondragon Unibertsitateko Goier programaren bidez etorri naiz baina zoritzarrez, gutxigatik ez nuen bekarik jaso; eta Europako unibertsitate bat ez denez, ezin dugu Erasmus beka lortu. Gainera, Arabako Diputazioak presupuestoak prorrogautak dituenez aspaldi, alde hortatik be ezer ez, ta aitak BBK-n lan egiten duenez, Caja Vital-ek beka txiki bat lortzeko jartzen zituen baldintzak ez zituen betetzen, beraz "gurasoen bekarin" nago hamen".

Berak parte hartzen duen programa bi urtetarakoa denez, oraindik beste urte bete geratzen zaio Ameriketan ikasketekin bukatzen. "Orduan, 2006ko ekainarte egongo naiz Montréalen nire ikasketak burutzeko. Gero, nire asmoa Euskal Herrira bueltatzea da, dudarik gabe. Hau bizi esperientzi on bat bezala ikusten det, baina han familia, lagunak ta bizimodu daukat, eta nire arloan lan egiteko aukera aintz".

Kepa Blázquez ikasturte bat egitera

etorri da Montrealera. Irailean iritisi zen Itzulpengintza eta Interpretaritzako 3. maila burutzera. "Euskal Herriko Unibertsitateak, UPVKE hemengo unibertsitatearekin duen hitzarmen bati esker iritsi naiz hona. Dirulaguntzei dagokienez, ez dugu Erasmus Beka jasotzen Europatik kanpo gaudelako. Kutzak emaniko diru apurra bakarra izan dugu, hegazkinoko tiketak erosteko adina besterik ez. Bestalde, ez dugu dirulaguntzarik eta hori nahiko lotsagarria iruditzen zait" adierazten du zarauztarrak.

Ikasturtea bukatu arte, apirilaren 29arte egongo da bertan eta, ondoren? "Ba, ingurua ezagutzen geratuko naiz, eta ekainaren hasiera aldera Euskal Herrira itzuliko naiz". Euskal Herrira itzulitakoan, itzulpengintzako 4. maila Gasteizen egin beharko du Kepak. "Ondorioz, bueltatu beharra daukat. Hala ere, esperientzia bikaina izan da eta atzerrira ikastera berriz ere joango nintzateke!!!!", dio dudarik gabe.

Zarautzetik ere abiatu zen Mireia Orbegozo iazko abuztuaren bukaeran eta bera ere Itzulpengintza eta Interpretazioa ikasketak burutzea joan da Kanadara. Bekak, edo hobe esanda, diru iturri falta gogoanditu ere gazte honek "Inongo bekarik ez dugu izan, "Erasmus" delakoa Europarako bakarrik baita. Gipuzkoarra naizenez, Kutzak laguntzatxo bat eman zidan, baina ezin beka deitu horri. Gurasoek ordaindu didate guztia". Ondorioz, erakundeen erantzunkizuna aldarrikatzen du egoera hauek konpontzeko. Azterketak apirilaren bukaera aldera amaitzen zaizkio Mireiari baina egonaldia luzatu nahi luke. "Zein den nere asmoa? Ekainerarte gelditu nahi nuke praktikak edo zerbait aurkituz gero behintzat".

Ziortza Basaguren Uriarte abuztuan iritsi zen Kanadara baina Gabonetan etxera bueltatu zen pisukide biak han utzita (Mireia eta Kepa). Itzulpengintza eta interpretaritzako 3. maila egiten ari da besteentzera eta berak ere beka bila egin duen ibilbidea kontatzen nahi du. "Bizkaitarra izaki, BBKren diru laguntzatxo bat jaso dut, baina, zoritzarrez, lagunza horri ezin zaio "beke" deitu". Klaseak apirilak 20a baino lehen amaitzen dira eta maiatzak 20a arte geratzea da bere asmoa. "...hasieran behintzat. Hala ere, orain egonaldia luzatzeko gogoa dugu hemen oso gustora baikaude. Nire asmoa praktikak aurkitu eta ekainaren erdi aldera-edo etxera bueltatzea da, Mungia jaietako behintzat!".



LOREA BARTUREN MUGURUZA

Student

Lorea Barturen Donostian bizi da azken aldi honetan, Euskal Herriko Unibertsitate eta Estatu Batuetako beste baten artean dagoen hitzarmen bati esker. Hemengo bizimodu ez zaio batere arrotza egiten, bera New Jersey-n bizi arren, txikitandik etorri izan baita Euskadira familia bixitatzen eta bertakoekin festak pasatzera. 21 urte ditu, Enpresaritza eta Soziologia karrera amaitzean dago eta Euskadin pasatzen ari den denboralditxo hau bere euskara hobetzeko aprobetxatu du.

«I've always felt as if I was split between two different worlds»

L-o-r-e-a B-a-r-t-u-r-en, Lorea Barturen. Lorea has had to spell out her name thousands of times, because in the place she was born and in the area in which she lives with her family, there are no Basque communities or organized Basque groups or knowledge of the reality of Euskadi; in other words, she has always felt herself to be a bit of an exception, and sometimes even odd-person-out in her "made in USA" environment. "One of the advantages of coming to live in Euskadi is that I don't have to repeat my name over and over again, nor do I have to explain what it means. And that's great!". Lorea has been living in San Sebastián for a few months now and her presence on the University of the Basque Country campus was made possible by the USAC program permitting student exchanges which, although intended to further academic knowledge, particularly offer these students the chance to experience other cultures first-hand. The thing is that for her, the Basque culture is so familiar that she has a certain advantage over her fellow North American students as far as her stay in the capital of Gipuzkoa is concerned. "We've always had a really Basque

atmosphere in my house. I grew up on chick peas, lentils and all of those sorts of things. We've also continued to talk in Spanish and Euskera and we always came here for summer. That's why I feel so at home now".

Lorea is 21, lives in New Jersey and is in the last year of her Business Administration and Sociology studies at the University of Michigan. Her mother was born in Azkoitia and her father is a pelota player from Placencia who grew up in Amorebieta and moved to the USA in the 70s on the trail of a sporting career. Although the family and its two daughters continues to live in the USA –her father works for an import-export company and her mother for a pharmaceutical firm- their sights are always set on coming back, particularly in her father's case. "I've always felt as if I was split between two different countries because part of me feels that I'm from here, while another part feels American. My cousins from Eibar are my best friends". This dichotomy, which Lorea now carries off with great panache, was a problem as a child and teenager, "because none of my friends over there understand the meaning of being

Basque or of having a Basque identity. As I have grown older, I have come to realize that this double identity has been enriching for me. The thing is that I've never known an American of my own age who was Basque; when you're a child you want to be like everyone else and I had to spend my whole time explaining where I came from".

Lorea feels really at home in Donostia "I love Euskadi, I love this kind of life" but I still can't decide on which side of the ocean I'd like to live in the future. Right now she's completely caught up in the Michigan University atmosphere with friends she considers to be her family. There she is also actively involved in a number of NGOs working for women's rights and feels that she belongs to the critical mass condemning the Bush policy.

Differences between Basque and American youngsters? She finds it difficult to be specific given that there are so many, but the main one is related to autonomy. "In the States it's normal to leave home early, to become independent, while here it's normal to take more time and live with your parents for longer. The lifestyle is very different".



USA

Proliferation of programs in the USA

The excellent situation of Basque culture in today's USA was obvious at the North American Basque Organization (NABO) winter convention held last 12 February in Salt Lake City.

The number of subjects discussed, due to which the meeting lasted for almost seven hours, underlined the fact that Basques represent one of the most active communities in the country.

Udaleku

Udaleku or the summer camp for boys and girls is still the star activity at NABO since its creation in 1973. The aim of the program is to educate new generations in different areas of Basque culture, including among its subjects Euskara, the txistu, euskal kantak, pelota, mus, dancing, rural sports, etc. The summer camp takes place in a different city each year, and more recent years have seen almost a hundred participants from different cities on the west coast of America.

This year Udaleku will take place in the Californian city of Bakersfield from 19 June until 1 July. At a meeting between delegates it was decided to maintain the participation fee of US\$150, given that some people are faced with expensive travel costs due to



Basque Center representatives at the NABO meeting.

the large distances separating them.

has started to issue the first users with authorizations and passwords.

Euskara

Last January an extremely well attended seminar was held in Boise, Idaho, in order to train those who are going to be in charge of administrating the Boga program for learning Basque on the Internet. The new tool is now underway, and Habe

Ikasi

The Basque Studies Center of the University of Nevada in Reno, continues to offer, free of charge, a course on Basque subjects. This year's course will take place on June 29/30 and July 1 at the Basque Studies Department

in Reno. The number of places is limited to 40.

Four-year plan and updating of the members' details

Another of the points on the order of the day included an explanation by the representative of the Directorate for Relations with Basque Communities regarding the need for each club to reflect on its current situation and plans for the near future. He also explained the need for clubs to participate in the updating of databases taking place at world level.

The meeting was attended by Aitor Sotes, Director of the SPRI office in Chicago, who underlined his interest in keeping in touch with communities in the west.

A new Center joins the NABO: the Cenarrusa Center for Basque Studies

The Cenarrusa Foundation Center for Basque Studies participated in the meeting for the first time as a result of having requested its participation in NABO once recognized by the Basque Government. The Director of the Foundation, John Bieter, attended as its representative.

Eusko Sare

Gloria Totoricagüena, representative of the Basque Studies Center at the University of Nevada in Reno and President of the Expert Committee on the Diaspora set in motion by Eusko Ikaskuntza, presented information on



EuskoSare and explained the potential of this new program, the website for which is expected to be launched during May next.

New coordinator and communicator

NABO similarly decided to assign the functions of coordinator and communicator for 2005 to John Ysursa, who will be in charge as from June of coordinating Euskara programs and all of the information generated by the Basque institutional framework.

Other programs

Other subjects were also discussed, including the Kantari Eguna, to take place once again this year at Gardnerville in mid-August; the mus and Basque pelota championships; distribution of the recent publication on Bertsolaris in the USA, "Shooting from the hip"; the website; the Bizi Emankorra Award, for which the candidatures of Father Kaxiano and Mike Olano, from Winnemucca, were chosen.

Jill Aldape, leader of the Oinkari Basque Dancers in

Boise gave an educational talk about the history of the group.

NABO Convention 2005 and Jaialdi in Boise

Next July, two weeks apart from one another, the NABO Convention (15-17 July) will take place in Rock Springs, Wyoming, while Boise will celebrate its Jaialdi, held in the capital of Idaho since 1987 (and which takes place every five years to coincide with the Saint Ignatius weekend). This year the Jaialdi program will start on 27 July and continue through the week until Sunday 31st.

For more information on these events you can visit their respective websites:

Convention: www.alkartasuna.us
 Jaialdi: www.jaialdi.com

Coinciding with the 22nd dinner-festival, with service and entertainment provided by the members of this Basque Center, the Utah'ko Euskaldunak club once again organized its open day for the community held year after year. In fact, only half of the almost 400 diners who attended the dinner were of Basque origin.



ARGENTINA

An exhibition for the memory

Last March, a delegation from the Department of Education, Universities and Research, headed by Minister Anjeles Iztueta, visited Argentina to present a wide program of activities. On the one hand was the inauguration at the Recoleta Cultural Center in Buenos Aires of the Exhibition "EUSKAL AZTARNA ARGENTINAN. Memoriaren bitartez hezi eta ikasi", "THE BASQUE IMPRINT IN ARGENTINA, Educating and learning from the memory", open until the end of April 2005. This exhibition will subsequently be brought to Euskadi for a tour of Basque educational centers.

The inauguration of the exhibition, attended by the Argentinean Minister of Education, Daniel Filmus, and Head of the Special Programs Unit, Iñaki Hernaiz, was broadcast by satellite to ten Argentine Euskal Etxeak:

Minister Ángeles Iztueta at the opening of the exhibition.



Rosario, Mar del Plata, La Plata, Bahía Blanca, Mendoza, Paraná, Necochea, San Nicolás, Laprida and Arrecifes.

Similarly during this trip, a sculpture by Nestor Basterretxea was presented to the Rosario Contemporary Art Museum at an event in the "Laurak Bat" Euskal Etxea with participation of the sculptor himself, in addition to Marcelo Romeu, Director of International Relations of Rosario Municipality;

Fernando Farina, Director of the Rosario Contemporary Art Museum; Carlos Sosa, President of the FEVA (Federation of Argentinean Euskal Etxeak) and Guillermo Canut, President of the Rosario Euskal Etxea.

Minister Anjeles Iztueta brought her program of activities to a close with a meeting between Basque journalists and Nobel Prizewinner Adolfo Pérez Eskibel.



CANADA

"Euskaldunak" in the province of Quebec, second Basque Center recognized by the Basque Government in Canada after that of Vancouver

Last January 11, the Basque Government recognized and registered as a Basque Center this association, currently recovering its activities thanks to the new spirit infused by youngsters conscious of the excellent opportunities it proffered to their objective of making the Basque culture known in the province of Quebec.

The Executive Committee, comprising Jean Goyhenetche, Lehendakari; Nadine Lachaussée, Secretary; and Michel Usereau, Treasurer and organizer of courses in Euskeria, has been bolstered by the participation of Jocelyne Verret as a link to the Eusko Ikaskuntza programs.

Among the principal activities now offered by the association are the weekly

Basque classes preceded by a talk on a linguistic or cultural subject.

There are other important Basque communities in Canada, such as that of Saint Pierre de Miquelon and the Parc de l'aventure basque, dedicated to the Basque whalers, with a spectacular pelota court despite its poor condition.

For more information, see: www.euskaldunakquebec.com



Impressions of Argentina and Uruguay

Last March 10th, I set out for Argentina and Uruguay in response to an invitation from FEVA and Euskal Herria, respectively, to explain our everyday reality to the large Basque community existing in these two countries. I was surprised at the interest shown by members of the Basque community in these subjects and often at their wide knowledge, not only of up-to-date news in Euskadi, but also of events in the European Union: MERCOSUR, the South American version of a community model, the meaning of the right of every people to self-determination within Europe, compatibility of the Proposed New Political Statute for the Basque Country with the European Constitutional Treaty, the concept of co-sovereignty, application of the principle of subsidiarity and the institutional organizations of Euskadi, Spain and the European Union, or the Economic Agreement and its place in Europe, were some of the subjects discussed during the various talks I had the opportunity to give, and at my several press, radio and television interviews. I even had the chance of an interview with the Municipal Governor of Paraná, Julio Rodolfo F. Solanas, who gave me a warm welcome and to whom I explained my point of view of the current Basque situation and the influential Basque community in Paraná.

But what surprised me most was the enormous feeling of belonging to a community, the Basque community, so far



Mikel Antón, Director of European Affairs, with members of Basque Centers.

removed in distance and time, particularly in the case of certain Basques whose origins date back five or six generations. I was also pleased to observe the effort and commitment of some of these Basque men and women who endeavor to know the language of their elders, Euskara, thanks to which I was able to talk to them in this language, feeling a part of something belonging to

us all despite the differences which can separate us and on occasions succeed in doing so.

I would therefore like to sincerely thank them all for their warm welcome and for their efforts, often made in less than ideal conditions. *Agur bero bat*".

MIKEL ANTÓN
Basque Director of Foreign
Affairs

The Basque Government explains its youth policies

The Basque Director for Youth and Community Action, Xabier Sánchez Robles, participated in the management training courses organized in March by the Federation of Argentinean-Basque Entities in Buenos Aires, at which he gave a talk on the key points of the Basque Youth Policy.

During his stay in Chile, Uruguay and Argentina, he met various politicians and figures from the world of university management in Santiago de Chile, Montevideo, Buenos Aires,

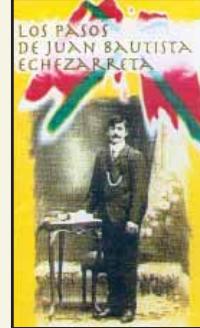
Comodoro Rivadavia, Mendoza, Córdoba and La Plata, cities in which he also participated in various conferences organized by Basque Centers, explaining the importance placed by the Basque Government on comprehensive youth policies.

According to the Youth and Community Action Directorate, this highly interesting visit has made it possible to establish a solid basis for knowledge exchange permitting the undertaking of bilateral youth-related programs and projects.



The life of Juan Bautista Echezarreta, on video

The documentary video "Los pasos de Juan Bautista Echezarreta", produced in 2004 by the 'Kotoiaren Lurra' Basque Center in Chaco (Argentina) and the Chaco Province Under-Secretariat for Culture, was selected for the 20th Mar del Plata International Film Festival which took place on 10-20 March. The work of videomaker and writer Julio Horacio Laurino, the film narrates the life of Juan Bautista Echezarreta, born in Gipuzkoa in the late 19th Century, who arrived in Chaco at a very young age. There he chose the tradition of dairy farmer for a living, forging a destiny for himself through hard work like many of the other immigrants who landed in this province. This video is the second of a series in this coproduction between the said institutions endeavoring to underline the imprint left by Basques on the Province of Chaco. The first of the two was "El cura caminador: Severiano Aiatstu Errasti" (The walking priest: Severiano Aiatstu Errasti).



Recently, the President of the "Kotoiaren Lurra" Basque Center in Chaco, Oscar Nelson Bulacio, presented Angeles Iztueta, Basque Minister for Education, Universities and Research, with a copy of this video that represented inland Argentina at the Mar del Plata International Film Festival.

"Basque presence", 15 years on the air

These have been 15 years of uninterrupted radio program in favor of Basque culture, history and news, an effort recognized, among others, by the Municipality of Paraná and its councilors, who declared the program as being of "municipal interest" in 1997. The Deia newspaper in Bilbao similarly listed the presenter of the program among the 46 personalities in its "world Basques" series and included him in a book on the collection.

The photograph shows Federico Borrás Alcain,



President of the Urrundik Basque Association in Paraná and Director of the radio program "Basque Presence" at work.

Recognition of Basque immigration

The work "Vascos en el Chaco, Historias de Vida de Angeles de Dios Altuna de Martina" ("Basques in Chaco, Tales of the Life of Angeles de Dios Altuna de Martina"), has been granted a special mention by the Secretariat for Culture of the Presidency of the Nation under the Regional Geographical, Historical and Anthropological Sciences, Region II-NEA production 1996/1999 Award. This distinction was granted by decision of the jury consisting of lecturer Julia Beatriz Bosch, lawyer María M. Podestá and lawyer Néstor M. Gorojovsky.

This work contains a chapter dedicated to Basque emigration, particularly in the second half of the 19th Century, another to Argentine immigration policies and tales referring to Juan Bautista Echezarreta Mugica and his wife Joseba de Zurutuza e

Iraztorza, Florencio Uribarri Igartúa, Segundo Ereño Iturrate, María del Carmen Grandes Iguerategui de Gil de Muro and María del Carmen Gil de Muro Grandes, who arrived in Chaco from the Basque Country in the early decades of the 20th Century during a period of late immigration. The testimonies of the protagonists, illustrated with photographs, marriage and birth certificates, tell in story form the reasons for their emigration, their integration to what was then known as the National Territory of Chaco, the different kind of jobs they did, the difficulties of those years, the customs they brought from their land and transmitted to their children, and their use of language, games and songs, the dishes they cooked, their love and recognition of the land that took them in.



OBITUARIES



Nicomedes Iguain Azurza ("Niko" to those who knew him) was born on 17th May 1927 in Beasain (Gipuzkoa).

He was the eldest of eight children. His father, Pedro José Iguain, a remarkable organ player and director of the Beasain Municipal Band, created the Loinaz choir in the same town.

Having passed his high school certificate, Niko began his studies to become a lawyer at the University of Valladolid.

Somewhere around 1948, he contacted a Basque resistance group consisting of Basque students and headed by Arenaza in the said Castilian city, distributing flyers on Basque nationalism.

Having found the group, Niko was given the job of destroying propaganda by throwing it into the River Pisuerga, but with the misfortune that the packet burst and hundreds of flyers floated to the surface.

Arrested and on the point of being tried, in an even worse situation given his position of "university militia spearhead", he was finally saved from prosecution by his father's tremendous efforts.

Two deeply felt deaths

In 1949 the Iguain-Azurza family immigrated to Argentina with Niko. They set up home in Azul and later in Buenos Aires.

Inheritor of his father's musical talent, he became a consummated organ-player, eventually taking over his progenitor's position in the Parish Church of La Piedad.

It was around that time that he launched himself into an outstanding career as music teacher at La Salle School, marking the start of an over thirty-year revolution in the teaching of Music at secondary schools in Argentina, sowing in his students not only a love of music, but of everything related to painting, sculpture, architecture, cinema, etc.

The other great love accompanying his exceptional teaching work was the Basque culture.

He was therefore a member of the famous Saski-Naski formation. The holder of a fine baritone voice, he created the vocal quartet "Aberri", along with Mertxe Marrodán (later to become his wife), Juan José Agote and Miguel Aguirre.

He organized at the Denak Bat in Lomas de Zamora memorable tributes to Padre Donosti and Jesús Guridi, sharing radio auditions of Basque Music on National Radio with Isidoro de Fagoaga.

Politically speaking, he was an enthusiastic supporter of Jagi-Jagi in the fifties, in 1957 becoming one of the founders in Argentina of the Basque National Front, headed from

Iparralde by Telesforo de Monzón.

Following a trip to the Far East, he completely abandoned partisan political activity to launch himself body and soul into the spreading throughout Argentina of Basque culture.

He was a member of the American Institute of Basque Studies and collaborated on the institution gazette, for which he wrote a substantial study on José María Iparraguirre.

On 13 March 1977, he joined the Laurak Bat Center in Buenos Aires. In 1983 he founded the Juan de Garay Basque-Argentine Institute, sitting for several years on its board of directors.

In approximately 1988 he saw one of his most cherished dreams come true, already drafted in a document drawn up in 1962: creation of the Eusko Kultur Etxea (Basque Culture House) which, in his own words "endeavors to awaken

the ethnological-anthropological memory of the Basques and their descendants", defined by Niko Iguain as "a private, not-for-profit, cultural, apolitical, federal, open and indiscriminate institution".

The Basque side of his character was visible in all of his different activities. He liked to have long talks, in Euskara or Spanish, with the variety of interlocutors who would wander in and out of his office: youngsters, the elderly, recent arrivals from the Basque Country, Argentineans with dreams of creating a Basque Center, artists, priests, bohemians...

His lean physique coated a Basque temper and character leaving an indelible mark on the institutions to which he belonged and on all of those to whom he generously offered a humanistic and "Basquist" view of life.

Niko Iguain Azurza died in Buenos Aires on 28th February 2005.

3. EUSKAL ETXEA DE MALLORCA

Ofelia Ahedo. Although you're no longer with us, I would like you to know that you remain in our hearts every day. Rest assured, the House you founded still functions as you always wanted it to, with its Basque, Catalan, cookery, choir, football classes, etc. Eskerrik asko.



This section is set aside for any comments, suggestions or interesting facts sent in by our readers. If there's anything we should include and haven't, or if you're curious about something you can't find the answer to, here's your chance to let us know.

I would like to thank the Editor and his collaborators on behalf of all Basques and their descendants in Argentina for sending out the Euskal Etxeak magazine.

My name is Luis Ojanguren and my father, born in Muguia, got married in Argentina to Zenobia Fariña (Galleguita), with whom he had two children, Luis and Mario.

My father taught us how to love his town, his country, with his comments, his landscapes, his people, his customs.

I would like to thank you for this magazine, which serves as a way of improving our knowledge of those who built a country (Euskadi), men and women of tremendous physical and spiritual strength, not to mention generosity.

Once again, thank you. Kind regards.

Luis Ojanguren
ARGENTINA

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Dear editors of Euskal Etxeak:

I was deeply moved on receiving your publication in my home, and even more so on getting down to reading its contents, referring to the centennial of the first Lehendakari Aguirre (N 63/2004), which

increased my emotion even more. We share the same surname.

What wouldn't I have given at that time to have my father beside me –he died in April 1998– to share the history of that great fighter, José Antonio de Aguirre.

Every day I follow the news in Euskadi via the Basque Channel. I work as an editor at the Audiovisual Production Department of the National University of Río Cuarto where we receive the satellite broadcasts from Spain (ATE1, TVE, Galicia, ETB, etc.), and my sentiments always keep it tuned into the Basque Channel.

I am moreover a member of the Gure Ametza Basque Center and receive its monthly gazette.

My dream of discovering the Basque Country with my father was impossible because of his death. I will now try to make it come true with my family: Adriana, and my children Victoria (3) and Juan Ignacio (1). Unfortunately the economic situation in Argentina and the low salaries make a trip to the Old World difficult, if not impossible. But hope is the last thing we lose.

I would once again like to repeat my gratitude at your kindness in sending out the

Euskal Etxeak publication in order to keep us more up-to-date with news in Euskadi. I would also like to receive the weekly e-gazette.

Warm regards to everyone.

Lawyer Eduardo Aguirre

RÍO CUARTO. CÓRDOBA
ARGENTINA

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Agur Lagunok:

Zuen "Euskal Etxeak" hemen Tasmanian jasotzen dugu eta benetan pozgarria da etxetik horrenbeste kilometrotara aurkitzen geranok zuen berri jakiteak.

Zorionak eman nahi dizuegu bihotz-bihotzez eta jaso ezazue besarkada handi bero bat,

Javier Alcorta
eta Lurdes Rementeria

@@@@@@@

THANK AND GRATITUDE
FOR YOUR TIME AND
ATTENTION

I am going to tell you the short story of my father, Miguel Ignacio Ormazabal. He was born in Astigarraga, in a caserío named Porto Buro. The son of José Ormazabal and Josefa Zuasnabar, he had another two brothers, Jorge and

Andrés. He came to Argentina alone, in a ship's hold, along with other Basques fleeing from the Franco regime. He went to a village called Arroyo Algodón and asked one of his uncles, Jorge Zuasnabar, for work. He gave him a milk churn and that's how it all started. He discovered that people played strength competitions for chickens, pigs and the occasional little cow (because my father lifted stones in Astigarraga), and that's how he started to earn money. He called his loved-one María Luisa, my mother, who left everything in San Sebastián and came to the end of the world. He founded the Basque Center 40 years ago now, but missed his homeland. Or rather, he wanted to die in his beloved Astigarraga. He said goodbye to my mother and my sister Josefa in the port of Buenos Aires one 1 August and died on a 31 August. He was a Basque who fought for his people and never changed to Argentine nationality. There's one thing I would like to point out: he donated to the Basque Center the milk cows he won in a competition of strength running with a bag weighing 100 kilos against another Basque man from Hernani. Kind regards from a Basque man who loves Donostia.

Jorge D. Ormazabal



Hilario Arbelaitz

Restaurante Zuberoa

Garbuno 20180 • Oiartzun (Gipuzkoa) [www.zuberoa.com]

Like so many other good Basque chefs of his generation, Hilario Arbelaitz took his first cookery steps in the kitchen with his mother. These beginnings are the reason for his love of things traditional and his assurance that, as a chef, he particularly likes to transform traditional Basque cuisine, modernizing it while maintaining its roots. Also an advisor to other establishments, Hilario Arbelaitz was granted the National Gastronomy Award in 1991 and was recognized as the best chef in the Basque Country in 1993. For the last 32 years he has been working at his restaurant in Oiartzun, the Zuberoa, holder among others of two Michelin stars.

SLOW-COOKED SUCKLING PIG IN CUMMIN

PREPARATION

Cut the suckling pig into pieces and put it into salt for 1 hour. After this time, remove all of the salt under cold running water and place the pieces in a pan. Cover with oil and sprinkle with cumin. Leave to slow-cook for 2 hours. Grill until golden brown before serving.

Suckling pig sauce

Sauté the bones with vegetables and cognac to make the sauce. Sieve and strain.

Fruit stewed with ginger

Slice the pears, apples, peaches, sultanas and macerate in vinegar with grapefruit rind. Pan-sear with chopped ginger.



FINISHING TOUCHES

Place the suckling pig in the center of the dish with the potato purée and fruit stewed with ginger.



INGREDIENTS

Serves four
One 1.5 kg suckling pig
Sunflower oil for slow cooking
Cumin
Fruit stewed with ginger
Potato purée

Photo album

1943. Trinidad Trinquette. Final of the local paleta with rubber ball championship.



Luis Sorhuet

This snapshot was taken in the "Polo Bessonart" closed pelota court in the city of Trinidad, Uruguay, in 1943. One of the backstops was my father Luis Alberto Sorhuet (great-grandson of Martín Sorhouet Dalsatte, from Hasparren, Iparralde). Basque pelota was always a much more deeply rooted game, particularly among Basque families. Warm greetings from Montevideo. Laster arte,

Hernán Sorhuet Gelós

DO YOU HAVE ANY PICTURES TO ADD TO THE ALBUM?

If you do and would like to see it published in this section, e-mail it to us at the following address: euskaletxeak@ej-gv.es