

Issue 70 Year

# euskal etxeak

**BOISE**  
**Jaialdi '05**

Estatu batuetako  
euskaldunak  
*Basque pride*



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## AUTHOR

Eusko Jaurlaritzako Kanpo  
Harremanetarako Idazkaritza  
Nagusia  
Basque Government-General  
Secretariat for Foreign Action

C/ Navarra, 2  
01007 VITORIA-GASTEIZ  
Telephone: 945 01 7900  
euskaletxeak@ej-gv.es

## DIRECTOR

Josu Legarreta Bilbao

## COORDINATION AND EDITORIAL OFFICE

A. Zugasti (Kazeta5 Komunikazioa)

## PHOTOGRAPHS

Jon Bernárdez  
A. Zugasti  
Archive photographs: New York  
Volume. Urazandi.

## EDITOR

Eusko Jaurlaritzaren Argitalpen  
Zerbitzu Nagusia  
Basque Government Central  
Publication Service

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O. Pagola (Didart)

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MARY GAZTAMBIDE

President of NABO



**H**aving been reelected President of NABO (the North American Basque Organizations) in 2005, I can proudly say that this year we are witnessing a renaissance of Basque culture in the United States. There are a number of reasons behind this new trend.

Back in January of this year a seminar was held for the first time in Boise, Idaho, aimed at training teachers for the Boga online Euskara language program. We must not forget

the fact that Euskara is the most important aspect in terms of cultural heritage for those of us who reside outside the Basque Country. Concepts of Euskara have been passed down from generation to generation in the United States more so than in other countries. We can even go so far as to say that Euskara is alive in the United States. However, all of the efforts made here are still not enough if we fail to exploit the opportunities offered by new technologies.

Two cultural events of the highest order took place this past July. The first was the annual NABO Convention, hosted this year for the first time in Rock Springs, Wyoming. The Alkartasuna Basque Club took on the major task of organizing the event, which also included a delightful tribute to the Basque shepherders who once earned their livelihood in the state but now live in other parts of the American West.

## The Basque movement in the United States today

The second event, based around the religious feast day of Saint Ignatius of Loyola, took place in Boise: Jaialdi 2005, the international Basque cultural festival held every five years in Idaho's capital. This year's Jaialdi brought in crowds like never before (according to some accounts, 35,000 including all of the different scheduled activities).

The presence of the official Basque Government delegation, headed by Lehendakari Juan José Ibarretxe and Minister for Culture Miren Azkarate—who also took part in the NABO convention—helped raise the profile of the event, which was followed closely by Basque press as well as a number of local media outfits throughout the western United States.

We can see that Basque culture in the United States is being discovered by a growing number of people in Euskal Herria. Figures show that around one thousand Basques from Euskadi came to the Boise festivities

this year, in addition to Basques from other countries such as Mexico, Puerto Rico, Canada, Argentina and Australia.

The outward implications of Basque pride include a proliferation of Basque programs and presence in new areas. Examples include an agreement signed by Boise State University and Basque Government authorities during their visit to create a Basque Studies Program in Idaho, and the Lagun Onari Award bestowed on the Governor of Idaho.

Lastly, I would like to say that we must not let ourselves get drunk with the success of these important events, but instead continue to work daily on the little things, each of us in our own area of expertise and from our own local clubs. We are in the process of weaving a stronger fabric and we want to make the most of the support provided by Basque institutions. Therefore, I would like to wrap up this letter by inviting the Lehendakari to make good on his Boise promise and visit the other significant Basque communities in the North American West: Reno and San Francisco. San Francisco for its creative youth initiatives, and Reno for the University of Nevada Center for Basque Studies, with its academic and research projects aimed at promoting Basque culture and understanding around the globe. Participation on all levels adds to the cultural richness of being Basque in the United States. *Eskerrik asko.*



# Amerikanuak

[PHOTOGRAPHS: NEW YORK VOLUME. URAZANDI]

**Urrearen atzetik joan ziren Ipar Amerikara lehenengo euskaldunak eta ehun urte baino gehiago pasa ondoren, oraindik ere euskarak eta euskal kulturak bizirik dirau Estatu Batuetako mendebaldean. Egun, Kalifornia da euskaldun kopuru handiena duena baina Idahon ere garrantzi handia lortu dute bertan biztanlegoaren portzentai esanguratsu bat izatea lortu baitute. Izan ere, Idahoko hiriburua den Boise hirian dago Euskal Herritik kanpo dagoen ikastola bakarra.**



**T**he Basque community in the United States is one of the largest of the diaspora, its heaviest populations located in several states in the American West (Idaho, Nevada, California, Wyoming), as well as New York City. In total figures, California has the greatest number of Basque-Americans, and in proportion to the rest of the population the State of Idaho accounts for the most inhabitants of Basque origin. Primarily the product of late nineteenth and early twentieth century immigrations, the Basque-Americans quickly integrated into North American society. However, they stayed connected to their roots and, although somewhat feeble, the Basque language is still spoken to this day.

## In search of California's gold

Basque immigration to the U.S. rose sharply in the second half of the nineteenth century following the discovery of gold in California, thus coinciding with the colonization of the American West. Gold fever was the driving force behind the first wave of Basque immigration, as people made their way to the Pacific coast via a number of routes: some went overland to California, while others sailed up the Pacific coast from Southern Cone countries such as Chile.

Proof of the importance of the first Basque colony in Southern California was seen by the fact that the first Basque language newspapers to be published anywhere in the world, "Escualdun Gazeta" and "Californiako Eskual



Herria," came out in Los Angeles, California, in the 1880s and 90s. Both newspapers produced quality journalism and included a substantial amount of advertising within their pages. The style of language used demonstrated a crisp, fluent and expressive use of Euskara, still perfectly readable 120 years later.

The immigrants from the first wave, and throughout the twentieth century, were from both Ipar and Hego Euskal Herria (mainly Bizkaia and Navarra), intermixing from early on as they arrived at the same destinations. After the gold fever, the Basque people who had come to the American West eventually settled in the states of California, Nevada, Idaho, Utah, Oregon and Wyoming.

At the end of the nineteenth century immigration was primarily a temporary phenomenon, with Basques eventually returning to their homeland. However, soon Basques began to settle in rangeland areas of the Western states to work as shepherders. It should be pointed out that immigrants included both men and women, thus promoting the creation of a Basque community in the United States. The areas in which they settled—the inland western states were very sparsely populated at the time—and the type of work they did—shepherding, hotel and shopkeeping—made it easier to create tight-knit communities. The children of the original settlers easily integrated into American society while maintaining their signs of Basque identity, including Euskara.

### Emigration until the 1970s

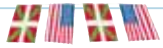
The flow of immigration continued into the twentieth century, the numbers standing unchanged through the sixties and early seventies. Shepherding, cattle-raising and forestry work were the initial occupations of the new immigrants. At the same time, inns, and boardinghouses were started up, providing work for the women and playing a fundamental role in strengthening social cohesion among the Basque community. Many of the boardinghouses became the permanent living quarters for a number of immigrants—particularly unmarried shepherders—and served as community centers and gathering places for the Basque population. The second generation, American-born Basques played a vital role in the tumultuous twentieth

century history of the United States; many of the sons of the first Basque immigrants voluntarily enlisted to fight in World War II, and Euskara was one of the encrypted languages used by the U.S. forces to transmit secret messages during the war. The generations of Basque-Americans began to make a name for themselves in North American society, taking on positions of responsibility in a number of different activities of public life and business. Some examples include the Laxalt brothers, Pete Cenarrusa, Mr. and Mrs. Ben Yursa, the Bieter family and a long list of others.

The immigration trend remained active and open for the first seventy years of the twentieth century, even when U.S. authorities put the immigration quota system into force. Although the belt was tightened on immigration, the specific work and area of specialization of the Basque people made it possible for young Basque shepherders to continue settling in the American West. The United States civilian administration acknowledges the origins of the Basque people and recognizes the Basques as one of the ethnic groups that helped build the nation.

Today, the Basque-Americans, *amerikanuak*, immigrants and their descendents make up a solid, stable community which has successfully integrated into U.S. society while adhering to their own cultural roots. The festivities organized in honor of the feast day of Saint Ignatius of Loyola on July 31st have become an exercise in celebrating Basque identity. Euskara has been kept alive among the immigrants and their descendents, although the vitality of the language has declined in the younger generations. Customs, traditions, dances, music and lifestyles have been handed down from generation to generation, showing that they are still very much alive and well in the early years of the twenty-first century.

Idaho is one of the states where Basque presence is felt the most. Although the total number of Basque descendents is greater in other states such as California, Idaho represents the most significant community of Basques, taking into account the state's overall population. In fact, Idaho's capital city, Boise, is the only place outside of Euskal Herria where since 1998 there has been an ikastola in operation.



# Rock Springs hosts the NABO convention

**Ameriketako Estatu Batuetara joandako askok Wyoming-eko parajeetan egin zituzten lehengo urteak, artzai moduan. NABO Convention honetan 80tik gora euskaldun omendu ziren; sasoi bateko lanbideak utzi eta gaur egun beste toki batzuetan bizi dira gehienak.**

**C**oinciding with the 15th anniversary of the Alkartasuna Basque Center of Rock Springs, the Wyoming town played this year's host to the annual North American Basque Organizations Convention held from July 15-17, 2005.

Members of the Alkartasuna Basque Club, although still few in numbers, demonstrated their tenacity and know-how, by bringing together hundreds of people from all of the Western American states with Basque communities.

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**Minister for Culture, Miren Azkarate, speaking at the meeting.**

The main event on the cultural calendar was a formal tribute to Wyoming Basque shepherds. Former shepherders and their families came to a special ceremony in their honor, featuring music by zuberotarra Mixel Etxekopar.

The weekend event also included performances by Xabier Euzkitze and the musical group Alboka, both of whom traveled from Euskal Herria for the event. A group from the San Fermin Ikastola in Pamplona, at the time on a student exchange program at their sister school in Colorado, entertained the audience with song and dance.

All of the cultural activities, including the tribute to Wyoming Basque Shepherds, the parade, dance performances, rural sports exhibitions and handicrafts display, as well as the banquet and Sunday Mass celebrated by Martxel Tillous and Wyoming Bishop David Ricken, took place at the Sweetwater County Events Complex. The fact that the venue was not centrally located in Rock Springs did not keep the crowds from attending the events, the highlight being the Basque Shepherd Recognition Banquet, which brought in over 800 people.

In addition to the performers from Euskal Herria, dance groups from other western states included: Zaharrer Segi from Buffalo;



**Martin Goicoechea, NABO's Euskara chairman and convention organizer.**

Zazpiak Bat Klika and the San Francisco dance group; Utah'ko Triskalariak from Salt Lake City; Oinkari Basque Dancers from Boise.

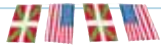
The weekend event also included a small delegation of Basque Government officials headed by Basque Minister for Culture, Miren Azkarate, who attended the NABO convention as part of a more extensive tour of Basque centers and organizations in the United States.

Some forty NABO delegates from the forty NABO partner clubs met on Friday, July 15th, thus allowing them to get down to business before taking part in the excellently organized social and cultural events that followed.

Zorionak to the organizers!!!!



**The youngsters didn't want to miss out on having their picture taken with Alboka and Euzkitze.**



Martin and Veronica Goicoechea were given special mention by the local club. Left, each one of the Wyoming Basque shepherds received a special distinction award. Above, Sunday Mass.

## NABO Convention

The meeting with the delegates, which got under way with the local club describing the events scheduled for the weekend, covered all 28 agenda items in rigorous order. Delegates were brought up to date with reports on all of the different committees: Euskara, Mus, the Ikasi program, Kantari Eguna, Pelota, Hizketa, Website, Calendar, Bertsu Book, the Aurrera Goaz committee, etc. As a novelty, the Colorado Euskal Etxea talked about its cultural interchange program with the San Fermin Ikastola in Pamplona.

Apart from presentations on regular meeting topics, Benan Oregi from the Basque Government was present to inform delegates about the different grant announcements in place for 2005, and to stress the need for Basque centers to update their information, in accordance with regulations, in the official Register of Basque Centers.

One of the most controversial subjects was whether the NABO articles of association needed to be amended in order to take into account the number of members in each club when assigning representation. Modifications were proposed for future editions of the Udaleku children's summer camp, which continues to be NABO's stellar program. There was also debate on whether the coordination of NABO activities in their entirety should be put in the hands of a hired professional; delegates agreed that this decision would be postponed until the upcoming September meeting held in Winnemucca, Nevada.

NABO bestowed the Bizi Emankorra Award on Aita Jean Pierre Cachenaute and Mike Olano, both from Winnemucca, for their lifetime contribution in promoting Basque culture in their area.

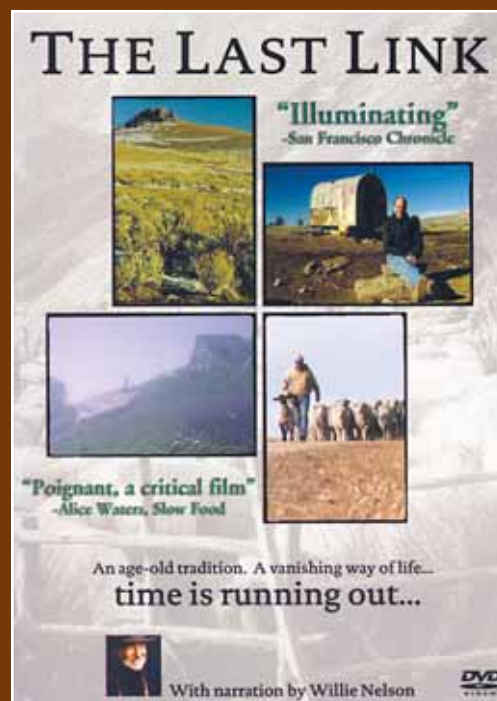
The convention ended with the reelection of Mary Gaztambide as NABO President for another year, until next year's convention, which will be held next summer in Buffalo, Wyoming.

# The Last Link, the end of an era

"The Last Link" is an hour long educational film made under the auspices of the Artemis Wildlife Foundation by brothers Tim and Ben Kahn and narrated by Willie Nelson. The Basque Government helped finance the project since its aim from the outset was to educate people.

The film is now being shown in schools in the United States to teach young people about a way of life that was very much present in a large part of the American West until recent years, and in which the Basque people played a fundamental role: sheepherding.

The documentary captures the rich and dramatic story of the Basque and Béarnais sheepherding cultures in Wyoming and throughout the American West. Johnny Camino, the son of Basque immigrants, leads his flock of sheep for the last time. The next day they will be sold and his exit from the world of agriculture will be complete. At 83, his cousin Pete looks on, contemplating his position as one of the last Basque sheep ranchers in the area.



Pete has one last dream: to see the land of his parents before his death. At this moment, he has no idea that within six months he will embark on the trip of his life.

The documentary was screened for the first time at the Western Heritage Center in July 2003 and later presented to the public at the Sonoma Valley Film Festival in California and at the Vermont International Film Festival on the East Coast.

The French version of "The Last Link" was premiered under the title "Les Bergers Basques du Nouveau Monde" in Pau in April of last

year, and later shown in a number of North American Basque centers in San Francisco, Seattle and Colorado. The film was then distributed to a number of U.S. schools, and it was even broadcast on French television stations. We look forward to seeing the documentary in the Basque Country shortly on Euskal Telebista.

Anyone interested in acquiring the DVD can do so online through the North American Basque Organizations website ([www.basqueclubs.com](http://www.basqueclubs.com)).



# BOISE.





# JAIALDI '05





From left to right: John Pieter, Pete Cenarrusa, Juan José Ibarretxe, Bob Kustra, Sona Andrews and Miren Azkarate.

## The Basque Studies Program at Boise State University gets under way

**Eusko Jaurlaritzaren Kultura Sailak, Boise State Universityk eta Cenarrusa Center for Basque Studies Fundazioak elkarlan hitzarmena sinatu dute datorren ikasturtetik aurrera bertako unibertsitatean euskara ikastaroak eta euskal kulturarekin zerikusia duten kursoak eskeintzeko eta baita euskal emigrazioari buruzko kultur jarduerak garatzeko. Boise Unibertsitate estatalean martxan jartzen den lehenengo Euskal Ikerketen Programaren aurkezpenean Ibarretxe Lehendakariak eta Idahoko zenbait pertsonai ospetsuk hartu zuten parte.**

The first official stop on Lehendakari Ibarretxe's U.S. agenda (connected to his visit in celebration of Jaialdi '05) was Boise State University, where he met with top university officials. University President Bob Kustra; Provost Sona Andrews; Boise Mayor Dave Bieter; Basque President Juan José Ibarretxe; Basque Minister for Culture Miren Azkarate; President

of the Cenarrusa Center for Basque Studies, Pete Cenarrusa; Boise State University professors John Bieter and Nere Lete, and a long list of illustrious guests and representatives from other universities were present at the formal signing of the first Basque Studies Program at Boise State University, initiated in partnership with the Basque Government and the Cenarrusa Center for Basque Studies.

The agreement, which will enter into force in the 2005-2006 academic year, will include classes in language and culture offered at the University of Boise in the state of Idaho. The courses will be part of a Basque Studies minor, pursuant to the North American university system, and will raise awareness about the Basque culture through classes in language and culture, as well as Basque immigration in the United States. These activities will be developed in cooperation with the Boise's Basque Museum and Cultural Center and in close collaboration with the Center for Basque Studies at the University of Nevada, Reno.

To support the activities, the Department of Culture of the Basque Government has earmarked 126,000 euros (\$154,000) for the 2005-2008 academic years; a



similar amount will be funded by cultural and academic departments of the U.S. government. In addition to financial backing, academic activities will be bolstered with a Basque library set up in the Boise Basque Museum and Cultural Center, which will also receive contributions by the Basque Government.

### Looking toward the future

The agreement signing ceremony was surrounded by an overall feeling of optimism and satisfaction. The new Basque Studies Program opens up positive expectations for the future, paving the way for a deeper understanding of the roots of an emerging community in the United States. In the words of University President Bob Kustra, "as part of the incredible role minorities have played in the United States and in the development of the state of Idaho, we should underscore the work of the Basque community. And the Jaialdi celebration is a clear reflection of its achievements. But a university is a place for educating new generations, and this program aims to celebrate the proud history of the Basque people." Kustra also commended the Basque community's ability to stay connected in spite of being scattered around the globe, and said he was "very proud" to be launching this university program in a state with such a strong Basque presence.

Based on the words used by Professor Joseba Zulaika from the University of Nevada at Reno, to describe Basque culture as "rooted in the past, and looking toward the future," John Bieter in English and Nere Lete in Euskara, gave a brief history of the agreement, underscoring the importance making sure that "the culture which has been handed down through the years does not disappear." Nere Lete concluded her presentation in Euskara saying that "Thirty years ago this university launched the first academic initiative connected with Basque culture in Oñate, in which hundreds of young people took part. Three decades later this program has opened a new chapter in the relationship between the two countries. I am sure nobody ever thought we would ever come this far. It is without doubt that this program will serve to benefit future generations.

Pete Cenarrusa, the man behind a number of cultural initiatives and promoter of this university program used the Basque Government slogan "Aurrera doan herria" ("A country on the move") to emphasize the need to join forces in order to move forward in spreading Basque culture. "There are a great number of Basques living in all corners of the globe, from Australia to Mexico and the rest of Latin America; we have to stick together if we want to move forward in our goals," he added.

In her address, Basque Minister for Culture, Miren Azkarate, whose department is in charge of coordinating

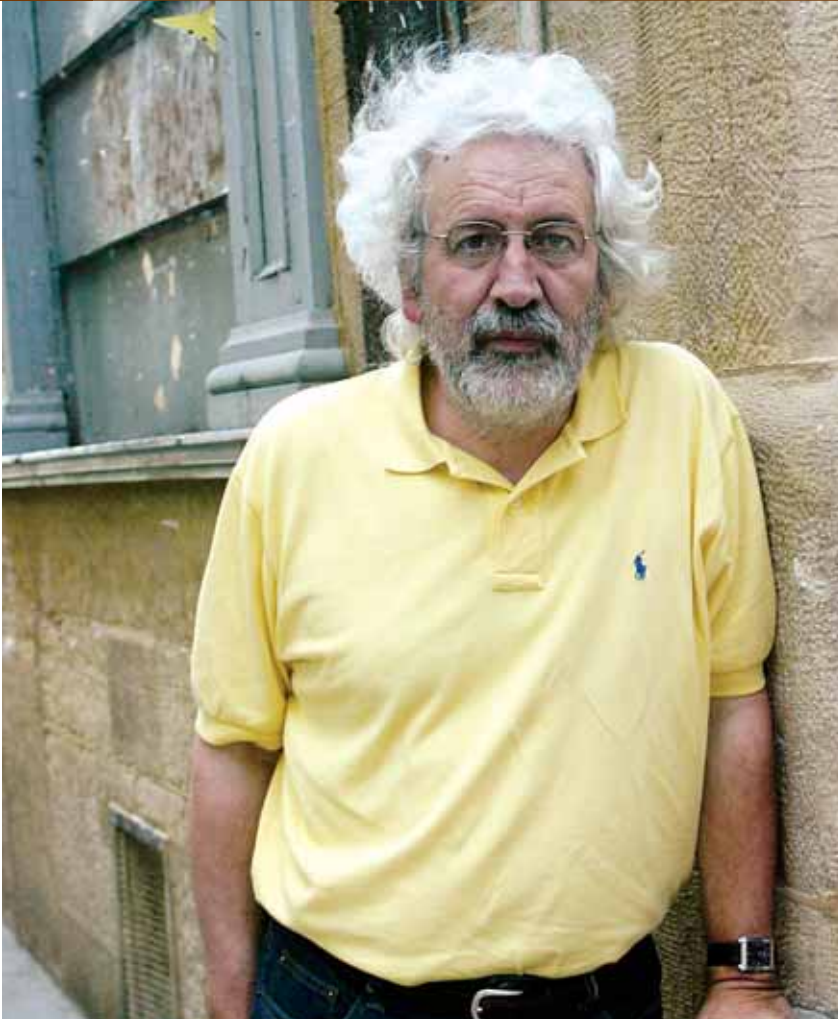


the Basque Studies Program with Boise State University, spoke of the fact that the agreement is being carried out in a state whose development throughout the nineteenth and twentieth centuries was greatly affected by the Basque community. "In Idaho, those women and men who came from Bizkaia created their own community and were able to keep their language and culture alive over several generations. Therefore it is not surprising that in the state's capital, Boise, we find the only Basque ikastola outside Euskal Herria." Azkarate described the signing of the agreement as "a historical moment," given the doors that it opens to further collaboration. "From Euskal Herria in Europe, the ancient land of the Basque people, it is an honor to meet with Basque-Americans to work together to benefit our common culture.

Lehendakari Juan José Ibarretxe brought the event to a close with a presentation in English and Euskara in which he expressed great satisfaction with the launching of the Basque Studies Program. "This agreement means a great deal to the Basque people, precisely because of the growing international dimension of the age-old Basque language and culture." There are several Basque studies programs in different places around the world including Poland, Germany and Chile, which, in the Lehendakari's words, "shows the interest that exists in our language, in all certainty the only remaining vestige of early European history. But the Boise agreement is also a symbol of the relationship and mutual interest between our two peoples: the Basques and the North Americans.

The Lehendakari wrapped up his speech with the following words: "Euskara and Basque culture in general are part of world heritage. Such values should not only be defended by Basques, as they are one of the world's cultural treasures.

**JOSEBA ZULAIKA** *Director of the Basque Studies Program, University of Nevada*



**Joseba Zulaika Euskal Ikerketen Programaren buru da Reno, Nevadako Unibertsitatean eta diaspora eta emigrazioa gaietan aditu bat dela esan daiteke. Ongi etorri beroa egin zion Boiseko Unibertsitatean jorratuko den hitzarmenari, elkarlana behar-beharrezkoa baita bere ustez. “Orain bi unibertsitate izango gara gai berdinak jorratzen eta horrek aukerak zabaltzen dizkigu” adierazi digu.**

*«Defining what it means to be Basque without taking into account those of us who live outside Euskadi is to reduce Basqueness to only a part»*

**Boise State University, the Basque Government and the Cenarrusa Center for Basque Studies have just signed an agreement to start up the Basque Studies Program. What do you think of this initiative?**

Until now only the University of Nevada at Reno offered a Basque Studies Program. What that meant was that by accumulating a certain number of credits, students could earn a minor in Basque Studies. Now, with two U.S. universities working together to offer this program, the efforts will be doubled, thus making the Basque Studies Program an institution. This is a very big step for us. Plus, if we take into account that Boise has the greatest concentration of Basque

families in the U.S., the program will allow the university to significantly expand its course offer in Basque studies.

**Are you seeing a growing interest in Basque related subjects?**

Yes, I think so. The idea is for Basque studies to be regular academic subjects, much the same as Italian or Portuguese studies. We try to make sure that the subjects covered (film, literature, museums, economics...) are of general interest in terms of university studies in North America. And since books are being published, a good library is being set up and

quality research projects are being conducted, we can say that there is indeed a growing interest in Basque studies.

**Bearing in mind the enormous wave of immigration to the United States in the early part of the last century, how might we define the contribution of Basques here?**

In that enormous wave of immigration, we Basques are a relatively small part. But there is still a lot to be studied among that small part—how many of us are living here today, how the emigration networks were developed, and what was life like for the Basques who settled in the Americas, both the United States and South America.

**What types of work are being developed at the University of Nevada, Reno?**

One of our most characteristic projects is our emigration study, following the research initially undertaken by Bill Douglas and Jon Bilbao, and more recently by Gloria Toticagüena and graduate students working in the area. We are also working on material known as "culture studies," which focus on film, literature and so on. Another area concentrates on issues that are particularly important to Basque culture on a global level, such as violence, terrorism, the changes in the city of Bilbao, etc. Those are the areas that have received the most attention in recent years.

**One of the things that always comes up whenever we talk about Basques in the U.S. or in other parts of the world is the matter of identity. How do you broach the issue of identity and what thoughts can you share with our readers to shed light on the situation in Euskadi today?**

I think that one of the things the diaspora offers in terms of identity is the realization that hard and fast definitions of Basque identity are no longer valid in today's world: we are living in times of hybrid, compartmentalized identities. It's inevitable when you marry a *gringo* or when your children are North American; it forces you to rethink whether being Basque means having sixteen Basque surnames. There is no future in that sort of thing; it simply doesn't have to be that way in today's world because our identity is partly defined by the things we feel connected with. We come here and in five years' time we realize we're already Americans. As soon as you speak English and become adapted to the place, you're a full-fledged American. So, why does being



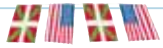
*«When it comes to defining what it means to be Basque, the diaspora should carry more weight than it does now»*

Basque have to unalterable? Why can't it change? You realize that in fact, you can have many identities, and that the more you have, the more enriching life is. Instead of having an exclusive notion of one identity or another, you come to the realization that being Basque is compatible with being American or any other nationality. Given the times we live in, this diversity of identities is more interesting. People feel they are Basque because they are interested in Basque culture and history, not because they were born on Basque land and have Basque last names. These are the signs of identity

that really matter, more so than the essentialist interpretations rooted in the past.

**Life for the Basque population in the United States is still somewhat of an enigma in Euskal Herria.**

That's right. We don't realize that there are more Basques, or people of Basque origin, living outside of Euskadi than within its borders. So, if there are more of us, defining what it means to be Basque without taking us into account is to reduce Basqueness to only a part. In this sense, redefining Basqueness from the viewpoint of the diaspora means that many of the things that are essential to being Basque in Euskadi are not essential here, such as borders or other things that have become idolized over there. From here you realize that you can be Basque and maintain that identity because you want to. When it comes to defining what it means to be Basque, the diaspora should carry more weight than it does now. Being Basque does not mean living in the Basque Country. It is a way of living in the world and having an overall vision and feeling of being Basque.



## Lagun Onari Award to State of Idaho



The steps of the Idaho State Capital building provided the backdrop for the most important political event at Jaialdi, with the two highest-ranking political figures from Euskadi and the State of Idaho as central figures. On June 12th the Basque Cabinet of Ministers agreed to bestow the Lagun Onari Award on the State of Idaho in recognition of the state's role, ever since the nineteenth century, in providing a home for the considerable amount of Basques who settled there. The Basque community "adopted the Basque-American culture as their own and has worked to create bonds of friendship in addition to cultural, political and commercial ties which have benefitted Euskadi." Basque Minister for Culture, Miren Azkarate, addressed the audience, adding that "the Basque cultural legacy that the emigrants handed down to their children has experienced a revival in this state in recent decades thanks to the efforts of what anthropologists call third-generation Basques. This phenomenon involves a rediscovery of cultural identity that serves to enrich American culture.

The Lehendakari wanted to visit Boise personally to present the award. Considering the high-ranking political figures present, the ceremony turned out to be a major event. The Governor of the State of Idaho, Dirk



**Lehen aldia da "Lagun onari" Saria erakunde bati ematen zaiona, eta ez da kasualitatea izan Idahoko Estatuari ematea**

Kempthorne, expressed his thanks, pointing out that members of the Basque community have held important positions of influence over the past 100 years. "It is no coincidence that the flag that flies in this square beside the American flag is the ikurriña," he added, and immediately went on to say that the best thing about this state are the people who live and work there, and "standing out among those people are the Basques." The Governor brought his address to a close with an enthusiastic "Gora euskaldunak!"

Boise Mayor Dave Bieter delivered a highly political speech. After welcoming the Basque delegation with "this land is your land too," he reminded those present that four years ago a declaration was passed in the same Capitol Building in defense of the Basque people's right to self-determination. "If we don't remember such fundamental rights as this, then we wouldn't be defending the pillars upon which a country like the United States was built."

The Lagun Onari Award was created in 2001, and since that time the recipients to date have been Vaclav Havel (former President of the Czech Republic), Francesco Cossiga (former President of Italy), Professor William Douglas (University of Nevada, Reno), Eduardo Frei (former President of Chile) and Julio M<sup>a</sup> Sanguinetti (former President of Uruguay).



## Laiak Awards

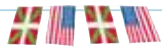
In the heart of the capital of Idaho, the Egyptian Theatre was filled to the brim for the Laiak awards ceremony. The Laiak awards are presented to different institutions, organizations or individuals in recognition of their contributions to the defense and promotion of Basque culture in the region. This award marks another milestone in the extensive work carried out on this side of the U.S. in recovering and maintaining Basque culture and identity. In this first edition Laiak awards were presented to the Basque Government "for its support in promoting Basque culture"; Boise State University for setting into motion the Basque Studies Program; and Euzkaldunak in recognition of the extensive efforts made by Boise's oldest Basque organization.

Master of Ceremonies Joseba Chertudi explained to the audience why the awards were named Laiak: "because the work we want to recognize is how this tool is used when plowing a field—hand over hand and step by step." Pete Cenarrusa was invited to the stage to welcome the packed audience gathered at the theater.

**Saria eman bakarrik ez,  
jaso ere egin zuen  
Lehendakariak, beste  
batzuen artean,  
Ameriketako euskal  
kulturari laguntzearen  
Eusko Jaurlaritzatik  
burutzen diren hainbat  
ekimenen eskerronez**

Over the years Mr. Cenarrusa has been a witness to the development of Basque culture in the United States, sponsoring many of the activities. He encouraged people to keep up the work in favor of a common identity. Each of the award-winners came on stage to receive their Laiak statuettes. Lehendakari Juan José Ibarretxe accepted the award on behalf of the Basque Government, dedicating the award to all of the people beyond the borders of Euskadi who continue to work for the promotion of Basque culture. "It's fantastic that there are still thousands of Basque men and women living outside Euskadi who defend Euskara and our common Basque culture."

The highlight of the event at the Egyptian Theatre was a presentation by Joseba Zulaika, Director of the University of Nevada Center for Basque Studies, who championed the common identity of the Basque people in an address entitled "From Gernika a Boise, Santimamiñe to Bilbao: we are all Basques and Amerikanuak."



## Solemn mass held at the cathedral

**M**uch like other places around the world with Basque communities, the feast day of St. Ignatius of Loyola is one of the most important dates on the calendar. The Idaho Basque community once again celebrated mass on the eve of the 31st with all of the solemnity one would expect for the patron saint of Gipuzkoa and Bizkaia, one of the community's most highly venerated religious figures.

Around seven o'clock in the evening the Saint Ignatius day procession arrived at the steps of the Cathedral of St. John the Evangelist, led by a group of dantzaris, who danced the Kontrapaz de San Miguel in honor of the people gathered in front of the church. Later the dantzaris headed one of the most moving moments of the religious event when they

**Euskal meza da  
Estatu Batuetako  
euskaldunen  
bereizgarrietako bat:  
euskaldun fededun  
ugari da Ameriketan**

performed the second dance of Corpus Christi before the altar. Representatives of the Boise Basque community, authorities and the entire official Basque delegation from Euskadi, presided by Lehendakari Ibarretxe, attended the event. A number of priests, including the Bishop of Idaho and Aita Martxel, officiated the mass, celebrated in Euskara and English.

Thousands of voices joined together as one to sing the most characteristic songs of the Basque hymnal. It was particularly inspiring to see so many Basques from all corners of the globe gathered together in a packed cathedral in the American West singing the same songs passed down from generation to generation with the same sense of emotion. Hearing the sounds of the March of St. Ignatius, *Inazio, gure patrio haundia...* was something very special indeed.



# The new Euskadi

Before the Jaialdi festivities entered full swing, Lehendakari Ibarretxe called together representatives from the Basque clubs to meet at the Boise Center on the Grove. This was the first of a series of heartwarming scenes that would be seen again and again in the following days. People from all over the world, many of whom who hadn't seen each other in years, greeting one other in emotional embrace. The Lehendakari gathered together an audience of over 600, who had the chance to see the public debut of a video on life in Euskadi today. The event was hosted by journalist Jasone Aretxabaleta, who described the Basque Country as "a country that has managed to successfully combine the past and the present." Lehendakari Ibarretxe delivered words of appreciation to the many Basques present at the event, who represented the pioneers that left their homes to start a new life in different parts of world. He insisted that "we are all Basques, whether we were born in Australia, American or anywhere else. However, there is still a lot of work ahead if we want to keep our identity alive." Ibarretxe described Euskadi today as "a modern, supportive country concerned with achieving equal rights between men and women and a better quality of life for all citizens," adding



that Euskadi also has "the best educated generation in our history." He emphasized that the Basque Country still needs to achieve peace to continue to move forward "But we are intelligent people and I am convinced that we will find peace and political stability," he added. The Lehendakari thanked the people present for the job they have outside of the homeland and for letting the rest of the world know that "the Basques are a peaceful and hard-working people." "Let there be no doubt," he added "that we are extremely proud of you." These words received the loudest applause.

**Lehendakariak  
bertako  
euskaldunei  
eskainitako  
harrera ekitaldira  
jende ugari  
bertaratu zen**

The event came to a close with two traditional Basque songs performed by the Biotzetik Basque Choir, followed by a cocktail party, laying claim to the Basque people's fame for celebrating any type of event around the dinner table. The event turned out to be a total success.





# The Basque



## **EUZKALDUNAK, INC. THE BASQUE CENTER**

Built in the 1940s and 1950s as a gathering place for Basque people in this part of the Western United States. It is a place where Basques can share their thoughts and feelings, and a venue for countless cultural activities throughout the year. The building was purchased by brothers José and Hermenegildo Uberuaga after collecting \$40,000 in bonds, and the center was opened in 1951 with blessings from Bishop Edward Kelly and four other clergymen.

For over fifty years generations of Basques have preserved their language, gastronomy, history, dances, instrumental and vocal music and sports, as well as ties with Euskal Herria through activities and relations sponsored by Euzkaldunak.



## **THE JACOBS-UBERUAGA HOUSE**

Built in 1864, this house is the oldest building in Boise today. It was a Basque pioneer family home used by Basques who came to work in Idaho. In 1917 the Uberuaga family purchased the building to set up a boarding house, which was active until 1969. In 1983 Adelia Garro Simplot managed to prevent the structure from being torn down, and the Basque Museum sponsored its refurbishing. Just prior to the inauguration of Jaialdi, the building, whose interior was faithfully reconstructed, was opened to the public to show the Basque generations of today and tomorrow how their ancestors once lived.



## **THE BASQUE MUSEUM AND CULTURAL CENTER**

Basque immigrants came to Idaho over a century ago. Their heritage and way of life is depicted here in photographs and objects associated with their lifestyle and daily activities. The Basque Museum is more than just an exhibition hall or souvenir shop. It provides an active gathering place for events and educational activities, such as Euskara classes, and houses a library and genealogy research center, as well as a record and tape collection and oral history archives. The Basque Museum also sponsors the Boise Ikastola, located in another part of the city. With her tireless perseverance, director Patty Miller is the heart and soul of the museum.

It would be impossible to understand life in Idaho's Basque community, nor the enthusiasm and energy that goes into their cultural events, without taking a walking down the Basque Block. In fact, Boise is the only city in the world outside of Euskadi where people can stroll down the middle of a Basque street for pedestrians only. The Basque Block is the name given to part of Grove Street, an otherwise typically American downtown city street if it weren't for the paving stones decorated with Basque lauburus, wastepaper baskets with writing in Euskara and English, and groups of aitonas wearing txapelas talking on the street corner. No, ladies and gentlemen, it's not a dream ... welcome to the Basque Block!

Two monumental laiak (traditional tools used in Basque farmhouses to till the earth) welcome visitors as they enter the Basque Block from the main entrance on Grove St. The first surprise is when we find a pedestrian only street in the midst of a culture so addicted to cars they are used to go everywhere. But the Basque Block is a delightful change, an open, car-free space with its own special character designed as a place where business and pleasure, private and social life all come together. Not surprisingly, this street serves as a stage for the Boise and Western U.S. Basque community to dance, sing and celebrate a common identity. It is a space planned for coexistence and gatherings.



# Block



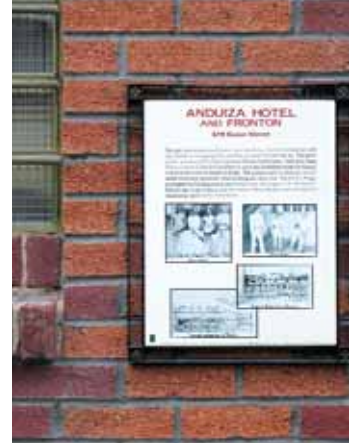
## BAR GERNIKA

Officially called the Gernika Basque Pub and Eatery, the establishment is more commonly known Bar Gernika. The eatery features foods which in this part of the American West have traditionally been associated with Basque cuisine: croquetas, chorizo sausage, flan, rice pudding ... and real espresso coffee! The building, saved from demolition by the Basque Museum, is run by proprietor, host and chef, Dan Ansotegui. In keeping with the Basque community's efforts to make their culture and language more accessible to non-Basques, Ansotegui uses phonetic spelling on his menus so that his English-speaking guests can more easily pronounce the names.



## BASQUE MARKET

Dan Ansotegui of Bar Gernika fame also runs a curious shop that sells Basque products just opposite the Basque Museum. The shelves are filled with Txakoli and Rioja Alavesa wines, Idiazabal cheese and other products such as paella pans and condiments. Cooking classes are also offered at the commercial kitchen located on-site, allowing the public to learn more about traditional Basque dishes and providing Idaho Basque families with new ideas and ingredients.



## THE FRONTON

The fronton was built as a boarding house by the Anduiza family in 1912. The building is especially unique because the hotel facilities were built around the Basque handball court inside, thus allowing guests to watch the games from their rooms. The structure hasn't been modified since the time it was built, although it has been put to a number of uses. It is currently set aside for office space. The building also houses the Fronton Association, formed to preserve the Basque sport by sponsoring competitions and games geared toward the younger generations of Basques.

Following the street from one end to the other we have: the Basque Center-Euzkaldunak (inaugurated in 1951); Jacobs-Uberuaga boarding house with a sapling from the Tree of Gernika planted in the yard; the Basque Museum & Cultural Center, which also houses the Cenarrusa Center for Basque Studies; the Anduiza Fronton building (the only covered Basque ball court in the American West) in the former Anduiza Boarding House; the Gernika Pub & Eatery; The Basque Market (a store selling traditional food products from Euskadi); and lastly, a Basque hotel and restaurant are slated to open soon in an old building currently being restored just opposite the Basque Center. Many people who know very little about Basque culture enjoy the

Basque Block because of its pleasant environment, or perhaps because they like to hear the interesting stories told by the people there and taste the delicious Basque foods served in the establishments. But the Basque Block means a lot more to the Basque community in this part of the United States. In the evening when the streets come alive with girls and boys from the Boiseko Gazteak, Txikitxuak or Azkarrak dance groups, and the air fills with the Txantxangorriak accordion players practicing their centuries-old tunes, there is little doubt that thousands of miles from their homeland, this Basque community is making every effort to cultivate and maintain a thriving culture. The cultural centers with addresses on the Basque Block are living proof.



# BASQUE PRIDE, Estatu Batuetako euskaldunak

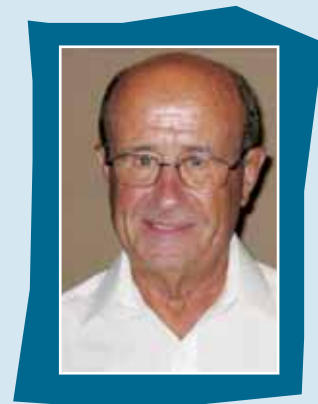
In the summer of 1972 the Basque Studies Program in Idaho, spurred on by Joe Eiguren, organized the first Jaialdi, or Basque Holiday Festival, pumping new life into a festival that had its origins in Sparks, Nevada, in 1959. The next edition took place in 1987 and since 1990 has been held in Boise every five years. Recent editions have drawn together an average of 35,000 people. The event has taken on special meaning not only because families and friends are brought together from all over the United States, but also because Jaialdi has become a gathering place for Basques from around the world. The event is not the only summer activity geared toward the Basque community. One of the most outstanding programs, the "Udaleku" summer Basque music camp, is hosted on a rotating basis in different states with strong Basque presence. Hundreds of young people take part in the camps, later going on to occupy positions of importance and responsibility in American institutions. The first observers of the Basque community in Idaho predicted a bleak future for Basque culture in the state. Seventy years later they have been proven wrong. Far from disappearing, Basque culture is experiencing a dramatic renaissance. The Jaialdi festival and other activities throughout the year have become important dates on the calendar for the thousands of people who feel proud to be Basque ...*Estatu Batuetako euskaldunak.*







# Jaialdi 05: international meeting place



## MARTXEL TILLOUS "AITA MARTXEL"

**Priest and chaplain for  
the Basque-American community**

Xiberotarra, "from Eskiula, the smallest and most beautiful town in Zuberoa," has been serving the Basque community scattered over twelve states of the American West for twelve years. Aita Martxel spends many nights sleeping in his car, which everyone knows as "Pottoka," but he never complains. Quite the contrary. He is a happy, outgoing man with a permanent smile on his face. His ministry includes religious services at over 40 so-called Basque picnic events in the greater Western United States. "13 in California, seven in Nevada, three in Idaho, four in Oregon, two in Washington State, two in Wyoming, one in Montana, two in Colorado, one in Arizona..." and so on, seeing to the religious needs of thousands of Basques families. "I'm always on the road but I can't possibly make it to all of those places in a single year. Most of the Basque immigrants who came to the United States have held on to their Catholic faith, and according to Aita Martxel, "they go to church here more than they do in the homeland. It's a part of their identity; The churches are always full." The biggest concern for the Xiberotarra priest is who will take pick up where he leaves off. "There aren't many priests available, but at least we'd like there to be a deacon, and *euskaldun*, of course. There's a person in California who could do the job... I'd really like to see him take it." Does Aita Martxel dream about returning to his homeland? "No, no, I no longer know Euskal Herria; I left there when I was 16, spent 26 years in Africa and another 16 in Paris as chaplain for the Basque community there before I came here."

## ITSASOZ HANDIK ETORRITAKO BERTSOAK

**Ume baten ilusinoz gazte baten emozinoz (bis)  
itxasoz handik gatzoz zuek agurtu asmoz  
besarkada bero batez  
euskal herriaren partez.**

**Lehen be etorriak gara zuen euskal jaietara (bis)  
herri jatorrik bada, Boise zu bat bazara  
beti zu bisitatzean  
sentitzen gara etxean.**

**Anai-arrebak milaka bananduak hor hemenka(bis)  
batzen gara noizbehinka herri minez gainezka  
Jaialdi honeri esker  
zorionak mila bider.**

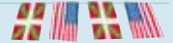
*Jon Lopategi eta Ireneo Ajuria*



**DAVE BIETER**

**Mayor of Boise**

Dave Bieter, one of the leading figures of the Idaho Basque community, was one of the voices that accompanied each and every event of Jaialdi '05. Either in official acts, tending to the media, or accompanying the Lehendakari in his visits and presentations, Bieter's presence and warm words were felt throughout the program. Dave Bieter gave a highly political speech at the Lagun Onari Awards ceremony which took place in the Idaho State Capitol Building in the presence of Governor Dirk Kempthorne. He championed the memorial passed by the Idaho legislature four years ago, which recognizes the right of the Basques to self-determination and supports the efforts carried out by the Basque Government in that area. The House of Representatives voted unanimously in favor. "I am convinced that the Basques good reputation carried a lot of weight," said Bieter, adding that "we are always willing to do whatever we can to support the rights of Euskadi as a people."



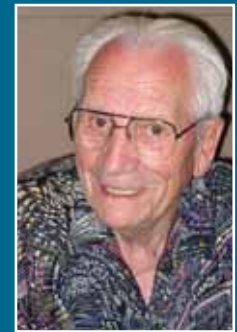
**JAIONE ARRIETA**  
Euskal Etxea of Mexico

When we interviewed Jaione she was very upset at the way the Mexican delegation to Boise was treated by the authorities at the Chicago airport. The group was detained for several hours and two of its members were forced to return. In any event, the U.S. neighbor came to strengthen bonds of cooperation and to see old friends. "In Mexico we're seeing a different set of circumstances with second- and third-generation Basques, and the signs of identity are gradually fading. There are many Basque men who come and marry Mexicans, but the Mexican women feel strongly about things Mexican, which tends to distance the Basques from the Euskal Etxea; Mexican women don't seem to get hooked on Basque traditions; I don't know why that is." Jaione explains that there is another

important stumbling block when it comes to understanding the situation of the Basque community in her country. "Mexico City is huge. In city with a population of 20 million, there is only one Euskal Etxea, which makes it hard to get together regularly and share experiences." But that does not discourage the people in charge of the Basque center. "We have a lot of activities: dances, Euskara classes, lunches ... plus, we celebrate all of the feast days and Aherri Eguna. We do a little of everything, but there's a lot of work involved." This is exactly why Jaione was so surprised to see the number of people who come to Jaialdi. "There are Basques coming out of the woodwork here. It would be really hard for us to get so many people involved in our activities."

85 years old and born in Boise. Euskaldun and one of the most beloved figures in Idaho's Basque community, "because his door is always open," as a very appreciative neighbor from Bizkaia adds. Ramon is also the father of a number of sons and daughters who have become prominent figures in local culture and politics. In fact, his son, Ben Ysura, "Benito," is the Idaho Secretary of State and a man who has made considerable contributions in educating people in the United States about Basques. "Ask me easy questions," Ysura pleaded as soon as the interview got under way. But his fears quickly dissipated, since Ramon speaks

fluent Bizkaian Euskara taught to him by parents at an early age. "I was brought up in ostatuak (taverns) and couldn't help but learn Euskara. It was my first language; I learned English at school." Ramon Ysursa was one of the men who enlisted in the U.S. Army in World War II, and later worked as a sheepherder for many years. After a long life of hard work, he now enjoys a well-deserved retirement, satisfied at the level of well-being the younger generations have achieved. "I'm happy because our children have good jobs and lives." But I tell my wife that Euskadi is going to heaven, and that I have one foot here and another one over there—in Gernika, ha, ha, ha."



**RAMON YSURSA**  
"Uncle Ramon" Boise

This *errenteritarra* came to Boise several years ago to teach Euskara and ended up staying. She married Chris Bieter, from one of the the Basque community's most prominent families, and the two of them formed a family of their own. She then taught Spanish at Boise State University for a number of years before being offered to do the same with Euskara through the Basque Studies Program. Lete was the host at the signing ceremony for the new program. In addition to her professional life, Nere Lete is also a mother of two boys and a girl, and says that having children has changed her Jaialdi experience. "I have to keep an eye on the kids and make sure their dancing outfits are clean

and that they have everything they need. In the end I realize I'm so wrapped up in those things that I forget to have fun." Five years ago, at the previous Jaialdi, only our eldest son was a dantzari. The others were still young. But now all three of them are in a dance group and play the trikitixa." Nere thinks that a lot of things at Jaialdi have improved over time, such as the children's activities, but "the overall structure is more or less the same. My husband often says that he'd like to see the festival moved to downtown Boise so that everyone would know about it and take part, but the organizers think we're fine where we are. And since they do an excellent job, we all have a good time."



**NERE LETE**  
Boise State University



**GLORIA TOTORICAGÜENA**  
University of Nevada, Reno

Born in Boise, Totoricagüena is one of the leading experts on the Basque diaspora. Attending the event with her family, she wasn't about to miss out on a single event in this year's Jaialdi. Above all, the festival for her is a chance to get together with old friends and to have a good time. "The Lehendakari's welcome by the public was really quite extraordinary. Since most of the diaspora Basques left Euskal Herria before there was a democracy in place, the very fact that there is a 'Lehendakari' has a huge impact on them. Seeing how thrilled people are to have the chance to meet him and shake his hand, or to have their picture taken with him knowing that it will hang in a place of honor on the wall ... this gives us an idea of what it's like to be a diaspora Basque, whether they emigrated because of political, economic or religious reasons." According to Totoricagüena, Jaialdi is not just a folkloric event; it is something much deeper. It is a way of "connecting the memory of the past with the present and future, in hopes of developing democracy—among everyone—and ensuring peace for their homeland."

DWith regard to the future, Professor Totoricagüena would like to see more activities included in the future Jaialdis. "In 2010 I'd like to see more expressions of Basque culture, including films, poetry, literature and art. And of course, there should also be more educational stands with information from official Basque organizations in Euskal Herria and Basque clubs from around the world. The central Basque Government and Eusko Ikaskuntza took part this year, but otherwise there was no representation from any of the seven territories. Organizations might include the universities, museums, tourism offices, Government of Nafarroa, Elkarri, Provincial governments, Euskal Kultur Erakundea, etc."



**ANITA ANAKABE**  
Elko, Nevada

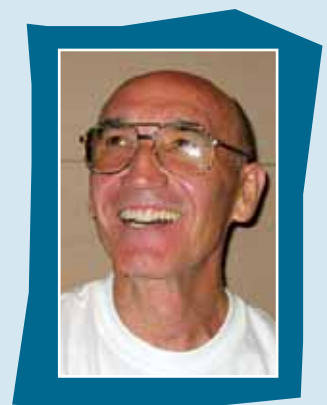
and Shoshone—the local Native American Indian languages—and Spanish. But when we get home we speak in Euskara. She was also one of the people who took part in the Boise State University Basque Studies program in Oñati, organized in the 1970s to enable Basque-American youngsters to improve their Euskara and experience life in Euskadi. Anita's face fills with emotion when asked what Jaialdi means to her: "It's such a special thing, it's almost impossible to explain ...." Very much involved with NABO, her mind is always busy with new projects. She's already thinking about coordinating a new exchange program aimed at providing Basque families on either side of the ocean an opportunity to meet.

Her maiden name is Eskoz, but even though she took on her husband's last name when she married, her family preserves the Basque culture passed down from her Navarra-born father. "When I was five I joined a dance group and now I belong to the Wyoming Basque dance group, Zaharrer segi. I have three children aged 3 to 9, Ana, Thomas and Elisa, and they also dance at Jaialdi. I'm really glad they like Basque dance because I have a lot of fun with them and they have a good time too. What does Jaialdi mean to Teresa? "An opportunity to experience Basque culture and to be with other Basque-Americans."

Anita's grandfather emigrated from Ondarroa in 1901, raised in a farmhouse called Anakabe. At home she continues to speak Euskara with her daughters. Her father worked for many years as a ranch hand on a cattle ranch before opening up a garments and supplies store. Today Anacabe's Elko General Merchandise sells clothing and implements of all types for miners, sheepherders and ranchers.

"At the store we always speak English, some Paiute

Born in Fruniz, Julian Legarreta came to the United States in 1962 at the age of 19. "I didn't know where I wanted to go, but back home I was forced to join the military and I didn't want to have anything to do with Franco. I left the country to avoid serving in the military and since then I've been living here. Every other year I visit my family—last year my mother died while I was there—but my life is here now." When he first arrived in what would be his new home, everything was different from anything he had known before—the customs, lifestyle, etc.—but, as he said "you adapt quickly." He found an already established Basque community, including his brother, who had come earlier, so he found work easily. "First I worked on a ranch for three years, and when I learned English, I went to school and studied Chemistry here at the University of Idaho." Was America the land of opportunity? "Without a doubt, and it still is today. I'd even go so far as to say that Basques have greater opportunities here than they do in Europe."



**JULIAN LEGARRETA**  
Euskal Etxea of Gooding,  
Idaho



**TERESA FIELDGROVE**  
Buffalo, Wyoming

A legion of volunteers, all dressed in their green shirts, worked non-stop during the Jaialdi festival and the months leading up to the event. Rosi Andueza was one of them. Mother of Sebastian and Olivia, two Boise ikastola students, Rosi worked at the stand sponsored by the ikastola at the fairgrounds. "Jaialdi is a major event. It couldn't be done without the help of volunteers. My job was pretty easy, but there are people here who've been working on this project for years." Andueza lives in Boise but was born in Oregon. Since her parents emigrated from the towns of Lesaka and Etxalar in Navarra, her Euskara is alive with expressions from that part of Euskal Herria. When complemented on her Euskara, she insists that "I was born here, so my Euskara's really not that good; but fortunately my kids speak it at the ikastola." "Family, friends, food, music, people..." That's what Jaialdi means to Rosi. "We look forward to this event for years. It's great!"



**ROSI ANDUEZA**  
Boise volunteer



**EMILIA IDOIAGA SARRIUGARTE**  
**ANA MARI AGUIRRE RENTERIA**  
NEW YORK

These two cousins from New York came to Boise ready to take in all of the Jaialdi events. And there they were in the front row at the sports events, at the cathedral for the Basque mass, strolling through the fairgrounds ... "We always come; it's a very special, very exciting event. When Ibarretxe spoke, I actually cried," said Emilia. "There aren't many Basques in New York, and when you say your Euskaldun, you have to explain what that means. So we have the job and the responsibility of telling people what being Basque is." That is the role these two women play in the Big Apple. "The Euskal Etxea in Brooklyn is for the Basque community, but we want to create another center in Manhattan that's not only for Basques, but for everyone." They are also promoters of the Society of Basque Studies in America. "There's a lot of work to do and a lot to research. As we say in Euskara, *zer garen eta zer izan nahi dugun* (what are we, what do we want to be). Having access to reliable information is essential. All of the news we get on Euskadi is filtered through Washington. That's why we think it's important to create a center that can provide us with information on the actual conditions and circumstances in the Basque Country. It'll take a while, because everything in New York is very expensive."

His establishments on the Basque Block (Basque Pub & Eatery Gernika and The Basque Market) have become a central point for the Basque community in Idaho. Besides serving meals, he and his sister offer cooking classes in which participants learn the keys to preparing some of the most traditional Basque dishes, including fish, tongue, meatballs, sauces ... and, of course, the famous croquetas. Daniel welcomes and serves his guests in Euskara, which he learned both at home and through a special program which brought hundreds of American youngsters to Oñati to learn Spanish or to improve their Euskara. "After that I also took more Euskara classes in Euskadi and follow closely all of the events that go on in the Basque Country." Although his places play a major role in the social life on the Basque Block, he attributes the overall success of the street to the efforts of the Basque Museum, calling it "the cornerstone of the Basque Block." I think they've done an excellent job. What we have today is the result of a project that got started only a few years ago. The thing is there's a lot of energy to get things done. It's important for us not to lose our Basque roots, especially the language, Euskara."



**DANIEL ANSOTEGI INTXAUSTI**  
Proprietor of Bar Gernika on the  
Basque Block and trikitilari



**JOSE MARI GOIKOETXEA**  
**North Queensland Basque Association. Townsville, Queensland. Australia**

His father is from Aulestia and his mother from Markina. He was born in Lekeitio but at the age of four emigrated with his family to Australia, where he has lived ever since. He built up a successful construction business which is now run by his sons. Everywhere he could, Jose Mari left his mark as a Basque; virtually all of his professional projects bear names reminiscent of Euskadi: Mendi Constructions, Goikoetxea Drive, Gernika Drive ... "the streets of Queensland will have those names forever. You know what they say—blood runs deep." Although now retired, he is still full of energy. A lot of it goes toward building up the Basque center that opened two years ago in his part of Australia and which now has fifty members. Carrying both flags and accompanied by a delegation of Basque-Australians, Jose Mari marched proudly in the Jaialdi '05 inaugural parade. This was his second Jaialdi and, in his words, "I'll be leaving here with a heavy heart (*bihotza gogor*)".



**ANA MENDIOLA**  
**Member of the Jaialdi '05 organizational committee**

Eighteen months of hard work paid with a highly successful festival. Behind the scenes of an event of this magnitude are always a number of people who invest a lot of time and energy to making sure everything goes smoothly. One of these people is Ana Mendiola, member of the ten-person Jaialdi '05 Organizing Committee. "It's been a lot of work, but it was worth it." Some 35,000 participants took part in this year's event, and days before it got under way Ana was overwhelmed at the expectation created around the festival's fifth edition. "It's really made an impression on us. We're a little nervous because we didn't expect so many people." Ana speaks fluent Euskara; her family is from Forua, Gernika, Zeberio and Usansolo, and she was brought up speaking Basque. "We're the future; we have to keep the language alive. It's our responsibility." Ana has visited her family's homeland four times already. The first time she went she found that Euskadi was very much like her parents had described it to her. "The language, the food my mother used to cook for us at home everyday ... When you get there you realize that that's how life really is."

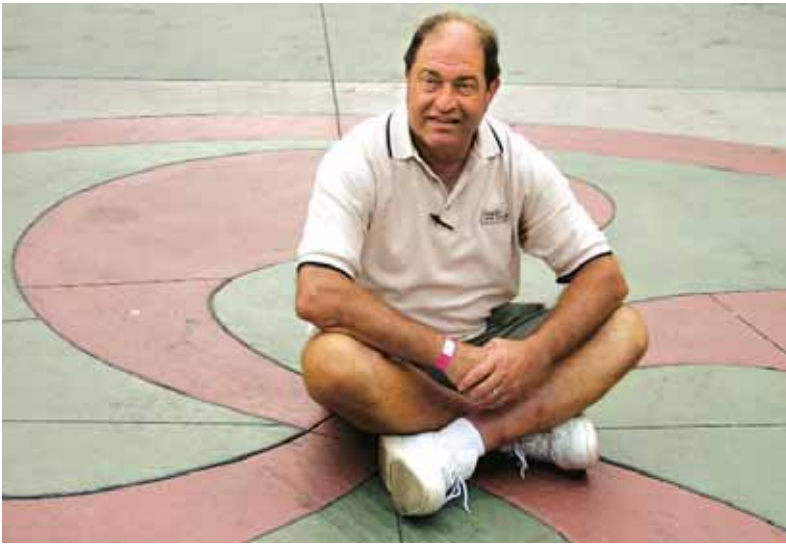


**JUAN FELIX AREJITA**  
**ALKORDAGOITIA**  
**Deputy Maor of Gernika (Bizkaia)**

Twelve years ago Boise and Gernika became sister cities. The two cities have a special relationship because many generations of Basque immigrants who came to live in this part of the United States were originally from the Gernika area of Bizkaia. "We came to Jaialdi to celebrate and also to renew the sister-city relationship that began in '93," explained Juan Felix Arejita, delighted by the encouraging atmosphere at all of the Jaialdi events. "I've felt at home from the time I got here. I wouldn't have believed anything like this could exist if I hadn't seen it with my own eyes." Surprised at the number of bizkaitarras he ran into everywhere, one of the things that impressed Arejita the most was the ability of the Basque-American community to keep Euskara alive over so many generations. "To have left Euskal Herria and gone so far from home, to have worked so hard to make a living, and still maintain their roots and their language—that is what amazes me the most." So far, the Boise—Gernika sister city relationship has led to cultural initiatives, but plans are in the works to expand activities to other areas, such as economic and industrial cooperation.



## DAVE EIGUREN. *Jaialdi '05 Organizing Committee*



Dave Eigurenek 13 lagunez osatutako lan taldearen zeregina zuzendu du azken hiru urteotan Jaialdiaren programa prestatu eta gauzatzeko. Lan gogorra izan den arren, ez dirudi nekatuta dagoenik eta azkeneko egunean egindako elkarrizketan azaldutako umorea ikusirik, kemen handiko gizona dela dirudi. “Oso pozik gaude egindako lanarekin, jende asko etorri da eta Lehendakaria gurekin egotea ere oso garrantzitsua izan da guretzat. Gauzak ondo egiten ari garela uste dut eta jasotako erantzuna da lan honen emaitzarik adierazgarriena”.

# «*Jaialdi is expanding in numbers, activities and international impact*»

### How did Jaialdi '05 go?

We're thrilled at how successful it was. It was a success because it drew in a lot of visitors from all over the world. In addition, our local organization was given another shot in the arm by seeing the principal idea behind our work reinforced: that we can be Americans and still be very Basque at the same time.

### What did Lehendakari Ibarretxe's participation mean for Jaialdi?

For us the fact that the Lehendakari joined us at Jaialdi is a sign that we're doing a good job, both recovering culture and tradition, as well as having the only ikastola in the U.S. where kids are taught in Euskara. His presence has supported us in all of our

activities; it showed that our efforts have been worthwhile and that we're doing things right.

### When you designing the activities for this year's edition of Jaialdi, what new ideas were included? What goals did you set?

We think a number of our goals were met. First of all, Professor Zulaika presented an academic seminar; there were also sports events, song and dance performances at the Morrison Center, and, of course, the festival itself at the fairgrounds. People have a lot of different ideas of what Jaialdi should be and we try to make everyone happy.

### After the past few editions of Jaialdi, would you say that there's a growing interest in this event and what it stands for?

Yes, I would. It's growing in numbers of participants, activities and reputation; people from around the world are beginning to hear about it. So we really do have the feeling we're moving in the right direction, given the outcome of the event.

### At this point, starting tomorrow, what's left to be done?

We still plan to host Jaialdi every five years, and Jaialdi is an ongoing project. So, starting tomorrow, we'll get started on the next edition.

## JAIALDI IN NUMBERS

- ▶ EDITION: 5TH
- ▶ ORGANIZING COMMITTEE: 13 people (from Euzkaldunak, Boise's Basque Organization)
- ▶ VOLUNTEERS: nearly 900
- ▶ PARTICIPANTS: approximately 30,000
- ▶ CROQUETAS made and sold: 32,000



Gaztemundu 2005 participants join the Lehendakari at a reception held at the Office of the President.

## Gaztemundu '05

From July 4th through 16th this year, the Directorate for Relations with Basque Communities and the Basque Institute of Physical Education sponsored another edition of Gaztemundu. This year's program centered on training teachers working with Basque club children and teenagers.

The main purpose for Gaztemundu 2005 was to familiarize participants with children's games and activities in the Basque Country and to educate the future generations in the values of

Basque cultural. Classes focused on traditional dance and games.

Most of the activities took place in Vitoria-Gasteiz, rounded out with excursions to the nearby mountains and reservoir, and field trips to Donostia-San Sebastián and Lesaka.

The central elements of this year's edition were dance, pelota, music and song. Also included were such activities as traditional sports (herri kirolak), Basque rowing (traineras), hiking and outdoor

skills, and children's party games. The idea was to teach participants the rules and characteristics of each type of activity or game and to think about what role the different varieties of *jokoa eta jolasa* can play in Basque communities outside of Euskadi.

34 people took part in Gaztemundu this year (30 of whom were women), mainly from Argentina, although there were also representatives from Basque centers in Chile and the United States.



PHOTOGRAPHS: Y. GALIANA

## Pedro Subijana

### Restaurante Akelarre

Pº Padre Orcolaga 56, Igeldo. Donostia-San Sebastián • www.akelarre.net

Since 1975 Donostia-born Pedro Subijana has been at the helm of Akelarre, a restaurant located near the top of San Sebastián's Monte Igeldo, and since 1980 has been the sole owner. Akelarre boasts some of the most prestigious distinctions in the world of culinary arts: two Michelin stars, a 9.5 rating from Gourmetour 2002, and four suns from Guía Campsa 2002. His restaurant is a member of the Relais Châteaux association. Since 1986 he has been representing Spain for Euro-Toques, the European community of chefs, and in 2003 was elected chair for what has now become known as Euro-Toques International. Pedro Subijana has taught cooking classes at several American and European universities and is consultant for two Gipuzkoa-based cooking schools. He also serves as consultant to companies in the food and catering industry. "La cocina de Pedro Subijana", a program broadcast on Euskal Telebista, have combined Subijana's teaching skills and creativity to bring us over 1,400 editions since 1992. As a result of the program, and in collaboration with other organizations, Subijana has published eight cookbooks so far: two editions of "Menú del Día," "Denok sukaldari," "Cocina Riojana," (co-authored with Lorenzo Cañas), "Mis Recetas de la Tele," "Pedro Subijana cocinando para Inasmet," "La cocina vasca de Pedro Subijana," "La cocina vasca para el grupo Ingeteam," and more recently, "La cocina de Akelarre, El sueño de Pedro Subijana" and "La cocina doméstica de Pedro Subijana."

### TENDERLOIN OF VEAL ON A BED OF MUSTARD GREENS

#### PREPARATION:

##### For the oil:

Mix the sunflower oil with the turmeric and keep temperature at 75°C.

##### For the mustard seeds:

Boil the mustard seeds for 15 minutes. Add the oil mixture and set aside.

#### PRESENTATION:

Cook the veal for 10-15 minutes in the turmeric oil.

Sauté the mustard greens in the olive oil and add the drops of vinegar. Place the veal tenderloin in the center of a dish and top with mustard sprouts and seeds.

Slice the veal and place one slice on a plate over a bed of mustard greens.

Serve with a bit of veal juice in a sauce dish on the side.



#### INGREDIENTS

800 gr. milk-fed veal tenderloin

##### For the oil:

1 liter sunflower oil  
15 gr. turmeric

##### For the mustard greens:

16 fresh mustard greens  
4 drops balsamic vinegar  
1 dl. olive oil  
20 gr. mustard sprouts

##### For the mustard seeds:

40 gr. mustard seeds  
120 gr. water  
2 cl. olive oil

# Memories from BOISE

