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AUSTRALIA

VASCONIA AND THE LUCKY COUNTRY

by Gloria Totoricagüena Egurrola

EUSKO JAURLARITZA



GOBIERNO VASCO

LEHENDAKARITZA

PRESIDENCIA

Eusko Jaurlaritzaren Argitalpen Zerbitzu Nagusia

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Aurkezpena

JUAN JOSÉ
IBARRETXE
MARKUARTU
Lehendakaria



1994 urtean *Eusko Legebiltzarrean Euskal Autonomia Erkidegoaz Kanpoko Euskal Gizatalde eta Etxeekiko Harremani buruzko Legea* onartu zen, kontrako botorik jaso gabe. Legebiltzarreko Taldeen jarrera bateratu hau, Euskaditik kanpora bizi diren euskal herritarrekin eta euren ondorengoekin Euskal Gizarteak duen konpromiso atzeraezinaren erakusgarri onena da. Konpromiso horrek, halaber, Euskal Etxeen aitorten ofiziala eta Euskal Erakunde Publikoekiko harremanen instituzionalizazioa ahalbidetzeko duen borondatea adierazten du.

Lege horren bidez, lau urtero egin beharreko Euskal Gizataldeen Biltzarra instituzionalizatzen da ere bai, euren helburuak betetzeko lau urteko plana prestatu ahal izan dezaten.

Ikuspegi horretatik, Euskal Etxeen eta Euskal Erakunde Publikoen arteko harremanen instituzionalizazioa, horiek etorkizunean jarraipena izateko asmoaren seinale da, ekintza bateraturako estrategiak, aldian-aldian, gaur egungo mundu gero eta globalagoaren errealitate historiko berrietara egokituz.

Hain zuzen, etorkizun asmo horrekin jardun zuten euren jaioterritik urrun elkartzea eta euren “Euskal Etxeak” sortzea erabaki zuten euskal herritar ospetsuek. Elkarri laguntza eta babesa ematea eta Kultura sustatzea zuten helburu, Euskal Herriaren partaide izatearen sentimenduak eta harrera egin zieten herrialdeekiko elkartasuna uztartuz.

Gaur, Euskal Etxeen historiaren berreskurapenean berriro lagundu nahi izan duten profesionalen ikerketa-bilduma aurkezteko ohorea dugu. Euskal Etxeak nazioarteko euskal presentziaren historia instituzionalaren zati dira eta, aldi berean, kokatuta dauden herrialdeen araberrako legediaren aitorten ofiziala izan dute.

Bilduma honetatik, milaka euskal gizon eta emakumeri elkartasunez harrera egindako herrialde horiei omenaldia egin nahi diegu, baita Euskal Etxe eta Gizataldeei ere, fundazioko helburuak betetzeko eta Euskal Herriak historian ezaugarri izan dituen baloreak defendatu nahiz zabaltzeko egindako ahaleginagatik, adibidez lanerako gogoia, nazioarteko elkartasuna, printzipio demokratikoen defentsa eta emandako hitza betetzea.

Espero dut ahalegin profesional eta instituzional berri honek Euskadiren errealitate soziopolitikoia ezagutarazten lagunduko duela, baita Euskal Etxe eta Gizataldeek Euskal Erakunde Publikoekin duten harremana estutzen ere.

Presentation

JUAN JOSÉ
IBARRETXE
MARKUARTU
Lehendakari



In 1994 the Basque Parliament passed the Law on Relations with Basque Associations and Centers with no dissenting votes. The Parliamentary Groups' unanimous attitude clearly demonstrates the desire of Basque society to lend their unequivocal support to the Basque people and their descendents residing outside of Euskadi. It also leads the way to the official recognition of Basque Centers, and to formalizing their relations with Basque Public Institutions.

The law also establishes the celebration of a World Congress of Basque Organizations every four years to draw up a four-year plan of action aimed at achieving the objectives.

From this perspective, by institutionalizing relations between the Basque Centers and Basque Public Institutions the long-standing nature of the project is understood. New joint action strategies must be adapted regularly to meet the new historic realities brought about by today's increasingly globalized world.

Far from their native land, the illustrious Basques who decided to form partnerships and create "Basque Centers" also had their sights set on the future. Spurred on by mutual support and the desire to defend and promote their culture, they managed to combine their feelings as part of the Basque nation with their feelings of solidarity towards the countries that took them in.

Today we have the honor of presenting a collection of research projects put together by experts who, once again, have made an effort to recover the history of the Basque Centers. Officially recognized in accordance with the laws of the host countries, the Basque presence around the globe is further enriched by these contributions to Basque history.

We would like this collection to be seen as a tribute to the countries that welcomed, protected and supported so many thousands of Basque people. It is also meant as a tribute to the Basque Associations and Centers themselves for their work in carrying out the organizations' objectives and in defending and disseminating the values that have characterized the Basque nation throughout history—hard-working spirit, international solidarity, defense of democratic principles and a people who keeps its word.

I trust that this new professional and institutional effort will contribute to a better understanding of the social and cultural reality of Euskadi, and to strengthen the bonds between the Basque Associations and Centers and the Basque Institutions.

Hitzaurrea

“Urazandi: Euskaldunak itsaso zeharkatzaile” bilduma izugarri honetako hogeia le inguruetan orain arte Ameriketara eta Europako beste toki batzuetara joandako Euskaldunak izan dira aztergai. Izan ere, ehunka urtetan euskal migrazioek Europako mendebaldea eta Amerika izan zuten jomuga, gehien bat Hegoamerika, Espainiako kolonia izanik, eta geroago Ipar Amerika, Kalifornian urrea zegoela zabaldu zenetik alegia. Oraingo ikerlan hau aurkeztu dugun arte jakin ez duguna da euskaldunek Australiako urre bilaketetan ere parte hartu zutela Victoria inguruan, garai berrietan, hau da, XIX. mendearen bigarren zatian zehar. Lan honen egileak, Gloria Totoricagüena doktoreak, artxibategi desberdinetako datuak erabili ditu Australiara euskal migratzaileen joan-etorriak ere izan zirela frogatzeko.

Sorterriak utzi eta abentura bila North Queensland ingurura abiatu zen talde ausart batek bizi izandako bizitza gogorra, azukre eta tabako industrietan hasi zutena, horren berri ere ematen zaigu lan honetan. Handik asko eta asko frutak batzera abiatu ziren hegoalderantz, beste hainbat migratzaile bezala, eta ondoren hirietara abiatu ziren, XX. Mendearen bigarren zatian zehar, ospitaletan, ostatueta eta jatetxeetan edo garbiketa eta mantenu zerbitzuetan lan egitera. Australiako herri lan ikusgarrietan ere aritu ziren euskaldunak, meategietan, zulaketetan, eraikuntzan eta trenbideak, autobideak eta zubiak bezalako azpiegiturak diseinatu eta egiten.

Gehienetan euren helmuga izango zen herrialdeko kultura, hizkuntza eta jendearen berri handirik gabe partitzen ziren euren herrietatik. Emakume

euskaldunak etxeko lanetarako edo lantegi berrietarako hartuko zituzten esperantzarekin joan ohi ziren. Australiako gobernuak migrazio programa bereziak onartu ere onartu zituen Nafarroa, Araba, Bizkaia eta Gipuzkoako jendea erakartzeko, dei horiei erantzuten lehenak nafarrak eta bizkaitarrak izan zirelarik. Ehunka lagunek etxera itzultzeko erabakia hartu bazuten ere, gehien gehienak harrera egin zien herrialdean gelditzea erabaki zuten, eta gaur beste migratzaile batzuk bezain australiartzat dute euren burua. Harro daude euskaldun direlako, eta harro daude australiar direlako eta identitate bikoitz horretan ez dute gatazkarik ikusten. Euskara, gaztelania eta ingelesa erabiltzeko gai dira eta, esate baterako, euskal gizatalderik handiena kokatuta dagoen inguruan, hau da, North Queensland inguruan, ohikoa da Australian jaiotako bigarren belaunaldiko jendea euskaraz mintzatzen entzutea Euskal Herriko senitartekoekin, gaztelaniara edo ingelesera pasatzeko premiarik gabe.

Bai Sydneyko eta bai Melbourneko euskal taldeek “Gure Txoko” deitu diote elkarteari (Melbourne izan zen sortzen lehena eta gerora antolatu zen Sydney). Izena oso aproposa da eta talde nortasun eta familia zentzua adierazten du. Elkarte horiek kabi segurua sortu eta iraunarazi dute lagunentzat, familia bezala maite, bizi eta elkar laguntzeko gotorlekuak. Zalantza da hurrengo belaunaldiari begira ia eurak ere gai izango ote diren euskal nortasunaren definizio propio bat sortzeko, erabiltzeko eta bizirauteko. Guraso eta aiton-amonengandik oinarri sendoak jaso dituzte, eta gaur egun globalizazio erreminta ezin hobekak dituzte elkarrekin komunikatzeko eta informazioa biltzeko. Espero dugu hemendik berrogeita hamar urtera ere aukera izatea euskal musika entzun eta dantzatzeko, abesteko, euskal sukaldeei darien usai goxoa usaintzeko, musean aritzeko eta euskara entzuteko *Lucky Country*an zehar, han-hemenka.

IÑAKI AGUIRRE ARIZMENDI
Kanpo Harremanetarako idazkari nagusia

Preface

The approximately twenty volumes of this impressive collection known as “Urazandi: Basques Across the Seas” until now have focused on Basque communities in the Americas and in Europe. Centuries of Basque migration expanded into western Europe and to the Americas, mostly South America as a part of the Spanish colonization and later to North America after the discovery of gold in California. What we have not known until the research presented herein is that Basques also participated in the Australian gold rushes in Victoria at the same time period during the second half of the 19th century. Our author, Dr. Gloria Totoricagüena, presents us with the data from various archives which demonstrate the movement of the early Basque migration to and from the southern continent.

You will also learn about the remarkable lives of courageous people who left their Basque homelands seeking adventure in North Queensland, employed in the sugarcane and tobacco industries. From there many moved south to work as migrant fruit laborers, and then into the cities into the hospitals, hotels and restaurants, and into cleaning and maintenance businesses in the second half of the 20th century. Basques also played their part in creating Australia’s massive public works projects in mining, drilling, construction, and infrastructure such as railroad, highways and bridge design and building.

They often left their towns with very little knowledge about their southern destination’s culture, language, or people. Basque women were sought to work as

domestics in housekeeping, and to work in the new factories. The Australian government even passed special migration programs to recruit people from Navarre, Araba, Bizkaia and Gipuzkoa, with most of those departing having started from Navarre and Bizkaia. Though there are hundreds of people who returned to their native territories, the majority stayed in their new host country and today feel as Australian as any other new immigrants to the country. They are proud to be Basque and proud to be Australian and do not tend to see any conflict between the two identities. They speak combinations of Basque, Spanish and English and in North Queensland where the largest and oldest community remains, it is not unusual for second generation Basques born in Australia to speak Euskara well enough to communicate with their homeland families without ever using Spanish or English.

Both Basque communities in Sydney and Melbourne named their associations “Gure Txoko” (Melbourne first and then Sydney organized later). This name is perfectly appropriate as “Our Place” denotes a sense of group identity and family. These organizations have created and perpetuated a safety net of friends who function, trust and love each other as family. The question is in regards to the next generation and whether or not they will be able to create their own definition of Basque identity and then apply it and maintain it. They have been given a solid foundation by their parents and grandparents, and today’s tools of globalization facilitate their communications and information gathering. We expect that fifty years from now, one will still be able to hear and dance to Basque music and song, smell the aroma of Basque cuisine, join in a card game of mus, and to hear Euskara spoken in various corners of the Lucky Country.

IÑAKI AGUIRRE ARIZMENDI
General Secretary of Foreign Action

Ackno

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This publication is a result of the Office of the Presidency of the Basque Autonomous Community Directorate of Relations with Basque Collectivities' commendable effort to record the histories of the Basque transnational communities around the world. At the II World Congress of Basque Collectivities in 1999, Josu Legarreta Bilbao, Director of Relations with the Basque Communities Abroad in the Office of the Presidency of the Basque Government, and a group of delegates from various countries discussed the idea of creating an international endeavor to design a sociological study of Basques in their new host countries. We are indebted to Josu Legarreta and his foresight in pushing the idea and then getting the financial support to make a reality of what is now a series of over twenty volumes. Benan Oregi, an assistant in the same office, has managed the overall production process of these publications and is always a pleasure to work with for the details of the Urazandi publications. I thank both for their continued efforts

promoting scholarly research on the Basque diaspora.

This particular volume on the Basque migration to Australia has benefitted from the work and volunteerism of many people. While a Ph.D. student at the London School of Economics (1995-2000), I defined my dissertation to include the Basques of Australia in a comparative work of Basque ethnic identity maintenance in six countries. It was my fortune to meet at the I World Congress of Basque Collectivities in 1995 the delegates of Australia; Carlos Orúe, Mariasun Salazar, and José Antonio Urbiet. They each facilitated my Ph.D. fieldwork in Sydney in 1997. When I was selected to author this Urazandi volume I knew I could count on them and the many other Basque Australian friends I had made during the Ph.D. work, but I had no idea what the extent of their commitment and patience would be. This Urazandi project began in 2002, but many factors would intervene to delay its finish. Encouragement and patience continued from my Basque Australian friends in the areas of Sydney, Melbourne and North Queensland.

In 1997, I distributed 102 anonymous written questionnaires —analyzed with SPSS statistical software and used extensively herein— and separately conducted personal interviews with sixty-five Basque Australians with the assistance of Sydney leaders Mariasun Salazar, Carlos Orúe and Miren Sanz and accommodation with Rhonda Farrell and Aitor Bañuelos. In Melbourne, I relied on Miren Garagarza, Ángel Pérez, José Antonio Ugalde, Antonio Torrijos, Jon Ander Bilbao and Nekane Candina to arrange interviews and questionnaire distribution. In North Queensland, Joe and Jenny Goicoechea housed me and financed

and supported my work and connected me with numerous Basques including married couples Dolores Mendiola and José Larrazabal, and Mary Bengoa and Agustín Arrate. In all of my travels studying the Basque diaspora I have never seen more efficient, eager and friendly women, devoted to their ethnic communities and to my work than were Mary and Dolores. All of these friends' help extended to this next Urazandi project.

Carlos Orúe and Miren Sanz dedicated their vacation time and many weekends for two years to collecting interviews with Basque immigrants and first generation descendants in Australia, and in the final stages of the text preparation to assisting with corrections. They recorded and copied CDs of interviews, scanned and copied photographs and important documents of the participants, and created an amateur archive regarding the Basques in Australia. Hopefully this will be a part of a future museum of Basque migration in the Basque Country, as well as a public collection in an Australian library. Carlos asked interviewees if he could list their surnames using Basque orthography, and as nearly everyone agreed, the spellings used in this publication for the surnames of the participants may not be the spelling they have used in Australia; "Achurra" used in Queensland is here written as the Basque "Atxurra" for example. Other interviews are by William Douglass, Iñaki Suso Espadas, and my own and the actual legal spelling of the surname of participant is used. José Ramón Sainz de la Maza also shared valuable information and details from work he prepared for a special exhibit in Gernika regarding the Basque experience in Australia.

At the University of Nevada, Reno Center for Basque Studies, Argitxu Camus, Pedro Oiarzabal and Juan Arana (Ph.D. students at the time) were employed typing out transcript summaries, entering data or scanning photographs. Kate Camino and Bernadette Leonis, working for the Center offices, also helped with administrative details.

In Navarre, the *Asociación Boomerang* held a dinner in my honor at which we organized several weeks of interviews, and document and photograph collection, scanning and copying. Milagros Amigot Martínez, Carmen Martínez Simón, José María Peralta, Sebastián López de Arechavaleta, Lucía Perales Vivar, Pilar Latorre Martín, Cándido Andueza Lasheras, Anunciación “María” Iriarte Hernández, Benito Ochoa, and Beremuda Ugarte each facilitated my interviews. José María Peralta, Milagros Amigot and her mother, Carmen Martínez, were especially gracious hosts, organizing everything from my photocopies and photography digitalization to taking me to various Navarrese towns so that I could conduct my interviews. My heartfelt thanks go to them and to their families.

Professor Jon Patrick and Maryellen Galbally invited me for accommodation and gave assistance in Sydney with permissions for university library access and genealogical records searching. Rosamari Izaguirre and Juan Andrés Olabarriaga facilitated my stay in Canberra, assisted my research at the Australian National Archives and the Australian National Library, and shared personal experiences with me that greatly affected how I understand the Basque experience in Australia. Iñaki Goigana

gave valuable details for archival research at the Sabino Arana Foundation archives on Basque nationalism. Alberto Urberuaga spent several days with me in Durango and his interview information and stories were essential. Proofreading by Professor Ignacio García, Carlos Orúe, Miren Sanz, Jose Goikoetxea, María Rosa de Amezaga, Mariasun Salazar, Miren Garagarza, Joseba Ugalde, Mary Bengoa Arrate, Dolores Mendiola and José Larrazabal assisted tremendously, though any remaining errors are of course my own. Joe and Jenny Goicoechea's constant support for this research and their friendship are greatly appreciated. Joe's grandson, Luke Martinez, was an excellent driver and guide for several of my interviews around North Queensland and I thank him for his willingness, good humor, and time.

Personal thanks to those who have been hearing about my Australia project for a few years and have gently prodded me forward; my daughter Amaia, Mama and Daddy and siblings and their spouses; Dolores and John, Tony, Carmen and Felipe, Rosa Mari and George, Ted and Tatia, and Teresa. Special friends cheered me on during the final stages and I thank Miren, Sandy, Mark, Marilyn, Nere, Xabier and Txispi. Eskerrik asko!

My final thanks are to Antonia Etxabe, known as Antonia Mendiola (her married surname), in Townsville. My interview and many conversations with Antonia are engraved in my mind and for me she has come to represent the Basque experience in Australia. She has overcome and accepted tragic personal suffering and loss during her decades in North Queensland. Yet as she recounted to me the heart-rending circumstances of the early loss of

her husband, a terrible accidental death of a child, and the death of a second young husband, I will never forget that she smiled through her tears and told of her other many blessings. She exemplifies the pioneer spirit of the Basque immigrant and represents the many individuals who participated in this project; they have moved forward through adversity and accepted and met challenges humbly though with confidence and eventual gratification. It is an exceptional honor for me to have met so many extraordinary people and I thank Antonia and my Australian Basque friends for the impact they have had on my life.

MY COUNTRY

*The love of field and coppice
Of green and shaded lanes,
Of ordered woods and gardens
Is running in your veins.
Strong love of grey-blue distance,
Brown streams and soft, dim skies
I know, but cannot share it,
My love is otherwise.
I love a sunburnt country,
A land of sweeping plains,
Of rugged mountain ranges,
Of droughts and flooding rains.
I love her far horizons,
I love her jewel-sea,
Her beauty and her terror
The wide brown land for me!
The stark white ring-barked forests,
All tragic to the moon,
The sapphire-misted mountains,
The hot gold hush of noon,
Green tangle of the brushes
Where lithe lianas coil,
And orchids deck the tree-tops,*

*And ferns the warm dark soil.
Core of my heart, my country!
Her pitiless blue sky,
When, sick at heart, around us
We see the cattle die
But then the grey clouds gather,
And we can bless again
The drumming of an army,
The steady soaking rain.
Core of my heart, my country!
Land of the rainbow gold,
For flood and fire and famine
She pays us back threefold.
Over the thirsty paddocks,
Watch, after many days,
The filmy veil of greenness
That thickens as we gaze...
An opal-hearted country,
A willful, lavish land
All you who have not loved her,
You will not understand
though Earth holds many splendours,
Wherever I may die,
I know to what brown country
My homing thoughts will fly.*

Dorothea Mackellar (1885-1968)

Vasconia Lucky

(01)

and the Country

Every Monday at the Gernika town market, amid the Bizkaian Euskara being bantered, one can find small groups of people speaking English with each other. Everyone in town knows that if you are visiting from Australia, or if you once lived in Australia, you will be able to find at least a few acquaintances there near the seafood stalls in the morning of Monday market day. If running late, the bar and restaurant of the Boliña El Viejo also has groups of men who regularly taunt each other and laugh and shout, “Oh bullshit mate!” to their friends. Simultaneously, in Pamplona and equally in the small towns of southern Navarre such as Cadreita, Barañain, Falces, Marcilla, and Caparrosos there are those who speak English, and whose sons and daughters were born across the planet on the continent of *Australia del Espiritu Santo*.

They traveled on the ships “Toscana,” “Montserrat,” “Monte Udala,” “Galileo,” “Aurelia,” “Fair Sea,” “Fair Sky,” and the “Iberia.” Migrants, mainly from the territories of Navarre and Bizkaia, fewer from Gipuzkoa and Araba, and fewer still from Lapurdi, Behe Nafarroa and Zuberoa departed their homeland to work in the sugar and tobacco industries of Queensland, in logging and mining around the country, and picking fruit in Victoria. They were employed as domestics in Australian households, and as maids, cleaners and caretakers of hotels and office buildings. They cleaned linens for hospitals, worked in blood banks, candy factories and the public schools. They worked as mechanics, turners and fitters and construction workers in some of Australia’s most magnificent public works projects that still awe policymakers of developed countries. They owned bakeries and later construction companies, law



The departure of the Eucalyptus, with Basque men bound for the sugar cane industry of North Queensland. 1959.

offices and physician's practices and today they continue in all of these fields and have added professionals in education, engineering, technology and the arts.

What is the relationship among Basques, Navarrese and Australians and their homelands? How and why did thousands of people from *Euskal Herria*, the Basque country of seven territories, risk their futures and their luck with the nearly unknown land, culture and society "down under" when the great majority of them already had family or friends in the Americas who could have assisted with the migration? What factors increased their likelihood of departing the homeland, leaving behind the known, and choosing the completely unknown geography, culture, language and daily customs of Australia?

Most of the nearly 200 people interviewed for this research project stated that before departing the Basque Country they knew absolutely nothing about Australia, its people, its climates, its laws, its culture, and even its location. Carmen Martínez Simón, born in Murchante, Navarre married Enrique Amigot in 1956, and they moved to his natal town of Villafranca before embarking for Australia a few years later. Martínez remembers that when she announced to her family she was moving to Australia, "My mother told me, 'How are you going to get on a boat and travel all the way to Australia, when you have never even been out of this village?' And she was

telling the truth. I had never seen the ocean. I had never been to Bilbao's port. My God, I had never even been to Pamplona a few kilometers away. I had no idea where I was going. I tell you honestly, the real truth is, actually, at that time I had never before heard of Australia."

Others had seen the southern continent on a map in their grammar school geography classes. Cándido Andueza from northern Navarre and now living in Pamplona knew Australia existed and, "To me it didn't matter where it was. There were jobs and a person could make and save money and then move back home. That was good enough for me and my brother. We would have gone to the moon if we needed to, but Australia was a little closer — though not by much."

Alessandro Portelli reminds us that "memory is not a passive depository of facts, but an active process of creation of meaning" (Portelli 1991: 52). Memory mediates and constructs meaning in a person's life. We try to make sense of our pasts and use memories to put the pieces together. This *Urazandi: Basques Across the Seas Collection* edition is based on archival research, historical and contemporary documents, personal documents such as personal letters, diaries, photographs, as well as official documents of governments, non-governmental institutions and the records of the Basque cultural centers, the *euskal etxeak*, in Australia. Oral histories conducted in the late 1970s and 1980s by William A. Douglass, by Iñaki Suso Espadas in 1995, by this author from 1996-2007, and by Carlos Orúe and Miren Sanz from 2002-2005 complement the data sources and give depth, emotion and meaning to facts. The retrospective aspect of oral histories has both positive and negative impacts on research of this type.

Oral histories almost always reflect the passage of time and the experience of the person giving their testimony. One's life experiences will affect how one remembers certain people, events and experiences, however, the consequences of the events can be carried through to the present identity of the person remembering. The speaker has the advantage of time and being able to analyze the significance and influence of the event on her life. This is much richer than short descriptive journalistic accounts, which are only able to give a snapshot of events on a particular day, or in a particular setting. However, because of immediacy, the official records and documents used in this publication do record events with clarity and without the confusion of lost memory. I have attempted to corroborate and marry these various fountains of information.

The reflections of the elderly Basques in Australia and those who have returned to their homeland allow for analyses in regards to their actions and whether or not their migration experience was worth all the sacrifice. Different migrants leaving at different time periods likely have had measurably different experiences. Those leaving after the Spanish Civil War (1936-1939) will likely have specific and often traumatic foundations for their Basque identity and their homeland experiences, while those who departed before or during the Spanish Civil War would not have

suffered firsthand the atrocities of the subsequent dictatorial regime of General Francisco Franco (1939-1975). Those who emigrated during the regime of Franco will have memories that are colored by those decades of human, cultural, political and civil rights repression against themselves, their families, their friends and their own sense of local identity.

The original moment of departure from the Basque Country affects the encounters that follow, as well as how the experiences themselves are perceived by the migrant. Current events during the time of the recorded interviews can also affect and influence the speaker's view. Therefore all sources have to be scrutinized and evaluated for their authenticity and veracity whenever possible. I attempt to do this by searching for several witnesses and documents that corroborate similar events and perceptions of events. I have searched for evidence from that same time period to corroborate and assure that the story I will relate here is as accurate as possible. During my own Ph.D. fieldwork (1995-2000), in addition to personal interviews throughout 1995-2007, I also distributed anonymous questionnaires which bore much interesting data that were then analyzed using SPSS statistical software. The data presented here represent that from 102 anonymous participants in the geographical areas of Victoria, New South Wales and Queensland. Frequency of answers and percentages of totals are used. Descriptive statistics are given throughout the various chapters to augment arguments and sometimes to demonstrate aggregate differences between what people say in an interview, with what information they give when anonymous. In several cases I have separated the data of the three main communities of North Queensland, Melbourne and Sydney in order to show similarities or differences between them. In other cases I have compared Basque Australian aggregate data with that of Basques in Argentina, Belgium, Peru, the United States and Uruguay in order to illustrate country to country differences among Basque diaspora communities.

The story of *Vasconia*, the Basque Country in Latin, and its peoples' experiences with Australia, known popularly yet ironically as *The Lucky Country* from the same title of a book by Donald Horne (1964), is one in which individuals have demonstrated great courage, a sense of adventure, intense love of homeland, family, traditions and culture. Those who departed the seven territories of *Euskal Herria*, the Basque Country in Basque, often had very little information about Australia itself, its language, societal expectations for behavior, traditions, institutions or employment regulations. However, they traveled with the security of knowing that others from their natal or nearby towns had gone before them, or were traveling with them. They expected to work at strenuous manual labor jobs for a short while of two to three years, to be able to move on to better opportunities and within three to five years save sufficient funds to return to their villages with savings and establish a small business, usually with hopes of opening a bar. The migrant's dream is similar across geographies and generations. For example, Gerardo Alberdi Arcarazo and Martina Barrueta Ugaña departed Durango, Bizkaia in the 1950s with their ten year old



Spanish certificate of nationality of Asunción Antón Navarro.

daughter. Alberdi had three brothers already living in Australia and one had been able to save enough money after working there for ten years to return to Durango and to buy and completely pay off his own apartment. “And I said to myself, ‘What am I doing here?’ I will go there, sacrifice five or six years just like my brother, and I’ll be the owner of my own home!” Gerardo began explaining, until he was interrupted by his wife Martina, “And we have been here for forty something years!” In Alberdi’s case, not only did he not return to the Basque Country to live, but his first home visit after emigrating was thirty years later.

We do know that a great number of Basque immigrants did return to their own country but because statistics for “Basques” are not kept separately from “Spanish” or “French” we can only estimate, and only use the statistics for “French” and “Spanish.” In the several years of research on Basques in Australia I found very few immigrants from the northern Basque provinces, *Iparalde*, in the French state. They were students, or French language teachers of high schools, usually on three year contracts. Another example is a guess because though no one could remember this man’s given name, his nickname was “Lapurdi,” the name of a northern Basque province and Basques often took or were given as nicknames the names of their own personal geography. If we look at the general census category of “Born in Spain,” this population of Australia is declining; in 1996 it was 13,589 and in 2001 it was 12,662

(Australian Department of Immigration and Multicultural and Indigenous Affairs). This is only one indicator, though it gives too general a view and it would be unwise to extrapolate anything specific regarding those who define themselves as Basques and Navarrese.

This has been an often recurring theme in researching the Basque diaspora; counting how many from here, went there. In this case we do not have official exit or entry government statistics from France, Spain or Australia specifically for “Basques,” nor does the naming “Basques” fit all of the people discussed herein. Many migrants from Navarre did not consider themselves Basque at all, but rather defined themselves as “Navarrese.” For our purposes, when an individual has defined oneself as a Basque, I repeat that in the texts, and when one has self-defined as Navarrese, I will repeat that. This brings us to an appropriate point to explain that the history of these peoples is complex, strongly disputed amongst themselves, and full of varying interpretations according to political ideology and ethnic self-identification. The interpretations of Basque and Navarrese histories and their culture are woven throughout these chapters and are given in the very quotes of the people interviewed. Their homeland identities have greatly impacted their understanding of themselves as individuals, as migrants, as Navarrese, Basque or Spanish, and as Australians.

This volume is one of the *Urazandi Collection* of the Basque Autonomous Community’s Office of the Presidency Directorate for Relations with Basque Collectivities Abroad. This collection includes works on the Basques in Boise, Idaho; Llavallol, Rosario, Buenos Aires, Tandil, Bahía Blanca, and Mar del Plata, Argentina; Montevideo, and the Centro Euskaro Basque organization in Uruguay; Valparaíso, Chile; Paris; New York; Barcelona; Mexico; Madrid; one volume on the twenty-five years of foreign policy of the Basque Autonomous Government, one which is a Spanish translation of a special collection of essays, and one which is this author’s Ph.D. dissertation from the London School of Economics translated to Spanish. The collection is significant for a variety of reasons, but one of the most important is the impact it has had on the Basque communities around the world as well as on the international academic community.

Since the II World Congress of Basque Collectivities in 1999, when the then Director Josu Legarreta Bilbao and several other diaspora delegates met to discuss the possibility of designing and implementing a massive sociological study of the Basques in their host country communities, the authors and research teams of the above mentioned sites have worked diligently to collect, record, analyze, and publish the histories of the Basque peoples in their diasporic experiences. Scholars, amateur historians and volunteers have dedicated years of work to ensuring the accuracy and excellence of this series. These books have been distributed to libraries and Basque cultural centers in over twenty countries and the reader is encouraged to look for and request these and other publications regarding the Basques.



Goicoechea Ugarte children on the boat traveling to Australia in 1938.

We must also draw attention to the fact that this research refers repeatedly to the categorization of “diaspora,” which has resulted in being a problematic term in a few cases in that some have misunderstood it and linked it to a negative concept of the Jewish diaspora, even though the origins of the word come from the positive concept of the Greek “to scatter,” “to disperse,” “to sow.” Although for some people the term “diaspora” has a negative connotation connected to the scattering and dispersion as punishment mentioned in the Old Testament, preeminent scholars such as Khachig Tölölyan and Robin Cohen write that the term was used to describe the Greek colonization in 800 to 600 B.C., with its positive connotation of sowing or spreading related to military conquest, trade, and settlement (Tölölyan 2008; Cohen 1997).

Various diaspora experts argue about the categorization and definition of “diaspora,” however, we will adopt these commonly shared factors of ethnic populations living outside their ancestral and historical homelands and categorized as indeed diaspora, which include:

1. Dispersal from an original homeland, often traumatically.
2. Alternatively, the expansion from a homeland in search of work, in pursuit of trade or to further colonial ambitions.
3. A collective memory and myth about the homeland.

4. An idealization of the supposed ancestral homeland.
5. A return movement.
6. A strong ethnic group consciousness sustained over a long period of time.
7. A troubled relationship with host societies.
8. A sense of solidarity with co-ethnic members in other countries.
9. The possibility of a distinctive, enriching life in tolerant host countries. (Cohen 1997:180)

Like other ethnic diasporic groups, Basques do tend to share a collective memory of a joint past, myths of origin and development, and idealization of their homeland's seven provinces. Many also talk of a "return to homeland" expectation that helps maintain their diaspora communities' activities and especially language usage, "just in case we move back to Euskadi." The development of a demonstrably strong ethnic group consciousness and mobilization, however, raises the issue of possible conflicts of interest with the host country, and indeed, issues of dual loyalties to host and home countries. These issues are an integral part of diaspora studies, though not necessarily for the Basque case. Questions of loyalty to host country have not proven to be relevant in these Basque diasporic communities. Field research conducted with Basques living in Great Britain, Argentina, Uruguay, Brazil, Peru, Venezuela, Guatemala, Mexico, the Dominican Republic, Australia, Belgium, Canada, and the United States demonstrated that Basques tend to separate their civic identities with their host countries from their ethnic identity of being Basque. They have a "double consciousness" of being both, but the relationship is not hierarchical (Totoricagüena 2005: 33-34).

Using the term "Basque" might also have problematic political, cultural, and geographical contexts and interpretations in regards to identity, and several of the participants in this research on those in Australia do not define themselves as "Basque," but rather as "Navarrese" or simply as "Spanish." These categorical terms not only of geography but of culture, language and identity have become extremely politicized in the last few decades as we will see in the coming chapters. This work will describe and analyze today's Basques and Navarrese in a multicultural Australia; their origins and history and how and why they chose Australia, or, were chosen *by* Australia. I will illustrate the daily life of the Basque immigrant with personal stories from interviews given, and will also discuss the hardships of not "fitting in," especially with the language barriers of not speaking English, and the difficulties of returning to the homeland and once again feeling like an outsider.

The degree of assimilation and acculturation of those who stayed in Australia is high. In the following table, we see that those who define themselves as either "Basque-Australian" or "Australian-Basque" sums to over three-quarters. Yet the same figures could be used to argue that Basques have maintained their unique ethnic identity and maintained a hyphenated-Australian existence. I would like to argue that one can be both Basque or Navarrese, and even Basque-Navarrese and Australian simultaneously, that a transnational person is able to add identities

without losing the initial one. They indeed have an Australian identity *and* a Basque or Navarrese, or combination identity. In the homeland, it is often difficult for those who have never migrated to understand the concept of their relatives in Australia being “from here and from there.” Miren Sanz says, “When I am in Sydney, I am always thinking of Bizkaia, and when I am in Bizkaia, I start to miss Sydney. I am clearly *from Euskal Herria*, and I am Basque 100%, and I also love Australia, our people, and the way of life here, too. I am both, and lots of other things too!”

Which of the following best describes how you think of yourself?

	Melbourne	Queensland	Sydney	Total %
Basque	5.94	4.95	7.92	18.81
Basque-Australian	3.96	21.78	11.88	37.62
Australian-Basque	6.93	24.75	6.93	38.61
Australian	0.00	3.96	0.00	3.96
Other	0.99	0.00	0.00	0.99
Total %	17.82	55.45	26.73	100.00

The issue of dual loyalty is raised when analyzing diasporic identities and often a question of patriotism to a state and an expectation of choosing only one side in



Celebration at the house of Aniceto and Leandra Menchaca. North Queensland, 1926.



Certificate of Australian citizenship
of María Carmen Unamuno.

a military conflict of state to state dispute is expected. Diasporas shatter the concept that citizenship equates to loyalty and belonging to exclusively one state and replace that with multiple layers of orientation and participation in ethnicity and cultural identity that are not grounded in only geography and inhabited territory or in official citizenship. None of these host societies where Basque communities live today have ever declared war on the Basque Country and none have experienced any serious trade or treaty conflicts. The same is not true for Italian-Australians, German-Australians, Japanese-Australians, and so on. Diasporic Basques see no conflict of interest in being Australian and being Basque because their civic loyalties have not been tested and because they tend to separate these identities into completely different categories. José Mari, “Joe” Goicoechea, in Townsville explained,

The problem is not with us not knowing who or what we are. We are Basques, plain and simple, that is our ethnicity. And we live in Australia, which of course influences our worldview. But our worldview was taught to us by our parents, and comes from being surrounded by other Basque people here. I have a Basque way of doing and understanding my life experiences because I learned that from my parents and family. And I also love and respect Australia because it is the infrastructure within which I can be Basque, in my own way, and also be proud to be Australian. I don't see any conflict at all.



Club Español of Melbourne,
Cándido Andueza at center with tie.

Many of the immigrant generation along with several younger and formally educated Basques are describing a transnational identity of fitting in here *and* there. Diaspora populations are selecting, mixing, and constructing a specific Basque diasporic identity. They fit into many physical and virtual places and travel often physically, or virtually via Internet, to their homelands. Ethnic identity becomes transnational when physical geography is no longer the only factor identifying who belongs in the “us” and who is left out as the “them.” In the Basque territories themselves, it is still common to hear that the Basques living in Australia are not really Basque, they are “*vascos lite*”, or light Basques such as in diet soda, not the real thing, or decaffeinated coffee not being the real thing. Benedict Anderson’s concept of “imagined communities” is related to the emerging community of the Basque diaspora. For example, Basques in Argentina describe themselves as connected to Basques in Belgium, Australia, and the homeland. They imagine themselves as a part of a single community because of the simple and frequent communications, shared culture and traditions, such as philosophies of raising a family, common history, and situations they share. Transportable and mobile identities are not determined by living in a given geographical space, and therefore one can be Basque in Adelaide, Brisbane or Canberra according to those interviewed for this project.

I will discuss second generation ethnic identity maintenance and the diaspora ethnic organizations. Many multicultural movements exist in Australia, and because it is an immigrant society, children are surrounded by dual identities; being “Spanish-Australian”, “Basque-Australian” or “Navarrese-Australian” was and is not so strange an existence when growing up. In the following table we see that approximately twenty-two percent of the respondents to the anonymous questionnaire state that their children did not participate in the ethnic activities as youth, nor do they currently participate. However, another approximately seventy-eight percent did participate as children and still do. This continuation of ethnic activity is important for the individuals and for the organization itself. The “us” and the “them” categories become “those of us who are Basque,” and “those who are not” as evidenced by rate of participation. The ethnic family and friendship ties — and the organization itself— function to perpetuate the group identity.

My children did NOT participate as youth, nor do they currently participate

	Melbourne	Queensland	Sydney	Total %
False	18.39	32.18	27.59	78.16
True	1.15	18.39	2.30	21.84
Total %	19.54	50.57	29.89	100.00

In the interviews conducted, I regularly asked why the individual maintains a connection to one’s homeland ethnic identity, in some cases three generations after the migration. Participants consistently raise the issues of being curious about their own history, of the uniqueness of being of an endangered minority group, of saving an endangered culture and of feeling responsible for keeping their family traditions alive and strong. Miren Garagarza and Ángel Pérez, in Melbourne, have raised their three children, Lander, Aritz and Julene, “... to be Basque like us. We gave them Basque names. We have taught them our history. I cook Basque food at home. We have raised them with Basque values not to be like some of these other Australians. You know, we have to carry on what our parents and grandparents taught us. If we don’t do it, who will?” asked Garagarza. Below, we see that more than half of the participants in this research project agree with Pérez and Garagarza and in the subsequent table the data show that this is constant no matter the age of the respondent, in other words, this is not the response of older, more educated or nostalgic Basques, but of the youth as well. However, when the questionnaire statement included “Important to keep old traditions in this modern world,” the percentage of those who agreed declines slightly.

The full questionnaire distributed to these participants is in the appendix to this book and can be seen there in its exact form. In this case, respondents to the anonymous questionnaire were asked to mark all of those reasons that pertained to their own identity construction and the reasons for which they maintain that ethnic identity. The answers included:

It is my responsibility to ancestors to carry on traditions

	Age				Total%
	18-30	31-45	46-60	61-75	
No	12.24	12.24	10.20	10.20	44.90
Yes	14.29	14.29	15.31	11.22	55.10
Total%	26.53	26.53	25.51	21.43	100.00

I feel like I have an extended family in the Basque community

	%
No	45.45
Yes	54.55

I am interested in my history and culture

	%
No	24.24
Yes	75.76



Fiestas of Lekeitio, Bizkaia circa 1940. Photo courtesy of Gotzone Balanzategui.

It is important to keep old traditions in this modern world

	%
No	50.51
Yes	49.49

As each chapter unfolds we will learn more and more about our respondents, their backgrounds and their life encounters in their homeland and in their new host country of Australia. They represent mainly two generations of female and male Basque and Navarrese, they have been employed in farming, teaching and general education, nursing and medicine, as building maintenance workers, small business owners, artists, factory workers, in infrastructure construction, and have raised and/or are raising families. They are of all ages and economic backgrounds.

Level of formal education of respondents

	Frequency	Percent
0 to 8 years	15	14.85
9 to 12 years	44	43.56
Some university	14	13.86
University graduate	21	20.79
Post-graduate	7	6.93

Both maternal grandparents are/were Basque.

	Frequency	Percent
Not Basque	19	18.81
Both were/are Basque	82	81.19

Both paternal grandparents are/were Basque.

	Frequency	Percent
Not Basque	15	14.85
Both were/are Basque	86	85.15

Marital status of research participants.

	Frequency	Percent
Single	31	30.39
Living with a partner	2	1.96
Married	60	58.82
Divorced	2	1.96
Widowed	7	6.86

Gender

	Frequency	Percent
Female	45	44.12
Male	57	55.88

Age

	Frequency	Percent
18-30 years	26	25.74
31-45 years	27	26.73
46-60 years	27	26.73
61-75 years	21	20.79

Annual income level in Australian Dollars

		Percent
\$0-15,000	19	22.09
\$15,001- 30,000	19	22.09
\$30,001- 60,000	22	25.58
\$60,001-90,000	14	16.28
\$90,001-150,000	9	10.47
\$150,000 or more	3	3.49

Generation in Australia

	Melbourne	Queensland	Sydney	Total %
I was born in EH	6.86	21.57	16.67	45.10
I am 1st generation born in Australia	9.80	27.45	9.80	47.06
I am 2nd generation born in Australia	0.98	5.88	0.00	6.86
I am 3rd generation born in Australia	0.00	0.98	0.00	0.98
Total number of participants	18	57	27	102
Total %	17.65	55.88	26.47	100.00

FACTORS OF MIGRATION

International migration patterns between territories are related to the living conditions and progress of social conditions in each region. These varying circumstances can also be categorized as “push” and “pull” factors. For Australia, the

most significant period from 1914 to the present began with the commencement of World War I and the halt to international migration. European state policies discouraged international migrations, and later additional states also restricted migration by introducing quotas, or in Australia's case, a "White Australia" policy. The world wars and economic upheaval caused displacements, expulsions and human population crises that were unprecedented in European history. With the end of World War II, millions of persons were displaced, "pushed" and "pulled" from and to various locations. Sarah Collinson cites a figure of roughly thirty million people who were forced to leave their homes during the war years, and we have to remember that half of these were never allowed to return because their properties had been confiscated, state borders redrawn, or entire towns were now non-existent (Collinson 1994).

The factors that "pushed" people from their homes could include the economic depressions, wars, military conscriptions, expulsions, political oppression, lack of civil rights, and lack of religious freedoms and combinations of these. Basques emigrated from their territories in order to escape the depredations of the wars of the eighteenth and nineteenth centuries, especially the Spanish Carlist Wars of the 1830s and 1870s. The primogeniture system of only one offspring of a couple inheriting all of the family assets could easily "push" the other siblings to look



Angel Gandiaga with his parents Martin and Pilar, and his sister Milagros at their family home Iberre, in the town of Arrazua, Bizkaia, 1958.

elsewhere for livelihood. Not wanting to serve in the Spanish army and fearing political retribution was also mentioned by several of my interviewees. These are influences for leaving a place, the “push” factors of migration.

In other cases, invitations, paid passages, aid from Catholic migration services, ready employment and other circumstances were too good to pass up. The “pull” factors are the reasons that a person chooses a community as a migration destination, such as reuniting with one’s family, seeking employment and improved economic opportunities, inexpensive land, and political freedoms and protection of human and civil rights. Examples of socioeconomic factors pulling Basques to choose Australia will be obvious to the reader; from the Australian government sending recruiters to Bizkaia in order to select sugar cane cutters for North Queensland, to the Catholic Church actively recruiting Basque women to consider Australia, where there were an estimated five males per female in the 1950s. The unknown of Australia was buffered by the personal or geographical connections to others who had already migrated, and by the knowledge that the economic conditions were much more favorable in the destination location than in the homeland.

The question for migration studies experts remains why some people do migrate and others do not. Individuals from the same towns and families tend to have similar



Avelina Ormaetxea and Eusebio Aguirre with their children in Madrid traveling to Australia. 11-1-1963.



Photo courtesy Asociación Boomerang.

educational levels, connections, opportunities, and similar access to information. Why do some act upon it and others do not and choose to stay put? Both actions —staying or going— result from a choice. The neoclassical theory of migration is based upon the economic decision making of each individual —who are seen as rational actors— attempting to maximize their gains from one’s personal relocation to the destination site. In this theory, migration is viewed as a self-regulating mechanism to restore labor equilibrium between sending and receiving areas. However, this assumes that they do all have access to the same information and that all actually have the choice of whether or not to migrate and the means to do so. This might not be the case. The theory also excludes emotional, gender, psychological, and religious reasons for migration, and as in the case of the Basque primogeniture system, would not explain the departures of those who were to inherit the entire family *baserri*, farmstead, and yet still chose to leave the comfortable or assured economic future for an extremely difficult, adventurous, but risky future.

The reasons why diaspora populations migrate and the circumstances of their migrations are likely to be influential in the specific manifestations and content of the maintenance of their ethnicity. If one is a Spanish Civil War political refugee the factors and the content of Basque identity will likely be different than those chosen and highlighted by a person who was in Australia prior and neither experienced the

Primo de Rivera regime, nor the Civil War itself, nor the Franco authoritarian rule (1939-1975). Much turmoil after the wars in Europe necessitated the 1946 establishment of the International Refugee Organization, created by the United Nations (U.N.), and in 1949, the U.N. established the United Nations High Commission for Refugees.

Australia invited non-British or Irish immigration only after these periods of human upheaval, and though there were already existing pockets of Basque/Navarrese communities, the large scale active recruitment of bringing Basques to the southern continent did not begin until the 1950s. We will now trace the history of relations between the two geographies and specifically describe and explain the human experiences of those migrants and their descendants who were pushed from *Euskal Herria* and pulled toward Australia, as well as those who made subsequent decisions to return to their area of origin. Interwoven in the coming chapters are descriptions, analyses, explanations, quantitative statistics and qualitative personal interview information and quotes. This publication aims to serve as an introduction and an invitation for others to continue on and use this foundational information to help clarify and tell the accurate story of the Basques in Australia, and the Australian in those who returned to *Vasconia*.



Photo courtesy Martínez Amigot Family Collection, Carmen Martínez at left.

Emigration from Immigration to Transnational

(02)

Euskal Herria, Australia, and Identities

Migration is an inherent aspect of the human condition. There is nothing new about the millions of individuals who leave their hometowns, their regions, their countries, or their states looking for an improved life experience. Across time and various geographies, the main reason for the movement has been to enhance one's daily existence and future economic security, whether that be in terms of employment, access to housing and safety, administration of human and civil rights, or self development and actualization. Regarding the Basques, the peoples of Western Europe have never been sedentary. Many individuals were constantly on the move between farm and village, and then between or among villages. Some departed for seasonal agricultural work, others to partake in the building of the cities, where many stayed temporarily and then never returned to their ancestral towns or farms. Others found themselves in a circular pattern of moving toward the city for winter work and back to the countryside for spring and summer agricultural planting and harvesting.

Since 1945, over six million people have migrated to Australia and are now known as "new Australians." Today, nearly one in four of its twenty million people were born overseas. The 2001 Australian Census showed the composition of people in the country who were born overseas as: United Kingdom and Ireland twenty-six per cent; continental Europe twenty-six per cent; North Africa and the Middle East twelve per cent; Asia twelve per cent; Oceania eleven per cent; the Americas four per cent, and Sub-Saharan Africa three and one-half per cent. The European twenty-six percent

incorporates many of the Basques of this study who were born in Spain or France. Between October 1945 and June 1960 approximately one and a half million people from around the world arrived to Australia. A million more migrants have arrived in each of the following four decades.

Those emigrating from Navarre after the Spanish Civil War (1936-39) left towns such as Falces and Peralta (Piedra Alta) which at the time were sleepy underdeveloped agricultural villages, though Peralta is now one of the most developed towns, with factories producing electrodomestic appliances and office furniture. In Valtierra and Arguedas, until the 1950s, a few families were still literally living in natural cave-like dwellings carved out of the mountains. These areas of Navarre — which was a point of departure for thousands of individuals over the centuries — are now interesting locales with thriving economies for new immigrants from South America and Western Africa. But in the 1940s and 1950s, local youth often found no possibilities for future economic development or opportunity. They simply could not see themselves staying in these small towns and being able to afford marriage and a family life.

The most significant push factor for the large-scale European immigration toward Australia was the end of World War II. Since the time that the country's planned post-



Basque men traveling to North Queensland on the Monte Udala. Photo courtesy of Teodoro Gaminde.

war migration commenced, about 3.2 million males and 2.9 million females have arrived to Australia. In 2003 alone, there were 66,748 new settler arrivals, 9,569 arrivals under the humanitarian program and an additional 175,264 people, including 88,758 “working holiday” persons given entry and who received temporary residence visas (Fact Sheet 4. Produced by the Public Affairs Section, Department of Immigration and Multicultural and Indigenous Affairs, Canberra. Revised 24 November 2003). Of those figures, more than 599,000 people have arrived under the auspices of humanitarian programs, initially as displaced persons and more recently as war and political refugees. The total population has risen from about seven million to just surpassing twenty million people in 2006.

The influx of such significant numbers in such a short time has had a marked influence on nearly every aspect of Australian society. In Europe, millions of people were exiled from their original homelands, and later were unable to return because of political or economic reasons. Meanwhile, in Australia, there was a desperate shortage of labor and a public policy that argued substantial population growth was essential for the country’s economic future. Migration from and to certain areas was actually the result of factors in Europe that were local, and we will see that Basque migration has often been from one specific area to another specific area in the receiving host country, such as from the Basque Gernika area in the territory of Bizkaia, to the North Queensland area and specifically to the sugar industry.

Australian immigration policy between 1914 and 1947 had specifically promoted the immigration only of British citizens and actually discouraged continental Europeans, often even naming the excluded ethnic heritage groups. However, in 1938, the Australian-Jewish Welfare Society was established to assist Jewish refugees from Europe and after the signing of the Évian agreement, European Jews were allowed into Australia, but only under the care and financial assistance of their own Australian-Jewish Welfare Society and without assistance from the state (Jupp 1992: 131).

During the 1940s, agreements were reached with the United Kingdom, with several European countries’ governments, and with the International Refugee Organization (IRO) following the objective of encouraging economic migrants, including displaced persons from war ravaged regions, to move to Australia while participating in government-assisted migration and settlement programs. The agreements included a system of free or assisted passages for United Kingdom residents; a particular assisted passage scheme for the British Empire and United States ex-servicemen which was later extended to ex-servicemen or resistance fighters from the Netherlands, Norway, Denmark, France and Belgium. Countering Australia’s past migration policy, there was an agreement with the IRO to assist in the travel and settlement of at least 12,000 displaced persons per year coming from temporary living camps scattered around Europe. The overall agreement also discussed formal migration pacts, which often included an assisted passage

payment, for citizens of the United Kingdom, Malta, the Netherlands, Italy, West Germany, Turkey, Hungary and Yugoslavia. Interviewee Beremuda Ugarte born in Tolosa, Gipuzkoa, traveled with her Hungarian husband to Australia as an IRO refugee in 1951. She had already experienced civil war in Spain, lived in Basque children's refugee camps in Southampton, England, known of her father's death sentence in Pamplona and his escape to Iparralde. Jesús Azcona, born in Los Arcos, Navarre, was also declared a "protected person" by the IRO. Australia also attempted informal migration agreements with Austria, Greece, Spain, Belgium and other countries. The agreements with Spain, the "Spanish Migration Schemes" are of particular interest for this study and are discussed in detail in following chapters.

Though migration to Australia has a relatively short history, for the Basques there is a long record of movement from the Pyrenees out to the Iberian Peninsula, Europe, and with Spanish colonization to the Americas and the Philippines. There are a few records of Basques reaching Victoria during the gold rush and later others arrive to North Queensland. The heaviest flow of Basques and Navarrese to Australia is during the 1950s and 1960s.

HISTORY OF BASQUE MIGRATION

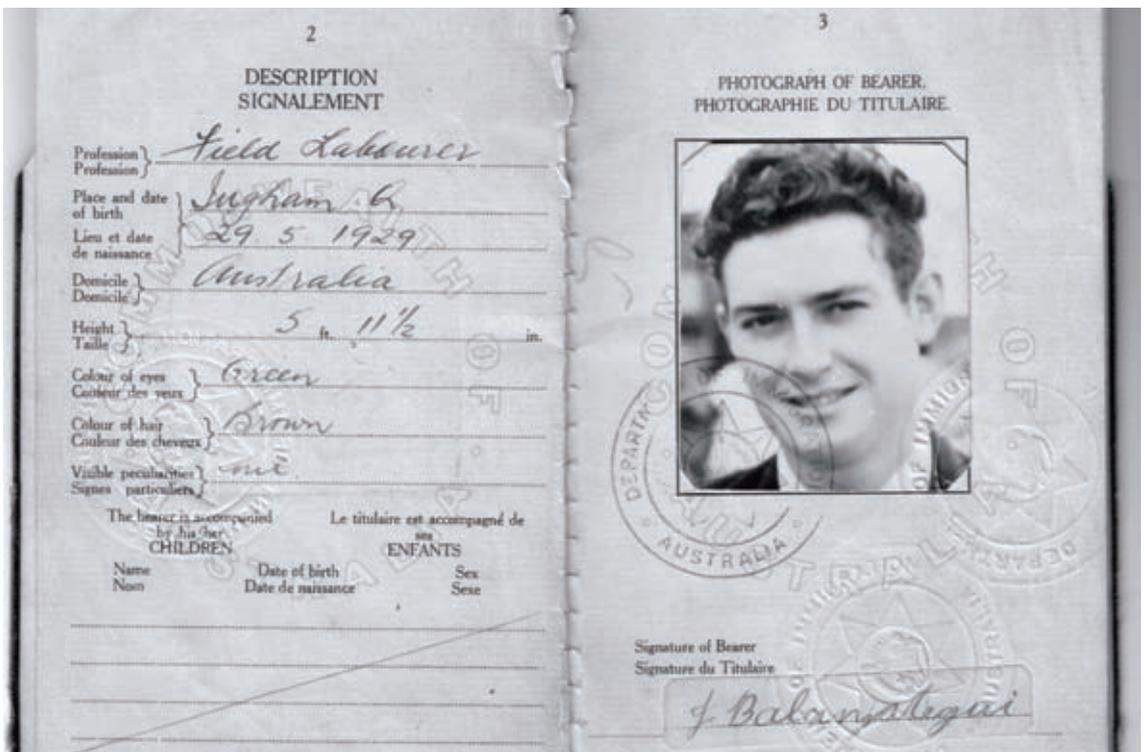
In 1518, Ferdinand Magellan presented his plan to circumnavigate the globe to the Castilian king, Charles V, and with the help of a Basque, Juan Sebastián Elcano, and 264 other men, thirty-six of them Basque, they set out in 1519. Magellan was killed in 1521 in the Philippine Islands, but Elcano continued on, and almost three years to the day of departure, Elcano's ship with eighteen living men reached its home, having been the first vessel ever to make a trip around the entire Earth. This historic feat opened the imagination to future possibilities of world commerce and colonization, and what today we call "globalization." Emigration has always served to diffuse religious, political, social, and economic tensions and many of those who were discontented and had the means and the information to leave would be able to do so.

Basque whalers, mariners and shipbuilders, commercial merchants, military personnel, and Catholic missionaries were among the first large waves of Basque emigrants leaving continental Europe and the area of today's seven territories at the beginning of the sixteenth century. Basque emigration to Central and South America and later the Philippines involved the transplant of skilled labor and influential commercial leaders from an imperial Castile and its regions to its colonies, a colonial and economic diaspora. At this time, the Kingdom of Castile lacked a prepared and sufficient population and the economic resources necessary to pursue its colonization of the Americas on its own. It also desperately needed military and commercial ships in order to move people and goods and to return with the expected colonial riches. Efforts to conquer and settle would require reliable and consistent

supplies of iron implements, and their military campaigns to control new lands would consume large amounts of weaponry brought from Europe. For Basques, who were experienced and skilled in producing such equipment in the homeland, the opening of the New World was an immediate stimulant to emigrate and provide this know-how in the colonies as well (Douglass and Bilbao 1975; Bilbao 1992; Mansilla, Zaballa and Álvarez 1996).

Emigration during this stage was often temporary, dominated by young males, and it was rare for an entire family to leave the Basque Country together unless they were a part of the higher social and economic class departing to expand their already-established commercial interests.¹ However, significant numbers of Basque males did depart the Basque Country permanently with the American colonial pursuits of the 1500s under the crown of Castile and later of Spain.

Specialists in migration studies argue that the political, economic, and social factors of human migration are varied and that these factors are specific to different time periods and dependent upon the individual person's circumstances. We can, however, discriminate between factors that “push” emigrants out of their homelands



Jon Balanzategui Arkarazo Australian passport.

1 See recent works by Xabier Lamikiz regarding transatlantic trade, trust and family relations.

and factors that “pull” them toward diasporic destinations of their own ethnic communities elsewhere in the world, as introduced in the previous chapter, a distinction that we will employ throughout. In the case of Basque emigration, the most salient factors pushing Basques to emigrate included high birth rates resulting in large families with limited land use, Spanish colonization of the Americas and a call for Catholic missionaries, military personnel, and tradesmen; the restricted diversified economic opportunity in the homeland until the time of industrialization; the geographical position of *Euskal Herria* between Spain and France and its use as a stage for Napoleonic military campaigns; the French Revolution (1789-1804); the First Carlist War (1833-39) and the Second Carlist War (1872-76); and the Spanish Civil War (1936-39) and the subsequent Franco dictatorship. The Spanish governing regime’s liberalization of emigration rules in 1853 facilitated departures for Latin America, as did the Basque primogeniture inheritance system and overpopulated rural areas (Totoricagüena 2004:55).

Emigration away from one’s home or village during any of these time periods was by no means an unusual option or the last resort to remedy one’s economic or political hardship. There were enduring cultural and structural factors in Basque society that encouraged and facilitated departures. According to anthropologists, especially the works of Julio Caro Baroja, the rules of inheritance quite strictly followed in rural Basque society constituted the single most determinant “push” factor that stimulated emigration out of *Euskal Herria*. Because of the small size of the farmsteads, or *baserriak*, their limited productivity and demographic pressures of large families, they often could not feed or support more than a single extended family at a time (Caro Baroja 1971; Bilbao Azkarreta 1992).

Following the *fueros*, Basque local custom and foral law, primogeniture was the accepted mode of inheritance, with the farmstead passing to a single heir, be it male or female, and often the birth order was not a deciding factor in the selection of the *etxeko jaun*, man of the house, or *etxeko andre*, woman of the house. This primogeniture practice is still in play today within families and in local law, though a very small percentage of the Basque populations might still depend on a *baserri* for their total livelihood. In agricultural economies and societies this ownership of the farmstead was essential to future plans. Consequently, as the other siblings in the family grew to maturity, they became candidates for the seminaries and the priesthood, in earlier years to the military, or for emigration to areas of opportunity and where labor was in shortage. The majority of Basque emigrants came from a rural background, and they migrated to rural areas and rural employment throughout the Americas.

As would later be the case with Australia, those who departed without personal contacts in the New World to receive them often benefitted from other acquaintances and their social networks. The population movements were relatively massive. During this phase, for the last half of the nineteenth century, the entire population

growth in *Iparralde*, the three northern Basque territories located in the southwest corner of France, was canceled by emigration out of the area (Jacob 1994, 46). This is a significant number for an already under populated region with poor communications and transportation.

The “pull” factors enticing these emigrants away from the homeland were dreams of economic success and supposedly easy access to free land. Chain migration and unification with family or friends from their own towns facilitated a feeling of safety and for obtaining information about possible destinations. It was only natural to expect that their fellow Basques would be helpful in adapting to the new society and would help them find employment and housing. Basques looked forward to societies with democratic civil and political rights, and asylum, especially later for those most recent refugees from the Spanish Civil War and Franco dictatorship. By the time this second phase of more contemporary Basque emigration began, however, the preferred earlier destinations—Mexico, Venezuela, Peru and the Philippines in the 1500s to mid 1800s—had been supplanted by Argentina and Uruguay in the south and later by the United States in the north, and later still with Canada, Australia and Europe. Potential emigrants knew about remittances to families in their areas and often witnessed the renovation or construction of new farmsteads, roads, and churches and improvements in



Parents Juana Aranguena and Juan Antonio Ugalde and their children, Lucía, Victoria, Juan, Tomás, Josefina and Juan Antonio (known as José Antonio).

agricultural equipment as results of those financial savings sent home from those who were working in other countries for higher wages.²

At the onset of the second phase of Basque migration, during and after the French Revolution (1789), the northern Basque territories experienced military occupation and their ancient legal charters, the foral laws, were abolished. There were war repercussions, poor agricultural conditions for output, and financial crises in the French state economy. Basques were generally deprived of their communal lands and of their livestock herds, and while numerous Basques were interned in war camps by revolutionary officials, there was also a forced deportation in 1794 of more than three thousand Basques living in the border towns who were accused of treason with Spain. In 1793, in the town of Baiona, more than sixty death penalties were pronounced for “complicity in illegal immigration or correspondence with priests in exile” (Jacobs 1994:16-38). Napoleon’s policies toward Spain and his military campaign to control the Iberian Peninsula resulted in several wars being fought on Basque soil, with Basques themselves being recruited and conscripted by both sides. These were additional push factors encouraging migration to escape the political and economic oppression.

The first of the Carlist Wars in Spain commenced in 1833, with the rural Catholic and regionalist Basques siding with the traditionalist challenger to the throne, the deceased king’s brother, Carlos, against the Liberals, supporters of the queen regent and her government. Meanwhile, Basques from the growing and economically developing areas of Bilbao, Donostia-San Sebastián, and Vitoria-Gasteiz, and those from the commercial and intellectual elite tended to favor the Liberals. Financing the war resulted in taxation in most areas of the Basque Country and conscription by the Carlist forces. The defeat of the Carlists in 1839 left Basques with political and economic war debts and retributions, and the six years of war had also disrupted the economy and agricultural production (Douglass and Bilbao 1975; Escobedo, Zaballa and Álvarez 1996; Totoricagüena 2004:62).

At this time period in Australia, criminals were the basis of the first migration from Britain and Ireland. Starting in 1788, some 160,000 were transported to the Australian colonies. Convicts, along with the officials of the penal system, were not joined by free immigrants until the early 1790s. The 1820s saw a marked increase in the migration of free people from the United Kingdom, but the initial migrants to Australia were connected to the penal system. Early migration peaked between 1851 and 1860, when arrivals numbered nearly 50,000 individuals per year. During the gold rush era in Victoria and later in Queensland, Chinese immigrants were the largest non-British group.

Basques fought against the revolutionary goals of the French Revolution of 1848, and having experienced the consequences from the earlier rebellions many looked for

² See Totoricagüena 2005 405-419 in regards to diaspora politics and the importance of remittances in contemporary ethnic diaspora and homeland relations.

an escape value, which in this case was emigration. Between 1852 and 1855, there were nearly one thousand Basque military evaders, some of them smuggled across the Basque Country and across the French-Spanish border to relative safety (Douglass and Bilbao 1975: 123). In Spain, a corn-crop failure and the famine of 1846-47 added problems to existing difficult agricultural and economic circumstances and gave additional incentives for Basques to look elsewhere for their livelihoods.

An unfinished political and economic agenda resulted in a replay of conflict with the Second Carlist War (1873-76) a few decades later. Another defeat of regionalist, Catholic Basques led to their continued emigration to escape the push factors connected to war. Spanish maritime archives show that hundreds of military-aged men avoided or deserted their obligatory three-year military service, and others later fled the repercussions of the Liberals. Simultaneously, during the nineteenth century while political turmoil and war disrupted the homeland, several newly independent governments in the New World were actually recruiting Basques to fill the pressing needs of development in their growing economies, pulling young Basques to leave their crowded *baserriak* for the commercial opportunities of South America. Uruguayan governments, beginning in 1832, had specifically requested Basque immigrants for the country's agriculture, and with the European Industrial Revolution there was a high demand for the products of the South American sheep industry,



Javier Iriondo Ezkiaga (standing between his parents) with his siblings and parents in 1946.

which was mainly controlled by Basques. By the 1840s, Basque immigrants dominated sheep herding and cattle ranching in several regions of the so-called “Southern Cone”—Chile, Argentina, Paraguay, and Uruguay. The attractions of South America, formally imparted by recruiters and informally conveyed in letters home, pulled many young Basques toward the New World (Douglass and Bilbao 1975; Bilbao Azkarreta 1992; Azkona Pastor 1992; Escobedo, Zaballa and Álvarez 1996; Totoricagüena 2004).

By the time of the second phase of immigration, the typical emigrant thus was a single male between fifteen and twenty-five years old, requested or sponsored by relatives in the New World who needed agricultural laborers. By the end of the nineteenth century, few women emigrated with their husbands, and occasionally single women would be sent to live and work with their kin in the Americas serving in kitchens, cooking and cleaning on ranches and farm houses, and later working in hotels and restaurants. More commonly, a husband would travel alone to find work and accommodation and settle in the new community after two or more years. After several years of saving money, he would either send for his wife and any children or would travel to the homeland with the savings in order to find a wife, but with ideas of returning to the new destination.



Leandra and Aniceto Menchaca at their family farm near Ingham, North Queensland, circa 1920.

There is evidence of mostly single individuals making their way to Australia in the second half of the 1800s: 1865 Bonifacio Zurbano in Melbourne; 1876 August Manterola arrived to Adelaide; 1873 Peter Telechi (probably Teleche or Telechea), born in Bermeo, Bizkaia; 1882 Joseph Loynas, born in Donostia-San Sebastián, arrived to Queensland; 1897 Vicente Urquijo from Bilbao; and in 1907 Aniceto Menchaca arrived to Sydney before making his way to North Queensland, beginning a chain of brothers and others coming from the Lekeitio area (Douglass 1996:271-272). On closer inspection of records at the Public Records Office of Victoria, I also found the early arrivals of: 1852 John Echalar (September) H.L. Bilbao (November) and Pedro Artozano (December); 1857 the Arresti family consisting of “Mr.” 40 years old, “Mrs.” 38, and three “Miss” Arrestis ages 16, 14, and 12; 1868 John Mendoza to Queensland and two years later María Mendoza to Queensland; 1869 Frank Bengo; 1874 Mr. Navarro; 1876 E. Laramende to Queensland; 1882 the Etchart family arrived to Queensland with Henri 30, Pedro 27, Bertha 23, Anna 3, and Paul 2; the Lizasoain family arrival date is not recorded but Jose M. Lizasoain married Mary M. and her birth date is given as 1859. Their children are born in Wagga Wagga, New South Wales in 1886 Fermina, in 1887 Juan, and in 1888, Juan M. Juan Allica, born in Bermeo, Bizkaia married Elizabeth Hull in Victoria in 1901. In 1905 Mr. Aguirre arrives as well as; 1907 Higinio or Higurio Abadia; 1911 three persons listed as “Mr. Garriga” ages 37, 35 and 9, and Pedro Garriga aged 24; 1912 G. Azcarraga and P. Coreaga arrived together on the *Caledonien*. Other arrivals included 1914 J. Arana, 1915 Mr. D. Bengochia, and in 1923 Mr. A. Arcena and Mr. V. Arciaga arrived together on the *Aki Maru*.

The appendix at the back of this publication gives an indication of additional and more detailed records found at the Public Records Office of Victoria. Often when dealing with ship manifests or immigration records quite a bit of checking and double checking is necessary. Basque surnames are often misspelled in official records for a number of reasons including that the person immigrating might not know how to write, and also because the person taking the information for arrivals did not understand the pronunciation and /or did not know Basque orthography. If a ship sailed from Italy, it might be assumed that the persons arriving were Italian and they were listed as such. For Basques this is problematic, because many sailed from French and Italian ports and others even from British ports.

In 1851 the Victorian gold rush commenced when gold was found at Summerhill Creek and at Ballarat. The discovery of gold in Victoria, particularly Ballarat and Bendigo, brought on the most significant increase in Australia’s population up through the end of the 1900s. Between 1850 and 1860 the recorded population of the continent increased from 405,000 to 1,145,000. Victoria alone grew from 77,000 in 1851 to 539,000 in 1861. As listed above, Echalar, Bilbao and Artozano had arrived to Victoria in 1852. There is a listing in 1853 for “EM Capt. Ybarranan” arriving in November on the *Elena*. In 1855, Pedro Echevarria, José Arresuvieta, José Decalzara, José Delaraga, and José Eguia (each listed as “Italian” in their immigration records)

arrived together on the British ship *Hope*, to Victoria, possibly each of these to try their luck in the gold fields.

In general, migration tends to be a function of distance —the longer the distance, the fewer the migrants. Migrants also tend to move in stages —from village to town, from town to city. There are also examples of Basque migrants who had been in other countries before settling in Australia; several of those who came during the 1900s had been in Canada or the United States, others had been in Argentina, Cuba, or the United Kingdom. For each stream of migrants moving in to an area, there is often a counter current of people returning home. This was also the case for many of those who lived in Australia during the 1950s and 1960s who then returned to Navarre or Bizkaia. People in urban areas, in general, are less likely to migrate than those in rural areas, and internationally, women actually make up the majority of short-distance migrants (Chant 1992). Economic motives dominate the decision to migrate across time and geography and many of those interviewed for this project confirmed these data.

Immigrant bachelors used Basque social networks to find mates in their new host society, and Basque endogamy rates were high in Australia, as they had been in earlier Basque migrations to the Americas. One survey showed that in the United States, of 119 Basque men who immigrated to Idaho between 1889 and 1939, 114



Dolores Gereka Lazcano at her family home in Busturia. Bizkaia.

then married other Basques in the United States or by returning to the homeland for a bride (Edlefsen 1948, 65). Various Basque women in *Euskal Herria* married their fiancés in absentia in wedding ceremonies where a groom’s father, brother, uncle, or cousin stood in for the new spouse. This way the woman was already technically married and more acceptable, according to Catholic Church leaders, for single travel to join her husband. Dolores Gereka, now living in Melbourne with her husband Miguel Ángel Amorebieta, actually celebrated her marriage ceremony with her father-in-law in Busturia, Bizkaia; he was standing in for his son, Miguel Ángel.

The data I have collected for these respondents in Australia shows that 27% did marry another Basque, 49% did not, and 24% have never married.

Is your spouse/partner Basque?

	Generation in Australia				Total%
	I was born in EH	I am 1st generation of born in Australia	I am 2nd generation born in Australia	I am 3rd generation born in Australia	
Yes	20.00	6.67	0.00	0.00	26.67
No	21.11	24.44	3.33	0.00	48.89
Never Married	6.67	13.33	3.33	1.11	24.44
Total	47.78	44.44	.67	1.11	100.00

Frequency Missing = 12

When participants were asked about endogamy and their reactions to a statement, “Basques should try to marry other Basques” we see that only approximately 11% agreed or strongly agreed.

Basques should try to marry Basques

	Frequency	Percent
Strongly Agree	1	1.05
Agree	9	9.47
No Opinion	25	26.32
Disagree	33	34.74
Strongly Disagree	27	28.42

There is much evidence that Basques frequently knew of their fellow villagers escaping poverty and political and economic oppression, seeking employment and opportunity, and this knowledge exerted a more or less constant pull. Many sociologists argue that the key to the decision to migrate in fact may well be access to information, even if the information is not accurate, which unfortunately the migrant does not know until after she has made her move. Advocates of what is called the “new economics” of migration argue that the true decision-making unit is the

collective unit of the household, and not the individual alone. José C. Moya, for example, argues that immigrants from Spain to the Southern Cone tended to be from the coastal regions, close to international ports, and that their access to information, whatever the route to be taken, was essential to emigration (Moya 1998). In the case of Australia, official government or industry recruiters were sent to the Basque towns, or the Catholic Church disseminated information through the parishes. These should be considered authoritative sources and the people trusted that information. The choice of destinations and the timing of departure depended on homeland circumstances, family and village ties, and employment opportunities, but ultimately on the information one had regarding competing possibilities and the chances for success in one place over another.

Because the economic modernization of Europe brought an increase in specialization, and because increased industrialization brought manufacturing to the Basque Country, small farmers, retail proprietors and especially artisans and tradesmen were faced with a choice of finding alternative employment or migration. Chain-migration information networks among Basques resulted in the idea of migration being acceptable and just another option, though a difficult one. Letters home telling of the fantastic tropics of Queensland, others from New South Wales and Victoria describing public works construction projects beyond anything the homeland



Ceferino Oar planting sugar cane at the Lando farm circa 1928.



The Basque children
refugees in Caerleon

Gerry Alvarez lived in Caerleon as one of the Basque refugees of the Spanish Civil War.

Basques had seen, energized those whose curiosities were piqued already. Simultaneously, information about previous destinations of Argentina, Mexico and Venezuela often told of political problems, financial corruption and stagnating economies. Migrants' choices of when and where to go thus were influenced by the easy access, the legitimacy and type of information they sought regarding a possible host country community where other Basques had settled previously.

The Spanish Civil War (1936-39) produced thousands of Basque political refugees. In all, across the globe the final collapse of the Spanish Republic resulted in an estimated one hundred and fifty thousand exiled Basques (D. Legarreta 1984). Those political exiles significantly influenced the diaspora communities' self-definitions and involvement in the maintenance of Basque identity by transporting the contemporary homeland nationalism of the day. Though the majority of immigrants to Australia defined themselves as economic migrants, those who came after the Civil War still usually had definite ideas about their own political ideologies, even if they were unwilling to discuss them openly. Refugees of the war, including children that were sent to other countries for protection — such as were Pablo Orive, Carmen “Mentxu” Belon, Beremuda Ugarte, and Gerry Alvarez— and their families might have returned to the Basque Country, but later they migrated to Australia and they brought their political experiences with them.

The philosopher Albert Camus gave the quote, “It was in Spain that men learned that one can be right and still be beaten, that force can vanquish spirit, that there are times when courage is not its own reward. It is this, without a doubt, which explains why so many men throughout the world regard the Spanish drama as a personal tragedy.” British historian Paul Preston called the Spanish Civil War “The last great cause.” It would be impossible to give an adequate description and analysis of the Spanish Civil War and its ramifications in these few pages. Suffice it to say the reader should take advantage of the many excellent works already published in English, especially the numerous publications of preeminent experts Hugh Thomas and Paul Preston. This war and the subsequent fascist regime of political and cultural repression did greatly affect the mentalities of those who departed Spain.

It also affected those in Australia. Elizabeth Atxurra Wright’s father, José Francisco Atxurra Calzacorta, born in Berriatua, came to Australia in the 1920s. Wright’s mother, María Cristina Etxebarria Guenetxea was from Cenarrusa, and after marrying Atxurra they moved together to Nabarniz, Bizkaia. Speaking of her parents she said,

And he was in his early twenties. He came to Australia for a better life, to make a fortune and, as he always said, he intended to go back to Spain. But it never worked out



Gerry Alvarez, at back with sunglasses, at Pendragon House with others who had lived together in England as Basque refugees.

that way. He stayed here for over fifty years and he consequently died here. He immediately started with the farming with the sugar and eventually they bought their own place in Ayr. And they, oh, what did they do? They had the place and they sold it thinking they were going to go back to Spain but it never eventuated because it was during the war and they couldn't go back. So they ended up buying back the same farm. And uh that's where they've been ever since. ... Mind you, my father was here for twenty years on his own before my mother came out. Ah, so he come alone. And after twenty years he went back. Yes. He left a wife and a twelve month old son, Hilario, in Spain and came out here to make a better life and with intentions of going back and when that didn't eventuate —and he always intended to bring my mother and my elder brother back out here— because of the war, the Spanish Civil War and then the II World War, I was always led to believe that it was always so difficult for them to come out and it was twenty years before mum and my brother came.

By this time Basques were choosing new destinations for their lives, including the English speaking countries of the United States and Canada. The economic opportunities seemed to outweigh the hardship of not understanding the language and in agricultural ranching and farming work, in mining and construction it might be possible to get by with a basic level of English fluency. These new migrations might have affected the overall attitude in many towns of being able to go to former British colonies and not Hispanic America. It is a common saying in the Basque country that



Carmen Martínez Simón family farm in the territory of Nafarroa.

mothers are wise to counsel their children: “Do not go anywhere the Spanish have been. They always leave problems behind.”

WHITE AUSTRALIA

The ‘White Australia’ policy describes Australia’s racist approach to immigration, from federation until the latter part of the 20th century, which favored applicants from specific countries where the populations would be Caucasian. In 1919, the Prime Minister, William Morris Hughes, hailed it as “the greatest thing we have achieved.” The origins of the ‘White Australia’ policy can be traced to the 1850s and the influx of various ethnic groups coming to try their luck in the gold rush. White miners’ resentment towards the industrious Chinese miners ended in ethnic attacks and violence on the Buckland River in Victoria, and at Lambing Flat (Young) in New South Wales mining. Subsequently, the governments of these two colonies introduced restrictions, specifically on Chinese immigration.

The indentured laborers from the South Sea Islands of the Pacific, known as “Kanakas,” were the next target and they were significant communities in northern Queensland working in the sugar industry. Prominent politicians and opinion leaders of the time warned there would be no place for ‘Asiatics’ or ‘coloreds’ in the Australia of the future. In 1901, the new federal government passed an Act restricting the immigration and employment of Pacific Islanders. The Immigration Restriction Act of 1901 passed on December 23, 1901. This resulted in a labor shortage in Queensland. William Douglass wrote,

In 1907 ongoing efforts to secure Italian workers as substitutes for Kanakas in the Queensland sugar industry stalled and labor recruiters broadened their search to other areas of Southern Europe. A sizeable contingent of 104 Catalans were contracted for canecutting, primarily in the Ingham and Innisfail areas, thereby establishing a North Queensland presence of Spanish nationals. Some Basque-Australians believe that the first Basque to enter the country were merchant seamen from the Bizkaian coastal village of Lekeitio who, about 1910, abandoned ship in Sydney, heard of the canecutter employment opportunity in North Queensland (possibly from Catalan co-nationals) and made their way north to Ingham (Douglass 2000; Douglass 1996).

The Act prohibiting Kanaka labor would necessitate their replacements and eventually Basques would take up the machetes. However, there is indeed evidence that this story of the first Basque coming in 1910 is not accurate, as shown above there are several other Basques who had entered earlier, and in Queensland itself there are records for John Mendoza, age 25, arriving in 1868 and in 1870 María Mendoza, 28 years old, arrives. Manuel Arriola, born October 21, 1853 arriving to Queensland in 1874, E. Laramende in 1876, and the Etchart family arriving in 1882 (Public Records Office of Victoria).

A familiar argument in receiving countries, —even today— factory workers in the south of Australia were generally opposed to all forms of immigration, which they thought might threaten their jobs, particularly by poorer new immigrants who would likely work for lower salaries. As would be the case in other settler societies in their future immigration policies, the Australian Act also prohibited those considered to be insane, anyone likely to become a charge upon the public purse or upon any public or charitable institution, and any person suffering from an infectious or contagious disease. Requirements included a written test, in English, which of course very few immigrants understood, and many others were unable to write in their own language let alone in English. This test was not eliminated until the revised Migration Act of 1958 abolished the controversial dictation test. Historically, the British Colonial Land and Emigration Commission was responsible for migration assistance and temporary accommodation and help with employment for newcomers. The colonies took over this role in 1870 and were aided by voluntary services (Jupp 1992: 130), which continues on to this day.

The White Australia Policy excluded persons of non-European ancestry from permanent or short term labor entrance to Australia. All potential immigrants from Europe were required to be sponsored by someone currently living in Australia, or, one was required to obtain permission from an Australian Embassy or consulate



Canecutters in North Queensland, photo courtesy of Gotzone Balanzategui.

BADIOLA'S ROAD

BADIOLA'S Road is at the junction of Lammerscott Extension and Abergowrie Road.

Pascual Badiola migrated to Australia in 1924. Born in Amecoto, in the Basque Province of Vizcaya in Northern Spain, his brother Leon came out soon after and returned to Spain in 1945.

Pascual settled on his farm in 1925 which is on the banks of the Stone and Herbert Rivers. He well

remembered the 1927 flood and many other floods which were always a big concern. Pascual often spoke of those early hard times. Cutting cane as well as growing sugar cane. His only means of transport was a "Malvern Star" bicycle. Riding past the **THE BADIOLA HOTEL** and not stopping for a drink. A penny saved was a penny earned was his favourite saying.

Pascual and Angela travelled to Spain on several occasions, and also to America.

The post-war migration brought many Basque and Spanish migrants to Ingham, some of whom Pascual and Angela had sponsored. On a Sunday night, Pascual led them on a pub crawl. Sunday was Turbone Day. Singing old Basque folk songs while enjoying a beer, playing cards, or watching the game of Pelota (handball) being played at the new fronton (handball court) by son Inaki, son-in-law Alberto Urberuaga and many others.

Pascual died in 1969, a friend to all regardless of religion or nationality.

Daughter-in-law Eugenia died in 1981. Daughter Mirra died in 1986. Wife Angela died in 1996. Grandchildren Amaia and Javier Urberuaga live in Spain.

Inaki sold the farm in 1987 to Sam Patane, and resides in Townsville. His many visits to Ingham include, without fail, a drive out to the Badiola farm down memory lane - Badiola's Road.



Mr Pascual Badiola



Mrs Angela Badiola

He married Angela Aragoistain, a young Basque girl in 1929. Daughter Mirra was born in 1931. Son Inaki was born in 1936.



Mr and Mrs Inaki and Eugenia Badiola

Mirra Badiola Aragoistain

The Badiola family history in North Queensland.

abroad. A Spanish citizen could qualify as an unassisted immigrant if sponsored by a permanent resident of Australia who owned business or property. The Ugarte, Menchaca, Badiola, Balanzategui and Mendiolea families sponsored several hundred Basques — relatives and non-relatives— to come to Queensland to work in the sugar industry (Interviews with Alberto Urberuaga 1997, 2003, 2004, 2005; Gotzone Balanzategui 1997, 2005; Johnny Mendiolea 1997; Dolores Mendiolea 1997, 2003, 2005).

The Second World War, including the collapse of Britain's defense shield in Asia, illustrated and highlighted to Australians their socio-structural weaknesses, especially a lack of sufficient population for defense of the territory. Immigration policy was reconsidered to not only allow but specifically to attract European immigration in a conscious effort to double the national population. At first, after the Japanese bombings of Australian lands, Prime Minister John Curtin reinforced the philosophy of the 'White Australia' policy, saying, "This country shall remain forever the home of the descendants of those people who came here in peace in order to establish in the South Seas an outpost of the British race" (Australian Government. Department of Immigration and Citizenship. Fact Sheet 8). However, during the war many non-white refugees entered Australia and some had married Australians and were now asking to remain. Arthur Calwell, Australia's first immigration minister,

planned to deport them. Minister Holt's decision in 1949 to allow 800 non-European refugees to stay, and Japanese war brides to be admitted, was the first step towards a non-discriminatory immigration policy. The next major change was in 1957 when non-Europeans with fifteen years residence in Australia were allowed to become Australian citizens. Later still, an Aboriginal movement in the 1960s gained power and full citizenship and improved education for the country's poorest socioeconomic group.

In 1973, the Whitlam (Labor Party) government took further steps in the gradual process to remove "race" as a factor in Australia's immigration policies. New legislation provided that overseas Australian officials were directed to disregard race as a factor in the selection of migrants, and all migrants should be eligible to obtain citizenship after three years of permanent residence. In 1978, the government commissioned a comprehensive review of immigration. New policies and programs were adopted as a much needed change to Australia's population development. In May 2003, the government released its new plan, "Multicultural Australia: United in Diversity," which announced the strategic directions for the years 2003-06. Government policy should recognize and celebrate Australian cultural diversity and it would hope that all Australians would agree upon an overriding commitment to Australia itself and with the basic structures and values of Australian democracy. The issue of "dual loyalty" and questions of commitment to Australia over one's original homeland were insinuated.

Australia received 900,000 migrants during the 1990s, compared with 1.1 million in the 1980s, 960,000 in the 1970s, 1.3 million in the 1960s, and 1.6 million between October 1945 and June 1960. Though the number of people who have migrated to Australia since the post-war migration program began in 1945 is over six million total, during the same period, about one million people have left Australia permanently. According to statistics from the Australian Department of Immigration and Multicultural and Indigenous Affairs, New South Wales is the Australian state with the largest "Spanish" community, "The 1996 distribution by State and Territory showed New South Wales had the largest number with 5,992 followed by Victoria (3,149), Queensland (1,834) and Western Australia (1,076)" (<http://www.immi.gov.au/statistics/infosummary/textversion/spain.htm>).

Immigration has been a significant contributor to Australia's population growth but it has fluctuated, sometimes significantly. In 1992-93, for example, it contributed about 17.8 per cent to population growth while in 1988-89, it contributed 54.4 per cent (Fact Sheet 4. Produced by the Public Affairs Section, Department of Immigration and Multicultural and Indigenous Affairs, Canberra. Revised November 24, 2003). Immigration has also been a constant political issue. Prime Minister John Howard won a third term in November 2001, partly as the result of his strict policy against illegal immigration. Refugees attempting to enter Australia, many from Afghanistan, Iran, and Iraq, have been placed in detention camps and subjected to a

formidable immigration process. Media reports often cover asylum-seekers' riots and hunger strikes. Howard has also dealt with refugees regarding what is called the "Pacific solution," which re-routes boat people from Australian shores to camps in Papua New Guinea and Nauru. In 2004, however, the Australia government relaxed its policies on immigration, but it remains a controversial issue across all segments of society.

TRANSNATIONALISM AND MIGRANT IDENTITY

Identity is a person's source of meaning and experience. It is a process of construction and building definition and interpretations into what one believes one is, and what one wants to be in the future, based on personal cultural attributes or characteristics. For these Basque and Navarrese immigrants to Australia and their descendants, the migration and integration experiences with Australian society have been positive overall.

Identity is internalized and often unconscious; these ethnic communities have defined the "us" strictly as those born in the territories of *Euskal Herria* or their



The women of the Balanzategui farms of brothers Vicente, Norberto and Juan commonly welcomed and assisted new Basque immigrants with their acculturation to North Queensland. Photo 1957.

biological descendants, and the “them” loosely as all the other Australians. Meaning tends to be organized around one’s primary identity that is self-sustaining across time and space, throughout one’s lifetime, and wherever one might live. This attitude is evident in the majority of the individuals who participate in these ethnic organizations and exemplifies what it is to be “transnational”:

- One’s ethnic identity is maintained across political state borders. Migrating from Euskal Herria to Australia did not eliminate one’s original ethnicity.
- Groups are not tied to territory only for their identity. Geography is not primary and one can maintain a Navarrese identity without living in Navarre. Diaspora communities exemplify this precisely.
- People that have multiple ties to and with same-ethnic people in another country-state. Basques living in Melbourne described how they feel in touch with Basques in Venezuela, *because* they are Basque.
- Long distance networks of communications are maintained for family and friendship ties, business and commercial and cultural relations.
- Relationships span the globe with family and friends in various countries other than the homeland and Australia.



Eusebio Illaramendi, to the left of the accordionist, at his farewell before leaving for his mandatory Spanish military service, 1946.



George Ordorika and son at the road sign named after their family surname, 2002.

- Simultaneously relate to more than one identity or nation. For example, Basques in Australia do not feel any “less” Basque for being Australian, and do not feel any “less” Australian for being Basque.

Ethnic transnationals have dual or multiple identifications and loyalties. The act of migration does not eliminate a prior identity. Each individual chooses how to manifest themselves and many Basques and their descendents in Australia have not maintained their homeland culture, traditions and identity, but have assumed an Australian identity and have dropped the former. Those individuals participating in the Basque cultural centers in Sydney, Melbourne and North Queensland have tended to keep both and define themselves as hyphenated individuals: “I am a Basque in Australia,” said Juan Andrés Olabarriaga, and his wife Rosa Mari Izaguirre said, “I am both Basque and Australian.” These were frequent opening statements in our interviews. It might be that those who have remained prefer the general lifestyle of Australia, but still want to preserve in their families the values, culture and traditions of *Euskal Herria*.



The Basque flag, the ikurrina, and the Australian flag hang together at most functions of the Basque Australian communities.

History, and Inter of 'Bas

(03)

Identity pretations queness'

An Australian reporter, Noel Monks, writing for the *Daily Express*, was one of the first journalists to enter Gernika³ after the April 26, 1937 bombing by the Germans when aiding the Franco forces during the Spanish Civil War. He wrote:

...a Government official, tears streaming down his face, burst into the dismal dining-room crying: "Guernica is destroyed. The Germans bombed and bombed and bombed." The time was about 9.30 p.m. Captain Roberts banged a huge fist on the table and said: "Bloody swine." Five minutes later I was in one of Mendiguren's limousines speeding towards Guernica. We were still a good ten miles away when I saw the reflection of Guernica's flames in the sky. As we drew nearer, on both sides of the road, men, women and children were sitting, dazed. I saw a priest in one group. I stopped the car and went up to him. "What happened, Father?" I asked. His face was blackened, his clothes in tatters. He couldn't talk. He just pointed to the flames, still about four miles away, then whispered: "*Aviones. . . bombas'. . . mucho, mucho.*"

...I was the first correspondent to reach Guernica, and was immediately pressed into service by some Basque soldiers collecting charred bodies that the flames had passed over. Some of the soldiers were sobbing like children. There were flames and smoke and grit, and the smell of burning human flesh was nauseating. Houses were collapsing into the inferno.

3 The spelling of the name of this town is "Gernika" in Basque and "Guernica" in Spanish. The official name of the town as voted upon by its own city council is "Gernika". The name of Picasso's famous painting uses the Spanish orthography and is "Guernica".

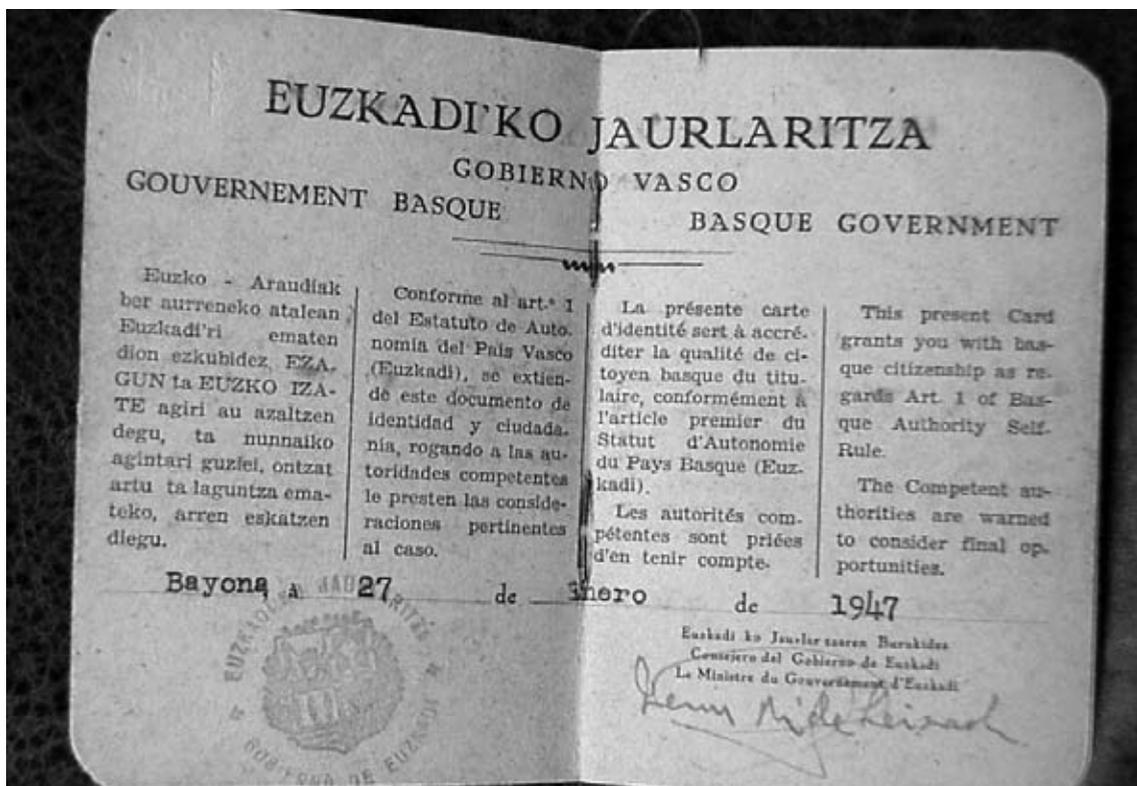
In the Plaza, surrounded almost by a wall of fire, were about a hundred refugees. They were wailing and weeping and rocking to and fro. One middle-aged man spoke English. He told me: "At four, before the-market closed, many aeroplanes came. They dropped bombs. Some came low and shot bullets into the streets. Father Aroriategui was wonderful. He prayed with the people in the Plaza while the bombs fell." ...The only things left standing were a church, a sacred Tree, symbol of the Basque people, and, just outside the town, a small munitions factory. There hadn't been a single anti-aircraft gun in the town. It had been mainly a fire raid. ...A sight that haunted me for weeks was the charred bodies of several women and children huddled together in what had been the cellar of a house. It had been a *refugio*. (Monks 1955; "The Bombing of Guernica, 1937," EyeWitness to History, www.eyewitnesshistory.com. 2005.)

Identity in the four provinces of Araba, Bizkaia, Gipuzkoa and Navarre (Nafarroa in Basque) is highly politicized, rich with many versions of history and multilayered. The Spanish Civil War and its aftermath still prejudice identity issues all over the Spanish state today, and it is not much different in the diaspora communities. For many of those abroad this evolved into Basque identity as being anti-Spanish, anti-Madrid. The existing *euskal etxeak*, Basque Centers, around the world at that time promoted an anti-Franco and pro-Republican government, an ideology which actually continues to this day.



Official Basque citizenship card granted by the Basque Government-in-exile to Pablo Orive Llorente.

The pro-Basque nationalist attitudes in those centers emanated from the massive influx of political refugees —especially to South American countries— who were escaping political oppression and some even death sentences. Though Australia did not yet have a network of Basque organizations, and those who immigrated with very few exceptions were almost always economic migrants and not political refugees, the later influx of people who had indeed suffered the consequences of war and the fascist regime did affect the identity of the immigrant communities. Today we see that the activities, ideologies and objectives of each of the three Australian Basque organizations are quite similar to each other, and, interestingly, are similar to other *euskal etxeak* around the world. They promote cultural identity and each of the club's statutes refers to being a “non-political” entity, though “non-partisan” might be a more accurate descriptor. In the Sydney and Melbourne Gure Txoko organizations there have been incidents over the years that interviewees interpreted as political action, and it has caused rifts in friendships and sometimes one side has left the organization altogether. The tables below illustrate the respondents' general preference for cultural activities and there is no statistically significant difference between males and female responses or in the responses between the three larger communities near Melbourne, Sydney, and North Queensland.



Official Basque citizenship card granted by the Basque Government-in-exile to Pablo Orive Llorente, pages 3-4.

I prefer participating in Basque cultural events to political events

	Female	Male	Total %
Strongly Agree	12.77	10.64	23.40
Agree	23.40	27.66	51.06
No Opinion	3.19	9.57	12.77
Disagree	4.26	2.13	6.38
Strongly Disagree	3.19	3.19	6.38
Total participants	44	50	94
Total %	46.81	53.19	100.00

Frequency Missing = 8

I prefer participating in Basque cultural events to political events

	Melbourne	Queensland	Sydney	Total %
Strongly Agree	4.26	14.89	4.26	23.40
Agree	6.38	28.72	15.96	51.06
No Opinion	2.13	5.32	5.32	12.77
Disagree	2.13	3.19	1.06	6.38
Strongly Disagree	2.13	4.26	0.00	6.38
Total participants	16	53	25	94
Total %	17.02	56.38	26.60	100.00

Frequency Missing = 8

The immigrants who departed *Euskal Herria* for Australia in all likelihood had definite ideas about their self-identification as Basques, Navarrese, or Spanish or a combination of the three. And as is often the case, the very act of migration nearly forces one to self-define every time one is asked in the new host country, “Where are you from?” The constant explaining solidifies one’s identity. Susana Irizarri, Cristina Gomeza, Anamari Reboredo and Cecilio Iturriaga each discussed how Australians in general did not know much about the many unique ethnic cultures that make up the Spanish state. The history of the peoples of Spain does not figure into the general pre-university educational curriculum at all, not even as a specific mention. Antonio Torrijos and José Antonio Ugalde agreed, “We are always having to explain to people that we are not Spanish! We are Basque and that is different. Basques have suffered much for just the right to say that we are Basques, and we have to continue on fighting for our identity.”

However, when these immigrants and their descendents were asked about their participation in political activities that would affect Basques, only 4% had ever participated in any way. Some had written letters to the Editors of newspapers or to Australian politicians decrying Spanish repression of freedom of speech and assembly in the Basque Country. Pablo Orive had participated in radio broadcasts in Melbourne questioning the martial court proceedings in 1970 of suspected *Euskadi ‘ta Askatasuna*, ETA, Basque Homeland and Liberty, participants or sympathizers, as well as a general

dock strike in Melbourne supporting striking workers on the docks of Bilbao. About half believed there had never been any political activity in which to participate, and another 45% answered they do not get involved in politics. The definition of “involvement,” of course is open to interpretation but was not a part of this survey.

While living in Australia have you ever participated in any political movements because it would affect Basques?

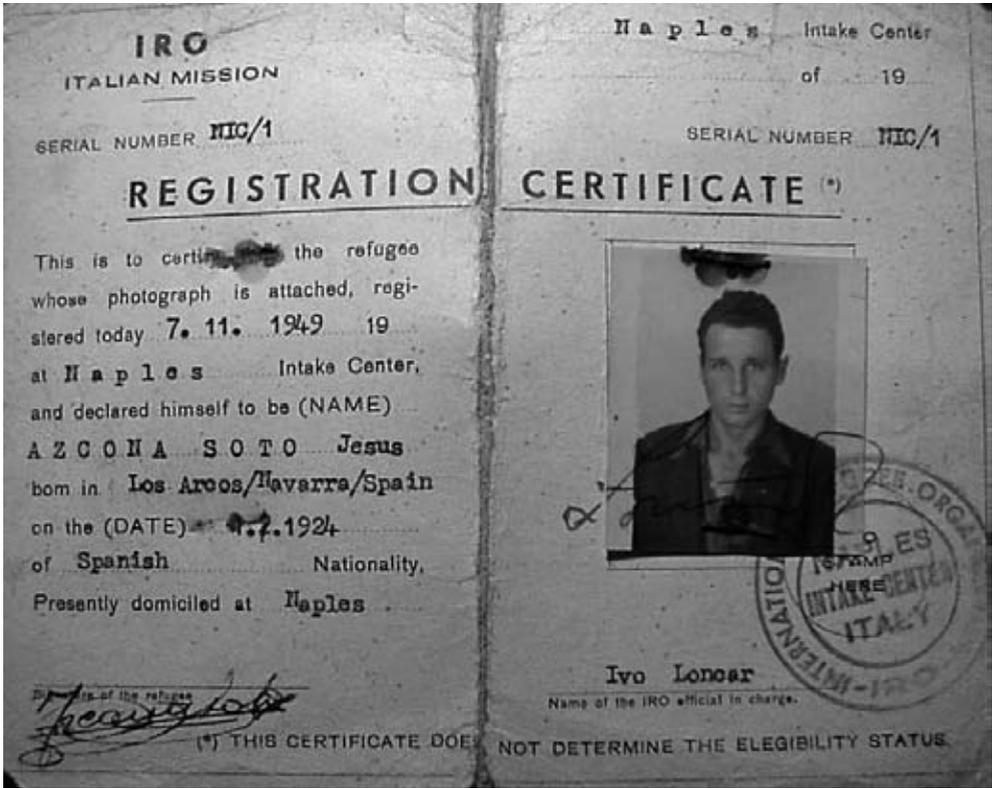
	Melbourne	Queensland	Sydney	Total
Yes, between 1 and 10 times	0.00	0.00	1.03	1.03
Yes, more than 10 times	2.06	0.00	0.00	2.06
No, because there have not been any political movements that would affect Basques	9.28	25.77	16.49	51.55
No, because I do not get involved in politics	6.19	29.90	9.28	45.36
Total participants	17	54	26	97
Total %	17.53	55.67	26.80	100.00

Frequency Missing = 5



Spanish Naval identification of Cecilio Iturriaga Totoricaguena. 1951.

A very basic introduction to Basque Country history is in order to try to help the reader understand the possible reasons explaining the cultural-political distinctions and why so many people are still afraid, unwilling or uninterested in maintaining a political aspect to their transnational Basque identity in Australia. Juan Andrés Olabarriaga's father was in a prisoner of war concentration camp for nine months after the Spanish Civil War, digging and working every day for the Franco regime, with a guard watching him. Liria López Chertudi's family escaped additional war atrocities after the bombings of Durango (March 31, 1937) and Gernika (April 26, 1937) and the final capture of Bilbao (June 19, 1937) by seeking refuge just across the border in *Iparralde*. But her mother died there. Angel Muguirá's family fled Bilbao to *Iparralde* in 1936 when he was 14 years old. After two months they went by train to Marseilles and then a boat to Australia. Francisca Urrejola, from Urrunaga, Araba came from a Basque speaking family (not typical for that time in Araba) and was eleven years old at the inception of the war. Her father was mayor of the town and when he was given a death sentence for his defense of Basque nationalism, the town's medical doctor intervened and saved him. Psychological, emotional, and physical trauma, hunger and poverty affected nearly everyone in Spain, regardless of their uniform, class or geography. The examples given here exemplify crises which



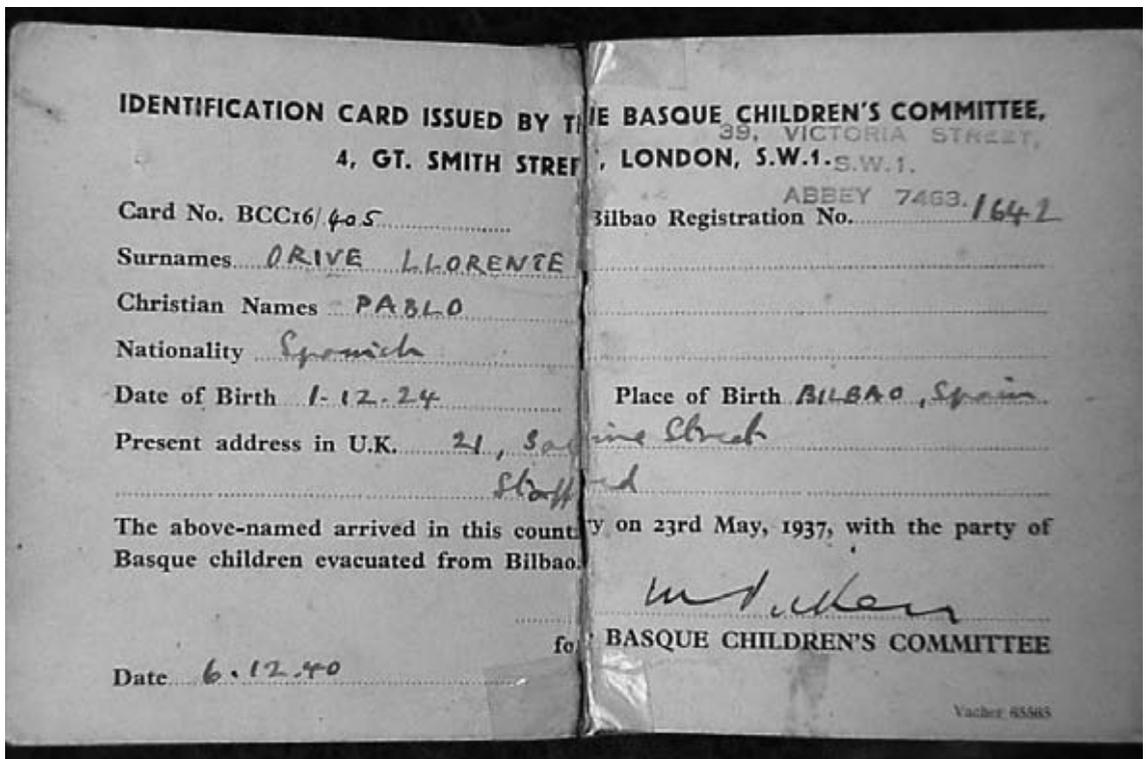
International Refugee Organization identification card of Jesús Azcona Soto issued in Italy 1949.

occurred in the respondents' formative years, and these individuals have not forgotten these experiences.

The Basque Government should not trust the Spanish Government

	Frequency	Percent
Strongly Agree	13	13.83
Agree	15	15.96
No Opinion	53	56.38
Disagree	10	10.64
Strongly Disagree	3	3.19

When asked about trusting the central government of Spain, a significant 56% had “no opinion” on this statement, or, perhaps they did not want to give it even on an anonymous questionnaire. Approximately seventy years after the Spanish Civil War, are these respondents possibly still silencing themselves? We cannot prove that with this question or with this data, but it is unusual to have such a high percentage with no opinion on this usually polarizing issue.



Identity card of Pablo Orive of the “Basque Children’s Committee” organization which evacuated refugees out of the Basque Country from the Port of Bilbao.



José Bilbao, at left, during his mandatory Spanish military service stationed in Ceuta in 1961.

Admirers of Franco are NO longer a threat to Basques

	I was born in EH	1st generation born in Australia	2nd generation born in Australia	3rd generation born in Australia	Total
Strongly Agree	0.00	1.06	0.00	0.00	1.06
Agree	8.51	6.38	0.00	0.00	14.89
No Opinion	17.02	24.47	5.32	1.06	47.87
Disagree	9.57	8.51	2.13	0.00	20.21
Strongly Disagree	9.57	6.38	0.00	0.00	15.96
Total	42	44	7	1	94
	44.68	46.81	7.45	1.06	100.00

Frequency Missing = 8

In the table above, again, the 48% “no opinion” is interesting data. However, if we separate out the generation of immigrants and descendents, the 24% “No opinion” from first generation born in Australia may also be interpreted as a “do not know.” It is possible that rather than leaving the question blank they simply marked “No opinion.” The 36% combined “disagree” or “strongly disagree” responses demonstrate the lingering fear and distrust, and that thirty years after Franco’s death (November 1975) many problems in Spanish politics have not been resolved.

Interviews confirmed these interpretations and a general distaste for “Spain” and its defense. Decades ago, Isaías Elordieta’s brother had departed Ereño, Bizkaia for Australia in 1955 as their family farm was not productive enough for any economic gain. In 1959, Isaías decided to join his brother; his decision to leave was aided by the fact that he did not want to serve in the Franco Spanish military and he chose to refuse the mandatory service requirement by not registering himself. León Aguirresarobe, Miguel Jauregui from Amoroto and Genaro Lekerikauriarte from Nabarniz did the same and each headed to Australia without ever serving in the Spanish armed forces.

A BRIEF HISTORY OF MODERN EUSKAL HERRIA

For many centuries —the oldest particular records being from the eleventh century— the basis of the social and political organization in the Basque provinces was a body of law known as the *fors* or *fueros*, or traditions and local charters. These laws were based on community customs and traditions and differed slightly from valley to valley. They treated questions of economic transactions and obligations to the monarchy as well as the rules of local political representation, rights of citizens —with specific mention to women and their rights—, and listed the privileges and exemptions for the Basque provinces from any pacts —especially economic and taxation— they made with neighboring kingdoms.⁴ The concepts of the *fueros* and of collective nobility continue as a part of the Basque identity discussion and the political debate today in the Spanish and French states. Rather than begin an exhaustive description of Basque history, I will focus on giving the reader a basic understanding of Basque modern history.

The conservative reaction of Basques to the French Revolution and resistance to Jacobin republicanism —which would dismantle the *fors*—, is significant for Basque history. James E. Jacob argues that linguistic particularism, clericalism, economic defense of provincial privileges, and the defense of traditional democratic Basque institutions all played a role in the Basque reaction to the Revolution. “The privilege of nobility attributed to the Souletins in the written custom, recognized by the kings of France and assimilating each of these mountain men as gentlemen and owners of fiefs in the kingdom, was common to the Basques of the seven provinces, as much in France as in Spain” (Belsunce 1847 as quoted in Jacob p. 8). The Basque territory of Basse-Navarre, *Behe Nafarroa* in Basque, was not a French province but a separate kingdom, ruled by the king of Navarre, who was also king of France. The notion of “collective nobility” is another aspect of originality that Basques focus upon when differentiating themselves from “the Spanish” and “the French.” This system of granting noble status to all Basques regardless of economic wealth later facilitated

⁴ For a specialist’s treatment of the *Fuero Viejo de Bizkaia* see Gregorio Monreal Zia. 2005. *The Old Law of Bizkaia (1452). Introductory Study and Critical Edition*. Reno: Center for Basque Studies.

emigration to the New World for those with these special privileges, and often led to a superior status in the receiving lands as well. It also served to differentiate the Basques from other peoples in France and from others in Spain. The French National Assembly, in the last six months of 1789, began to dismantle the provincial liberties and community and individual rights enjoyed in the Basque provinces.

The Terror of 1793 included capital punishment for complicity in illegal emigration, or correspondence with Basque priests in exile. Attempts at French nation-building included changing the names of Basque towns to French names, and mandating that priests serve their clergy in French and not in their native Basque language. Jacob cites more than three thousand Basques being forcibly deported to Spain after being accused of treason with Spain during the revolutionary period (Jacob 1994:35).

The emerging Spanish state of the 1800s witnessed economic, political and social convulsions, marked by the Carlist wars of the 1830s and again in the 1870s. Regionalism of the Catalan, Galician and Basques increased in intensity and by the end of the 1800s there were different movements for independence and autonomy from Spain. “If the key to political development affecting Basque culture and society in the nineteenth century was the birth of the modern nation-state, the principal economic change was the industrial transformation of Bizkaia, Gipuzkoa, and, in



'Anbeko', the Ugarte Aranguena family home near Gernika, Bizkaia. Photo courtesy of Lucía Ugalde Aranguena.

more modest form, Lapurdi beginning in the middle of the century (Watson 2003:117). Bizkaian, and to a lesser degree Gipuzkoan metallurgy was important to several areas of Europe, especially Britain, and to their own development. Watson argues that the key to Bizkaia's boom was the 1856 invention of the "Bessemer process, which allowed for the relatively cheap and significantly more efficient production of steel using high-grade nonphosphoric iron ore. What previously had taken almost a day to achieve (the creation of steel and iron) now took a matter of minutes" (Watson 2003: 118-119).

In 1901, the *Altos Hornos de Vizcaya* was established and was to dominate steel and iron ore production for three-quarters of a century. People from the poorest regions of Spain migrated especially to the Bilbao area, and contributed to the developing factories, industrial development and urbanization, as well as to the loss of Basque language use, traditions and customs. In Navarre and Araba, the economy remained dominated by agriculture, and industrialization and its effects in Gipuzkoa and Bizkaia mainly passed over the two inland territories. These economic and social impacts would also affect the political and ethnic identity of the populations with more conservative attitudes in Navarre and Araba, and more liberal ideology in Bizkaia and Gipuzkoa.



Marcilla, Navarrea town fiestas of 1920.

The Spanish Second Republic (1931-1936) promised autonomy for the different historic regions of Spain, and in the decades previous and especially during this time Basque nationalism intensified in numbers of activists and in the number of activities.⁵ On July 14, 1931 in Estella-Lizarra, Navarre, the Basque people —through their representative delegates— voted 90% in favor of proclaiming separation and accepting their Statutes of Autonomy. In the Basque plebiscite held November 5, 1933, 88% of the population voted in favor of the Home Rule. The Spanish republican parliament delayed their deliberations, and Basque autonomy was finally approved on October 1, 1936, by Araba, Bizkaia and Gipuzkoa, and only after the Spanish Civil War had already begun.

In February 1936, a ‘Popular Front’ led by Manuel Azaña and largely consisting of representatives of the Spanish Socialist Workers Party (PSOE) and left Republicans formed a government. The Azaña government formed an alliance between parties representing both workers and bourgeoisie parties and regionalists who were eager for the autonomy of their historic territories. The Spanish Communist Party (CP) also participated in this Popular Front government, giving it a particular legitimacy in the eyes of the landless peasants and workers. A significant though far smaller force in the Popular Front government was the Workers’ Party of Marxist Unification, the POUM —an anti-Stalinist party that identified itself as Marxist, but wavered between reformism and revolution. However, the anarchists also favored the republican reforms. The participation of the anarchists and the communists would be used to define the Basque nationalists as anarchists and communists when it could be argued that indeed they had been a part of the same coalition for the Spanish democratic republic.

The republicans consisted of Basque regionalists, Catalan regionalists, Spanish Republicans, the peasantry and landless, Basque industrialists, socialists, communists, anarchists, the anti-Church movement as well as those who were not anti-Church and in the Basque case were fervent Catholics, but who favored a separation of Church influence from state policy making. Spanish Nationalists consisted of the highly privileged, landowners, industrialists, bankers, Spanish Catholics who saw Francoism as the defender of law and order, and the military for whom the training was that they existed to save Spain from communism, anarchism, socialism, and regionalists who wanted to destroy Spain’s unity.

In Australia in general, there was very little contact with and information about Spain in the 1930s. Those Australian Catholics who had an interest in Spain could follow closely the establishment of the second Spanish republic in 1931, and the separating of Church and state and the subsequent dismantling of religious education as reported in the Australian *Catholic Freeman’s Journal* and similar newspapers. Basques in their own environments received newspapers sent from

5 There are numerous excellent English language works on Basque nationalism which can be checked in the bibliography of this work, including Payne, Clark, Jacob, Pérez Agote and look for forthcoming works by Cameron Watson and Igor Ahedo to be published by the Center for Basque Studies, Reno.

home, and personal letters and photographs, but the typical Australian citizen might not have ever studied or read anything about contemporary Spain at all.

War broke out July 18, 1936 and the basic ideology of the coalitions was as follows:

- *Centralism vs. Regionalism.*
- *Monarchy vs. Republic.*
- *Catholic Church vs. Secularization.*
- *Landowners vs. Peasants.*
- *Big business vs. working class and trade unions.*
- *Fascism vs. Democracy.*
- *Tradition vs. Modernization.*

Australian volunteers participated in the armed forces supporting both sides of the Spanish Civil War, though predominantly supporting the Spanish Republic through the International Brigades. While the Spanish Civil War was a celebrated cause for the Australian left, particularly the Communist Party of Australia, the war did not gain particular public interest. While individual right wing Australians served on the side of the Spanish Nationalist rebels, they did not receive any public support from within Australia. Australian opposition to the Republican cause (with whom the Basque nationalists sided) was led by B.A. Santamaría on an anti-communist and pro-Catholic basis, but not necessarily in favor of the falange or pro-Spanish Nationalist ideology. A famous event at the Melbourne University Debating Club was the debate between Nettie Palmer, a gifted speaker of the left, and the militant Catholics denouncing the Republic represented by Santamaría.

In a small sector of Australian society there was indeed great interest in “the last great cause.” Seventy Australians joined the International Brigades, fighting to save the elected government of the republic of Spain. They still are honored every year at their Memorial in Lennox Park near lake Burly-Griffin in Canberra. The memorial honors the Australian men and women who went to Spain during the war to defend the cause of the Spanish republic. Ten individuals of the Australian contingent were female nurses. During the civil war some 50,000 supporters from fifty-three countries went to Spain to defend the elected coalition government. For them the Spanish civil war represented the first battle in a larger and certainly coming war against fascism. Inscribed on the war memorial plaque, the Australian writer Nettie Palmer wrote from Barcelona, “Though they were few in number and not powerful and seemed often to be shouting against the wind theirs was truly a brave chapter in Australia’s history.” The monument was dedicated in Canberra on December 11, 1993 by Australians of the Spain Memorial Committee and by Lloyd Edmond, himself an international brigade veteran.”⁶

⁶ Amirah Inglis is a well-known specialist on the topic of Australia and the Spanish Civil War. She often writes short articles for *The Volunteer: Journal of the Veterans of the Abraham Lincoln Brigade*. This information comes from her various articles including, “New light on Australian IB volunteers in Republican Spain”, Vol. XXI, No. 2, Spring 1999. Pp 5-7.

The Australians who fought with the republic and the Basque nationalists and who were killed there include: Jack Barry, Ted Dickenson, Ralph Baynham, Bill Young, Bill Morcom, Harry Hynes, Cormac MacCarthy, Jack Stevens, Aussie Stevens, Jack Newman, Kevin Rebecchi, Percival Butler, James Stewart, and John Burgess. Australian women who served as nurses in the International Brigades numbered ten, including Mary Lawson, Una Wilson, May MacFarlane, Agnes Hodgson, Aileen Palmer, Margot Miller, Portia Holman and Esme Odgers. An estimated 600,000 people died in the Spanish Civil War, and 150,000 refugees fled the country, including approximately 32,000 children refugees.⁷

The Basque Government of the newly autonomous territory worked fervently to arrange for transportation, especially of the wounded and elderly, and they even established a system of Basque schools for the children. The Basque Government negotiated an agreement with the British to utilize their military vessels for an evacuation of thousands of civilian war refugees from the port of Bilbao, and France agreed to accept the Spanish citizens and to provide care for them. The Basque Government oversaw more than sixty trips by Basque, French and British ships taking exiles into safety to more than twenty locations in France and Belgium. Miren Larrauri remembers the bombing of Gernika in 1937 vividly,

Ibarranguelua is just a few kilometers from Gernika and I saw the fire and I saw the smoke and I saw pregnant women who couldn't even walk they were so weak with fear. My parents were working in the Philippines and all communications to the Basque towns were cut so we couldn't speak with them. The planes passed above Ibarranguelua on their way to Gernika, and on their way back they dropped thirty bombs in our mountains. Everyone was running here and there trying to stop the fires, but we were also afraid they would come back to bomb the people. It affected me, oh it affected me. Yes, I think this permanent shake that I have is a result of that fright. It affected me forever.

With the fall of Catalonia another 500,000 persons attempted to move into France. The Basque Government-in-exile (having fled Bilbao and Santander and now in Barcelona) moved its operation to Paris where between 1936 and 1939 Rafael Picavea had created an information network in favor of the Basques and the republican cause, including the publication of the newspaper *Euzko Deya* beginning in November 1936.

Basque Government Delegates worked diligently to get the support of the political leaders and Catholic elite in Europe and in the Americas. The government was able to benefit from the diaspora networks of established *euskal etxeak*, or Basque Centers, and from economically and politically elite Basque individuals who attempted to influence their host society governments. In 1938, a Basque Government

⁷ Numbers vary on the war dead (See Hugh Thomas and Paul Preston) and still today there are mass graves being uncovered in different areas of Spain. Additionally, there are an estimated several thousand of the children evacuees who never returned to their homes and families, and others who did return only to find themselves wishing to return to their new host countries and families one again. See Dorothy Legarreta.

Delegate Commission visited several of the established Basque Centers spread throughout the Americas in order to investigate the possibilities of the *euskal etxeak* being used as official reception centers for the coming immigration of political refugees. Numerous Basques in South America volunteered their services and their homes. Latin America attracted Basque intellectuals and educated professionals because they could use their Spanish language skills and step in to careers much more easily than they would be able to in North America, Australia, or other European countries. Already established Basque communities also provided information and knowledge for chain migration networks to their relatives and friends. These relations and communications reinforced and updated ties between the Basque government-in-exile and the diaspora because many of the political officials were now in these communities abroad and were able to mobilize people at the Centers to aid their refugees often in safe houses in *Iparalde*, and to collect financial contributions for the diplomatic offices in Paris and later London and New York.

In Australia, there was little mobilization in humanitarian aid to the war refugees or post-war donations, or at least it was not public knowledge. Gotzone Balanzategui remembers,



Carmen “Mentxu” Belon, top row at far right, at a Basque refugees children’s camp in Pamisford, England.

I do know that in 1952 dad went to see President José Antonio Aguirre in France and gave him money. He never made a big deal about it and we never really talked about those things. My father, Vicente Balanzategui died later in Lekeitio, and we had to go in to Gernika to make the *recordatorios*. And a man came up to me and asked if this was the Vicente Balanzategui that had sent so much money to help the poor after the Spanish Civil War. He was always sending checks to his friends that escaped to France, but you know he never told us what he was doing. We didn't know until this man came up to Leandra Menchaca and me to ask if this was the Balanzategui that had sent so much money to help so many people. We didn't know.

The Balanzategui family kept the original papers with the list of names who did donate funds for the Basque Government-in-exile, reproduced here in this publication, and it is likely that Vicente Balanzategui acted as the representative. Alberto Urberuaga remembers that Vicente Balanzategui had a small library and he always had access to the Ekin publications created by Basque nationalists in Buenos Aires, and also had many of the writings of Manuel de Irujo, from London. He had Reader's Digest edition in Spanish that arrived from Cuba as well. Alberto Urberuaga also said he remembered hearing that people had indeed sent goods or funds, but to their own families and not to institutions. Others only vaguely remember that their families might have sent used clothing to family in the Basque Country, but could not verify any exact details. In the Sydney and Melbourne areas the interviewees doubted that there were many Basques living in their areas in the 1930s and there was no evidence of any group or community political activity in favor of the republican forces or the Basque refugees in the 1930s or 1940s. Koldo San Sebastián writes, "At the beginning of the 1940s there were correspondents and agencies for *Euzko Deya*" (the publication of the Basque government-in-exile) and he goes on to list countries and the names of participants. He uses a list published in *Euzko Deya* itself which names Alejandro Lecube for Australia (San Sebastián 1988:79).⁸ Though none of the research participants mentioned Lecube or had any information on his activities, his name does appear in records at the Archives of Basque Nationalism of the Sabino Arana Foundation in Artea, Bizkaia as being resident in Australia, though no city is given. He maintained contact with different members of the Basque Government-in-exile, including Manuel de Irujo, José Ignacio Lizaso and Angel Gondra in London.⁹ In later chapters the readers will see that various individuals did indeed become quite involved in sending aid to the Basque Government-in-exile projects for refugees and orphans, and that Basque nationalist publications and correspondence with Basque nationalist movements came from Melbourne, Sydney and especially the Ingham area of North Queensland.

⁸ Koldo San Sebastián is a researcher, author and journalist and specializes in the history of the Basque Nationalist Party and the Basque Government-in-exile era of Basque history. He was also involved in assisting organize an exhibition in Gernika regarding the Basques and Australia.

⁹ Alejandro Lecube Correspondencia (I-L)/ 1936-1940/ GE-0022-03).

In late 1938 and early 1939 there were many serious bush fires in Australia, and Sydney hit 114 degrees Fahrenheit. Spain and its problems were a world away and there was little scattered coverage of the war in the daily news. However, though they did not learn much about the evacuation of tens of thousands of Basque children, many orphaned, to other countries for safety, they did know about the Jews fleeing Europe. Australia had a quota in place for escaping Jews fleeing Europe, 3,600 non-guaranteed and 1,500 guaranteed Jewish refugees per year. At the Evian conference in July 1938 the “Australian Minister for Trade and Customs, Lieutenant Colonel T.W. White argued that Australia could not extend the quota because Australia was predominantly British, and the government was unwilling to import a ‘racial problem’ by encouraging large-scale ‘foreign’ migration” (Langfield and Maclean 2002:86 quoting Department of Interior II Correspondence Files, Class 3, ‘European Migrants, 1939-1950’, National Archives of Australia, CRS A434, item 50/3/41837; Sydney Morning Herald, 5 & 7 July 1938).

The final collapse of the Spanish Republic in 1939 recorded an estimated 150,000 exiled Basques. Those political refugees significantly influenced the diaspora communities’ definitions and involvement in Basque identity maintenance by transporting the contemporary homeland nationalism of the day, and promoting an anti-Franco and anti-Madrid ideology. The Basque communities in Argentina,



The Muguirra family assisted Basques in their arrival and settling in North Queensland, and into Australian culture while also maintaining Euskara and Basque traditions.

Uruguay, Chile, Venezuela, Cuba, and Mexico, and now thanks to the Balanzategui papers we know also Australia, did raise private funds to be sent to the Basque Government-in-exile, and later after the war Basques in the Americas enthusiastically accommodated and sustained the Basque Government-in-exile delegations and the thousands of fugitive families. Carmen Martínez Simón remembers that the Italian troops in Navarre gave the local families their leftover pasta. Her former schoolhouse was now a prison for those who had resisted the Franco forces, and her own father was sentenced to a work camp in Teruel and later imprisoned for four years in Pamplona. “We were starved. They rationed us one loaf of bread every few days, but we were four siblings in our family.”

José Mari Jayo, from Murelaga, Bizkaia, had to do his military service and was stationed in Africa for six years. Among various posts, he was made to guard others who had fought for the Republicans in the Spanish Civil War and were now in the forced labor camps; people such as Martínez Simón’s father. The concentration camps for republican soldiers and sympathizers lasted into the 1950s. Between 1939 and 1945, approximately 1500 Basque exiles fled to Venezuela alone. In 1940, these Basques established the charity *Asociación Vasca de Socorros Mutuos*, the Basque Association of Mutual Aid, and in 1942 founded the first Basque Center in Caracas. Several thousand made their way to Argentina, Uruguay, and Chile and Mexico as



Photo courtesy Martínez Amigot Family Collection. Milagros Amigot center with long dress.

well. The publishing house of “Ekin” was established in 1942 in Argentina, which would eventually publish more than 150 different titles regarding Basque studies. These books even made their way to Australia. Alberto Urberuaga said, “I know that Vicente Balanzategui read a lot. He had a small library of books from Ekin, and he had a collection of writings by Manuel Irujo.” The Basque transnational and global networks of information did include Australia.

Internationally, the pro-Spanish media flood of misinformation defined the Basques as communists or anarchists and as anti-Catholic. The numbers actually showed the opposite at that time with Basque Catholic clergy and laity considered to be the most faithful Catholics in Spain. They were socially aware, charitable, theologically knowledgeable, educated men and women with the highest rates of Catholic practice and highest rate of people dedicated to the clergy in all of Spain. After the war and what many perceived as the betrayal by the official Church institutions, attitudes toward Catholicism as an institution revealed a distrust. Basques in Australia continued with their Catholic sacraments and symbolic ceremonies, but in many interviews individuals revealed confidentially that the behavior of the Catholic institutions during the war and the Franco dictatorship had soured their beliefs. Perhaps they had “gone through the motions” but were now more skeptical, doubters and not necessarily the faithful.

As the United States was drawn into the Second World War,¹⁰ Franco’s identification with Hitler and Mussolini prompted United States government support for the exiled Basque government. However, Basques’ republican ties to anarchists, socialists, and communists during the war made them the target of interest to U.S. and British intelligence units. Beginning in 1942, there were investigations of Basque Government-in-exile officials, and other Basque immigrants in the United States. Obtaining United States governmental endorsement for the Basque cause was the priority objective for President Aguirre, and he determined that there could be no perceived connections to communism or to any revolutionaries. Eventually, Basques collaborated with the U.S. State Department and in the South American countries were organized into counter-espionage units to aid the United States with its World War II effort. The Basque Delegations in Czechoslovakia, Bulgaria and Yugoslavia also aided with anti-communist espionage.

In 1945, representatives of fifty countries had met in San Francisco at the United Nations Conference on International Organization to draw up the United Nations Charter. It was signed on June 26, 1945, and the United Nations officially came into existence on October 24, 1945 when the Charter was ratified by a majority of the participants. The Basque Government lobbied and was successful in assuring the United Nations’ refusal of Spain as a member. Australian Labor Party politician, Dr. Hervert V. Evatt, Australian Minister for External Affairs, participated in the voices

¹⁰ Bruno Etxebarria Plaza went to war with the Australian Army and may have been the only Basque who died in WWII for the Australian Army.

opposed to allowing Spain to participate while still under the dictatorial regime and in 1946 Australian Norman Makin was voted in as the first President of the United Nations Security Council. In 1948 Minister Evatt was elected President of the United Nations General Assembly and Australia became a signatory to the Universal Declaration of Human Rights. The *Lehendakari*, President, returned to Paris from several years in New York in 1946 and the Delegates at the New York Basque Delegation offices continued this work of opposing Spain at the U.N.¹¹

However, in November 1950, the United Nations first lifted its diplomatic embargo adopted in 1946 against Spain as a punishment to the Franco regime and its Fascist leanings during WWII. Australia voted in favor of Spain being able to participate in several specialized agencies of the U.N. In 1951 Ambassador José Félix de Lequerica y Erquiza, originally of Bilbao and now working for the Spanish Government, presented his credentials to President Truman. Jesús de Galíndez and *Lehendakari* Aguirre presented a case to the United Nations Educational, Scientific, and Cultural Organization (UNESCO) in 1952, protesting Franco's request for admission to the UN. They noted the closure of the Basque University created by the Basque Government in 1936 under the terms of the Statute of Autonomy of 1936; the *Guardia Civil* military police occupation of libraries and social and cultural associations; the mass burnings of books published in *Euskara*; elimination of all use of *Euskara* in all schools whether public or private and even the rural areas where most families did not speak any other language but *Euskara*; prohibition of the use of *Euskara* in all public gatherings and in all publications, on the radio; suppression of Basque cultural societies, including the Society for Basque Studies-*Eusko Ikaskuntza*, and of the Academy for the Basque Language; prohibition of the use of *Euskara* in all religious publications and in the celebration of all Masses and any other religious ceremonies; a Decree requiring the translation into Spanish of all Basque names in civil registries and of all other official documents; the prohibition of the use of all Basque proper names in baptismal and other official documents; a directive ordering the removal of all inscriptions in *Euskara* from tombstones and all funerary markers (Clark 1979:137).

In 1948, *Lehendakari* Aguirre participated at The Hague Congress where European leaders discussed the idea of a united and federated Europe, with Aguirre promoting his idea of a European union of nationalities, or of the peoples, and not only of the states.¹² The Basque Government-in-exile also promoted the massive general strikes in the Basque Country of 1947 and of 1951. The offices of the Basque Government in Paris were then confiscated and given to the Spanish in June 1951.

It was the beginning of the Cold War, and the United States was no longer listening to the Basques. Spain had a wider array of intelligence and military options to offer in the way of a fight against communism, and the Basque lobby was losing

11 Aguirre continued the struggle of the Basque Government-in-exile until his death in 1960.

12 This ideology remains an important tenant in the arguments of Basque nationalists in regards to questions related to the European Union.

effectiveness against the world wide Catholic Church. Political advisors in the U.S. State Department favored staunch anti-communism regardless of it being a part of a dictatorship. The negotiations for military and economic agreements between Spain and the United States began in 1952 and were signed and adopted in 1953 under the Dwight Eisenhower administration. In 1954, François Mitterrand, then the French Minister of Interior, banned *Radio Euskadi* from the airwaves.

The worst blow came when Spain was admitted to the United Nations in 1955 and Lequerica was appointed as Madrid's permanent representative. The Basque nationalist leaders had hoped to work alongside the Western democracies to overthrow Franco's regime and to return the autonomous Basque Government-in-exile to its homeland. The Basque Government-in-exile wanted to aid the Allies in any way possible in order to win their favor and help to rid Spain of Franco. To appease the United States and to break ties with communists, they even expelled representatives of the Communist party from their coalition government-in-exile. Antonio Dupla claims that the Basque Government-in-exile expelled communists from its coalition government in May 1948 as a result of Nelson Rockefeller's suggestion to the Spanish republicans that they should flee from any political contact with the communist Party (Duplá 1992:137).

In 1956, on the twentieth anniversary of the formation of the Basque Statutes of Autonomy, the *Partido Nacionalista Vasco*, PNV, Basque Nationalist Party and the Basque Government-in-exile sponsored the First World Basque Congress, gathering approximately 400 scholars in Paris. Intellectuals, political scientists, economists and activists from all over the world participated in the debates on policies, economics, language, and educational programs for preserving Basque culture. They formed the Confederation of Basque Entities in America, which was to link all of the Basque Centers in the Western Hemisphere, and Caracas was chosen for the headquarters. There was no participation from Australian Basques.

After the death of *Lehendakari* Aguirre in 1960 and under the new leadership of Jesús María Leizaola, the same Christian Democratic, pro-European, and international policies were continued in the PNV, Basque Nationalist Party. Basques attended the 1962 European Movement congress in Munich, and favored the Basque Country, as well as Spain, joining the Council of Europe and the European Economic Community. The Basque Government-in-exile, now at a different location in Paris, supported homeland workers' strikes, manifestations against Franco, and the clandestine distribution of propaganda and information about activities inside Spain and about other Basques in exile. However, Leizaola was opposed to the formation of ETA in 1959 and the use of any radical violence in any attempt to create change in Spain. ETA became its own movement that would follow several different trajectories in the decades to come.¹³

13 For an excellent analysis of ETA in English see Robert P. Clark. 1984. *The Basque Insurgents: ETA, 1952-1980*. Madison: University of Wisconsin Press; 1990. *Negotiating with ETA Obstacles to Peace in the Basque Country, 1975-1988*. Reno: University of Nevada Press.

HOW IS BASQUENESS DEFINED IN AUSTRALIA?

Past experiences influence future perceptions and because the great majority of those studied in this work and their first generation descendants were born and raised during this era from the 1930s onward, their definitions of “Basqueness” are particularly interesting to theorists of ethnic identity maintenance. Ángel Alkala, from Tudela, has always been interested in homeland politics and Basque identity. He regularly received letters from home with political news and with newspaper clippings sent by family and friends. He said, “A Basque has to lean toward being Basque if one is, or if one feels as a Basque, shouldn’t they? Because it is not really necessary to be a Basque to feel as though one is Basque.” The definition of “Basqueness” is problematic, constantly in flux and is personal. Individuals Eusebio Illarramendi Manterola, Jaime Malaxechevarria Maguregui, Javier Iriondo Ezkiaga and Francisca Urrejola Landaburu would easily be recognized as Basques because of their surnames. However, “just as Basque” are the people named María Ángeles Fernández, Ángel Pérez, Luis San Gil, and Jesús María Plaza. There tends to be an attitude that a person’s surnames give them added “legitimacy” or authority.¹⁴ I would argue that this attitude is not only erroneous, but could be dangerous for the maintenance of Basques identity outside of the homeland. If Basques could adopt a more inclusive definition of Basqueness as something similar to “all those who support and work to maintain Basque language, history, culture, traditions and identity,” they could increase their numbers and most probably be more effective at actually doing the same; supporting and maintaining Basque language, history, culture, traditions and identity.

Looking at the data in the following tables gives us an indication of whether or not these Basques in Australia are using traditional conservative categories to define those who are “in” and those who are “out” of the group.

To be Basque, a person must have Basque ancestors

	Percent
Strongly Agree	38.38
Agree	34.34
No Opinion	4.04
Disagree	15.15
Strongly Disagree	8.08

Ancestry is clearly a defining variable with nearly 73% agreeing that it is a “must” for the Basque acceptance. Next we see that the fact that a person lives in the Basque

¹⁴ In my work, being “Totoricagüena Egurrola” has often given me added prestige, legitimacy and authority as being “really Basque” in the eyes of my research subjects. My family being from Gernika and all of the symbolism that it holds tends to add to my acceptance as an insider in nearly every community in which I have conducted fieldwork.



Liria López and Fidel Aldamizetxeberria
at the First Holy Communion of their
children Aintzane and Eusebio.

Country is not such a legitimizing factor. Only 43% agreed that people living in the Basque Country, whether or not born there, should be accepted as Basques. Ironically, in personal interviews several mentioned with some exasperation that no matter how long they lived in Australia they probably would never be accepted as Australian.

**Persons living in Euskal Herria should be accepted as Basque
whether or not born there**

	Frequency	Percent
Strongly Agree	6	6.06
Agree	37	37.37
No Opinion	27	27.27
Disagree	19	19.19
Strongly Disagree	10	10.10

As mentioned previously, many of the immigrants stated that they constantly are explaining to other Australians who and what the Basques are, as do those who are from Navarre and define themselves as Basque, and those who are Navarrese and define themselves as Navarrese. Interesting is that two-thirds do give some level of importance to identifying themselves as Basque, and not as Australia.

A Basque should identify as Basque, and not as Australian

	Percent
No Opinion	5.95
No Importance	27.38
Some Importance	26.19
Great Importance	15.48
Very Great Importance	25.00

Regarding those living in the homeland, although Australian respondents were given a choice of “no opinion” 16% left blank their responses to whether homeland Basques should identify separately as “Basque” and not as “French” or “Spanish.” A significant 87% gave this act of self-defining as a Basque a varying level of importance, 72% stating that it was of “great” or “very great” importance.

In the Basque Country people should identify themselves as Basque, and not as Spanish or French

	Frequency	Percent
No Opinion	5	5.81
No Importance	6	6.98
Some Importance	13	15.12
Great Importance	16	18.60
Very Great Importance	46	53.49

RELIGION

Pablo Orive wrote that the unexplainable sensation of Basqueness had always been his “north” on his identity compass. It influenced the decisions he made, his personality, and knowing right from wrong. The intrinsic feeling of being a part of a group influenced his actions. This also affected how he understood religion, a factor of ethnic identity in general and quite a controversial one for many Australian Basques.

Orive remembered one morning in the 1930s when his father was taking him to school in Gallarta, Bizkaia and they saw the teacher preparing the students to leave the class for the town church. It was explained to them that the teacher had been directed to take the students to Mass; however the elder Orive forbade it. “And my father told me, “I don’t want you wearing the stamp of any religious sect ... the day will come when you will be able to choose one or none at all.” This attitude would have been unusual in most areas of Navarre, where Catholicism ruled and during the Civil War and following Franco years, the pro-Catholic ideology continued intensely.

Dolores Gereka explained that in Bizkaia, where Basque nationalism and support for the elected republican government led to postwar repercussions and the influx of non-Basque priests, “Sometime we blamed the Catholic Church for abandoning us and siding with Franco. I won’t name names, but I have heard from other Basque women here in Australia that they were treated very poorly, shamefully, by priests. How many people have you interviewed here that are still believers and practitioners? There probably are not very many practitioners? Maybe they still believe in their own way but I think the Church as an institution lost much of its credibility with some of us.” One Navarrese interviewee who wanted his comment to remain anonymous said he is “allergic to religion.”

When respondents to the anonymous survey were asked the question regarding whether or not continuing with Catholic beliefs was important to their Basque identity, 16% of the respondents would not answer the question and left it blank. Of those who did answer, 14% said they had no opinion and another 20% said the continuance of the Catholic beliefs had no importance.

Continue Catholic beliefs and traditions in our family

	Age				Total
	18-30	31-45	46-60	61-75	
No Opinion	8.14	3.49	1.16	1.16	13.95
No Importance	6.98	3.49	4.65	4.65	19.77
Some Importance	3.49	5.81	4.65	2.33	16.28
Great Importance	3.49	8.14	4.65	2.33	18.60
Very Great Importance	5.81	8.14	11.63	5.81	31.40
Total participants	24	25	23	14	86
Total %	27.91	29.07	26.74	16.28	100.00

Frequency Missing = 16

Continuing Catholic beliefs and traditions in Euskal Herria

	Frequency	Percent
No Opinion	8	9.20
No Importance	17	19.54
Some Importance	12	13.79
Great Importance	17	19.54
Very Great Importance	33	37.93

When asked about Catholicism in the Basque Country itself, another 11% left this question blank, but responses did show that religion still is a factor of significance when considering Basqueness. Here in Australia, the Catholic Church was originally led by immigrants of English ancestry and later by the Irish. The Church of England,

the Anglican Church, was the largest denomination until 1986, when the number of Catholics surpassed all others in Australia (Jupp 1998: 9 *Immigration*). Though Australia was considered a country where religion and state were separated, Rosa Mari Izaguirre and Juan Andrés Olabarriaga were both surprised that in 1969 when they became citizens each was gifted a Bible by the Australian government.

In North Queensland, throughout the 1950s and 1960s Father Tomás Ormazabal was a regular participant in Basque social activities as well as the person who performed the weddings, baptisms, communions and confirmations and funeral Masses. He lived in Tully and traveled around North Queensland giving Masses in Spanish, Italian and English. He died in Tully in 1973. After his death, Spanish speaking priests did visit the area for special occasions or would travel from other parishes in Australia such as Father Antonio Portello who traveled from Brisbane. In Sydney, the Spanish government sent Spanish speaking priests to the Marrickville St. Francis Catholic Church on Albion Street; they included Father Manuel, and Father Gonzalo Moreno, who conducted many of the baptisms, weddings and funerals for the Basques. Father Rico, very popular in the 1960s, and Father Benigno Martín and Father José Osés also said Mass in Spanish in Sydney. In Melbourne, Father Eduardo Sánchez gave Mass and blessings for ceremonies in Spanish. These immigrants have in general retained a connection to Catholicism even if only



San Ignacio celebration of Ayr. Photo courtesy of Bengoa Arrate Family Collection.

symbolically. Some defined themselves as “Christmas and Easter Catholic” denoting that they attend Mass only for special holy days. However, nearly all of those who were married, had been married in a Catholic Church, and they had baptized their children in a Catholic Church.

EUSKARA, THE BASQUE LANGUAGE

Language is an identifying factor for ethnic groups and in the case of the Basques has been used prominently as one aspect for differentiation. Alfredo Muñoz said in his interview, “There is only one thing I regret and that is not having learned *Euskara* sufficiently. I am so happy and proud to know that in the Basque Country they are working to save the endangered language. It gives to all Basque people a unique status.” Simultaneously, for the Basques living outside the homeland, language is one of the most difficult elements to maintain. Because Spanish and French are world languages many parents have taught their children either Spanish or French instead of Basque. However, in the case of Queensland there were sufficient numbers of Basque speakers, endogamy, and constant circular migration back and forth with Basque-speaking areas of the Basque Country that parents did use Basque with their children born in Australia. “I suppose we knew that our children could learn Spanish at school later, or if we went back to Euskadi, they would learn it from other kids,” reasoned Begoña Yribar and Florencio Laurcirica living in Ingham. In other couples, a common combination was a Basque and an Italian and that communication often ended in a mix of Spanish and Italian, or just Italian such as Félix Ituarte and his partner of thirty years¹⁵, and later Italian mixed with English. Even when Basques or Navarrese married each other, it was not a given that both spoke Basque, as is the case with Carlos Orúe from a Spanish-speaking family and Miren Sanz from a Basque-speaking family. They communicate with each other and with their son in Spanish.

Pedro Altuna, born in 1946 in Ulzama, Navarre spoke only in Basque as a child until he went to school where students were forced to speak only in Spanish. Those who spoke in Basque were usually punished by the teacher. “I remember we would have to kneel on the hard floor and hold our arms straight out to our sides for so long we dropped in exhaustion,” said Rosa Mari Izaguirre. “Oh the teachers would whack you a good one with a *pala* [an all-wood racket shaped instrument for playing a handball game] if they heard you speaking in Euskara,” said José Antonio “Anbeko” Ugalde. José Antonio Urbieta said, “There was — and still is — all kinds of repression against the Basque language, even in the supposed “Transition” which was just a camouflaged continuation of the dictatorship.”

15 Ituarte claims he has never really learned English because his girlfriend speaks Italian only and they began their relationship in Italian and continued on in this way. He knows Basque, Spanish and Italian but very little English even after working in the United States in 1963 as a shepherd and living in Australia for more than three decades.

Rosa Mari Izaguirre, from Gernika, and her husband Juan Andrés Olabarriaga, from Arrazua — both Basque speaking towns— maintain their Euskara in Canberra in their own conversations, when they contact other Basque speakers and occasionally with their adult children. Izaguirre remembers,

In the 1950s, we were made to believe that speaking Basque was to be backward, for “those people from the farm,” you know. So I never forgot the day in Gernika when Julia Mugura [who later married Iñaki Albizu] arrived from Queensland with her brother. She was so beautiful. All the boys of Gernika were infatuated with her, and all the girls with her brother. Well, here they come, “Australians” wearing beautiful clothes and with a car! But the shocking part for all of us was that they spoke English and Euskara, not Spanish! They didn’t speak Spanish, these educated worldly Basque Australians, and they spoke Euskara, our Euskara, just like they were from our own town. Well, that made us proud and also made us wonder about all the propaganda that Euskara was a useless language, worth nothing.

Let us begin our data analysis and the discussion on Euskara by determining among our respondents who does know it and speak it.



Basque language classes at the Sydney Gure Txoko. From left Carlos Orúe, David Mendieta, María Rosa de Amezaga, Frank Blake and Amaia Lasa.

Do you know how to *speak* Basque?

	Melbourne	Queensland	Sydney	Total
Fluently	3.92	34.31	7.84	46.08
With some difficulty	0.00	7.84	1.96	9.80
I can understand a basic conversation	1.96	2.94	1.96	6.86
I know a few words	9.80	6.86	11.76	28.43
None at all	1.96	3.92	2.94	8.82
Total	18	57	27	102
	17.65	55.88	26.47	100.00

Do you know how to *speak* Basque?

	I was born in EH	1st generation born in Australia	2nd generation born in Australia	3rd generation born in Australia	Total
Fluently	29.41	16.67	0.00	0.00	46.08
With some difficulty	3.92	4.90	0.98	0.00	9.80
I can understand a basic conversation	1.96	4.90	0.00	0.00	6.86
I know a few words	6.86	16.67	4.90	0.00	28.43
None at all	2.94	3.92	0.98	0.98	8.82
Total	46	48	7	1	102
	45.10	47.06	6.86	0.98	100.00

Can you read and write in Basque?

	Melbourne	Queensland	Sydney	Total
Fluently	1.98	6.93	1.98	10.89
With some difficulty	1.98	12.87	5.94	20.79
I can understand a basic conversation	0.99	8.91	2.97	12.87
I know a few words	3.96	12.87	7.92	24.75
None at all	8.91	13.86	7.92	30.69
Total	18	56	27	101
	17.82	55.45	26.73	100.00

Frequency Missing = 1

Has the language maintained itself as a factor necessary for the definition of Basqueness in Australia? Our table shows that 52% disagree with the statement that a person must speak Basque in order to be considered a Basque.

To be Basque, a person must speak Basque.

	Frequency	Percent
Strongly Agree	11	11.46
Agree	23	23.96
No Opinion	12	12.50
Disagree	34	35.42
Strongly Disagree	16	16.67

They do express their opinions that Basques should try to learn the Basque language and that those who know it should use it, with 69% giving Euskara a degree of importance; “some”, “great”, or “very great”.

Basques should learn and use Euskara

	Frequency	Percent
No Opinion	1	1.12
No Importance	27	30.34
Some Importance	30	33.71
Great Importance	16	17.98
Very Great Importance	15	16.85

Can an ethnic culture be maintained without its original language? This topic is one of great controversy in the homeland itself, and also in numerous areas around the planet that are attempting to save minority languages in danger of extinction. In Basque communities around the world, there has been a continuous effort to maintain the language, and with special grants from the government of the Basque Autonomous Community, many *euskal etxea* have been able to fund informal classes and even university courses. We can see from the table below that by separating out the opinions of whether or not Basque culture can be maintained without Euskara according to the respondent's own level of Basque fluency, we can track that even those who only “know a few words” disagree that Basque culture can be maintained without the language (22%). In essence, they do not speak Basque and they do not believe the culture can be maintained without it. Perhaps they will try to learn it.

Those who do speak Basque fluently (the first column to the left) still show that 19% believe that Basque culture can be maintained without their language. Overall, if 36% “agree” or “strongly agree” that their own culture can be maintained without the language, there is not likely going to be a strong demand for the use of Euskara in the organizational activities in the future. The 59% who disagree will have to remain vocal and make sure that the language be taught and used.



The Basques of Sydney celebrate the Basque language with a cruise and the symbolism of the transfer of the torch of Basque language followed in the homeland, known as Korrika. Photo 2001.

Basque culture can be maintained without Euskara

	Do you know how to speak Basque?					Total
	Fluently	With some difficulty	I can understand a basic conversation	I know a few words	None at all	
Strongly Agree	1.03	1.03	1.03	2.06	0.00	5.15
Agree	17.53	2.06	2.06	5.15	4.12	30.93
No Opinion	2.06	1.03	1.03	0.00	1.03	5.15
Disagree	11.34	3.09	1.03	16.49	3.09	35.05
Strongly Disagree	13.40	2.06	2.06	5.15	1.03	23.71
Total	44	9	7	28	9	97
	45.36	9.28	7.22	28.87	9.28	100.00

Frequency Missing = 5

If the definition of who is and who is not Basque is determined by their language knowledge as an Euskara speaker, 35% “agree” or “strongly agree” that a person must speak Basque in order to be considered a Basque.

To be Basque, a person must speak Basque

	Do you know how to speak Basque?					Total
	Fluently	With some difficulty	I can understand a basic conversation	I know a few words	None at all	
Strongly Agree	10.42	1.04	0.00	0.00	0.00	11.46
Agree	12.50	4.17	4.17	3.13	0.00	23.96
No Opinion	4.17	1.04	1.04	4.17	2.08	12.50
Disagree	15.63	3.13	1.04	12.50	3.13	35.42
Strongly Disagree	3.13	0.00	0.00	9.38	4.17	16.67
Total	44	9	6	28	9	96
	45.83	9.38	6.25	29.17	9.38	100.00

Frequency Missing = 6

Regardless of language skills it is often erroneously assumed that the mother is the general ‘cultural carrier’ and the person most responsible for maintenance of homeland language, traditions, values, religion and other identifying factors of identity. We see that this is not so in the case of Basques in Australia. Only 44% agreed that their mothers had been more influential than their fathers for teaching Basque culture.

Mothers have been more influential than fathers for teaching Basque culture

	Frequency	Percent
Strongly Agree	11	11.58
Agree	31	32.63
No Opinion	24	25.26
Disagree	21	22.11
Strongly Disagree	8	8.42

POLITICS

Gerardo Alberdi Arcarazo and Martina Barrueta Ugana loved Australia from the first moment. For Martina it was a relief to be away from the Spanish police “because my husband was always involved in politics and the *Guardia Civil* were coming around knocking.” Gerardo added,

I felt a passion for Euskadi, and the injustices of the time were difficult to accept. I remember one time for an *Aberri Eguna* [Day of the Homeland] celebration in Pamplona, we spent the night before sleeping in the mountains and when in the morning we arrived to the Plaza del Castillo the police were waiting for us and harassing us. At another *Aberri Eguna* in Urbia, we couldn’t arrive because the Spanish government had called for a state of

exception, a curfew, and they were stopping and searching people. We arrived to Bermeo where we shouted at the Spanish police “Gora Euskadi Askatuta!” [Long Live Independent Euskadi!] and “Askatasuna! [Liberty!]”

In 1970, more than 200,000 people across the country participated in the largest demonstrations in Australian history, they were protesting against the Vietnam War. “Yes, but we also talked a lot about the Franco dictatorship, martial law all over Spain and the Burgos Trials of suspected ETA sympathizers. We talked about British and US aid to fascist regimes. We made sure that anyone who would listen to us also learned something about the Basques,” said Carmen “Mentxu” Belon in Melbourne. Among the Basques themselves it might have been a difficult proposition to try to involve them in civic action with hopes of influencing Australian policy toward Spain. In this research, respondents overwhelmingly disagreed with the statement that Basque Australians could influence Australian politics.

Basque Australians can influence Australian politics

	Frequency	Percent
False	94	94.95
True	5	5.05

Unlike the Greek, Irish or Jewish “lobbies” the Basques are relatively unknown. “Australia is a country of immigrants so we are just one more ethnic community, but we are a very, very small group in such a large city,” said Carlos Orúe about the community in Sydney. José Mari “Joe” Goicoechea added, “Up here in Herbert River and Burdekin districts, people know who the Basque are and we have a good reputation, but in the cities it’s quite another story.” Milagros Amigot said, “In Brisbane no one knew where or what ‘Navarre’ was. We then said we were ‘Spanish’ and some still didn’t know where that was.” There is no evidence that any Basques have collectively tried to influence Australian foreign policy toward Spain. Most activity has been on an individual basis, about a particular issue, or has been in relation to an inaccurate media story, but has not been an ongoing collective effort.

Basque Australians can influence Australian politics

With which Australian political party do you usually associate yourself?

	Labor Party	Liberal Party	Country Party	Other	I do not participate in Australian politics	Total
False	45.83	12.50	9.38	4.17	22.92	94.79
True	2.08	1.04	0.00	1.04	1.04	5.21
Total	46	13	9	5	23	96
	47.92	13.54	9.38	5.21	23.96	100.00

Frequency Missing = 6

Many of these Basques in Australia do not participate in any national or local politics of any kind. Seen in the table below, 24% state that they do not participate in Australian politics, but of the other three-quarters of the research participants that do, more than half favor the Labor Party.

With which Australian political party do you usually associate yourself?

	Melbourne	Queensland	Sydney	Total
Labor Party	14.29	15.31	17.35	46.94
Liberal Party	1.02	8.16	4.08	13.27
Country Party	0.00	9.18	1.02	10.20
Other	0.00	5.10	0.00	5.10
I do not participate in Australian politics	3.06	16.33	5.10	24.49
Total	18	53	27	98
	18.37	54.08	27.55	100.00

Frequency Missing = 4

JOE GOICOECHEA WILL TACKLE PROBLEMS FOR HERBERT

JOE TACKLES UNEMPLOYMENT
 A staggering 1.6 million people are still unemployed in Queensland. There's more than a million more people looking for work than there are jobs. It's time to get the economy moving again. Joe Goicoechea understands the unemployment problem and is ready to tackle it.

JOE TACKLES THE COST OF LIVING
 Just look at the bills on your wall every month. It just keeps getting higher and the prices in the stores get even higher. The simple answer is to reduce high inflation through Labor's anti-inflation program. Have a look at the increase in every day living costs under Labor mismanagement.

JOE TACKLES HIGH TAXES
 The Labor Government spending in the budget is out of control. That's why the tax system is so high, but every Queensland family is paying the tax, and that's why they keep getting poorer. Joe Goicoechea and the Nationals are ready to tackle the cost of living problem.

JOE TACKLES DEFENCE SUPERANNUATION
 Labor's mismanagement in the Defence Act is causing defence superannuation payments to be paid every year. That's a big bill - and they're going to be in a bind.

JOE'S NATIONALS FOR OUR FUTURE

VOTE [X] JOE GOICOECHEA

José Mari "Joe" Goicoechea Ugarte, of Townsville, is one of the very few Basques who have run for public office in Australia.

With which Australian political party do you usually associate yourself?

	Age				Total
	18-30	31-45	46-60	61-75	
Labor Party	15.46	14.43	10.31	7.22	47.42
Liberal Party	1.03	2.06	5.15	4.12	12.37
Country Party	2.06	3.09	3.09	2.06	10.31
Other	2.06	1.03	1.03	1.03	5.15
I do not participate in Australian politics	5.15	6.19	6.19	7.22	24.74
Total	25	26	25	21	97
	25.77	26.80	25.77	21.65	100.00

Frequency Missing = 5

The political parties used as examples on the anonymous questionnaire were those of the homeland in the Basque Autonomous Community, Euskadi. Though personal interview participants included those who were from Navarre and identify as Navarrese and not Basque, these individuals could opt out of the question. There were also individuals who completed the questionnaire and who did not want to participate in an interview. As can be seen on the original questionnaire in the appendix, several political parties were offered and the top choices were the following five selected by the respondents. The *Partido Popular* (PP) Popular Party is a Spain-wide right-wing conservative party. The *Partido Socialista Obrero Español* (PSOE) Spanish Socialist Workers' Party is a Spain-wide left-wing liberal party. The *Partido Nacionalista Vasco* (PNV) Basque Nationalist Party is a socially progressive moderate party in the four territories of Araba, Bizkaia, Gipuzkoa and Navarre that favors Basque autonomy. It has ruled the coalitions of every democratic Basque government since the 1980s. *Euskadiko Ezkerra* (EE) Basque Left, moved away from Basque nationalist ideology and closer to socialist policies and eventually in the 1990s integrated with the Basque Country's branch of the PSOE. *Herri Batasuna* (HB) United Homeland, is the leftist and pro-independence radical party considered to be the political wing of ETA, and which refuses to condemn violence. Overall, 46% responded that they did not know enough about the homeland politics to answer the question.

Which Basque Autonomous Community political party most closely fits your views?

	Frequency	Percent
PP	2	2.15
PSOE	2	2.15
PNV	14	15.05
EE	2	2.15
HB	13	13.98
I do not know enough about Basque country politics to answer this question	43	46.24
I purposefully stay out of Basque Country politics	17	18.28

Which Basque Autonomous Community political party most closely fits your views?

	Generation in Australia				Total
	I was born in EH	1st generation born in Australia	2nd generation born in Australia	3rd generation born in Australia	
PP	1.08	1.08	0.00	0.00	2.15
PSOE	2.15	0.00	0.00	0.00	2.15
PNV	11.83	3.23	0.00	0.00	15.05
EE	1.08	1.08	0.00	0.00	2.15
HB	7.53	6.45	0.00	0.00	13.98
I do not know enough about Basque country politics to answer this question	12.90	26.88	6.45	0.00	46.24
I purposefully stay out of Basque Country politics	7.53	8.60	1.08	1.08	18.28
Total	41	44	7	1	93
	44.09	47.31	7.53	1.08	100.00

Frequency Missing = 9

Cross-tabulating the respondents' Australian party choices with their Basque Country choices we do not find any unusual connections and the respondents' political leanings are consistent in both countries. The highest percentages for those staying out of Basque Country politics also do not participate in Australian politics. The Basque Nationalist Party (PNV) and the United Homeland (HB) were the most popular parties. These results are similar to other data collected with the same survey in Belgium, Argentina, Peru, Uruguay and the United States.

With which Australian political party do you usually associate yourself?

	Which BAC political party most closely fits your views?							Total
	PP	PSOE	PNV	EE	HB	I don't know enough about BC politics to answer this question	I stay out of Basque Country politics	
Labor party	1.09	2.17	7.61	2.17	11.96	17.39	4.35	46.74
Liberal party	1.09	0.00	5.43	0.00	1.09	4.35	2.17	14.13
Country party	0.00	0.00	0.00	0.00	0.00	9.78	0.00	9.78
Other	0.00	0.00	0.00	0.00	0.00	4.35	1.09	5.43
I do not participate in Australian politics	0.00	0.00	2.17	0.00	1.09	9.78	10.87	23.91
Total	2	2	14	2	13	42	17	92
	2.17	2.17	15.22	2.17	14.13	45.65	18.48	100.00

Frequency Missing = 10

In regards to these Basques’ attitudes toward future homeland political configuration or independence most have clear opinions about what they want, or they admit freely that they have no idea. During the decades of the Franco regime information was difficult to obtain and the news in Australia was even less. Benito Bañuelos, Mariasun Salazar, and José Bilbao mentioned having *El Faro* in Sydney, which was a Spanish newspaper, and José said, “Sometimes maybe nothing would have been better because of the Spanish political slant.” The politics of the Basque territories is complex and fluid. There are numerous political parties and different coalitions for local, provincial and autonomous community elections. Peter Mendiola commented, “I speak Spanish and some Basque, and I can follow the news everyday on the Internet and from various family and friends as sources, but if I don’t read regularly I am lost. I try to read *Berría*¹⁶, *Deia*¹⁷ and even *El País*¹⁸ and I read all of the news the Basque Government sends us, and the BBC, but there are so many layers to the parties and the issues, it is quite exhausting to keep up.” Gotzone Balanzategui added, “Alberto Urberuaga, who lives in Spain now, writes me sometimes, ten, twelve page letters and maybe eight are of politics. And I can’t follow it. I just cannot, even with him writing and trying to explain it all.”

When asked about the use of violence in the Basque Country, it is common that interviewees will ask if I can turn off the tape recorder, and I do. In their anonymous surveys only seven of 102 left the question blank, but 37% said they had “no opinion” about the use of violence and its effectiveness for achieving increased autonomy. Those who agreed and those who disagreed were almost evenly divided, 33% agreeing or strongly agreeing, and 31% disagreeing or strongly disagreeing.

Whether or not I agree with its use, political violence has been effective for achieving more autonomy in the Basque Country

	Frequency	Percent
Strongly Agree	9	9.47
Agree	22	23.16
No Opinion	35	36.84
Disagree	17	17.89
Strongly Disagree	12	12.63

How important is it to these Basques those separatist activities be supported? And how important is it to support movements for peace and anti-terrorism? Note that seventeen of 102 did not respond each of these questions.

¹⁶ A Basque language newspaper that also briefly published online some of its stories in English. It is known as a Basque nationalist paper.
¹⁷ *Deia*, was known for a long time as the paper of the PNV. It has lost readership in the last few years.
¹⁸ *El País* is the largest statewide Spanish paper and is known as Spanish nationalist.

Supporting separatist actions to make Euskal Herria it own independent country

	Age				Total
	18-30	31-45	46-60	61-75	
No Opinion	8.24	9.41	8.24	4.71	30.59
No Importance	9.41	8.24	9.41	8.24	35.29
Some Importance	4.71	5.88	5.88	1.18	17.65
Great Importance	2.35	3.53	1.18	0.00	7.06
Very Great Importance	2.35	2.35	2.35	2.35	9.41
Total	23	25	23	14	85
	27.06	29.41	27.06	16.47	100.00

Frequency Missing = 17

Supporting the movements for peace and anti-terrorism in Euskal Herria

	Age				Total
	18-30	31-45	46-60	61-75	
No Opinion	5.88	2.35	2.35	2.35	12.94
No Importance	0.00	1.18	2.35	4.71	8.24
Some Importance	5.88	7.06	4.71	1.18	18.82
Great Importance	5.88	4.71	5.88	1.18	17.65
Very Great Importance	10.59	14.12	10.59	7.06	42.35
Total	24	25	22	14	85
	28.24	29.41	25.88	16.47	100.00

Frequency Missing = 17

Finally, we want to know their political opinions and attitudes regarding the most desirable future for their homeland. Though those who are in Australia still now in 2008 are not as likely to return permanently as were those Basques living here in the 1980s, they do travel frequently, and regardless are quite interested in their homeland *because it is their homeland*, as well as because it is the home of their families and friends. There are numerous options for the political administrative future of the seven historic Basque territories straddling the border of France and Spain. The European Union and the devolution of powers and simultaneous consolidation and shifting up to Brussels of other powers have left the states in a phase of redefinition. This has resulted in Madrid turning to a hard line against any kind of discussions of the Basque statutes of autonomy being implemented, as there are still competencies which have not been transferred from Madrid to the Basque Parliament in Vitoria-Gasteiz. While conversations tended to drift toward total independence for the seven territories, most also believed this was unrealistic. Others finished by saying it was unnecessary in a European Union of the peoples, if a European Union of the peoples ever became a reality.

Which is the most desirable future for the seven provinces?

	I was born in EH	I am 1st generation of my family born in Australia	I am 2nd generation of my family born in Australia	I am 3rd generation of my family born in Australia	Total
Lapurdi, Behe Nafarroa & Zuberoa remain in France; Araba, Bizkaia, Gipuzkoa, keep their autonomous Government inside Spain; Navarre keeps its separate government inside Spain.	3.26	0.00	0.00	0.00	3.26
Lapurdi, Behe Nafarroa & Zuberoa remain in France; Araba, Bizkaia, Gipuzkoa unite with Navarre to form one government inside Spain.	10.87	3.26	0.00	0.00	14.13
Lapurdi, Behe Nafarroa, Zuberoa, Araba, Bizkaia, Gipuzkoa and Navarre declare independence from both France and Spain and together form one separate country.	14.13	16.30	0.00	0.00	30.43
I do not know enough about the situation to answer this question.	14.13	29.35	7.61	1.09	52.17
Total	39	45	7	1	92
	42.39	48.91	7.61	1.09	100.00

Frequency Missing = 10

BASQUE IDENTITY

While in Central and South America Basques have centuries of history and status in various countries, in Australia the immigration is relatively small and recent. Though in particular communities of the United States, Argentina, Uruguay, or Chile to “be Basque” is to be connected to a high status of a person of honor, respectable,

trustworthy, frugal, and of one’s word, in Australia, Basques simply are not known unless in certain towns of North Queensland. Only 6% of the 102 respondents “agreed” or “strongly agreed” that Basques have a higher socioeconomic status than other immigrants.

Basques have a higher socioeconomic status than other immigrants in Australia

	Frequency	Percent
Strongly Agree	4	4.21
Agree	2	2.11
No Opinion	29	30.53
Disagree	43	45.26
Strongly Disagree	17	17.89

Social scientists try to explain why people maintain their ethnic identity even generations later after the initial migration to a new homeland, and various theories utilize primordialism as the most significant factor. Ethnicity is indefinable, inexplicable precisely because it is not rational, but emotional and inherent. Ethnicity and identity are in one’s genes and psyche, and in this case many Basques answered that one of the reasons that they maintain their ethnic identity is because it makes them feel “special and unique,” and 81% responded that one of the reasons they maintain their Basqueness is because of the pride they have in the reputation of Basques as being honest and hardworking. As stated above, that reputation may not be known across the general populations of Melbourne or Sydney, but in interviews individuals mentioned their knowledge of the positive social status and good reputation of Basques in other diaspora communities.

Makes me feel special and unique

	Frequency	Percent
No	33	33.33
Yes	66	66.67

I maintain my identity because I am proud of the reputation Basques have as honest and hardworking

	Frequency	Percent
No	19	19.19
Yes	80	80.81

Being Basque has also served an instrumental purpose of helping or hindering these respondents in certain circumstances; twelve people answered that being Basque had affected them at some point when buying or renting a house or an apartment. For nine individuals it had helped them, but for three, it had hindered them.

Buying or renting a house/apartment

	Gender		Total
	Female	Male	
Unfavorable	8.33	8.33	16.67
Favorable	16.67	66.67	83.33
Total	3	9	12
	25.00	75.00	100.00

Frequency Missing = 90

A true test of “Basqueness” being favorable or unfavorable is its instrumental application when applying for employment or asking for a promotion. As shown below, regardless of age (and therefore being able to theorize if Basques were gaining a certain reputation in more recent times), only 7% agreed that being Basque had ever helped them get a job. We cannot surmise from this data the reasons for the 60% disagreeing or strongly disagreeing —we cannot know for certain whether or not they perceived marking one of those two responses as relaying that they had been discriminated against in some way, or if literally and simply, being Basque had not helped them in their employment.



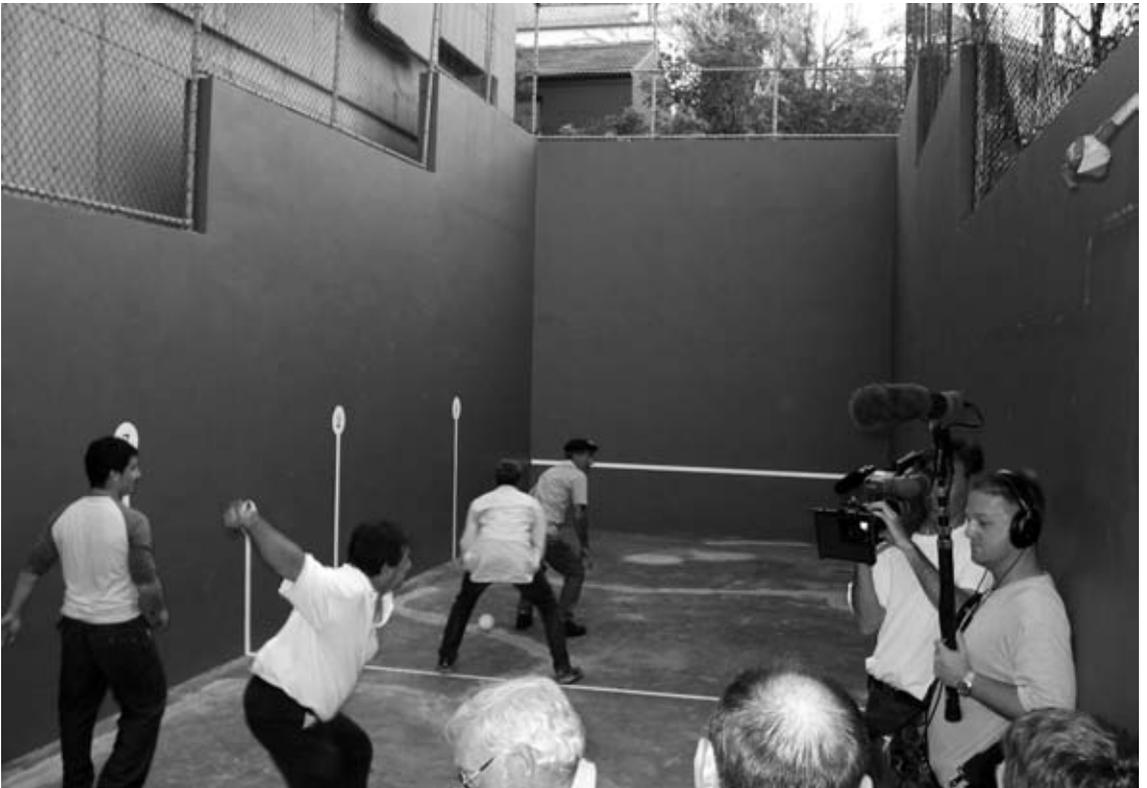
San Ignacio celebrations in Ingham during the 1950s could include several hundred people. Bengoa Arrate Family Collection.

Being Basque has helped me get a job or a promotion

	Age				Total
	18-30	31-45	46-60	61-75	
Strongly Agree	0.00	1.08	0.00	1.08	2.15
Agree	3.23	0.00	0.00	2.15	5.38
No Opinion	11.83	6.45	9.68	4.30	32.26
Disagree	4.30	13.98	6.45	7.53	32.26
Strongly Disagree	7.53	7.53	7.53	5.38	27.96
Total	25	27	22	19	93
	26.88	29.03	23.66	20.43	100.00

Frequency Missing = 9

In discussions of discrimination in Australia, there are always references to the general British attitude of arrogance and ethnic superiority. The English and Irish first settled Australia and theirs is the dominant power culture. The anti non-Northern European immigrant policies of 'White Australia' permeated all levels of society. Basques were often mistaken for Greeks or Italians and called "dagos", which comes from "Diego" which they used as a name for nearly any darker skinned Europeans, or at least dark-eyed and dark-haired Europeans. Not speaking English is what held



At the Sydney frontón, playing for a television show that will educate Australians about the Basque culture.

most of these immigrants back from realizing higher economic gains. Marisol Luno Bilbao and her husband José Bilbao did have excellent success with employment. José was selected for a job as soon as he arrived in 1965, working in construction on the Sydney Opera House with a group of other Basques, including José Arregi and Benito Bañuelos. He then worked at Morris, manufacturing Australia's automobiles and from there he got a job at the *Daily Telegraph* where he worked for nearly forty years. Marisol was a hairdresser and her clients were women from the *Club Español* and then she earned employment cleaning offices. In none of their jobs was English fluency a requirement. She said, "If we had known how difficult it might be we never would have come! No way. I cried. I cried regularly the first years we were here. It wasn't that they directly discriminated against us; it was that for those of us who did not know English, we were at a terrible disadvantage. I couldn't even speak to the people at the supermarket. The level of frustration at not being able to communicate was terrible, terrible."

In 2003, at the Davis Cup tennis final between Australia and Spain the incorrect national anthem for the guests was played at the official opening ceremony. The trumpeter began playing what he thought was the Spanish national anthem but in the front row of the VIP seats, the Spanish dignitaries were in shock, frantically trying to get the music stopped. The tune that had been played was the *Himno de Riego*, a Spanish



Basque friends worked together in the lumber industry and socialized together by night. Photo courtesy of the Andueza Latorre Family Collection.

republican anthem with a history to the pre-Franco era and the Spanish Civil War. The Spanish team left the court but after a bit of behind the scenes negotiating, the teams came out to play.¹⁹ Most likely for the Australian audience it seemed to be a ridiculous incident and one which should have never caused such an unprofessional reaction from the Spanish VIPs and players. Also most likely, they were not aware of the painful and traumatic memories this particular music invoked in others who recognized its historical past. Because of the events and experiences described above, these individuals of the Basque community intimately understood the emotional reaction from the Spanish team.



Basque women of the Ingham area in 1957. Dolores Mendiola center in white dress with necklace.

¹⁹ Alan Attwood. "Australia 1, Spain 1, Diplomacy 0". *The Age Company Ltd.* 2003. November 29, 2003.



Recru Travel

(04)

itment, and Arrival

The immigrants' first memories in Australia are often in regards to what might seem like a trivial detail, such as the color of one's dress worn on the day of arrival, the particular noises made with the unloading of the ship's cargo, or the smell of food cooked with lard instead of with olive oil. The relief of safely having reached port in Brisbane, Sydney, Melbourne or Perth and being able to set foot on firm soil is not a part of what is mentioned frequently by these Basques. Instead, they referred more to food and how happy they were to meet up with relatives or other Basques and have a good meal. Very few discussed being afraid during the voyage itself, nervous yes, but not truly afraid of sinking, or for those who traveled later, having an aircraft accident. There are examples of "eager" immigrants jumping ship and swimming to shore such as Jon Barturen, "Txo" and two friends from Bermeo, José Antonio Azkue, or Enrique Uribarri, from Gorniz, who jumped off the *Monte Udala* in 1959 as it entered Melbourne.²⁰ Each individual's experience was marked by their own personal history.

Mari Carmen Badiola left Ondarroa to join her family in Australia, and to be with her boyfriend Juan Jayo. He was also from a large family and as was the custom, siblings had to find other alternatives and leave the family *baserri*. He came to Australia sponsored by his aunt Teresa Uriguen Mendiola and other cousins Mari Jayo, José Mari Jayo, and Félix Jayo. "I never met my boyfriend while we were in Euskadi. My brothers met him here in Australia and they got us to start writing and

20 In 1981 the Australian government implemented an amnesty program for illegal persons in Australia.

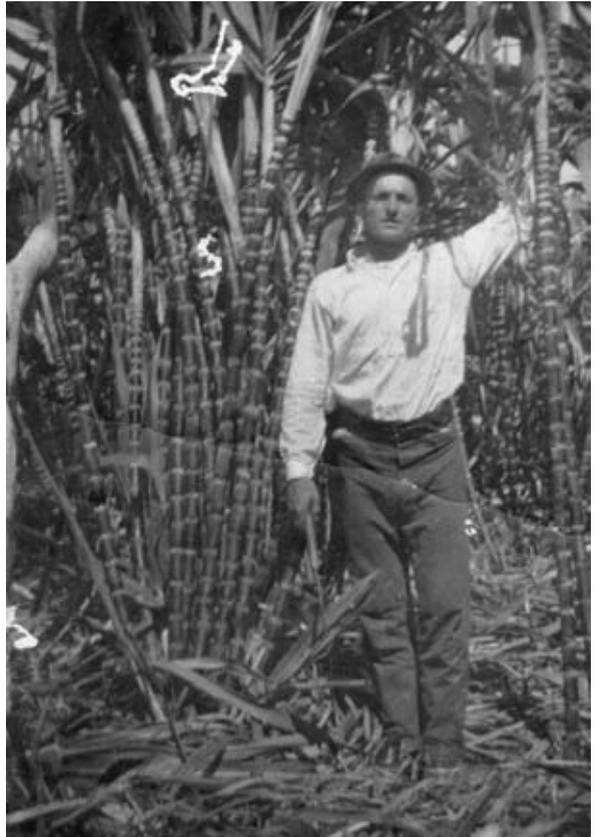
sending photos to each other. We wrote for over a year and then I came. I stayed with the Mendiolas for a month and then we married,” said Badiola.

Others were perpetual migrants such as Pedro Bengoa who left Aulestia for the United States as his first destination when he was eighteen years old. He later moved on to Australia, cutting sugar cane from 1917 to 1921. He returned to the Basque Country and married Segunda Bereciartua Unamuno (seventeen years younger than he) in 1934 and then departed again to the United States. Their eldest son, Juan Bengoa, was born in Oregon in 1935. The Bengoas then returned again to Queensland where Pedro worked for the Alberdi family. Without any formal recruitment, Pedro Bengoa and Segunda Bereciartua were not afraid to try their fortune in various places.

In the 1950s, having heard from others and being given information by the Australian government about the voyage itself, most had resigned themselves to the fact that it would be approximately thirty days of travel. There would be stops in exotic ports such as in Egypt where they would leave the ship for a day and be able to ride camels, or in Colombo, Sri Lanka, where several men reported that they must have acted like fools because of their rude staring at the people in their colorful dress. Even their experiences in Italy and Greece were fascinating, as the majority of



Safety preparations were mandatory aboard all oceanliners. Photo courtesy of Asociación Boomerang.



Pedro Bengoa 1920. Bengoa Arrate Family Collection.

these migrants had never traveled outside of a hometown radius of approximately 100 miles. They reported that they had never seen live Asian people, even in the “cities” of Bilbao or Pamplona. They had seen photographs in magazines or had seen Asians on television, if they had access to one, but that was the extent of their multicultural understanding. They were about to experience a quick awakening.

RECRUITMENT AND ASSISTED MIGRATION SCHEMES

Queensland became its own separate colony in 1859 and by the 1880s had significant Chinese and Kanaka communities. Agricultural policies in Queensland in the 1870s and 1880s still advantaged Germans and Scandinavians, and agricultural workers and not immigrants from urban areas. “Between 1879-1888, assistance, including free passages, was given to 100,000 emigrants to Queensland, of whom 24% were farm laborers, 21% domestic servants and 7% general laborers” (Jupp 1998:7 Immigration). In 1884, Queensland had thirty-five authorized recruiting agents, mostly in Inverness, Duns, Dingwall, Elgin, Crewkerne, Taunton, Dunstable and Barnstable (idem:25).

Australia was a country that needed people and laborers, laborers who were not afraid of hard work because that's what we did non-stop, said Sebastián López de Arechavaleta now living in Pamplona with his wife Lucía. He suffered terribly upon his arrival. I could not speak English and I had no job and no money. I went for twelve days without eating. I finally found a job in construction, but I tell you, I was very, very frightened. I was sleeping on a bench in the park. That was my welcome to Australia.

Cristina Gomeza, from Belendiz, Bizkaia had four aunts living in the United States but she also knew many of the men who were leaving to cut cane in Queensland. Like several others, she was looking to escape the political oppression in the Basque Country and to have a short adventure. A cousin of hers was a friar and he helped her get the correct paperwork submitted to the Australian offices in Bilbao. However, she still had to produce letters of reference from the shop owners where her mother was a customer, from the priest of Arrazua, from her teacher, and from the Spanish Falange.

Valentín Astui decided to leave Bermeo and try his fortune elsewhere, but always with the intention of returning. As did others like him that migrated, he had a job already but the pay was low and there was no way to save the sufficient amount necessary to marry and pay for separate housing, or to start a business, or to renovate a family farm. The parish priest first told him of the possibilities of going to Australia,

49 GERRE ST. FITZROY

CATHOLIC IMMIGRATION OFFICE



355 Lonsdale Street
Melbourne, C.1.

No 14221

Date..... 17.3.66.

Code No. m/5410/958/SP.

Received from LOPEZ SEBASTIAN

the sum of SIXTY dollars - cents

Deposit for Travel Loan.
Repayment

Received with Thanks

B. M. M.
on behalf of Catholic Immigration Office

\$ 60.00

Sebastián López Arechavaleta took a loan from the Catholic Immigration Office in order to assist his migration from Navarre to Australia.

and that he could facilitate this with his family members in Australia, the Monasterio family. Shortly thereafter, Astui and seven additional men from Bermeo applied for immigration permission and then traveled and arrived together to Brisbane.

In July 1945, Arthur Calwell was chosen to head the new Australian Department of Immigration, and the Department effort was assisted by both the Commonwealth Immigration Advisory Council and the Commonwealth Immigration Planning Council with the goal of increasing the country's population by one percent annually. An annual Australian Citizenship Convention was held, and the first meeting established the "Good Neighbour Movement" in January 1950, which was to encourage Australians to welcome and help the new immigrants entering the country.

There were Good Neighbour Councils in each State and Territory, which successfully enlisted the active support and co-operation of some 960 community agencies and thousands of Good Neighbour volunteers who assisted in migrant integration —and as a consequence— hoped to promote their desire to become Australian citizens (Leaflet from the Department of Immigration and Multicultural Affairs). Australian policy at this point still was meant to attract United Kingdom and Irish nationals to the continent. Next most favorable were those persons of Northern European descent, sought through the mechanism of the "Empire and Allied Ex-Servicemen Scheme." They also established agreements with the German and Dutch governments to increase immigration from those populations, and later, displaced persons from Eastern Europe were also welcomed. The Displaced Persons Scheme selected 170,700 refugees for entrance to Australia. Agreements for Southern Europeans were signed with Italy in 1951 and with Greece in 1952.

After WWI and WWII, assisted migration plans were established by inter-governmental agencies, state governments, religious organizations and voluntary agencies in order to assist the millions of displaced persons resulting from the horrors of war mainly in Europe, but also in the Pacific. The Inter-Governmental Committee for European Migration (ICEM) was established in Geneva in 1952 with the goals of processing and resettling refugees accounted for by the United Nations High Commission for Refugees. Australia was a founding member of this High Commission and enjoyed representation on all levels of committees and governing bodies. Spain also became a member in 1956 after it was allowed into the United Nations. More than one million displaced persons across Europe were aided with migration to Latin America and also to Australia. The home countries of individuals included Italy, Germany, Austria, Netherlands, Greece, and —between 1952 and 1959— 20,000 persons from Spain were aided with migration to Australia. The receiving countries included the USA, Canada, Argentina, Brazil, Israel and 230,000 individuals to Australia alone. By 1962, the ICEM had assisted nearly 60,000 citizens of Spain with relocations, 2,348 being directly to Australia (I. García 2002:15).²¹

²¹ Professor Ignacio García in Sydney has been instrumental to researching and recording the history of immigrants from Spain and their experiences in Australia. I thank him for his time and help with this volume. William A. Douglass also has researched in detail the Italian and Basque migration to North Queensland and includes references to the Australian-Spanish migration schemes in his 1996 Spanish language publication, *Azúcar Amargo* listed in the bibliography.

Because there were no official diplomatic relations existing at this time between Spain and Australia, the ICEM played a major role on Australia's behalf when negotiating with Spanish officials, and these authorized migration schemes eventually lasted for six years.

Between 1958 and 1963, the Spanish Assisted Migration Scheme facilitated migration for 7,816 Spanish nationals, each officially nominated by the Commonwealth of Australia.

Fiscal Year	Workers	Dependents	Males	Females
1958-59	328		328	
1959-60	314	133	313	134
1960-61	969	261	774	456
1961-62	638	868	675	874
1962-63	1,621	2,682	2,299	2,027
1963-64			11	67
Total	3,873	3,994	4,400	3,558

(Data from the Commonwealth Consolidated Statistics, 1968, and I. García 2002:1)

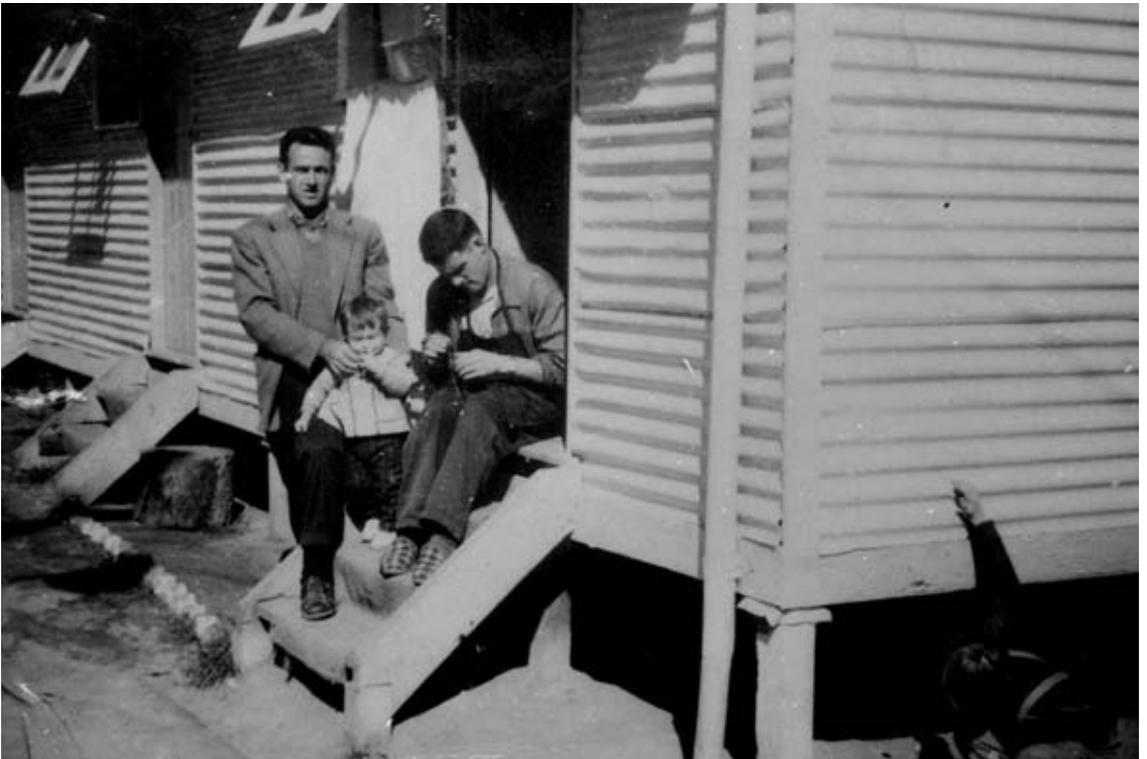
In 1958, negotiations were completed between officials of the Australian government, those of the Inter-Governmental Committee for European Migration

CAJA Banco Español de Crédito
 CAPITAL Y RESERVAS: 1.643.454.004,09 PESETAS
 Op.: Jun CENTRAL: Madrid
 (Fecha) 21-6-61 RESGUARDO n.º 321
Sr. D. Jesus Hermoso de Mendoza N.º CL. 53-301 Pamplona
PALCES IL. de O. ha entregado
Plas. 5.400,00 decimos pesetas en esta fecha la cantidad de
cinco mil cuatrocientas
 LIQUIDACIÓN DE GASTOS
 Timbres Pta: 12,-
 Com/ " 1,10
 Correo " _____
 Tele/ " _____
 Suma " 13,10
 abonar en la cuenta para tener a disposición de D. CIME, Cta. 3147
271,24
 en Sucursal de Urbana Calle Serrano, 51
MADRID
 BANCO ESPAÑOL DE CREDITO
 TOTAL: 5.413,10 Pesetas
 112 S. 1 112083 Ed. 58*

Payment of Jesús Hermoso de Mendoza toward his CIME loan for migration assistance.

(ICEM) and representatives of the Spanish government. Spanish migrants know it as the *Comité Intergubernamental para las Migraciones Europeas* (CIME). The ICEM was established after WWII to assist with the millions of displaced persons, homeless, exiles and refugees as a result of the war. The outcome of the communications, discussions and debates was a plan to encourage migration to Australia by rural agricultural workers who were likely to be the best suited for sugar cane cutting. These individuals would have their passages to Australia partially paid, and would be assured employment. The travel fare was to be paid from a combination of funds from the Spanish Government, the ICEM, the Commonwealth, and the migrant herself or himself. Though seemingly exceptionally successful, this scheme was eventually suspended by the Spanish government in March 1963.

In 1959, Galicia, Spain hosted the Second World Congress on Spanish Migration, and along with other representatives from around the world, from North Queensland, Alberto Urberuaga was asked to go as a representative of Australia and speak about life and work in Australia. He was also to encourage and recruit people to migrate. He travelled on to the Bilbao area and specifically to the towns of Gernika, Kortezubi (his own home town), Aulestia and Lekeitio. He was from this area and knew he would be able to easily recruit good people to travel to work in the sugar industry. He said, "I traveled with an Australian official and an Australian medical



Immigration reception centers were built in various locations in coastal Australia and received both individuals and entire families.

doctor who gave the applicants physical exams.” Urberuaga was specifically looking for workers for agriculture but he also knew that individuals that found other employment were allowed to stay in Australia. The country needed stone masons, brick layers, construction workers, carpenters, and mechanics. He spoke in the media of possibilities of earning seven or eight pounds per day during the cutting season and then people could look for other work in the south. Accommodation would be paid by the farm owners in “magnificent barracks which included lighting, wood for burning, and oil and along with these amenities, an electric refrigerator.” The information given was that a person would spend approximately eighteen pounds a month for meals and “beer is separate.” In the off season one could find a furnished accommodation for three or four pounds a week (Querol: 1959).

Urberuaga continued on to say that there were several Basques in the Ayr region that had made fortunes, quoting their net-worth as being between 50-60,000 pounds. He told of it being perfectly possible to work hard and save money and one could live well and even own a car. Because of the long distances, Urberuaga said, one in four persons owned a car. As an important encouragement he also was quoted as saying, “Each year one can save between 600 and 750 pounds on average, and these numbers, after twenty years convert to millions of pesetas and a return to the homeland without any worries for the future” (ibid). Urberuaga finished his interview by saying, “Please tell your readers that the Spanish emigrants in Australia never forget their values taught by our parents, that we live in perfect harmony, that the native population loves and respects us, and that we never pass up an opportunity to get together and remember with pride, satisfaction and seriousness the noble land in which we were born” (ibid).²² It was a successful sales pitch.

Valentín Astui and his seven friends were accepted for one of those recruiting programs of Urberuaga’s and they embarked on the ship *Toscana*, originally a United States cargo vessel that had transported military troops to the Pacific Islands. The program was named *Operación Canguro*. The voyage began in Donostia-San Sebastián on June 25 and from there they traveled to Trieste, Italy. They arrived to Brisbane August 9, 1958. “The voyage was absolutely fantastic, I mean really of fantasy. We stayed in Brisbane I think one week and we were working cutting cane the next week in Queensland,” said Astui.

THE CATHOLIC CHURCH

The International Catholic Migration Committee (ICMC) had branches in both Australia and in Spain. The Vatican Secretary of State, Monsignor Montini gave the reasons for its creation in 1951 as including the fact that a great number of the displaced persons in Europe were actually Catholic and that the Church should therefore call for a more intensive effort to help (Montini 1961:1). The International

22 Translations from Spanish to English are the author’s.



*Basque men departing
for North Queensland.*
Cándido Andueza, bottom row,
second from right. 1958.

Migrant Catholic Loan Fund assisted with the financial aspects of the organization. The ICMC assisted another 150,000 migrants during the 1950s, with 2, 623 individuals being from Spain. Australia received 3,985 persons during this time period (J. García 2002:17). In 1954, the *Comisión Católica Española de Migración* was established with Cardinal Arrieta y Castro presiding and Monsignor Fernando Ferris serving as the Secretary, who directed and managed operations. They sent nearly 100 chaplains around the world to assist the Spanish-speaking migrants, including one to Australia, Basque Father Tomás Ormazabal who traveled with the first expedition to Queensland and he stayed there until his death in 1973.

Migrants desiring to claim and sponsor relatives from Spain could write a letter of nomination through the Spanish Consulate in Australia to the *Comisión Católica*. These nominees were then contacted by the *Comisión Católica* and assisted with documentation, preparations and travel plans. This *Comisión* was also responsible for the *Plan Marta*, which brought young single Catholic women from Spain to Australia. They knew that in order to keep the migrants in Australia it might be necessary to help them establish families and roots, and that could only happen with an influx of women who would be potential marriage partners, and importantly Catholic partners. These Catholic organizations assisted in helping the new migrant integrate into the Catholic communities and activities as well.

In Spain, the *Instituto Español de Emigración* (IEE) was created through Spanish legislation in July 1956. For the first time Spain officially would be assisting emigration from its own territories by way of this Institute placed in the Ministry of Labor; this would help improve the negative reputation and isolation the Franco government was experiencing still at this time. The IEE also facilitated other migration schemes with Latin American countries and programs with Canada known as *Operación Bisonte* and *Operación Aloe*. It also facilitated the movement of Basque shepherders to the United States (I. García 2002:10). The Spanish Government representatives charged with creating and implementing emigration policy included Félix Iturriaga and Antonio García de Lahiguera. The Spanish Consuls in Australia were Santiago Ruíz Tabanera and later José Garay and Ramón de la Riva Gamba. The CCEM and the ICEM worked with the Spanish IEE to attempt to protect migrants' rights once they were in their new environments. Sebastián López de Arechavaleta was assisted by the ICEM "and I thought that they would facilitate my looking for a job, but when I landed I was completely alone. I made my own contacts, from a park bench where I was sleeping at nights!"

It was also possible that the recruiting process itself could be quite upsetting and embarrassing. Pilar Latorre remembers that part of her "audition" for being selected to come to Australia included questionable and very unusual requests. Women were to



Plan Marta training for females began in Madrid before the women departed for Australia.

disrobe and —completely naked— they were asked to walk in front of the Australian doctor, government official, and the Spanish official. They were asked to squat and perform knee bend exercises and walk back and forth and give front and back views of their bodies to these officials. “Well, can you imagine? This was in a time that we did not even bathe naked for God’s sake! We had sponge baths while we were partially clothed because we were taught that it was a sin to see the naked body. I don’t think I had ever had all of my clothes off at the same time before that day. I felt like an animal at an auction. I was disgusted,” Latorre exclaimed. Sabina Maguregi paid her 500 pesetas for her papers and had her interview in Santander. “We were completely naked, four women together. I never ever forget that. Each time I think about it I find it repugnant what they did to us.” Maguregi eventually cancelled her application and after marrying migrated to Mexico for nine years, but her siblings were in Australia and so later she and her husband, Juan Malaxechevarria, did move to Melbourne.

Spain, under the dictatorship of Francisco Franco, was institutionally and culturally Catholic, and Basques were devoutly Catholic. October 29, 1955 Monsignor Crennan, head of the Australian Federal Catholic Immigration Committee met with the Spanish Foreign Affairs Minister, Alberto Martín Artajo, in order to discuss the possibilities of a migration scheme between Spain and Australia. Australia was ready to entice people by agreeing to pay a percentage of the passenger’s travel fare. Because there were no diplomatic relations between Australia and Spain, Australian officials from neighboring European countries planned to act as officials for the Spanish migrant selection, and then once in Australia, the Benedictine order established in Western Australia’s Abbey of New Norcia agreed to assist with the settling arrangement for the new migrants.

In 1955, Santiago Ruíz Tabanera was appointed as the Spanish Consul General in Sydney. Tabanera met with Tasman Hayes, Head Secretary of the Australian Department of Immigration, to discuss a possible migration scheme with Spain. The specifics included Madrid agreeing to pay an equal portion of the passage travel costs with Australia, and for Spanish officials to assist in the selection process, translations, and clerical work. Crennan, who originally asked for experienced industrial workers, was also specifically interested in skilled tradesmen and single Catholic women migrating in order to even out the sex imbalance in the general community of “New Australians.” The *Plan Marta* idea was to bring out Catholic women who would work as domestics in Australian homes and eventually meet with other Spanish speaking men in the Catholic communities and hopefully marry and form families of their own.

The Australian Government subsidized passages under the policy known as the “Spanish Migration Scheme.” The Commonwealth of Australia contributed to the passage expenses of the migrants and the remainder was paid by the Spanish Government, the Inter-Governmental Committee for European Migration (ICEM) and/or by the migrant him or herself.

The Australian Catholic Church influenced the Spanish and Australian governments to establish and implement the programs. The International Catholic Migration Committee worked to facilitate communications between the two countries and its Australian branch, the Federal Catholic Immigration Committee (led by Monsignor Crennan), and both worked to increase the number of Catholics in Australia by way of immigration with its Spanish branch established in 1954, the *Comité Católico Español de Emigración*. In the 1954 Australian census, 22.9% of the total respondents reported themselves as Catholic, and by the 1961 census, the national number had grown to 24.9% (I. García 1999:88).

On April 29, 1955 Monsignor Crennan visited Madrid, which had just joined the Intergovernmental Committee for European Migration (ICEM) or *Comité Internacional de la Migración Europea* (CIME) that year. The Spanish Institute for Migration was established in 1956. The Spanish Consul, Santiago Ruíz Tabanera met with Tasman Hayes, the Australian Head Secretary of the Department of Immigration. However, there was no movement by the Australians to facilitate the Spanish Catholic immigration. Tabanera would write in 1956 that the Australian Foreign Minister was “protestant, a Mason, a frenetic anti-Catholic, and not sympathetic” (Ruíz Tabanera as quoted in I. García 1999:89).



Plan Marta women lived together in Madrid and were given basic English courses for two weeks before departures for Australia. Rosa Mari Izaguirre, top row third from left.

White Australia Policy necessitated that Kanaka labor be substituted with Maltese and Italian laborers. According to recruiter Alberto Urberuaga, the Queensland Cane Growers Council worked with the Catholic hierarchy to establish a relationship with the Labor party Senator John Ignatius Armstrong. Armstrong helped broker an agreement that the Australian Department of Immigration would send R. Muir, the secretary of the Queensland Cane Growers Council, to Spain in order to investigate the possibility of importing 200 Basque workers for the 1957 sugar season. Madrid protested the idea that the 200 would necessarily be Basques, especially when there were experienced sugar industry workers in the south of Spain. The Australian Department of Immigration worked with its partner, the Spanish Institute of Emigration (IEE), to decide the number and classification of migrants. “They wanted agricultural experience,” said Agustín Adarraga, “and my hands had no calluses, neither was my skin burned from working outdoors in the sun.” Tasman Hayes later met with Spanish Institute of Emigration (IEE) general director Carlos Rodríguez de Valcárcel in July 1957 and an initial pilot program was named “*Operación Canguro*”, Operation Kangaroo. They agreed upon the numbers of single workers or intact families. The *Organización Sindical*, and the CCEM, also targeted women for migration and decided in which regions of Spain they would recruit. They also pre-selected individuals. Later, Australian officials traveled to Spain and made the final selections from the applicants.



Basque sugar cane cutters in North Queensland. Photo courtesy of Asociación Boomerang.

Canberra usually requested farmers and agricultural workers. Knowing this, the applicants filled in their forms with the self-designation of “farmer” or “laborer” regardless of their education, training and background. Many pretended to know rural life even though they had never worked on a *baserri* or in the fields in their lives. José Larrazabal remembers, “I know that many of the men who came to cut sugarcane had never worked in the dirt a single day of their lives. They were fishermen and worked on the docks. Both are terribly hard work, but they definitely didn’t know anything about planting or growing or farming. Others had worked in Basque factories near Bilbao.” José Arregui was an accountant at the Orbea bicycle factory in Eibar but tried to cut sugar cane in Queensland in 1959. He eventually moved on to Sydney. Once in Queensland, and unable or unwilling to stay and perform the arduous work of cutting cane, laborers left their gangs and moved south toward Melbourne and Sydney and worked in construction, logging, infrastructure development, banking, domestic and industrial cleaning and maintenance, and the service industries such as hotels and restaurants.

The International Committee for European Migration (ICEM) served to facilitate communications between the Australian and Spanish entities. They translated information regarding salary and work permits and expectations from English to Spanish. The Australian Department of Immigration agreed to provide \$100 US



José Badiola loading sugar cane in Ayr. Photo courtesy of Bengoa Arrate Family Collection.

dollars toward an individual's travel and basic accommodation and would help the immigrant search for employment. Immigrants agreed to stay in Australia for at least two consecutive years, and if one returned to Spain before that two year limit, the individual would have to return the monies used for their transportation.

The Australian labor unions had worked to already pre-select 300 possible migrants. With advisors from ICEM and Australian bureaucrats that traveled to Spain from offices in Italy, 166 of 249 of those pre-selected workers were interviewed and confirmed. The first 159 of them traveled on the *Toscana* and disembarked in Brisbane on August 9, 1958. This group was named "Operation Kangaroo." "Operation Eucalyptus" followed in July 1959, "Operation Emu" in January 1960, "Operation Karry" in July 1960, and "Operation Torres" in January 1961.

In 1962, more than 4000 citizens of Spain migrated to Australia. In 1963, thousands more were making preparations when Madrid abruptly cancelled their agreement with Australia. A few Spanish migrants had complained to the Spanish government that promises for employment had not been completed, and that Spanish workers were being taken advantage of. In 1961, Australia had suffered an economic recession. Jobs were not as readily available and immigrants arriving at the Bonegilla Immigrant Centre had to stay for weeks before they were sent to their new jobs, and a few even stayed for months, instead of the usual few days before being sent out to their corresponding sites. In 1961, 500 Spanish citizens arrived to Melbourne on the 16th of November on the *Aurelia* and were taken to Bonegilla, where they quickly learned from the other families of the existing problem with finding jobs. They protested and the Spanish Vice Consul, José Luis Díaz, was informed of the situation and he passed on these details to the absent Consul José M. Garay. In Northam, Western Australia 100 families were left with no independent housing possibilities and little work in 1962,²³ and they protested in front of the City Hall that December. In Madrid, the Australians repeatedly delayed establishing their official diplomatic offices, and the combination of problems resulted in Spain ending the assisted migration scheme.

THE DEPARTURE

Many of these immigrants clearly did not know much about Australia before arriving, and sometimes they received mixed messages about what to expect upon their arrival. Letters home from their relatives or from fellow villagers may have been one-sided as discussed earlier, and mainly focused on the positive aspects. Rosita Etxebarria Plaza recalls that her letters home were detailed about how hard they worked, but also did not give an accurate description of the difficult cleaning and

23 Communication with Professor Ignacio García, March 23, 2008.

cooking conditions under which she functioned daily. “We all thought it was temporary, and we could put up with anything as long as we were saving money and thinking that we’d go back to Euskadi.”

Some families reported packing nearly everything that they could in order to not have to buy anything. From the small Navarrese towns of Murchante, Villatuerta, Marcilla, Los Arcos, Villafranca, Funes, Cadreita, Corella and Caparroso, travelers would load their belongings and take them to Pamplona where buses arrived to take the passengers and all of their trunks to the departure port in Barcelona. There were passenger buses and separate cargo buses and trucks. Families packed everything they could afford to take with them; clothing, linens, cookware and crockery and work tools. “It was like they were going to the jungle. There must not have been a weight limit in those days because I think my mother packed everything that her mother would let us take from her house, even wooden spoons,” said Milagros Amigot.

Miren Sanz is from a fishing family from Bermeo, Bizkaia. “I was accustomed to people coming and going for long periods because my father and brother were fishermen. But the day I had to say goodbye to my family was absolutely terrible. I went on the train from Zornotza (Amorebieta) where I was with my husband, Carlos, to



Before departing for Australia, many emigrating from the Basque territories had never traveled more than ten to twenty miles away from home. Photo courtesy of Lucía Ugalde Aranguena.

Bermeo and we returned to Zornotza that night. Everyone was broken hearted. The very next morning —November 30, 1981— we left for Bilbao and from Bilbao on another train to Madrid, accompanied by one of Carlos’ brothers. We left Madrid for Sydney, by way of Bahrain, Singapore and Jakarta, and after arriving in Sydney —don’t ask me how long it took us because I try to forget these things— we then got in a car and were driven to Wollongong. Karlos Jr. was six years old. Well, we needed to stop to drink something and can you believe they wouldn’t let us into a bar? Karlos Jr. was ‘under age’ and they wouldn’t even let us in. What kind of ridiculous law was that? That was our first culture shock!” remembers Sanz.²⁴ What she did not yet know was that not only could children not enter, but there were still bars in Australia which also prohibited women.

Mari Carmen Badiola departed for Australia with intentions to marry her sweetheart in Trebonne, Juan Jayo. Before departing, she went to live with his family in Bizkaia so that she could get to know them and they could get to know her. Badiola remembers, “My mother cried and cried and cried. I was leaving to marrying someone in Australia that she had never before met, and I am sure she must have known in her heart that just like so many other emigrants from the Basque Country, we all had intentions to return, but many did not. She must have known.” Antonia Etxabe also remembers, “It wasn’t like it is now, you know, with the telephone, and



Mariasun Salazar, first seated at left, with girlfriends from Bilbao who migrated to Australia for adventure and as a part of the Plan Marta.

²⁴ Miren Sanz, Carlos Orúe and Karlos Orúe Sanz arrived to Sydney December 4, 1981. While in Madrid they were able to see Picasso’s *Guernica* which had recently arrived to Spain.

cheaper airfares, and people talking to each other on computers. When we left, we really didn't know if we would ever again see our parents alive.”

Teresa Uriguen Mendiolea²⁵ sponsored hundreds of individuals according to her son Johnny and daughter Dolores, and not only the cane cutters but often their wives as well. Such was the case when they brought José Mari Jayo and his wife María Celaia in 1950. Jayo cut cane for three years and then worked in forestry and logging trees before opening a bakery with his wife, brother, and sister-in-law Félix Jayo and Pilar Astorkia. Many of those who migrated to North Queensland knew that there would be other Basques to help them, and those who departed with Melbourne or Sydney as their destinations often had been claimed by a family member or friend. In Melbourne, siblings Lucía, Tomás, José Antonio and Juan Antonio Ugalde Aranguena assisted with the migration papers, settling and integration of dozens of families.

 <p>ROGAD A DIOS EN CARIDAD</p> <p>Por el eterno descanso del alma de</p> <p>DOÑA TERESA MENDIOLEA URIGUEN</p> <p>Que falleció en Ingham (Australia) el día 9 de Enero de 1968 a los 72 años de edad.</p> <p>Después de recibir los Santos Sacramentos y la Benedición Apostólica de S.S.</p> <p>R.I.P.</p> <p>Sus hijos, D. Antonio, D. Aniceto, D. Juan y D^{ña} Dolores hijos políticos, D^{ña} Juana Marqués, D^{ña} Antonia Echave, D^{ña} María Concepción Arrasate y D. José Larrazabal; nietos, hermanos políticos, sobrinos y demás parientes.</p> <p>Suplican a sus amistades le encomienden a Dios y le tengan presente en sus oraciones.</p>	<p>Pensó demasiado en los demás, para ser olvidada.</p> <p>La rectitud siempre estaba en su corazón y la verdad en sus labios.</p> <p>Por su bondad fué estimado de cuantos le co- nocian; su memoria será siempre bendecida.</p> <p>A NUESTRA SEÑORA</p> <p>¡Virgen Santa! en medio de tus grandezas no olvides las tristezas de la tierra.</p> <p>Dirige una mirada de compasión sobre tus hi- jos que luchando con las dificultades de la vida, no cesan de apurar el cáliz del dolor.</p> <p>Tened piedad de los que se amaban y han sido separados.</p> <p>Protege y guía a las personas queridas que nos quedan.</p> <p>Ayuda a los que sufren, a los que tiemblan, a los que lloran.</p> <p>¡Virgen Santa! Madre de Misericordia, dadles la Esperanza y la fe. Amén.</p> <p>ORACION</p> <p>Oh Señor! Sostened mi corazón abatido, rea- nimadlo con el consuelo de la fe, que mi tristeza no sea como la de aquellos que viven sin espe- ranza. Recibid en vuestro reino al que yo lloro.</p> <p>Padre mio, olvidad sus faltas, no recordéis más que sus sufrimientos y sus méritos, dadle la paz.</p> <p>Concededme, Señor, cuantos años de vida creais necesarios para santificarme y así pueda yo un día reunirme con aquel que tanto amé y con Vos Dios mio, a quien debo amar por encima de todas las cosas.</p>
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Teresa Uriguen Mendiolea passed away January 9, 1968. Her obituary cards were printed in Spanish.

²⁵ Teresa Uriguen was married to Tomás Mendiolea but in Australia was known as Teresa Mendiolea. I have tried to follow the wishes of those people and their family members interviewed in order to give accurate names, and in this case the two living children that I interviewed, Johnny and Dolores, had both said that she was known as Teresa Mendiolea and to use that name. In 2008, Dolores is the only surviving Mendiolea of this family.

Miguel Ángel Amorebieta, from Gernika, knew the Ugalde family, also from the Gernika area, when he arrived to Melbourne. His trip took sixty-two days. A failed motor on the *Montserrat* had to be repaired in Colombo (one week delay), and instead of continuing to Melbourne, the Capitan headed to Perth. The Greeks on board attempted a mutiny, which was held down. Amorebieta said, “One man from Bilbao or Barakaldo even jumped ship, but he needed rescuing and then later they took him to the port authorities. I don’t know what happened to him.” The passengers disembarked in Perth and were then flown to Melbourne where José Antonio Ugalde was waiting for them. He helped Amorebieta find accommodation and a job in the copper mines.

Standard foodstuffs on early migrant ships were salted beef, pork, flour, peas, tea, sugar, rice, and oatmeal. There were a few who were lucky in obtaining luxury accommodations at a good price. Txomin Bereicua flew from Bilbao to London and three days later boarded his ship for Brisbane with final destination to Ayr. Although he enjoyed first class accommodations, the trip was still forty days. The migrants themselves had to provide their own clothing, bedding, and personal articles and they were advised to bring work implements and any specialized tools they owned. Cándido Andueza was told to bring his own axes for tree falling, but he only used each a few times as they were no match for the Australian hard woods. Within a few weeks of logging he had successfully ruined each of his blades.

ARRIVAL AND THE BONEGILLA CAMP (1947-1971)

Workers who arrived in July (winter) were sent directly to North Queensland and those January (summer) arrivals usually were sent to pick grapes in Mildura near Melbourne. Experienced workers earned jobs in the steel manufacturing south of Sydney in Wollongong and Whyalla, in mining and construction at Mt. Isa, in building tunnels and the hydro projects related to Cooma and the various aspects of the Snowy Mountains projects in New South Wales. Jesús Mari Zugasti arrived in 1966 and worked at Ford auto manufacturing, Mt. Isa in mining and construction, Snowy Mountains in a hydroelectric plant, on a tunnel construction in Tasmania, and then owned his own farm in Mareeba in Queensland. “Never, never would I have had any similar opportunities for work had I stayed in Pamplona,” he said.

Miguel Urdangarin, originally from Senosiain, Navarre, traveled on the train in 1974 for six hours to arrive to Madrid and then boarded a special charter flight on Qantas Airlines for Spanish emigrants. His itinerary was Madrid, Athens, Kuala Lumpur, and Brisbane. Because the weather was so bad in Brisbane, they were sent to Melbourne. He left Madrid in the winter, dressed with a heavy wool suit and a warm wool overcoat. He arrived to the heat and humidity of the southern hemisphere’s summer. When the immigrants’ planes arrived there were generally various

government agents waiting to take them to the Bonegilla immigrant reception center, but Urdangarin had cousins waiting for him in Australia. “Before I left home I had help writing a note in English so that when I arrived I would have it all written down and just pull it out of my wallet and to give to the taxi driver. Well, I did it incorrectly, I put down the wrong address and told him I needed to go to Mt Isa [North Queensland near the border with the Northern Territory] so he drove me from Melbourne as far as Brisbane. I was wrong and my relatives were waiting for me in Sydney.”

At first arrival migrants needed a place to stay before moving on to their first jobs, or to the families that had sponsored them. Migrant hostels 1946-78, also known as immigration dependants’ holding centers or migrant reception or training centers, were established after World War II to accommodate displaced persons and assisted migrants. The largest hostels were at Bonegilla in north-east Victoria, and Bathurst in new South Wales. Other hostels in New South Wales included Adamstown, Balgownie, Bankstown, Bradfield Park, Bunnerong, Burwood, Matraville, Cabramatta, Cronulla, Dundas, East Hills, Ermington, Goulburn, Greta, Katoomba, Kingsgrove, Kyeemagh, Leeton, Lithgow, Mascot, Mayfield, Meadowbank, Nelson Bay, North Head, Orange, Port Kembla, Port Stephens, Randwick, Saint Mary’s, Scheyville, Schofields, Unanderra, Villawood, Wallerawang and Wallgrove. New arrivals were permitted to remain in the hostels for up to twelve months, and were given training to assist with resettlement. The first migrants arrived at the Bonegilla Migrant Reception Centre in the Wodonga district in 1947. They had migrated to Australia under the Commonwealth’s Post War Migration Scheme. The Bonegilla reception center was an Australian equivalent to Ellis Island in the United States.

New migrants who had come with contracts had exchanged free or assisted passage to Australia for two or three years of labor at a site and job of the Australian government’s choice. After this two or three year service, migrants were free to make their own way. José Lasa Aranzadi remembers that he paid 17,000 pesetas for his part of the airfare, he traveled with Matías Poza and Jon Goikolea, and his contract stipulated that he had to stay and work in Australia for two years. After that he was free to stay and do whatever he wanted or could depart Australia. Jesús Azcona came with a special permission from the United Nations IRO and his agreement was the same. His passage was paid and he was expected to work for two years in whatever job was assigned to him. In Juan Bilbao’s “Litri” case, he was waiting at Bonegilla for nearly a month before being sent to work picking grapes for a month. “We earned nearly nothing, six boxes earned three pound Australian, and there were six or eight of us together. They sent us back to Bonegilla. Then I got the work papers to be a mechanic and I left.”

Bonegilla was the largest immigrant receiving center in Australia. During the twenty-four years of its operation, an estimated 320,000 people passed through its gates and slept in its barracks quarters. María Socorro Azkarate, from Eibar, Gipuzkoa and Luis San Gil, from Navarre traveled on the *Monte Udala* ship with their

daughter, Victoria, and Luis' brother and sister-in-law, who had a brother in Sydney. When Luis and María Socorro arrived to the Bonegilla camp barracks they were extremely disappointed, and María Socorro recounts, "What horror! That was terrible! The barracks were unfit, the food was horrible, and that was not food. The trip on the boat had been so wonderful and we were so excited and now this Bonegilla was our first stop. It was awful."

Ángel Alkala, from Tudela, Navarre, and Elena Pérez, from Cintruénigo, Navarre, migrated with their three daughters to Australia in 1960 for economic reasons. Ángel knew of three others from his town that had already departed for Australia. "We heard on the radio that Australia and Canada had many opportunities, and we already knew people in Australia, so we chose Australia. It was as random as that," he said. The voyage would be 11,000 pesetas but the greater part of that would be financed by the Australian government. "Our boat carried about 250 people in families, and another 100 or 200 single men and the majority of us were Basques and Navarrese." Upon their arrival to Melbourne they were taken to Bonegilla, where his first job was in the grape harvest. Conditions at Bonegilla were basic with accommodation being small barrack-type shelters. The food choices were also basic, not of fresh ingredients as Basques were accustomed, and some things, especially the fruits, were completely unfamiliar to the Basque migrants.



Bonegilla immigrant reception center in 1960. Izaguirre Olabbarriaga Family Collection.

PLAN MARTA

The Catholic Church was instrumental in the assisted migration schemes for individuals from numerous countries, and for these Basques and Navarrese it was an entity that facilitated their obtaining their objectives of migration. Because of the imbalance of men to women the *Plan Marta* was established in 1960 by the Australian Catholic Church with the explicit goal to recruit single women immigrants to Australia. “Julita” Otaegi arrived to Sydney in 1960, and when her group disembarked from the plane there was a group of Australian women waiting at the airport to select their housekeepers. “They would point at the one they wanted and the officials paired us up, woman of the house and newly arrived immigrant. Now it would seem strange, but it was the most normal thing in the world to all of them,” said Otaegi. Isabel Ramos, from Zaragoza, arrived to Melbourne in 1961 as one of a group of women who had spent a month together in a nun’s convent in Madrid studying English and who were brought by Catholic Action to work as domestics for two years. She was sent to work in Brisbane and eventually made her way to Sydney.

During the 1960s families were specifically recruited to migrate together as they were more likely to “put down roots” and then stay. However, it was difficult to convince them to raise their children in Australia. Encouraging young single women was easier, especially if they were from small towns where marriage prospects were not numerous, and the offer of sure employment added the economic incentive. Begoña Aboitiz Egia arrived in 1973, having stayed one month in Madrid at San Martín de La Rosa where two professors taught the women conversational English language and about Australian lifestyle. “We were planning on a short adventure, to work two years and come home with lots of money, just like the men in our towns had thought,” she said. She travelled with a group of seventy-five women and flew in various stages from Madrid to Sydney, and in the late 1990s returned to Lekeitio to live.

For these women who spoke no, or very little, English, the adjustment was particularly difficult and lonely if they were placed with a family that did not assist in their integration. In several cases, women were expected to care for the family’s children, do all of the shopping and house chores, and then do the cleaning up at night and put the children to bed. They had almost no free time to make friends or meet with other Spanish speaking friends. If they were placed with a family whose residence was not near a public bus line, they were quite isolated. A few of the women had been “spotted” at their airport arrival by hopeful suitors according to Anita Goñi. The men learned of the arrival dates and times and were waiting at the airport dressed in full suits and ties. Pilar Latorre drew the eye of Cándido Andueza at first sight on the airport tarmac. They later married.

For others, their Australian family became their second family, and because they were treated so well they stayed beyond their two years and looked for other

employment. Unlike the lack of economic opportunities of the 1950s and 1960s for women in the Basque territories where most women worked inside the home and in agriculture, in Australia, women worked in manufacturing, in small goods production, in retail sales, in journalism and media, in education, in advertising, in transportation and so on. There were many choices even for women who spoke no English because Australia was desperately short on laborers. However, this also resulted in very slow language acquisition for immigrants. If they worked in the cleaning businesses, in manual labor or in factories with duties that did not require English, they soon found they could function at the basic level needed for social interaction, and the rest of their lives were conducted in their own language: Basque, Spanish, or Italian and Spanish.



Plan Marta group of Catholic women selected for migration to Australia. Liria López Chertudi, bottom row, kneeling, third from left.

Daily Life, and

(05)

Employment Integration

Although the factors and dynamics of each migratory movement of Basques may be unique to a certain time period and to particular social, economic, or political circumstances, the process often has remained similar:

1. Migration tends to be a function of distance- the further the distance, the fewer the migrants.
2. Migrants tend to move in stages- from village to town, from town to city, and for each stream of migrants there is a counter stream of people returning.
3. People in urban areas are less likely to migrate than those in rural areas, and women make up the majority of short-distance migrants.
4. Economic motives dominate the decision to migrate (Page Moch 1992: 1-55).

We have established that migration was not a new phenomenon for Basques and that indeed there was much movement back and forth as well as from one staging site to another. Such was the case for José Elortegui's father, Pedro Elortegui, from Munguia, Bizkaia who arrived to Australia in 1917 at twenty seven years of age. José remembers, "My father, Pedro, jumped ship and ended up cutting cane with the Michaels, an important Catalan family very friendly to the Basques. He was passing through on a boat when he decided to jump." The boat was going to Australia, New Zealand and then back to England and from there to Spain. After a few years Pedro Elortegui was granted official status in Australia and then he bought a farm from another Basque, Susperregui. He sold that farm in 1925 and returned to Spain for

three years. When he returned again to Australia he bought another farm — where the family lives now— and he married Gregoria Alberdi in 1930. The Alberdi family had come in two groups from Markina, Bizkaia: in the first one Antonio and Josefa, (brother and sister) traveled and then, in the second trip, Santos — who did return to the Basque Country and died there in 1955— and Gregoria, also brother and sister, came in 1927. José Elortegui remembers that his father, Pedro, “got into trouble in Spain and was forced to leave Spain. He went to see an uncle in Argentina. He was only sixteen years old. He went to Chile, Ecuador and the Amazons, seeking gold. He ended up in the Panama Canal. He then got malaria and was very sick. So, he suffered malaria every year until the day that he died.” Pedro Elortegui never returned to Spain.

By the time later migrants were prepared to make their decisions, immigration to the USA had been curtailed by congressional and state legislation and though many Basques had family who had migrated there earlier, they chose Australia because of the facilitated passages and facilitated employment. As Rosarito “Nekane” Candina said in her interview, “Coming to New Zealand or Australia was like going to the opposite end of the Earth. Not many people have the courage to do that.” However, the plan was nearly always to go for a few years, live frugally, and return to the Basque provinces with sufficient savings to start one’s own business such as buying a taxi or opening a bar. What difference did it make for those years if they were in Idaho or Oregon, or in North Queensland or New South Wales? They did not speak English and both Anglo societies were radically different from that of the Basques. Australia would be just as fine an immigration destination as the United States or Canada, and Basques believed they would be able to survive with the help of their relatives and fellow Basques in the new setting. The Longitudinal Survey of Immigrants to Australia shows that more than 80% of all immigrants studied in Australia, gave the location of their family, friends or spouse as *the* deciding factor for the choice of their own initial settlement (Castles et al 1998: 43).

Australia was a much more advanced country as far as large-scale agricultural production and especially in communications and infrastructure development. Compared to any region in Spain at that time, the roads and bridges, and transportation engineering in general were of a much higher quality. Australia had money to invest, and British, Italian, German, Dutch and United States companies had arrived to do business. Basques did their part to help build Australia, from migrants such as Ángel Moriones who worked in construction throughout the east, to José Malas Sr. and Txomin Arizmendiarieta, from Markina, and José “Rubio” Acarregui from Lekeitio and now living in Perth who helped build the railway between the Giru sugar mill and Clare. José Mari and Juan Mari Goicoechea, now living in Townsville came to Australia with their parents, Margarita Ugarte Ugartetxea, from Markina, and Ignacio Goicoechea Onaindia, from Aulestia. José Mari and his son, Stephen, own and manage Mendi Constructions and are civil engineering contractors on major projects, even building an entire city area outside of Townsville, complete

with Basque street names. Pedro Aranas Aranbarri has owned and operated his own construction materials store for thirty-five years in Sydney.

Many of these Basque and Navarrese migrants were mobile after their move to Australia as well; searching for better jobs and an improved lifestyle. However, as is usual, once children were born and school aged, families tended to settle in one area and stay, attempting to integrate into the daily lives of others around them, though still with expectations that this was all temporary.

THE DETAILS OF DAILY LIFE

A significant number of Basques who migrated to Australia were from rural backgrounds. There were few who migrated from a city, such as Bilbao or Donostia-San Sebastián. Silvino Bañuelos was born in Bilbao and worked at *Etxebarria Sociedad Anónima*, steel mills before emigrating. He was poorly paid and wanted a better lifestyle. His brother, Benito, had immigrated to Australia in 1959, and claimed by Benito, Silvino departed in 1960. The urban differences were more noticeable in the actual population and the diversity of people of Brisbane, Perth, Sydney or



Basque gathering in Trebonne in 1968. Photo courtesy of Pilar Astorkia Jayo.

Melbourne. For Basques from a homogeneous urban home environment, seeing, hearing, working and living with people from all over Europe and many from Asia was an “awakening experience.”

María Rosa de Amezaga Amondo married her Irish boyfriend Frank Blake in July 1970 and at that time Australian companies were interviewing people in London and giving free passage to professionals who would migrate to Australia for at least two years. Frank was a draftsman, a much needed trade in the building of the Australian infrastructure, and he and María Rosa were immediately approved for migration. His pay would be much higher than what he could earn in London or at home in Dublin where they were living. The two years turned into more than three decades and María Rosa and Frank still live in Sydney with their three sons, Damien, Gavin and Ciarán. María Rosa had lived in Dublin as a student learning English, most of her friendships in Dublin were conducted in English and her urban and second-language experience gave her an advantage in her migration experience.

The Bañuelos brothers and de Amezaga’s urban to urban experiences were likely very different, even though at the same time period, than that of Cándido Andueza Lasheras. Andueza came from the valley of Goñi in northern Navarre and the small village of Urdanoz, where in the 1950s one’s future was directly tied to the family *baserri*. These residents’ futures were in raising livestock and small farming. Nine of its residents left in the early 1960s, each of them for Australia.

Others departed comfortable conditions in the Basque Country only to live in Australian stark settings of one bedroom basement apartments, or shared housing with relatives for years.

“You know this is the life of the immigrant. Sometimes for those who leave real poverty, the new conditions are much better, for others it is not. We left a beautiful three bedroom apartment with two balconies —we had a refrigerator and a television too— in Zornotza [Amorebieta] and our first apartment here was so filthy, I mean really filthy, that we had to spend days cleaning every inch just to make it livable. Our families didn’t know about that. Carlos and I used to write letters saying how wonderful everything was,” said Miren Sanz.

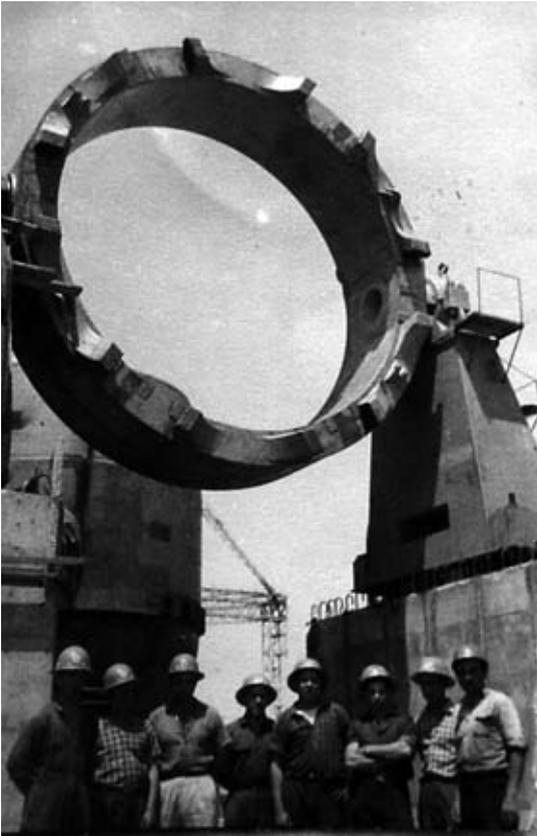
This scenario is repeated by numerous immigrants sending photographs of themselves smiling and dressed up for a special occasion; writing home and giving only positive news and in some cases exaggerating the good and completely omitting the bad. This information in turn increased others’ desires to also go to Australia since all the information they and others in their town were receiving was all about how wonderful life was in the new country. If everyone continued reporting the same thing, then it must be true, correct? Not exactly. In studies of chain migration we find that one of the most important factors determining whether or not the homeland person decides to go to join someone known in a new land is based not only on the family or village tie, but on the information one has. By the 1950s news back to the Basque Country from Basques in other countries such as Argentina,



Basques worked in the construction of the Sydney Opera House and on many of the famous buildings in Sydney and Melbourne.
Photo courtesy of Benito Bañuelos.

Uruguay, Venezuela and Mexico were more realistic and discussed political and economic problems of the societies. News from Basque communities in the United States was also decades long and there were many changes in the sheepherding industry and jobs were no longer so easy to come by, and English was more and more necessary for employment. However, Australia was still the unknown, the exotic, and a country in need of laborers.

Much (mis)information was sent home about quality of life and the wages in manufacturing or construction or in the sugar industry in Queensland, but often potential migrants did not bother to ask about the cost of living. Iñaki Olabariaga, from Arrazua, Bizkaia was a master concrete and cement mixer in the Sydney and Canberra areas, even working on the Australian War Memorial in the capital city. He also worked on the frontón of the Sydney Gure Txoko driving back and forth between Canberra and Sydney on the weekends. His brothers José Luis and Juan Andrés also migrated to Australia. Juan Andrés had heard of the salaries people were making on the Snowy Mountains project, but also that they were not able to save because of the high cost of housing and supplies they had to purchase. He asked the most important question of his brother before submitting his migration application papers:



Basques worked on Australia's infrastructure projects such as the preparation of gas lines in South Australia. Photo courtesy of Juan José Zabaleta and Elisa Rekalde.

I knew that at that time it would cost me about 1000 Australian pounds to be able to buy an apartment in Gernika. So all I wanted to know was how much I could *save* in a year, not how much things cost because that didn't make any sense to me. I couldn't figure out all the different money, you know? I just knew that it would cost 1000 pounds to buy a place in Gernika, so for how long would I have to work in Australia before I could save enough to return? My brother told me I could save about 400 a year. So I went to get my emigration papers ready.

Juan Andrés began employment immediately upon arrival. He worked in a "Miracle Margarine" tin factory, "at one point for five months straight, working seven days a week and twelve hour shifts." At his former job at the Astra factory in Gernika, one was paid sixteen pesetas a day, and upon the eighteenth birthday, one made eighteen pesetas a day. "A cup of coffee was three pesetas. We weren't ever able to get ahead with the poor Spanish economy and forget about saving anything. At that time our pay came in a sealed envelope and I took it home straight away to my father. My salary was for the family, not me," said Olabarriaga.

For those immigrants who came to Australia in the early 1900s, daily life in the Basque Country had not changed much from decade to decade. Juan Andrés Olabarriaga can recount in detail his chores on his family's farm in Arrazua, and what

Basques women gained economic independence with their employment.

Here working at the margarine factory in Marrickville are seated left, Juanita Arrazosa and Rosa Mari Izaguirre at right.



he did in the 1940s and 1950s was likely nearly the same as what his grandfather had done before him. Every morning he would prepare the oxen and cows and he fed and brought water from a nearby spring to the animals. He built hay stacks. He had no time for formal schooling and would try to go every lunch hour and perhaps another hour in the evening. The village teacher lived on the second floor of the school house and he always received pupils to help them. “He had to have us sing *Cara al Sol* [Spanish falangist national anthem] every morning because Franco laws forced him to do so, but he also said we could whisper it.”

Rosa Mari Izaguirre arrived to Australia sponsored by her aunt and uncle, Pilar Erdaide and José Ignacio San Severino, on a Thursday. She had a job and was working by the next Monday morning. In one year she was able to improve and earn two new and better paying jobs. This would have been nearly impossible in the Bizkaian economy and job market. And Basques saved money by living communally. In one house living together were her aunt and uncle and two cousins, the Olabarriaga brothers (she later married Juan Andrés), another Basque married couple, and Rosa Mari herself. “Our house was the first “Gure Txoko” in Sydney! We were always feeding someone and it was like a boarding house. I have no idea how many Basques slept there at one time or another. Everyone needed to save money.”



Home settings were basic for nearly all immigrants.

Photo courtesy Martínez Amigot.

In Murchante, Navarre, Carmen Martínez Simón was formally educated until the 4th grade and her materials included the *Enciclopedia Álvarez*, mathematics lessons, the Catholic Catechism, and as a young teenager she was also taught embroidery. She used all of the knowledge taught to her in the classroom, but also much more of what she had learned at home from her own mother, especially about organization, prioritizing, budgeting, cooking, cleaning and general healthcare. She remembers that the level of cleanliness in many Australian homes, hotels and restaurants was much less than what she was accustomed to in Navarre. “Although in Navarre we had chickens and perhaps rabbits around the house all the time, we were clean and always used soap, and the Australians didn’t seem to wash things the way we do. It was not that they were dirty people, it was just different. They had such a British influence and did not pay attention to details. The cultural standard for the Basques is much higher I think.” Martínez worked for six months in Queensland, cooking and cleaning for her husband’s cane cutting gang. Living twenty two miles away from Ingham, every week a bus came out to her barracks to collect her grocery list (translated into English by one of the men) and then delivered the goods the next week. A butcher would travel out to deliver large cuts of meats and then Carmen further butchered the meat into smaller cuts. After moving to Brisbane, she and her friend, Isabel Orta Ullate, also from Murchante, worked at Mothers’ Hospital in Brisbane, laundering towels and

sheets. “We wet rolled the washed sheets and then put one end into a machine that pulled, flattened and ironed them. I caught them as they came out the other end — very hot — and folded them into squares. I did that for two years.”

Many Basques worked in the cleaning business; cleaning houses, hotels, offices, schools and hospitals. “I know it doesn’t sound polite to the Australians, or better said to the English, but I think Basque people have much higher standards for cleanliness. When we first came to Australia to work as domestics, *they* tried to tell *us* how to clean the kitchen. Oh my God, they thought we were savages or something. Well then after I had been in the house a few days, they couldn’t believe how ordered, formal, and spotless everything was. No wonder everyone wanted to hire Basques for their cleaning jobs,” explained Mariasun Salazar.

In Brisbane, Carmen Martínez remembers walking to the stores to do her grocery shopping, and her milk was delivered to her house. She left the empty glass bottles with the payment in cash under the bottles on the front porch near the front door, and the milkman retrieved those and left the new full bottles. Her husband, Enrique Amigot, kept a garden where he grew tomatoes, peppers, lettuce, and thistle (*cardo*). Their family in Villafranca sent them seeds from Navarre, and “the vegetables didn’t grow exactly like they did at home, but just knowing the seeds were from Navarrese soil made us happy.”



Enrique Amigot, Carmen Martínez, and daughter Mili. Photo courtesy of Asociación Boomerang.

Finding ingredients for Basque style cuisine was difficult. Cooking in Sydney for Marisol Luno Bilbao was “terrible.” She was accustomed to fresh ingredients of her Basque farm in Sondika, Bizkaia and she could not understand why everything smelled like it had freezer burn. The smell still makes her sick. However, many people mentioned how they enjoyed the Australian milk. Grocery shopping was difficult because there were separate shops for everything, but unlike the Basque towns, they were spread all over the city and not within easy walking distance. There were no large supermarkets and they could not communicate what they wanted, so they pointed at things and made gestures or clucking sounds to order chicken, or “baaaing” sounds to ask for lamb. An Italian shop on Oxford Street was frequented by many Spanish speakers and also became a bit of a social gathering place on the weekends. Before the Club Español was established, the Italian shop was an oasis and congregating site for Basques, Navarrese and others from Spain. No one in Melbourne or Sydney can remember any kind of Basque ethnic retail store that sold imported wines from Navarre or Araba, or any other goods from the Basque territories. In those days, Italian prosciutto took the place of jamón *serrano* and finding white asparagus meant a special search in the Chinese or Latin American ethnic shops.

Cuisine is often an identifying factor of identity, and in diaspora communities a sense of home can be partly recreated through ethnic cuisine. An overwhelming number of my respondents, 91%, agreed that teaching and using Basque cuisine is of “some,” “great” or “very great” importance.

How important is it to teach and use Basque cuisine in Australia?

	Frequency	Percent
No Opinion	2	2.22
No Importance	6	6.67
Some Importance	45	50.00
Great Importance	22	24.44
Very Great Importance	15	16.67

Today, the typical gathering at the Sydney’ko Gure Txoko includes a Basque style meal. It is cooked by immigrant generation volunteers with the help of one or two second generation Basque Australians. If we look at Basque cuisine maintenance in the home it is impressive that 46% are still preparing Basque style foods “almost every day.”

Eusebio Illarramendi recounts that in the 1960s it was impossible to find even olive oil in Sydney. “We actually had to go to a chemist —you know a pharmacist— to buy olive oil for cooking! At a chemist! And it was expensive I tell you. Thank God the Italians came to Australia, and there were so many of them they would have died without their good olive oils. We all benefited.”

How often do you eat Basque style food at home?

	Melbourne	Queensland	Sydney	Total
Almost everyday	4.95	23.76	16.83	45.54
About once a week	7.92	6.93	4.95	19.80
A few times a month	0.99	8.91	0.00	9.90
A few times a year	2.97	12.87	3.96	19.80
Never	0.99	2.97	0.99	4.95
Total	18	56	27	101
	17.82	55.45	26.73	100.00

Frequency Missing = 1

The Australians of English and Irish descent of the 1960s and 1970s were considered to have an aggressive behavior and to be a bit brutish by many of these Basques. There were specific comments in interviews and in off-the-record statements regarding the shock at the quantity of beer that Australians drank, and still drink. Men (and women!) got drunk regularly at bars and at last call, people would order three or four beers, as though tomorrow there would be no beer. In the Basque provinces the alcohol of choice has always been, and still is, the local red wine but it is enjoyed in small quantities moving from one bar to the next, in a slow



Eusebio Illaramendi with family and friends picnicing in Canberra. 1962.

pub crawl or “*txikiteo*.” In the 1950s-1970s, not many people in Australia drank wine, and eventually the Basque immigrants in North Queensland also changed to cold beer especially during the hot season. Miguel Ángel Amorebieta remembers that when he worked in the mines with two other Basques, José, and Deogracias Amorebieta from Kortezubi, Bizkaia, and when they came to town he could not believe that the bars closed at six o’clock in the afternoon and then there was nothing else to do in Melbourne. He said,

It was difficult to find a movie theater, a place with music to dance, a café, just any place to go to socialize! It was dead. At that time there wasn’t anything to do in the evening or even on the weekends. I think they all got drunk early and then went home. On a Sunday you wouldn’t see a soul on the street. But at home in Bilbao, or in Donostia, well the streets would have been full, even in bad weather, with people strolling and greeting each other.

Father Gonzalo Muñoz, from Gernika and now in Melbourne added, “I had to attend to the young single Spaniards on Sundays after Mass because there was absolutely nothing for them to do on a Sunday in those days. In 1964, nothing would be open on a Sunday and there was a terrible loneliness for these people.”

Eventually, immigrants made friends with Australians and other “new Australians,” who were immigrants like themselves. They tended to have much more in common with the Italians and Greeks in Australia than with the third-generation Irish or English Australians. The Mediterranean food ingredients and preparation style, the emphasis on family, hard work, frugality and — with the Italians— Catholicism were each common factors of identity. The immigration experience itself was also an agglutinating factor, as they understood each other’s nostalgia for homeland details, lifestyle, parents and home. When asked about Basque and Australian values, twice as many respondents disagreed as agreed that Australian values were more important to them than Basque values.

Australian values are more important to me than Basque values

	Frequency	Percent
Strongly Agree	3	3.09
Agree	21	21.65
No Opinion	22	22.68
Disagree	38	39.18
Strongly Disagree	13	13.40

Both men and women’s outside social contact generally came through their workmates regardless of the job or particular environment. Though they could not speak English, they had more occasions to meet Italian speakers and to learn, or, at least they could communicate in a pidgin language. Pilar Latorre helped many Italian women with their child birthing in Melbourne, and Marisol Luno remembers that her own doctor’s instructions for her pregnancy were written for her in Italian. In the Ayr

and Ingham area, the Italian Mrs. Barrello was the midwife of choice for the Basque women. In Sydney there was a Spanish speaking doctor that many of the Basques frequented, Dr. Javier Comin, a general practitioner.

Individuals in existing Basque communities often served as amateur psychologists and counselors to newly-arrived Basques, and women often have mentioned that being able to socialize with their Basque girlfriends served as an emotional and psychological release. We thus can see that, in addition to assisting newcomers with housing, employment, the education of children, and so on, the mental health of immigrants needs to be a significant priority for the receiving communities, although this is a new concept and not one that is usually given the significance that it merits.²⁶ María Rosa de Amezaga remembers that when her first son was born in Sydney, just a few months after she and her husband Frank arrived, is when she really missed her own mother and aunts, and realized her own fragile state. She needed the knowledge of other women to teach her about her caring for her own children. “I didn’t even know how to bathe Damien, I was afraid I would drop him. Oh, how I missed having a mother, sisters and aunts here to help me. The



Juan Unamuno and Mari Carmen Badiola enjoy a picnic with children and a friend. 1969.

26 I discuss the importance of the role Basque women played in accepting political refugees to Argentina in Totoricaguena 2004. *Identity, Culture, and Politics in the Basque Diaspora*, and in general in Totoricaguena. 2005. *Basque Diaspora: Migration and Transnational Identity* in Chapter 20, pp.466-492.

distance away from Euskadi was not what scared me. It was being away from my mother when I needed her the most.”

Teresa Uriguen and Tomás Mendiola, and later especially their daughter, Dolores Mendiola, and son, Juan “Johnny” Mendiola, acted as translators for personal letter writing and official document preparation for government and Church papers. They were amateur bankers, teachers, nurses, chefs, wedding planners and caterers. Dolores and her brothers, Antonio, Juan, Pedro, and Rufino, each were accustomed to the house being full of boarders, guests, and newly arrived Basques attempting to get settled. Their father had been in Boise, Idaho in the 1920s and had seen how the Basque boardinghouses functioned for the Basque sheepherders, also in similar patterns of circular migration of off and on seasons. He had thought the idea would be perfect for Ingham, but instead of opening a boardinghouse business, he and Teresa simply opened the doors of their own home as he had seen done in Boise.

“I’ll bet Dolores was a bridesmaid for at least fifty weddings. Every trip she made to Euskadi, she was taking someone there or bringing someone back to Ingham, and there was often a fiancée involved,” said Dolores’ husband José Larrazabal. She is also the Godmother of many Basques baptized in North Queensland and of other babies baptized in Bizkaia. Brother and sister Elizabeth and Johnny Atxurra also remember the same family situation of their father, José Francisco and uncle José Mari Atxurra. “Yes, our father helped many, many, many you know? I don’t know numbers. Oh! You wouldn’t be able to guess the number of people he assisted out here as migrants. Claiming them and helping them pay the trips and they would have paid Dad back as soon as they had saved some.” The Ugalde family in Melbourne and San Severino-Erdaide household in Sydney functioned in the same way as their fellow Basques in Ayr and Ingham. José Mari Goikoetxea and Josefina Gangoiti agreed that they had made exceptional friends in Sydney and that each had helped them on their way in life. Often because they understood the struggles and drama of diaspora existence, other fellow migrants — even those non-Basque— were especially intimate friends.

Ethnic and family networks were used most often to obtain employment and housing. Very rarely did one of my research participants mention having found employment from an advertisement or from asking at a government agency, or from simply going personally to apply at a place of business or to a public institution office. They had received a tip, and introduction or an interview with the intervention from a Basque friend or relative. The families and friends helped each other. For example, Carlos Orúe’s mother had a cousin who had migrated to Australia in 1960 from Marcilla, Navarre, and his own sister had also migrated before him with the “cousin’s” help. When he arrived with his wife Miren Sanz in 1981, they lived with Carlos’ sister in Wollongong and later in his mother’s cousin’s house that had been given for their use while living as housekeepers in Sydney. Later this relative also found both Carlos and Miren their first jobs in Sydney. “We were always a part of an immigration of ‘luxury’ I say, because our relatives claimed us, helped us and even

got us jobs. Most immigrants had it much, much worse than we did.” Orúe and Sanz believe their lack of fluent English is what held them back from finding any other better-paying jobs. Carlos studied English as a part of a special government-funded program for adult immigrants, and after eighteen months he was hired fulltime at the Sheraton Hotel, but with help from Basque friends Rosi and Vitorino Zarauz from Durango, Bizkaia. Today he is a line inspector for the Sydney County Council electricity company in Sydney. Orúe was helped with this job by a Basque friend José García, from Villatuerta, Navarre.

Because the immigrants themselves continued to believe that one day they would return to the Pyrenees area, they often did not attempt to integrate into Australian society. The majority mentioned that they now regretted not having practiced their English more, however, neither did they currently see the possibility of participating in English classes in their future and still had no plans for taking any English classes. They had survived thus far and the majority was very happy with the lifestyle, the quality of life and the beauty of Australia and its many diverse peoples and opportunities. First and second generation Basques born in Australia often have the advantage of speaking two or three languages. In Ayr and Townsville, cousins Rosemary Bengoa, and Amaya, Idoya and John Arrate all speak various levels of Basque and Spanish and of course are fluent English speakers. In Melbourne,



Daily life in North Queensland could include uninvited visitors. Bottom row from left, Enrique Amigot, Carmen Martínez Simón and their daughter Milagros or ‘Mili’.

siblings Aritz, Lander and Julene Pérez Garagarza have grown up bi-lingual with Spanish and have also learned some Basque from their mother, Miren. Apart from language skills, being the child of immigrants often creates a transnational world view of pertaining “here” (Australia) and “there” (parents’ homeland). When asked about assimilation, respondents overwhelmingly “agreed” or “strongly agreed” that Basques should attempt to assimilate and practice Australian traditions. However, as seen previously, this should not be understood to mean that they could not also practice their Basque traditions.

Basques should try to assimilate and practice the traditions of Australia

	I was born in EH	Generation in Australia			Total
		I am 1st generation born in Australia	I am 2nd generation born in Australia	I am 3rd generation born in Australia	
Strongly Agree	7.78	5.56	0.00	1.11	14.44
Agree	24.44	28.89	6.67	0.00	60.00
No Opinion	2.22	7.78	0.00	0.00	10.00
Disagree	2.22	5.56	1.11	0.00	8.89
Strongly Disagree	4.44	2.22	0.00	0.00	6.67
Total	37	45	7	1	90
	41.11	50.00	7.78	1.11	100.00

Frequency Missing = 12

In the early years, for some, the idea of assimilation meant obtaining some kind of official status in Australia. At Australian Federation in 1901, ‘British subject’ was the only civic status delineated in the Australian Constitution. The Australasian Federal Convention of 1897-98 was unable to agree on a definition for the term ‘citizen’ and wanted to preserve British nationality in Australia. In 1948, the administrative concept of citizenship resulted only from the need to distinguish between British subjects who were permanent residents and those who were merely temporary visitors. The *Nationality and Citizenship Act of 1948* made that distinction. Throughout the 1960s, Australian citizens were still required to declare their nationality as British. The term ‘Australian nationality’ had no official recognition or meaning until the Act was amended in 1969 and renamed the Citizenship Act. This followed a growing sense of Australian identity. In 1973, the Act was renamed the Australian Citizenship Act and finally in 1984 Australian citizens ceased to be British subjects.

For others, assimilating or integrating meant buying property. This was a serious psychological step in New South Wales and Victoria and not only a financial investment as it might have been for the farm owners in Queensland in that it demonstrated they were considering the possibility of a long term stay in Australia. Miguel Ángel Amorebieta and María Dolores Gereka Lazkano bought their house in

Melbourne as soon as they were able to afford it. It cost them 2,500 pounds and the government assisted with 250 pounds. Iñaki Gerrikagoitia —with his three cousins— bought a house as soon as their combined salaries could cover the payment and they lived together for nine years, and he still lives in this same house.

Schooling and their children’s education experience for Basques in the North Queensland towns was considered in a very positive way. Interviewees mentioned “Basques had a good reputation as being serious about their children learning English,” “there were many migrants and especially Italian so we were just one more,” “transportation to school wasn’t easy but I loved my teachers,” “I think we had a high quality and strict education.” Parents who were immigrants themselves tended to be happy with their children’s education. But in the cities of Brisbane, Melbourne, and Sydney immigrant parents often thought the education to be “too liberal.” “There were discussions in our house regarding how the schools gave contraceptives to the girls at ages 14-17! We decided that we would go back to Pamplona before our daughter was that age,” said Lucía Perales. A few other returnees also mentioned that while they were working in Australia they had heard that the Australian schools distributed contraceptives to adolescents but they had no first-hand experience themselves with any school officials or school information; they had heard it from someone else. At this same time birth control was illegal in Spain, for anyone of any



Daily life in the workers' barracks included self-sufficiency.

age, married or single. This practice in Australia of easily available contraception shocked many of the Catholic women from Navarre. Other Basque women who had migrated from Bizkaia might have been shocked at the availability for young teenagers, but said they were buying extra birth control at the pharmacies and sending it home disguised in other packages to their sisters and girlfriends. Until 1979, criminal legislation in Spain prohibited and punished distribution of information about contraceptives. Doctors could not prescribe and pharmacies could not sell them. In the process of the clash of cultures, for some of these Basque women, the access to birth control was liberating, for others it was insulting.

EMPLOYMENT

Very few of the individuals who participated in this project communicated that they had had a difficult time earning employment. There was not a single case where a person reported looking for more than six weeks before being offered a job. Australia was a country with an economy that needed laborers to fill the positions, especially in the development of the infrastructure. In the south, in 1949 the construction of the Snowy Mountains Hydro-Electric Scheme began one of



Celedonio Moreno Tejada worked in heavy construction in Melbourne.

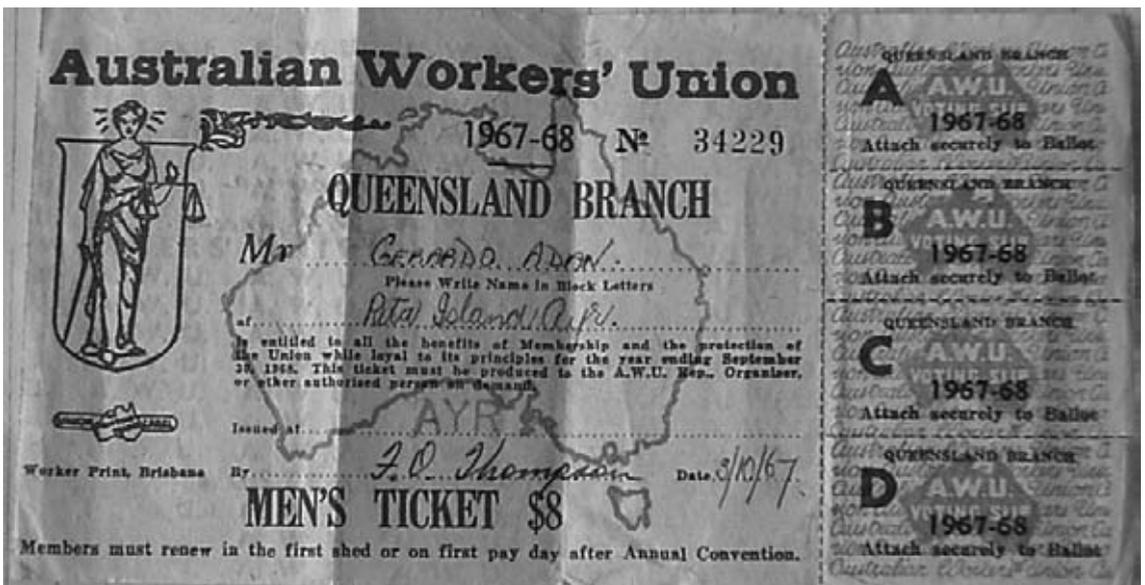
Australia's chapters of impressive infrastructure development. Brothers Isidro, Vicente, and José Luis Echevarrieta left Errigoiti (Rigoitia), Bizkaia and worked in Cooma, New South Wales on the Snowy Mountains Hydroelectric Scheme in the early 1960s. Juan Erdaide and Ramón Olabariaga, both from Mendata, Cándido Urigüen, from Nabarniz, and José Manuel Gandiaga, from Arrazua, also were employed on one of the most important public works projects in the history of Australia. Port Kembla also had many opportunities of employment in heavy industry and Basques from Queensland left their cane cutting gangs and moved south for jobs in construction and in highway, railroad, and irrigation development. In Wollongong they worked in the steel mills. Union membership was a must for workers' protection and even for consideration for employment. Txomin Bericua had to work in a factory in Townsville for nearly a year waiting for the next sugar cane harvest season because he was not allowed to cut cane until he had joined the union.

In 1966, the ban on the employment of married women in the Commonwealth Public Service government bureaucracy was lifted. In a study of Basques in the North Queensland sugar industry, Douglass added information from a survey which included fourteen respondents as examples of Basques living in other "urban" areas of Australia. He found that 78.6% of the wives of Basque immigrants worked as domestic help or had jobs in factories (Douglass 1996:351). It is not specified if these women were Basque themselves, but only that they were married to Basques. In my survey of 102 self-identifying Basques, I gave an open ended question (#27) for respondents to fill in themselves describing their employment, but not their total employment history, and, unfortunately, it was worded in the present tense "What is your occupation/job?" Therefore, while some women may have answered "housewife" this data should not be interpreted to mean that this person had always been a housewife and not worked outside the home. In the personal interviews conducted it was clear that the women had worked both inside and outside the home. Felisa Duñabeitia, from Muxika, Bizkaia said, "They told me that in Australia, even the cows lived as well as the women. So I came. But I was not eager; it was a huge step for me. I came at the end of August of 1958, twenty-nine years old and single. I never did see a cow working, but I have worked endlessly."

Some Basques and Navarrese were accustomed to circular migration and moving to where employment could be found. From Navarrese towns such as Murchante and Villafranca, residents had traveled to Germany to work in the fruit preserves industry and to France to work in the espadrille factories and cosmetics factories. The towns were emptying as the rural populations went to the cities to work in manufacturing. Enrique Amigot, for example had worked in circular migration in France harvesting crops before migrating to south of Ayr, then to Mareeba, then to Brisbane, before returning to Navarre. Before departing for Australia, many women had been employed as domestics in wealthy households in Bilbao, Donostia-San Sebastián, Biarritz and Paris. They had indeed lived away from their parents and had experienced what it was like to be away from home.

When the Sydney Club Español was inaugurated, Isabel Ramos started working in the cafeteria, where she met the many Basque men who came in on the weekends from working in the mines and the hydro electric plants in Cooma. One of those was her future husband, José Arregui. Isabel later worked as a housekeeper for many years for a Jewish family and then cleaning offices. Her husband first worked cutting sugar cane and then later as a miner. They later moved to Sydney and he was employed at the Sydney Opera House for numerous years until he passed away. Elena Pérez, from Cintruénigo, Navarre, cooked, cleaned and waitressed when necessary in a Greek-Italian restaurant in Sydney for her first job in Australia and she later transferred to the cleaning business, working at the Australian Stock Exchange market offices. Most of her workmates and friends were Italian and Spanish. Her husband, Ángel Alkala worked in a glass factory, a rubber factory and a tire factory. Then he joined her cleaning offices and became the supervisor of maintenance for the stock market office building for fourteen years. Elena moved on to cleaning in a hotel and then worked in different factories before retiring.

“In Euskadi we probably would have had one or two jobs our entire lives, but not here!” said Valentín Astui. He started a cane cutting gang with Elías Monasterio and Antón and Cornelio Uriarte, all from Bermeo. After the first cutting season they left for Mareeba to work in the tobacco fields where many Navarrese were living, including Matías Calahorra, who with his three brothers and father owned a tobacco



Belonging to labor unions helped many Basques obtain and keep employment.



During the off season of the sugar cane planting and harvesting Basques often moved to the fruit or tobacco fields for harvesting jobs.

farm. Many Basques followed this circular migration moving from the sugar to tobacco and then south to the Griffith area to work in the fruit picking and preserves manufacturing. Astui next found work in construction and built and paved roads. He was employed in Tasmania and in Victoria in fruit picking. In Robertson, he worked for the railroad digging tunnels for the tracks. Since 1961, Astui built scaffolds for large building projects in Sydney until his retirement.

“We were younger then,” said María Celaia (married to José Mari Jayo) when discussing how many hours she had worked daily without vacations. Her sister-in-law Pilar Astorkia (married to Félix Jayo) agreed, “When you have a bakery, you start early in the morning, before the sun, and then later when the sun has gone down you are getting ready for the next morning. The work never ended. But you know what? It has been a good life and we don’t regret any of our decisions.”

In Basque diaspora communities where there is a critical mass of Basques as defined as a certain percentage of the population, Basques have enjoyed certain positive status in hiring, and have been desirable as workers for their seriousness, honesty and responsibility and trustworthiness. In the anonymous survey Basques were asked about the reasons why they maintained their ethnic identity, and 81%

responded that one of the reasons was because of the positive reputation that Basques had as “honest” and “hardworking.” Here we see that of the 102 respondents, two believe that identifying as Basque actually was unfavorable for their application, while twenty-three believe that being Basque was a favorable factor in their getting a job.

Getting a job

	Frequency	Percent
Unfavorable	2	8.00
Favorable	23	92.00

As seen previously, Basques did not and do not necessarily have a status of economic wealth, or as having amassed financial fortunes, they simply are not known, and/or are misidentified as “Spanish” or “Italians”. We know what they think of themselves, but there is no research that has been conducted that shows what non-Basque Australians think of the Basque-Australians. Martina Barrueta Ugana was employed at St. Matthew’s Hospital in Melbourne for three years and then in janitorial services in a culinary institute for more than twenty years. “They hired me because I was a good worker and if they wanted it cleaned, it got cleaned to my expectations. I don’t think they knew if I was Basque or Greek,” said Martina.

The income levels of our researched communities might also indicate differences in the salaries earned among different generations and between the males and females, if those are the only indicators we are measuring. Sixteen of the 102 individuals left this question blank and did not give their income level.

Annual income level of respondent

	Generation in Australia				Total
	1st generation I was born in EH	2nd generation born in Australia	3rd generation born in Australia	born in Australia	
\$0-15,000	10.47	11.63	0.00	0.00	22.09
\$15,001- 30,000	9.30	10.47	2.33	0.00	22.09
\$30,001- 60,000	11.63	11.63	2.33	0.00	25.58
\$60,001-90,000	5.81	9.30	1.16	0.00	16.28
\$90,001-150,000	4.65	4.65	1.16	0.00	10.47
\$150,000 or more	1.16	1.16	1.16	0.00	3.49
Total	37	42	7	0	86
	43.02	48.84	8.14	0.00	100.00

Frequency Missing = 16

Annual income level of respondent

	Level of formal education					Total
	0 to 8 years	9 to 12 years	Some university	University graduate	Post-graduate	
\$0-15,000	5.88	9.41	3.53	3.53	0.00	22.35
\$15,001- 30,000	3.53	9.41	4.71	2.35	1.18	21.18
\$30,001- 60,000	4.71	9.41	1.18	9.41	1.18	25.88
\$60,001-90,000	0.00	8.24	1.18	5.88	1.18	16.47
\$90,001-150,000	1.18	1.18	2.35	2.35	3.53	10.59
\$150,000 or more	0.00	2.35	1.18	0.00	0.00	3.53
Total	13	34	12	20	6	85
	15.29	40.00	14.12	23.53	7.06	100.00

Frequency Missing = 16

Annual income level of respondent

	Female	Male	Total
\$0-15,000	9.30	12.79	22.09
\$15,001- 30,000	12.79	9.30	22.09
\$30,001- 60,000	9.30	16.28	25.58
\$60,001-90,000	9.30	6.98	16.28
\$90,001-150,000	1.16	9.30	10.47
\$150,000 or more	1.16	2.33	3.49
Total	37	49	86
	43.02	56.98	100.00

Frequency Missing = 16

The significance and influence of immigration on Australia's economy cannot be overstated. Immigrants bring their own demands for goods and services, housing, and employment and infrastructure development, which in turn encourage the investment in public infrastructure to respond to the needs. Businesses respond to increased or new demands for goods by enlarging or relocating or adding branches for services, which also increases employment opportunities. So immigrants add new demands to the economy and then also are employed to fill those demands. They bring their own spending money, new skills, and labor availability to the economy. Kaspura and Weldon have estimated that between 1947 and 1979, immigration was the dominating factor in increasing Australia's average annual growth rate of production of goods and services by approximately 40% (A. Kaspura and G. Weldon, *Productivity Trends in the Australian Economy. 1900-01 to 1978-79. 1980*, as quoted in Castles et al 1998:51). Australia's strong trade union movements protected new immigrants from early on with nationalized wage schemes that benefitted migrants who otherwise might have been taken advantage of. Many Basques were helped by their union associations for wage, sick leave, and safety issues.

Without any union protection, women worked, such as María Celaia Jayo who cooked and cleaned and laundered clothes everyday for eight men. Meal preparation and planning was extremely difficult not only because of the hot climate of Queensland, but due to the lack of refrigeration or freezers. Women had to salt meats in order to preserve them. Gotzone Balanzategui remembers the cooks for her family's farm barracks included herself, Carmen Emaldia, Esteban Badiola, Miguel Mendazona, Ángela Badiola, María Balanzategui, Romalda Iraegui, Leandra Menchaca and Miren Balanzategui. "I think it was 1957 when we got electricity here at the farm, and until then, we made do with anything else that we could," said Gotzone Balanzategui.

Since the first scheme of the government, Australian and Basque recruiters were especially eager to bring male manual laborers and women domestics to work in the services industry to the continent. There was a lack of sufficient infrastructure and a part of the selection process included questions about agricultural experience and experience in road, railway and building construction. Men departing on the same ship might be sent to Queensland to toil in the tobacco fields, to Victoria to drill transportation tunnels through mountains, or to New South Wales to participate in the construction of new skyscrapers in Sydney. Women could be sent to serve in a home in Brisbane or a hospital in Melbourne. For both, after the mandatory two years



Julian Oriñuela, at left, working in construction on the Sydney Opera House.

service was completed there was a plethora of available employment, and if one had learned English the opportunities multiplied.

LANGUAGE ACQUISITION AND LANGUAGE MAINTENANCE: EUSKARA, SPANISH AND ENGLISH ... AND ITALIAN?

Milagros “Mili” Amigot Martínez was named for her maternal grandmother in Navarre, and her brother, Robert, born in Australia was given an English name to facilitate the Australians saying and spelling it. His mother Carmen Martínez said, “We tried to make it as easy as possible for them since Mili had such a hard time with her teachers and friends not being able to pronounce or spell her name correctly. It is such a simple thing, but there was no way they could pronounce it correctly.” Carmen and José Malas’ parents shortened their surname from “Malasetxebarria” to “Malas.” Both speak Italian which they learned from their Italian mother married to their Basque father.

José Bilbao worked in janitorial services and cleaned buildings, and for thirty-seven years at the Daily Telegraph he worked with Spanish-speaking people so never really practiced his English. Josefina Gangoiti was released from her first job as a cook in a hospital in Sydney because of her lack of English. Félix Jáuregui worked with his brother Miguel, for an Italian company for twenty-five years in the fisheries industry. Although Félix and Miguel also have brothers in California, Oregon and Idaho, Félix remarked that none of them has ever learned English well. “We have always been surrounded by, or looked for other Basques. We’ve got by with the basics of English.”

Immigrants generally have needed help to do anything that required English and as is often the case, the children took on the role of communicator for their parents. Children of immigrants are asked to mature early because of the level of responsibility that they often have to assume for their parents’ inability to communicate in the new host society’s language. Children had to attend their parent’s doctor and dentist visits in order to translate, they had to go to the bank, grocery store, to their own school functions and translate from English to their parents’ Basque or Spanish.

In North Queensland, the abundance of other Basques as well as the high number of Italians facilitated much social and employment assistance, however it might have hindered immigrants’ new language acquisition. José Antonio Azkue said that in his own case, the main obstacle to his advancement was always his English language pronunciation. At night after work, he studied and attended English classes, which he remembers as being free of charge at the time. Mari Ángeles Bilbao knew no English when she arrived to Sydney to care for a brother with ill health, and when she was hired as a cook at the Club Español in 1964 she was surrounded by

other Spanish speakers. She never learned English. Most Basques never knew that free English classes existed and regardless, they never would have had sufficient time to attend. They had children and were working outside the home, sometimes working two jobs each. Many actually learned Italian, through the daily interactions with Italian workmates. Felisa Duñabeitia remembers her early years in much the same way, “I leaned some English very late, but did learn quite a bit of Italian. It was always the same; rush, rush, do, do, and work and more work. Work at the Commercial Hotel was non-stop.” Avelina Ormaetxea, from Gabika, Bizkaia, and her husband Eusebio Aguirre used Euskara at home always with their ten children, and did learn some English from the children in later years.

Language did not seem to affect Iñaki Gerrickagoitia’s numerous job experiences, until he found that in his desired field of carpentry, in order to earn a certain labor certificate a special license was required. Earning the license took an incredible effort on his part, not because of the difficulty of his mastering the art of carpentry, but because his English proficiency was so poor, basically non-existent. Jesús Azcona’s interpretation of language use was the following, “It was as though we were considered second class people, you know. We weren’t refined. For employment, for our transportation, for everything, including in the restaurants — unless you went to a Chinese restaurant and then you were treated fine. But the others had no consideration for us. Frequently, on the trolley, if we were speaking to each other in our own language, always someone would interrupt and say, ‘Speak English.’” “My English is terrible,” said Antonia Etxabe. “I have only learned from my children and grandchildren. I can understand the radio and television and the newspapers, but other people can’t understand me!”

In the Basque-speaking immigrants’ households there was often a decision made to use either Basque or Spanish, and very few used both interchangeably. If both were used it might be that the husband and wife used Basque between themselves and Spanish to their children, or adult siblings or relatives who owned property and lived together such as the Erdaide-San Severino household of constant visitors in Sydney used Euskara to communicate amongst themselves. Johnny Alberdi in Ingham used his own example to explain why some had decided to use Spanish and not Basque in the home. Alberdi said,

Our parents spoke Basque to each other always, so we do understand quite a bit from listening to them, but we did not practice speaking it by answering them in Basque. Our parents taught us to speak in Spanish and when we were talking with others around the farm we always used Spanish. Our mom used to say, “One day you will go to Spain, and if you speak Spanish you can go all around Spain and everyone will understand you, and if you only speak Basque, when you leave Bizkaia no one will understand you ... All around the world you will find people who speak Spanish, in South America and in the Philippines too.” So we learned Spanish more than Basque, but they always spoke Basque to each other.

The tables presented in Chapter Three demonstrate that Euskara use is indeed in decline, as is usual with minority languages in the first and second generations born in a new host country.

Basques learned English by listening to the radio and watching television, and from reading the newspapers with a dictionary in hand. Very few attended a formal course or classes with a language teacher and materials. When they had a grocery list, or important appointments at the bank, with a doctor, or in a government office, they often wrote down what they wanted to say and “perfected it” with the help of their own children and/or with a dictionary. “Because we didn’t speak English they thought we were ignorant, which actually showed their own ignorance,” said Mary Muguira Osa. In Ayr as in most other places in Australia, an immigrant from southern Europe was (and still is) called a “Dago” as a derogatory term stemming from the name “Diego.” At school she was called “dago” and “wog” and as an adult has heard it used many times to refer to immigrants. Australian public education did not include the ideology of multiculturalism until the 1980s and there is still much anti-immigrant rhetoric in the popular culture, from politicians and in the media. Regarding Basque culture and the many cultures of Iberia, these Basques described the Anglo Australians as being quite ignorant. “Forget about them knowing about the Basques,” said Jesús Azcona, “an Australian lady asked me once why I wasn’t black if I was from Spain.”

DISCRIMINATION

A fixed interview question was in regards to discrimination, and if the interviewee had perceived any discrimination against oneself because of their being Basque, or Navarrese? Though several mentioned the name calling of “Dago” and “wog,” and others pointed out the problem of being treated differently because of their lack of English proficiency, no one gave a clear example of being refused service, or rent or employment because they had identified themselves by their Basque or Navarrese ethnicity or ethnic identity. As children they felt pressure to “be Australian” and to fit in with the other children. “Everyone knows that the word ‘wog’ is derogatory, but many people don’t really know what it means,” said Carlos Orúe Sanz. It was and is still a term used by Anglo-Celtic Australians in Australia as a pejorative way to refer to people of Southern European ancestry. There was a toy doll, a black male toy doll which was named “gollywog”. In the 1960s the children’s program “Skippy the Kangaroo” seems to have been the source for another derogatory term used by the “wogs” for the Anglo-Celtic Australians as “skips” or “Skippy.”

Pedro Aranas Aranbarri mentioned that probably any discrimination was much worse for the original Basque pioneers that came to Ayr, Home Hill, or Ingham. “I never felt any kind of discrimination per se, but yes, everybody always looked at us

when we entered the hotel bar or a milkbar. They made us feel like we didn't belong. But it was probably just the same thing we did in Gernika when an outsider came in to the bar, you know, when a Gallego came in. We always thought to ourselves, 'Another *maketo* in our town.' Well, it was probably the same, but not really serious discrimination. Australia needed everybody."

The idea that married women were expected to change their surnames to that of their husband was completely foreign and backward to the Basque women. Miren Sanz remembers,

When I became an Australian citizen I retained my own surname [she was already married upon entry to Australia and immigrated as Miren Sanz]. And every time I have to fill in official papers of course I am "Miren Sanz". But when I have to prove that Carlos is my husband, or I am his wife, they can't accept it. It takes me forever to prove that we are married. The Australians can't understand that we can be married and not have the same last name. Actually if we had the same last name, we would be brother and sister, and then we could *not* be married!

When their child was enrolled in school, Sanz tried to register both of the surnames of her son, Karlos Orúe Sanz, but was not allowed to.



Miren Sanz and Carlos Orúe at the Ajuria Enea Palace of the Basque President. Third World Congress of Basque Collectivities. 2003.

Famous Basque cartoonist Frank Benier, son of a Basque copper miner and bushman from Adelaide, drew at the *Daily Telegraph* and also at the *Daily Mirror*. When he died in 1998, the *Daily Telegraph* reported “With his trademark beret proudly proclaiming his Basque ancestry, the Walkley Award winning cartoonist placed a trademark caricature of himself in every cartoon. The beret was as much a part of Bernier as his sense of humor and once, when a stuffy doorman at the Journalists’ Club asked him to remove it, Bernier refused on the grounds that it was his ‘national dress’” (*Daily Telegraph* Oct. 16, 1998 p. 17).

The following tables present data from the 102 anonymous questionnaires. First we see that the respondents do not believe that being or claiming Basqueness or Navarrese identity would help them in Australia with any special treatment from a government entity for any benefit.

Claiming an ethnic identity can help me get a government benefit

	Frequency	Percent
No	97	97.98
Yes	2	2.02

Then participants were asked to mark as “favorable” or “unfavorable” the following situations if indeed they believed they had been treated in a certain manner specifically because of their Basque identity. If ethnic identity had not made a difference, participants left it blank, thus the drop in the “frequency” column for respondent numbers. For example in the following table, “Being Basque has helped me in joining a club,” two people responded that it had actually been “unfavorable” so it had hindered them in some way, while nineteen responded that being Basque had helped them in a “favorable” way, and the other eight-one respondents left this blank. Therefore, following the directions we can assume that for these eight-one individuals, being Basque had not influenced their entrance to joining a club in Australia.

Being Basque has helped me in joining a club

	Frequency	Percent
Unfavorable	2	9.52
Favorable	19	90.48

Being Basque has helped me with admission to a school

	Frequency	Percent
Unfavorable	4	23.53
Favorable	13	76.47

Being Basque has helped me be chosen for a scholarship or award

	Frequency	Percent
Unfavorable	2	14.29
Favorable	12	85.71

Catalina Arana, from Munitibar, Bizkaia and Jesús Txurruka, from Mutriku, Gipuzkoa (a married couple) both mentioned that they thought they were treated better than others when in Brisbane because they were known to be Basque. This treatment was from other Basques also, for example Juan Bericua hiring Jesús and helping him complete his union membership.

Regarding the maintenance of Basque culture, both parents have helped hand down traditions and 44% believe that mothers have been more influential than the fathers for teaching Basque culture.

Mothers have been more influential than fathers for teaching Basque culture

	Generation in Australia				Total
	I was born in EH	I am 1st generation born in Australia	I am 2nd generation born in Australia	I am 3rd generation born in Australia	
Strongly Agree	8.42	3.16	0.00	0.00	11.58
Agree	15.79	16.84	0.00	0.00	32.63
No Opinion	7.37	12.63	4.21	1.05	25.26
Disagree	7.37	12.63	2.11	0.00	22.11
Strongly Disagree	4.21	3.16	1.05	0.00	8.42
Total	41	46	7	1	95
	43.16	48.42	7.37	1.05	100.00
	Frequency Missing = 7				

CONCLUSION

Though the internal biographies of the immigrants and the families include their psychology, emotions and family ties, their external biography reflects the societies they departed and that which they entered, lived in and participated. Southern Navarrese town life was quite different from life in a Bizkaian coastal town and that individual experience and understanding of life of course affected the migration and acculturation and assimilation experience.

Was it worth it? Could these migrants have made the same money and lived the same lifestyle in the Basque Country? Not likely at the time period in which they departed and certainly would not have had the wide selection of economic

opportunity nor diversity of employment, nor freedom to move from job to job, nor place to place. These people have learned another language, culture lifestyle, their children have the best of both worlds knowing English and living in a democratic country added to Basque values and identity. Ironically, Miren Garagarza and Ángel Pérez now import specialty marble from Ereño, Bizkaia quarries which are a few kilometers from Garagarza's home in Mutriku, and their family business is placing them in the finest homes and businesses in the Melbourne area. Miren said, "Yeah, I never would have been able to help Euskadi's economy living there in the way that we have been able to living in Melbourne! Like most other Basques here, we sent money home to our families, and now we are giving jobs to people in Ereño by promoting Basque stone in Australia."

In 2001, the new Government presented a new Department for Immigration and Multicultural and Indigenous Affairs, DIMIA, which provides grants to ethnic and other community organizations that establish and manage migrant services for integration. In 2002, DIMIA awarded a total of \$16.02 million for new grants under the Community Settlement Services Scheme and \$9.5 million under the Migrant Resource Centre/Migrant Service Agency program. None of the existing three Basque associations has ever applied for these grants to assist any recent Basque migration no matter how small it might be. The process of moving to Australia and



Hundreds of Basques were recruited to work in the North Queensland sugar industry in the 1950s and 1960s.
Photo courtesy of Alberto Urberuaga Ortuzar.

integrating might not be as difficult as it was in the 1950s and 1960s when the differences between Australia and northern Spain were so distinct. Alberto Urberuaga remembers the larger-than-life pioneers such as John Michael, Pascual Gabiola in Tully, María Luisa Calle and her husband Gino Manini who ran the Trebonne Hotel, Luigi (Gino) Paris, Katana's Hotel, and the parties of the Balanzateguis. Today's Basque immigrants are generally much better prepared than their ancestors were; they have studied English and have easier and unending access to information about Australia through the Internet.

Emigration from northern Spain is now mostly to European Union countries and the majority of people moving are students and professionals and no longer mainly those trying to increase their economic fortunes. The progressive lifestyle and much improved economic situation of the four Basque territories show data constantly at the top of the quality of life indicators, not only for Spain but also as high for all of Europe.²⁷ The contemporary Basque migration is quite advantaged in comparison to that of the early and mid 1900s which made Australia its home.



Antón Zabala loading sugar cane. 1968.

²⁷ EUSTAT is the Basque Statistics Office which is responsible for various research projects. Numerous excellent reports are posted here monthly in Basque, English and Spanish. <http://www.eustat.es>.



Mechanization in the North Queensland sugar cane industry began in the 1950s. Photo courtesy of Alberto Urberuaga Ortuzar.



José Antonio Iturriaga and Txomin Ibarra loading sugar cane.

Basque Mobilizati Creation of

(06)

Ethnic on and the Organizations

Throughout the centuries of Basque migration, the individuals of the Basque diaspora have created associations and fraternities that served the particular economic, social, psychological, religious and cultural needs of Basques for that time and place. Since the 1600s, links have been firmly in place among Basques in different host societies and between Basques and their homeland.²⁸ Mutual aid societies were common in Basque diaspora communities in the Americas. In 1905, for example, in a pattern repeated throughout similar ethnic communities, a group of Basques in New York, and in 1908 another group in Boise, Idaho, formed mutual aid societies and paid the medical expenses, funeral flowers and sometimes total funeral expenses, as well as repatriations for needy Basques and their families. Tomás Mendiola had been in Boise in the 1920s before migrating to Ingham and was well aware of the budding associationism of the Basques in the United States. The difficulties of international migration were buffered by helpful fellow Basques and with the political, economic, and cultural assistance available to immigrants, not from any government programs, but from fellow Basques. In addition to these forms of mutual assistance, interdependence and solidarity, Basques began to develop cultural and in some cases political expression as a self-conscious ethnic group and recently in Australia as a transnational diaspora community.

²⁸ See Ronald Escobedo, Ana de Zaballa and Óscar Álvarez, editors, 1996. *Euskal Herria y el Nuevo Mundo. La Contribución de los Vascos a la Formación de las Américas*. Vitoria-Gasteiz: Servicio Editorial Universidad del País Vasco.

Australian individualism clashed in a way with the communitarianism of the Basque territories' known lifestyle of extended family interactions, neighborhood identities and centuries of ties to others in one's town, mountainside, or valley.²⁹ The Basque cultural centers reconstitute that communitarian space with their collaborative activities and expectations and norms for member behavior. Immigrants had to build their own "extended family" ties by replacing them with other people from their homeland villages and towns now also living in Australia. They used these as information networks and for social activities. Later they extended to larger friendship networks for themselves and their children, and eventually the numbers and desire for common activities necessitated an ethnic organization, in 1964 the "Gure Txoko" of Melbourne, in 1966 the "Gure Txoko" of Sydney, and in 2003 the "Basque Club of North Queensland-Australia, Inc." "There were so few of us we had to stay together," remembered Juan Andrés Olabarriaga and Rosa Mari Izaguirre who now live in Jerrabomberra Park near Canberra.

In North Queensland, the immigrant generation had enough critical mass to have many choices of friendship networks, and of physical meeting places such as the Burdekin, Catana's, Hinchinbrook, the Trebonne, Belverde, Royal, Zavaterro or Lee's hotels, and of restaurants, such as the Victory Café, where other Basques worked or



Large farm houses in North Queensland often accommodated Basque family and friends for celebrations. Uriguen Mendiolea family home and children's birthday party.

²⁹ For an excellent study of identity and communal collaboration of the Basques in Iparralde see Sandra Ott. 1981. *The Circle of Mountains: A Basque Shepherding Community*. Oxford: Clarendon Press.

congregated, and it was relatively easy to meet each other. Distances were significant and having access to a car for transportation was a necessity. In addition there were large and accommodating farm houses such as the Badiolas', the Muguiras', the Alberdis', the Balanzateguis' and the Mendioleas' with space and gardens ample enough to host lunches, dinners, weddings, baptisms and numerous other social events. There was no need for a separate cultural clubhouse or building at this time, and therefore no need to form an association necessarily. In the urban spaces of Sydney and Melbourne, private residences served for family functions as well as larger parties, but eventually an adequate property was needed for Basque gatherings of fifty to seventy-five people and in both cases, the organizations purchased or leased property and enjoyed a building clubhouse for their activities.

Following Emile Durkheim's 1893 *The Division of Labour in Society* it could be argued that the Basque communities followed the mechanical and organic cooperation or solidarity models. At first the Basques utilized mechanical solidarity with each other, helping each other find passage or sponsorship; then came romantic matchmaking, jobs, housing, doctors and dentists, schooling, and child care. However, that solidarity soon developed into an organic cooperation that included emotional ties to each other —beyond family members— and to an



A San Ignacio festival celebration in Ingham, North Queensland, 1954.

imagined collective Basque past and a future, exemplified by intermarriage, buying cane farms in partnerships and conducting small business together.

Do these *euskal etxea* organizations help make and shape the Basque person into who they are? Do the organizations define and determine how the individual will “be Basque” and how they will manifest their own identity? Or conversely, do the individual Basques define the *euskal etxea* and subsequently bring to the organization a fixed category of accepted and desirable behaviors, activities and ideologies that will make the cultural association a Basque one?

Ángel Alkala of Sydney mentioned that he never participated in Australian political activities. “I prefer the cultural activities of life. At the *txoko* we played cards, *la rana*, or handball.” If the great majority of members prefer cultural activities, but institutional leaders wish to instill political activities as a part of Basque identity, would the Ángel Alkalas of the community leave the organization, or would they eventually begin to participate with the political endeavors? Unfortunately, we are unable to answer this question because of the lack of research conducted with Basques who are not a part of an association whether they have left it, or because they chose not to join in the first place. It would be interesting to be able to conduct in-depth interviews with these Basque people to ask why they have never joined the local Basque association, or why they departed it after having joined. Was it because the organization does not offer activities of interest to them? Was it because the activities that are provided are of specific *disinterest*? What are the other explanations and reasons that people join, or do not join their local Basque community organization?

The majority of the people interviewed for this study did not have prior experience in designing or creating organizations before their participation in these Basque clubs. Many had joined labor unions, but did not serve as organizers or founders. Pedro Altuna did have experience in ethnic organizations from his time in Canada before migrating from there to Sydney. Altuna departed the Basque Country for Toronto in 1966 and he participated in the Toronto *Club Español* activities and actually met his future wife there. He said,

The Club had around 150 members, many of whom were from Bilbao, and Navarre, and a few from Gipuzkoa. Maybe there were more of us Bizkainos and Navarros than there were Spanish people. But there was no Basque club. Now there is one in Vancouver, but there wasn't anything in Toronto then. Well in 1977, I knew of the *Club Español* in Sydney and one time I met Félix Aguirrezabal, from Alava, there and he told me about the Sydney Basque club.

Since that time three decades ago, Altuna has visited the Gure Txoko Basque Club consistently nearly every Wednesday and most Sundays. The existence of the organization has had a profound influence on his life as understood by the amount of time spent with friends there. It was important to him to participate in the Gure

Txoko Basque club, and not as important thereafter to attend the Sydney Club Español activities. He felt more comfortable with his “own Basque people.”

BASQUENESS AS ASSOCIATIONISM: NORTH QUEENSLAND

Basques in the North Queensland area were originally involved in the traditional, pre-mechanized sugarcane industry of the early 1900s and later in civil-engineering projects, construction, and farming. As we have discussed, during the 1950s, Basque sugarcane farmers worked to recruit additional Basques to travel to Australia and to work in their fields. In 1958, two Australian immigration agents traveled to the north of Spain with Alberto Urberuaga and recruited 159 workers to depart for Australia and to labor in the sugarcane fields. In 1959, another 169 males embarked for North Queensland. In total, between 1958 and 1960, 387 individuals left their residences in the Basque Country and emigrated to Australia (interview with Alberto Urberuaga Ortuzar). Lists of the three voyages and the individuals who were recruited and who traveled together are given in the appendix to this publication. In the mid-1960s, Johnny Mendiola (son of Tomás Mendiola and Teresa Uriguen) reported that his own family had separately signed migration papers assisting about 120 Basque immigrants into their region. He estimated that about 1000 individuals had moved from Spain to the area near Trebonne between World War II and 1967, and about 85 percent were Basques (Foley 1967, 17). Other reports had the Uriguen Mendiola family assisting nearly 600 Basques.³⁰

With the mechanization of the sugarcane harvest in the mid-1960s, most cane cutters were put out of work and were forced to search for other permanent employment in various government-funded infrastructure projects or in the private sector. Numerous Basques returned to the Basque Country, and others searched for new employment in other areas of Australia.³¹

Lack of convenient and adequate public transportation in rural North Queensland well into the 1980s made traveling to other towns difficult. Basques tended to stay in their locales of residence and employment, and if they owned private cars or trucks they might travel on Sundays for visits to other Basque families. Several of the larger houses with covered patios evolved into hosting sites for birthday parties, wedding and baptismal celebrations as well as welcoming and farewell gatherings for other Basques. Until the 1950s, Basques here were not as likely to organize their gatherings at Australian restaurants or hotels as they were to host it at a Basque private residence.

30 Interview with Dolores Mendiola Larrazabal and sister-in-law Antonia Etxabe Mendiola as they referred to a report by Al Grassby, Australian politician and author specializing in immigration policy and specialist in Spaniards in Australia.

31 See William A. Douglass for a detailed analysis of the Burdekin and Herbert Rover areas sugar industry and the participation of Basques and Italians and their experiences. 1996. *Azúcar Amargo: Vida y fortuna de los cortadores de caña italianos y vascos en la Australia tropical*. Bilbao: Servicio Editorial Universidad del País Vasco.

The Mendiola Uriguen family house had a high concrete back wall that was used as a makeshift frontón wall during the early years before the frontón at Trebonne was built in 1959³² and their house was the site of many social gatherings. At the Trebonne Hotel —the town’s only hotel and which was owned by Italians— dances were regular occurrences in the late 1950s and 1960s, as were dinners, Sunday lunches and other celebrations with numerous Basque families. Extended family barbecues and days spent at the beach were also common entertainment. Gotzone Balanzategui described dancing to the gramophone at her parents’ house when they invited friends for Basque celebrations. Mary Muguirra Osa remembers the old times when Basques used to celebrate Christmas together. It was “the best ever,” she stated. Her father used to invite numerous area Basques to their home for Christmas. He loved their company, the *mus* card playing, and the drinks. Even now, whenever siblings Juan José and Mary visit the Basque Country, they meet many Basques who had been to their parents’ home years ago but had never forgotten the Muguirra Osa hospitality. Unfortunately, a cyclone later destroyed their parents’ farmhouse and subsequently they moved everything to Ayr.

Having a specific site —the *frontón*, or handball court, at the Trebonne Hotel— dedicated to Basque functions —playing *pelota*, or handball— seems to have had its impact in creating an extended area-wide social network of Basques. Previously,



The Trebonne Hotel was a favorite gathering place for Basques for San Ignacio, weddings, and general celebrations. Photo courtesy of Mari Celaia Jayo.

32 In 2000, the *frontón* was listed on the official Queensland Heritage Register for special and historic buildings.

Basques were more likely to gather in their own geographical spheres of Ayr (south of Townsville), or Ingham (north of Townsville), or Trebonne itself (east of Ingham). Also, by the early 1960s several of the new immigrants were able to afford the purchase of an automobile, which facilitated their being able to travel and attend functions at a site further away. The new court was inaugurated and blessed in 1959 by the Basque priest Tomás Ormazabal. Residents of Trebonne remember meeting every Sunday for matches where approximately twenty Basque men played in organized tournaments of *pelota*. At the Marraka Community Festival, Basques had exhibitions demonstrating agricultural sports, and also gave Basque folk dancing performances. One year José Larrazabal and José Mari “Amilla” Zugazaga even built a replica of a *baserria*, or farmhouse on top of a flatbed trailer as a float for the town parade.

In Queensland, the high numbers and geographical concentration of Basque immigrants resulted in numerous familial but also general social events, celebrating homeland festivals such as the Feast Day of San Ignacio on July 31, or of San Fermin July 7. “Johnny Mendiola with Pascual Badiola, Ramón Pla, Joe Miguel, Vicente Goitiandia, Antolín Azpiri and Félix Jayo to name a few, organized St. Ignatius Day festivities. These were held at the Library Hall, Ingham, a popular social venue in those days. Gangs of cane cutters from as far away as the Burdekin would journey to

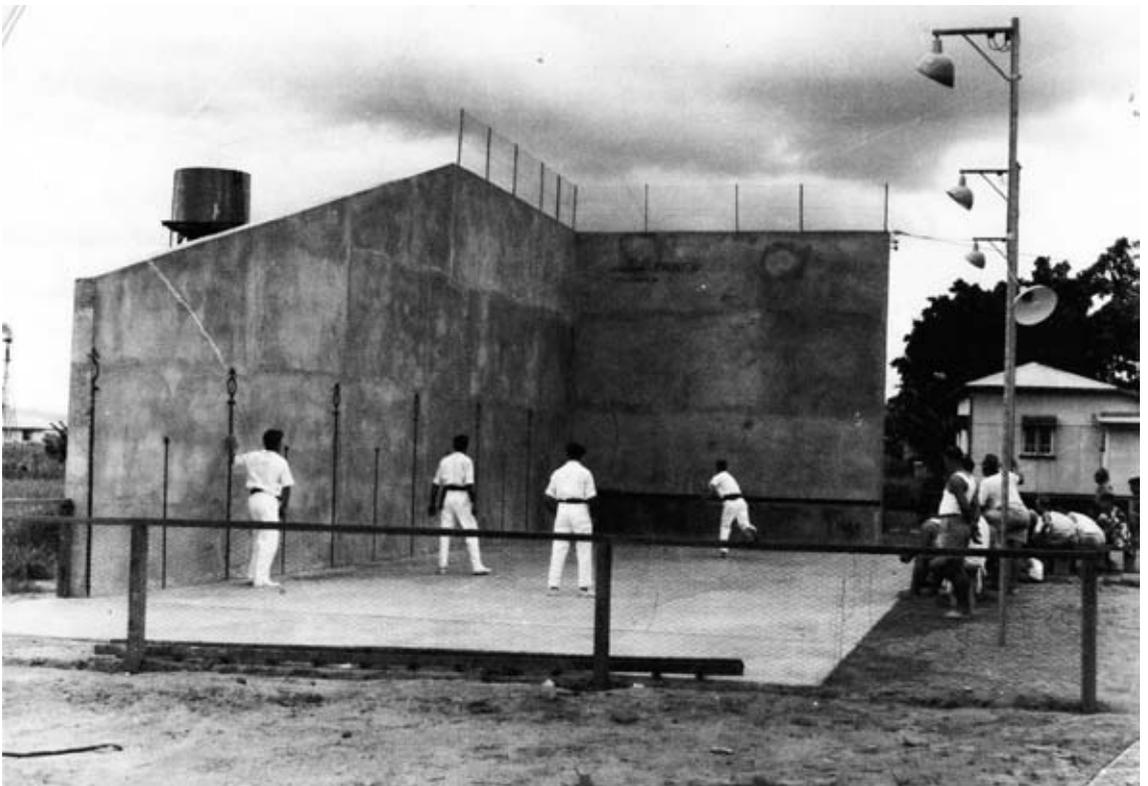


Tug-of-war competitions were a part of nearly every picnic and informal Basque gathering in Ayr. November 21, 1968. Photo courtesy of Jesus Mari Plaza.

Ingham for the Feast. As with most of the migrant groups of this period there was a great disparity between the numbers of male and female migrants and those present at one such event clearly reflect that disparity: 237 males, 71 females and 33 children” (Vidonja Balanzategui 2002: quoting J. Mendiolea p. 11).

The Trebonne Hotel was managed by the Sartoresi family and on Sundays it was full of Italian and Basque families. Across the street was the bakery of Félix and Pilar Astorkia Jayo and in-laws José Mari and María Celaia Jayo. “We convinced Sartoresi to build a frontón there at the Trebonne Hotel since it was at a great location, at the crossroads, and we all went there on Sundays anyway. He knew he could make a lot of money from the drinking,” said Alberto Urberuaga. He continued, “Agustín Adarraga obtained the construction blueprints from an established court in Euskadi, but of course it was much more than what we could do or what we needed, so we made a smaller facility. It was perfect for us, and the children thought it was a coliseum! People volunteered with their know-how and their backs.”

Agustín Adarraga described the final construction, “José Badiola, a brick layer, helped us put the finishing touches on the frontón when it was discovered that a part of the wall was too short and had to be fixed. He volunteered and did it by himself! Actually, later that brick section was the only part I think that ever started to crumble



The Trebonne frontón was inaugurated in 1959. Here a pelota game is in progress.



San Ignacio was celebrated regularly during the 1950s and 1960s in Ingham with a large attendance from the Basque population. Photo courtesy of the Bengoa Arrate Family Collection.



North Queensland pelotaris at Trebonne; Félix Jayo, José Mari Jayo, Pascual Badiola, Tomás Monasterio and Juan Cruz Arriaga, and young child is Xabier Urberuaga.



Weight lifting, or harrijasotze, was performed by fewer Basques who had the skills and strength to do it. Here, lifting was demonstrated by José Mari Zabala in Ingham.

because the rest of the structure was made with tons of concrete.” Though there was not any kind of general Basque cultural association at this time, there was a Spanish Handball Club created by Pascual Badiola, Alberto Urberuaga, Bingen Balanzategui, Vicente Goitiandia and Johnny Mendiolea in 1960. Antonia Etxabe said, “There were weekends when we had more than 100 people in Trebonne at the *frontón*. We spent all day eating and drinking and there was music and dancing too. We made lifelong friends at those events and our children met and played together. Those days were not just about handball.” The harvest season from July to December saw the most activity when cane cutters remained in the area and had not yet migrated to work in the tobacco industry or fruit harvest.

Agustín Adarraga led the efforts in 1970 to establish the Spanish Society of North Queensland with the hopes of maintaining homelands culture and sport, language, cooking, music, and dance of the Basque and Catalan migrants in the area. The Spanish Society organized an annual San Ignacio festival and these events are still celebrated, now in Ayr. In 1971, the “First Basque Festival” was celebrated with a Mass from Father Tomás Ormazabal, handball games at the Trebonne Hotel and *frontón*, Basque folk dancing, weight lifting and weight carrying, and even a children’s painting competition. In Ayr, Johnny Bengoa and wife Begoña Martiartu explained that Saint Ignatius had been celebrated in one form or another ever since

they could remember, and always with a dance with many Basque and Catalan traditional folk music songs. Although today the majority of attendees of events are Basque, there is still much representation of Catalan culture.

There were also *harrijasotzaileak*, or weight lifters, and *probak*, or weight pulling. Alberto Urberuaga remembers that Pedro “Bustingorri” from Markina, Bizkaia made weight lifting stones that later Melbourne friend Juan Antonio Ugalde “Ambeko” —who was visiting family in Gernika— shepherded back to Australia for the weight lifting competitions in Queensland. The stone lifting was performed by Juan Azkue, José Badiola, “Txopitxa” Jauregui, and Pedro del Monte. Weight carrying, *txinkgak*, was also a competitive sport, with many non-Basques participating in carrying two fifty-kilo weight blocks with handles, one in each hand, walking and circling two steaks approximately fifteen meters apart for as long as they could without dropping a weight. The person who walked the furthest won the competition. *Sokatira*, tug-of-war competitions, have always been popular because of the relative lack of special skills needed as well as ease of finding the object used in the sport. A strong thick rope is all that is needed, not importing and transporting heavy weights that only a few people can actually lift and move. Cane cutting gangs often competed against each other, as did different ethnic groups against each other; the Basques against Italians, or against the Germans for example.



Two competition lifting weights were made in Markina, Bizkaia to be taken to the North Queensland Basque community. Pedro Bustingorri and Alberto Urberuaga Ortuzar made the arrangements to ship the stones.

By the 1980s, the earlier regular handball matches and championship challenges by such players as brothers Félix and José Mari Jayo, Iñaki Badiola, Johnny Mendiola, Alberto Urberuaga, “Txikito Bermeo” Salvador Ruiz, Tomás Monasterio, “Gatxote” Pedro Ardaiz, Juan Cruz Arriaga, Agustín Adarraga, Antonio Azpiazu, Pedro Aranaz, and José Larrazabal had been replaced with occasional exhibition games. The younger generations of Basque men —those born in Australia— were not so keen to hurt their hands with nerve damage resulting from playing handball. They were more likely to be playing or watching Rugby League.

These Basque social networks resulting from multiple interactions enhanced the migrants’ capacities to adapt to their new living and employment circumstances. Juan José Azkue in Ayr, North Queensland remembers. “It was all different then. We saw each other every Sunday and we helped each other with jobs, girlfriends, etc. We were always in contact with other Basques, just like a gossip hotline.” Repeating homeland activities and known traditions is extremely important for maintaining identity. Azkue continues, “Almost every Sunday we went to the Burdekin to play *mus* and there were competitions of our rural sports, weight lifting, weight carrying and tug-of-war. We felt at home.”

During the 1980s and 1990s, the members of the Basque communities of North Queensland began to disperse geographically. First and second generation born-in-



Competitions and demonstrations of Basque rural sports in Ayr were common in the 1950s through the 1970s. Known as *probak*, here José Mari Zabala pulls a 770 kilo weight. 1967.



Agustin Adarraga, center, Gold Medalist in Veteran's Squash, with José Larrazabal, left, and Alberto Urberuaga at right. 1985.



Weight carrying, or txingak, is another of the popular Basque rural sports practiced in Australia. 1975.

Australia Basques married non-Basques, others also moved away from the area (including to the Basque Country). Those who remained continued to celebrate Basque special days, but now that the Trebonne *frontón* was in disuse and disrepair, they reverted to celebrating with family and in private residences.

THE BASQUE CLUB OF NORTH QUEENSLAND-AUSTRALIA

During 1997, José Mari “Joe” and Jenny Goicoechea, José and Dolores Mendiolea Larrazabal, and Agustín and Mary Bengoa Arrate assisted in the organization and implementation of Ph.D. fieldwork I was conducting with anonymous questionnaires and personal interviews. During those months, more than 200 hundred Basques in Northern Queensland were contacted and invited to collaborate, and although many were unable to, they did express their interest in participating in Basque related activities in the future. “Your Ph.D. mailing list from 1997 became our initial membership list,” stated Joe Goicoechea. In May 2003, Goicoechea sent out 230 letters and questionnaires to “all the Bascos we could find in the telephone book and from getting references from other people.” He wrote a personal letter copied to each recipient explaining that a group of local Basques was interested in gathering information on the Basque families in the region who might also be interested in forming an association to preserve Basque culture and language and “which would be strictly non-political and religiously independent.” He described the support that would be probable from the Basque Government, and to please fill in and return the enclosed form that asked for the names, gender, age and addresses of all family members. He received responses from 260 individuals in just the first month.

The inaugural steering committee meeting was held June 8, 2003 at the Goicoechea residence in Townsville with the attendance of John Achurra, Rosetta Achurra, Agustín Adarraga, María Rosa Adarraga, Mary Bengoa Arrate, Amaya Arrate Kelly, Bianka Vidonja Balanzategui, Mark Balanzategui, Ana Mari Goicoechea, Jenny Goicoechea, Joe Goicoechea, Rosemary Jauregui, Dolores Mendiolea Larrazabal, José Larrazabal, John Larrazabal, Nardia Larrazabal, Pedro Mendiolea, Miren Plaza, John Plaza, Mari Vi Jayo Wherry, and Barrett Wherry. This group discussed several topics including; the upcoming III World Congress of Basque Collectivities to be held in the Basque Country that year, relations with the Basque Government, possible programs to help Basque Australians to travel and study in the Basque Country, and the need to look for a suitable venue — an affordable location where events could be held. They reviewed the bylaws of the Sydney’ko Gure Txoko Basque club for possible use as an outline for their own association. When Barrett Wherry formally moved to ask for the formation of a club/association, amending the Gure Txoko statutes to serve their own needs, Joe Goicoechea seconded the motion and it was passed unanimously by the meeting attendees. The possible names submitted for the future association included: North Queensland Basque Association; Northern

Australia Basque Association; Basque Club of North Queensland-Australia; Northern Queensland Basque Club; Basque Association of Queensland. They voted 18-2 and selected “Basque Club of North Queensland-Australia” as the official name of their new association. All of this discussion and voting was accomplished at their first meeting in just a little over one hour.

The *Townsville Bulletin* reported on July 3, 2003 (p.2), “Basque club set to become reality” in a story by Hayley Seeny. The article included a photograph of Joe Goicoechea holding a replica of a Basque fishing boat and standing in front of a painting of the town of Lekeitio, Bizkaia. This published notice served as an invitation to others who had not yet been contacted and the interest in a local Basque organization continued. By July, completed questionnaires had been received from 280 individuals over eighteen years old. Another letter was mailed out July 23, 2003 with the announcement of the first General Meeting with intentions to discuss and adopt a constitution for the new “Basque Club of North Queensland, Australia Incorporated,” and to elect its officers. Joe Goicoechea added in his letter, “I trust that interest will continue and hope we have a good roll up at our foundation meeting.”

The General Meeting was held Sunday, August 10, 2003 at the Community Centre at Wulguru and participants brought home-cooked food and shared a lunch together



Inaugural steering committee meeting, June 8 2003, at the home of Joe and Jenny Goicoechea in Townsville. Basque Club of North Queensland, Australia.

before beginning their discussions. The registration cost for initial membership was set at \$10.00 with an additional expected \$10.00 annual fee per member. Officers would include a President, Vice President, Treasurer, Secretary and four delegates. The club had 245 founding members from all over North Queensland with 80% of this group being Basque immigrants themselves or of Basque origin, and the remaining 20% were Australians who wished to help promote the Basque culture. The Basque Club of North Queensland-Australia was legally incorporated on December 17, 2003.

At the same time that the Basques of northern Queensland were gaining interest in acting to maintain their heritage and in mobilizing people to organize cultural activities, the local Polish Australians were waning. The Polish-Australian club, headquartered in Townsville, was soon to be dissolved. Their Polish clubhouse in the Aitkenvale area would be available and it was a perfect location and size. In 2004, the Basque organization purchased the Polish clubhouse in Aitkenvale, Townsville, made possible with the underwriting of Joe Goicoechea. Goicoechea made arrangements to purchase the clubhouse and the sale was finalized during the fall months (March, April, and May) of 2004. In December, a dinner and music night included the attendance of Catholic Bishop Michael Putney and the Mayor of Townsville, Tony Mooney.

Until the group formally organized and asked to be legally recognized by the Basque government of the Basque Autonomous Community, they could not apply or receive any financial aid or human-capital aid from the Basque government; therefore they continued to use their own private resources to promote Basque culture until this process was finished in July 2004. The Basque Club of North Queensland-Australia, Incorporated then joined the nearly 200 Basque diaspora ethnic associations of the world (approximately 164 of which are officially registered and recognized by the Basque Government in 2008) on the path to transnational interaction. In 2005, they received a grant from the Queensland State Government and the clubhouse premises were renovated and upgraded to meet with the established building codes and safety requirements.

In July 2005, a San Fermín fiesta (celebrated July 7-14 in the Basque Country) and “Running of the Bulls” picnic and party was held at the new clubhouse grounds. It is situated right on an open park with plenty of open space for a barbecue and cooking area, stage, tables, booths, and children’s games. Picnic tables and chairs were brought in, food and craft booths were built and souvenirs were sold. For two weeks prior to the event two dancer/musicians were brought to Townsville to teach Basque traditional folkdance and to demonstrate and teach the Basque *txistu*, a three-holed flute. Lael Uberuaga was invited from Boise, Idaho and Garikoitz Otamendi traveled from Vitoria-Gasteiz in the Basque Country and the duo worked with the children and teenagers of the area. Six youth learned and practiced to play several basic songs on the *txistu*, “which is quite an amazing feat!” exclaimed Peter Mendiolea. Another fifteen children learned and performed Basque folk dances. Uberuaga and Otamendi

also taught the youth to sing two songs in the Basque language. Their performance at the grand opening, on stage in the park, was an emotional one for many in the audience. “Did you see these people crying with pride? You know there was a time not so long ago when we couldn’t even show our Basque flag in the Basque Country. We haven’t forgotten that and we want to make sure these kids don’t forget it either. What a wonderful day today has been!” remarked José Larrazabal.

A special performance by *txistulari* José Telleria also brought tears to many eyes as they welcomed their old friend back to the area. Telleria had lived in Queensland, arriving in 1955 to cut cane, and had then moved on to Darwin in 1959 where he worked in road construction and preparation of water canals. He had sung and played his txistu for many Basque funerals, weddings, picnics and celebrations during those years in North Queensland. Living now in Seacombe Gardens in South Australia he had not returned to North Queensland in all those decades. He was given the honor of playing the *txistu* for the dancers’ performance of “Ikurriña,” a dance which pays tribute to the Basque flag. “I have never been as happy and proud as I am today! To play for this group of youngsters, here in Australia, dancing with our traditional Basque costumes and we having our Basque flag here above their heads is, well, it’s fabulous. I almost couldn’t play because I was so nervous and because I wanted to cry with joy. What a day!” Telleria exclaimed.



José Mari Amilla Zugazaga and José Larrazabal designed and built this float to show a replica of a Basque farmhouse, or baserri.



Dolores Mendiola (Larrazabal) preparing a meal for Basque visitors from the United States.

Most of those who enjoyed the festival had not witnessed the intense two weeks of preparation prior to the Basque celebration. They had not seen Rosario Arrillaga de Azpiri, Antonia Etxabe Mendiola, Ana Mari Mendiola Etxabe, Dolores Mendiola Larrazabal, Jenny Goicoechea and others cleaning, sweeping, mopping, sanitizing, moving tables and chairs into place. They had not seen Mary Bengoa Arrate, Rosemary Bengoa, Begoña Martiartu Bengoa commandeering cooking crews. They had not seen Peter Mendiola or Jon Larrazabal painting, fixing plumbing and lighting etc. , nor had they any idea of the amount of time José Larrazabal had spent with his electric saw, push broom, and paint brush constructing tables, dance equipment (including the flag pole for the Ikurriña dance), display cabinets and finalizing details for the very important clubhouse bar. President Joe Goicoechea thanked the workers and reminded the crowd that it would always take numerous volunteers for future activities to be as successful as this first event had been.

In 2007, the organization repeated the festival, with dance instructor, Teresa Anacabe Franzoia, brought from Elko, Nevada and again witnessed the successful results of Basque and non-Basque participation from the Townsville area. In 2007, Peter Mendiola was chosen to represent the Basques of Australia — and particularly those of North Queensland— at the IV World Congress of Basque Collectivities held in July in Bilbao, Bizkaia.

MELBOURNE GURE TXOKO

In 1925, Jules Minvielle, an immigrant to Australia from Cairo, Egypt, asked for permission to build a “pelote Basque Stadium” in Melbourne and for the government to allow him to have gambling and betting on the premises. His request was denied (National Archives of Australia Item A1/15 #1612987). However, two points are particularly interesting; that there might have been sufficient interest and number of players or Basque audience in Melbourne in 1925 to keep a Basque *pelota* frontón operating, and, that an immigrant from Cairo would know enough about the Basque sport to want to import it to Australia. His possible connection to French culture (deduced from his name) might have been a factor in his knowledge of the Basque sport.

In the following decades, there would indeed be *frontons* in Melbourne. The St. Patrick’s Catholic Church in east Melbourne does still have a *frontón* as did the St. Thomas Christian Brothers College in Clifton Hills. St. Joseph’s in north Melbourne also had a *frontón*. Several Basques played at St. Patrick’s including José Antonio Ugalde, Jesús Bilbao, Andrés Laca, Pedro “Txalaka,” Vicente Balzola, Felipe Andueza, Cándido Andueza, Juan Cruz Gardoqui, Luis San Gil, José Fernandez, “Martin”, who returned to St. Jean de Luz, “El Txato” from Donostia-San Sebastián, and



Melbourne Basque pelotaris José Antonio Ugalde, Jesús Bilbao, Andrés Laca and Pedro “Txalaka” in 1966.

“Gipuzkoano” (who also wanted to create a Basque rowing team), unfortunately but also representatively, no one I interviewed could remember these nicknamed players’ given names. The St. Patrick’s court was larger and had two walls, and St. Thomas’ and St. Joseph’s were three wall *frontons*. St. Thomas’ priests and students were mainly of Irish descent and they played Basque *pelota* in addition to their own Irish handball variation. Across the street lived many immigrants from Spain and they also played against the Irish and each other.³³ St. Patrick’s was Jesuit and mainly Irish, who also liked to play Basque *pelota*. St. Joseph’s was also frequented by Basques.

Many of the Basques had their children in the Catholic school system not necessarily for the Catholic religious training, but because the Catholic schools were expected to have a better instructional system, materials, and higher educational expectations than the general Australian state schools. Antonio “Tony” Torrijos commented, “In Spain there were state public schools but they had us praying all the time and were constantly putting religion down our throats. In Australia, we had the children in Catholic schools but there was not much religious teaching going on at all. That was fine with us.” The Australian Catholic Church in Australia was cognizant of the treatment of Irish settlers and the prejudice against them. The Church worked to participate in economic, political and social activism and actually promoted the creation of unions that would protect workers’ rights; they assisted in the creation of the Labor Party and were a part of the creation of Catholic social activism that contrasted against the Protestant conservatism.

Until the early 1960s, Basques of the Melbourne area community gathered at these *frontons* for competitions, they organized picnics and met and socialized with each other through family and friendship networks and gatherings at private residences, as well as met each other at Basque weddings and funerals. The celebrating priest was often Father Gonzalo Muñoz, originally from Gernika.

Before the Gure Txoko was established, Txomin Bericua remembered that he, Jesús Egiguren, and Pedro Belostai spent much time at the Ugalde Moreno household, known as the “Anbeko” household³⁴, with Ugalde siblings Lucía, José Antonio, Tomás and Juan Antonio and Lucía’s husband, Celedonio Moreno Tejada. Lucía Ugalde and Celedonio Moreno’s Melbourne household included their own children, Iñaki, Joseba, Aitor and Iker, and was another unofficial Basque boardinghouse in Melbourne. Noone Street #42 —in the Clifton Hill section of Melbourne— was known to nearly every arriving Basque from Bizkaia. Lucía and her three brothers volunteered endlessly to help find permanent accommodation and better employment for their Basque friends. They organized dinners, picnics and celebrations for *Aberri Eguna*, Day of the Homeland, annually coinciding with Easter

33 St. Thomas’ is now the dioceses offices for administrative and financial matters.

34 “Anbeko” is the name of the family home in Gernika, Bizkaia, and as is customary, those who pertain to the family living in that house also often take the name of the house as a nickname. Each of the four siblings was known as “Anbeko” by their friends.



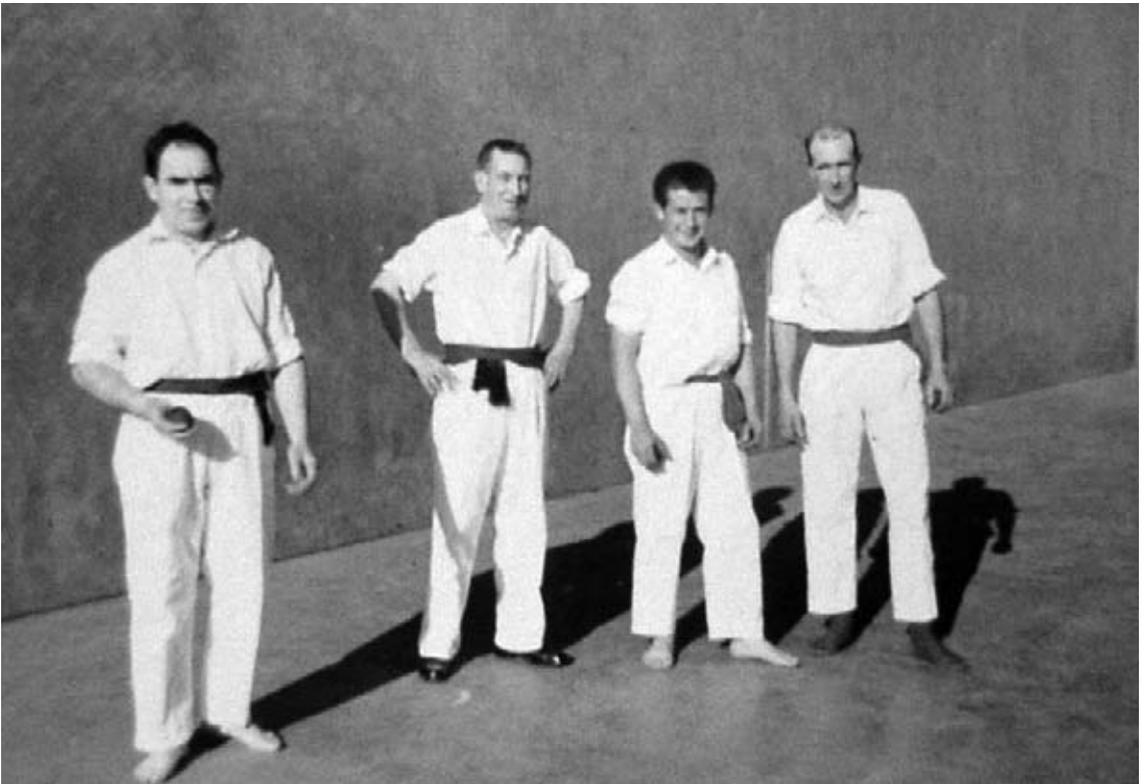
The frontón of St. Joseph's was used often during the 1950s through the 1970s by Basque pelotaris. Photo courtesy of Lucía Ugalde Aranguena.



The several existing Melbourne frontons of the 1950s through 1980s served as meeting places for various Basque festivals.



Melbourne Gure Txoko pelota tournaments were nearly monthly activities during the 1960s and early 1970s.
Photo courtesy of Lucía Ugalde Aranguena.



Melbourne pelotaris Juan Bendiaga, Julio Goñi, Iker Erkoreka, and Alberto Ansoleaga.

Sunday, and for each Saint Ignatius feast day, July 31. Basques also met at the Molina Restaurant for their parties.

Socorro San Gil, Aurora Balenciaga, Lucía Ugalde and Javier Iriondo taught Basque folk dancing to the children. San Ignacio celebrations included wood chopping competitions, *sokatira* challenges organized by Alberto Achabal, and a Mass at the Church with an impromptu Basque choir led by Joseba Urquidi singing and Javier Amorebieta on the *txistu*.

The First Basque Festival of the Gure Txoko was held at St. Patrick's in 1964 with a Mass attended by families, Javier Amorebieta playing *txistu*, and approximately twenty children dressed in traditional Basque folk dance costumes. There were *pelota* games and Alberto Ansoleaga demonstrated wood chopping. The children had been taught a handful of dances and they performed outside in front of the church. Then the crowd loaded on to a bus they had hired for the day and together they traveled from St. Patrick's to Hillsville Park and zoo. "It was an all day excursion of singing, eating and laughing and I am sure no one has forgotten it," said Amorebieta.

Miguel Ángel Amorebieta, Javier's brother, also participated with the founding of the Gure Txoko of Melbourne in 1964. "Our intention was always to buy a piece of



Melbourne Basques celebrate San Ignacio on July 31. Photo courtesy of Javier Amorebieta.



Melbourne San Ignacio celebration and Gure Txoko Basque dancers. Photo courtesy of Lucía Ugalde Aranguena.



Melbourne Gure Txoko dinner party, circa 1968. Photo courtesy of Lucía Ugalde Aranguena.

property and to have our own building. But we did not have sufficient money, nor a consensus among the members, so we were only able to rent a place,” said Amorebieta. There were few members and those that were in Melbourne often returned to their Basque hometowns after several years of working and saving. María Dolores Gereka Lazkano, married to Amorebieta, remembers, “It was like a family for us. We rented the *frontón* from the Church and there we had handball games, dances, we played Basque music and had exhibitions of our Basque rural sports. The most we ever had as members would have been about seventy families and for the most part we all knew each other.”

Elections for the association leadership posts were held annually, though usually the same people volunteered and the same people were elected year after year. The Melbourne clubhouse was leased from a Maltese Australian owner, Joe Mercieka, at #16 Stawell Street located between Spencer and Freland Streets. Mr. and Mrs. Mercieka, who lived on Stawell Street a few blocks away from the Gure Txoko space, were regularly invited to the Basque club functions. “The upstairs was large enough to hold 100 people —packed in— for the Ramón Arrien wedding, our first big function,” said José Antonio Ugalde. There was a bar area and an open floor plan for setting up tables and then moving them for dancing, a small kitchen and an office to the side.

Excursions were often planned for departures from the Gure Txoko building itself because there was easy bus access and nearby parking for those who had cars. The railway station was around the corner and most people arrived by train or tramcar. The club rented a bus and members traveled all together for day outings to Donnybrooke or Hillside. In later years increasing numbers of Basque families purchased their own cars and would arrive as individuals or as families, but did not enjoy the communal bus ride together, which would have affected the community feeling of the event.

“The door from the street opened immediately to a flight of stairs that took us into a large room with a separate bathroom, a small office and a small kitchen. The rent in 1964 was \$12 per week, which soon went to \$16 and then to \$18 per week. The Merciekas lived down the street so paying personally was easy for us. The members raised the money to buy our own tables and chairs, kitchen utensils, all the cutlery, plates and glasses,” said Antonio Torrijos. Luis Mezo painted a map of *Euskal Herria* on one wall, the Basque flag, *Ikurriña*, and the coat of arms of the Basque territories on another wall. They displayed large cloth Basque and Australian flags and a banner which read “Euzkadi Gatik Alkartuta,” translated as “gathering together for the Basque Country.”

There were many young families with young children in those days, much energy, and dynamic Basque people coming and going from Melbourne. Stawell Street was a quiet area with little traffic and the children could play in the street in front of the clubhouse. On the corner were a boardinghouse, and a workshop in the building next

door. “One elderly lady complained about the noise from the children and too much activity and too many people on the weekends,” explained Torrijos, “so we had to be careful and not make the neighbors angry.”

Every week there was some sort of activity; generally on Fridays, Saturdays and Sundays there were people playing cards or having a drink with friends. Single men were the usual customers on Friday and Saturday nights and then entire families participated on Sundays. Sundays saw *mus* tournaments and players spent nearly all afternoon into the evening playing cards and enjoying each other’s company. The clubhouse had loud speakers for the stereo and members played Basque vinyl albums and audio tapes from a small office where the equipment was kept. “We even hired musicians for our dances for special occasions,” said Gerardo Alberdi. Javier Alberdi played the accordion and Javier Amorebieta played the *txistu*. Members each had their own door keys and could come and go as they pleased. There were special Basque functions for members only and other activities open to non-Basque friends, as well as wedding receptions, baptisms, dinners and New Year’s Eve parties. In 1966 and 1967 several members tried to arouse enough support to raise the needed amount of money to buy property, but there were not sufficient financial pledges. A few individuals did donate funds to an account but withdrew it after it was obvious they would not have a sufficient amount in order to purchase any land or a building.



Melbourne Gure Txoko Basque dancers. Photo courtesy of Johnny Ugalde.

When there was a funeral of a fellow Basque, other Basques telephoned each other to make sure all could attend the Mass and burial. “We sure went to a lot of funerals,” said Lucía Ugalde. “It was important since we were all so far away from home. You know, the person that died maybe did not have one single family member with them in Australia, so we served as the family.”

The Gure Txoko had their own soccer team in the late 1960s and early 1970s and they played against other ethnic groups in the city. Interviewees stated that they had many friends in Australia from other areas of Spain, especially Galicia, but it was particularly gratifying to beat them in matches specifically because they were from Spain and were excellent teams. Gure Txoko players included Javier Alberdi, Ángel Bidaurrezaga, Vicente Balzola, Antonio Torrijos, Joseba Urquidi, Ángel Alberdi, Ramón Arrien, Felipe Andueza, Alberto Ansoleaga, Ricardo Marcos (also a light heavyweight boxer) and Iker Erkoreka. José Antonio Ugalde taught Euskara at the Gure Txoko from 1965 through 1972. “We usually had three or four students consistently,” he said.

Gure Txoko members volunteered as cooks and organized themselves by way of families choosing specific Sunday dates and a calendar sign-up was established with designated families cooking for the entire membership. A printed menu in Euskara



Melbourne Gure Txoko soccer team. Photo courtesy of Antonio Torrijos.

wrote, “Jateko Lerrokada”, the list of food. Jesús Egiguren had a butcher shop and the meats were purchased from him and Antonio Torrijos ordered the groceries from an Italian grocer, “San Remo,” and also from “El Catalan” who delivered wine and groceries for the Sunday meals. Torrijos worked at “Maxims” and was able to learn the business of restaurant and bar supplying and he had help cooking from Julián Alcántara and Ramón Arrien. It was very difficult to get a liquor license in Melbourne and the Gure Txoko was not permitted to sell any alcohol, so members brought their own wine or beer. “The police raided us three times, and once when we were preparing for Minister Arthur Calwell’s visit. So when we told them Calwell was coming, they left us alone after that,” said José Antonio Ugalde. “We didn’t have to worry about anything in those days, we could have the adults upstairs singing and drinking and playing cards and the children playing outside with maybe the older teenagers paying attention and that was it! We completely disconnected when we came here. Not a problem in the world!” remembered Torrijos.

The activities of the Melbourne Gure Txoko were nearly always cultural in nature. It took the international media attention that accompanied the Francisco Franco regime’s imposition of martial law following the 1968 assassination of Spanish Police Commissioner Melitón Manzanás to bring the true nature of the Franco dictatorship into focus in Australia, and to politically mobilize those of the Gure Txoko. In the



Basque athletes of the Melbourne Gure Txoko competed together on a soccer team against other ethnic group teams across the city during the 1960s and 1970s. Photo courtesy of Javier Amorebieta.

Basque Country, the Spanish government imposed curfews, there were mass arrests and in 1970 the final charges were brought against sixteen suspected ETA sympathizers with death penalties sought by the prosecution. The trial was moved to the city of Burgos and to a military tribunal. The January 11, 1971 Time Magazine issue distributed in Australia reported:

But when, after 21 excruciating days of deliberation, a verdict was finally produced by the five-man military tribunal and approved by the local military governor, some of the sentences were even harsher than those demanded by the prosecution. One defendant was acquitted, but the other 15 were sentenced to a total of 519 years in prison. In the case of the six Basques charged with the murder of a police chief in 1968, the court was not satisfied with simple death penalties; three of the terrorists were ordered to face the firing squad not once but twice because they had been convicted of both “banditry” and “assassination.” In Spain’s three Basque provinces, terrorist leaders promised to assassinate two government officials for every Basque executed. Other Spaniards greeted the verdict with shocked silence.

Abroad, outrage was the reaction. Messages urging clemency poured into Madrid from all over Europe. In France, three Spanish bank branches were ransacked, stoned or burned. In a sense, the draconian sentences expressed the army’s pique at the gingerly moves



Australian Minister Arthur Calwell, center with glasses, visited the Melbourne Gure Txoko to meet with the Basques. At left is txistulari Javier Amorebieta.

toward liberalization undertaken by Franco's technocrats. Though the verdict was meant to embarrass Franco, he put it to masterful use. Acting swiftly — by tradition, death sentences are executed within twelve hours— Franco first summoned his Cabinet and then the prestigious Council of the Realm. Soon a short announcement from the Pardo Palace told the nation that Franco “has seen fit to commute all the death sentences.” The six would still get life, which under Spanish law means a maximum of 30 years for the three convicted of one capital crime, and 60 years for the three with two such convictions; pardons or paroles are out of the question (Time Magazine January 11, 1971, no author listed).

Parallel to the events of the Burgos Trials, Basque activists in Melbourne met at Gerardo Alberdi's home to discuss the possibility of planning some sort of anti-Franco joint action in Melbourne. Unionism and political activism in Melbourne were strong in the 1950s through the 1980s and according to Pablo Orive, Basques in Melbourne did their part to organize a section within the “Moratorium marches” of May 18, 1970. Approximately 200,000 people marched in protest against the Vietnam War —100,000 of those in Melbourne— but numerous groups had their own issues and the Melbourne dockworkers' coincided with the dockworker strikes in Bilbao protesting the Burgos Trial proceedings (Orive interview 1997). Gure Txoko members also decided to gather Basques and non-Basques, to meet at the clubhouse and then to take the tram to Melbourne city center where they marched and protested against the Franco regime in front of Town Hall on Swanston Street.

José Antonio Ugalde also organized for busses to take marchers from Melbourne to Canberra to protest in front of the Spanish Embassy and to demand some sort of Australian parliamentary or governmental reaction to the military tribunal trying the sixteen Basque suspects. Basque community leader in Mildura, Pablo Orive worked to explain Franco's authoritarianism and the lack of civil rights in the Basque Country in Australian radio interviews. The Basque communities of Sydney and of North Queensland also organized letter-writing campaigns demanding that the Australian ambassador to Madrid object to the inhumane treatment of the Basque suspects. Basques from the Melbourne community, led by Orive, also met with their members of parliament, such as Arthur Calwell to educate them about the Franco regime and the abuses of civil and human rights in *Euskal Herria*. Orive stated, “We were constantly educating people. We had to tell them all about what was happening in our homeland. In Australia there was very little news about what corruption and abuses were really coming out of Madrid.”

The political activism of many Gure Txoko members relaxed in the following years and especially after the death of Francisco Franco in 1975. In one act, “Minister Arthur Calwell visited the Gure Txoko and defined the Basques as the ‘Aboriginals of Europe,’” remembers José Antonio Ugalde,

and he was right, we are an endangered species. More people needed to do more to protect our culture. But you know how it goes; people moved back to Euskadi, others got involved in their own families and lives in Australia. Some of our members started to forget about

our country and about how the Basques are always being persecuted. Eventually —after we lost the building— the Gure Txoko began to disintegrate and people went their own ways. Oh sure, we still have celebrated a few functions annually, but the next generation didn't see things the way we used to, and the more recent Basque immigrants also had their own ideas of what it means to be Basque," said today's Gure Txoko President Ugalde.

José Antonio Ugalde wrote several documents for the Basque and Spanish communities including, "*En Nombre de la Verdad y Justicia*," In the Name of Truth and Justice, and "*La Importancia del Euskara*," The Importance of the Basque Language, which he copied and distributed himself to educate people about the political situation of the Franco dictatorship. He gave these to people at the Melbourne Spanish Club, the various Catholic churches, and also at the Italian club. It was Ugalde who sent information bulletins to the Basque Government-in-exile delegates during the 1960s in regards to Basque activities in Melbourne and to the news organ *Euzko Deya*. Ugalde also corresponded with Basque delegates in Mexico.³⁵

The Gure Txoko association met at the #16 Stawell building from 1964 to early 1975. When the Basques left the property it became an Argentinean club and the



Children's Basque dancing group of Melbourne Gure Txoko, circa 1970.

35 I would like to thank Iñaki Goigana of the Sabino Arana Foundation and his assistance with meticulous research in the archives of communications received from and sent to Australia by Basque nationalist entities. These letters and files are in numerous folders held in Artea.

downstairs was rented out as a workshop. The members decided to end their lease after several of them returned to the Basque Country during the transition to democracy in the late 1970s and early 1980s, but Luis San Gil, Alberto Ansoleaga and Javier Iriondo (who later moved to Brisbane) remained committed to trying to preserve the organization itself whether or not they had their own clubhouse.

After the end of the lease of the Gure Txoko building, there were sporadic dinners, Saint Ignatius barbecues and *Aberri Eguna* celebrations. However, increasing numbers had returned to *Euskal Herria*, others lost interest, and participation began to decline. First generation Basques born in the Melbourne area tended to marry non-Basques and there was less excitement from those non-Basque spouses. In Pablo Orive's opinion, the Gure Txoko organization served its purpose for the immigrants themselves, but could not attract the next generation because it did not offer them anything of personal relevance for their own needs.

In the 1990s, Miren Garagarza, a stone works business owner, and Jon Ander Bilbao, a social worker —and both more recent immigrants to Australia— were selected to represent the Basques of Australia at the II World Congress of Basque Collectivities held in Vitoria-Gasteiz in 1999. Activities of the Melbourne Gure Txoko, the first Basque organization in Australia, had developed to include a few annual



Basque gatherings in Melbourne eventually outgrew private residences and parties were moved to the public parks. Photo circa 1960 courtesy Antonio Torrijos.



Txistulari Javier Amorebieta and members of the Melbourne Gure Txoko celebrate San Ignacio at St. Patrick's Church.



Gure Txoko of Melbourne Basque dancers. Photo courtesy of Lucía Ugalde Aranguena.

celebrations, but had mostly lost the familial feeling of the original organization and its 1960s and 1970s objectives.

In the 1990s, José Antonio Ugalde was still teaching Euskara in his front living room with the family dining table as the students' desk. "We have to save our language and I will give all the time it takes to help people learn and practice Euskara," he said. Today for the Gure Txoko organization there is a President, Secretary, Treasurer and a Director. There have been years when there were three or four Directors, but in recent years fewer people are volunteering for the leadership positions. In 2007, the Saint Ignatius picnic was still held at Gumbuya Park outside Melbourne. The George Maher Retirement House, formerly St. Thomas, now has the only open public *frontón* in Melbourne that might be used by Basques, but there are no longer any regular players. In 2008, the "Guernica Restaurant" in Brunswick Street in Melbourne has Latino décor and serves Australian cuisine. There is another restaurant simply called "Basque" in Windsor that serves *pintxos*, or appetizers, and wines. The owner is Irish.

The telephone book listings in Melbourne show that just for the As there are numerous Basques in the area: Abadia, Alberdi, Aldama, Aldana, Alday, Anaia, Anaya, Arana, Aranguren, Arbizy, Aresti, Arias, Arin, Arrate, Arriaga, Arrien, Arrieta,



Melbourne Gure Txoko Aberri Eguna celebration of 1999 at Gumbuya Park.

Arriola, Arrutia, Azcarraga, and Azcue. The existing members of Melbourne’s Basque community have discussed conducting the same exercise as their fellow Basques in North Queensland and simply taking the Basque surnames and addresses of those people listed in the phone book and inviting them to join the association of currently seventy-nine members. In early 2008, nothing yet had been done to this end but members were still talking about the possibility.

BASQUE SOCIETY GURE TXOKO: SYDNEY

Hanging on the inside wall of the Gure Txoko at 344 Liverpool Street in Darlinghurst, an area of Sydney, is a vast woodworking piece of art by David Mendieta, a Basque Australian and “amateur” artist. The carved coat of arms of the territories of *Euskal Herria* are adorned with “*Zazpiak Bat*”, the Seven are One, logo. His personal donation to the Basque Society Gure Txoko is often admired and pointed out to visitors. Also displayed are posters of the Bilbao Athletic, Osasuna (Nafarroa) and the Real Sociedad of Donostia-San Sebastián professional soccer teams as well as numerous other photographs and mementos connected to the grand forty year history of the Basque cultural organization.

The Basque Society Gure Txoko *euskal etxea*, or Basque center, was established in 1966. Originally founded by twenty-six families, many of which eventually returned to the Basque Country, it is the longest surviving official Basque organization in Australia that has maintained itself since its inception. Although the Basques in Melbourne initiated their own Gure Txoko two years earlier, there were years in the 1980s when the association was defunct of any activity. The Sydney Basques have a building and frontón in Darlinghurst, which includes a limited kitchen and bar, eating space for eighty to ninety people, an upstairs office and modest library, and a connected manager’s apartment for the person that cares for the Gure Txoko. The outdoor *frontón* is small, today generally unused, but can be easily cleaned and outfitted for players should there be any continuous interest.

The founding of the Basque Society Gure Txoko was celebrated on July 31, 1966, the feast day of Saint Ignatius of Loyola. The twenty-six original founders and their families who were able to afford the \$200 loan to put toward the purchase of a building, with another approximately fifty interested individuals, established the Sydney Basque Society Gure Txoko. Though many of these Basques had been living in the area for several years, as described above and similar to the Basques of Melbourne, they had met socially at private residences and occasionally at a hotel bar, but had not seen the need to form any type of association. “Before we created the actual organization, many Basques used to meet at Julián and Matilde Oriñuela’s home — Marisol and I were living there at the time so we saw many Basques often — and his house was like its own *txoko*,” said José Bilbao. Following the pattern of

North Queensland and Melbourne, numerous Basques offered their own homes for various Basque celebrations but eventually there were sufficient numbers of Basques who wanted to meet that could not fit into a private residence. In Melbourne and Sydney, they also had the experience of knowing the Spanish Clubs, and had joined and even held leadership positions before breaking off and forming their own Basque associations.

José Luis Goñi arrived to Australia in 1959 to cut sugarcane in Queensland, but moved down to Sydney after just one season. Along with Jesús Santiñán and Marcos Escribano, he was fundamental to the establishment of the Spanish Club of Sydney. Eventually, there were a sufficient number of people with some connection to Spain interested to justify forming their own association. Simultaneously, there were others who were also thinking of forming some sort of an ethnic social club such as F. Largo, R. P. Lasala, H.H. do Rosario and G. Grilly, and when they met in mid 1961 with Goñi, Santiñán and Escribano they agreed to join forces and called a general meeting for March 4, 1962 and another for October 6, 1962. Once they had the Spanish society organizational structure planned, they learned that in order to be able to obtain a liquor serving license, it would be beneficial and would facilitate the paperwork if they could obtain over 220 members. They would need to recruit.

BASQUE SOCIETY "GURE TXOKO"
Telephone: 32-4515

NO 27

27/11 1966

Received from MR. J. L. Goñi
the sum of two hundred dollars
cents

\$ 200.-
BY CASH
BY CHEQUE

With Thanks,
J. Goñi




Receipt for \$200.00 for founding members of the Sydney Gure Txoko.

Because the memberships at this time were exclusively for males, José Luis Goñi recounted to Ignacio García on the 25th anniversary of the Club Español how they obtained the necessary number of individuals:

They had told us at one of the provisional meetings that in order to obtain the license with ease that we would need to have 220 members signed up. So we spoke with María Dolores Sedano and Teresa Lara, and a few others who were friends of Valentín Ugarte and his sisters and of my wife, and asked if they would mind if we signed them up as founding members, as males? They did not mind, so that is why you can see on our founders' plaque Mr. D. Sedano and Mr. T. Lara (García: Pamphlet of the 25th anniversary of the Club Español).

The doors of the Club Español officially opened on October 6, 1962 with free beer for all in attendance.

In September, just before officially inaugurating the Spanish Club, Santiñán resigned from his post of the first official committee, and others such as Roberto P. Lasala Junior, Alberti, and Comin (a medical doctor), joined the committee. In the Spanish Club register, of the 1962 founding members, we can find definite Basque surnames such as: A. Achaval, S. Achaval, M. Alda, F. Aldamez,³⁶ V. Aguinagalde, F. Aguirrezabal, E. Arana, J. Arregui, P. Arrizabalaga, R. Aso, V. Astui, B. Bañuelos, J. Beascochea, J.L. Bermechea, M.T. Eguía, M.T. Lara, M. Malas, J. Malaxechevarría, J. Maneru, A. Marturia, A. Matas, P. Matías, M. Mendiola, I. Munitis, L. Munitis, J. Muruzabal, F. Navarro, S. Olaeta, J. Otaegui, B. Otero, J. Oruezabala, M. Oruezabala, C. Sanz, J. Segui, L. Segurola, M.T. Segurola, B. Urarte, M.I. Urarte, M. Unzueta, L. Uriguen, E. Zaldibar, R. Zarauz, V. Zarauz.

In Sydney, the *Club Español* was the first formal association where the immigrants from the north of Spain met each other. “We were so happy to meet others from Navarre or Bizkaia and to be able to speak in our language and to communicate and share information and make friends. We lived so far apart from each other —everyone in the city rushing around— and our first objective was to work hard and save money so we did not do much socializing. Going to the *Club Español* was like being home, at least for a Saturday night,” said María Asunción “Mariasun” Salazar.

A very unusual catalyst for the formation of the separate Basque association was an international tennis match. At this time, tennis was not a sport played or known much at all in the Basque territories, but in Australia it was extremely popular and Australia had world class competitors. On December 28, 1965, the Spanish tennis player, Manuel Santana, was invited to Sydney to match up against the Australian Roy Stanley Emerson, who later in his own tennis career would win twelve Grand Slam singles titles and sixteen Grand Slam men's doubles titles. Emerson is the only

³⁶ Fidel Aldamizetxebarria's name was incorrectly spelled on this list at the Spanish Club. Several Basques have used a shortened version of their surnames and Fidel uses “Aldamiz”, not “Aldamez.”



Tennis greets Arrilla and Santana with José Antonio Azkue in Sydney. 1966.

male player to have won singles and doubles titles at all four Grand Slam tournaments. His twenty-eight total Grand Slam titles are an all-time record for a male player and his titles were won in the years when Grand Slam events were open only to amateur players. Santana's agent announced there would be free entrance tickets for anyone of Spanish descent who would go and cheer for him. A small contingent of Basques accepted. Valentín Astui, Ladislao Seguro, Julián Oriñuela, Sabino Ugalde, Victorio Llona, José Arregui, Ignacio Letamendia, Pascual Garmendia, Francisco Montero and a few others attended, and then in celebration of Santana's victory over the great Emerson (!), they partied at the Five Ways Hotel, enjoying a few beers and singing old traditional Basque songs. Valentín Astui later recounted to Carlos Orúe that it was in this atmosphere of emotion and nostalgia that he first heard people talking about the possibility of forming some sort of a separate Basque organization (Orúe 1996:19).

During these years of the early 1960s, many Basques, Navarrese, and Spanish met at the Kings Cross hotel at the corner of Williams Street and Victoria Road, sometimes reaching numbers of forty-five to fifty. The problem was that the hotel bars closed for business at six o'clock in the afternoon. This group often continued on down the street to the cafeteria Brazil, where the Hungarian Jewish owner was willing to serve alcohol even though he had no liquor license to do so. The secret

password was to ask for “cold tea,” and one would be served a glass of wine, but if the police happened to enter, all had to pretend that it was a private party in order to evade fines. There was a small group of Basques who regularly frequented the bar at the Five Ways hotel in Paddington and their employment and social circles included several other Basques. Luis María Arrarás, Francisco Montero, José Arregui, Sabino Ugalde, Juan de la Fuente, Pascual Garmendia, Alfonso de Miguel, and Julián Oriñuela —among others— regularly met as fellow Basques.

This group of Basque friends eventually sought out Ramón Peñagaricano, a Basque Argentinean and a teacher at a local Catholic high school who spoke English perfectly and understood the necessary steps for forming an association under Australian law. According to Orúe, Peñagaricano’s own father had been a part of the establishment of a Basque Center in Argentina. Eusebio Illarramendi remembers that on various occasions people had discussed the idea of forming a Basque society and that there had indeed been mention of the Gure Txoko Basque organization formed in Melbourne in 1964. José Antonio Azkue remembered that Iker Ercoreca and Alberto Ansoleaga —founding members of the Melbourne Gure Txoko— traveled to Sydney and met with the Basques, giving them information about forming an association. Later, Ramón Peñagaricano brought the Melbourne coat-of-arms made by Javier Iriondo and the Sydney group copied it with their permission. One of Sydney’s first “meetings” was held at a bar on Oxford Street in Paddington, and the next was at the home of Ramón Peñagaricano. Illarramendi stated, “... and by the third meeting, a board had been formed and the first official letter of the Gure Txoko Society was a letter from President Peñagaricano to me informing me of what had transpired and hoping that I would accept the members’ nomination as Vice President!” (Interview Illarramendi 2005).

Julián Oriñuela recruited other Basques that he knew from the Spanish Club. After several informal meetings at each other’s homes, the founding meeting was held on July 31, 1966 and included approximately twenty to thirty people.³⁷ The first order of business was to elect officers of the “Basque Society Gure Txoko” and the outcome was as follows:

President: Ramón Peñagaricano
Vice President: Eusebio Illarramendi
Secretary: Julián Quintana
Vice Secretary: José Luis Olabariaga
Treasurer: Julián Oriñuela
Vice Treasurer: Abel Ansoleaga

After organizing the leadership, those in attendance agreed that they should do everything possible to find their own meeting place, an actual building, and

³⁷ Interviewee details vary widely as to the number of people who attended initial meetings. Three individuals state there were as many as sixty or seventy individuals interested, two others state approximately thirty people. Four other interviewees and the anniversary book written by Carlos Orúe state twenty people participated.

Peñagaricano met with a real estate agency to give the detailed information of what they could afford and what they desired. The idea was to find a building or parcel of land on which they could also construct a *frontón*. Fortunately, at the same time, Mariasun Salazar noticed that across the street from her own small business on Liverpool Street, a building was for sale. Salazar and her husband, Benito Bañuelos, investigated and found that the nephews of the recently deceased owner, Mr. Tuohy, wanted to sell the building. Salazar contacted the newly formed board of directors of the Gure Txoko and assisted with the contacts and negotiations to first rent and then later to purchase the property for a good buying price of \$15,736.00 Australian dollars.

In order to raise this money immediately, Julián Quintana, Julián Oriñuela and Ramón Peñagaricano went to the Bank of New South Wales to request a loan and volunteered themselves as the personal guarantors. Additional loan guarantors included Eusebio Illarramendi, Francisco Montero, and José Arregui. The deed granted to Quintana, Oriñuela and Peñagaricano as “purchasers” included the exact description and location of the property, and was granted the 28th of August 1967:

NOW THIS DEED WITNESSETH that in consideration of the payment of the sum of Fifteen thousand and seven hundred and thirty six dollars (\$15,766-00) paid by the said



Gure Txoko of Sydney first members' picnic in 1967.

Purchasers to the said Vendors (the receipt of which is hereby acknowledged) the said vendors as such Executors and in virtue of the powers conferred on them by the Wills Probate and Administration Act 1898, the Conveyancing Acts 1919-1943 and of every other power them hereunto enabling hereby grant and convey unto Purchasers in fee simple as tenants in common in equal shares ALL THAT piece or parcel of land being Lot A of the Subdivision of Block 15 of Compensation Grant of the Riley Estate containing seven perches more or less and bounded on the south of the northern side of Liverpool Street, commencing at the south east corner of the said Block 15 and bearing westerly 16 feet in the west by a line bearing northerly at right angles to the said Street 122 feet and 4 inches on the north by south side of a lane nearing easterly 16 feet and in the east by a line bearing southerly 122 feet 4 inches dividing it from Government Land to a point of commencement. (Official deed)

The club leadership used the telephone listing book to find Basque surnames and rang people and wrote to them inviting them to participate. They called a meeting at the property to show it to the potential members and Illarramendi remembers that the grass in the rear of the building “was a meter and a half high.” Approximately fifty to sixty people attended this first meeting on the property itself and the idea to finance the project was explained with people being asked to give a \$200 entry fee. There were no chairs, no tables and the building was basically empty when the people came to see it. Illarramendi said, “You know some people thought it was political to have a separate Basque organization. We already had a Spanish club on the same Liverpool Street in Sydney and they thought forming our own Basque club was again a sign of resistance to the Spanish.³⁸ For others, the \$200 was much too much since they had house mortgages to pay. In the end there were about twenty of us I think that could afford the \$200, but others helped in many other ways offering their professional services from construction, or cooking, or cleaning. Oh, there was a lot to clean” (Illarramendi interview 2005).

After lengthy discussions of how much to charge the founding members for the initiation of the Sydney Gure Txoko, the debate settled on either 100 dollars or 200 dollars, and 200 dollars was the final agreed upon amount. This eliminated many who wished to participate and become members but who simply could not afford this amount of money. Most were young couples just beginning their families; several were couples working three or four jobs between them in order to pay their monthly bills. Though nearly sixty to seventy people attended at least one of the first meetings of organization, only twenty-six were able to afford to be founding members (José Bilbao interview 2005). One mentioned he became a member right away because he was a single man and could afford it, but others had families and expenses with children and of course could not.

³⁸ Many immigrants in Sydney from the Basque territories were already members of the Club Español in Sydney, and while some left their memberships when they joined the Gure Txoko, others remained and still remain members of the Spanish Club also.

Carlos Orúe lists the founding members as:

Eusebio Illarramendi, of Zarauz, Gipuzkoa, who arrived to Australia in 1953 from New Caledonia (Melanesian overseas territory of France). Married to Antonia Freijo.

José Luis Olabariaga and brother Donato Olabariaga, both of Arrazua, Bizkaia; José Luis worked as a translator for S.B.S. television and Donato worked in construction.

Julián Oriñuela, of Lejona, Bizkaia, who arrived in Australia to cut cane in Queensland and later made his way to Sydney and worked in construction on the Sydney Opera House. Married to Matilde Marqués.

Abel Ansoleaga, of Sopelana, Bizkaia.

Francisco Montero, of Hernani, Gipuzkoa, arrived to Australia on the ship Montserrat. He worked in construction and returned to Euskadi with his wife Begoña.

José Arregui, of Eibar, Gipuzkoa, also worked on the Sydney Opera House in construction and then earned a job in the maintenance of the building until its completion.

Luis Carmelo Larrucea, of Mendata, Bizkaia, was a cook during his years in Australia and he also returned to Euskadi.

Angel Aranaz, of Mendata, Bizkaia arrived to Australia in the early 1960s and worked in construction until his return to live in Gernika, Bizkaia. His brother Sabino Aranaz, also of



Eusebio Illaramendi cooking at the Sydney Gure Txoko kitchen. 1994.

Mendata, was employed working in cranes and towing. He suffered a terrible accident in Australia while working for the Transfield Company and he returned to Bizkaia where he died the next year.

Teodora Torrontegui, of Mungia, Bizkaia was the only woman founder.

Eduardo Quintana, of Lamiako (Lejona) Bizkaia, arrived to Australia in 1959 and worked as a welder until his return to his wife's home in Zaragoza, Spain.

Ladislao Seguro, of Azpeitia, Gipuzkoa, arrived in 1959 and worked in construction and painting until he and his wife, Teresa Otero returned to Euskadi.

Ignacio Letamendia, of Donostia-San Sebastián, Gipuzkoa.

Victorio Llona, of Busturia, Bizkaia, was a ship's cook, and after arriving to Australia worked in construction until his return to Euskadi.

Sabino Ugalde, of Lejona, Bizkaia, arrived to Australia in 1959 and though helping to found the Gure Txoko, returned to Euskadi soon after.

Valentín Astui, of Bermeo, Bizkaia, arrived in 1958 as one of a group officially recruited by the Australian Government to cut cane in Queensland. He worked in the sugar industry for three years and then moved south to work in construction. Juliana Otaegui married him and they stayed in Sydney.

Benito Bañuelos, of Bilbao, Bizkaia, worked cutting cane in Queensland and later moved south to work in the construction industry. Mariasun Salazar married him in Australia and they have remained active members of the Gure Txoko to the present day.

José Luis Goñi, was born in Goizueta, Nafarroa and raised in Zarautz, Gipuzkoa. He worked in various jobs, married Anita, and died in Australia in 1993.

Juan José Zabaleta, of Hernani, Gipuzkoa, arrived to Australia in 1959 and worked as a teacher, training workers in industrial jobs. He married Elisa Recalde. Though he never lived in Sydney, he remained an active member.

Ignacio Munitis, of Gernika, Bizkaia, eventually returned to León, Spain.

Pascual Garmendia, of Villafranca de Ordizia, Gipuzkoa, arrived on the Toscana in 1958. He worked in several different jobs in Australia and died in Euskadi soon after his return in 1993.

Luis María Arraras, of Hernani, Gipuzkoa, worked in construction as a plumber and was a manager on the Sydney Opera House site. With his wife, Mikele, he returned to Euskadi where he died.

Alfonso de Miguel, of Madrid, was actually not of Basque ancestry, but enjoyed the camaraderie and was the only founding member without Basque parents.

Antonio Alberro, of Astigarraga, Gipuzkoa, paid his \$200 founding fee and gave another \$20 toward the building of a *frontón* (Orúe 1996: 25-37).

In some years at the Club Español, several Basques said they did not participate in club activities because they considered that the leadership was Francoist and in favor of the dictator. Others stated the opposite, that at the Spanish Club most everyone got along just fine, and though there were personal jealousies, there

tended not to be political problems between different immigrant ethnic groups. After the Gure Txoko was established, many of the Basque members left the Club Español, and though politics of the territories in Spain were not openly discussed at the Club Español, several members of the newly forming Gure Txoko insisted that the first statutes of their Basque organization should state that members not discuss homeland or Australian politics at the *txoko*.³⁹ Of course this is impossible to enforce in personal conversations.

Isabel Ramos speaking of her husband, José Arregui, remembered that although he was a founding member of the Club Español of Sydney, he was also a founder of the Gure Txoko, and served as a volunteer accountant for years, in addition to regularly playing *pelota*. “Those early years were like a family,” she said, “after the *txoko* was founded, we put the Spanish Club lower in the priorities and we came much more to the *txoko* to be with our Basque friends.”

In 1967, the members of the Sydney *euskal etxea* decided to begin the process of raising money for the construction of a *frontón* in the rear of the building and on their own enclosed property that was once a backyard. As in many cases of all-volunteer organizations, the construction was to be done by volunteers, but by experienced volunteers since many of them worked in the construction industry. Each weekend there were eight to twelve volunteers, some coming from Canberra, working on various aspects of the future *frontón*. Each member donated another \$20 for the first concrete blocks for the handball court and paid another \$1 each week for its financing. Workers included Benito Bañuelos, Julián Oriñuela, José Arregui, José Bilbao, Javier Montero, Javier “Kaskorro” Arraras, Jesús Goñi, and Iñaki Olabarriaga, a cement specialist who traveled from Canberra.

The first *Aberri Eguna* celebration of the Gure Txoko membership included a request to participants to bring chairs from home and stated that neither were there sufficient tables for everyone yet. Members graciously donated appliances such as refrigerators, cooktops, kitchen utensils, cutlery and tableware. According to Marisol Bilbao, her mother was able to give and sell very cheaply to the Gure Txoko assorted large kitchen pots and pans, plates and glassware from a restaurant she had owned but which was closing. Members volunteered for cleaning, painting, renovation, installation of fixtures and moving tables and chairs, etc. Anita Goñi remembered that her own children’s first words were “*Aita*,” father, “*Ama*,” mother, and “*txoko*.” She vividly remembered the day of the inauguration of the *frontón* as “emotional” (Orúe 1996:65). José Luis Goñi was a founding member of the Club Español, the Gure Txoko, and Western Spanish Club, as well as an active participant in a multicultural center in Sydney that helped recent immigrants with their daily problems of integration into Australian society. His wife Anita said, “His desire to help people extended to all immigrants regardless of their origin.” Goñi was an artist and cook as well. He prepared special meals at the Gure Txoko and he also designed the posters

39 Please see the Sydney Gure Txoko statutes listed in the appendix.

for the *mus* and *pelota* tournaments and the annual Christmas cards of the club. José Luis Goñi passed away in 1993.

Sundays at the Gure Txoko Society would find men playing handball and/or the *mus* card game, and members and non-members alike were welcomed. The 1968 *mus* championships saw ten teams commence, with the elimination of Illarramendi and Fagoaga there were remaining pairs; “Arregui and Oriñuela, Nino and Alberdi, Da Costa and C. García, and C. Alvaro and Marquínez, Beneit and Olabarriaga, Llona and Munitis, Segurola and Arístides, Montero and Carrillo, and Alfonso and Arrarás” (El Excelsior, Cumberland Newspapers, Nov. 11, 1968).

Feast days of San Ignacio and San Fermín, and the *Aberri Eguna* were special days with handball tournaments at the *txoko*. The 1968 games had the following results: Arrarás 22 and Munitis 14; Laca 22 and Illarramendi 12; Felipón 22 and Munitis 12. In the “second class” ranking there were eighteen players who entered the tournament, with three or four games played each Sunday. Players included Segurola, Oriñuela, Arregui, Montero, Bilbao, Moro, Aguirrezabal, “Julianón”, De la Fuente, Ruben García, and “Santitxo,” a sixteen-year-old. After the *pelota* games finished, the *frontón* was usually converted to the eating area and the games were followed with a championship dinner of barbecued steaks.



The awarding of trophies at the Sydney Gure Txoko frontón. Men standing from left F. Montero, A. Laca, J. Arregi, and J. L. Goñi.



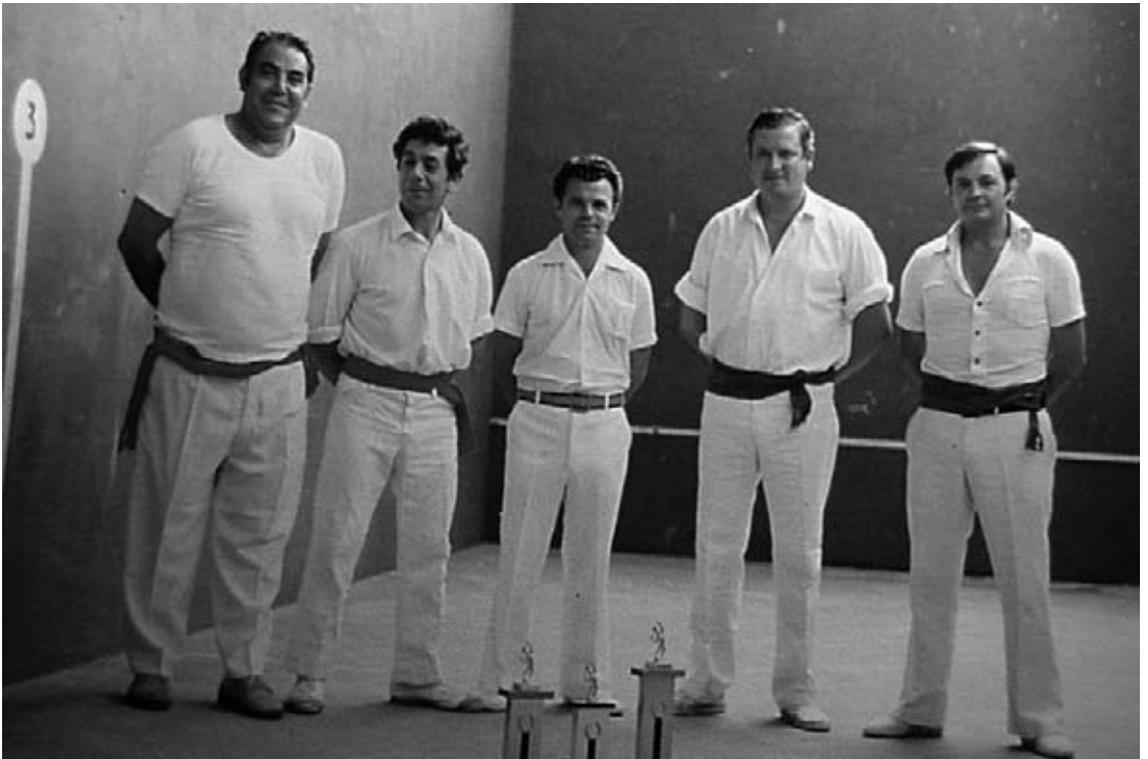
Eusebio Illaramendi in the upstairs of Gure Txoko. 1996. The painting is said to represent member Pascual Garmendia.

During the 1960s and 1970s, the various Boards of Directors of the Gure Txoko did not keep official records of financial transactions, nor of business minutes. Former President José Bilbao remembered, “We were all there regularly and the membership was very active. Anyone that had any questions could just ask and there were always several people that knew the answer. We were like a large family anyway so it never occurred to us that we needed to track our decisions or activities. Everything was very informal compared to today’s expectations.” There might be a mailed letter announcing the next picnic or special dinner, but not detailed minutes of meetings which were considered superfluous among people that saw each other at least weekly.

Over the years, many have donated money (Eusebio Beti left \$100 in his will to the Gure Txoko in 1972) and countless hours, energy and emotion to the activities and programs for this Basque house on Liverpool Street. Volunteer cooks and helpers have included Rafael Alegría, María Rosa de Amezaga, Pilar Astoreka, Jesús Azcona, Amaia Babon, Leo Baena, Edurne Bengoetxea, Pepi Cornejo, José Mari Domench, Pascual Garmendia, José Goikoetxea, José Luis Goñi, Imanol Ibarlucea, Eusebio Illaramendi, Editha Lasa, José Lasa, María José Latorre, Víctorio Llona, Julio Martín, Begoña Martín, Manuel Martín, David Mendieta, Pilar Morcillo, Carlos Orúe, Matías Poza, Peggy Poza, Mariasun Salazar, Miren Sanz, Txaro Setién, José Antonio

Urbietta, Miguel Urdangarín, Jesus Zugasti and José Zugasti. The main activity for four decades has —after all— been the gathering for meals. Pedro Altuna remembered that at the end of the 1970s and early 1980s, “Rafael Alegría used to cook at the *txoko* for us on Wednesday nights. Wednesdays we would play *pelota* at 6 pm —Andrés Laca, Rafael Alegría, Felipe, and me, and then we had dinner at 9 pm and then a game of *mus*.” For years, regular dinners have also been held on Monday nights after various different young immigrants taught Euskara. These dinners —enjoyed by all of the dedicated students— are not simply meals but are extended hours of ethnic camaraderie for these adults.

Women have worked equally in numerous ways. Mikele Arraras, Begoña Montero, Isabel Arregui, Mariasun Salazar, Miren Sanz, Anita Goñi, Rosa Pérez, Matilde Oriñuela, Amaia Babon, María Rosa de Amezaga, Pilar Morcillo, Txaro Setièn, Marisol Bilbao, Editha Lasa and Ana Alegría were always prepared to volunteer. The women cleaned the *txoko* as if it were their “second house.” Baptism and birthday celebrations were organized and held at the *txoko* in the early days, Mother’s Days and Father’s Days were held there as well. Mariasun Salazar served as the club secretary and treasurer for numerous years. Anita Goñi wrote in remembering the early years of the society, “The fiestas were truly affectionate, and because we were so far from our own families, we were able to find the warmth, happiness and good friendship here that united us and



In the frontón of the Sydney Gure Txoko, pelotarís, Julianón, Julián Oriñuela, Juan Moro, José Bilbao and Francisco Aguirrezabalaga.



Volunteer cooks, Carlos Orúe, Miren Sanz, Amaia Lasa, David Mendieta and Editha Lasa prepare makallu al ajo arriero for a members' lunch at the Syndey Gure Txoko.

which we needed” (Orúe 1996:67). The woman to woman friendships were often described as “sister” relationships.

María Rosa de Amezaga participated with the Irish and Scot communities in Sydney, and though she had heard of the Club Español, she never went to investigate. She did not even know the Gure Txoko existed in her early years in Sydney. When she went to interview for a job at the Spanish Trade Commissioner’s Office, it turned out that the Trade Attaché’s sister had been one of her teachers in Bilbao, Sister Edurne Manzanares. De Amezaga was hired and worked in the Commercial Office (located in Sydney) of the Spanish Embassy in Australia. One day in 1977, Beatriz Blanco, a friend working in the Spanish Chamber of Commerce, mentioned to María Rosa that the Gure Txoko was going to celebrate a Basque festival, complete with children dressed in traditional costumes, and they invited the Amezaga Blake family to attend. They started attending sporadically for Sunday lunches while the children enjoyed playing outside in the *frontón* in the back of the building. “We were so engrossed in the Irish activities in Sydney that I never really did mix much with people from the Club Español or with people from the Basque *txoko*. I always thought we would return to Dublin. I never thought I would need the Basque club. I worked all day with people in the Spanish Trade Office, I was surrounded by people and issues from Spain, and so I didn’t really need that

connection. Eventually, as time went by, I realized that I did want to be with people from own land ... and I really missed my own mother. I needed the *Txoko* to fill the void of my Basque family.”

De Amezaga’s father paid for her first membership to the Gure Txoko while on a trip visiting his daughter in Sydney. At the same time he volunteered her as a secretary since the then President Juan Uribe had mentioned there was no one on the Board of Directors taking and typing notes of the meetings. At her first meeting, de Amezaga was welcomed as secretary and told she had a “voice but not a vote”, as only men were allowed to vote at the Gure Txoko. Even men who were not Basque but were married to Basque women were allowed to vote on behalf of their wives, but their Basque wife members were not allowed to vote.⁴⁰ De Amezaga used her voice to convince the members to change the rules and to allow the women members the right to vote, and soon the rules were amended. She remained secretary until 1989, when she returned to Bilbao for an extended stay.

Over the years there have been caretakers that have lived in the small apartment at the *txoko* building itself and have been responsible for maintenance



The Blake de Amezaga family dining at the Sydney Gure Txoko, 2000.

⁴⁰ Communication with María Rosa de Amezaga, March 7, 2008.

and overseeing the grounds. These caretakers include: Julian “Julianón” Gurrea, Mateo Santiago, “Beloki”, Pascual Garmendia, Angel Chao, Imanol Ibarlucea, Manuel “Pantxika” and “Carmencita” Unzueta, José and Editha Lasa with their daughter Amaia and —born to them while living at the txoko— son Aitor, Damien Blake, Erika González and Jagoba Landa. They have lived in and cared for the txoko as a home and provided the added safety of always having someone on the premises.

From the establishment of the organization, the Gure Txoko had no license to sell liquor and in order to evade this legal problem, they sold drink coupons, and then those coupons were traded in for beer or wine. However, on January 24, 1971 a plain clothed policeman entered the Gure Txoko and ordered a beer, they served him one and he left. José Antonio Gandarias explained that he was working with Silvino Bañuelos and Fidel Aldamiz (Aldamizetxebarria) at the Gure Txoko bar when arrests were made for selling beer and cigarettes to an undercover Sydney policeman. There was a police raid of the premises and approximately 3000 bottles of beer were confiscated and taken away in police vans. Julián Oriñuela (accompanied by José Antonio Gandarias) was charged at the Darlinghurst police station for “keeping liquor for sale in an unregistered club” and had to appear in Licensing Court the next day. The Gure Txoko was a registered society, not a club, and the sale of the beer was not for any one person’s benefit, but for the benefit of the entire organization, or society. The “coupon” sale profits from the drinks were important revenue for paying off the bank loan. Gandarias remembers that after the event, “Some people were afraid to come to the *txoko* and fewer and fewer members were attending our activities and dinners, so “Kaskorro” and Laca and I organized a great picnic away from the clubhouse at Centennial Park. We finally won in the legal battles in 1972 after fourteen months of back and forth and the police had to return all the beer they had taken from us.” However, while some members never came back after all of the negative publicity, others never left it or questioned what had happened.

The Basque Society Gure Txoko formed its own informal soccer team and played against other ethnic communities. One year, the Ambassador of Spain invited their team to play in Canberra against teams from Sydney, Melbourne and Wollongong and they purchased new uniforms with the Basque flag colors of red, white and green. The Gure Txoko also organized regular picnics in different parks of Sydney with games for the children and barbecue lunches, and hours of *mus* playing. Children played at tug-of-war, held running races, played cricket, soccer and various other games at these special events.

Cristina Gomeza realized that after twenty to thirty years in Australia, on her visits home to Gernika, she was mixing English and Spanish words with her Basque conversations; she was forgetting her Euskara. So she decided to frequent the Gure Txoko in hopes of maintaining her native Basque language skills. For the last fifteen

degrees of commitment have included Eurne Bengoetxea, Manuel Martín, Aidan Martín Bengoetxea, Jose Goikoetxea, Carlos Orúe, Miren Sanz, David Mendieta, Xabier Iriondo, Kathy Widjaja, Enrique del Val, Elena Abiega, Rubén Álvaro, Ana Meadows, Doug Bailey, Iñaki Goñi, Daniel Otaegi, Julita Otaegi, Elena Santiago, Amparo Montero, Damien Blake, Frank Blake, María Rosa de Amezaga, Amaia Lasa and Txaro Setién.

When I started they were using HABE's 'Bai Horixe' videos and task book. Once completed, we did another run through of the 'Bai Horixe' Collection in a deeper context developing more grammar and vocabulary details. Also, we used exercises found in the Internet and 'Bakarka' self study book. My biggest challenge in Gure Txoko's Euskara classes has been to reach students with different Euskara levels and language backgrounds. I have English and Spanish native speaker students with different levels, and most of the didactic material we use is based on Euskera-Spanish. I found myself talking in three different languages (Euskara, English, and Spanish) to reach all of the student needs. On top of that, the continuity of the class was broken so many times because of the difficulties of their attending regularly on every Monday. Those students [who miss class] were lost in the following classes because they lost a couple of classes, and they didn't have the continuity of the previous lessons, said Zabarte Ajuria.



Euskara Eguna, Day of the Basque Language at the Sydney Gure Txoko with Professor Jon Patrick standing at left.

Zabarte switched instruction to an individualized program called BOGA, and on Monday nights is available from 6:00 to 9:00 pm at the *txoko* building. Classes still have group instruction and discussions but students can move ahead at their own pace and do their own exercises using computer based lessons that are quite entertaining, and they can choose if the language of instruction is English or Spanish depending on their own preferences. When asked if Euskara is used in activities at the Gure Txoko, Zabarte estimated that perhaps only one third of the members even know the Basque language, and significantly, there is a Basque custom that is followed in that if there are non-Euskara speakers, the Euskara-speakers code switch and begin to speak in Spanish or in English depending on the others' language usage.

“We always want to be polite,” said Zabarte. However, this politeness on a grand scale leads to the endangering of minority languages by their non-usage. Unlike other cultures and areas, such as Catalonia, where the non-minority-language-speaker learns rapidly out of necessity because the others do not adjust for them, in the Basque territories themselves, and in the Basque diaspora communities, Basque language maintenance is extremely difficult because of Basque speakers switching to Spanish, or to English, or to French as the case may be. At the Gure Txoko, there is an *Euskararen Eguna*, Day of the Basque Language, celebration, and those members who do speak Basque may speak in Basque to each other when others are not a part of the conversation, otherwise, Spanish is more likely to be the language used. The students, and especially the teachers, who have dedicated themselves to learning, teaching, and preserving this aspect of Basque identity deserve much credit.

Nearly all of the Basque Centers around the world describe themselves as “non-political,” even though they often have relations with the government of the Basque Autonomous Community, they receive grant funding for special projects, and receive literature about voting rights in Spain and current events in the homeland. It might be more accurate to describe these associations as non-partisan, though not apolitical or non-political. In general they have Basque nationalist leanings and sympathies. The Gure Txoko is similar in that partisanship might not exist in the official dealings and activities of the society, and political parties or political issues are not discussed in official meetings or activities, however, society members of course discuss current events and politics among themselves. There have been exceptions and one of those was the Burgos Trials of 1970, and as seen above in Melbourne, the Basques in Sydney also reacted publically.

Julián Oriñuela was President of the Gure Txoko and upset with the pro-Franco Franco biased media coverage. He organized a manifestation showing support for the Basques on the streets in front of the Spanish Consulate in Double Bay, Sydney, and with the help of Ana Alegría, he also wrote a letter to the editor of the various Australian newspapers, which was published:

July 1, 1975

The Editor,
Sydney Morning Herald
Box 506, GPO, Sydney, 2001
Dear Sir,

Your newspaper has been publishing news about the sufferings of the Basque people under the Franco dictatorship.

Sometimes our fighters are being made to appear as terrorists and enemies of the society. For this reason we would like to make it clear that the real enemies of our society are no others than the uniformed authors of legalized violence thru (sic) force against our people since they were invaded in June of 1937, putting an end to Euzkadi (Basque Country) autonomy as part of the Spanish Republic.

The Basque people is claiming, demanding and fighting for a change in the present structure of government which is subjugating and slaving our country.

We are openly fighting for the recognition of the Basque people's rights to restore in our country a democratic rule as well as economic, social and cultural strongly binded together to repulse any movement or ideology intended to destroy any of them. We are for the integration of Euzkadi within a united Europe constituted not according to convenient



Sydney Gure Txoko golf tournament and dinner in homage and thanks to Julián Oriñuela for his dedication to his friends and the organization. 1999.

frontiers as present but by the natural communities composing them. We mean a united Europe in which all nations are integrated with equal rights and obligations.

It's not dignify (sic) for a nation which is suffering slavery patiently, and more is the people with chains around their bodies but free with a string spirit. Unfortunately they are victims, but not rebel slaves. This is what our Sabino Arana said. It's our ideal as Basque people. For this the Basque people is being persecuted without mercy by Franco's dictatorship.

We fully support our countrymen unconditionally from here!

For the Basque,

Julián Oriñuela (Orúe 1996:59).

As described above with the Basques of Melbourne, before and still after the death of Franco and the ongoing transition to democracy, many Basques in Australia felt as though they needed to constantly educate Australians about the accurate situation in the Basque Country. Others, including some of the members of the Gure Txoko in Sydney might have preferred staying out of the political debate. Oriñuela later wrote, "A few of the members were not happy with my actions and they left. So they helped with the cleaning out of the Txoko" (ibid).

Annually, Christmas Eve and Christmas Day parties at the *txoko* began with much singing, music, *mus* playing, children running up and down the stairs and in and out



The Basque Father Christmas, Olentzero, visits Centennial Park each year with gifts for the children.

of the back door into the *frontón*, and although it was summer in Australia, Pascual Garmendia or José Luis Goñi prepared the traditional hot garlic soup for members. Christmas picnics since the early 1990s are also held one or two weeks prior to December 25th with *Olentzero*, the Basque Father Christmas who represents a woodsman, though in this case his arrival is usually in the hot sunshine of the southern hemisphere.⁴¹ In 2007, approximately ninety adults and twenty-five children —many of them the grandchildren of the immigrant generation— attended the Christmas picnic.

Five or six times during the 1970s summers, the *frontón* was converted to an outdoor movie theatre and children's films and one or another silent films were projected onto the handball court wall. Andrés Laca took charge of organizing these film nights. Special activities included days for children's games at the *txoko* organized by Juan Uribe during the 1980s. Uribe prepared elaborate days of outdoor games of sack races, running races with spoons in their mouths and trying to transport to the finish line a marble or an egg carried in the spoon, and relay races carrying cans of Coca Cola. Uribe was a manager of a video game business and he arranged to have open days at a video game showroom whereby the Gure Txoko children could play all morning in the twenty or so machines. "You never saw such well behaved children," said Carlos Orúe. "They would play all during the morning and then we would take them back to the *txoko* for steak sandwiches and French fries." Uribe also arranged to sell at a very cheap price a video game machine to the *txoko* to keep the children entertained while their parents were playing cards, cooking, eating and talking. Juan Uribe was a specialist in children's entertainment according to Jose Goikoetxea. The young ones loved him and he was full of energy and always willing to organize something. Uribe still travels to Sydney from Surfers Paradise, Queensland for the Christmas picnic and organizes the children's games for that event.

The adults also played board games *oca* and *parchis* and darts and had dart tournaments. They also played *la rana*, or frog, which included a large iron frog replica with its mouth wide open. Players had to throw small metal disks into the mouth of the frog without missing and the disk bouncing off the face of the frog. *Sokatira* competitions were popular with teams of children, women, married couples, grandchildren against grandparents, and so on. There were endless combinations of running races; running with a spoon in one's mouth and carrying an egg in the spoon without dropping it, running with a couple's ankles tied together (a three-legged-race), running and jumping with both feet inside a pillow case, and so on. Members also played horseshoes at picnics held in the park. Today though there are few activities specifically for children at the *txoko* (there are no continuous dancing lessons, sporting games, computer games, choir, painting or art activities as in other cultural clubs), there are still twice annual picnics at Centennial Park with a

⁴¹ In Sydney, the *Olentzero* does not show with his traditional Basque Country pipe, as "smoking would be a bad example for our children."

barbecue lunch and games for adults and children. “Unfortunately, the Txoko has never had any talented musicians, dancers or artists who could offer these activities as a means to attract children.”⁴²

Aberri Eguna, celebrated on Easter Sunday, was an annual event at the *Gure Txoko* building, but in 1990, several circumstances coincided to aggrandize it and Mariasun Salazar suggested moving it to Centennial Park as a mass, picnic and barbecue event. That year it was even extended to an entire “Basque Week.” The year before, Julian Oriñuela had been elected President, and with his officers, Carlos Orúe, Mariasun Salazar, Eusebio Illaramendi, Miguel Urdangarín and José Antonio Urbieta, he wrote a letter to the Basque Government’s Department of Culture, where Josu Legarreta Bilbao was responsible for relations with the Basque communities abroad. They asked for the Basque government’s financial assistance in sending to Sydney a *txistulari*, and after several difficulties in finding a person that was willing to travel so far, they found the perfect combination of Basque musician and scientist; a *txistulari* and oceanographer who had always wanted to travel to Australia, Dr. Javier Urrutia. Urrutia was the Director of the Institute of Oceanography in Donostia-San Sebastián and during his stay in Sydney he combined *txistu* and drum music



Sydney 1984 children's sokatira.

42 Email communications with Carlos Orúe and Jose Goikoetxea, February and March 2008. Quote from March 6, 2008.

performances with presentations about nature and science. The *Aberri Eguna* of 1990 stretched to a week including a Sunday open-air mass with Basque music at a small forest in Centennial Park and a barbecue picnic with people dressed in traditional folk costumes, even with *abarkak*, or traditional leather shoes that had been sent by the Department of Culture and had been given free to members who wore the Basque folk clothing. There were games for children, several groups of *mus* players enjoying a hand, and singing from family tables. Members of the Basque community organized an excursion to Huskisson-Hyams Beach, and enjoyed stretches of the world's whitest sands. They challenged each other in a tournament of golf (with an *ikurriña* at the holes instead of the typical white flag). Each day's bus ride included music and song, and all were awed by Dr. Urrutia's explanations of nature and especially by his conference given at the *Gure Txoko* regarding the contamination of the planet and the deterioration of the ozone layer.

In past *Aberri Eguna* celebrations, there were adults wearing traditional folkloric Basque costumes and children were also dressed in the typical festive costumes; females with a red skirt with three black stripes around the hem, a white shirt and black vest, and boys wearing white pants and shirt with a red waist sash, *gerriko*, and red or black beret, *txapela*. Participants might have worn the other popular costume that is representative of the coastal harbor workers and of the grandmothers and



Centennial Park Aberri Eguna mass in Sydney, 1997.

grandfathers of Basque culture: females in black or dark blue long skirts with perhaps white polka dots, and/or a white ruffle at the hem, and a black or blue apron, and shirt of the same fabric. Males wore black or dark blue pants with a long flowing blouse of lighter blue or gray color fabric with a white shirt underneath, and a black *gerriko* for their pants and black *txapela*. Still at today's *Aberri Eguna* celebrations, the Australian flag and the Basque *ikurriña* are fastened side-by-side to a large tree in the picnic area and hang together throughout the day.

In nearly all of the Basque diaspora cultural organizations, the card game of *mus* and the preparation of *mus* tournaments is serious business. Antonio Esparza participated in a *mus* tournament in 1985 while on vacation in the Basque Country and had such a wonderful experience that when he returned to Sydney, he convinced the Gure Txoko *mus* players that they must participate each year in order to enjoy such a grand international event and experience of meeting Basques from all over the world. Many in the Gure Txoko consider this their first encounter with the institutional Basque diaspora, mostly unknown to them, and Sydney unknown to the others. Since that time, players from Sydney have participated in the International Mus Tournament. Pedro Altuna, for example has won the Gure Txoko tournament and been chosen to represent Australia and traveled to Europe, South America and the United States for various championships: Mexico, Santiago de



Sydney Gure Txoko Aberri Eguna picnic of 1991.

Chile, Baiona, Montevideo, Valladolid, Isla Margarita, Donostia-San Sebastián, Boise, and *Iparalde*. The winners' names, dates, and international *mus* tournament locations follow:

2007	Mariasun Salazar & Francisco Guzman	Mar del Plata
2006	José Bilbao y Francisco Menéndez	Santiago de Chile
2005	Ángel Moriones y Jesús Mari Zugasti	Donostia- San Sebastián
2004	José Lasá & Pedro Altuna	Acapulco
2003	Jesús Azcona & Jesús Zugasti (Juan Uribe)	Mar del Plata
2002	José Lasá & Pedro Altuna	Biarritz
2001	Pedro Altuna & José Lasá	Boise
2000	Pedro Altuna & José Lasá	Donostia-San Sebastián
1999	Francisco "Paco" Guzman & José Azcona	Acapulco
1998	Francisco Menéndez & M. Rodríguez	Pamplona
1997	Pedro Altuna & José Lasá	Isla Margarita
1996	Francisco Guzman & Julián Oriñuela	Valladolid
1995	Francisco Guzman (Juan Otaegi) & Julián Oriñuela	San Francisco
1994	Pedro Altuna & Francisco Menéndez	Montevideo
1993	Felipe Cadarso & Ambrosio García	Mar del Plata
1992	José Mari Domench & Saturnino Pérez	Baiona
1991	Pedro Altuna & Antonio Esparza	Santiago
1990	Felipe Cadarso & Ambrosio García	Estella/Lizarra
1989	Jesús María Fernández de Arroyabe & Miguel Urdangarín	México
1988	Venancio Prieto & Jesús Zugasti (Julián Oriñuela)	Barriloche
1987	José Bilbao & José Zugasti	Donostia-San Sebastián
1986	Antonio Esparza & Francisco Menéndez	Las Vegas

The first visit from an official of the government of the Basque Autonomous Community, Euskadi, was received in Sydney for the San Ignacio celebration of 1989, invited by Gure Txoko Directors Antonio Esparza, María Rosa de Amezaga and Juan Uribe. Josu Legarreta Bilbao represented the Basque Government from his then official post in its Department of Culture. He would be instrumental to the development of the Basque diaspora relations with homeland institutions and for relations among Basque organizations around the world. By 1989, there were the beginnings of contact between the Basque Government and the approximately 100 Basque cultural centers in the world at the time. In 1989, the "First World Congress of Basque Centers"⁴³ was held in Bahía Blanca, Argentina for the world's Basque centers, and two delegates were invited to represent Australia. Antonio Esparza and María Rosa de Amezaga, both of Sydney, were selected as the delegates for Australian Basques. The first in a series of gatherings of the Basque diaspora organizations, the later named First World Congress of the Basque Collectivities, was

43 There have been several "First World Congresses" which may be confusing to the reader. The continuing world congresses of Basque collectivities, held once every four years in the Basque Country itself do not begin until 1995, and are organized by the Basque Government itself. Congresses of Basque organizations in the Americas have been held in the 1980s and 1990s, but without regularity, and have been organized by either federations of Basque centers, such as the Federación de Entidades Vasco Argentinas, FEVA in Argentina, or by individual Basque organizations.

not held until 1995, and from then forward, has been held once every four years in the Basque Country itself. In 1995, the representatives for Basques in Australia were all from Sydney; Carlos Orúe, Mariasun Salazar, and José Antonio Urbieta. In 1999, representatives were Carlos Orúe and Mariasun Salazar, and from Melbourne, Jon Ander Bilbao. Miren Garagarza of Melbourne was invited for the pre-Congress functions but was unable to attend the actual dates of the congress. The 2003 Australian delegates were Carlos Orúe, and Johnny Ugalde and Josu Elordieta from Melbourne; Jose Goikoetxea (who also participated in the Gaztemundu program the week prior) attended as an invitee and not delegate with the other youth of Gaztemundu. In 2007, Carlos Orúe was invited by the Office of the Basque Presidency, and the Australian Delegates were Peter Mendiola from Townsville, Robert Harris from Melbourne and Jose Goikoetxea from Sydney.

In 1989, Josu Legarreta organized to bring with him the Basque flutist, or *txistulari*, Gotzon Tueros and additionally two sportsmen; giving an exhibition of weightlifting, Iñaki Gil, and of wood chopping, Mikel Mindegia. For the San Ignacio celebration, the Gure Txoko organized their festival for July 28, 1989 in the heart of Sydney's tourist area, Darling Harbour. Iñaki Gil gave an exhibition of Basque style weight lifting that was shown on Australian television. Lifting a 200 kilo cube from the ground, up his legs to his mid section, and then up to his chest and higher still onto one shoulder and



Sydney airport arrival of Basque musicians and athletes 1989. From left Bilbao, Tueros, Gil, Esparza, Mindegia, de Amezaga, Uribe.



*Woodchopping competition
in Tolosa, Gipuzkoa 1983.*



Basque woodchoppers exhibition in Darling Harbour in 1989.

then letting it drop to a padded area at his feet, Gil lifted the cube six times in two different series. He also demonstrated his skills with the 100 kilo granite ball, making circles with it around his neck and shoulders (Orúe 1996:77). Woodchopper, Mikel Mindegia, gave an exhibition together with Australian lumberjacks, David Foster and George Quigg, of competition and velocity wood chopping. Because the Gure Txoko had no dance group of its own, De Amezaga approached the Spanish Club to ask their dancing group to learn a few Basque folk dances and invited them to perform for the Basque officials and the large crowds at Darling Harbor, which they did do.

On that visit the Gure Txoko asked Legarreta if he could negotiate for their clubhouse to receive Basque Country newspapers and journals. Thereafter they began receiving the Sunday edition of *Deia* and the Monday edition of *Diario Vasco*, and although sent airmail, they would arrive ten days later. “That didn’t matter at all, we just wanted to read the news, to see and feel the newspaper. You know, it was from home!” remembers Marisol Bilbao. In later years they purchased the Sunday edition of *Deia* until eventually enough members had Internet access and could find it online, and the cost did not justify buying it any longer. Today, the Gure Txoko no longer receives any paper copies of any homeland newspaper. Members search for information via the Internet or via cable television, or SBS Spanish daily news broadcasts on Australian television.



Basque Country txistulari Gotzon Tueros with dancers of the Club Español in Darling Harbour. 1989.

In 1990, Javier Urrutia was funded by the Basque Government to travel to Sydney as a *txistulari* in order to participate in the Gure Txoko *Aberri Eguna* celebration of April 15. For the 25th Anniversary of the Gure Txoko, the Basque Government funded the trips of the *txistularis* Gotzon Tueros and Javier Leiva (their wives Arantxa and Mari Carmen also travelled funding their own trips) although this was celebrated during the following year (Orúe 1996:87). This *txistu*, accordion, and tambourine playing duo known as “Txori Alai” was famous in the Basque Country as well as in the diaspora for their performances in Argentina, Uruguay, the United States and now also in Australia. Unfortunately the Gure Txoko has not had any members who were musicians themselves, and they have not had anyone who knew how or learned how to play the Basque *txistu* or the accordion.

Development of activities continued with improvements to the building such as the green window shades and Gure Txoko emblems and posters made by Jose Luis Goñi. In 1991, the Gure Txoko Basque Club Incorporated filed for permission to extend its “trading hours.” Secretary Mariasun Salazar applied with the Council of the City of South Sydney to allow the establishment to extend its Friday and Saturday hours from closing at 10pm, to 11:30pm instead, plus allowing for business on Easter Sunday, Christmas Eve, New Year’s Eve and the day of the Saint Ignatius commemoration in



Serving bar area of the Sydney Gure Txoko. From left, Matilde Oriñuela, Ramón Peñagaricano, Mariasun Salazar and a visitor from Euskadi.

July. Carlos Orúe also raised the idea at a general meeting of the Gure Txoko to use the ground floor space as a restaurant open to the public and the upstairs as a private space for members only, but members did not agree. They are registered simply as a “cultural club” with the Department of Fair Trading of New South Wales and do not have all of the government required licenses or financial support to run a restaurant open to the public.⁴⁴ It remains a private Basque social club.

Today in Sydney, San Ignacio is celebrated annually for its significance to the anniversary of the founding of the Basque Society Gure Txoko, and also as the feast of the Patron Saint of the Basques, Saint Ignatius. A group of approximately forty friends meet on Christmas Eve and for a New Year’s Eve party. On Monday nights, the Euskara students meet for class and have dinner afterwards. There are regular Sunday lunches averaging approximately twenty-five to thirty people, with the great majority of participants over fifty years old and of the immigrant generation. There are constant Basque visitors to the *txoko* who are in Sydney studying or touring Australia. Other annual events include the celebrations of San Fermín (Basque Country fiestas of San Fermín run July 7-14), Mother’s Day, Father’s Day, and the International Day of Euskara on December 3. The club functions as a second family to many members. However, families also have feuds, and similar to other ethnic



Inside the Sydney Gure Txoko building. Members enjoy Sunday lunches and small gatherings.

44 Communications with Carlos Orúe and Jose Goikoetxea. January, February and March, 2008.

organizations and existing Basque diaspora organizations in other countries, friendships come and go.

What is evident in 2008 is the lack of the parenting age generation in their 30s and 40s. Though this age group is strongly represented in North Queensland, in Melbourne and in Sydney there are very few that participate actively. At the Basque organization activities, the grandparents often bring their grandchildren, but the parents leave early or do not participate at all. Jose Goikoetxea of Sydney said, “You know it’s that phase of life where you are both working outside the home and inside the home raising your family. We don’t have time for anything and sometimes people just need to do nothing and to relax.” If a member did not grow up at the *txoko* or does not have friends of one’s own age they are less likely to participate and bring their children, because after all the Gure Txoko is a restricted social club, not an athletic, educational or business organization. However, those who do participate describe the *txoko* clubhouse as their second home, and the people there as their second family. Networks of friendships are essential to these and other ethnic and all-volunteer social organizations.

One illustrative example of this loyalty to each other and to the club members comes from Javier Montero, originally from Donostia, and his wife and children who



Pepi Cornejo and José Luis Urbieta, long time members and volunteers of the Sydney Gure Txoko. Urbieta represented Australia at the First World Congress of Basque Collectivities, held in Vitoria-Gasteiz in 1995.

returned to Basque Country in the early 1980s. As a founder, Montero had paid \$200 to help establish the club, and after 1986 when the mortgage loan had been paid off the club asked those founders if anyone wanted their money back, which only one person did. However, the Montero family had moved back to the Basque Country and after much discussion the members decided to send him a check for his \$200 loan to the organization, only as a courtesy since they had not contacted him as a part of the discussion. In a painfully sad misinterpretation, Montero misunderstood and received this gesture with great sorrow and as an insult; that his friends in Sydney could possibly think that he would want this money returned to him. The check was still pinned to the wall years later when he was visited by friends from Sydney. This would be one of the few decisions that the members of the Gure Txoko ever made that would be so distinctly remembered by so many members, and so sincerely regretted. This is recounted here to demonstrate the significance of the pride of membership, not as a paid fee for services or to be able to attend dinners, but as a gift “to help build the house of the Basques in Sydney.” For some in the later generations it is regarded as a social club where they go to “be Basque” for a few hours, a few times per year, though for the immigrant generation it is a “home away from home.”



Editha and José Lasa have worked as caretakers, and volunteer cooks for countless dinners and lunches at the Sydney Gure Txoko.

CONCLUSION

What opportunity structures were available and accessible to encourage these communities to create their associations? In each case it has been necessary to have a handful of dynamic people with leadership and organizational skills as well as a stationary population with a long term interest in maintaining the association. Basque ethnic solidarity in the three communities has served a significant psychological purpose. In analyzing the comparative adaptation of immigrants to Australia and their emotional and psychological health, researchers William A. Scott, Ruth Scott, and John Stumph determined that most immigrants tend to regard their new circumstances as an improvement over those that they left, except in the areas of the type of their employment and of their friendships, and that those who settle in rural areas tend to be more satisfied with their jobs and are better assimilated. Men are more likely than women to profess emotional well-being and high self-esteem (Scott, Scott, and Stumph 1989, 168-69).

Once in the host country, men tend to work outside the home, learning the host-country's language, customs, expectations, and so on and how to participate in the new society. Interviews with these Basques supported this research, with males



Sydney Gure Txoko golf tournament winners. Photo courtesy of José Bilbao.

more likely to talk about their varied employment, meeting new friends —often Italian— at work, while many women discussed the loneliness and difficulties experienced while working at home without significant adult companionship, without establishing friendships, and lacking English communication skills. Many women narrated emotions of tremendous loneliness, isolation, and depression and a lack of both self-esteem and a sense of self-worth from the inability to express themselves. Hence the significance of the Basque activities and organizations as an outlet for these women to communicate through their ethnicity. Social circles for ethnic identity provide empowerment and recognition, and they certainly have for these Basque women. Ethnic and community solidarity gives one a sense of common history, a collective feeling of belonging, and support from the “family” of other ethnics, and self-worth (Totoricagüena 2005: 372-373).

The diaspora associations, and especially those that have a physical space at which to meet, such as the Gure Txoko in Sydney and the Basque Center in Townsville, today still help strengthen inter-Basque networking for friendship, employment, information, and news from the homeland. In the general global Basque diaspora, newcomers from the Basque territories, whether traveling or studying, still are likely to visit the community’s Basque center for instant companionship and especially for information, though they might be surprised at the



Eusebio Illaramendi and Julián Oriñuela enjoying a game of golf in 1994.



Sydney Aberri Eguna of 2001. From left are Jesús Zagasti, Elías Elizalde (visiting from Nafarroa) and José Zugasti.

traditional manner of manifesting Basqueness. Damien Amezaga Blake, in Sydney, commented, “You know the younger Basques coming through Sydney these days on holiday used to shock the older members of the Gure Txoko with their dress and blue hair and nose rings. ... And those visitors used to laugh when they saw the *txoko* and a small group of people playing *mus* and drinking wine and singing the same old songs of their grandparents. They thought they were in a time warp. But we love that, and we need it.” This is repeated throughout the Basque and other diaspora communities in that immigrants reproduce their own known culture of the time period of when they departed their homeland, and newcomers have different modern homeland identities.

As in other ethnic diaspora social organizations, the immigrants guard their known culture of their own age and cultural time period. Their physical distance from the Basque Country results in their not having experienced the cultural development and changes of the next generations in the homeland, and they maintain that known to them in the new host country. Because Basque communities in Australia were formed at similar time periods and with similar populations as were more than half of those of the United States, their activities are also quite similar to each other. This differs from the activities of the Basque organizations of Venezuela or Mexico resulting from the influx of political exiles.

Since the 1612 founding of the Fraternity of Our Lady of Aranzazu of the Basque Nation in Lima, and the Confraternity of the Basque Nation in Arequipa, Peru in 1630, to the 1800s in Argentina, Uruguay, and 1900s in the United States and Australia, Basque cultural associations have progressed over time in quite similar ways. Immigrants have tried to create a social space replicating the known space and relations of the homeland, with language, food, music and art symbolically taking the place of family, and ethnic friends taking the place of parents and siblings. They have attempted to isolate partisan politics and remove them as much as possible from the institutional framework of the Basque associations. We see in the following tables that approximately 75% of Basques in Australia prefer to participate in cultural activities.

I prefer participating in Basque cultural events to political events

	Melbourne	Queensland	Sydney	Total
Strongly Agree	4.26	14.89	4.26	23.40
Agree	6.38	28.72	15.96	51.06
No Opinion	2.13	5.32	5.32	12.77
Disagree	2.13	3.19	1.06	6.38
Strongly Disagree	2.13	4.26	0.00	6.38
Total	16	53	25	94
	17.02	56.38	26.60	100.0

Frequency Missing = 8

I prefer participating in Basque cultural events to political events

	Female	Male	Total
Strongly Agree	12.77	10.64	23.40
Agree	23.40	27.66	51.06
No Opinion	3.19	9.57	12.77
Disagree	4.26	2.13	6.38
Strongly Disagree	3.19	3.19	6.38
Total	44	50	94
	46.81	53.19	100.00

Frequency Missing = 8

In these communities there are few, approximately 12%, that are interested in educating Australians and promoting some sort of awareness regarding Basque homeland politics.

I want to promote an awareness of Basque politics to Australians

	Melbourne	Queensland	Sydney	Total
No	13.13	52.53	22.22	87.88
Yes	5.05	3.03	4.04	12.12
Total	18	55	26	9 9
	18.18	55.56	26.26	100.00

Frequency Missing = 32

If we could create maps of the social interactions of the Basques in Australia we would draw complex multilayered semi-overlapping circles representing family and friendship relationships. Regardless of geography and the main groups of Basques being centered in North Queensland coast, Sydney and Melbourne areas, there are many others scattered near Canberra, Brisbane, Adelaide and Perth. They tend to know of each other, and or remember having helped each other at one point in time. However, their participation in one of the existing three Basque associations is quite limited because of the long distances. Their relations now are via the Internet, or through their memories. The end of continuous Basque immigration to Australia has changed the functions of today's collective organizations, from agents of accommodation to the economic, social, and political realities of the Australian hostland to the preservers of Basque homeland cultural identity (Totoricagüena 2005:22 *Basque Diaspora*). The activities of today and of the future will need to be youth related and focused on introducing latter generation Basques to their own homeland history and culture. Members in Melbourne and Sydney may also need to debate the possibilities of following the North Queensland model and using the Basque organization as a means of promoting Basque culture to the general Australian public, thereby drawing more interest and additional new Basque members. Certain is the fact that these organizations function with all-volunteer work

forces and elected leaders who dedicate the great majority of their leisure time to their Basque organizations and to the continuation of Basque ethnic cultural activities for their fellow Basques. Their commendable efforts have saved the Basque institutional identity in Australia.



Celebration of ethnic communities in Ingham, 1963.

Basqueness, Identity

(07)

Political and Activity

Throughout the years of the fieldwork conducted to prepare this work, Basques in Australia consistently repeated in interviews that their institutions are non-political and that as individuals they are not as likely to be interested in politics as they are in Basque culture. Yet as seen previously, many did mobilize in the past for specific reasons and generally in reaction to homeland and not Australian issues. We have also discussed that all three Basque cultural centers do have relations with the government of the Basque Autonomous Community Directorate of Relations with the Basque Collectivities Abroad, and all three communities have sent representatives to the World Congresses of Basque Collectivities, celebrated every four years in Euskal Herria. We also know that in recognition of the financial, political, and cultural contributions that supported the Basque government-in-exile and its delegations and publications, since the 1980s the Basque Autonomous Government of Euskadi has collaborated with the diaspora communities via a policy of subsidies and grants, usually requested for real estate maintenance, educational and cultural activities. However, if we begin to add up the decades of unrelated individual's actions, we might be able to indeed argue —with demonstrable examples— that specific individuals influenced their networks of family and friends in a pro Basque nationalist fashion and that the homeland Partido Nacionalista Vasco was the beneficiary of partisan activity in Australia. We might also be able to say that the glass is half full, and that Basques in Australia are indeed maintaining a political aspect to their Basque ethnic identity.

BASQUE NATIONALIST ACTIVISM

According to Alberto Urberuaga, in North Queensland during the 1940s and 1950s Antolín Aspíri, José María Tellería and Patxi Iturraspe collected donations from Basques which were sent to Basque government-in-exile officials who had established safe houses and refugee centers for Basque exiles and their families in towns of *Iparralde*, across the French border. Vicente Balanzategui did the same. These men received information from Basque government-in-exile officials and from various publications generally on a monthly basis. They received “Euzkadi” and “Alderdi” publications from Basque publishers in France and Balanzategui helped give addresses and to distribute the publications in North Queensland.

Various research archive files at the Sabino Arana Foundation’s archive of Basque nationalism hold examples of correspondence from Vicente Balanzategui and demonstrate his communications during 1941 with the Basque Delegation in London regarding assistance to Basque refugees in *Iparralde*, to Basque children orphans and refugees still spread throughout areas of France, with journalists and media specialists and in regards to public relations for the Basque cause.⁴⁵ Balanzategui also received information from Father Jokin Zaitegi, Director of the “Euzko Gogoa” journal.⁴⁶ Between 1949 and 1962, Abel Ansoleaga, Pascual Badiola, Vicente Balanzategui, Romualda Menchaca and Vicente Muguirra wrote and received letters in regards to the Basque magazine “Alderdi.”⁴⁷ Vicente Balanzategui also was the Australian point person during 1950-1955 for the Basque nationalist association Sabindar Batza.⁴⁸

From Melbourne, José Antonio Ugalde maintained correspondence with Basque Government-in-exile delegates in Paris and in *Iparralde*, and he also wrote and communicated with those in Mexico, regularly informing them of Gure Txoko dinners, programs, and elections. In Sydney, Gure Txoko President Ramón Peñagaricano wrote in a letter dated April 16, 1967 that “as a responsibility of being a Basque, I offer myself to the Basque President in favor of the Basque cause.”⁴⁹ He wrote on Basque Society “Gure Txoko” stationary and mailed it directly to the Basque Government-in-exile President Jesús María Leizaola.⁵⁰

One of the first organized events for the Basques of Melbourne Gure Txoko was to celebrate the *Aberrri Eguna*, Day of the Homeland. At the time, in 1964, these celebrations in the Basque Country were prohibited by the General Francisco Franco

45 Archivo del Nacionalismo Vasco, Fundación Sabino Arana. Correspondencia / 1941/ GE-0224-01

46 Archivo del Nacionalismo Vasco, Fundación Sabino Arana. Correspondencia / 1947-1958/ FONDOS-002-02.

47 Archivo del Nacionalismo Vasco, Fundación Sabino Arana. Correspondencia / 1949-1962/ Pnv_nac_ebb,k.00143,c.3

48 Archivo del Nacionalismo Vasco, Fundación Sabino Arana. Correspondencia / 1950-1955 / Sab,k.00249,c.2

49 Archivo del Nacionalismo Vasco, Fundación Sabino Arana folders on communications with Australia.

50 President José Antonio Aguirre died in 1960.

dictatorial regime because of the general connotation of pro Basque nationalism. Though currently in the Basque Country, this day has been thoroughly politicized and claimed by the different political parties and is celebrated by different political parties at different sites, in the Basque diaspora celebrations of *Aberri Eguna* in certain centers in Argentina and Uruguay may still have a political meaning of nationalism and additional sovereignty for the Basque territories. However, in Australia this celebration usually consists of a picnic barbecue and games for children, but not political discourse. Although nearly 74 % of questionnaire respondents give its celebration “some,” “great,” or “very great” importance, its political meaning as Day of the Homeland may have a more cultural connotation in Australia. Several interviewees could not describe the political history or even what *Aberri Eguna* is; they simply saw it as a day to celebrate the Basque Country, but not as something with politically nationalist and territorial sovereignty meaning, nor anything that had to do with the “resurrection” of Basque language, culture, identity and political nationalism. This information had not been a part of collective memory of the communities and was only handed down in certain families. However, questionnaire respondents did perceive its celebration with importance for Basques in Australia, and with greater importance for Basques in the Basque Country to continue its celebration.



Vicente Balanzategui, Vicente Goitiandía, Julián Araquistáin, in North Queensland.

"Euzkadi - Da - Euzkotaren - Aberi - Bakara" ²

	Balanzategi tar Birgen	5
birgen emaria	Balanzategi tar Mirren	5
	Balanzategi tar Birgen	1
	Balanzategi tar Mirren	1
	Balanzategi tar Sabir	1
	Balanzategi tar Jokone	1
	Balanzategi tar Jon	3
lon an emaria	Arkaraso tar Zergen	3
	Balanzategi tar Jon	3
	Balanzategi tar Mirren	3
	Balanzategi tar Perdinaneta	3
perdinaneta emaria	Balanzategi tar Elixabet	2
	Atxumitar Satur	5
	Lominaga tar Komoka	5
	Lekute tar Alexander	5
	Zarate tar Jose	2 - 10
	Zarate tar Jon	2 - 10
	Asunciondi tar Birgen	2
	Mendiola tar Joma	2
	Larruskain tar Pantjeska	1 - 6
	Lekona tar Joseba	1 - 5
	Lainza tar Jon	1
	Arillaga tar Pantjeska	1

List of financial donations made by Australian Basques collected and delivered by Vicente Balanzategui, Courtesy of Gotzone Balanzategui.

"Euzkadi - Da - Euzkotaren - Aberi - Bakara"

	Atxumitar Satur	5 x
	Balanzategi tar Birgen	5 x
	Balanzategi tar Mirren	5 x
	Balanzategi tar Birgen	1 x
	Balanzategi tar Mirren	1 x
	Balanzategi tar Sabir	1 x
	Balanzategi tar Jokone	1 x

List of financial donations made by Australian Basques collected and delivered by Vicente Balanzategui, Courtesy of Gotzone Balanzategui.

How important is the celebration of Aberri Eguna in Australia for Basque identity?

	Generation in Australia				Total
	I am 1st I was born in EH	I am 2nd generation born in Australia	I am 3rd generation born in Australia	generation born in Australia	
No Opinion	2.38	5.95	1.19	0.00	9.52
No Importance	8.33	8.33	0.00	0.00	16.67
Some Importance	10.71	7.14	4.76	0.00	22.62
Great Importance	5.95	10.71	1.19	0.00	17.86
Very Great Importance	19.05	14.29	0.00	0.00	33.33
Total	39	39	6	0	84
	46.43	46.43	7.14	0.00	100.00
	Frequency Missing = 18				



Juan Antonio, known as José Antonio, Ugalde Aranguena with his wife Lidia in 2002. Ugalde has volunteered for more than four decades teaching Basque language, history and culture in Melbourne.

How important is the celebration of Aberri Eguna in the Basque Country for Basque identity?

	Frequency	Percent
No Opinion	7	7.95
No Importance	4	4.55
Some Importance	8	9.09
Great Importance	16	18.18
Very Great Importance	53	60.23

Nearly half of my interviewees were interested in maintaining or obtaining double citizenship with Australian and Spanish passports. A few dozen vote in homeland elections. Many travel to the Basque Country at least once every five years and maintain strong communication ties with family and friends. They read the newspapers published in the Basque Country and those of Spain via the Internet. Individual men and women are quite interested in homeland politics and current events and they tend to discuss them with other like-minded friends, but not in any formal presentation or in any organized way as a part of Basque club activities or events.

It is important to me to correspond with people in the Basque Country at least once a year

	Percent
Strongly Agree	50.52
Agree	29.90
No Opinion	9.28
Disagree	6.19
Strongly Disagree	4.12

The data that describe questionnaire participants' political party identification in Australia and with Basque Country political parties follows. Significantly, as seen in Chapter Three, nearly one-quarter say that they do not participate in Australian politics, and the Labor Party (47%) receives more than three times the support of the Liberal Party (13%) from those who do involve themselves. There are differences between the responses from males and females in the percentages of support for the Country Party, where for females it was the third party of choice and for males the second, tied with "other."

Questionnaire respondents were given the opportunity to select or leave blank various statements that represented why one might maintain one's Basqueness in Australia and a significant 88% responded negatively in regards to promoting an awareness of Basque Country politics to Australians. Their personal interview responses coincided with these anonymous questionnaire data, with numerous people saying they were quite tired and frustrated with trying to explain political

violence when they themselves did not understand its source or possible management or resolution, or the political projects of peace groups or of the Basque President or of the Basque Parliament. Others freely admitted that they were completely confused about Spanish “autonomous communities” and what they are, and what powers they have, and how this type of asymmetrical federalist system affects decision making in the Basque Country itself.

With which Australian political party do you usually associate yourself?

	Female	Male	Total
Labor party	21.43	25.51	46.94
Liberal party	8.16	5.10	13.27
Country party	2.04	8.16	10.20
Other	0.00	5.10	5.10
I do not participate in Australian politics	11.22	13.27	24.49
Total	42	56	98
	42.86	57.14	100.00

Frequency Missing = 4

I want to promote an awareness of Basque Country politics to Australians

	Melbourne	Queensland	Sydney	Total
No	13.13	52.53	22.22	87.88
Yes	5.05	3.03	4.04	12.12
Total	18	55	26	99
	18.18	55.56	26.26	100.00

Frequency Missing = 3

Though there was this negative reaction to interest in Basque political issues and Australia, others (47%) were willing to involve themselves in the promotion of the Basque Country in Australian commercial and trade circles.

I would help the Basque Government establish trade links with Australian businesses

	Frequency	Percent
Strongly Agree	14	15.05
Agree	30	32.26
No Opinion	41	44.09
Disagree	7	7.53
Strongly Disagree	1	1.08

The issues of the political violence and the conflicts between Spanish nationalism and Basque nationalism are multifaceted and will not be treated in depth here; readers

should consult the bibliographies and works of specialists.⁵¹ However, political issues such as the Spanish government violence toward the Basques, Spanish Civil Guard arrests of Basques, Spanish and Basque government disagreements about the transfers of political competencies and an uncompleted Transition to democracy, ETA violence against Basques and non-Basques, broken cease-fire pronouncements by ETA, the Spanish outlawing of Basque political parties, and the Spanish government closures of Basque language radio stations and newspapers were each topics that were raised by interviewees without being prompted by the interviewer. Though members of the clubs have preferred that the institutions stay out of Australian and Basque Country politics, as individuals Australian Basques were quite well informed about contemporary matters in the homeland. They utilize the Internet and read various digital newspapers in English, Spanish and/or Basque. They follow Spanish television broadcasts through cable television available in Australia. They watch Internet broadcasts of Euskal Irrati Telebista, EITB, or Basque Radio and Television. An international telephone call to the Basque territories is sometimes less expensive than a call to Western Australia. This technology enables Basques to practice their identity, but it does not determine situations, it merely gives new options for obtaining information. Technology is a tool.

Interviewees' opinions about violence and its instrumentality given during the interviews and other conversations are measured and stated with much discretion, usually beginning with a hesitant glance at the audio recorder. Similarly, on the anonymous questionnaire when asked about political violence being effective for achieving more autonomy for the Basque Country, only seven left this question blank, but approximately 37% marked that they had no opinion on this statement. In discussions regarding the instrumental use of violence to achieve a political end, Basques in Australia were almost evenly divided into three opinion groups, and questionnaire data reflected the same.

Whether or not I agree with its use, political violence has been effective for achieving more autonomy in the Basque Country

	Melbourne	Queensland	Sydney	Total
Strongly Agree	2.11	2.11	5.26	9.47
Agree	5.26	12.63	5.26	23.16
No Opinion	5.26	25.26	6.32	36.84
Disagree	4.21	7.37	6.32	17.89
Strongly Disagree	1.05	8.42	3.16	12.63
Total	17	53	25	95
	17.89	55.79	26.32	100.00

Frequency Missing = 7

⁵¹ English language research articles and publications bibliographies exist on various websites, including those of Eusko Ikaskuntza, the Basque Government, EUSTAT, the Center for Basque Studies, the University of Nevada, Reno Basque Library, the University of the Basque Country, and numerous university research centers on nationalism, ethnic violence, terrorism, conflict resolution and political theory. Works by Robert Clark, Alfonso Pérez-Agote, Joseba Zulaika, William Douglass, Pedro Ibarra, Igor Ahedo, Gorka Espiau, Gurutz Jauregui, Brendan O'Leary, Begoña Aretxaga, and Stanley Payne, and forthcoming from Xabier Irujo are a few of the easily obtainable authors who have published in English on the Basque case.

Whether or not I agree with its use, political violence has been effective for achieving more autonomy in the Basque Country

	Generation in Australia				Total
	I was born in EH	I am 1st generation born in Australia	I am 2nd generation born in Australia	I am 3rd generation born in Australia	
Strongly Agree	5.26	3.16	1.05	0.00	9.47
Agree	13.68	8.42	1.05	0.00	23.16
No Opinion	14.74	17.89	3.16	1.05	36.84
Disagree	4.21	12.63	1.05	0.00	17.89
Strongly Disagree	6.32	5.26	1.05	0.00	12.63
Total	42	45	7	1	95
	44.21	47.37	7.37	1.05	100.00

Frequency Missing = 7

Whether or not I agree with its use, political violence has been effective for achieving more autonomy in the EH

	Which BAC political party most closely fits your views?							Total
	PP	PSOE	PNV	EE	HB	I don't know enough about Basque country politics to answer this question	I purposefully stay out of Basque Country politics	
Strongly Agree	0.00	1.14	1.14	0.00	4.55	3.41	0.00	10.23
Agree	0.00	0.00	4.55	0.00	6.82	10.23	1.14	22.73
No Opinion	0.00	0.00	4.55	0.00	1.14	22.73	7.95	36.36
Disagree	0.00	0.00	2.27	2.27	1.14	7.95	3.41	17.05
Strongly Disagree	0.00	1.14	2.27	0.00	1.14	4.55	4.55	13.64
Total	0	2	13	2	13	43	15	88
	0.00	2.27	14.77	2.27	14.77	48.86	17.05	100.00

Frequency Missing = 14

Whether or not I agree with its use, political violence has been effective for achieving more autonomy in the EH

	Female	Male	Total
Strongly Agree	2.11	7.37	9.47
Agree	10.53	12.63	23.16
No Opinion	17.89	18.95	36.84
Disagree	9.47	8.42	17.89
Strongly Disagree	6.32	6.32	12.63
Total	44	51	95
	46.32	53.68	100.00

Frequency Missing = 7



Photo dedicated to Alberto Urberuaga Ortuzar, autographed and sent from exile in Paris by the first Basque President José Antonio Aguirre y Lecube.

Whether or not I agree with its use, political violence has been effective for achieving more autonomy in the EH.

	Level of formal education					Total
	0 to 8 years	9 to 12 years	Some university	University graduate	Post-graduate	
Strongly Agree	2.13	3.19	1.06	2.13	1.06	9.57
Agree	2.13	7.45	6.38	6.38	1.06	23.40
No Opinion	5.32	21.28	5.32	3.19	2.13	37.23
Disagree	2.13	4.26	2.13	6.38	2.13	17.02
Strongly Disagree	3.19	4.26	0.00	4.26	1.06	12.77
Total	14	38	14	21	7	94
	14.89	40.43	14.89	22.34	7.45	100.00

Frequency Missing = 8

Another dominant issue separate from that of the political violence, but related to increased autonomy is the question of the future of the Basque territories and their political and economic administration inside the European Union, as well as their political and economic relationships with the states of France and Spain.

Diaspora communities in general tend to be more intensely nationalist than their homeland brethren,⁵² and because they do not live the daily political and social conflicts, they are often more in favor of irredentism, separatism, autonomy or independence, whichever the case may be for their particular homeland. When Basques in Australia were asked their opinions of “the most desirable future for the seven provinces” and those data were cross-tabulated with their own self-described homeland political party affiliation, approximately 52% admitted that they did not know enough about the situation (Row #4) to answer the question. Of those who did choose a possible future option, that of the seven territories claiming independence and together forming one separate country received the most support with 31% (Row #3) choosing this as the “most desirable.”



Pablo Orive and Carmen “Mentxu” Belon in their home at Frankstown. February 2002.

52 Please see GloriaTotoricagüena, editor. 2007. *Opportunity Structures in Diaspora Relations: Comparisons in the Contemporary Multilevel Politics of Diaspora and Transnational Identity*. Conference Papers Series. Reno: Center for Basque Studies.

Which is the most desirable future for the seven provinces?

	Which BAC political party most closely fits your views?						I don't know enough about Basque country politics to answer this question	I purposely stay out of Basque Country politics	Total
	PP	PSOE	PNV	EE	HB				
1	0.00	0.00	1.16	1.16	0.00	1.16	0.00	3.49	
2	0.00	1.16	5.81	0.00	0.00	2.33	3.49	12.79	
3	0.00	0.00	1.16	1.16	15.12	9.30	4.65	31.40	
4	0.00	1.16	4.65	0.00	0.00	36.05	10.47	52.33	
Total	0	2	11	2	13	42	16	86	
	0.00	2.33	12.79	2.33	15.12	48.84	18.60	100.00	

Frequency Missing = 16

- 1= Lapurdi, Behe Nafarroa & Zuberoa remain in France; Araba, Bizkaia, Gipuzkoa, keep their autonomous Government inside Spain; Navarre keeps its separate government inside Spain.
- 2= Lapurdi, Behe Nafarroa & Zuberoa remain in France; Araba, Bizkaia, Gipuzkoa unite with Navarre to form one government inside Spain.
- 3= Lapurdi, Behe Nafarroa, Zuberoa, Araba, Bizkaia, Gipuzkoa and Navarre declare independence from both France and Spain and together form one separate country.
- 4= I do not know enough about the situation to answer this question.

Which is the most desirable future for the seven provinces?

	Level of formal education					Total
	0 to 8 years	9 to 12 years	Some university	University graduate	Post-graduate	
1	1.10	0.00	0.00	2.20	0.00	3.30
2	2.20	7.69	1.10	2.20	1.10	14.29
3	6.59	6.59	6.59	8.79	1.10	29.67
4	5.49	24.18	7.69	9.89	5.49	52.75
Total	14	35	14	21	7	91
	15.38	38.46	15.38	23.08	7.69	100.00

Frequency Missing = 11

- 1= Lapurdi, Behe Nafarroa & Zuberoa remain in France; Araba, Bizkaia, Gipuzkoa, keep their autonomous Government inside Spain; Navarre keeps its separate government inside Spain.
- 2= Lapurdi, Behe Nafarroa & Zuberoa remain in France; Araba, Bizkaia, Gipuzkoa unite with Navarre to form one government inside Spain.
- 3= Lapurdi, Behe Nafarroa, Zuberoa, Araba, Bizkaia, Gipuzkoa and Navarre declare independence from both France and Spain and together form one separate country.
- 4= I do not know enough about the situation to answer this question.

An example of individual interest in political nationalism involved a controversial Herri Batasuna Basque leftist political party campaign video advocating the use of all possible means (including violence) to achieve a united Basque state. Released in 1996 for the upcoming elections, it resulted in trials and imprisonment for up to seven years in Spain for the entire national directorate of the Herri Batasuna political party. A copy of the video obtained through personal connections was making its way among homes in Melbourne and Sydney and being reproduced to expand its audience throughout Australia. Conversations at the Gure Txoko Basque Center in Sydney indicated outrage that the “supposed democracy” of Spain could imprison the entire directorship of a legal political party for advertising its political ideology. “Nothing has changed since Franco died. State terrorism will create reactionary defensive terrorism,” stated one member (Totoricagüena 2005 *Basque Diaspora*: 377-378).

At the Second World Congress of Basque Collectivities, held in Vitoria-Gasteiz in October 1999, delegates representing Basques from twenty countries were given the opportunity to listen to representatives of varying political ideologies regarding the ETA cease-fire and the Lizarra-Garazi Agreement, signed on September 12, 1998 by nine political parties as well as by trade unions and social organizations in the Basque provinces with the main purpose of facilitating a peace process and a democratic settlement of the conflicts in the Basque Country. Though many other



The Australian Delegation to the Third World Congress of Basque Collectivities held in Vitoria-Gasteiz in 2003, here with the President of the Basque Country, Mr. Juan José Ibarretxe, bottom row, second from left.

delegates did not understand the political issues, the three Australian delegates knew nearly all of the details and history of the circumstances from their own access to news and from discussions with other Basque friends. In several of the other countries with Basque communities, homeland political-party information networks function within the diaspora communities. However, in Australia, there are no formal organizations representing any Basque Country political parties and certain individuals are active only privately. There is no systematic official representation of Basque party politics (ibid: 380).

EUSKARA MAINTENANCE

The Basque Government Department of Culture has funded several programs intended to facilitate the teaching and learning of the Basque language for members of the Basque Centers abroad and in 2007 this offer was extended to the three organizations of Australia, with a visit from Francisco “Kinku” Zinkunegi. The BOGA program includes computer and Internet aided Basque language instruction in English, but a teacher and administrator is still required for conversational practice.



Sydney Basques utilize nationalist symbols of flags and dress to celebrate and commemorate special holidays.

Compared to Basques in other countries, those in Australia have maintained their language skills quite well, and this is likely a direct result of the comparatively more recent immigration, and because of the high numbers of immigrants from Bizkaia where Euskara was and is spoken. Only 9% of Basque Australian respondents reported knowing no Basque language at all, yet others who do know it report not using it or speaking it at home (nearly 30% shown below as “never”). The significant data show that while in Australia 37% combined know either no Euskara or only a few words, 53% of those who do know the language report that they do not use their Euskara at all, or, they use it only for a few special phrases, such as “happy Birthday”, or “Congratulations,” or “Happy New Year”. This relatively low percentage of those who know Basque but do not use it could point to probable long term language death (Toticagüena 2005: 369). The 1996 Census for the Hinchinbrook Shire of North Queensland recorded fewer than ten people speaking Euskara in their homes (Vidonja Balanzategui quoting Australian Bureau of Statistics: 1996 Census Queensland and personal conversation of June 14, 2000).

How often do you speak Basque at home?

	Melbourne	Queensland	Sydney	Total
Everyday, in almost every conversation, using more Basque than another language	0.99	16.83	2.97	20.79
Every day we switch back and forth between languages, using Basque equally with others	1.98	5.94	0.99	8.91
We speak Basque for certain topics, or with certain persons, using it less than other languages	1.98	10.89	4.95	17.82
Only for certain greetings, celebrations, special phrases like Happy Birthday	3.96	8.91	9.90	22.77
Never	8.91	12.87	7.92	29.70
Total	18	56	27	101
	17.82	55.45	26.73	100.00
Frequency Missing = 1				

In addition to Euskara, Basques in these three main regions do also focus on other cultural traditions and behaviors. Music has always been a significant cultural

marker and 84% of respondents agreed overwhelmingly that “singing traditional songs in Basque” is of “some,” “great” or, “very great importance.” This may be an avenue for future language learning and practice. As mentioned earlier, Basque cuisine is also significant and maintaining and teaching food preparation styles is also essential to safeguarding a Basque ethnic identity with 75% reporting that they eat Basque style meals at least “a few times per month.”

The questionnaire asks respondents to mark the level of importance with which they consider the following to the maintenance of Basque identity: teaching and using Basque cuisine; teaching Basque folk dance; singing Basque songs; practicing Basque sports; teaching the history of the Basque Country; and teaching the history of the Basque diaspora. It is easy to relay an opinion of importance, but quite another thing to actually organize structures to design, prepare and implement these activities.

Teach and use Basque cuisine

	Frequency	Percent
No Opinion	2	2.22
No Importance	6	6.67
Some Importance	45	50.00
Great Importance	22	24.44
Very Great Importance	15	16.67

Teach Basque folk dance

	Frequency	Percent
No Opinion	6	6.74
No Importance	16	17.98
Some Importance	37	41.57
Great Importance	19	21.35
Very Great Importance	11	12.36

Teach and sing Basque songs

	Frequency	Percent
No Opinion	2	2.33
No Importance	12	13.95
Some Importance	35	40.70
Great Importance	16	18.60
Very Great Importance	21	24.42

Teach and practice Basque sports

	Frequency	Percent
No Opinion	3	3.45
No Importance	13	14.94
Some Importance	35	40.23
Great Importance	20	22.99
Very Great Importance	16	18.39

Teach the history of the Basque Country

	Frequency	Percent
No Opinion	4	4.65
No Importance	13	15.12
Some Importance	33	38.37
Great Importance	18	20.93
Very Great Importance	18	20.93

Learn about the history of the Basque diaspora

	Frequency	Percent
No Opinion	3	3.57
No Importance	10	11.90
Some Importance	36	42.86
Great Importance	18	21.43
Very Great Importance	17	20.24

When asked about readership of newspapers or journals from or about Euskal Herria, 34 % of Basque respondents in Australia reported this as an “at least once monthly” activity (Totoricagüena 2005 Basque Diaspora: 364). Although Australia’s respondents demonstrated a low level of frequent reading about the Basque Country in comparison to Basques in other countries, it is important to note that Australian cable television transmits one hour of Spanish national news daily on the Special Broadcasting Services, SBS. Interviews revealed that rather than trying to find printed information about the Basque Country, one could just turn on the television for daily news and watch or record the program and this facilitated their information garnering. Although most believe the news to be biased in favor of Madrid and as anti-Basque, they view the broadcasts anyway to maintain an awareness of current events activity (ibid). In addition to reading and viewing information about current events in the Basque Country, a significant 93% of the respondents had lived in or visited the Basque Country at some time in their lives. This is a much higher percentage than other Basque diaspora communities around the world where, for example in Uruguay

or Philippines, no one from the family has migrated from or returned — even for tourism or a short visit— to the homeland for two or more generations.

Compared with the Basques in Latin American countries, Basques in Australia are better off financially and have additional opportunities for public project assistance and grant allocations for cultural maintenance from their central government in Canberra. However, they have not applied for these grant funds from the federal government, or their state governments, until the North Queensland Basque Club took advantage and applied for funding in 2005 and 2006. The Spanish Consulate in Canberra also offers grants for cultural projects and the clubs have decided against applying as they would need to denominate themselves as a “Spanish” club, which they say they are not. They are Basque clubs and they apply to the Basque government for funding. Leaders mention that instead of receiving Basque government grant money tied to specific programs, they prefer individual teachers and experts such as Basque language teachers, artists, dance and instrumental music instructors, and athletes from the Basque Country to come to their communities and infuse them with information and culture.

For example, Basques from Townsville have stated several times that what they would most prefer is to have a person that is a musician/dancer who could teach them



Basque fiesta of San Ignacio celebrated in Ayr, North Queensland. Photo courtesy of Bengoa Arrate Family Collection.

the necessary dances and put them into contact with other instructors to form a dance group, or a professional musician to give accordion lessons. They would prefer to select several young Basques from their club and send them to *Euskal Herria* on scholarships with the expectation that they would then return and then perpetuate their knowledge with other Basques and non-Basques in their Australian communities. Once a small group of dancers could be established, leaders believe that additional younger people would become interested and stay involved. Having Basque music for their ethnic events would produce a more enjoyable atmosphere for everyone, and parents would bring their children, perhaps beginning the first phase in a generational cycle of participation (Toricagüena 2005: 369-370 Basque Diaspora).

Anonymous questionnaire data that I have collected from over fifty Basque diaspora communities in different countries demonstrates that the youth who returned from a “pilgrimage” to the Basque Country had indeed recharged their ethnic batteries and were more likely to become cultural and sometimes political activists, even if for a short time. They had educated themselves, and updated their respective Basque communities with news and stories from the homeland. We know from numerous other ethnic groups in Australia and elsewhere, that it is fundamental for diaspora communities to support travel to the homeland for youth. One person’s experiences can influence the entire community and simultaneously may serve to strengthen ties with area homeland families and institutions.

Melbourne’s old Queen Victoria Women’s Hospital site (where during the 1960s and 1970s several Basque women had worked in the laundry) is now the posh QV shopping district, with announcements advertising Basque labels such as *Loreak Mendian* for sale at the Red Cape Lane shop.⁵³ Though no one I interviewed in Melbourne was familiar with *Loreak Mendian* clothing line, they did say they would now look for it. Basques’ allegiances to businesses extend to loyally shopping at fellow Basques’ businesses.

Have you patronized a business or professional solely because Basque people own it or work there?

	Female	Male	Total
Never	21.51	30.11	51.61
Rarely maybe once in five years	4.30	9.68	13.98
Some of the time, maybe once a year	7.53	9.68	17.20
Most of the time, at least once a month	1.08	1.08	2.15
Always	8.60	6.45	15.05
Total	40	53	93
	43.01	56.99	100.00

Frequency Missing = 9

⁵³ Loreak Mendian’s first shop in Australia was in St. Kilda, Melbourne, and now the brand name is also sold in Sydney.

Have you patronized a business or professional solely because Basque people own it or work there?

	Melbourne	Queensland	Sydney	Total
Never	11.83	25.81	13.98	51.61
Rarely maybe once in five years	1.08	9.68	3.23	13.98
Some of the time, maybe once a year	3.23	10.75	3.23	17.20
Most of the time, at least once a month	0.00	2.15	0.00	2.15
Always	2.15	7.53	5.38	15.05
Total	17	52	24	93
	18.28	55.91	25.81	100.00

Frequency Missing = 9

Although the South American and the U.S.A. Basques have interacted considerably while also coping with the long distances dividing them, except for contacts with homeland Basques, those in Australia have been relatively isolated from each other and from other Basque populations in different countries. Because of the interviews conducted for this project, many names and contact details have been exchanged and facilitated among those who participated, and the interviews conducted by Carlos Orúe and Miren Sanz, and this author, also often included an update of news from other communities and mentions of names of other Basques in various parts of Australia. Interview conversations revealed a general lack of knowledge about the Basque experience in Australia beyond that of the sugarcane cutting, tobacco and fruit picking and construction work. Within communities and within a few families, also obvious were jealousies and in-fighting and situations of being “disowned” by family or *persona non grata* at the Basque organization events. Reactions to a statement about the closeness of Basque families demonstrated that Basques do not believe themselves to be any closer to each other than are Australian families.

Basque families are closer to each other with fewer problems than Australians

	Frequency	Percent
False	78	78.79
True	21	21.21

As discussed in earlier chapters, Basqueness itself was a concept some fought for as one issue in wars in Spain, on the streets in numerous protests, in the Churches, in clandestine mountaineer clubs, and later in secret *ikastolas*, or Basque-language schools. In Australia, the outside host society did not know much about Basque history or identity, nor did the Basques themselves attempt to draw any attention to themselves as differentiated from other migrants. Political activism was generally pro-Basque nationalism, usually private, conducted by a few individuals, and often by

people who went without any recognition for their efforts. As immigrants, these Basques have endeavored to maintain the “best” of their Basque identity and to add the “best” of the Australian identity. This summative approach to identity is not to replace but to add Australian identity to the existing Basque or Navarrese worldview.

Among emigrant and first generation Basques born in Australia, conceptions of “Basqueness” are often quite different because of varying intensities of personal experiences with political or cultural nationalism or the need to actively protect a culture and language. Regarding the three existing diaspora organizations, there is no exact plan for keeping knowledge of Basque Country history, culture, language, dance, music, cuisine, or identity alive. Participants want their children to have the knowledge and the feeling of being Basque, but they have no plan to make sure that it happens. In Melbourne and Sydney, the forty-something year old associations might be stuck in a repetitive pattern of duplicating and reproducing activities desirable to certain members, but not to others. What is certain is that these activities are not enticing new or increased memberships or participation of existing members. The North Queensland association, though the most recent and least experienced, actually is the most active with self-criticism and self-analyses of completed projects and programs. They are constantly asking for feedback from their members and are not afraid to redesign, add an activity, or invite new projects, including those that introduce homeland politics and history.



Floren Laucirica, Gotzone Balanzategui (Zemaitis) and Begoña Iribar (Laucirica). 2002.

Boomerang: the Bas

(08)

Return to que Country

The newspaper *Diario de Navarra* in Navarre reported on November 13, 1996 that more than 2,000 Navarrese had migrated to Australia since the 1950s and that more than 800 had returned to their homeland.⁵⁴ Though they had no official statistics, they were using the estimates of those who knew first hand; one hundred of them who had returned to their homeland after living in Australia had formed their own association, *Asociación Navarra Boomerang*. In 1996, Pamplona, Navarre was the host city for a three week exhibition, November 12-December 6, *Australia through Navarrese Eyes* regarding this Navarrese migration complete with guest speakers, oral histories, personal objects brought from Australia, crocodile and kangaroo skins, cane cutting machetes, and an impressive collection of photographs. The public exhibition was sponsored by the *Diario de Noticias*, the City Hall of Pamplona, the bank *Caja Rural de Navarra* and the Foral Government of Navarre. Two corporate sponsors, *Gráficas Ipar* and *Erosí*, also gave financial and labor support. It was evident that similar to the Basque associations in Australia and the members' desires to keep alive a connection to the Basque Country, upon their return these migrants had wished to form an Australia-centered association in order to keep alive their memories and experiences with Australia.

The exhibition educated its visitors in regards to the economic and political hardships of Navarre in the 1950s (the push factors of migration) and described the

⁵⁴ (*Diario de Navarra* November 13, 1996. This daily edition carried several interviews with returned Navarrese and general short articles where this number was repeated, for example, p. 36).



*The front cover
of the Asociación
Boomerang
pamphlets
and information
posters.*

Australian government-assisted migration schemes, the recruiters that traveled to Bizkaia and Navarre, and the Catholic Church assistance (the pull factors). The visitor's booklet from the exhibition reported that along with the single men, fourteen married couples from Navarre departed for Australia on December 19, 1959 from Santurce, Bizkaia on the ship *Monte Udala*. The objects for the display were all brought from the homes and private collections of those returnees.

NAVARRESE ASSOCIATION BOOMERANG

In the autumn of 1993, Andoni Ibáñez Basterrica invited several friends who had previously lived in Australia to the Navarrese town of Soto de Lezairu and they discussed the possibilities of forming some sort of association of returnees from Australia. They knew that near Lekeitio, Bizkaia many of their friends who had lived in Australia organized meetings nearly every year for a lunch and day of activities, and the Navarrese had also traveled to join their Bizkaian friends at these annual informal get-togethers. In Gernika, Bizkaia an exhibition regarding the Basques and Australia had been a huge success and they wanted to do something similar in Navarre. In March of 1994, a group met in Cadreita, Navarre to continue on with

Milagros Amigot Martínez, secretary of the Asociación Boomerang and Gloria Totoricagüena, the author, 2005.



planning and preparing possible future gatherings and the decision was made to go ahead with the establishment of an association. After completing the necessary administrative and official paperwork, the *Asociación Navarra Boomerang* was formerly accepted by the Foral Government of Navarre on September 29, 1994. What had been established decades ago in Melbourne and Sydney with the Basque *Gure Txoko* associations, and with the *Club Español* organizations in both cities, was in a way now being duplicated in reverse. The organizers mailed out several dozen letters to people they thought might be interested, and on January 14, 1995 approximately ninety returnees met in Villafranca, Navarre for the first reunion and gathering of the Navarrese Association Boomerang (Milagros “Mili” Amigot Martínez interview 2004). They approved the statutes and formed a social and cultural organization that would work to educate Navarre about the experiences of its people with Australia, “the best country in the world” according to Plácido Íñigo,⁵⁵ and would serve to reunite friends who had survived their migration experiences together.

The *Diario de Navarra* newspaper reported that the day’s events began with a Catholic Mass at the Santa Eufemia church in Villafranca before having their first meeting and lunch at the *El Corzo* hotel and restaurant. “Villafranca had fireworks

55 *Noticias de Navarra*, January 15, 1995.

and we met in the plaza, the Plaza de los Fueros, and one by one we started showing up and we did actually recognize each other after all these decades! Honestly, most of us had not changed so much, and it was a great day seeing so many old friends. We would laugh and then cry and then laugh and then cry,” explained Carmen Martínez Simón. Because these people truly understand each other’s suffering, traumas and joys while living in the southern continent, the reunions have been especially meaningful. Their own extended families often do not, and perhaps cannot, understand the experience of being a migrant, but these friends had experienced similar fears and adventures and have a common group identity bond that others do not appreciate.

The participants put in 1000 pesetas per family in order to begin a treasury and created their own formal organization with bylaws and officers and plans for projects that were voted on that day in January, 1995 in Villafranca (*Diario de Noticias* January 15, 1995, p. 78). The first elected officers were President, Sebastián López de Arechavaleta; Vice President, Javier Unzué Cornago; Treasurer, Cándido Andueza Lasheras; Secretary, Milagros Amigot Martínez; and Directors, José Ramón Cortes Pueyo, Jesús Mendoza Troyas, Armando Ansó Fernández, José Méndez Sádaba and José Ramón Cambra Pérez (*Diario de Navarra* January, 15 1995 p.67).



Women were prepared for their Australian immigration by training from the Catholic Church in Madrid before departure. Photo courtesy of Pilar Latorre, standing at very back.

Emigration was quite common in Navarre (for centuries, as discussed in previous chapters) and an obvious option for solving economic or political difficulties. Jesús Mendoza Troyas said, “Probably all of us knew of at least one person who had left our towns and migrated to another country. Especially after the Spanish Civil War and during the Franco years, anyone that had a chance to get out did.” Others went as a part of an adventure such as Pilar Latorre, from Teruel, who travelled with the Catholic migration scheme at only twenty-two years old. She met and married her husband, Cándido Andueza Lasheras, and they now live in Pamplona where they own and manage a bar. “The English was always the problem. Not being able to communicate and make Australian friends made us appreciate and need our friends from Spain even more,” she said.

Many Navarrese migrants found jobs in the timber industry as loggers. Cándido Andueza Lasheras, from Urdánoz, Navarre laughed as he explained, “After I was selected for migration they told me to bring my own work “tools” which for me were the excellent axes I used falling trees in the Basque Country. Well they were completely worthless against the Australian tree species. The wood there was so dense, so hard, that I ruined all of my axes in the first month.”

In 1969, Carmen Martínez Simón and her husband Enrique Amigot returned home to Navarre with their children, Milagros and Robert. Enrique’s brother, Ricardo, and his family stayed in Australia. Returning home, the Amigot Martínez family found that their own relatives’ houses still had woodstoves, no heat, and no television. Their daughter Milagros remembers that arrival,

You know the poverty in Navarre at that time caused me to think I would hate this place forever. I had such a wonderful life in Australia, even our own house and garden. My friends were fun and I was a typical young Australian girl loving school and sports and music. People had televisions and everyone had a radio. And people had cars and nice things at home. Then we came to Navarre, and it was cold, and there were dirt streets, and no television, and nothing interesting for a young girl. Actually I think it was traumatic for me... Maybe that is why I have always loved Australia because it reminds me of a time in my life of absolutely no worries, with both of my parents and brother and lots of fun.

Returning to certain places in Navarre was to return to a “lower” quality of economic and material lifestyle, and just as she had years earlier taken as much with her as possible on the trip to Australia, Carmen Martínez packed up again and attempted to take everything she possibly could with her back home to Navarre. One month before departing Brisbane, the Martínez Amigot family had to have everything boxed and delivered to the port. Their neighbors loaned them all the goods they needed for the last month of their lives in Australia. Carmen Martínez Simón was known by her married name “Carmen Amigot” in Australia. “I was Mrs. Amigot to the Australians. I would forget who they were talking to! Enrique was my husband not my brother. How could we have the same last name? I still don’t understand why they do

that, and this was supposed to be an advanced and developed country. Where are the women's rights in Australia?" The Amigots became Australian citizens in order to obtain the same rights as everyone else in case they stayed, but when they returned to Navarre, they lost that Australian citizenship.

Their return was difficult and in the early 1970s shopping in the town of Murchante had nothing near the equivalent of the variety or quality of Brisbane. "Oh, yes, I miss my friends in Brisbane. We did not have a Spanish center of any kind but we regularly had parties with four or five families from Navarre and we shared our foods and customs and taught our children their history. We met wonderful Italians and Greeks. At New Year's Eve we would go to the beach and spend the night right there and barbecue on New Year's Day. But our family was in Navarre, and we wanted our children to be raised as Navarrese," said Martínez. "Work is work anywhere you are, and we worked very hard here and there, but in Australia, the pay for the same hard work was much higher," said Sebastián López de Arechavaleta. He and his wife Lucía Perales returned with the same hopes of raising their children as Navarrese. Perales commented, "We were afraid of the loose morals, too much sex and problems in every aspect of Australian culture, even at schools!"



Robert and Mili Amigot Martínez with their mother Carmen Martínez at their own home in Brisbane.

CREATING AND RECREATING “HOME”

In 1999, Javier Amorebieta returned to Gernika from Melbourne after thirty-six years living in Australia. After working in construction in Victoria, he took correspondence English classes and earned a bank job where he dedicated twenty years at the Commonwealth Bank of Australia in Melbourne. He misses the climate of Australia and reads the Australian news on the Internet everyday. José Luis Aranaz and Loli Urzuriaga also returned to Gernika. They attend the reunions of “Australians” in Oleta, near Lekeitio. Laura Kaltzada and Abel Ansoleaga returned to nearby Busturia. Eukeni Oleaga and husband Jon Balanzategui are also in Gernika. Julia Muguira also moved to Gernika even though she was born and raised in North Queensland. She married Iñaki Albizu, from Gernika, and after years of living in Queensland they moved to Gernika with their children.⁵⁶

Muguira remembers the difficulty of her migrating to Bizkaia in anecdotal details. She described vividly how during the summer months in Gernika, when it was her turn to clean her apartment building foyer, she did it barefoot and wearing shorts. Her neighbors were appalled. She said, “In Australia we all went barefoot at home, drove barefoot and then took shoes to walk on the street and to someone’s home, but here in Euskadi, people think we are crazy. It was a real scandal in the town the day the gossip spread that Julia Muguira was cleaning the foyer in a pair of shorts and her legs were showing!” she laughed. The transitions back to homeland culture forced the person to experience another “migration” with all of its emotional and psychological turmoil and cultural differences in expected behavior and norms.

Juan Luis “Txiri” Monasterio Careaga returned to Gernika and still orders his favorite “Australian drink” “shandy”, a mixture of beer and carbonated lemonade, when he goes out.⁵⁷ “Txiri” worked in Ingham cutting cane (he remembers people who were not actually Basque saying that they were Basque in order to get a preferential treatment) and in Mareeba picking tobacco, in Alice Springs, in Brisbane, and in Sydney in construction and as a taxi driver. Juan Malexetxebarria Uriarte returned to Gernika in 1971 after living in the Troydon area of Sydney since 1959. Eight days after arriving to Sydney he bought a house for 8000 pounds. His memories of his years in Australia are similar to those of others who returned; that he worked extremely hard and lived frugally and was able to make more money in Australia than he ever could have in the Basque Country. His spent a lot of time at the Club Español parties and activities with Basque friends. “Now, I am back here and all I think about is Australia,” he said.

56 A very interesting and necessary sociological, economic and identity study of Gernika and its society could compare the town and its connections to Idaho and Northern Nevada, North Queensland, Caracas and Mexico City. The number of twentieth century emigrants to those four locations and the interrelationships among them would be beneficial to migration and diaspora studies specialists as well as to oral historians.

57 A shandy is actually known and served all over Ireland and Great Britain as well.



*Beremuda Ugarte
in Pamplona. 2005.*

The same is true for many of the returnees. “You are always talking about Australia and comparing everything here to Australia’ my friends tell me. And when I was in Australia they used to tell me all I could think about was the Basque Country and that I never stopped talking about the Basque Country,” said Miguel Urdangarin. He returned to Berriozar, Navarre in 1995, and his adjustment was not easy. Probably similar to his earlier adjustment to arriving in Australia, more than ten years later he is constantly wondering if anyone in his Navarrese surroundings really understands him and his double identity. For years while living in Sydney, Urdangarin received copies of the Basque language newspaper *Egin*, which he shared with his friends at the Gure Txoko. Carlos Orúe and Mariasun Salazar agreed about the importance of receiving a Basque language newspaper, and one that did not have a right-wing slant to its stories. “I wonder if he knew how important that was to our members for all those years; to have something that was so positive and so pro-Basque? I think it came once a week, every week and some people thought that the Txoko paid for it, but no —Urdangarin brought it himself. He received it from family or friends in Navarre and he took it to the club every week. For years he did that,” said Salazar. In Pamplona, I found and interviewed Miguel Urdangarin, and indeed he had not realized the significance of his gestures. Humbly he said, “They are my friends, my Basque friends, and I’ll tell you they are a lot more Basque than some of the people around here.”

Anthropological theories of home decoration, and in this case we have a specific interest in *ethnic* home decoration, discuss how the home is the environment that brings balance into our lives, that the home setting is often one of calm and where individuals can create the feeling of intimacy that they do not feel in the outside world. Significantly, they can decorate to their own liking with reminders of important emotional experiences of their lives.

In the homes of those who had migrated to Australia and lived for several years and then returned to Navarre and Bizkaia, were physical objects from Australia. Boomerangs, framed maps of Australia, examples of Aboriginal art, and books of landscape photography were in nearly every home where I conducted interviews with returnees. They included Australian themes in their home decoration, their key chains often were tourist mementos from Australia, and they had baseball hats and t-shirts with Australian themes. In Australia, the Basques' homes had objects from their home provinces, much photography of family farmstead houses and of ancestors. Nearly every house of Basque immigrants had extensive collections of photographs of the people in their lives and especially their Basque ancestors. The significance of their lineage was evident. Mary Bengoa Arrate, in Ayr, explained, "We have to know where we're from. And where we're from includes who we are and who we have been, see? Our daughters and son have grown up with all of these representative things of Euskadi on the walls. They know that they have been



From left Javier Amorebieta, Lucía Ugalde and José Antonio Ugalde enjoying a dinner at the Melbourne Gure Txoko. All three were originally from Gernika, Bizkaia.

watched over and been protected by all of these people. And they know they are Basque. Agustín and I have made sure of that.”

“Home” is a metaphysical as well as physical space which is a symbol of meaning, familiarity, comfort, trust, emotion, and security. Migrants have to recreate this environment of home in their new host country and in their new spaces. Basque Country homes might not have provided the economic security of the Australian “home” but had the advantages of family, friends and known culture. The Australian “home” provided the economic advantages, and though immigrants made new friends, they were forced to imagine and construct symbolic representations of family and of a new culture for themselves. Basques, like other immigrants, may have experienced a sense of loss and alienation after their physical migration experience. They had to reconstruct the “home” and the “symbolic self-completion” which is attempted by surrounding oneself with physical objects from the homeland in order to create a known environment.

Basque traditional society defined “home” as one place only. However, the Basques that migrated to Australia often feel like they have two “homes.” Attitudes toward returning to one’s place of birth are often affected by the circumstances surrounding the departure. Memories of childhood hometowns, people and



Ramón Peñagaricano, first President of the Gure Txoko, returned to Sydney after 36 years away for a tremendous reunion with Basque friends (at far right).

experiences are often romanticized and reconstructed in memories as only positive. Upon return, the Basque migrants were sometimes disappointed to find the same problems had not been resolved, details of life and home needed attending, and the memory of glamour of life in the village was now replaced with boredom. The friends of their youths had of course moved on in life and returning migrants did not know their friends' spouses, had not attended the baptisms of their friends' and family members' children, had not witnessed the development of the town and province, and often did not understand at all the nuances of Basque political society. Leon Aguirresarobe, who arrived in Australia for the first time in 1961, said about his first return trip to his hometown, "I no longer have plans to return indefinitely to the Basque Country. For us, it has changed too much. We missed too much and sometimes now we don't feel like we belong here either."

Many interviewees mentioned that their homeland families might have the impression that they were wealthy in Australia. While the great majority lived from paycheck to paycheck, they also saved for a trip back to the homeland to be with their families. Sometimes those trips were for one or two months, and even for more than a year, and the incorrect perception of brothers and sisters and friends was that they had so much money they could leave jobs and "go on vacation" for months at a time. What the homeland family and friends did not realize was that their emigrant



Angel Pérez and Miren Garagarza in 2002. Having become grandparents in 2008, they believe they will likely now stay in Australia and return to Euskadi only for visits.

family members had generally not indulged in anything extra throughout the year; no entertainment, no shopping splurges, not even house repairs or needed remodels. Nearly all of these women immigrants in Australia had been employed outside the home and also had all of the childrearing, housekeeping and cooking responsibilities as well. Miren Sanz recalls, “I know that there are women in the Basque Country that would be appalled that I went to all the trouble to emigrate and leave my country and all I am is a housekeeper, or that we were in the cleaning business for years. But you know what? A job is a job and you should do it well and with pride whatever it is. It pays for your family and that’s it.”

Sanz’ attitude represents that of millions of immigrants around the world; their migration is usually selfless and aimed at constructing a better future for their children and their families. They send remittances to their homeland families live frugally and give everything they have for their children’s betterment.

Homeland Basques who have never left the Basque Country do indeed find it difficult to understand that Basque emigrants suffered the trauma of leaving their families and friends, their country and culture, and yet today they are still working as hard and at some of the same jobs as the lowest paid people in the Basque territories, often immigrants themselves from Ecuador and Peru. Other Basques



Alberto Urberuaga at left with wife Vitora, Jon Balanzategui and wife Eukeni Oleaga, and daughter Miren Balanzategui. 2000.

found that during the 1950s through the 1980s, the money sent from Australia made a difference for those who stayed and cared for elderly parents. However, by the 1990s, it seemed to some that the lifestyle had improved so much, especially in Navarre, that the homeland families were economically better-off than those who had departed for Australia years before.

There is also a possibility of the homeland family not realizing that the family member that emigrated is spending much of their savings on paying for their trips home and cannot afford the extras of social life. Another woman explained,

Oh yeah, when I pack for my trips to Euskadi I go around and around on what clothes I will take. Because many of them there are doing better economically than we are here and they have completely modern houses now, and new cars, and expensive shoes and clothing. They think I have all of these things in Australia. What they don't think about is that we save money all year, we don't do extravagant things, we don't buy expensive things, we have not remodeled the kitchen, or bought a new car, just so that we can buy the tickets and go to Euskadi to visit them. Do you think they have ever come here? Even once? No, they haven't. Not my brother not my sisters have ever come to see us in Australia. We spend all of our savings to go and see them, and then they are surprised that I don't have expensive clothes! Sometimes I think that after my parents both die, I am not sure I will go to Euskadi so much.

The misunderstanding often results from homeland families believing that since their migrant sibling visits the Basque Country often, perhaps once every five years, that they must be wealthy. They often also do not understand the importance to their sibling of visiting them in Australia and acknowledging, learning about and trying to understand that sibling's new existence in another country. A man from Navarre said,

We have lived here for almost thirty years now. My sisters in Spain have vacationed all over Europe and they have even gone to Turkey. Next year one is going to Thailand. But they have never come here. See it's not a matter of money; they now do have the money to travel, but see they are not interested in my life here. I sometimes get sad and even a bit angry; because I spend all of my time getting information about what is happening in Euskadi so that I know what is happening with my parents and my sisters, you know, so that we can talk. Then I save all of my money to make trips home to see them, and then they hardly ask me about anything from Australia because they have never been here or read anything or even tried to learn what my life is like.

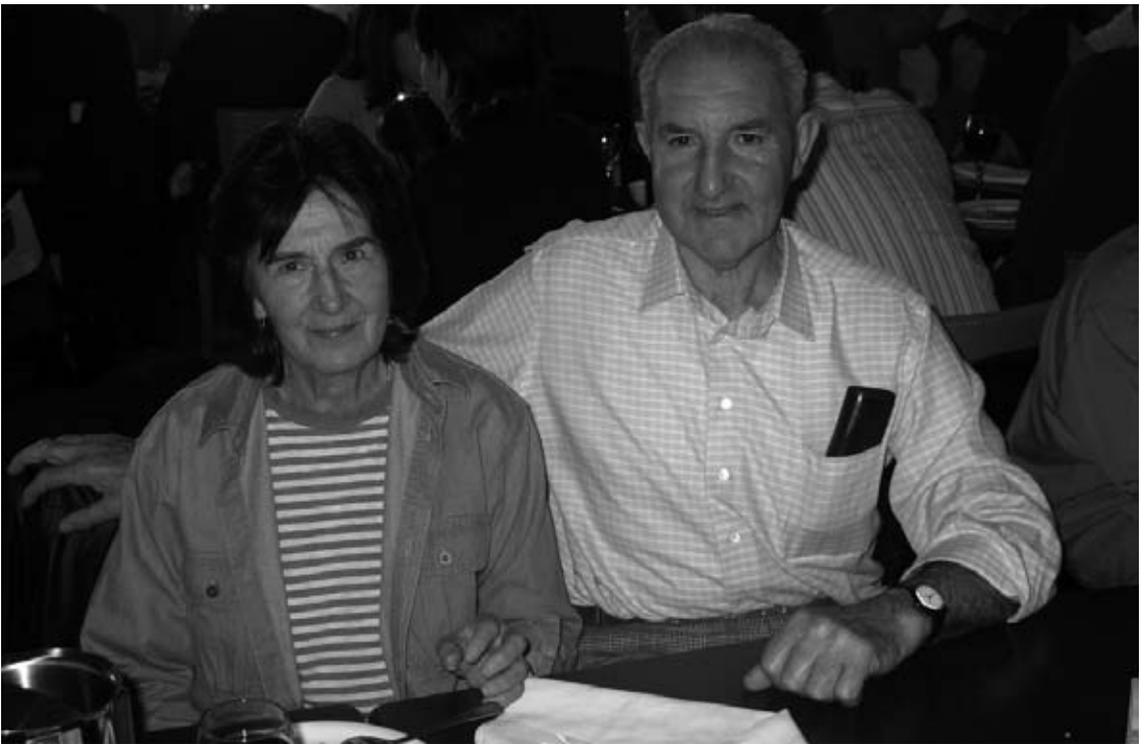
In some cases interviewees were embarrassed to say, but after I turned off the audio recorder they were willing to admit, that they realize that they are now quite different from their brothers and sisters and friends. Their years of living in Australian culture have of course influenced their personalities, their sense of fashion, their tolerance of social controls such as living in a small town in the homeland and everyone knowing everyone's business. One woman did comment with the assurance that she would not be identified,

Oh God! They know every move you make and they comment on it too! In Australia no one cares what you wear, or if you go barefoot —yes, barefoot heaven forbid— and we don't go to the hairdresser every week and we do leave the house without any makeup and jewelry. I don't know, I guess we just don't have time for these ridiculous things in Australia. When I make a trip to Euskadi I have to remember all of these crazy expectations so that they don't think I am a complete slob. I have to think about everything I am packing and only take my very best clothes. Every day is a fashion show there, you know. They are so critical of how a person's looks and if their clothes are fashionable, it has to be the latest color! Some of them are quite snobbish now you know. It wasn't like this before when they were poor. Things have changed a lot. I hate to admit it, but I don't like many of those changes. They are quite materialistic now.

Most of these interview participants and questionnaire respondents have kept regular communications with family and friends in the homeland. However, the homeland and their family and friends in the homeland often represent one's past self, and not necessarily one's future self. Many of the women interviewed mentioned that indeed they had intended to return to their families in *Euskal Herria*, however, they did not want to leave their own adult children and grandchildren in Australia. The homeland represents the past, but Australia for many represents their future and their own future family relations would be in Australia. Ángel Alkala and Elena Pérez have sustained close contact with their Navarrese family and friends, and though after immigrating to Australia their first visit back home was twelve years later, they have since returned to Navarre every two or three years and have witnessed and experienced the many changes in the social life there. However, they have no intention of returning permanently. "We have two of our daughters and four grandchildren in Australia. One of our granddaughters is studying in New York and one of our daughters is going with her children to work in England. This world of migration is a little crazy, but in the same way that we left Navarre, they also want to go. Let them, they should, but I hope they will return because we are staying here," said Pérez.

Isabel Ramos Arregi ponders the possibility of returning to Spain. She even had her apartment for sale at one point, but then her granddaughter was born and much in her life has changed. She said, "Maybe when I am much older I would return to Spain to live in a senior residence instead of living like that in Australia. I think the healthcare is better in Europe." "Julita" Otaegi and her husband Valentín Astui, who both reported that they came to Australia for "adventure," have maintained constant relations with their family and friends in the Basque Country, even though Valentín only returned once in 1988. She also has preferred healthcare in the Basque territories and even returned there to have a surgery after she suffered an injury in a car accident rather than having it in Sydney. Their daughter Karmele and two granddaughters are in Australia so they have no plans to return permanently to Bizkaia.

For those who have remained to date in Australia, it is unlikely that they will return permanently to the Basque territories. It seems that most of those who returned did so after Franco's death in 1975 through to the end of the 1980s. Some had not visited in decades, and others had not visited even once since their original departure. In 1965, Elizabeth Atxurra Wright's father, José Francisco Atxurra Calzacorta, visited the Basque Country for the first time after departing.⁵⁸ It had been 40 years since he had embarked on that ship. Elizabeth explained about her own return, "We went there as a family and we spent 12 months there that year. It was amazing. I'd like my two boys to go over, but they say they won't go over without me because they can't speak 'basco' and they won't know anyone and they say, 'Mum you've got to come with us to meet everyone.' So when that will be is in the hands of the Lord." She does not see any circumstances under which she would move to the Basque Country permanently.

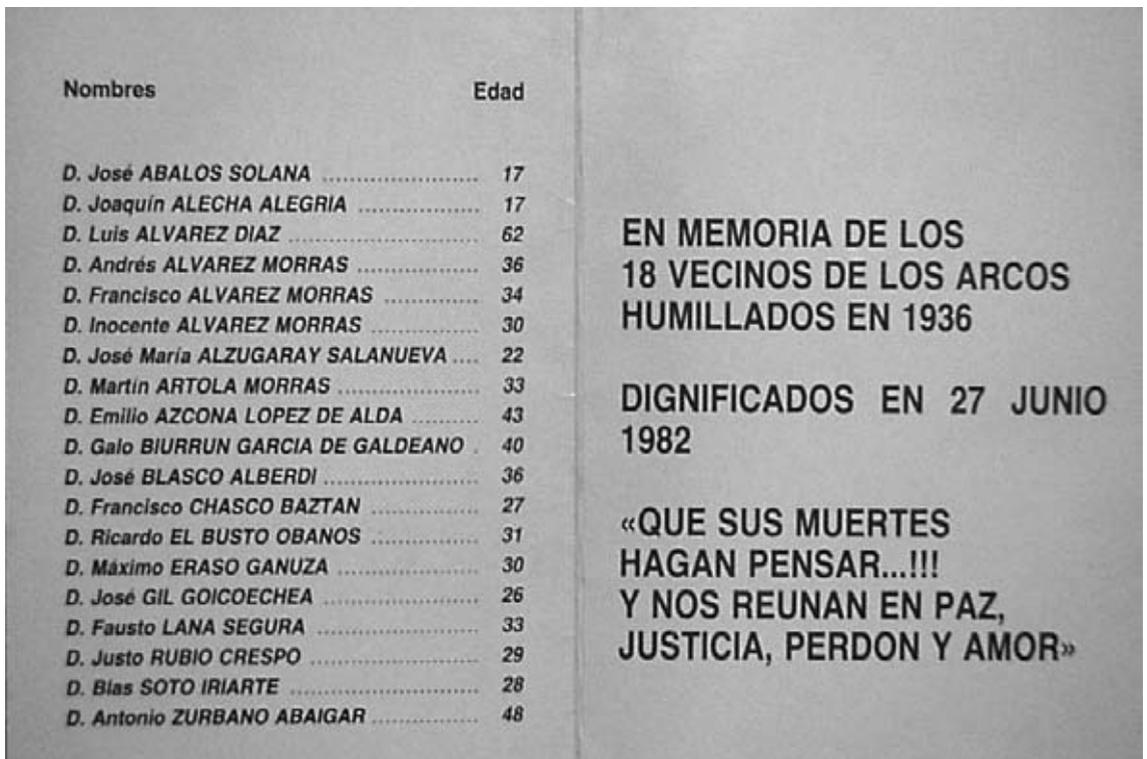


Julia Otaegui and Valentín Astui, a founding member of the Sydney Gure Txoko.

58 Four brothers, Benito, José Francisco, José Mari, and Basilio Atxurra, moved to Australia one by one, exemplifying chain migration. José Mari left his wife and two children in the Basque Country and when he was killed in a car accident, his widow, Dominga, came to Queensland years later in 1950 with her two sons to work her part of her husband's cane farm. She then married her husband's brother, Basilio. The two of them worked the farm with their partner (and brother-in-law and brother), José Francisco, until they retired and returned to the Basque Country in 1964. They stayed for two years and traveled again to Queensland in 1966, and later sold their shares of the farm to José Francisco in 1968. They returned again to the Basque Country with Dominga's sons.

Other Basques have different reasons for not wanting to return to their hometowns and the miserable memories their pasts invoke. Jesús Azcona left his hometown of Los Arcos, Navarre. His father had been executed during the Spanish Civil War in his own village. Azcona remembered, “I returned to my town in 1978 and in 1992. I did not spend but a few hours each time, and was with a family with which we have good relations, and the first thing I told them was that under no circumstances should they tell anyone that I was in town until after I had left. I didn’t want to know anything at all — nothing at all— about that damned town! And I didn’t want anyone to know that I was there in that town where my father was killed.” Azcona was still afraid of Francoist politics and did not want to return to Navarre until after Franco had died. Azcona continued, “I am happy that things are going well, economically at least, for them there. Navarre is a very rich autonomous community and I am glad for my people there, but I don’t have any plans for moving there. Once I made my stand in Australia, and with my children here now, well, I am staying here now.”

Husband and wife, John Bengoa and Begoña Martiartu returned to Bizkaia ten years after her migration to Australia and they stayed for a year and a half in the town of Aulestia in 1972. Their second trip was not until twenty years later, and the next one after another eight years. For Begoña, after the long stays in the Basque Country, uprooting again, leaving her family again and moving back to Australia was



Commemoration card. In memory of those 18 residents of Los Arcos humiliated in 1936, dignified June 27, 1982. That your deaths will make us think!! and reunite us in peace, justice, forgiveness and love.

extremely difficult. She said, “I love both, but this is a situation where one can’t have both. You can’t have everything.”

Txomin Bericua was born in the house “Okabio” in Amoroto, Bizkaia and he lived there until after he had completed his military service and was twenty-two years old. He came to Australia in 1959 to join his uncle and brother. Speaking of his family, Bericua said,

In the Vascongadas, there were not many opportunities and I thought that in Australia I could make money. So when I said goodbye to my mother she told me, ‘If you are not happy there, the door to this house is always open to you.’ And I told her that good or bad I would not be back before ten years time. And in the end it was thirty-six years before I returned to Spain for the first time. Though one of my brothers is in Mexico, everyone else was there waiting for me, but my mother had passed away. When she used to write to me —she wrote to me in Basque because she didn’t know how to write in Spanish— she always said that she didn’t need any money, she just wanted to see me. She would write that even if I just came for twenty-four hours, to come home. But she died at eighty-three. She was a good mother to us. She was a good woman.

For Silvino Bañuelos, 1991 was the year that he received a grant from the Spanish Government to help pay for a return trip to the homeland. “I went with the



Agustín Imaz, a proud father and grandfather here in 2001.

pensioners,” he said. “I was able to go with the grant of the Spanish government special program.” Although the trip was especially emotional and pleasant, he agreed that he had no intention of permanent return. First generation born in Australia Basques also admitted they were not likely to stay in Australia, though verbalizing an interest in living in the Basque Country at some point in their lives in order to “reconnect” with family members and their Basque identity.

My life is in Australia and I plan to return to the Basque Country only for visits

	Frequency	Percent
Strongly Agree	22	23.16
Agree	42	44.21
No Opinion	17	17.89
Disagree	11	11.58
Strongly Disagree	2	2.11
Total	94	100

Isaías Elordieta said that after nearly forty-three years in Australia he is not likely to move again. “Although I am not living there [Basque Country], I am happy for them because, I like to see, because look, my blood is from there. I am *vasco*. I haven’t much chance to talk Basque, not so much, but when I got the chance with Sabina, I always speak Basque. I am still practicing my Basque, in fact when we went there last year people were admiring us because they asked me, ‘How long have you been in Australia?’ ‘For forty two years,’ I would say. ‘But your Euskara is just as good as ours!’ A week after being there, I became just like one of them,” said Elordieta. Amaia Urberuaga Badiola was born in Australia and the language of the home was Euskara. When she moved to the Basque Country at seventeen years old, no one believed she was Australian. “It was always my Spanish that gave me away as a ‘foreigner,’” she remembered. “And it was and still is funny. So many migrants to the Basque Country from southern Spain did not learn Basque and they were born here and lived here their entire lives. And I was born in Australia and I speak Basque —Bizkaian Basque mind you with all of its oddities and pronunciations— and they can’t believe that I grew up in Australia.”

José Antonio Gandarias pointed out, “I don’t have any intentions of returning to the Basque Country. Lots of other people have gone back thinking they would stay, but then a few years later, they have returned to Australia again. They forgot about the bad weather and all of the cold rain. Some have died there too. That climate is not for everyone.” Iñaki Gerrikagoitia will also remain in Australia, but says he does everything possible to read news about the Basque Country. He reads the Spanish government publication *España Exterior*, a bulletin for emigrants, but “the news they give about the Basque Country is always negative, they are always talking negatively about the Basques.”

José Mari Goikoetxea and his wife Josefina Gangoiti have always kept in close contact with their family and friends in the Basque territories and they have also been fortunate enough to be able to make several visits. Since 1997 they have lived part time in the Basque Country and part time in Sydney. Gangoiti said, “We don’t want to leave Australia because we are very nostalgic for it. When we are there, we are feeling nostalgic about Australia, and when we are here, we are feeling nostalgic about Euskadi. When one is an emigrant one no longer has just one country; you are divided in two.” Her husband José Mari added, “When you are here you are thinking of there, and when you are there, you are thinking of here. Why? Because you have divided out your love and endearment to two environments. One cannot know if it has been a good decision to come to Australia, if it has made things better or worse, but we have been and are very happy here in Sydney.”

Cristina Gomeza is a good example of a migrant with many options for staying, returning or migrating to another new location. She is now single, her daughter lives in Australia, her sister lives in Gernika, and two brothers live near Boise, Idaho. After divorcing, she was preparing to move to Idaho when she suffered a car accident. She stayed in Australia, but later sold her things and moved to Gernika. After living in Gernika for a while with her daughter they decided to return to Australia, however, she does not discount the idea of relocating once again.



The Antonio Torrijos Capa and Nola Hazel Dyson family in Melbourne on the wedding day of son Daniel Torrijos.

Much of the maintained nostalgia regarding a picturesque but poverty-stricken Basque Country comes from the fact that nearly 59% of the immigrants or later generation Basques lived in or visited the Basque Country before the beginning of the transition to democracy (since Franco's death in 1975) and before the subsequent economic development in Araba, Bizkaia, Gipuzkoa and most profoundly in Navarre. Approximately 44% had lived in or visited during the beginning of the Transition from 1975-1985, before many major changes of societal infrastructure.

I lived in or visited the Basque Country during 1975-1985

	Melbourne	Queensland	Sydney	Total
No	8.82	37.25	9.80	55.88
Yes	8.82	18.63	16.67	44.12
Total	18	57	27	102
	17.65	55.88	26.47	100.00

I lived in or visited the Basque Country during 1986-1996

	Melbourne	Queensland	Sydney	Total
No	6.86	26.47	5.88	39.22
Yes	10.78	29.41	20.59	60.78
Total	18	57	27	102
	17.65	55.88	26.47	100.00

With 61% having lived in or visited *Euskal Herria* during the years of dramatic changes between 1986 and 1996, a majority of Basques in Australia have witnessed the results of economic, cultural, linguistic and political development, and they are able to discuss a more accurate understanding of the territories than Basques in other diaspora communities in other countries. They also have instrumental reasons for their interests as one quarter of them still have financial investments in the Basque Country.

Do you have financial ties (land, housing or business ownership) to the Basque Country?

	Melbourne	Queensland	Sydney	Total
Yes	2.08	10.42	12.50	25.00
No	15.63	44.79	14.58	75.00
Total	17	53	26	96
	17.71	55.21	27.08	100.00

Frequency Missing = 6

THE NEXT GENERATIONS OF BASQUES IN AUSTRALIA

In the social sciences, a debate over the effects of telecommunications and the effects of Internet access on individual and group identity has been playing out since the 1990s. Though Internet access and relatively easy and cheap communications among people have facilitated these Basques' interactions, I do not argue that they have created any particular identity maintenance or the specific interest for it. The people studied here had the interest already, at various levels of intensity, but there is no evidence that one's access to the Internet all of the sudden created interest in Basque identity. Globalization and its resulting changes in transportation, communications, and mobility is not a new phenomenon but an ongoing development since the time of Juan Sebastián Elcano's circumnavigation of the planet. Telecommunications do enable and facilitate new methods and avenues for ethnic identity manifestation, especially for those who are Internet and technology savvy, but they do not create the interest itself where it did not exist prior. Virtual communities are based on electronic communications and cyberspace itself is a product of and also a producer of culture and meaning. However, cyber-communities produce virtual life and the debate is in regards to whether or not that "virtual" life can be as meaningful as "real" life.



Gaztemundu, World of Youth, participants, Martin Domench, Karlos Orúe, Basque President Ibarretxe and Miren Goikoetxea, 1999.

The latter generations do experience “virtual returns” to the Basque Country regularly by watching EITB, YouTube and other productions of video sources of Basque culture, and by interacting with chat on the EuskoSare (www.euskosare.org) and hundreds of other websites dedicated to Basque identity. We know that first and second generation Basques born in Australia freely discuss their multiple identities as being multilayered and not based on territory alone. They are more likely to accept a definition of “Basqueness” that includes those who wish to promote Basque culture, whether the person’s ancestry is Basque or not. This might be in defense of spouses who are not ancestrally Basque, and of themselves as the products of “mixed marriages” of a Basque with a non-Basque. Few have intentions to live in the Basque Country permanently, but do expect to maintain their Basque identity permanently.

How important is it to accept as Basque anyone who feels and identifies oneself as Basque?

	I was born in EH	I am 1st generation born in Australia	I am 2nd generation born in Australia	Total
No Opinion	2.30	0.00	0.00	2.30
No Importance	5.75	8.05	0.00	13.79
Some Importance	9.20	13.79	1.15	24.14
Great Importance	12.64	8.05	4.60	25.29
Very Great Importance	13.79	19.54	1.15	34.48
Total	43.68	49.43	6.90	100.00

How important is it for people in the Basque Country to accept as Basque anyone who feels and identifies oneself as Basque?

	Percent
No Opinion	4.55
No Importance	6.82
Some Importance	12.50
Great Importance	34.09
Very Great Importance	42.05

These attitudes toward accepting people as Basque if that person feels and identifies oneself as Basque is extremely important to ethnic identity manifestation and maintenance in any diaspora community. Because many Basques traditionally defined as “Basque” those people who were born in the Basque Country and spoke Basque and had Basque surnames, the number of people who would “qualify” under these restrictive conditions would be few. Basques in Australia are adopting more open definitions and attitudes toward identity as are those who returned to

their homeland. Returnees report feeling Australian and identifying themselves as having a part of Australia in them. They are also more open to accepting as Basque those new immigrants to their country, the Peruvians and Ecuadorans and also Eastern Europeans, “because now I know exactly how they feel” commented one returnee in Lekeitio.



Damien Blake, right and Xabier Gonzalez, left, built and regularly played the Basque percussion instrument Txalaparta, at the Sydney Gure Txoko. 2005.

Conclusions Suggestions

(09)

and for Future Research

The earliest recorded discovery of gold in Australia was made in 1823 at Bathurst, New South Wales by a Lands Department surveyor, James McBrien. McBrien was engaged in surveying between Rydal and Bathurst where he found several gold particles near a river. His and other reports of gold discoveries made in New South Wales were kept silent by a government fearful of the consequences it would have on the pastoral industry if the workers left for the goldfields. They feared that what had happened in the California gold rush would be repeated with people abandoning their families and communities and local Australian economies. It was not until Edward Hammond Hargave's discovery in 1851 that any significant gold rush began in Australia. Gold was found in Victoria in 1851, in Queensland in 1858, in Tasmania and in Western Australia in 1886.

In July, 1851, Victoria gained its independence from New South Wales and became a separate colony, and in the same month the new Victorian government announced that gold had been discovered. Enticed by extravagant stories from the 1849 Californian gold rush, mining fever hit Victoria and individuals began arriving from the neighboring colonies of New South Wales, South Australia and Tasmania. However, the real rush began with the discovery of the Mount Alexander goldfield northeast of Ballarat. Mount Alexander (including Castlemaine and Bendigo) yielded approximately four million ounces of gold, most of which were found in the first two years of mining. By the end of 1852, 90,000 newcomers, including previously mentioned John Echalar, H.L. Bilbao, and Pedro Artozano had arrived to Victoria,

possibly also in search of gold. Within a decade, the population of Australia had tripled, and additional Basques entering the country (Ybarranan, Echeverria, Arresuvieta, Decalzara, Delaraga, Eguia, the entire Aresti family ...) are found in the official records. Provincial cities such as Ballarat and Bendigo grew and large-scale and sophisticated infrastructure was developed, including roads, railways, and active government posts, as well as schools, libraries, art galleries and even stock exchanges.

Previous to this work, it was generally accepted that the first Basques entered Australia in the 1890s and headed straight for North Queensland, but now we know from ship records that earlier Basques migrated to Victoria at the time of the gold rush. According to information posters of the Immigration Museum of Melbourne Victoria, the first "Spanish" restaurant was opened in Melbourne in 1860. By 1871, 135 "Spaniards" lived in Victoria, 80% of them men. Over the next two decades, the number of "Spanish" women arriving in Victoria tripled. However, as was demonstrated earlier, this classification might be further detailed from civil citizenship or state of emigration, Spain, to one's ethnic group, "Basque" by looking through historic records one by one for the surnames of the individuals or the towns of birth, and it might be that several of these "Spanish" were actually "Basque" since we already know that Basques were arriving as a part of the gold rush. Future study



Mari Sobredo in Las Arenas, Bizkaia before emigrating to Australia.

of these records and these people's lives could reveal additional chain migration from the Basque regions to Australia. It remains to be researched and would be a stimulating project for a future scholar.

Australia's history exemplifies that of a receiver host society. It is a country of immigrants with a small indigenous population and rich with diversity, yet still today, several prominent politicians and opinion polls results have demonstrated prejudice against non-northern European migration from Asia, Latin America, and against the darker-skinned European immigrants. The politically and economically dominant Anglos in Australia continue to consider Italians and Greeks with prejudice and "the Spanish" seem to be lumped together with them as "Mediterranean". The Basques have attempted to educate their surrounding populations as to their unique identity and to separate themselves from the "Spanish" and from other "Mediterranean" groups⁵⁹ but usually to no avail.

In Australia, Basques are still a relatively unknown ethnic group and have only rarely attempted to influence public policy collectively at the central government



Melbourne. From left; José (Lapradi) Basterechea, Ramón Olabariaga, Iciar San Severiano, Pilar Erdaide, Rosa Mari Izaguirre. Seated are José Ignacio San Severino, Juanita Arazosa and Domingo Erezuma.

59 We should remember that during World War II, thousands of Australian males with Italian ancestry were interned in war camps in North Queensland (Cresciani 2003:97-119) similar to the treatment of fear and suspicion of people of Japanese ancestry in the United States.



Paul Oribe gives an informational lecture at the Melbourne Gure Txoko.

level or at the community level where they are geographically concentrated. Basque immigration to Australia was much more economically than politically enticed, although there are several Basques who described themselves as political exiles fleeing Franco's repression. Escaping the hardships of the Franco dictatorship, for some, meant traveling "to the opposite end of the Earth." I have scratched the surface of Basque nationalism in Australia and of the communications among Basques in Australia and between them and the Basque Government-in-exile. It lies to future research to continue to collect personal papers and photographs from Basque families in Australia and to comb through the Basque Country archives to connect additional pieces of this puzzle and to accurately and in detail be able to describe and explain what level of political activism there was from Basques in Australia during this time period. I introduced the importance of the activities of José Antonio Ugalde, Pablo Oribe and Vicente Balanzategui, and it could very well be that additional people were equally involved, and that these and others were involved in other ways unknown thus far. Also of interest would be any information regarding reactions from Australian society to their ethnic politics, especially at a time when immigrants were expected to blend in.

By the 1970s, the Irish and British dominance over the characteristics of "Australianness" began to diminish slightly. In 1972, Don Chipp, a minister in the

ruling Liberal government, suggested that Australia could become a multiethnic society that would take in “ideas, cultures, and even people from overseas.” However, Arthur Calwell of the Labor party gave his reply that no red-blooded Australian wanted to see a “chocolate-colored” country (Button 1992: 57). In 1992, Prime Minister Paul Keating (Labor Party) spoke of an Australia freed from its ties to England and rooting itself in Asia. Australia’s cultural and economic past may have been tied to Great Britain and mostly northern Europe, but its future economy is likely linked to Asia simply because of geography. Charles Price, emeritus professor of demography, has estimated that by 2025, East and Southeast Asians will make up more than 13% of the Australian population (Price 1996), however, there is no evidence that this Asian population defines itself with an ethnic identity, or that they maintain diasporic or multiple ethnic identities (Castles et al 1998:41).

Regardless of multicultural expectations of government policy in Australia, the dominant culture, identity and institutional structures are still basically Anglo-Irish. Bob Birrell writes in *The Australian People* (2001), “Any attempt to write about an Australian identity as though it is or was widely shared and understood is questionable, given Australia’s current cultural diversity” (Birrell in Jupp ed. 2001: 815). Is there any sense of an “us” in Australia that pertains to everyone? Are there common deep feelings of community and group pertinence among Australians? Is there a sense of belonging and sharing of history, traditions, beliefs, culture, myths, language and religion? This may be one factor affecting the maintenance of Basque identity; the Australian identity itself is flexible, not clearly defined and not demanding of loyalty. Basques are able to maintain their Basqueness without being accused of “dual loyalty” when only one is allowed. It is also significant that immigrants have chosen Australia and are choosing their own definitions of Australian identity in the same way that they have chosen to maintain a Basque or Navarrese or combination identity.

Multiculturalism is a relatively new concept, introduced to Australia in 1973 and by the early 1980s was supported by both major political parties for guiding policies regarding the management of ethnic diversity. However, by 1996 a Liberal-National coalition government came to power and anti-multiculturalism policies were a part of the political campaign and winning ideology. The idea that immigrants would not be expected to give up their diversity, but would be encouraged to celebrate differences was not acceptable to some political leaders. The projection of full socio-economic and political and civil rights extending equally to all religions, lifestyles, languages and cultural systems was problematic. This was the opposite of Australia’s previous policies of assimilation and eventual absorption into the general Australian community. Birrell notes that most Australians are still assimilationists and that immigrants are expected to “do as Australians do” and most Australians oppose government support for the maintenance of ethnic cultures (ibid: 818).

In 2000, anthropologist William A. Douglass published the following regarding the Basques in Australia,

In conclusion, at present the Basque colony in Australia is atrophied. The descendants of the earlier settlers retain a certain ethnic pride, but few are conversant in Basque and all are thoroughly assimilated. The large majority of cancutters who entered Australia in the post-war period have returned to Europe. Current immigration of Basques is negligible.⁶⁰ The original Basque Society of Melbourne is defunct, although a smaller version was founded recently and functions at present. The membership and activities of the Sydney Gure Txoko have declined and the Spanish Society of North Queensland is increasingly less active. In short, unless conditions in Europe and/or Australia determining immigration change radically, one might predict the demise of the Basque-Australian community in the near future (Douglass 2000).

Douglass seemed to assume here that immigration is the factor that determines the activity and intensity of maintenance of Basqueness by the individuals and by their organizations. Though many cancutters did return to Europe, others moved south to the Sydney and Melbourne areas and joined those Gure Txoko organizations,



Excursion to Kangaru Valley for the members of the Sydney Gure Txoko. 2000.

60 This same argument is published in Spanish in William A. Douglass, *Azucar Amargo*, 1996 p. 431. Please see bibliography for additional works by Douglass.

and others remained in North Queensland. Their children and grandchildren have maintained their interest in their Basque identity to such an extent that there has been a resurgence and increase in communal activity since approximately 1997 when Joe and Jenny Goicoechea hosted a large Basque gathering at their resort at Bushland Beach. These Basques have since formed an association, purchased a clubhouse, created ties to the local Townsville university —James Cook University— for seminars and conferences, and worked with Queensland and Townsville public entities to win grants and special funding for joint projects. Leadership includes three generations of age as well as of immigrant, first and second generation born in Australia, and there is no new immigration of Basques to this area. Researchers should watch this community and document their successes, as well as any failures and how they learn from them.

Many of the immigrant generation interviewed for this project commented that their lack of assimilation and integration to Australian society was influenced by their poor English skills. Surprisingly few mentioned having taken advantage of the free English classes offered by the Australian government. Beginning in 1947, the Commonwealth Department of Education supervised programs in which “all adult migrants were eligible to attend four hours of instruction weekly without cost, for as long as they needed.” Classes were established in metropolitan areas where twelve migrants were enrolled, and in country areas where a class of six could be formed. Instruction was given at night and during the day, and also in pre-schools and baby health centers in order to facilitate access for women (Jordens in Jupp ed. 2001: 849). By 1969 there were day classes for adults (that included free childcare), family classes, tuition pay for special programs, classes for literacy, and separate courses for professionals. There was even a program that paid a living allowance for those who wanted to study for eight hours a day, five days a week, for eight weeks (ibid). According to the interview results, these Basque immigrants were so busy working one and two jobs simultaneously, and raising children as well, that they either did not know about the free courses or were not able to manage their family schedules in order to benefit from them. Very few said that they had ever attended free English language classes in Australia.

In 1968, the Australian Department of Immigration introduced a grants program to involve ethnic associations to help with immigrant settlement issues. “It assisted the development of formally structured and politically skilled ethnic organizations in the 1970s, transforming them from social clubs to organizations capable of lobbying the government on behalf of their communities” (Jordens in Jupp ed. 2001:853). In 1979, they established the Federation of Ethnic Communities Councils of Australia. None of the three Basque organizations has ever joined or participated in any way in this Federation. There is no reason for their lack of participation, nor is there any evidence that participation would be beneficial in any way. Unlike other small Basque diaspora communities in other countries, the Australian Basques in Melbourne and Sydney have usually kept an extremely low profile, not sought any

public attention, and not attempted any public recognition. They have participated in Basque government grant programs, but not Australian government grant programs. Both the earlier and recent activities of Basques in North Queensland —with the earlier Spanish Club and San Ignacio activities, and now with the Basque association in Townsville— are closer related to those of other Basques around the world in that they have interacted regularly with their non-Basque surrounding communities, invited the general public and public figures to their activities and used the media to their advantage to promote their organizations.

The respective Gure Txoko societies of Melbourne and Sydney have focused their attention on their own members and on serving them well. Over the more than forty years of existence, they have on occasion tried to get public attention focused on the political issues of the Spanish conflict with the Basque Country, but they generally have not attempted to get public attention for themselves as Basques in Australia. Again, they have not regularly invited the general public or outside prominent Australian figures to their functions, nor do they seek ongoing institutional relationships with other ethnic institutions in their cities, nor relationships with other public institutions, such as North Queensland Basque Association's relations with James Cook University, or with the Townsville city council.



San Ignacio celebration in Ayr, Bengoa Arrate Family Collection.

This difference may be influenced by the fact that the leadership and membership of the Melbourne and Sydney associations is made up mostly of immigrants and a few first born in Australia Basques, and the leadership and membership of the North Queensland association includes immigrants as well as first, second and even third generation born in Australia Basques; they have different objectives and see different missions for their Basque associations. In North Queensland, the mission of the organization is to promote the Basque culture and identity to members but also to the general public, while in Sydney and Melbourne the goal is to serve members' needs and to preserve Basque culture, mainly for their members. In order to promote, there is an expectation of advocacy and going outside of the membership, while to serve and preserve is to look inward and do as much possible for the existing membership.

Comparing these three associations with others around the world with similar statistical indicators, the size of the community does not tend to be as determining a factor as is the leadership personalities. Very small groups have experienced great success when their leaders are able to combine immigrant and latter generation ideas of what the purpose of the organization should be. Old world identity divisions have appeared as a part of the organization arguments in Argentina, Uruguay, Venezuela, the United States and Canada, regardless of the number of members of an

El lehendakari acompañó a miles de vascos que participaron en la tradicional fiesta de Idaho



La diáspora vasca se da cita en Boise

El Estado norteamericano de Idaho, concretamente su capital Boise, acoge el Jaialdi 2005, el Festival Internacional de Cultura Vasca que reúne a gran parte de la diáspora vasco-americana, e incluso de Australia, como se aprecia en la imagen. Allí está el lehendakari Ibarretxe, quien agradeció a los descendientes de vascos residentes en E.E.U.U. que hayan defendido durante décadas el «honor y la imagen de Euskadi» en ese país. **P16 y 17** Información de nuestra enviada especial **E. Ferreira** Foto **J. Bernárdez**

Joe Goicoechea, Idoya Arrate and Mary Bengoa Arrate lead the Australian Basque Delegation at the Boise, Idaho Jaialdi International Basque Festival of 2005.

organization in a large host city or in a small town. When leaders are open to criticism and understand it as constructive and not personal, when they are willing to try new activities (such as the Sydney golf tournament or turning the *frontón* into a movie theater), members tend to be happy with the organization and continue their participation. These dynamics also attract new members and adult children of original members. It might be suggested to each organization that they look inward to protect their own separate missions — however they might be defined — and to examine measurable indicators to define “success” in their own *euskal etxea*. Are the next generations participating? Why, or why not? It is equally important to know why people participate as it is to know why they do not. This would also be an interesting investigation for a student; to find and interview those who have left the organizations and get honest answers from them about why they no longer participate.

Have your parents and family members participated in a Basque organization in Australia, or are you the first in your family to participate?

	Melbourne	Queensland	Sydney	Total
Parents participated	13.10	25.00	10.71	48.81
Brothers and Sisters participated	1.19	2.38	3.57	7.14
Grandparents participated	0.00	4.76	0.00	4.76
Aunts, uncles or cousins participated	1.19	1.19	2.38	4.76
I am the first from my family to participate	4.76	15.48	14.29	34.52
Total	17	41	26	84
	20.24	48.81	30.95	100.00

Frequency Missing = 18

My spouse/partner participates in Basque activities

	Melbourne	Queensland	Sydney	Total
False	10.34	36.78	14.94	62.07
True	9.20	13.79	14.94	37.93
Total	17	44	26	87
	19.54	50.57	29.89	100.00

Frequency Missing = 15

The anonymous questionnaire asked respondents why they preserve their Basque identity, and we saw in Chapters Three, Five, Six and Seven that most of the answers dealt with having a sense of responsibility to ancestors and to descendents to maintain a unique identity. Very few answers were instrumental of gaining an individual or financial benefit of some kind. They did not use their Basqueness and joining the club as a means of gaining access to a social space where they could make friends, nor did they think of the club as a possible network for finding a Basque mate for their own children.

A reason that I preserve my Basque identity is that I can make friends at the Basque club

	Age				Total
	18-30	31-45	46-60	61-75	
No	25.77	22.68	20.62	17.53	86.60
Yes	1.03	3.09	5.15	4.12	13.40
Total	26	25	25	21	97
	26.80	25.77	25.77	21.65	100.00

Frequency Missing = 5

A reason that I preserve my Basque identity is that I want my children to possibly meet a future Basque spouse

	Melbourne	Queensland	Sydney	Total
No	17.17	52.53	24.24	93.94
Yes	1.01	3.03	2.02	6.06
Total	18	55	26	99
	18.18	55.56	26.26	100.00

Frequency Missing = 3



Members of the Melbourne Gure Txoko Basque Society welcome Carlos Orúe (kneeling at left) from Sydney.



The Sydney Gure Txoko club owns its own building which includes a small kitchen, bar and eating area, a small library, a bedroom and bathroom, and an open area used for classes. The fronton is at the rear.

Organizations often need challenges that force them to work together from within toward a group goal, not individual Basque language classes, hosting a barbecue or mus tournaments, but a common goal for all of them, such as planning the Darling Harbour Basque exhibition of sports that took a significant effort on everyone's part, or the commitment the North Queensland Basques demonstrated when they decided to host the San Fermín festival in Townsville in 2005. Organizational psychology shows us that organizational decline and degeneration is common after having achieved and secured the organization itself; in some cases members simply sit back and expect a small group of "doers" to design, plan and execute all of the functions of the organization. In all-volunteer organizations — such as are these Basque clubs— it is essential that leadership have constant changes in personnel, either by following bylaws that enforce term limits so as not to hurt people's feelings by running against them in elections, or by being able to force a leadership change when needed due to inefficiency. Assuring systemic structures for constant change and renovation of leadership ensures that many people, not just a few, know how to "design, plan, and execute" the needed and desirable activities of the club. New people also bring in original ideas and they invite their own friends to collaborate, encouraging possible additional members and new generations and ideas.

At the Sydney Gure Txoko, Carlos Orúe has been President from 1993 to 2008. “We don’t even have elections because no one else runs for the office. I have tried and tried to convince others that they can do it, I am not the only one. It’s time for someone else to step forward. I would help whoever would be willing to be President. We need to have more people and ask for their ideas, but I can’t force anyone to run,” said Orúe. There are also cases of organizational analyses where members are perfectly happy with their leadership and their activities, and have no expectations or desires for any change whatsoever. There is no reason to fix something that is not broken. However, a lack of new or younger members will eventually lead to the end of the organization as the members age. This has also occurred in Basque diaspora organizations in other countries and in Melbourne during the 1980s; Basque clubs have simply folded due to a lack of participation and interest. The immigrants needed each other psychologically and emotionally and for the basic means of communicating and being with other people who understood the hardship of being away from family, friends, culture, language, etc. However, latter generations need the club for other activities that pertain to their own needs such as learning how to cook Basque cuisine, learning how to sing the songs, learning how to speak Basque, learning how to perform the traditional folk dances, learning how to play the card games, learning about the history of the Basque Country, learning about the history of Basques in Australia, and so on. Parents often have not transmitted this knowledge to their children, and in other Basque diaspora communities, the Basque club, the *euskal etxea*, has taken the institutional role of Basque community schoolhouse.

The issue of the difficulties of attracting youth participation is widespread for many ethnic diaspora communities around the world. The frontons in Trebonne, Sydney and Melbourne are mostly silent. Sydney Gure Txoko has attempted to attract younger people to join, “But we are not equipped to have cultural activities, or classes for Basque history, dance or music. This is just a place to come and talk with friends and share a good meal together and play mus. For an 18 year old there is nothing of interest,” said Carlos Orúe. But in the mid 1990s, Frank Blake (married to María Rosa de Amezaga and father of Damien Blake) wrote a letter inviting all of the Basque youth (the children of older members) to come to a meeting at the *txoko* and to discuss the possibilities for the future of the association. Carlos Orúe prepared a dinner and Blake led a discussion about what kinds of activities the youth wanted, what they wanted to change or adapt, and who would be willing to do it. A young Jose Goikoetxea also helped organize a follow-up meeting but only half of the original participants attended and eventually nothing changed. Goikoetxea continues trying to invite and involve the under-40 year olds, but he says there is little interest due to a lack of attractive activities. This becomes a vicious circle of the chicken-egg question; which comes first? Is it necessary to have the members first and then allow them to decide which activities they want to develop, or, should the club attempt a multitude of activities in order to attract the members and then have them take over their own activities? Melbourne-area Basques have to ask themselves the same questions. In North Queensland, there is ample youth interest and membership and hopefully it will continue.



Professor Jon Patrick, author and self-taught student of Euskara at the Gure Txoko in Sydney.

The Sydney Gure Txoko has a rule of allowing not more than 20% of the total membership to be non-Basques. This 20% of non-Basques is allowed with a status of full member, but is not allowed to run for the offices of President, Secretary, or Treasurer, but can be elected to be a Director on the Board of Directors. These “friends” or “honorary members” include people like professor Jon Patrick, who has dedicated much of his personal and professional time to educating people about the Basque language and to promoting an awareness of the possible extinction of the Basque language and to its scientific study. He has championed Euskara to an Australian audience that knows nearly nothing about the Basque people or culture. Dr. Patrick, a professor at the University of Sydney, learned Euskara, mainly self-taught, and has worked to promote the Basque language with anyone he meets. He co-authored a book with Ilari Zubiri Ibarondo, *A Student Grammar of Euskara* (2001), and its presentation at the University of Sydney was attended by approximately fifty people, including scholars from the academic community and the Basques of Sydney.

The issue of non-ancestrally Basque people being allowed or invited as members of the Basque diaspora organizations has arisen dozens of times throughout the global Basque community. Nearly every organization of the approximately 200 worldwide (164 officially recognized by the Basque Government of Euskadi) allows members who do not have Basque genealogy. In Townsville, Jon Larrazabal and Peter

Mendiolea agreed, “Who are we to define what it means to be Basque? What if we said you have to speak Basque to be Basque?⁶¹ Then how many people could be members? So we don’t use ancestry either. Whoever wants to work to promote knowledge about Basques is good enough for us. They are in.” Joe Goicoechea added, “There are so few of us, we have to stop being exclusive and clinging to old definitions. We should let everybody know who we are, and let everybody enjoy our culture and language and work to save it.”

Why do latter generations continue to identify themselves as Basque when they were born in Australia, have never lived in the Basque Country, do not speak Basque but speak English and in certain cases also Italian? Throughout the interviews exemplified here were specific usages of ancestry, history, religion, territory, shared customs and traditions. These Basques clearly define themselves as a part of a community, as a part of an “us” and the “them” is simply everyone else that does not qualify. In diasporic terms, they feel connected to other Basques living away from the homeland and in their own way each does whatever he/she can in order to maintain those ties to one’s past. Though being Basque made two-thirds feel “special and unique” they were evenly split about the necessity of keeping old traditions.

Important to keep old traditions in this modern world

	Age				Total
	18-30	31-45	46-60	61-75	
No	14.29	14.29	9.18	12.24	50.00
Yes	12.24	12.24	16.33	9.18	50.00
Total	26	26	25	21	98
	26.53	26.53	25.51	21.43	100.00

Frequency Missing = 4

Makes me feel special and unique

	Frequency	Percent
No	33	33.33
Yes	66	66.67

The latter generations now tend to experience their ethnicity by voluntary individual choice, but those who choose to do so continue to preserve a collective identity.

Several Sydney Gure Txoko members discussed in their interviews the idea that the clubhouse could be used during the week as a commercial specialized Basque restaurant which could make a profit and pay the expenses of the maintenance of the property. The location on Liverpool Street is excellent, within walking distance of

61 In the Basque language, the word for a Basque person is “*euskalduna*”, literally, he/she who has the Basque language.

residential areas and with other small eateries and shops within a hundred-yard radius. Many saw it as a way of keeping financially solvent (assuming the restaurant would be profitable) and as a way of using cuisine to educate the public about the Basque people and culture. The upstairs could remain off limits to the general public and only for use by members with a separate stair entrance. The downstairs already includes a small kitchen, bar, and open areas for seating. They would need to add restrooms on this ground floor and remodel the kitchen, but could have tourism information, posters and brochures and promote the many positive aspects of the Basque Country. The building mortgage is already paid off completely. The Gure Txoko owned it outright by 1980 and then they took out another loan of 20,000 Australian dollars for a small renovation. The Basque Government grants help them pay for the remaining maintenance and utilities costs and they either break even or lose “just a little bit of money.” The Melbourne Basques have not had a building for three decades, and the North Queensland Basques just occupied theirs in 2005. Ten years from now it will be interesting to look back and see what has happened with the use of both physical spaces and how the decisions were influenced by finances and by the different missions of each group.

The history of Australia is told by the waves of immigrants and their accomplishments. The Basque Country, on the other hand, has historically been a



The Elordieta Aboitz family of Melbourne including Josu (Delegate to the 2003 Third World Congress of Basque Collectivities), Arantxa, Milagros holding grandson Stephen, and Andoni. 2002.

sending society with each generation of Basques witnessing its own push factors of war, famine, political exiles and economic refugees, with a few adventurers and explorers as well. Basques had previously migrated to Latin America and then to the United States, but as stricter laws were enforced in the United States, Australia's pull factors had stronger appeal. Australian government schemes, Catholic Church plans, free passages and nearly assured employment seemed to guarantee economic success. Interviewees believed they would complete their few year contracts, find other work for a few more years and "return to Euskal Herria with sacks full of money."

We have seen that there were indeed hundreds of returnees —generally families and single men, but no one mentioned any case of a Basque single woman who migrated to Australia and who returned to the Basque Country still single without having married at some point. Not many Basques reported feeling any sense of discrimination against themselves because of their Basque or Navarrese identity. There were occasions when they were made to feel like second class citizens because they were immigrants and did not speak English well or at all, but they were not singled out specifically because of their Basque identity.

Those who emigrated from rural areas in Euskal Herria to urban Australia experienced that additional interruption in their understanding of their surroundings.



Alberto Urberuaga, third from left, traveled to the Basque Country at the end of the 1950s and recruited hundreds of Basques to work in the sugar industry of North Queensland.

The move from the category of *baserritarrak*, or those from the farm, to *kaletarrak*, or those from the streets or urban, was very difficult for many Basque immigrants. Those from southern Navarre towns migrating to Melbourne or Sydney entered metropolitan settings of hundreds of thousands or millions of residents depending on their migration date. The rhythm and speed of city life, compounded by differences in Anglo-Irish dominant cultural could have been overwhelming. Yet, these immigrants maintained their ideals of working hard, saving money and being able to return someday. However, as time passed, those who had children who had married with non-Basques and/or who had grandchildren born in Australia realized that their “return” to the Basque territories might not be permanent. Several Basques who participated in this research had planned returns, sold their homes in Australia and then moved back to the Basque Country. These “going back” episodes usually lasted for three or four years, though for some after only one year they knew they would not last and that they preferred life in Australia. They migrated again and now their “return home” was to Australia.

For most, a permanent “return” to the Basque Country is no longer possible, or even necessary. Perhaps regular “virtual returns” using the Internet, e-mail, and chat rooms to imagine themselves in the Basque territories are just as meaningful. Several future projects could include conducting this particular work in reverse and focusing on those who returned to the Basque Country, especially those children who were born in Australia and migrated as teenagers. What is their level of English language maintenance? What is their level of communications with Australian institutions and people? How often do they travel to Australia? Do they maintain Australian cuisine, music, and popular culture? Do they define themselves as Basque, or Navarrese, or as Australian? Do they follow Australian news on the Internet and so on?

Today, the physical distance that separates Basques in Australia from Euskal Herria has been replaced by an emotional and intellectual interconnectedness through friendship with other Basque men and women. Immigrants understand each other’s difficulties of political exile, loss of family and friends, and fears of dealing with life in their new country.⁶² First-generation and second-generation ethnic Basques born in Australia understand each other’s upbringing and how they are different from their non-Basque friends. From constantly spelling and explaining their surnames to having to interpret and explain ETA activities to other Australians, Basques of all ages in each of the three regions of Basque settlement agreed, “We have more in common with other Basques in different countries than we do with other immigrants equivalent to ourselves in this country.” Their connections result from their Basque ethnicity, shared traditions, language, religion, social space, relatives, friends and experiences.

62 Please see Totoricagüena. 2004.



Gerardo Adan and Kepa Arauko show their Australian catch of the day.



Basque friends gathered often to share language, cuisine, customs and news of the homeland. Photo courtesy of Dolores Mendiola Larrazabal.

In Australia, maintaining Basque ethnic identity has generally been accepted positively if those activities did not conflict with Anglo-Irish customs and values. There are no physically differentiating characteristics of Basques that are identifiable from other white Europeans, preventing the racial discrimination so prevalent in European settler societies. The “New Australians” white, European ethnic identities are celebrated by the society, although not necessarily the ethnicities of the Aboriginal peoples. Today’s Basques in Australia tend to feel as though they have been socially accepted with a certain status (if they are known at all) of being honest, hardworking and frugal. A future study should poll non-Basques separately about their attitudes toward and opinions of the Basques.

At the end of World War II, Australia’s population was just over seven million, with around ninety per cent born in Australia. Since 1945, over six million people have come to Australia as new settlers. Their arrival has had a marked influence on all aspects of society. Today, nearly one in four of Australia’s almost twenty million people were born overseas (Fact Sheet 4. Produced by the Public Affairs Section, Department of Immigration and Multicultural and Indigenous Affairs, Canberra. Revised 24 November 2003). According to Australia’s Department of Foreign Affairs and Trade, the *Spanish* community in Australia has reached approximately 30,000, comprising principally those who migrated to Australia in the 1960s under the assisted-migrant passage program and their families. As a consequence, the Spanish community in Australia is ageing, with eighty-two per cent of the Spain-born population having migrated to Australia before 1981. New South Wales has the largest number of Spain-born persons in Australia. Nearly 13,000 Spaniards visit Australia annually for tourism, family reunions, and conference and business purposes. Likewise, some 2,000 Australians live in Spain and many of them have dual citizenship. Unfortunately it is still nearly impossible to separate out the data for Basques, but most likely in the future, electronic database searches will allow for designating more specific indicators and future scholars of demography will be able to hypothesize and reach more accurate conclusions about certain populations than we can at present.

As we saw in the chapter regarding Basque political behavioral patterns, ethnic groups have interests, but to define ethnic groups as interest groups would be inaccurate. Basques in Sydney, Melbourne, and North Queensland have interests in promoting their culture for themselves and for the public. They want to maintain ties with the Basque Country, and to preserve *Euskara*. However, the Basques of Australia do not organize to influence host country policy toward their own missions and association objectives. They are not an interest group *per se* as might be seen with the Greek or Jewish communities in Australia.

Why do these Basques maintain their ethnic identity in Australia, in some cases even in the third generation? Edward Spicer’s concept of the persistent identity system is a combination of the primordial and circumstantialist approaches. He argues that “the oppositional process frequently produces intense collective consciousness and a high degree of internal solidarity” (Spicer as quoted in Scott



Wedding photograph of Mari Celaia and José Mari Jayo, who later settled in Trebonne, North Queensland.

1990:158). It could be that Basque ethnic identity maintenance has actually been bolstered by the ‘oppositional’ forces of invading militaries, French and Castilian political power, the creation of Spain, protection of the *fueros/fors*, the Franco dictatorship, etc. Perhaps migration itself also forces the individual to see themselves in opposition to the “others” in society and for the first time they are the “outsider” and must find and gain strength together with other “outsiders.” Several of our research participants mentioned that they never really thought about “being Basque” until they were away from the Basque Country, “You don’t realize what you have until you no longer have it.” Thus the importance of the Basque associations and the relationships found therein, they truly are a “home away from home.”

Various Norwegian feminist theories argue that the individual’s identity formation process is actually a search for one’s “wholeness.” The Norwegian concept of “happiness” comes from the concept of “wholeness” or being “whole.” We have to make ourselves whole and we complete the incomplete or lacking parts of ourselves in order to achieve happiness. In the life of an immigrant, the concept of wholeness is essential because they have departed home, family, friends, employment, networks, culture, and language and so on. How can immigrants and their descendants create their own wholeness? The home is symbolic of the individual identities of its residents, family identity and relationships, and other

values of ethnicity, religion and class, etc. Home is safety, peace, quiet, and for our Basque ethnics also a place to recreate home-land. They do so in home decoration by using red, white and green. They have paintings, carvings and photographs with Basque themes. They have Basque symbols on dish towels, embroidered pillows, and tablecloths. They wear jewelry and clothing with Basque sayings and symbols. They surround themselves as much as possible with physical things that represent Basque people in their lives and the Basque Country itself. The home provides balance, and in the Basque Country it even provides the name for the inhabitants as people are often known by the house they are from as was suggested with “Ambeko” and the Ugarte siblings in Melbourne. In the case of the Gure Txoko buildings in Melbourne and Sydney, we discussed the physical spaces and the importance of the coat-of-arms, flags, photographs, even soccer jerseys from the homeland. The *euskal etxea* in Townsville is similarly decorated and these details are notable for the “banal nationalism”⁶³ or everyday and subliminal reminders of Basque identity.

Vicente Balanzategui migrated to Australia in 1915 and throughout his years in Queensland he made it clear to everyone in his family that he wanted to go back to Euskal Herria to die; he wanted his body to be in Lekeitio, in his own country. And that is the way it was. He returned to retire with his wife, María, in 1957 and she died there in 1960; Vicente followed soon after. When he chose Australia, he also rejected the possibilities in Idaho, New York, Uruguay, and the Philippines, and those available if he had stayed put in Lekeitio. However, he wanted to return and he did. This emotional, spiritual and psychological connection to the Basque Country — the land of one’s ancestors — is powerful, as is demonstrated in the data, interview quotes, and description provided in this work.

With the attentive assistance of Ignacio García, María Rosa de Amezaga, Carlos Orúe, Miren Sanz, Jose Goikoetxea, Mariasun Salazar, Mary Bengoa Arrate, Dolores Mendiola Larrazabal, José Larrazabal, Joe Goicoechea, Jenny Goicoechea, Rosamari Izaguirre, Juan Andrés Olabarriaga, Milagros Amigot, Carmen Martínez, José Antonio Ugalde, Tony Torrijos and Miren Garagarza, I have attempted to write an introductory study regarding the Basques and their experiences with Australia. However, as is often the case with research, I have uncovered many more additional questions than those I was able to answer. We all certainly hope that future students and scholars will continue to excavate beyond what is presented here, and to investigate, record, and publish the details of the many issues that remain to be clarified and not only described but explain with further data and following similar scientific methodology. What is certain is the dedication, loyalty, respect, sentiment and love these Basque immigrants and latter generation individuals feel for each other. In nearly every interview and conversation conducted, without prompting, individuals discussed how much they coveted the activities of the community and how much they enjoyed celebrating their Basqueness with other Basques. One stated,

63 Michael Billig. 1995. *Banal Nationalism*. Thousand Oaks, California: Sage.

You know, after the fighting and jealousies are quickly put aside, we remember how much we have needed and helped each other. I know I never would have made it in this country without my fellow Basques, and like a family, we are always there for each other. Going to the Basque functions is like going to your parents' home. You know exactly what you are going to get, and you need it, and you love it. You fly away a bit, but you always need your parents' home, and that is what these people and this place have meant to me.

The next generations of Basques born in Australia —similar to other ethnic groups— will have many options for their choices of identity maintenance. The effects and tools of a wider and deeper globalization will likely facilitate access to information, to language practice and to each other, although virtually and perhaps in different forms than currently imaginable. Regardless of how, where and when community is practiced, what is required is the “we” and the belonging to a group and manifesting one’s Basqueness with others. Though currently the data show that younger Basque Australians are not participating at high rates in the organized Basque clubs in Melbourne and Sydney, I have also demonstrated that many of the participants in this research joined the organizations later in their lives as adults and as parents. Perhaps they were not so interested in their teenage years or in their twenties and thirties but did become interested in their forties and fifties. They knew the community was there and they had the option to engage with it, or not. Today’s



Segunda Bereciartua (who was first married to Pedro Bengoa) with her husband José Ignacio Gabiola.

Basques of the Gure Txoko clubs of these two grand cities are hopeful that their children will follow this pattern and will become active members and practice their Basqueness with others, therefore strengthening the “we” of the group.

In North Queensland, the enthusiasm of sharing Basque culture and identity is present in all generations and ages of Basque Australians. The Basque Club of North Queensland-Australia activities include generations from Basque immigrants to those that are now the fourth generation born in Australia, and represent ages from over ninety to the three-year olds of the dancing group. This area has the oldest and most significant migration and the most recent club formation. The community feeling is strong and was prevalent in the interview data; the group identity of “we Basques” is healthy in North Queensland. I complete this research of the Basque experience in Australia with what I believe to be an especially appropriate poem by Basque Australian Amaya Arrate (Arrate 2005: 11):

“Patxi”

A baby has been born. Like his father and grandfather, he has been named as per a family tradition. But Basque values are strong and so a Basque name has been found.

People find his name difficult to pronounce. Well-meaning friends comment to his mother ...

“Teachers won’t be able to say his name.”

“He’ll be teased by the other children”

“But it’s not even phonetic!”

His mother smiles and calmly shrugs her shoulders. She does not mind.

She knows from her own childhood experiences that teachers, students, friends and acquaintances will learn his name.

Today we attend his Christening. Friends gather to welcome him into God’s family. People who speak his tongue and share his customs, celebrate with animated conversation, traditional fare and wine.

Family, who will share his life forever — *we* all know how to say his name.



Appendix

Gure Txoko

One: Melbourne Statutes

GURE-TXOKO

ESTATUTOS

CAPITULO I

Artículo 1.— Se constituye en la ciudad de Melbourne (Australia) la Sociedad Vasca titulada GURE TXOKO (Nuestro Rincón).

Artículo 2.— La finalidad de su fundación se resume en:

- a) GURE TXOKO es una Sociedad Cultural y de recreo, deportiva de euzkaldunes.
- b) Su objeto es cultivar las costumbres y usos del País Vasco y crear lazos con la gran familia euzkalduna en Australia.
- c) Contribuir lo más eficazmente posible al engrandecimiento de la Sociedad y al prestigio de los vascos, federarse y establecer vínculos de unión con otras asociaciones o entidades vascas en Australia o fuera de ella, cuyos fines análogos a los del GURE TXOKO.
- d) Crear un Biblioteca dedicada preferentemente a libros de cultura vasca.

- e) Honrar a vascos o descendientes de vascos que en Euzkadi o fuera de ella se hayan distinguido por sus virtudes.
- f) Promover el bienestar de la colectividad vasca y salir en defensa de su buen nombre cuando sea necesario.
- g) Dotar a los asociados de un domicilio social, donde se desarrollen todas aquellas actividades y costumbres de Euzkadi, tratando de que la Sociedad sea un hogar de franca cordialidad, a través de las más variadas diversiones vascas.

Artículo 3.— La Sociedad se mantendrá alejada de las actividades de los partidos políticos y no se solidarizara con ninguno de ellos.

CAPITULO II

DE LOS SOCIOS Y DA LA JUNTA DIRECTIVA

Artículo 4.— GURE TXOKO se compone de:
Socios fundadores.
Socios de número.
Socios simpatizantes
Socios honorarios.

Artículo 5.— Podrán ser socios todas aquellas personas euzkaldunas sin distinción de ideología política, que tengan suficiente entusiasmo por el folklore, euzkera y costumbres vascas.
Así mismo podrán ser socios todas aquellas personas que no siendo euzkaldunas se sientan identificadas con lo anteriormente citado.

Artículo 6.— Son socios fundadores todas aquellas personas que se hallen inscritas como tal en el periodo de fundación o inicial de la Sociedad que termina el 29 de marzo de 1964.
Podrán ser socios de número, todos los euzkaldunes y descendientes de euzkaldunes que demuestren entusiasmo por las actividades Euzkaras.
Podrán ser socios simpatizantes todas aquellas personas que no siendo “Euzkadunes” hayan vivido en Euzkadi o demuestren entusiasmo por las costumbres Euzkaras sin distinción de Nacionalidad, Religión e Ideología política, pero carecerán de voto en las asambleas y no podrán desempeñar cargos directivos.
El número de socios simpatizantes no deberá exceder de un 10% del número total de socios.
Son socios honorarios los que se hayan hecho acreedores a esta distinción por sus trabajos meritísimos a favor de Euzkadi o de la Asociación a juicio de la Asamblea.

En caso de que un matrimonio entre una vasca y un marido no vasco, deseen hacerse socios, la mujer aparecerá como tal para que tenga voz y voto. En caso de que quiera ser al marido el socio se le considerara como socio simpatizante.

- Artículo 7.*— Los socios fundadores y de número tendrán derecho:
- A) A voz y voto en las deliberaciones de la Asamblea.
 - B) A formalizar mociones relativas a los objetos de la Sociedad, que apoyada por dos o más socios se pondrán en discusión y sobre las cuales deberá recaer una votación.
 - C) A desempeñar cargos de la Junta Directiva.
- Artículo 8.*— Los socios fundadores tendrán el privilegio de que en caso de que la Junta Directiva no sea lo suficientemente activa o se desvíe de las directrices trazadas, tomar las medidas necesarias, teniendo los votos de la cuarta parte mas uno de los socios fundadores.
- Artículo 9.*— Los socios simpatizantes, gozaran de los mismos beneficios que los socios fundadores y de número, pero carecerán de voto en las Asambleas y no podrán desempeñar cargos directivos.
- Artículo 10.*— Todo solicitante o socio deberá llenar ficha correspondiente llevando además la firma de dos socios fundadores que los presenten y que garanticen la honorabilidad del candidato, quedando facultada la Junta Directiva para la expulsión de unos y otros en caso de ser sorprendidos en su buena fe.
- Artículo 11.*— Está prohibido a los miembros de la Junta Directiva, bajo pena de cesación de sus cargos, dar explicaciones relativas al rechazo de los candidatos.
- Artículo 12.*— Todo socio que dejase de abonar su cuota por un periodo excesivo a juicio de la Directiva perderá los derechos como tal.
- Artículo 13.*— Todo socio al cambiar de domicilio, dara aviso a la Secretaria de la Sociedad no haciéndolo, perderá todo derecho a reclamación sabré causas originadas por ello.
- Artículo 14.*— No podrán concurrir al local social ninguna persona ajena al mismo, salvo que lo haga acompañada de algún socio y llenando los requisitos que sánale la Comisión Directiva.
- Artículo 15.*— La Comisión Directiva se reserva el derecho de suspender y hasta de expulsar a los socios que faltaran dentro de local social con sus

palabras, acciones o hechos, a la educaron y decoro que se deberá así mismo y sus asociados.

CAPITULO III

DE LA DIRECCIÓN Y ADMINISTRACIÓN

Artículo 16.— La Dirección y Administración de la Sociedad estará a cargo de una Comisión Directiva, que estará formada por personas que demuestran entusiasmo por la causa que se crea esta sociedad con honradez y capacidad probada y estará constituida como sigue:

Presidente.

Vicepresidente.

Secretario.

Vicesecretario.

Tesorero.

Vicetesorero.

Vocales, que serán los Presidentes de las Comisiones pelota, ambigú, biblioteca, etc.

Artículo 17.— La Junta Directiva se reunirá una vez al mes que será el primer viernes de cada mes a las ocho de la noche en los locales de la Sociedad para oír los descargos de las Comisiones, aprobar las cuentas y dictar ordenes para la buena marcha de la Sociedad.

De entre los miembros de la Junta Directiva se formara una Colisión Ejecutiva que estará compuesta por el Presidente, Secretario y Tesorero, para resolver los asuntos que sean de necesidad para la buena marcha y que no necesite demora. La Comisiona ejecutiva informara a la Directiva de las decisiones tomadas en el plazo mas corto posible.

Artículo 18.— Para desarrollar todo el extenso programa de actividades la organización estará a cargo de Comisiones compuestas de Presidente y dos vocales los cuales tendrán amplio poder para tomar decisiones dentro de las actividades que requiera su Comisión. Cuando la realización de alguna actividad necesite apoyo financiero de la Sociedad, La Comisión tendrá que presentar un presupuesto aproximado a la Junta Directiva para su estudio y aprobación.

Cada Presidente de Comisión podar elegir los vocales para su Comisión entre los socios que le sean mas convenientes.

Artículo 19.— Las Comisiones se establecen de la siguiente forma:

De Deportes.

De Ambigú.

De Juegos de Sociedad.
De Pro-Local
De Coro y Danzas.
De Películas, Concurso de Fotografías.
De Excursiones.
De Biblioteca, Conferencias y Euzkera.

Artículo 20.— Se Convocara para el primer domingo del mes de mayo de cada año Asamblea General Ordinaria, en la que entre otras cosas se elegirán los nuevos miembros de la Comisión Directiva.

Antes de la Asamblea se procederá a oficializar los candidatos por medio de una propuesta que hagan el doble de número de miembros directores a elegir, presentada en Secretaria diez días antes de la elección. La candidatura o candidaturas que se presenten serán expuestas en cuando incluya nombres de los candidatos propuestos oficialmente.

Artículo 21.— La renovación de la Junta Directiva se hará en dos turnos, eligiendo presidente, Secretario, Tesorero y cuatro Vocales Presidentes de Comisión. El Vicepresidente, Vicesecretario y Vicetesorero pasaran a ocupar Leo puestos vacantes de sus titulares siendo los nuevos elegidos los sustitos de estos.

Los puestos de la Directiva podrán ser reelegidos si así fuese conveniente y lo aprobasen los interesados.

Artículo 22.— Son deberes y atribuciones de la Junta Directiva:

- a) Administrar la Sociedad según las facultades que le son conferidas por este Reglamento.
- b) Hacer cumplir las disposiciones de este Reglamento.
- c) Resolver sobre la admisión o rechace de los candidatos propuestos para socios.
- d) Ejecutar las disposiciones adoptadas en las Asambleas y exponer las resoluciones de carácter urgente que se hallen dentro de lo establecido en este Reglamento.
- e) Convocar a los socios a las Asambleas con una anticipación de quince días y por correo, sin perjuicio de hacerlo por el talero de anuncios.
- f) Fijar la cuota que deberán abonar los socios en sus distintas categorías someterse a la aprobación de la primera Asamblea. Igualmente fijar o suprimir la cuota de ingreso de socio en cualquiera de sus categorías.
- g) Cuando el hijo de un socio cumpla dieciocho años y quiera ser socio pagara media cuota hasta los veintiún años las hijas pagaran la cuarta parte de la cuota.

Artículo 23.— La Junta Directiva no podrá deliberar sin la mitad mas uno de sus miembros y para la validez de sus acuerdos será necesaria la sanción de la mayoría de los presentes.

Artículo 24.— La Junta Directiva presentara a ala Asamblea General Ordinaria una memoria detallada de los trabajos efectuados durante el periodo administrativo cuyo cierra será el 31 de marzo.

CAPITULO IV.

OBLIGACIONES DE LOS MIEMBROS DE LA JUNTA DIRECTIVA

Artículo 25.—

DEL PRESIDENTE

El presidente pondrá todo su entusiasmo para la buena marcha de la Sociedad y de las directrices de ella y controlara las comisiones para su buen funcionamiento y plena actividad de todas ellas.

Refrendar la firma del Secretario y conjuntamente con el Tesorero, todos los documentos, notas, actas y memorias que resuelvan en la Junta Directiva o establezcan estos Estatutos.

Tendrá voto decisivo en caso de empate en las decisiones de la Junta Directiva.

DEL VICEPRESIDENTE

El Vicepresidente asumirá todas las responsabilidades del Presidente en ausencia de éste.

DEL SECRETARIO

El Secretario levantará acta de todos los acuerdos tomados por la Directiva y llevara la correspondencia de la Sociedad, altas y bajas de socios, archivo etc. etc.

Redactar la memoria anual que deberá ser presentada a la Asamblea ordinaria, previa aprobación de la Junta Directiva.

DEL VICESECRETARIO

Asumirá los cargos del Secretario en ausencia de éste a colaborara con el si así lo requieren las necesidades.

DEL TESORERO

El Tesorero llevara los libros de contabilidad, anotando todos los ingresos y gastos; presentará a la Junta todos los mese el balance de cuentas.

Pagar las cuentas aprobadas por la Junta Directiva y que lleven el visto bueno del Presidente.

Presentar mensualmente a la Junta Directiva el balance de caja, que después de aprobado se expondrá a los socios.

Recibir de su antecesor y entregar a su sucesor, bajo inventario, el dinero en efectivo, mobiliario, útiles y enseres que constituyen el capital de la Sociedad.

Firmar los recibos de cuotas de socios y todos aquellos que se extiendan por cantidades que deben percibirse en nombre de la Sociedad GURE TXOKO.

VICETESORERO

El Vicetesorero asumirá todas las responsabilidades del tesorero en ausencia de éste.

Artículo 26. —

DE LAS COMISIONES

Estas Comisiones tendrán como misión el dar auge a los deportes vascos tales como partidos de pelota, aizkolaris, levantamiento de piedra, soka-tira, danzas y excursiones, etc, etc.

DE AMBIGÚ. — Esta Comisión tendrá como misión el buen suministro del ambigú, control de precios y que el servicio sea a gusto de los socios, apertura del local, etc, etc.

DE JUEGOS DE SOCIEDAD. — Esta Comisión se encargara de dotar a la Sociedad de material para que los socios tengan el servicio de naipes, damas, ajedrez, domino, etc, y organizar campeonatos de mus, tute, brisca, rana, damas etc, etc.

DE PROLOCAL. — Esta Comisión procurara mejorar en lo que cabe el local existente, y estudiara las posibilidades de obtener local propio, llevando a cabo el proyecto del local con frontón. Tendrá informada a la Junta de las gestiones realizadas.

DE CORO Y DANZAS. — Esta Comisión organizará sesiones, de forma que los socios tengan la oportunidad de escuchar las canciones del vasto repertorio euzkaro, haciendo lo posible para que los socios canten en unión. Tratara de enriquecer el repertorio por mediación de canciones, discos etc. También se dedicará a crear un grupo de dantzaris que puedan interpretar la espatadantza, auresku, etc. Así como también enseñara el chistu a todo aquel socio que tenga cualidades e interés para ello.

DE PELÍCULAS, CONCURSO DE FOTOGRAFÍAS. — Esta Comisión tendrá a su cargo las proyecciones de películas de interés para sus socios, ya sean relacionadas con la vida o deporte vasco. Organizará excursiones a playas, montes y otros lugares que crea de interés y en fechas que sean más convenientes.

DE BIBLIOTECA, CONFERENCIAS Y ENSEÑAZA DEL EUZKERA. — Esta Comisión se encargará de crear una biblioteca dedicada preferentemente a libros de cultura vasca, dará clases de Euzkera para la conservación del idioma y conferencias de índole Euzkaldun.

CAPITULO V

DISPOSICIONES GENERALES

- Artículo 27.*— Todos los años se celebrara el aniversario de la fundación del GURE TXOKO que fue el domingo de Pascua de Resurrección (Aberri Eguna) día de la Patria Vasca.
- Artículo 28.*— La Asamblea no podrá resolver la disolución de la Sociedad GURE TXOKO mientras cuente con quince socios activos dispuestos a sostenerla.
- Artículo 29.*— En caso de disolverse, el capital social en previsión de que pueda reorganizarse, será depositado durante un año en un Banco de la Ciudad de Melbourne. Si al expirar este término no se hubiera reconstituido o no estuviere en vías de hacerlo, se hará donación de sus haberes en la forma humanitaria que mejor crean los últimos asociados.
- Artículo 30.*— La Junta Directiva podrá resolver todos aquellos casos que no se hubieran previsto en este Reglamento.
- Artículo 31.*— Este Reglamento no podrá ser reformado, en todo ni en parte si no por una Asamblea convocada a este efecto.
- Artículo 32.*— No existirá distinción entre los socios activos de ambos sexos gozando todos de igual derecho incluso el de desempeñar cargos directivos salvo el abono de cuota que podrá ser o no la misma, a juicio de la Asamblea.
- Artículo 33.*— La Junta Directiva estará constituida solamente por euzkaldunes o por descendientes de ellos que demuestren entusiasmo por la causa vasca, y podrán ser reemplazados en caso de no llevar a cabo sus responsabilidades.
- Artículo 34.*— Toda circular, impreso o anuncio deberá contener el 5% de las palabras escritas en “Euzkera” y los billetes de admisión para las fiestas o excursiones deberán estar escritas en Castellano y Euzkera.

Artículo 35.— A las fiestas y excursiones, cada socio podrá solamente invitar a una familia o amigo, excepto el día de San Ignacio, cuando todos los euzkaldunes serán invitados con el fin de reunir a la familia euzkalduna ese día.

Artículo 36.— Las viudas tendrán el privilegio de seguir siendo socias del GURE TXOKO, sin pago de cuota, tampoco tendrán voz ni voto en las Asambleas.

Artículo 37.— Se procurara ayudar a las personas necesitadas, dentro de las posibilidades en que se halle la Sociedad.

Artículo 38.— Ningún miembro de la Junta Directiva, deberá percibir dinero alguno por desempeñar un cargo directivo.

Melbourne, abril de 1964
LA DIRECTIVA

Appendix

Gure Txoko

Two: Sydney Statutes

COMPANIES ACT 1961

A COMPANY LIMITED BY GUARANTEE
AND NOT HAVING A SHARE CAPITAL

MEMORANDUM OF ASSOCIATION

OF

THE GURE-TXOKO BASQUE CLUB PTY LTD

The name of the Company (hereinafter called "The Club")
is the Gure-Txoko Basque Club Pty Ltd.

The objects for which the Club is established are:

- a) to take over the present unincorporated club known
as The Gure-Txoko Social & Sporting Society (hereinafter
called the Association)

- b) to purchase, lease or otherwise acquire the property rights and privileges of the Association.
- c) to promote the advancement of Basque culture in Australia.
- d) to promote social, cultural and sporting events amongst the Basque Society in Australia.
- e) to cultivate and improve federation and union with other Basque organisation in Australia or other countries.
- f) to improve and support sporting, social and cultural contact and inter-action between Basque and non-Basque entities in Australia.
- g) to provide the Club members with suitable premises to carry out social activities and customs of Euzkadi.
- h) to assist and aid Basque or Basque descent persons to integrate into the Australian Community.
- i) To create a library of Basque culture for the benefit of the members.
- j) to organise sports, amusements, recreational activities and cultural activities as the Club may deem necessary and expedient.
- k) to purchase, lease, construct, maintain and establish buildings, properties, playing and sporting grounds as the Club may determine for the purposes of the Club.
- l) to hold competitions, matches and sporting, social and cultural events and to give prizes, awards and medals whether to members or non members.
- m) To associate or co-operate with any Basque Club or organisation provided that such club or organisation is a non-profit body.

- n) to purchase or apply for a liquor licence or permit or any other authority under such Act or Acts of Parliament whether Federal or State for the purpose of selling and distributing liquor and other supplies necessary for the Club's purposes.
 - o) to purchase, lease, supply, sell or deal in all kind of machinery and equipment required by the members of the Club.
 - u) to transact in any commercial deal whether with individuals or other companies, lend money, give guarantees and give securities over all or any part of the Club's business.
 - u) to invest the money of the Club in Trust Funds, financial institutions, bonds and debentures on such terms and conditions as the Club deems more beneficial
 - r) to employ, hire or dismiss employees, whether they may be managers, clerks, secretaries, barpersons, cooks or other workers.
 - s) to enter into any contract of insurance for the purpose of indemnifying the Club in respect of any claim by reason of risks and accidents.
2. All the income, property and assets of the Club, howsoever attained shall be utilised solely towards the promotion of the objects of the Club as set forth in this Memorandum of Association and no assets, income or property shall be paid or transferred directly or indirectly, in any way, to the members of the Club.
3. The provisions of Clause 2 hereof shall not prevent the Club from making payments in good faith for remuneration to any employees or officers of the Club, or any members of the Club by way of payment for any services actually rendered to the Club.

4. The liability of the members is limited to \$2.00 each and each member of the Club shall contribute in that amount in the event of winding up or dissolution of the Club.
5. In the event that the Company is wound-up if the assets of the Club are greater than its liabilities, such assets shall be donated to a Basque organisation, whether in Australia or in Euskadi, having the same aims and objects of the Club.

DATED THIS

DAY OF

19

"A Company Limited by guarantee and not having a share capital",
of the GUREXOKU BASQUE CLUB PTY LTD"

ARTICLES OF ASSOCIATION

PRELIMINARY

1. Unless otherwise specifically indicated, in this Memorandum & Articles of Association, the following words mean the following:

"THE CLUB"

Refers to "The GureXoko" Basque Club Pty Ltd.

"THE COMMITTEE"

Means the members of the Committee of the club as elected in accordance with the requirements of the Memorandum & Articles of the Company

"THE OFFICE"

Refers to the registered office for the time being of the Club.

"ORDINARY MEMBERS"

Includes financial members and founding members.

"FINANCIAL MEMBERS"

Means members who have paid the required subscription annual fee within 30-days of the due date for payment.

30 days

"THE SECRETARY"

Includes the acting secretary or acting honorary secretary.

"THE REGISTER"

Refers to the Register of members to be kept pursuant to the Companies Act, 1961.

"SPECIAL RESOLUTION"

Means a resolution approved by the majority of members present at a General Meeting in accordance with the Act.

"BASQUE COMMUNITY"

Means persons of Basque origin and descendants of Basque persons, including persons who have lived in one of the seven Basque provinces and identify without political distinction or ideology, with the Basque customs and identity.

2. The powers of the company are those contained in the Companies (New South Wales) Code and subject thereto, the company has the rights, the powers and the privileges of a natural person and without limiting the generality of the foregoing, has the power to carry on any business enterprise or undertaking in any sphere of activity which is permitted by law.

"MEMBERSHIP"

3. All persons as are financial members or Honorary Members of the present unincorporated body known as the "Gure Txoko Sporting and Social Club" at the date of the incorporation of the company shall be members of the Club and shall be entered in the register of members according to the rules as expressed in the Memorandum and Articles.
4. Membership of the Club shall consist of Foundation Members, Honorary Members and Associate Members. *and Ordinary Members.*

5. "FOUNDATION MEMBERS"

are those members who have continued to be members of the Club to the date of registration of the company.

6. "HONORARY MEMBERS"

May be named at the discretion of the Committee, if they are prominent members of the Basque community who have rendered meritorious service to the Club or the Community at large. The Committee may nominate prominent citizens visiting the Club for a special function or for the purpose of taking part in sporting, social or cultural competitions. Honorary members may be appointed for life or for a specific period to be nominated by the Committee.

7. "ORDINARY MEMBERS"

shall be those members over the age of eighteen who are or evskaldunes or descendants of evskaldunes who show enthusiasm and interest for the evskaldunes activities and traditions. Ordinary members include Foundation members.

In the event of marriage between a evskaldune and a non-evskaldune person, the non vasque spouse may automatically become an associate member.

8. "ASSOCIATE MEMBERS"

Shall be any persons who are not of Basque or of Basque descent, but who are sympathisers of the Basque culture or who are married to a Basque member of the Club. A ratio of five to one shall be maintained between ordinary members who are persons of Basque or of Basque descent (ordinary members) and Associate Members.

"SUBSCRIPTIONS"

9. Annual subscription, entrance fees or other payments payable by the Club shall be prescribed by the Committee members as they deem reasonable from time to time. Subscriptions shall be paid annually in advance, on the first day of January, yearly. In the event that a member fails to pay the subscription fee ninety days from the date upon which it falls due, and after written notice of default given by the secretary, the member may be debarred from all privileges as member, subject to Clause 10 herein.
10. Any member who does not pay the annual quota for an excessive period according to the Committee's judgement shall loose their membership rights.
11. Members shall communicate any change of address to the secretary of the Club. No claims shall arise as a result of any losses resulting from the members failure to notify their change of address.
12. The Committee members reserve the right to suspend or expel any member who willfully infringes any Articles of the Club or who in the opinion of the Committee, are guilty of misconduct which is prejudicial to the interests of the Club. No member shall be reprimanded, suspended or expelled by the Committee members unless such member has been notified in writing of the charges against him or her and an opportunity given to the member to answer to the charges.
13. Members shall be nominated by the Committee Members, after a formal written application has been made by the proposed member, specifying name, address, date of birth, nationality and evidence that the person is of evskadi origin or descent who would qualify under the definition of Basque Community's clause. A club member needs to nominate the proposed member. The nomination may be seconded by a Committee Member.

"VISITORS"

14. All visitors to the Club must be accompanied and introduced by a member. Their name and address must be entered in the Visitor's Book.

Visitors may have access to all the Club's amenities. Members of the Club shall be responsible for the conduct of the visitors they introduce. No visitor shall be supplied with liquor on the Club's premises unless specifically invited by the accompanying member.

"COMMITTEE MEMBERS"

15. The Committee shall consist of the following:

The President
Vice-President
Secretary
Vice-Secretary
Treasurer
Vice-Treasurer
Vocals (2)

The vocals shall be representatives of sporting, social activities local activities and song and dance sub-committees, or any other sub-committee which the Committee members deem necessary.

16. The Committee shall be elected annually at the General Annual Meeting in accordance with the memorandum and articles of the Club.
17. The President of the Committee shall have a casting vote in the event of a deadlock.
18. No financial remuneration shall be received either directly or indirectly by the Committee Members.
19. The Committee shall meet once per month at a convenient time to be agreed upon by the Committee.

20. At each meeting of the Committee, minutes of resolutions, voting and proceedings may be recorded in the minutes book at their own discretion if in their opinion they deem it necessary. All major decisions taken by the Committee must be entered in the minutes book at least once on a quarterly basis.
21. The quorum of the Committee shall be four in the event that the President or Vice-President are present, or five in their absence
22. At the Committee Meetings, the President shall preside. In his/her absence, the Vice-President shall represent him/her. In the event that both are absent a Chairperson shall be elected by the Committeemembers.
23. Members of the Committee shall be ipso facto vacated in the event of bankruptcy, mental illness, resignation or absence from meetings for three consecutive meetings, or a total of five meeting without the committee's leave.
24. Nominations for the election of Committee members shall be made in writing by two ordinary members, placed in the Notice board of the Club fourteen days before the Annual General Meeting and lodged with the secretary or orally at the Annual General Meeting.
25. From the Committee members elected in accordance with clause 24 hereof, an Executive Committee consisting of the President, Secretary and Treasurer shall be formed to solve immediate urgent matters relating to the day to day running of the Club.
26. Special sub-committees shall be established for the following areas:
 - Sporting
 - Social activities
 - Local activities
 - Cultural activities

27. If the office of a Committee member becomes vacant, the Committee shall appoint a successor to that office within two calendar months of such vacancy occurring until the next General Meeting of the members.

POWERS OF THE COMMITTEE

28. The Committee members shall have the following powers:
- a) to administer and manage the business of the Club in such manner and way as it deems fit in accordance with the Articles & Memorandum of Association of the Club.
 - b) to control and manage the Club premises, competitions conducted by the Club, conduct and privileges to be enjoyed by members, relationships between members and Club employees and the General money management and control and trading activities of the club.
 - c) Action, charge any property or business of the company or give any other security for a debt, liability or obligation of the company
 - d) Delegate its powers to any sub-committee or members of the Club as it deems fit, as well as to revoke such delegation.
 - e) Any transaction or whatever nature of a commercial or non-commercial nature requiring expenditure of more than \$20,000.00 in one financial year, shall only be made or entered into with the authority of the Club members in a General Meeting.
 - f) All cheques, promissory notes, bank drafts, bills of exchange and other negotiable instruments and all receipts for money paid to the Club, shall be signed, drawn, accepted, endorsed or otherwise executed, as the case may be, by two Committee Members nominated by the Committee, or in such other manner as the Committee determine.

- g) To determine the annual quota to be paid by the members,
 - h) to call a General Meeting by giving a minimum of fourteen days notice to the Club Members in writing.
28. All Committee Members shall use their best endeavours to ensure the Club is managed and administered efficiently.
 29. The President shall be responsible for the co-signing of cheques and documents executed or prepared by the Secretary or Treasurer of the Club.
 30. The Vice-President shall assume the President's responsibilities in his/her absence.
 31. The Secretary shall be responsible for the correspondence of the Club, archives, members index and entering the company's minutes.
 32. The Vice-Secretary shall assume the Secretary's responsibilities in his/her absence.
 33. The Treasurer shall cause to be kept correct accounts and books indicating the financial affairs of the Club. The Treasurer shall present to the Committee at each monthly meeting a summary of the financial position of the Club.
 34. The Vice-treasurer shall assume the Treasurer's responsibilities in his/her absence.
 35. The Sub-committee shall ensure the promotion and development of the field or area delegated to them by the Committee. Sub-Committees may convene any reunions or functions they deem convenient for the purpose for which they were nominated.

ACCOUNTS AND AUDIT

36. At the Annual General Meeting the Treasurer shall lay before the Club and Balance Sheet as at the end of the financial year, as well as an Income and Expenditure account.
37. The Committee will ensure that proper accounts, books and records are kept with respect to all monetary transactions.
38. The financial year shall commence on the 1st July of each year and end on 31st June each year.

SEAL

39. A company seal shall be obtained and kept in safe custody by the Committee. The seal shall only be used by a Committee member in the presence of two other Committee members and every document or instrument to which it is affixed shall be counter signed by some other person appointed by the Committee.

PROFITS

40. The Club is a non-profit organisation. Any profits, income or assets of the Club shall be solely applied towards the development and promotion of the Club and its members shall not be entitled to any profits, income or assets derived from the Club.

VOTES

41. All founding , ordinary and associate members shall be entitled to vote at meetings.

GENERAL MEETINGS

42. The Annual General Meeting shall be convened at such time and place as may be determined by the Committee, no later than three months after the 1st July of each year.
43. The Committee may convene an Extraordinary General Meeting whenever it thinks fit, by giving a minimum of fourteen days notice to the Club members in writing. The members shall be notified of the purpose and agenda to be discussed at the meeting.
44. The Club members may request an Extraordinary General Meeting by signing a petition indicating the purpose and agenda to be discussed at the meeting. The signatures of one third of the financial members of the Club shall be sufficient to convene such meeting.
45. A quorum at all General Meetings shall not be less than twenty per cent of the current membership of the Club, from which two thirds of this present must be founding and ordinary members.
46. The President shall be the chairperson at every General Meeting. If the President is absent, the Vice-President shall take the chair. If the Vice-President is not present or unwilling to act, the Treasurer shall be the chairperson.
47. Motions submitted at a General Meeting shall be decided on a show of hands unless a poll is demanded. In the case of a draw the chairperson shall have a casting vote.
48. At the Annual General Meeting the Financial Statements and Balance Sheets and Auditor's report and Reports of the Committee shall be discussed. Provisions shall be made by the Committee members for matters of general business.
49. These Articles and Memorandum of Association may only be altered at a General Meeting By a majority of votes of the members.



Appendix
Gure Txoko
updated 1984

Three: Sydney Statutes

GURE-TXOKO BASQUE CLUB INCORPORATED

ASSOCIATIONS INCORPORATION ACT, 1984

RULES OF THE ASSOCIATION

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ASSOCIATIONS INCORPORATION ACT, 1984
RULES OF THE ASSOCIATION

**PART I
PRELIMINARY**

INTERPRETATION

1. 1) In these rules, except in so far as the context or subject-matter otherwise indicates or requires –
- "Committee Member" means a member of the Committee who is an office-bearer of the Association, as referred to in rule 13(2);
- "secretary" means –
- a) the person holding office under these rules as secretary of the Association; or
- b) where no such person holds that office – the public officer of the Association;
- "special general meeting" means a general meeting of the Association other than annual general meeting;
- "the Act" means the Associations Incorporation Act, 1984;
- "the Regulation" means the Associations Incorporation Regulation, 1985;
- "the Association" shall mean Gure-Txoko Basque Club Incorporated;
- "persons of Basque origin" shall be those persons who were born in one of the Basque provinces;
- "Basque community" shall include persons of Basque origin or descendants of persons of Basque origin.
- "Basque provinces" shall mean and include the provinces known as Alava, Navarra, Guipuzcoa, Vizcaya, Laburdi, Baja Navarra and Zuberoa.
- 2) In these rules –
- a) a reference to a function includes a reference to a power, authority and duty; and
- b) a reference to the exercise of a function includes, where the function is a duty, a reference to the performance of the duty.
- 3) The provisions of the Interpretation Act, 1987, apply to and in respect of these rules in the same manner as those provisions would so apply if these rules were an instrument made under the Act.

PART II MEMBERSHIP

MEMBERSHIP QUALIFICATIONS

2. 1) Membership of the Association shall consist of the following categories:-
 - a) Foundation Members;
 - b) Honorary Members;
 - c) Associate Members;
 - d) Ordinary Members.
- 2) a) A person is qualified to be a member of the Association if the person is a person referred to in Section 15(1)(a), (b) or (c) of the Act and has not ceased to be a member of the Association at any time after incorporation of the Association under the Act; or
 - b) the person is a natural person who:-
 - i) has been nominated for membership of the Association as provided by rule 3; and
 - ii) has been approved for membership of the Association by the Committee of the Association.
- 3) "Foundation Members" shall be Ordinary Members who were fully subscribed members of the unincorporated association known as Gure-Txoko Sporting & Social Club as at 31 July, 1967, this being the date of its inauguration.
- 4) "Honorary Members" shall be persons who are members of the community (whether persons of Basque origin or not) who have rendered meritorious service to the Association or the Community at large or prominent persons visiting the Association for a special function or taking part in a sporting, social or cultural event.
- 5) "Ordinary Members" shall be persons over the age of twenty one (21) who are of basque origin or are descendants of persons of Basque origin who show enthusiasm and interest for the Basque activities and traditions.
- 6) "Associate Members" shall be persons who are not of Basque origin or of Basque descent, but who are sympathisers of the Basque culture or are married to an Ordinary Member.

NOMINATION FOR MEMBERSHIP

3. 1) A nomination of a person for membership of the Association (except only in the case of Honorary Members) -
 - a) shall be made by a member of the Association in writing in the form set out in Appendix 1 to these rules or in such Form as may be approved by the Committee; and

- b) shall be lodged with the secretary of the Association.
- 2) As soon as practicable after receiving a nomination for membership, the secretary shall refer the nomination to the Committee which shall determine whether to approve or to reject the nomination.
- 3) The spouse of any Ordinary Member shall, subject to Rule 3(6) be entitled to become an Associate Member and shall be given preference in any consideration of his or her nomination.
- 4) Where the Committee determines to approve a nomination for membership, the secretary shall, as soon as practicable after that determination, notify the nominee of that approval and request the nominee to pay within the period of 28 days after receipt by the nominee of the notification the sum payable under these rules by a member as entrance fee and annual subscription.
- 5) A ratio of at least five Ordinary Members to one Associate Member shall at all times be maintained and the Committee may not approve any nominations for Associate Membership which results in an increase of Associate Members beyond this ratio.
- 6) The secretary shall, on payment by the nominee of the amounts referred to in Clause (3) within the period referred to in that Clause, enter the nominees name in the register of members and, upon the name being so entered, the nominee becomes a member of the Association.
- 7) A nomination for Honorary Membership may be made either verbally or in writing by any single member of the Committee and such Honorary Member shall be appointed upon determination by the Committee either for a specified or an unspecified period.

CESSATION OF MEMBERSHIP

- 4. A person ceases to be a member of the Association if the person -
 - a) dies;
 - b) resigns that membership; or
 - c) is expelled from the Association

MEMBERSHIP ENTITLEMENTS NOT TRANSFERABLE

- 5. A right, privilege or obligation which a person has by reason of being a member of the Association -
 - a) is not capable of being transferred or transmitted to another person; and
 - b) terminates upon cessation of the person's membership.

RESIGNATION OF MEMBERSHIP

- 6. 1) Any member can resign at any time by giving notice to any member of the

committee either verbally or in writing.

- 2) Where a member of the Association ceases to be a member pursuant to Clause (2), and in every other case where a member ceases to hold membership, the secretary shall make an appropriate entry in the register of members recording the date on which the member ceased to be a member.

REGISTER OF MEMBERS

7. 1) The public officer of the Association shall establish and maintain a register of members of the Association specifying the name and address of each person who is a member of the Association together with the date on which the person became a member.
- 2) The register of members shall be kept at the principal place of administration of the Association and shall be open for inspection, free of charge, by any member of the Association at any reasonable hour.

FEES, SUBSCRIPTIONS, ETC

8. 1) A member of the Association (excepting only Honorary Members) shall, upon admission to membership, pay to the Association a fee of \$10.00 or, where some other amount is determined at a general meeting, of that other amount.
- 2) In addition to any amount payable by the member under Clause (1), a member of the Association shall pay to the Association an annual membership fee of \$20.00 or, where some other amount is determined at a general meeting, of that other amount:-
 - a) except as provided by paragraph (b), before 1st January in each calendar year; or
 - b) where the member becomes a member on or after 1st January in any calendar year - upon becoming a member and before 1st January in each succeeding calendar year.

MEMBERS' LIABILITIES

9. The liability of a member of the Association to contribute towards the payment of the debts and liabilities of the Association or the cost, charges and expenses of the winding up of the Association is limited to the amount, if any, unpaid by the member in respect of membership of the Association as required by rule 8.

DISCIPLINING OF MEMBERS

10. 1) Where the Committee is of the opinion that a member of the Association:-
 - a) has persistently refused or neglected to comply with a provision or provisions of these rules; or

- b) has persistently and wilfully acted in a manner prejudicial to the interests of the Association,

the Committee may, by resolution:-

- c) expel the member from the Association; or
 - d) suspend the member from membership of the Association for a specified period.
- 2) A resolution of the Committee under Clause (1) is of no effect unless the Committee, at a meeting held not earlier than 14 days and not later than 28 days after service on the member of a notice under Clause (3), confirms the resolution in accordance with this rule.
- 3) Where the Committee passes a resolution under Clause (1), the secretary shall, as soon as practicable, cause a notice in writing to be served on the member
- a) setting out the resolution of the Committee and the grounds on which it is based;
 - b) stating that the member may address the Committee at a meeting to be held not earlier than 14 days and not later than 28 days after service of the notice;
 - c) stating the date, place and time of that meeting; and
 - d) informing the member that the member may do either or both of the following:-
 - i) attend and speak at that meeting;
 - ii) submit to the Committee at or prior to the date of that meeting written representations relating to the resolution.
- 4) At a meeting of the Committee held as referred to in Clause (3), the Committee shall:-
- a) give to the member an opportunity to make oral representations;
 - b) give due consideration to any written representations submitted to the Committee by the member at or prior to the meeting; and
 - c) by resolution determine whether to confirm or to revoke the resolution.
- 5) Where the Committee confirms a resolution under Clause (4), the secretary shall, within 7 days after that confirmation, by notice in writing inform the member of the fact and of the members right of appeal under rule 11.

- 6) A resolution confirmed by the Committee under Clause (4) does not take effect:-
- a) until the expiration of the period within which the member is entitled to appeal against the resolution where the member does not exercise the right of appeal within that period; or
 - b) where within that period the member exercises the right of appeal, unless and until the Association confirms the resolution pursuant to rule H(4).

RIGHT OF APPEAL OF DISCIPLINED MEMBER

11. 1) A member may appeal to the Association in general meeting against a resolution of the Committee which is confirmed under rule 10(4), within 7 days after notice of the resolution is served on the member by lodging with the secretary a notice to that effect.
- 2) Upon receipt of a notice from a member under Clause (1), the secretary shall notify the Committee which shall convene a general meeting of the Association to be held within 21 days after the date on which the secretary received the notice.
- 3) At a general meeting of the Association convened under Clause (2):-
- a) no business other than the question of the appeal shall be transacted;
 - b) the Committee and the member shall be given the opportunity to state their respective cases orally or in writing, or both; and
 - c) the members present shall vote by secret ballot on the question of whether the resolution should be confirmed or revoked.
- 4) If at the general meeting the Association passes a special resolution in favour of the confirmation of the resolution, the resolution is confirmed.

PART III THE COMMITTEE

POWERS, ETC., OF COMMITTEE

12. 1) The Committee shall be called the Committee of management of the Association and, subject to the Act, the Regulation and these rules and to any resolution passed by the Association in general meeting -
- a) shall control and manage the affairs of the Association;
 - b) may exercise all such functions as may be exercised by the Association other than those functions that are required by these rules to be exercised by a general meeting of members of the Association;

- c) has power to perform all such acts and do all such things as appear to the Committee to be necessary or desirable for the proper management of the affairs of the Association;
- d) shall administer and manage the business of the Association in such manner and way as it deems fit in accordance with the Statement of Objects and with these Rules;
- e) shall control and manage the Association premises, competitions conducted by the Association, conduct and privileges to be enjoyed by members, relationships between members and Association employees and the General money management and control and trading activities of the Association;
- f) may borrow, charge any property or business of the Association or give any other security for a debt, liability or obligation of the Association provided that this power may only be exercised with the approval of a majority of members at a general meeting in respect of each specific transaction;
- g) may delegate its powers to any sub-Committee or members of the Association as it deems fit, as well as to revoke such delegation;
- h) any transaction or whatever nature of a commercial or non-commercial nature requiring expenditure of more than \$1,500.00 on any one item (excluding all ordinary running expenses), shall only be made or entered into with the authority of the Association members in a General Meeting;
- i) all cheques, provisory notes, bank drafts, bills of exchange and other negotiable instruments and all receipts for money paid to the Association, shall be signed, drawn, accepted, endorsed or otherwise executed, as the case may be, by two Committee Members nominated by the Committee, or in such other manner as the Committee determine;
- j) shall call a General Meeting by giving a minimum of seven (7) days notice to the Association Members in writing;

CONSTITUTION AND MEMBERSHIP

- 13. 1) Subject in the case of the first members of the Committee to Section 21 of the Act, the Committee shall consist of the office-bearers of the Association each of whom shall be elected at the annual general meeting of the Association pursuant to Rule 14.
- 2) The office-bearers of the Association shall be:-
 - a) the president;
 - b) the vice-president;
 - c) the treasurer;

- d) the vice-treasurer;
 - e) the secretary;
 - f) the vice-secretary; and
 - g) two (2) vocals.
- 3) Each member of the Committee shall, subject to these rules, hold office until the conclusion of the annual general meeting following the date of the member's election, but is eligible for re-election.
- 4) In the event of a casual vacancy occurring in the membership of the Committee, the Committee may appoint a member of the Association to fill the vacancy and the member so appointed shall hold office, subject to these rules, until the conclusion of the annual general meeting next following the date of the appointment.

ELECTION OF MEMBERS

- 14.
- 1) Nominations of candidates for election as office-bearers of the Association or as ordinary members of the Committee may be made verbally or in writing before or at the general meeting called for this purpose by any two members.
 - 2) If insufficient nominations are received to fill all vacancies on the Committee, the candidates nominated shall be deemed to be elected and further nominations shall be received at the annual general meeting.
 - 3) If insufficient nominations are received any vacant positions remaining on the Committee shall be deemed to be casual vacancies.
 - 4) If the number of nominations received is equal to the number of vacancies to be filled, the persons nominated shall be deemed to be elected.
 - 5) If the number of nominations received exceeds the number of vacancies to be filled, a ballot shall be held provided that such ballot may be held by a show of hands.
 - 6) The ballot for the election of office-bearers and ordinary members of the Committee shall be conducted at the annual general meeting in such usual and proper manner as the Committee may direct.
 - 7) A nomination of a candidate for election under this Clause is not valid if that candidate has been nominated for election to another office at the same election.
 - 8) An Associate Member shall not be entitled to be nominated or to hold any office or be an office bearer of or in the Association except only for the positions of vocals.

OFFICER BEARERS

15. 1) **The President** shall be responsible for the co-signing of cheques and documents executed or prepared by the Secretary or Treasurer of the Association.
- 2) **The Vice-President** shall assume the President's responsibilities in his/her absence.
- 3) **The Secretary** of the Association shall, as soon as practicable after being appointed as secretary, lodge notice with the Association of his or her address.

It is the duty of the secretary to keep minutes of:-

- a) all appointments of office – bearers and members of the Committee;
- b) the names of members of the Committee present at a Committee meeting or a general meeting; and
- c) all proceedings at Committee meetings and general meetings. Minutes of proceedings at a meeting shall be signed by the chairperson of the meeting or by the chairperson of the next succeeding meeting.

The Secretary shall be responsible for the correspondence of the club, archives, members index.

- 4) **The Vice-Secretary** shall assume the Secretary's responsibilities in his/her absence.
- 5) **The Treasurer** shall ensure that –
- a) all money due to the Association is collected and received and that all payments authorised by the Association are made; and
- b) correct books and accounts are kept showing the financial affairs of the Association including full details of all receipts and expenditure connected with the activities of the Association.
- 6) **The Vice-Treasurer** shall assume the Treasurer's responsibilities in his/her absence.
- 7) **The Vocals** shall be entitled to be present and speak at all meetings and be appointed to sub-committees.

CASUAL VACANCIES

16. For the purposes of these rules, a casual vacancy in the office of a member of the Committee occurs if the member –
- a) dies;

- b) ceases to be a member of the Association;
- c) becomes an insolvent under administration within the meaning of the Corporations Law;
- d) resigns office by notice in writing given to the secretary;
- e) is removed from office pursuant to these rules;
- f) becomes of unsound mind or a person whose person or estate is liable to be dealt with in any way under the law relating to mental health; or
- g) is absent without the consent of the Committee from all meetings of the Committee held during a period of 6 months.

REMOVAL OF MEMBER

- 17.
- 1) The Association in a general meeting may by resolution remove any member of the Committee from the office of member before the expiration of the members term of office and may by resolution appoint another person to hold office until the expiration of the term of office of the member so removed.
 - 2) Where a member of the Committee to whom a proposed resolution referred to in Clause (1) relates makes representations in writing to the secretary or president (not exceeding a reasonable length) and requests that the representations be notified to the members of the Association, the secretary or the president may send a copy of the representations to each member of the Association or, if they are not so sent, the member is entitled to require that the representations be read out at the meeting at which the resolution is considered.

MEETINGS AND QUORUM

- 18.
- 1) The Committee shall meet at least once per month at such place and time as the Committee may determine.
 - 2) Additional meetings of the Committee may be convened by the president or by any member of the Committee.
 - 3) Oral or written notice of a meeting of the Committee shall be given by the secretary to each member of the Committee at least 48 hours (or such other period as may be unanimously agreed upon by the members of the Committee) before the time appointed for the holding of the meeting.
 - 4) Notice of a meeting given under Clause (3) shall specify the general nature of the business to be transacted at the meeting and no business other than that business, shall be transacted at the meeting, except business which the Ordinary Members present at the meeting unanimously agree to treat as urgent business.
 - 5) Any 4 members of the Committee constitute a quorum for the transaction of the business of a meeting of the Committee except where the President

or Vice-President are not in attendance in which case any 5 members of the Committee shall constitute a quorum.

- 6) No business shall be transacted by the Committee unless a quorum is present and if within half an hour of the time appointed for the meeting a quorum is not present the meeting stands adjourned to the same place and at the same hour of the same day in the following week.
- 7) If at the adjourned meeting a quorum is not present within half an hour of the time appointed for the meeting, the meeting shall be dissolved.
- 8) At a meeting of the Committee –
 - a) the president or, in the president's absence, the vice-president shall preside; or
 - b) if the president and the vice-president are absent or unwilling to act such one of the remaining members of the Committee as may be chosen by the members present at the meeting shall preside.

DELEGATION BY COMMITTEE TO SUB-COMMITTEE

19. 1) The Sub-Committees shall be established for any area determined appropriate by the Committee including the following areas:-
 - Sporting;
 - Social activities;
 - Local activities;
 - Cultural activities;
- 2) The Committee may, by instrument in writing, delegate to one or more sub-Committees (consisting of such member or members of the Association as the Committee thinks fit) the exercise of such of the functions of the Committee as are specified in the instrument, other than –
 - a) this power of delegation; and
 - b) a function which is a duty imposed on the Committee by the Act or by any other law.
- 3) A function the exercise of which has been delegated to a sub-Committee under this rule may, while the delegation remains unrevoked, be exercised from time to time by the sub-Committee in accordance with the terms of the delegation.
- 4) A delegation under this Section may be made subject to such conditions or limitations as to the exercise of any function the subject thereof, or as to time or circumstances, as may be specified in the instrument of delegation.
- 5) Notwithstanding any delegation under this rule, the Committee may continue to exercise any function delegated.

- 6) Any act or thing done or suffered by a sub-Committee acting in the exercise of a delegation under this rule has the same force and effect as it would have if it had been done or suffered by the Committee.
- 7) The Committee may by instrument in writing, revoke wholly or in part any delegation under this rule.
- 8) A sub-Committee may meet and adjourn as it thinks proper.

PART IV GENERAL MEETINGS

HOLDING OF ANNUAL GENERAL MEETINGS

20.
 - 1) With the exception of the first annual general meeting of the Association, the Association shall, at least once in each calendar year and within the period of 6 months after the expiration of each financial year of the Association, convene an annual general meeting of its members.
 - 2) The Association shall hold its first annual general meeting -
 - a) within the period of 18 months after its incorporation under the Act; and
 - b) within the period of 2 months after the expiration of the first financial year of the Association.
 - 3) Clauses (1) and (2) have effect subject to any extension or permission granted by the Commission under Section 26(3) of the Act.

VOTING AND DECISIONS

21.
 - 1) Questions arising at a meeting of the Committee or of any sub-Committee appointed by the Committee shall be determined by a majority of the votes of members of the Committee or sub-Committee present at the meeting.
 - 2) Each member present at a meeting of the Committee or of any sub-Committee appointed by the Committee (including the person presiding at the meeting) is entitled to one vote but, in the event of an equality of votes on any question, the person presiding may exercise a second or casting vote.
 - 3) Subject to rule 19(5), the Committee may act notwithstanding any vacancy on the Committee.
 - 4) Any act or thing done or suffered, or purporting to have been done or suffered, by the Committee or by a sub-Committee appointed by the Committee, is valid and effectual notwithstanding any defect that may afterwards be discovered in the appointment or qualification of any member of the Committee or sub-Committee.

ANNUAL GENERAL MEETINGS – CALLING OF AND BUSINESS AT

22. 1) The annual general meeting of the Association shall, subject to the Act and to Rule 20, be convened on such date and at such place and time as the Committee thinks fit.
- 2) In addition to any other business which may be transacted at an annual general meeting, the business of an annual general meeting shall be –
- a) to confirm the minutes of the last preceding annual general meeting and of any special General meeting held since that meeting;
 - b) to receive from the Committee reports upon the activities of the Association during the last preceding financial year;
 - c) to elect office-bearers of the Association and Ordinary Members of the Committee; and
 - d) to receive and consider the statement which is required to be submitted to members pursuant to Section 26(6) of the Act.
- 3) An annual general meeting shall be specified as such in the notice convening it.

SPECIAL GENERAL MEETINGS – CALLING OF –

23. 1) The Committee may, whenever it thinks fit, convene a special general meeting of the Association.
- 2) The Committee shall, on the requisition in writing of not less than 5 per cent of the total number of members, convene a special meeting of the Association.
- 3) A requisition of members for a special general meeting;–
- a) shall state the purpose or purposes of the meeting;
 - b) shall be signed by the members making the requisitions;
 - c) shall be lodged with the secretary; and
 - d) may consist of several documents in a similar form, each signed by one or more of the members making the requisition.
- 4) If the Committee fails to convene a special general meeting to be held within 1 month after the date on which a requisition of members for the meeting is lodged with the secretary, any one or more of the members who made the requisition may convene a special general meeting to be held not later than 3 months after that date.

- 5) A special general meeting convened by a member or members as referred to in Clause (4) shall be convened as nearly as is practicable in the same manner as general meetings are convened by the Committee and any member who thereby incurs expense is entitled to be reimbursed by the Association for any expense so incurred.

NOTICE

24. 1) Except where the nature of the business proposed to be dealt with at a general meeting requires a special resolution of the Association, the secretary shall, at least 14 days before the date fixed for the holding of the general meeting, cause to be sent by pre-paid post to each member at the members address appearing in the register of members, a notice specifying the place, date and time of the meeting and the nature of the business proposed to be transacted at the meeting.
- 2) Where the nature of the business proposed to be dealt with at a general meeting requires a special resolution of the Association, the secretary shall, at least 21 days before the date affixed for the holding of the general meeting, cause notice to be sent to each member in the manner provided in Clause (1) specifying, in addition to the matter required under Clause (1), the intention to propose the resolution as a special resolution.
- 3) No business other than that specified in the notice convening a general meeting shall be transacted at the meeting except, in the case of an annual general meeting, business which may be transacted pursuant to Rule 22(2).
- 4) A member desiring to bring any business before a general meeting may give verbal notice of that business at any time prior to the meeting to the secretary who shall include that business at the meeting.

PROCEDURE

25. 1) No item of business shall be transacted at a general meeting unless a quorum of members entitled under these rules to vote is present during the time the meeting is considering that item.
- 2) Five members present in person (being members entitled under these rules to vote at a general meeting) constitute a quorum for the transaction of the business of a general meeting.
- 3) If within half an hour after the appointed time for the commencement of a general meeting a quorum is not present, the meeting if convened upon the requisition of members shall be dissolved and in any other case shall stand adjourned to the same day in the following week at the time and (unless another place is specified at the time of the adjournment by the person presiding at the meeting or communicated by written notice to members given before the day to which the meeting is adjourned) at the same place.
- 4) If at the adjourned meeting a quorum is not present within half an hour after the time appointed for the commencement of the meeting, the members present (being not less than 3) shall constitute a quorum.

PRESIDING MEMBER

26. 1) The president or, in the president's absence, the vice-president, shall preside as chairperson at each general meeting of the Association.
- 2) If the president and the vice-president are absent from a general meeting or unwilling to act, the members present shall elect one of their number to preside as chairperson at the meeting.

ADJOURNMENT

27. 1) The chairperson of a general meeting at which a quorum is present may, with the consent of the majority of members present at the meeting, adjourn the meeting from time to time and place to place, but no business shall be transacted at an adjourned meeting other than the business left unfinished at the meeting at which the adjournment took place.
- 2) Where a general meeting is adjourned for 14 days or more, the secretary shall give written or oral notice of the adjourned meeting to each member of the Association stating the place, date and time of the meeting and the nature of the business to be transacted at the meeting.
- 3) Except as provided in Clauses (1) and (2), notice of an adjournment of a general meeting or of the business to be transacted at an adjourned meeting is not required to be given.

MAKING OF DECISIONS

28. 1) A question arising at a general meeting of the Association shall be determined on a show of hands and, unless before or on the declaration of the show of hands a poll is demanded, a declaration by the chairperson that a resolution has, on a show of hands, been carried or carried unanimously or carried by a particular majority or lost, or an entry to that effect in the minute book of the Association, is evidence of the fact without proof of the number or proportion of the votes recorded in favour of or against that resolution.
- 2) At a general meeting of the Association, a poll may be demanded by the chairperson or by not less than 3 members present in person or by proxy at the meeting.
- 3) Where a poll is demanded at a general meeting, the poll shall be taken -
- a) immediately in the case of a poll which relates to the election of the chairperson of the meeting or to the question of an adjournment; or
- b) in any other case, in such manner and at such time before the close of the meeting as the chairperson directs, and the resolution of the poll on the matter shall be deemed to be the resolution of the meeting on that matter.

SPECIAL RESOLUTION

29. A resolution of the Association is a special resolution if –
- a) it is passed by a majority which comprises not less than three– quarters of such members of the Association as, being entitled under these rules so to do, vote in person at a general meeting of which not less than 21 day written notice specifying the intention to propose the resolution as a special resolution was given in accordance with these rules; or
 - b) where it is made to appear to the Commission that it is not possible or practicable for the resolution to be passed in the manner specified in paragraph (a) the resolution is passed in a manner specified by the Commission.

VOTING

- 30.
- 1) All Ordinary and Associate Members shall be entitled to vote at meetings. Honorary Members shall not be entitled to vote.
 - 2) Upon any question arising at a general meeting of the Association a member has one vote only.
 - 3) All votes shall be given personally and not by proxy.
 - 4) In the case of an equality of votes on a question at a general meeting, the chairperson of the meeting is entitled to exercise a second or casting vote.
 - 5) A member or proxy is not entitled to vote at any general meeting of the Association unless all money due and payable by the member or proxy to the Association has been paid, other than the amount of the annual subscription payable in respect of the then current year.

PART V. MISCELLANEOUS

INSURANCE

- 31.
- 1) The Association shall effect and maintain insurance pursuant to Section 44 of the Act.
 - 2) In addition to the insurance required under Clause (1), the Association may effect and maintain other insurance.

FUNDS – SOURCE

- 32.
- 1) The funds of the Association shall be derived from entrance fees and annual subscription of members, donations and, subject to any resolution passed by the Association in general meeting, such other sources as the Committee determines.
 - 2) All money received by the Association shall be deposited as soon as

practicable and without deduction to the credit of the Association's bank account.

- 3) The Association shall, as soon as practicable after receiving any money, issue an appropriate receipt.

FUNDS - MANAGEMENT

33.
 - 1) Subject to any resolution passed by the Association in general meeting, the funds of the Association shall be used in pursuance of the objects of the Association in such manner as the Committee determines.
 - 2) All cheques, drafts, bills of exchange, promissory notes and other negotiable instruments shall be signed by any 2 members of the Committee or employees of the Association, being members or employees to do so by the Committee.

ALTERATION OF OBJECTS AND RULES

34. The statement of objects and these rules may be altered, rescinded or added to only by a special resolution of the Association.

COMMON SEAL

35.
 - 1) The common seal of the Association shall be kept in the custody of the public officer.
 - 2) The common seal shall not be affixed to any instrument except by the authority of the Committee and the affixing of the common seal shall be attested to the signatures either of 2 members of the Committee or 1 member of the Committee and of the public officer or secretary.

CUSTODY OF BOOKS, ETC.

36. Except as otherwise provided by these rules, the public officer shall keep in his or her custody or under his or her control all records, books and other documents relating to the Association.

INSPECTION OF BOOKS, ETC.

37. The records, books and other documents of the Association shall be open to inspection, free of charge, by a member of the Association at any reasonable hour.

SERVICE OF NOTICES

38.
 - 1) For the purposes of these rules, a notice may be served by or on behalf of the Association upon any member either personally or by sending it by post to the member at the member's address shown in the register of members.
 - 2) Where a document is sent to a person by properly addressing, prepaying and posting to the person a letter containing the document, the document shall, unless the contrary is proved, be deemed for the purposes of these rules to

have been served on the person at the time at which the letter would have been delivered in the ordinary course of post.

SURPLUS PROPERTY

39. In the event that the Association is wound up the Association's surplus property, as defined in Section 53(1), shall be donated to a Basque Association whether in Australia or in the Basque provinces, having substantially similar objects to those of the Association which association shall be determined by the "Director para Relaciones para la Diaspora y la Cooperación al Desarrollo" (presently Dr Josu Lequarreta Bilbao).

Appendix Association Queensland

Four: Basque of North Australia Statutes

BASQUE CLUB OF NORTH QUEENSLAND - AUSTRALIA INC.

ASSOCIATIONS INCORPORATION ACT 1981

RULES OF THE ASSOCIATION

BARRETT WHERRY

Lawyers
46 Gill Street
Charters Towers 4820
Queensland
Australia

ASSOCIATIONS INCORPORATION ACT 1981
RULES OF THE ASSOCIATION

PART 1
PRELIMINARY

INTERPRETATION

- I. 1) In these rules, except in so far as the context or subject-matter otherwise indicates or requires -

“Committee Member” means a member of the Committee who is an office-bearer of the Association, as referred to in rule 13(2);

“Secretary” means –

- a) the person holding office under these rules as secretary of the Association; or
- b) where no such person holds that office – the public officer of the Association;

“Special General Meeting” means a general meeting of the Association other than annual general meeting;

“the Act” means the Associations Incorporation Act 1981;

“the Regulation” means the Associations Incorporation Regulation 1981;

“the Association” shall mean Basque Club of North Queensland – Australia Inc.;

“persons of Basque origin” shall be those persons who were born in one of the Basque provinces;

“Basque community” shall include persons of Basque origin or descendants of persons of Basque origin.

“Basque provinces” shall mean and include the provinces known as Bizkaia, Araba, Gipuzkoa, Nafarroa, Lapurdi, Nafarroa Beherea and Zuberoa.

- 2) In these rules –
- a) a reference to a function includes a reference to a power, authority and duty; and

- b) a reference to the exercise of a function includes, where the function is a duty, a reference to the performance of the duty.
- 3) The provisions of the Acts Interpretation Act (Queensland) apply to and in respect of these rules in the same manner as those provisions would so apply if these rules were an instrument made under the Act.

PART II MEMBERSHIP

MEMBERSHIP QUALIFICATIONS

- 2. 1) Membership of the Association shall consist of the following categories:-
 - a) Patron;
 - b) Foundation Members;
 - c) Honorary Members;
 - d) Ordinary Members;
 - e) Life Members.
- 2) a) A person is qualified to be a member of the Association if the person is a person not disqualified by the Act and has not ceased to be a member of the Association at any time after incorporation of the Association under the Act; or
 - b) the person is a natural person who:-
 - i. has been nominated for membership of the Association as provided by rule 3; and
 - ii. has been approved for membership of the Association by the Committee of the Association.
- 3) **“Patron”** shall be a person who has attained the age of eighteen (18) years who may or may not be an ordinary member of the Association but is a person who is a supporter of the Basque culture, local, social and sporting activities and who demonstrates to the Committee a willingness to further the said Basque culture, local, social and sporting activities and who shall be appointed by a majority of the Committee at the annual general meeting of the said Association.
- 4) **“Foundation Members”** shall be Ordinary Members who were fully subscribed members of the unincorporated association known as Basque Club of North Queensland - Australia as at 10 August, 2003, this being the date of its inauguration.
- 5) **“Honorary Members”** shall be persons who are members of the community (whether persons of Basque origin or not) who have rendered meritorious service to the Association or the Community at large or

prominent persons visiting the Association for a special function or taking part in a sporting, social or cultural event.

- 6) **“Ordinary Members”** shall be persons over the age of eighteen (18) who are of Basque origin or are descendants of persons of Basque origin who show enthusiasm and interest for the Basque activities and traditions or are persons who are not of Basque origin but who are supporters of the Basque culture or are married to a person of Basque origin or are married to a descendant of a person of Basque origin.
- 7) **“Life Membership”** may be granted to any person who has attained the age of eighteen years, who has rendered outstanding valuable service to the Association, by resolution at a General Meeting of the Association, provided that notice of intention to move such resolution shall have been given with notice of the meeting. Life Members shall have all the privileges of ordinary members but shall not be liable to pay membership fees.

NOMINATION FOR MEMBERSHIP

3. 1) A nomination of a person for membership of the Association (except only in the case of Honorary Members) –
 - a) shall be made by a member of the Association in writing in the form set out in Appendix 1 to these rules or in such Form as may be approved by the Committee; and
 - b) shall be lodged with the secretary of the Association.
- 2) As soon as practicable after receiving a nomination for membership, the secretary shall refer the nomination to the Committee which shall determine whether to approve or to reject the nomination.
- 3) Where the Committee determines to approve a nomination for membership, the secretary shall, as soon as practicable after that determination, notify the nominee of that approval and request the nominee to pay within the period of 28 days after receipt by the nominee of the notification the sum payable under these rules by a member as entrance fee and annual subscription.
- 4) The secretary shall, on payment by the nominee of the amounts referred to in Clause 8, within the period referred to in that Clause, enter the nominee's name in the register of members and, upon the name being so entered, the nominee becomes a member of the Association.

- 5) A nomination for Honorary Membership may be made either verbally or in writing by any single member of the Committee and such Honorary Member shall be appointed upon determination by the Committee.

CESSATION OF MEMBERSHIP

4. A person ceases to be a member of the Association if the person -
 - a) dies;
 - b) resigns that membership; or
 - c) is expelled from the Association.

MEMBERSHIP ENTITLEMENTS NOT TRANSFERABLE

5. A right, privilege or obligation which a person has by reason of being a member of the Association –
 - a) is not capable of being transferred or transmitted to another person; and
 - b) terminates upon cessation of the person's membership.

RESIGNATION OF MEMBERSHIP

6.
 - 1) Any member can resign at any time by giving notice to any member of the committee either verbally or in writing.
 - 2) Where a member of the Association ceases to be a member pursuant to Clause (2), and in every other case where a member ceases to hold membership, the secretary shall make an appropriate entry in the register of members recording the date on which the member ceased to be a member.

REGISTER OF MEMBERS

7.
 - 1) The public officer of the Association shall establish and maintain a register of members of the Association specifying the name and address of each person who is a member of the Association together with the date on which the person became a member.
 - 2) The register of members shall be kept at the principal place of administration of the Association and shall be open for inspection, free of charge, by any member of the Association at any reasonable hour.

FEES, SUBSCRIPTIONS, ETC.

8. 1) A member of the Association (excepting only Honorary Members) shall, upon admission to membership, pay to the Association a fee of \$10.00 or, where some other amount is determined at a general meeting, of that other amount.
- 2) In addition to any amount payable by the member under Clause (1), a member of the Association shall pay to the Association an annual membership fee of \$10.00 or, where some other amount is determined at a general meeting, of that other amount:-
- a) except as provided by paragraph (b), before 1st January in each calendar year; or
 - b) where the member becomes a member on or after 1st January in any calendar year – upon becoming a member and before 1st January in each succeeding calendar year.

MEMBERS' LIABILITIES

9. The liability of a member of the Association to contribute towards the payment of the debts and liabilities of the Association or the cost, charges and expenses of the winding up of the Association is limited to the amount, if any, unpaid by the member in respect of membership of the Association as required by rule 8.

DISCIPLINING OF MEMBERS

10. 1) Where the Committee is of the opinion that a member of the Association:-
- a) has persistently refused or neglected to comply with a provision or provisions of these rules; or
 - b) has persistently and wilfully acted in a manner prejudicial to the interests of the Association,
- the Committee may, by resolution:-
- c) expel the member from the Association; or
 - d) suspend the member from membership of the Association for a specified period.
- 2) A resolution of the Committee under Clause (1) is of no effect unless the Committee, at a meeting held not earlier than 14 days and not later than 28

days after service on the member of a notice under Clause (3), confirms the resolution in accordance with this rule.

- 3) Where the Committee passes a resolution under Clause (1), the secretary shall, as soon as practicable, cause a notice in writing to be served on the member -
 - a) setting out the resolution of the Committee and the grounds on which it is based;
 - b) stating that the member may address the Committee at a meeting to be held not earlier than 14 days and not later than 28 days after service of the notice;
 - c) stating the date, place and time of that meeting; and
 - d) informing the member that the member may do either or both of the following:-
 - i) attend and speak at that meeting;
 - ii) submit to the Committee at or prior to the date of that meeting written representations relating to the resolution.
- 4) At a meeting of the Committee held as referred to in Clause (3), the Committee shall:-
 - a) give to the member an opportunity to make oral representations;
 - b) give due consideration to any written representations submitted to the Committee by the member at or prior to the meeting; and
 - c) by resolution determine whether to confirm or to revoke the resolution.
- 5) Where the Committee confirms a resolution under Clause (4), the secretary shall, within 7 days after that confirmation, by notice in writing inform the member of the fact and of the members right of appeal under rule 11.
- 6) A resolution confirmed by the Committee under Clause (4) does not take effect:-
 - a) until the expiration of the period within which the member is entitled to appeal against the resolution where the member does not exercise the right of appeal within that period; or

- b) where within that period the member exercises the right of appeal, unless and until the Association confirms the resolution pursuant to rule 11(4).

RIGHT OF APPEAL OF DISCIPLINED MEMBER

- 11. 1) A member may appeal to the Association in general meeting against a resolution of the Committee which is confirmed under rule 10(4), within 7 days after notice of the resolution is served on the member by lodging with the secretary a notice to that effect.
- 2) Upon receipt of a notice from a member under Clause (1), the secretary shall notify the Committee which shall convene a general meeting of the Association to be held within 21 days after the date on which the secretary received the notice.
- 3) At a general meeting of the Association convened under Clause (2):-
 - a) no business other than the question of the appeal shall be transacted;
 - b) the Committee and the member shall be given the opportunity to state their respective cases orally or in writing, or both; and
 - c) the members present shall vote by secret ballot on the question of whether the resolution should be confirmed or revoked.
- 4) If at the general meeting the Association passes a special resolution in favour of the confirmation of the resolution, the resolution is confirmed.

PART III THE COMMITTEE

POWERS, ETC., OF COMMITTEE

- 12. 1) The Committee shall be called the Committee of management of the Association and, subject to the Act, the Regulation and these rules and to any resolution passed by the Association in general meeting –
 - a) shall control and manage the affairs of the Association;
 - b) may exercise all such functions as may be exercised by the Association other than those functions that are required by these rules to be exercised by a general meeting of members of the Association;

- c) has power to perform all such acts and do all such things as appear to the Committee to be necessary or desirable for the proper management of the affairs of the Association;
- d) shall administer and manage the business of the Association in such manner and way as it deems fit in accordance with the Statement of Objects and with these Rules;
- e) shall control and manage the Association premises, competitions conducted by the Association, conduct and privileges to be enjoyed by members, relationships between members and Association employees and the general money management and control and trading activities of the Association;
- f) may borrow, charge any property or business of the Association or give any other security for a debt, liability or obligation of the Association provided that this power may only be exercised with the approval of a majority of members at a general meeting in respect of each specific transaction;
- g) may delegate its powers to any sub-Committee or members of the Association as it deems fit, as well as to revoke such delegation;
- h) any transaction of whatever nature of a commercial or non-commercial nature requiring expenditure of more than \$2,000.00 on any one item (excluding all ordinary running expenses), shall only be made or entered into with the authority of the Association members in a General Meeting;
- i) all cheques, provisory notes, bank drafts, bills of exchange and other negotiable instruments and all receipts for money paid to the Association, shall be signed, drawn, accepted, endorsed or otherwise executed, as the case may be, by two Committee Members nominated by the Committee, or in such other manner as the Committee determine;
- j) shall call a General Meeting by giving a minimum of seven (7) days notice to the Association Members in writing;

CONSTITUTION AND MEMBERSHIP

13. 1) Subject in the case of the first members of the Committee to the Act, the Committee shall consist of the office-bearers of the Association each of whom shall be elected at the annual general meeting of the Association pursuant to Rule 14.

- 2) The office-bearers of the Association shall be:-
 - a) the president;
 - b) the vice-president;
 - c) the treasurer;
 - d) the secretary;
 - e) Four (4) ordinary members.
- 3) Each member of the Committee shall, subject to these rules, hold office until the conclusion of the annual general meeting following the date of the member's election, but is eligible for re-election.
- 4) In the event of a casual vacancy occurring in the membership of the Committee, the Committee may appoint a member of the Association to fill the vacancy and the member so appointed shall hold office, subject to these rules, until the conclusion of the annual general meeting next following the date of the appointment.

ELECTION OF MEMBERS

14.
 - 1) Nominations of candidates for election as office-bearers of the Association or as ordinary members of the Committee may be made verbally or in writing before or at the general meeting called for this purpose by any two members.
 - 2) If insufficient nominations are received to fill all vacancies on the Committee, the candidates nominated shall be deemed to be elected and further nominations shall be received at the annual general meeting.
 - 3) If insufficient nominations are received any vacant positions remaining on the Committee shall be deemed to be casual vacancies.
 - 4) If the number of nominations received is equal to the number of vacancies to be filled, the persons nominated shall be deemed to be elected.
 - 5) If the number of nominations received exceeds the number of vacancies to be filled, a ballot shall be held provided that such ballot may be held by a show of hands.

- 6) The ballot for the election of office-bearers and ordinary members of the Committee shall be conducted at the annual general meeting in such usual and proper manner as the Committee may direct.
- 7) A nomination of a candidate for election under this Clause is not valid if that candidate has been nominated for election to another office at the same election.

OFFICER BEARERS

15. 1) **The President** shall be responsible for the co-signing of documents executed or prepared by the Secretary or Treasurer of the Association.
- 2) **The Vice-President** shall assume the President's responsibilities in his/her absence.
- 3) **The Secretary** of the Association shall, as soon as practicable after being appointed as secretary, lodge notice with the Association of his or her address.

It is the duty of the secretary to keep minutes of:-

- a) all appointments of office – bearers and members of the Committee;
- b) the names of members of the Committee present at a Committee meeting or a general meeting; and
- c) all proceedings at Committee meetings and general meetings. Minutes of proceedings at a meeting shall be signed by the chairperson of the meeting or by the chairperson of the next succeeding meeting.
- d) maintain a register of donated and/or gifted items to the Association from members and/or other interested parties or Governmental Departments, including the nature of the gifted article or item, the purpose of the donation or gift and whether the said article or item is by way of direct grant, donation or gift for the absolute benefit of the Association or by way of bailment or loan to the Association.

The Secretary shall be responsible for the correspondence of the club, archives, members index.

- 4) **The Vice-Secretary** shall assume the Secretary's responsibilities in his/her absence.

- 5) **The Treasurer** shall ensure that:-
- a) all money due to the Association is collected and received and that all payments authorised by the Association are made; and
 - b) correct books and accounts are kept showing the financial affairs of the Association including full details of all receipts and expenditure connected with the activities of the Association.

CASUAL VACANCIES

16. For the purposes of these rules, a casual vacancy in the office of a member of the Committee occurs if the member –
- a) dies;
 - b) ceases to be a member of the Association;
 - c) becomes an insolvent under administration within the meaning of the Corporations Law;
 - d) resigns office by notice in writing given to the secretary;
 - e) is removed from office pursuant to these rules;
 - f) becomes of unsound mind or a person whose person or estate is liable to be dealt with in any way under the law relating to mental health; or
 - g) is absent without the consent of the Committee from all meetings of the Committee held during a period of 6 months.

REMOVAL OF MEMBER

17. 1) The Association in a general meeting may by resolution remove any member of the Committee from the office of member before the expiration of the members term of office and may by resolution appoint another person to hold office until the expiration of the term of office of the member so removed.
- 2) Where a member of the Committee to whom a proposed resolution referred to in Clause (1) relates makes representations in writing to the secretary or president (not exceeding a reasonable length) and requests that the representations be notified to the members of the Association, the secretary or the president may send a copy of the representations to each

member of the Association or, if they are not so sent, the member is entitled to require that the representations be read out at the meeting at which the resolution is considered.

MEETINGS AND QUORUM

18.
 - 1) The Committee shall meet at least once per month at such place and time as the Committee may determine.
 - 2) Additional meetings of the Committee may be convened by the president or by any member of the Committee.
 - 3) Oral or written notice of a meeting of the Committee shall be given by the secretary to each member of the Committee at least 48 hours (or such other period as may be unanimously agreed upon by the members of the Committee) before the time appointed for the holding of the meeting.
 - 4) Notice of a meeting given under Clause (3) shall specify the general nature of the business to be transacted at the meeting and no business other than that business, shall be transacted at the meeting, except business which the Ordinary Members present at the meeting unanimously agree to treat as urgent business.
 - 5) Any 4 members of the Committee constitute a quorum for the transaction of the business of a meeting of the Committee except where the President or Vice-President are not in attendance in which case any 5 members of the Committee shall constitute a quorum.
 - 6) No business shall be transacted by the Committee unless a quorum is present and if within half an hour of the time appointed for the meeting a quorum is not present the meeting stands adjourned to the same place and at the same hour of the same day in the following week. The Committee may by unanimous decision agree to include in the quorum a telephonic/teleconference attendance of any Committee Member who is unable to attend the Committee Meeting because of exceptional circumstances. For the purposes of this section only "exceptional circumstances" shall mean and include illness, travel and distance to be covered to attend any meeting and all other matters which the Committee considers reasonable in the circumstances.
 - 7) If at the adjourned meeting a quorum is not present within half an hour of the time appointed for the meeting, the meeting shall be dissolved.
 - 8) At a meeting the Committee –

- a) the president or, in the president's absence, the vice-president shall preside; or
- b) if the president and the vice-president are absent or unwilling to act such one of the remaining members of the Committee as may be chosen by the members present at the meeting shall preside.

DELEGATION BY COMMITTEE TO SUB-COMMITTEE

19. 1) The Sub-Committees shall be established for any area determined appropriate by the Committee including the following areas:-
 - Cultural activities;
 - Local activities;
 - Social activities;
 - Sporting.
- 2) The Committee may, by instrument in writing, delegate to one or more sub-Committees (consisting of such member or members of the Association as the Committee thinks fit) the exercise of such of the functions of the Committee as are specified in the instrument, other than –
 - a) this power of delegation; and
 - b) a function which is a duty imposed on the Committee by the Act or by any other law.
- 3) A function the exercise of which has been delegated to a sub-Committee under this rule may, while the delegation remains unrevoked, be exercised from time to time by the sub-Committee in accordance with the terms of the delegation.
- 4) A delegation under this Section may be made subject to such conditions or limitations as to the exercise of any function the subject thereof, or as to time or circumstances, as may be specified in the instrument of delegation.
- 5) Notwithstanding any delegation under this rule, the Committee may continue to exercise any function delegated.
- 6) Any act or thing done or suffered by a sub-Committee acting in the exercise of a delegation under this rule has the same force and effect as it would have if it had been done or suffered by the Committee.
- 7) The Committee may by instrument in writing, revoke wholly or in part any delegation under this rule.

- 8) A sub-Committee may meet and adjourn as it thinks proper.

PART IV GENERAL MEETINGS

HOLDING OF ANNUAL GENERAL MEETINGS

20. 1) With the exception of the first annual general meeting of the Association, the Association shall, at least once in each calendar year and within the period of 6 months after the expiration of each financial year of the Association, convene an annual general meeting of its members.
- 2) The Association shall hold its first annual general meeting –
- a) within the period of 18 months after its incorporation under the Act; and
 - b) within the period of 2 months after the expiration of the first financial year of the Association.

VOTING AND DECISIONS

21. 1) Questions arising at a meeting of the Committee or of any sub-Committee appointed by the Committee shall be determined by a majority of the votes of members of the Committee or sub-Committee present at the meeting.
- 2) Each member present at a meeting of the Committee or of any sub-Committee appointed by the Committee (including the person presiding at the meeting) is entitled to one vote but, in the event of an equality of votes on any question, the person presiding may exercise a second or casting vote.
- 3) Subject to rule 19(5), the Committee may act notwithstanding any vacancy on the Committee.
- 4) Any act or thing done or suffered, or purporting to have been done or suffered by the Committee or by a sub-Committee appointed by the Committee, is valid and effectual notwithstanding any defect that may afterwards be discovered in the appointment or qualification of any member of the Committee or sub-Committee.

ANNUAL GENERAL MEETINGS – CALLING OF AND BUSINESS AT

22. 1) The annual general meeting of the Association shall, subject to the Act

and to Rule 20, be convened on such date and at such place and time as the Committee thinks fit.

- 2) In addition to any other business which may be transacted at an annual general meeting, the business of an annual general meeting shall be –
 - a) to confirm the minutes of the last preceding annual general meeting and of any special General meeting held since that meeting;
 - b) to receive from the Committee reports upon the activities of the Association during the last preceding financial year;
 - c) to elect office-bearers of the Association and Ordinary Members of the Committee.
- 3) An annual general meeting shall be specified as such in the notice convening it.

SPECIAL GENERAL MEETINGS – CALLING OF –

23. 1) The Committee may, whenever it thinks fit, convene a special general meeting of the Association.
- 2) The Committee shall, on the requisition in writing of not less than 5 percent of the total number of members, convene a special meeting of the Association.
- 3) A requisition of members for a special general meeting:-
 - a) shall state the purpose or purposes of the meeting;
 - b) shall be signed by the members making the requisitions;
 - c) shall be lodged with the secretary; and
 - d) may consist of several documents in a similar form, each signed by one or more of the members making the requisition.
- 4) If the Committee fails to convene a special general meeting to be held within 1 month after the date on which a requisition of members for the meeting is lodged with the secretary, any one or more of the members who made the requisition may convene a special general meeting to be held not later than 3 months after that date.

- 5) A special general meeting convened by a member or members as referred to in Clause (4) shall be convened as nearly as is practicable in the same manner as general meetings are convened by the Committee and any member who thereby incurs expense is entitled to be reimbursed by the Association for any expense so incurred.

NOTICE

24. 1) Except where the nature of the business proposed to be dealt with at a general meeting requires a special resolution of the Association, the secretary shall, at least 14 days before the date fixed for the holding of the general meeting, cause to be sent by post to each member at the members address appearing in the register of members, a notice specifying the place, date and time of the meeting and the nature of the business proposed to be transacted at the meeting.
- 2) Where the nature of the business proposed to be dealt with at a general meeting requires a special resolution of the Association, the secretary shall, at least 21 days before the date affixed for the holding of the general meeting, cause notice to be sent to each member in the manner provided in Clause (1) specifying, in addition to the matter required under Clause (1), the intention to propose the resolution as a special resolution.
- 3) No business other than that specified in the notice convening a general meeting shall be transacted at the meeting except, in the case of an annual general meeting, business which may be transacted pursuant to Rule 22(2).
- 4) A member desiring to bring any business before a general meeting may give verbal notice of that business at any time prior to the meeting to the secretary who shall include that business at the meeting.

PROCEDURE

25. 1) No item of business shall be transacted at a general meeting unless a quorum of members entitled under these rules to vote is present during the time the meeting is considering that item.
- 2) Five members present in person (being members entitled under these rules to vote at a general meeting) constitute a quorum for the transaction of the business of a general meeting.
- 3) If within half an hour after the appointed time for the commencement of a general meeting a quorum is not present, the meeting if convened upon the requisition of members shall be dissolved and in any other case shall stand adjourned to the same day in the following week at the time and (unless another place is specified at the time of the adjournment by the person

presiding at the meeting or communicated by written notice to members given before the day to which the meeting is adjourned) at the same place.

- 4) If at the adjourned meeting a quorum is not present within half an hour after the time appointed for the commencement of the meeting, the members present (being not less than 3) shall constitute a quorum.

PRESIDING MEMBER

26. 1) The president or, in the president's absence, the vice-president, shall preside as chairperson at each general meeting of the Association.
- 2) If the president and the vice-president are absent from a general meeting or unwilling to act, the members present shall elect one of their number to preside as chairperson at the meeting.

ADJOURNMENT

27. 1) The chairperson of a general meeting at which a quorum is present may, with the consent of the majority of members present at the meeting, adjourn the meeting from time to time and place to place, but no business shall be transacted at an adjourned meeting other than the business left unfinished at the meeting at which the adjournment took place.
- 2) Where a general meeting is adjourned for 14 days or more, the secretary shall give written or oral notice of the adjourned meeting to each member of the Association stating the place, date and time of the meeting and the nature of the business to be transacted at the meeting.
- 3) Except as provided in Clauses (1) and (2), notice of an adjournment of a general meeting or of the business to be transacted at an adjourned meeting is not required to be given.

MAKING OF DECISIONS

28. 1) A question arising at a general meeting of the Association shall be determined on a show of hands and, unless before or on the declaration of the show of hands a poll is demanded, a declaration by the chairperson that a resolution has, on a show of hands, been carried or carried unanimously or carried by a particular majority or lost, or an entry to that effect in the minute book of the Association, is evidence of the fact without proof of the number or proportion of the votes recorded in favour of or against that resolution.

- 2) At a general meeting of the Association, a poll may be demanded by the chairperson or by not less than 3 members present in person or by proxy at the meeting.
- 3) Where a poll is demanded at a general meeting, the poll shall be taken –
 - a) immediately in the case of a poll which relates to the election of the chairperson of the meeting or to the question of an adjournment; or
 - b) in any other case, in such manner and at such time before the close of the meeting as the chairperson directs, and the resolution of the poll on the matter shall be deemed to be the resolution of the meeting on that matter.

SPECIAL RESOLUTION

29. A resolution of the Association is a special resolution if –
- a) it is passed by a majority which comprises not less than three-quarters of such members of the Association as, being entitled under these rules so to do, vote in person at a general meeting of which not less than 21 days written notice specifying the intention to propose the resolution as a special resolution was given in accordance with these rules; or
 - b) where it is made to appear to the Commission that it is not possible or practicable for the resolution to be passed in the manner specified in paragraph (a) the resolution is passed in a manner specified by the Commission.

VOTING

30. 1) All Ordinary and Associate Members shall be entitled to vote at meetings. Honorary Members shall not be entitled to vote.
- 2) Upon any question arising at a general meeting of the Association a member has one vote only.
 - 3) All votes shall be given personally and not by proxy.
 - 4) In the case of an equality of votes on a question at a general meeting, the chairperson of the meeting is entitled to exercise a second or casting vote.
 - 5) A member or proxy is not entitled to vote at any general meeting of the Association unless all money due and payable by the member or proxy to

the Association has been paid, other than the amount of the annual subscription payable in respect of the then current year.

PART V MISCELLANEOUS

INSURANCE

31. 1) The Association shall effect and maintain insurance pursuant to the requirements of the Act and any associated regulations.
- 2) In addition to the insurance required under Clause (1), the Association may effect and maintain other insurance.

FUNDS – SOURCE

32. 1) The funds of the Association shall be derived from entrance fees and annual subscription of members, donations and, subject to any resolution passed by the Association in general meeting, such other sources as the Committee determines.
- 2) All money received by the Association shall be deposited as soon as practicable and without deduction to the credit of the Association's bank account.
- 3) The Association itself shall, as soon as practicable after receiving any money, issue an appropriate receipt.

FUNDS – MANAGEMENT

33. 1) Subject to any resolution passed by the Association in general meeting, the funds of the Association shall be used in pursuance of the objects of the Association in such manner as the Committee determines.
- 2) All cheques, drafts, bills of exchange, promissory notes and other negotiable instruments shall be signed by any 2 members of the Committee or employees of the Association, being members or employees to do so by the Committee.

ALTERATION OF OBJECTS AND RULES

34. The statement of objects and these rules may be altered, rescinded or added to only by a special resolution of the Association.

COMMON SEAL

- 35. 1) The common seal of the Association shall be kept in the custody of the public officer.
- 2) The common seal shall not be affixed to any instrument except by the authority of the Committee and the affixing of the common seal shall be attested to the signatures either of 2 members of the Committee or 1 member of the Committee and of the public officer or secretary.

CUSTODY OF BOOKS, ETC.

- 36. Except as otherwise provided by these rules, the public officer shall keep in his or her custody or under his or her control all records, books and other documents relating to the Association.

INSPECTION OF BOOKS, ETC.

- 37. The records, books and other documents of the Association shall be open to inspection, free of charge, by a member of the Association at any reasonable hour.

SERVICE OF NOTICES

- 38. 1) For the purposes of these rules, a notice may be served by or on behalf of the Association upon any member either personally or by sending it by post to the member at the member's address shown in the register of members.
- 2) Where a document is sent to a person by properly addressing, prepaying and posting to the person a letter containing the document, the document shall, unless the contrary is proved, be deemed for the purposes of these rules to have been served on the person at the time at which the letter would have been delivered in the ordinary course of post.

SURPLUS PROPERTY

- 39. In the event that the Association is wound up the Association's surplus property, as defined in the Act and associated regulations shall be disposed of as follows:-
 - a) As to any article, item or property loaned to the Association on bailment or by way of loan to be returned to the donor, provided the said loan or bailment is recorded in the register maintained in accordance with Paragraph 15 3) hereof.

- b) and thereafter shall be donated to a Basque Association whether in Australia or in the Basque Provinces having substantially similar objects to those of the Association which Association shall be determined by the “Director para Relaciones para la Dispora y la Cooperacion al Desarrollo”.



Appendix Urazandi

Five: Questionnaire

“URAZANDI”: ACROSS THE SEAS A COMPILATION OF THE HISTORIES OF THE BASQUE COMMUNITIES

Because the years are passing faster than we care to admit, our own history and people are leaving us without our having documented their unique stories and experiences. The Basque Government of Euskadi proposes “Project Urazandi”: Basques Across the Seas. The 1999 World Congress of Basque Collectivities, and the Basque Parliament in Vitoria-Gasteiz have both asked that each of the Basque organizations, societies, and Centers work to gather your own historical documents regarding your organization’s founding, including photographs, newsletters, bulletins, oral histories of emigrants and later generation Basques in your community, and the history of development of your Basque association.

Suggested Discussion Questions for Interviews

The questions could include the following:

Section 1. *The process of emigration.*— Causes of emigration? Situation in the Basque Country? What knowledge did you have of networks of family or friends in

Australia? Did you know where other people from your village went when they emigrated? Were there emigration agents or offices present in your hometown or in the area? What did you know about Australia before coming here? Did you emigrate with family members or alone? Would you say you were a part of political or economic emigration?

Section 2. **Labor and social participation in the town to which they moved.**– Different jobs held? Social and employment mobility- was it difficult? Work and cultural adaptation? Political or union activities? Participation in Basque cultural activities in Australia? Relations with other Basques for business and commerce? What other kinds of networks do you have with Basque people?

Section 3. **Family.**– Did you marry in the Basque Country or in Australia? With a Basque or non-Basque? Did any of your immediate family emigrate with you, or later? Have you maintained relations with your close family and extended relatives in the Basque Country? Using what methods (Letters? Telephone? Internet?) How often?

Section 4. **Relations with other Basques.**– Was there an already existing Basque community in the town where you arrived? What was your personal relation with this community? Why were you interested, or not interested, in maintaining relations with these other Basques? What was the structure of that Basque organization or Center or community? What kinds of Basque organizations are there now? (cultural, political, economic aid, sport, dance, mus etc.) Do you know anything about how or when they were formed? Do you know of any problems in these associations?

Section 5. **Vision of the Basque Country from Australia.**– What kind of news arrived (and by what means- letters, friends, other emigrants) from the Basque Country when you first came? What did you know about the political and economic situation in the Basque Country? How did your homeland family change while you have been in Australia? Have you been back to visit Euskal Herria? What differences did you notice since you left? What is your opinion of those changes? Has new technology affected your information about the Basque Country today? In what way?

Section 6. **Return.**– Have you thought of returning to the Basque Country? Do you have plans to return permanently? What factors have led to your decision to stay in Australia or to return to the Basque Country? (For those who have returned permanently: What was the return like? What caused you to return? What was your adaptation like upon returning?)

Section 7. **Additional Information.**– Information they have regarding other emigrants. Letters or correspondence they have saved and would be willing to share? Any photographs they would be willing to allow us to copy?

B. *The creation of your associations/ club/ center/ dance group/ klikas/ pelota/ choir/ mus tournaments/language classes etc.*

In what years, by whom, and why were these groups formed?

Do they continue still today? How many members are there in each group?

Give a few examples of performances and activities by these groups (are they for the general public or only Basque events?)

Add any other kind of organizations, or activities, that have been a part of your Basque community and that you think are important.

C. *Basque Center or Club events and functions:*

What are the typical calendar year activities and events of your Basque Center or Club?

What are the goals/objectives/purpose of your Basque club?

D. *Your Basque community today:*

What generations are included in your community? Are most Basques emigrants themselves? First generation born in Australia? The second generation born in the Australia?

What kinds of jobs do Basques have in your community today? Are there Basque businesses and land owners? Teachers? Skilled professionals? Other professionals, etc.?

How are Basques received in your community? Do most non-Basques know what “Basque” is?

Approximately what percentage of your members understand/speak the Basque language at all? Are there many that speak French or Spanish?

What do you expect your Basque community to be like 50 years from now?

Questions to be added to the interviews regarding the Basque organization

Do you think your Basque organization was a needed economic or social institution at the time it was established?

What purpose did it have? What goals and objectives did it fill for the community? For you personally, and your family?

What kinds of activities and events held at the Basque Center can you remember attending, and what were the approximate years? How often did you go to the Center in the 1950s and 1960s?

Can you remember any regular activities organized by the Basque Center in the past that no longer are a part of the events now held? (Examples: Aberri Eguna celebrations on Easter Sunday, boxing matches, aerobics classes)

As you think of the development and changes in the Basque community in your area, which do you think have been the most important or influential and why? (Language classes? Dancing? Choir? Sports? Basque businesses? Basque Government involvement and visits to Australia? Basque picnics or dances?)

Can you remember any political involvement of the Basque Center as an institution, or Basque individuals, with Australian politics (national or local level) ? Do you have an opinion about this involvement?

Can you remember any political involvement of the Basque organization, or Basque individuals, with politics in the Basque Country, or Spain or France? Do you have an opinion about this involvement?

What does being Basque mean to you? Have the Basque organizations affected that “Basqueness” in any way? Do you think of “being Basque”, and “being Australian” as conflicting or competing, or are they completely different categories?

Today in Australia what makes a person Basque? What characteristics must they have? Do you think this will change?

Because new immigration to the area has basically stopped, what do you think the future holds for the Basques here?



Appendix List of

Six: Interviewees

Some of these spellings of surnames are from their official legal documents, others are from the Basque orthography. A name in quotations ie, “Mili” is a nickname. A surname in parentheses (Zarate) shows the surname of the husband. In Australia, the English tradition of changing a woman’s surname to her husband’s surname upon marriage is the custom. However, many of these women asked to have their own family surnames listed. The first surname is of the person’s father, the second surname is of the person’s mother.

Aboitiz, Milagros
Aboitiz Egia, Begoña
Adan, Gerardo
Adarraga Elizaran, Agustín
Agirresarobe, Leon
Alberdi Arkarato, Gerardo
Alberdi Elortegui, Johnny
Aldamizetxeberria, Fidel
Alfonso Espilla, Ricardo
Almiral, María Rosa
Alkala, Ángel
Alonso Fernández, Lolita
Altuna, Pedro
Amezaga de, Amondo, María Rosa

Amigot Martínez, Milagros “Mili”
Amorebieta Zuñega, Francisco Javier
Amorebieta Zuñega, Miguel Àngel
Andueza Lasheras, Cándido
Arana, Catalina
Aranas, Peter Luis
Aranas Aranbarri, Pedro
Arauco Aguirre, María Purificación
Arrasate Cajigas, María Concepción
Arrate, Agustín
Arrate Bengoa, Amaya
Arrate Bengoa, Idoya
Arrate Bengoa, John
Arregi, Isabel

Arrillaga de Azpiri, Rosario
 Arriola, Carmen
 Astoreka Aranbarri, Pilar
 Astorkia Bengoetxea, María Pilar (Jayo)
 Astorkia, Valentín
 Astui, Valentín
 Atxurra Etxebarria, Elizabeth (Wright)
 Augustegui, Victor “Bolu”
 Azcona, Jesús
 Azkarate, María Socorro
 Azkue Elorrieta, José Antonio
 Azkue Elorrieta, Juan José
 Azpiri, Antolín
 Azpiri Arrillaga, Mila

Badiola, Mari Carmen
 Balanzategui, Bianka Vidonja
 Balanzategi, Gotzone (Zemaitis)
 Balanzategi Arkarazo, Jon Iñaki
 Bañuelos Salazar, Aitor
 Bañuelos, Benito
 Bañuelos, Sylvino
 Barbarias, Miren Garbiñe
 Barrueta, Martina
 Barturen Zulueta, Jon
 Barueta Pujana, Martina
 Bediaga Alzaga, Juan
 Bengoa Bereciartu, Juan
 Bengoa Bereciartu, Mary (Arrate)
 Bengoa Bereciartu, Pedro
 Bengoa Martiartu, Rosemary
 Bereicua, Txomin
 Berriogoa, Domingo “Txabi”
 Bilbao, Jon Ander
 Bilbao Barturen, Jone
 Bilbao, José Luis
 Bilbao, Sally
 Blake de Amezaga, Damien
 Blake, Frank

Candina Maia
 Candina, Nerea
 Candina, Rosarito “Nekane”

Celaia, Mari (Jayo)
 Celaia Murelaga, María
 Cornejo Torres, “Pepi”

Domench, Helen
 Domentxaurrutia, José María
 Duñabeitia, Felisa

Eizaguirre, Pilar
 Elordieta, Isaías
 Elordieta, Jesús
 Elordieta, Josu
 Elortegi, José
 Erkiaga Farmer, David Leslie
 Etxabe, Antonia (Mendiolea)
 Etxebarria Plaza, Rosita

Farrell, Rhonda
 Fernández Berrahondo, María Ángeles
 (Zarate)
 Freijo Gastañaga, Antonio

Gabiola Anchustegui, María Gloria
 Gabiola Ibarra, José Ignacio
 Gabiola Laca, Diana
 Gabiola Laca, Elizabeth
 Gandarias, José Antonio
 Gandiaga, Àngel
 Gandiaga, José
 Gangoiti, Josefina
 Garagarza, Miren (Pérez)
 Garate Negugogor, Tomás
 García, Carmen
 Gereka Lazkano, Dolores
 Gerrikagoitia, Iñaki
 Goicoechea Jensen, Stephen
 Goicoechea Jensen, María
 Goicoechea Jensen, Teresa (Jarvis)
 Goicoechea Ugarte, José Mari “Joe”
 Goicoechea Ugarte, Juan Mari
 Goicoechea, Ana Mari
 Goicoechea, Jenny
 Goikoetxea, José María “Kurtxio”

Goikoetxea Gangoit, Jose Mari “Joe”
Goitiandia, Rita (Vincente Goitiandia)
Gomez, Cristina
Goñi, Anita
Goñi, Iñaki
Goñi, Maite

Harris, Robert
Herrera, José Luis

Ibañez, Andoni
Ibañez Campos, Tomás
Ibañez Fernández, Mari Asunción
Illarramendi Manterola, Eusebio
Imaz Maruri, Agustín
Inunciaga, José María
Ipinazar, Adelaide
Iriarte Hernández, Asunción “María”
Iribar, Begoña
Iriondo, María Jose “Marijose” (Uribarri)
Iriondo Ezkiaga, Javier
Irizarri, Susana
Iturbe, Iñaki
Iturriaga Totoricagüena, Cecilio
Izaguirre, Rosa Mari

Jauregi, Félix
Jayo Celaia, María Victoria (Wherry)
Jayo Astorkia, Miriam
Jayo Uriguen, Félix
Jayo Uriguen, José María

Laca, Jesusa Catalina
Lalane, Gonzalo
Larrauri Aldamiz, Miren
Larrazabal Mendiola, Jon
Larrazabal, José
Lasa Aranzadi, José
Lasa, Editha
Lasa, Julián
Latorre, María José
Latorre Martín, Pilar
Laucirica, Floren
Laucirica, Joseba Loren

Laucirica Yribar, Miren Begoña
Lejarraga, Enrike
Lekerikauriarte, Genaro
Lizarazu, Fidel
López de Arechavaleta, Sebastián
Luno Bilbao, Marisol (Bilbao)

Maguregui, Sabina (Malaxechevarria)
Malas, Carmen
Malas, José
Malaxechevarria Maguregui, Jaime
Malaxetxebarria Intxausti, María
 Ángeles (Bengoa)
Malaxechevarria, Juan
Mainvil, Joanne
Marqués, Matilde
Martiartu, María Begoña (Bengoa)
Martínez Goicoechea, Luke
Martínez Simón, Carmen
Mendieta Etxebarria, David
Mendieta, Miren
Mendiola Uriguen, Johnny
Mendiola Uriguen, Dolores (Larrazabal)
Mendiola Etxabe, Peter
Mendoza, Jesús
Menéndez, Franciso “Paco”
Monasterio Careaga, Juan Luis “Txiri”
Monasterio, José Luis
Monasterio Urberuaga, Pedro
Moraes Gorecki, Vanda
Moreno Ugalde, Joseba
Moriones, Ángel
Mugika Zozai, Francisco
Mugika, José Mari
Mugika, Santiago
Muguira, Ángel
Muguira Lekerikauriarte, Julia (Albizu)
Muñoz, Alfredo
Muñoz, Gonzalo
Muxica, Jon

Oar San Pedro Azla, Francisco “Frank”
Oar, Pura (Arauko)

Ochoa, Benito
 Olabbarriaga, Juan Andrés
 Oleaga Undabarrena, Eukeni
 Ordorika, George
 Orive Llorente, Pablo
 Ormaetxea, Abelina
 Orúe, Carlos
 Orúe Sanz, Karlos Jr.
 Otaegi, Jon
 Otaegi, Juliana “Julita”

Perales Vivar, Lucía
 Peralta, José María
 Pérez, Ángel
 Pérez, Elena
 Pérez Garagarza, Aritz
 Perez Garagarza, Julene
 Pérez Garagarza, Lander
 Plaza, Jesús María
 Plaza, Mateo
 Poza, Matías
 Poza, Peggy
 Reboredo Larrinaga, Anamari Teresa
 Rekalde, Elisa

 Salazar Garrigoz, María Asunción
 “Mariasun”
 San Gil, Luis
 Sánchez, Dolores
 Sanz, Miren
 Sobredo, Mari
 Suto, Carmen

 Torresan, María
 Torrijos Capa, Antonio
 Totorikaguena, Emeterio

Totorikaguena, José Ramón
 Totorikaguena, Serafina
 Txurruka Jesús

 Ugalde Martínez, Johnny
 Ugalde Aranguena, José Antonio
 “Anbeko”
 Ugalde Aranguena, Lucía “Anbeko”
 Ugarte, Beremuda
 Unzue, Javier
 Urberuaga Bengoetxea, José María
 Urberuaga Ortuzar, Alberto
 Urberuaga Badiola, Amaia
 Urbietta, José Antonio
 Urdangarin Erviti, Miguel
 Uribe, Juan
 Urrejola Landaburu, Francisca
 Uribarri Jáuregui, Enrique
 Uribarri, María Jose (Iriondo)
 Urruzmendi, Nicolas

 Yribar, Begoña

 Zabala, Antón
 Zabala, José María
 Zabaleta, Josefa
 Zabaleta, Juan José
 Zabarte Ajuria, Iker
 Zaldumbide, Ramón
 Zaldumbide Mooney, Wayne
 Zozaia Abanz, María Visitación (Mugika)
 Zubikarai, Ángel
 Zubikarai, Luis
 Zugasti, Jesús María
 Zugasti, José Luis
 Zumaran, Lorenzo



Appendix
PHD
(London
of Economics

Seven: Questionnaire School Fieldwork)

London School of Economics and Political Science PhD questionnaire used for statistical data.

PLEASE CIRCLE THE NUMBER OF YOUR ANSWER

Q-1 *Which of the following best describes how you think of yourself? (Circle one answer please)*

1. Basque
2. Basque-Australian
3. Australian-Basque
4. Australian
5. Other (Specify) _____

Q-2 *Do you know how to speak Basque?*

1. Fluently
2. With some difficulty
3. I can understand a basic conversation
4. I know a few words
5. None at all

- Q-3 *Can you read and write in Basque?*
1. Fluently
 2. With some difficulty
 3. Very simple sentences
 4. A few words
 5. None at all
- Q-4 *How often do you speak Basque at home?*
1. Every day, in almost every conversation, using more Basque than another language
 2. Every day we switch back and forth between languages, using Basque equally with others
 3. We speak Basque for certain topics, or with certain persons, using it less than other languages
 4. For certain greetings, celebrations, special phrases like 'Happy Birthday'
 5. Never
- Q-5 *Have your parents and family members participated in a Basque organisation in Australia, or are you the first in your family to get involved? Please circle all those who have participated.*
1. Parents
 2. Brothers and Sisters
 3. Grandparents
 4. Other Relatives such as Aunts, Uncles, cousins
 5. I am the only one involved from my family.
- Q-6 *If you are married or living with a partner, does he/she and any children you have participate in the Basque organisation? Circle all those who participate. (Please answer for a former spouse if you are widowed or divorced, and for a current partner or spouse if re-married)*
1. My spouse/partner participates.
 2. My children participated as youth and continue to participate.
 3. My children did participate when young, but no longer do.
 4. My children did not participate as youth, but currently do.
 5. My children did not participate as youth, nor do they currently participate.
 6. I have never married, and have no children.
- Q-7 *How often do you read newspapers or journals with information about Euskal Herria?*
1. Almost everyday
 2. About once a week
 3. About once a month
 4. About once a year
 5. Never

Q-8 *How often do you eat Basque style food at home?*

1. Almost everyday
2. About once a week
3. A few times a month
4. A few times a year
5. Never

Q-9 *Have you ever lived in, or visited the Basque country? Please circle the numbers representing dates if you visited Euskal Herria in that time period. Leave blank if you have not.*

1. I have never lived in, nor visited Euskal Herria.
2. I lived in, or visited, Euskal Herria before 1974.
3. 1975-1985
4. 1986-1996
5. I plan to visit Euskal Herria before the year 2000.

Q-10 *Which political party do you usually associate yourself with in Australia?*

1. Labor party
2. Liberal party
3. Country party
4. Other _____
5. I do not participate in Australian politics.

Q-11 *Have you patronised a business or professional solely because Basque people own it or work there?*

1. Never
2. Rarely, maybe once in five years
3. Some of the time, maybe once a year
4. Most of the time, usually once a month
5. Always, I make a special effort to give my business to other Basques.

Q-12 *In Australia, have you ever been treated favourably or unfavourably because of your Basque heritage? Circle 1 for UNFAVOURABLY and 2 for FAVOURABLY for any of the following situations, or leave blank if being Basque has not made a difference.*

UNFAVOURABLY	FAVOURABLY	
1	2	Getting a job
1	2	Receiving a government benefit
1	2	Joining a club
1	2	Admission to school or university
1	2	Being chosen for a scholarship or award
1	2	Buying or renting a house or apartment
1	2	Other (please specify) _____

Q-13 *Which political party most closely fits your views (whether you are eligible to vote or not) in the Basque Autonomous Community (Alaba, Bizkaia, Guipuzkoa)? Please circle only one answer.*

1. UCD Union de Centro Democratico
2. PP Partido Popular
3. PSOE Partido Socialista Obrero Espanol
4. PCE Partido Comunista de Espana
5. PNV Partido Nacionalista Vasco
6. EA Eusko Alkartasuna
7. EE Euskadiko Ezkerra
8. HB Herria Batasuna
9. Other (please name the party) _____
10. I do not know enough about Basque country political parties to answer this question.
11. I purposefully stay out of Basque country politics.

Q-14 *Why do YOU preserve your Basque identity? Listed below are some of the reasons people of Basque heritage give for maintaining their Basque identity and culture in their new countries. Please circle all of those which are also reasons for you.*

1. It is my responsibility to my ancestors to carry on the traditions they taught me.
2. I can make friends at the Basque club.
3. I want my children to meet other Basques for a possible future spouse.
4. Being Basque makes me feel special and unique.
5. I feel like I have an extended family in our Basque community.
6. Claiming an ethnic identity can help me get a special government benefit.
7. I feel Basques have a special connection to each other.
8. I want to promote an awareness of the political situation in the Basque country to Australians.
9. People of Basque heritage living in Australia, can influence Australian politics.
10. I am interested in my history and culture.
11. It is important to keep old traditions in this modern world where people do not seem to care about each other anymore.
12. Basque families in Australia are closer to each other, and do not have as many of the problems of other families in today's society.
13. I want to make my parents happy.
14. I am proud of the good reputation of Basques as honest and hard-working people.

Please take a moment to add your own reasons for preserving your Basque identity in Australia and why it is important to you:

Q-15 Next we would like your opinions regarding the following statements made by other diaspora Basques like yourself. Please respond by writing the number from 1 to 5 in the line next to each statement. The numbers range from 1 (strongly agree) to 5 (strongly disagree), as indicated on the following scale:

1	2	3	4	5
STRONGLY	AGREE	NO	DISAGREE	STRONGLY
AGREE		OPINION		DISAGREE

1. ____ To be considered a Basque, a person should speak the Basque language.
2. ____ To be Basque, one must have Basque ancestors.
3. ____ The Basque culture can be maintained without the language.
4. ____ I feel more comfortable with Basque friends in Australia than I do with other Australian friends.
5. ____ Basque immigrants should try to assimilate and practice the traditions of their new country.
6. ____ Being Basque has helped me get a job, promotion, scholarship, or award.
7. ____ Basques should try to marry other Basques.
8. ____ I prefer to participate in Basque cultural events and not Basque political events.
9. ____ Australian values are more important to me than Basque values.
10. ____ Persons of Basque heritage have a higher socioeconomic status than other immigrants in Australia.
11. ____ It is important to me to correspond with family and friends in Euskal Herria at least once a year.
12. ____ Politicians in Euskal Herria should worry about culture before civil rights and economics.
13. ____ Admirers of General Franco, and his politics, are no longer a threat to the Basques.
14. ____ The Basque Autonomous Government should not trust the Spanish central government.
15. ____ Whether or not I agree with its use, I think political violence has been effective for achieving more autonomy in the Basque country.
16. ____ Persons permanently living in Euskal Herria should be accepted as Basques, whether or not they were born there.
17. ____ I would be willing to help the Basque Government establish international trade links with Australian businesses.
18. ____ It is not important to maintain the Basque language, because so few people know it.
19. ____ Mothers have been more influential than fathers for teaching Basque culture to their children.
20. ____ I have my own life in Australia and plan to return to Euskal Herria only to visit.

Q-16 *There are many differing opinions of a possible future for the Basque provinces. In your opinion, which of these is the most desirable situation for the future of the seven provinces?*

1. Lapurdi, Nafarroa Beherea, and Zuberoa stay a part of France; Araba, Bizkaia, and Gipuzkoa keep their autonomous government inside Spain; Nafarroa keeps its separate autonomous government inside Spain.
2. Lapurdi, Nafarroa Beherea and Zuberoa stay a part of France; Araba, Bizkaia, Gipuzkoa, unite with Nafarroa to keep one autonomous government inside of Spain.
3. Lapurdi, Nafarroa Beherea, Zuberoa, Araba, Bizkaia, Gipuzkoa, and Nafarroa declare independence from both France and Spain, and together form one separate country.
4. I do not know enough about the situation to answer this question.

Q-17 *Please answer the following questions thinking about yourself as a Basque in Australia, and then separately for the Basques in Euskal Herria. How important are these examples of Basque topics and culture to you? How important do you think they should be to Basques living in the Basque country? Please write the number that represents your opinion in each space for Australia first, and then in the second space for Euskal Herria.*

5	4	3	2	1
Very Great	Great	Some	No	No
Importance	Importance	Importance	Importance	Opinion

AUSTRALIA/EUSKAL HERRIA

- ___ ___ Learning and using the Basque language to speak, read, and write.
- ___ ___ Teaching and using Basque cuisine and food preparation in our homes.
- ___ ___ Teaching folk dances to our children.
- ___ ___ Organising exhibitions of Basque artwork.
- ___ ___ Singing traditional songs in Basque.
- ___ ___ Practicing the Basque sports such as pelota, jai alai, wood-chopping, weight carrying and lifting, etc.
- ___ ___ Teaching the political, economic, and cultural history of Euskal Herria.
- ___ ___ Learning about the history and current events of Basques outside of Euskal Herria.
- ___ ___ Celebrating Aberri Eguna as a day of Basque nationalism.
- ___ ___ Supporting separatist actions to make Euskal Herria its own independent country.
- ___ ___ Supporting the movements for peace and anti-terrorism.
- ___ ___ Identifying ourselves as BASQUE, not Australian, and not Spanish or French in Euskal Herria.

- ____ ____ Accepting as Basques those who feel and identify themselves as Basques.
- ____ ____ Continuing Catholic beliefs and traditions in our family.

Q-18 *Many immigrants keep material and financial links to their home countries after they leave. Do you have any ties to the Basque country such as a business or land ownership, an apartment, or baserri, etc.?*

1. Yes
2. No

Q-19 *While living in Australia, have you ever participated in any political movements (rallies, letter-writing, protests, fund-raisers, etc.) specifically because it would affect Basques?*

1. Yes, between 1-10 times.
2. Yes, more than 10 times.
3. No, because there have not been any political movements that would affect Basques.
4. No, because I do not get involved in politics.

In order to classify this information, please answer the final factual questions by circling the answers that best describe you.

Q-20 Please circle one:

1. Female
2. Male

Q-21 *What is your level of school education?*

1. 0 to 8 years
2. 9 to 12 years
3. Some university but did not graduate
4. University graduate
5. Post-graduate

Q-22 *What generation are you in Australia?*

1. I was born in Euskal Herria. (emigrant)
2. I am 1st generation of my family born in Australia. (Parent emigrated)
3. I am 2nd generation of my family born in Australia. (Grandparent emigrated)
4. I am 3rd generation born in Australia. (Great-grandparent emigrated)
5. I am 4th generation or more born in Australia. (Great great-grandparent emigrated)

Q-23 *Please circle all of your relatives who are/were Basque.*

1. My mother's mother
2. My mother's father

3. My father's mother
4. My father's father
5. My mother is/was not Basque. She is _____.
6. My father is/was not Basque. He is _____.

Q-24 *Marital status:*

1. Single
2. Living with a partner
3. Married
4. Separated
5. Divorced
6. Widowed

Q-25 *If married, is your spouse Basque? (If widowed or divorced, please answer for your former spouse, if re-married please answer for your current spouse.*

1. Yes my spouse is Basque.
2. No. Please specify his/her ethnic background _____
3. I have never been married.

Q-26 *Your age in years:*

1. 18-30
2. 31-45
3. 46-60
4. 61-75
5. 76-90
6. 91 or more

Q-27 *What is your occupation/job? (If retired or unemployed, what was your occupation when you were working?) _____*

Q-28 *Into which category would your total before taxes annual income fall? (Spouse and yourself only)*

1. 0 - 15,000 Australian dollars annually
2. 15,001 - 30,000 Australian dollars annually
3. 30,001 - 60,000 Australian dollars annually
4. 60,001 - 90,000 Australian dollars annually
5. 90,001 - 150,000 Australian dollars annually
6. 150,000 or more Australian dollars annually

Q-29 *Thank you for your participation and valuable opinions. Please take a moment to use the space below to make any comments you would like regarding this questionnaire. You may clarify any answers, or add any additional feelings you*

9. Why did you (or your ancestors) choose Australia as the destination of your (their) emigration? (Why not Argentina, United States, Canada, or Belgium etc.)
10. In what ways is your organization maintaining Basque culture and how will it continue to do so for the future?
11. What do you see as the biggest threat to Basque culture in Euskal Herria? In Australia?
12. Do you know anything about the European Union? Do you think it will hurt or help the Basque country? In what ways?



Appendix Ship

Eight: Manifests

Full Surname	First Given Name	Second Given Name	Birthdate	Birth Place	Residence at time of departure	Departure Date	Departure Port	Arrival Date	Arrival Port	Ship Name	Passport Number	Australian File Number	Name of Operation
Jalba Mendizábal	Jesús	Marín	26-Mar-1931	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12274/59 Bilbao	SP/59-F/76	
Ruiz Gutiérrez	Soledad		21-Dec-1933	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12274/59 Bilbao	SP/59-F/76	
Jalba Ruiz	José	Luis	05-Sep-1956	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12274/59 Bilbao	SP/59-F/76	
Herrera Reyes	Jerónimo		08-Oct-1931	Ubeda-Jaén		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12116/59 Bilbao	SP/59-F/70	
Salgado Gabián	M ^a	Olimpia	18-Dec-1925	Jerez-Cádiz		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12116/59 Bilbao	SP/59-F/70	
Herrera Salgado	M ^a	Yolanda	12-Feb-1955	Baracaldo-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12116/59 Bilbao	SP/59-F/70	
Herrera Salgado	Juan	José	01-May-1955	Baracaldo-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12116/59 Bilbao	SP/59-F/70	
Mas Aroalaza	Angel (sic)	Damian (sic)	02-Aug-1931	San Sebastian (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12470/59 Bilbao	SP/59-F/83	
Borobia Itache	María		29-Jan-1923	Borja-Zaragoza		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12470/59 Bilbao	SP/59-F/83	
Mas Borobia	Angel (sic)	María	23-Dec-1957	Borja-Zaragoza		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12470/59 Bilbao	SP/59-F/83	
Arias Exquera	Jose (sic)	Luis	14-Dec-1924	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12153/59 Bilbao	SP/59-F/74	
Tabernilla Argos	Eteivna		27-Jun-1928	San Miguel de Aras-Santander		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12153/59 Bilbao	SP/59-F/74	
Arias Tanernilla	Luz	Maria (sic)	24-Nov-1952	Baracaldo-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12153/59 Bilbao	SP/59-F/74	
Arias Tabernilla	Jose (sic)	Luis	26-Apr-1954	Sestao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12153/59 Bilbao	SP/59-F/74	
Beneit Navarro	Antonio		15-Jun-1931	Sacedón-Guadalajara		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12432/59 Bilbao	SP/59-F/75	
Achirica Bringas	M ^a	Rosario	14-Oct-1931	Ampuero-Santander		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12432/59 Bilbao	SP/59-F/75	
Beneit Achirica	Juan	Antonio	01-Feb-1959	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12432/59 Bilbao	SP/59-F/75	
Jayo Ateca	Fernando		30-May-1926	Ereño-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12208/59 Bilbao	SP/59-F/57	
Naverán Ozámiz	Isabel		12-Nov-1931	G. de Areaga-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12208/59 Bilbao	SP/59-F/57	
Jayo Naverán	M ^a	Begoña	01-Dec-1952	G. de Areaga-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12208/59 Bilbao	SP/59-F/57	
Jayo Naverán	Juan	Ignacio	17-Jun-1956	G. de Areaga-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12208/59 Bilbao	SP/59-F/57	
Jayo Naverán	Fernando		10-May-1958	G. de Areaga-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12208/59 Bilbao	SP/59-F/57	
Munitis Hernández	Ignacio		30-Jul-1927	Lequeitio-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12254/59 Bilbao	SP/59-F/50	
Ávarez García	Laurentina		21-Feb-1927	Riaño-Leon (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12254/59 Bilbao	SP/59-F/50	
Munitis Álvarez	M ^a	Belen	07-Nov-1957	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12254/59 Bilbao	SP/59-F/50	
Munitis Álvarez	José	Ignacio		Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12254/59 Bilbao	SP/59-F/50	
Baldeazate Hernández	Aquilino		04-Jan-1930	Tudela del Duero-Valladolid		19-Dec-1959	Santurce		Melbourne	Monte Udaia	18325/59 San Sebastian (sic)	SP/59-F/105	
Cobos Delgado	Lorenza		15-Jan-1928	Comun de Comunion Airre ? Francia		19-Dec-1959	Santurce		Melbourne	Monte Udaia	18325/59 San Sebastian (sic)	SP/59-F/105	
Baldeazate Cobos	Jose (sic)	Antonio	30-May-1956	Mondragon (sic)-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udaia	18325/59 San Sebastian (sic)	SP/59-F/105	

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Martín García	Florentino		20-Jun-1931	Llanos de Tormes-Avilan (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18320/59 San Sebastian (sic)	SP/59-F/106	
Ajuria Echevarría	Begoña		28-Jun-1932	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	18320/59 San Sebastian (sic)	SP/59-F/106	
Martín Ajuria	María	Begoña	06-Oct-1958	Zarauz-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18320/59 San Sebastian (sic)	SP/59-F/106	
Álvarez Vallares	Antolin (sic)		29-Sep-1922	La Guardia-Pontevedra		19-Dec-1959	Santurce		Melbourne	Monte Udala	12090/59 Bilbao	SP/59-F/85	
Saez Miquélez	M ^a	Victoria	27-Feb-1931	Baracaldo-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12090/59 Bilbao	SP/59-F/85	
Bernaras Altuna	Juan		28-Apr-1918	Amezqueta-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18321/59 San Sebastian (sic)	SP/59-F/108	
Zaidua Zaidua	M ^a	Pilar	07-Oct-1925	Usurbil-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18321/59 San Sebastian (sic)	SP/59-F/108	
Lotina Ormaeche	Martín (sic)		21-Sep-1930	Mungüa-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12118/59 Bilbao	SP/59-F/71	
Olano Ajuria	Aliceta		07-Oct-1930	Mugica (sic)-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12118/59 Bilbao	SP/59-F/71	
Lotina Olano	M ^a	Begoña	08-May-1956	Baracaldo-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12118/59 Bilbao	SP/59-F/71	
San Severino	J.	Ignacio	06-Feb-1926	Luno-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12449/59 Bilbao	SP/59-F/61	
Erdalde Beascochea	M ^a	Pilar	06-Feb-1931	Mendata-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12449/59 Bilbao	SP/59-F/61	
San Severino Erdalde	M ^a	Loudes	06-Oct-1954	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12449/59 Bilbao	SP/59-F/61	
San Severino Erdalde	M ^a	Nieves	22-Apr-1958	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12449/59 Bilbao	SP/59-F/61	
Gardoqui Itasi	Juan	Cruz	03-May-1920	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12381/59 Bilbao	SP/59-F/69	
Ugalde Urbe	Elena		18-Apr-1920	Mugica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12381/59 Bilbao	SP/59-F/69	
Gardoqui Ugalde	Manuel		03-Mar-1949	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12381/59 Bilbao	SP/59-F/69	
Gardoqui Ugalde	M ^a	del Carmen	29-Apr-1954	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12381/59 Bilbao	SP/59-F/69	
Adaraga-Eizazán	Agustín (sic)		26-Aug-1931	Hernani-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18517/59 San Sebastian (sic)	SP/59-F/110	
Almiralte Vilaroz	María	Rosa	14-Jan-1932	Barcelona		19-Dec-1959	Santurce		Melbourne	Monte Udala	18517/59 San Sebastian (sic)	SP/59-F/110	
Echandia Ormaechea	Francisco			Ereño-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12150/59 Bilbao	SP/59-F/45	
Goengaga Sagastigoytia	M ^a	Rosario	10-Jan-1938	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12150/59 Bilbao	SP/59-F/45	
Naverán Ozámiz	Ignacio		23-Jan-1930	Guerequiz (sic) de Areaga-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12247/59 Bilbao	SP/59-F/58	
Echandia Garenaga	M ^a	Angeles (sic)	06-Mar-1940	Ereño-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12247/59 Bilbao	SP/59-F/58	
Diz Freitas	Manuel		30-Jul-1923	Bouses-Orense		19-Dec-1959	Santurce		Melbourne	Monte Udala	12097/59 Bilbao	SP/59-F/81	
Núñez Toro	Rosa		30-Jul-1923	Bouses-Orense		19-Dec-1959	Santurce		Melbourne	Monte Udala	12097/59 Bilbao	SP/59-F/81	

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Diz Nuñez	M ^a	Luisa	28-Nov-1954	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12097/59 Bilbao	SP/59-F/81	
Sánchez Flores	Angel (sic)		01-Mar-1927	Medina del Campo-Valladolid		19-Dec-1959	Santurce		Melbourne	Monte Udalá	1941/59 Burgos	SP/59-F/7	
Martín Sigrat	M ^a	Pilar	06-Apr-1928	Medina del Campo-Valladolid		19-Dec-1959	Santurce		Melbourne	Monte Udalá	1941/59 Burgos	SP/59-F/7	
Sánchez Martín	M ^a	del Pilar	19-Jun-1949	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udalá	1941/59 Burgos	SP/59-F/7	
Sánchez Martín	Miguel	Angel (sic)	15-Nov-1952	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udalá	1941/59 Burgos	SP/59-F/7	
Jiménez Pérez	Jerónimo		10-Feb-1932	Gravatos-Logroño		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12096/59 Bilbao	SP/59-F/87	
Rabanal Gutiérrez	M ^a	Angeles (sic)	31-Aug-1931	Potes-Santander		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12096/59 Bilbao	SP/59-F/87	
Jiménez Rabanal	M ^a	Dolores	13-Jul-1957	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12096/59 Bilbao	SP/59-F/87	
Ormaechea Magunagoicoechea	Julián		07-Jan-1920	Mugica (sic)-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12202/59 Bilbao	SP/59-F/52	
Aranaz Arambarri	Timotea		23-Jan-1926	Mendaña-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12202/59 Bilbao	SP/59-F/52	
Ormaechea Aranaz	Carmelo		16-Jul-1957	Mugia (sic)-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12202/59 Bilbao	SP/59-F/52	
Ormaechea Aranaz	Julián		22-Jul-1959	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12202/59 Bilbao	SP/59-F/52	
Erezuma Landa	Domingo		29-Jan-1921	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12310/59 Bilbao	SP/59-F/48	
Zarrabellita Basterrechea	Irene		28-Oct-1910	Cortezubi-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12310/59 Bilbao	SP/59-F/48	
Erezuma Zarrabellita	Pedro	M ^a	09-Apr-1947	Cortezubi-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12310/59 Bilbao	SP/59-F/48	
Erezuma Zarrabellita	M ^a	Luz	30-Apr-1948	Cortezubi-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12310/59 Bilbao	SP/59-F/48	
Erezuma Zarrabellita	Ángel	Luis	27-Aug-1953	Cortezubi-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12310/59 Bilbao	SP/59-F/48	
Viota Ruiz	Domingo		15-Feb-1928	Astillero-Santander		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12312/59 Bilbao	SP/59-F/90	
Gutiérrez González	Mariposa	Luz	10-May-1934	Corvera Toran-Santander		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12312/59 Bilbao	SP/59-F/90	
Arozosa Asía	Juán (sic)		21-Sep-1929	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12303/59 Bilbao	SP/59/65	
Idoyaga Larruchea	Juana		13-May-1929	Fonua-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12303/59 Bilbao	SP/59/65	
Arozosa Idoyaga	Luis	Manuel	15-Sep-1956	Fonua-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	12303/59 Bilbao	SP/59/65	
Ulbarren Herrán	Jose (sic)	Luis	07-May-1932	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udalá	18592/59 San Sebastian (sic)	SP/59-F/104	
Gila Lopezzosa	Pilar		15-Dec-1930	Rada de Haro-Cuenca		19-Dec-1959	Santurce		Melbourne	Monte Udalá	18592/59 San Sebastian (sic)	SP/59-F/104	
Ulbarren Gila	José	Ignacio	02-May-1957	San Sebastian (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udalá	18592/59 San Sebastian (sic)	SP/59-F/104	
Ulbarren Gila	Cecilia		21-Sep-1958	San Sebastian (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udalá	18592/59 San Sebastian (sic)	SP/59-F/104	

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Masa Alonso	Jesús		22-Aug-1929	Dueñas-Palencia		19-Dec-1959	Santurce		Melbourne	Monte Udala	12276/59 Bilbao	SP/59-F/84	
Bermeo Fernández	Josefina	Rosa	19-Mar-1929	Erandio-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12276/59 Bilbao	SP/59-F/84	
Bermeosolo Gabiola	Luis		21-Jun-1929	Ereño-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12308/59 Bilbao	SP/59-F/40	
Zarraonaindia Aguirre	Felisa		01-Nov-1936	Ereño-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12308/59 Bilbao	SP/59-F/40	
Arana Bastida	Juan		06-Oct-1928	Ereño-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12279/59 Bilbao	SP/59-F/43	
Azumendi Arupe	Blivenida		13-May-1932	Ereño-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12279/59 Bilbao	SP/59-F/43	
Arana Azurmendi	Francisco	Javier	01-Oct-1956	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12279/59 Bilbao	SP/59-F/43	
Malaxecharria Uriarte	Juan		29-Jan-1927	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12275/59 Bilbao	SP/59-F/56	
Eguía Basterrecha	Julia		22-Oct-1927	Beritz (sic)-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12275/59 Bilbao	SP/59-F/56	
Malaxecharria Eguía	Mª	Alicia	02-Aug-1949	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12275/59 Bilbao	SP/59-F/56	
Malaxecharria Eguía	Julian		14-Apr-1953	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12275/59 Bilbao	SP/59-F/56	
Prieto Edeso	Gerardo		17-May-1933	Gijón		19-Dec-1959	Santurce		Melbourne	Monte Udala	12252/59 Bilbao	SP/59-F/116	
Fernández Gutiérrez	Aurora		12-Apr-1934	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12252/59 Bilbao	SP/59-F/116	
Oliveres-Artechevarria	Vicente		19-Nov-1931	Galdacano (sic)-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12473/59 Bilbao	SP/59-F/116	
Ijabai Mendizabal	Concepcion (sic)		24-Mar-1933	Galdacano (sic)-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12473/59 Bilbao	SP/59-F/116	
Oliveres Ijalba	José	Antonio	04-May-1958	Galdacano (sic)-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12473/59 Bilbao	SP/59-F/116	
Santos Olalde	Manuel		27-Feb-1918	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12307/59 Bilbao	SP/59-F/93	
Gostelourrutia Aguirre	Nieves		27-Feb-1918	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12307/59 Bilbao	SP/59-F/93	
Santos Gostelourrutia	J	Manuel	03-May-1948	Guecho-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12307/59 Bilbao	SP/59-F/93	
Santos Gostelourrutia	Teresa		09-Jul-1949	Guecho-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12307/59 Bilbao	SP/59-F/93	
Santos Gostelourrutia	Luis	Maria (sic)	31-May-1952	Guecho-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12307/59 Bilbao	SP/59-F/93	
Santos Gostelourrutia	Ignacio		30-Jul-1954	Guecho-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12307/59 Bilbao	SP/59-F/93	
Bediaga Alzaga	Juan		08-Mar-1926	Durango-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12472/59 Bilbao	SP/59-F/113	
Arriola Landaburu	Francisca		19-Jun-1925	Durango-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12472/59 Bilbao	SP/59-F/113	
Bediaga Arriola	Mª	Begoña	06-Jan-1954	Durango-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12472/59 Bilbao	SP/59-F/113	
Bediaga Arriola	Javier		02-Feb-1955	Durango-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12472/59 Bilbao	SP/59-F/113	
Bediaga Arriola	José	Ramón	30-Aug-1958	Durango-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12472/59 Bilbao	SP/59-F/113	
Martiatu Aguirregomezcozta	José	Manuel	16-Sep-1929	Las Arenas-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12206/59 Bilbao	SP/59-F/36	
Arteaga Izaguirre	Mª	Cruz	22-Feb-1928	Lezama-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12206/59 Bilbao	SP/59-F/36	

Appendix Eight: Ship Manifests

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Full Surname	First Given Name	Second Given Name	Birthdate	Birth Place	Residence at time of departure	Departure Date	Departure Port	Arrival Date	Arrival Port	Ship Name	Passport Number	Australian File Number	Name of Operation
Mardaras Luis de Azua	Santiago		25-Jul-1932	Vitoria		19-Dec-1959	Santurce		Melbourne	Monte Udala	1450/59 Vitoria	SP/59-F/36	
Martinez de Lizaduyllanas	Esther		22-Jun-1934	Vitoria		19-Dec-1959	Santurce		Melbourne	Monte Udala	1450/59 Vitoria	SP/59-F/36	
Mardaras Marfinez	Roberto		28-Apr-1958	Vitoria		19-Dec-1959	Santurce		Melbourne	Monte Udala	1450/59 Vitoria	SP/59-F/36	
Ramos Cuberos	Juan		04-May-1931	Almaha de Granada-Granada		19-Dec-1959	Santurce		Melbourne	Monte Udala	1465/59 Vitoria	SP/59-F/37	
Santiago Pareja	Antonia		08-Dec-1936	Villapacios-Albacete		19-Dec-1959	Santurce		Melbourne	Monte Udala	1465/59 Vitoria	SP/59-F/37	
Ramos Santiago	Teresa		21-Mar-1958	Vitoria		19-Dec-1959	Santurce		Melbourne	Monte Udala	1465/59 Vitoria	SP/59-F/37	
Lanz Ayucar	Marcos		25-Apr-1931	Ayegui-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	1462/59 Vitoria	SP/59-F/35	
Turienzo Fernández	Celia		11-Mar-1931	Vitoria		19-Dec-1959	Santurce		Melbourne	Monte Udala	1462/59 Vitoria	SP/59-F/35	
Lanz Turienzo	Miguel	Angel	30-Aug-1954	Vitoria		19-Dec-1959	Santurce		Melbourne	Monte Udala	1462/59 Vitoria	SP/59-F/35	
Lanz Turienzo	Santiago		22-Jul-1958	Vitoria		19-Dec-1959	Santurce		Melbourne	Monte Udala	1462/59 Vitoria	SP/59-F/35	
Martinez Yoller	Antonio		30-Nov-1934	Durango-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12427/59 Bilbao	SP/59-980	
Landa Iparraguire	Hilario		07-Apr-1934	Regl (sic) Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18550/59 San Sebastian (sic)	SP/59-976	
Daculiña Castro	Baudilio		21-Sep-1935	Saiztes-Pontevedra		19-Dec-1959	Santurce		Melbourne	Monte Udala	18440/59 San Sebastian (sic)	SP/59-949	
Rodriguez Álvarez	Emilio		31-Jan-1933	Trasmiras-Orense		19-Dec-1959	Santurce		Melbourne	Monte Udala	18771/59 San Sebastian (sic)	SP/59-943	
Ruis López	Abel		21-Jul-1922	Escobedo de Camargo-Santander		19-Dec-1959	Santurce		Melbourne	Monte Udala	18445/59 San Sebastian (sic)	SP/59-971	
Armendartz Atruzamona	José	Ramón	21-May-1935	Astiggarraga-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18455/59 San Sebastian (sic)	SP/59-932	
López Castro	Arsenio		16-May-1930	Barrosas-León		19-Dec-1959	Santurce		Melbourne	Monte Udala	12210/59 Bilbao	SP/59-843	
Banda-Omaechea Elustondo	Luis		17-Jan-1931	Eibar-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	12433/59 Bilbao	SP/59-998	
García Ortega	Crisanto		25-Oct-1935	Pradanos-Palencia		19-Dec-1959	Santurce		Melbourne	Monte Udala	18323/59 San Sebastian (sic)	SP/59-923	
Lorenzo Pérez	Rafael		23-May-1933	Leiro-Orense		19-Dec-1959	Santurce		Melbourne	Monte Udala	18233/59 San Sebastian (sic)	SP/59-951	
Vázquez Iglesias	Manuel		27-Oct-1933	Santa María de Melias-Orense		19-Dec-1959	Santurce		Melbourne	Monte Udala	12394/59 Bilbao	SP/59-978	
Mateos Lorenzo	Paulino		02-Nov-1931	Miaza-Salamanca		19-Dec-1959	Santurce		Melbourne	Monte Udala	12245/59 Bilbao	SP/59-879	
García Cortázar	Martin (sic)		30-Jan-1935	Ondate-Alava		19-Dec-1959	Santurce		Melbourne	Monte Udala	18322/59 San Sebastian (sic)	SP/59-953	

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Díaz Barceñas	Santiago		25-Jul-1932	Estiella-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	1448/59 Vitoria	SP/59-795	
Gainzarain Lareina	Dimas		23-Mar-1932	Pipaón-Alava		19-Dec-1959	Santurce		Melbourne	Monte Udala	1449/59 Vitoria	SP/59-800	
Aguirrezabala Martínez	Félix		02-May-1934	Vitoria		19-Dec-1959	Santurce		Melbourne	Monte Udala	1446/59 Vitoria	SP/59-792	
Martínez Latorre	Miguel		09-May-1935	El Rojo-Soria		19-Dec-1959	Santurce		Melbourne	Monte Udala	18450/59 San Sebastian (sic)	SP/59-929	
Gila Bravo	José			Valdeprados-Segovia		19-Dec-1959	Santurce		Melbourne	Monte Udala	18779/59 San Sebastian (sic)	SP/59-952	
Vicuña Arrazola	José	Maria (sic)	02-Feb-1926	Onate-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18449/59 San Sebastian (sic)	SP/59-926	
Malo Echevarria	José		27-May-1936	Castejón-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	18456/59 San Sebastian (sic)	SP/59-915	
Diente San José	Esteban		04-May-1935	Tiedra-Valadolíd		19-Dec-1959	Santurce		Melbourne	Monte Udala	12475/59 Bilbao	SP/59-805	
Alcorta Azpiroz	Javier		16-Mar-1936	San Sebastian (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18781/59 San Sebastian (sic)	SP/59-948	
Lasa Tellería	Javier		08-Aug-1932	Vidania-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18516/59 San Sebastian (sic)	SP/59-927	
Vicuña Arrazola	Victor (sic)		16-Oct-1923	Onate-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18672/59 San Sebastian (sic)	SP/59-925	
Alonso Pastor	Fulgencio		16-Jan-1936	Torrechila de la Abadesa-Valadolíd		19-Dec-1959	Santurce		Melbourne	Monte Udala	18782/59 San Sebastian (sic)	SP/59-946	
Villaluenga Gómez	Urbano		25-May-1930	Bescoldes-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	1451/59 Vitoria	SP/59-791	
Díez de la Calle	Candido		24-Oct-1934	Toro-Zamora		19-Dec-1959	Santurce		Melbourne	Monte Udala	1461/59 Vitoria	SP/59-801	
Santisteban Uriarte	Juan		11-Feb-1929	Ampuero-Santander		19-Dec-1959	Santurce		Melbourne	Monte Udala	12196/59 Bilbao	SP/59-910	
Rivas Ruiz	Abilio		03-Nov-1931	Puerto-Santander		19-Dec-1959	Santurce		Melbourne	Monte Udala	12084/59 Bilbao	SP/59-914	
Fernández Leiva	Alfredo		10-Jul-1932	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12152/59 Bilbao	SP/59-834	
Zulaica Aizpurúa	Jose Liguél		05-Feb-1927	Zarauz-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18448/59 San Sebastian (sic)	SP/59-954	
Aristi Corta	Ignacio		28-Feb-1934	Zarauz-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18447/59 San Sebastian (sic)	SP/59-958	
Hernandorena Sesiao	Bautista		22-Aug-1928	Ezcurra-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	18553/59 San Sebastian (sic)	SP/59-950	
Aguirresarobe Albéniz	Jesus	M ^a	24-Apr-1936	Ava-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18446/59 San Sebastian (sic)	SP/59-922	
Cabrera González	Sebastián		28-Apr-1935	Setenil-Cádiz		19-Dec-1959	Santurce		Melbourne	Monte Udala	1460/59 Vitoria	SP/59-803	
Aznal Elvira	José		26-Mar-1926	Mendavia-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	18515/59 Vitoria	SP/59-916	

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Ona Horcajada	Manuel		16-Jan-1934	Lerin-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	1464/59 Vittoria	SP/59-782	
Otaegui Aceiza	Juan		27-Apr-1932	Beizama-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18457/59 San Sebastian (sic)	SP/59-959	
Alonso Santiago	José		11-Jun-1934	Tabara-Zamora		19-Dec-1959	Santurce		Melbourne	Monte Udala	18514/59 San Sebastian (sic)	SP/59-961	
Hurtado Silva	Antonio		09-Nov-1931	Olivenza-Badajoz		19-Dec-1959	Santurce		Melbourne	Monte Udala	18453/59 San Sebastian (sic)	SP/59-960	
Vieco Parra	Baldomero		27-Feb-1931	Buenhache de Halarcon (sic)-Cuenca		19-Dec-1959	Santurce		Melbourne	Monte Udala	12393/59 Bilbao	SP/59-982	
Bentanachs Ribo	Pedro		07-Mar-1934	Cabo-Lerida (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	12304/59 Bilbao	SP/59-813	
Muñoz Pareda	Prudencio		28-Dec-1924	Herrera de Valdecamas		19-Dec-1959	Santurce		Melbourne	Monte Udala	1463/59 Vittoria	SP/59-799	
Cadarsó Zufiiga	Felipe		01-May-1933	Viana-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	1444/59 Vittoria	SP/59-798	
Marfínez Ruiz	Ricardo		08-Feb-1931	Valdeleguina-Soria		19-Dec-1959	Santurce		Melbourne	Monte Udala	18780/59 San Sebastian (sic)	SP/59-934	
Laurica Mugarza	José		08-Oct-1933	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12054/59 Bilbao	SP/59-842	
Barbarubio	Aquilino		26-Jul-1928	Meruelo-Santander		19-Dec-1959	Santurce		Melbourne	Monte Udala	18452/59 San Sebastian (sic)	SP/59-968	
Biscarolasaga													
Beascoechea Undabarrena	José		22-Sep-1930	Mendata-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12053/59 Bilbao	SP/59-819	
Lavin Garcia	Francisco		09-Dec-1932	Ampuero-Santander		19-Dec-1959	Santurce		Melbourne	Monte Udala	12197/59 Bilbao	SP/59-911	
San Pelayo Rodriguez	J. Ramón		08-Dec-1930	Baquio-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12205/59 Bilbao	SP/59-804	
Anchustehui San Pedro	Álvaro		21-Dec-1931	Baquio-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12211/59 Bilbao	SP/59-823	
Uriguen Urzaa (sic)	Jesús	Maria (sic)	13-Mar-1937	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12204/59 Bilbao	SP/59-897	
Gil Landaluze	Ramón		08-Sep-1933	Ampuero-Santander		19-Dec-1959	Santurce		Melbourne	Monte Udala	12388/59 Bilbao	SP/59-913	
Vega Esteban	José	Leoncio	25-Apr-1929	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12198/59 Bilbao	SP/59-852	
Orozco Ángel	Santiago		25-Jul-1929	Bermeo-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12426/59 Bilbao	SP/59-990	
Bilbao Rentería	Eusebio		26-Jun-1935	Bermeo-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12434/59 Bilbao	SP/59-985	
Fonria Basterrechea	Julían		21-May-1935	Morito-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12199/59 Bilbao	SP/59-845	
Sualdea Sianfín	Julían		29-Jan-1935	Durango-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12391/59 Bilbao	SP/59-984	
Leoz Idgoras	José	Ramón	04-Sep-1929	San Sebastian (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	12391/59 San Sebastian (sic)	SP/59-928	
Santinián Linares	Jesús		06-Dec-1933	San Sebastian (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	18518/59 San Sebastian (sic)	SP/59-945	

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Zabatza Cortés	Jesús		08-Jun-1934	Pamplona		19-Dec-1959	Santurce		Melbourne	Monte Udala	18484/59 San Sebastian (sic)	SP/59-942	
Oyarbide Duce	José	Luis	30-May-1935	Portugate-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12207/59 Bilbao	SP/59-867	
Miangolarra Urbe-Elorren	Faustino		26-Mar-1918	Mugica (sic)-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12313/59 Bilbao	SP/59-828	
Ruiz Anduiza	Salvador		29-Apr-1935	Berneoe-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12430/59 Bilbao	SP/59-1004	
Echevarría Bilbao	Félix		10-Feb-1933	Amoravita-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12424/59 Bilbao	SP/59-1001	
Bilbao Madariaga	Juan		16-May-1934	Berneoe-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12431/59 Bilbao	SP/59-988	
Echevarría Bilbao	Javier		17-Sep-1932	Berneoe-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12436/59 Bilbao	SP/59-1000	
Guezuraga Madariaga	Antonio		16-Jan-1934	Berneoe-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12429/59 Bilbao	SP/59-1005	
Legarra Urribescoa	Félix		31-Jan-1936	Mendata-Guernica		19-Dec-1959	Santurce		Melbourne	Monte Udala	12106/59 Guernica	SP/59-849	
Ranea Fernández	Antonio		12-Sep-1931	Málaga		19-Dec-1959	Santurce		Melbourne	Monte Udala	12201/59 Bilbao	SP/59-864	
Otaola Domínguez	Antonio		17-Oct-1932	Hueneo-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12311/59 Bilbao	SP/59-866	
Olano Aljuria	Cirilo		09-Aug-1932	Mugica (sic)-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12344/59 Bilbao	SP/59-858	
Canalachevarría Albizuri	Eugenio		15-Nov-1934	Ereño-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12306/59 Bilbao	SP/59-821	
Aranas Eloorieta	Manuel		28-Sep-1933	Mendata-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12309/59 Bilbao	SP/59-822	
Ruiz Rodríguez	Alfredo		17-Mar-1932	Vila Baruz de Campos		19-Dec-1959	Santurce		Melbourne	Monte Udala	12246/59 Bilbao	SP/59-893	
Embelita Eteca	Ramon		20-Feb-1936	Mugica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12248/59 Bilbao	SP/59-812	
Vidaiguren Otazuza	Juan		01-May-1926	Fonua-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12249/59 Bilbao	SP/59-851	
Campos Luque	José		27-Jul-1933	Riogordo-Málaga		19-Dec-1959	Santurce		Melbourne	Monte Udala	12094/59 Bilbao	SP/59-815	
Gaminde Madariaga	Teodoro		31-Oct-1935	Berneoe-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12435/59 Bilbao	SP/59-986	
Dunabehita Beascochea	Javier		07-Jan-1936	Mugica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12052/59 Bilbao	SP/59-811	
Astoreca Larucea	Juan	Salvador	26-Jun-1935	Berneoe-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12437/59 Bilbao	SP/59-999	
Alonso Iglesias	Virgilio		29-Nov-1932	Narros de Malayegua-Salamanca		19-Dec-1959	Santurce		Melbourne	Monte Udala	12251/59 Bilbao	SP/59-808	
Serrano Uranga	Cesar (sic)		12-Aug-1935	Tolosa-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	12300/59 Bilbao	SP/59-895	
Gómez Barainca	Pedro		15-May-1932	Berneoe-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12425/59 Bilbao	SP/59-1012	
Jodar Zaragoza	Manuel		29-Dec-1927	Begijar-Jaen (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	12438/59 Bilbao	SP/59-1006	
Herrero García	Eutimio		05-Jan-1933	Salcedo-Valderredible-Santander		19-Dec-1959	Santurce		Melbourne	Monte Udala	12200/59 Bilbao	SP/59-844	
Gómez Contreras	Salomón		20-Sep-1933	Pinilla de los Barruecos-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	12203/59 Bilbao	SP/59-837	
Ruiz Torralday	Rafael		12-Apr-1932	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12212/59 Bilbao	SP/59-898	

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Salazar Mungia	José	Miguel	26-Feb-1932	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12151/59 Bilbao	SP/59-886	
Gallo Gómez	Pedro		30-Mar-1931	Baracaldo-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12117/59 Bilbao	SP/59-838	
Gallastegui Erausquin	Javier		13-Apr-1928	Bermeo-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12428/59 Bilbao	SP/59-1009	
Ollacarizqueta Poza	Jesús		31-Aug-1929	Arzoiz-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	12278/59 Bilbao	SP/59-826	
Sánchez Molde	José		25-Nov-1932	Coruña		19-Dec-1959	Santurce		Melbourne	Monte Udala	12385/59 Bilbao	SP/59-891	
Seisas Lucía	Juan	Jose	08-Oct-1936	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12382/59 Bilbao	SP/59-888	
Vaquero Arguileta	Alfredo		27-Sep-1934	Carbonillas-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	12209/59 Bilbao	SP/59-894	
Osés Astiz	Angel (sic)		01-Mar-1931	Estella-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	12315/59 Bilbao	SP/59-912	
Caldarón Polanco	Pedro	Victor	14-May-1930	Porquera-Palencia		19-Dec-1959	Santurce		Melbourne	Monte Udala	12389/59 Bilbao	SP/59-810	
González Marfín	Enrique		29-Apr-1927	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12194/59 Bilbao	SP/59-832	
Maguagotia Lamiquiz	Francisco	J. I.	09-Mar-1933	Mugica (sic)-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12253/59 Bilbao	SP/59-873	
Maguagotia Lamiquiz	José	Maria (sic)	09-May-1935	Mugica- (sic)-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12316/59 Bilbao	SP/59-874	
Marfín Seligrat	José		21-Dec-1934	Santander		19-Dec-1959	Santurce		Melbourne	Monte Udala	2073/59 Valladolid	SP/59-969	
González Marfínez	Donato		11-Sep-1933	Castriño de Duero-Valladolid		19-Dec-1959	Santurce		Melbourne	Monte Udala	12277/59 Bilbao	SP/59-882	
López Gutiérrez	Gabriel		23-Feb-1934	Lerma-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	12305/59 Bilbao	SP/59-862	
Barreiro Losada	Jesús		24-Jan-1935	Pereiros-Orense		19-Dec-1959	Santurce		Melbourne	Monte Udala	12050/59 Bilbao	SP/59-818	
San Gil Salvador	Luis	Antonio	09-Jun-1931	Azagra-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5267/59 Pamplona	SP/59-F/3	
Azcárate García	M ^a	Socorro	18-Jul-1935	Eibar-Guipuzúa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	5267/59 Pamplona	SP/59-F/3	
San Gil Azcárate	M ^a	Victoria	01-May-1958	Eibar-Guipuzcoa (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	5267/59 Pamplona	SP/59-F/3	
Lasheras Iñiguez	Aurelio			Tudela-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5085/59 Pamplona	SP/59-F/25	
Mateo Delgado	Felisa		21-Feb-1922	Corella-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5085/59 Pamplona	SP/59-F/25	
Lasheras (sic) Mateo	José	Clemente	11-Dec-1950	Pamplona		19-Dec-1959	Santurce		Melbourne	Monte Udala	5085/59 Pamplona	SP/59-F/25	
Lasheras (sic) Mateo	Francisco	Javier	30-Apr-1953	Pamplona		19-Dec-1959	Santurce		Melbourne	Monte Udala	5085/59 Pamplona	SP/59-F/25	
Gomara Munárriz	Miguel		29-Sep-1934	Tudela-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5086/59 Pamplona	SP/59-F/32	
Oliver Serrano	Fermína		07-Jul-1934	Abiltas-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5086/59 Pamplona	SP/59-F/32	
Orte del Campo	José	Maria	19-Mar-1935	Valencia		19-Dec-1959	Santurce		Melbourne	Monte Udala	5081/59 Pamplona	SP/59-F/33	
Cavo Las Fuentes	Felisa		21-Apr-1928	Olbega-Soria		19-Dec-1959	Santurce		Melbourne	Monte Udala	5081/59 Pamplona	SP/59-F/33	
Orte Caivo	Juan	José	24-Jun-1951	Tudela-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5081/59 Pamplona	SP/59-F/33	
Orte Caivo	Socrates (sic)		19-Oct-1953	Tudela-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5081/59 Pamplona	SP/59-F/33	
Orte Caivo	Elisa		10-Jun-1957	Tudela-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5081/59 Pamplona	SP/59-F/33	
Guillermo Pastor	Manuel		17-Dec-1928	Corella-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	4992/59 Pamplona	SP/59-F/19	

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Lázaro Deigado	Josefina		18-Mar-1931	Corella-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	4992/59 Pamplona	SP/59-F/19	
Guillermo Lázaro	Mª	Villar	29-Apr-1954	Corella-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	4992/59 Pamplona	SP/59-F/19	
Guillermo Lázaro	Simeón		27-Mar-1957	Corella-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	4992/59 Pamplona	SP/59-F/19	
Martín González	Juan	José	21-Feb-1925	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	4992/59 Pamplona	SP/59-F/19	
Morillas Morillas	Sagrario		19-Nov-1928	Ribatejada de la Sierra-Cuenca		19-Dec-1959	Santurce		Melbourne	Monte Udala	4992/59 Pamplona	SP/59-F/19	
Martín Morillas	Juan	José	20-Jun-1952	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	4992/59 Pamplona	SP/59-F/19	
Martín Morillas	Mª	Sagrario	03-Jan-1954	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	4992/59 Pamplona	SP/59-F/19	
Martín Morillas	Pedro		29-Dec-1954	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	4992/59 Pamplona	SP/59-F/19	
Martín Morillas	Fernando		09-Mar-1957	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	4992/59 Pamplona	SP/59-F/19	
Martín Morillas	Encarnación		11-Mar-1959	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	4992/59 Pamplona	SP/59-F/19	
Garcés Jiménez	Pedro		27-Apr-1934	Valtierra-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5087/59 Pamplona	SP/59-F/15	
Guillermo Saillas	Carmen		15-May-1935	Valtierra-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5087/59 Pamplona	SP/59-F/15	
Garces Guilorme	Juan	Carlos	10-May-1958	Valtierra-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5087/59 Pamplona	SP/59-F/15	
Alcalá Baigorri	Angel (sic)		20-Apr-1924	Tudela-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5097/59 Pamplona	SP/59-F/24	
Pérez Madurga	Elena		13-Mar-1923	Cintruénigo-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5097/59 Pamplona	SP/59-F/24	
Alcalá Pérez	Elena		19-Jun-1948	Cintruénigo-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5097/59 Pamplona	SP/59-F/24	
Alcalá Pérez	Mª	Angeles (sic)	12-May-1951	Tudela-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5097/59 Pamplona	SP/59-F/24	
Alcalá Pérez	Mª	Cristina	05-Jul-1959	Tudela-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5097/59 Pamplona	SP/59-F/24	
Altaga Jiménez	Manuel		02-Nov-1935	Cascante-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5096/59 Pamplona	SP/59-F/12	
Romano Ucar	Julia		19-Feb-1935	Cascante-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5096/59 Pamplona	SP/59-F/12	
Altaga Romano	Gregorio	José	11-Jul-1958	Cascante-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5096/59 Pamplona	SP/59-F/12	
Armendáriz Gainza	José		13-Dec-1927	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	5096/59 Pamplona	SP/59-F/12	
Gutiérrez Gil	Mª	Pilar	10-Oct-1936	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12195/59 Bilbao	SP/59-F/42	
Armendáriz Gutiérrez	Mª	Almudena	07-Jul-1954	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12195/59 Bilbao	SP/59-F/42	
Armendáriz Gutiérrez	José		09-Oct-1955	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12195/59 Bilbao	SP/59-F/42	
Armendáriz Gutiérrez	Mª	Angeles	16-Aug-1958	Guernica-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	12195/59 Bilbao	SP/59-F/42	
San Gil Salvador	Jesús		24-Apr-1925	Azagra-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5076/59 Pamplona	SP/59-F/10	
Íñigo Salvador	Mª	Mercedes	24-Sep-1931	Azagra-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5076/59 Pamplona	SP/59-F/10	
San Gil Íñigo	Jesús	Carmelo	20-Jul-1955	Pamplona		19-Dec-1959	Santurce		Melbourne	Monte Udala	5076/59 Pamplona	SP/59-F/10	
San Gil Íñigo	Fernando		15-May-1958	Pamplona		19-Dec-1959	Santurce		Melbourne	Monte Udala	5076/59 Pamplona	SP/59-F/10	
Barasoain Garrido	Fernando		17-Jun-1928	Villafranca de Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5094/59 Pamplona	SP/59-F/8	

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Alemán Ochoa	M ^a	Fiari	28-Jan-1929	Marcilla-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5094/59 Pamplona	SP/59-F/8	
Barasoain Alemán	Fructuoso		04-Feb-1954	Marcilla-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5094/59 Pamplona	SP/59-F/8	
Barasoain Alemán	Ana	Pilar	16-Mar-1957	Marcilla-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5094/59 Pamplona	SP/59-F/8	
Barasoain Alemán	M ^a	Inmaculada	12-Jan-1959	Marcilla-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5094/59 Pamplona	SP/59-F/8	
Felipe Mendoza	Ricardo		20-Jun-1927	Calahorra-Logroño		19-Dec-1959	Santurce		Melbourne	Monte Udala	5089/59 Pamplona	SP/59-F/6	
Esteban Urra	Pilar		06-Nov-1928	Peralita-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5089/59 Pamplona	SP/59-F/6	
Sanz Barandalla	Faustino		12-Nov-1927	Arguedas-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5078/59 Pamplona	SP/59-F/9	
Bienzbobas León	M ^a	Teresa	26-Jan-1928	Arguedas-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5078/59 Pamplona	SP/59-F/9	
Sanz Bienzbobas	M ^a	del Coro	06-Apr-1956	Pamplona		19-Dec-1959	Santurce		Melbourne	Monte Udala	5078/59 Pamplona	SP/59-F/9	
Saez Escós	Jesús		03-Jul-1930	Tudela-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5075/59 Pamplona	SP/59-724	
Munárriz Garcés	Enrique		18-Jul-1933	Vallierra-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5083/59 Pamplona	SP/59-729	
González Irazola	Angel		02-Mar-1930	Carcara-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5088/59 Pamplona	SP/59-777	
Oloqui Jiménez	Miguel		04-Oct-1934	Corella-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5200/59 Pamplona	SP/59-726	
Moreno Azañón	Juan		27-Dec-1931	Malagón-Ciudad Real		19-Dec-1959	Santurce		Melbourne	Monte Udala	45192/59 Madrid	SP/59-506	
Moreno García	Basilio		22-Nov-1936	Menasalves-Toledo		19-Dec-1959	Santurce		Melbourne	Monte Udala	1230/59 Toledo	SP/59-678	
Férez Coracho	Eloy		06-May-1925	Alcalá de Henares		19-Dec-1959	Santurce		Melbourne	Monte Udala	45776/59 Madrid	SP/59-542	
Fernández Adrifo	Manuel		22-Feb-1934	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	44544/59 Madrid	SP/59-541	
Blázquez Fernández	Mateo		13-Jul-1933	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	44945/59 Madrid	SP/59-568	
Ramírez Medina	Francisco		05-Apr-1931	Lucena-Córdoba		19-Dec-1959	Santurce		Melbourne	Monte Udala	44734/59 Madrid	SP/59-552	
Peñate Jiménez	Juan		03-Feb-1933	Las Palmas-Canarias		19-Dec-1959	Santurce		Melbourne	Monte Udala	44403/59 Madrid	SP/59-676	
Hernández Martín	Daniel		03-Feb-1935	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	46553/59 Madrid	SP/59-693	
López Castellanos	José		13-Aug-1933	Bolliga-Cuenca		19-Dec-1959	Santurce		Melbourne	Monte Udala	46414/59 Madrid	SP/59-531	
Ares Riolo	Emilio		02-Dec-1936	Villamedide-Lugo		19-Dec-1959	Santurce		Melbourne	Monte Udala	46414/59 Madrid	SP/59-695	
Haldón Rubio	Vicente		07-Dec-1932	Cerro Andevalo (sic)-Huelva (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	44668/59 Madrid	SP/59-688	
Castañón Arias	José		13-Jun-1934	Vega de Gordón-León		19-Dec-1959	Santurce		Melbourne	Monte Udala	44613/59 Madrid	SP/59-692	
Íñigo Salvador	Francisco	Javier	04-Dec-1925	Azagra-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5169/59 Pamplona	SP/59-F/5	
Moreno Diaz	Florinda		04-Nov-1930	Azagra-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5169/59 Pamplona	SP/59-F/5	
Íñigo Moreno	M ^a	Flora	10-Sep-1956	Pamplona		19-Dec-1959	Santurce		Melbourne	Monte Udala	5169/59 Pamplona	SP/59-F/5	
Íñigo Moreno	M ^a	Jesús	12-Jun-1958	Azagra-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5169/59 Pamplona	SP/59-F/5	
Sanguesa (sic) Danso	Antonio		05-Apr-1932	Tudela-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5077/59 Pamplona	SP/59-733	
Roldán Benito	Leovigildo		14-May-1932	Chinchón-Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	44942/59 Madrid	SP/59-551	

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Muñoz Rodríguez	Felipe		01-May-1930	Navalcarnero-Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udaia	45482/59 Madrid	SP/59-518	
Lasen García	Francisco		22-Apr-1932	Barreda-Santander		19-Dec-1959	Santurce		Melbourne	Monte Udaia	45486/59 Madrid	SP/59-522	
Ariazu Guillorme	Miguel		08-May-1933	Covella-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udaia	5208/59 Pamplona (sic)	SP/59-750	
Cordoba Checa	Juan		24-May-1933	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udaia	46436/59 Madrid	SP/59-574	
Guerrero Ramírez	Antonio	"chorizo"?(sic)	16-Apr-1933	Oligares-Granada		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12536/59 Bilbao	SP/59-F178	
Junco Porcel	Julia		09-Jan-1932	Oligares-Granada		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12536/59 Bilbao	SP/59-F178	
Guerrero Junco	Ana	Isabel	12-May-1958	Basauri-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udaia	12536/59 Bilbao	SP/59-F178	
Covaleda Abad	Mateo		23-Jul-1933	Canicosa de la Sierra		19-Dec-1959	Santurce		Melbourne	Monte Udaia	55/59 Burgos	SP/59-673	
Bernal Arzaiz	Julio	Cesar (sic)	27-Sep-1935	Miranda de Ebro-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udaia	73/59 Burgos	SP/59-708	
Mateo Delgado	Jesús		18-Dec-1932	San Sebastián		19-Dec-1959	Santurce		Melbourne	Monte Udaia	5084/59 Pamplona	SP/59-764	
Delgado Martínez	Santiago		21-Jul-1931	Corella-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udaia	5270/59 Pamplona	SP/59-1009	
Delgado Sanz	Angel (sic)		01-Mar-1931	Corella-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udaia	5093/59 Pamplona	SP/59-727	
Segura Oloqui	Angel (sic)		01-Mar-1934	Corella-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udaia	5079/59 Pamplona	SP/59-720	
Mateo Calvo	Félix		02-Aug-1936	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udaia	44842/59 Madrid	SP/59-696	
Álvoro Navalón	Carlos		20-Aug-1934	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udaia	45314/59 Madrid	SP/59-564	
Sánchez Alonso	Andonino		17-Nov-1929	La Devesa-León		19-Dec-1959	Santurce		Melbourne	Monte Udaia	44944/59 Madrid	SP/59-566	
Alonso Zuazquita	Félix		27-Apr-1931	Palacios de la Sierra-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udaia	70/59 Burgos	SP/59-674	
Torres Quintanilla	Román		19-Nov-1930	Fonzaleche-Logroño		19-Dec-1959	Santurce		Melbourne	Monte Udaia	77/59 Burgos	SP/59-622	
Bermejo Rupérez	Pablo		19-Jan-1925	Fitero-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udaia	5207/59 Pamplona	SP/59-746	
Pérez Alonso	Francisco		29-Nov-1925	Berodia de Cabales-Asturias		19-Dec-1959	Santurce		Melbourne	Monte Udaia	45862/59 Madrid	SP/59-520	
Bascones Llorente	Pedro		27-Jun-1933	Villanueva de Odra-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udaia	62/59 Burgos	SP/59-639	
Ruiz Fraga	Valentín (sic)		07-Mar-1931	Casarrubiel del Monte-Toledo		19-Dec-1959	Santurce		Melbourne	Monte Udaia	44375/59 Madrid	SP/59-577	
García Izquierdo	Angel (sic)		01-Oct-1932	Barbadilla de Reus-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udaia	58/59 Burgos	SP/59-621	
Antón Asturias	Gregorio		25-May-1934	Lerma-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udaia	72/59 Burgos	SP/59-636	
Madrazo Marín	Dionisio		19-Apr-1923	San Juan del Molinillo-Avila (sic)		19-Dec-1959	Santurce		Melbourne	Monte Udaia	44799/59 Madrid	SP/59-508	
Marín Marfín (sic)	Mariano		16-Jun-1932	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udaia	44506/59 Madrid	SP/59-556	

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Marfín Suarez	Mateo		23-Jun-1929	Teide-Gran Canaria		19-Dec-1959	Santurce		Melbourne	Monte Udala	45484/59 Madrid	SP/59-519	
García Palacios	Heriberto		16-Mar-1929	El Pardo-Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	45483/59 Madrid	SP/59-521	
Peris Barba	Ramón			P.de los Nuevos Ministerios, 4(Sic)		19-Dec-1959	Santurce		Melbourne	Monte Udala	45136/59 Madrid	SP/59-529	
González Álvarez	Pedro		30-Jan-1934	Bilbao-Vizcaya		19-Dec-1959	Santurce		Melbourne	Monte Udala	66/59 Burgos	SP/59-581	
Rivas García	Pascual		30-Jan-1927	Orusco-Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	44634/59 Madrid	SP/59-503	
Benito Rojo	Jesús		31-Jan-1934	Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	56/59 Burgos	SP/59-623	
Peña González	Jesús		20-Jul-1926	Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	84/59 Burgos	SP/59-631	
Mariscal Gallo	Antonio		12-Jan-1929	Porquera de Buiton (sic) Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	63/59 Burgos	SP/59-591	
Alcoeba Llanera	Victor (sic)		10-Apr-1930	Bilbao		19-Dec-1959	Santurce		Melbourne	Monte Udala	12527/59 Bilbao	SP/59-824	
Herrando Merino	Amancio		04-Jun-1936	Escalada-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	75/59 Burgos	SP/59-658	
López Varona	Manuel6 (sic)		24-Apr-1936	Tubilla del Agua-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	76/59 Burgos	SP/59-702	
Rodríguez García	Julián		27-Jan-1935	Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	45150/59 Madrid	SP/59-694	
Nolasco San Juan	Pedro		11-Nov-1930	Aroniz-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5201/59 Pamplona	SP/59-714	
Rodero Laguna	Juán (sic)		02-Oct-1932	Santa Cruz de Mudela-Ciudad Real		19-Dec-1959	Santurce		Melbourne	Monte Udala	44738/59 Pamplona	SP/59-533	
Portugal Hortiguella	Anselmo		21-Apr-1932	Contreras-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	87/59 Burgos	SP/59-603	
de Bustos Miguel	Eloy		23-Jan-1930	Torquemada-Palencia		19-Dec-1959	Santurce		Melbourne	Monte Udala	80/59 Burgos	SP/59-669	
Montes Sancho	Manuel		26-Mar-1935	Hollares de Roa-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	68/59 Burgos	SP/59-619	
Yarela García	Nicolás		27-Oct-1932	Humanes-Madrid		19-Dec-1959	Santurce		Melbourne	Monte Udala	44632/59 Madrid	SP/59-535	
Estébanez Esteban	Jesús		14-Dec-1934	Oña-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	86/59 Burgos	SP/59-514	
Bellido Casado	Isidro		27-Oct-1934	Porcuna-jaén		19-Dec-1959	Santurce		Melbourne	Monte Udala	44376/59 Madrid	SP/59-616	
Casado Casado	Angel (sic)		15-May-1934	Porcuna-jaén		19-Dec-1959	Santurce		Melbourne	Monte Udala	44379/59 Madrid	SP/59-527	
Gordo Riaño	Nicolás		08-Jul-1932	Cerezo-Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	59/59 Burgos	SP/59-641	
Pérez Sagredo	Victoriano		14-Apr-1934	Cardenuela de Riopico		19-Dec-1959	Santurce		Melbourne	Monte Udala	81/59 Burgos	SP/59-665	
González Ibañez	Antonio		13-Jun-1928	Torquemada-Palencia		19-Dec-1959	Santurce		Melbourne	Monte Udala	78/59 Burgos	SP/59-671	
Gacía Cachero	Cándido		01-Oct-1931	Cuevas-Oviedo		19-Dec-1959	Santurce		Melbourne	Monte Udala	45710/59 Madrid	SP/59-691	
Pinedo Ruiz de Dulanto	Jesús		14-Apr-1932	Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	94/59 Burgos	SP/59-587	
Jiménez Casiano	Rafael		05-Jul-1934	Guadalajara		19-Dec-1959	Santurce		Melbourne	Monte Udala	45252/59 Madrid	SP/59-536	

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García Rodríguez	Manuel		02-Sep-1931	Santa María del Pol-Lugo		19-Dec-1959	Santurce		Melbourne	Monte Udaia	44680/59 Madrid	SP/59-510	
Guirado Espinosa	Juan	Antonio	22-Aug-1932	jaen (sic)		19-Dec-1959	Santurce		Meibourne	Monte Udaia	44586/59 Madrid	SP/59-559	
Gómez Santa Engracia	Leandro		28-May-1932	Madrid		19-Dec-1959	Santurce		Meibourne	Monte Udaia	46468/59 Madrid	SP/59-571	
Antonanz Montero	Luis		21-Apr-1934	Madrid		19-Dec-1959	Santurce		Meibourne	Monte Udaia	44644/59 Madrid	SP/59-563	
Rodríguez Monedero	Manuel		15-Jun-1933	Pilego-Murcia		19-Dec-1959	Santurce		Meibourne	Monte Udaia	44640/59 Madrid	SP/59-534	
Martín Sanz	Serafín		29-Jul-1931	Sto. Domingo de Pirón-Segovia		19-Dec-1959	Santurce		Meibourne	Monte Udaia	45110/59 Madrid	SP/59-543	
López Miguel	Manuel		13-Jun-1933	Maello-Avila (sic)		19-Dec-1959	Santurce		Meibourne	Monte Udaia	44582/59 Madrid	SP/59-557	
Herrero Puente	Nicolás		24-Jul-1932	Madrid		19-Dec-1959	Santurce		Meibourne	Monte Udaia	46483/59 Madrid	SP/59-1019	
Villegas Barreiro	Julio		22-Dec-1935	Cañete de las Torres-Córdoba		19-Dec-1959	Santurce		Meibourne	Monte Udaia	46441/59 Madrid	SP/59-697	
Mariscal García	Lorenzo		10-Aug-1935	Albillos-Burgos		19-Dec-1959	Santurce		Meibourne	Monte Udaia	92/59 Burgos	SP/59-652	
Fernández Hoyos	Francisco		29-Oct-1930	Madrid		19-Dec-1959	Santurce		Meibourne	Monte Udaia	45759/59 Madrid	SP/59-687	
Cuesta Gonzalo	Bautista		05-Nov-1936	Clodrada (sic)-Madrid		19-Dec-1959	Santurce		Meibourne	Monte Udaia	46526/59 Madrid	SP/59-677	
Minguez Horriguela	Félix		20-May-1934	Barbadillo del Mercado-Burgos		19-Dec-1959	Santurce		Meibourne	Monte Udaia	65/59 Burgos	SP/59-612	
Martínez González	Enrique		21-Oct-1937	Pedrosa del Páramo-Burgos		19-Dec-1959	Santurce		Meibourne	Monte Udaia	93/59 Burgos	SP/59-657	
Antón González	Ignacio		31-Jul-1920	Gamonal-Burgos		19-Dec-1959	Santurce		Meibourne	Monte Udaia	61/59 Burgos	SP/59-620	
López Ortega	Julio		04-Sep-1928	Burgos		19-Dec-1959	Santurce		Meibourne	Monte Udaia	64/59 Burgos	SP/59-659	
Albillos Urien	Francisco	Javier	10-Mar-1936	Horna-Burgos		19-Dec-1959	Santurce		Meibourne	Monte Udaia	83/59 Burgos	SP/59-634	
González Manzanal	Juan	Angel	11-Jul-1933	Burgos		19-Dec-1959	Santurce		Meibourne	Monte Udaia	67/59 Burgos	SP/59-651	
Ubierna Manzanedo	Manuel		31-Jan-1933	Burgos		19-Dec-1959	Santurce		Meibourne	Monte Udaia	74/59 Burgos	SP/59-583	
Martínez Lozano	Pedro		04-Dec-1932	Burgos		19-Dec-1959	Santurce		Meibourne	Monte Udaia	60/59 Burgos	SP/59-595	
López Bellido	Miguel		29-Sep-1933	Aranda de Duero-Burgos		19-Dec-1959	Santurce		Meibourne	Monte Udaia	89/59 Burgos	SP/59-668	
Andino Andino	José		19-May-1934	Burgos		19-Dec-1959	Santurce		Meibourne	Monte Udaia	57/59 Burgos	SP/59-703	
Lasheras (sic) Valles	Jesús		10-Feb-1932	Tudela-Navarra		19-Dec-1959	Santurce		Meibourne	Monte Udaia	5204/59 Pamplona	SP/59-734	
Zardoya Lorente	Antonio		03-Sep-1934	Ribaforada-Navarra		19-Dec-1959	Santurce		Meibourne	Monte Udaia	5198/59 Pamplona	SP/59-730	
Pérez Arriazu	José		14-Aug-1922	Fontellas-Navarra		19-Dec-1959	Santurce		Meibourne	Monte Udaia	5199/59 Pamplona	SP/59-709	
Arenzana Ramírez	Félix		18-May-1932	Lodosa-Navarra		19-Dec-1959	Santurce		Meibourne	Monte Udaia	5209/59 Pamplona	SP/59-768	
Antón Artrasio	Víctor (sic)		26-Oct-1932	Lodosa-Navarra		19-Dec-1959	Santurce		Meibourne	Monte Udaia	5210/59 Pamplona	SP/59-766	

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Full Surname	First Given Name	Second Given Name	Birthdate	Birth Place	Residence at time of departure	Departure Date	Departure Port	Arrival Date	Arrival Port	Ship Name	Passport Number	Australian File Number	Name of Operation
Lizárraga García	Jesús		09-Sep-1931	Tafalla-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5202/59 Pamplona	SP/59-737	
Mendez Vivar	Miguel		07-Jul-1937	Burgos		19-Dec-1959	Santurce		Melbourne	Monte Udala	85/59 Burgos	SP/59-627	
Ezcaray Urrizola	Pedro		10-May-1932	Pamplona		19-Dec-1959	Santurce		Melbourne	Monte Udala	5090/59 Pamplona	SP/59-F/16	
García Ruiz	Antonia		23-Apr-1936	Enche de la Sierra-Albapete		19-Dec-1959	Santurce		Melbourne	Monte Udala	5090/59 Pamplona	SP/59-F/16	
Ezcaray García	José	Antonio	09-Nov-1958	Pamplona		19-Dec-1959	Santurce		Melbourne	Monte Udala	5090/59 Pamplona	SP/59-F/16	
Amigot Rudi	Enrique		20-Nov-1930	Villafraanca-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5095/59 Pamplona	SP/59-F/31	
Martínez Simeón	Carmen		06-Mar-1931	Haro-Logroño		19-Dec-1959	Santurce		Melbourne	Monte Udala	5095/59 Pamplona	SP/59-F/31	
Amigot Martínez	M ^a		05-May-1957	Villafraanca-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5095/59 Pamplona	SP/59-F/31	
San Román Serrano	Angel		23-May-1930	Gembe-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5213/59 Pamplona	SP/59-722	
Íñigo Hernandez	Plácido		25-Jul-1934	Falces-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5205/59 Pamplona	SP/59-719	
Villanueva Iturbide	Eugenio		07-Feb-1929	Usoz-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	508/59 Pamplona	SP/59-762	
Ascunde de Miguel	Florencio		20-May-1931	Lizaso-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	52011/59 Pamplona	SP/59-744	
Dacharai Jusue	José	Luis	14-Jun-1931	Tudela-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5092/59 Pamplona	SP/59-725	
Huici Jiménez	Gerardo		04-Apr-1928	Azuaga-Badajoz		19-Dec-1959	Santurce		Melbourne	Monte Udala	5206/59 Pamplona	SP/59-715	
Garralda Gisper	Jesús	Bonifacio	18-Jun-1934	Sada de Sanguesa (sic)-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5269/59 Pamplona	SP/59-716	
Díaz Gravalos	Miguel		22-May-1934	Corella-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5091/59 Pamplona	SP/59-731	
Moriones Ayesa	Isidro		15-May-1935	Pamplona		19-Dec-1959	Santurce		Melbourne	Monte Udala	5266/59 Pamplona	SP/59-747	
Goicoechea Teres	Jesús		09-Jun-1931	Berbizana-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5212/59 Pamplona	SP/59-743	
Núñez Lasterra	Pedro	María	19-May-1933	Pamplona		19-Dec-1959	Santurce		Melbourne	Monte Udala	5082/59 Pamplona	SP/59-773	
Zudaitre Echevarri	Rodolfo		29-Aug-1932	Atavia-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5197/59 Pamplona	SP/59-712	
Larramendi Ecay	Obdulio		05-Sep-1932	Larrión (sic)-Navarra		19-Dec-1959	Santurce		Melbourne	Monte Udala	5203/59 Pamplona	SP/59-713	
[ian] Saenz	Wilfred	Peter	11-Jul-1900	Autol-Spain		19-Dec-1959	Santurce		Melbourne	Monte Udala	C 9619	SP/59-1]	
[n] Senn	Rae	Marlene	17-Jan-1935	Adelaide-Australia		19-Dec-1959	Santurce		Melbourne	Monte Udala		SP/59-1]	
Utheruaga Ortuzar	Alberto		05-Apr-1928	Cortezubi-Spain		19-Dec-1959	Santurce		Melbourne	Monte Udala	14/59 Sidney (sic)	SP/59-1]	
Aguinagalde Urbieita	Víctor		22-Nov-1926	Zumaya, G.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/142	Operación "Eucaliptus"
Aguirre Íñigo	Plácido		05-Oct-1931	Faloes (sic), N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/16	Operación "Eucaliptus"
Aizpurúa Calparsoro	Jesús		03-May-1931	Deva, G.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/100	Operación "Eucaliptus"
Alcoceba Larena	Luis		25-Aug-1934	Bilbao, V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/348	Operación "Eucaliptus"
Alkániz-Echevarría Albizuri	Fidel		23-Jan-1932	Ereñno, V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/223	Operación "Eucaliptus"

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Alonso García	Rafael		17-Nov-1933	Miranda de Ebro		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/250		Operación "Eucaliptus"
Amorebieta Zúñiga	Miguel		08-Feb-1935	Guernica. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/239		Operación "Eucaliptus"
Anso Fernández	Armando		12-Jun-1934	Villafranca. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/22		Operación "Eucaliptus"
Abalía Bilbao	Carlos		20-Feb-1934	Azpeltia. G.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/233		Operación "Eucaliptus"
Adrián Zubiri	Eduardo		13-Oct-1932	Caparoso (sic). N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/24		Operación "Eucaliptus"
Arellano Pérez	Joaquín		01-Aug-1928	Corella. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/33		Operación "Eucaliptus"
Aresti Larandagoitia	Raimundo		12-Aug-1924	Lejona. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/252		Operación "Eucaliptus"
Arraras Ullayar	Luis	María	21-Jun-1932	Larraun. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/102		Operación "Eucaliptus"
Arrastía Busto	Isaac		03-Jun-1933	Arellano. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/46		Operación "Eucaliptus"
Arboniés Ibañez	Pedro		26-Jul-1931	Ujué. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/14		Operación "Eucaliptus"
Arregui Salsamendi	José		04-Jan-1933	Eibar. G.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/146		Operación "Eucaliptus"
Arrién Ercorea	Ramón		01-Sep-1931	Rigoitia. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/217		Operación "Eucaliptus"
Astoreca Alambarri	Isaac		18-Apr-1933	Ajáguiz. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/227		Operación "Eucaliptus"
Astuy Garay	Sabino		25-Jan-1927	Bermeo. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/226		Operación "Eucaliptus"
Aurtenechea Zalaochevarría	José	María	01-Sep-1934	Cortézubi. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/220		Operación "Eucaliptus"
Ayala Mateo	Carmelo		16-Jul-1933	Cintruénigo. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/21		Operación "Eucaliptus"
Ayensa Álvarez	Moisés		25-Nov-1933	Cintruénigo. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/26		Operación "Eucaliptus"
Azpiazu Larrea	Antonio		14-Feb-1932	Murélaga. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/222		Operación "Eucaliptus"
Azpiazu Larriaga	José		18-Dec-1924	Navarriz. V. (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/234		Operación "Eucaliptus"
Badiola Unionabarrenechea	Jesús		08-Jan-1933	Cortézubi (sic). V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/242		Operación "Eucaliptus"
Bande Ollerio	Efías		13-Jan-1929	Sejadelas Orense		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/134		Operación "Eucaliptus"
Bañuelos Gómez	Benito		07-May-1932	Bilbao		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/282		Operación "Eucaliptus"
Barreiro Coira	José		05-Mar-1933	Cotoira. Pontevedra		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/272		Operación "Eucaliptus"
Barros Botiana	Antonia		05-Jul-1933	Viones. La Cotoira		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/329		Operación "Eucaliptus"
Bilbao Fradua	Daniel		03-Jan-1929	Bermeo. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/269		Operación "Eucaliptus"
Basterrechea Urrutia	Antonio		30-Oct-1934	Cortézubi. V. (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/266		Operación "Eucaliptus"
Bengochea Bengochea	Deogracias		24-Feb-1929	Cortézubi. V. (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/262		Operación "Eucaliptus"
Bilbao Landeta	Juan Antonio		31-Jan-1932	Bilbao		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/301		Operación "Eucaliptus"
Bilbao Orube	Angel (sic)		15-Sep-1933	Bermeo		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/230		Operación "Eucaliptus"
Boneta Huarfe	Fernando		26-Apr-1931	Peralta. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/1		Operación "Eucaliptus"

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Bugla Pérez	Antonio	M ^a	02-Jan-1934	Puente deume, Cor.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/259	Operación "Eucaliptus"
Cambra Pérez	Manuel		01-Jan-1932	Marcilla, N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/45	Operación "Eucaliptus"
Casas Vidal	Delfin		21-May-1935	Treble, Orense		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/304	Operación "Eucaliptus"
Carrasco Caballero	Indalecio		22-Sep-1932	Valle de la Serena, Badajoz		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/141	Operación "Eucaliptus"
Castro Barainga	Fernando		26-Jan-1933	Baracaldo, V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/232	Operación "Eucaliptus"
Cervera Escalada	Jesús		20-Jun-1932	Milagro, N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/277	Operación "Eucaliptus"
Cerezo Martín	Julián		22-Apr-1934	Robregordo, Madr. (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/278	Operación "Eucaliptus"
Cobegua Valcárcel	José	María	08-Nov-1933	Arteaga		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/350	Operación "Eucaliptus"
Cobelas Feijoo	Gonzalo		07-May-1934	Pereiros		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/273	Operación "Eucaliptus"
Comas Sola	Jaime		01-Nov-1927	Euliz, N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/23	Operación "Eucaliptus"
Corázar Asteinza	Rosendo		29-Feb-1924	Bermeo, V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/229	Operación "Eucaliptus"
Cruces Ruiz	Modesto		12-Jun-1934	Málaga		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/149	Operación "Eucaliptus"
De la Fuente Casas	Juan	Antonio	24-Jun-1927	Sestao, V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/268	Operación "Eucaliptus"
De Nova Morales	Antonio		26-Aug-1933	Cozar, C. Real		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/171	Operación "Eucaliptus"
Dofoño Laso	Lorenzo		14-May-1930	Villanueva, Orense		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/330	Operación "Eucaliptus"
Domáica Aguillo	Saturmino		15-Dec-1931	Villaverde, Alava		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/172	Operación "Eucaliptus"
Dorda Benito	Francisco		21-May-1933	Cuenca		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/128	Operación "Eucaliptus"
Echeverría Landebaso	José	María	13-Apr-1927	Vallafraña (sic), G.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/137	Operación "Eucaliptus"
Amigot Malo	Angel (sic)		01-Mar-1934	Villafraña, N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/42	Operación "Eucaliptus"
Echarte Andraiz	Miguel		01-Nov-1930	Gonz (sic), N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/12	Operación "Eucaliptus"
Eroreca Bilbao	Visitación		23-Jan-1933	Sopelana, V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/216	Operación "Eucaliptus"
Escribano Jiménez	Rufino		14-Jun-1927	Corella, N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/32	Operación "Eucaliptus"
Esponda Saldise	Manuel, A.		31-Jan-1926	San Sebastián		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/140	Operación "Eucaliptus"
Esquibar Basterrechea (?)	Donato		04-Oct-1934	Fórua (sic), V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/244	Operación "Eucaliptus"
Fernández Castanedo	Jesús		04-Feb-1932	Elechas, Sant.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/306	Operación "Eucaliptus"
Fernández Uranga	Mariano		12-Feb-1930	San Sebastián		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/199	Operación "Eucaliptus"
Fuentes Mellano	José		18-Nov-1923	Higuera de la Serena, Badajoz		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/126	Operación "Eucaliptus"
García Herrera	Jesús		06-Aug-1933	Villaverde de Medina, Valladolid		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/105	Operación "Eucaliptus"

Full Surname	First Given Name	Second Given Name	Birthdate	Birth Place	Residence at time of departure	Departure Date	Departure Port	Arrival Date	Arrival Port	Ship Name	Passport Number	Australian File Number	Name of Operation
García Iglesias	Severiano		19-Nov-1933	Camino Morisco, Cáceres		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/248		Operación "Eucaliptus"
García Mínguez	Manuel		05-Dec-1931	Valladolid		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/331		Operación "Eucaliptus"
García Ochoa	Teodoro		05-Apr-1932	Faloes. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/3		Operación "Eucaliptus"
Garmendia Amundarain	Lorenzo		23-Mar-1933	Valle de Aráiz. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/104		Operación "Eucaliptus"
Gaubeca González	José		02-Aug-1930	Bermeo. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/349		Operación "Eucaliptus"
Goicoa Andueza	Valeriano		28-Nov-1934	Urdanoz. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/30		Operación "Eucaliptus"
Corón Miranda	Doroteo		07-Oct-1927	Carano (sic). Lugo		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/352		Operación "Eucaliptus"
Goiñecelaya Bustintza	José		21-Apr-1925	Arrieta		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/219		Operación "Eucaliptus"
Gómez Tejada	Jorge		23-Apr-1933	Faloes		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/36		Operación "Eucaliptus"
De Miguel Orta	Horacio		05-Sep-1930	Carcastillo. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/18		Operación "Eucaliptus"
Goñi Bontigui	José	Luis	25-Jun-1930	Goizuetá. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/150		Operación "Eucaliptus"
Grande Menéndez	Rafael		15-Nov-1927	Maceda. Orense		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/152		Operación "Eucaliptus"
Guerra Lago	Castor		17-Oct-1931	Rubial. Coruña (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/174		Operación "Eucaliptus"
Guerricaecheverría Gaubeca	Andrés		18-Dec-1932	Bermeo. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/231		Operación "Eucaliptus"
Gurrea Moreno	Julián		16-Apr-1928	Faloes. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/40		Operación "Eucaliptus"
Hernández Díaz	Francisco		21-Aug-1930	San Bartolomé de la Corneja. Avila (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/303		Operación "Eucaliptus"
Ibarlucea Madarieta	Ignacio		17-Sep-1930	Ispaster. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/240		Operación "Eucaliptus"
Inchausti Miteguía	Máximo		18-Nov-1927	Mendata. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/267		Operación "Eucaliptus"
Íñigo Salvador	Félix		26-Feb-1924	Azagra. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/178		Operación "Eucaliptus"
Isasi Arrieta	José		17-Mar-1933	Rigoitia. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/261		Operación "Eucaliptus"
Isla García	Publio		18-Feb-1932	Corella. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/34		Operación "Eucaliptus"
Iturburu Calparsoro	Eugenio		30-May-1930	Berrobi. G		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/138		Operación "Eucaliptus"
Izaguirre Arteche	Gregorio		09-Jan-1928	Guernica. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/247		Operación "Eucaliptus"
Jaca Iruagui	Tomás		30-Sep-1925	Echarri Aranaiz		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/4		Operación "Eucaliptus"
Lafuaga Ihanue	Emilio		10-Oct-1933	Gondeluela		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/302		Operación "Eucaliptus"
Lamas Labari	Juan	Cruz	03-May-1932	Carcastillo. N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/19		Operación "Eucaliptus"
Larraheta Begonia	Hilario		26-Apr-1926	Erandio. V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/353		Operación "Eucaliptus"
Larrañe Alzpurua	Agustín		07-Apr-1933	Zarauz. G.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/133		Operación "Eucaliptus"
Larrinaga Larrinaga	José	M ^a	24-Apr-1934	Cortézubi (sic). V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/241		Operación "Eucaliptus"

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Full Surname	First Given Name	Second Given Name	Birthdate	Birth Place	Residence at time of departure	Departure Date	Departure Port	Arrival Date	Arrival Port	Ship Name	Passport Number	Australian File Number	Name of Operation
Lasquivar Echabe	Ignacio		13-Dec-1932	Zarauz, G.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/121	Operación "Eucaliptus"
León Segura	Javier		31-Jan-1932	Villafranca, N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/5	Operación "Eucaliptus"
Letamendia Arvillaga	Francisco		27-May-1932	Zarauz, G.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/179	Operación "Eucaliptus"
López Arzosa	Emilio		12-Jan-1933	Guernica, V.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/221	Operación "Eucaliptus"
López Muñáriz	Antonio		04-Jan-1926	Cambo les Bains, France		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/15	Operación "Eucaliptus"
López Soría	José		24-Mar-1931	Cervera del Río Alhama, Logroño		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/145	Operación "Eucaliptus"
Lorente Osés	Saturmino		31-Oct-1933	Funes, N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/6	Operación "Eucaliptus"
Lozano Perujo	Salvador		26-Mar-1933	Cuevas del Becerro, Málaga		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/246	Operación "Eucaliptus"
Lucea Colomo	Javier		08-Oct-1931	Larraga, N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/7	Operación "Eucaliptus"
Madrariaga Macuaga	Simeón		03-Sep-1932	Morga, N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/236	Operación "Eucaliptus"
Malaxeberria Uriarte	Gregorio		08-May-1930	Guernica		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/260	Operación "Eucaliptus"
Mañeru Bastero	José María		21-Nov-1928	Larraga, N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/41	Operación "Eucaliptus"
Martín Fernández	Francisco		22-Apr-1934	Salares, Málaga		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/43	Operación "Eucaliptus"
Martín García	Marcos		18-Jun-1924	Monteagudo, Soría		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/308	Operación "Eucaliptus"
Martínez de la Torre	Amancio		26-Sep-1932	El Royo, Soría		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/175	Operación "Eucaliptus"
Martínez López	Victoriano		09-Oct-1931	Valdegorria, A.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/228	Operación "Eucaliptus"
Meabe Zubieta	Pedro		23-Feb-1928	Ereño		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/347	Operación "Eucaliptus"
Meavebasterrechea	Domingo		11-May-1930	Cenarruza		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/171	Operación "Eucaliptus"
Pagagui													
Mendiñal Oscar	Jesús		01-Mar-1930	Artajona, N.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/13	Operación "Eucaliptus"
Míguez Mesías	José		22-Feb-1933	Frades, Coruña		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/297	Operación "Eucaliptus"
Miner Aldabalde	Pedro		20-Mar-1934	Astigarraga		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/136	Operación "Eucaliptus"
Montero Lazzano	Francisco		16-Sep-1931	Hernani		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/106	Operación "Eucaliptus"
Montoya Montero	Leopoldo		31-Oct-1931	Buenache de Alarcón, Cuenca		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/147	Operación "Eucaliptus"
Muruzabal Suescun	José	J.	19-Mar-1933	Larraga		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/38	Operación "Eucaliptus"
Nieto Hernández	Samuel	Angel	01-Oct-1932	Piedrahita (sic), Avila (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/173	Operación "Eucaliptus"
Ochagavía Urteaga	Eduardo	Pilar	25-Mar-1931	Faleos		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/123	Operación "Eucaliptus"
Oñorizola Cendagorta	Julián		10-Mar-1935	Cortézubi (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserrat		SP59/243	Operación "Eucaliptus"

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Olabarriaga Maguregui	Ignacio		15-Sep-1933	Mendata		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/251	SP59/251	Operación "Eucaliptus"
Olieta Iribarren	Francisco		02-Dec-1927	Aoiz		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/8	SP59/8	Operación "Eucaliptus"
Olio Olio	Jesús		17-Apr-1927	Aranza		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/28	SP59/28	Operación "Eucaliptus"
Orbegozo Elortegui	Ignacio		19-Jan-1932	Azpeitia		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/143	SP59/143	Operación "Eucaliptus"
Orriuela Castilla	Julían		15-Aug-1934	Bilbao		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/253	SP59/253	Operación "Eucaliptus"
Oruezabala Loñaz	Juan		11-Dec-1934	Hernani		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/122	SP59/122	Operación "Eucaliptus"
Otaegui Labaca	Bautista		30-Mar-1929	Veizama G.		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/127	SP59/127	Operación "Eucaliptus"
Monasterio Azqueta	Juan	Luis	10-Sep-1930	Guernica		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/351	SP59/351	Operación "Eucaliptus"
Pérez Araujo	Antonio		17-Feb-1934	Vilvestra. Salamanca		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/154	SP59/154	Operación "Eucaliptus"
Pérez Cuenca	Marano		01-Jul-1933	Navaluenga. Avila (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/280	SP59/280	Operación "Eucaliptus"
Pérez Rodríguez	Mariano	did not sail								Monserat	SP59/12	SP59/12	Operación "Eucaliptus"
Pérez San Martín	Víctor		04-Nov-1928	Iturgoyen. N		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/124	SP59/124	Operación "Eucaliptus"
Razquin Buendía	Pedro		26-Dec-1927	Mumarriz (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/27	SP59/27	Operación "Eucaliptus"
Rivero González	José		08-Jan-1933	Presqueira. Orense		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/139	SP59/139	Operación "Eucaliptus"
Rodríguez Macéiras	Manuel		22-Jun-1933	Oza de los Rios (sic). Coruña (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/276	SP59/276	Operación "Eucaliptus"
Rudi López	José		18-Apr-1931	Villafraña. N		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/9	SP59/9	Operación "Eucaliptus"
Rioz Pérez	José		21-Oct-1932	Agueros (sic). Santander		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/307	SP59/307	Operación "Eucaliptus"
Ruiz Fernández	Valentín		16-Oct-1931	Viana. N		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/177	SP59/177	Operación "Eucaliptus"
Ruiz Gallo	Casto		23-Nov-1932	Orija (sic). Burgos		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/151	SP59/151	Operación "Eucaliptus"
Sainz Enríque	José	Manuel	22-Jul-1934	Viana		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/25	SP59/25	Operación "Eucaliptus"
Sainz López	José	Luis	29-Dec-1931	Solares. S		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/305	SP59/305	Operación "Eucaliptus"
Sánchez Rincón	José		16-May-1929	Cintuénigo. Coruña (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/20	SP59/20	Operación "Eucaliptus"
Sánchez Suarez	José		19-Mar-1933	Frades. Coruña (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/298	SP59/298	Operación "Eucaliptus"
Sanz Sardón	Agustín		21-Aug-1926	Cantalejo. Segovia		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/225	SP59/225	Operación "Eucaliptus"
Sarasua Onaindia	Javier		05-Oct-1932	Orio		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/101	SP59/101	Operación "Eucaliptus"
Ricondo Arenas	Clemente		23-Oct-1934	Carasa. Santander		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/281	SP59/281	Operación "Eucaliptus"
Segurola Aizpuru	Ladislao		25-Mar-1931	Azpeitia		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/131	SP59/131	Operación "Eucaliptus"
Sesma López	Antonio		13-Jul-1934	Mir de Arga (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/44	SP59/44	Operación "Eucaliptus"
Tabar Pérez	Marcelino		27-Oct-1927	Munarriz N. (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat	SP59/31	SP59/31	Operación "Eucaliptus"

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Terrazas Fernández	Valentín		19-Feb-1934	Pinilla de los Barruecos		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/300	Operación "Eucaliptus"
Tricio Pérez	Jacinto		05-May-1933	Santa Coloma. Logroño		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/275	Operación "Eucaliptus"
Unzué Jiménez	José		22-May-1932	Anorbe N. (sic)		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/17	Operación "Eucaliptus"
Quintana Bascarán	Eduardo		13-Oct-2028	Mundaca		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/270	Operación "Eucaliptus"
Ugalde Eguibar	Sabino		05-Nov-1926	Portugalete		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/249	Operación "Eucaliptus"
Unzueta Uribechevarría	Manuel		08-Oct-1927	Elgoibar		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/176	Operación "Eucaliptus"
Uriarte Madariaga	Eufrasio		18-May-1927	Morga		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/238	Operación "Eucaliptus"
Urquidi Bilbao	José		10-Dec-1934	Bermeo		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/224	Operación "Eucaliptus"
Urra Cegama	Pablo	Cruz	28-Apr-1933	Peralta		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/10	Operación "Eucaliptus"
Urruticochea Celaya	Claudio		17-Feb-1924	Faramo		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/283	Operación "Eucaliptus"
Usín Meate	Sabino		11-Dec-1928	Forúa		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/245	Operación "Eucaliptus"
Vergara Sada	Salvador		07-Nov-1924	Faloes		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/11	Operación "Eucaliptus"
Villaroel González	Román		26-Aug-1931	Labandera		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/265	Operación "Eucaliptus"
Vilumbrales Vilumbrales	José		23-Mar-1933	Reinosa de Bureba. Burgos		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/130	Operación "Eucaliptus"
Zabala Calzada	Jesús		24-Dec-1932	Guernica		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/218	Operación "Eucaliptus"
Zabalegui Oroibia	Juan		27-Mar-1934	Arajena		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/37	Operación "Eucaliptus"
Zailo Urionabarrenechea	Luciano		02-Feb-1934	Mugica		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/263	Operación "Eucaliptus"
San Martín Galdos	Javier		04-Feb-1934	Guernica		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/237	Operación "Eucaliptus"
Zarauz Corralesche	Victorino		27-Mar-1924	Sestao		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/235	Operación "Eucaliptus"
Zorzua Oñate-Echevarría	Sotero		10-Feb-1930	Morga		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/264	Operación "Eucaliptus"
Pousa García	Antonio		17-Jul-1930	Latejera. Zamora		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/328	Operación "Eucaliptus"
Valor Murillo	Santiago		03-Apr-1932	Valle de la Serena. Badajoz		05-May-1959	Santurce	26-Jun-1959	Perth	Monserat		SP59/153	Operación "Eucaliptus"
Aguerre Eguinoa	Juan	José	28-Dec-1933	Orbara (Navarra)	Orbara (Navarra)	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	636/58 Pamplona		Operación "Canguro"
Aguirre Garabietta	Benedicto		20-Mar-1932	Alogra (Vizcaya)	Anigirica, Astelarra	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2187/58 Bilbao		Operación "Canguro"
Aguirresarobe Albéniz	Lorenzo					26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana			Operación "Canguro"
Alberdi Azpirí	Eusebio		12-Oct-1921	Marquina (Vizcaya)	Marquina	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2101/58 Bilbao		Operación "Canguro"
Alcubierre Oliva	Angel		02-Aug-1932	Tardienta (Huesca)	Monzón	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	281/58 Huesca		Operación "Canguro"
Alonso Amaiz	Martín		30-Nov-1930	Bermeo (Vizcaya)	Bermeo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2099/58 Bilbao		Operación "Canguro"

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Alonso Urbina	Agapito		16-Jun-1932	Yanguas (Soria)	Tudela (Navarra)	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	1360/58 Pamplona		Operación "Canguro"
Altuna Iurrioz	Eulogio		29-Nov-1931	San Sebastian (sic)	San Sebastian (sic), P ^o Heriz, 6	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2258/58 San Sebastian		Operación "Canguro"
Alustiza Oteagui	José	María	27-Jan-1931	Cegama (Guipuzcoa)	C ^o Egurza, Cegama	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2513/58 San Sebastian		Operación "Canguro"
Álvarez de Arcaya Otero	Isidoro		03-Apr-1934	Vitoria	Vitoria, Libertad, 21	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	199/58 Vitoria		Operación "Canguro"
Amado Amado	Macario		31-Mar-1931	Laredo	Laredo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	800/58 Santander		Operación "Canguro"
Anchustegui Azumendi	Alejandro		29-Mar-1930	Amoroto (Vizcaya)	Amoroto, C ^o Odiaga	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2107/58 Bilbao		Operación "Canguro"
Anchustegui Azumendi	Francisco		24-Mar-1929	Amoroto (Vizcaya)	Amoroto, C ^o Echerrace	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2182/58 Bilbao		Operación "Canguro"
Andueza Iasheras	Cándido	J.	03-Apr-1932	Urdanoz (Navarra)	Urdanoz	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	571/58 Pamplona		Operación "Canguro"
Andueza Iasheras	Pablo	Jesús	16-Jul-1929	Urdanoz (Navarra)	Urdanoz	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	573/58 Pamplona		Operación "Canguro"
Ansoleaga Ortiz de Zarate	Alberto		25-Nov-1932	Sopelana (Vizcaya)	Sopelana	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2032/58 Bilbao		Operación "Canguro"
Ardaitz Goñi	Pedro	María	23-Feb-1931	Berain	Berain	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	552/58 Pamplona		Operación "Canguro"
Arizmendiarrleta Chichurreta	Pedro		02-Dec-1932	Marquina (Vizcaya)	Marquina, C ^o Itoño	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2200/58 Bilbao		Operación "Canguro"
Arzu Vergara	Fernando		01-Jul-1926	Villafranca	Villafranca	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	554/58 Pamplona		Operación "Canguro"
Armaolea Ibaguengoitia	Tomás		20-May-1931	Guernica (Vizcaya)	Guernica, C ^o Arana	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2184/58 Bilbao		Operación "Canguro"
Arnal Laplana	Francisco		20-Apr-1931	Lérida	Monzón	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	287/58 Huesca		Operación "Canguro"
Arrese Ibañez	José		22-Apr-1930	Huesca	Sabiñanigo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	287/58 Huesca		Operación "Canguro"
Arroquero Góisoro	José Domingo		10-Apr-1931	Motrico (Guipuzcoa)	Ondarroa, San Ignacio	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2195/58 Bilbao		Operación "Canguro"
Arrodo Imaz	Andrés		30-Jan-1925	Ataun (Guipuzcoa)	Ataun	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2945/58 San Sebastian		Operación "Canguro"
Arrodo Pérez	Angel (sic)		08-Jan-1927	Berbinzaza	Berbinzaza	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	622/58 Pamplona		Operación "Canguro"
Artano Sagastume	Manuel		31-Dec-1928	Amezqueta (Guipuzcoa)	Irabizar-Amezqueta	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	3306/58 San Sebastian		Operación "Canguro"
Arto Rojo	Anticío		18-Jun-1931	Verdilla (Palencia)	Vergara, Zuñets, 14	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2947/58 San Sebastian		Operación "Canguro"
Arto Rojo	Pompeyo		14-Dec-1926	Verdilla (Palencia)	Vergara, Zubieta, 14	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2946/58 San Sebastian		Operación "Canguro"
Aseguinolaza Amezcua	Jaine	Antonio	18-Oct-1929	Salvatierra (Alava)	Salvatierra	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	208/58 Vitoria		Operación "Canguro"
Asin Castillo	Jesús		29-Apr-1931	Peralta	peralta	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	569/58 Pamplona		Operación "Canguro"
Aso Calvo	Ricardo		28-Apr-1930	Almuderas (Huesca)	Almuderas	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	289/58 Huesca		Operación "Canguro"
Astondoa Errasti	Jesús		22-May-1934	Barajuen (Alava)	Barajuen	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	205/58 Vitoria		Operación "Canguro"

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Astuy Gary	Valentín		14-Nov-1932	Bermeo (Vizcaya)	Bermeo, Alboniga, 70	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2037/58 Bilbao		Operación "Canguro"
Azcaray Bilbao	Carmelo		16-Jul-1928	Guernica (Vizcaya)	Mujica, Bº Ugalde	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2043/58 Bilbao		Operación "Canguro"
Bilbao Alegria	Jesús		12-Oct-1924	Rigoitia (Vizcaya)	Rigoitia, Cº lamíña	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2194/58 Bilbao		Operación "Canguro"
Badiola Meabe	Esteban		16-Aug-1930	Ondarrea (Vizcaya)	Ondarrea, Cº Arteta	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2108/58 Bilbao		Operación "Canguro"
Badiola Meabe	José		13-Jan-1934	Ondarrea (Vizcaya)	Ondarrea, Cº Arteta	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2033/58 Bilbao		Operación "Canguro"
Baile Iruijo	Ignacio		26-Oct-1933	Aruedas (Navarra)	Aruedas	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	650/58 Pamplona		Operación "Canguro"
Basarte Irigaray	Antonio		05-Jul-1926	Peralta	Villafrañca	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	555/58 Pamplona		Operación "Canguro"
Bengochea Bengochea	Tomás		31-May-1933	Cortezubi (Vizcaya)	Cortezubi	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2320/58 Bilbao		Operación "Canguro"
Bermechea Duññas	José	Luis	29-Aug-1930	Viana	Viana	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	621/58 Pamplona		Operación "Canguro"
Bierzobas León	Estanislao		05-Jan-1926	Arguedas (Navarra)	Arguedas (Navarra)	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	625/58 Pamplona		Operación "Canguro"
Bilbao Aguirre	José	María	27-Jul-1927	Aranguz (Vizcaya)	Mugica, Astelarra	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2105/58 Bilbao		Operación "Canguro"
Bilbao Goyenechea	Antonio		04-Mar-1930	Bermeo (Vizcaya)	Bermeo (Vizcaya), Bedobarrieta, 10	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2098/58 Bilbao		Operación "Canguro"
Brun Zúñiga	Vicente		13-Apr-1930	San Sebastián (sic)	Aramayona	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	204/58 Vitoria		Operación "Canguro"
Cabrera González	José		24-Jun-1926	Arriate (Málaga)	Alegria	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	203/58 Vitoria		Operación "Canguro"
Casajús Rodrigo (?)	Félix		24-Aug-1929	Pamplona (Navarra)	Sanguiesa (Navarra)	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	1252/58 Pamplona		Operación "Canguro"
Oirez Ibruru						26-Jun-1958	Trieste	#NULL!					
Correa Sanz	Vicente		19-Feb-1926	Larraza (Navarra)	Villareal, Ipiñarrieta, 3	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2259/58 San Sebastián		Operación "Canguro"
Cruz Pérez	Sefarín		15-Jul-1933	Laredo (Santander)	Laredo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	1151/58 Santander		Operación "Canguro"
Delgado Alfaro	Ismael		16-Jan-1932	Corella (Navarra)	Corella	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	627/58 Pamplona		Operación "Canguro"
Echevarrieta Basteguieta	Isidro		16-May-1926	Foma (Vizcaya)	Foma, Bº Baldatica	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2181/58 Bilbao		Operación "Canguro"
Echevarrieta Basteguieta	José		24-Jun-1931	Foma (Vizcaya)	Foma, Bº Baldatica	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2171/58 Bilbao		Operación "Canguro"
Eizaguirre Eizaguirre	Ramón		01-Jul-1933	Ondarrea (Vizcaya)	Ondarrea, Cº Eizmendi	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2198/58 Bilbao		Operación "Canguro"
Eizagirre Iurrarán	Juan		25-May-1930	Amonoto (Vizcaya)	Amonoto Cº Odiaga	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2042/58 Bilbao		Operación "Canguro"
Eroreca Bilbao	Leandro		13-May-1929	Sopelana (Vizcaya)	Sopelana Morega	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2031/58 Bilbao		Operación "Canguro"
Escribano Jiménez	Marcos		28-Apr-1934	Corella (Navarra)	Corella	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	642/58 Pamplona		Operación "Canguro"
Esparza Azanza	Antonio		29-Apr-1932	Lorca (Navarra)	Eibar (Guipúzcoa) Carmen	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2353/58 San Sebastián		Operación "Canguro"
Estanilo Sota	Anibal		07-Mar-1934	Elechas (Santander)	Elechas	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	1189/58 Santander		Operación "Canguro"
Fernández Santos	Emeterio		03-Mar-1927	Perosillo (Segovia)	Orio (Guipúzcoa) P. España, 5	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2952/58 San Sebastián		Operación "Canguro"

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Gabriel Ordorica	Juan	José	31-Jul-1931	Rivas (Madrid)	Guernica (Vizcaya) Aljillo Calzada	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2177/58 Bilbao		Operación "Canguro"
Gallego Albéniz	Jesús		27-Mar-1927	Santña (Santander)	Santña	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	729/58 Santander		Operación "Canguro"
Garasa Cemborain	Delfín					26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana			Operación "Canguro"
García Siguenza (sic)	Ambrosio		07-Jul-1932	Viana (Navarra)	Viana	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	620/58 Pamplona		Operación "Canguro"
García Villanueva	José		08-Mar-1931	Larraza (Navarra)	Larraza	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	577/58 Pamplona		Operación "Canguro"
Garmendia Irola	Pascual		13-May-1930	Villafranca de Orosa (Guipúzcoa)	Villafranca. Urdaneta, 26	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2256/58 San Sebastian		Operación "Canguro"
Garrido Antoniana (?)	Antonio		11-May-1928	Viana (Navarra)	Viana	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	626/58 Pamplona		Operación "Canguro"
Gil Crespo	Luis	Maria	13-Aug-1931	Bilbao	Bilbao. Gral. Eguía, 50	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2091/58 Bilbao		Operación "Canguro"
Gómez Marante	Moisés		18-Jul-1932	Loureda (Coruña)	Arcocha (Vizcaya). C. la Fuente	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana			Operación "Canguro"
González Díez	Plácido		31-Jul-1924	Lurizeo (Santander)	Legazpia (sic) (Guipúzcoa) Bº S. Ignacio	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2472/58 San Sebastian		Operación "Canguro"
González Martín	Feliciano		23-Jun-1932	Sta. Cruz del Valle (Ávila)	Ereño (Vizcaya)	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2104/58 Bilbao		Operación "Canguro"
Guerricaechevarría Susaeta	Benjamín		06-May-1932	Ajangui (Vizcaya)	Ajangui Bº Rentería	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2178/58 Bilbao		Operación "Canguro"
Guillorme Ruiz	Jesús		15-Oct-1932	Valtierra (Navarra)	Valtierra	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	549/58 Pamplona		Operación "Canguro"
Herce Rada	Víctor		22-Nov-1933	Ouel (Logroño)	Zarauz (Guipúzcoa) Santa Marina, 12	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2352/58 San Sebastian		Operación "Canguro"
Hernández Armelles	Gabriel		16-Mar-1929	Cella (Teruel)	Cella	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	138/58 Teruel		Operación "Canguro"
Hoyo Cabada	Gregorio		22-Mar-1934	Laredo (Santander)	Laredo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	798/58 Santander		Operación "Canguro"
Hurtado Treviño	Cirilo		07-Jul-1932	El Cortijo (Logroño)	El Cortijo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2106/58 Bilbao		Operación "Canguro"
Ibáñez Chocarro	Eustaquio		21-Dec-1924	Berbinzana	Berbinzana	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	623/58 Pamplona		Operación "Canguro"
Iribarren Aroqui	José	Antonio	10-May-1932	Pamplona	Lalasa	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	597/58 Pamplona		Operación "Canguro"
Iriondo Esquaga	Dionisio		30-Dec-1930	Legerreta (Guipúzcoa)	Legerreta Cº Coate	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2953/58 San Sebastian		Operación "Canguro"
Jaurregui Uriarte	Domingo		23-Dec-1930	Yurre (Vizcaya)	Desierto Erandio Urdaneta, 12	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2096/58 Bilbao		Operación "Canguro"
Jayo Amochevarria	Ricardo		24-Nov-1932	Mugica (Vizcaya)	Guernica (Vizcaya) Bº Zallo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2189/58 Bilbao		Operación "Canguro"
Justes Angulo (?)	Santos		01-Feb-1932	Almudévar (Huesca)	Almudévar	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	286/58 Huesca		Operación "Canguro"

Full Surname	First Given Name	Second Given Name	Birthdate	Birth Place	Residence at time of departure	Departure Date	Departure Port	Arrival Date	Arrival Port	Ship Name	Passport Number	Australian File Number	Name of Operation
Lamiqúiz Gandarías	Juan		10-Aug-1927	Mugica (Vizcaya)	Mugica Arriaba	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2040/58 Bilbao		Operación "Canguro"
Landa y Ortiz de Zardía	Alberto		09-Jul-1929	Vitoria (Alava) (sic)	Luquiano (Alava)	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	209/58 Vitoria		Operación "Canguro"
Larrambe Pascualena	Juan		09-Oct-1928	Igal (Navarra)	Igal	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	553/58 Pamplona		Operación "Canguro"
Legoburu Corera	José	María	27-Sep-1932	Larraga (Navarra)	Larraga	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	712/58 Pamplona		Operación "Canguro"
Lejarraga Arrién	Ignacio		27-Dec-1929	Guernica (Vizcaya)	Gernica Bº Zallo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2188/58 Bilbao		Operación "Canguro"
López Garcés	Bienvenido		14-Jun-1932	Valtierra (Navarra)	Valtierra	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	557/58 Pamplona		Operación "Canguro"
Lorea Zazón	Juan		30-May-1930	Garayoa	Garayoa	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	596/58 Pamplona		Operación "Canguro"
Lorente Lorente	Lucillo		31-Oct-1928	Zella (Teruel)	Zella	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	140/58 Teruel		Operación "Canguro"
Luis Aguirre	Juan					26-Jun-1958	Trieste						Operación "Canguro"
Majo Arrasía	José		29-Mar-1931	Larraga (Navarro)	Larraga	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	581/58 Pamplona		Operación "Canguro"
Manzanedo Aiguoso	Jesús		02-Jan-1932	Laredo (Santander)	Laredo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	799/58 Santander		Operación "Canguro"
Manzanedo Murugarren	Julian (sic)		17-Feb-1930	Santacara (Navarra)	Santacara	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	633/58 Pamplona		Operación "Canguro"
Mañero Macaya	Angel (sic)		31-May-1925	Larraga (Navarra)	Larraga	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	574/58 Pamplona		Operación "Canguro"
Marín Tricio	Jesús		24-Dec-1928	Santa Coloma (Logroño)	Basauri (Vizcaya)	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2100/58 Bilbao		Operación "Canguro"
Marqués García	Fermin		21-Mar-1933	Teruel	Teruel	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	368/58 Teruel Sta. Brígida, 19		Operación "Canguro"
Martín Alonso	Pablo		01-Feb-1926	Viviéste del Pinar (Burgos)	Lujúa, Larrauri	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2027/58 Bilbao		Operación "Canguro"
Martín Castellano	Florencio		29-Jan-1925	Monreal del Campo (Teruel)	Monreal del Campo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	141/58 Teruel		Operación "Canguro"
Martín Jayo	Isidro		29-Jun-1930	Bilbao (Vizcaya)	Guernica-Arene	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2196/58 Bilbao		Operación "Canguro"
Martín Urizar	Pedro		16-Nov-1930	Galdacano (sic) (Vizcaya)	Galdacano (sic)	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2319/58 Bilbao		Operación "Canguro"
Martinez Larraburu	Jesús		06-Jun-1933	Falces (Navarra)	Falces	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	648/58 Pamplona		Operación "Canguro"
Martinez Uñares	José		02-May-1929	Laredo (Santander)	Laredo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	1150/58 Pamplona		Operación "Canguro"
Martinez Uriarte	Luis		02-Dec-1933	Trespaderne (Burgos)	Guecho. Arellano, 20	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2109/58 Bilbao		Operación "Canguro"
Martiricorena Jauregui	Juan	Jesús				26-Jun-1958	Trieste	#NULL					Operación "Canguro"
Marzo Sáenz	Francisco	Andrés	17-Sep-1926	Quel (Logroño)	Guel. Sáenz de Tejada s/j	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	327/58 Logroño		Operación "Canguro"
Mazo Galán	Victorino		06-Mar-1928	Valdemara (Logroño)	Escoriza Gra'l. Franco, 23	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2355/58. San Sebastian (sic)		Operación "Canguro"
Melero Calvo	Salvador		09-Nov-1928	Tudela (Navarra)	Tudela	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	1437/58 Pamplona		Operación "Canguro"
Meridaza Allo	Plácido		03-Mar-1931	Falces (Navarra)	Falces	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	544/58 Pamplona		Operación "Canguro"

Full Surname	First Given Name	Second Given Name	Birthdate	Birth Place	Residence at time of departure	Departure Date	Departure Port	Arrival Date	Animal Port	Ship Name	Passport Number	Australian File Number	Name of Operation
Miranda Aznárez	Juan	José (sic)	23-Aug-1932	Valtierra (Navarra)	Valtierra	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	548/58. Pamplona		Operación "Canguro"
Monasterio Anasagasti	Eliás	"Patxi"	28-Mar-1932	Bermeo (Vizcaya)	Bermeo. B ^o . Demeñitus	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2034/58. Bilbao		Operación "Canguro"
Moraza Agote	Francisco		03-Dec-1932	Vitoria (Alava) (sic)	Coreria, 24	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	202/58. Vitoria		Operación "Canguro"
Morgahevarría Goriena	Antonio		25-Jul-1932	Rigoitia (Vizcaya)	Rigoitia. Retracha	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2186/58. Bilbao		Operación "Canguro"
Moros Oliveros	Domingo		20-Dec-1920	Peralta (Navarra)	Peralta	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	570/58. Pamplona		Operación "Canguro"
Muñoz Rodrigo	Lorenzo		11-May-1933	Lumbier (Navarra)	Sangüesa	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	637/58. Pamplona		Operación "Canguro"
Navalaz Muro	Francisco	Javier	22-Aug-1929	Pueya (Navarra)	Irun (sic)-Sagüin. San Sebastian (sic)	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2354/58. San Sebastian (sic)		Operación "Canguro"
Ochandiano Hernández	Fermin		22-Jun-1933	Amorebieta (Vizcaya)	Sopelana, Moreaga	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2090/58. Bilbao		Operación "Canguro"
Odrizola Sendagorta	Secundino		13-Jun-1926	Cirtezuubi (sic) (Vizcaya)	Guernica. B ^o . Rentería	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2179/58. Bilbao		Operación "Canguro"
Olaechea Barbería	Esteban					26-Jun-1958	Trieste						
Olano Aljuria	Ignacio		24-Oct-1927	Mugica (sic) (Vizcaya)	Guernica. C. Sindicatos	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2190/58. Bilbao		Operación "Canguro"
Olano Cenboya	Pedro		26-Mar-1930	Las Arenas (Vizcaya)	Bellurco. Santa María, 27	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2191/58. Bilbao		Operación "Canguro"
Ollite Pascual	Clemente		17-Jan-1927	Falces (Navarra)	Falces	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	540/58. Pamplona		Operación "Canguro"
Ortiz Martín	Francisco		21-Apr-1930	Abadiano (Vizcaya)	Abadiano, Matianaq (sic)	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2935/58. Bilbao		Operación "Canguro"
Osie Cañizo	Francisco		07-Aug-1933	Liérganes (Santander)	Liérganes	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	1022/58. Santander		Operación "Canguro"
Pérez Pérez	Jesús		16-Jun-1931	Castro Urdiales (Santander)	Vergara. Altos Hornos	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2356/58. San Sebastian (sic)		Operación "Canguro"
Pérez Pérez	José		04-Aug-1932	Peralta	Peralta	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	576/58. Pamplona		Operación "Canguro"
Redondo Hernández	Guillermo		14-Aug-1930	Torrelavega (Santander)	Torrelavega	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	1188/58. Santander		Operación "Canguro"
del Río García	Mariano	Santiago	17-Jan-1934	Laredo (Santander)	Laredo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	1132/58. Santander		Operación "Canguro"
Rivas Piñeiro	Sergio		17-Nov-1931	Mañete (Lugo)	San Sebastian (sic)	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2958/58. San Sebastian (sic)		Operación "Canguro"
Romero Sánchez	Doroteo		28-Mar-1932	Bilbao (Vizcaya)	Marquina. C ^o Cezatu	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2185/58. Bilbao		Operación "Canguro"
Ruiz Barreda	Angel (sic)	Antonio	10-Dec-1931	Santillana del Mar (Santander)	Santillana del Mar	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	680/58. Santander		Operación "Canguro"
Saizaz Fernández	Matías	Lucio	20-Feb-1935	Guernica (Vizcaya)	Guernica	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2092/58. Bilbao		Operación "Canguro"
Salvatierra Álvarez	Jaime		04-Jun-1930	Laredo (Santander)	Laredo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	684/58. Santander		Operación "Canguro"
Samperio Abascal	Saturmino		04-Jun-1929	San Roque de Riomiera (Santander)	Baracaldo (Vizcaya). Carmen, 3	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2093/58. Bilbao		Operación "Canguro"
Sangariz Sales	Manuel?					26-Jun-1958	Trieste				/58		Operación "Canguro"
Santiago Bulueña	Mateo		28-May-1929	Bermeo (Vizcaya)	Bermeo. Santa María	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2097/58. Bilbao		Operación "Canguro"

Full Surname	First Given Name	Second Given Name	Birthdate	Birth Place	Residence at time of departure	Departure Date	Departure Port	Arrival Date	Arrival Port	Ship Name	Passport Number	Australian File Number	Name of Operation
Santesteban Urquiza	Rodrigo		22-Sep-1928	Laredo (Santander)	Laredo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	727/58. Santander		Operación "Canguro"
Sanz Gómez	Ciriaco		21-Aug-1930	Robas (Soría)	Laramendi. Andoain	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2357/58. San Sebastian (sic)		Operación "Canguro"
Sesma Alonso	Angel (sic)		08-Oct-1931	Aguilar del Río (sic) Alhama (Logroño)	Tudela (Navarra)	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	884/58. Pamplona		Operación "Canguro"
Somaniña Areid (sic)	Alejandro		20-Apr-1934	Noja (Santander)	Noja	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	843/58. Santander		Operación "Canguro"
Soriano Dobón	Moisés		24-Nov-1930	Cella (Teruel)	Cella	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	442/58. Teruel		Operación "Canguro"
Suberbiola Asla	Fidel		04-Nov-1925	Bermeo (Vizcaya)	Bermeo. Arostegui, 32	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2127/58. Bilbao		Operación "Canguro"
Tapiaca Urzatingui	Manuel		13-Aug-1929	Falces (Navarra)	Falces	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	5560/58. Pamplona		Operación "Canguro"
Teja Fernández	Francisco		24-Mar-1933	Noja (Santander)	Noja	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	1023/58. Santander		Operación "Canguro"
Tellechea Asteinza	Angel (sic)		01-Mar-1929	Bermeo (Vizcaya)	Bermeo, B ^a . Astiga	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2163/58. Bilbao		Operación "Canguro"
Torres Tejada	Santos		02-May-1928	Falces (Navarra)	Falces	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	550/58. Pamplona		Operación "Canguro"
Ugarte Corral	Valentin (sic)		19-Sep-1932	Puente de San Miguel (Santander)	Torrelavega	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	842/58. Santander		Operación "Canguro"
Uriarte Larttegui	Comello		16-Sep-1929	Pedernales (Vizcaya)	Pedernales, B ^a .	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2095/58. Bilbao		Operación "Canguro"
Uriguen Aramburu	Jesús		07-Dec-1930	Mureña (Vizcaya)	Echevarría B ^a .	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2026/58. Bilbao		Operación "Canguro"
Urona Laudricá	Felix (sic)		11-Jun-1932	Mugica (sic) (Vizcaya)	Mugica (sic) Astelarra	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2038/58. Bilbao		Operación "Canguro"
Urondo Landa	Domingo		20-Nov-1926	Luquiano (Alava) (sic)	Luquiano	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	200/58. Vitoria		Operación "Canguro"
Urman Marín	Jesús		06-Apr-1926	Larraga	Lárraga (sic)	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	617/58. Pamplona		Operación "Canguro"
Urriza Muguerza	Domingo		04-Mar-1930	Urriza	Urriza	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	595/58. Pamplona		Operación "Canguro"
Vázquez Rodríguez	José		18-Oct-1931	Monforte (Lugo)	Cristo, 19	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2024/58. Bilbao		Operación "Canguro"
Vázquez Rodríguez	Julio		13-Nov-1933	Monforte (Lugo)	Bilbao	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2025/58. Bilbao		Operación "Canguro"
Velloso Ariázcov	José		27-Nov-1930	Larraga	Larraga	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	579/58. Pamplona		Operación "Canguro"
Viduarrazaga Bilbao	Angel (sic)		05-Apr-1929	Sopelana (Vizcaya)	Sopelana Moreaga	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2028/58. Bilbao		Operación "Canguro"
Yague (sic) Hinojosa	Manuel		02-Jan-1932	Vilastar (sic) (Teruel)	Vilastar	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	137/58. Teruel		Operación "Canguro"
Yague (sic) Hinojosa	Pedro		31-Jan-1928	Vilastar (Teruel)	Vilastar	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	136/58. Teruel		Operación "Canguro"
Zabaleta Aramburu	Pedro		11-May-1933	Hernani (Gipuzcoa) (sic)	B ^a . Puerto. Hernani	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2949/58. San Sebastian (sic)		Operación "Canguro"
Zameza Uriarte	Angel (sic)		21-Aug-1933	Guernica (Vizcaya)	Guernica	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2192/58. Bilbao		Operación "Canguro"
Zorrilla González	Cipriano?					26-Jun-1958	Trieste						Operación "Canguro"
Zorrilla Tramullas	Juan		28-Feb-1932	Laredo (Santander)	Laredo	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	796/58. Santander		Operación "Canguro"
Zubiaga Olabariaga	Ignacio		01-Sep-1934	Arbacegui (Vizcaya)	Arbacegui, B ^a .	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2175/58. Bilbao		Operación "Canguro"
Zugazaga Bilbao	Andrés		31-Aug-1932	Guernica (Vizcaya)	Guernica, B ^a . Lucio	26-Jun-1958	Trieste	06-Aug-1958	Brisbane	Toscana	2176/58. Bilbao		Operación "Canguro"



Appendix Immigration

Nine: data Australia

Surname	Name	Birth	Arrival	City of Arrival	Ship	Naturalization	Other
Achurra	Basilio	1905 Jun 13	1930 May 15			1948	address Macdesme, Ayr
Achurra	Benito	1903 Jan 12	1924				
Achurra	Jose	1930 Oct 10	1952 Aug 13		aircraft	no date	tuberculosis patient
Achurra	Jose	1901 Mar 19				1948	
Achurra	Jose Maria						wife is Cristina, son is Hilario Box 88 Ayr
Achurra	Jose Maria	1898 Aug 12				1948	
Achurra Artiach	Dominga					no date	
Aguirre	A.S. male		1942 Feb 23		Boissevain		
Aguirre	Antonio	1888 Mar 28	1930			1947	
Aguirre	C. male		1942 Feb 23		Boissevain		
Arana	Arana			Qld		death 1883 Oct 2	
Arana	Julio	1887 Feb 24	1911	Qld			
Arana Acha	Jose	1885 April 2				1948	
Arana Acha	Juan	1885 April 2	1929 Feb 19	Qld			Jarvesfield Ayr
Arandiga	Enrique		1953 Nov	Mel	Orontes		Departed Jan 1954
Arara	Pedro			Qld		married Josephina Maria 1889 Jul 1	
Aresti	Miss	16	1857 Nov	Vic	Neptunes Favorite		
Aresti	Miss	14	1857 Nov	Vic	Neptunes Favorite		
Aresti	Miss	12	1857 nov	Vic	Neptunes Favorite		
Aresti	Mr.	40 years old	1857 Nov	Vic	Neptunes Favorite		
Aresti	Mrs.	38	1857 Nov	Vic	Neptunes Favorite		
Arrate	Pedro	1879 April 14	1923	Qld			
Arregui	Domingo	1903 Feb 9	1924 June 1	Qld		1949	

Surname	Name	Birth	Arrival	City of Arrival	Ship	Naturalization	Other
Arresuvieta	Jose	28	1855 Jul	Vic	Hope	British ship landed in Melbourne. Listed as "Merchant" and as "Italian"	
Arrieta	Nicolas	Aug 14 1901				1947	
Arrieta de	John D.C.			Syd Campbelltown		1838 died in Campbelltown area of Sydney. Church of England member, St Peter's (Co. Airds)	
Arrillaga	Francisco	1904 Mar 9	1923	QLD		1949	Trebonne via Ingham
Arrillaga	Jose		1952 May	Syd	Ravello		
Arriola	Manuel	1853 Oct 21	1874	QLD			
Arriola	Serafin		1963 Mar	Mel	Oriana		Departed Feb 1964
Arroita	Justo	1921 May 28	1949 June 9	QLD			
Arrozabbibaza	Jose	28 years old	1858	Vic	Cyclone		
Artozano	Pedro		1852 Dec	Vic	Orestes		
Artusa	Juan Sunol	April 21 1887				1947	
Aspiri	Francisco Leon	1889 Jun 29				1915	
Aspiri	Jose A.	1902 Jul 27	1923 Aug 29		Cepel	1955 Aug 17	
Asumendi	Vicente	1901 April 5				1930	
Aza	Antonio					death mining accident 1861 Ballarat, fall in of drive	
Balanzategui	Juan	1894 Aug 27	1915 Jan 9	Qld	Orsova	1923 July 2	
Balanzategui	Norberto	1901 May 30	1921	Qld			
Balanzategui	Vicente	1893 Aug 24	1915	Qld			
Balensuela	Jose	27	1856 Dec	Vic	Jean Barl		
Balmana	Luis	Jan 6 1891				1947	
Banuelos	Cecile	1892 Jun 15	1916	Qld			
Banuelos	Felise (Felix?)	1890 May 20	1921	Qld			
Bastida	Antonio		1954 Jan	Mel	Cyrenia		
Beascoeachea	Federico	Sept 25 1911				1947	born Ibarangeloua address listed as C/B Achurra Mc Deoma Nia Ayr
Beitia	Ignacio	1906 Jul 31					born Vizcaya, Spain. Place of enlistment Charter Towers Queensland. Next of kin Guillermo Guerricaheitia (b probably). Citizen's Military Forces between 1940-1947.
Bengo	Frank	1839 Aug 16	1869				
Bengoa	Pedro	1895 Nov 27	1915			no date	wife is Segunda
Bereicua	Benito						Deportee no date
Bereicua	Jose Cruz	Sept 14 1904				1949	
Bereicua	Juan	1911 Jul 12	1931			1945	wife is Veronica no other information listed for her
Ormaechea	Avelina					1960	Nominated for citizenship with husband Eusebio Aguirre Hormaechea and children by Cluadio Bilbao.
Bereicua	Raimundo	1908 Mar 15	1925				
Bernabe	Pedro		1926 Mar 19	Adelaide	Self		
Bilbao	Bonifacio	1905 June 5	1925	Brisbane	Oronsay	1934 Brisbane	
Bilbao	Claudio	1903 Aug 24	1923	Brisbane		1933 Sept	Born Ea, Bizkaia went to Home Hill. Next of kin listed as Enrique Bilbao.

Surname	Name	Birth	Arrival	City of Arrival	Ship	Naturalization	Other
Bilbao	F. male		1931 Mar 31	Brisbane	Otronto		Embarked Toulon France
Bilbao	H.L.		1852 Nov Port Phillip	Vic	Medora	Sailed from New York	
Bilbao	Lorenzo	Jun 8 1892	1924	Adelaide		1948	Arrived to Townsville in 1924 Sept 1
Bilbao Larrandagoitia	Irineo		1931	Brisbane			
Bilbao	Yrinio	1903 Mar 25	1924			1933 Brisbane	
Bisbal	Joaquin	1886 Sept 26	1911 May 21		Scharnhorst	1915 April 22	
Bisbal	Jose	1880 May 21	1911				
Aguirre Hormaechea	Eusebio					1960	Nominated for citizenship with wife Avelina Ormaechea and children by Claudio Bilbao.
Careaga	Pedro	July 29 1882				1947	Innisfail
Casasayas	Rose		1955	Syd	aircraft		
Costa	Dolores	1920		Mel			
Costa	Eulalia	1929		Mel			
Decalzara	Jose	22	1855 Jul	Vic	Hope	British ship landed in Melbourne. Listed as "Merchant" and as "Italian"	
Delaraga	Jose	25	1855 Jul	Vic	Hope	British ship landed in Melbourne. Listed as "Merchant" and as "Italian"	
Ecenarro	Raimundo	Mar 15 1885				1949	
Echalar	John	25 years old	1852 Sept. Port Phillip	Vic	Medora	Country of birth is England. Last legal residence is New York. British citizen. "Gentleman" listed as profession. Traveled with 3 trunks.	
Echart	Anna	3 years old	1882 Jun 2	QLD	Compta		
Echart	Bertha	23 years old	1882 Jun 2	QLD	Compta		
Echart	Henri	30	1882 Jun 2	Qld	Compta		
Echart	Paul	2 years old	1882 Jun 2	Qld	Compta		
Echevarria	Nicolas	Dec 6 1908				1950	
Echevarria	Pedro	25	1855 Jul	Vic	Hope	British ship landed in Melbourne. Listed as "Merchant" and as "Italian"	
Echvaia	Hidor	22 years old	1911 Jun 25	Brisbane or QLD	Yawata Maru		
Eguia	Jose	23	1855 Jul	Vic	Hope	British ship landed in Melbourne. Listed as "Merchant" and as "Italian"	
Elorduy	Julian	1885 April 18	1924 Sept		Orvieto		
Elortegui	Pedro	1890 Sept 16	1917			1946 oct 30	
Epelde	Jose Manuel	May 10 1912				1946	
Espilla	Jose	Jul 23 1902				1945	
Gastanaga	Faustino	1907				1948	
Gil	Antonio	1950		Mel	Cyrenia		
Goicoechea	Ignacio		1936 Mar 24	Brisbane	Strathaird		Embarked Marseilles
Goicoechea	J. male		1938 Jan 18	Brisbane	Oronsay		Embarked Toulon France
Goicoechea	Jose			Qld Ayr			Donovan McCarthy
Goicoechea	Jose	Aug 25 1904				1950	
Goicoechea	Justo		1928 May 27	Syd	Ville de Strasbourg		Embarked Marseilles
Goicoechea	Justo	1909 May 27	1928	Qld			

Surname	Name	Birth	Arrival	City of Arrival	Ship	Naturalization	Other
Goicoechea	R. female		1938 Jan 18	Brisbane	Oronsay		Embarked Toulon France
Goicoechea	Sandalio	1892 Sept 3	1923	Qld			
Goitandia	Vicente	1907 Sept 7	1926 Sept 9	Qld	Oranz	1941 Sept 2	
Gojenola	Julian	Sept 25 1911				1948	
Gojenola	Julian	1911 Sept 25	1931			no date	
Goni	Pedro	1904 Sept 6				1948	
Gurtubay	Elias	1917 Feb 16	1939 May 21		Australia Star	1949	
Irizar Elouosa	Inaki		1951 Sept	Mel	Skaubryn		Departed Jan 1953
Istorneta	Antonis			Vic		death in 1858 at 42. Born in Italy	
Jayo	Jose	1906 Mar 25	1928 April 2			1948	Home Hill QLD
Laraia	Antonio	1892 Mar 23	1910				
Laraia	Antonio Ernest	1899 Oct 1	1915				
Laraia	Vicente	1899 Jan 3	1939				wife is Adelia
Laralde	Peter	1891 June 13				1944	
Laralde	Peter	1891 Jun 30	1914				
Laramende	E.	35 years old	1876 Oct.	Vic	Therese ET Nellie		
Larequi	Ceiestina (Celestina?)	1876 April 6	1915				
Larequi	Fermin	1912 Jul 7	1915				
Lauri	John	20 years	1907 Aug 29	Brisbane or QLD	Ormuz		
Lazcano	Angel	1890 May 6	1912				
Lizasoain	Jose M.			NSW Wagga Wagga		married Mary M. had 3 children	
Lizasoain	Juan	1887 Wagga Wagga		NSW		Father Jose M., mother is Mary M.	
Lizasoain	Juan M.	1888 Wagga Wagga		NSW		father Jose M., Mother is Mary M.	
Lizasoain	Mary M.	1859		NSW Wagga Wagga		married to Jose Lizasoain died 1933	
Lizasoain	Vermina (Fermina?)	1886 Wagga Wagga		NSW		father Jose M., mother is Mary M.	
Madariaga	Valentina	1907 Jan 17	1925				
Maguregui	Gloria		1952 Dec 19	Syd	Changsha		
Maguregui	Ida		1952 Dec 19	Syd	Changsha		
Maguregui	Jose		1952 April 14	Syd	Changsha		
Maguregui	Luciano	1898 Jan 17	1925				
Malasechevarria	Candido	1889 Feb 3				1945	
Marturia	Jose S.	28 years old	1912 April 24	Brisbane or QLD	Ophir		
Mendiola	Antonio			Syd		1872 died. father Joseph, mother Esther	
Mendiola	Mary Ann			Syd		married Domingo Lemar 1874	
Mendiolea	Tomas	1886 Dec 21				1950	
Mendiolea	Y. male		1930 Feb 18	Brisbane	Oxford		Embarked in Toulon France
Mendoza	John	25 years old	1868 Aug 1	Qld	Young Australia		
Mendoza	María	28 years old	1870 Nov 19	QLD	Royal Dane		
Mendoza	Samuel	21 years old	1912 June 2	Brisbane or QLD	Perthshire		
Miangolarra	Matias		1955 Sept 4	Syd	Neptunia		
Molina Sanz	Josefa	1944 Jan	1962		Fairsea		
Morillo	Matias	26 years old	1912 Nov 11	Brisbane or QLD	Otranto		wife is Josefa, and also entered with a child

Surname	Name	Birth	Arrival	City of Arrival	Ship	Naturalization	Other
Mugarra	Juan	1892 Feb 8 Bilbao				1950	Enlisted Australian Imperial Force June 11 1918. Laborer. Next of kin Uncle Juan Miguel Madariaga in Amorebieta Spain. See certificate.
Muguira	Angel	1922 Oct 2				1948	
Muguira	Manuel	1900 Feb 12				1948	
Murelaga	Domingo	1907 Aug 24				1947	
Murrilo	Marcelina	Jan 17 1885				1945	
Navarra	Mrs.		1906 Jan 5	Brisbane or QLD	Ormus		
Navarro	Mr.	29 years old	1874 Oct	Vic	Otago		
Oar	Francisco	Nov 21 1917				1944	
Ondategui	Primitivo de	Nov 27 1902				1949	
Orive	Carmen Belon		1950 Mar 9	Mel	Cyrenia		
Orive	Pablo		1949 June 22	Mel	Cyrenia		
Ottalangui	George		1878	Vic	Harrie		
Segura	Antonio	Nov 9 1876				1947	
Sengariz	Juan		1952 Feb	Syd	Chang Chow		
Tallechea	Jose	1882		Vic (Williamstown)			father Jose, mother Catherine Shaw parents married in 1882. Born in Williamstown which is the waterfront suburb where many immigrants lived. Also listed as "Fellichea"
Tallechea	Pedro	1852		Vic			married chatherine Shaw in Victoria in 1882
Telleria	Jose	April 5 1905				1948	
Telleria	Santiago		1960 Brisbane	Brisbane	aircraft		
Telleria Gabiola	Juan Tomas						
Telleria Lasa	Javier		1960 Mel Jan 21	Mel	Monte Udala		Departed 1963
Ugarte	Andrew					1947	
Ureta Jayo	Jose		1953 Sept 7	Mel	Trykon		Departed 15 Sept 1953
Urrutial y Anda	Felix		1952 Sept 10	Syd	aircraft		
Urruty	Fraancois Laurent			Vic			inquest of death 1985
Ybarra	Nicolas	23 years old	1911 July 5	Brisbane or QLD	Waipara		
Ybarranan	EM Capt.		1853 Nov	Vic	Elena		
Zalla	Mary Dominica						Beulah, 1891 death. Accidental scalding of child.
Zamora	Isidro	1879 April 4				1947	
Zuluaga	Rose Mary Jane			Vic			inquest of death 1983
Echevaria	Pedro	27 years old		Mel to Valparaiso	Alster		Departure 1855 Sept.
Echevarria	Anjel	31 years old		Mel to Valparaiso	Iserbrook		Departure Sept 1855
Beregi	Joseph	28 years old		Mel to Liverpool	Lightening		Departure 1855 April
Bilbao	Frank	1893					Jailed in Bathurst Nov 6 1917. Offence was being a member of an unlawful association. Participating in the Broken Hill riots. ^ months jail time.
Zabala	Tomas					1929 Brisbane	
Zabala Aranguren	Jorge Jose	1932	1970 March				Moved Uruguay to Australia with wife Pilar Alicia Caneda Castro born 1939 and family.

Appendix Ten: Security between and Spain

Social Agreement Australia

SOCIAL SECURITY AGREEMENT BETWEEN AUSTRALIA AND SPAIN

The Social Security Agreement that was signed by the Governments of Australia and Spain in February 1990 has been revised. The new Agreement is expected to be signed in July or August 2001 and is expected to come into effect on 1 January 2002.

It is important to note that the new Agreement will not adversely affect anyone currently being paid under the existing Agreement. The new Agreement contains transitional provisions that specify that a person shall not receive less favourable treatment under the new Agreement.

Many people will be much better off under the new Agreement.

WHAT DOES THE AGREEMENT DO?

The new Agreement continues to help people get pensions and benefits from Australia and Spain:

- if people did not live in Australia long enough to get Australian pensions, it lets them add periods when they made contributions to the Spanish social security system to the period they lived in Australia, to meet the minimum period required to get an Australian pension;

- if people didn't contribute long enough to the Spanish social security system to get a Spanish pension, it lets them add some of the periods they lived in Australia to the periods of contributions they do have so they can meet the minimum period of contributions required to get a Spanish pension;
- if people lived in Australia but went back to Spain before they got Australian pensions, it lets them lodge claims for Australian pensions in Spain; and
- it lets people in Australia lodge claims for Spanish pensions at their local Centrelink office and lets people in Spain lodge claims for Australian pensions through their local social security offices (INSS).

WHY HAS THE AGREEMENT BEEN REVISED?

Since the original Agreement was implemented in June 1991, substantial changes have occurred within both the Spanish and Australian social security systems. The new Agreement reflects these changes.

WHAT ARE THE MAJOR CHANGES IN THE NEW AGREEMENT?

The new Agreement continues to cover the same benefits as the previous Agreement. Some of these payments have had a name change. For example Australian invalidity pension is now known as disability support pension.

There are also a number of new payments that have been included. For Australia, the new payments are: pensions payable to widowed persons¹ (this includes parenting payment single for widowed persons with dependent children and bereavement allowance) and double orphan pension.

For Spain, the new payments are: family benefits for a dependent child, pensions for accidents at work and occupational diseases and risk during pregnancy benefit.

Under the new Agreement, Australian disability support pension will only be paid to people who are considered to be severely disabled, ie people assessed as having no capacity to work or no prospects for rehabilitation within the next two years. This change is line with Australia's domestic policy.

The new Agreement will allow people to visit Australia or to leave Australia temporarily up to 26 weeks without having to change the way their pension is calculated.

Australia has included additional income test concessions for people who are paid under the Agreement outside Australia. Under the new Agreement, Australia will disregard from its income test any income-tested Spanish supplement to the minimum contributory social pension, Spanish family payment for dependent children of pensioners and any non-contributory benefits from the Spanish social security system.

In the new Agreement, Spain has made it easier for former Australian residents in Spain to be able to be paid some pension by reducing the minimum Spanish creditable period required from one year to one day.

WHEN WILL THE NEW AGREEMENT START?

The new Agreement is expected to start on 1 January 2002.

WHERE CAN I FIND INFORMATION ABOUT THE AGREEMENT?

Information on the current agreement can be found on the Department of Family and Community Services website at:

<http://www.facs.gov.au/internet/facsinternet.nsf/aboutfacs/international/spain-spainfaq.htm>

Once the new Agreement has been signed, the text and explanatory information will be placed on this website.

*International Branch
Department of Family and Community Services
June 2001*

¹ Under the existing Agreement parenting payment (single) and bereavement allowance were only payable to widows under the benefit known as 'pensions payable to widows'.

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