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UNR Gathers to Celebrate Center's New Robert Laxalt Biography

Warren Lerude, professor emeritus at the Donald W. Reynolds School of Journalism at the University of Nevada, Reno, best-selling author, winner of the Pulitzer Prize, and friend of Robert Laxalt for more than 30 years, took it upon himself to fully tell the story of acclaimed Nevada writer and celebrated Basque-American citizen Robert Laxalt. The result, *Robert Laxalt: The Story of a Storyteller*, published in September by the Center for Basque Studies Press, was the cause for a celebration hosted by the Journalism School, the Special Collection's of the UNR Mathewson-IGT Knowledge Center, and the College of Liberal Arts that hosted, among many other Nevada dignitaries, UNR President Marc Johnson and the Dean of the College of Liberal Arts, Heather Hardy; Dean of Libraries, Kathlin L. Ray; and Dean of the Reynold's School of Journalism, Alan Stravitsky.

Warren Lerude and Robert Laxalt's daughter, Monique (Nicky), spoke at the September 25 event, as did the respective deans. Lerude also signed copies of his book for some 150 fans and friends of Robert Laxalt who were in attendance. Lerude spoke at length about the development of the book. Lerude said, "The odyssey of this book began with an idea from my long-time friend and colleague, Bruce Bledsoe. Bruce brought it to my attention that of the 17 books Laxalt wrote, there was no autobiography. With a little help from Joyce (Bob's wife of 52 years) and their daughters Monique (an attorney and novelist) and Kristin (a physician) I decided to take on the project." However, he admitted that the project kept him awake many nights, and that through the process he learned much about his close friend, as he dug around in his



Photo by Theresa Danna-Douglas

*Warren Lerude signing copies of his book
at the UNR event*

notes, letters, manuscripts, and spoke with innumerable people who knew the writer in a professional and personal capacity.

When it was her turn to speak, Nicky Laxalt drew upon a deep well of love, gratitude, and respect that she had not only for her father, but also for her close friend Lerude, and what an honor it was for the whole Laxalt family to see such a warm, intimate, and detailed account of Laxalt's life published. Indeed, she compared Lerude's new book to her father's 1957 classic, saying that both books were the products of great love for the subject (in her father's case, his father, Dominique) and that they would both surely stand the test of time.

In this new biography, Lerude focuses on Laxalt's development as a writer. He talks about Laxalt's small town upbringing in Carson City, his childhood bouts with sickness (which served to open up the world of books and reading to the future author), his besting of poor health and subsequent excellence in local sports, especially boxing. Laxalt's

(continued on page 2)

***Olentzero** is the lovable, often overweight, Basque Santa Claus who helps deliver holiday cheer in the Basque Country. He is usually depicted as having a huge appetite, wearing humble farmers' clothing, a Basque beret, traditional abarketa shoes and smoking a pipe. The Olentzero tradition varies across the Basque Country and dates back centuries. It is now a Christmas Eve tradition for groups of children to carry effigies of Olentzero through the streets on a chair, singing Olentzero carols and collecting sweets.*



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Publications Editor

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(Story of a Storyteller, continued)

World War II-era service in Africa, and his illness of malaria while there is treated, then his return to the University of Nevada and his courtship and marriage with his beloved wife (to whom his books were invariably dedicated). Then Lerude turns to Laxalt's formative days as a journalist in Reno and Carson City. His struggles to hone his craft while providing for a growing family, and finally his turn to writing books and national journalism. From the famous account of Robert's struggle to find the voice in *Sweet Promised Land* to less-well-known anecdotes such as Laxalt's reporting on executions at the Nevada State Prison (and eventual refusal to do so, saying "they could have their job before I'd go back") and on-assignment work for National Geographic magazine in Argentina, New Mexico, and the Basque Country, the book takes a detailed look at the writing, professional, and family life of Laxalt.

Laxalt, whose journalism, creative nonfiction, and fiction made him a national and international literary figure, is the most acclaimed writer to hail from the state of Nevada in modern times. His 1957 classic, *Sweet Promised Land*, not only brought to life the immigrant experience of the Basques who had come to the United States as shepherders. It all served as an exemplary story for all immigrants to the United States. Laxalt went on to found and head the University of Nevada Press, to write many more popular and critically acclaimed books, and to be nominated for the Pulitzer Prize on a number of occasions.

For the Center, the biography is the inaugural book in a new series, Basque Originals, which presents lively, entertaining, and informative books on a variety of subjects relating to the experience of being Basque and Basques around the world. "It was entirely natural that a biography of Robert Laxalt would serve to launch this new series," said Daniel Montero, publications editor for the Center for Basque Studies. "Robert Laxalt was in many ways a seminal figure for Basque Americans. He was a key person who helped create the Basque Studies Program at the University and the Basque library. He served as the first director of the University of Nevada Press; helped with the campaigns of his brother, Paul Laxalt, who as a senator from Nevada

was in turn extremely influential in making Basques visible on the national and world stage, and was an extremely important writer in the West and in the Basque community."

Many others have also weighed in on the new book's importance, including Joe Crowley, president emeritus of UNR: "There is no one better suited to tell the story of a great storyteller than someone who fits that description himself. Warren has given us a remarkable chronicle of the life of Nevada legend Robert Laxalt. It is a book that is thoroughly researched, crisply written and honest to a fault. This is a biography about a man, Bob Laxalt, who richly deserves one. It will surely stand the test of time." And National Humanities scholar and author Clay Jenkinson said, "Warren Lerude's superb new study illuminates the life and artistry of Laxalt. Anyone who wants to understand the pastoral tradition of the American West needs to read the works of Robert Laxalt."

Since its publication the book has received great press in *The Nevada Appeal*, the *Las Vegas Review Journal*, the *Reno Gazette Journal*, as well as many other media outlets. Lerude has also promoted the book at Reno's independent Sundance bookstore. The book is available on our web store, www.basquebooks.myshopify.com, or just call the Center and we'll be more than happy to help get you a copy!



Carmelo Ortiz de Elgea Exhibits at Nevada Museum of Art

The Center for Basque Studies has sponsored the exhibition of painter Carmelo Ortiz de Elgea open at the Nevada Museum of Art, running until to January 5, 2014.

Ortiz de Elgea (Aretxabaleta, 1944) is one of the most well known painters living and working today in the southern Basque Country. Ortiz de Elgea rose to prominence in the Basque art world of the 1970s, following the emergence of the Modern art movement, which had become a galvanizing force among artists in Spain seeking a progressive alternative to the oppressive regime of General Franco. Ortiz de Elgea was the youngest founder of a group of artists known as Orain in the Basque province of Alava.

On the first day of the exhibition at the Nevada Museum of Art (Saturday September 28) the CBS organized a private viewing, attended with Ortiz de Elgea, who flew in especially from his native Euskadi for the opening of the show.

The exhibition gathers paintings produced by Ortiz de Elgea during three months spent in the American West from April to July 2012. He was invited by CBS founder, Bill Douglass, to stay at his home in Reno, and from there Ortiz de Elgea explored the landscapes of the American West. "I couldn't imagine the impression such a big open space and the expanse of landscapes of virgin nature would have on me," Ortiz de Elgea said of his travels. "I immersed myself in the magnificent landscape, revisiting it with my canvas and colors, and painting it without a moment of rest. I would have loved to live there and never leave the immense land where eyes get to see all the way to the horizon without interruption."



While Ortiz de Elgea's work has been shown widely in the Basque Country, this is his first exhibition in the United States.

Symposium on Art and Politics

Coinciding with the visit of 2012-2013 Douglass Scholars, Adelina Moya and Jesus Arpal, the CBS held its annual symposium 2-4 May 2013, this time on the topic of art and politics. Titled *Beyond Guernica and the Guggenheim: Relations Between Art and Politics from a Comparative Perspective*, the symposium gathered fourteen international experts from different disciplines to share their thoughts and research on the relationship between art and politics in contemporary society. Among the participants from the Basque Country were artists Txomin Badiola and Azucena Vieites, and art curators Fernando Golvano, Arakis and Daniel Castillejo. From France, was art sociologist Nathalie Hienich, and from the US, well known art historians Peter Selz and Dore Ashton.

According to Zoe Bray, co-organizer of the symposium, the Basque Country is an interesting case for the study of the relationship between art and politics: following industrialization in the 19th century that led to a crisis of modernity, the Basque Country has been shaped over the course of the 20th century by conflicting political agendas, with consequences for local artistic expression. Under the rule of General Franco, avant-garde artists in the southern, or Spanish, part of the Basque Country were celebrated by self-identifying Basques as standard-bearers for a distinctive culture - "the ikurriña (Basque flag) that we could not fly," in the words of one veteran. So strong was their influence, and particularly that of the sculptors, Eduardo Chillida and Jorge Oteiza, that they remain key references for contemporary Basque art. With Spain's return to democracy, Euskadi developed autonomous institutions that served to normalize a notion of Basque national identity, with a consequent impact on the production and appreciation of art in the region. More recently, the twin processes of institutionalizing of art, on the one hand, and globalization, on the other, have combined to produce a new generation of artists who engage both with national/regional references and with contemporary art on an international level. A symbol of this new trend is the Guggenheim Bilbao, providing a combination of seduction and spectacle that is quite the opposite



of Oteiza's original aspirations. Socio-political tensions within Basque society, reflecting continuing rivalries over different ideologies and correspondingly differing interpretations of personal and collective identity, continue to characterize domestic political, social and cultural relations. Traditional identities have also evolved, with new challenges emerging, for instance, from different sexual and gender orientations and experiences. It is in this changing context that the symposium explored the roles played by artists and their artwork.

Following CBS tradition, the symposium ended with visits to nearby historic Virginia City and a boat ride across the natural wonder of Lake Tahoe.



US Basque Delegate Ander Caballero Visits Center for Basque Studies

By Kimberly Daggett

On May 30th the Center for Basque Studies welcomed the Delegate of Euskadi to the United States, Ander Caballero. Ander was greeted by the Center's staff as well as members of the local Basque community. The meet and greet included traditional Basque performances by local bertsolari, Jesus Goñi, and Basque dancer Mariluz Garcia. The Euskadi delegation is based in New York with Caballero serving as the Delegate for the United States, Canada, and Mexico. Caballero is originally from Bilbao but moved to Boston in 2011, where he became a member of the Rhode Island Basque Club and served as the Basque instructor in the area. Speaking at the event, Caballero reaffirmed the Basque Government's commitment to maintaining relations between Basques around the world and the Basque Government and to developing new ways of working together. Caballero's main goals as Delegate are to work for the sustainable development of Euskadi by promoting a strong economy, strengthening the relationship between the Basque diaspora in the US and Euskadi, and promoting Euskadi globally by demonstrating Basque identity through values and assets such as the Basque language (Euskera).



Ander Caballero and Jesus Goñi

William A. Douglass Visiting Scholar, 2013–2014

Joseba Agirreazkuenaga (PhD.) is an expert in Contemporary History of the Basque Country. In 1980, he became a professor at the University of the Basque Country and full professor since 1995. Professor Agirreazkuenaga is head of the university research group on biography and parliamentary politics (www.prosoparlam.org), Director of the Documentation Centre of the "Economic Agreement" and Foral Treasuries, Vice President of the International Commission for the history of representative parliamentary institutions, member of Euskaltzaindia (Academy of the Basque Language) and, since 2005, elected member of the Commission for Research and Innovation at the University of the Basque Country.

Dr. Agirreazkuenaga began his research in 1972. He conducted his first research on the ethnography of Busturia (1974) under the tutelage of Jose Migel Barandiaran. Dr. Agirreazkuenaga conducted his PhD dissertation under the directorship of Julio Caro Baroja and became a student of the research project led by Julio Caro Baroja and directed by William Douglass (of UNR) and Maria Angeles Larrea (at the University of Deusto) between 1979 and 1982. His dissertation dealt with the social, political, and economic instances concerning the conformation of Bizkaia as a foral state in the 19th century. Since then Dr. Agirreazkuenaga has directed fourteen PhD dissertations.

In 1989, he became head of the research group in charge of studying contemporary Basque political elites that has developed numerous projects, selected in competitive calls of the Ministry of Education, the UPV/EHU and the Basque Government. In 2007 the group achieved recognition as a consolidated research group. Due to the achievements of the research group, in 2013 it was awarded financial support until 2018 by the Scientific Council of the Basque Government. Currently, the group is composed of twelve PhD researchers, four graduate students, and eight international associated researchers from the Basque Country, France, the UK, Germany, Brazil, the USA, Spain and Catalonia. Dr. Agirreazkuenaga has directed numerous research projects funded by the Foral Councils

of Bizkaia, Gipuzkoa and Araba, the City Council of Bilbao, the Juntas Generales of Bizkaia, the Basque Parliament and the Spanish Parliament.

Dr. Agirreazkuenaga has developed individual research on the crisis of the Ancient Regime, the foral question and political self-government, as well as on social movements in Bilbao and in the Basque Country as a whole, working in the field of "Public History." He has been awarded the Research Prize of the Euskoiker Foundation in the field of social sciences and humanities (2007) and the Miguel de Unamuno essay prize (2011).

He is the editor of *Bidebarrieta*, a journal of historical research on Bilbao, and is a member of the editorial board of the scientific journals, *Parliaments Estates and Representation* and *Vasconia*. He has been an evaluator of research projects of the commission of experts of UNIKUAL-UNIBASQ (2006–2011) and an evaluator of ACSUCYL (2012). Dr. Agirreazkuenaga has made extended research stays at Oxford University and has been "Basque Visiting Fellow" at St. Antony's College as well as at the European University Institute of Florence (1993). He has taught courses abroad and lectured at Oxford University, Veracruzana University (Mexico), University of Brasilia, La Sapienza University in Rome, the Autonomous University of Barcelona, the University of Navarre and the University of Seville.

The Center for Basque Studies is very excited to welcome Dr. Agirreazkuenaga as our visiting Douglass Scholar for the 2013-2014 academic year. Here is a little more about Dr. Agirreazkuenaga and his research interests for the upcoming year.



(continued on page 5)

(Douglass Scholar; continued)
Why have you decided to join us for a year?

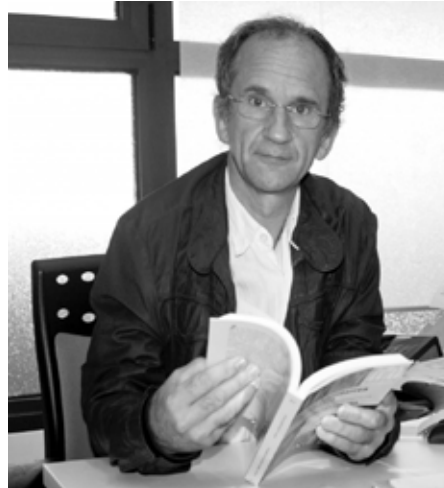
From an academic point of view to experience research activities in other universities is very relevant. Since 1990 I have made long stays at different European and American campuses. My last experience was at Oxford in 2007. Reno has been on my mind since I was a PhD student in contact with Jon Bilbao and William Douglass in the eighties. I read Prof. Douglass' work on Murelaga with great enthusiasm as a student. Furthermore, Reno is a platform to connect with other American universities. In the last fifteen years the Center for Basque Studies has become more attractive and referential for European research groups. I look forward to participating in CBS's conference next spring concerning fiscal culture in the Basque Country and am very interested in studying fiscal culture in the American context. My stay in Reno gives me the opportunity to get in contact with professors at the University of California Santa Barbara and Berkeley, who work in the field of Public History.

What do you plan to research while you are with us?

My plan this year is to co-organize a conference on Taxation and Representation in the Basque

Country. In connection with my research work, I published *The Making of the Basque Question* with the CBS Press in 2011. It deals with the political evolution of the Basque representative assemblies. As Benjamin Franklin said, we have two certainties in life, death and taxation. As a consequence, I am working on the second part of a book which will focus on public finances and taxation in the Basque Country from 1812 to the present. I want to improve the view on the American experience on taxation and analyze the variables of the fiscal systems in the United States. As a member of the Documentation Centre of the Economic Agreement at the University of the Basque Country I am also co-organizing a Tax History Museum.

In December the CBS will publish a book on Basque Fiscal Systems coordinated by you. Can you tell us a little more about the publication?



Dr. Agirreazkuenaga hard at work

This manuscript is the first book published by the CBS Press about the Basque fiscal system and tax culture. Taxation is a nodal element in Basque Studies and a relevant element is the model of Basque self-government in modern history. The spring CBS conference

“Resilience is a key concept for historians in terms of social reproduction and cohesion of modern societies”

precisely coincides with the debates that this book discusses. The book will cover topics related to the politics of finance in multi-level public systems, the administration of the treasury in federal and non-federal states, and complex political unions such as Europe or Canada. The aim of the conference is to create a debate on taxation and citizenship in the Basque Country in the context of a globalized world facing a severe economic crisis. Nowadays this is being debated at the Basque Parliament and therefore the conference will have a real connection with the problems that the Basque Country, and many other countries all over the world, are currently facing. The workshop touches upon two key elements of study, both very closely related: resilience and public finances. Resilience is a key concept for environmentalists and also for historians in terms of the social reproduction and cohesion of modern societies.



The Center's Graduate Students!

Iker Arranz

In July 2013, Iker taught a postgraduate seminar in Bilbao, sponsored by the UEU (Udako Euskal Unibertsitatea), with the title “Euskal pentsamendu kritikoa XX-XXI.mendeetan”. This seminar series was included within a program intended to track the contemporary Basque intellectual scene. The series addresses social and political issues in the Basque Country and also serves as an international scholarly network in the diaspora.

Iker is reaching the final stage of writing his dissertation, which is now half finished. He intends to submit the completed dissertation to his advisory committee in the spring. At present, he is revising three articles that he submitted for publication. His forthcoming works include a book translation and short story for review. He published “BilboPunk89” (Bonberenea Ekintzak 2012), which was presented at the 2012 book fair (Liburu Azoka) in Durango.

Tania Arriaga

returned to Reno after having spent more than one year doing research in Nafarroa for her dissertation. In July 2012, together with UNR Professor Dave Croasdell, she presented a paper titled “NASF in Twitter: An Entrepreneur's Community of Practice Using Electronic Networks of Practice” to the 46th Hawaii International Conference on System Sciences (HICSS), which was reviewed and accepted for publication by the IEEE Computer Society.

In November 2012, the Universitat Rovira i Virgil in Catalunya organized the CEICS Campus d'excel·lència Internacional Catalunya Sud at Taragona. Tania was invited to talk about the Navarrese entrepreneurial community, #NASF, which is the focus of her doctoral research and dissertation. The title of the talk was “Comunidades de innovación: #Nasf: Navarra-San Francisco” Community of Innovation: #NASF: Navarre-San Francisco.”

In March Tania opened a conference at Mondragón University's Huhezi College. She gave a lecture entitled “The Context and Overview of Ideas Laboratories around the World.”

Amaia Iraizoz

became a doctoral student at the CBS in August 2013. She received her Bachelor's degree in History from the University of Navarre in 2010, and a Master's in Advanced Studies in History, Space

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The Center's Year in Photos



CBS's Mariann Vaczi earned her Ph.D. in Basque Studies from UNR



CBS's Kate Camino earned a Master's of Education from UNR



Basque Literary History launch



Nevada 4-H campers learning about traditional Basque games from CBS staff

In Memoriam: Pete T. Cenarrusa and Lloyd Root

Pete Cenarrusa

Pete Cenarrusa passed away this year at the age of ninety-five beside his beloved wife of sixty-six years, Freda Coates.

Pete T. Cenarrusa served for fifty-two years in the State of Idaho; nine two-year terms at the House of Representatives, as Speaker of the House for three terms, and nine four-year terms as Secretary of State. His last term of office ended when he was more than eighty years old. No other Idaho elected official has ever served the State as long as Pete Cenarrusa.

Cenarrusa has the honor of being inducted into the Agriculture, Athletic, Republican Party, Basque and Idaho Halls of Fame. In 2001 Cenarrusa was awarded the honor of "Basque of the World" by the Sabino Arana Foundation in the Basque Country and, in 2010, the Government of Bizkaia awarded him the Gold Medal of Bizkaia.

After the bombing of Pearl Harbor Cenarrusa volunteered to be a naval aviator. In 1945 he was assigned to a Marine dive-bomber squadron. Cenarrusa was a pilot for fifty-five years and flew over a million miles without an accident.

Cenarrusa was one of the most active members of the Basque political exile in the United States and is a focal point in the field of Basque politics in the U.S. Since the 1970's Pete worked intensely with Senator Frank Church in an effort to eliminate aid to the Franco regime and reconstitute democracy in the Basque Country. Cenarrusa introduced four Memorials in the Idaho House



of Representatives requesting peace, democracy and independence for the Basques. When the last Memorial was passed in 2012, Senator Patti Anne Lodge read on behalf of the Senate several excerpts from Cenarrusa's memoirs published by the Center for Basque Studies Press in *From Bizkaia to Boise*.

In 2003, he and his wife created the Cenarrusa Foundation for Basque Culture to promote Basque culture and history by providing resources for performances, presentations, and programs to organizations throughout Idaho and Oregon.

Basques of the American diaspora have lost a giant in politics, a great rancher, a formidable person and a close friend. Before passing, Pete was able to achieve one final goal, he got to see a picture of his second great-grandson who was born only one day before.

Lloyd Root

Members of the Advisory Board and the Center for Basque Studies remember Lloyd Root with great affection. Lloyd was a longtime supporter of the Center. He was extremely proud of his Basque heritage. His maternal grandparents were both Basque, and Lloyd always sported a beret. Lloyd was also a World War II Navy pilot and a graduate of UNR ('48 in mining engineering). He and his loving wife, Diane, spent five years working on his recently published memoir, *Telling It Like It Was*. They regularly attended Advisory Board meetings and the festive dinners at John Ascuaga's Nugget that customarily follow. Lloyd passed away on October 9, 2013. His parting message to us all offers joy and hope: "I had a good Life . . . what a Flight it's been! A life well loved is a life well lived." Lloyd was 93.75 years old. We will all miss him.



(Graduate Students, continued)

and Heritage, from the Public University of Navarre in June 2013. She specialized in the medieval and modern history of Navarre. The final project of her Master's focused on the neighborhood, particularly in the village of Lantz and the problems with "Agotes," a category of outsiders. Amaia is interested in the end of the old regime in Navarre and the emigration of Navarrese Basques to the United States.

Imanol Murua

is working on a research project titled "The End of ETA (2007-2011): Narratives from the Media and from the Actors".

His research is about the end of the armed activity of the Basque separatist organization ETA ("Euskadi Ta Askatasuna", "Basque Country and Freedom"). The investigation is focused on the period between 2007, when ETA broke down a ceasefire and resumed its armed activity, and 2011, when ETA announced the definitive end of its violent strategy. Imanol is analyzing the Basque and Spanish newspapers published at the time and collecting the testimonies of political actors who were instrumental in this process.

Iker Saitua

In February Iker participated in a Graduate Symposium presenting, "Grasping At a Straw: The Basque Labor Shortage in the Nevada and Western Sheep Industry during World War II," analyzing Nevada Senator Patrick McCarran's work to sponsor Basque herders during WWII.

In June, Iker attended the International Academy for Intercultural Research conference where he presented: "Looking For Solutions: Basque Immigrant Workers and Community in Nevada in the Mid-Twentieth Century." Saitua's paper explored how ranchers from Nevada organized to bring Basque laborers for the sheep industry. Some Basque sheepherders from Nevada formed a prominent socio-political lobby that is one of Iker's research interests.

In September, Iker gave a guest lecture titled, "Come Back to the Flocks: When John Dangberg Battled to Bring Basque Sheepherders to the Great Basin, 1939-1945," in Minden, NV. Iker considered the importance of the Dangberg Land & Livestock Company in the recruitment of Basque sheepherders throughout the 20th century. Iker argued that the role of John Dangberg was crucial to bringing Basque herders to the Great Basin area.

Gernika Bombing Revisited

By Ana Teresa Núñez

The bombing of Gernika is probably one of the most infamous events in the history of the Basque Country and the one that has caused the most vivid polemics. For forty years it was publicly and officially denied that Gernika had been bombed and, after the death of General Franco, several revisionist historians have tried to minimize the effects of the bombing by claiming that "not so many people died" or that "the effect of the bombing has been exaggerated."

Dr. Irujo's research shows that a total of 59 planes took part in the attack. The low-flying aircraft dropped thirty-one to forty-one tons of bombs, many of them incendiary, on the city center (about 0.3 square miles) where about 10,000 people had gathered for market day. The three-and-a-half-hour raid reduced the city to rubble. Indeed, as documents studied by Dr. Irujo show, 85 percent of all buildings in Gernika were completely demolished. Only one percent of the buildings were not affected by the raid. Fires in the city could not be controlled until three days after the attack. The corpses of most of the victims who died under the rubble were never recovered.

The bombing of Gernika was conducted according to the following logical schema, according to Dr. Irujo. First, a small scale attack alerted the people in town who ran to the shelters and stayed in them for about forty minutes. This first attack was similar to normal raids which were occurring daily in the Basque Country. No one expected what was to come next. The aim of this first attack, carried out by six bombers and several fighters from the west—meaning they were seen by the people manning the air raid alarms, at the time there was no radar—aimed to bring the people from the outskirts of Gernika into the town and drive civilians into the shelters. Most

people reacted naturally, trying to aid the wounded and quell the fires in their own houses. Immediately after the first bombing, the fighters forced the population to stay within the perimeter of Gernika and near shelters by machine-gunning the surrounding areas and dropping 22-pound bombs. With Gernika primed,



Destruction of Gernika

a second wave of twenty-one Junker Ju-52 bombers, in successive waves, swept the town from north to south. This time the aircraft attacked from the north, the direction of the sea, reaching Gernika unnoticed. After this second air attack the fires in Gernika swelled. After a brief interval, the survivors tried to escape from the city center, but fighter planes made sure they remained within Gernika. The few who had not been killed by the explosions or gunned down by the pursuit planes lost their lives under the rubble, dying from incineration or suffocation due to the high temperatures created by the incendiary bombs and the lack of oxygen.

Consistent with von Richthofen's concept of terror warfare, the Astra-Unceta war material factory and the bridge remained untouched. It was common knowledge among civilians that factories were the safest place to hide during the German bombardments in the Basque Country, much safer than hospitals which—as in Gernika—were usually seriously affected by the raids.

In the early morning of April 27 Franco denied that Gernika had been bombed and issued a statement stating that Gernika had been burned by the Basques themselves. This story remained the official version during the forty years of Franco's dictatorship.

The Basque Government's official death toll was 1,654, but today we know that no less than 2,000 people died as a result of the bombing. However, the revisionist school has maintained that 126 to 250 people died in Gernika. References to "recent research" occupy entire

(continued on page 8)



Basque gudaris relax at the front near the time of the Gernika bombing

(*The Bombing of Gernika, continued*)

webpages online, showing press articles as the sole reference. The reference articles on Wikipedia about the bombing are good examples of the strength of historiographical negationism and reductionism.

Dr. Irujo's first book on the bombing, *El Gernika de Richthofen*, has been republished twice since 2011, and the third edition is to be published in 2014. Apart from his own research, Dr. Irujo has helped edit the English and Spanish versions of William Smallwood's book *The Day Gernika Was Bombed*. This book is the work of a person who learned Basque in the sheep camps of Idaho in order to research the story of the bombing in Gernika. In Mountain Home (Idaho) William Smallwood was baptized "Basilio Egurtxiki" by Dr. John Bideganeta. "Egurtxiki" is the literal translation into Basque of "Smallwood". In September of 1971 Egurtxiki came to Gernika to research the bombing and, by the summer of 1972, he managed to conduct 74 interviews with survivors of the raid. The following winter, Maria Angeles Basabe increased the number of interviews to 129. They conducted these interviews at great risk. A person could be arrested and tortured for mentioning the bombing in 1972. All the interviews had to be conducted in absolute secrecy. Hitherto unknown, the book was published by the city council of Gernika forty years later, and seventy-five years after the bombing.

Also, in virtue of Dr. Irujo's research and with the help of Jose Mari Gorroño, Mayor of Gernika, the Documentation Centre will publish in 2014 the memoirs of Joxe Iturria, 98-year-old gudari who witnessed the bombings of Gernika and Durango. The book will be presented at the Basque book fair in Durango this December.



Gernika after the bombing

Ana Teresa Núñez is the director of the Documentation Center on the Bombing of Gernika.

CBS Faculty News

Joseba Zulaika

On November 17, 2012 Joseba Zulaika presented a paper on "Counterterrorism as Dual Sovereignty" at the annual *Anthropology* meeting held in San Francisco.

On December 12, 2012 Zulaika gave a lecture at King's College, London, on "Art, Architecture and Politics in Bilbao."

During the Spring semester Joseba taught a course on the "Guggenheim Effect" at the University of Chicago. He also gave a talk on the use of allocutive pronouns in esker at Chicago's Department of Linguistics, and on "Gernika, Bilbao and The Minotaur: From Picasso to Gehry" at the Department of Foreign Languages.

On March 15, 2013 Zulaika gave a lecture entitled "Basque Violence—25 Years Later" at the conference organized by the Basque Anthropological Association in San Sebastian on "Perspectives on Violence: Ethnographic and Theoretical Debates."

He published an article entitled "Mythologies of Terror: Fantasy and Self-Fulfilling Prophecy in U.S. Counterterrorism," *Kroeber Anthropological Society*.

Zulaika also published an article entitled "Labirintoaren Arkitekturak (Labyrinthine Architectures)," *Oihenart*.

Sandra Ott

Sandra Ott spent the academic year 2012-2013 on sabbatical leave. Permission to do so came as a tremendous privilege and an honor after ten years of service on the CBS faculty. Sandy spent most of her time working on a book manuscript, *Living with the Enemy: Betrayal and Justice in the Western Pyrenees, 1940-1947*, that will soon be under consideration for publication by a leading university press. *Living with the Enemy* is an unusual, compelling book about human folly, uncertainty, desire, vengeance, duplicity, greed, self-interest, opportunism, and betrayal during the occupation of the French Basque Country and neighboring Béarn. The book also explores the post-liberation search for truth and justice in that understudied region of southwestern France. *Living with the Enemy* focuses on ordinary people who formed relationships with Germans in the Pyrenean borderlands during 1940-1944. Its principal characters became involved with the occupiers and their interpreters for a wide variety of reasons: among others,

to settle scores; to satisfy egotistical desires; to gain access to power, money, material rewards, and protection; for sexual and gastronomic pleasure; for love; for friendships that were usually ambiguous, sometimes intimate, almost always utilitarian, at times driven by fear and desperation; and, in a few rare cases, for ideological reasons. After the liberation, the authorities accused these individuals of "collaboration" with the enemy. All but one of them faced judgment by the court of justice in Pau.

The book's nine narratives are based primarily upon classified trial dossiers and show that the enemy was not always German. In the murky moral universe of occupied France, the enemy sometimes turned out to be a fellow citizen. The narratives provide illuminating glimpses of human behavior under the difficult conditions of occupation and the subsequent search for retribution and justice.

Sabbatical leave also enabled Sandy to make three trips to Europe: for a CBS Advisory Board meeting in Bilbao, further archival research in Pau, further field work with survivors of the occupation in Béarn, and a one-month stay in Paris, where Sandy gave three graduate seminars to Master's students at the École des Hautes Études en Sciences Sociales (and managed to write a book chapter, despite the cultural and social distractions of Parisian life!).

Sandy also presented a paper ("Sex, Vengeance, and Duplicity on the Basque Coast: The Strange Case of Dr. Veritas") at an international French history conference in Banff during October 2012. That paper formed the basis of a chapter in *Living with the Enemy*.

With the fall 2013 semester now in full swing, she is teaching her course on "War, Occupation, and Memory in the French Basque Country, 1940-1944," and continues to write articles, conference papers, and her book.

Zoe Bray

This year Zoe is particularly proud to have welcomed into the world her first child, Paul Irrintzi, born at home in Reno on January 25. The arrival of her son coincided with the opening of Zoe's major solo show at UNR's Sheppard Contemporary Gallery. During the course of her exhibit, which gathered a series of portraits painted over recent years, including those of celebrated artists Joan Arrizabalaga and Nestor Basterretxea, Zoe gave public talks, and spoke with



Center Faculty, Staff, and students with Basque Delegate Ander Caballero

UNR's art students about their work. Zoe donated paintings in support of the American Civil Liberties Union and the Nevada Land Trust. Back in the Basque Country, there was a solo show of her charcoal portraits in the City Hall of Donibane Garazi. Her combination of painting and ethnography will be showcased at the American Natural History Museum of New York in October and at the Arts Incubator of Chicago in November, where she will paint in situ over the course of several days.

Zoe presented academic papers at several conferences related to art and politics and research methods. She spoke on Ethnographic Methods and Painting at the Representational Art Conference in October 2012. In April 2013, she co-presented two papers on the topic of combining methods for the study of community-firm relations at the annual meetings of the International Studies Association, and the Association of American Geographers. She will be taking part in a panel on visual anthropology at the American Anthropological Association annual meeting in November.

In May 2013, Zoe helped organize the CBS's annual symposium on the topic of art and politics, 'Guernica and the Guggenheim: Relations Between Art and Politics in the Basque Country From a Comparative Perspective'. The symposium gathered multidisciplinary experts on the subject from different parts of the Western world. Zoe is now editing the symposium book. She is also working on papers dealing with the politics of art in the Basque Country, including the contested topic of memorials in memory of 'victims of terrorism.' Her article, co-authored with Michael Keating 'European Integration and the Basque Country in France and Spain' was published this year by the University of Pennsylvania Press in the edited volume *Divided Nations and the Expanded European Union*.

In addition to the CBS quasi-endowment stipend, funding from two institutions - the Junior Faculty Grant from UNR's College of Liberal Arts and a

research grant from the Iparralde branch of Eusko Ikaskuntza - enabled Zoe to pursue fieldwork during the summer in the Basque Country.

Zoe continues to serve as vice-president on the board of the alumni association for the European University Institute, in Florence, Italy. Zoe also continues to be an active member of the association Itzal Aktiboa which works to promote contemporary art in the Basque Country and gives the prize Gazte Artea to young contemporary artists every two years.

Xabier Irujo

Xabier Irujo published three books this year. The first book, *Giving Birth to Cosmopolis: The Code of Laws of Estella (c. 1076)* is the first volume of the Basque Law Series of the Barandiaran Chair of Basque Studies. *The Code of Laws of Estella* is one of the oldest preserved legal Basque documents and reflects a distinctly democratic political organization. Study of the text shows that even in the eleventh century all inhabitants of Estella were entitled to speak and vote in assembly and that the city was ruled by a council of pro tempore elected members. It is also interesting to study the rights and duties that the document specifies for women. The text explicitly specifies that women have the same rights and obligations as men, with the exception of military service. The rights of children, especially in all matters pertaining to the system of inheritance, is also relevant in the study of human rights in the European Middle Ages. This is the first translation into English of the original Latin text.

Historia Juridica de la Lengua Vasca, co-authored with Prof. Iñigo Urrutia (EHU) analyzes from a juridical perspective the evolution of the legal status of the Basque language between 1789 and 2013. The book is currently in press. Prof. Irujo also published the second edition of *La Hora Vasca del Uruguay*, first published in 2006.

Prof. Irujo participated in various seminars on Genocide Studies at the University of California Santa Barbara and at Boise State University. In 2013 Prof. Irujo also participated in three international conferences. He presented a paper at the international conference organized by the University of Barcelona "The Independentist Processes: Quebec, Flanders, Scotland, Basque Country and Catalonia". He co-organized the conference "Cultural Rights and Democratization" that brought together fifteen scholars from ten different universities.

Kalakan Performs at University of Nevada

By Kimberly Daggett



Kalakan performing at UNR

This October, the world-renowned trio from the Northern Basque Country, Kalakan, brought their unique Basque sound to the University of Nevada Reno's Nightingale Concert Hall. The trio, composed of Thierry Biscary, Jamixel Bereau, and Xan Errotabehre, combine Basque traditional songs with modern sounds, singing in their native language of Euskara. Kalakan uses traditional Basque percussion instruments (the pandereta, txalaparta, tobera, ttun-ttun, and atabal) as well as body percussions and handcrafted large drums. In 2012 Kalakan gained international attention when they joined Madonna on her MDNA tour. The tour crossed the Middle East, Europe, North America, and South America, playing more than 80 shows in seven months. Madonna even joined the band in singing a verse of Kalakan's hit "Sagarra Jo!" in Euskara. The UNR concert was hosted by the Center for Basque Studies and the North American Basque Organization who were thrilled to bring this internationally renowned Basque trio to Nevada!



Kalakan showing off their Nevada pride!

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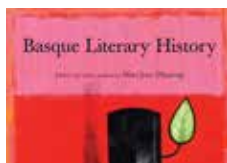
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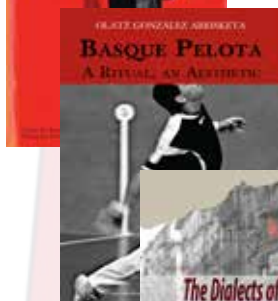


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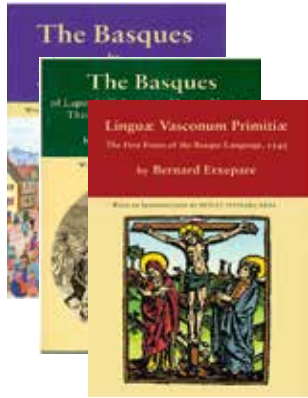
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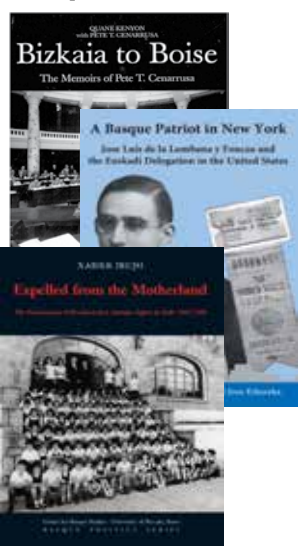
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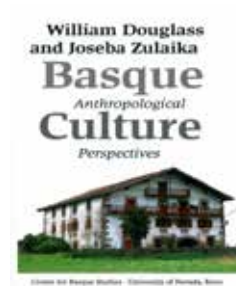
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An Excerpt from *Oui Oui Oui of the Pyrenees*

Late in the spring, after the blossoms had fallen leaving shapes of fruit to come, after the tilling, after the planting, after the spring rains surrendered seedlings to the beckoning sun, filled with the promise of summer, Besta Berri came to the Pyrenees, and to the village of Peace. It was a time for festivities, a time to give thanks for work well done, and a time to ask for the blessing of a plentiful harvest.

On Besta Berri, men dressed in traditional Basque costume with berets; boys in white linens with bright red sashes; women in tight weighted full skirts and intricately laced mantillas; girls, pretty in full red skirts, snug black weskirts with white blouses, and kerchiefs knotted at the nape of the neck, followed a fife and drum corps, made up of unmarried men, ages fifteen to fifty, playing in unison, while colorful village dancers, standard bearers, and costumed troops with headdresses high and wooly, all kept step with the tune.

In long white robes, Father Salaberry and four altar boys, waited in the village square to lead the parade to church and officially proclaim the beginning of Besta Berri in the village of Peace.

Early Besta Berri morning, before sunrise, Maite got up, slipping her feet into rope-soled slippers, with her nightgown still on, she left the villa with Oui Oui Oui.

They ran down to the thicket of trees. Maite gathered flowers wet with dew, fresh white daisies, yellow corn flowers, blue delphiniums, and pink phlox. She joined them stem to stem into a long chain while Oui Oui Oui waddled off to gather more. When Maite had made a long garland, she draped the flowers around the goslin. From wing to wing, around his neck, up to his head, she joined the ends under his beak.

"What do you think of that?" Maite asked. Oui Oui Oui crooked his head from side to side and said, "oui, oui, oui-oui, oui, oui," in a most agreeable way.

Returning to the villa, they found Maite's mother in an anxious state. "Where have you been?" she asked, "Maite, you must hurry and dress in your Basques," she said.

On her bed in the small bedroom, laid out first-to-last, was Maite's Besta Berri costume, long white stockings, stiff white petticoats in two layers, a crisp white long-sleeved blouse, a full ruffled red cotton skirt trimmed with a wide black border, a fitted black weskirt with front laces, red rope-soled espadrilles, and a stiff white kerchief for her head.

It was the complete dress for a young Basque girl on Besta Berri and festival days. She dressed carefully and quickly, as the be-

flowered Oui Oui Oui looked on.

When she had finished dressing, she and Oui Oui Oui stood at attention, side by side.

"Maman," Maite called, "Come and see how we look."

"Almost perfect," her mother said, "Except for one thing, Oui Oui Oui cannot go."

"Why not?" Maite asked, in surprise, "I decorated him with fresh flowers especially for Besta Berri."

Maite's mother smiled at Maite and Oui Oui Oui, "You two look like the picture of Besta Berri," she said, "But, alas, Besta Berri starts in church, and who ever heard of a goose in church on Besta Berri, or any other time for that matter?"

"He is not a goose, he is a gander." Maite reminded her, hoping the fact would make a difference.

"Goose or gander, it's all the same as far as Besta Berri is concerned, Oui Oui Oui cannot go," her mother said, firmly.

"Then, where will we leave him?" Maite asked.



Maite and Oui Oui Oui at Besta Berri

Her mother thought for a moment, "We will tie him with a long cord," she said, "To the cherry tree."

"He has never been tied before," Maite said, "Won't he strangle?"

"Oh, no, not by his neck," her mother said, "We will tie only one of his legs, then he will be free to walk the full length of the cord."

Her mother found a long laundry cord. Oui Oui Oui resigned himself and led the way to the cherry tree with the cord tied to one leg. Maite's mother tied the loose end of the cord to the trunk of the tree.

As they left for the square, Oui Oui Oui followed them. At the cord's length, he was stopped by a sudden jerk. Maite looked back at him, he was kicking furiously.

"I don't think he will be happy tied," Maite said, "He was looking forward the Besta Berri."

"How do you know that?" her mother asked.

"He told me so," Maite said.

"I think you're giving that gander of yours more feeling than he has," her mother said, "Now, let us go, we mustn't be late."

They hurried down the lane to join the villagers who were gathering in the square. From the mountains, near and far, the Basques had come. Many had crossed the border of Spain to be in the village of Peace on Besta Berri day.

Maite went forward to take her place with the children. They formed two groups, boys in front, girls in back. Her mother waited behind to be with the women.

The procession formed, Father Salaberry and his altar boys took the lead, with trumpeters trumpeting and drummers drumming, setting the pace for the assembled villagers to follow in step. Over the bridge, up the lane, the Besta Berri paraders marched to the church. Through ancient arched doorways they filed down the aisles, each group taking its place inside. Maite went ahead with the youngest children to the front of the church. She took her place at the end of the first pew with the girls. Divided by the center aisle, the girls were on one side while the boys were on the other side.

Maite's mother stayed with the women behind the children.

Costumed flag bearers, drummer, and fifers stood at attention in the aisles, with a trumpeter at the head of each column.

The men went upstairs, high in the gallery, above the women and children, overlooking the entire assemblage.

Father Salaberry stepped up to the altar, genuflected, then turning to face the congregation, he raised his arms.

Trumpets blared. A fanfare of drums rolled. The fifes trilled to the beat. In the gallery lusty voices of the men echoed the first refrains of an ancient Basque song.

High sweet voices of women and children answered with the melody. The festival of spring swelled through the arched belfry as banners swayed to the rhythm. The song rose filling the church. Father Salaberry turned toward the altar, and dropped his arms, ending the song abruptly. The church became silent as the solemn ceremony began.

At the reverent moment, in waddled Oui Oui Oui, the garland of flowers still clinging to his long gray neck, one end dangling from around his head and the other end trailing behind him.

Looking neither to the right nor the left, Oui Oui Oui weaved his way down the aisle. The standing villagers stepped aside one by one. Oui Oui Oui reached Maite and stood at attention beside her. . . .

***To continue the adventure check out
Oui Oui Oui of the Pyrenees!***

Centennial Festivities of Eusko Etxea of New York!



Photo by EuskalKultura.com

A joyful kalejira on NY's 47th Street

This October the Eusko Etxea of New York hosted a centennial celebration full of traditional Basque songs, dances, mass at St. Patrick's cathedral, and lots of good friends and laughs. The Center's NABO representative, Kate Camino, joined in the celebration along with the Lehendakari Ukullu and his delegates from the Basque Government. Various dance groups from across the US and the Basque Country performed for the celebrants against the New York skyline.

Zorionak Eusko Etxea!



Photo by EuskalKultura.com

Lehendakari Ukullu and Sabino Olabarriaga

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