

The William A. Douglass

Center for Basque Studies

N E W S L E T T E R

FALL
2015

NUMBER 83

CBS Mission and History

The Center for Basque Studies' mission is to further Basque-related study by conducting, facilitating, and disseminating original Basque-related research in the humanities and social sciences, in cooperation with appropriate academic departments at UNR, as well as at other American and foreign universities, by the creation of undergraduate and graduate curricula at the University of Nevada, Reno (including the creation of distance education courses) and by collaboration with the University Studies Abroad Consortium to provide a quality educational experience for students desirous of studying and living in the Basque Country of Europe.

In 1967 a small Basque Studies program was established within the social sciences division of the Desert Research Institute. Originally established to study the Basques as an integral part of the sheep industry that had so influenced the development of the Intermountain West, over time (and since incorporated officially into the University of Nevada, Reno), the Center for Basque Studies has become the leading research and educational institute of its kind outside the European Basque homeland.



An annual publication of the
Center for Basque Studies
University of Nevada, Reno
Reno, NV 89557-2322

Renaming the Center and the Basque Library

Over the years Bill Douglass has received extensive local, national, and international recognition for his many contributions to Basque Studies. The year 2015 brought many more honors and accolades, both in this country and abroad, especially at events celebrating the fortieth anniversary of *Amerikanuak*, a now classic work that Bill co-authored with Jon Bilbao. Members of the Center and its Advisory Board wanted to do something extra special for Bill. As one of the Center's founders and a prolific, widely respected scholar in the field, Bill deserved lasting, public recognition for his vital role in creating and developing a Basque Studies program at UNR. Thus conversations began among members of the Center and the Advisory Board. What could we do?

The answer came quickly: rename the Center in his honor. Faculty and Board members agreed that the "William A. Douglass Center for Basque Studies" would be a fitting tribute. President Marc Johnson readily approved the proposal put forward by the Board's chair, Michonne Ascuaga. As the Board's annual meeting approached in May, it became increasingly difficult to keep the secret. Michonne, our former chair John Echeverria, Steve Trounday and I needed to plan and to organize a celebratory event at the Board's annual dinner, when we would announce our intention to rename the Center. But we kept running into Bill! "What are you doing here?" he would ask his fellow Board members.

Our Board met on May 9th, with no mention of our plans for that evening at the annual dinner. The guest list included President Johnson, Provost Carman, and Dean Hardy. Bill must have suspected something was afoot with that kind of representation from senior administration at UNR. Yet, after an excellent meal at The Bridge, when President Johnson rose to announce the news, "Mr. Basque"

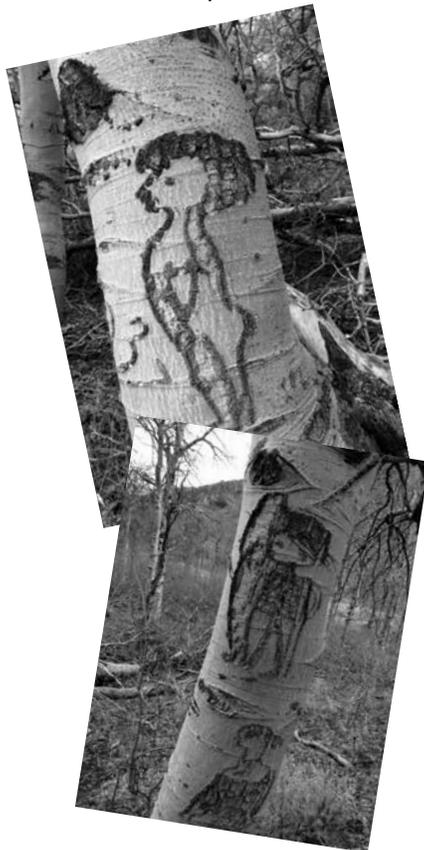


Nevada Governor Brian Sandoval spoke at the Center's renaming ceremony

looked absolutely stunned and very moved. Several appropriately laudatory speeches followed. The Board's annual dinner always ends in merriment and with a fair measure of camaraderie. But this one was particularly memorable. *Zorionak eta eskerrik asko, Bill!*

Bill, however, did not rest content. Something was missing: namely, recognition of his longtime friend and colleague, Jon Bilbao, for his part in creating the Basque Library at UNR. Thus the Board's Executive Committee reconvened to hear Bill's proposal, and the approval process began afresh. The Dean of Libraries, Kathy Ray, and President Johnson generously agreed to rename the Basque Library in Jon Bilbao's honor.

The "William A. Douglass Center for Basque Studies" and the "Jon Bilbao Basque Library" became official on November 3, 2015.



Examples of Basque aspen art, from the Pine Forest Mountains, photos taken spring 2015

CBS Annual Conference: Commemorating the 400th anniversary of the massacre of Basque whalers in Iceland

On September 20th, 1615, on the eve of St. Matthew's Mass, three whaling vessels from Donostia were preparing their journey back to the Basque Country after a successful hunting campaign. That same night, however, heavy waves carried giant blocks of ice towards the shore of Rekjarfjörður fjord, northwest of Iceland. "During the blackest of nights, frightening bolts and powerful noise made the earth tremble and people had no peace or quiet." The storm broke the ropes securing the ships, which bashed into each other, until their hulls broke up. Those ships sank with their load. Another one hit the rocks and was rent in half. Three mariners drowned with the ship and 83 survived on the shore. The whalers' leaders decided to split up into separate groups, and about 40 of them ended up spending the winter in Vatnseyri, in the Patreksfjörður fjord. A much worse fate was in store for the group of mariners from Martin Villafranca's crew that went to Æðey, in the Ísafjörður fjord. These men became victims of organized persecution by Ari Magnússon from Ögur, the local governor, who was magistrate and sheriff, as well as a powerful landowner in the area.

In 1602, Christian IV had imposed a Danish trade monopoly in Iceland. In order to protect the royal monopoly on the island, on April 30, 1615, the king ordered that ships from "Buschiaen" (Bizkaia or, generically, the Basque coast) could be attacked and their crews killed without incurring a crime. However, foreign traders could buy licenses from the Crown. Taking advantage of the fact the West fiords in Iceland are such an isolated place, the district governor Ari Magnússon illegally sold licenses to the Basques on behalf of the Crown. For the local people trade with outsiders was very lucrative since they got products that otherwise were impossible to acquire, such as meat, wood, metal, fabrics and tools. For the Basque whalers it was a good opportunity since Icelandic waters were full of fish.

If the Basque whalers had returned to the Basque coast after the fishing campaign, no one would have heard of them anymore. But the tempest had stranded 83 men on the island and forced them to stay for the winter. Most importantly, they still had the illicit licenses issued by Ari Magnússon of Ögur. Thus, Ari decided to get rid of these 'inconvenient' men. Thirteen men were killed on the

Fjallaskagi headland in the Dýrafjörður fjord on October 5th. At least six perished on Æðey island, and more than thirteen died on Sandeyri on Friday 13, 1615. More than thirty-two mariners died, whose names are all but unknown to us. Their bodies were mutilated and cast into the sea without proper burial.

So as to justify the murders, Ólafur from Sandar wrote the Spanish Stanzas about these events and portrayed the Basque sailors as bloodthirsty pirates, thieves and rapists. However, immediately after the murders, Jón Guðmundsson lærði, i.e. 'the Learned', a self-taught erudite, naturalist, poet, sculptor, painter and sorcerer, wrote A True Account of the Shipwreck of the Spaniards and their Slaying, in which he described what had occurred in 1615. He denounced Ari Magnússon's actions, defended the Basque mariners, and refuted the accusations of theft, pillaging, violence and rape. (Read Jón Guðmundsson's story: <http://www.amazon.com/1615-Baskavigin-J%C3%B3n-Gu%C3%B0mundsson/dp/0692481176>.)

The massacre served as the focus of the Center's 2015 conference, jointly organized by the Icelandic-Basque Association, the Étxepare Basque Institute, the Barandiaran Basque Chair at the University of California, Santa Barbara, and the Center for Basque Studies at UNR. The Government of Iceland and the Government of Gipuzkoa generously funded the conference. (Most of the sailors massacred in 1615 came from Donostia and other coastal Gipuzkoan communities.)

This interdisciplinary, international conference took place at the National and University Library of Iceland on April 19-24, 2015. It brought together a select group of twenty scholars from Europe and the United States whose research broadly relates to the Basque whaling industry in Iceland and its economic, political, social and cultural repercussions. The conference opened with a concert by the Basque group Oreka TX and the Icelandic musicians Steindór Andersen, Hilmar Örn Hilmarsson and Páll Guðmundsson at the Salurinn Concert Hall in Reykjavík.

(continued on page 8)



Buy Basque Books

And help support the work we
do at the
Center for Basque Studies

Call or visit
basquebooks.myshopify.com

The Center for Basque Studies
Newsletter is published by:

Center for Basque Studies / 2322
University of Nevada, Reno
Reno, NV 89557-2322

e-mail us at: basque@unr.edu
phone: 775.784.4854
fax: 775.784.1355

Please visit our web site at:
www.basque.unr.edu

Daniel Montero
Publications Editor

The University of Nevada, Reno is an Equal
Opportunity / Affirmative Action, ADA institu-
tion. 11/2011, 7,900.

An Exceptional Friendship

By Sandy Ott

In July 1978, I met a Basque family who would become central to my life. On one hot Sunday, I decided to explore the eastern edge of Santazi, a beautiful Pyrenean mountain community in upper Xiberoa. I picked out a remote house on my cadastral map. I had no idea who lived there but would soon find out. I left my car near the town hall. At that time, there were only five or six vehicles in a community of some five hundred people. People thought I was crazy. Why would I leave my car and hike up the mountainside when I could far more easily drive there? I wanted to become better acquainted with the countryside. And going anywhere on foot usually provided opportunities to meet people. I was twenty-six years old and had lived in Santazi for more than a year. But I didn't know many people in that part of the commune. They knew quite a lot about me, however. Gossip traveled fast, even with only two telephones in the entire, eleven-kilometer valley. I'd made some hilarious, unintentionally lewd mistakes as I learned their local dialect of Euskara. People laughed with me as often as they laughed about me.

I hiked for three hours up into the scruffy, fern-clad hillsides. The mountains rose straight up behind the farmhouse and adjacent barn. A flock of sheep grazed higher up. It was noon by the time I reached the house. Although embarrassed to arrive close to the midday meal, I knocked once on the door and called out: Ooh-hoo! (as people there do). A short, smiling woman appeared at once: Maddi. She'd heard some of the amusing stories about me and invited me inside. A large pot of soup sat on the stove. A golden brown chicken roasted in the oven. She swatted flies while chatting. Soon her husband, Felix, and her two teen-aged sons, Marcel and Pierra, appeared. We returned to the hayfields after lunch and worked until the last bit of light ended our exertions at 9pm. We made our way back to the farmhouse. Maddi refused to let me walk back down to the main road. She ushered me into a bedroom. An immense armoire stood beside the walnut-framed bed. A sprig of blessed laurel poked out of a rafter. Maddi laid a pink nightdress on fresh sheets that smelled of mountain air and soap. At that time, I didn't know that she and Felix had given me their own bed.

This is how an extraordinary friendship started. Or at least, that is how I remember my first encounters with the family. Maddi insists that the road up to their farm had not yet been built. I had taken the old track that she and her family had used for decades when walking to Mass or to the lowland market or to seek the help of the local priest when troubles with the authorities arose. I

remember taking the road. It doesn't matter. Now thirty-seven years later, Maddi and I stitch together many memories of moments we have shared. I have returned to that household every year since 1978. I have spent many hours sitting at the kitchen table listening to her and Felix. A shy man, he eventually discovered that he enjoyed teaching me about their way of life. When, in 2003, I started my research on the German occupation of Santazi, he occasionally shared his wartime memories. I remember one most vividly: the fear on his parents' faces when a shepherd brought Jewish fugitives to their door. The Jews urgently needed shelter and a safe passage across the Pyrenees to Spain. Germans patrolled the mountains and searched for such "enemies of the Reich" in farmhouses, barns, haystacks, even in bread ovens. Felix was ten years old at the time.

During the decades that followed my first visit to the house, I became close to the family. I attended Pierra's wedding and, later on, other rites of passage involving his daughters: baptisms, first communions. As they grew older, the two eldest girls and I sometimes interspersed outdoor chores with make-believe games. Once, when they were about six and eight, they built an imaginary house alongside a mountain stream and staked out their land holdings. They assigned a room to me next to the stream so that I 'could have fresh water.' They gave me a 'key' and told me where to hide it (beneath a certain rock).

When their younger sister, Maylis, turned eight, she insisted that we too had to build an imaginary house. She played the game more elaborately than her sisters. Once we 'built' the house and marked the boundaries of our property, she said that she was going to Paris. "Goodbye!" She walked ten paces through a muddy stretch of road, stopped, and held an imaginary telephone to her ear. "Bonjour, Sandy! I am calling you from Paris but I'll be home soon!" When she retraced her steps through the mud, she gave me two kisses on each cheek and announced that supper was ready. We ate our imaginary meal, washed the 'dishes' in the stream and



The family's farmstead in Santazi



Felix and family dog

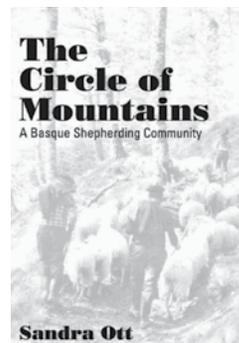
carefully placed the 'key' to our front door in a fern-covered crevice.

Soon after Maylis turned fourteen years old, we lost Felix. He was eighty-four years old. Maylis texted me. I was driving back to Reno from the Bay area. "Papi died," she wrote. When I got home I had three distraught voicemails from Maddi. I called her back. We both burst into tears.

On that Sunday before he passed away, Felix was in a very good mood. He wanted to see the sheep, so the girls helped him up the steep embankment to the barn, where he spent a long time admiring the animals. He also wanted to see some of their cattle, but his granddaughters persuaded him to save that pleasure until after lunch. Maddi had prepared the usual delicious repast. Felix ate well and enjoyed having his family around him. Someone told a funny story. Contagious laughter erupted around the table, as so often happens. Felix normally took a nap after Sunday lunch. On that day, though, he remained at the table, alone and contented. Maddy was in the kitchen. Then he was gone.

I couldn't make it to his funeral. But I did attend his Novena Mass last February. I sat next to Maddy in the church. We held hands. I return to Santazi in December for his first anniversary Mass.

Quite simply, I love them very much and will always cherish the memory of Felix.



Research for The Circle of Mountains was what led to this fateful encounter

Sandra Ott

A Portrait of the Artist: Nestor Basterretxea

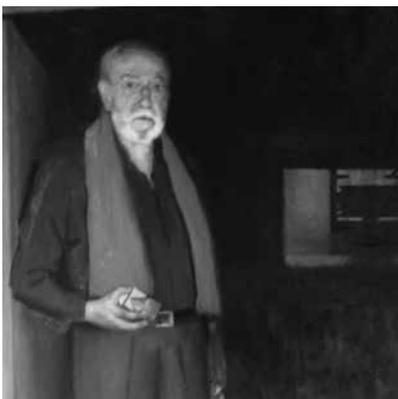
By Zoe Bray

In August, I was proud to show a portrait of the artist Nestor Basterretxea in Ciboure-Ziburu that I had painted five years earlier. Basterretxea, who passed away in July 2014, had been a leader of the Basque avant-garde, with other artists such as Jorge Oteiza and Eduardo Chillida, seeking during the bleak years of Franco's dictatorship to give a Basque essence to art in their homeland. His sculptures have marked the Basque landscape. His monumental Bakardade honoring the Basque shepherd overlooks Reno from Rancho San Rafael Regional Park.

I first met Nestor when he exhibited his sculptures in my village, Izura. Later, I saw him at show openings elsewhere in the Basque Country. With his grand stature, he was the center of attention. To get to know him better, I asked him to pose so that I could paint his portrait.

It was on a rainy morning in July 2010 that I went to see him at his home near Hondarriba. Once again, I was struck by his magnificent stature. Impeccably dressed in black, with a red scarf as the only dash of color, he agreed to pose in the doorway of the eskaltza, the downstairs room that gave access to the house. In one hand, he held a chunk of iron pyrites whose cubic structure served as a reference to the aesthetic vision he developed with his own artwork. Behind him, in the shadows, stood one of his large wooden sculptures.

We worked for three hours each day throughout much of that July. Over breaks, we shared our likes and dislikes in the art world and exchanged amusing gossip, including stories about his old friend Oteiza. Nestor had a good eye for composition and structure and would come up with perceptive comments on the portrait's progress. Through these I gained insight into his thought process with regard to his own work. Today, my painting of Nestor hangs at home in Izura, a testament to him as an artist and human being.



Nestor Basterretxea by Zoe Bray.

Genocide in the Basque Country 1936–1945

The new book by Xabier Irujo, *Genocide in the Basque Country: 1936-1945* (Nabarralde Foundation, 2015) explores the nature and typology of the atrocities committed in the Basque Country between 1936 and 1945. The book analyzes the events that took place in the Basque Country during these years of war and occupation from the perspective of genocide studies. Dr. Irujo's *Genocide in the Basque Country* is the first book ever written on the Basque genocide and thus provides an entirely new perspective and fresh evidence of the genocidal nature of the dictatorial governments that ruled the Basque Country from 1936 until 1945. The following article offers a glimpse into his recent work:

Fortunato Agirre, member of the Basque Nationalist Party and mayor of the city of Estella, chaired the meeting of mayors that adopted the Statute of Autonomy for the Basque Country in 1931. In the months prior to the military uprising of 1936, Fortunato Agirre was aware of General Emilio Mola's intention to overthrow the Republican government. Agirre repeatedly informed the Republican authorities about meetings held by the rebels and the deposit of weapons that the insurrectionists held at the Irantzu monastery, near Estella; but the Spanish Prime Minister, Santiago Casares, decided to not intervene.

One day after the uprising took place and during a meeting with mayors in the vicinity of Pamplona, General Mola gave the order to spread terror: "We must sow terror... [We must] give the sense of control by eliminating, unscrupulously and without hesitation, anyone who does not think like us." Following Mola's instructions, Fortunato Agirre was arrested. After seventy-two days in prison, on September 29, 1936, St. Michael's Day, he was taken to a field near Tajonar. The executioner cried, "Not even St. Michael will save you today" and shot him in the back of the neck. Fortunato did not die instantly, but subsequently a second shot in the head killed him.

Days later, an anonymous witness told Agirre's widow, Elvira Ariztizabal, pregnant with twins, about her husband's death. Elvira had three children. As she testified years later, the eldest daughter, Fidela, was informed that she was not shot alongside her father just because she was a woman. But the new government expropriated the workshop owned by the Agirre family. Elvira and her five children had to move to her father's house where they survived by embroidering clothing. Years later, when the widow was informed



Basque soldiers or gudariak in a brief respite from the fight against Franco

that her husband's body would be moved to the Valley of the Fallen near Madrid (that was to become Franco's tomb), she decided to exhume the corpse herself and moved it to the cemetery of Estella, where the couple lie together today.

The individuals responsible for the death of Agirre (and so many more) were never brought to trial. The coup d'état of General Franco brought war to the Basque Country. The participation of German Nazi and Italian Fascist military units in that war increased the number of atrocities and also affected the nature of such acts and, consequently, the war soon escalated into a dreadful conflict. After the capture of Bilbao in June 1937, Francoist military repression led to arbitrary arrests, summary trials and mass executions, the formation of concentration camps and labor battalions, ill treatment of POWs, purges, and the subsequent exile of more than 150,000 Basques. Following the occupation of much of the Northern Basque Country by Hitler's troops in June 1940, atrocities occurred there as well.

Historiography has treated this type of wartime action under the common denominator of "atrocities," acts of extraordinary cruelty and brutality that exceed the limits of the reasonable and lawful. However, some authors have found it difficult to consider these atrocities under the legal category of crimes. Nobody would deny that shooting a person in the head should not constitute a crime. But beyond the ethical assessment, the fact is that by studying these inhumane practices in the light of international law we may find it difficult to label these atrocities as crimes. Also, the debate becomes embittered when we consider these atrocities as part of a premeditated and organized campaign, a campaign of genocide.

As expressed by Wolfram von Richthofen, head of staff of the Luftwaffe in the Basque Country, General Mola was convinced that the Basque and Catalan economies were too strong and too well

developed and, as a consequence, they endangered the unity of the Spanish state. General Mola's order "to raze Bizkaia" was not only a tactical measure in the course of a war but also a strategy to achieve a political goal: in his view, a unified Spain was only possible by reducing the Basque Country and Catalonia to rubble. The resulting bombing of Gernika became an icon of human suffering. However, this idea was not new in the history of human kind.

Paraphrasing Raphael Lemkin, forefather of genocide studies, destroying Basque industry and confiscating the property of Basque nationals may be considered simply as a deprivation of their individual property rights. However, if such destruction and confiscations are part of a wider plan ordered against individuals solely because they are members of a human group or a nation that has been targeted to be destroyed, then these strategies are enforced to weaken the nation to which those individuals belong, and that is genocide. Genocide is the intentional and premeditated destruction of a human group in whole or in part. 'Destruction' in this context does not only mean the 'death' or 'physical extermination' of people, but also the disintegration of the bond or 'cultural pattern' that brings these people together, such as religion, culture and social and political structures. In Lemkin's own words, "genocide has two phases: one, destruction of the national pattern of the oppressed group; the other, the imposition of the national pattern of the oppressor. This imposition, in turn, may be made upon the oppressed population which is allowed to remain, or upon the territory alone, after removal of the population and the colonization of the area by the oppressor's own nationals. Denationalization was the word used in the past to describe the destruction of a national pattern." From this perspective genocide is a close synonym to assimilation.

According to Lemkin there are various strategies or techniques of genocide: that is, there are various ways to destroy a human group, although usually these techniques are combined in concentrated and coordinated attacks against all the elements characterizing the nationality or collective identity of a given human group. We find examples in the Basque Country of all eight strategies defined by Lemkin.

One of the most obvious strategies to destroy a human group is the physical elimination of all individuals in the group or part of them. Called 'physical genocide' by Lemkin, the goal of these practices is to cause the death of the members of a group

or harm their health and physical integrity. Physical extermination was performed in various ways by the totalitarian regimes acting in the Basque Country between 1936 and 1945. The most immediate way to cause death is the mass execution of people belonging to a particular group either individually or through campaigns of mass extermination in prisons, massive bombings and other violent practices that directly cause death of people solely because they belong to a particular group. Inflicting life-threatening conditions, calculated to weaken and ultimately cause the death of group members, were common practices in the Basque case. Such conditions included lack of shelter, clothing, food, adequate hygiene, medical care, excessive work or physical exertion. Usually these practices involve the elimination of the "intelligentsia" of a nation. These people were eliminated when considered bearers of national ideals and primarily responsible for the spread of the Basque culture. The execution of Lauaxeta and Aitzol and the execution, incarceration and massive exile of the Basque clergy in 1937 are two examples of these practices.

But, apart from cases of physical and biological genocide, the Basque case is also rich in examples of economic, religious, political, social and cultural genocide. Among the common practices of political genocide are the prohibition and dissolution of

But, apart from cases of physical and biological genocide, the Basque case is also rich in examples of economic, religious, political, social and cultural genocide.

all political opposition, including all Basque political parties, associations, unions or other socio-political and cultural groups, especially those representing the national or cultural ideal of the Basque nation; and also the elimination, confinement, exile and repression of the Basque political and cultural leaders and their followers. The destruction of the national character in the social field was achieved in part by abolishing the Basque laws and courts of justice and by imposing a monolingual legal

system. The social structure of a nation is vital for the development and maintenance of the national cohesion, so the dictatorship carried out the necessary changes to weaken or destroy the social configuration of the Basque nation. In societies like the Basques, the laws, especially aspects of legislation in the civil code, are of a customary nature, such as in the regulation of public and private property or the inheritance system. The elimination of these customary laws and their replacement by Spanish or French laws became surprisingly effective in destroying the social fabric of the Basque nation.

Culture being the backbone of a nation, practices of cultural genocide are ubiquitous. Some of the procedures enforced in the Basque Country between 1936 and 1945 include, but are not limited to: the prohibition of Basque language use in schools, in the administration and in the courts of justice; prohibition of or limitations on the freedom to speak the Basque language in the private sphere; the prohibition on printing works in Basque and the destruction and burning of books or magazines written in Basque; the imposition of fiscal measures intended to limit the use of Basque and the systematic promotion of the use of Spanish and French (through special taxation or legislative measures); the imposition of a system of public (and compulsory) education in Spanish or French and based on the ideological values of the regime in power; the prohibition of studies "that may develop an independent national thinking" (such as the liberal arts); rigid control and censorship over all cultural activities; the erection of Francoist monuments, the omnipresence of Francoist symbols and the destruction of Basque symbols and monuments, art works or symbolic places; and, finally, the execution, imprisonment, mass exile or repression of people representative of the Basque culture and forcible transfer of children from Basque families to other families or institutions controlled by the government, such as special schools or orphanages for the "rehabilitation" of these children in the ideological and cultural values of the dictatorship.



Basque gudariak man a machine gun on the front

Researching Basque Economics and Federal Fiscal Systems in Reno

In December 2014, UNR and the Government of Bizkaia (Basque Country-Spain) signed an Agreement with the common goal of promoting and disseminating research about the Basque Economic Agreement and comparative federal fiscal systems through activities organized at the Center for Basque Studies at UNR.

The Basque Economic Agreement regulates fiscal ties between the Spanish state and the Basque Provinces. It is a basic element in the self-government of the Basque Country and has great relevance for studies of comparative fiscal federalism. In the framework of the Agreement, the Government of Bizkaia seeks to disseminate knowledge about the Basque fiscal system through international outreach and a collaborative project with the Center for Basque Studies and the Department of Economics at UNR. The Government of Bizkaia also seeks to deepen understanding of the structural relationship between the Basque Economic Agreement system and existing federal models in the United States.

By virtue of this Agreement, Gemma Martínez-Bárbara was appointed visiting fellow and spent three months at the Center during the spring semester in 2015. Gemma is a senior official in the Tax Department of the Government of Bizkaia in charge of the Tax Policy Unit. During her stay in Reno, Gemma conducted research on Basque/American fiscal culture and taught classes on taxation and fiscal culture

offered by the Department of Economics in the College of Business at UNR.

Gemma guest lectured for an upper division and Master's course on "Taxation in Public Finance" at the College of Business. Gemma's main contribution to the class stemmed from her expertise in European and Basque Tax Policy.

She greatly appreciated the warm welcome she received from Dr. Mehmet S. Tosun, Chair of the Economics Department and professor of Public Finance at UNR. Guest lecturing added great value to Gemma's experience at UNR. She especially appreciated the interest students showed in her special area of expertise.

In addition, Gemma gave a guest lecture on "Corporate tax: worldwide challenges", focusing on the current challenges ahead for the US, the European and the Basque tax systems.

In spite of not being one of the specifically required activities in the Agreement, Gemma also gave a lecture on "Basque Economic Agreement: international challenges" at the CBS. The core of her presentation included issues such as the financial aspects of regional interdependency movements in Europe (Catalonia, Scotland and the Basque Country) or the role Basque Institutions should play in the new international tax context.

During the semester, Gemma also presented a paper, "Basque and US Tax Systems: Principles and Fundamentals---A Comparative Approach." The paper is the result of her research at the CBS. The introduction tackles the origins and

evolution of the Basque and the USA models of distribution of tax powers with a focus on the common issues between both systems. The paper then covers the principles and fundamentals of each model from a comparative approach.

At first glance and bearing in mind we are comparing a powerful country such as the USA with the Basque Country, a small region within Europe, it can be assumed both models would have few features in common. However, a closer look reveals that their principles and fundamentals do not differ greatly. The USA federal model and the Basque financial model or Basque Economic Agreement share several features that can be observed from the formation of both models. These common features must be put into their respective historical, political and geographical contexts in order to conduct a comparative approach.

In particular, Gemma draws a parallel between the tax systems of the British colonies, which evolved into independent states and finally into the United States of America in 1789, and the fiscal systems of the Basque foral provinces, which, from 1878 to the present, are ruled by the Economic Agreement in their financial and tax relation with the Spanish state.

In April 2016, Gemma will present an overview of her research at a one-day seminar on Basque tax structures and fiscal culture at the Center. Gemma Martínez-Bárbara believes that the novel path of research she started during her stay at CBS is just the beginning of a much larger project. Gemma appreciated the excellent academic atmosphere at the Center, the unique library collection on Basque topics in the USA, and the warm welcome extended by the faculty, staff, and Ph.D. students at the Center.

A Man Called Aita By Pello Salaburu

"My father was called *aita*." This is how Joan Errea, author of a moving book about the hard life of her mother Marie (*My Mama Marie*), refers to her father. In another unpublished book, Joan takes us back to the years of her childhood and youth, when the Errea family struggled to make a life between the desert and the mountains of Nevada. It is also a moving story, though, unlike the story of her mother, this one is not a linear story: this time she prefers to tell her father's story through a few brief pictures that affect the life of a shepherd and rancher in the American West. Joan was happy in those snowy mountains, when she moved from one pasture to the next, lost among shepherds and large herds of sheep. So she tells us.

When I read *My Mama Marie* I was so impressed that on my next trip to Nevada I decided to rent a car and spend a few days in the inhospitable places described in the book. Today there are only mountain lions and rattlesnakes there. Hard to imagine the 18 year old girl with nowhere to go, a suitcase in hand at the Currie train station, after an endless journey that had started in the village of Banka in the Northern Basque Country. Hard to imagine her working at the Currie Hotel or at the Eureka Hotel, or fighting with her mother in the kitchen of their Forest

Ranch and tinkering with an old car whose ruins still remain today. The solitude of those places is impressive, first abandoned by the hand of God and now abandoned by the hand of man. But that place was a few decades ago a lively place.

My trip to the sites referred to in the pages of his book ended in Winnemucca. There I met Joan Errea, as well as John and Lianne Iroz, Joan's son-in-law and daughter. I spent a very pleasant time at their home, while Joan, full of energy, showed photos in her computer and talked to me of Louis, from Baigorri, who had passed away some years ago. When I was saying goodbye to her she told me that she had a present for me. And, among other things, she gave me a manuscript with the title *A Man Called Aita*. I told her I would read it on the plane back home.

So I did. The first thing that surprised me was the introduction: it was in English, but also in Basque, in the dialect of Baigorri. Then came the pictures: the family members, cowboys, bears, coyotes, bulls, the ranch, the train, the old car, ants, holidays, Christmas, the adventures of children, etc. All this was in English. In view of the introduction I got in touch with her daughter Lianne and suggested her that she should encourage her mother to put everything in Basque. Lianne

answered quickly: my mother and I did so a few years ago. And she sent me the manuscript in Basque.

When I read those pages I was astonished. It was a beautiful text, written in a very close and moving style. And, most surprising, it was written in verse. Some passages brought Lafontaine to my mind, when he narrates the death of his father, or the verses of Jorge Manrique. The merit of having written it in Basque is huge, considering that Joan was born in the United States. When I read these texts aloud to several people, applause arose immediately. It is true that the book cannot be published as it is, since from the time when Joan's parents and husband left Baigorri the Basque language has changed and has been adapted to new records. And many of the events to which Joan refers are difficult to understand if you have not already read *My Mama Marie*. But with a good introduction, by correcting the spelling and with some footnotes, I'm sure many Basque readers will appreciate these pages written from the heart. Joan deserves her manuscript to be read.



“Gernika 1937: The Market Day Massacre”

By Ángel Viñas

Gernika was bombed on April 26, 1937 by the Condor Legion, a unit of the Luftwaffe at the service of General Franco. Following orders, Colonel Wolfram von Richthofen, the Legion's chief of staff, masterminded the attack. At least 59 aircraft dropped between 31 and 41 tons of explosive and incendiary bombs in Gernika's city center, an area of scarcely 1 sq. mile where around 12,000 people, mostly civilians, had gathered looking for food at the weekly market. Just over eighty-five percent of the buildings were completely demolished, and the rest ruined. The Basque Government reported 1,654 deaths, although they stated that the death toll was much higher since, in only two days and without removing the rubble, many of the corpses were never recovered, identified, registered and properly buried.

On the morning after the attack, Franco himself ordered a denial that Gernika had been bombed and instructed the authorities to blame the Republicans for having set the city afire. This became the official truth for 38 years. The journalist Claud Cockburn's subsequent dictum became famous: “Never believe anything until it is officially denied.”

Of all Franco's myths and lies Gernika was the most durable one. The ‘negationist’ version claimed that Gernika was never bombed but destroyed by the Republican forces in retreat; it was maintained until Franco's death in 1975. However, at the beginning of the 1970s, when it became very difficult to deny that Gernika had indeed been bombed, a group of Neo-Francoist historians publicized several ‘reductionist’ versions so as to minimize the nature, scope and meaning of the raid. The message was clear: Gernika was bombed, but it was a minor attack that caused minimum losses. Previously, information about the bombing was purged from Spanish military archives.

Herbert R. Southworth was the first historian to deny and refute the reductionist versions of Pro-Francoist or Neo-Francoist authors. His book, *Guernica Guernica! A Study of Journalism, Diplomacy, Propaganda, and History*, was a work of art: and one of the most relevant works ever written on the Spanish Civil War. It should be mandatory reading

in any self-respecting school of journalism. It was published by California University Press in 1977 and then in Spanish by Ruedo Ibérico that same year. However, only two thousand copies were printed. In 2013 Comares publishers brought it back to light.

I met Southworth. And now I have met Xabier Irujo who has followed Southworth's path in search of the truth in his book *Gernika 1937: The Market Day Massacre* (University of Nevada Press, 2015). Like Southworth, Irujo has based his study on unpublished primary sources and interviews. He has compiled and catalogued nearly 12,000 documents from 35 different archives in more than 10 different countries written in 6 different languages. His book helps elucidate highly controversial topics about the undeclared war that Germany and Italy fought in the Basque Country and it makes a significant contribution to the study of warfare prior to the Second World War.

Dr. Irujo's book analyzes the new bombing strategies developed by the commanders of the German and Italian air forces up to June 1937. Gernika was a turning point in the history of terror bombing and also the prologue to saturation bombing later on. The German air command tested a combination of ‘carpet bombing’ and ‘shuttle bombing’ for the first time. Flying three abreast in close formations through an aerial corridor, successive bomber clusters dropped their bomb load over the urban area by using a calculated mixture of incendiary and high explosive shells while the fighter planes closed the ‘ring of fire’ around the city by machine-gunning civilians from the air. The effect was devastating.

Dr. Irujo also brings new light about the motives lying behind the raid. It was not only due to tactical or strategic reasoning but also the consequence of the personal aspirations of Herman Göring in the context of the struggle for power within the Third Reich. Indeed, this is one of the most striking conclusions of the author: the bombing of Gernika was indeed a war experiment, and also the gift of General Göring to Hitler on his 48th birthday.

(to know more go to <http://www.albavolunteer.org/2013/12/the-nature-and-military-rationale-of-the-bombing-of-gernika/>)



Jaialdi Live!

Publications editor Daniel Montero made the trip to Jaialdi 2015 this year to present the Center's new publications such as *Basque Explorers in the Pacific Ocean*, *Zelestina Urza in Outer Space*, *Garmendia and the Black Rider*, and the 2 volumes of *Basques in the United States*. Here are some photos of the fun had by all!



Author David Romtvedt of Zelestina Urza in Outer Space made an appearance with his beloved trikitixa. Also pictured is author Gabriel Urza.

Bill Douglass and Marijo Olaziregi at the reception for Lehendakari Urkullu. Bill was honored by the Basque government at the event and Basques in the United States was presented.



Many people enjoyed browsing Basques in the United States and finding the information included about first-generation Basque immigrants. It was very emotional when people found information about their family members or in some cases themselves!

Plenty of Basque culture was present in many forms, shapes and sizes! And of course no Jaialdi would be complete without plenty of nightlife, dancing, singing and general merriment.



Iceland Events Conference

(from page 2)

On April 22nd, a cultural event took place in the Sorcery and Witchcraft Museum of Holmávik (Iceland's West Fjords) where representatives from Iceland and the Basque Country took part in a symbolic event. Political authorities placed a memorial plate on a stone in front of the museum. Xabier Irujo, descendant of one of the murdered Basque whalers from Mutriku and Magnús Rafnsson, descendant of one of the murderers, performed a symbolic act of reconciliation. In his closing remarks, the Commissioner of the West Fjords Jónas Guðmundsson as the successor to Governor Ari of Ögur, observed "it's no longer legal to kill Basques on sight in Iceland...!"

The conference received international attention in hundreds of newspapers in more than fifteen different languages. (See: <https://www.washingtonpost.com/news/worldviews/wp/2015/05/27/in-iceland-its-no-longer-legal-to-kill-basques-on-sight/>.)

The President of the Government of Gipuzkoa, Mr. Martin Garitano, the Minister of Culture of Gipuzkoa, Ikerne Badiola, and the General Director of Culture, Garazi Lopez de Etxezarreta, took part. The Minister of Culture, Illugi Gunnarson, represented the Government of Iceland. Esther Ösp Valdimarsdóttir and Jón Gísli Jónsson represented the local authorities of Hólmavík. The Commissioner of the West Fjords, Jónas Guðmundsson, also participated.

Gift from the Angeles Arrien Foundation

Sandy Ott applied to the Foundation following conversations with the Ven. Tenzin Lhadron, who worked with Angeles Arrien for many years. The Center received a gift of \$100,000 with which to publish inter-generational literature relating to the Basques. This new Angeles Arrien Series at the Center for Basque Studies Press aims to educate younger generations about their culture and heritage and to stimulate inter-generational dialogue. Of Basque descent herself, Angeles took a great interest in the Basques. In keeping with the tremendous outreach of Angeles Arrien, the Foundation has given gifts to individuals and institutions in eighty countries. The Center is extremely grateful to the Arrien Foundation for its generous support of CBS books and activities that build inter-generational bridges. The Center recently published the first title in this series, *Garmendia* and *The Black Rider* by Kirmen Uribe.

CBS Faculty News

Professor Emeritus **William Douglass** organized and moderated the "Vascos en Cuba" seminar in Havana on January 12–14. The Spanish language version of the twenty conference papers was introduced at the Congress of Basque Collectivities in the World in Vitoria-Gasteiz on October 8. On October 9, Bill gave the closing presentation for the Congress of Basque Collectivities on the topic of "The Diasporization of the Basque Country." He then gave the Spanish version of his Basque explorers' lecture in a conference organized at the University of Navarra in Iruñea-Pamplona to celebrate the fortieth anniversary of Amerikauak. He repeated the exercise at a similar event held at the University of the Basque Country in Vitoria-Gasteiz on October 15.

On October 13, at the Biblioteca Municipal in Donostia-San Sebastián, Bill Douglass presented the Spanish and Basque versions of his book of thirteen short stories *Death After Life* (Reno: Black Rock Press, 2015).

This summer he presented "Basque Explorers in the Pacific," in late July at the Joan Etorri Basque Studies 2015 Symposium organized by Boise State University in conjunction with this year's Jaialdi festivities. Faculty at the Boise State Basque Studies Program then presented Bill with an oar ("keep on rowing") inscribed with a message of appreciation for his contributions to the field. President Urkullu held a public reception in Boise as Jaialdi's welcoming ceremony, during which the Basque Government screened a short video about Bill's career. President Urkullu presented Bill with an inscribed plaque of appreciation.

In the spring semester **Xabier Irujo** became the first Manuel Irujo Guest Research Fellow at the University of Liverpool in the UK. Xabier gave two open lectures at Liverpool, a lecture at the British Library, another lecture at the King's College in London, one at the London School of Economics and at the University of Sheffield. In conjunction with Dr. Gorka Mercero and Dr. Enara Balzola, he coorganized and participated in two international seminars held at Liverpool ("Manuel Irujo and the 20th Century Basque Politics" on March 9 and "An End to the Basque Conflict" on March 26). Dr. Irujo participated in two conferences organized by The International Brigade Memorial Trust at Manchester and by The Nova University in Lisbon. Finally, he gave the lecture for the opening ceremony of the Model United Nations Conference at Liverpool on the Genocide Convention of 1948.

Xabier also coorganized and participated in the CBS Annual Conference in Iceland and gave eight lectures and participated in two international seminars in the Basque Country and in Nevada thereafter. He also co-organized and participated via video-conference in the events that took place on July 30 at the Boise Jaialdi.

Xabier has written two books and coedited five books in 2015. These books have been published in four languages in the United States, Uruguay, Iceland, and the Basque Country. He has also written several articles and conducted research at the British National Archives in Kew and at five different archives in the Basque Country and Spain.

Dr. Irujo has also participated in several TV programs for Basque Television (EITB), Teledonostia, Navarra TV and Oizmendi TV,

in several radio programs in Iceland and in the Basque Country. The magazine *Argia* has published an extensive interview on his research in the field of genocide studies (no. 2472, August 2, 2015). Also, he participated in the documentary "Legion Condor" directed by Jose L. Urrutia and in the documentary directed by Ander Landaburu "El gobierno vasco en el exilio."

The international seminars held at Liverpool have set the stage for future collaborative projects between the Center for Basque Studies and the University of Liverpool, the University of the Basque Country and the Agirre Center headed by the former Basque President Juan J. Ibarretxe.

Cambridge University Press has accepted **Sandy Ott's** latest book manuscript, *Living with the Enemy: Betrayal and Justice in the Western Pyrenees, 1940–1947*, and it is now under publication contract. The book explores the wartime and postwar experiences of nine people accused of collaborating with the Germans during the occupation of 1940–1944. The nine narratives are based upon their trial dossiers and other classified documents held in the departmental archives in Pau, southwestern France.

Since last Christmas Sandy has published three book reviews: one of *Hunting Nazi Spies in Franco's Spain* by David Messenger. The second review, of *Monsieur le Commandant* by Romain Slocombe appeared in *Fiction and Film for French Historians*. H-France published her third review, which explored Nelcya Delanœ's *D'une petite rasle provençale*.

Sandy has two encyclopedia entries in press: "Cultural Theories of Cheese-Making" and "The olha" in the *Oxford Companion to Cheese*, edited by Heather Paxson.

She also has an article under peer review at the leading journal *French History*. The article uses the trial dossier of an exiled Spanish Republican as a lens through which to explore the Orwellian notion of "double think" or "mental cheating" in postwar testimonies destined for the court of justice in Pau.

During the past year, Sandy gave papers at two major French history conferences: one in San Antonio, Texas, on German intellectual interest in the Basques. The other paper, presented at Colorado College, focused on the thankless task of the French magistrature and the search for justice in post-liberation Pau, 1944–1947.

In Spring 2015, Sandy taught the course "War, Occupation and Memory in the Basque Country" to forty UNR students. She also taught a special topics course on Basque Cuisine and Culture.

Sandy continues to serve as co-director of the Center for Basque Studies. She was recently elected to serve a three-year term on the Personnel Committee of the College of Liberal Arts at UNR. In Fall 2015, Sandy also serves as interim chair of the Anthropology Department at UNR and as chair of a UNR core committee on equity and diversity.

The Spanish version of **Joseba Zulaika's** *That Old Bilbao Moon* [published by the CBS Press and simultaneously in Spanish by Editorial Nerea] won the 2015 Euskadi Prize for Essay. The Euskadi Literary Prizes are given to the best narrative and essay books of the year in both Basque and Spanish languages, as well as best literature

book for children and youth, best translation, and best book illustrations.

According to the jury: “*That Old Bilbao Moon* undertakes a revision of Basque modernity through Bilbao’s recent past, combining the biographical perspective and the historical approach to construe a text of great literary efficacy.” Praise for *That Old Bilbao Moon* also came from the *Midwestern Book Review*: “Joseba Zulaika has produced an intensely informed and informative work that is an inherently fascinating read. Thoughtful and thought-provoking, *That Old Bilbao Moon: The Passion and Resurrection of a City* is extraordinarily well written, organized and presented, making it very highly recommended reading.”

According to Mark Kurlansky: “Joseba Zulaika’s *That Old Bilbao Moon* is imbued with a deep and layered intelligence, and a soft and sure voice, that makes it not only pleasurable reading, but brilliantly sets a new standard for books about cities.”

Joseba also published “La Canción de Bilbao: Maialen” in *Bertsolari* 96: 11–19. He presented, *That Old Bilbao Moon* in Bilbao on November 3. Joseba also presented his book at the art gallery La Taller, on November 4. He interviewed Iñigo Astiz for Berria, “I Tried to Bury My Generation,” on November 9. He also published an interview with Jon Kortazar in *El Correo*, “The Miracle Is That We Had a Gabriel Aresti,” on February 21. Closer to home, he gave a public lecture on “Trees as Living Symbols,” sponsored by the UNR Arboretum Board, on April 30. On July 15, with Laura Mintegi, he presented the list of 29 personalities from the United States who supported the declaration “Freedom for Arnaldo,” at Donostia’s Aquarium.

At the Annual College of Liberal Arts Award Ceremony held on May 1, 2015, **Kate Camino** received the Outstanding Classified Staff of the Year Award. Kate, who was nominated by Sandy Ott, has served as the Center’s Administrative Assistant since 1998. Originally hired as a student worker, at the then Basque Studies Program, Kate became a full-time classified employee just three months later. In her nearly 18 years with the Center, in Sandy’s words, “Kate Camino has played a longstanding role in Basque Studies at local, regional and national levels.” Since 2000, Kate has served as the Center’s Basque language teacher.

She has also taught Basque online (2003–2011) which allowed the Center to reach Basques outside of the Reno area who hoped learn the language. Fluent in four languages Kate has been instrumental in dealings with scholars from the Basque Country and beyond. She has facilitated visits for many of them to come to the Basque Studies Library to conduct research. Kate has also been involved in the organization of several international conferences, many outreach programs, including elder-hostels, as well as the visit of Lehendakari Patxi Lopez in 2010. Everyone in the Center congratulates Kate for her achievements.

On September 1st, **Iñaki Arrieta Baro** became the new Basque Librarian at UNR. His appointment will be at least for the next two years. As head of the Basque Library, Iñaki aims to design a strong and sustainable plan for the Basque Library. He has considerable experience in digital libraries, archive funding, digitization projects and metadata standards. He comes from Euskomedia Fundazioa, where he has served as project manager and a member

of the collegiate management board. “My main duty will be to build bridges, first between the Basque Library, the Center for Basque Studies, and UNR’s main library; but also between the library and other institutions, both in the Basque Country and in the Basque Diaspora.”

Graduate Students

Iker Saitua is in his final year of the Ph.D. program. He has participated in many national and international history conferences, including the conference of the Association of Contemporary History in Madrid; the Wyoming State History Conference in Laramie; and the Nevada Historical Society Conference in Reno. Iker has been invited to guest lecture in several venues, including the Nevada State Museum in Carson City and the Society for Range Management in Burns, Oregon. During April, he was at the Rafter 7 Merino Ranch in Eureka (NV), as part of an agricultural training program of Utah State University. In addition, Iker periodically writes for the *Elko Daily*.

Read his recent article at: http://elkodaily.com/lifestyles/the-humboldt-basque-connection/article_09ffb499-cf67-5aa0-8ee5-c34c347e2393.html

Amaia Iraizoz continues her research in the Basque Country this year as the third year of her doctoral studies

Horohito Norhatan’s research focuses on cooperative movements, economic democracy, political economics and development policy. In his graduate thesis, “Cooperative Impacts on Poverty Eradication in Indonesia,” he investigated the impact that Indonesian cooperative organizations had in reducing the poverty rate, generating community wealth, and increasing the regional gross domestic product. Under the guidance of Dr. Xabier Irujo, Horohito is conducting research related to Basque cooperative organizations and their impact on community based economic development.

Ziortza Gandarias Beldarrain is in her second year of the Ph.D. program at the Center. Her research interests focus on the importance of the diaspora as a positive resource of cultural preservation. She has participated in several different national and international conferences, as well as in the CLAGS at UNR in February 2015. In July, she presented a paper in “Joan-Etorri” (Going back & forth) for the Basque Studies Symposium held at Boise State University on July 29, 2015. In September, she gave a lecture in the seminar series at the Center for Basque Studies. In December 2015, she will present a paper at the Vrije Universiteit Brussel, in Brussels.

Since becoming part of the CBS last semester, **Kerri Lesh** joined the Zazpiak Bat dancers and performed for the first time at the Reno Basque festival this summer. Kerri attended Jaialdi in Boise where she assisted Dan Montero (Publications Editor for the CBS Press) with a display of books published by the Center. She continues to help with book marketing at the CBS. Kerri has also been working closely with filmmaker Emily Lobsenz and Basque Librarian Iñaki Arrieta to bring the documentary film, *Song of the Basques*, to UNR and the Reno community. Kerri is a new CBS representative for CLAGS, as well as a new member of the BOAS graduate student-lead organization serving the academic needs of the Anthropology Department at UNR.

Creation Stories

By **Monika Madinabeitia**

I discovered the writer Frank Bergon by chance when I was a graduate student in the Basque Country. Bergon happened to be a Basque-American. At the time I had no clue what that was. I then had the opportunity to come to the American West, where I was exposed to other ways of being Basque---an eye-opening experience that allowed me to undefine Basqueness.

Western American Literature has a relatively long tradition in reviewing the simplified images of the West. New creation stories and new narratives are constantly de/re/constructing the West so as to create multistories; moving from resistance stories and monologues to dialogues and multinarratives.

Exile and diaspora Basques have largely contributed to the preservation and maintenance of Basque identity in the homeland. Similarly, the current increasing literary production of Basque-Americans compresses the new creation stories of Basques. Individuals and groups are still providing the homeland with views that complete the history of the Basque Country and its people. Contemporary Basque-American writers, like Frank Bergon himself, are to be considered the continuation of those who already started the paramount work of preserving Basque culture and its identity.

I came to understand my homeland a little better thanks to the Basque community in the American West. I was able to revisit my own inner resistance stories, which I am now trying to shape into new creation stories, new narratives. I do not know where I am, but, at least, I am not in square one any more.



Give your student the gift of discovering their Basque heritage while earning university credit

USAC has offered programs in Euskal Herria for thirty years. These locations have summer, fall, spring, or yearlong options as well as housing in homestays, residence halls, and apartments. All offer language instruction, internships (some paid, as with the Teaching Assistantships to teach English conversation in local schools) and volunteer opportunities.

Donostia/San Sebastián, Spain

Spanish Language, Basque, and European Studies

Courses offered: Basque and Spanish Language (beginning through advanced), Basque and Iberian culture, art history, Basque folkdance, Basque cuisine, cinema, history, sociology, teaching foreign language, and more.

Field Trips: Madrid, Burgos, Province of Gipuzkoa, Province of Bizkaia, Iparralde (France).

Bilbao/Getxo, Spain

International Business and Spanish Language Studies

Courses offered: Spanish language (beginning-advanced), Basque language, business strategy, global economics, corporate finance, education, international management, international marketing, Basque and Iberian culture, renewable energy, art history, culture, dance, art, Basque cuisine, political science, and more.

Field Trips: Madrid, Burgos, Gernika, Lekeitio, Bermeo, Mundaka, San Sebastián, St. Jean de Luz (French Basque Country).

Pau, France

French Language and European Studies

Courses offered: French language (beginning-advanced), literature, culture, cuisine, history, art history, business, and much more.

Field Trips: Paris, Pyrenees, St-Bertand-de-Comminges, Bordeaux, Toulouse, Carcassonne, French and Spanish Basque Country.



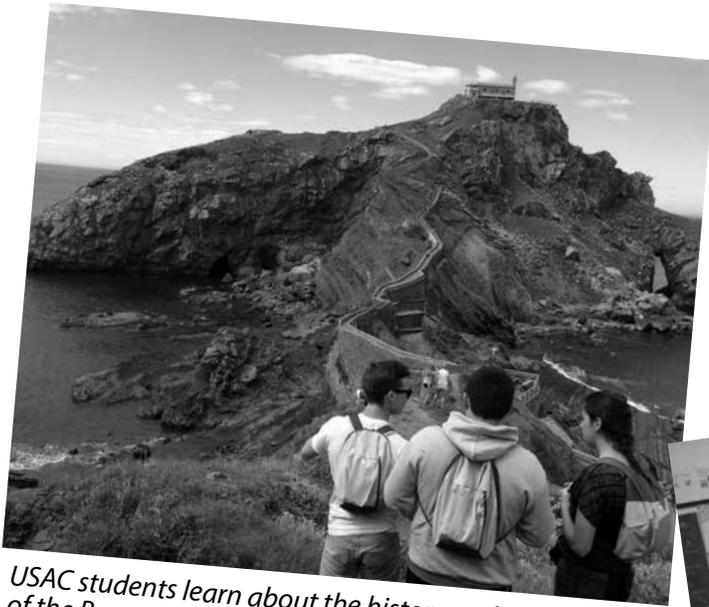
Bilbao program students have the opportunity to engage with many aspects of Basque culture, including learning how to play the txalaparta!



Students on the Pau program visit Biarritz, just one of many stops on the included field trip to the Basque Country.



Learn more at usac.unr.edu, or contact USAC at studyabroad@usac.unr.edu/1.866.404.USAC (8722)



USAC students learn about the history and culture of the Basque country and surrounding region both inside and outside the classroom.



USAC students tutor children and intern in local schools.



Bilbao students become ardent fans of the Athletic soccer team.

Scholarships

Thanks in part to generous donors, USAC awarded over **\$500,000 in scholarships and discounts** last year. Some awards are specifically relevant to those interested in Basque topics or studying in the Basque country:

- **Legacy Scholarships:** available to the families—children, siblings, and spouses—of USAC alumni to attend a USAC Program. \$500/semester and \$300/summer session.
- **Félix Menchacatorre Memorial Scholarship:** available to students attending a semester program in Donostia/San Sebastián or Bilbao/Getxo. \$500/semester.
- **R. J. Simcoe Memorial Scholarship:** available to UNR students attending a semester program in Donostia/San Sebastián or Bilbao/Getxo. \$500/semester.

A full list of USAC scholarships are available at usac.unr.edu/money-matters.

USAC also offers other programs in Australia, Brazil, Chile, China, Costa Rica, Cuba, Czech Republic, England, France, Germany, Ghana, India, Ireland, Israel, Italy, Japan, Korea, the Netherlands, New Zealand, Norway, Scotland, South Africa, Spain, Sweden, Thailand, and Turkey.



University of Nevada, Reno
Center for Basque Studies
University of Nevada, Reno / 2322
Reno, Nevada 89557-2322
USA
RETURN SERVICE REQUESTED

Non-profit Org.
U.S. Postage
PAID
Reno, Nevada
Permit No. 26

Visit our website at www.basque.unr.edu

