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.

The CBS and the Basque Library in Times of Covid-19

The Center for Basque Studies and the Jon Bilbao Library have gone quiet. Their ever-lively hallways and busy bookshelf aisles have given away to silence, face coverings, and social distancing. In-person Basque culture and language classes are now delivered through Hy-flex mode—a word we all had trouble deciphering when it was first used and have become experts at. The premises are disinfected several times a day (thank you Evan, Jacq, Inaki!), books must be quarantined before a library technician can hand them on to you, meetings are conducted through Zoom (alas!), and students have gotten used to not seeing their peers’ whims and professors’ encouraging smiles behind their masks. Our talented graduate students are also going through their own ordeals. Many have seen their research come to a halt, their scholarly travelling has been restricted, and the conferences they had prepared for suspended. Other graduate students are struggling with attending classes at odd hours. All of them miss direct intellectual rapport with their peers and advisors.

We are sad and looking forward to spending quality time in the company of each other. This sadness is our human reaction to an inhumanly complicated time. After all, public communal life is at the very core of Basque social habits and cultural practices. When the pandemic broke out and we were forced into lockdown, all of us were looking forward to the Conference on Bertso Schools we had so carefully prepared. We had envisioned music, dance, improvisational singing in the company of the best contemporary bertolaris, and fun times. So much for that.

Some of the students and scholars that were visiting us from the Basque Country
at the time decided to leave and hurry home, others stayed and made the best of the situation. Everyone has done their share to keep up with the strange times and stay active: The digital archives of the CBS Press were updated, the deadlines for articles were met, books were edited and published, online Comprehensive Exams were carried out (congrats Callie, Eneko, Nerea!), research needs of faculty and students were accommodated through digital resources. The members of the CBS and the Basque Library have continued to be productive through these difficult times.

Everyone involved would agree that the hustle of students, visiting researchers and scholars are the best part of the CBS and the Basque Library. Interacting with each other, exchanging ideas, attending our monthly seminars, and learning from each other are the best parts of our job. However, these are trying times in which we need to be reminded of our enormous privilege: we do what we like, and we get to share our work with our friends and community here and abroad. What a lucky lot we are.

Thank you. Stay safe. We look forward to meeting you all again very soon.

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A new home on campus for the Nugget’s Statue of the Basque Shepherd

The statue of the Basque shepherd looks absolutely beautiful in its new campus setting just south of the Mathewson-IGT Knowledge Center. Surrounded with trees and rocks so characteristic of Nevada’s high desert and mountains, the statue pays poignant homage to the longstanding, close connections between the William A. Douglass Center for Basque Studies and the many Basques who came to Nevada and settled here. The statue also connects the Center to one of Reno’s most prominent and well-respected families, the Ascuagas.

On May 27, 2020, devoted and determined Advisory Board members Michonne Ascua, Jane Tors, and Steve Trounday gathered outside the Knowledge Center with equally determined supporters of a longstanding effort to relocate the statue of the Basque shepherd to our campus. Those supporters included John Ascua, Roger Trounday, the sculptor Doug Van Howd, Len Savage of Savage and Son, Dave Elizondo of Northern Nevada Concrete, Norm Dianda of Q&D Construction, and Jody Mason of Artistic Gardens.

While the owner of the Nugget Casino in Sparks, John Ascua, commissioned Reno native Douglas Van Howd to sculpt the statue for the opening of the casino’s Basque-themed restaurant, Orozko, in 1998. Mr. Van Howd is well known worldwide for his wildlife and western creations. No stranger to UNR, he also sculpted the wolves at the entrance of Mackay Stadium. For many years, the striking bronze figure of the Basque shepherd welcomed visitors to the Nugget; but its most beautiful message is encapsulated in the dedication on the plaque located below the shepherd:

“A tribute to our parents, who were among the many Basque immigrants whose courage helped to shape the American West. Their old world values of hard work and honesty set the standard and America provided the opportunity.

John and Rose Ascua
August 4, 1998”
The current owner of the Nugget, Anthony Marnell, generously donated the statue to the Center in 2017. The relocation and installation of the statue on campus were supported by the donated services of local contractors (Savage and Son, Northern Nevada Concrete, Q&D Construction), landscapers (Artistic Gardens) and structural engineers (Roger Hytinen). All of this, of course, was made possible by Mr. Marnell’s donation and by the support of Mr. Ascuaga, his family and other donors to the Center. Unable to celebrate the relocation of the statue in September as planned, we all look forward to hosting a dedication event once it is safe to do so.

The Center also warmly thanks former President Marc Johnson for his early and sustained support of this project. Thanks are also due to our founder, Bill Douglass; Board member Annie Bidart; UNR colleagues Dean T. Hitchcock, John Walsh, and Ariel Lauzardo; Heidi Gansert; Mark Sterbens and Matt Woodhead at Marnell Gaming; Gary Hull at Artistic Gardens; Will Leek at Sunstate Equipment Co.; B.J. Sullivan at Clark/Sullivan Construction; Shaun Smith and Remo Osmetti at Black Eagle Consulting; Steve Besso at Reno Vulcanizing; and Frank and Scott Petersen. Without all of you, this amazing project would never have been made possible. From the bottom of our hearts, mila esker!

A Warm Welcome to Two New Advisory Board Members

We are delighted to welcome two distinguished members of the Basque-American community to our Advisory Board: Stephen Ansolabehere and Frank Bergon. Steve

Ansolabehere is the Frank G. Thompson Professor of Government at Harvard University. He is an expert on public opinion and elections, and has published extensively on elections, mass media, and representation, political economy, and public opinion, especially in relation to energy and the environment. He received a B.A. in Political Science and a B.S. in Economics from the University of Minnesota and a Ph.D. from Harvard University. Steve has strong connections to his Basque heritage and his familial roots in Iparralde.

An internationally recognized author of twelve books, Frank Bergon is also proud of his Basque roots. Born in Ely, Nevada, Frank grew up on a ranch in Madera County in California’s San Joaquin Valley. He received a B.A. in English at Boston College, attended Stanford University as a Wallace Stegner Fellow in one of Stegner’s last classes, and completed a Ph.D. in English and American Literature at Harvard University. A major concern of his work is with the lives of Basque Americans in the West. His most recent work, The Toughest Kid We Knew: The Old New West: A Personal History (Reno: University of Nevada Press, 2020) is a memoir largely about his Basque and Béarnaise family and boyhood commu-

CBS Conference: “Nazi Germany and Occupied France”

In early March, the Center hosted a small international conference, only days before the pandemic forced so much change upon our world. Specialists on Nazi Germany and Occupied France rarely have an opportunity to collaborate intellectually at conferences; they tend to focus on either the German or the French “side” of the war. This conference addressed those gaps by bringing together historians of both Nazi Germany and Occupied France. Bertram M. Gordon (Mills College) focused on Ernst Jünger, a cultured German officer whose wartime Journals serve as a memoir of his idiosyncratic experiences in occupied Paris. Julia Torrie (St. Thomas University) provided new perspectives on the Germans in Occupied France by focusing on female Wehrmacht auxiliaries whose roles as future mothers in the Reich’s “New Europe” did not rest easily with their wartime duties in France. In “The ‘Wild East’ and the ‘Soft West’: Alcohol, Masculinity, and Geographies of Sexual Violence,” Edward Westermann (Texas A&M University-San Antonio) explored the Nazi glorification of a hypermasculine ideal embedded in intoxication, violence, and mass murder. Through a combined Franco-German lens, Shannon Fogg (Missouri University of Science & Technology) focused on the effects of the German occupation on relief work undertaken by the American Friends Service Committee in unoccupied France. In “Human Photography: Julia Pirotte’s Frames of Jewish Life in Occupied Marseille,” Abigail Lewis (University of Wisconsin-Madison) showed how a Jewish female photographer used her camera to process and document social and racial violence. In “Otto Doberschütz: A Nazi Officer in Occupied France,” Sandra Ott (Center for Basque Studies, UNR) explored Franco-German male sociability by delving deeply into the “German side” of one Nazi’s curious friendship with a Basque double agent. Scott Soo (University of Southampton) brought new insights into a two-day, official Franco-German commemorative event in 1963 at the newly renovated cemetery of the former internment camp at Gurs in southwestern France. The CBS Press plans to publish the revised, expanded version of these papers in a book, forthcoming in 2021.

Sandy Ott

(continued on page 4)
nity. Frank maintains contact with his relatives in Bizkaia and Béarn. He has taught at the University of Washington and for many years at Vassar College, where he is Professor Emeritus of English. He is a member of the Nevada Writers Hall of Fame.

Everyone at the Center and on the Advisory Board extend a very warm welcome to Steve and Frank. We sincerely hope that the world will soon be a safer place and that we will have the pleasure of welcoming our new members to the Board, in person, here in Reno.

Visions of a Basque American Westerner

Two years ago, the Center for Basque Studies held a conference for local and international scholars to celebrate and discuss the literary works of Frank Bergon. The Basque-American author has become one of the most influential contemporary voices of the American West through his literary works. From novels such as *The Temptations of St. Ed and Brother S* that discusses nuclear waste in Nevada, to *Two-Buck Chuck & The Marlboro Man: The New Old West* which looks at how the culture of the Old West is surviving and adapting in the twenty-first century, Bergon tells the issues of the American West from a westerner’s perspective. During this conference, scholars from the United States and the Basque Country gathered to discuss how Bergon’s work reflected on their areas of study. The result was *Visions of a Basque American Westerner: International Perspectives on the Writings of Frank Bergon*, a collection of articles from various scholars analyzing how Bergon’s literary works reflect the issues and themes we experience today. Some of the articles look at Bergon’s portrayal of Basque-American heroes and the Basque world within Bergon’s fiction, while others look at the authenticity of Bergon’s voice and his reflection of the culture of the American West, past and present.

We are so grateful to be publishing this one of a kind book at the Center for Basque Studies Press. It is a collection that reflects how wide-reaching the influence of Bergon’s writings has been and continues to be, touching people within the American West, but also far beyond, stretching past the borders of the United States to international audiences. This collective work of scholars will surely be a welcome addition to the literary world of Frank Bergon and we cannot wait to share it with you. A big thank you, as well, to all the collaborators and especially Bergon, whose work and ideas made this book possible.
CBS Press

As it has been for the world, 2020 has proven to be a trying and transformative year for the Center for Basque Studies Press. The unexpected shift we took in March from operating primarily in the office at the Center for Basque Studies to working from home, the delays in printing and mailing, and the cancellation of several conferences and events, have been defining features of 2020. The effects of COVID-19 were also felt in the Press’s adjustments in production. Despite these challenges, we have come out with several significant publications and made changes to increase the quality of our books.

We have begun working with freelance editor Erich Goldstein, who is working on copy editing and designing several books that will be coming out in the following months, as well as improving upon already published books that have gone back to design. Goldstein’s hard work on these manuscripts has greatly increased the quality of the upcoming books and we cannot wait to share them with you in the months to come.

Speaking of new and upcoming publications, The Tree of Gernika, the first English translation of the work of Joxe Mari Iparragirre, edited and translated by David Romtvedt and Xabier Irujo, was a major publication made possible by the financial support of Mike Bidart to the Press. Iparragirre was a central Basque figure, poet, and musician whose work has stood the test of time. The Tree of Gernika is described by Dan Anstotegui (a Basque-American musician and recipient of the National Heritage Award) as a “sometimes funny, sometimes political, sometimes romantic, and always passionate … work.” Coming out in the year of Iparragirre’s 200th birthday, the publication not only has an immense cultural significance in terms of a Basque topic being available to an English-speaking audience, but a timely one as well.

Another forthcoming publication collects the insights of local and international scholars on the literary works of Frank Bergon in a conference book, Visions of a Basque American Westerner: International Perspectives on the Writings of Frank Bergon. A result of a conference on Bergon’s literary works held in the Spring of 2018, it brings together various significant and insightful perspectives on the many literary works of the influential Western and Basque-American writer. The book analyzes Bergon's works, such as Jesse's Ghost, The Temptations of St. Ed & Brother S, and Shoshone Mike, relating the works to their social, economic, cultural, and historical significance. Frank Bergon is a corner-stone of contemporary Western literature and culture, dealing with such issues as nuclear power, religion, and land rights in the unique perspective of Western culture.

It has been a strange and unpredictable, but innovative and groundbreaking, year for the Center for Basque Studies Press. We have made changes to improve the quality of our publications. We have also published a groundbreaking work with the Tree of Gernika, and will have Visions of a Basque American Westerner out soon. It has been a unique and transformative year for the Center for Basque Studies Press and we look forward to what the future holds.

Faculty News

Xabier Irujo

The seclusion that has come as a result of the pandemic has allowed Dr. Xabier Irujo to devote more time to some of the works that had been awaiting an editor. He has published five of these edited manuscripts. One of them, Aerial Bombings in the Basque Country (1936-1937), published by the University of the Basque Country Press, is the fruit of more than fifteen years of research in sixty-five American and European archives. Irujo has analyzed the terror bombing campaign of the rebel air forces and has registered more than 1,200 bombings in just one year of war, mostly over Basque open cities at the rearguard.

Apart from the essays, Irujo has published, with David Romtvedt, the English translation of the complete poems of the 19th century Basque poet Joxe Mari Iparragirre on the 200th anniversary of his birth. Iparragirre is well known inside and outside the Basque Country for his poem “Gernikako Arbola” (The Tree of Gernika), after which this book is titled. Irujo has given some fifteen online lectures and has participated in three online international conferences and seminars. He has also actively collaborated with EITB, the Basque Public Television, and various newspapers and magazines here and in the Basque Country. Irujo participated in a documentary made for the Basque Public Television about the Battle of Roncesvalles and is currently organizing two web pages on that battle and the bombing of Gernika.

Larraitz Ariznabarreta

Larraitz Ariznabarreta was happy to enjoy a busy academic year. She edited the books Exilio y humanidades. Ochenta años después (Hamaikabide, 2020) and Memory and Emotion: Basque Women's Stories (CBS Press, upcoming). She also authored a total of four book chapters and three academic articles: “Eusko Ikaskuntzaren erbesteko VII-VIII batzarraren haritik: politika eta kultura aurrez-aurre” (Hamaikabide, 2020); “Daring to Remember, Daring to Tell” (CBS Press, upcoming); “La cultura de los caminos que se bifurcan” (Hamaikabide, 2020); “Founding Fathers, Patrons, Mothers and other Bertso-School Groupies” (under revision); Txirrita, Berri Txarrak eta euskal kultura globalizazioen aurrean” (Deusto, 2020); “Lujanbiotik Lujanbióra nondon kora kanbioa” (under revision); and “Meta-ficcion, Parody, and the (Basque) Apocalypse Revealed to All” (Boga, Oct. 2020). She also published a book review for Anales de la Literatura Española and served as blind peer reviewer for Palgrave and several scholarly journals. In the fall she taught “Basque Art and Identity” and she is currently teaching “Basque Cultural Studies in the Global World.” Additionally, she served on three UNR com-
Dr. Mariann Vaczi continued her research projects on the subjects of sport, culture, and society over the past year. She was lead editor of Sport and Secessionism (Routledge, 2020), a collection of fifteen chapters that address fifteen geographical regions across the world, including the Basque Country, where sports construct, reflect, and sometimes frustrate secessionist or pro-autonomy national projects. Mariann also completed her latest book project including comparative perspectives of sport and contemporary pro-independence politics in the Basque Country and Catalonia. Over the past year, Mariann has published research articles and book reviews on these topics in journals such as the Journal of the Royal Anthropological Institute, the Anthropological Journal of European Cultures, and the International Journal on Collective Identity Research. Mariann presented her work at the Annual Meeting of the American Anthropological Association in November 2019 in Vancouver, BC. Mariann’s new research project focuses on Basque identity and politics through its traditional and modern sports. This line of research will draw from her existing work on Basque soccer fandom on the one hand; on the other hand, she will use new ethnographic data on rural sports, deep-sea rowing, cycling, mountaineering, and pelota. Besides her new undergraduate and graduate level course “Sport & Society” at UNR, Mariann has also developed the course “Basque Culture Online.”

Sandy Ott

During the past year, Sandy continued her research on the experiences of Jews in the Atlantic Pyrenees by working in the French National Archives outside Paris. She published a chapter in a collection of essays, After Society (Oxford: Berghahn Books, 2020), about her experiences at Oxford under the mentorship of Rodney Needham and as a social anthropologist in the field and the archives. In March, she organized and hosted a small international conference at the Center on Nazi Germany and Occupied France. She is currently editing and writing an introduction to the expanded version of those papers for a book to be published by the CBS Press. Her primary service to UNR and the Center included acting as a national evaluator in the social sciences for the National Endowment of the Humanities, contributing more time and effort to the CBS Press, and serving as Director of Graduate Studies at the Center. Since March 2020, she has learned a great deal about teaching on Zoom and most recently how to teach in-person and on Zoom simultaneously to a class of 28 students eager to learn about Basque culture. Alas, current regulations about masks and social distancing prevented her from sharing Basque cheese with her students!

PhD Students

Marsha Hunter

Goian bego

Please join us in paying tribute to our doctoral student, Marsha Hunter, who passed away recently after a long, courageous battle with cancer. A meticulous scholar, Marsha was a very determined woman who felt passionate about her research in Basque Studies. We will miss her very much indeed. Celebrate her in your thoughts.

Eneko Tuduri

Despite the difficulties faced this semester under the pandemic, this has also been the semester of my comprehensive exams, which I successfully passed in November, recently becoming a Ph.D. candidate. Next year I will start my research period and write my dissertation.

I have also been a TA for Prof. Irujo’s two courses: Transnational Identity and Concepts in Holocaust, Genocide & Peace Studies, learning the technicalities of assisting two fully remote courses and the art of teaching.

I took six credit 700 level courses with Prof. Irujo and Prof. Schoolman. I have developed an article based on my research of the last two years, Between Heaven and Hell: Wall paintings for a low nobility funerary church in the fourteenth century Navarre. I will present this paper to Gesta, one of the most renowned journals on medieval art. I will also publish in Peregrinations: A Journal of Medieval Art and Architecture. I hope to publish my first paper next year.

In December, I have taken several photographs in Bergara for the CBS exhibition project A Language Made on Stone, which is being organized by Xabier Irujo and Itxaki Arrieta on the oldest Basque words written in Basque two millennia ago.

I was given the Outstanding Graduate Student award by the GSA and the third prize on the poster presentation contest at the College of Liberal Arts.

Nerea Eizagirre

Nerea is in her second year of Ph.D. studies; she took doctoral level courses on literature and Basque Studies. In March, she presented a paper on Basque literature and exile in a conference organized by the International Society for the Study of Narrative, held in New Orleans. Although she is completely immersed in her doctoral studies, she tries to take brief moments to write poems or narrations.

In December 2019, the City Hall of Zumai gave her an award for a short story titled “Zuri.” During the summer of 2020, a collection of her poems was published in Izotzetan islatuak: Euskal idazle gazteen bilduma, which is a compilation of literary creations written in Euskara by twenty-four young Basque writers.
Beñat Krolem is a young artist and researcher from the University of the Basque Country. He arrived at the Center for Basque Studies for a three-month stay at the beginning of March, right before the Covid-19 lockdown came into effect. Krolem had hoped to participate in the conference about bertso schools to be held at the CBS, with a presentation on “Art and Improvisation,” but the unexpected occurred and he was forced to improvise – no pun intended. Krolem now says that the experience has changed his perspective on his research object, his artistic practice, and even reality. The whopping scale of the barren natural world in the High Desert impressed him, as did having to express his feelings in a foreign language and the emotions this linguistic shift provoked in him. Krolem highlights the fact that he had to undergo the first months of a global pandemic away from his comfort zone. This twist of fate forced him to think out side of the box, reconsider long-held artistic assumptions, and revisit his own scholarly work. According to Krolem, the artist draws upon everyday life and improvises based on his or her capacity for empathy and interaction; his stay in Reno allowed for plenty of occasions to practice both skills. In that sense, Krolem says, “My experiences in Reno constitute a treasure that I cherish. I have grown as an artist and as a researcher.” Krolem is back in the Basque Country. He is busy with his research and his artistic practice, which he regards as two sides of the same coin. One of his latest projects, Oholtza (Platform), positions the bertso-lari at an altar of words, from which they rise. An advocate of Jorge Oteiza’s artistic theories, Krolem strongly believes that the artist needs to think outside of the flock, and he tries hard to live by that adage.

If you wish to learn more about Beñat Krolem’s work you may follow him on social media:

INSTAGRAM: @infokrolem, https://www.instagram.com/infokrolem/?hl=es,
FACEBOOK: Beñat Krolem.

Basque Diaspora Day was celebrated around the world on September 8th. Every year on that day, people of Basque ancestry that live away from the Basque homeland come together to symbolically celebrate a shared ethnicity, language, and cultural background. The festivities are many and varied: some opt for gatherings around food, music, and dance, while others choose to attend special cultural events such as a projection of a Basque movie, or a book club gathering to discuss a Basque novel. Many around the globe even celebrate Basque Diaspora Day by simply attending their regular weekly Euskara classes. As the proverb goes: “The difficult is done at once; the impossible takes a little longer” (“Ustez ezina, saiatu egina”).

This year the social gatherings gave way to virtual celebrations, but it certainly did not stop Basques around the world from observing the day and honoring their heritage. The Director of the Basque Community Abroad invited diaspora Basques to record their commemorations under Covid-19 and encouraged members of cultural centers and clubs to send videos which were later profusely showcased on social media.

Basque Diaspora Day was also observed at our very own Center for Basque Studies on September 8th. Some of the students enrolled in the undergraduate course, Basque Cultural Studies, took advantage of the day to go on a field trip to the National Monument to the Basque Sheepherder in Rancho San Rafael Park on the outskirts of Reno. The monument – created by Basque artist Nestor Basterretxea and built to represent not only the sheepherder but also his descendants in the American West – was originally controversial because of its modern-art depiction of a Basque sheepherder.

The academic outing turned into quite an event when one of the students in the class unexpectedly ascertained that her own grandfather’s name, Serafín Barainca, was, in fact, chiseled in the bronze plaque of the memorial. Serafín’s granddaughter shared her Basque family’s story with the rest of the class. Through her grandfather’s story, Mackenzie Barainca’s classmates were fortunate to hear a first-person account of the story of all Basques in the American West: a story of alienation, struggle, hardship, adjustment, and hard work. A story of pride and love for one’s family and ancestry. Certainly, one can hardly imagine a more genuine and emotive way to celebrate Basque Diaspora Day.
The 2020 publication of *The Tree of Gernika*, a collection of poems by Joxe Mari Iparragirre translated for the first time into English, was not only a landmark for Basque literature in the English language, it marked the beginning of a new series within The Center for Basque Studies Press. The Bidart Family Collection will focus on subjects relating to bertsolaritza, or Basque improvisational verse, as well as Basque poetry and song.

The next book in the series will be Bertso Eskolak, a book of compiled articles by various experts on bertsolaritza. Bertso Eskolak was intended to be the result of a conference on bertso that was scheduled to be held in April 2020 at the University of Nevada, Reno. When COVID-19 hit the United States in February, this derailed any plans of gathering, much less holding a conference, due to travel restrictions and concerns for the health of the attendees. Our inability to meet did not stop us from gathering the articles produced by scholars on bertsolaritza. While this book is still in production at the moment, we look forward to this addition to the new series in the upcoming year.

The Center for Basque Studies Press will continue the Bidart Family Collection with translated collections of traditional Basque poems, songs, and verse. This series is not only a milestone for the Press, but a significant series for English translations and Basque literature; as with *The Tree of Gernika*, some of these writings have never before been available in English. As the Center for Basque Studies Press prides itself on being the largest English language press on Basque topics, this series is a huge milestone for us and we are excited to share these translations with our audience.

We would also like to thank Michael Bidart and his family for their generosity and continuous support of the Press. Support from people and organizations like the Bidart family are what make the work of the Press possible, and the common interest in sharing Basque topics with the English-speaking world is what keeps us going. Our gratitude to Mike Bidart, his family, and all of our supporters is immense and we look forward to advancing this mission and series with you all by our side.

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**Anita Anacabe and Juan José Ibarretxe recipients of the 2020 Cenarrusa award**

Ana Teresa “Anita” Anacabe Franzoia, a member of our Advisory Board, is the 2020 United States designee of the Cenarrusa Foundation for Basque Culture award. Anita attended Boise State University and was part of the first yearlong program of study in the Basque Country. She has been involved in and represented the Basque community since she danced as a child with her mother at cultural events. She currently serves on the Advisory Board for Center for Basque Studies at the University of Nevada, Reno.

The international designee is Juan José Ibarretxe, former president of the Basque Autonomous Community. Ibarretxe is an advocate of the Basque language, civil rights, and political independence.

“Each of the honorees has established themselves with integrity in invaluable and relentless protections and promotion of the Basque language, cultural expression, identity, and civil and human rights,” said Roy Eiguren, a member of the board of directors. “Their tenacious volunteerism and public service careers have been served with humility, honesty, and ethics. They exemplify Pete Cenarrusa’s values and commitment to good governance, public service for the greater good of all, and a dedication to Basque global networks.”
The Center for Basque Studies voices its strongest disapproval of the inhumane and brutal events that have taken place in Minneapolis and elsewhere in the world. Social justice is a goal of humanity. Beyond the borders of the United States, as well as within them, police brutality and xenophobic attitudes have cost the lives of George Floyd and so many other Black Americans, as well as the young Syrian refugee, Ahmed Abu Emad, in Europe this spring. The racism and injustice in all such tragic cases must be denounced, rejected and contested. We must strive for peace, through respect for human rights, freedom and equality in all aspects of our lives and those of others. Our University must be one of the primary upholders of these social values here in Reno and worldwide.

To a Prophet (...)

It happened one day
and, since,
it’s been happening every day,
this ugly thing,
which tears up our insides
in a bad way,
because we can’t accept evil,
because we can’t give room to hate.
That’s what the world is like,
and these days
no one is a prophet in one’s own century.
The moon in the sky
looks like a red orange
a mirror to all the blood spilled in this world.

Profeta bati (...)

Behin batean gertatu zen,
eta orditik aurrera
egunero gertatzen da,
gauza itsusi hau,
moldegaizki
hesteak apurtzen ditziguna,
ezpaitiogu onerizten gaiztakeriari,
higuintasunari ezpaitiogu amorerik ematen.
Halaxen da mundua,
eta gaur egunean
inor ezta profeta bere mendean.
llargiak zeruan
laranja gorri bat dirudi
mundu honetan isuri den odolaren espilu.

As scholars, educators and citizens committed to a more equitable and just society, the faculty and staff of the Center for Basque Studies commit to increasing our efforts to:

1. Critically analyze the ways in which systemic racism is enrooted in Basque society and culture
2. Include the narratives and discourses of migrants and integrate their contributions to contemporary Basque culture
3. Critically analyze the subjection of subaltern groups and cultures
4. Develop new frameworks to capture the concerns of minorities whose social and cultural rights are being transgressed
5. Discuss ways to enhance the access to freedom, equality and social justice of members of minoritized groups in the U.S. and around the world

Gabriel Aresti (1933-1975) exerted an enormous influence on the eager Basque urban youth of the 1960s and 1970s, and remains a beacon to many contemporary Basque writers and cultural activists and one of the most important figures of Basque Literature. Aresti’s poem “To a Prophet” (1964) addresses the universal concern for social justice.
First press advertisement written in Basque in the Americas

The news inserted on the front page of the newspaper Le Messager Français of Montevideo on Sunday, September 4, 1842, is probably the first press note written in Basque in the Americas. It happened 178 years ago.

The situation was desperate. In the context of the Great War (1839-1851), the Colorados led by Fructuoso Rivera expected the attack of the Blancos led by Manuel Oribe, allies of the Argentine Federals led by Juan M. Rosas. Oribe had not yet besieged Montevideo but the city was preparing for the invasion and the authorities called for the compulsory conscription, from which foreigners were obviously exempted. The text in Basque, signed by the political and police chief of Montevideo José Antuña, explains that the Republic was in arms and that, despite the fact that all men had been called up to fulfill their military duties, it had been sadly observed that many had ignored the order. The chief of police thus ordered to arrest the nationals who refused to enroll and also instructed that the foreigners, among them a big number of Basques, should wear a visible cockade with the colors of their home country to avoid being arrested as nationals.

The majority of the Basques of Uruguay in the first third of the 19th century came from Iparralde.

Various linguistic elements of the text suggest that it is a note written by a Basque speaker from Iparralde, the northern part of the country. For example, the author calls the chief of police “chef” (from the French, ‘chef’), and the use of the adverb “ainhits” or the noun “estranyerri” are also typical of the Basque language. The adverb “orai” is used mainly in the Northern Basque Country, while in Bizkaia and Gipuzkoa the form “orain” is preferred, however, “orai” is also recorded among speakers from the north-west of Upper Navarra in Hegoalde, the Southern Basque Country. In general, the majority of the Basques of Uruguay in the first third of the 19th century came from Iparralde, although from 1839 the number of exiles and emigrants from Hegoalde increased notably.

In a city where the majority of the population were foreign immigrants, both the consular representatives and the government authorities agreed that the defense of Montevideo was only possible if foreigners were recruited. Shortly after this press note was released, the Spanish immigrants from the Canary Islands were withdrawn from their status as foreigners and enrolled. The
Italian and French legions were soon created, but despite Jean Thiebaut’s efforts to attract the Basques into his French unit, the majority of them did not want to enlist. As a consequence, with special attention to the Basques, an announcement was published in Basque in Le Patriote Française in 1843, which informed that the foreigners who fought in defense of the city would be granted lands and farm animals after the war in payment for their gallantry. The Basques would fight in Basque units under Basque command. Only then did they voluntarily enroll. The government appointed Juan Bautista Brie de Laustan, a native of Donibane Garazi, as colonel of the newly formed Battalion of Basque Hunters or, Chasseurs Basques. Initially, this battalion had 659 troops and maintained an average of 600 troops throughout the war.

Oribe’s troops also had a Basque unit, the Oribe Volunteers battalion whose colonel was Ramón B. Artagaitxu Urioste, a native Santurtzi (Bizkaia.) The number of volunteers in this unit rose to 689 men and their camp was known as “Oribe Erri” (’Oribe’s town’ in Basque.) Some of them were former Carlist soldiers, from Hegoalde, who had fought for seven years (1833-1839) in the worst conditions and who had managed to challenge the Spanish government’s troops that finally were forced to sign a peace agreement in Bergara in 1839. Their fame preceded them and given the need for men-at-arms, their Basque origin was recognized, their right to serve only in Basque battalions under Basque command and they were even recognized the ranks they had held and their salaries during the First Carlist War or the War of the Seven Years (1833-1839.)

This way, from 1842 on, those who had fought in the Basque Country were once again involved in a warlike conflict that confronted them on two different sides. The siege of the city, which started in February 1843, lasted more than eight years, until October 8, 1851.

Until now, it had been argued that the first text in Basque ever published in an American newspaper was the article published in May 1843 in Le Patriote Françaisof Montevideo that we have mentioned above, but obviously this one was published before. It is undoubtedly one of the first texts written entirely in Basque in an American newspaper. It is considered that the history of modern journalism in South America begins with the appearance in Peru of the Diario Erudito, Económico y Comercial de Lima in 1790. In 1807 the first issue of the Estrella de Sur was published, which sparked the beginning of journalism in the south and La Gaceta de Montevideo was first printed in 1810. We still need to keep looking in the archives of an entire continent, but so far, this is the oldest note written in Basque in an American newspaper that we have found.

As a curiosity, in the issue of Le Messager Français of September 13th, we found the ad from a person, of impeccable morals, who was looking for a job as a coachman or in the construction sector and who spoke French, Spanish, and Basque. In the issue of October first, another ad was inserted in which a young man who spoke French, Spanish, and Basque and wrote correctly in all three languages, offered himself to work in a trading house “dealing with correspondence in the three languages”, which indicates that Basque was used as a language for commercial transactions in the city.

Xabier Irujo  | Alberto Irigoyen
Basque Writing Contest

Open to all writing in English that has not been or is in the process of being published elsewhere and has as its subject the Basques, Basque culture, the life of the Basques around the world, or other Basque-related topics.

Entries open on February 1, 2021 at 12:00 a.m. PST.
Entries close on September 30, 2021 at 6:00 p.m. PST.
Winners will be announced in November 2021.

PRIZES

1st Prize: $500 Center for Basque Studies Press gift certificate and publication consideration
2nd Prize: $150 Center for Basque Studies Press gift certificate and publication consideration
3rd Prize: Basque Literature and Classics gift pack and publication consideration

GENERAL RULES

1. Submissions must be original and unpublished manuscripts.
2. Submissions must be in Microsoft Word or printed on hard copy and more than 10,000 words and less than 100,000 words.
3. Submissions should be clearly identified and accompanied by a cover letter (or email) that includes the entrant’s name and contact information. No contact information should be included on the actual submission.
4. Entries will not be returned. Please only submit copies.
5. Submissions can be in any genre, including but not limited to: literary fiction, short story collections, creative nonfiction, memoir, and children’s literature.

Submit via mail to:
Center for Basque Studies
University of Nevada, Reno / MS 2322
1664 N. Virginia Street
Reno, NV 89557-2322

or via email to:
basquestudies@gmail.com

A contest held in conjunction with the William A. Douglass Center for Basque Studies and the Boise State University Basque Studies Program.
The jury of the Basque Writing Contest awarded the following works in 2020:

1. Three Wives’ Tales, by Dale Erquiaga
2. What Amatxi Whispered, by Zoe Bray
3. 80 years ago, by Jean-Baptiste Hiriart-Urruty

Three Wives’ Tales is a work of historical fiction based on the memoirs of three Basque women who chose to make Nevada home. Victoria leaves her tiny village to seek work and struggles to overcome her superstitions and Old Country ways. Eladia, cut off from her family for marrying a man beneath her social class, hesitates to embrace her new home. Optimistic Annie, whose marriage brings the two families together, does her best to fulfill the promise of American life. These formidable women served as the backbone of their families in 20th century America. Their tales of self-discovery are filled with wisdom and strength. Dale Erquiaga is a second-generation Nevadan, the grandson of Basque immigrants. He was raised on a family farm in Fallon and began writing for the local newspapers when he was in high school. He worked for President Ronald Reagan, two Nevada governors, and numerous other politicians. From 2013 to 2015, Dale served as Nevada’s State Superintendent of Public Instruction. Today he is a nationally recognized strategist, policymaker, and storyteller.

What Amatxi Whispered by Zoe Bray is the story of Sage, who lives in Nevada, and happily spends most of her time along the Truckee river. But Sage is also Basque, on her mother’s side, though this doesn’t really mean anything to her... Until she goes to the Basque Country and gets to know Amatxi and her world. Then, she discovers the existence of something magical that will always be with her. Zoe Bray, an artist and anthropologist, emigrated to the US in 2011, and settling on this side of the globe, it dawned on her how, just over a hundred years earlier, her Amatxi’s father had also emigrated, in very different circumstances, to work as a sheepherder in Nevada. While he eventually returned to the homeland, Zoe presently lives in Reno, and she hopes her children will also grow to embrace nature and indigenous knowledge.

80 years ago by Jean-Baptiste Hiriart-Urruty, an emeritus professor of mathematics at the Université Paul Sabatier of Toulouse, is the story of a Basque prisoner in Germany during World War Two. This story is the intense narration of suffering, distress and survival of these men: His father was one of them.

Eman ta zabal zazu
CBS Press’s books in ScholarWorks

Josemari Iparragirre once wrote Gernikako arbola, ‘eman ta zabalzazu munduban frutuba’, which translates as Holy Tree of Gernika, ‘give and spread your fruit [of freedom and liberties] all over the world.’

The University of Nevada, Reno’s ScholarWorks, the UNR institutional publications repository, is an opportunity to share our books with anyone interested in Basque Studies. Working along with the Basque Library, the CBS was able to be one of the first academic departments to collaborate with ScholarWorks since its public opening in 2016.

In 2020 three new works were added to the CBS Press publishing open access collection and currently we hold up to 55 books (34% of our collection) on Basque Studies through ScholarWorks, including works from the Diaspora and Migrations, Conference Papers and Classics series. It is possible to access the books from the home page of ScholarWorks at https://scholarworks.unr.edu/handle/11714/111. The site includes the description of each of the books, which provides detailed information about the work, including an abstract, to facilitate the discoverability of the Basque books, both inside ScholarWorks and searching with Google.

The repository increases access to these publications for anyone interested in Basque topics from anywhere in the world. CBS books available in ScholarWorks have been downloaded mostly from the US and Europe, but researchers and students from Asia, Africa, South America and Oceania have downloaded our books too.

Since 2016, the CBS Press’s books in the repository have been downloaded more than 75,000 times, an average of 50 books per day and 1,361 downloads per title. Our collection is living up to our motto, ‘eman ta zabal zazu munduban frutuba.’