

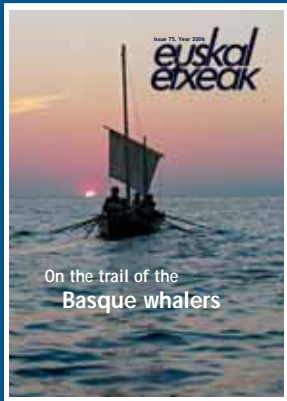
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euskal etxeak

A traditional Basque whaling boat (baleina) is shown on the ocean at sunset. The boat is a small, dark wooden vessel with a single mast and a large, rectangular sail. Several people are visible on board, silhouetted against the bright sky. The sun is low on the horizon, creating a warm, orange and pink glow. The water is dark blue with gentle ripples.

On the trail of the
Basque whalers

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Marinated tuna with citrus and fresh herbs

[JOSEBA IÑAKI ARREGI ORUE]



APAIZAC OBETO EXPEDITION

Adventure and scientific expedition

It is said that when Basque whalers taught the natives of Newfoundland how to answer the question “Zer moduz?” (How are you?), they added a twist of irony: “Apaizac obeto” (Not as good as the priests). That was five hundred years ago. Today the playful expression has been chosen as the name for the expedition embarked upon in July by six Basques and a native of the Mi’kmaq Nation in Newfoundland aimed at

recalling a piece of shared history between the two nations. Aboard the chulupa Beothuk, named in memory of the tribe exterminated when the Europeans arrived in Newfoundland, the seven-person crew – wearing fisherman’s garb of the sixteenth century – rowed nearly a thousand nautical miles for six weeks to visit most of the whaling settlements established by Basques in those far-away lands. The whaling vessel, measuring eight meters long (26 feet) and two meters wide (6’ 6”), was built of oak wood and a thousand hand-crafted nails at the Ontziola traditional boatyard in Pasaia, Gipuzkoa. It is a replica of the oldest known “chalupa” whaling craft of its type, discovered alongside the San Juan, a whaling galleon that sank during a storm in Red Bay in 1565. The expedition set out from the Maritime Museum of Quebec, headed up the St. Lawrence River as far as Prince Edward Island and set anchor at Cape Breton, Nova Scotia. From there the crewmembers made the long journey to Port aux Basques, followed the coast of Newfoundland northward, crossed the Strait of Belle Isle and end the journey in Red Bay, Labrador. The entire journey was propelled by oar and sail. At the end of the expedition, the crewmembers were thrown a welcome party complete with a letter of congratulations from the Lehendakari.



Basque whalers established the first industry in North America

Bale-ehizaren inguruan, euskaldunek Ipar Ameriketara lehenengo jarduera industrialak baneratu zuten. XVI. mendea produktiboena izan zen eta uste da mende horretan 2.000 arrantzale inguru Euskal Herriko kailetatik San Lorenzoko estuariara joaten zirela, Kanadara, hain zuzen ere. Jarduera horrek aberastasuna ekarri zuen Euskal Herrira, baleen koipearekin lortzen zen olioaren garaiko petrolioaren izatera iritsi baitzen.



It started with the Basques.” This was the sentence coined by United States President Thomas Jefferson in 1788, alluding to the fact that a few centuries earlier the Basque people had introduced the techniques of industrial whaling to the known world at the time. Native populations such as the Inuit (formerly known by the misnomer of Eskimo) had been hunting whales before then. But it was whalers from Bizkaia, Gipuzkoa and the coast of Lapurdi that introduced whaling on a commercial scale, making the activity the first industry in North America.

Chronicles of the period indicate that Basques first came to North America in 1517, only seventeen years before French explorer, Jacques Cartier; however, some historians suggest they made the journey before Christopher Columbus in 1492. Whatever the case, the sixteenth century marked the golden era of Basque fishing. At that time 2,000 “arrantzales” are estimated to have set sail every year from Basque ports to the St. Lawrence River (Canada) – at that time known as Nueva Vizcaya – in search of the giant mammals that reproduced and fed in the waters of the estuary on their migration from the Arctic. Their blubber rendered down into oil was a great source of wealth for the Basque Country. According to marine archaeologist Robert Grenier, a barrel of oil from that part of the world was worth the equivalent of 7,000 dollars today.

The Basques established a number of encampments in the St. Lawrence Estuary. Archaeologists with Parks Canada (a government organization for the protection of cultural heritage) have discovered at least fifteen whaling stations dating to the sixteenth century scattered across the region. The greatest number of artifacts have been uncovered in Red Bay, Labrador, a strategic location for monitoring the whales’ migration route. Among the remains still seen today are the tryworks (ovens) used for rendering the valuable whale fat into the ‘petroleum’ of the period, cooperages for making barrels, and roofing tiles brought over from the Basque Country. On Saddle Island, facing the harbor, lie the graves of 140 whalers who never made the journey home.



Utensils from the period and graves of Basque mariners.



The relationship established between the skilful seamen and the native population people was not only commercial. The Basques also fostered linguistic exchange between Euskara and the Mi'kmaq language. A number of historical studies have documented cases of whalers leaving behind cabin boys with the Mi'kmaq people when they would return home at the end of the season. The cabin boys would then learn the native language, thus paving the way for smoother relationships the following season.

The whalers would generally set sail from the Basque Country the second week of June. It took around 60 days or more to cross the Atlantic, depending on the particular conditions and difficulties that might arise. They would reach the shores of Newfoundland in the latter half of August in time to intercept the whales during their autumn migration from the Arctic Ocean to the south seas. Once they arrived, they would prepare their encampment: wharves, tryworks, cooperages and their own living quarters. The whaling season lasted through the end of the year. In winter the harbor waters would freeze over and boats could become trapped. The whalers would only stay in America during the winter if they hadn't been able to fill the ship's hold. When that happened they would top off the load in spring when the whales began to migrate northward.

The voyage home was usually shorter, between 30 and 40 days, owing to favorable ocean currents and tailwinds. That is, if everything went well. The voyage was fraught with danger – ships could go down in a storm and whalers had to deal with European pirates.

The 'discovery' of Iceland

A variety of circumstances, such as the diminishing whale population and the Spanish Crown's petition for galleons and sailors to join the frustrated Spanish Armada, brought an end

to the flurry of Basque whalers in North American waters. In the seventeenth century Basque whalers continued hunting cetaceans off the shores of Newfoundland, soon followed by British and Dutch whalers, who extended their activity to the Arctic Ocean in search of new fishing grounds near the Spitsbergen archipelago.

In 1613 the Basques tried to hunt whales in the waters off Iceland. This new endeavor, which started out with up to 17 ships, lasted only three years, the experience proving to be as harsh as the climate. In fact, many Basque sailors lost their lives in the attempt – not drowned, but murdered – among them, Captain Martín de Villafranca from Donostia and twenty of his men.

Icelandic historians have written about the hardships faced by Basque whalers in a poor inhospitable land. The local authorities, and in particular the shift in thinking of Danish King Christian IV, played a part in the ill-fated adventure. The Danish Crown even issued decrees allowing Basque whalers to be attacked if Icelanders felt their way of life or laws were being infringed. But according to Cambridge professor Michael Barkham Huxley, expert in maritime history and sixteenth century Basque economics, it was more a question of geopolitical and commercial interests than good or bad behavior that made the Icelandic people want to keep the lucrative business of whaling for themselves.

Remnants of Basque presence in Iceland include shipwrecks off the coasts and a few vestiges similar to those found in the St. Lawrence Estuary.

The *arrantzales*, who according to the Icelandic historians covered their heads with red berets, went back to Newfoundland but now fished for cod along with whales and seals in an attempt to keep alive the trade the Basque people had passed on to other nations.



Aniaq: Mi'kmaq and Basques

[AITOR ESTEBAN, PROFESSOR AT THE UNIVERSITY OF DEUSTO]

Before contact with the Europeans, the Mi'kmaq people called themselves Lnu'k. The word mi'kmaq means "my friends," the term they used to address the European seafarers who visited them. In any event, it should be pointed out that the Basques did not only have contact with the Mi'kmaq. They also had encounters with the Innu people (Montagnais) from the northern shore of the St. Lawrence and the now extinct Beothuk in Newfoundland, and more sporadically with the Etchemin (now the Maliseet and Passamaquoddy tribes).

It's a well-known fact that the Basques were pioneers in whaling and cod fishing in Newfoundland and the Gulf of St. Lawrence since the early part of the sixteenth century, working the waters before other countries arrived. Champlain himself, forefather of what is now Québec, defined us as protagonists in fishing and trade in the area before other nations. Therefore, it is not unrealistic to assume that the first outside contacts with the native peoples in the region came from Basque sailors.

If there is one thing above anything else that the Basques and the Mi'kmaq have in common it is the survival over the centuries of our culture and language despite the vicissitudes of history and being surrounded by nations far superior in number.

The Mi'kmaq lived and still live in what are today the Canadian provinces of Québec, Newfoundland, New Brunswick, Nova Scotia and Prince Edward Island, and the U.S. state of Maine. Their territory was divided into seven districts, their most important center being Onamag, on today's Cape Breton Island. Their nation spoke an Eastern Algonquian language and had no organized political structure. They were divided into semi-nomadic bands grouped in a number of extensive families. Even today no common organization exists; the Mi'kmaq Nation now consists of a total of 27 small reservations, all located in Canada, except for one in the USA, which was not officially recognized by the federal government as an indigenous nation until 1991.

It has traditionally been said that the relationship between our ancestors and the Inuits (Eskimos) was much worse than the friendly relations they enjoyed with the Mi'kmaq people. Mistrust and confrontation appear to have marked the relationships with the Inuit people. In fact, written accounts by French Jesuits blame the general feeling of resentment against all Europeans on the abduction of a group of Inuit women carried out by Basque sailors. However, it can hardly be said that relations with other groups were always idyllic. In 1611 Father Biard wrote that a group of Mi'kmaq had flaunted their band's boldness and courage by trying to kill Basques and Malouines (Normand sailors from St. Malo). There are also accounts in letters written by Jesuit missionaries saying that in the first decades of contact there was a Basque captain who refused to approach the natives, spitting on the ground and telling them to keep their distance because of their foul odor. This, of course, would have provoked a negative reaction. Needless to say, the grease the natives often spread on their bodies to keep the thick swarms of mosquitoes away probably did not have a particularly pleasant smell. But then again our seafaring forefather surely did not smell like roses.

United by trade lingo

What has clearly been demonstrated is the fact that the Mi'kmaq distinguished the Basques, whom they called Bascuaq, from the French, Spanish or other nations. A number of witnesses, particularly Marc Lescarbot, pointed out that a pidgin trade language had spread through the Gulf



Apaizac Obeto crewmembers with a group from the Mi'kmaq community.

of St. Lawrence, Newfoundland and Acadia, based on a mixture of Mi'kwawisimk (the Mi'kmaq language's native name) and Euskara (and almost surely Innu, a similar Algonquian language). Clearly, it was a limited trade jargon, of which we know only a few words today: the word for brother is *ania*; *kessonna* means man; a *makia* is a stick; *origna* means elk, and *pilotoy* (*pilotua* is skipper in Euskara) is what the Mi'kmaq people call their medicine men.

It has even been said that *Souriquois*, the name used by the French for the Mi'kmaq people, was of Basque origin. Theoretically, it came from the word *zurikoa*. I personally have serious doubts about this claim, since the term was applied exclusively to the southern Mi'kmaq bands (Maine and central and southern Nova Scotia), a region that was much less frequented by Basque fishermen than the north. Moreover, the ending *quois* is commonly found in names coined by the French for indigenous groups far from the area of Basque contact. And curiously enough, the Basque ending for plurals, *ak*, is the same as the formula used in the Eastern Algonkian languages *aq* (hence, Mi'kmaq as opposed to the singular Mi'kmaw). So, by the same logic, the name for the tribe would have been *Souriquoiaq*.

In any event, Basque contact with the Mi'kmaq must have been more intensive and long-lasting than with other peoples. The desire to collaborate with the Mi'kmaq prompted a number of Basque crews to leave one of their members with the natives during the winter months. Generally one of the *txos*, the youngest among the crewmembers, was selected to stay behind and learn the language. Some of them met tragic fates. In 1635 Jesuit missionary Paul LeJeune gave an account of an incident that occurred on the Gaspé Peninsula, in which a young man was killed and devoured by the natives during a harsh cruel winter that gave rise to more than one case of cannibalism.

Collaboration between Mi'kmaq and Basques went beyond mere trade relations. In fact, revealing information shows that the natives worked shoulder to shoulder with our ancestors in cod fishing and whaling. In 1626 López de Isasti said that the Montagnais people in the Strait of Belle Isle could speak a little Euskara and that they worked together with the Basques processing fish on dry land. And recent research has suggested that Pierre Desceliers' 1546 world map depicts a Basque chalupa whaling boat along with a native. The picture shows Basque sailors wearing their traditional pointed hats. Curiously, the traditional costume for Mi'kmaq women today (and certainly not in the sixteenth century) features a colorful wool cap with the same pointy shape.

A century-long relationship would surely have resulted in mixed marriages. A little known fact is that the last name "Basque" is quite common among the Mi'kmaq, especially in the northern part of New Brunswick and in Listuguj (Restigouche band), where the northernmost reserves are located. During those years of close contact, the Mi'kmaq also traveled to Euskadi. For example, we know from an account by Lescarbot that a *sagamore* (leader) named Cacagous visited Baiona, where he was baptized.

Some of the Mi'kmaq people still wish to acknowledge their shared past with the Basques. In fact, we were not the first ones to tighten bonds by launching the "Apaizac Obeto" expedition. In 1996 a group of Mi'kmaq people from Gespegeewagi (Gespegeoag) on the Gaspé Peninsula sent a letter to the Basque Government requesting the establishment of formal relations. This group, called the Mi'kmaw, had the closest contact with the Basques and, curiously enough, their dialect has more peculiarities than any of the other dialects. Unfortunately, that first attempt did not get off the ground. We hope that these small steps taken by both sides will promote better understanding between two nations that once considered each other *aniaq*.

Beothuk-en itsasoratu ziren sei euskaldunak eta Mi'kmaq nazioko kidea XVI. mendeko larruekin eta antzeko arrokekin jantzi ziren. Euskal marinela itsasontzietan zeramaten antzeko produktuekin elikatu ziren, eta, horrez gain, nabigazio teknika zaharrak erabili zituzten. Espedizioan zihoazen zazpi pertsonak haizearen aurka egin zuten arraun, eta klima aldakor baten ondorioak jasan behar izan zituzten.

The crew of the “Beothuk” was made up of six Basques and a native of the Mi'kmaq Nation of Newfoundland. The six Guipuzkoans are members of Albaola Elkarte, an association created to promote Basque maritime heritage consisting of some thirty members from different parts of Euskadi. During the voyage, the members of the sea expedition wore hides and replicas of sixteenth century clothing. Patterns were made from garments found in the graves of Basque whalers in Newfoundland which had been perfectly preserved in the cold. The crew ate foods similar to what seafarers of the period would have had aboard their vessels: broad beans, cheese, walnuts, apple cider and unleavened bread, which they would supplement with fish caught along the way. They wanted to reproduce as faithfully as possible the difficult conditions endured by Basque whalers.



XABIER AGOTE

Skipper and leader of the expedition, Agote is among the few boat builders and sailor-archeologists today. He learned his craft in the United States at the boat building school attached to the Maine Maritime Museum. There he was taught how to build traditional boats and to handle all types of vessels. He has several transatlantic voyages under his belt. One was the Atlantic Challenger, in which he rowed across the Atlantic in a boat called Euskadi. Agote is president of the Albaola Elkarte association and head of the Ontziola Centre for Traditional Boats Research and Construction.



MOTXU IMAZ

Drama teacher and expert mountaineer from Ataun. He knows what it takes to climb to the top but the sea is not his natural element and he had never before faced a challenge as demanding as rowing. Before starting the journey he was very excited and later said that he was really thrilled with the new experience.



JON MAIA

Writer, bertsolari and rower in charge of chronicling the journey. His accounts, some of which were featured in the media, are being used to write a book, which together with a video of the six-week adventure, will be presented at the 2006 Durango Book Fair. This was the first sea expedition for the Zumaia rower and one he will never forget. “It was fate. I like rowing, my hobby is the sea and I’m fascinated by Newfoundland.”



MARKOS SISTIAGA

Boat builder born in Pasaia. He was part “Hiru pauso hiru norabide” (Three steps, three directions), an expedition involving three journeys in kayak through Scandinavian waters in February and April 1998. His main task was to make sure everything in the whaling chalupa was in perfect working order. In Sistiaga’s words, “when you build a boat it becomes the most important thing for you. I keep the Beothuk in my heart.”



ANE MIREN MIRALLES

The only woman on the crew, Miralles is from Ordizia, Gipuzkoa, and is a teacher at the high school in Pasaia. Expert in projects of this type, she also took part in “Hiru pauso hiru norabide” and before that, another expedition called “Navigating Peace 2003.” This latter was a journey to the roots of sailing, involving a Basque trainera, the Ameriketatik, and a traditional Irish boat, the Colmcille. The adventure took place in Irish waters for the purpose of promoting peace and reconciliation in Ireland and Euskadi. Miralles had supervisory responsibilities in the Apaizac Obeto Expedition. “I’m dreaming of the moment we get to sail close to the whales,” confessed Miralles before boarding the Beothuk.

IKER LEIZAOLA

Born in Donostia, the profession of this crewmember has nothing to do with either sea or sport. Leizaola is a graphic designer. However, he is a kayak enthusiast – and sometime teacher – which is what put him in touch with the expedition organizers. And although he had never put his skills to such a test, he had no doubts about joining the expedition. Leizaola was in charge of navigation and technology aspects. “It’s like winning a prize, something I’d been searching for for a long time.

AARON BENNET

Member of the Mi’kmaq Nation from Newfoundland and professional fisherman. Despite never having embarked on a journey of this type, he was a vital member of the crew. He is intimately familiar with the area and with the unpredictable nature of the weather in the region. And being an expert fisherman, Bennet was in charge of making sure the crewmembers’ diet of foodstuffs brought from Euskadi was supplemented with fish.





Jon Maiak espedizio honi buruzko kronika harrigarriak idatzi zituen. Espedizio horrek mila milia baino gehiago egin zituen eta euskaldunek Kanadan utzitako asentamendu garrantzitsuenak bisitatu. Honakoa. honakoa, protagonistetako batek kontatutako abenturaren laburpena da.

The expedition set sail on June 5th from the St. Lawrence River, sailing downriver past the mouth of the Saguenay to the Gaspé Peninsula. It then headed to Prince Edward Island and on to Cape Breton, Nova Scotia. From there the expedition crossed the Gulf of St. Lawrence to Port aux Basques on the west coast of Newfoundland. The crewmembers then sailed up the coast, crossed the Strait of Belle Isle and ended the journey at Red Bay. The expedition covered a total distance of one thousand nautical miles and included stops at the most significant Basque settlements. The following pages include excerpts of impressions from Jon Maia's exciting chronicles.

Logbook

Beothuk is finally slicing through the waters of the St. Lawrence River. Since the wind isn't helping us make much headway, Xabier Agote, our skipper, has ordered us to start rowing. The motorized craft and sailing vessels greet us as they pass. People know who we are – we've been featured in most of the media. We take it easy with our oar strokes: our rowing is for long-distance, not racing. Nightfall has caught us unawares in the town of Saint Michel. Above the port there's a grassy area, where we'll spread our goatskins and sleep.

We got up at three in the morning to sail with the current at low tide, given that on this great river it's impossible to sail against the current. At times we seem to be surfing, and it's a pleasure.

Island to island with the wind

Saint Jean de Port Jolie is not an island, but a small village on the south bank of the river. A northeasterly storm there cut us off from the outside world for four

days. The river is as rough as the sea. When that happens there is nothing to do but wait. On the morning of the fifth day the river is still; it's time to set off, we've been itching to move on.

We had a school of beluga whales (small, white whales that resemble dolphins) following our wake for about a half hour. Just keeping an eye out for them helped to alleviate the drudgery of rowing.

We set off from Kakuna at five in the morning bound for Île aux Basques (Island of the Basques). We have an important appointment: first with our own history, and at the same time with the mayor of the town of Trois-Pistoles, opposite the island. "Basques" is their sign of identity and hallmark for tourism: buildings, bars, Basque television, a Basque pelota court and even a "Basque Adventure Park." You can also see ikurriñas here and there.

The wind, which until now has been speeding us along, has with us with no choice but to stay where we are.



We're tired ... All of a sudden we hear a watery explosion to port, but only the quickest among us catches a brief glimpse: It's a whale! After 400 nautical miles, our first whale.

Cap-des-Rosiers is located inside Forillon National Park, one of many nature reserves under the protection of Parks Canada, our sponsor.

Today is a big day, the day we leave the great river behind. We know that from this point we'll be sailing between huge cliffs.

Farewell to the river

Everyone has told us that the last few miles of the river are magnificent, but as long as the mist holds out, it's all invisible us. At the exact place where the waters of the river and the bay flow together, we rested and ate some cheese and walnuts. After the short break, it was time to cross the seven-mile-wide Bay of Gaspé with the current in our favour but the wind against us. So we rowed steadily and in just over two hours reached the shores of this new territory.

The port of Barachois had a very familiar ring to it, since so many places in Euskal Herria have similar names. Five hundred years ago our Basques ancestors named this place "barratxoa," (small sandbank). We're back again. Aaron used our oars and sailcloth to make a typical North American Indian tepee, common among the Hurons, Cree, Montaignais and a few other tribes. The Mi'kmaq people make theirs with birch bark instead of cloth and call them wigwams.



John Joe Shark is the Mi'kmaq's spiritual leader on Prince Edward Island and represents them before the UN and the Vatican. He tells us that the Mi'kmaq know all about the Basques' sailing skills. Together with the local natives, the Basque sailors were known to be the best at sailing in fog. Documents written at the time reveal that the Mi'kmaq sailed in boats like the Basque Beothuk. The spiritual leader told us the Mi'kmaq had learnt from the Basques how to sail the galleons stolen from foreign fleets.

There is little infrastructure in the small village; no public telephone, no square, the streets are unpaved The Mi'kmaq have a small museum and a school where the Mi'kmaq language is taught a few hours a week. They all speak English. Today, as in the past, the



«The whole of Newfoundland's northwest coast has been christened with Basque names»

mainstay for the people is fishing, along with government aid. There are only 400 inhabitants in this village. Yet the natural surroundings are spectacular, one of the most beautiful places we have seen so far.

The Acadians, a nomadic people

Even though we are approaching the English-speaking provinces, in Miscou the people are Acadian and mainly French speakers. Marine archaeologist Michel Bujold tells us about this town.

Acadia means "beautiful land." The first generations of Acadians were French people who came to these beautiful lands in the seventeenth century in search of a better life. When the English crown wanted to take control of the lands, they went to war with the Acadians. The local Native Americans sided with the Acadians, while people from certain European countries sided with the English. Acadia eventually passed to the English crown, bringing with it the total suppression of the French language and Roman Catholicism. Many Acadians were deported to France and other territories. But when the Acadians returned to France 150 years later, their mother country rejected them. It was too late to return home; by then it was a different country. The Acadians were sent to other areas including Quebec and the U.S State of Louisiana, a French colony at that time. Many took refuge in the Mi'kmaq lands.

In 1763 the Treaty of Paris brought peace between the French and English courts. Yet the Acadians had no part in the treaty. When they returned to their lands, they had to work as servants to the English. Two and a

half centuries later the deportation orders are still in force in those lands, and the Queen of England has yet to present her apologies. According to Michel Bujold, they are still second-class citizens in their own land.

A tree for Newfoundland

We can see Newfoundland ahead and that's where we're bound. As we draw closer we can make out Saint Paul, "the Island of Death." It takes its name from the countless vessels that have run up on the rocks. We are in the village of St. Lawrence, opposite the Island of Death. We have just passed the halfway stage in our voyage.

The fishermen of the on the Cap Breton peninsula have a four-month fishing season: two months for lobster and another two for I[0]a kind of large crab\$[1] similar to the spider crab. Sometimes they also catch cod, halibut and turbot. Once the four-month fishing season is over, there is no other economic activity to do in winter, and the people live off government subsidies.

Cap Breton is truly interesting from a sociological point of view. In some towns the French-speaking Acadians are in the majority. The rest of the inhabitants are mainly of Scottish and Irish descent and Gaelic is taught in some of the schools. The music culture has deep roots here. The Celtic roots have absorbed the local styles, influenced by the Scottish, Irish and Acadians.

We cut down a tree from a wood on the Gulf of St. Lawrence, peeled off its bark and took it down to the port. There we removed Beothuk's small bow mast and replaced it with a new one, two and a half meters taller. Instead of the small sail used so far, we've now hoisted a foresail with a bigger surface area to catch the wind and sail more quickly. We are taking a new tree to Newfoundland in search of our old roots, roots that reach all the way down to the bottom of this sea.

Fair Newfoundland

Seen from the sea, Newfoundland looks like a massive, limestone cliff. Broad green meadows, unending forest, clear, shallow sea, smiling people ...

The whole of Newfoundland's northwest coast has been christened with Basque names: Port aux

«Red Bay is one of the world's foremost maritime sanctuaries. Four Basque whaleboats lie at the bottom of the small bay.»

Basques, Opor Portu, Baye Ederra (Bonne Baye), Aingura Txar (Ingunachoix), Amuitz (like in Hondarribia), Amuitzko punta, Irlatxoak, Portutxoa (Port Aux Choix), Ferrol zaharra ... Opor Portu (literally "Port of Rest"), for example, is a calm, sheltered place, perfect for a rest. Aingura Txar (literally "Bad Anchor") is not a good place for vessels to enter. And everything about Baye Ederra (literally "Beautiful Bay") is truly beautiful. At the museum we are welcomed by the authorities and members of local cultural associations. The next day we are taken to see Portutxo Zaharra, a cove with a small, rocky island in the middle. This is where the wooden constructions put up by the Basques to secure their vessels were found.

Leaving Opor Portu behind, Beothuk sails past the lands of the Beothuk people, who were wiped off the face of the earth by colonists. They, too, reached Newfoundland 10,000 years before. The Beothuk people spent spring and autumn on this seashore.

We've been warned to expect bad weather, so we have to push forward our plans to cross from Newfoundland to Labrador. After sailing for twelve hours we spot Labrador and moor at Red Bay sooner than expected.

The Red Bay declaration

Red Bay is one of the world's foremost maritime sanctuaries. There are four sunken Basque whaleboats in the small bay in front of us. On Saddle Island 140 Basque sailors are buried, all facing the sea. Dotting the island are the remains of numerous ovens used to render the whale blubber, huts where the barrels were made, roofing tiles brought from Euskal Herria to build the huts ... For several decades, starting in the sixteenth century, on average two thousand Basques lived in Red Bay – four times the number who live there today.

When we reached Red Bay, there were a lot of people in the small port awaiting Beothuk's arrival. Just a few more strokes of our oars would find us rolling above the sunken Basque whaling galleon, the San Juan. Positioning ourselves over her, we raised our oars in salute.



The San Juan, named after the town of Pasajes de San Juan, sank in 1565; this is the "sunken treasure" of Red Bay, and an element which UNESCO has chosen to protect as a symbol of underwater cultural heritage. The San Juan is the best-preserved galleon and the one that has contributed the most information of all the sixteenth-century ships found in the seven seas. The cold waters of Labrador have preserved it perfectly.

In Red Bay they put up a building exclusively for 'our' chalupa, as it now belongs to the world. The museum house much more than the Basque chalupa. Also on display are the San Juan, the jugs found at the bottom of the bay, receptacles, work tools, pieces of the vessel, clothing found in the graves on Saddle Island, possessions found buried with the sailors, ovens, places where the barrels were found All these form the mosaic of an era – the most complete ever found, which soon will be designated a World Heritage site.

The Canadian government has invested millions of dollars in this bay in order to recover our people's heritage and history. And in this bay we've been able to draw a major conclusion: that the sea is Euskal Herria's largest window to the world. Century after century, our nautical history has been the most advanced of any people's in the world. The Dutch, the English, the French, the Spanish ... they all learnt from the Basques how to hunt whales, how to build ships, how to get to this remote corner of the earth. If there's anything on this planet in which Euskal Herria has been in the forefront, it is the sea.

XABIER AGOTE

Skipper



«The success of the expedition has encouraged us to plan other projects»

Xabierren pasioa itsasoa da, bere bizitza itsasoaren inguruan doa, nabigazio zaharren erreplikak egiten dituelako. Horrez gain, espedizioak antolatzen ditu eta euskal itsasoko kultura

ezagutarazteaz arduratzen da. Apaizac Obeto izan da bere azken abentura. Horrek beste proiektuetan pentsatzeko animuak eman dizkio, baina hori bai, beti itsasoa bide, noski.

The main objective of Albaola is to build authentic replicas of boats used by Basque seamen of the past and sail them using techniques known at the time. The Donostia-born marine archeologist and boat builder learned his craft in the United States at the Maine Maritime Museum and has spent nearly two decades spreading Basque maritime culture and launching expeditions. The latest was a meeting with history and Basques whale hunters who 500 years ago made their living far from home.

Do you think that all the goals set before the expedition were actually achieved?

We feel that all the expectations have been met. It was important to us to revisit a chapter of Basque history that has largely been left unwritten and undeveloped: Basque maritime heritage. The image of the Basque Country consists mainly of sheepherding. Both now and in the past we have had excellent researchers, ethnographers, historians and anthropologists whose work has focused on agriculture and sheepherding, but

subjects related to the sea have not received the same dedication. I suppose it's hard for drylanders to understand the complex world of the sea. It's full of abstract concepts: first of all, it's not a solid medium and many researchers have found that an insurmountable obstacle. Very little is known about the history of Basque cod fishermen and whalers. Although there are authors who've written books on the subject, they've reached a very small proportion of the population. Even in Pasaia, the most important whaling port in the sixteenth century, the people don't know about the history of their forefathers. One of the objectives we set was to teach the public about this past and at the same time promote the Basque seafaring image in the very country where the most important Basque archeological remains have been found. We wanted to attract as many people as possible, which is why we made the expedition as dynamic as possible. By adding a sense of adventure, people became more interested. We're really pleased with the experience.

Did the project pay for itself or did you receive public funding?

We weren't financed 100 percent but we did get funding from the private sector as well as public agencies. The most important contributions came from the Oarsoaldea Development Agency, the Pasaia Town Council, the Provincial Council of Gipuzkoa and the Basque Government. As for private companies, support from Lagun Aro, Euskaltel, Webgetti, Amaiur and Argazki Denda was vital. Parks Canada, an agency of the Canadian Government, also provided us with a huge amount of support and cooperation.

Will there be follow-up or other projects like this?

The expedition still hasn't come full circle, but so far it's been so successful that we're encouraged to plan other projects. Now that we've made good contacts with prominent people in the Canadian Government, the educational angle of this work should be easier. And we've only just begun. Now we're involved in organizing a series of conferences. Jon Maia, who's a fabulous storyteller, will give talks in Euskadi, and I'm in charge of organizing the events abroad. Talks are already scheduled to take place Barcelona's Sal3n N3utico and in the city of Southampton in the U.K. And



«It was important to us to revisit a chapter of Basque history that has largely been left unwritten»

by spring we expect a traveling exhibition to go on display in Euskadi and Canada, and probably in other parts of the world, too. We're also putting the final touches on a documentary and a book is being written by our chronicler, Jon Maia.

The stars of the show were the seven of you, but I imagine a lot of other people worked long hours on the expedition.

Absolutely. This project was made possible thanks to an enthusiastic group of volunteers who linked the project to other areas such as environmental issues and promoting peace. To a large extent, Apaizac Obeto was

possible because of the previous success of Ameriketatik (from the Americas), another unforgettable experience we had 1998. Some friends who run a training center invited me to build a nineteenth-century fishing trainera. Knowing that it was going to stay there, I thought I'd get the word out to the Basque of the diaspora. A lot of Basques responded, from Argentina to Canada, particularly the United States. In the end they provided us with 11 million pesetas (over US\$ 84,000). The trainera was given to the Basque Country and that's how Albaola got started – to manage and promote the project and provide maintenance for the boat itself. We set out on an unprecedented journey, sailing the Basque Coast from Zierbena to Bayonne, which took 29 days and included 29 stopovers. The entire 12-person crew changed at each port. 350 people took an active part by rowing. The positive repercussions from that experience made it possible for me to present the project of reconstructing the typology of Basque vessels.

We've managed to make the Ameriketatik an emblematic trainera. We continuously pump new energy into her and thousands of people have had the chance to enjoy her. She's represented Basque maritime heritage in a number of international events, such as the Universal Forum of Cultures in Barcelona and in traditional boat competitions held in Brittany every two years. Two years ago we took second prize for the best boat among 1,500. We were in Galicia four years after the Prestige disaster to monitor the Bay of Biscay, sailing the coast from Cambados to Pasaia. I'd say we've managed to transform the Ameriketatik into a maritime emblem for the Basque Country. And all of it thanks to that project promoted by the Basque diaspora.

Bilbao hosts the World Corporate Games 2007

«World Corporate Games» jokoan XVIII. edizioa egingo da Bilbon 2007ko uztailaren 13an, 14an eta 15ean. Kirol anitzeko munduko lehiaketa amateur handiena da. Bertan izango dira esparru instituzionaleko, enpresetako eta kirol arloko hainbat agintari; hala nola, Bilboko alkate Iñaki Azkuna; Bizkaiko ahaldu nagusi José Luis Bilbao; Industria, Merkataritza eta Turismoko sailburu Ana Aguirre eta BBK-ko presidente Xabier de Irala. Ekitaldiaren helburua Bizkaiko hiriburuan lau mila kirolari biltzea da, bai eta errealitate ekonomikoa, soziala eta turistikoa erakusteko bidea izatea ere. Lehen aipatutakoez gain, Maureen Johnston Corporate Games jokoan presidentea eta fundatzailea ere Bilbon izango da, bai eta José Ángel Iribar euskal futbolari ospetsua ere.

A number of authorities and personalities from government agencies, private enterprise and sports associations from the Basque Country came to Bilbao for the official presentation of the 18th edition of the World Corporate Games. Over four thousand sports enthusiasts from around the globe are expected to meet in the capital of Bizkaia to take part in the world's largest amateur multi-sports festival. The event, which runs from July 13th through 15th 2007, will serve as an international spotlight on Basque economy society and tourism potential. Present at the event were Bilbao Mayor Iñaki Azkuna, General Deputy of Bizkaia José Luis Bilbao, Minister of Industry, Trade and Tourism Ana Aguirre, and BBK President Xabier de Irala, accompanied by Corporate Games President and founder Maureen Johnston and José Angel Iribar, a prominent figure in the world of Basque soccer.

After facing steep competition with other major cities around the world, Bilbao was selected to host the World Corporate Games, a worldwide amateur competition that combines sports, leisure and business. The multi-



Xabier de Irala, José Luis Bilbao, Ana Aguirre, Maureen Johnston, Iñaki Azkuna and José Angel Iribar at the presentation of the World Corporate Games, Bilbao 2007.



REGISTRATION AND CONTACT

If you are interested in taking part in this sports event or have any questions, contact us by email at wcg07@corporate-games.com, phone (+34)944012925, or fax (+34)944012926, or visit the Corporate Games website: www.corporate-games.com

sport event is backed by both government agencies – Bilbao City Council, Provincial Council of Bizkaia and the central Basque Government– and private organizations such as Bilbao Bizkaia Kutxa (BBK) and the Bilbao Exhibition Centre (BEC). Support from the sport community is provided by internationally known names such as Joane Somarriba, José Ángel Iribar and the Athletic Club de Bilbao soccer club. In the words of Iban de Endaya, director of the upcoming edition: “As a whole it is an event with solid backing, an initiative that augurs well for the city and the entire Basque Country.”

The Corporate Games are the leading event of this type, with a history of 17 international editions, the 18th slated for Bilbao. In addition to the international championships, the Corporate Games community has also sponsored 14 area specific editions in which thousands of athletes take part every year.

The venues for the different sports will be in the city proper and in outlying areas. Championship sports will include cycling and running, among others. The festival will also feature events such as a parade and opening and closing ceremonies. The Hotel Carlton will be the general headquarters and the Sheraton, the official seat of the Games.

The proposal offers an array of possibilities. “Given that the Corporate Games has a three-angle approach – sports, business and leisure – the offer is wide open so that each visitor, participant or companion can organize their activities based according to their objectives,” said Iban de Endaya. One day will be oriented towards business and tourism, and a variety of pre-planned or customized activities packages will be made available.

The championships

In terms of participation, over four thousand athletes from around the world are expected to attend. “Johannesburg hosted the most massively attended

edition with over ten thousand participants. As a leading proponent of the event, Nelson Mandela made good use of the occasion to show the world the virtues and openness of post apartheid South Africa.” Iban de Endaya is sure that the Games will also be an excellent opportunity to showcase Euskadi.

A wide range of companies and organizations will be represented in the Games – from senior executives to first-time employees to people who simply have a friendly relationship with a particular organization – sharing teams and sports in a formula beneficial to all which creates a sense of camaraderie. Building team spirit and developing emotional intelligence are direct outcomes of this type of experience.

In keeping with the principle of maximum participation, the organizing team has made sure to include a variety of sports which will promote participation by both men and women of all ages and skill levels, regardless of whether or not they work for a particular company. “Suppliers, clients, family members and friends are invited to play on the team of any participating company or organization. There are no flags or nations, only corporate logos and insignias to defend,” explained Iban de Endaya.

The event is also open to people with disabilities.

The organizing team did not want to let this opportunity escape without encouraging cultural exchange. An event of this nature is ideal for promoting indigenous sports such as Basque pelota and “sokatira” (tug-of-war) and for helping Euskadi to discover and learn more about other sports such as badminton, netball (a type of basketball played mainly by women) and dragon boat (a variety of rowing very popular in English-speaking countries).



The team responsible for “Kutsidazu Bidea, Ixabel” directed by Mireia Gabilondo and Fernando Bernués.

A variety of genres and Basque filmmakers at the International Film Festival of Donostia

Donostiako Zinemaldiko Zabaltegi atalean, igaro berri den edizioan, azken urte hauetako euskal zinemaren edo euskaldunek egindako zinemaren ordezkarietzarik handiena izan da. Alde batetik, Kutxidazu bidea, Ixabel euskaraz egindako filma eta,

bestetik, herrialde desberdinekin egindako koprodukzioak izan dira, hala nola, The Backwoods. Batzuek Altadis-Zuzendari Berriak saria lortzeko egin dute lehia, eta, beste batzuek, berriz, Bereziak atalean aurkeztu dituzte beren dokumentalak.

Kutsidazu bidea, Ixabel” by Mireia Gabilondo and Fernando Bernués; “Bosque de Sombras” by Koldo Serra; and “La Distancia” by Iñaki Dorronsoro: three films which took part this past September in the Zabaltegi section of the International Film Festival of Donostia-San Sebastián. All three competed for the New Directors Award which carries a cash prize of 30,000 euros and for the New Screenwriters Award, with 15,000 euros.

“Kutsidazu Bidea, Ixabel” is based on a novel of the same written by Josean Sagastizabal, one of the most widely sold books in the Basque language in recent years. It tells the story of a student who moves to a

farmhouse to improve her spoken Euskara. There she realizes that what she’s learned at the Euskaltegi (Basque school) has little to do with the way people talk on the farm.

The movie pays homage to *euskaldunberris*, using efficiency, a good sense of humor and realism to show what life was like for these hard-working students. The film uses the summer of 1978 as a socio-political backdrop. Present at the screening was Lehendakari Juan José Ibarretxe and Minister for Culture Miren Azkarate, in addition to other important names in Basque culture.

With a number of prizes for short films already under his belt, Bilbao-born Koldo Serra competed in this section with his first feature-length movie, "Bosque de sombras (The Backwoods)", a co-production between Spain, France and the U.K. The film is a drama that takes place on a sweltering weekend in the late seventies. With the visual feel of a lwestern, it speaks of the conflicts that can arise from a lack of communication, particularly in the relationship between the film's leading couple.

Koldo Serra wrote the screenplay, together with Jon Sagalá, and presented it to producer Iker Monfort, who managed to co-produce it outside of Spain and to bring in actors Gary Oldman, Virginie Ledoyen and Aitana Sánchez-Gijón.

"La Distancia" is the third Basque feature film that competed for the New Directors Award and the New Screenwriters Award. It is a suspense movie, a genre which director Iñaki Dorronsoro is quite fond of because, in his words, "They're entertaining films that keep the audience glued from beginning to end."

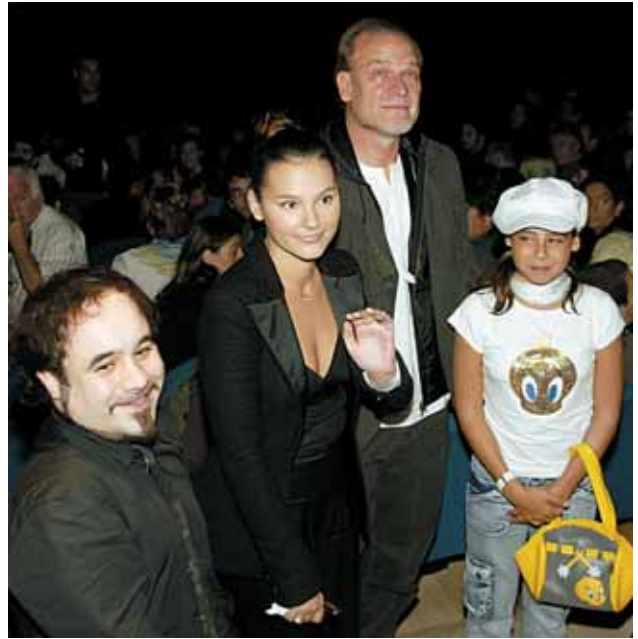
It took the filmmaker from Gasteiz fourteen years to get back behind the camera after directing the medium-length film "El ojo del fotógrafo." "It was hard for me to feel comfortable and sure of myself again," said Dorronsoro at the presentation of his new project. Starring Federico Luppi and José Coronado, the movie tells the story of Daniel, a young boxer who ends up in prison and is pressured into committing a murder by a corrupt officer.

Documentaries too

Three Basque films were presented as part of the "Special Films" section: "Nómadak TX," "Agian" and "Calle Silencio." The first is a meeting of cultures based on the txalaparta. Made by Raúl de la Fuente, Harkaitz Martínez de San Vicente, Igor Otxoa and Pablo Iraburu, this artistic documentary began to take shape four years ago. It is structured like a road movie and was filmed in different countries including India, Samiland (Lapland), Mongolia and the Sahara. It tells the story of two musicians who want to make the txalaparta a meeting place for people and cultures.

One of the artists who collaborated in the project was Basque singer, songwriter and musician, Mikel Laboa, thought to be the person who would best represent and incarnate the voice of Euskal Herria.

Arkaitz Basterra, director of "Agian," Kirmen Urbe, Mikel Urdangarin, Mikel Valverde, Bingen Mendizabal and Rafa Rueda all met in New York in March of 2003. Since Basterra had to make a documentary as a



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At left, Koldo Serra, director of "Bosque de Sombras"



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Left to right: Igor Otxoa, Harkaitz Martínez de San Vicente and Raúl de la Fuente, protagonists and director of "Nómadak TX"

project he started taping the recitals of the other five. As a result of this collaboration, when he got back the documentary was put together and presented at the Festival.

All of the artists who took part in this project agree that the filmmaker from Bizkaia (Arkaitz Basterra is from Amorebieta) did an excellent job capturing the spirit and feeling behind each of the members and the group as a whole. Ondarroa poet Kirmen Uribe compares the Basque filmmaker with a merchant ship: "In the Bay of Biscay the shellfish gatherers had small boats and if they wanted to go further out they had to tie their boats to a merchant ship. I think that poets always travel in small boats and in this case the merchant ship was Arkaitz."

Together with these young Basque filmmakers, whose movies have already come out in commercial theaters, veteran filmmaker Juan Miguel Gutiérrez presented "Calle Silencio." The documentary was screened as part of the Made in Spain selection within the Film Festival's "Horizontes Latinos" section. It is about the street – a very specific, attractive and difficult element used as a stage, where street musicians either try to eke out a living, or transmit part of their culture and interpret their own folklore. The Donostia filmmaker 'collected' musicians from Argentina, Bolivia, Ecuador and Romania like the Pied Piper of Hamelin. As Gutiérrez explains, "Hamelin rid the street of undesirable elements but when the citizens refused to pay him the price they had agreed upon, he lured all of the children away from their homes. The moral of the



©Eli Gorostiza

Iñaki Dorronsoro, director of "La Distancia"

story is that intolerance may make us clean the rats from the streets but it will also take the children and the happiness we need so badly."

Special Jury Prize to Argentinian Carlos Sorín

El Camino de San Diego" by Argentinian filmmaker Carlos Sorín competed in the Official Section at the Donostia Film Festival and came away with the Special Jury Prize.

The director wanted to complete a kind of trilogy he began with "Historias

Mínimas" (Minimal Stories/Intimate Stories in its U.K. and U.S. versions) – which also took the Special Jury Prize in Donostia four years ago – and "Bombón el Perro." Sorín says that from now on he is going to change the way he works "for fear of repeating myself."

"El Camino de San Diego" uses Diego Maradona as a pivotal figure, but the film is not about the life of the legendary soccer player. "It's only a reference," explained Carlos Sorín at the presentation of his film. "The picture was originally going to be called "El Destino" (Fate) because that's exactly what it's about – fate, belief, doubt I used a theme that is very much alive today: how a figure like Maradona can attract so many people and how their belief in him goes way beyond the realm of sport."

The casting for the film was done in the province of Misiones in Argentina, where the story takes place. The lead character, Tati Benítez, is played by Tati himself – Ignacio Benítez – a stage actor who plays his own character just like the rest of the cast.

Carlos Sorín was very pleased once again to win the same prize as he did for "Historias Mínimas" in 2002. "Besides, it's not a Special Prize from just any old jury. This jury is an absolute luxury for any festival, and the selection of films is wonderful. These are the kind of things that make this prize mean much more to me."



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EUSKO JAURLARITZA



GOBIERNO VASCO

FLAVIA DÍAS GALARZA

Chemistry graduate

Flavia Días Galartza euskal emigranteen biloba da, eta kostatu egin zitzaion bere aitonari buruzko dokumentazioa aurkitzea, erregistroan ageri ez zelako. Azkenean, Elizari eta oraindik ere Uitzin bizi den Miguel izeneko bere aitaren lehengusu txiki bati esker eskuratu zituen. Gaur egun herritartasun bikoitza du, eta sintesi organikoan doktore-tesia amaitzeko erabakia hartua du.



«Writing a thesis is a full-time job»

Her mother's last name is Días and her father, now deceased, was a Galarza. As is customary in Brazil, Flavia's official name is in that order, although in fact she goes by her father's family name more than her mother's. In the early twentieth century her grandfather, the youngest child in his family, emigrated from the village of Huiciin Navarra, near the border with Gipuzkoa, to a town in Uruguay bordering with Brazil. There he married an Uruguayan, daughter of a Basque immigrant with the last name of Gorostidi.

Born in the city of Don Pedrito, in Río Grande del Sur, which marks the border with Uruguay, Flavia Días Galarza, graduate in Chemistry, came to Donostia seven years ago with the idea of pursuing her Ph.D in organic synthesis, which she explains, "I haven't managed to finish yet." While attending a congress when she was still an undergraduate, she met University of the Basque Country professor, Claudio Palomo, who had noticed Flavia's last name among the participants. "He encouraged me to come, but after I got my

undergraduate degree I left Río Grande del Sur and moved to Minas Gerais, where I worked at a research center. After a while I wrote to Professor Palomo and he answered saying that I still might be able to come. So I did, and now he's the advisor for my doctoral dissertation."

Flavia had always dreamed of seeing the land of her Basque and European roots. "In Brazil the influence from the United States is enormous and a lot of people want to go there; but I was always much more interested in this part of the world. I knew that at some point I would come."

Everything began to fall into place. She was awarded a three-year grant from the Spanish Agency for International Cooperation (AECI). "But it's impossible to put together at thesis in three years in the area I chose. I applied for another grant from the University of the Basque Country (UPV), but when that ran out I still hadn't finished, so I started working as a waitress. Just around that time a law came out which allowed the grandchildren of Spaniards to apply for Spanish

citizenship; it was the first attempt at legalizing foreigners, and with the restaurant job, I was eligible to apply for a work visa. I searched for documents on my grandfather, which were required, and found some second cousins in Huici."

Red tape, renewing permits and work forced Flavia to put her dissertation aside. "But then I got another grant from the UPV, which allowed me to continue with my research. I divided my time between the Ph.D and teaching Portuguese at a language school."

After finishing the research phase, it was time to start writing her thesis, "essentially a full-time job." But I also have to work whatever jobs I can find, and that doesn't make me feel very motivated. But I know I have to make my thesis a priority. I have to finish it so I can look for other types of work. I don't want to go back to working in a chemical lab, at least not synthesis. I'd rather work in something related more to applied chemistry, something more real."

MAIDER KORO MARAÑA SAAVEDRA

Graduate in History and Didactics

Koro Donostiakoa da. 2005. urtetik Montevideon dabil lanean, UNESCO Etxearen beka bati esker. Urte horietan ideia eta horizonte berriak eman dizkion beste kulturak ezagutu ditu. Berak dioenez, errealitate ezberdinak ezagutzeak kultura propioaren ezaugarri asko ulertzen laguntzen du.

Born and raised in Donostia, Maider Koro Maraña belongs to the OEY generation (Over Educated Youth). She holds an undergraduate degree in History and Didactics and a post-graduate degree in Development Cooperation; she has also taken several courses in Heritage and Museology, and in International Relations and Cooperation. This profile, added to her experience as a volunteer with SOS Racismo, opened up the doors to UNESCO Etxea, a program that falls under the Basque Government decree which regulates subsidies for international organizations of the United Nations for the purpose of providing grants to Basque volunteers. Since May 2005 she has been working under a grant in Montevideo, her contract expiring in 2007.

Every day Maider proves what a tireless 'all-purpose' young woman she is. "I work for two agencies. One of them is the international office of UNESCO, where I work in the Department of Culture and World Heritage. The other is called "Centro UNESCO de Montevideo," an NGO that shares the same ideals as UNESCO, but concentrates on areas such as the culture of peace, cultural diversity and the participation of young people in society, among others."

From her headquarters in Montevideo, Maider has developed projects with international scope. "In 2005 I worked in the region of the Guaraní Jesuit Missions (Argentina,



«It's necessary to get out and experience other cultures»

Paraguay and Brazil). I took part in a workshop with teens and young adults of the Mbyá Guaraní people. Based on their material, intangible and natural heritage, important research was conducted on their identity and how they are seen in the world today." She also worked on a book entitled "La Ruta del Esclavo en el Río de la Plata: su historia y sus consecuencias" (The slave route in Río de la Plata: history and consequences), which taught her about the situation of the region's African descendants.

Last year, her most recent project was to organize six theory and practice workshops for young people from Montevideo and the interior on heritage and museums. "We used a very dynamic, participatory approach with over fifty participants, introducing them to the area of heritage, what affect it has on a people's cultural identity, and how it can be displayed and portrayed in museums and cultural centers."

Maider says that the people in Uruguay are very open and welcoming, which made it easy for her to fit in. What she misses most

about so far from home is not being able to be with her loved ones. "I try not to think about them too much," says Maider. "I miss the mountains of the Basque Country – Uruguay is pretty much flat – and I miss the sea. Río de la Plata is very different. At first I missed being able to speak Euskara, but since the arrival of other Basque volunteers, now I get to speak it every day."

She recommends that everyone live in a different country for a time. "I'd even say that it's necessary to get out and experience other cultures. And it's not only based on my own experience. I'm also talking about other people from the Basque Country who come to visit us in Uruguay. They all say that coming to the region has enriched their lives and in some cases they see how they're forced to set aside any preconceived ideas and concepts they had. There's no question that any experience in a foreign country opens you up to new ideas and horizons. Learning about how other people live helps us to understand a lot about our own culture."

The Lehendakari inaugurates Basque Government Office in Argentina

On November 21st Lehendakari Ibarretxe officially inaugurated the Basque Government Office in Argentina, located in the Buenos Aires neighborhood of Puerto Madero. This is the fifth official Basque Government Office to open outside of Euskadi. The first was the Brussels office, which recently celebrated its twentieth anniversary, followed by Madrid, Mexico City and Santiago de Chile. More offices are slated to open in American and European cities in the upcoming years.

In addition to the Lehendakari, speakers included Basque delegate in Argentina, Marieli Díaz de Mendibil and Secretary General for Foreign Action, Iñaki Aguirre. Also attending the event were SGAE directors (General Secretariat for Foreign Action) Mikel Burzako and Josu Legarreta and adviser Joseba Agirretxea; Basque Minister of Education, Universities and Research, José Antonio Campos and Basque Minister of Justice, Employment and Social Security, Joseba Azkarraga, plus deputy ministers and directors of various Basque Government departments, representatives of the majority of Basque Centers in Argentina and Uruguay and their respective federations, FEVA (Federation of Argentinian-Basque Entities) and FIVU (Federation of Uruguayan-Basque Entities), and senior management of Basque companies based in Argentina.



Ibarretxe cuts the ribbon at the official inauguration of the Basque Government Office in Buenos Aires.



The Lehendakari alongside Basque Government authorities at the Basque Government Office in Buenos Aires.

FEVA asks that criminal charges be dropped against Ibarretxe



The Federation of Argentinian-Basque Entities (FEVA), the umbrella group representing nearly 100 Basque centers throughout Argentina with some 20,000 members, has made a declaration in favor of Lehendakari Juan José Ibarretxe. The Lehendakari is the subject of a criminal investigation initiated by the Basque Court of Justice for having called a public meeting with Batasuna in the framework of the peace process underway in Euskadi. The declaration is signed by Mariluz Artetxe and Felipe Eiheragibel, president and secretary of the Federation.

For more information: <http://www.fevaonline.org.ar/index1.htm>



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Ibarretxe takes part in National Basque Week in Córdoba

Lehendakari named Doctor Honoris Causa by the National University in Córdoba

The Lehendakari's agenda took him to the city of Córdoba on November 26th in order to take part in the official acts surrounding National Basque Week in Argentina and to receive the distinction of Doctor Honoris Causa from the National University of Córdoba. During his stay in Argentina's second largest city, he met with Córdoba Governor De la Sota, who welcomed the Lehendakari with honors and protocol generally reserved for presidents.

On the 28th the Lehendakari attended a joint meeting of the Boards of Directors of FEVA and the Basque Centers. At the meeting FEVA conducted an evaluation of the most important programs undertaken in 2006, such as the "Huella Vasca" photograph exhibition on display in 30 cities, Euskera classes for 800 adults and 780 children, 75 educational conferences, and weekly radio programs in 26 cities, among others.

After the meeting with the Boards of Directors, the Lehendakari spoke before an audience of 750 members of the Basque community and presented www.konpondu.net, a website geared toward encouraging the diaspora to take part in Basque policy.

After the day's business was over, musical entertainment was provided by Maral, the local music group from the Arrecifes Basque Center, Lito Vitale and Kepa Junkera – who took



Above, the Lehendakari and his wife are welcomed with honors at the Córdoba airport. Right, Chancellor of the National University of Córdoba bestows the Lehendakari with the degree of Doctor Honoris Causa.



advantage of his trans-Atlantic journey to give concerts in Montevideo and Santiago de Chile.

Basque Week came to a close with hundreds of young people performing Basque dance in the streets and a meal enjoyed by 1,300 members of Basque centers, many of

whom had traveled 10, 15 and even 20 hours to Córdoba to join in the celebration.

North American Basques set their sights on the future

The Center for Basque Studies at the University of Nevada, Reno, was the venue for the first meeting between representatives from NABO (North American Basque Organizations, Inc.) and Basque centers in Canada, held on October 20-21st. Elena Sommer headed the delegation from Vancouver, and Jean Claude Elissalde represented Montreal. The Mexico City Basque club was represented by club president, Eduardo Ormaechea, and his wife. The aim of the gathering of delegates from Basque organizations throughout North America was to get to know each other and to explore the potential for shared efforts.

On the first day some twenty youth group leaders from Basque clubs in the United States met to launch a new initiative aimed at promoting the youth movement in Basque clubs of the American West. On another note, folklorist Juan Antonio Urbeltz, on a speaking tour in the United States, spoke at the University of Nevada on his personal interpretation of some of the best-known Basque folk dances.

On Saturday most of the participants in Reno spent a full day in Gardnerville, where NABO held its fall meeting. One of the most interesting presentations was made by Gloria Toticaguena, Director of the University of Nevada Center for Basque Studies, on the role of Basque clubs in the United States today. Last on the agenda, a nine-member task force was created to draft a Four-Year Plan to be presented at the Fourth World Congress of Basque Communities hosted in Bilbao in July 2007.



Josu Legarreta hands the Dean of Columbia University's School of International and Public Affairs a copy of the book about Jesús de Galíndez on the 50th anniversary of his murder.

Columbia University and the Basque Government pay tribute to Jesús de Galíndez

Jesús de Galíndez, one-time Basque Government representative in New York and professor of Columbia University, was paid special tribute by university and Basque Government authorities at an event held at Columbia University's Center for International Conflict Resolution in New York.

Lisa Anderson, Dean of the School of International and Public Affairs, and Andrea Bartoli, Director of the Center for International Conflict Resolution, hosted the event. Attending the event on behalf of the Basque executive was Josu Legarreta, Director of Relations with Basque Communities, and Joseba Agirretxea, assistant to the General Secretariat for Foreign Action. Gloria Toticaguena, Director of the Center for Basque Studies at the University of Nevada, Reno, and Irune Zuluaga, Director of the Sabino Arana Foundation were also present.

The event was also used to launch the revised edition of Iñaki Goigana and Iñaki Bernardo's book "Galíndez: la tumba abierta" (Galíndez: the Open Tomb), the outcome of extensive research on the life and character of Jesús de Galíndez.

Professor Andrea Bartoli expressed how grateful Columbia University was for having had both Jesús de Galíndez and Lehendakari Aguirre on the teaching staff. He also recognized what a privilege it was to take part in a ceremony to honor a man still very much alive in our memory who fell victim to violence for defending human rights and democracy for all individuals and nations around the world. Professor Toticaguena gave a historical overview of the role played by Basque Government offices around the world during the post-war period, placing special emphasis on the work carried out at the New York office.

The representatives from the Basque Government presented a review of the current political situation in Euskadi, saying that the prospects look hopeful. "We are facing an excellent opportunity to attain peace and to reach political agreements that will put an end to a political conflict that has been going on for nearly 200 years." They stressed to the audience that "the right to decide is key to resolving the conflict."



The Lehendakari surrounded by guests at the reception held in the Brussels Town Hall.

20 years of Basque presence in the European Union

On November 2nd the city of Brussels hosted a series of commemorative acts revolving around 20 years of Basque presence in the European Union. At the same time the Basque Office celebrated its tenth anniversary in the European capital.

Lehendakari Juan José Ibarretxe hosted a reception in the Brussels City Hall for personalities from European Union institutions, diplomatic representatives and members of the Basque community in Belgium. In his address the Lehendakari thanked the Belgian people for having welcomed Basques who were forced to seek refuge in other countries during the Civil War and for allowing the Basque Government to open an official office in 1937. The Lehendakari recalled the major obstacles created by the Spanish Government 50 years later to keep Euskadi from establishing its own government offices abroad. But thanks to a ruling of the Constitutional Court, the first office opened its doors in 1996 – in Brussels – followed by others. Ibarretxe also underscored the importance of the recent support by European institutions for the peace process in Euskadi, adding that “peace is the best gift the Basque people can offer Europe.”



The Lehendakari and representative of Euskadi in Brussels, Ibon Mendibelzua, in front of the Brussels headquarters

Following the official act over 500 guests took part in a gala evening at the Bozar palace. The dance group Aukeran gave a performance featuring a fusion of traditional and modern dance. A perfect finish to the evening was provided by the exceptionally talented soprano from Tolosa, Ainhoa Arteta, who gave a highly stirring concert.

The delegation from Euskadi was headed by Lehendakari Ibarretxe, accompanied by Lehendakari Ardanza, Ministers Javier Balza and Esther Larrañaga and the Secretary General for Foreign Action, Iñaki Aguirre, among others. The delegation was met by representative of Euskadi in Brussels, Ibon Mendibelzua.

Sydney and Townsville learn Euskara with «Boga»

Invited by the Gure Txoko Basque Club in Sydney, Josu Legarreta, Director of Relations with Basque Communities, took part in the club's 40th anniversary. 150 people showed up at the Rydges Jamieson Hotel Sydney to join in the celebrations. In addition, Boga, the online Euskara language program, was installed at the club locale by HABA technician J. Zinkunegi Zinkunegi. A number of meetings were organized in late July, early August surrounding Legarreta and Zinkunegi's visit to Sydney to introduce the program to club members and representatives of the university.

In the city of Townsville, Josu Legarreta and Zinkunegi met with members of the Basque Club of North Queensland and authorities from the city government. The Basque representatives were given a warm welcome by 150 people from a variety of local organizations. The Basque Centre of Townsville now has a handsome building and plans to build a fronton court, with funding from the city government and the Basque Pelota Federation. The representative from the Basque Government also had the chance to visit the housing development being built by José María Goikotxea. In four years' time the project expects to provide housing for 12,000 people and all of the streets will be named after Basque towns and families. The Boga program was also introduced in Townsville. The Basque representatives then visited Melbourne, where the Gure Txoko Basque Society sponsored an event held in a large park in the outskirts of the city to celebrate the day of San Ignacio.



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One of the galleries of the Praileaitz cave and a pendant in the shape of Venus found inside the cave.

Cave paintings discovered in Deba, Gipuzkoa

The discovery of cave paintings at Praileaitz I, an archaeological site in the town of Deba, Gipuzkoa, may mark a before and after in how we interpret Basque prehistory. The discovery happened last August, and although data has yet to be verified, there is an atmosphere of great expectation – and a lot of excavating and unearthing still to do.

It is almost certain that these paintings date back further than the impressive portrayals of animals in Ekain, Zestoa (Middle and Upper Magdalenian), and Altxerri in the municipality of Aia (Late Upper Magdalenian) – somewhere between 12,000 and 15,000 years. That means they also predate the Santimamiñe cave paintings in Bizkaia, which date back 13,000 years.

The cave paintings found at Praileaitz I may be as old as 20,000 years and have provisionally been catalogued as representations made during the Solutrean period. For the time being the only thing we know for certain is that the find consists of groups of dots and lines, as opposed to the groups animals (horses, bison, bears, deer, etc.) found in Ekain and Altxerri, the only two caves in Gipuzkoa where paintings have been found.

The Praileaitz I cave was discovered in 1983 by Mikel Sasieta and Juan Arruabarrena, members of the Munibe group of Azkoitia. Since 2000 archaeologist Xabier Peñalver of the Aranzadi Society of Sciences has led a series of excavations in the area. The discovery of five

necklaces with 29 pendants lain hidden for 15,500 turned the spotlight on this cave. All indications point to the site having been used for some sort of magical or spiritual ritual.

Last June the Provincial Council of Gipuzkoa and the Deba Town Hall signed an agreement whereby the two institutions would contribute 218,000 euros over the next to years to support the excavations undertaken by Xabier Peñalver's team.

The Basque Government has already begun the process of attaining 'cultural property' status for the paintings in accordance with the Basque Cultural Heritage Act of 1990, and has requested the necessary measures be taken to provide the paintings with the highest level of protection.

International experts sign declaration in support of peace process

On October 24th nine women from countries at war or in post-conflict situations, including Colombia, Northern Ireland, Palestine, Israel, Argentina and the Balkans, signed an international declaration stating their support for an open dialogue to find a solution to the Basque conflict and called for the direct participation of women in any negotiations that take place. This declaration adds to the long list of supporters from around the world who wish to express their support for the peace process underway since the beginning of the ETA ceasefire. The document was signed in the framework of a conference entitled "Women Generating Peace," organized by Emakunde in Donostia. The signatories endorse the peace process and make it clear that "only by dialogue, mutual understanding and negotiation can

political problems be resolved and a real and long-lasting peace be built."

The declaration also acknowledges "the valuable role that women have played around the world as catalysts of peace, promoting dialogue and defending reconciliation among people and communities." Lastly, the participants stressed that "it is essential for women to participate in peace negotiations to find the solution to the Basque conflict, and for this process to incorporate their experiences, interests and expectations, as urged by United Nations Security Council Resolution 1325.

The document was delivered to the Speaker of the Basque Parliament, Izaskun Bilbao, by the Director and General Secretary of Emakunde, Izaskun Moyua and Arantza Madariaga, on October 26th.



Canal Vasco improves quality and programming with JumpTV

Canadian Webcaster JumpTV has signed an agreement with EITB to broadcast the Basque media group's two international TV channels (ETB Sat and Canal Vasco) and five radio stations (Euskadi Irratia, Radio Euskadi, Radio Vitoria, Euskadi Gaztea and EITB Irratia) over the Internet. Subscribers can opt for individual channels or the complete Basque media package. The monthly fee for the full package is \$16.95 (around 13.51 euros).

In the very near future subscribers will also be able to select their television programs à la carte or in special packages, in addition to the full programming of ETB Sat and Canal Vasco. In other words, viewers will be able to select specific programs, such as the last ten games of the bare-handed 'four and a half' pelota championship or the five most popular "Wazemank" episodes aired last season.

JumpTV is a pioneer in online television and radio distribution. With over 180 channels from around the globe, the company delivers high-speed television quality broadcasting via ordinary Internet connections.

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Patricia Buriticá from the Colombian Women's Peace Initiative; Etweda A. Cooper, Liberian Women's Initiative; Nora Cortiñas, founding member of the Madres de Plaza de Mayo-Línea Fundadora, Argentina; Ann Hope, Northern Ireland; Amal Khreishe, Jerusalem Center for Palestinian Women, PWWS; Debby Lerman, Bat Shalom, Israel; Olga Lucía Ramírez, Ruta Pacífica de las Mujeres, Colombia; Luljeta Vuniqi, Kosovar Women's Network; Stasa Zajovic Women in Black, Serbia.

S@rean

Email Txoko

This online "txoko" is designed to encourage our readers to send in their thoughts, suggestions and comments. Your input will help us bring you a better magazine!

@ Acknowledgment

On behalf of the Basque Club of Concordia – in the Province of Entre Ríos, Argentina – we'd like to thank you for the magazines that have been sent to our members. They have helped us to understand the country of our elders and to see the work you are carrying out there.

Shortly we will be sending you the addresses of our new members. Please accept a warm embrace from Concordia.

Dr. Juan Pedro SAURÉ

@ Dear "Euskal Etxeak" team:

I receive the magazine at my home in Morocco. I'd like to thank you for keeping us informed about some of the activities and initiatives promoted by the Basque Government aimed at Basques dispersed around the globe. Eskerrik asko!!!!

Best wishes,

M^a Esther ARRIETA. Franciscan
Missionary of Mary

@ Nere adiskide maiteak:

Lehenengo nere eskerrik sutsuenak, hain leial aldizkari eta orriaren bidez horko berriak bialtzen dizkidazutelako. Nahiz atzerrian egon, gure Euskal Herri maiteko albisteak pozik eta gogo onez odol zaiñetatik korritzen dute.

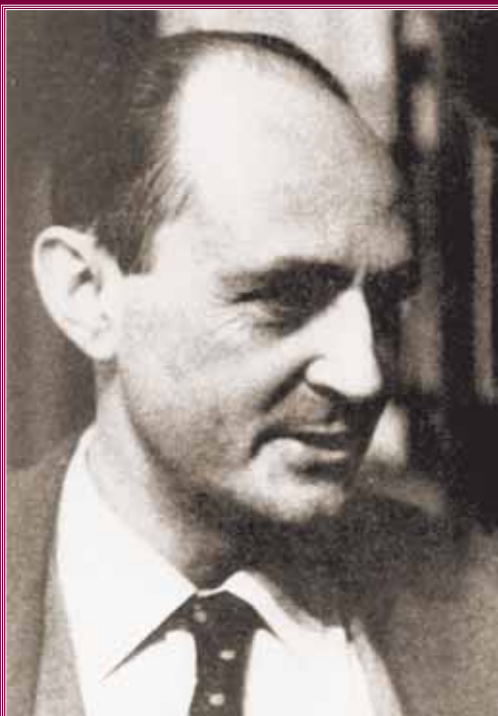
"Euskal Etxeak" aldizkariaren bidez esaten diguzute nahi badugu oroipen argazkiak. Hemen bidaltzen dizuet argitarazteko.

Aurretik nere esker ona.

Iñaxi (Bolivia)

(Kontraportadan agertzen da argazkia)

@



POEM INSPIRED BY GALINDEZ

*Un hombre prematuro y futurista,
dedicado, fiel y altruista.*

*Que extendió la definición de la palabra "vida" al máximo,
sin titubeos y con gran valentía.*

*Respeto, admiración e idolatría,
aunque esta última se esfuma para convertirse en energía,
que no tiene fin al atravesar la razón de la objetividad
y convertirse en fuerza espiritual*

a la que persigo pues vivo ésta, imperfecta y bella vida.

Itziar Albisu Gojenola

(President,
Eusko Etxea of New York)



Gorka Txapartegi

Restaurante Alameda

Minasoroeta 1, 20280 Hondarribia • www.restalameda.com

Gorka Txapartegi is the third generation of family restaurateurs to run the Hondarribia-based Restaurante Alameda, now in its 62nd year of business. So, it goes without saying that Gorka was raised among the pots and pans of the family restaurant, which he took charge of in 1992. After honing his craft alongside Michelin-star chefs and traveling around the world representing Euskadi - from Osaka to Oporto to New York, in 1997 he was finally awarded a star of his own. Gorka took first prize in a 'cooking in miniature' competition (pintxos) and another competition which pitted young chefs from all over Spain. But perhaps the most unique honor he's been given is the "Hondarribia Tuna" award. Below is one of the recipes that lay claim to this particular honor.

MARINATED TUNA WITH CITRUS AND FRESH HERBS

PREPARATION:

For the marinade:

Place the tuna in the marinade for half an hour. Remove from marinade and cut the tuna into 1-cm thick pieces. Lightly sautee in warm oil. Fish should remain pink.

For the soy caramel:

Combine the sugar and vinegar and heat until it begins to brown. Add the soy sauce.

PRESENTATION:

Draw a spiral of soy caramel on the plate and place the tuna in the center. Decorate with julienned orange peel and fresh herbs.



INGREDIENTS

For the marinade

1 liter seawater (boiled)
50 cl. cider vinegar
Orange peel
200 gr. fresh tuna

For the garnish

Chives, chervil,
watercress, parsley, etc.
Orange peel cut into
julienne strips, scalded

For the soy caramel

1 tablespoon sugar
1 tablespoon cider
vinegar
3 tablespoons soy sauce

Photo album



Abaltzisketako haur talde bat eskolatik irten ondoren, hauetako batzuen etxe atarian 1942 urtean.

Iñaxi (Bolivia)

DO YOU HAVE A PICTURE TO ADD TO THE ALBUM?

If you do, and would like to see it published here, send it to by e-mail to: euskaletxeak@ej-gv.es