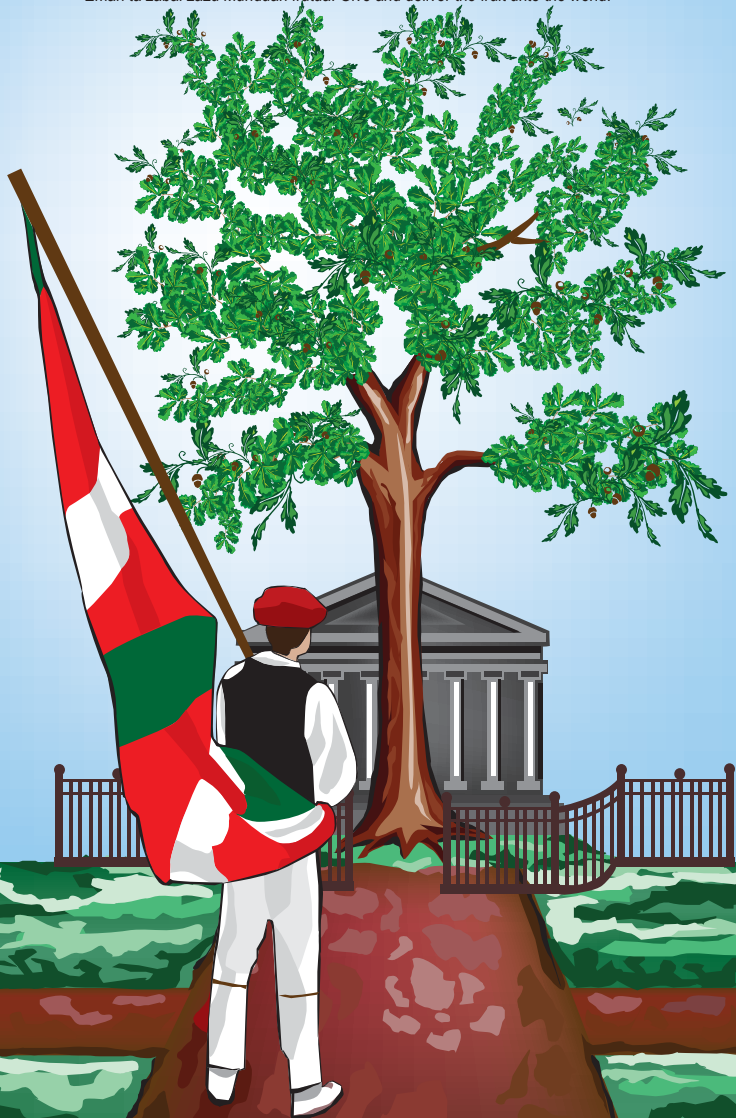


ELKO BASQUE FESTIVAL

CELEBRATING 52 YEARS

Eman ta zabal zazu Munduan frutua. Give and deliver the fruit unto the world.



ELKO JAÏETAN
52 URTE
PROGRAM GUIDE





PRESIDENT'S MESSAGE

Welcome to the 52nd National Basque Festival! I would like to extend my thanks and appreciation to everyone that has contributed so much to help make this festival a success. Without the generosity of our friends, family and community members we would not be able to celebrate our great culture and traditions over this Independence Day weekend. I would also like to thank all of the businesses that have purchased ads for this program and provided funding for the festival.

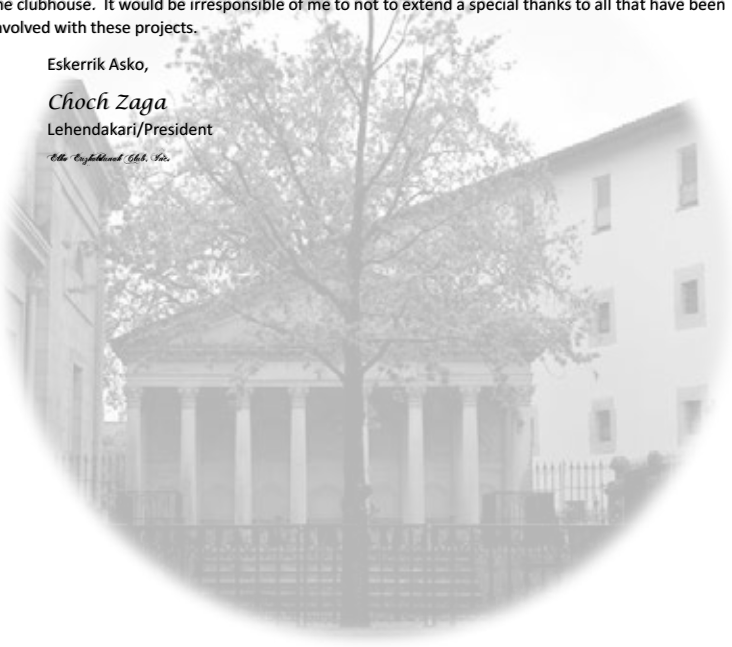
Over the past three years, the Elko Basque Club has undertaken a series of rather ambitious projects at the clubhouse. It would be irresponsible of me to not to extend a special thanks to all that have been involved with these projects.

Eskerrik Ask,

Choch Zaga

Lehendakari/President

Elko Basque Club, Inc.



Granada Hotel - The Sun of America

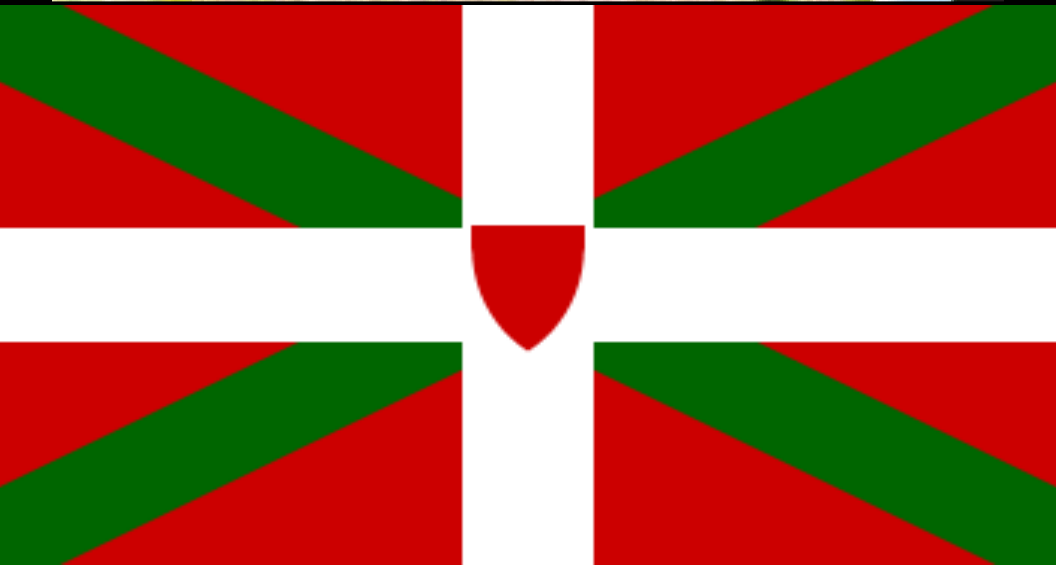


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We would like to thank Paul for all he does with the Elko Euzkaldunak Club. He is greatly appreciated as a member and as a friend. Thank you!



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SCHEDULE OF EVENTS

2015 ELKO JAÏETAN 52 URTE
2015 Elko Basque Festival Celebrating 52 Years

FRIDAY JULY 3RD/OSTIRALA UZTAILAREN 3A

6 00 P.M. KICKOFF/TXUPINAZUA- ELKO BASQUE CLUBHOUSE

Enjoy the evening with your family and friends with a taste of what is to come during the weekend. There will be dancing by the Elko Ariñak dancers, Basque sport exhibitions of weight lifting and wood chopping. Stay for exceptional food, and drink.

SATURDAY JULY 4TH/LARUNBATA UZTAILAREN 4A

7 00 A.M. 5K RUN/WALK EUSKO ETXEA/ELKO BASQUE CLUBHOUSE

\$20 participation fee and you get a t-shirt

Registration is at 6:15 a.m. Race starts at 7:00 a.m. For more information contact Cody Krenka at 738-6479

11 00 A.M. PARADE IN DOWNTOWN ELKO

1 00 P.M. GAMES AND DANCING AT THE ELKO COUNTY FAIRGROUNDS



\$10 Adults
\$5 Children 12 & Under

Featuring the following dance groups: Elko Ariñak, Boise Oinkari, Reno Zazpiak Bat, & Ardi Baltza. Watch traditional Basque rural sports featuring weightlifting, wood chopping, weight carrying, bale toss, tug o war, and more!

9 P.M. DANCE - BUSKO ETXEA - ELKO BASQUE CLUBHOUSE

\$12 Admission

Dance - featuring Boise's Amuma Says No. Come enjoy a fun filled evening of dancing, catching up with old friends and making new ones



**SUNDAY JULY 5TH/
IGANDEA UZTAILAREN 5A**

EUSKO ETXEA - ELKO BASQUE CLUBHOUSE

PLEASE NO OUTSIDE FOOD OR BEVERAGE

- 10:30 a.m. - Shepherder's Bread Contest - Auction to be held after Mass
- 11:00 a.m. - Catholic Mass
- 12:30 p.m. - 2:00 p.m. - Basque Picnic
- 1:30 p.m. - Dance Performances & Basque Sport Exhibitions
- 4:00 p.m. - Jota and Irrintzi Contest





WELCOME HOME



Welcome to one of North East Nevada's great cities! Whether you're a newcomer or an Elko area native, we invite you to come see us at Wilson-Bates Furniture and Bedding. We carry the best names in home furnishings from legendary brands like LA-Z-BOY and the utmost in sleep comfort from names like SERTA in our Sleep Center.

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Wilson-Bates Furniture and Bedding

WILSON-BATES

The logo features a stylized sun icon inside a house silhouette, with the text "Wilson-Bates Furniture and Bedding" in a script font above the brand name "WILSON-BATES" in a bold, yellow, sans-serif font.





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1952 BILBAO



Approved by the Senate passed the House of Representatives

Project to allow entry into EE. UU. 250 other Basque shepherds

Washington- The Senate has approved and sent to the House of Representatives a bill, sponsored by Senator Pat MacCarran, by which the entry would be allowed in the United States of a new contingent of 250 shepherders, of which the majority would be Spanish Basque.

In the presentation of the current bill, Senator MacCarran said the Spanish Basque shepherders who already work in the United States, have plainly demonstrated their technical capability as well as being excellent law-abiding citizens.





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The Star Hotel Elko, NV





HISTORY OF THE ELKO EUZKALDUNAK CLUB

An organizational meeting was held in 1959, at the Nevada Dinner House to consider beginning an Elko Basque Club. A list was formed of local Basques and letters were sent stating if they were interested to attend the next meeting. The letter was a success; there was a good turnout. An election was held and Johnnie Aguirre became the first president of the newly formed Elko Euzkaldunak Club.

A tradition began with a celebration that brought sheepherders and cattle ranchers into town for a day of celebration. The festival became a two-day event in 1964, now known as the Nation Basque Festival. The weekend festivities were scheduled around the 4th of July weekend, to celebrate with this great Country and to thank them for accepting Basques and their heritage so freely.

A lot of time and preparation is done for this event, as you can see on the schedule of events. Many people take part voluntarily to make this festival the success it is today.

Traditions are an important part of the Basque heritage and the Elko Euzkaldunak Club is very proud of the National Basque Festival, an honor bestowed upon us by Governor Sawyer in 1964 in conjunction with the State of Nevada Centennial celebration. It is a tradition that we have upheld for 52 years and hope to carry it on for many more years to come.





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WHAT IS OUR NAME? BASQUE, EUSKO, BASKO, EUSKALDUN . . . OR IS IT ESKUALDUN?

There is only one name for American, but we Basques have several.

However, what does *American* mean? Usually it means that you have the American citizenship papers. But if you have been long a resident of the country you can call yourself an American without necessarily being a citizen. American doesn't even tell you if you speak English well or that you were born in the United States. The same goes for other such names like French, Spanish, or German. Technically, today you can be any of these without being a native of the country in question. In fact, the Native Americans (the Indians) could very well argue that they are the only true native people of the United States (ironically, until 1924 Congress did not grant them citizenship).

It is different when it comes to the Basques, because they really are too ancient to compare. In their old days nobody was issued citizenship papers. Paper had not been invented yet. The Basques don't define themselves by the passport they carry, or by the nation they live in, but by the language. Amazingly, nobody thought about that this "linguistic passport" can transport us into the dim past, well beyond our wildest dreams.

Most people call us Basque (*Basko*, in the American West), but that is about the same as saying American or French. It does not say much more than that. However, the name we call each other when speaking in our own language, *Euskara*, is another story totally. We call ourselves *Euskaldun* (singular) and *Euskaldunak* (plural). The word has no gender.

Like so many things Basque, there is no agreement on how *Euskaldun* should be interpreted. I am not surprised; we are always using tools developed by others and for others, without considering that the Basques are too old to compare with other cultures. Most linguists think *Euskaldun* makes reference to the language and many believe it means "Speaker of the language of Eusk." Breaking it down, it would be *Eusk* (from which Basque), *ele* (language), *dun* (speaker or possessor). Can *American* do that?

As you can see, our indigenous name carries more information than modern nationality names, French for example. Someone may wonder why *Euskaldun* doesn't say whether we were born in France or Spain. But why would it? Spain and France did not exist (sorry to disappoint some people). France and Spain are territorial entities, nations, of relatively recent creation, and in the old days, the concept of territorial nation did not exist.

Oops, neither did Europe, the name. We don't exactly know when or where the *Euskaldunak* came from, but when they arrived in their homeland, they called it *Euskal Herria* (The Basque Speaking People), exactly like today. It makes no reference to territory because there were no other people competing with them. But it tells of the language they spoke, their identity, their passport.

I am the first to admit that there is no written information about any this, but it makes sense that the earlier and original name for Europe was *Euskal Herria*. Humankind's earliest boundaries were based on languages people spoke, not on territory.

More and more prehistorians agree now that the Basques are the primitive "Europeans,"



but these researchers don't say that Euskal Herria was earlier than Europe because they are not linguists. However, Theo Vannemann who is an American linguist, would agree that Euskal Herria preceded Europe. We don't know when Europe came about. The Europe inhabited by Indo-European speaking Greeks, Romans, Germans, and Celts was still far in the future. DNA research has put this question to rest.

But what if the name Euskaldun means something else—and more—and it takes us back, not just to ancient pre-Europe time, but far beyond into an incredible Paleolithic journey? In fact, to a time when Homo Sapiens-types began thinking of themselves as different, more like "humans" and less like just another animal species?

(This is a scenario that not even [Erich von Däniken](#) or Zechariah Sitchin, nor the students of aliens in the History Channel contemplated. Why? Because it seems to be beyond our reach, where present-day science cannot take us. And yet, there is a way, a tool we can use without any help from aliens.)

Nobody can say when the human brain developed enough to arrive to the conclusion that they were different, a separate type of animal. For one thing, humans utilized tools for various applications, including to kill other animals, they could see that. They knew that lions and wolves also killed, but they did not use any tools. Was that the beginning of self-awareness as a human and not as just another animal?

Modern man, also called Cro-Magnon, came to "Europe" around 50,000 years and co-existed with Neanderthal people, who are believed to have vanished around 27,000 years ago. So the question is, were Neanderthals developed enough to consciously and definitely see themselves in a different order than, say, a cave bear? When did Homo Sapiens in Africa begin to see themselves as essentially different from some of the primates that looked so similar?

In Europe there were no primates, so Cro-Magnon did not have to make that judgement of comparison, but eventually they did. At what point in evolution did life present humans with the need to make such a call? an affirmation? When? We will never know, but researchers today believe that Neanderthals were more developed than we thought earlier. For example, scientists generally agree that they had language, and that they co-existed and cross-bred with the more developed modern people.

Neanderthals and Euskaldunak...this is uncharted territory, but here we go. Neanderthals may have existed as early as 500,000 or more years ago.

They say that the former were rather squat physically, but powerfully-built, which applies to many Basque types—and others. Scientist have succeeded in retrieving some of the Neanderthal DNA and believe that modern humans in Europe and East Asia share some 20 percent of it (others say it is between 35 and 70 percent). Many now assume that Neanderthals had language, although it would have been less developed than that of modern man, the Cro-Magnon. Really? If humans living 40,000 years ago had language and for millennia they interbred with Neanderthals, wouldn't both groups speak a similar language, as well?

I always believed that Euskara has the power to unlock the past and can take us farther than other languages. Even in its modern form Euskara has very primitive philological aspects. One is the A sound. In the dictionary words that begin with A are more than





twice as numerous as any other letter. A is the easiest sound to utter, even for babies. When humans started using sounds that later became words, they didn't start with sounds like "exponentially," but sounds like *ama* (mother), which is a lot easier.

When we Basques want to emphasize something, we repeat the sound, such as *kaka*, *mama*, *papa*, *nana*, *txitxi*, *apapa*. These words are all part of baby vocabulary, designed to teach babies the first sounds. Are their English counterparts (shit, water, bread, milk, meat, go for a walk) easier for the baby to pronounce? No comparison. How many other languages have baby vocabularies, anyway? The big news is that this baby talk eventually became grown-up vocabulary designed for every day use, but retaining its ancient sounds.

Eskualdun vs. Euskaldun

It so happens that in the dialect of northern Basque speakers, it is not Euskara but Eskuara. And they don't say Euskaldun but Eskualdun. At first sight it appears like a minor detail: You take the first U and place it two letters later, that's it. (By-the-way, today we don't call northern Basques "French" anymore, but *Iparrarak* from *Iparralde*. And we don't use the expression "Spanish" Basques either, but *Hegotarrak* from *Hegoalde*. It is about time. Would the Shoshones appreciate being regarded as "English" ?).

I believe that the *Iparralde* dialect has deeper roots and retains more ties with the old Euskara for the simple reason that their region has been less influenced by foreign cultures. It is a profoundly peasant population of small farmers and shepherders scattered in hills and narrow Pyrenean valleys. These people have resisted outside influence, and being profoundly religious, the church was actually rather an ally of native culture.

So, could there be a reason why it is Eskualdun rather than Euskaldun? I am ready to argue that it is.

Let us break it down: ESKU-AL-DUN. ESKU (hand), AL (power), DUN (possessor). AL is a contraction of AHAL. This definition requires a sophisticated modern brain and a fully developed language, but it also takes us to the early Paleolithic years when males had mostly only one occupation: hunting. How does man confront a much bigger bison, mammoth, wild cattle, cave bear or the much faster deer, antelope and horses, and the ferocious lions, wolves, and tigers? Very carefully.

Watching the animals from a distance was the easy part. How do you approach them and kill them? Well, *Homo Habilis* with opposable thumbs, started tinkering with tools, and in time developed sophisticated weapons, such as spears, which could bring down a large prey. Cooperation was crucial, and the first time they did it must have left the hunters intoxicated by the thrill of it. After millennia by the time killing a large prey became a routine, the hunters had well aware of where their advantage lay: In their hands. Other animals like bears had hand-like extremities, but they didn't know how to use them to their advantage. Bears did not make tools. In fact no other animal had hands like these hunters, holding powerful and dangerous extensions: Their spears and axes.

When did humans arrived to such a monumental conclusion? We don't know, but these



hunters already spoke the Basque language. Were they Neanderthals? They could have been. The Basque language is old enough to have been spoken by them. It contains a lot of sounds of one consonant followed by one vowel. Simple and clear, as opposed to English, which contains many more consonants and syllables ending in consonant. In Basque there are very few words ending in consonant, except the ergative K and a few suffixes added to words for grammatical purposes.

In Paleolithic caves in what once was Euskal Herria, there are many paintings of hands executed by blowing red ochre over them. The hand was like a personal ID (an early finger print) and humans regarded them as dangerous and precious. There are many figures of hands that the shepherders left carved on aspen trees, as well.

So, one day, a group of hunters were shooting the breeze around the camp fire, resting and eating meat and discussing their latest kill of a dangerous animal. One of them, Hartz, was looking at his hands and rubbing them together.

—*Bai, mutilak, eskutan diau indar* (Yes, boys, our power is in our hands).

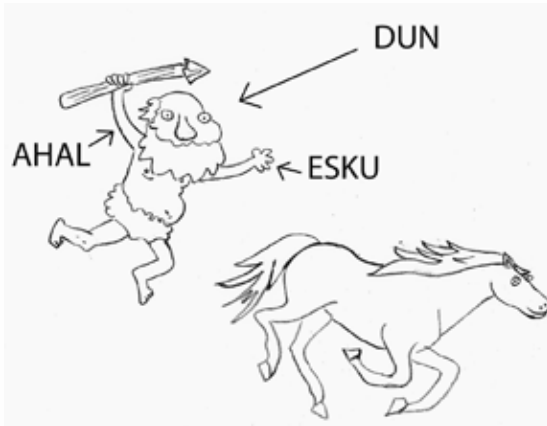
The others looked around and to each other and nodded in agreement. Hartz continued:

— We all have individual and tribal names, but we don't have a collective name. I have an idea: What if we identify ourselves by our hands?

The whole group perked their ears and they all had something to say, except *Isila* (The Quiet One). A long and intense debate ensued. Back and forth they went, *bai-ez, bai-ez* (yes-no, yes-no). In the end, most of them agreed on *Eskualdunak*, and they sealed the agreement with an *irrintzi* that woke up some of the animals hiding around.

Isila, as usual, had said not a word, but surprisingly spoke up and said: "You fellows think you have got a name, but wait until we get home. The women will have something to say."

Joxe Mallea-Olaetxe





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ARTZAIN OGI LEHIAKETA **SHEEPHERDER'S BREAD CONTEST**

CONTEST AND AUCTION

Register at the ticket trailer between 10:30 a.m. and 11:00 a.m Sunday at the Euskal Etxea. Golden loaves of shepherd's bread baked Dutch-oven style. The loaves will be auctioned off right after Mass. Proceeds from the auction will be donated to the Elko Arriak Dancers.

1st Place - \$50, 2nd Place - \$30, 3rd Place - \$20

IRRINTZI CONTEST

The word *irrintzi* refers originally to the traditional Basque folk high-pitched scream used to express celebration or happiness as well as the Basque war cry.

1st Place - \$50, 2nd Place - \$30, 3rd Place - \$20





HERRI KIROLAK

BASQUE RURAL SPORTS

Basque rural sports, known as Herri Kirolak in Basque, is the term used for a number of sports competitions rooted in the traditional lifestyles of the Basque people. They are called deporte rural vasco or simply deportes vascos in Spanish and force basque in French.

Virtually all Basque rural sports have their origin in the two main historical occupations, the baserritar (farmer) and arrantzale (fisherman), with a larger percentage hailing from the rural background. The sociological changes in the Basque Country have led many of these becoming technically obsolete in the 19th and 20th century. Few continue to exist as rural or marine activities connected to everyday life and have become rare but many have managed to transform themselves into popular sports instead, some of which have become extremely popular.

Winners receive a Basque beret (txapela) as a trophy, hence the Basque word for “champion”, txapeldun, literally “one who has a beret”.

AIZKORĀ PROBĀ - WOOD CHOPPING

Literally “axe test”, this rural sport more commonly known as aizkolaritza, from the Basque word for a wood-cutter, aizkolari. This is a very popular sport today but its origins are to be found in the rural wood cutting and charcoal burning communities of earlier periods.

In this competition, the wood cutter has to chop through a number of tree trunks arranged on the ground in rows as quickly as possible while standing on the log to beat his competitors.

This sport is often seen in summer at local festivities and open-air dances, held in towns all over the country.

HARRI JASOTZEA - STONE LIFTING

The lifting of stones is one of the most widely known Basque rural sport outside the Basque Country, largely thanks to the prowess of Iñaki Perurena, a harrijasotzaile (stone-lifter) from Leitza, in Navarre, the first on record to lift stone over 300 kg.

There are usually two stone-lifters competing in each event, taking turns in one or several attempts, to perform the greatest possible number of lifts. A lift is considered complete when the stone has been properly balanced on the shoulder.

The four types of stone most frequently used are rectangular, cylindrical, spherical and square and were established at the beginning of the 20th century. The stones are traditionally made of granite, their weight normally ranging from 100 kg to 212 kg.



Together with aizkolaritza (wood chopping), stone lifting is another example a widely performed rural sport at local festivities all over the Basque Country.

TXINGA ERAMATEA- WEIGHT CARRYING

In the weight carrying competition weights have to be carried in both hands as far as possible. There usually is no time limit but the weights weigh between 50–100 kg each and may not be put down or supported by any other part of your body. Competitors may only hold them by the handles but are not allowed to put their hands through them. It is possible to bring your own, favorite weights but they are checked by judges beforehand. The aim is to complete as many plaza of 28m as possible. You set your own pace and may stop (without putting the weights down) and champions manage between 400-500m. It is similar to the chum carrying competition.

The word eramatea variously shows up in dialect forms such as erutea or eroatea. In Spanish this is called prueba de txingas or carrera de marmitas.

JUNIOR WEIGHT CARRYING CONTEST

This contest is open to youth, ages 12 to 16 years. The contestant will carry 75 pounds in each hand. The winner will be determined by who carries the weight the farthest distance.

SENIOR WEIGHT CARRYING CONTEST

This contest is open to anyone over the age of 16. The contestant will carry 104 pounds in each hand on a 100 foot course. The winner will be determined by who carries the weight the farthest distance.

ERRELEBU, RELAY

Two, three-man teams will compete to complete the following work in the fastest time.

- CHOP 2 LOGS
- LIFTS A 225 LB CYLINDAR 15 TIMES
- CARRY TWO 104 LB WEIGHTS 400 FEET
- PLACE 30 CANS THAT ARE SPACED ONE YARD APART IN A BASKET, ONE AT A TIME.

Team members can relieve each other at any time by tagging, but only one member can be working at any time and in any order they wish.

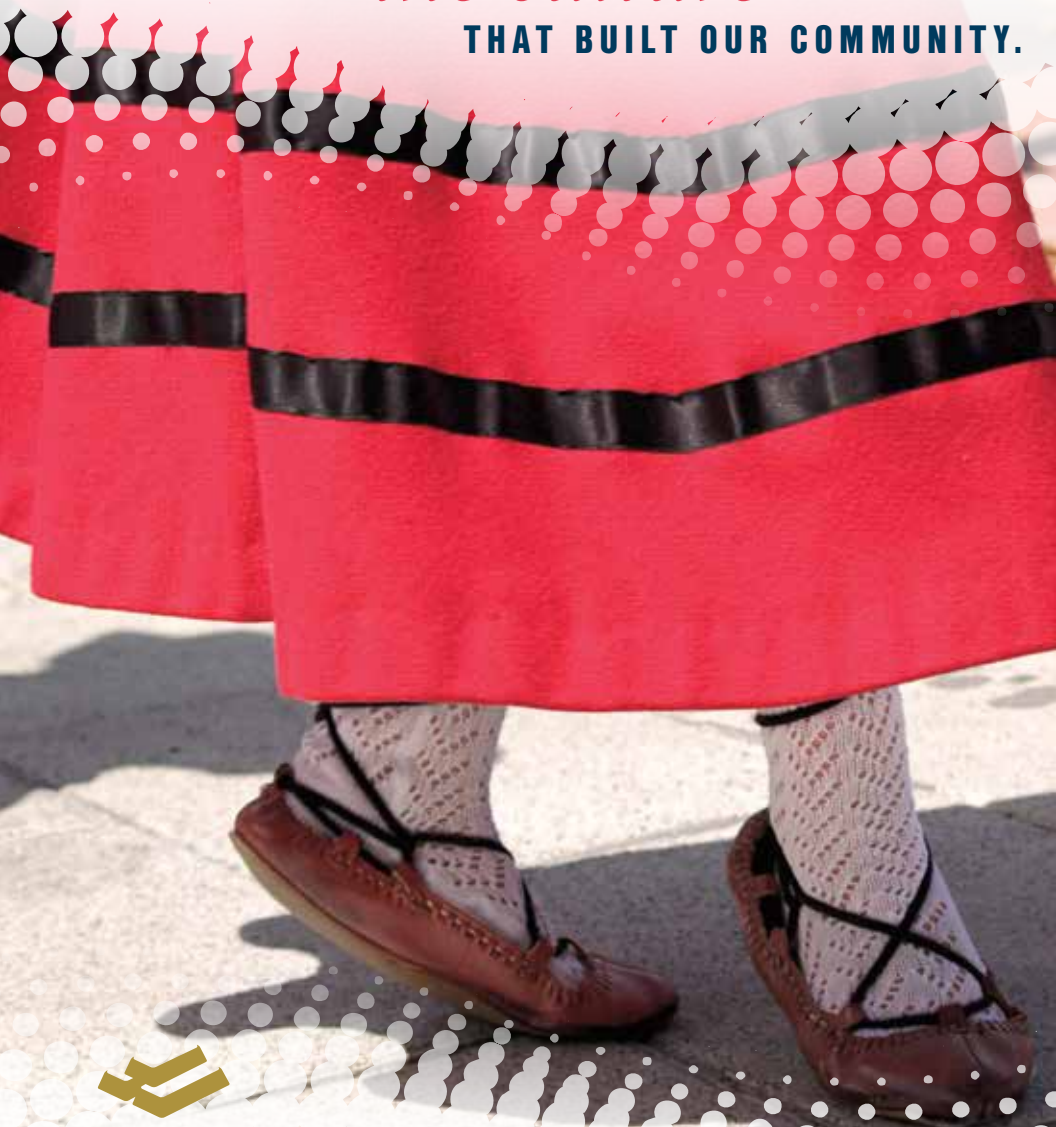




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1904

Matilde

One

CANTABRIAN CHILDHOOD

When I was fourteen I go over to work in Lequetio. That man he get married again and together they gos lotsa childrens. Is a pretty fancy house. From seven o'clock in the morning until nine at night I work as a maid. They use to shine all the floors recibidoran we gotta do all the rooms and office every day. Is hard work. From there the childrens they get up and you gotta take them Errementerrira arboletan on the wharf where the trees are and you gotta keep all the childrens out of the way all day you know. I work from seven o'clock in the morning until nine o'clock at night.

In the afternoon then I gotta wash all the children's clothes and iron em all by hand and put em on, what you call it, starch. Oh they treat their maids so hard! I only fourteen. I work like a slave for those peoples. Only free for sleepin the night. I stay only one year. That was enough!

1908

Two

AMERICA BECKONS

I come to America when I was just making eighteen years in 1908, first of April. I left from Havre in France and then to New York on train. Those days they call it second class with all the peoples. I was really scared all the time on the road, you know. First of April I got here to Elko. To get from New York across the country four or five days all I have is salami and one bread and half a dozen eggs in a bag like that. We have to take care of the food we got, you know. So many peoples comin across here.

That's when I lost the train in one place when I came west there were four boys. We come in together. That was good. We wait about an hour at that station. They goin to Idaho, Boise. We got to keep our money. We have to show \$30 dollars in New York or you can't come. So we get off the train at the station and when we come back out the train is gone! Oh my. I was scared but I got my sister and brother in Nevada on the ranch and they supposed to pick me up to go to



Overland Hotel. They was supposed to pick me up on the train but since we on the second train they not there!

They was a man who was there at the station in Elko. Without luggage or nothing I come there and the man was there. It was really late at night. The boys all went to Boise, you know. I was crying there all alone and it was maybe one or two o'clock. I tell this man, "I go Overland Hotel", but he say me "Overland closed". He take me to the Telescope Hotel and I can spend the night there. My husband was that was the man of the Telescope who send two boys to meet the train that day just in case! What if I no miss that first train? One boy at the station was a Basco, one Spanish boy. The Overland was all dark, close when we walk by. "We'll take you to Telescopio", they say. And I say "Alright". To me one or the other it's all the same. That's where I stay, but I supposed to go to The Overland.

So I get up at breakfast time and Pongo's father, Vallereina say to me, "Where you gonna work?" I say, "I go Overland." He say, "We need a maid too." Me I don't know nobody. Work is work and just as well stay one place or the other. Then Domingo Sabala the man of Overland he come in and tell Telescopiari there was a girl arriving and did they see her? I tell him, "I on second train and you no come." "You come to work for me," he say to me. "I already stay here. They say ok, give me place to sleep. Give me food. I, Telescopio now."

Two month only, June 3, I marry 1908. That was Pete Jauregui my husband give me the first night. There were lots of Basco boys in the hotels and Pete was getting a little nervous, you know. I tell him the money to come here was \$200 dollar and I never get it to pay off. So I marry first then I gonna pay it off. So I get married two months later to pay it off! What it matters anyway? At Telescopio where they take me that's where I stay. Pongo's mother Delores was working and three months later Augustina Itçaina was working there too. Three maids and it was a pretty good size hotel, over 20 rooms. A lota work.

1922

It never change, hotel life. Is very hard work. Fix rooms first. Clean all the pots. There one bathroom only in first room next the dining room you gotta have that for customers and the bar. That's all. One bathroom all those peoples. Have to go to outside ous house then. All the pots and everthing every day you gotta take out.

At morning finish rooms like that. Lota work. Lota cookin.

Afternoon, we have to wash. One toilet, one bathroom. Baiñerien in the bathtub so many clotheses! Nobody got a chance to take a bath in there. You got to kneel down and wash those clotheses every Monday. Then wring em up. We used to go outside and hang all the linens. In





winter on the big line over the big stove in the kitchen we hang em. Sheets, pillowcases, towels, underwears right there! And next day Tuesday we ironin all day long puttin on the hot stove hose irons. One on, one off heatin sometimes. Lotsa hours six o'clock we get up and all day long. Bascos used to sit at the table in the dining drinking coffee until nine o'clock or later. Not every night, but there was no time to rest with the saloon open all the time.

Pete he know how to play accordion so we make it good. Three maids. We start dancin to do the entertainment, keep those boys at the bar. Long day all the time, but we happy because we young and don't know no better. \$25 dollar a month. We think we got it good. \$30 charge herders board and room Telescopio, Overlanda, Estarra--all a those hotelak. \$1 a day cost us. We all think we got it made three meals a day. French bread! I like that white French bread.

Estar Hotela cost \$10,000 to build. We build in 1910 over from Telescopio. Upstairs in the end we have about 25 rooms. We get the money from Emilio Dotta. He used to work like us, like a nigger too. One horse he deliver coal every place, shovelin it from the wagon after the boarders eat he come in. I sit down sometimes after lunch. The French bread so nice, you know. Kafeaz maybe a cup of coffee, yes. This Emilio come then and he lend us the money himself. He such a good man. He see the dancing and the saloon. He give us the money. We got one Negro cookin off the train. He cook for us a little while, then a woman "Guiputxa" Ramona her name live on that erancho Amatxi ta Aitaxti Lekuemberrian. A little place no thing. She come to the hotels pick up the slop for her pigs. We have her cook here then. Same thing I dunno the difference. Is just always cookin. Just regular Basco food not fancy. Everbody eat the same. We train em they start cookin, thas it. Some old sheepers too. I use to like the womens cooks better. I get along with them. You know the mens they have a few drinks, is hard to keep em. Most of the time Estarran we have womens cook. Sometimes we take the mens. In 1922 we sold to "Katua" that's Mike Arregui, Pete Corta and my husband's brother, Albert Jauregui. We sell it \$15,000. The sheets and everything! We work so hard.

Matilde Jauregui

Elko Daily Free Press, October 7, 1964:

The sale was announced today of the Star Hotel, located at Third and Silver Streets in Elko, long one of the meeting places in Elko for Basque peoples and a popular dinner place, serving Basque style foods and drinks. Joe Jauresti and Bernardo Yanci announced the new owners are Joe M. Sarasua and John Aldazabal, both of Boise. Juaresti and Yanci owned the hotel for about five years, having purchased it from Marguerite and Domingo Ozamis.



JAUREGUI

Pete

1880 – 1975

Matilde

1890 - 1995

ELKO DAILY FREE PRESS

elko.daily.com

JULY 21, 2012 6:00 AM

On July 19, 2012, five days after celebrating her 101st birthday, we lost our beloved mother, grandmother and great-grandmother Theresa Comish. Theresa was born on July 14, 1911 in the Star Hotel in Elko, Nevada to Matilde and Pete Jauregui, who built the Star Hotel in 1910. Theresa grew up in Elko and graduated from Elko High School. She attended Dominican College in San Rafael, California for one year. She then graduated from the University of Nevada Reno with a degree in education and was a member of Kappa Alpha Theta Sorority at UNR. She worked as a teacher and as a legal secretary for many years. She also worked for the Nevada State Welfare Division for 13 years until her retirement.

She married Stephen W. Comish in 1938 and worked hard to help him through Dental School at the University of Southern California. After Dental School they returned to Elko where they lived their entire lives. They were happily married until Steve's death in 1959.

Theresa enjoyed cooking good Basque meals which she learned from her mother, who was a wonderful cook. Theresa had a great collection of cookbooks and loved trying out new recipes on her appreciative family. She also enjoyed reading, gardening, needlework and traveling, but most of all she was just a great mom who enjoyed her family above all else.





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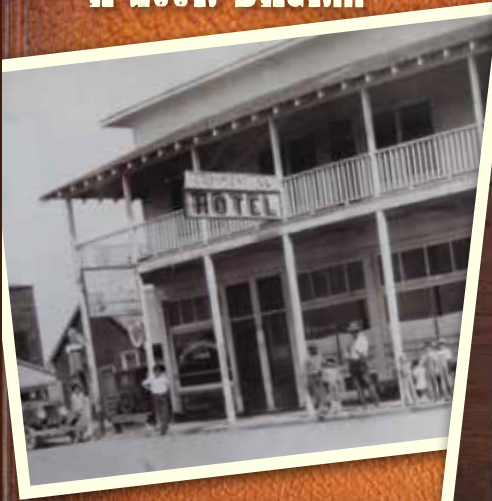
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A LOOK BACK...



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IN MEMORY OF

Louie Alacano September 11th, 1935 – June 25th, 2014

Noel Aranguena December 5th, 1926 – May 2nd, 2015

Pete Barinaga Jr. January 15th, 1926 – July 13th, 2014

Rosemarie Alberro Conner December 23rd, 1962 – December 14th, 2014

Emelie Blanche Laca Dillon February 14th, 1917 – February 27th, 2015

Leonard Raymond “Lenny” Holdren November 6th, 1937 – March 30th, 2015

Maria Mercedes Jauregui Lostra February 21, 1922 – March 13th, 2015

Dominique Igoa



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This festival could not have been possible without the dedication and hard work of the following. And for those that helped and did not get mentioned, we thank you very much for your time and hard work!

Mila esker!!

❖ Program & Posters	Cassie Stahlke, Michael Bail at Blackheart Designs, Battle Born Images, Elko Daily Free Press, & Elko Convention and Visitors Authority
❖ Dance Instructors	Denise Zaga, Kassidy Zaga, Christi Chabot, Cassie Alberro Sirotek, Janet Iribarne, and Holland Vanderdussen Wines
❖ Sound System	Daniel Garcia
❖ Parade	Mia Krenka
❖ MC	Johnny Ysursa, Bob Echeverria
❖ Tickets	Adriene & Stephanie Aguirre
❖ Bar	Wade Morgan & Pat Laughlin
❖ 5K Race	Cody Krenka
❖ Games	Choch Zaga, Alfonso & Mary Ygoa, Bartolo Echebarria, Santos Areitio & Joe Martiartu
❖ Logs	Mike & Claudia Riordan
❖ Shepherder`s Bread	Flossie Black
❖ Mass	Maite Moiola
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