



2014

ELKO JAIETAN 51 URTE

CELEBRATING 51 YEARS OF BASQUE TRADITION





SCHEDULE OF EVENTS

2014 Elko Jaietan 51 Urte

2014 Elko Basque Festival Celebrating 51 Years



FRIDAY JULY 4TH/OSTIRALA 4AN UZTAILA

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, a Paella contest, Basque sport exhibitions of weight lifting and wood chopping, and handball games. Stay for exceptional food, drink, bounce house, and a special performance by this year's Udaleku group.



SATURDAY JULY 5TH/LARUNBATA SAN UZTAILA

7:00 a.m. – 5K Run/Walk – Eusko Etxtea – 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 – Downtown Elko

1:00 p.m. - Games & Dancing – Elko County Fairgrounds

\$10 Adults

\$5 Children 12 & Under

Featuring the following dance groups: Elko Ariñak, Utah'ko Triskalariak, Reno Zazpiak Bat, and Ardi Baltza. Watch traditional Basque rural sports featuring weightlifting, wood chopping, weight carrying, relay, tug o war, and more!



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9 P.M. DANCE - EUSKO 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 6TH /IGANDEA 6AN UZTAILA

Eusko Etxea - Elko Basque Clubhouse
Please NO outside Food or Beverage

10:30 a.m. – Shepherd'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

\$18 Large Plate - \$12 Small

Lomo, Beef Tri-Tip, Lamb Stew, Basque Beans, Salad, Paella,
French Bread, Dessert, Wine, and Coffee.

1:30 p.m. – Dance Performances & Basque Sport Exhibitions

4:00 p.m. – Jota and Irrintzi Contest



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2014 ELKO EUZKALDUNAK CLUB

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 Lehendakari-Ordea/Vice-President..... Choch Zaga
 Diruzaina/Treasurer..... Bob Heguy
 Idazkarria/Secretary..... Veronica Mendive

Board members

Zach Arbillaga..... Cassie Torrealday Stahlke
 NABO Delegate Bob Echeverria

2014 GRAND MARSHALL

Ramona and Bartolo Echeverria
 We would like to thank Ramona and Bartolo for all they do with the Elko Euzkaldunak Club. They are greatly appreciated as members and as friends. Thank you!



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 National 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 Bicentennial celebration. It is a tradition that we have upheld for 51 years and hope to carry it on for many more years to come.

**THE ELKO EUZKALDUNAK CLUB WOULD LIKE TO
 THANK LAMOILLE FENCING FOR THEIR DONATION TO
 OUR YARD EXTENSION**





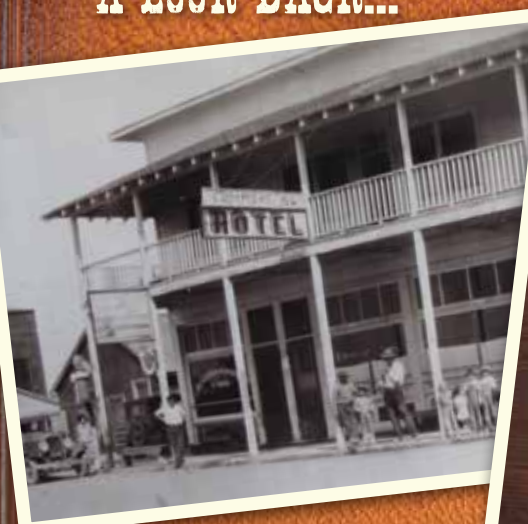
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A LOOK BACK...



IN KEEPING WITH TRADITION...

Basques starting in the early 1870's came to Northern Nevada to herd cattle and eventually started to herd sheep because it payed more money. Joe Anacabe gave all the new shepherds that got outfitted at the store a pocket knife. Apart from the many knife brands at EGM, Anita is an independent sales representative for Cutco Cutlery.

Check out www.cutco.com to start your wedding registry today!



PRESIDENT'S MESSAGE



Ongi Etorri to the 51st National Basque Festival! I would like to thank everyone that has contributed time to help make this festival a success every year. Without the generosity of our friends, family and community members we would not be able to celebrate our great culture and host this wonderful event. I would also like to thank all of the businesses that have contributed to this program and funding of the festival.

Eskerrik Asko,

Ramón Zugazaga
Lehendakari/President
Elko Euzkaldunak Club, Inc.

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From Left to Right - Center Row: Gabby Vega, Ella Pattani, Franci Mendive & Olivia Rice

Sitting - Front Row: Charlie Beitia & Ezri Memeo

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ENOUGH OF COUNTING SHEEP!

LET VS COVNT HEADS OF AMERIKANYAK – BASQVE AMERICANS



For over a century, the Basques in the West counted sheep. They took a stick and made a notch on it with the knife for every twenty sheep that passed through the shoot. Hogeï (twenty), one notch, hogeï, another notch, and so forth, for hours and hours. Counting sheep any other way was difficult, if not impossible. After counting millions of sheep someone came up with the novel idea of counting the counters.

Wikipedia states that according to the 2000 U.S. Census, there are almost 58,000 Basques in the country, but most are American-born. What about those who came from Europe? How many are they? Again, according to the Census, almost 16,000 of the respondents said they were immigrants from France and Spain. But suppose we want to know the total number of Basques who arrived in the United States?

ZENBAT ETOR ZIREN? – HOW MANY DID COME? –

It depends who is counting, and when the count begins. According to Prof. Barry Fell, the Basques and other European groups arrived in North America centuries B.C. Next, the whalers may have arrived in Newfoundland, Canada, about the same time as Columbus, but nobody knows how many, hundreds probably because whaling (oil rendering) was labor intensive.

Today, when we mention the Basques in the United States we automatically think about them as shepherders, and that period is well known. Approximately, their emigration started in 1850 and ended in 1970. But not every Basque was a shepherd. A number of immigrants, especially from Bizkaia, worked on ships and lived in New York City (Brooklyn), in the Bay Area (San Francisco), Los Angeles, New Orleans, and so on. From the Bizkaian town of Gautegiz-Arteaga, 117 immigrants have been recorded, among them four women. Except for the women, all the men worked at sea.

Just to keep the record straight, Basque immigration to the West started centuries before 1850. The commander of the colonists who settled New Mexico in 1598 was Juan Oñate, whose father was born in the semi-feudal town of Oñati (today part of Gipuzkoa). There were Basques among Oñate's colonists, as old surnames surviving in New Mexico to this day (Ibarra, Archuleta, Aguirre, Zaldivar) attest. Later on, Jesuit and Franciscan missionaries came as well, among them Fermin Lasuen from Araba who founded nine missions in California. The Basques usually could be found among the government officials, and in (Alta) California there were a handful of governors in the 1700s and 1800s—Echeandia, Micheltorena, Sola, Arrillaga, and Borica. In the colonial and Mexican periods, Basques

dominated ocean traffic as sailors, pilots, and captains of galleons and ships, as well as businessmen and merchants living in ports in North America. The problem is, we have no idea how many they actually were.

A PROJECT TO COVNT HEADS – 19TH AND 20TH CENTVRIES –

If we start counting the Basques in 1850 and end in 1970, we have better chance of getting more reliable results. In essence, we would be counting mostly shepherders. Interestingly, the shepherders —artzainak—had a system of tracking themselves when they carved their names on trees. I can safely say that at least 90 percent left their names carved on aspen trees. But who is going to read them all? And do you think all the carved trees are still standing? Not even half.

The Center for Basque Studies at the University of Nevada, Reno is planning to publish two volumes on the Basque diaspora in the U.S. by the time the 2015 Jaialdi comes around in Boise. Koldo San Sebastian, a native of Lekeitio, Bizkaia, has been collecting data on individuals (names, dates, hometown, employment, weddings, children, deaths) from official U.S. sources (ports of entry, military draft, and census) as well as from passenger lists of ship companies and church records.

After some six years of work, he has amassed information on thousands of individuals from all parts of the Basque Country. Bizkaians mostly settled in Idaho and Naparrak (Navarrese) in California. Nevada is divided fairly evenly between Bizkaians and other Basques. Most of the so-called French Basques—from Iparralde—should be counted as Naparrak, because they came from Behe Nafarroa (Basse Navarre in French), which was part of the old Kingdom of Navarre. But because the old divisions are historical, the book will have a section for Iparralde, separate from Navarre. The books will have three major parts: Bizkaia, Navarre, and Iparralde. My role in this project is translating San Sebastian's data into English and providing editorial support on the content.

Not too many Basques came from Zuberoa and Lapurdi, the other two regions of Iparralde (Northern Basque Country), but eventually as many as we can find will be tallied. From Araba, there were 17 immigrants and 177 from Gipuzkoa.

Book one will contain brief biographies of the Basques from Bizkaia, Gipuzkoa, and Araba. Book two will include the rest of the Basque Country. At this point in the publication process, the people in book two have not been counted, but the Bizkaians have been, and they number





over 4,500. These are all people that the government knew about, but others entered illegally, such as by jumping ship. So, the count is certainly incomplete, and we cannot begin to guess how many more are missing because there are no records of them, or we have not read them. For example, it would be interesting to find out if all the Basques buried at the Elko Cemetery appear in these books.

The book's biographical data of the Basques from Bizkaia and Gipuzkoa, and Iparralde are organized by towns. Hometowns were so important that, when sheepherders carved their names on trees, they often added their hometown. It did not matter if it was a hamlet of ten families. For them, it carried more significance than proclaiming they were from France or Spain. When two Basques meet in America, the first question is not "What's your name?" but "Nongo haiz?" (Where are you from?).

So the data will be catalogued by the person's last name in alphabetic order, like a phone book, within each hometown, for example: Gernika, Bilbao, Ea, Donostia, Mutriku, Gasteiz/Vitoria, Aldude, Banka, Hendaia, Maule, and so on. In Nafarroa/Navarre people identify mostly by valleys, rather than by towns, and we will follow that model. There will be people from the Valley of Baztan, Erro, Bortziri, and so on.

So, if you are reading this text and you are an immigrant—Amerikanua—be aware that your name and your biography are likely to be found in the books. And if unfortunately it is not, please let us know, and we will add it at a later date. This kind of project lends itself to be offered online, where we can easily add data as more information is obtained.

The majority of people interested in the books will be not the ex-sheepherders, but their children and grandchildren. Many of them will gain new information and insights, because many old sheepherders were notoriously tight-lipped about their herding years in the mountains. They thought that there was nothing interesting about their lives with the sheep.

JOXE MALLEA-OLAETXE

PS: The Elko Basques are known for their initiative and enterprise, and one worthy project the club could do is to erect a memorial to the Altube Brothers, who as founders of the fabled Spanish Ranch, were instrumental in attracting many Basques into Elko County. There are other worthy projects



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ARTZAIN OGI LEHIAKETA

SHEEPHERDERS BREAD 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 Ariñak Dancers.

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

JOTA CONTEST

The Fandango is essentially the national dance of the Basques. It is almost always followed by the Arin-arin. There are many variations of the Fandango and Arin-arin, including the "Jota" and "Porrusalda." The significant difference is that the Fandango uses four parts while the Jota uses just three, with the third segment being longer, usually for the singing of verses. The same applies to the Arin-arin and Porrusalda. Despite these differences, the Fandango and Jota share much in common. The steps for each segment are essentially interchangeable; i.e., if you learn steps for the Fandango you can use those for the Jota and vice-a-versa. The same applies for the Arin-arin and Porrusalda.

ADULTS – 18 YEARS AND UP

SENIORS – AGES 15 TO 17

INTERMEDIATE – AGES 9 TO 11

JUNIORS – AGES 12 TO 14

BEGINNERS – AGES 8 AND UNDER

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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 baserritarra (farmer) and arrantzalea (fisher), 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”.

AIZKORA PROBA - WOOD CHOPPING

Literally “axe test”, this rural sport more commonly known as aizkolaritza, from the Basque word for a wood-cutter. 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

Harrijasotzaileak

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 rope 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 churn 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 carreras 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.

1st Place - \$50 a 2nd Place – \$25
Limited to first ten contestants to sign up.

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.

1st Place - \$200 a 2nd Place – \$100 a 3rd Place - \$50
Limited to first ten contestants to sign up.

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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.

1st Place - \$450 a 2nd Place – \$300



SOKATIRA, TUG OF WAR

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Tug-of-war is also traditional in the Basque Country. Usually two teams of eight compete, trying to drag the other team over a line by pulling on the rope.

There are free competitions in which the weight of the competitors is ignored and more structured events where there are weight categories of 525 kg, 560 kg, 640 kg and 720 kg per team. Juvenile teams are always under 560 kg. Three lines are marked on the ground, a middle line and parallel to that at 2m distance two more. The maximum length of the rope is 32m with a circumference between 10-12.5 cm. There are 5 markers on the rope, a red marker in the middle, 2m away from the red marker on either side are white markers and 5m on either side of those are blue markers. The aim is to get the opposing team's blue marker over your own 2m line. Hands must always be on the rope and you may not support it with any other part of your body or let it slacken. Only the last member of the team is allowed to wind the rope around their body.

In Spanish this is called sogatira and in French tir à la corde.

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Thank you for your avid appreciation and longtime support of the Elko Euzkaldunak Club



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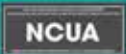
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THANK YOU!

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	Marin Wendell and Everything Elko, Cassie Stahlke, Zach Arbillaga, Kassidy Zaga, Alicia Westmoreland, Madison Frazier and Great Basin College
ARTWORK	Alex Rodríguez & Michael Winap
DANCE INSTRUCTORS	Denise Zaga, Kassidy Zaga, Christi Chabot, Cassie Alberro Sirotek, Janet Iribarne, and Holland Vanderdussen Wines
SOUND SYSTEM	Get Down Entertainment
PARADE	Mia Krenka
MC	Johnny Ysursa, Bob Echeverria
TICKETS	Adriene & Stephanie Aguirre
BAR	Zach Arbillaga, Pat Laughlin, Roger Izoco, Mitch Basanez, and Dan Landa
5K RACE	Cody Krenka
GAMES	Choch Zaga, Alfonso Ygoa, Bartolo Echebarria, and Santo Arietio
GAMES SECRETARY	Mary Ygoa
SHEEPHERDER'S BREAD	Flossie Black
LOGS	Mike & Claudia Riordan





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MASS	Maite Moiola
FLOWERS FOR MASS	Angie Heguy – Evergreen Flowershop
MEAL LINE	Ramon Zugazaga
PICNIC FOOD	Ramon Zugazaga, Choch Zaga and Frank Zaga
CHORIZOS	Flossie Black & Pete Chabot
BEEF & LAMB DONATIONS	Barnes Ranches, Inc, Dean Rhoads Ranch, Goicoechea Ranches(Pete-Glady-JJ Goicoechea & Jolene Lema), Cimarron West, RV & Mobile Home Park (John-& Roseann Carpenter), Vega Construction(Manuel Vega), Ellison Ranching Company, El Tejon Sheep Co, George Gund, III, Holland Ranch (Mitch Goicoechea), Silver Creek Ranch (Paul Inchauspe), Maggie Creek Ranch, Pete M & Deanna Peters, Paris Livestock (Pete & Rama Paris), Jess Sustacha Ranch, Julian Tomera Ranches (Thomas J & Patsy S Tomera), Glaser Land & Livestock, Marianne Glaser
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