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## Euskera as a defining feature of Euskadi

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***EUSKERA AS A DEFINING FEATURE OF EUSKADI***

A Thesis

Submitted to the Graduate Faculty of the  
Louisiana State University and  
Agricultural and Mechanical College  
in partial fulfillment of the  
requirements for the degree of  
Master of Arts

in

The Interdepartmental Program in Linguistics

By

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## TABLE OF CONTENTS

ACKNOWLEDGMENTS.....	ii
LIST OF TABLES.....	v
ABSTRACT.....	vi
CHAPTER 1. INTRODUCTION.....	1
CHAPTER 2. HISTORY.....	3
2.1 Ancient History and Theories of Origin.....	3
2.2 Arana’s Nationalism.....	4
2.3 Oppression.....	5
2.4 Response to Oppression.....	6
2.4.1 ETA.....	8
2.5 Autonomy.....	12
CHAPTER 3. <i>EUSKARA</i> .....	13
3.1 Language Isolate.....	13
3.2 Features of the Language.....	13
3.3 Royal Academy of the Basque Language.....	15
3.4 Education.....	16
CHAPTER 4. <i>EUSKARA AS A DEFINING FEATURE OF EUSKADI</i> .....	24
4.1 Other Minority Language Status and Policy.....	24
4.1.1 Irish.....	24
4.1.2 Canadian French.....	25
4.1.3 Catalan.....	25
4.2 <i>Euskara</i> -Speaking Population.....	26
4.3 <i>Euskara</i> in Society.....	27
4.3.1 <i>Euskara</i> in Government.....	27
4.3.2 <i>Euskara</i> in Media.....	28
4.3.3 <i>Euskara</i> in Entertainment.....	29
4.3.4 Band Language Data Analysis.....	31
4.4 Conclusions.....	35
NOTES.....	39
REFERENCES.....	45

APPENDIX A: BAND SURVEY 1.....	49
APPENDIX B: BAND SURVEY 2.....	55
APPENDIX C: BAND INFORMATION.....	61
VITA.....	95

## LIST OF TABLES

1. <i>Ikastola</i> Enrollment.....	8
2. Distribution of Students by Linguistic Model in the BAC.....	19
3. Distribution of Fifth-Year BGE Students among the Linguistic Models of Education in the BAC.....	21
4. Distribution of Second-Year Students Among the Linguistic Models of Education in the BAC.....	22
5. MySpace Songs by Language.....	36
6. Percentage of Home Countries Listed on MySpace by Language of Song.....	36

## **ABSTRACT**

This thesis focuses on the role of the Basque language (*Euskera* or *Euskara*) in the national identity of the Basque people. I looked at the history of Basque education, from the beginnings of the *ikastola* movement of the early 20<sup>th</sup> century to the current bilingual education system. I examined the use of *Euskara* in education from the primary school level to the university level in the Basque Autonomous Community. This research involved looking at the BAC government's detailed studies on students in the various linguistic models of education in the BAC. Other areas I discuss in this paper are the use of *Euskera* in media, government, commerce, and social settings. The majority of my research focused on the role of language in the attitudes of Basque musicians; I conducted this research via the social networking site MySpace.com. I collected data from Basque rock bands' MySpace profiles and asked members of those bands to respond to questionnaires concerning their language and education. Based on the research done by the BAC government regarding Basque education and my own research on Basque musicians, I concluded that for Basque nationalism to continue, Basque-language education must continue.

## Chapter 1: Introduction

Located in the region of the Pyrenees Mountains within the political boundaries of Spain and France is the Basque Country. Although it is a relatively small region with only 8,218 square miles, it has in the past century shown fierce nationalist pride in opposition to the governments of the states in which it lies. Much of this opposition has been connected to the Basque language, *Euskara*. Many Basques, or *Euskaldunak* (literally, “Basque speakers”) feel a strong connection between the Basque language, which is a language isolate, and the identity of its speakers as Basques instead of Spaniards or Frenchmen. Opposition began to develop due to laws that prohibited the use of the language, thereby, in the eyes of those who spoke the language, threatening the identity of the Basque people.<sup>1</sup>

The Basque Country, known as *Euskal Herria* or *Euskadi* in the Basque language, has been widely covered in the news every time violence erupts at the hands of *Euskadi Ta Askatasuna* (ETA). After Francisco Franco seized control of the Spanish government following the Spanish Civil War, the previously growing Basque nationalist movement was put on hold because of the new government’s oppressive policies, especially those regarding use of Basque and other regional languages, such as Catalan and Galician.<sup>2</sup> However, despite these oppressive policies, or perhaps because of them, Basque nationalist pride and the desire to preserve the Basque language reappeared, leading to the establishment of several organizations and institutions, such as the Royal Academy of the Basque Language (*Euskaltzaindia*), *Ekin* (the predecessor of ETA), and ETA; after Franco’s death and the subsequent easing of laws regarding regional languages and Spanish national unity, the Basque Autonomous Community was created. The revival of Basque nationalism in the mid to late 20<sup>th</sup> century sparked a renewed interest in preserving and reviving the Basque language; the autonomy granted to the Basque Country has resulted in regional government promotion of the language through means such as education.



Basque nationalists demonstrate their allegiance by using the language in television, newspapers, magazines, radio, and music. The Basque language has clearly become a large part of the recent Basque nationalist movement.

This thesis focuses on the revitalization of the Basque language as part of the Basque nationalist movement. Evidence of Basque language revival can be found in government-mandated education, government-sponsored organizations, employment requirements, and pop culture. The increasing role of language in nationalist ideology throughout Basque history is also an important component of the revitalization effort. Analysis of all of these factors shows that language revitalization efforts have been successful in promoting Basque pride and developing a strong connection between Basque identity and the unique Basque language. Basque revitalization is significant because it has found success in the face of rapid globalization that would seem to discourage the preservation of a minority language. Under the Franco regime, the Spanish state used force to try to eliminate the Basque language as it sought a united Spanish state. Revival of Basque nationalism and the Basques' hope for an independent state cannot be realized without this emphasis on the Basque language.

## Chapter 2: History

### 2.1 Ancient History and Theories of Origin

Ethnic Basques are said to be a distinct ethnic group because they share certain physical characteristics, such as short stocky bodies, dark complexions, and brown hair.<sup>3</sup> In addition to the evidence of visible physical characteristics, there exists more scientific evidence in the form of blood types; all ethnic Basques are either blood type A, B, or O, and Basques have the highest concentration of type O in the world.<sup>4</sup> The Basques also have the highest concentration of Rh negative blood; interestingly, other regions that are believed to have been inhabited by Cro-Magnons also have an above average occurrence of Rh negative blood.<sup>5</sup> Because of this blood type and certain physical characteristics that drew sharp contrasts with the French and Spanish in the past, some have claimed that the Basques are direct descendants of Cro-Magnon.<sup>6</sup> Further evidence that the Basques are an ancient people has been found in artifacts that suggest that the Basques were already an ancient people by the time of the Romans' arrival in 218 B.C.<sup>7</sup>

Nineteenth-century research on Basque origins was done on skulls; these studies arrived at a wide variety of conclusions. Among the proposed ancestors were Turks, Germans, Tartars, Magyars, and Laplanders.<sup>8</sup> Less credible evidence for Basque origins had been found seven centuries earlier by the writer Aimeric de Picaud, who determined that Basques were of Scottish origin because men of both groups wore similar skirts.<sup>9</sup> Scholars hundreds of years later suggested that Basque ancestors included Finns, Phoenicians, Eskimos, Hittites, the people of Atlantis, and Hungarians.<sup>10</sup>

Genetic research in the 21<sup>st</sup> century has found a link between the Basques and the Welsh and Irish Celts. Scientists found that the Y-chromosome in both Celts and Basques had little genetic variation; “on the Y-chromosome the Celtic populations turn out to be statistically

indistinguishable from the Basques.”<sup>11</sup> This scientific research supports suggestions over the past several thousand years that there is a link between the Celts and the Basques.<sup>12</sup>

## 2.2 Arana’s Nationalism

Basque nationalism started in 1895 with the reaction of Sabino Arana, the father of Basque nationalism, to the industrialization of the Basque regions.<sup>13</sup> Early Basque nationalists looked for characteristics that distinguished them from other groups and combined those features to create something “new.”<sup>14</sup> Finding differences is an important part of defining a nation:

To define means, above all, to establish a boundary around the entity to be defined, that is, a distinction between insiders and outsiders (Daniele Conversi, “Can Nationalism Studies and Ethnic/Racial Studies Be Brought Together?” *Journal of Ethnic and Migration Studies* 30.4 (2004) 816).

The idea of distinguishing one’s culture from that of outsiders was promoted by ETA members in later Basque nationalist ideology; Muro quotes ETA’s *White Book*:

A people that do not know their different characteristics can hardly establish a nation because they are not aware of the benefit of forming one. Once this is accomplished, a collective appreciation of these values, of these differences and peculiarities must follow, which determines the desire to realise and perpetuate a nation (Diego Muro, “Nationalism and Nostalgia: the Case of Radical Basque Nationalism,” *Nations and Nationalism* 11.4 (2005): 579-80).

Religion was a key factor in the Basque nationalist ideology of Arana. The Basque Nationalist Party, or *Partido Nacional Vasco* (PNV) established by Arana considered Catholicism an important distinguishing factor for Basque nationalism. The Basque Country was never a part of the Moorish kingdoms, and it remained a stronghold for the Christian reconquest.<sup>15</sup> Arana sought to preserve the Basque religious tradition by means of his new Basque nationalism.<sup>16</sup>

While religion was important to Arana’s brand of Basque identity, the most prominent feature of Arana’s nationalist ideology was based on the purity of the Basque ethnic group. In

the early stages of development of his ideology, he clearly believed that it was better to have an ethnic Basque population that speaks Spanish than a Basque-speaking population of immigrants:

If we had to choose between a province of Bizkaya populated by “maketos” [immigrants] that would only speak Basque language and a Bizkaya populated by Bizkaños [people of Basque origin] that would only speak Castilian, we would certainly choose the latter, because the Basque substance, which can be purified when contaminated by foreign influence, is preferable to a foreign substance whose properties can never be changed (Juan Diez Medrano, *Divided Nations: Class, Politics, and Nationalism in the Basque Country and Catalonia* (Ithaca: Cornell University Press, 1995) 139).

### **2.3 Oppression**

When Franco seized power, he promoted a purely Spanish nationalism that viewed nationalist movements such as those in Catalonia and the Basque Country as threats.<sup>17</sup> The Basque provinces of Guipuzcoa and Biscay were particularly targeted by Franco because they had fought on the side of the Republicans, Franco’s opponents, during the Spanish Civil War.<sup>18</sup> While the Franco regime limited the use of all regional languages to private life, the Basque language took an especially strong blow.<sup>19</sup> Citizens were not allowed to use the Basque language in personal names, business names, official documents, the civil register, religious ceremonies, conversation outside the home; the laws against the Basque language even prohibited it from being used on grave markers.<sup>20</sup>

Franco’s oppression of minority languages included banning their use in schools. The *ikastola* (Basque-language school) movement had its roots in the early 20<sup>th</sup> century as an alternative to the monolingual Spanish education that Basque intellectuals claimed was preventing Basque children from performing well in school.<sup>21</sup> Supporters of the movement were members of the Biscay-based group *Euzko Ikastola Batza*; the primary leaders of the *ikastola* movement were members of the PNV or held opinions similar to those of PNV members.<sup>22</sup> *Ikastolas* followed approaches of multilingual pedagogy: in one, the students learned in Basque,

and in the other, the students learned Basque.<sup>23</sup> The linguistic approach each *ikastola* followed depended on the location of the school and the number of Basque speakers in the area; the former was used in Basque-speaking areas, and the latter was used in areas where residents did not speak Basque.<sup>24</sup> The use of Basque in the *ikastolas* of non-Basque-speaking areas was gradually increased each year.<sup>25</sup> However, the *ikastola* movement was put on hold for several years at the beginning of the Franco era before of his regime's repression of minority languages<sup>26</sup>.

## **2.4 Response to Oppression**

Franco's oppression of regional languages such as Basque spread to religion, one of the key features of Arana's nationalist ideology; Spaniards were urged to "speak Christian" at all times, even in private.<sup>27</sup> However, Jesuit priests continued to speak Basque to their parishioners and deliver Basque homilies, and Basque Catholics, while following the religion that Franco wanted to spread throughout Spain, prayed in Basque.<sup>28</sup> The Fransiscans of Aranzazu further encouraged the preservation of the Basque language through radio broadcasts.<sup>29</sup>

Jesuits have long played an important role in the preservation of the Basque language by keeping written records of oral tradition that would have otherwise been lost because the speakers who originally produced the oral works were illiterate.<sup>30</sup> They have supported the spread of the language through Basque publications and broadcasting.<sup>31</sup> When *Euskaltzaindia* (The Royal Academy of the Basque Language) was established, Jesuits were among its members; one of these Jesuit members was Txema Auzmendi, who was one of the founders of the Basque newspaper *Egunkaria* in 1990.<sup>32</sup> Auzmendi was one of the ten *Egunkaria* staff members who were arrested when the Spanish government shut down the newspaper for allegedly having ties to ETA.<sup>33</sup>

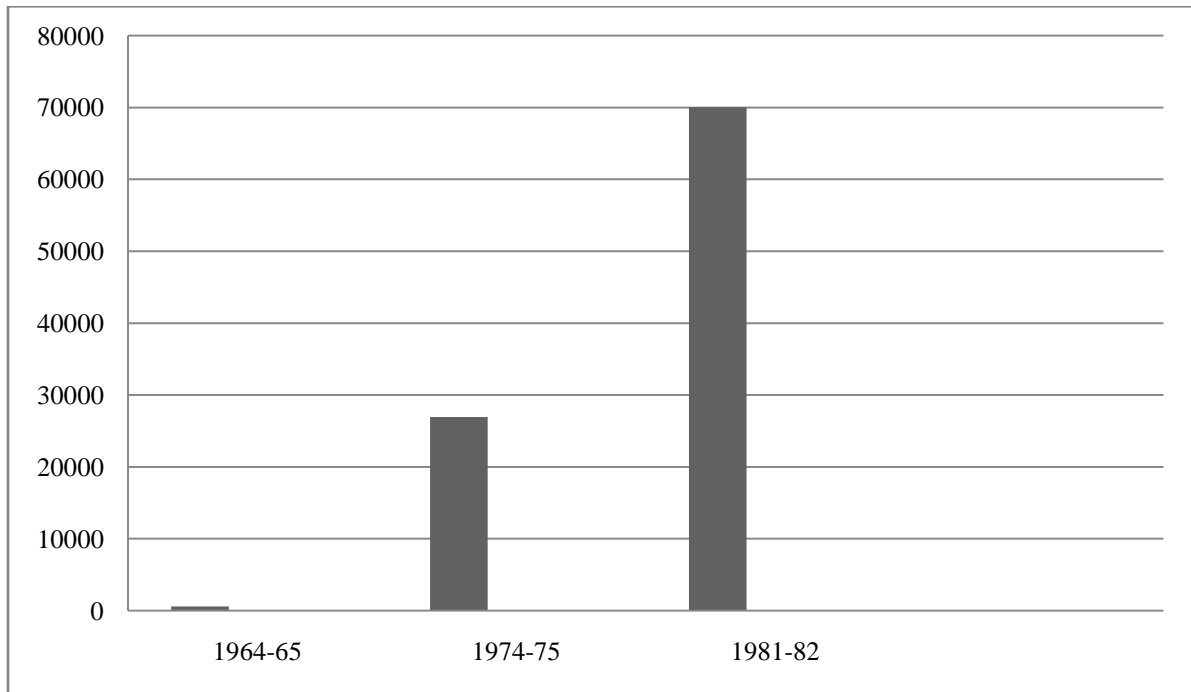
With the Spanish Civil War and the Franco regime's rise to power and subsequent oppression, the *ikastola* movement lost momentum.<sup>34</sup> However, in the 1960s, the *ikastolas* were revived somewhat clandestinely.<sup>35</sup> The young Basque nationalists' new focus on language helped fuel the *ikastola* movement.<sup>36</sup> The *ikastolas* were organized into regional federations that worked on issues such as finding Basque-speaking teachers, obtaining teaching supplies, seeking legal protection, and taking steps toward legalization of the schools.<sup>37</sup>

These Basque schools became more than a means of education: they became part of a social movement among Basque nationalists.<sup>38</sup> Parents chose to enroll their children in *ikastolas* for reasons dealing with national identity and the desire to preserve their language; parents also wanted their children to have a different type of education than the oppressive one they had had under Franco.<sup>39</sup> With the new focus on language as a part of Basque nationalism, enrollment in *ikastolas* increased dramatically after the 1960s revival.

The legal protection that the regional *ikastola* federations sought existed in only Navarre at first, but after the death of Franco, Navarre's laws on *ikastolas* became more harsh, while those in other regions loosened.<sup>40</sup> The lengthy process of making *ikastolas* official began in 1977 with meetings between the *Consejo General Vasco* and the Ministry of Education.<sup>41</sup> The following year, the *Consejo General Vasco* legally recognized the *ikastolas*, although the *ikastolas* in Navarre were merely "tolerated" until 1986.<sup>42</sup> In 1993, most of the *ikastolas* chose to become public.<sup>43</sup>

The linguistic goals of the *ikastolas* changed from the desire to simply preserve the language to the desire to make the language one that is used in everyday communication.<sup>44</sup> Therefore, the teaching methods of the *ikastola* came not from educational theories but from the desire to reclaim the Basque language as a living language.<sup>45</sup>

**Table 1: *Ikastola* Enrollment**



Source: López-Goñi, Irene. *Ikastola in the Twentieth Century: an Alternative for Schooling in The Basque Country. History of Education* 32.6 (2003): 673.

### 2.4.1 ETA

Although the infamous *Euskadi Ta Askatasuna* (ETA) wasn't established until 1959, its Basque nationalist ideals originated with Sabino Arana in 1895. ETA began to take shape with a discussion group established by eight students in 1952; that discussion group, whose founders were located in Bilbao and San Sebastian, was called *Ekin* ("To Act").<sup>46</sup> Early ETA members (*etarras*) had to use family libraries to learn about early Basque nationalist ideology because of Franco's censorship of anything that contradicted the official ideology of the Spanish state; their reading materials included those written by pre-Civil War Basque nationalists Father Estella, Engracio de Arantzadi, Lehendakari Agirre, and the father of Basque nationalism, Sabino Arana.<sup>47</sup> ETA's ideology was not an exact duplicate of Arana's brand of nationalism, however.

The nationalist ideology promoted by Arana had a strong emphasis on race and religion; the nationalist ideals put forth by ETA focused more on language and the desire to be Basque.

*Ekin* evolved into the “armed separatist” ETA, which was born in 1959 with the intention of bringing about a socialist Basque state.<sup>48</sup> However, for early ETA members, the preservation of the Basque culture and language was a higher priority than the creation of an independent state.<sup>49</sup>

Early ETA members called for the use of the Basque language to mobilize the Basque nationalist cause. This stance on the use of *Euskera* represented a change in Basque nationalist ideas from the earlier race-based Basque identity defined by Arana. ETA promoted a voluntary “Basqueness”, and this included the use of *Euskera*.<sup>50</sup> Early ETA members believed that “it was the ‘will’ to be Basque that mattered, not genetic characteristics, and the expression of that will was the Basque language.”<sup>51</sup> Frederico Krutvig, a member of the Academy of the Basque Language and a writer who was very influential in the ideology of early ETA members, expressed a belief that language and culture were more important defining features of a Basque nation than race was:

Considering another absurd situation, I believe that a black man from the Congo, who has learnt the Basque language since he was young and who has lived among Basques, is more Basque than the son of people with Basque origins [Euskaldún], and including Basque surnames, who does not know the Basque language (Juan Diez Medrano, *Divided Nations: Class, Politics, and Nationalism in the Basque Country and Catalonia* (Ithaca: Cornell University Press, 1995) 139).

Followers of Krutvig’s view tolerated immigrants if they assimilated to Basque culture, but Arana viewed assimilation to Basque culture as impossible and considered immigrants to be a threat to the purity of the Basque race.<sup>52</sup>

ETA’s approach to achieving its goals for Basque nationalism was more active than the approach of the PNV; ETA’s methods called for violence against the Spanish government.<sup>53</sup>



ETA's call for violence was a result of their ideology, which in the 1960s was significantly influenced by Krutvig's book *Vasconia*.<sup>54</sup> This book "borrowed from Third World national-liberation movements. According to this ideology the situation of the Basque Country was one of colonialist—later imperialist—oppression that could only be redressed through a revolutionary war."<sup>55</sup>

ETA followed the "action-repression spiral" strategy, which called for violence initiated by ETA members.<sup>56</sup> The goal of this strategy was "to trigger a series of political and social reactions that would eventually lead to direct confrontation between the Basque people and the state."<sup>57</sup> This confrontation would be the result of the Basque people feeling more oppressed by the government.<sup>58</sup> ETA's violence led to the achievement of the goals of the action-repression spiral. The violence started when Txabi Etxebarrieta and Inaki Sarasqueta killed a member of the *Guardia Civil* who was trying to arrest them following a bank robbery<sup>59</sup>; in turn, the *Guardia Civil* killed Etxebarrieta, causing reactions against the police across the Basque Country.<sup>60</sup> ETA's reaction to Etxebarrieta's death was the murder of Meliton Manzananas, an unpopular police officer.<sup>61</sup> The cycle of violence continued and led to mass arrests by the Franco regime and then "torture, deportation, and ... the declaration of a State of Exception in Guipuzcoa."<sup>62</sup> All of this chaos led to the Burgos Trials, during which 16 members of ETA were tried by a military court; during this time, a State of Exception was declared across Spain.<sup>63</sup>

After Franco's repression of ETA members and the State of Exception declarations, ETA gained widespread sympathy.<sup>64</sup> Giving into international pressure, Franco commuted the defendants' death sentences.<sup>65</sup> This compromise showed Franco as vulnerable for the first time in decades.<sup>66</sup> This vulnerability showed ETA's achievement of two of its goals through the action-repression spiral: "to be known and admired by the population" and "to be able to motivate mass mobilization against the Franco regime."<sup>67</sup>

Since it began its “action-repression spiral” in 1968, ETA has been responsible for over 800 deaths. The deadliest years of ETA’s violence were 1978-80, when 235 people lost their lives at the hands of ETA.<sup>68</sup> Public support for ETA has faded since the Franco era, when human rights issues could justify the violent acts of ETA; the Basque Country’s current autonomy keeps many from supporting ETA.<sup>69</sup>

Today ETA is classified as a terrorist organization by both the United States and the European Union. ETA recently threatened new attacks if *Herri Batasuna*, the political party associated with ETA, was not allowed to participate in the regional elections on May 27.<sup>70</sup> *Batasuna* was not allowed to participate in the elections. *Batasuna* has been banned since 2004 for refusing to comply with a new law that required all political parties to denounce violence.<sup>71</sup>

However, *Batasuna* appears to have found various ways of attempting to participate in the elections while not violating the law. In March 2007, *Batasuna* members announced a new political party, *Abertzale Sozialisten Batasuna* (Socialist Patriotic Unity), which *Batasuna* members hope will be able to participate in the May elections; government officials claim it is just *Batasuna*’s scheme to take part in the elections while not violating the law prohibiting *Batasuna* from being politically active.<sup>72</sup> Shortly after, in April 2007, *Batasuna* announced that it would register politically independent sympathizers of the party for the May elections.<sup>73</sup> The Spanish government thinks that the attempt of *Eusko Abertzale Ekintza*-Basque Nationalist Action (EAE-ANV) to place candidates in the upcoming local elections is another part of *Batasuna*’s attempts to participate; EAE-ANV, a leftist party that formed in 1930 after a split with the PNV and has not been active for years, denies the government’s allegations.<sup>74</sup> The Spanish government sought to squash all of these actions that it considers attempts of *Batasuna* to participate.

In June of 2007, following the May regional elections, ETA announced an end to the “permanent” ceasefire that it had declared in March of 2006. ETA blamed the Spanish government for continuing to arrest ETA members while engaging in peace talks with the group. Zapatero’s government in turn blamed ETA, who Zapatero insisted had already broken the ceasefire in December 2006 with the Madrid airport bombings. *Batasuna* leader Arnaldo Otegi blamed both ETA and Zapatero’s government for the breakdown of peace talks but blamed only ETA for the end of the ceasefire.<sup>75</sup>

Since ETA’s termination of the ceasefire, Spain has taken stronger action against suspected ETA members. This action has included a refusal to grant travel permits to *Batasuna* negotiation team members Otegi and Pernando Barrena, who were invited by the Institute for Democratic Alternatives (IDASA) to visit South Africa for a presentation on the South African peace process. Otegi was further punished when the Supreme Court confirmed a 15-month prison sentence for him because of a speech he gave at a 2003 commemoration ceremony for executed Basque activist Argala.<sup>76</sup>

## **2.5 Autonomy**

The Basque provinces of Bizkaia (or Vizcaya), Gipuzkoa (or Guipúzcoa), and Araba (or Alava) were joined together to form the Basque Autonomous Community in 1979.<sup>77</sup> Navarre, another Basque-speaking region, did not become part of the BAC, but it now has autonomous powers of its own, and Basque is now co-official in the Basque-speaking part of Navarre.<sup>78</sup> The BAC elects its own regional president and has autonomy in several regards, but this autonomy has not been enough to satisfy ETA and its sympathizers. It has been enough, however, to cause ETA to lose some of its supporters who do not feel that acts of violence committed by ETA can be justified any longer.

## Chapter 3: *Euskara*

### 3.1 Language Isolate

During the last century, the Basque language, *Euskara*, has played a significant role in the view the Basques have of themselves as a distinct culture, due in part to the unique nature of the language. Basque is a language isolate; it is not related to any known languages. Over the years, many theologians and scholars, some more serious than others, have proposed theories on the origin of the Basque language. Today some of these theories seem preposterous; however, at one time, they were quite common. During the late 18<sup>th</sup> and early 19<sup>th</sup> centuries, these language origin theories were closely related to religion; some people thought that Basque was the world's first language, and Abbé Dominique Lahetjuzan (1766-1818) claimed that Basque was spoken by Adam and Eve in the Garden of Eden.<sup>79</sup> Closely related to that claim was the claim of Abbé Diharce de Bidassouet, who asserted that God Himself spoke Basque.<sup>80</sup> Later theories were developed by scholars, not clergy.

### 3.2 Features of the Language

Sentences in this unique language usually follow the word order S O V. However, the word order changes for negative sentences, in which the verb is preceded by *ez* (not) and followed by the object of the verb (S V Neg. O).<sup>81</sup> For example:

**Ni Whitney naiz (S O V) (*I am Whitney*)**

I Whitney am

**Ni ez naiz Whitney (S neg. V O) (*I am not Whitney*)**

I not am Whitney

The word order of yes/no questions is the same as that of the above affirmative statement; King offers this example<sup>82</sup>:

**Hau Igeldo da? (S O V) (*Is this Igeldo?*)**

This Igeldo is?

Information questions that use a question word or interrogative expression take a different word order from yes/no questions and affirmative statements.<sup>83</sup> In these questions, the question word or expression begins the sentence and is then followed by the verb and subject. Basque question words and expressions include **zer** (*what*), **nor** (*who*), **zein** (*which*), **non** (*where*), **noiz** (*when*), **nola** (*how*), **zen-bat** (*how many, how much*), and **zer ordatun** ([*at*] *what time*).<sup>84</sup> The following examples illustrate the difference in word order between information questions and affirmative statements<sup>85</sup>:

**Zer da hori? (S V O) (What is that?)**

What is that?

**Hori eliza da. (S O V) (That is a church).**

That a church is.

As the question starts with the question word, which indicates the focus of the information that the speaker is seeking, the focus of information in a non-interrogative response to a question can also determine the sentence's word order.<sup>86</sup> The focus of the sentence, *galdegai* in Basque, precedes the verb in a Basque sentence.<sup>87</sup> For example, the Basque sentence for "My sister lives in Texas" could have one of two word orders, depending on whether the focus of the information is **who** lives in Texas or **where** my sister lives:

**Question: Non bizi da zure ahizpa? (Where does your sister live?)**

Where live is your sister?

**Answer: Nere ahizpa Texasen bizi da. (My sister lives in Texas)**

My sister Texas-in live is.

**Question: Nor bizi da Texasen?** (*Who lives in Texas?*)

Who live is Texas-in

**Answer: Nere ahizpa bizi da Texasen.** (*My sister lives in Texas*)

My sister live is Texas-in.

### **3.3 Royal Academy of the Basque Language (*Euskaltzaindia*)**

The Basque term for their language is *Euskara*; an alternate spelling is *Euskera*. Basque is a non-Indo-European language with no known relation to any other existing languages. The oldest evidence of the language was found in Roman transcriptions of Basque proper names, suffixes, and adjectives in the Aquitanie.<sup>88</sup>

Today Basque has between 600,000 and 700,000 speakers; Basque has never had more than this number of speakers in its recorded history.<sup>89</sup> The language is now officially guarded by the Royal Academy of the Basque Language, or *Euskaltzaindia*. The Academy, established in 1919, was a result of the Basque Renaissance (*Eusko Pizkundea*), which took place from 1876-1936.<sup>90</sup> The goals of the Academy were listed in their articles, which have been amended many times; the objectives of the Academy listed in their original articles were the following:

Art. 1. The aim of this institution is to watch over the Basque language, paying close attention to its promotion, both philologically and socially.

Art. 2. Accordingly, the Academy deals with both these areas in their respective sections: the Research Section and the Tutelary Section, with members belonging to both (Royal Academy of the Basque Language, <http://www.euskaltzaindia.net>).

The desire to promote the Basque language developed at a time after the death of Sabino Arana, who had established the PNV in 1895 as a response to increased modernization in the Basque Country that had brought with it people from other parts of Spain and had led to primary school instruction in Spanish.<sup>91</sup> While Arana believed that speaking Basque would help keep out Spanish influence, he promoted a racial Basqueness.<sup>92</sup> Just before the Academy was established in 1919, the Congress of Basque Studies took place in 1918; at this point, the Basque language

was considered a central part of Basque culture that should be preserved.<sup>93</sup> The focus on the promotion of the Basque language continued to grow, and it later became a central part of the nationalist ideology of ETA, the infamous Basque nationalist terrorist group.

Today *Euskara* and Spanish are both official languages in the BAC. According to the Basque Autonomy Statute of 1979, all citizens of the BAC have the right to know and use both Basque and Spanish.<sup>94</sup> However, fewer than half of those who live in the Basque-speaking region know the Basque language.<sup>95</sup> While Spanish is the mother tongue of 74% of the inhabitants of the BAC, the use of Basque and Spanish has increased because of the introduction of Basque into the education system.<sup>96</sup>

### **3.4 Education**

Starting in 2008 all public school students will learn in only Basque.<sup>97</sup> However, the current system is bilingual. With the Bilingual Decree of 1983, a bilingual education system was established in the Basque Country.<sup>98</sup> The education system in the BAC has three models for the use of Basque in its classrooms according to the Basque Public Education Act (statute No 1/1993).<sup>99</sup> In Model A schools, students receive instruction in Spanish, and Basque is taught as another subject. Schools that follow Model B are bilingual and hold classes in both Spanish and Basque. Finally, Model D calls for classes to be taught in only Basque, and Spanish is taught as another subject. Some statistics also list a Model X, which is Spanish-only education that is almost non-existent in the Basque Country today. The absence of a Model C can be explained by the fact that the letter C is not used in the Basque language except in proper names and foreign words.<sup>100</sup>

Instruction in Model A has the following language objectives for its students:

- Understand Basque well
- Be prepared to give basic explanations in Basque on everyday matters
- Strengthen positive attitudes towards Basque

-Prepare student for participation in Basque environments (Nick Gardner, *Basque in Education in the Basque Autonomous Community*, Vitoria-Gasteiz: Eusko Jaurlaritzaren Argitalpen Zerbitzu Nagusia, 2000, 44).

Model B schools use Basque and Spanish equally in their classes; this model provides a way for Spanish-speaking students to improve their Basque language skills.<sup>101</sup> The language objectives of Model B include the following:

- Acquire suitable competence to perform in Basque as well as securing a high level of comprehension
- Prepare students to carry out further studies in Basque (Nick Gardner, *Basque in Education in the Basque Autonomous Community*, Vitoria-Gasteiz: Eusko Jaurlaritzaren Argitalpen Zerbitzu Nagusia, 2000, 44).

Schools that follow the linguistic Model D are the opposite of schools in Model A; Model D schools hold all of their classes in Basque and teach Spanish as a separate subject. Model D education is intended primarily for students who already speak Basque.<sup>102</sup> The language objectives for students in Model D schools include the following:

- Strengthen competence in Basque, enriching language skills and converting Basque into an instrument of communication for conversation and teaching
- Strengthen the community of Basque-speaking students to stand up to the pressures of the Spanish-speaking environment and to make it a driving force in the Basquisition of the inhabitants of the Autonomous Community of the Basque Country
- Obtain a satisfactory knowledge of Spanish (Nick Gardner, *Basque in Education in the Basque Autonomous Community*, Vitoria-Gasteiz: Eusko Jaurlaritzaren Argitalpen Zerbitzu Nagusia, 2000, 44).

The Basque government published *EIFE 2: Influence of Factors on the learning of Basque* (*EIFE 2 Euskararen Irakaskuntza: Faktoreen Eragina*), a study on students in their fifth year of Basic General Education (BGE) in the linguistic models A, B, and D. The first *EIFE* linguistic study started during the 1983-84 school year and examined students in both the second and fifth years of BGE; three years later, for the *EIFE 2* study, researchers looked again at the students who had been in their second year during *EIFE 1*.<sup>103</sup>



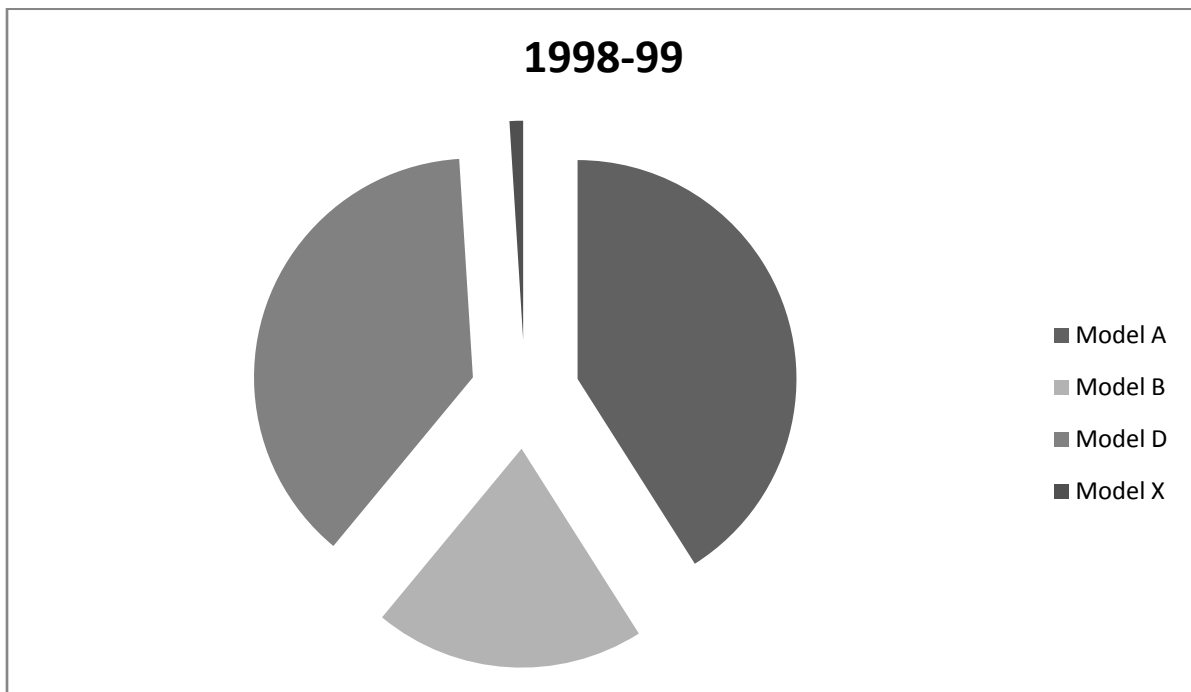
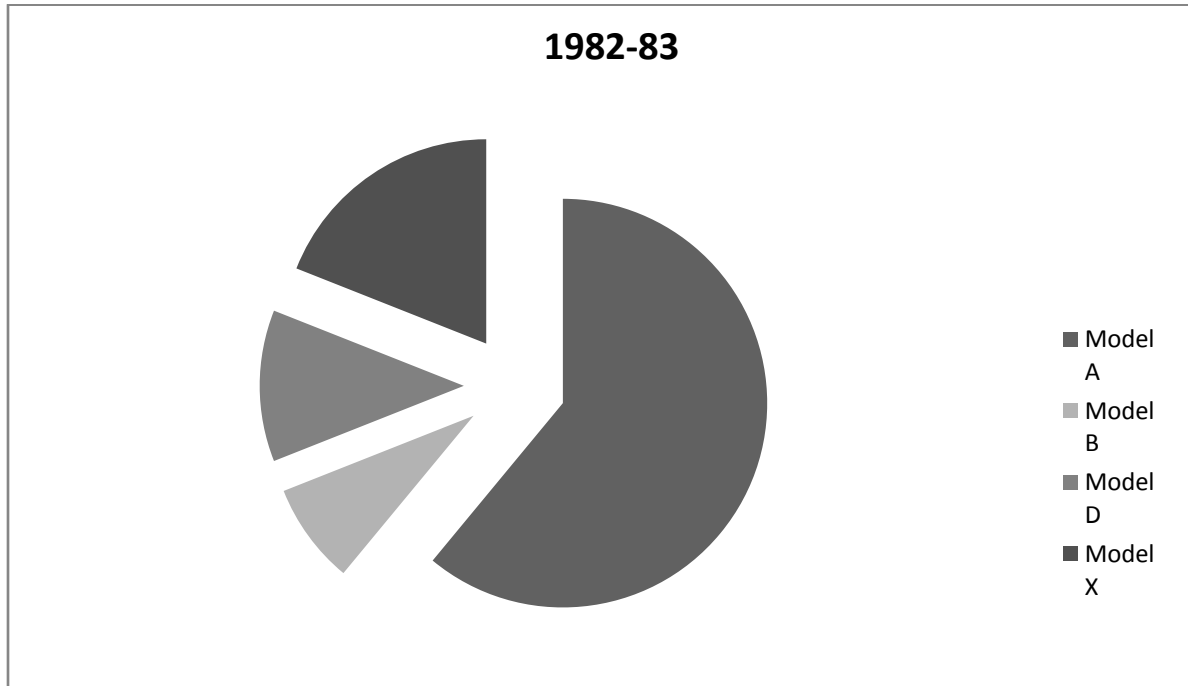
*EIFE 2* investigated the influence of various factors in the learning of Basque among the students studied in the three models. The study examined both Spanish and Basque language skills. Researchers in the study administered tests to measure students' levels in listening, speaking, reading, and writing in both languages.<sup>104</sup> The *EIFE 2* study found that Spanish performance levels varied little from model to model, while Basque skills were directly related to the time spent studying Basque; on average, students in Model D (Basque learning with Spanish taught as a subject) showed a balanced mastery of both languages.<sup>105</sup> When less than 40% of a student's schoolwork was done in Basque, the student's mastery of Basque was noticeably lower than that of students who did more than 40% of their schoolwork in Basque.<sup>106</sup>

Other factors in the study included the sociocultural levels of the students' families, language use outside the classroom, language use within the family, and the native language of the mothers of students.<sup>107</sup> The results of the *EIFE 2* study showed that while Spanish skills were not affected much by social factors, Basque skills were. Being part of a Basque-speaking social setting led to higher test results in Basque.<sup>108</sup> The study found that students whose parents were originally from the Basque Country had better test results in Basque; parental origin did not appear to have much impact on student learning of Spanish.<sup>109</sup> Students in models B and D had better performance in Basque if their parents also spoke Basque.<sup>110</sup> Furthermore, students whose families spoke Basque in their homes had higher mastery of Basque.<sup>111</sup> Finally, in the bilingual education setting of Model B, the consideration of oneself as Basque led to higher test scores in the Basque language.<sup>112</sup>

In 1991, the Basque government published *EIFE 3. Euskararen Irakaskuntza: Faktoreen Eragina*, (*EIFE 3: Influence of Factors on the Learning of Basque*); this time the study focused on students in the second year of BGE. They compared statistics on the enrollment of second-

year students among the linguistic models during the 1983-84, 1987-88, and 1989-90 school years.

**Table 2: Distribution of students by linguistic model in the BAC**



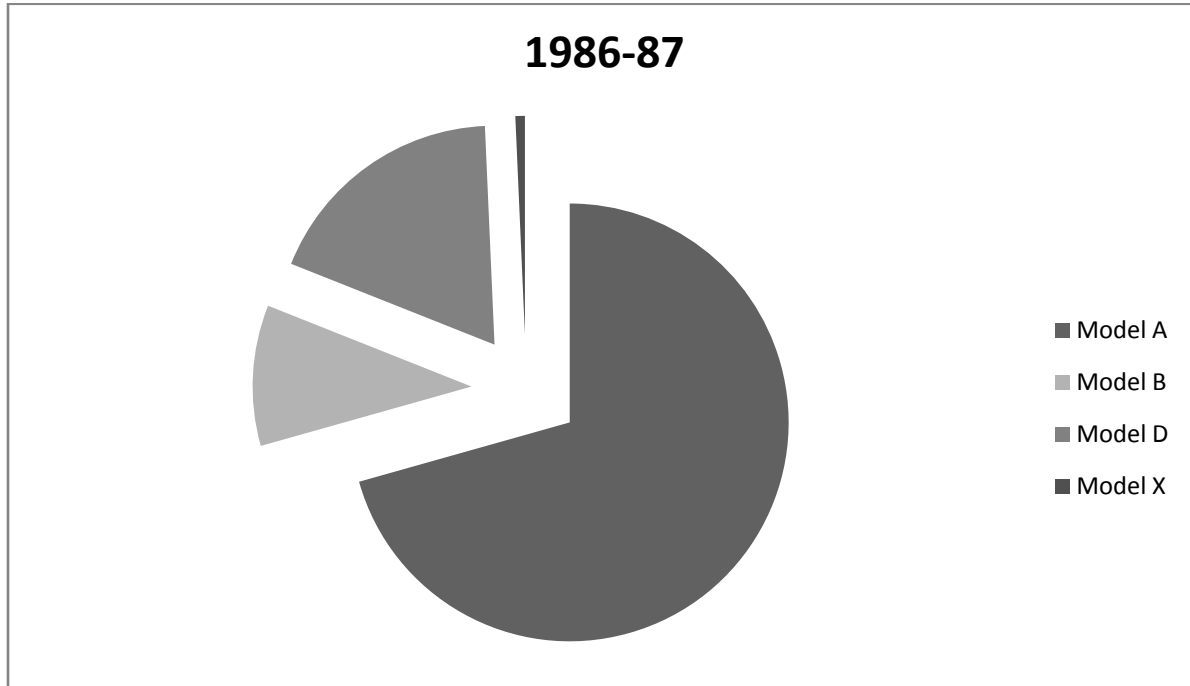
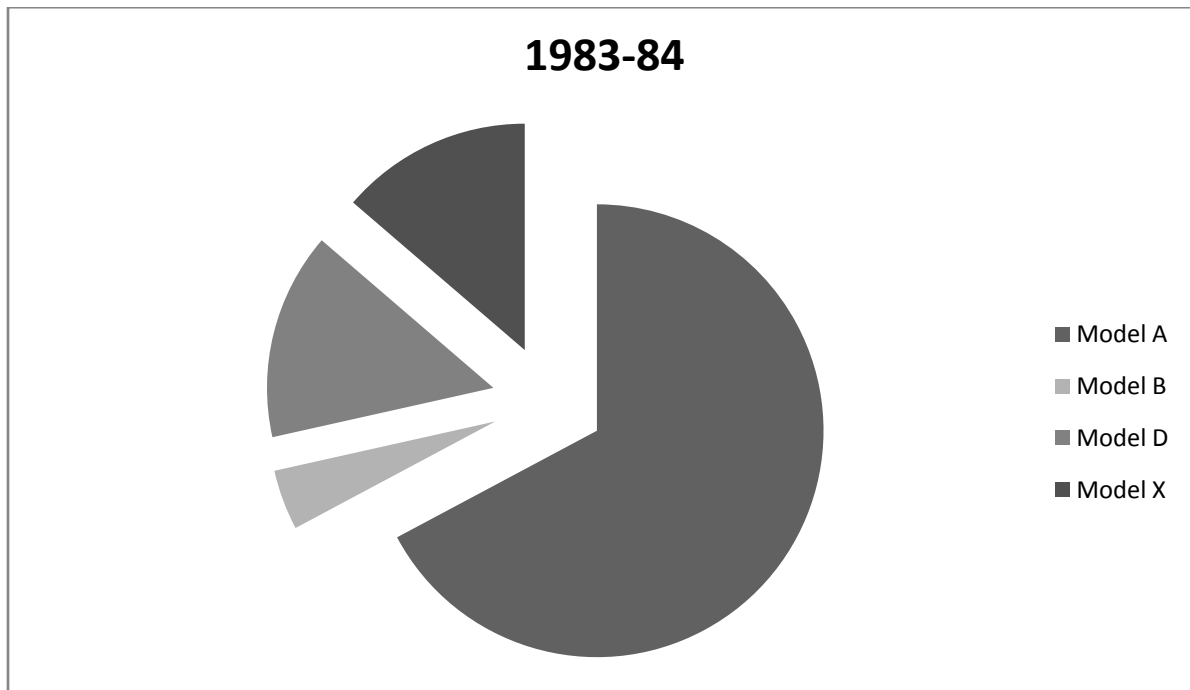
Source: Gardner, Nick. *Basque in Education in the Basque Autonomous Community*. Vitoria-Gasteiz: Eusko Jaurlaritzaren Argitalpen Zerbitzu Nagusia, 2000: 66-67.

The *EIFE* study also examined other language factors within each model. They compared the language used among classmates in each model; not surprisingly, the most common language spoken among Model A (monolingual Spanish education) students was Spanish, and the most common language spoken among Model D (monolingual Basque education) students was Basque.<sup>113</sup> Among Model B students, the highest percentage of students surveyed spoke only Spanish, with relatively little variation among Basque, mostly Basque, both, and mostly Spanish.<sup>114</sup> In Models A and D, similar patterns were found in a survey on the language spoken by students with their teachers outside the classroom; the most obvious difference between the classmate language survey and the student-teacher language survey was found in Model B, in which most students were found to speak Basque with their teachers outside the classroom.<sup>115</sup> The *EIFE 3* study also surveyed the attitudes of students towards both Spanish and Basque; attitudes towards Basque were primarily positive in all models, while there were some negative attitudes toward Spanish in Model D.<sup>116</sup>

An analysis of sociolinguistic factors was also included in the *EIFE 3* study. Researchers divided the region into four sociolinguistic zones and determined the percentage of Basque speakers in each zone; zone 1 had the lowest percentage of Basque speakers (0-18%), and zone 4 had the highest percentage (71-100%).<sup>117</sup> The researchers then looked at the distribution of schools of each linguistic model among the zones.<sup>118</sup> The primary language of instruction corresponds directly to the region's dominant language, with the bilingual Model B schools present in all zones but being used primarily in zones 1 and 2.<sup>119</sup>

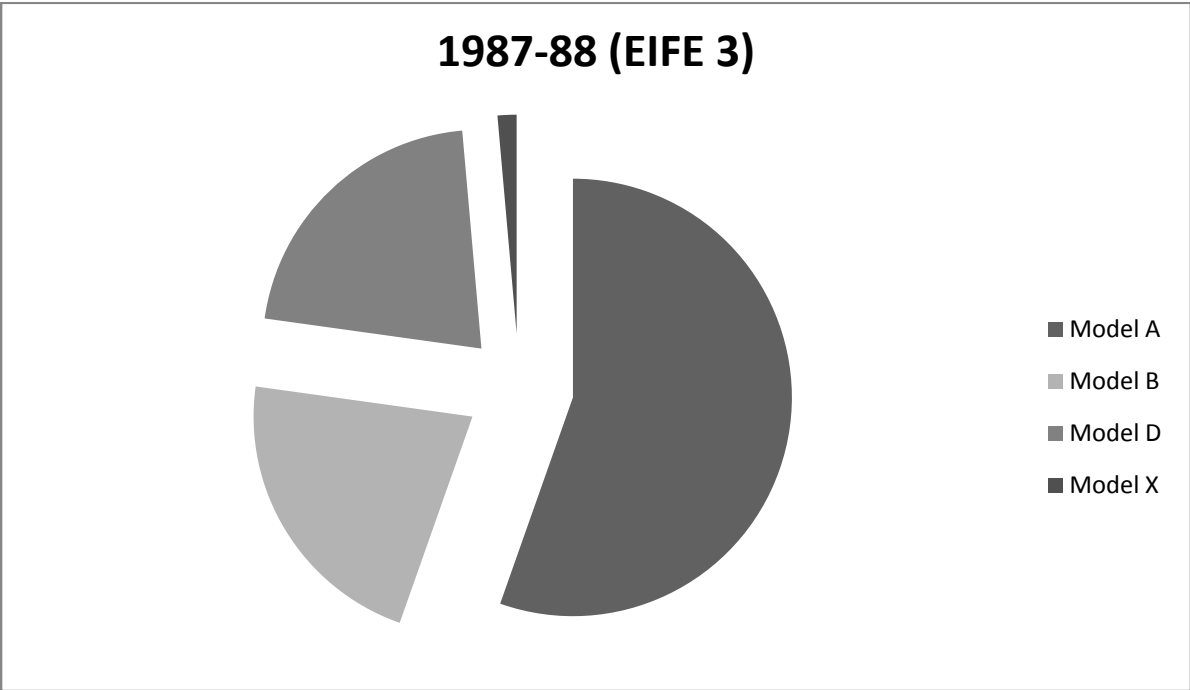
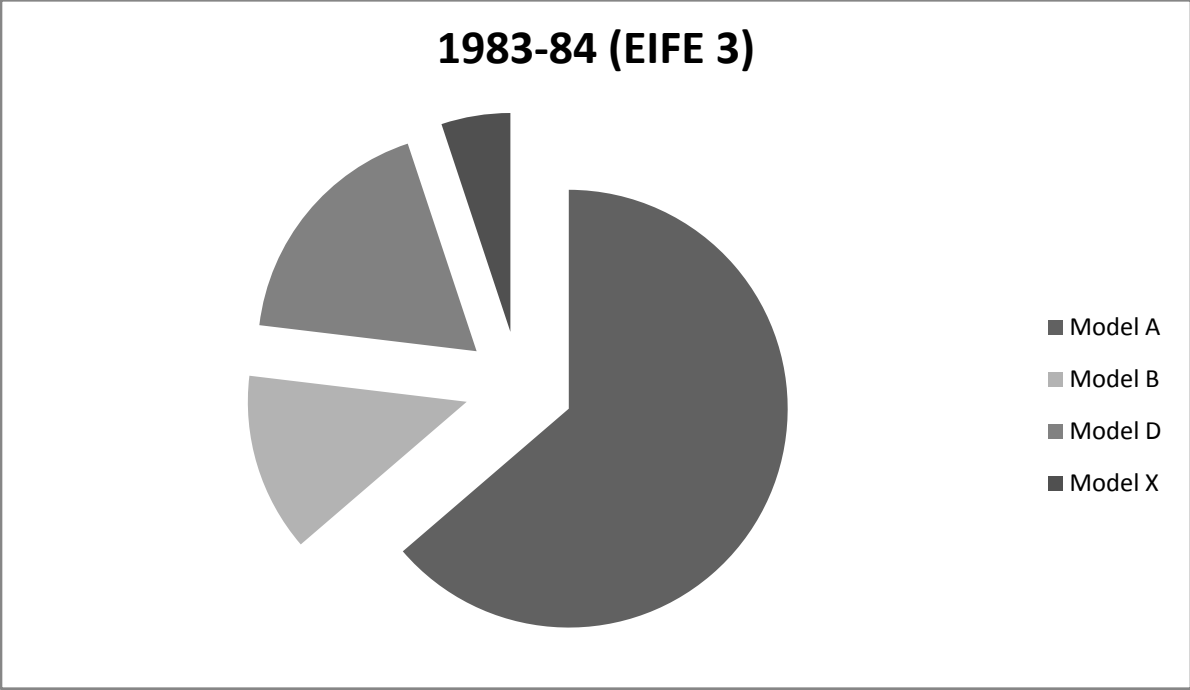
At the university level, students may take Basque classes, and some classes are taught in Basque; for example, 39% of the required courses at the University of the Basque Country (*Euskal Herriko Unibertsitatea*) are taught in Basque.<sup>120</sup> Students may also submit assignments written in Basque.<sup>121</sup>

**Table 3: Distribution of fifth-year BGE students among the linguistic models of education in the BAC**

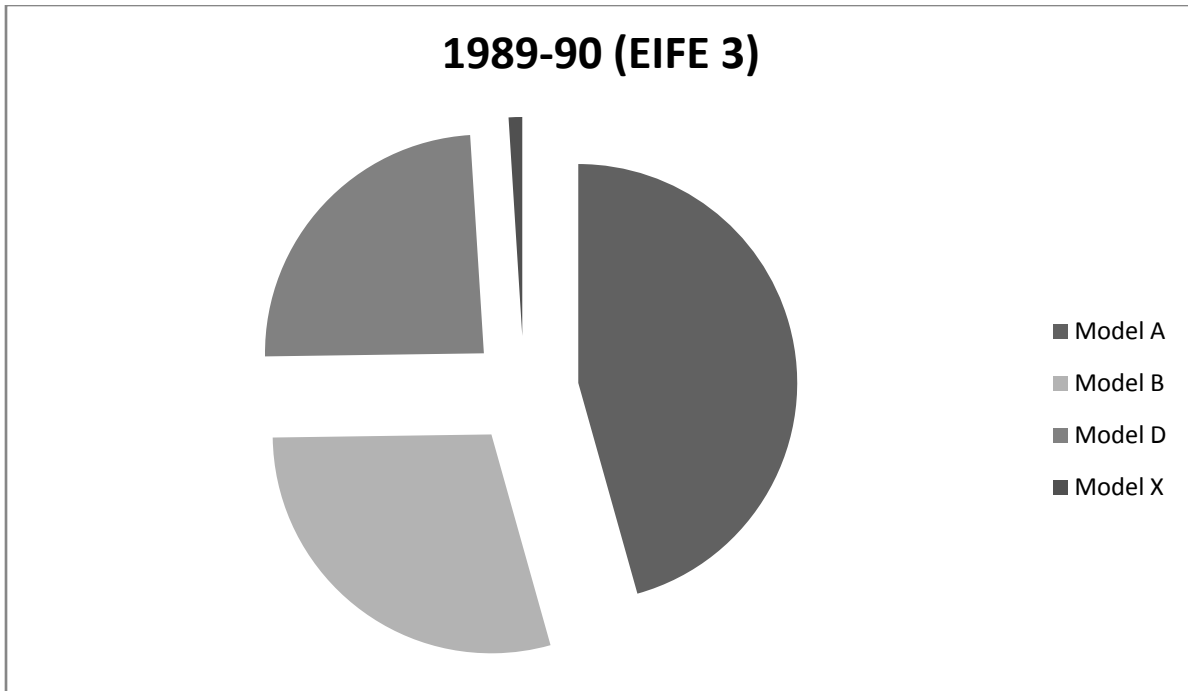


Source: Sierra, J. and I. Olaziregi. *EIFE2 : Influence of Factors on the Learning of Basque: Study of the models A, B and D in fifth year Basic General Education*. Gasteiz, Spain: Central Publications Service of the Basque Government, 1989.

**Table 4: Distribution of second-year students among linguistic models of education in the BAC**



(Table con'd)



Source: Sierra, J. and I. Olaziregi. *EIFE 3: Influence of Factors on the learning of Basque: Study of the Models A, B and D in second year Basic General Education*. Gasteiz, Spain: Central Publications Service of the Basque Government, 1991.

## Chapter 4: *Euskara* as a Defining Feature of *Euskadi*

### 4.1 Other Minority Language Status and Policy

#### 4.1.1 Irish

In the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, many new nation-states and new national identities developed throughout Europe.<sup>122</sup> As the leaders of many of the new nation-states used their common language to aid in their claims to self-determination, Irish Gaelic also played an important part in the re-building that Ireland was forced to do after the war for independence (1919-1921) and the civil war (1922-1923), both of which created divisions within the nation.<sup>123</sup>

While Irish is the official language of Ireland, English remains the most commonly spoken language.<sup>124</sup> However, the number of Irish Gaelic speakers is increasing. The revival of the Irish language began in the late 19<sup>th</sup> century; the establishment in 1892 of the Gaelic League and the government's institutionalization of the language in 1922 were some of the early steps taken toward language revival.<sup>125</sup> While the Irish language was symbolically important to many people after Ireland won its independence, in later years some people wanted the language to have more than just symbolic importance; citizens worked to make Irish the spoken language of their country.<sup>126</sup> This process involved requiring Irish lessons in school, requiring employees of the Civil Service to speak Irish, and requiring students to speak Irish in order to attend the National University of Ireland.<sup>127</sup>

The number of Irish Gaelic speakers increased by 200,000 between the years of 1996 to 2004.<sup>128</sup> One cause of this increase is education; another factor is Irish-language media.<sup>129</sup> "The regular transmission of a song or a play in the national language will be a powerful factor in the creation of the national being."<sup>130</sup> Irish language supporters began demanding Irish-only radio stations and television channels; a separate Irish television channel began broadcasting in 1996.<sup>131</sup>

The strongest force in reviving the Irish language may be the government. Irish government positions are increasingly requiring competency in Irish Gaelic. The use of Irish in the government increased with the Official Language Act passed in 2003.<sup>132</sup>

#### **4.1.2 Canadian French**

For Americans, perhaps the most well known minority language issue is the one that their northern neighbors have been dealing with for years. As in the Basque Country, French-speaking Canadians have pressed for independence. The people of Quebec have been successful in making French the primary language used in both government and commerce, although English is also available in federal issues.<sup>133</sup> Canadian French has also grown to dominate the media, as French is required on all billboards and public signs, and Radio-Canada must be broadcast in Canadian French.<sup>134</sup> “Quebec...has shown that smaller languages, given sufficient economic power and policy planning, can resist even the strongest linguistic force on the planet: English.”<sup>135</sup>

#### **4.1.3 Catalan**

In addition to Basque, Catalan is a minority language spoken within the political state of Spain. In the regions of Catalonia, the Balearic Islands, and parts of Sardinia and France, Catalan is the co-official language with Spanish; it is also the language of the nation of Andorra.<sup>136</sup> Like Basque, the use of Catalan was banned during Franco’s reign. Since the lift of the ban arrived with Franco’s death, Catalan has become the official language of government, commerce, education, and culture in Catalonia.<sup>137</sup>

There exist several criteria for determining Catalan identity. There are both legal and cultural ways to identify Catalans.<sup>138</sup> A political Catalan is one whose address is within Catalonia.<sup>139</sup> During the 1979-80 elections, this idea of political Catalan identity was unsuccessfully protested by the Socialist Party of Andalusia and the Socialist Party of Aragon,



who wanted immigrants from their regions to retain their status from their regions of origin.<sup>140</sup> In addition to the political means of identifying one as Catalan, there are four basic criteria for “popular” Catalan status.<sup>141</sup> These four criteria are birthplace, descent, allegiance, and language; language is the most commonly used criterion for defining Catalan identity.<sup>142</sup> One study by Shabad and Gunther in 1982 found a close link between a person’s use of Catalan and his identity as Catalan; 19% of native Catalan speakers considered themselves Spaniards, 66% of non-native Catalan speakers considered themselves Spaniards, and 84% of monolingual Spanish speakers living in Catalonia considered themselves Spaniards.<sup>143</sup>

## **4.2 Euskara-Speaking Population**

Within the political boundaries of Spain, Basque is spoken in the BAC and in the region of Navarre. Basque is co-official with Spanish in the BAC, which is divided into the provinces of Araba, Bizkaia, and Gipuzkoa.<sup>144</sup> In Bizkaia and Araba, 55% of the population are first or second generation Basque, while 40% of the population of Gipuzkoa are first or second generation Basque.<sup>145</sup> In the BAC, 37% speak Basque.<sup>146</sup>

While Basque is co-official with Spanish in all of the BAC, Basque is co-official in the Basque-speaking region of Navarre.<sup>147</sup> Navarre is divided into three linguistic areas: the Basque-speaking area, the mixed area, and the non-Basque speaking area.<sup>148</sup> Fifty-four percent of the population of Navarre reside in the mixed area; of the residents of that area, 14% are fluent in Basque, while 47% are not fluent but speak some Basque.<sup>149</sup> Spanish is the mother tongue of 93% of the population of the mixed area.<sup>150</sup> Thirty-six percent of the Navarre population live in the non-Basque speaking area; 2.7 % of the people in that area are fluent in Basque, and everyone living in that area has the legal right to study Basque at any level of education except the university level.<sup>151</sup>

In Navarre, the term “revolutionary socialist” is used to describe most forms of Basque nationalism.<sup>152</sup> Most of the Basque in the region are not of Basque descent by blood, but they have adopted the Basque language, or at least phrases from it, to demonstrate their loyalty to the Basque cause. They give their children Basque names, which were outlawed during the Franco regime, and they impose Basque orthography on Spanish words in order to “Basquize” them.<sup>153</sup> *Abertzales*, Basque patriots by performance, shout political slogans in Basque and give Basque names to new institutions.<sup>154</sup> For the Basques in both the BAC and Navarre, speaking Basque has become a political statement.<sup>155</sup>

### **4.3 *Euskara* in Society**

While the increased emphasis on and recognition of Basque in the educational system of the Basque Country have undeniably contributed to the language’s revival, other factors have played important roles as well. The increase in the use of the Basque language can also be attributed to the new regulations on the teaching of Basque to adults in 1981, the establishment of Basque Radio and Television (EITB) in 1983, the agreement on financing the Academy of the Basque Language (*Euskaltaindia*) in 1989, and the 1989 plan for the use of Basque among public administration bodies.<sup>156</sup>

#### **4.3.1 *Euskara* in Government**

Just as university students in the CAV may use Basque for assignments, citizens may use either of the official languages before judicial authorities without being required to provide a translation.<sup>157</sup> However, Spanish is more commonly used in court because few officers of the court are fluent in Basque.<sup>158</sup> Similarly, during dealings by the national government with citizens of the CAV, Spanish is the primary language used, although some public services run by the national government are beginning to issue public notices in Basque and provide Basque language courses for their employees.<sup>159</sup>

The government of the CAV has acted to promote Basque culture. One means of this promotion was the establishment of the Directorates-General for Cultural Creation and Dissemination for the Cultural Heritage and for the Promotion of Basque, which award grants for the development of Basque programs and activities, give prizes for Basque literature, and provide subsidies for the performing arts.<sup>160</sup> The CAV has also established terminological research programs through the UZEI Institute, which works with programs run by the Academy of the Basque Language (*Euskaltzaindia*), and the Translation and Terminology Service of the Basque Institute of Public Administration.<sup>161</sup>

In addition to establishing these organizations to promote Basque, the Basque government has started requiring companies that do business with it to conduct business in Basque.<sup>162</sup> All public employees and medical personnel must also learn Basque.<sup>163</sup> Some of these employees are given paid time off to learn the language.<sup>164</sup>

#### **4.3.2 *Euskara* in the Media**

One aspect of culture in which Basque has achieved more prominence is the mass media. All Spanish-language newspapers now have supplements in Basque.<sup>165</sup> Two bilingual newspapers, *Deia* and *Egin*, were established in 1986; before then, all newspapers were published in Spanish only.<sup>166</sup> However, following ETA's assassination of a local Spanish official, the Spanish government in 1997 began a series of raids on what it considered the "social and financial 'infrastructure'" on which ETA depended; one of these raids was on *Egin*.<sup>167</sup> Urla pointed out that outside the Basque Country, it has rarely been reported that most of the allegations of ETA ties were never proven.<sup>168</sup>

Another Basque newspaper had a flashback to the Franco era when the Spanish central government shut it down on February 20, 2003. *Euskaldunon Egunkaria* was the most prominent Basque-language daily newspaper until the Spanish *Guardia Civil* closed the paper's

office and arrested ten of the daily's employees on charges of being affiliated with ETA.<sup>169</sup> The newspaper did publish statements from ETA, but it also interviewed critics of Basque nationalism, such as members of *Basta Ya* ("That's enough"), a group that protests ETA's violence.<sup>170</sup> Despite the discouragement felt by Basque people after the government shutdown of *Egunkaria*, Basques started another Basque-language newspaper called *Berria* in June of the same year.<sup>171</sup>

In addition to the two bilingual newspapers, there are now three magazines (*Argia*, *Jakin*, and *Aizu*) printed entirely in Basque.<sup>172</sup> Also published in Basque, as of 1991, were 966 books.<sup>173</sup>

There are more than 900 radio stations in all of Spain.<sup>174</sup> Of those only one public station broadcasts exclusively in Basque and covers all of the BAC; this station, *Euskadi Irratia*, has a listening audience of about 84,000.<sup>175</sup> There are also two private radio stations that broadcast entirely in Basque.<sup>176</sup> Technology has allowed radio broadcasts to spread to the internet; there are approximately 100 online radio stations in all of Spain.<sup>177</sup> Five of those online radio stations are located in the Basque Country and are dedicated to Basque issues.<sup>178</sup>

#### **4.3.3 Euskara in Entertainment**

The entertainment industry has also seen an increase in the use of Basque. Twenty-three comedy companies are bilingual, while 16 perform exclusively in Basque.<sup>179</sup> Also, all filmmakers who are subsidized by the BAC must provide Basque-dubbed versions of their films.<sup>180</sup>

Another area of entertainment that has a heavy Basque influence is music; the Basque patriotism of rock bands in the area can be seen in their MySpace pages. Many Basque rock bands subtly show their defiance of the Spanish state by listing that they are located in Basque cities but not in Spain; for example, some Basque bands will list a Basque city as their location,

but they may say that the country they are located in is Uzbekistan or Angola. On April 24, 2007, I had 27 MySpace friends; 22 of those were musicians or bands in the Basque Country. Of those 22, five listed their country as Spain.

One of the most popular bands from the Basque Country is Berri Txarrak. On their MySpace page, Berri Txarrak classifies their music as “alternative/hardcore/rock.”<sup>181</sup> In April 2007, the band had over 5000 MySpace friends; this is a considerable number compared to other Basque bands. They have toured North America and Europe, and they have opened for American rock bands such as the Deftones and Rise Against.<sup>182</sup> The upcoming shows listed on their MySpace page include tour dates with popular American bands in the Basque Country, Ireland, and Northern Ireland. Although they sing in Basque, Berri Txarrak have become popular throughout the Spanish state; *Rockzone*, a Spanish magazine, acknowledged the group with awards for “Best band of the year”, “Best album of the year”, and “Best live show of the year.”<sup>183</sup>

Berri Txarrak has not replied to my questions concerning language and identity, but their MySpace page gives evidence of their loyalty. Their page is written in English and Basque but has no Spanish, although their official website can be viewed in Basque, Catalan, Spanish, or English.<sup>184</sup> Furthermore, their MySpace profile says that they are from the Marshall Islands instead of Spain. They sing their songs in Basque with “lyrics not refusing to claim against every kind of injustice around and pro freedom of speech and thought.”<sup>185</sup>

The determination of Berri Txarrak to use their music to take a stand against what they consider injustice has resulted in their being included among several bands to have shows cancelled by human rights groups and the Spanish government. In recent years, the Association

for the Victims of Terrorism has had problems with the lyrics of Berri Txarrak's songs; one song that AVT has criticized is "Nation of Open Wounds":

Like every week, she looks in the mailbox for a card from her son who is a prisoner in Spain, but instead she receives a cold call your son is dead with a rope around his neck ("Censorship in Spain," International Basque Organization for Human Rights (January 2004) <http://www.freemuse.org/sw4643.asp>).

Berri Txarrak is not the only victim of persecution by AVT, who claims it seeks to shut down the concerts of bands whose lyrics "humiliate" terrorism victims.<sup>186</sup> Su Ta Gar, Sociedad Alcoholico, Fermin Muguruz, Manu Chao, and Leihotikan are other bands that have had shows cancelled by ATV, the Popular Party of the Spanish government, or Espana2000.<sup>187</sup> Espana2000, a right-wing group, and ATV pressure concert venue owners into cancelling concerts by threatening demonstrations and lawsuits.<sup>188</sup>

One instance of persecution went beyond simply cancelling a concert. The members of the band Negu Gorriak were prosecuted because of their song "*Ustelkeria*" ("Corruption"), which was about a San Sebastian/Donostia police chief involved in a drug scandal; Negu Gorriak were forced to pay 15 million pesetas (a little over \$100,000 today) but were declared innocent eight years later after the chief of police of whom they sang was found guilty of the drug charges.<sup>189</sup>

#### **4.3.4 Band Language Data Analysis**

A large portion of my research focused on the use of *Euskara* by modern musicians, especially those performing rock music, in the Basque country. I wanted to see how many bands in the Basque Country use the Basque language in their songs. If most of them use Basque, there is proof that the Basque language is functional and an important part of Basque culture. Popular music is often a reflection of social issues and political issues of a particular

time and place. If a language is at the heart of the social and political problems of a place, surely the use of it is a statement in itself.

I looked at the MySpace pages of 38 bands that had songs posted on their profiles. MySpace is a rapidly growing online social network that connects millions of people. MySpace features personal individual pages as well as pages for filmmakers, comedians, and musicians. MySpace provides an outlet for lesser known musicians to share their music with a worldwide audience. Because Basque bands are not well known here, MySpace was the easiest way to get the data I was seeking. I believe that this data is worthwhile because it is from a private entity and is not using language based on government-mandated language policy as schools are. The language of each page shows the language group with whom the musician is trying to communicate. Although determining without doubt the level of Basque literacy of all members of a band is impossible through this data collection method, it does provide a limited degree of information on that issue.

I noted the language of the information on the MySpace page, the language of songs on the MySpace page, and the languages used on the band's website (if the band had one). I also noted the number of profile views and friends on a MySpace page to gage the popularity and influence a band might enjoy; label information provided further information on the prominence of a band. I paid particular attention to the city and country the band listed, as many Basque bands list countries other than Spain, even though they are located within the political boundaries of the Spanish state. Some of the other countries that bands listed were Uzbekistan, Cambodia, Greenland, the Marshall Islands, Sri Lanka, Maldives, Djibouti, the British Virgin Islands, Tuvalu, Portugal, Kyrgyzstan, the Cayman Islands, Cuba, Antarctica, Aruba, Antigua and Barbuda, Western Sahara, Gabon, Angola, Zaire, and Kiribati.

There appears to be a strong connection between a band's lack of Spanish in songs on MySpace and its refusal to claim Spain as its home country. Of the 24 bands that used only Basque songs, only three listed Spain as the country in which they were located. Seventeen of the 24 bands that used only Basque songs on their MySpace pages listed Basque cities and countries other than Spain as their home countries. Four more of the Basque-language bands listed Spain, but put "is not" or "*ez da*" (Basque for "is not") before Spain.

The use of English instead of Spanish also appears to be linked to refusing allegiance to the Spanish state; five of the 38 bands used only English songs on their MySpace pages. Four of those five bands listed home countries other than Spain; only one listed Spain as its home. None of the three countries that used Basque and English listed Spain as their home, and only one of the three bands that used English and Spanish claimed Spain as their home country.

I posted a list of questions for Basque musicians; eight bands and/or individual artists replied to my questions related to language and identity. I developed the questions to determine the language used in song lyrics and in everyday conversation and how that language may relate, if at all, to the identity of the musicians as Basques or Spaniards. I was trying to determine links between the following more detailed issues:

- sung language and spoken language
- the band's language and their audience's language
- the band's language and their purpose
- the band's identity and the identity of their audience

Eraso!, Eutanasia, Haatik, Basaki, UNE (Une Nare Eza), Atharian, Póg Mo Thón, and Etxe were the musicians who answered my first set of questions. None of them perform songs in Spanish; all perform in Basque, and some also sing in English (primarily cover songs). While



some of the individuals answering the questions did not seem to be sure how to answer the questions of national identity, those who did answer the question reported that they identify themselves as Basques. Only one band answered that they speak Spanish only; others said that they speak Basque or speak it when they can, in addition to Spanish and other languages. They all answered that they tell people in other countries that they are from the Basque Country, although some indicated that they have difficulty explaining the location of the Basque Country. Showing an attitude similar to that displayed on several MySpace pages, UNE even said, “We are from Basque Country (not from Spain).”

The second questionnaire I asked Basque musicians to complete asked more detailed questions regarding language use. I developed questions to investigate the band members’ education levels and intensity of Basque-language learning; I also sought information on their families and their language backgrounds. Through these questions I was hoping to find changes in the use of Basque between generations, the role of education in Basque fluency and Basque identity, and the role of the family and descent in Basque identity.

The Basque government has done similar studies on Basque language use.<sup>190</sup> Before the Basque country received autonomy in 1979, official language statistics were not available through census data; therefore, the *Sociedad de Investigacion Aplicada al Desarrollo Comunitario*, commissioned by the Basque Language Academy, had to rely on data obtained by sample survey.<sup>191</sup> The Basque census, which is conducted every five years, has asked citizens to answer questions about their fluency in the Basque language since 1981; citizens answer that they speak Basque “well”, “with difficulty”, or not at all.<sup>192</sup> The census also asks for the mother tongue, although that question was not included in the 1981 census.<sup>193</sup>

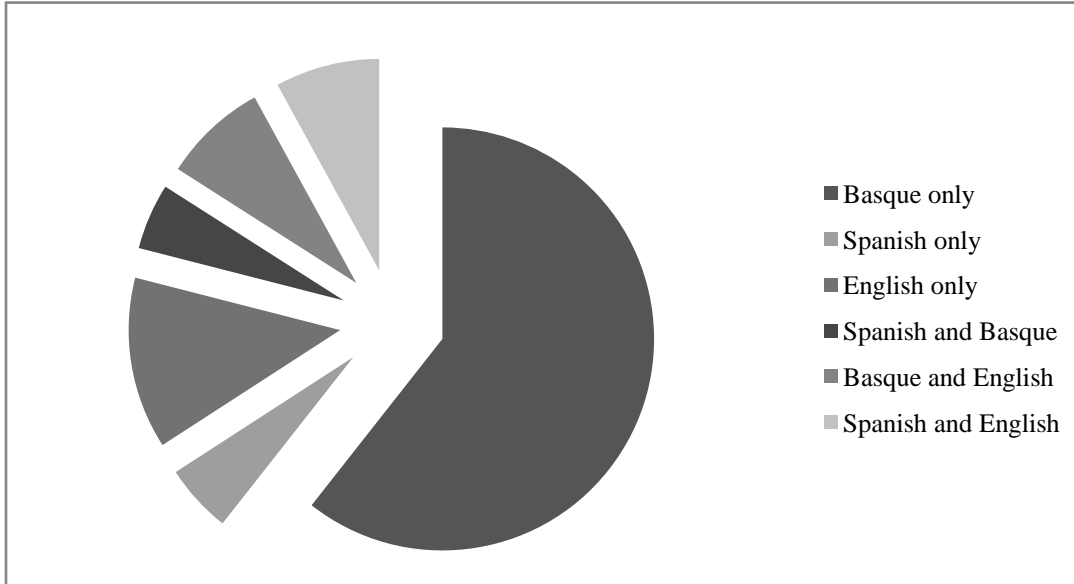
Five bands responded to the second set of questions: UNE (*Une Nare Eza*), Póg Mo Thón, Atharian, Eraso!, and Basaki. Some of the bands reported answers for all members, while

others reported answers for only the person submitting the answers. UNE and Basaki each answered for just one member; both of these individuals answered that they are of Basque descent and are fluent in Basque. Similarly, most of the other musicians who answered for their entire groups indicated that each person who was fluent in Basque also claimed to be of Basque descent; one band, Eraso!, answered that all members were of Basque descent but were bilingual. The member of Basaki who answered my questions stated that his parents and grandparents do not speak Basque, but all of the others, except for the two members of Póg Mo Thón who do not speak Basque, reported that all of their parents and grandparents do speak Basque. While this may be surprising because of the age of the parents and grandparents and the likelihood that their use of Basque was oppressed by Franco, it is important to note that Basque adult-education has played a part in increasing the use of Basque among the older population. Education appears to have played a role in the language spoken by band members, as the only individuals who had Spanish education with Basque lessons (Model A) were the two members of Póg Mo Thón who do not speak Basque.

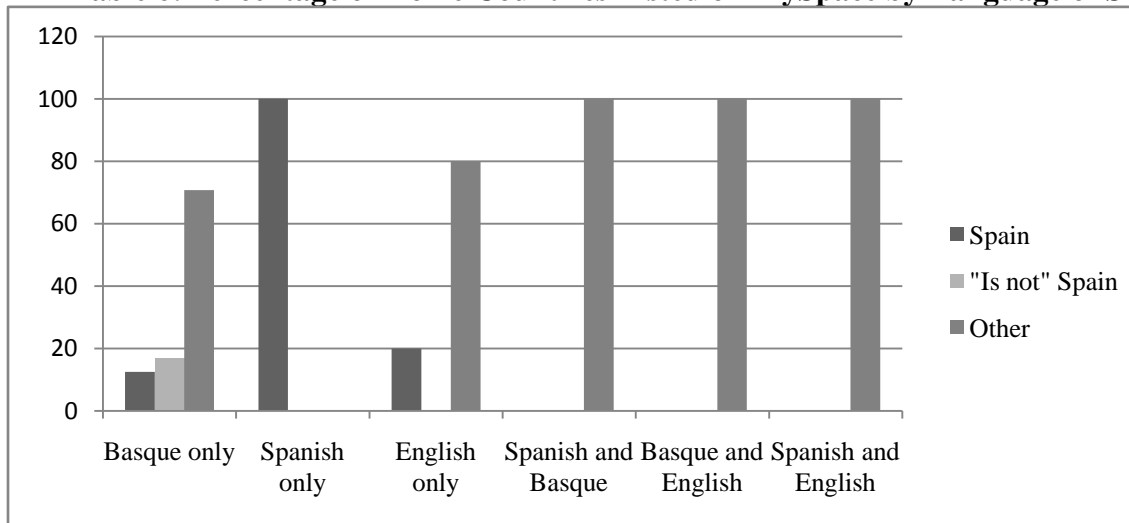
#### **4.4 Conclusions**

Enrollment patterns in the three Basque education models show an important trend in the use of Basque. The increase of enrollment in Model D schools, which have classes taught in Basque with Spanish taught as another subject, indicates that parents desire for their children to use Basque regularly instead of just knowing the language. This trend is one of significance because young Basques are increasingly using Basque in school while also learning English, which many of their parents and grandparents do not speak. Even the pressures of globalization and the need to learn English cannot stifle the spirit of the Basques and the language they speak.

**Table 5: MySpace Songs by Language**



**Table 6: Percentage of Home Countries Listed on MySpace by Language of Song**



Source: <http://www.myspace.com>.

In a paper presented at the First International Basque Conference in Fresno in August, 1982, Miren Lourdes Onederra demanded the increase of adult Basque-language education in order to keep the language alive.<sup>194</sup> She called for the heightened use of Basque so that it could become “an instrument of communication in any circumstances.” Onederra reminded those in attendance at the Basque Conference that the meaning of the Basque term for a Basque person,

“*Euskaldun*”, literally means “Basque speaker.”<sup>195</sup> She devoted time to the Basque-language education for adults who wanted to learn Basque because of “integrative motivation” that drove them to try to be Basque by speaking the language; for these adults, she claimed, it was an issue of national identity.<sup>196</sup> The reason that many of these adults, who were between the ages of 20 and 40 at the time Onederra wrote her article, do not speak Basque and are learning it later in life is the oppression of the Basque language during the Franco regime; now that Franco’s oppression is over, these adults want to learn Basque in order to belong to the Basque community completely.<sup>197</sup>

Based on the language data collected from various MySpace pages and the increase in enrollment in primarily Basque education since the end of the Franco era, it is clear that the Basque language plays a significant role in the identity of a person as Basque. The musicians that answered my questions had been educated primarily in Basque, and they are fluent in Basque and identify themselves as Basque; therefore, Basque-language education appears to be vital to the preservation of Basque identity. While studies show that 36% of the population of the Basque Country know Basque, only about half of those actually use it in everyday situations.<sup>198</sup> However, even those who are not fluent in the Basque language will use Basque phrases as a social statement to indicate their loyalty to the Basque cause. While Basque may not be the most commonly spoken language in the Basque Country, it is obviously an important symbol for Basques. One teacher who was forced to learn Basque in order to keep her job said that she thought this requirement was an extreme move by the government.<sup>199</sup> However, the language was extremely and deliberately repressed and therefore must be extremely and deliberately saved, especially if Basque nationalism is to be a significant movement. “In many cases of language death, the shift occurred not because of an increase in the available choices,

but because of a decrease in choice brought about by the exercise of undemocratic power.”<sup>200</sup>The Basque language clearly shapes the identity of the Basque people and is necessary for preservation of the Basque culture:

In the Basque language, which is called Euskera, there is no word for Basque. The only word to identify a member of their group is Euskaldun—Euskera speaker. Their land is called Euskal Herria—the land of Euskera speakers. It is language that defines a Basque (Mark Kurlansky, *The Basque History of the World* (New York: Penguin, 1999) 19).

## Notes

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- <sup>28</sup> Echeverria 17.
- <sup>29</sup> Echeverria 17.
- <sup>30</sup> Echeverria 17-18.
- <sup>31</sup> Echeverria 18.
- <sup>32</sup> Echeverria 18.
- <sup>33</sup> Echeverria 18.
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- <sup>38</sup> López-Goñi 672.
- <sup>39</sup> López-Goñi 673.
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- <sup>48</sup> Muro 579.
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- <sup>50</sup> Muro 580-81.
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[www.myspace.com/rafarueda](http://www.myspace.com/rafarueda)

[www.myspace.com/seiurte](http://www.myspace.com/seiurte)

[www.myspace.com/sharonstoner](http://www.myspace.com/sharonstoner)

[www.myspace.com/unekin](http://www.myspace.com/unekin)

[www.myspace.com/xurrut](http://www.myspace.com/xurrut)

[www.myspace.com/zeindazein](http://www.myspace.com/zeindazein)

Yusuf, Bulent. The Persecution of a Newspaper. *Newstatesman* (2003, March 17): 26.

## Appendix A: Band Survey 1

To get more information about any political or social motives behind their music, I created a MySpace account specifically for research ([www.myspace.com/lsulinguist](http://www.myspace.com/lsulinguist)). I found several Basque bands on MySpace and made a list of questions that I invited all Basque musicians, radio stations, and music critics to answer. Here is a list of the questions I asked:

- 1) What language do you sing in?
- 2) What do you sing about?
- 3) Do the members of your group identify as Basques or Spaniards?
- 4) What language do you speak most often?
- 5) When you are abroad, what is your answer when people ask where you are from?
- 6) What languages do your fans speak?
- 7) How did your band start?

The following answers are from the bands Eraso!, Eutanasia, Haatik, Basaki, UNE (Une Nare Eza), Atharian, Póg Mo Thón, and Etxe. The answers are provided in the exact words of the bands themselves and are listed in the order in which the bands responded to the questions. The band Haatik provided their answers in both English and Basque.

### **Eraso!**

- 1) euskera
- 2) society, dead, love, friends, war, religion ...
- 3) Basques



- 4) Castellano
- 5) Basque
- 6) Basque and Castellano
- 7) having good time with friends and making some noise

### **Eutanasia**

- 1) Euskera and some covers in english
- 2) about the political situation of the basque country, eutanasia, society, our town,...
- 3) Basques
- 4) Euskera
- 5) The most of times we say we are from the Basque Country
- 6) Basque
- 7) We started 5-6 years ago doing some covers of different bands and at the moment we are writing our songs. Next month we'll publish our first demo

### **Haatik**

- 1) Basque // Euskera
- 2) Mostly social beings, love, inmigration... // Gizartea, maitasuna, inmigrazioa
- 3) I can't answer that question on my only own... // Ezin dot neure kabuz hori erantzun...

4) Spanish but I also speak Basque whenever I can // Gaztelera, bainan Euskera ahal dodan guztietan ere hitzegiten dot.

5) Bilbao, Basque Country :) // Bilbo, Euskal Herria (Of course :P)

6) Not sure if I can say that we have fans, maybe good friends... but Basque and Spanish // Ez dakit fans-ak dekoguzanik esan dezakaedan, lagun onak agian... baina Euskera ta gaztelera hitzegiten dabe.

7) A party night speaking about Pearl Jam we decided to organize a Jam Session for playing Pearl Jam songs... we decided to kept on playing all together... some months later the very first new songs got birth :) // Juerga gaba baten Pearl Jam-eri buruz hitzegiten, honen abestiak jotzeko Jam-Session bat antolatu genun... Guztiok batera jotzen jarraitzea erabaki genun. Hile batzuk geroago geure lehen abestiak jaio ziren :)

### **Basaki**

1) Basque

2) Feelings. states of mind, social troubles.

3) Basques, I think.

4) Basque, but I speak spanish too. In the band, generally we speak in spanish, because one of the members doesn't speak basque.

5) Basque

6) Basque and spanish

7) We started to enjoy us, to have a good time.

### **UNE (Une Nare Eza)**

1) Basque

2) Feelings, Society...

3) Basques

4) Basque

5) We are from Basque Country (not from Spain)

6) Basque and Castellano (the most spoken language in Spain)

7) Being friends!

### **Atharian**

1) In Euskera and sometimes in english

2) Our country and it's situation, nature, love, emotions...

3) Basques

4) Basque, Spanish, French and English

5) Always try to explain where is the Basque Country, but is so hard often

6) We have fans in our country, but also in England and other European countries, also in Mexico.

7) I started the band and friends add to it to help my music grow. We like to play the songs that I wrote but also improvising some blues and jazz keeps the band fresh.

### **Póg Mo Thón**

1) Basque (native: Euskara)

2) Daily things, solidarity, love, social problems(not politics)...

3) Basques (native: Euskaldunak (plural of Euskaldun))

4) Three of us speak always in Euskara. The other two don't, because they do not know it. When we are altogether, we use spanish, because otherwise these two members can not understand.

5) "We are from the Basque Country".

6) Basque, Spanish, and some English.

### **Etxe**

1) Euskera

2) Love, life, feelings, friends, music...

3) Euskaldunak!!!

4) Basque, but not as many as we can.

5) Basque country

6) Basque in general.

7) i started playing my guitar alone in 2004 and i won a prize to record a CD. So i decided to make a band. And now i have recorded two Cds

## **Appendix B: Band Survey 2**

### **Language Survey**

#### **Questions:**

- 1) How old are you?
  
- 2) Are you of Basque descent, or did your family immigrate to the Basque country from another area?
  
- 3) What kind of language education have you had? Basque only (with Spanish lessons), Spanish only (with Basque lessons), or bilingual?
  
- 4) How well do you know the Basque language? Choose one of the answers below:
  - a) not at all (you know zero Basque)
  
  - b) not very well (you know just a few words and phrases but cannot have a conversation in Basque)
  
  - c) well (you can say some simple sentences in Basque and can sometimes have a conversation in Basque)
  
  - d) very well (you usually understand what Basque-speakers say, and they usually understand you; you can easily have a conversation in Basque)

e) fluent (Basque is your native language, or you speak it as well as you speak your native language)

5) Do your parents speak Basque? Do your grandparents speak Basque?

6) What level of education have you reached? Choose one of the answers below:

a) some high school/secondary school

b) high school/secondary school graduate

c) some college/university

d) college/university graduate

e) some graduate school

f) master's degree

g) doctoral degree

7) If you are in a band, do you have another job? If you have another job, what is it?

8) Do you speak Spanish?

9) Do your parents speak Spanish? Do your grandparents speak Spanish?

10) Do you speak English?

11) Do your parents speak English? Do your grandparents speak English?

12) Do you speak any other languages?

**Answers:**

**UNE (Une Nare Eza)**

1) 31

2) Basque descent

3) Firstly, only Basque (with Spanish lessons) "Ikastola", then at the university only Spanish. In general bilingual.

4) Fluent (it's my native language)

5) My parents and my grandparents speak basque

6) Master's degree

7) Yes. Person in charge of computer science...

8) Yes.

9) My parents speak Spanish but my grandparents spoke almost only Basque.

10) A little.

11) No. No.

12) Very basic German and now I'm studying French.

**Póg Mo Thón**



- 1) 28 on average
- 2) Three of us are of Basque descent. The other two aren't.
- 3) The same three guys: Basque only (with Spanish lessons). The other two: Spanish only (with Basque lessons).
- 4) The same three: e) (fluent). The other two: b).
- 5) The same three: Parents and grandparents speak euskara. The other two guys don't,
- 6) a),b),c),d)
- 7) Electrician, computer technician, skilled worker, student...
- 8) Yes.
- 9) Yes, they all do.
- 10) Two of us: yes. The others understand some English.
- 11) No. / No.
- 12) No.

### **Atharian**

- 1) 22 years old in average, from 27 to 17
- 2) We are all of Basque descent
- 3) Most of us Bilingual

4) e) for everybody in the band

5) Yes and yes

6) In this band we have from f to a

7) Most of us are students, some work as music teachers or in industry. nobody lives from the band

8) Yes

9) Yes, everyone in our country knows spanish

10) Yes

11) Some of them a bit but is not a normal thing, our generation is the first that has learned English in the school

12) French and German

**Eraso!**

1) from 31 to 37

2) we are basque descent

- 3) fluent
- 4) bilingual
- 5) yes, yes
- 6) from
- 7) yes, art director , comercial assesor , electrician, and guitar, bass and amps repairer
- 8) Yes
- 9) yes, yes
- 10) english
- 11) some of them speaks a little
- 12) not very well french

## **Basaki**

- 1- 26
- 2- My parents are Basques. One of my grandparents was spanish.
- 3- Basque only, with Spanish lessons
- 4- e
- 5- My parents don't speak basque
- 6- Master's degree
- 7- Yes. I'm translator and proofreader
- 8- Yes
- 9- Yes. Yes
- 10- As you can see, badly.
- 11- No. No
- 12- No

## **Appendix C: Band Information**

### **Band Information (as of February 3, 2008)**

The following information is from the MySpace pages of 40 bands or individual musicians in the Basque Country. I collected the information for Olalde Aretoa in May of 2007; when I updated all of the information in February of 2008, that band's MySpace page had been deleted. When I updated the information, I found only a few minor changes. Nuevo Catecismo Catolico, whose songs are in both Spanish and English, changed their home country from Spain to Vatican City State (Holy See). Sorkun previously had songs in only Basque on their MySpace page, but they have added some Spanish songs. In addition, Basaki, whose MySpace songs are in only Basque, changed their country from Spain to Congo. There were no language changes in song among the musicians that list "is not Spain" or "ez da Spain."

#### **Anari**

- Band's MySpace URL: <http://www.myspace.com/anarizebra>
- MySpace music classification: Rock/Folk rock
- Primary language of MySpace page: Spanish
- Other languages used on MySpace page: Basque (blog)
- Language of songs on MySpace page: Basque
- Number of friends: 716
- Profile views: 18,303

- Website URL: <http://www.anari.net>
- Primary language of website: Spanish and Basque (equal)
- Other languages used on website: None
- Label: Metak
- Label type: Indie
- Location: Azkoitia, Spain
- Venues: Valladolid, Madrid, Bilbo, People Aretoa in Gasteiz, Durango in Plateruenea

### **Anestesia**

- Band's MySpace URL: <http://www.myspace.com/anestesia88>
- MySpace music classification: Thrash/Hardcore/Metal
- Primary language of MySpace page: None (very little text; all equally translated)
- Other languages used on MySpace page: Basque, Spanish, and English
- Language of songs on MySpace page: Basque
- Number of friends: 1483
- Profile views: 41,496
- Website URL: <http://www.anestesia88.com>
- Primary language of website: Basque

- Other languages used on website: N/A
- Label: None
- Label type: N/A
- Location: ZARAUTZ, EUSKAL HERRIA, ez da Spain

### **Atharian**

- Band's MySpace URL: <http://www.myspace.com/atharian>
- MySpace music classification: Folk Rock/Jazz/Classical
- Primary language of MySpace page: None (all equally translated)
- Other languages used on MySpace page: Basque, English, and Spanish
- Language of songs on MySpace page: Basque
- Number of friends: 639
- Profile views: 12,844
- Website URL: None listed
- Primary language of website: N/A
- Other languages used on website: N/A
- Label: None
- Label type: N/A

- Location: Gernika, Bizkaia, Euskal Herria Greenland

## **Basaki**

- Band's MySpace URL: <http://www.myspace.com/basaki>
- MySpace music classification: Metal/Rock
- Primary language of MySpace page: Basque
- Other languages used on MySpace page: Spanish
- Language of songs on MySpace page: Basque
- Number of friends: 394
- Profile views: 5024
- Website URL: <http://www.basaki.org>
- Primary language of website: None (equal)
- Other languages used on website: Basque and Spanish
- Label: Baga Biga
- Label type: Indie
- Location: Leioa – Rekalde (Euskal Herria), Congo

## **Berri Txarrak**

- Band's MySpace URL: <http://www.myspace.com/berritxarrak>

- MySpace music classification: Alternative/Hardcore/Rock
- Primary language of MySpace page: None (equally translated)
- Other languages used on MySpace page: English and Basque
- Language of songs on MySpace page: Basque
- Number of friends: 7672
- Profile views: 83,789
- Website URL: <http://www.berritxarrak.net>
- Primary language of website: None (equal)
- Other languages used on website: Basque, Catalan, Spanish, and English
- Label: GOR
- Label type: Indie
- Location: BASQUE COUNTRY, Marshall Islands

## **Biok**

- Band's MySpace URL: <http://www.myspace.com/biok>
- MySpace music classification: Metal/Rock
- Primary language of MySpace page: None (equally translated)
- Other languages used on MySpace page: Basque and Spanish



- Language of songs on MySpace page: Basque
- Number of friends: 1083
- Profile views: 27,617
- Website URL: <http://www.biok02.com>
- Primary language of website: Basque and Spanish
- Other languages used on website: English
- Label: Metak
- Label type: Indie
- Location: Euskal Herria, Basque Country Sri Lanka

## **Eorann**

- Band's MySpace URL: <http://www.myspace.com/eorannband>
- MySpace music classification: Indie/Rock/Psychedelic
- Primary language of MySpace page: Spanish
- Other languages used on MySpace page: English
- Language of songs on MySpace page: English
- Number of friends: 654
- Profile views: 14,070

- Website URL: None
- Primary language of website: N/A
- Other languages used on website: N/A
- Label: None
- Label type: N/A
- Location: Bilbao (Basque Country), Spain

### **Eraso!**

- Band's MySpace URL: <http://www.myspaec.com/erasomania>
- MySpace music classification: Metal/Rock/Thrash
- Primary language of MySpace page: English (little text)
- Other languages used on MySpace page: Basque and Spanish
- Language of songs on MySpace page: Basque
- Number of friends: 1304
- Profile views: 14,326
- Website URL: <http://www.erasomania.com>
- Primary language of website: None (equal)

- Other languages used on website: Basque and Spanish
- Label: Metak
- Label type: Indie
- Location: Zarautz, EUSKAL HERRIA Marshall Islands

## **Etxe**

- Band's MySpace URL: <http://www.myspaec.com/etxemusika>
- MySpace music classification: Powerpop
- Primary language of MySpace page: Basque
- Other languages used on MySpace page: None
- Language of songs on MySpace page: Basque
- Number of friends: 118
- Profile views: 2678
- Website URL: <http://www.etxemusika.net>
- Primary language of website: Basque
- Other languages used on website: None
- Label: Oihuka
- Label type: Indie

- Location: Berriz, Euskal Herria, United States Minor Outlying Islands

## **Eutanasia**

- Band's MySpace URL: <http://www.myspace.com/eutanasiaband>
- MySpace music classification: Metal/Hardcore
- Primary language of MySpace page: Basque
- Other languages used on MySpace page: None
- Language of songs on MySpace page: Basque
- Number of friends: 730
- Profile views: 13,083
- Website URL: <http://www.eutanasia-band.tk>
- Primary language of website: Basque
- Other languages used on website: None
- Label: None
- Label type: N/A
- Location: Gernika, Bizkaia Djibouti

## **Haatik**

- Band's MySpace URL: <http://www.myspace.com/haatik>

- MySpace music classification: Rock/Alternative/Pop
- Primary language of MySpace page: None (equally translated on page; blogs in both Basque and Spanish)
- Other languages used on MySpace page: Basque and Spanish
- Language of songs on MySpace page: Basque
- Number of friends: 240
- Profile views: 3732
- Website URL: <http://www.haatik.net>
- Primary language of website: Basque and Spanish (equal)
- Other languages used on website: English (flyer on first page)
- Label: None
- Label type: N/A
- Location: Bilbao - Euskal Herria, Vizcaya Virgin Islands (British)

### **Inoren ero ni**

- Band's MySpace URL: <http://www.myspace.com/inoreneroni>
- MySpace music classification: Rock/Punk
- Primary language of MySpace page: English
- Other languages used on MySpace page: Basque (blogs)

- Language of songs on MySpace page: N/A
- Number of friends: 491
- Profile views: 8478
- Website URL: <http://www.fotolog.com/inoreneroni>
- Primary language of website: English (primarily a photo site; little text)
- Other languages used on website: Basque
- Label: Metak
- Label type: Indie
- Location: Andoain, Holiday in Cambodia

### **Instep**

- Band's MySpace URL: <http://www.myspace.com/instepmusik>
- MySpace music classification: Metal/Rock
- Primary language of MySpace page: Basque
- Other languages used on MySpace page: Spanish
- Language of songs on MySpace page: English
- Number of friends: 938
- Profile views: 33,499

- Website URL: None
- Primary language of website: N/A
- Other languages used on website: N/A
- Label: None
- Label type: N/A
- Location: Oiartzun, Basque Country, Tuvalu

### **Izaera**

- Band's MySpace URL: <http://www.myspace.com/izaera4020>
- MySpace music classification: Experimental/Hardcore/Punk
- Primary language of MySpace page: Basque
- Other languages used on MySpace page: none
- Language of songs on MySpace page: Basque
- Number of friends: 398
- Profile views: 5345
- Website URL: <http://www.izaera.org> (link failed)
- Primary language of website: N/A
- Other languages used on website: N/A

- Label: None
- Label type: N/A
- Location: LANDETXA, HONDARRIBIA Portugal

## **Kauta**

- Band's MySpace URL: <http://www.myspace.com/kauta>
- MySpace music classification: Alternative/Indie/Rock
- Primary language of MySpace page: English (little text, but instruments are listed in English)
- Other languages used on MySpace page: Basque
- Language of songs on MySpace page: Basque
- Number of friends: 1235
- Profile views: 22,348
- Website URL: <http://www.kauta.net>
- Primary language of website: Basque
- Other languages used on website: None
- Label: Oihuka
- Label type: Indie
- Location: EUSKAL HERRIA /Basque Country, Cook Islands



## **Kokein**

- Band's MySpace URL: <http://www.myspace.com/kokein>
- MySpace music classification: Rock/Alternative
- Primary language of MySpace page: Basque
- Other languages used on MySpace page: Spanish (in blogs, equally translated)
- Language of songs on MySpace page: Basque
- Number of friends: 609
- Profile views: 6653
- Website URL: <http://www.kokein.com>
- Primary language of website: Spanish and Basque (equal)
- Other languages used on website: English (only sidebar links)
- Label: None
- Label type: N/A
- Location: Eibar (Gi), EUSKAL HERRIA/BASQUE COUNTRY is not, Spain

## **Laia**

- Band's MySpace URL: <http://www.myspace.com/laiarock>

- MySpace music classification: Hardcore/Alternative/Rock
- Primary language of MySpace page: Basque
- Other languages used on MySpace page: English
- Language of songs on MySpace page: Basque
- Number of friends: 1473
- Profile views: 18,317
- Website URL: fotolog.com/laiarock
- Primary language of website: Basque (primarily photos)
- Other languages used on website: N/A
- Label: Baga Biga
- Label type: Indie
- Location: Ondarru,Zarautz ta Mungia (Euskal Herria) Cayman Islands

## **Makala**

- Band's MySpace URL: <http://www.myspace.com/djmakala>
- MySpace music classification: Dub/Funk/Electronica
- Primary language of MySpace page: English
- Other languages used on MySpace page: Spanish

- Language of songs on MySpace page: English and Spanish
- Number of friends: 2066
- Profile views: 15,123
- Website URL: <http://www.makala.info>
- Primary language of website: English
- Other languages used on website: Basque and Spanish
- Label: Malandros, Uptight, Metak & Novophonic
- Label type: Indie
- Location: Zarautz Coast - Baskenland loves, Cuba

### **Naizroxa**

- Band's MySpace URL: <http://www.myspace.com/naizroxa>
- MySpace music classification: Punk/Soul/Other
- Primary language of MySpace page: Basque
- Other languages used on MySpace page: English (instruments) and Spanish
- Language of songs on MySpace page: Basque
- Number of friends: 1052
- Profile views: 25,680

- Website URL: <http://www.naizroxa.com>
- Primary language of website: Basque
- Other languages used on website
- Label: I love NR
- Label type: none?
- Location: Pasai Donibane, Basque Country Niue

## **Näut**

- Band's MySpace URL: <http://www.myspace.com/nautmusika>
- MySpace music classification: Rock
- Primary language of MySpace page: Basque and Spanish
- Other languages used on MySpace page: none
- Language of songs on MySpace page: Basque and Spanish
- Number of friends: 230
- Profile views: 3982
- Website URL: None
- Primary language of website: N/A

- Other languages used on website: N/A
- Label: None
- Label type: N/A
- Location: Aruba

## **Neubat**

- Band's MySpace URL: <http://www.myspace.com/neubat>
- MySpace music classification: Rock/Melodramatic popular song/Indie
- Primary language of MySpace page: Basque and Spanish
- Other languages used on MySpace page: English (2/10 blogs)
- Language of songs on MySpace page: Basque
- Number of friends: 860
- Profile views: 19.051
- Website URL: <http://www.neubat.org>
- Primary language of website: Basque and Spanish (equal)
- Other languages used on website: English (coming soon)
- Label: Matasellos
- Label type: Indie

- Location: Aruba

### **Nuevo Catecismo Catolico**

- Band's MySpace URL: <http://www.myspace.com/nuevocatecismocatolico>
- MySpace music classification: Punk/Punk
- Primary language of MySpace page: Spanish
- Other languages used on MySpace page: None
- Language of songs on MySpace page: English and Spanish
- Number of friends: 2431
- Profile views: 32,176
- Website URL: <http://www.catholicpunk.com>
- Primary language of website: Spanish
- Other languages used on website: none
- Label: No Tomorrow
- Label type: Indie
- Location: Vatican City State (Holy See)

**Olalde Aretoa (ACCOUNT DELETED; COULD NOT UPDATE IN FEBRUARY)**

- Band's MySpace URL: <http://www.myspace.com/olaldearetoa>
- MySpace music classification: Metal/Pop/Folk Rock
- Primary language of MySpace page: Spanish
- Other languages used on MySpace page: Basque and English
- Language of songs on MySpace page: N/A
- Number of friends: 112
- Profile views: 1351
- Website URL: None
- Primary language of website: N/A
- Other languages used on website: N/A
- Label: None
- Label type: N/A
- Location: Mungia, Euskal Herria is not, Spain

## OST

- Band's MySpace URL: <http://www.myspace.com/osttaldea>
- MySpace music classification: Metal/Alternative/Rock
- Primary language of MySpace page: Spanish (blogs in Spanish only)

- Other languages used on MySpace page: Basque and English
- Language of songs on MySpace page: Basque
- Number of friends: 4176
- Profile views: 12,212
- Website URL: <http://www.ost-taldea.eu>
- Primary language of website: Basque and Spanish (equal)
- Other languages used on website: None
- Label: Baga Biga
- Label type: Indie
- Location: Bermeo, Bizkaia BASQUE COUNTRY Antigua and Barbuda

### **Piztiak**

- Band's MySpace URL: <http://www.myspace.com/piztiak>
- MySpace music classification: Rock/Indie/Alternative
- Primary language of MySpace page: English
- Other languages used on MySpace page: Basque (two words in Basque on blog)
- Language of songs on MySpace page: Basque and English
- Number of friends: 222



- Profile views: 2833
- Website URL: <http://piztiak.spaces.live.com> and [www.msn.com/piztiak](http://www.msn.com/piztiak) (failed)
- Primary language of website: Basque on first page
- Other languages used on website: English on first page
- Label: None
- Label type: N/A
- Location: Ondarroa-Azkoitia-Bilbao, Euskal Herria (Basque Country) Western Sahara

### **Póg Mo Thón**

- Band's MySpace URL: <http://www.myspace.com/pogmothonband>
- MySpace music classification: Metal/Alternative/Rock
- Primary language of MySpace page: Basque and Spanish
- Other languages used on MySpace page: English (equal with Basque and Spanish except blogs)
- Language of songs on MySpace page: Basque
- Number of friends: 2636
- Profile views: 34,697
- Website URL: <http://www.pogmothon.com>

- Primary language of website: Basque and Spanish (equal)
- Other languages used on website: none
- Label: Babel Musik
- Label type: Indie
- Location: Mungia (Bizkaia), Basque Country Antarctica

### **Rafa Rueda**

- Band's MySpace URL: <http://www.myspace.com/rafarueda>
- MySpace music classification: Powerpop/Pop/Rock
- Primary language of MySpace page: Spanish
- Other languages used on MySpace page: Basque and English (equal with Spanish, except instruments)
- Language of songs on MySpace page: Basque
- Number of friends: 426
- Profile views: 13,345
- Website URL: <http://www.onclick.es/clientes/rafarueda>
- Primary language of website: Basque and Spanish
- Other languages used on website: none

- Label: None
- Label type: N/A
- Location: Mungia, Euskal Herria Gabon

## **Sativa**

- Band's MySpace URL: <http://www.myspace.com/mentesativa>
- MySpace music classification: Rock
- Primary language of MySpace page: Spanish
- Other languages used on MySpace page: None
- Language of songs on MySpace page: Spanish
- Number of friends: 1293
- Profile views: 20,831
- Website URL: <http://www.mentesativa.com>
- Primary language of website: Spanish
- Other languages used on website: none
- Label: None
- Label type: N/A
- Location: Bilbao, Spain

## **Seiurte**

- Band's MySpace URL: <http://www.myspace.com/seiurte>
- MySpace music classification: Powerpop
- Primary language of MySpace page: Basque and Spanish
- Other languages used on MySpace page: None
- Language of songs on MySpace page: Basque
- Number of friends: 398
- Profile views: 7837
- Website URL: <http://www.seiurte.com>
- Primary language of website: Basque and Spanish (equal)
- Other languages used on website: None
- Label: Estoldetan
- Label type: Indie
- Location: Berriz, Euskal Herria Angola

## **Sharon Stoner**

- Band's MySpace URL: <http://www.myspace.com/sharonstoner>
- MySpace music classification: Rock/Rock/Rock

- Primary language of MySpace page: Spanish
- Other languages used on MySpace page: English (instruments only)
- Language of songs on MySpace page: Basque and English
- Number of friends: 489
- Profile views: 11061
- Website URL: <http://www.sharonstoner.com> (nothing on page but myspace link)
- Primary language of website: N/A
- Other languages used on website: N/A
- Label: None
- Label type: N/A
- Location: Oñati - Gipuzkoa - Basque Country, Uzbekistan

### **Sleepless Home**

- Band's MySpace URL: <http://www.myspace.com/sleeplesshome>
- MySpace music classification: Emo/Hardcore/Screamo
- Primary language of MySpace page: Spanish
- Other languages used on MySpace page: English
- Language of songs on MySpace page: English

- Number of friends: 6508
- Profile views: 59,315
- Website URL: none
- Primary language of website: N/A
- Other languages used on website N/A
- Label: None
- Label type: N/A
- Location: Oiartzun(Gipuzkoa, Basque Country), Kentucky Zaire

## **Sorkun**

- Band's MySpace URL: <http://www.myspace.com/sorkun>
- MySpace music classification: Rock/Alternative/Experimental
- Primary language of MySpace page: Spanish and English
- Other languages used on MySpace page: none
- Language of songs on MySpace page: Basque and Spanish
- Number of friends: 2358
- Profile views: 35,941
- Website URL: <http://www.sorkun.org>

- Primary language of website: Basque and Spanish (equal)
- Other languages used on website: None
- Label: Metak
- Label type: Indie
- Location: Orereta / Gasteiz, EH., Connecticut Uzbekistan

### **Soziedad Alkoholika**

- Band's MySpace URL: <http://www.myspace.com/soziedadalkoholika>
- MySpace music classification: Hardcore/Metal/Punk
- Primary language of MySpace page: Spanish
- Other languages used on MySpace page: English
- Language of songs on MySpace page: Spanish
- Number of friends: 7235
- Profile views: 133,821
- Website URL: <http://www.soziedadalkoholika.com>
- Primary language of website: Spanish (news in only Spanish)
- Other languages used on website: Basque and English
- Label: Mil A Gritos

- Label type: Indie
- Location: Gasteiz (Araba) Euskal Herria - Basque country, Spain

### **The Brontës**

- Band's MySpace URL: <http://www.myspace.com/thebrontes>
- MySpace music classification: Indie/Pop/Rock
- Primary language of MySpace page: English and Spanish (equal)
- Other languages used on MySpace page: None
- Language of songs on MySpace page: English
- Number of friends: 1606
- Profile views: 17,355
- Website URL: <http://www.thebrontes.tk>
- Primary language of website: Spanish
- Other languages used on website: English
- Label: Astrodiscos
- Label type: Indie
- Location: Vitoria-Gasteiz (Euskadi), Kiribati

### **Tuesday Evenings**



- Band's MySpace URL: <http://www.myspace.com/tuesdayevenings>
- MySpace music classification: Rock/Powerpop/Japanese Classic Music
- Primary language of MySpace page: Spanish
- Other languages used on MySpace page: Basque
- Language of songs on MySpace page: English
- Number of friends: 112
- Profile views: 3237
- Website URL: None
- Primary language of website: N/A
- Other languages used on website: N/A
- Label: None
- Label type: N/A
- Location: Durango, Bizkaia (Euskal Herria) Gabon

#### **UNE (Une Nare Eza)**

- Band's MySpace URL: <http://www.myspace.com/unekin>
- MySpace music classification: Metal/Rock/Pop
- Primary language of MySpace page: Spanish and Basque (equal)

- Other languages used on MySpace page: English and French
- Language of songs on MySpace page: Basque
- Number of friends: 805
- Profile views: 15,301
- Website URL: <http://www.unekin.com>
- Primary language of website: Basque and Spanish (equal)
- Other languages used on website: None
- Label: Oihuka
- Label type: Indie
- Location: Bizkaia-Gipuzkoa, Euskal Herria\_\_\_\_\_ez da Spain

## **Urgabe**

- Band's MySpace URL: <http://www.myspace.com/urgabe>
- MySpace music classification: Powerpop
- Primary language of MySpace page: Basque and English (equal)
- Other languages used on MySpace page: none
- Languages of songs on MySpace page: Basque
- Number of friends: 363

- Profile views: 11,349
- Website URL: [www.urgabe.com](http://www.urgabe.com) (link goes back to MySpace page)
- Primary language of website: N/A
- Other languages used on website: N/A
- Label: Oihuka
- Label type: Indie
- Location: Mungia, Euskal Herria is not, Spain

### **Vice Presidentes**

- Band's MySpace URL: <http://www.myspace.com/vicepresidentes>
- MySpace music classification: Grindcore/Rock
- Primary language of MySpace page: English
- Other languages used on MySpace page: Basque and Spanish
- Language of songs on MySpace page: Spanish and English titles; English lyrics
- Number of friends: 669
- Profile views: 13,144
- Website URL: <http://www.fotolog.com/vicepresidentes> (photo page)
- Primary language of website: English

- Other languages used on website: None
- Label: Matasellos
- Label type: Indie
- Location: Gasteiz, EUSKAL HERRIA Aruba

### **Zea Mays**

- Band's MySpace URL: <http://www.myspace.com/elektrizitea>
- MySpace music classification: Experimental/Hardcore/Rock
- Primary language of MySpace page: Basque
- Other languages used on MySpace page: None
- Language of songs on MySpace page: Basque
- Number of friends: 97
- Profile views: 4885
- Website URL: <http://www.zea-mays.com>
- Primary language of website: Basque (first)
- Other languages used on website: Spanish (equal translation)
- Label: Oihuka diskoetxea
- Label type: Indie

- Location: Bilbo, Euskal Herria Antarctica

### **Zein?**

- Band's MySpace URL: <http://www.myspace.com/zeindazein>
- MySpace music classification: Rock/Experimental/Rock
- Primary language of MySpace page: Spanish
- Other languages used on MySpace page: English (instruments) and Basque
- Language of songs on MySpace page: Basque
- Number of friends: 197
- Profile views: 2789
- Website URL: <http://www.zeindazein.com> (broken link)
- Primary language of website : N/A
- Other languages used on website: N/A
- Label: None
- Label type: N/A
- Location: Bilbao, Spain

## **VITA**

Whitney Blake Dennis grew up in the town of Pineville, Louisiana. She earned a Bachelor of Arts in history from the University of Southern Mississippi in 2003. She then spent a semester in London as part of the Mary D. Bowman London Semester sponsored by Louisiana College and earned a Bachelor of General Studies at LC in 2004.

Whitney's interest in the Basque Country started in 2001 with a friendship with Adam McVay, who had lived in the Basque Country for several years while his parents were missionaries in the region. Whitney studied more about the Basques as part of a history class at USM, and her interest in the region and the language continued to grow in her introductory linguistics courses at Louisiana State University. She plans to continue her study of the Basques and their language through doctoral studies and a visit to the region. She hopes to one day meet some of the musicians that played such a vital role in her research.