

“TO THE ENDS OF THE EARTH”: THE BASQUE EXPERIENCE IN AUSTRALIAⁱ

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History of Basques in Australia

The Melbourne, Australia telephone listing book in 2003, under the “A”, included the certain and the likely Basque surnames: Abadia, Aguirre (13 different listings), Alberdi, Aldama, Aldana, Alday, Anaia, Anaya, Arana, Aranguren, Arbizy, Aresti, Aria, Arin, Arrate, Arriaga, Arrien, Arrieta, Arriola, Arrutia, Azcarraga and Azcue. The B’s started with Baltza, Bilbao ... Today in Australia, approximately twenty-five percent of the twenty million people were born overseas. Since 1945, over six million people have entered Australia in order to stay permanently and are now known as “new Australians.” Basques -mainly living in the states of Queensland, New South Wales and Victoria- and these particularly in Melbourne are among those who have chosen the “Lucky Country” as their new home.

The first real immigration interest in Australia began with the discovery of gold. In 1851, the gold rush in Victoria, Australia commenced when gold was found at the spots of Summerhill Creek and Ballarat. The discovery of gold in Victoria, particularly Ballarat and Bendigo, brought on the most significant increase in Australia’s population up through the end of the 1900s. Between 1850 and 1860 the recorded population of the continent increased from 405,000 to 1,145,000 people. Victoria alone grew from 77,000 in 1851 to 539,000 in 1861. Basques in search of gold were among those newcomers including individual arrivals of passengers Echalar, Bilbao and Artozano who landed in Victoria in 1852. Researching various ships’ passenger manifests there is a listing in 1853 for “EM Capt. Ybarranan” arriving in November on the ship *Elena*. In 1855, Pedro Echevarria, José Arresuvieta, José Decalzara, José Delaraga, and José Eguia (each listed as “Italian” in their immigration records) arrived together on the British ship *Hope*, also to Victoria. And other Basques followed these gold rush pioneers.

In 1925, Jules Minvielle, an immigrant to Australia from Cairo, Egypt, asked for permission to build a “pelote Basque Stadium” in Melbourne and for the government to allow him to have gambling and betting on the premises. His request was denied.ⁱⁱ During the 1930s and 1940s Basques from Bizkaia made their way to North Queensland by way of chain migration mostly, with one Basque Australian after another sponsoring their homeland brothers and sisters, then their nephews and nieces and fellow villagers.

Basque migrants traveled on ships named the “*Toscana*,” “*Montserrat*,” “*Monte Udala*,” “*Galileo*,” “*Aurelia*,” “*Fair Sea*,” “*Fair Sky*,” and the “*Iberia*.” Migrants, mainly from the Basque Country’s southern territories of Navarre and Bizkaia, and fewer from Gipuzkoa and Araba, and fewer still from the northern Basque provinces of Lapurdi, Behe Nafarroa and Zuberoa departed their towns and small farms. In the early 1900s, most Basques that migrated to Australia did so to Queensland to work in the sugar industry. Later, by the 1930s-1960s, they

* *Dra. Ciencia Politica. Cenarrusa Foundation for Basque Cultura. Boise. Idaho. USA.*

went to work in the sugarcane fields and in the tobacco industry of Queensland, as well as in logging and mining around the country, and picking fruit in Victoria during the harvest seasons. Basque women were employed as domestic help in Australian households, and as maids, cleaners and caretakers of hotels and office buildings. They worked in the laundries and cleaned linens for hotels and hospitals, assisted in blood banks, labored in candy factories, and in the maintenance and cleaning of the public schools.

In the late 1950s, Australia officially recruited Basques to travel to northern Australia in order to work in the sugar industry. In 1958, the Sugar Growers' Association of North Queensland selected Alberto Urberuaga Ortuzar (originally from Kortezubi, Bizkaia) to accompany them to various regions of Spain in order to recruit and then choose individuals who they thought would make good workers with three-year contracts, and if they stayed would be good Australians. Australian immigration officials attempted to entice families to migrate together, understanding that united families were much more likely to stay in the country and help populate remote areas. Urberuaga helped them select people in Bizkaia. During the late 1950s and early 1960s, approximately 2500 Basque men, women and children departed for Australia with work permits and entry papers according to Urberuaga.

Many Basque immigrants now living in Australia, as well as those who have returned to *Euskal Herria*, admit that before departing the Basque Country for Australia, they knew almost nothing about it or its history. They had no idea to what climate they were moving (and many were going to North Queensland's tropical territory). They did not speak English, and many had no travel experience whatsoever. Their journey included ports in "exotic lands" such as in Turkey, Egypt, Saudi Arabia, India and Indonesia; seeing different peoples, seeing sights and smelling foods and spices they had never had contact with before. In interviews with approximately two hundred Basques in Australia, very few discussed being afraid during the voyage itself, nervous yes, but not truly afraid of sinking, or for those who traveled later, having an aircraft accident. There are examples of "eager" immigrants jumping ship and swimming to shore such as Jon Barturen, "Txo" and his two friends from Bermeo, Bizkaia, José Antonio Azkue, or Enrique Uribarri, from Gorniz, who jumped off the Monte Udala in 1959 as it entered Melbourne.ⁱⁱⁱ Generally, workers who arrived in July (winter) were sent directly to North Queensland and the January (summer) arrivals usually were sent to pick grapes in the area of Mildura, near Melbourne.

In Melbourne, several established Basque families helped newer arrivals with their entry papers, looking for accommodations, employment, and with general cultural integration to the Australian way of life. If Melbourne was their first destination, they might have come without the benefits of those who were contracted to work in North Queensland and had later made their way south to the cities. Before the Melbourne *Gure Txoko euskal etxea* was established, Txomin Bereicua remembered that he, Jesús Egiguren, and Pedro Belostai spent much time at the Ugalde Moreno household, known as the "Anbeko" household^{iv}, with Ugalde Aranguena siblings Lucia, José Antonio, Tomás and Juan Antonio and Lucia's husband, Celedonio Moreno Tejada. Lucia Ugalde and Celedonio Moreno's Melbourne home included their own children, Iñaki, Joseba, Aitor and Iker, and was another unofficial Basque boardinghouse in Melbourne. Noone Street #42 -in the Clifton Hill section of Melbourne- was known to nearly every arriving Basque from Bizkaia. Lucia and her three brothers volunteered endlessly to help find permanent accommodation, schools, doctors, dentists, bankers, lawyers and better employment for their

Basque friends. They organized dinners, picnics and celebrations for *Aberri Eguna* and for each Saint Ignatius feast day, celebrated on July 31st.^v

Melbourne Gure Txoko: The First Basque Organization of Australia

Over the years, hundreds of Basque men left the sugar work in North Queensland and moved south to Sydney and Melbourne and earned jobs as mechanics, turners and fitters, and as construction workers developing Australia's most significant public works projects, new architecture and infrastructure. If married, their families followed, but most were single, and they looked for spouses once in their new cities. Today the children and grandchildren of Basque immigrants work in all of these fields and have added professions in medicine, education, engineering, technology and the arts to their disciplines of employment and university study.

In the 1950s -1970s, Australian social life was quite limited, with social clubs and bars closing before dinner time. Miguel Ángel Amorebieta remembers that when he and two other Basques, José and Deogracias Amorebieta from Kortezubi, Bizkaia, came in to Melbourne from working in the mines all week, they were shocked that the bars closed at six o'clock in the afternoon and they had no place to go to meet people or to have a drink and relax. According to them, there was nothing else to do in Melbourne. He said,

“It was difficult to find a movie theater, a place with music to dance, a café, just any place to go to socialize! It was dead. At that time there wasn't anything to do in the evening or even on the weekends. I think they all got drunk early and then went home. On a Sunday you wouldn't see a soul on the street. But at home in Bilbao, or in Donostia, well the streets would have been full, even in bad weather, with people strolling and greeting each other.”^{vi}

Father Gonzalo Muñoz, from Gernika and living in Melbourne agreed, “I had to attend to the young single Spaniards on Sundays after Mass because there was absolutely nothing for them to do on a Sunday in those days. In 1964, nothing would be open on a Sunday and there was a terrible loneliness for these people.”^{vii}

Though many Basque families offered their homes and gardens for various birthday parties, dinners, wedding parties, San Ignacio celebrations and Christmas parties, eventually the number of Basques wanting to attend became too large and there never was sufficient room for the children to play. They met each other at weddings and funerals and maintained their friendships as best as possible in Melbourne, a very large city with Basques living far apart from each other. When there was a funeral of a fellow Basque, Basques telephoned each other to make sure all could attend the Mass and burial before organizing the day and time. Lucia Ugalde remembered, “We sure went to a lot of funerals. ... It was important since we were all so far away from home. You know, the person that died maybe did not have one single family member with them in Australia, so we served as the family.”^{viii} Finally, the group decided that they had the numbers needed to form an organization, approximately 50-75 people, and they began the search for a building to lease and for which they could make the monthly payments. In 1964, the “Gure Txoko” of Melbourne was inaugurated.

The First Basque Festival of the *Gure Txoko* was held at St. Patrick's Catholic Church in 1964 with a Mass attended by approximately 75 Basques, including Javier Amorebieta (originally from Gernika) playing txistu, and twenty children dressed in traditional Basque folk dance costumes who performed on the church's entry steps. Socorro San Gil, Aurora Balenciaga, Lucia Ugalde and Javier Iriondo taught Basque folk dancing to the children and they performed outside in front of the church with Basques and non-Basques looking on. The new organization hired a bus for the day to take them all together from St. Patrick's to Hillsville Park and zoo for an all day celebration of eating, dancing, and singing.

The *Gure Txoko* pelota events throughout the years were held at existing frontons that were connected to Melbourne churches, many of which had large Irish Catholic populations who also played handball. The St. Patrick's Catholic Church in east Melbourne does still have its fronton. Basques also played at the St. Thomas Christian Brothers College in Clifton Hills and at St. Joseph's in north Melbourne. The St. Patrick's court was larger and had two walls, and St. Thomas' and St. Joseph's were three wall frontons. Several Basques played at St. Patrick's including José Antonio Ugalde, Jesús Bilbao, Andrés Laca, Pedro "Txalaka," Vicente Balzola, Felipe Andueza, Cándido Andueza, Juan Cruz Gardoqui, Luis San Gil, José Fernandez, "Martin", who returned to St. Jean de Luz, "El Txato" from Donostia-San Sebastián, and "Gipuzkoano." Living across the street from St. Patrick's were many immigrants from all over Spain, and they organized games with the Irish and with each other. San Ignacio celebrations included Alberto Ansoleaga demonstrating wood chopping, *sokatira* challenges organized by Alberto Achabal, and Masses with a small Basque choir led by Joseba Urquidi for the occasion, and Javier Amorebieta playing the txistu.

Though several new founding members wished to buy a property for an *euskal etxea*, there never was a consensus about how much money to invest, nor were there sufficient funds from members alone. There were few members that intended to stay forever in Melbourne, and others often moved to where there was new employment or returned to their Basque Country hometowns after several years in Australia of working and saving. Leaders of the new organization decided to rent a space for their social functions.

The Melbourne clubhouse was leased from a Maltese Australian owner, Joe Mercieka, at #16 Stawell Street located between Spencer and Freland Streets. The door from the street opened to a flight of stairs that opened on to a large room, and there was a separate bathroom, a small office and a small kitchen. The room was large enough to hold 100 people, but no more, and the first major event was the Ramón Arrien wedding dinner and party. There was a bar area and an open floor plan which allowed for setting up tables and then moving them for the dancing, and for other events taking out all tables or arranging the room as desired with only chairs for a lecture or presentation. Stawell Street was a safe quiet area with little traffic and children played right on the street in front of the clubhouse.

The rent in 1964 was \$12 per week. The members raised the money to buy their supplies including tables and chairs, kitchen utensils, cutlery, plates and glasses. Luis Mezo decorated by painting a map of Euskal Herria on one wall, the Ikurriña, and the coat of arms of the Basque territories on another wall. They displayed large cloth Basque and Australian flags and a banner

which read “Euzkadi Gatik Alkartuta,” translated as “gathering together for the Basque Country.” Members each had their own keys and could enter and use the facility as they pleased. There were special Basque functions for members only and other activities open to non-Basque friends.

There were many new families with young children in those days, much energy, and dynamic Basque people coming and going from Melbourne. The largest membership the Melbourne *Gure Txoko* attained was approximately seventy families according to original member Dolores Gereka Lazkano. Busses hired for members’ day trips departed from the *Gure Txoko* building itself because there was easy access for members using public transportation and nearby parking for those who had cars but wanted to travel together with members. The railway station was within 100 meters and most people arrived by train or tramcar. The club paid the bus rental and members traveled for day excursions to Donnybrooke or Hillside. In later years increasing numbers of Basque families purchased their own cars and traveled separately to events, changing the camaraderie that previously was such a significant aspect to *Gure Txoko* events.

Every week there was some sort of activity and generally on Fridays, Saturdays and Sundays there were people playing cards or having a drink with friends. Single men were the usual customers on Friday and Saturday nights and entire families participated on Sundays. The Melbourne *Gure Txoko* was used for wedding receptions, birthday parties, baptisms, dinners and New Year’s Eve parties. Sundays were the scheduled day for *mus* card tournaments and most players spent all afternoon into the evening playing cards and enjoying each other’s company. The clubhouse had a stereo with loud speakers and members brought their own Basque music vinyl albums and audio tapes to play for entertainment.

During 1966 and 1967 several members tried to gain enough support from other members and newly arrived Basque not-yet-members in order to raise the needed amount of money to buy property, but there were not sufficient financial pledges. A few individuals did donate funds to an account but withdrew it after it was obvious they would not have the necessary amount in order to purchase any land or a building.

The *Gure Txoko* members had their own soccer team during the late 1960s and early 1970s and they played against other Melbourne and area teams, also organized by ethnic groups in the city. They had many friends in Australia from other areas of Spain, especially Galicia, and it was particularly gratifying to beat them in matches specifically because they were from Spain and were excellent players. *Gure Txoko* team players included Javier Alberdi, Ángel Bidaurrezaga, Vicente Balzola, Antonio Torrijos, Joseba Urquidi, Ángel Alberdi, Ramón Arrien, Felipe Andueza, Alberto Ansoleaga, Ricardo Marcos (also a light heavyweight boxer) and Iker Erkoreka.

Gure Txoko members volunteered as cooks and organized themselves by way of families choosing their Sunday dates to cook for the membership dinner from a calendar. The menu was printed in Euskara, “Jateko Lerrokada.” Jesús Egiguren owned his own butcher shop and the meats were purchased from him; Antonio Torrijos ordered the groceries from an Italian grocer, “San Remo,” and also from “El Catalan” who delivered wine and groceries for the Sunday meals. Torrijos worked at the high end restaurant “Maxims” where he learned the business of

restaurant and bar supplying, and his cooking assistants were Julián Alcantara and Ramón Arrien. Adults could enjoy themselves singing, eating and drinking and afterwards playing cards. Members brought their own wine or beer because the organization was not allowed to sell it without a liquor license. Teenaged children learned Basque dances, and babysat other younger children playing outside the *euskal etxea*.

Euskara was used interchangeably with Spanish at organization events and at social functions depending on who was participating and if they knew Euskara. José Antonio Ugalde taught Euskara at the *Gure Txoko* from 1965 through 1972. "We usually had three or four students consistently," he said. The activities of the Melbourne Basque club were almost always cultural in nature.

Political interest at the Gure Txoko

It was the international media attention that followed the Francisco Franco regime's imposition of martial law following the 1968 assassination of Spanish Police Commissioner Melitón Manzanas that educated Australians about the dictatorship in Spain, and which politically mobilized many members of the *Gure Txoko*. In the Basque Country, there were labor strikes, the Spanish government imposed curfews and there were mass arrests. In 1970, charges were brought against sixteen suspected ETA sympathizers with death penalties sought by the prosecution. The trials, known as *Proceso de Burgos*, or the Burgos Trials, were moved to the city of Burgos and to a military tribunal. The January 11, 1971 *Time Magazine* Australian issue published the following:

"But when, after 21 excruciating days of deliberation, a verdict was finally produced by the five-man military tribunal and approved by the local military governor, some of the sentences were even harsher than those demanded by the prosecution. One defendant was acquitted, but the other 15 were sentenced to a total of 519 years in prison. In the case of the six Basques charged with the murder of a police chief in 1968, the court was not satisfied with simple death penalties; three of the terrorists were ordered to face the firing squad not once but twice because they had been convicted of both "banditry" and "assassination."

In Spain's three Basque provinces, terrorist leaders promised to assassinate two government officials for every Basque executed. Other Spaniards greeted the verdict with shocked silence.

Abroad, outrage was the reaction. Messages urging clemency poured into Madrid from all over Europe. In France, three Spanish bank branches were ransacked, stoned or burned. In a sense, the draconian sentences expressed the army's pique at the gingerly moves toward liberalization undertaken by Franco's technocrats. Though the verdict was meant to embarrass Franco, he put it to masterful use. Acting swiftly—by tradition, death sentences are executed within twelve hours—Franco first summoned his Cabinet and then the prestigious Council of the Realm. Soon a short announcement from the Pardo Palace told the nation that Franco "has seen fit to commute all the death sentences." The

six would still get life, which under Spanish law means a maximum of 30 years for the three convicted of one capital crime, and 60 years for the three with two such convictions; pardons or paroles are out of the question.^{ix}

Basque activists in Melbourne met at Gerardo Alberdi's home to discuss the possibility of planning an anti-Franco activity in Melbourne. Unionism and political activism in Melbourne were both strong in the 1950s through the 1980s and according to Pablo Orive; Basques in Melbourne did their part to organize a section within the "Moratorium marches" of May 18, 1970. Approximately 200,000 people marched in protest against the Vietnam War - 100,000 of those in Melbourne- and numerous groups had their own additional issues and the Melbourne dockworkers' coincided with the dockworker strikes in Bilbao protesting the Burgos Trial proceedings.^x *Gure Txoko* members also decided to gather Basques and non-Basques, to meet at the clubhouse and then to take the tram to Melbourne city center where they marched and protested against the Franco regime in front of Town Hall on Swanston Street.

For another occasion, José Antonio Ugalde organized busses to take marchers from Melbourne to Canberra to protest in front of the Spanish Embassy and to demand some sort of Australian parliamentary or governmental reaction to the military tribunal. Basque community leader in Mildura, Pablo Orive worked to explain Franco's authoritarianism and the lack of civil rights in the Basque Country in Australian radio interviews. The Basque communities of Sydney and of North Queensland also organized letter-writing campaigns demanding that the Australian ambassador to Madrid object to the inhumane treatment of the Basque suspects. Basques from the Melbourne community, led by Orive, also met with their members of parliament, such as Arthur Calwell to educate them about the Franco regime and the abuses of civil and human rights in Euskal Herria. Orive stated, "We were constantly educating people. We had to tell them all about what was happening in our homeland. In Australia there was very little news about what corruption and abuses were really coming out of Madrid."^{xi}

José Antonio Ugalde wrote several documents for the Basque and Spanish communities including, "*En Nombre de la Verdad y Justicia*," In the Name of Truth and Justice, and "*La Importancia del Euskara*," The Importance of the Basque Language, which he copied and distributed himself to educate people about the political situation of the Franco dictatorship. He gave these to people at the Melbourne Spanish Club, the various Catholic churches, and also at the Italian club. It was Ugalde who sent information bulletins to the Basque Government-in-exile delegates during the 1960s in regards to Basque activities in Melbourne and to the Basque news organ *Eusko Deya*. Ugalde also corresponded personally with Basque Government delegates in Mexico.^{xii}

Today's Gure Txoko Organization

The *Gure Txoko* association met at the #16 Stawell building from 1964 to early 1975, when they decided they no longer could pay for the rental costs. After the Basques left the property, it was leased out and became an Argentinean club. The members decided to end their lease after many of them returned to the Basque Country during the transition to democracy in the late 1970s and early 1980s, but Luis San Gil, Alberto Ansoleaga and Javier Iriondo (who later moved

to Brisbane) remained committed to trying to preserve the organization itself whether or not they had their own clubhouse, and annual activities have continued. There are infrequent dinners, Saint Ignatius barbecues and *Aberri Eguna* celebrations held at restaurants or public parks. First generation Basques born in the Melbourne area tended to marry non-Basques and there has been less excitement from that generation. In Pablo Orive's opinion, the *Gure Txoko* organization served its purpose for the immigrants themselves, but could not attract the next generation because it did not offer them anything of personal relevance. The immigrants had needed to gather with people from their own towns, speaking their own language, and in similar situations in life.

Elections for the association leadership posts are still held annually and usually the same people volunteer and the same people are elected year after year. In the 1990s, José Antonio Ugalde was still teaching Euskara in his front living room at the family dining table, and in 2010 he would continue if there were any students interested. Today for the *Gure Txoko* organization there is a President, Secretary, Treasurer and a Director. There have been years when there were three or four Directors, but in recent years fewer people are volunteering for the leadership positions. The Saint Ignatius picnic is still held at Gumbuya Park outside Melbourne. The George Maher Retirement House, formerly St. Thomas, now has the only open public fronton in Melbourne that might be used by Basques, but there are no longer any regular players.

There are many new Basque immigrants that have moved to the Melbourne area; professionals from *Euskal Herria* with university degrees and who speak English well. They tend to believe their stay will be temporary and they are interested in an Australian experience and learning about Australia, not in meeting with other Basques. However, many of them will find themselves in the same trajectory as the Perez Garagarza, Alberdi and Ugalde families, where Australia becomes home. They will likely miss having their Basque friends and might enjoy participating in *Gure Txoko* events. It would be extremely important for the *Gure Txoko* leadership to extend invitations to these new immigrants to become members and to infuse the organization with their own interpretations of Basqueness. Perhaps they could start with the telephone book listings and look for those Basque surnames.

The Melbourne Gure Txoko Basque Club Statutes 1964

GURE-TXOKO ESTATUTOS

CAPITULO I.-

Artículo 1 – Se constituye en la ciudad de Melbourne (Australia) la Sociedad Vasca titulada GURE TXOKO (Nuestro Rincón).

Artículo 2. – La finalidad de su fundación se resume en:

- a) GURE TXOKO es una Sociedad Cultural y de recreo, deportiva de euzkaldunes.
- b) Su objeto es cultivar las costumbres y usos del País Vasco y crear lazos con la gran familia euzkalduna en Australia.

- c) Contribuir lo más eficazmente posible al engrandecimiento de la Sociedad y al prestigio de los vascos, federarse y establecer vínculos de unión con otras asociaciones o entidades vascas en Australia o fuera de ella, cuyos fines análogos a los del GURE TXOKO.
- d) Crear un Biblioteca dedicada preferentemente a libros de cultura vasca.
- e) Honrar a vascos o descendientes de vascos que en Euzkadi o fuera de ella se hayan distinguido por sus virtudes.
- f) Promover el bienestar de la colectividad vasca y salir en defensa de su buen nombre cuando sea necesario.
- g) Dotar a los asociados de un domicilio social, donde se desarrollen todas aquellas actividades y costumbres de Euzkadi, tratando de que la Sociedad sea un hogar de franca cordialidad, a través de las más variadas diversiones vascas.
- Artículo 3. – La Sociedad se mantendrá alejada de las actividades de los partidos políticos y no se solidarizara con ninguno de ellos.

CAPITULO II. –

DE LOS SOCIOS Y DA LA JUNTA DIRECTIVA. –

Artículo 4. – GURE TXOKO se compone de:

- Socios fundadores.
- Socios de número.
- Socios simpatizantes
- Socios honorarios.

Artículo 5. – Podrán ser socios todas aquellas personas euzkaldunas sin distinción de ideología política, que tengan suficiente entusiasmo por el folklore, euzkera y costumbres vascas. Así mismo podrán ser socios todas aquellas personas que no siendo euzkaldunas se sientan identificadas con lo anteriormente citado.

Artículo 6. – Son socios fundadores todas aquellas personas que se hallen inscriptas como tal en el periodo de fundación o inicial de la Sociedad que termina el 29 de marzo de 1964. Podrán ser socios de número, todos los euzkaldunes y descendientes de euzkaldunes que demuestren entusiasmo por las actividades Euzkaras. Podrán ser socios simpatizantes todas aquellas personas que no siendo “Euzkadunes” hayan vivido en Euzkadi o demuestren entusiasmo por las costumbres Euzkaras sin distinción de Nacionalidad, Religión e Ideología política, pero carecerán de voto en las asambleas y no podrán desempeñar cargos directivos. El número de socios simpatizantes no deberá exceder de un 10% del número total de socios. Son socios honorarios los que se hayan hecho acreedores a esta distinción por sus trabajos meritísimos a favor de Euzkadi o de la Asociación a juicio de la Asamblea. En caso de que un matrimonio entre una vasca y un marido no vasco, deseen hacerse socios, la mujer aparecerá como tal para que tenga voz y voto. En caso de que quiera ser al marido el socio se le considerara como socio simpatizante.

Artículo 7. – Los socios fundadores y de número tendrán derecho:

- A) A voz y voto en las deliberaciones de la Asamblea.
- B) A formalizar mociones relativas a los objetos de la Sociedad, que apoyada por dos o más socios se pondrán en discusión y sobre las cuales deberá recaer una votación.

C) A desempeñar cargos de la Junta Directiva.

Artículo 8. – Los socios fundadores tendrán el privilegio de que en caso de que la Junta Directiva no sea

lo suficientemente activa o se desvíe de las directrices trazadas, tomar las medidas necesarias, teniendo

los votos de la cuarta parte más uno de los socios fundadores.

Artículo 9. – Los socios simpatizantes, gozaran de los mismos beneficios que los socios fundadores y de

número, pero carecerán de voto en las Asambleas y no podrán desempeñar cargos directivos.

Artículo 10. – Todo solicitante o socio deberá llenar ficha correspondiente llevando además la firma de

dos socios fundadores que los presenten y que garanticen la honorabilidad del candidato, quedando

facultada la Junta Directiva para la expulsión de unos y otros en caso de ser sorprendidos en su buena fe.

Artículo 11. – Está prohibido a los miembros de la Junta Directiva, bajo pena de cesación de sus cargos,

dar explicaciones relativas al rechazo de los candidatos.

Artículo 12. – Todo socio que dejase de abonar su cuota por un periodo excesivo a juicio de la Directiva

perderá los derechos como tal.

Artículo 13. – Todo socio al cambiar de domicilio, dará aviso a la Secretaria de la Sociedad no haciéndolo, perderá todo derecho a reclamación sabré causas originadas por ello.

Artículo 14. – No podrán concurrir al local social ninguna persona ajena al mismo, salvo que lo haga

acompañada de algún socio y llenando los requisitos que sánale la Comisión Directiva.

Artículo 15. – La Comisión Directiva se reserva el derecho de suspender y hasta de expulsar a los socios

que faltaran dentro de local social con sus palabras, acciones o hechos, a la educaron y decoro que se

deberá así mismo y sus asociados.

CAPITULO III

DE LA DIRECCIÓN Y ADMINISTRACIÓN

Artículo 16. – La Dirección y Administración de la Sociedad estará a cargo de una Comisión Directiva,

que estará formada por personas que demuestran entusiasmo por la causa que se crea esta sociedad con

honradez y capacidad probada y estará constituida como sigue:

Presidente.

Vicepresidente.

Secretario.

Vicesecretario.

Tesorero.
Vicetesorero.
Vocales, que serán los Presidentes de las

Comisiones

pelota, ambigú, biblioteca, etc.

Artículo 17. – La Junta Directiva se reunirá una vez al mes que será el primer viernes de cada mes a las ocho de la noche en los locales de la Sociedad para oír los descargos de las Comisiones, aprobar las cuentas y dictar órdenes para la buena marcha de la Sociedad.

De entre los miembros de la Junta Directiva se formara una Comisión Ejecutiva que estará compuesta por el Presidente, Secretario y Tesorero, para resolver los asuntos que sean de necesidad para la buena marcha y que no necesite demora. La Comisión ejecutiva informara a la Directiva de las decisiones tomadas en el plazo más corto posible.

Artículo 18. – Para desarrollar todo el extenso programa de actividades la organización estará a cargo de

Comisiones compuestas de Presidente y dos vocales los cuales tendrán amplio poder para tomar decisiones dentro de las actividades que requiera su Comisión. Cuando la realización de alguna actividad necesite apoyo financiero de la Sociedad, La Comisión tendrá que presentar un presupuesto aproximado a la Junta Directiva para su estudio y aprobación.

Cada Presidente de Comisión podrá elegir los vocales para su Comisión entre los socios que le sean más convenientes.

Artículo 19. – Las Comisiones se establecen de la siguiente forma:

De Deportes.
De Ambigú.
De Juegos de Sociedad.
De Pro-Local
De Coro y Danzas.
De Películas, Concurso de Fotografías.
De Excursiones.
De Biblioteca, Conferencias y Euzkera.

Artículo 20. – Se Convocara para el primer domingo del mes de mayo de cada año Asamblea General

Ordinaria, en la que entre otras cosas se elegirán los nuevos miembros de la Comisión Directiva. Antes de la Asamblea se procederá a oficializar los candidatos por medio de una propuesta que hagan el doble de número de miembros directores a elegir, presentada en Secretaria diez días antes de la elección. La candidatura o candidaturas que se presenten serán expuestas en cuando incluya

nombres de los candidatos propuestos oficialmente.

Artículo 21. – La renovación de la Junta Directiva se hará en dos turnos, eligiendo presidente, Secretario, Tesorero y cuatro Vocales Presidentes de Comisión. El Vicepresidente,

Vicesecretario y

Vicetesorero pasaran a ocupar los puestos vacantes de sus titulares siendo los nuevos elegidos los

sustitos de estos. Los puestos de la Directiva podrán ser reelegidos si así fuese conveniente y lo aprobasen

los interesados.

Artículo 22. – Son deberes y atribuciones de la Junta Directiva:

a) Administrar la Sociedad según las facultades que le son conferidas por este Reglamento.

b) Hacer cumplir las disposiciones de este Reglamento.

c) Resolver sobre la admisión o rechace de los candidatos propuestos para socios.

d) Ejecutar las disposiciones adoptadas en las Asambleas y exponer las resoluciones de

carácter urgente que se hallen dentro de lo establecido en este Reglamento.

e) Convocar a los socios a las Asambleas con una anticipación de quince días y por correo,

sin perjuicio de hacerlo por el talero de anuncios.

f) Fijar la cuota que deberán abonar los socios en sus distintas categorías someterse a la

aprobación de la primera Asamblea. Igualmente fijar o suprimir la cuota de ingreso de socio en cualquiera de sus categorías.

g) Cuando el hijo de un socio cumpla dieciocho años y quiera ser socio pagara media cuota

hasta los veintiún años las hijas pagaran la cuarta parte de la cuota.

Artículo 23. – La Junta Directiva no podrá deliberar sin la mitad mas uno de sus miembros y para la

validez de sus acuerdos será necesaria la sanción de la mayoría de los presentes.

Artículo 24. – La Junta Directiva presentara a la Asamblea General Ordinaria una memoria detallada de

los trabajos efectuados durante el periodo administrativo cuyo cierre será el 31 de marzo.

CAPITULO IV. –

OBLIGACIONES DE LOS MIEMBROS DE LA JUNTA DIRECTIVA

Artículo 25. –

DEL PRESIDENTE

El presidente pondrá todo su entusiasmo para la buena marcha de la Sociedad y de las

directrices de ella y controlara las comisiones para su buen funcionamiento y plena actividad de todas

ellas. Refrendar la firma del Secretario y conjuntamente con el Tesorero, todos los documentos, notas, actas y memorias que resuelvan en la Junta Directiva o establezcan estos Estatutos. Tendrá voto decisivo en caso de empate en las decisiones de la Junta Directiva.

DEL VICEPRESIDENTE

El Vicepresidente asumirá todas las responsabilidades del Presidente en ausencia de éste.

DEL SECRETARIO

El Secretario levantará acta de todos los acuerdos tomados por la Directiva y llevará la correspondencia de la Sociedad, altas y bajas de socios, archivo etc. etc. Redactar la memoria anual que deberá ser presentada a la Asamblea ordinaria, previa aprobación de la Junta Directiva.

DEL VICESECRETARIO

Asumirá los cargos del Secretario en ausencia de éste a colaborar con el si así lo requieren las necesidades.

DEL TESORERO

El Tesorero llevará los libros de contabilidad, anotando todos los ingresos y gastos; presentará a la Junta todos los meses el balance de cuentas. Pagar las cuentas aprobadas por la Junta Directiva y que lleven el visto bueno del Presidente. Presentar mensualmente a la Junta Directiva el balance de caja, que después de aprobado se expondrá a los socios.

Recibir de su antecesor y entregar a su sucesor, bajo inventario, el dinero en efectivo, mobiliario, útiles y enseres que constituyen el capital de la Sociedad. Firmar los recibos de cuotas de socios y todos aquellos que se extiendan por cantidades que deben percibirse en nombre de la Sociedad GURE TXOKO.

VICETESORERO

El Vicetesorero asumirá todas las responsabilidades del tesorero en ausencia de éste.

Artículo 26. –

DE LAS COMISIONES

Estas Comisiones tendrán como misión el dar auge a los deportes vascos tales como partidos de pelota, aizkolaris, levantamiento de piedra, soka-tira, danzas y excursiones, etc., etc.

DE AMBIGÚ. – Esta Comisión tendrá como misión el buen suministro del ambigú, control de precios y que el servicio sea a gusto de los socios, apertura del local, etc., etc.

DE JUEGOS DE SOCIEDAD. – Esta Comisión se encargará de dotar a la Sociedad de material para que los socios tengan el servicio de naipes, damas, ajedrez, domino, etc., y organizar campeonatos de mus, tute, brisca, rana, damas etc., etc.

DE PROLOCAL. – Esta Comisión procurará mejorar en lo que cabe el local existente, y estudiará las posibilidades de obtener local propio, llevando a cabo el proyecto del local con frontón. Tendrá informada a la Junta de las gestiones realizadas.

DE CORO Y DANZAS. – Esta Comisión organizará sesiones, de forma que los socios tengan la oportunidad de escuchar las canciones del vasto repertorio euzkaro, haciendo lo posible para que los socios canten en unión.

Tratará de enriquecer el repertorio por mediación de canciones, discos etc.

También se dedicará a crear un grupo de dantzaris que puedan interpretar la espatadantza, auresku, etc. Así como también enseñará el chistu a todo aquel socio que tenga cualidades e interés para ello.

DE PELÍCULAS, CONCURSO DE FOTOGRAFÍAS. – Esta Comisión tendrá a su cargo las proyecciones de películas de interés para sus socios, ya sean relacionadas con la vida o deporte vasco. Organizará excursiones a playas, montes y otros lugares que crea de interés y en fechas que sean más convenientes.

DE BIBLIOTECA, CONFERENCIAS Y ENSEÑANZA DEL EUZKERA. – Esta Comisión se encargará de crear una biblioteca dedicada preferentemente a libros de cultura vasca, dará clases de Euzkera para la conservación del idioma y conferencias de índole Euzkaldun.

CAPITULO V. –

DISPOSICIONES GENERALES. –

Artículo 27. – Todos los años se celebrará el aniversario de la fundación del GURE TXOKO que fue el domingo de Pascua de Resurrección (Aberri Eguna) día de la Patria Vasca.

Artículo 28. – La Asamblea no podrá resolver la disolución de la Sociedad GURE TXOKO mientras cuente con quince socios activos dispuestos a sostenerla.

- Artículo 29. – En caso de disolverse, el capital social en previsión de que pueda reorganizarse, será depositado durante un año en un Banco de la Ciudad de Melbourne. Si al expirar este término no se hubiera reconstituido o no estuviere en vías de hacerlo, se hará donación de sus haberes en la forma humanitaria que mejor crean los últimos asociados.
- Artículo 30. – La Junta Directiva podrá resolver todos aquellos casos que no se hubieran previsto en este Reglamento.
- Artículo 31. – Este Reglamento no podrá ser reformado, en todo ni en parte si no por una Asamblea convocada a este efecto.
- Artículo 32. – No existirá distinción entre los socios activos de ambos sexos gozando todos de igual derecho incluso el de desempeñar cargos directivos salvo el abono de cuota que podrá ser o no la misma, a juicio de la Asamblea.
- Artículo 33. – La Junta Directiva estará constituida solamente por euzkaldunes o por descendientes de ellos que demuestren entusiasmo por la causa vasca, y podrán ser reemplazados en caso de no llevar a cabo sus responsabilidades.
- Artículo 34. – Toda circular, impreso o anuncio deberá contener el 5% de las palabras escritas en “Euzkera” y los billetes de admisión para las fiestas o excursiones deberán estar escritas en Castellano y Euzkera.
- Artículo 35. – A las fiestas y excursiones, cada socio podrá solamente invitar a una familia o amigo, excepto el día de San Ignacio, cuando todos los euzkaldunes serán invitados con el fin de reunir a la familia euzkalduna ese día
- Artículo 36. – Las viudas tendrán el privilegio de seguir siendo socias del GURE TXOKO, sin pago de cuota, tampoco tendrán voz ni voto en las Asambleas.
- Artículo 37. – Se procurara ayudar a las personas necesitadas, dentro de las posibilidades en que se halle la Sociedad.
- Artículo 38. – Ningún miembro de la Junta Directiva, deberá percibir dinero alguno por desempeñar un cargo directivo.

Melbourne, abril de 1964

LA DIRECTIVA.

ⁱ This article summarizes research from the author’s book length publication, Totoricagüena, Gloria. 2008. Australia: Vasconia and the Lucky Country. Urazandi Series, Number 21. Vitoria-Gasteiz: Servicio Central de Publicaciones del Gobierno Vasco. All rights reserved to author.

ⁱⁱ National Archives of Australia Item A1/15 #1612987

ⁱⁱⁱ In 1981, the Australian government implemented an amnesty program for illegal persons in Australia.

^{iv} “Anbeko” is the name of the family home in Gernika, Bizkaia, and as is customary, those who pertain to the family living in that house also often take the name of the house as a nickname. Each of the four siblings was known as “Anbeko” by their friends.

^v Totoricagüena, Gloria. 2008. Australia ... p. 136-137.

^{vi} Totoricagüena, Gloria. 2008. Australia... p. 154.

^{vii} Totoricagüena, Gloria. 2008. Australia... p. 154.

^{viii} Interviews with Lucia Ugalde Aranguena (de Moreno). Gernika. 2002, 2003.

^{ix} Time Magazine. January 11, 1971, no author listed.

^x Pablo Orive interview. Mildura. 1997

^{xi} Toticagüena, Gloria. 2008. Australia ... p. 105-110.

^{xii} Many thanks to Iñaki Goiogana of the Sabino Arana Foundation and his assistance with meticulous research in the archives of communications received from and sent to Australia by Basque nationalist entities. These letters and files are in numerous folders held in Artea.