

1936 - 1937 / ∞

Bila: halaxe gabiltza. Edo halaxe jarraitzen dugu. Jada guztiz berreraiki ezin daitezkeen errealitate, istorio zein historien bila. Lurrari aitzurkadaka; azpian zer agertuko. Orainaren eta iraganaren arteko marra marratzu zuten 1936ko gerrak eta ondorengo hamarkadek gurean. Eta, zertarako ezkutatu ezkutaezina dena: galtzaileen historia da gurea. Galtzaileen seme-alabak, galtzaileen ilobak eta biribilobak ari gara aurreko belaunaldien galderen erantzunen bila. Baita justizia bila ere; justicia dei badakioke, behintzat, zortzi hamarkada baino gehiago berandutzen ari den justizia horri. Zaindu gabeko basoen antza hartu digu orioimenak: sasiek gerra aztarna eta orbanak nola, hala estali digu ahanzturak gogoa. Urrun diruditen arren, gertukoak dira 1936ko gerrak eta ondoren etorri zen 40 urteko diktadurak utzitako eraginak, eta eragin horien esanguren bila ere bagabiltza.

Herri gisa zer gogoratzen dugun eta zer ahazten: orioimen historikoak nortasunaren eraikuntzan duen tokiaz idatzi zuen Jacques Le Goff historialari eta pentsalari frantsesak. Hark zioenez, herritarren memoria eta ahanztura konkistatzea du helburu boteredun eta gizarte klase menderataile orok, "ahanztura eta historiaren isiltasuna historia kolektiboaren manipulaziorako tresna direlako batetik, eta memoriak, bestetik, boterea iraunazaten duelako". Alegia, iraganaren kontrola duenak eskuetan du etorkizuna; eta, ezagutzen, ikusten edo aipatzen ez den horrek izanik ere ez du. Horra, ziurrenik, erregimen frankistaren lorpenik handiena: jazarrien ondorengoeik ia ez dakite ezer etxean gertatutakoari buruz. Ez soilik hori; hainbat iritziz, ordukoez hitz egitea gizarte osoaren zauriak berriz irekitzea da, eta argumentu horretaz baliatzen dira gaia bere horretan utzi eta iragana ez nahasteko. Baina ondo itxi ez den zauri bat nekez sendatuko da, eta erraz ireki eta odolustuko da berriz. Hala gabiltza, bederatzi garren hamarkada gerturatzean denean, oraindik ere sustraien bila.

Ezbairik gabe, beldurra izan zen Frankismoaren armarik eraginkorrena, eta modu batean edo bestean hark hezitako belaunaldi guztiekin jaso dute ikaren ondoriozko isiltasuna. Izan ere, lau hamarkadako jazarpen fisiko, politiko, ekonomiko, kultural edo sozialek utzitako orbanak ez dira berehalakoan ahanzen. Hiru herrikideren bizenetako lekukotza xume bezain indartsuak izan daitzke egoeraren isla. Bizenet partikularrak dira, baina badute kolektibotik ere.

Hona lehena: "Gerra ostean?", atzamarrak ezpainetara eramanda ahoa ixteko keinua egin du 1936ko gerra hastean 11 urte zituen larrabetzuarrak. "Isilik egon, eta bizi". Falangeak 80.000 lagunen joera politikoei buruzko txostenak egin zituen Bizkaian. Sarrian, auzokideak behartzen zituzten tokian tokiko bizilagunari buruzko txostenak osatzera; herritarren artean 'polizia lana' zabaltzen zuten, erregimenaren aurkako edozein pentsamendu plaza publikoan azal zedin saihesteko eta horiek zigortzeko. Horregatik esaten da maiz hormek ere entzun egiten zutela frankismo garaietan, eta hobe zela ozen ezer ez azaltzea; hots, isilik egotea. Halako hamaika txosten idatzi zituzten larrabetzuarrak ere.

Esandakoez eta ez esandakoez bigarren bizenetako bat: "Etxean ez zen ezer

aipatzen... 1975-1976. urtera arte ez genuen jakin gure familian desagertutako senide bat genuenik ere. Amak eta aitona-amonek... hil arte aipatu zuten bere izena: Ignacio Larrabe Elexpe". Lekukoaren aita eta osaba, biak izan ziren 1936ko gatazkaren lehen lerroan borrokan. Aita gatazka bukatuta itzuli zen etxera; ez, ordea, osaba. "18 urte zituela joan zen gerrara eta ez zen etxera itzuli". Ordutik senideek ez dute bere berri gehiagorik izan. "Ez da errekonozimendurik egon. Trantsizioaren garaian hala esan zen: 'hau dena estali egin behar da'". Nola bizi desagertutako baten hutsunearekin? Bada, aipatzekoak dira datuak: bortxaz desagertutako zenbakiak aintzat hartuz gero, Espainiak du mundu mailako kopururik altuena, Kanbodiaren (Asia) atzetik; orotara, 114.000 lagun daude desagertuta oraindik. Euskal Herrian, 250 biztanletik bat desagertu zen 1936ko gatazkaren ondorioz. Eta, Araba, Bizkaia eta Gipuzkoako 8.666 gizon-emakume daude desagerpen behartuen zerrendan, Aranzadi Zientzia Elkartearen arabera.

Gerrak iraun bitartean zein ondoren, milaka izan ziren bide ertzetan edo hobi komunetan hilik utzitako pertsonak. Pixkanaka, eta azken urteotan milaka lagunen etengabeko ekinaldiari esker, desagertutako mapa betetzen ari den arren, lan handia dago oraindik egiteko. Larrabetzun, lau hobi aurkitu dira orain arte. Baina batek daki zenbat kaskezur dauden herriko mendi zein basoetan lurperatuta, norbaitek inoiz aurkituko zain. Are gehiago jakinik borroka latzen eszenatoki izan zela herria. George Steer kazetari britainiarra 1937ko ekaineko gertakarien lekuo izan zen. "Etsaiak hiloz betetako geruza batez estalita aurkitu zuen Gaztelumendi. Guk genituen metrailadore habia apurrak birrinduta geratu ziren ehunka bonbaren eraginez, eta lubakien lerroa ere guztiz eraitsita zegoen; kaki koloreko giza formak ikusten ziren lurrera itsatsita. Hauts, arbola txikitu eta metal arrastoen artean ito zen Gaztelumendi".

Aurrez aurreko gerraren bukaerak ez zuen bakerik ekarri. Errepresioa izan zen Francok ezarritako erregimen politikoaren ardatza; eta, garaile eta garaituen ikasgia eskuetan, milaka herritar zigortu zituzten, "altxamendu militarraren aurka egin izanagatik" edo "susmagarri" izate hutsagatik. Hamaika izan daitzke adibideak. Larrabetzuko Roman Loroño Arteaga marinaren, kasurako. Gerra hasi eta berehalako gehitu zen gerrara, eta, Katalunia faxisten esku geratu zenean, Frantziako Saint Cyprien eta Gурскo kontzentrazio esparruetan izan zen preso, beste hainbat herrikiderekin batera. Gutuna bidali zion bertatik euskaldunen emigrazioaz arduratzen zen Julio Jauregiri, laguntza eske. "Gerran zehar faxismoaren aurka izan dudan jardueraren ondorioz, ezin naiteke aberri maitera itzuli". Txilera bidali zuten Loroño, Winnipeg itsasontzian. Sekula ez zen handik itzuli.

Guda ondorengo diktaduraz hizketan, hala dio bigarren lekuoak: "Eskola bukatu eta joskilearengana joaten zen gure ama. Bidezidor batetik egiten zuen hara, eta bidean bizilagun faxistarekin egin zuen behin topo. Bizikletatik jaitsiarazi eta *Cara al Sol* abestuarazi zion amari. Zenbat alditan kontaktu ote digun amak pasarte hori". Norabide beretik, hirugarren eta azken bizenetako bat: "San Isidro eguneko

festa zen Madrilen, eta gu, etxe ondoan, soroan genbiltzan lanean. Eta han etorri zitzaigun guardia bat, galdezka: 'ez dakizue gaur festa nazionala dela?'. Guk nazionala zer den jakin ez, eta etxera joan zen ea bandera [española] jarrita genuen ikustera. Eta jarrazi zigun. Eskuz egin behar izan genuen guk, tinta hartuta". Abertzale eta errepublikanoei zegokien guztia baztertu zuten diktadura garaian: jaiak, erreforma politikoak, hizkuntza... memoriatik ezabatu zituzten 'Espainia Berria' eraikitzeo, 'bestearen' edo garaituaren deuseztapenaren bidez, eta garaileen erabateko zigorgabetasunez.

Tokian toki, neurriak hartu zituzten gizartea politikoki, sozialki eta ideologikoki kontrolatzeko. Eta Larrabetzun ere goitik behera aldatu zuten udala, betiere erregimen frankistaren aldekoak sarituz. Gauza bera gertatu zen herrian zeuden bi eskoletan ere: gaztelaniazko irakaskuntza izan zuten ardatz maestro eta maistra berriei. Franco buru zuen gobernuak pentsamenduaren inbasioari ekin zion lehen unetik, kontrakotzat zituzten ideiak, jarrerak eta hizkuntzak ezabatuz. Euskarak, euskal kulturak eta, oro har, euskal tradizioek ez zuten lekurik bertan. Aski ezaguna da eskoletako 'eraztunaren joko' ere: eraztuna jartzen zioten euskaraz egiten zuenari, haurrak beren artean salatzera behartuta, eta zigortu egiten zuten egunaren amaieran eraztuna zeramana.

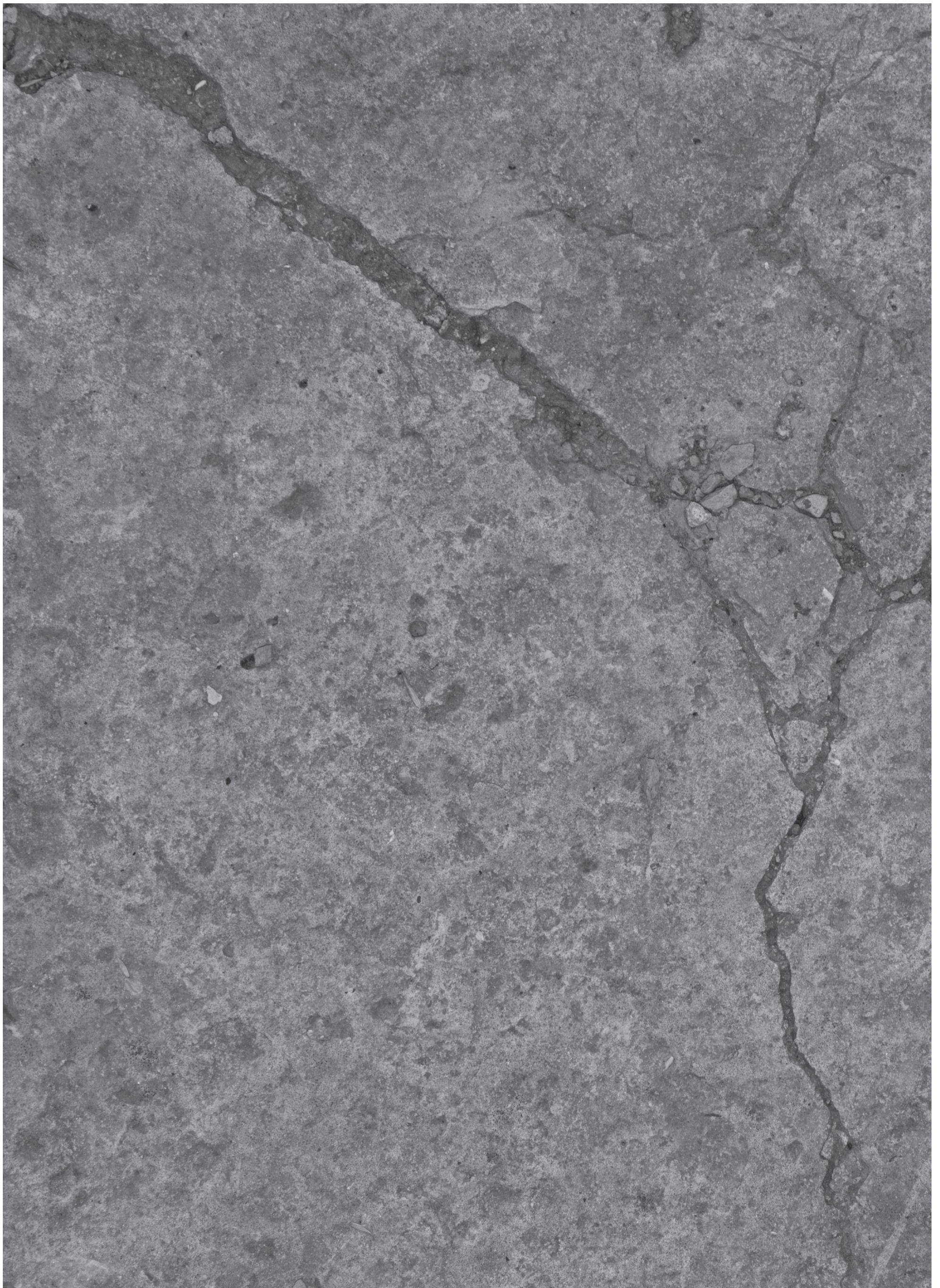
Herri txikia izanagatik ere, itzal handia utzi zuen gatazka militarrak herrian (eta zer esanik ez ondorengo diktadura garaiak), eta hamaika ertz eta hamaika diziplinatik aztertu daiteke eta begiratu dako horri. Norbere begirada ardatz hartuta aritu dira Amaia Molinet eta Eriz Moreno artistak ere, eta inguruko basoetatik jarri zaizkigu begira. Gogorarazi digute zaindu gabeko basoek estali dituztela memoriaren aztarnak. Gogorarazi digute bertako ez diren eta ekosistemarako kaltegarriak diren zuhaitzek kolonizatu eta gaindituta gauzkatela. Basoak nola memoria hala; edo memoriak nola basoak hala.

Pertsona bakoitzak marka bat uzten duela aipatu zuen Bernardo Atxaga idazleak Markak. Gernika 1937 liburuan, eta gakoa dela erabakitzea marka horiek ezabatu edo gorde nahi ditugun, eta horretarako zein bitarteko jartzen dugun. Horra, akaso, dugun erronka nagusietako bat: argi-ilunez beteriko aro historiko baten marka eta aztarna horiek biltzea, lurpetik ateratzea edo agerian uztea, aztertzea eta, herri gisa (larrabetzuar gisa), zein gorde eta zein ezabatu nahi dugun erabakitzea (kontzienteki erabakitzea, alegia). Herritarren arteko loturak egin eta esanahiak biltzeko; nortasun kolektiboa eraikitzen jarraitzeo.

Ainhoa Larrabe Arnaiz
Historialaria eta kazetaria







1936 - 1937 / ∞

A continuing search: Where we are. Where we remain. We are looking for a reality - a story or history - that can no longer be completely rebuilt. We dive through the earth, searching for the truth that lies beneath it. The war of 1936 and the decades that followed draw a line between the past and present in this land. There is no reason to deny the undeniable: our history is that of the defeated. We are the sons and daughters of the losers of this war. We, the grandchildren, the great-grandchildren of the subjugated are looking for answers to questions from past generations. We seek justice, even if what arrives eight decades late can barely be called justice. Our memory is like an untended forest: like the brambles that have covered the scars of war, so has our memory been veiled. Forgetfulness has obscured our will. Although they seem distant, the effects left by the war in 1936 and the subsequent 40-year dictatorship remain with us, and we are looking for the meaning of these effects.

As a society, we both remember, and we forget: The French historian and thinker Jacques Le Goff wrote about the role of historical memory in building identity. According to him, every ruling individual with the power of class domination has the ability to conquer both memory and forgetting of their citizens: "forgetfulness and silence of history are, on one hand, an instrument for the manipulation of collective history; and memory, on the other hand, perpetuates power." That is to say, those who control the past control the future; and what is unknown, unseen, or unmentioned does not even exist. This might be the greatest achievement of the Franco regime: the descendants of the persecuted remain hardly aware of what happened on their own lands. On top of this, the opinion of many is that speaking of these topics is akin to re-opening the wounds of the entire society – this reasoning serves to leave the matter as it is without stirring up the past. But a wound that is not well closed is always prone to open and bleed again, because it was never completely healed. This is how we are, when the ninth generation approaches, still in search of our roots.

The most effective weapon of Francoism was undoubtedly fear. In one way or another, every generation since has been silenced by terror. Even so, the marks left by four decades of physical, political, economic, cultural, and social persecution are not immediately forgotten. Three testimonies of fellow-citizens recording their experiences, modest yet powerful, serve as a good reflection of the context. They are specific experiences, but they also stem from a collective consciousness.

The first experience "After the war?" records a person from Larrabetzu who was eleven years old at the beginning of the war in 1936. He made a gesture of closing his mouth with his fingers on his lips. "Shut up, and live," was the motto while the Falange produced reports on the political tendencies of up to 80,000 people in Bizkaia. They often forced neighbours to write reports about other locals in order to prevent and punish any anti-regime thinking from the public. They spread an attitude of police work among the citizens. During Francoism, it was said that even the walls were listening. It was better not to

reveal anything too loudly – remain silent. The Larrabetzuans compiled a large quantity of informant documents.

The second experience recalls things that were said as well as those that were not spoken: "At home nothing was mentioned... it was not until 1975-76 that we found out that in our family there was a missing member. My mother and grandparents had their name on their lips until death: Ignacio Larrabe Elexpe." The father and uncle of the witness both fought on the frontline in 1936. His father returned home after the conflict, but not his uncle. "He went to war at the age of 18 and never returned home." His family still has no trace of him since that time. "There was no recognition of what happened. During the transition it was said that "all of this must be covered up." How does a family live with the void of a missing person? The numbers of people who have disappeared by force and are still missing totals 114,000 people in Spain – this is the highest number in the world after Cambodia. In the Basque Country, one in 250 people disappeared in the 1936 conflict. A total of 8,666 men and women from Araba, Bizkaia, and Gipuzkoa are on the list of forced disappearances as reported to the Aranzadi Science Society.

During and after the war, thousands of people were left dead on the edge of roads or in mass graves. Little by little due to the constant activity of thousands of people in recent years, the map of missing people is being completed, but there is still a lot of work to be done. In Larrabetzu, four graves have been found so far. The amount of corpses still buried in the mountains and forests of the village, waiting for someone to find them is unknown. At some point, the town was the scene of fierce fighting. The British journalist George Steer witnessed the events of June 1937. "The enemy found Gaztelumendi covered with a layer of corpses. The few nests of machine guns we had were crushed by hundreds of bombs, and even the trench line was completely demolished; human khaki shapes were attached to the ground. Gaztelumendi drowned in dust, shredded trees, and traces of metal."

The end of the war did not bring peace. Repression was the centrepiece of the political regime imposed by Franco. There were lessons of victors and vanquished - thousands of citizens were punished for the mere fact of being "suspected of opposing the military uprising." There are many examples of this such as that of the sailor Roman Loroño Arteaga from Larrabetzu. He joined the war immediately after the conflict started, and when Catalonia fell to the hands of the fascists, he was imprisoned in the French concentration camps of Saint Cyprien and Gurs, along with many other compatriots. He sent a letter to Julio Jauregi from there, who was in charge of emigration of the Basques, asking for help. "As a result of my action against fascism during the war, I cannot return to my beloved homeland." Loroño was sent to Chile aboard the Winnipeg ship. He never came back from there.

Speaking of the dictatorship after the war, the second witness says, "My mother finished school and went towards the seamstress. She went down a path, and she met a fascist neighbour. He made my mother get off her bike and sing *Cara al Sol*. I wonder

how many times our mother has told us this passage." In the same fashion, a third and final experience: "The day of San Isidro was a holiday in Madrid, and we were working in a field next to our house. And a guard came asking: 'Don't you know today is a national holiday?' We did not know what 'national' meant, and he went home to see if we had the [Spanish] flag. He made us put it there; we had to do it with our own hands, using ink." Everything related to republican and "abertzale"² culture, including people, was banished during the dictatorship: the festivities, the political reforms, the language... were erased from memory to make way for the "building" of a "New Spain," through the annihilation of everything considered "other," of the defeated, and through the complete impunity of the victors.

At a local level, measures were applied to control society politically, socially and ideologically. In Larrabetzu, the city council was radically changed to reward supporters of the Franco regime. This happened at the two schools in the village: the new *maestro* and *maistra* (teachers) had educating children in and as Spanish as their main goal. From the first moment, the government that was presided by Franco began to invade the thoughts of the people, eliminating ideas, attitudes, and languages that they considered contrary. The Basque language (Euskara), Basque culture, and Basque traditions in general had no place in it. The "game of the ring" in schools is well known: the Francoists put a ring on the one who spoke in Basque, children were forced to denounce each other, and they punished the one who wore the ring at the end of the day.

Even though it was a small town, the military conflict left a great deal of weight in the village (and, of course, the subsequent period of dictatorship), which can be examined and looked at from countless angles and disciplines. The artists Amaia Molinet and Eriz Moreno have been looking at it from the nearby woods. They remind us of the remains of our memory covered by untended forests. We have been colonised, outgrown by trees that are not native and harmful to the ecosystem. Our memory is like our forest, or our forest is like our memory.

Each person leaves a mark, as mentioned by the writer Bernardo Atxaga in his book *Markak. Gernika 1937*. The key is to determine whether we want to erase or store these marks and what means we have in place to do so. Perhaps this is one of the great challenges of our time: to collect, dig up, or reveal those marks and vestiges of a shadowy historical moment, to examine, and to determine (to decide consciously) what we want to preserve and erase as a town - as Larrabetzuans - to connect citizens and gather meanings, to continue building a collective identity.

Ainhoa Larrabe Arnaiz
Historian & journalist

1. *Cara al Sol* (English: Facing the Sun) is the anthem of the Falange Española de las JONS political party. The lyrics were written in December 1935 and are usually credited to the leader of the Falange, José Antonio Primo de Rivera.
2. Abertzale (English: "patriot", literally "fond of the fatherland") is a Basque term usually referring to people or political groups who are associated with Basque nationalism.

















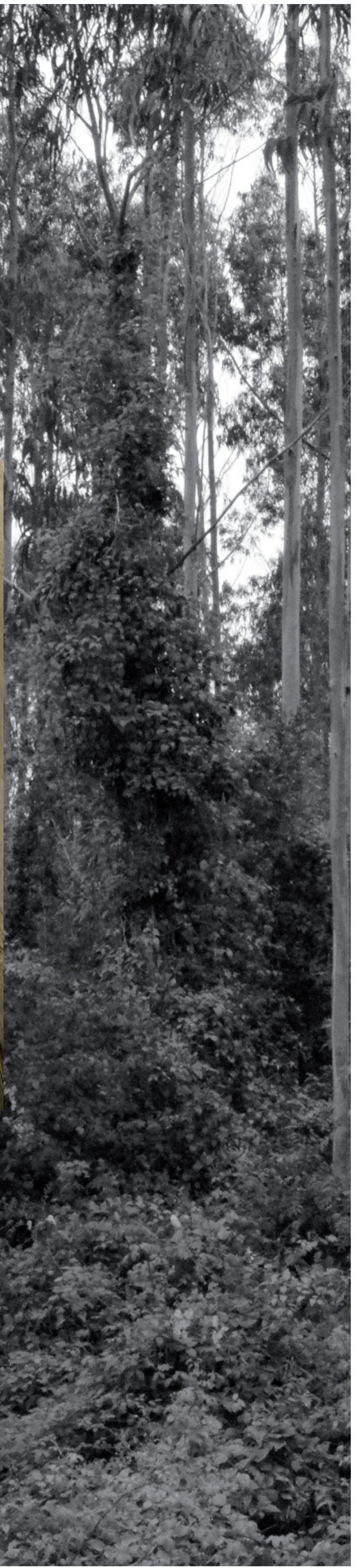


























ZIRRIKITUA



For the realization of this publication we have travelled the visible remains of the Civil War in Larrabetzu and surroundings between 2021 and 2022. Our work material has been the found objects, the vindications, the bunkers and their concrete, the trenches, the monument and the nature that surrounds it. The passing of time.

Photography, Concept and Editing

Amaia Molinet Dronda
Eriz Moreno Aranguren

Text

Ainhoa Larrabe Arnaiz

Proofreading

Àngels Miralda Tena

© 2023 Amaia Molinet Dronda & Eriz Moreno Aranguren

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy or any storage and retrieval system, without permission in writing from the authors.

Respect copyright, encourage creativity!

Made in the Basque Country

Edition of 750

This publication is part of the Larrabetzu Oroimena project.

Supported by

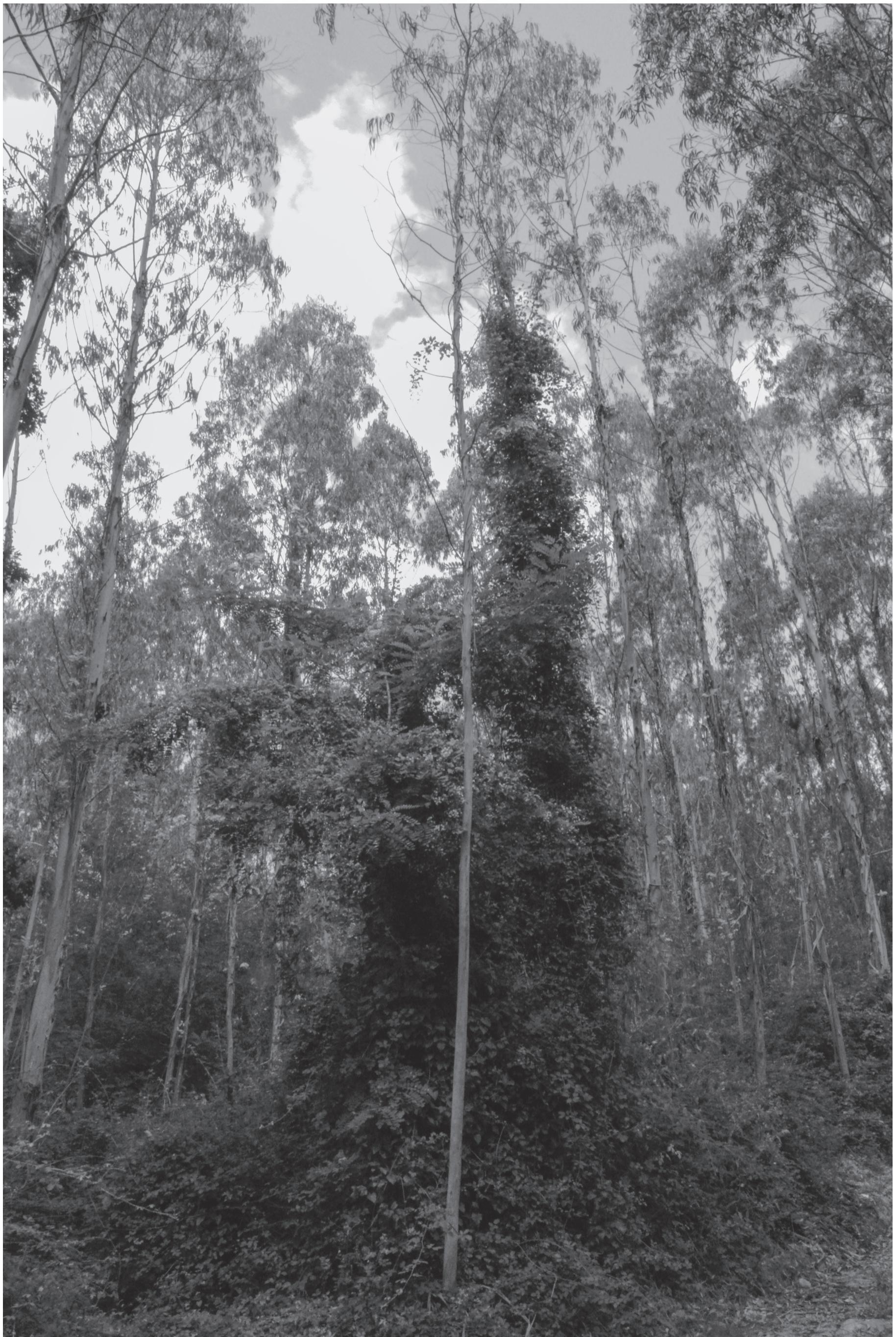
Faculty of Fine Arts – University of the Basque Country UPV/EHU
Town Council of Larrabetzu

ISBN 978-84-09-47826-2

amaiamolinet.com
erizmoreno.info







ZIRRIKITUA



Argitalpen hau egiteko, Larrabetzun eta ingurueta Gerra Zibilaren ageriko aztarnak aztertu ditugu 2021etik 2022ra bitartean. Gure lan-materiala aurkitutako objektuak, aldarrikapenak, bunkerrak eta beraien zementua, lubakiak, monumentua eta hau inguratzen duen natura izan dira. Denboraren joana.

Argazkigintza, Kontzeptua eta Edizioa

Amaia Molinet Dronda
Eriz Moreno Aranguren

Testua

Ainhoa Larrabe Arnaiz

Berrirakurketa

Àngels Miralda Tena

© 2023 Amaia Molinet Dronda eta Eriz Moreno Aranguren

Eskubide guztiak erreserbatuta. Argitalpen honen zati bat bera ere ezin izango da kopiatu edo transmititu, ez edozein modutan, ez bitarteko elektronikoz ez mekanikoz, fotokopiak edo biltegiratzeko eta berreskuratzeko edozein sistema barne, egileen idatzizko baimenik gabe.
Errespetatu egile-eskubideak, sustatu sormena!

Euskal Herrian egina

750ko edizioa

Argitalpen hau Larrabetzu Oroimena proiektuaren parte da.

Laguntza

Arte Ederren Fakultatea – Euskal Herriko Unibertsitatea UPV/EHU
Larrabetzuko Udala

ISBN 978-84-09-47826-2

amaiamolinet.com
erizmoreno.info