



Apalategi Begiristain, Jokin (Univ. del País Vasco/Euskal Herriko Unib. Psikologia Fak. Gizarte Psikologia eta Portaera Zientzien Metodologia Saila. Tolosa Hiribidea, 70. 20018 Donostia): **Ahazkotasunetik euskal hirian murgildu zen antropologoa** (The anthropologist who, starting out from oral tradition, emerged himself in the Basque city) (Orig. eu)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 21-37.

Abstract: How did Joxemartin develop his thought to produce the anthropological heritage he has bequeathed? I have picked up a magnifying glass and immersed myself in his childhood and in the agents of his socialization (relatives, church, school, friends and society close to him). His youth was a period of rift and transition owing to the contradictions between what he had received until then from popular sources and what he acquired from the seminary. After the age of twenty-one, in adulthood, in what I have called the period of personalisation, a new phase gradually matured. After referring to his achievements and failures, I have recalled, by way of addition, the breadth of his training, and when it came to taking action, the chosen associations for participating in cultural activities.

Keywords: Orality. Passive socialisation. Transition. Personalisation. Anthropology of the city.

Apalategi Begiristain, Jaione (Nafarroako Unibertsitate Publikoa. Psikologia eta Pedagogia Saila. Arrosadia, z/g. 31006 Iruñea): **Joxemartin gogoan** (In remembrance of Joxemartin) (Orig. eu)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 39-45.

Abstract: We were asked to speak on behalf of the family of the late Joxemartin, and what we state in the lines below is the small photograph that we, his mother who is still living, his five siblings, and brothers- and sisters-in-law, and nieces and nephews, would unanimously agree upon. As far as Joxemartin was concerned, the family was the true nursery for humanity, a fact of great value. He was an anthropologist, at home as well as beyond. Towards the end he expressed anger with the science of Anthropology, because it did not use the person's subordination to examine the human being and human groups; he passed away calling for the era of personology rather than that of anthropology.

Keywords: Ataun. Family. Anthropology. University. Science. Languages. Action. Person.

Laborde, Denis (Centre Marc Bloch. CNRS. Schiffbauerdamm, 19. D-10117 Berlin): **De l'inventaire des traditions à l'action située : analyser le bertsularisme après Joxemartin Apalategi** (From the inventory of traditions to situated action: Analysing bertsolarism after Joxemartin Apalategi) (Orig. fr)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 49-63.

Abstract: This article discusses how the work of Joxemartin Apalategi Begiristain –particularly for the constant attention he devoted to praxis –has enabled the study of *bertsolarism* from a new perspective. A first milestone leads me to analyse his *Kontzaharrak* as the defence of a direct speech to which he remained loyal: stories. Once I have put this forward, I study *bertsolarism*.

Key Words: *Bertsolarism*. Improvisation. Oral tradition. Situated action. Mnemonics. Memory. Identity.

Sánchez Martín, Inmaculada (Centro de Salud de Beraun. Galtzaraborda, 67. 20100 Erreterria): **Joxemartin Apalategi: recuerdos desde la memoria** (Joxemartin Apalategi: from the memory) (Orig. es)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 67-72.

Abstract: This article corresponds to speech I delivered during a posthumous homage to Joxemartin Apalategi, in February 2007. I made this speech as a former student of the first promotional social and cultural anthropology, and in it I recalled what were his teachings and included my memories of my time with him in ethnographic expeditions that we made with him as a group of students.

Key Words: Ethnography. Fieldwork. Memories. Student – teacher relationship.

García-Orellán, Rosa (Universidad Pública de Navarra. Dpto. de Ciencias de la Salud. Avda. Barañain, s/n. 31008 Pamplona - Iruña): **“La Compañía” y el acercamiento a un personaje tabú en el terreno de campo** (“La Compañía” and Field Work on Taboo Individuals) (Orig. es)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 73-85.

Abstract: During my fieldwork in the years 1998 and 1999, I am told that the existence of a person that the group has converted into a taboo. This is a key person, as here she is part of the symbology related with death. However, the group blocks the researcher's access in order to protect that person. Here I reflect aspects of my field diary as well as various methods of logical reflections included therein.

Key Words: *La Compañía*. Taboo. Banishing. Cultural shock.

Leizaola, Aitzpea (Univ. del País Vasco/Euskal Herriko Unib. Filosofia eta Hezkuntza Zientzien Fak. Balioen Filosofia eta Gizarte Antropología Saila. Tolosa Hiribidea, 70. 20018 Donostia): **Antropologoa etxean** (The anthropologist at home) (Orig. eu)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 87-94.

Abstract: This paper deals with the anthropologist at home, in other words, the anthropologist who studies his own society of origin. A series of issues and debates gather around this figure at the end of the 20th century. They include the questioning of the legitimacy for engaging in anthropology, the transformation of the discipline marked by great geopolitical changes, field work relations, and subjectivity. The analysis of the bases of this figure enables one to understand some of the contemporary debates emerging around social anthropology.

Key Words: Native anthropologist. Decolonisation. Field work. Legitimacy of the researcher. Subjectivity.

Apaolaza, Txemi (Univ. del País Vasco/Euskal Herriko Unib. Filosofia eta Hezkuntza Zientzien Fak. Balioen Filosofia eta Gizarte Antropología Saila. Tolosa Hiribidea, 70. 20018 Donostia): **Breve reflexión sobre experiencias de “trabajo de campo”** (Brief reflection on “field work” experiences) (Orig. es)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 95-104.

Abstract: For this homage and knowing full well Joxemartin Apalategi Begiristain's anthropological concerns, I felt that the best thing to do was to write on one of the central matters in this research, such as fieldwork. This reflections on the matter also transversally affected his teaching work.

Key Words: Fieldwork. Comparative experience. Teaching. Transversal character of his work.

Homobono Martínez, José I. (Univ. del País Vasco/Euskal Herriko Unib. Fac. de CC. Sociales y de la Comunicación. Dpto. de Sociología. Apdo. 644. 48080 Bilbao): **Explorando los campos de asfalto. Los trabajos y los días de la antropología urbana en Euskal Herria** (Exploring the fields of asphalt. Works and days of the Urban Anthropology in the Basque Country) (Orig. es)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 107-140.

Abstract: In the context of the homage to Joxemartin Apalategi, this article studies his relationship with the city, as a vocational scholar and urban dweller. The article then describes his anthropology and sociology work in its urban qualification, in the Basque Country. Both sciences have an analytical tradition as they are knowledge applied to the study of various urban dimensions.

Key Words: Joxemartin Apalategi. City. Urban anthropology. Urban sociology. Basque Country.

Rubio-Ardanaz, Juan A. (Univ. de Extremadura. Fac. de Formación del Profesorado. Dpto. de Psicología y Antropología. Avda. de la Universidad s/n. 10071 Cáceres): **Etnografía de las formas de economía: distribución del pescado y correspondencia con una pequeña producción de mercado (Abra del Nervión, Euskal Herria)** (Ethnography of the Forms of Economy and Distribution of Produce from Small Fishers: The Case of Abra Bay-Bilbao, Euskal Herria) (Orig. es)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 141-151.

Abstract: As against the ethnological study in terms of loss and transformation in the field of customs and traditions, we propose an analysis of the change that originates in the productive forms of fishing, considering the distribution of fish and other phases of economic practice. In this way we shall be able to better understand the social relationships and culture of the men and women in the fishing environment.

Key Words: Form of production. Distribution. Coastal fishing. Economic anthropology.

Leizaola Calvo, Fermín (Aranzadi Zientzia Elkartea. Zorroaga gaina kalea, 11. 20014 Donostia): **Cabañas tumulares en la Sierra de Andia (Navarra)** (Tumular Shepherd Huts in the Sierra of Andia (Navarre)) (Orig. es)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 153-171.

Abstract: This is a study of a type of construction for shepherds in the Navarran Andia mountain chain: very elementary huts used in summer by the shepherds from the Ribera who have the herds of Rasa-type sheep. In winter, their vegetal roofs would collapse because of the weight of the snow, and they would be rebuilt every summer. This succession of collapses and rebuildings has brought about a peculiar landscape of tumuli.

Key Words: Shepherding. Architecture. Hut. Tumuli. Landscape.

Del Valle, Teresa (Univ. del País Vasco/Euskal Herriko Unib. Fac. de Filosofía y CC. de la Educación. Dpto. de Filosofía de los Valores y Antropología Social. Avda. de Tolosa, 70. 20018 Donostia): **Time and Space in the Elaboration of the Present: the Basque Case** (Orig. en)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 173-187.

Abstract: The nationalism is a complex, dynamic and problematic human group manifestation. It can lead people to extreme positions with regrettable results. But it also contains within it elements of creativity revealed on consideration of the cultural roots from whence it springs. My reflection arises from the cultural analysis of modern performances in Basque society.

Key Words: Time and space. Tradition. Nationalism. Cultural roots. Border.

Beguiristain Gorpide, M^a Amor (Univ. de Navarra. Dpto. de Historia. Campus Universitario, s/n. 31080 Pamplona – Iruña): **Etniker. Un proyecto de investigación sobre la cultura del Pueblo Vasco** (*Etniker*. A Project of Investigation on the Culture of the Basque People) (Orig. es)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 189-200.

Abstract: Reflection on the research project denominated *Etniker*, found that 45 years ago by José Miguel Barandiaran. On its methodology, its contributions to the knowledge of Basque culture and on the current state of research.

Key Words: Cultural anthropology. Basque culture. Barandiaran Project.

Garmendia Larrañaga, Juan (Eusko Ikaskuntza. Miramar Jauregia. Miraconcha, 48. 20007 Donostia): **Festa ospakizunak. Egun eta atzoko berri batzuek** (Festive celebrations. Some news of the past and present) (Orig. eu)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 203-218.

Abstract: Festivals and their celebrations are presented as a cultural link between the past and the present. This paper analyses and collects in detail elements of modes of celebration and their nuances. All this through a representative ethnographical selection of the calendar of Basque festivals.

Key Words: Fiesta. Ritual. Festive calendar. Customs.

Vivas Ziarrusta, Isusko (Univ. del País Vasco/Euskal Herriko Unib. Arte Ederren Fakultatea. Eskultura Saila. Sarriena, z/g. 48940 Leioa): **Joxemartin Apalategi eta Jorge Oteiza; goian bego. Lan-metodoaren gakoak eta ardurak: ikerlari, artista eta antropologoaren kezka** (Joxemartin Apalategi & Jorge Oteiza; rest in peace. The keys and concerns of the work-methods; the worries of the researcher, the artist and the anthropologist) (Orig. eu)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 219-251.

Abstract: We remember Joxemartin Apalategi and Jorge Oteiza as the Basque anthropologist and sculptor, respectively, whom death took from us in recent years. The ethnographical research method which Joxemartin was calling for in human and social sciences needed to be scientific. Oteiza, by contrast, played with intuition and aesthetic emotion. Both of them, concerned about the future of 'Basque culture' and 'Basque style', were to be found halfway through the 1980s working in the city; in Bilbao, to be precise.

Key Words: Joxemartin Apalategi. Jorge Oteiza. Anthropology. Ethnography. Art. Aesthetics. City. Bilbao.

Egaña-Goya, Miren (Aranzadi Zientzia Elkarte. Zorroaga gaina kalea, 11. 20014 Donostia): **AEBtako artzaintzaren adibide bat. Pete Cenarrusarekin elkarrizketa** (An exemplary Basque shepherd in United States. Interview with Pete Cenarrusa) (Orig. eu)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 253-264.

Abstract: This piece of work has set out to achieve the following: to explain an ordinary job done by the Basques who went out to the United States at one time. These Basques learnt to be shepherds and were appreciated for their work; they were virtually the only ones who did that job. Even though they started by working for other people, thanks to the money they made from their solitary life in the mountains they soon became the owners of their own flocks of sheep.

Key Words: Basques. Sheep farming. United States. Boise.

Otamendi, Andoni (Urnietako Egape Ikastola. Aranzubi, z/g. 20130 Urnieta): **Bertsolaritza. Politikaren diskurtsoa 2001eko Txapelketa Nagusian** (Oral verse. The political debate at the 2001 National Championship) (Orig. eu)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 265-302.

Abstract: By analysing extempore verse makers' text, my aim is to get to know the context. The text is set in a symbolic context: in the final of the Basque Country's oral verse National Championships, in a socio-political and cultural context, in a Basque context.

Key Words: Oral Verse. Politics discourse. Symbol and reality. Nationality.

Etxebarria Ayesta, Juan M. (Deustuko Unib. / Univ. de Deusto. Fac. de Filosofía y Letras. Dpto. de Lenguas Modernas y Estudios Vascos. Avda. de las Universidades, 24. 48007 Bilbao): **Joxemartin Apalategi Amalur semea** (Joxemartin Apalategi, son of the earth) (Orig. eu)

In: *Joxemartin Apalategi Begiristainen oroimenez = En recuerdo de Joxemartin Apalategi Begiristain = À la mémoire de Joxemartin Apalategi Begiristain*, 303-318.

Abstract: Joxemartin Apalategi was the man who wanted to take his home town to university, and he was totally convinced that we cannot know something if we do not experience it. Among other things, he followed in the footsteps of Jose Migel Barandiaran, just like many others of us have done, recalling what Professor Wundt of the University of Leipzig said to J. M. Barandiaran: *"You will never understand culture at all, unless you experience it yourself."*

Key Words: Basque Country. Basque. Customs. Popular treasures. Barandiaran. Ethnography. Testimony. Generations. Intermediary work. Future.