

Physicians in Basque Literature

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Abstract

In this essay, the author lists and introduces 14 physicians who have made themselves a name in Basque language and literature. The authors are divided in two categories. One group is composed by physicians that more or less have contributed to Basque literature itself. The second group, much more reduced, is made of physicians that have made technical contributions, either in the domain of linguistics (Piarres Broussain) or in the divulgation of science (Maurice Souberbielle, Martin Minvielle). A remarkable case is Jean Etxepare's, whose extended and valuable production touches both domains.

Keywords: medicine doctor, Basque literature.

“Damurik etzekutsala anaia medikuak

“Hark begiak hetsiz gero egun tutzun bertsuak

“Ezen gehiago zure preza liro artea

“Egin ohi zuen baino bizi zela berea.

“Harenak gidatzen zuen gorputza indarrera,

“Bainan zureak arima hedoiaren gainera.”

(Dedicated by P. Gillentena, rector in Itsasu, to his friend Joanes Etxeberri, doctor of theology and author of *Manual Debozionezkoa*, in 1626)

0. Introduction

For a thousand reasons we shall not explain now, clergymen have for a long time occupied a prime place in Basque literature. We all know that. Names such as Bernat Etxepare, Leizarraga, Axular, Mogel, and many more quickly come to mind. Things have changed, no doubt about it. However, looking back at the history of our literature, as well as priests we find lawyers, teachers, and even army captains, like Oihenart, Egiategi, Elizanburu or Duvoisin; and above all, many physicians.

We have come up with this humble research work on the physicians in the history of Basque literature. There are twenty odd or thirty of them; the majority are, of course, from the French side of the Basque Country because over there the printing of Basque works started two centuries earlier, as Bernat Etxepare recorded in 1545. But over the last centuries, there are physicians from the Southern Basque Country too. Here follows a list of those we have chosen in strict chronological order, regardless of the quality or quantity of their work.

1. The physician brother of Joanes Etxeberri, theologian from Ciboure-Ziburu

When the theologian from Ziburu, Joanes Etxeberri, published his *Manual Debozionezkoa* in 1627, Gillentena, rector in Itsasu, congratulated the great

Basque writer -as Axular, Hegi, Hirigoiti, and other Bascophile colleagues did- mentioning his doctor brother, who had recently died and who was said to have been a great follower of *bertso-making*. We are not certain of any *bertsos* written by him or Joanes himself. He is, in any case, the first *euskaltzale* physician in the history of our literature. (see P. Lafitte, *Gure Herria*, 1968, 123-128)

2. Joanes Etxeberri from Sara (1668-1749)

Joanes Etxeberri from Sara, regarded as ‘one of the best Lapurdian classics’ (“Lapurtar klasiko hoberenatarik bat”) by Ibon Sarasola, has greater importance. Born in 1668, and as Etxeberri himself states, he was baptized ‘at that same baptismal stone Axular had used and looked after’ (“Axularrek bere denboran manaiatu eta bere gomendioan iduki zuen bataio-harria”); in his hometown he learnt the local dialect, which he considered to be ‘of great esteem and reputation in the whole of the Basque Country’ (“Eskual Herri guztian estimu eta ospe handitakoa den Sarako eskuara”). After finishing medicine studies in Pau and other locations in the south of France, around 1700 he returned to his hometown to work as a doctor, and there he married Katalina Itsasgarate. Joanes and Katalina had several children, one of whom was Agustin Etxeberri, a well-known doctor in Motriko.

Soon afterwards he left Sara with the hope of a better living and provided service in Bera first (1716), then in Hondarribia (1723), and finally he and all his family settled in Azkoitia (1725), where he lived until he died in 1749.

While he was in Azkoitia, he was renowned as a doctor and also for his love of Basque culture; he kept acquaintance with well-known Basque Jesuits from Loiola such as Larramendi (1690-1766) and Kardaberatze (1703-1770).

Indeed, Joanes Etxeberri from Sara started writing at an early age: in 1718 he ran with the costs to publish a booklet entitled *Lau-urdiri Gomendiozko Karta edo Gutuna* and printed at Roquemaurel's in Apurmai

Street in Baiona. This letter to the *Biltzar of Lapurdi*, the highest institution in Lapurdi, was just a request for money to publish a Latin grammar in Basque. He wrote beautiful passages on the importance of learning languages and the affection one owes to the local tongue, but unfortunately the assembly denied his petition.

That book to learn Latin, written in 1712 and commended in vain to the *biltzar*, remained for long years amongst derelict manuscripts, together with another delightful untitled piece in which the author writes extensively about the future of the Basque language (*eskuara*). The manuscripts were found in the archives of the Franciscan Order's site in Zarautz by Julio Urkijo and were published in Paris by Geuthner publishing house in 1908 under the title *Obras vascongadas del doctor labortano Joannes d'Etcheberri*.

We also know from Larramendi that Physician Etcheberri showed him a four-language dictionary of Basque, Spanish, French, and Latin. When in 1882 J.M. Sbarbi found such a manuscript, many thought that it was Etcheberri's lost dictionary, and might be. However, Etcheberri from Sara might have obtained the dictionary from his Basque loving uncle Etcheberri from Ziburu. Urkijo himself was doubtful of it, and the manuscript remained unpublished for long.

3. Gratien Jean Baptiste Ducos (1743-1828)

Gratien Jean Baptiste Ducos was born in Donibane Lohizune on 2 December 1743. He studied medicine and later worked as a doctor in his hometown. After the severe economic crisis suffered by the whole of the Northern Basque Country, but especially Donibane Lohizune, in the 18th century, Physician Ducos, like many Lapurdian people, looked at the revolution of 1789 with good eyes. Him and his friend Claret transmitted the people's discontent to the National Assembly in Paris. Both received their fellow citizens' gratitude:

"Dugun guziek egun oihu goraz kanta

"Ongi etorri dela gure abokata,

"Ongi etorri dela luzaz bizitzeko

"Bere neke sariaz beti gozatzeko."

"Ducos jaunaren izena ezin ahantzia

"Betikotz izan bedi izkribuz utzia;

"Donibane bizi deino Claretan ospeak

"Alegeratuko 'tu gure umen umeak."

... and another dozen verses like those were offered by an unnamed local *bertsolari*. (see RIEV, 1924, 371-375.)

Ducos was named mayor of Donibane Lohizune in 1790, and after the conflict he had with the local clergy, he showed that he knew how to reply to *bertsos* and how to add salt to his verses:

"Gure marraska minak Jaunak entzun ditu,

"Eta gure burdinak ditu porroskatu

"Hementxe gare beraz. anaia maiteak;

"Egun beltzen ondoan ditugu xuriak."

"Orai arno goxoa hurrupa dezagun,

"Orai herriko lurra saltoka jo zagon!

"Zatozte gure ganat, utz dezagun herra,

"Elkarri dugun eman bakezko musua!"

"Zer irabazi dugu han hemen ibiliz,

"Zokoz zoko gordeka, bazterrak ikusiz?

"Hau da libertatea, galdu da detxima;

"Horixe da bakarrik apezten lastima."

"Oi zer egin zarete olata zuriak,

"Arroltze fresko, gapoin, ezko, xirioak?

"Gan da denbora hura, gan behin betiko.

"Nork beraz lege huni dio barkatuko?"

"Horra non den fedea hem hautan hoztu,

"Gure kopa bezala bihotzak agortu;

"Emaztekiek berek elkarren artean,

"Sudurra sartzen dute apezten gauzetan."

"Batek galdatzen dauku: 'Zer da xismatika?

"Jaunaren mahastitik urrundua nor da?"

"Hura da bakarrikan agot bat bezala,

"Arnorik edan gabe urez bizi dena."

"Beraz arno goxoa hurrupa dezagun!

"Kattalin, Anamari, napar ona dugun!

"Erromako bidetan xuxen nor dabila?

"Mokoa guk bezala bustitzen duena."

Because of those direct lines that Father Onaindia gathered in *Mila Euskal Olerki Eder* (p. 530), in 1792 the mayor was removed from office by the revolutionaries, who put him in the same sac ‘as corrupt aristocrats’ (“aristokrata zikoitzen”) and imposed a special tax on him.

In 1798, once the days ‘of terror’ (“terrorearen”) and ‘of great fear’ (“beldur-ikaren”) were over, Physician Ducos returned to his hometown. There he met the eminent Prussian erudite W. Humbolt, with whom he kept relations for a long time.

Gratien Ducos, physician and Basque loving public man from Donibane, died in his hometown in 1828. The names of his two sons would later, around 1850, stand out linked to other Bascophiles such as the Abbadia brothers, Anton and Arnaud, and the Duvoisin brothers, César and Jean.

4. Jean Martin Dithurbide (1803-1883)

Same as Ducos, Dithurbide was most probably a surname often mentioned within the Lapurdian borders in the times of the French Revolution. When those days were over, in 1803, a son was born to the Dithurbide family from Sara, who was christened Jean Martin Laurent. When he came of age, he studied medicine and became a doctor in his hometown. Even if he was a republican, he was named mayor of Sara during the Empire and stayed in office from 1852 to 1867. In 1864, while he was mayor, the Floral Games (*Lore Jokoak*) events changed placement from Urruina to Sara; he did not take part in the competitions, though.

In the 1880 elections in Sara, Dithurbide helped ‘the republicans’ (“gorriak”), who headed by Captain Elissamburu, won ‘over the royalists’ (“xuriei”), led by Captain Abbadie.

At old age he did something else too; indeed, he translated the book *Ixtorio Saindu Laburra* ‘from French into Basque’ (“frantsesetik euskarara itzuli”) ‘word by word when possible’ (“hitzez hitz, ahal bezainbatean” he says), and in 1882 it was published in both languages by Lamoignon publishing house in Baiona ‘both for those who want to learn French and those who want to learn Basque’ (“frantses ikasi nahi dutenen fagoretan, nola euskara ikasi nahi dutenen”).

Although the book was published with the advice and consent of the bishop of Baiona and of Inchausti, his vicar, it must be said that it was held in low esteem by Captain Duvoisin and his company. Fortunately Diharassary from Sara and rector of Kanbo, whose Basque enriched thanks to that book and who was not a republican, proposed to make another translation. In 1890 *Erlisonearen Ixtorioa Laburzki*, his translation for children and elderly people of the Basque Country (“Eskual Herriko haurrentzat eta jende larrientzat”) of a book written by Cardinal Langénieux, was published in Baiona by Lasserre publishing house.

In any case, Physician Jean Martin Dithurbide had already died in 1883; as he had never married, he donated his house, Zuharraga, and all his property for an old people’s house for the poor to be built in Sara.

5. Jean Baptiste Larralde (1803-1870)

The names of other Bascophile physicians come to the fore in Anton Abbadia’s Floral Games events mentioned above, first of all Batita Larralde’s, a physician from Donibane Lohizune.

If that name refers to Jean Baptiste Larralde, he was born at Bordaxuria House in Hazparne in 1803. He was the oldest son of the *bertsolari* Bernat Larralde Bordaxuri, who was in turn uncle of the famous Martin Larralde Bordaxuri “Galeriano”, taken under arrest in Hazparne in 1815. His wealthy father made him study, and he settled in Donibane Ziburu as a doctor, with his sister Janamari as his employee.

He learnt and loved *bertso-making* at home, and he also gathered from elsewhere a collection of Basque songs from the 18th century attained by Captain Duvoisin on the death of its owner in Donibane Lohizune, later found amongst papers belonging to Harisloy and Daranatzte and forwarded by Manu Sota to the Basque Museum in Baiona. Then Patri Urkizu was able to bring that valuable manuscript to light with the help of Durango City Council in 1987.

1853 was the year when Abbadia’s celebrations started to be held in Urruina, and the year when the physician’s father, the *bertsolari* Bernat Larralde Bordaxuri, died in Hazparne. Then he took over from his father and for the first time took part in the Floral Games in 1856. ‘Popular festivity’ (“Herriko besta”) was the theme, and out of 14-15 verse makers, Larralde’s son got hold of the first prize.

He took part again in the cultural festivities of 1858 but this time achieved no prize or acknowledgment. However, he was not deterred by shame to deliver three new songs in 1859. One of those was an overwhelming success, won the first prize and was later made known everywhere. Truly, who does not know the sweet cradle song? “Lo lo nere maitea, lo ni naiz zurekin!...” The other two, on the other hand, one in the form of a fable and the other commemorative of Jose Mari Ezkerra, the *bertsolari* from Bera, did not receive a special mention.

Again he put together three songs for the 1860 competition: “Xori ohatzea”, “Gizon sobrea eta edalea”, and “Itsasoa miriku”, but on that occasion the judges favoured three other competitors, none other than the two Elissamburu brothers and Captain Duvoisin himself.

In 1862 J.B. Elissamburu won first prize for “Apexa eta lorea”; however, the song “Ikusten duzu goizean”, which later became so popular, received just a special

mention. In fact, it was on a level with Larralde's "Brioleta" -not a bad one either- in the competition.

In 1863 the physician's song "Xorinoa kaiolan" received honourable mention, but his other song "Lana" was left out.

The following year, that is, in 1864, on the contrary, the judges appreciated the two songs he produced "Mutil zaharra" and "Ene sehia Gerexanino", both of a humorous nature; particularly the first one, which obtained first prize, on par with the moving "Solferinoko itsua".

In 1865 Larralde appeared for the last time with "Eria ezagutzaz betea", which received the prize of honour. Soon after, in 1870, the physician and poet from Donibane died.

The talent of this member of the Bordaxuri clan started to show once he was fifty, and altogether he produced 14 new songs in ten years (see Patri Urkizu, *Anton Abbadiaren koplarien guduak 1851-1897*, Euskaltzaindia - Eusko Ikaskuntza, 1997, 92-215). Most of them reveal his charm and special humour -so can be said about the two that Father Donostia from Ziburu learnt from an old woman and published by *Gure Herria* magazine in 1936: "Primo mihi", dedicated 'to his chatty' sister Janamari ("hitzontziari") and "Gormant handia, munduan bakarra", this one addressed to his servant Gerexanino-; however, and as pointed out above, three are the songs by Larralde, the physician, that have had true success, namely, "Lo lo nere maitea", "Brioleta", and "Mutil zaharra".

The last one would have soon a reply in *bertso* form from Joseph Pierre David, a bachelor physician from Ezpeleta.

6. Joseph David (1829-1910)

The *bertsos* "Epher zago gorria" and "Bakarrik bizitzeaz" by "Putxurdina", 17 verses with a hint of Larralde's style in them (see Patri Urkizu's edition above, p. 217), were sent from Ezpeleta and presented for the 1865 edition of the Floral Games. They were not prized. It was known later that Joseph David, the young physician and mayor of Ezpeleta, was the maker.

That man was son of Fructueux David, former physician and mayor of Ezpeleta, and Rosalie Halsouet. Joseph David's oldest brother, Annand David, born in 1826, was a member of the Lazarist Order gone to China as a missionary and a man of great knowledge. Armand David died in 1900 having become a renowned naturalist (see J.B. Daranatz, *Armand David, un grand naturaliste basque*, Baiona, 1929).

Josep David was fond of *bertso-making* and music too. He composed several versicles for the Angelus and a May canticle that Father Onaindia gathered (see *Mila Euskal Olerki Eder*, 475-476). To tell the truth, in these lines taken from the canticle:

"Makurrera mendea zein apal erori!

"Gaiztoeri sariak, penak prestueri..."

and in these two that follow:

"Oi Jesus aterazu Frantzia lezetik.

"Sineslerik balere ez dutenen ganik..."

we recognize ideas of national-catholicism so strong in our churches at that time. Anthems such as 'God save the Church and France!' ("Salba zazu eliza bai eta Frantzia!") and others were heard in the churches of France and Spain.

After a whole life striving for his clean, white ideas with *bertsos*, songs, and sharp talks, as they say, Joseph David "Putxurdina", the physician and *euskaltzale* from Ezpeleta, died in 1910.

7. Martin Guilbeau (1839-1912)

Martin Guilbeau was born on 2 August 1839 at the house known by the name of Peixeeneberria in Urruina. His father, a seaman called same as him, and his mother, Joana Doyarsabal, had already lost three children at a very young age. Martin was only four months old when his father fell in the sea and drowned while on board of the warship "Le Lapin" on 6 December and was left alone with his mother.

Thanks to government help, Guilbeau was able to study medicine in Bordeaux and after finishing his studies he started to work as a doctor in Donibane Lohizune in the same year Batita Larralde died.

The Basque doctor to be started to make *bertsos* very soon, and in 1858 sent "Bihotz Karlista baten auhenak", written in honour of Zumalakarregi, to the Floral Games of Urruina.

In 1859, at just 20 years of age, he won third prize for "Eskaldun desterratua". In that same year, he presented another three *bertso* compositions: "Urzo gazte baten hegalkada", "Lagun baten berexkuntza", and "Marinelaren joan etorriak"; these too around the same theme, that is, the nostalgia for the homeland; but to be truthful, not of the same quality.

In 1863 Martin Guilbeau's name appears again in the Abbadia games with two new love songs: "Nere maitearena" and "Adios nere maiteari". Neither of them was awarded.

Finally in 1872, the physician from Donibane Lohizune submitted his work "Enadak" to the street celebrations of Sara, but it was in vain, because the judges left the prize-list empty.

It seems that the relations between Martin Guilbeau, Jean-Batista Elissamburu, Julien Vinson, and other republican colleagues, on the one hand, and Duvoisin, Goyhenetche, and other royalist members of Abbadia's jury, on the other, cooled off, particularly since 1874,

when those judges awarded the first prize of the Sara competition to Father Inazio Arana from Bizkaia for his call to arms in favour of the pretender Don Carlos and his wife Margarita. The song started this way:

“Ea bada mutilak, jaiki gogorturik.

“Fusilak, baionetak hartu berbertarik!

“Jaungoikoa ta Maria doguz gure aldetik,

“Europa kontra izanik ez dogu beldurrik.”

Following that controversy Martin Guilbeau published an article in French “Les Agoths du Pays Basque” (*Bulletin de la Société Ramond*, 1877). Later, in 1878, he got trully involved in politics as the republican candidate for Donibane Lohizune City Council and was first elected councillor and after mayor.

He also took part in the 1879 Floral Games in Donostia, where he got in touch with the great Bascophile Jose Manterola (1849-1884). In 1880 the man from Donostia founded the magazine *Euskal Erria* and published the collection of songs *Cancionero Vasco*, and Guilbeau and Elissamburu, both republicans and from Lapurdi, contributed to those works.

Guilbeau, in turn, organized for the first time in 1881 the Basque celebrations of Saint Joan in Donibane Lohizune, and again the following year with Manterola and Elissamburu as members of the jury.

In 1883, however, the republican mayor had to leave office in favour of the royalist Goyenetche. The new mayor organized the popular Basque celebrations or *Euskal Bestak* of 1892, 1894, and 1897 with the help of Abbadia's colleagues. It is then when Martin Guilbeau founded a new association called *Association Basque*. This association organized Basque celebrations, other than the Abbadia events, every year from 1893 until 1897 in Uztaritze, Hazparne, Ezpeleta, and Sara with the help of Duhart from Uztaritze, Harriague Morroxo from Hazparne, Halsouet from Ezpeleta, Sallaberri from Maule, and Arturo Campion from Iruñea.

When Martin Guilbeau's political opponent, Physician Goyenetche, died unexpectedly in 1900, ‘the left’ (“ezkerrekoen taldea”) moved ‘rightward’ (“eskuinaldera”), in our opinion, and to them we owe the famous Basque meetings that took place in Hendaia and Hondarribia at the beginning of the 20th century. Without going into further details, let us just remember that the objective of the *Euskal Biltzar* meetings once held in 1901 and 1902 was the unification of Basque orthography. And although it was not possible to reconcile the opposed proposals of Resurreccion Azkue and Sabino Arana Goiri, let alone the creation of a Basque Academy that some dreamt about, from those meetings came out the *Eskualzaleen Biltzarra* association, which was to have a long and deep influence on the history of Basque culture in the Northern Basque Country.

Meanwhile, and apart from the works already mentioned, in 1892 Physician Martin Guilbeau made a beautiful map of the Basque Country and in 1908 published the booklet *Hiztegiko pasarte batzuek* at Dargains’ in Donibane. However, tired of the constant disputes amongst Bascophiles, it seems that our man grew more and more distant from that world. He passed away in silence in his Sopite street house in Donibane on 11 December 1912 at the age of 73. His wife was called Marie Dihoursouribehere, and they had a son, Mixel Guilbeau, who was a dentist in Baiona.

In our opinion, Martin Guilbeau, the physician from Lapurdi, has to this date never been given the place he deserves in the history of Basque literature.

8. Piarres Broussain (1859-1920)

Piarres Broussain was born on 5 August 1859 at Barrandegia House in Hazparne; he was the son of Pierre Barthelemy Broussain, who had died at that same house earlier on 7 July, and his wife Marie Salagoity.

On his death, her “amerikano” husband left Marie Salagoity with five children and numerous possessions in Hazparne and also in the city of Baiona, where she decided to settle down with her children. There she lost her oldest son Martin, aged 16, in 1866. There too she met her second husband, the conductor of the 49th Regiment, Commanding Officer Jean Moreau.

Soon little Piarres, aged 7, was sent by his parents to the seminary of Larresoro to meet there his older brothers Janbatit and Xiprien. From there the three brothers were moved to the seminary of Dax and later to the Jesuits’ secondary school in Bordeaux.

His two older brothers had already started law studies in Paris when in 1880 young Piarres joined them to study medicine. Piarres Broussain ended up spending the following 20 years in Paris.

During his first years in Paris, from 1880 until 1887, he did well in his medicine studies, even if on arriving, and as he would confide to his friend Georges Lacombe, and realizing that his mother tongue was forbidden at school, he studied all Basque subjects as well as medical ones until he recovered his language.

In 1890 he started preparing his doctoral thesis, and somehow his stay in Paris went on for another ten long years. Having overcome his crisis and presented his thesis, Piarres Broussain returned to Hazparne, his hometown, and occupied the surgery of the former Dr. Durruty at the beginning of the new century.

By then he had been in touch with the whole of the Basque Country from Paris: he was a friend of Daranatz and Hiriart-Urruty from Baiona, and he had written some articles for the weekly magazine *Eskualduna*; he was acquainted with both Resurreccion Maria Azkue and Sabino Arana Goiri from Bizkaia. After he settled in Hazparne, and as well as looking after his own

career, he got involved in the *biltzar* assemblies of Hendaia (1901) and Hondarribia (1902), and he worked for the teaching of catechism in Basque, which the French government had forbidden (1903).

In 1904 the head of Jauregizahar House got married with the young lady from Amenduze House Amélie Baratchart, with whom he had two daughters, Maialen and Jenofa. It was at that time when he entered the city council. A year later Mayor Xemartin Haniague died unexpectedly, and Piarres Broussain was elected mayor of Hazparne by his councillor friends. He was to stay in office for 15 long years, from 1905 until 1920, when he died.

Apart from all the work he did for his hometown as a doctor and mayor, Piarres Broussain did plenty for the Basque language helping Azkue first with his dictionary and his collection of songs (1905-1912), directing the association *Cercle d'études euskariennes* in Baiona later (1910-1914), and finally taking part in the founding of the Academy of the Basque Language *Euskaltzaindia* and of the Basque Studies Society *Eusko Ikaskuntza* (1918-1920).

However, Piarres Broussain's most important contribution, in our opinion, is the famous report in favour of the unification of the Basque language that he and Arturo Campion prepared in Donostia; a report that Azkue read at the Academy of the Basque Language on 27 April 1920 in Broussain's place, the same day the latter died unexpectedly in Orthez.

It is true that Azkue did not assemble the members of the academy around the proposals of his good friend Broussain, but since 1964, with the coming of the new generation, the ideas of the former physician from Hazparne have proved right, and we see how productive his intentions would have been. (see P. Charritton, *Pierre Broussain, sa contribution aux études basques (1895-1920)*, CNRS, Paris, 1985).

9. Pablo Fermin Irigaray (1869-1949)

Pablo Fermin Irigaray was born on 25 January 1869 in Auritz in Nafarroa; he was the son of Ramon Irigaray from Auritz, a teacher and a secretary, and Josefa Goizueta Doneztebearra. He studied in Iruñea and Zaragoza, and in 1892 obtained his surgeon certificate in Madrid. Then he got married young to Felisa Irigaray, same age as him and also from Auritz. They had five sons, of whom Aingeru, physician and Bascophile, is well-known in Basque letters.

Pablo Fermin Irigaray worked as a doctor in Auritz, Bera, and mainly in Irurita, where he spent 13 years beginning in 1902 and until 1915. In 1915 he started work as a surgeon at Iruñea Hospital, so he established himself there.

While in Iruñea, he began to write for certain publications under the name "Larreko", especially for

the nationalist magazine *Napartarra* but also for the weekly magazine *Eskualduna*, published so faithfully by Bascophiles from Baiona.

When the Civil War broke off in 1936, the Basque writer from Iruñea had to keep silent for his own sake. Later we found out that Larreko had secretly written a diary of the war. Indeed, after the excellent job done by Inaki Camino to gather and publish Larreko's writings (see Inaki Camino, *Pablo Fermin Irigaray Larreko, Klasikoak*, 61-62, Sendoa, 1992), Pablo Fermin's grandson J. A. Irigaray presented us with his grandfather's *Gerla-urte, gezur-urte* (Pamiela, Iruñea, 1993).

Unfortunately, Franco was still in power when Physician Pablo Fermin Irigaray, aged 80, died on 3 September 1949 in Iruñea.

10. Juan Arrozpide (1870-1952)

Born in Busturia, Bizkaia, in 1870, Jon Arrozpide worked for many years as a physician in Muxika. He is, therefore, the first southern Basque physician writer we find in the history of our literature.

It appears that his fellow villagers held him in high esteem as a doctor and as a person, and being a Bascophile and a nationalist, Jon Arrozpide turned out an excellent talker and poet together with other Sabinian nationalists such as Galo Ibinagabeitia, Kepa Enbeita, and Gorgoni Erretereria. He also wrote a play, "Meza osteko jaia", which apparently was performed in several *batzokis*.

When Primo de Rivera's dictatorship fell, he received great honours from the people of Muxika, but with the coming of the Civil War in 1936, he lived dark times until his death in 1952. He was then warmly remembered from Guatemala by his colleague "Abandotarra". (*Euzko-Gogoa* III, 1952, 49-50).

11. Maurice Souberbielle (1872-1939)

Born on 4 July 1872 in Kanbo, Maurice Souberbielle studied in Kanbo, Larresoro and Paris together with his brother Emmanuel, a lawyer, and the great poet Paul Valéry. Having obtained his doctor certificate in 1897, he started work in Uztaritze, and on 3 July 1899 he married Marie Baptiste Hairry also from Uztaritze in the Lapurdian capital.

In 1910 Maurice Souberbielle was elected mayor by the people of Uztaritze and stayed in office until he died in 1939.

In 1921 the mayor of Uztaritze gave a speech in Basque at the memorial to the dead honouring those who were killed during the war, which was published in *Gure Herria* magazine. Later Maurice Souberbielle would contribute to that magazine by writing articles

about the Floral Games cultural events, for instance (1930, 1931, and 1932).

When Physician Jean Etchepare died in 1935, the physician from Uztaritze continued with the section called *Osagarriaz* in the periodical *Eskualduna* that the former used to cover. We have not gathered as many articles by Souberbielle as we have by Etchepare; however, we wanted to add these lines as an example. The subject is ‘scabies’ (“hazteria”), and the text has its charm.

“... Egun batez hasarre gorrian jin zaukun emazte bat, iturrian ez zela bertze solasik, baizik eta hazteria zuela eta, iturritik herri guzira hedatu zela berria, heian ez zituen behar deitu Bakezko Juferat kalakari gezurti haiek...”

“Elhe onak eman ginazkon emazte gaizoari, eta bere larruari behako on bat eman ondoan erran ginakon ezti-eztia: ‘Bai hazteria duzu, Kattalin, baina ez zira lehena ez azkena gaitz horrekin; lagun onak izan dituzu: Napoleon handiak, zuk bezala hazteria bazuen eta ezin sendatu zen hartarik; zu aldiz laster sendatuko zira.’”

“Hatza zerk emaiten du? Zorriaren ibiltzeak. Gauaz guziz da laket bere errekan ibiltzea zaragar zorriak, oheko bero hartan, eta asma zazue, milaka direlarik larru axakaren azpian alimale txar horiek ibilki, zer atsegina den eriarantzat: handik hatz, hemendik hatz; behatzez funditzen du bere larrua eta gaitza oraino gaixtarazten du. Egiten dira orduan, larrudura, zakar, pintz, atses, handitxu, urtsu, negal eta holako. Egiazki urrikari da zaragarraduna...”

“Zaragarra edo hazteria, hogoita lau orenen buruan sendatua da, behar dena eginez. Ez da beraz zaragarra edo hazteria, egiten duten bezain gaiztoa. Hauta baginu, nahiago ginuke hazteria bat ona, ezenez izerdi-sartu bat edo sukar ustel bat arina. Deus gabe oraino hobe.” (*Eskualduna*, 26-3-1937)

12. Jean Etchepare Bidegorri (1877-1935)

Jean Etchepare, born on 30 October 1877 in Mar Chiquita (Argentina), was the oldest son of Jean Etchepare from Ibarre -Saint Michel Garikoitz’s hometown-, and Graziana Bidegorry from Bidarra. In 1883, when the boy was 7 years old, the Etchepare family left Mar Chiquita and crossed the ocean back to Lekorne settling at Erlandeenea House. There two more sons and four daughters were born into the family.

The oldest son was sent from Lekorne to Larresoro to continue studies, and in 1894 he went to Bordeaux to study medicine. He passed all his lecture years of medical school with ease and graduated in 1901.

In 1902, while he still did not have a stable job, he would occasionally write articles he would send to Hiriart-Urruty, who had been his teacher at the seminary of Larresoro, for the periodical *Eskualduna*. In

1905 he was offered the post of Elosu, the physician of Aldude. He settled then in Aldude.

From Aldude Jean or Juancito Etchepare would report local news and write many more articles for *Eskualduna* weekly magazine. In 1910 his first book *Buruxkak* was published in Tours by Mame Publishing House. On the one hand, with this book he established for himself a name as a top writer, but on the other, two of the essays within the book proved too daring, to the point of causing a lot of controversy, and thus the author himself decided to withdraw the publication.

When the 1914 war started, the physician from Aldude spent four long years as a captain at war sites looking after wounded soldiers. That did not prevent him from sending his writings to his dear *Eskualduna*.

After the war, on returning to Aldude, Jean Etchepare entered the city council as assistant to the mayor. Later he married the sister of Fernande Camino, doctor at Kanbo. In 1922 his friends at the *Eskualzaleen Biltzarra* in Maule named him headman, and it must be said that the new leader worked hard to introduce the Basque language at schools.

Unfortunately, in 1929 our physician was affected with a serious heart disease, and thus his wife and his sister-in-law moved him from Aldude to Kanbo. There he lived until he suddenly fell dead at a patient’s house on 9 January 1935.

During his last years, though, the great Basque writer would not stay idle, and apart from his regular contributions to *Eskualduna* and *Gure Herria*, in 1932 he published a new book, *Beribilez*, in which he recounts a car journey around the Basque Country.

All in all, and apart from these two precious books *Buruxkak* and *Beribilez*, there are 5 booklets published by us gathering essays written by Physician Jean Etchepare, which are enough to keep any researcher busy: Jon Casenave, the young Lapurdian professor, has carried out a close and deep research on *Buruxkak*, which he presents in his doctoral thesis (J. Casenave, *De l’article de presse à l’essai littéraire: Buruxkak (1910) de Jean Etchepare*, Thèse de Doctorat d’Etudes Basques, Bordeaux III, 1997).

13. Martin Minvielle (1886-1948)

Martin Minvielle was born at the house called Xulia in Labetze within the community of Amikuze in 1886; he is one of the few Basque writers from Nafarroa Behera. He studied in Paris, got married and became a renowned doctor. He had not forgotten, though, his mother tongue nor his hometown, and there he returned with still some years ahead of him to devote himself to it taking care of the health of the villagers and of the education of the local youth.

With that in mind, he taught night school to the local boys and had a new school built for the girls, D’Arthez

House, in Donapalea; he would go from village to village delivering talks to advise the locals on the harms of alcoholism and to show young mothers how to look after children. He published a booklet in Basque, *Haur tipien altxatzeaz*.

Following the path opened by Jean Etchepare, Maurice Souberbielle, and previous doctors, he also wrote articles in Basque for the section *Osagarriaz* of the weekly magazine *Herria* until he died in his hometown in 1948.

14. Jose Zinkunegi (1886-1964)

The Basque physician writer Jose Zinkunegi was born in Errezil, Gipuzkoa, in 1886 and died in Zarautz in 1964. Basque literature owes him a lot.

For example, he translated from Spanish *Irizpidea* by Balmes (see *Euskal Esnalea*, 1918, 1924) and *Erraondoko azken atabalaria*, *Popatxu*, and *Yan-Pier* by Arturo Campion (see *Euskal Esnalea*, 1926, 1927); and from Frech *Kepa Deunaren oilaskoa* by Henri Pourrat and *Kozko muinoa* by Jean Mauduit (see *Euzko Gogoa*, 1956, VII, 54-56; 1958, IX, 173-180).

Apart from the short articles he wrote on the future, the strength, and the health of the Basque people for *Euskal Esnalea*, *Euzko Deya*, *Euzko Gogoa* magazines, and others, Jose Zinkunegi published two booklets: *Eusko abenda, here sendotasuna, len orain eta gero* in 1920 and *Lana, atsedena eta jolasak* in Zarautz in 1928. Lastly in 1957 he wrote the libretto of the opera *Zigor*.

15. To conclude

To the 14 names mentioned, we could add at least as many. For instance, in the Northern Basque Country, the name of Albert Goyeneche, the Bascophile physician who was mayor of Donibane Lohizune and who died in 1900. He organized the popular *Euskal Besta* celebrations in Donibane in 1892, 1894, and 1897; he gathered the most beautiful Basque songs in the booklet *Eskualdun Kantaria* (1892 & 1894); and he published some talks (see the one delivered in Senpere in 1887 denouncing “Errepublikaren izurritea”, that is, ‘the plague of the Republic’).

Albert Constantin (1873-1957) was son of the productive writer Jean Baptiste Constantin “Joanes Garaztarra” from Zuberoa. He was a doctor and mayor of Atarratze. He also contributed dearly to Basque culture, though we have been left with just a talk written in Basque (see “Eskiulako herria nuntik eta nula egin den?”, *Gure Herria*, 1954, 353-357).

Jean de Jaureguiberry (1880-1952), a physician from Zuberoa this one too, who unfortunately wrote too little in his sharp Basque (see *Gure Herria*, 1952).

Christophe Dufau (1888-1922), doctor of Senpere, was one of the founders of *Gure Herria*. He started

publishing Basque songs with Jean Barbier “Nehor”, rector of Senpere, but a fatal disease he caught during the war caused his death when he was 34 years of age (see *Gure Herria*, 1922, 673-679).

In the Southern Basque Country, there is room for research on Manuel Celaya, for instance. Born in 1879 in Azpeitia and a doctor in Donostia, he translated into Basque *Apokalipsia* and *Urtubiako andrea* amongst others.

Martin Aranburu and Bago Agirre, from Itziar and Deba, are quite unknown physicians to us, even if in 1899 they published *Erriko Jendeentzat Osasun Legeak Eta Medikantzako Argibideak* (see Isabel Arrigain’s edition, *Klasikoak*, EEE, Donostia, 1994, vol. 69).

Physician and Bascophile Aingeru Irigaray “Apat-Etchebarne” (1899-1984), Pablo Fermin’s son, is fairly known.

As is Aingeru’s son, Jose Angel Irigaray, born in 1942, a doctor and a productive poet and writer, fortunately he walked far along the path set by his father.

Already in the 20th century, we should also mention, for instance, Justo Garate (1900-1995), the knowledgeable professor from Bergara who never stopped writing to us from Mendoza (Argentina).

Or closer to us, Inazio Barriola (1906) from Donostia, a grandfather figure for many *euskaltzales*.

Getting closer in time and looking amongst our generation, the Basque vitality and activity of Mixel Labéguerie (1921-1980), from Uztaritz, and the courage and sympathy of Pedro Diez de Ulzurrun (1924-1994), from Iruñea, quickly spring to mind.

I also want to mention the younger ones such as Mikel Laboa (1935), still active musician and poet, and other Bascophile physicians who have done a great job in the fields of history, politics, dictionary-making, and ethnology, namely, Emilio Lopez Adan, Xabier Agirre, Patxi Letamendi or Anton Erkoreka.

And at this point, we shall conclude, because enough has been said to show that the string of Basque writers amongst the physicians of the Basque Country has no end.

16. Last word

I delivered this talk on 17 January 1981 at the Department of Medicine and History of Science in Leioa. I was asked to revise it by Dr. J. L. Goti, which I did on 25 November 1997 in Baiona. Piarres Charritton.