

# Behind the ETA Basque terror gang

Part Two of Katherine Kanter's series on the cultists and linguisticians who built a separatist movement to destroy Spain.

*In the first article of this series (EIR, Sept. 18), the author attacked the myths deliberately fostered by press organs such as the New York Times or Washington Post, according to which the Basque separatist-terrorist organization ETA is merely the "activist" expression of perfectly legitimate political sentiments. As we showed, what is today known as ETA was, in fact, created in the late 19th century by the Carlists, who used Basque folklore, ethnology, and linguistics as a battering ram against the unity of the Spanish nation.*

*The Carlists—so-called because in the aftermath of the 1815 Congress of Vienna they supported the pretensions of Don Carlos de Bourbon-Parma against the ruling Bourbon dynasty—were responsible for three civil wars in the 19th century, by means of which the industrial and population growth of Catalonia and the Basque provinces were nearly destroyed. Behind the political actors, covered in deepest shadow, stood the self-same noble families and churchmen of these families who had unleashed the Inquisition upon Europe in the 12th century. A strikeforce was created by them in the Basque provinces, known as the Requetés, which prefigured, in their sadistic cruelty and cultish irrationality, the Nazi SS and the ETA terrorists of today. In this installment, we take up the story of the Carlist Sabino de Arana.*

*Jaungoikua eta lege zarrak.* If that sounds like gobbledygook, you are not far from the mark. In Basque, it means "God and the old laws." This was the slight but meaningful change introduced into the Carlist slogan, "God and our feudal privileges," by Sabino de Arana y Goiri, whose name today is identified with the Sabinists, an allegedly conservative faction of Basque separatists. Sabino was the author of the first published work in favor of Basque separation from the Spanish state: *Bizcaya por su Independencia* (*Vizcaya for Its Independence*); it was written in Spanish, of course; otherwise no one would have been able to read it. Among native Basques today, not more than 20% can understand or speak Basque, and less than half of those can read the language.

Sabino's concept, which many Americans might see as a form of religious fundamentalism, implies a return to the

laws of our fathers, a form of ancestor worship cunningly promoted by its author, as in the 19th century there subsisted among the rural Basque populations vestiges of pagan ancestor worship and a belief in the plurality of the heavens. Such a world outlook is intrinsically hostile to the advancement of universal truths, embodied in the concept of the nation.

Sabino de Arana was born in 1865 into a family headed by a wealthy Basque shipbuilder, who was also an arms trafficker to the Carlists. The Carlists' power base was the Basque country, and Portugal, a country which since the 15th century has served Genoese and Venetian banking interests under the most politically backward forms of government.

Sabino's entourage was, through the Benedictine order, very closely tied to the old Italian black nobility, from whom they acquired remarkable skills in cultural warfare. These skills were put to immediate use on the South American Indian populations across the Atlantic, for the Carlists were utterly intent on the overthrow of those republics.

Sabino was a deep racist, a fact which most authors dealing with this little-explored topic prudently cover with a thick layer of blotter dust. Among his pearls of ancestral wisdom: "Could we choose between a Bizcaya peopled with darkies speaking only Euskera, and Bizkainos speaking only Castillian [Spanish], we would choose the latter, it being preferable to have the Bizkayan substance, with exotic features that can be eliminated and replaced by natural ones. . . ." (From his *Complete Works*, Buenos Aires, 1900.)

"Everything which is Spanish, is darkie to us. . . . The physionomy of the Bizkaino is intelligent and noble, that of the Spaniard, inexpressive and dull. . . . If the darkie, entering your house, steals away your sons and daughters, the former from their wholesome life, the latter for prostitution, be ye forewarned. . . . Let everything we see around us be Basque. . . ." (From his proposal for apartheid between Basque and Andalucian workers in the Basque provinces.)

The term "darkie" is used to translate Sabino's invention of the word *maketo* from the French *metèque* or *mestizo*. This he used to refer to the southern laborers who had "sullied blood," a term first coined during the Inquisition in the 13th

century to refer to the semitic racial admixture in Spain.

In 1894, Sabino created the Euzkaldun Batzokija, a center to which voting rights were granted only to those whose names were purely Basque by parents and grandparents. Its founding principles were: self-determination for the Basque provinces, the return to the pre-1839 feudal privileges, and Basque racial purity.

Out of this center, which managed several publications, including two daily newspapers, sprang the Partido Nacionalista Vasco (PNV) in 1894, which, lamentably, until this day rules the Basque provinces. Subversive activities spread out from it to such an extent that in 1895, the Madrid government attempted to shut down the center and its publications, and Sabino was thrown into jail. In 1899, the Silvela regime was driven to suspend all constitutional rights in the province of Vizcaya, a measure which the separatists no doubt ardently desired, as repression fanned the flames of their cause.

### Oligarchs reject industrialization

The Basque separatists were used by the oligarchy to counter an industrialization effort that threatened to take off at the end of the 19th century. Only two provinces in Spain had direct contact with European ideas: Catalonia, ruled by the all-powerful Benedictine Monastery of Montserrat, seat of the gnostic Holy Grail Cult, and the Basque provinces, under the sway of an alumnus of Montserrat: Ignacio de Loyola, founder of the Society of Jesus. All attempts to industrialize these provinces in collaboration with, especially, the French, met with ruthless opposition, in both "right-wing" and "left-wing" disguise.

These oligarchical forces had long understood that industrial and material progress called for great intellectual leaps by the population and an increasing investment in the quality of labor power. This they resolutely opposed, and the Carlists' policy is best exemplified by the condition of Andalusia today, where grasping landowners who have for centuries paid their laborers by the day (*Jornaleros*) leave hundreds of thousands of acres of land untilled in a starving world, while they traffic in narcotics with the Muslim fundamentalists and the Bulgarians. Mora y Aragon, Hohenlohe, de Zulueta are a few of the family names which come to mind. Andalusian, Catalan, Portuguese, and Basque oligarchs intermarry and support a truly bizarre collection of Mediterranean and American separatist movements more or less indifferently.

Partly due to pressure from British steel industries, in the halcyon days when Britain still had both steel and industries, and partly due to the healthy nationalism of leaders like Joaquim Costa who were well-versed in the American System economists such as the Careys and Friedrich List, a gigantic effort to industrialize the Basque provinces was launched in the late 19th century. The movement was led by such men as Pablo de Alzola, the arch-enemy of the separatists, whom he recognized as feudal reactionaries. He was

president of the Industrial League of Producers, an industrialist who sought to develop the country on the North American model of rising living standards for the working class.

Unfortunately, Sabino de Arana and his clique had a better grasp of psychological warfare techniques than the pro-industry faction; in particular, they readily grasped the ideological importance of language in large-scale social manipulation. To this end, in 1886 Sabino launched a series of works on the Basque language: "Basque etymologies," "An elemental grammar of Bilbaino Basque," "Basque orthography lessons," etc. What interested him was not the language as such—a duller, poorer subject could not be found—but the artificial fabrication of a difference between Basques and other Spaniards: "It is not the fact of speaking one or another language, but the difference of language, which is the *God-sent means of preserving us from contagion of the Spanish*

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*and of avoiding the admixture of the two races. . . . [emphasis added]."*

A differential orthography was then formed, the sole purpose of which was to look bizarrely un-Spanish—hence the words Bizkaya and Gipuzkoa instead of Vizcaya and Guipozcoa—and the Basque provinces were to be named Euskadi, "where those of the Basque race live," instead of Provincias Vascongadas. These are the terms used today by the Etxarras and their friends.

The leading disciple of Sabino de Arana today is the historian, ethnologist, and linguist Julio Caro Baroja, a member of the Spanish Royal Academy of History and one of the founders of ETA. His works include detailed anthropological studies of the Basques, treatises such as "Basque Witchcraft," "Witches and the Inquisition," and "From Superstition to Atheism: Anthropological Meditations." Caro joined forces with the psychotic priest José Miguel de Barandiaran, to launch ETA terrorism as a witchcraft-dominated cult.

*To be continued.*