

Simon Iberlin, wearing a traditional beret, serves as chairman of the Basque Festival in Buffalo, Wyo.

American Basques striving to maintain ethnic traditions

By Tad Bartimus
The Associated Press

11-24-78

BUFFALO, Wyo. — From the lonely alpine grasslands of Wyoming to the lively streets of San Francisco, American Basques are celebrating a renaissance of ethnic traditions that trace back to a Stone Age mystery.

Throughout the western United States these hearty people, who hail from the Pyrenees Mountains along the border between France and Spain, have formed social clubs where they can speak their own language, eat spicy chorizo sausages and sweetbreads drenched in garlic, drink vinegary red wine and anisette coffee, and share a heritage that has baffled scholars for centuries.

About 75,000 to 100,000 Americans have Basque blood. Although they are commonly referred to as Basques, they call themselves "Eskualdunak," and "Eskualherria" is the term for their native land.

Most live in the West, blending into Elko and Mountain Home, Bakersfield and Winnemucca, where they live as solid citizens and patriots. They take great pride in claiming that Basque sailors helped discover the New World.

"About 20 of Christopher Columbus' crewmen were Bizcainos, or Basque people," said Pat Bieter, a professor at Boise State University in Idaho and an expert on Basque migration.

South American hero Simon Bolivar and Ferdinand Magellan's first mate, Juan Sebastian del Cano, were also Basques. Others came to California from Mexico with Spanish explorers in the 1600s and 1700s.

"The real influx didn't begin until the middle of the last century, with the gold rush," Bieter said. A move by disgruntled California lawmakers to tax non-citizen miners prompted the Basques to turn to agriculture in the rich Central Valley.

Still tucked away in some slow-to-change Western neighborhoods, usually near a railroad station where passenger trains don't stop anymore, are a few Basque boarding houses. A century ago they were filled with many young shepherds fresh off the boat, trying to get a start in a strange new country.

Each American Basque family is only one or two generations removed from a patriarch who crossed America by train with only a few coins in his pocket and a sign around his neck stating his destination in English so the conductor could tell him where to get off. Brothers followed brothers, cousins trailed cousins, to the vast sheep range of the Great Basin where Basques took their wages in old ewes and began building their own herds one animal at a time.

From those fledgling flocks many Basques went on to acquire big ranches and, in some cases, great wealth accumulated by frugal living. Many native Basque women also came alone to America to work in boardinghouses and restaurants and marry the transplanted shepherds.

Two stereotypes of American Basques obscure their true collective character today.

One is a lingering romantic notion, both in their European homeland on the Iberian Peninsula and in this country, that has been fostered by books and movies. It portrays them as tranquil farmers tending herds and flocks, drinking copious amounts of wine from their leather pouches and singing sad songs.

Voltaire described them as "the people who dwell, or rather who dance, at the foot of the Pyrenees." "We passed lots of Basques with sheep, or cattle, hauling carts along

the road, and nice farmhouses, low roofs, and all white-plastered," wrote Ernest Hemingway in "The Sun Also Rises." "In the Basque country the land all looks very rich and green and the houses and villages look well-off and clean."

Bieter estimates that today as few as 10 percent of American Basques are in the sheep business, the main reason their parents and grandparents came to this country. Basques now are found at all economic, educational and social levels, and include former Republican Sen. Paul Laxalt of Nevada and Idaho Secretary of State Pete Cenarrusa.

The other stereotype of Basques stems from their nationalist movement in their homeland, carried forward by ETA, a violence-prone guerrilla group fighting for an independent Basque nation for its 3.2 million people in an area about the size of Maine.

"Just as American Jews feel they have two homelands, one here and one in Israel, so many American Basques feel something like that," said Bieter, an Irishman whose wife, Eloise, is a first-generation American of Basque parents. "Support for the separatist group ETA among American Basques is minimal, but it is there. That is why the North American Basque Organization has prohibited any political discussion or activity within its group. It is too divisive to allow it."

Basques are united by distinct physical characteristics, including a large incidence of type O blood with a high RH negative factor, and a low proportion of type B blood. All Basques consider themselves noble, because they were knighted as a nation for services at the ancient battle of Las Navas de Tolosa.

Because American Basques are so scattered in their adopted land, they try hard to hold on to traditions that link them as an ethnic entity. NABO was founded in 1974 to promote Basque culture and help keep the language alive. Twenty local Basque clubs have been organized in five states, the District of Columbia and Canada. They range from the opulent San Francisco complex that employs a native Basque chef to a small group of sheepherders that meets to play cards and dance in Buffalo, Wyo.

But longtime neighbors and non-Basque spouses believe it is their zest for hard work and their scrupulous honesty that sets them apart.

"Work has always been the way to recognition, the most important element in Basque culture," Bieter said. "Next comes family, loyalty to relatives all the way past third cousins. And then there is honesty. If you're caught being dishonest or lazy your reputation is gone. Much of the Basque culture is based on integrity."

American Basques, like their European relatives who run with the bulls at the Festival of San Fermín at Pamplona, also love parties.

Every summer NABO sponsors a festival of traditional singing and dancing, feasting, and a special Basque Roman Catholic Mass. The two-day celebration is like a giant family reunion where Basques renew friendships, throw off the cares of a modern, mostly urban life, and show off their cooking, sheepherding and musical talents.

This year the festival attracted about 4,000 people to Buffalo, doubling its population and helping local ranchers take their minds off too much summer heat and no rain.

Simon Iberlin, the local chairman who organized the event, is a retired sheepman. With his black, deep-set eyes, high cheekbones, olive skin and strong torso, Iberlin

looks 10 years younger than his 66 years. He spent the festival hobbling on crutches because he had just broken his pelvis "in an argu-

Please see BASQUES/12



SALE!

AND SPECIAL PURCHASE

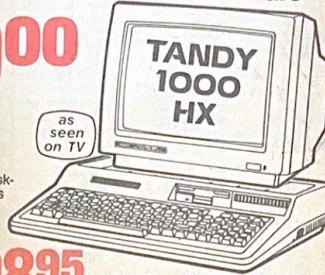
Easy-to-Use Tandy® 1000 HX With 7-in-1 Software

9900

Reg. 699.00

as seen on TV

Software
usually without disk-
RAM. Includes
#25-1053



79895

Reg. Separate Items 998.95
MS-DOS/Reg. TM Microsoft Corp.

Center
2 By Tandy

128K Color Computer 3®

By Tandy

Save \$70

12995

Reg. 199.95

as seen on TV

Low As \$15
Per Month*



- Attaches to Any TV
- Produces Razor-Sharp Color Graphics

Now you can get 35% off "the" family computer for education, productivity and fun! Uses instant-loading Program Pak™ cartridges. #26-3334

Monitor



AC/DC

Full-Feature Mobile CB

TRC-474
By Realistic

Save \$60
Reg. 139.95



Get 43% off and drive with confidence. Instant access to Emergency Channel 9 for highway help in a hurry. #21-1539

Light Display

Illuma-Storm™ By Realistic



Save \$20
Reg. 119.95

Low As \$15 Per Month*

Constantly moving "lightning bolts" respond to touch or music. #42-3035

Safety Lantern

By Archer®



Cut 37%
Reg. 21.95

Lights when AC fails. Doubles as a flashlight. With wall bracket, AC charger. #61-2740

Electric Pencil Sharpener

By Radio Shack

SPECIAL PURCHASE

399



Cordless! Everyone on your list can use one! Includes extra blades. #61-2795
batteries extra

Mini Telephone

ET-121 By
Radio Shack

Cut 35%
Reg. 19.95

"Hangs Up" on Any Flat Surface

Pulse dialing.
White, #43-505.
Brown, #43-506



as seen on TV

YOU Most Major Credit Cards Welcome

*Radio Shack revolving credit. Payment may vary depending upon your purchases.

PRICES APPLY AT PARTICIPATING STORES AND DEALERS

Police Arrest Whittier Man

from Hughes Market, 1305 W. Whittier Blvd., shortly before 4 a.m. today.

Johnson said the robber confronted a store employee with a handgun, demanded and was given the money, then fled on foot.

The robber was described as a

male Hispanic, about 25, 6-foot-2, 190 pounds with black hair and brown eyes.

Police are also investigating a 6:15 p.m. Tuesday incident in which a La Habra man was struck over the head by another man in a fight over money.

Johnson said the victim suf-

fered slight abrasions, but did not require treatment.

The victim, whose assailant claimed owed him money, reportedly was grabbed by the hair and drug outside a 615 N. Warner St. apartment, then struck over the head.

The assailant then fled.

Yriarte, Oxandaboure Services Set

BREA — Funeral services will be held at St. Angela Merici Catholic Church this weekend for two longtime residents, Agustin Yriarte and Benoit Oxandaboure, who passed away earlier in the week.

Mr. Yriarte, a resident of Brea for 78 years, died Monday at St. Jude Hospital in Fullerton at age 94. Rosary will be recited Thursday at 7:30 p.m. at Neels Brea Mortuary and the Mass will be said Friday at 9:30 a.m. at St. Angela's.

An orange grower for many years, Mr. Yriarte inherited land from his Basque parents, Mr. and Mrs. Patricio Yriarte, who developed 160 acres in Brea in 1905.

The original Yriarte land stretched from Elm Street to the Southern Pacific tracks incorporating the property where Brea - Olinda High School and Randolph Street now stand.

Mr. Yriarte was preceded in death by his wife Lorenzo in 1950.

Survivors include two sons, John of Brea and Patricio of Whittier.

Mr. Oxandaboure suffered a heart attack Sunday night at his home on Elm Street. He was 85 years old.

The Rosary will be recited for Mr. Oxandaboure Friday at 7 p.m. at Neels Mortuary and the Mass will be said Saturday at 9:30 a.m.

A Brea resident since 1921, Oxandaboure was the foreman

for the sprawling Bastanchury ranch, which spread across the hills from Buena Park to Olinda.

He was born in Hasparen, France and moved to Brea after serving in the French Army.

He is survived by sons Frank of Yorba Linda and Mike of Westminster; daughters Josephine Johnson of Bakersfield and Mary Walker of Fullerton; 12 grandchildren and nine great grandchildren.

Craig Ranch Gets Condo Project OK

BREA — The former ranch of ex-Brea mayor Ted Craig could soon become the site of a 46-unit condominium project.

A unanimous Planning Commission passed several permits Tuesday which were needed to construct the project on the southwest corner of State College Boulevard and Elm Street.

One crucial planning application for the construction is awaiting final approval from the City Council.

The 5-acre site is the onetime home of Brea pioneer Ted Craig, who led the City Council from 1928 to 1932. The new condominiums, complete with a swimming pool, spa and gazebo, would be across the street from

the regional park bearing Craig's name.

Craig's son Thomas received the initial go-ahead Tuesday to construct the 13 separate condominium buildings, housing 9.65 dwelling units per acre.

A combination of one- and two-story units would be available, according to a city report.

Craig was also given permission to construct a wall of up to 7 feet along the areas adjacent to Elm and State College, alleviating some of the traffic noises.

The future complex is in the midst of a single family residential area, however no complaints were given by neighboring homeowners.

Police Blotter

LA HABRA Monday

8:30 a.m. — A \$546 balance scale reported stolen from a La Habra High School science classroom. Entry was through a broken window.

71
1983
- 74
/ 05

Wed
Jan
26,
1983

BASQUES: Native language is original, isolated

FROM 11

ment with a stubborn horse who wanted to throw me off. I refused to go."

Like most Basques, Iberlin takes a strange sort of pride in the mystery of Basque origins.

"It gives me a chance to come up with all kinds of theories about where we came from," he said with a grin. "Some people think we

come from the lost city of Atlantis.

Others say we were the first to be Christianized. Perhaps we came

from the Caspian Sea area in southern Russia. It's my theory

that we are related to the Irish. We have the same traits and customs,

our farming practices are identical and we have the same black moods."

Basques will tell you their ancestors can be traced back to the Middle Paleolithic age of about 70,000 years ago and lived in the Pyrenees thousands of years before modern Europeans arrived.

Iberlin, like many older Basques whose parents were immigrants, learned to speak the native language before English.

Called "Eskuara," the Basque language is considered autochthonous — original and isolated from any other verbal communication

on Earth. Legends claim it was spoken by Adam and Eve, and that one of the Adamic-speaking sons of Noah settled in the mountains before the confusion of tongues at the Tower of Babel.

Basques like to claim the Devil himself tried to learn it, but after eavesdropping seven years behind a door, he gave up knowing only the word "bai," meaning yes. Perhaps, say the storytellers, he even lost his teeth in the ordeal.

The Rev. Jean-Pierre Etcheverry is a Catholic priest from Europe who is serving three years as cleric to America's Basques.

**SAVE 20% or more on
French Shriner**

**4 Days Only!
Friday
through
Monday**

\$54⁹⁹ each or

2 pair for



'Father of Fullerton' Landed in New World 98 Years Ago Saturday

(This is the first of three articles on the history of Fullerton and Pioneer Domingo Bastanchury)

BY CLYDE SNYDER

FULLERTON — Every schoolboy knows Oct. 12—next Saturday—is the anniversary of Columbus' discovery of the New World, but few persons, even adults, are aware that this same day marks another event of historical significance to Fullerton.

It's the 98th anniversary of the date another adventurous European, Domingo Bastanchury, stepped off a boat at San Francisco to pioneer development of this area.

Sought Wealth

And just as Columbus had been seeking riches when he stumbled across the Americas, Bastanchury came to California to make his fortune. He had been an eager listener to tales circulated in Europe that wealth awaited every individual hardy enough to make his way to the new land.

Bastanchury is identified in a history book of Orange County as the "father of Fullerton" and as the first white person to permanently settle in the area now embraced by the city of Fullerton.

Unlike others lured to California by the discovery of gold, the 21-year-old Domingo decided his best opportunity was in the raising of sheep. He located in Fullerton in the early 1860s. It was here that he lived near-

ly 50 years, becoming a "giant of his day" in the raising of sheep, of livestock, farm produce and later citrus fruits.

Born in France

A granddaughter of Domingo Bastanchury, Mrs. Angelo R. Ferraris, 300 W. Malvern Ave., has dug into personal papers, diaries and records of the family to produce information about Fullerton's earliest days of which present generations know little.

Domingo Bastanchury was born in Aldures, France, a Basque province in the French Pyrenees. He was of noble ancestry, according to the research of Mrs. Ferraris. Mrs. Ferraris learned that the Bastanchury lineage dates back to the 15th century and successive generations struggled through war and other misfortune.

Sails for California

As a youngster, Domingo had heard the tales of fortune and excitement of America and particularly California. It was the start of the gold rush days.

There was poverty in France and Domingo had the goodwill of his family and friends when he boarded a ship and sailed for the "Land of Plenty."

For six months he helped man the sails as his ship rounded Cape Horn, finally docking in San Francisco on Oct. 12, 1859, just 367 years after Christopher Columbus sighted San Salvador.

When he landed, Domingo was handicapped by lack of knowledge of English — he could speak his mother tongue, Basque, and a little Spanish. But he found San Francisco was an international city at the time and many others had similar shortcomings.

Bought Land

In the old country, Domingo had learned two trades, fishing and sheep herding. He had fished in the Bay of Biscay as a youngster and had cared for sheep in his native Pyrenees Mountains. In 1860 he decided to settle in Southern California, and the territory now known as the Sunny Hills section of Fullerton became the center of his activities.

Domingo had saved his early earnings in this country and he started buying land at \$5 an acre. He prospered so well that in a few years he had 15,000 to 20,000 head of sheep.

In the latter part of the century, when the economics of the times dictated such action, Bastanchury shifted his principal activities to raising of livestock and such crops as corn, barley and wheat.

Died in 1909

Bastanchury's thousands of acres later became citrus orchards and still later homesites.

Domingo Bastanchury died in 1909, but his memory lingers strong with the few people who know his significance.

The community and later the city of Fullerton was fashioned and founded later by C. C. Chapman, George H. Fullerton, the Amerige and the Wilshire brothers.

But Domingo Bastanchury was on the ground 30 or 40 years before the others. He is generally regarded by those who know something of Fullerton's early days to be the city's true trail blazer and pioneer.

[Next week's article will tell of the difficult early days Domingo Bastanchury and his wife, Maria, had in pioneering what is now the Sunny Hills area of Fullerton.]

'OLE MAN LANDA'S PLACE: REFLECTIONS
ON SOUTHERN CALIFORNIA SHEEP-RAISING

Jerónima Echeverria
California State University
Fresno, California

As a boy growing up in the early 1890's, young Francisco Landa e Ylincheta scarcely could have imagined the life awaiting him in southern California. Born to Juan Manual Landa and María Teresa Ylincheta of Abaurrea Alta, Navarra, on March 11, 1882, Francisco grew up in a three story farmhouse overlooking his village and the valley below. From his parents' hilltop baserri, he could scarcely have visualized the expansive Atlantic or Great Plains of America that he would cross in about a decade. Nor would he have been able to dream of the small sheep ranch that he would eventually build with his own hands. From his vantage point nestled high in the Spanish Pyrenees, young Francisco listened carefully when his family heard from relatives or fellow villagers who went before him.¹

Occasionally, the Landas in Aburrea Alta received word from Francisco's cousin Lucio Ylincheta or his older brothers Damian and Julian who were tending sheep in southern and central California. Their tales of "the States" filled him with excitement and tempted him to "Go West" and join them. Eventually Francisco gathered his resources, bid his parents and younger sister Sebastiana farewell, and started for America.² Like so many other northern Navarrans, Francisco's journey began on foot. He hiked northeast from Abaurrea Alta to Burgete, continued through the mountain pass north of Roncesvalles into France, turned west at St. Etienne de Baigorri, and persevered until he reached the port of Hendaye. From there he booked passage for New York City.

Ship's rosters indicate that Francisco arrived in New York harbor between 1897 and 1902 with the required forty dollars in his pockets.³ Though he had brothers working in the West, we do not know whether he had arranged work for himself in advance. After a brief stopover in New York City, Francisco turned his sights on California where many Navarrans and French Basques had settled. The City of the Angels was his destination.

Though few modern Basques remember it, Los Angeles once had a thriving Basque colony. From the late 1880s through 1930, in fact, Los Angeles' "Basque town" boomed.⁴ The Alameda and Aliso Street neighborhood that greeted Francisco's older brothers had become the largest and oldest Basque community in the American West, hosting more first, second, and third generation Basques than any other city or town in the United States.⁵ In the early 1880s, the downtown plaza area celebrated the completion of the Atchison, Topeka, and Santa Fe Rail Lines, the opening of the Basque-operated Hotel de France, and the tenth anniversary of the city's first woolen mills.⁶ Together, these factors stimulated Basque migration to the City of Angels.

Hill offers view of Brea past

By Leslie Stuart Carter
Special correspondent

As dusk falls and denizens of underbrush, tree and hole stir from daily siestas, the night is filled with sounds that man in his rural element has heard since time immemorial: the howl of the wily coyote, the gentle cooing of the wild dove, the night owl's hoot.

The sinister rattlesnake slithers from wherever such creatures are domiciled in the heat of day while the tarantula, Mother Nature's barest experiment in consummate, primitive ugliness, emerges from its ground pit searching for tasty morsels of beetle.

It's the muted world of the soldier ant, the blue jay, and the constant, unremitting struggle for life among the inhabitants is just as it was when the dinosaur ruled the planet; where early man scratched a precarious living from the parched earth and where once the sea obliterated the landscape.

Where in the world is this stark scene staged, then? Lifted from Walt Disney's Fantasia, was it? From that same master showman's The Living Desert, perhaps? Might be an illustration from a postcard Aunt Elsie sent us from Torrance, New Mexico, after she and Uncle Mort had distinctly told the ticket man at the bus station that they wanted the Los Angeles Torrance. Any of the above? Nah, it's all in Brea!

Less than two miles from the busy northeast corner of Birch and Kraemer, up the hill behind our city's picturesque Fire Station No. 3 on the Unocal Oil Company's Stearns Lease, a world we once knew but thought had been erased by time's erosion still exists and you'd better believe that 94-year-old Lorenzo Echanis and John Yturry, five years Lorenzo's junior, wouldn't want it any other way.

"Our number just hasn't been called yet," said John, asked to account for his and for Lorenzo's extreme longevity.

The two nonagenarians are the sole residents on Unocal's vast Stearns Lease, still known to local historians as the Sheep Ranch, from distant days when 3,000 head of sheep, owned by the Sam Lander family, grazed the hills.

The Landers are best known in Brea circles for Sam's Place, the city's enduring tavern relic still serving thirsty customers at its Brea Boulevard location although living on borrowed time in the teeth of downtown development.

The sheep are all gone now.

"As the ground developed for oil, the sheeps' days were numbered," explained Santa Ana-born John Yturry, his Basque surname smacking of days when the Bastanchury family, his former employers for 35 years, and other Spanish nationals arrived in the area propelled from their native soil by the rich citrus groves of Orange County.

So spritely, so vigorous, they make fellow 90-year-old George Burns look downright lethargic, Lorenzo and John have been together in their oft-lonely, vintage 1913 wooden, red-painted and rough-hewn home in the hills ever since John arrived 40 years ago to join Lorenzo in glorious isolation.

Lorenzo himself had occupied the place since 1942 when the world sang White Christmas and Paper Doll and the maniac Hitler's legions froze to death on the steppes outside Stalingrad.

"Sure, it gets lonely up here," John Yturry said. "Especially weekends."

He never married.

"We get few visitors." Lorenzo's two sons and a daughter have blessed him with eight grandchildren and 10 great grandchildren.

The man from Iberia tends his abundant orchard of fruit trees in the house's sprawling backyard littered with ossifying rem-

nants of sheeps' occupation. From the barren land Lorenzo coaxes apricots, apples, oranges and assorted berries with skills honed in the northern Spain he left in 1914 to settle in Ontario, Ore. with seven siblings.

"I tried to enlist in Oregon for service in World War I," said Lorenzo with his intact Spanish accent. "But they told me I was too valuable rearing sheep."

John Yturry nodded. "I wanted to serve as well, but I was too young for the first war and too old for the second!"

From the old house's front porch which John added 30 years ago, the rolling hills of the Stearns Lease part narrowly, the slit revealing cars the size of ants whizzing along the 57 Freeway. It's another world down there.

"On a clear day we can see Catalina," smiled John, looking a good deal younger than his 90 years.

"Well, at least HE can."

He jerked a thumb at his equally well-preserved companion of four decades.

"Lorenzo doesn't even wear glasses for

'A world we once knew but thought had been erased by time's erosion still exists...'

reading and he can spot a mosquito on that barn all the way from here," John said, pointing to a ramshackle building 100 feet from the porch.

For the often grinding solitude of their modest dwelling where even the once familiar thump-thump from oil wells has been silenced by electric drilling, the "boys" pay a nominal rent to descendants of Sam Lander.

"Keep moving! Keep moving!" That's ever-smiling Lorenzo Echanis's recipe for all aspiring to attain great age.

"True," added John Yturry. "No doubt that hard work on sheep ranches toughened us for our later years."

Fire, in tinder-dry brush enveloping their home, is a clear and present danger to the pair of weathered, hardy occupants of the spartan hillside house.

"We're forever on watch for fire," said John, "especially since we had to evacuate years ago when those hills" — he gestured out toward the rolling terrain — "burned up before our eyes."

Floods, though, are no longer the hazard they once were with the region's metamorphosis of climate in the last two generations.

"The Santa Ana (winds) were much worse around here 40, 50 years ago," reminisced John. "They'd blow for a whole week on end and often be followed by a deluge, different now."

Basking in isolation from the vehicular blight down the wild mustard-covered slopes into modern Brea, John and Lorenzo recently received a jarring reminder that the sweeping winds of change are no respecters of persons.

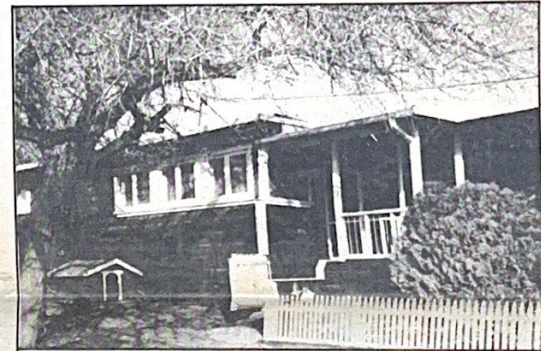
The relentless shadow of expulsion from their haven in the hills looms larger by the hour. The Unocal Company has scheduled a meeting to discuss relocating its compressor plant at the hilltop.

"It means our home will have to go and me and Lorenzo with it," lamented John Yturry.

Be it ever so humble, indeed.



More than friends: The good times and bad times of living together for 40 years isolated in the hills above Brea leave John Yturry (left) and Lorenzo Echanis more than friends — they're brothers.



Mountain greenery home: On a clear day, John and Lorenzo can see

PLACENTIA PRESBYTERIAN CHURCH

Come worship with us

Sunday services Sunday School

- 8:30 am
- 10:00 am
- 11:00 am
- all ages
- special education

Child Care Available

F. David Throop, Pastor

849 N. Bradford Ave.
Placentia, CA 92670
(714) 528-1438

Carden Country Day School
Development of a Well-Rounded Child

Education: The gift that cannot be taken from your child. Give the lasting gift!

Established in 1966

- French • Art & Music Appreciation • Field Trips
- Small Group Teaching • Extended Day Care • Etiquette

1620 North Placentia Avenue, Fullerton, CA 92631 • (714) 524-1350

**CLASSIFIED
ADS GET
RESULTS**

Local Sports

Meaning of nationwide poll dubious

As the No. 1 team in USA Today's national prep baseball top 25, the Esperanza Aztecs should be flattered.

They should also take the news with a grain of salt.

How much sense does it make to have a national high school poll, anyway? The ranked teams rarely if ever face each other.

Certainly, the 1991 Aztecs are an elite team. But who's to say how they would do against the best Texas has to offer? Or Pennsylvania? Or Florida?

BOB CUNNINGHAM

Or even Northern California?

Esperanza, with just two losses all season and wins over Santa Monica and Baldwin Park in the CIF Southern Section 5A playoffs, could very well be as

good as any team in the country.

But they lost in Tuesday's 5A semis to Long Beach Millikan. The point is proven.

Let us face facts here. The Aztecs won the Empire League only when El Dorado suffered an upset loss to Katella on the regular season's final day. Sure, the Golden Hawks were ousted from the playoffs in the second round, but they still own two victories over Esperanza in four meetings this season, including two of three in league play. The two squads, archrivals for several years, could be rated even based on head-to-head play.

But El Dorado never even made USA Today's "Teams to Watch" category. So just what is the point of numbering 25 squads in some mythical order?

For the Aztecs, it's the right to claim themselves as top dogs in the U.S., or at least it was until Tuesday. Coach Mike Curran inherited added pressure with that lofty status. He had to be sure his players didn't begin to believe what they read, at least not until business had been taken care of.

Some believe Southern California's best team (meaning the eventual 5A champion) is automatically the best in the nation, since this locale is such a hotbed for talent.

But I know of 49 other states that might disagree. And with no national tourney, who's to argue?

When a local team is ranked in a national poll, it is our duty to report it and that will never change.

But neither, also, will our point of view on the nonsense such a ranking represents.



It's 'Miller time' once again

Brea resident is adjusting to life in the front office

By Bob Cunningham
Sports Editor

You hear about how current or professional athletes promise to "give something back" to the community, but often their sincerity is questioned. They simply take the money and run in many cases.

But Darrell Miller, a former major league ball player for the California Angels as well as two other organizations and a current resident of Brea, is a breed apart.

His new habitat surrounds his former one. Instead of blocking balls in the dirt at Anaheim Stadium as a catcher for the Angels, he's now running interference as liaison between the organization and the Orange County community.

Miller's title: Director of Community Relations.

Setting up clinics for youngsters and arranging travel accommodations for the squad are among Miller's new duties, and he's loving every minute of it — even if it has required a severe adjustment from the hectic, sometimes lonely lifestyle of a professional athlete.

"I get to see my family, my wife more," says Miller as he wields a Louisville Slugger from behind an oak desk within the Big A's team office complex. "I'm not enjoying it yet, to be honest. Too big of an adjustment. But I will in a couple of months."

Miller has a refreshing commitment to shorten the chain that binds the Angels with the community around them. The chain is there, but it wraps around a make-believe tree several times.

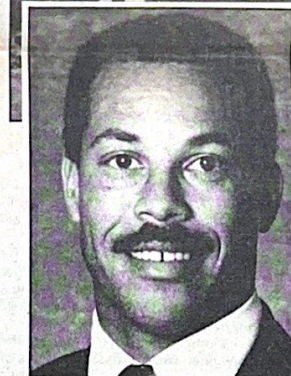
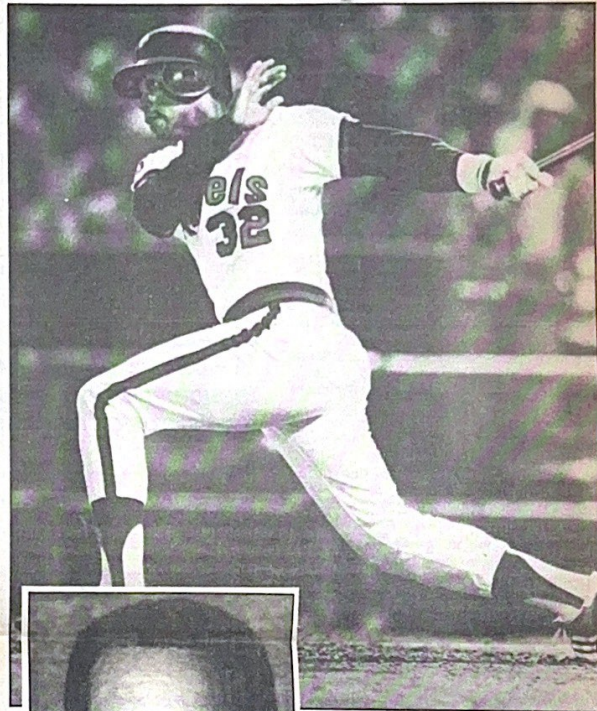
"Pro teams seem so distant, often like another world," said Miller. "I'd like to see it change. I want this club to work closely within the community. Without public support (i.e., ticket sales) there would be no ballclub."

Miller's demeanor suggests the best of both worlds. His physical stature commands respect, but at the same time he is softspoken, genuinely approachable. He's tells you he just wants everyone to be happy and you believe him.

It's ironic, however, that the one player who never seemed to get a fair shake as a major league catcher would be so eager to represent a team to the public. But while Miller agrees he could have been a successful everyday big league catcher if given the chance, he harbors no ill will toward his current or former employers.

"I don't believe they were feeling guilty," said Miller of the Angels' contact out of the blue in February. "To be frank, they're not that kind of organization. They had a need, and I felt it was in my best interest to fill it."

Miller was a catcher-outfielder for



New role

Darrell Miller, a Brea resident and former major league catcher, is getting adjusted to his new title as the Angels' Director of Community Relations. Above, Miller takes a cut for the Angels in 1988 while at left, he is shown in April at the time he was hired by club president Richard Brown for his new position.

(Photos courtesy California Angels)

the Angels for parts of six seasons, playing a reserve role on the 1986 American League West champions. But despite his athletic prowess, and the short supply of multi-talented backstops, the Angels never gave Miller a shot at the No. 1 position. When veteran Bob Boone moved on to Kansas City after eight seasons, the Angels acquired Lance Parrish from Philadelphia and Miller was again without the chance to play daily.

They finally sent Miller down to Triple A Edmonton in 1988. He was eventually dealt to the New York Yankees' organization, spending one season at Triple A Columbus before moving on to the Mariners — and more minor league duty.

"The only thing I'm mad or bitter about, that I would complain about in my career, was that dang "utility player" label. I was a catcher first.

"Maybe if I would have played in the National League..."

Miller was catching for Calgary, the Triple A affiliate of the Mariners, when he got the call from the Angels. He was at a crossroads as a ball

player — over 30 and not sure he fit into Seattle's future plans. Japan was a consideration, but 12-hour practices and strict off time guidelines soured Miller on the prospects of playing overseas.

So in March, he accepted the post offered by the Angels. It was one with a lofty title but with no true definition.

"I wasn't sure what they wanted at first," said Miller. "But it was obvious that a chasm between the players and the front office existed as well as between the front office and the community. In hindsight, it was a logical choice."

Miller, 34, was rumored to be among the candidates for the general manager position earlier this month when the Angels dismissed Mike Port. But club president Richard Brown hired Dan O'Brien, an experienced baseball executive.

"There's a lot I can accomplish in this position, especially when I get a good feel of what I'll be doing," said Miller. "One thing's for sure, though... "Everyone will get an even break."

Bastanchurys Watched a Bustling City Rise From Quiet Pastureland

This is the final of three articles on the history of Fullerton and Pioneer Domingo Bastanchury.

BY CLYDE SNYDER

FULLERTON—This territory's first inhabitant, Domingo Bastanchury, was unconcerned when a periodical of January, 1904, graphically stated:

"The new railway was a midwife and John Barleycorn watched through a window when people cast their ballots approving incorporation of the city of Fullerton."

Bastanchury was interested only in growing livestock and cultivated crops on his huge ranch holdings. He was indifferent to anything of a political nature.

Wanted City

Meaning of the news article was that coming of the Santa Fe Railway to Fullerton a few years before had so stimulated development that the community's few hundred residents decided they needed city government. The hotly debated question of the day, whether the sale of liquor should be permitted, was also being determined in the election of a Board of Trustees (Council) that would be either wet or dry.

Bastanchury lived long enough to see land on which his stock had grazed become transformed into a thrifty, young community.

He had played the leading role in pioneering development of the Fullerton territory.

New Settlers Arrive

Although Bastanchury impressed his fellow citizens with his keennees and wisdom, he didn't learn to read or write during his entire life. He depended entirely upon his wife Maria to do the book work.

Other ranchers soon came to locate in the territory and in 1887 two brothers from Massachusetts, E. R. and George Amerige, impressed with the soil and the climate while visiting the Southland,

bought 430 acres of land and drove the first stake at Spadina Road and Commonwealth Ave. in laying out the townsite of the future Fullerton.

Other early settlers who followed Domingo Bastanchury into the Fullerton area were the Wilshires, the Nicolases, the Northams, the Fullertons and the Chapmans.

Domingo Bastanchury, who had come from the Pyrenees region of France in 1859, died in 1909. Fullerton, as a city, was 5 years old. Domingo left his wife, Maria Bastanchury, a new house, built in 1906 on the site of the old adobe home in which the couple had lived 32 years and raised four sons.

Old Ranch Popular

A few years before his death, Domingo had sold a portion of his vast acreage to oil interests. He left the remainder to members of his family for development.

The Rancho Viejo, name for the old home the Bastanchury's vacated in 1906, became known as a gathering place for Basques of Southern California in ensuing years.

For a time the old place by the Brea Dam was considered the largest social park in the area.

Produced Citrus

The four sons, Dominic J., Gaston, Joseph and John carried on their father's work. Another transformation was taking place, however. The land, once pastureland for sheep and later for hogs and cattle and for growing cultivated grains, was being gradually converted to citrus and walnut groves.

This major change was most pronounced from 1910 to the 1930s when the area became known as one of the outstanding producers of citrus fruits in the nation. In 1914 the first contour planting of citrus groves in the Southland was accomplished here, according to Mrs. Ange-

lo Ferraris, 300 W Malvern St., who for several years was secretary and confidante to her grandmother, Mrs. Bastanchury.

Contour farming permitted the growing of groves on rather steep hills, it prevented erosion, conserved water and prevented frost damage, Mrs. Ferraris says.

An associate of the Bastanchurys in those early days declares that Gaston and his three brothers showed they had inherited the foresight and keen minds of their parents. In 1917 they mapped a huge subdivision program, displaying an acute insight into the days to come.

When America's entry into World War I interrupted preparations for development, the family devoted much land to raising beans and other food products for the armed services.

Lost Holdings

Following World War I, the Bastanchury acreage was completely developed into citrus production and North Orange County fruit became known all over the world.

During this period, Dominic maintained a home in La Habra; Gaston lived west of N Basque Ave., Fullerton; Joseph lived on E Las Palmas Drive, and John had a home in Los Angeles.

Of the four brothers, John is the only one now living. Mrs. Ferraris estimates descendants of the Domingo Bastanchurys now number about 35, including 14 grandchildren.

The Bastanchury family lost most of its holdings during the depression of the early 1930s. Mrs. Maria Bastanchury maintained her

acreage and home on E Las Palmas Drive until her death in 1943. It was torn down only last year.

She had seen the transformation of the wild prairies and hills—land she and her husband once owned—into the elite section of northern Orange County—the Sunny Hills district. And she'd watched thousands of new citizens and new industry come to Fullerton to start the city's great era of progress.

DROPS DEAD

nt of the United States who
 e apparently was in the best
 e this morning. He returned
 e returning from a shopping
 m shortly after 1 o'clock this
 1933



**GEORGE CULLEN
 SERVICES HELD
 ON WEDNESDAY**
Wed March 14-1933
 FULLERTON, March 14.—George
 Cullen, a resident of the Brea-

Felix Yriarte Dies After Month Illness *March 9-1933*

Felix Yriarte, 48, well known Brea resident died this Thursday morning at 11:30 at the family home at 127 S. Orange Ave. Mr. Yriarte had been confined to his bed for the past four or five weeks suffering with arthritis and last night his condition became worse.

Mr. Yriarte had been a resident in the vicinity of Brea since 1900 and had lived in Brea for 20 years. He is survived by his wife, four children, Mary, Joe, Pauline and Marguerita; two brothers, August Yriarte of Brea and Julian Yriarte of Huntington Beach; and one sister, Mrs. Prendiville of Long Beach.

Definite arrangements for the funeral have not been announced but services will probably be held from the McAuley and Suters chapel in Fullerton Saturday at 2:30 p. m.

Cooper Wm. McKemy Dies At Fullerton *March 13-1933*

Funeral services were held this Thursday morning from St. Mary's Catholic church in Fullerton for Cooper William McKemy, 36, who died at his home in Fullerton early Tuesday morning following a brief illness. Burial followed in a Los Angeles cemetery with Fullerton Post No. 142 of the American Legion, of which McKemy was a member, in charge of the services at the grave.

Mc Kemy was formerly a resident of Brea, moving to Fullerton four years ago where he had since been engaged in the automobile business. He was a past commander of Brea Post 181, of the American Legion, and a member of Jack Fisher chapter of Disabled American Veterans of the World War and of Anaheim Lodge of Elks. He was also a member of St. Mary's Catholic church.

The widow, Mrs. Marguerite McKemy, and two children, Mary Olive, 8, and Robert, 7, of Fullerton, his mother, Mrs. Mary A. McKemy of El Paso, Texas, and three brothers, Hugh McKemy of Fullerton and Harry and Charles McKemy of El Paso, Texas, survive.

Death Of G. W. Cullen Shock To Many Friends *March 12-1933*

George W. Cullen, a resident of the Brea-Olinda district for the past fourteen years, died suddenly Sunday at home. His death shocked his family and many friends, for while he had been in delicate health, his condition had not been thought to be so serious.

At the time of his death, Mr. Cullen was serving as Clerk of the Board of Trustees of the Brea-Olinda Union High School District. He was a candidate to succeed himself on the Board.

Up to a couple of years ago Mr. Cullen lived on the C. C. M. O. lease in Olinda, when he moved to Brea, continuing in the employ of that concern. Mr. Cullen came from Logansport, Ind.

A Past Master of the Brea Lodge, Mr. Cullen was a member also of Al Malakiah temple of the Shrine Los Angeles and of the Long Beach Scottish Rite Consistory.

An impressive funeral ceremony was held under the auspices of Citrol Lodge No. 656 F. & A. M. on Wednesday of this week at McAuley and Suters Funeral Chapel. Interment was at Loma Vista Cemetery.

Mr. Cullen is survived by the widow, Mrs. Winifred Cullen, three daughters, Mrs. Ray Sherman of Placentia, Mrs. Katherine Van Alta of Anaheim, and Mrs. Louise Bleninger of Bakersfield, and five sons, Lawrence Cullen of Brea, G. W. Cullen, jr., of Fullerton, Walter Cullen of Olinda, Donald Cullen of Brea and William Cullen of Brea.

Three sisters, Mrs. Minnie Heffner and Mrs. Gertrude Hughes, Los Angeles, and Mrs. Louise Burke, Hollywood, also survive.

Funeral Services Held For Former Resident *March 11-1933*

Several Brea people attended the funeral services Tuesday afternoon, which were held in San Fernando for Mrs. Tom Ferran, a former Brea resident, who died at her home in Saugus Sunday. A son, Homer Ferran, is employed by the Union Oil Co. at Stearns Lease. He lives in Buena Park.

Among those who went from Brea were Mrs. A. B. Bowle, Mr. and Mrs. Perry Chansler, Charles

BAA, BAA, BASQUE SHEEP



By Esther Cramer

*Have you any wool?
I should say so,
Trainloads full.*

AMONG THE FIRST SETTLERS in what is now northern Orange County were Basque sheep ranchers. Their endeavors contributed much to the area's early economic growth, as fine wool crops were consistently produced by their flocks which grazed over the hills and valleys that were to become Fullerton, Buena Park, La Habra, Brea, Yorba Linda, and Placentia. The large wool storage warehouses constructed near the Santa Fe depot in Fullerton were visible testimony of the immensity of this industry before the turn of the century.¹

After fighting a losing battle with the elements in the 1860's, most of the cattle barons of Southern California were forced to part with their massive land holdings. Abel Stearns, formerly one of the wealthiest ranchers, mortgaged his holdings in the present Orange County area in 1868 to a San Francisco syndicate. A trust was then formed to subdivide the lands for sale to settlers.²

The Stearns Ranchos Company, as the trust was commonly called, locally surveyed and sold parcels of the sections near the German settlement of Anaheim and to the south, but most of the northern part of what is now Orange County remained unsurveyed and vacant in 1870.³ Wishing to capitalize on every possible means to remain solvent, Abel Stearns began leasing some of these vast acres of empty property to sheepmen, in spite of protests of the other syndicate partners

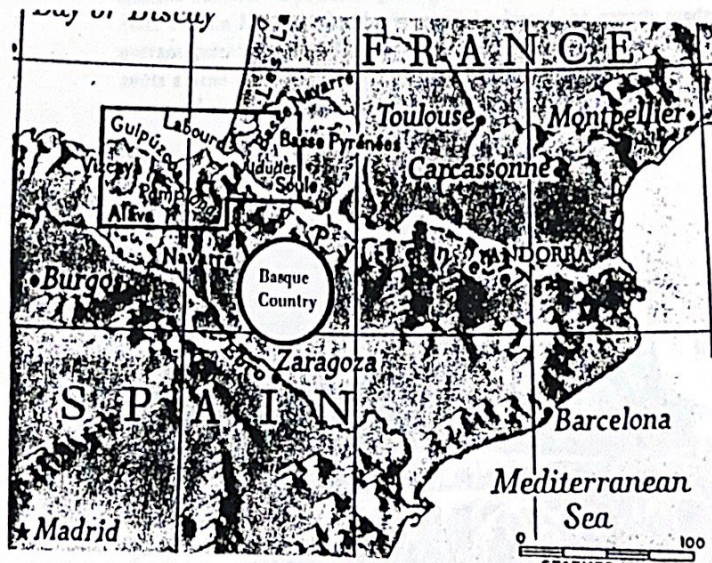
Baa, Baa, Basque Sheep

that the sheep's sharp hooves would ruin the soil for other agricultural pursuits.⁴ Domingo Bastanchury, the first of the Basque shepherds to take advantage of the leasing arrangements offered by Stearns, chose lands in the area now known as Sunny Hills in Fullerton, Los Coyotes in Buena Park, and the La Habra Valley⁵ to pasture his growing flock of sheep.

This short, stocky Basque had arrived in the United States when he was about 21.⁶ A native of Aldudes, a small village in Basse Pyrenées, a Basque province in France, Bastanchury had left his homeland because of an ancient Basque tradition that required the family home and farm to remain undivided upon the death of the head of the family. When this occurred, a new head of the "house" was selected, usually the eldest son, who took over the farming operations. If the family land was not productive enough to support all the heirs, the other children left to seek their fortune elsewhere. Thousands of Basques migrated to South America, where Basque names are common today—especially in Brazil and Argentina.⁷

The potential for wealth in the United States was also well publicized. When it became necessary to find new opportunity, the adventurous youth decided to

BASQUE COUNTRY



Map courtesy National Geographic Society

Basque Country partly in Spain, partly in France, borders the Bay of Biscay in the North Atlantic. It is interesting to note that of the nine Spanish governors of Alta California, three were Basques: José Joaquín de Arrillaga, Diego de Borica, and Pablo Vicente de Sola. Migration from these Basque lands to western United States, Mexico, and South America was especially popular after the mid-1800's. Fullerton's Domingo Bastanchury was born in Aldudes, Basse Pyrenées.

ORANGE COUNTIANA

"round the Horn" to come to California to seek the riches of the "Golden State." Signing on as a crewman of a sailing ship to earn passage to his destination, Domingo Bastanchury arrived in San Francisco on October 12, 1859.⁸

Basques are often stereotyped as being "suited" for the lonely life of a sheepherder. Actually, training, tradition, and opportunity were the reasons the Basque immigrants chose this type of occupation many had overlooked. Bastanchury and other young Basques of the mid-nineteenth century had learned to become shepherds in the rocky, mountain pastures along the border between France and Spain, an ideal sheep growing area and one used for that purpose through the centuries.

For several years, Bastanchury worked in different parts of the state for other sheep ranchers. His earnings were saved to buy a flock of his own, since he could see the immense profits being reaped by the sheepmen during the late 1860's. The Civil War had torn the cotton industry of the south apart, and the textile plants of New England were eager to purchase wool from the West, even at inflated prices, to keep the factories operating.

After starting his own flocks, Bastanchury was favorably impressed with the Stearns Ranchos as potential grazing land. When it was suggested that the Coyotes Hills and La Habra Valley lands might be leased, he eagerly made an offer.⁹ The average price paid by Bastanchury for leasing Stearns' property was about ten cents a head per year,¹⁰ but in this area where an acre could support two sheep in a good year, this was more than ample pasturage for Bastanchury's flock which

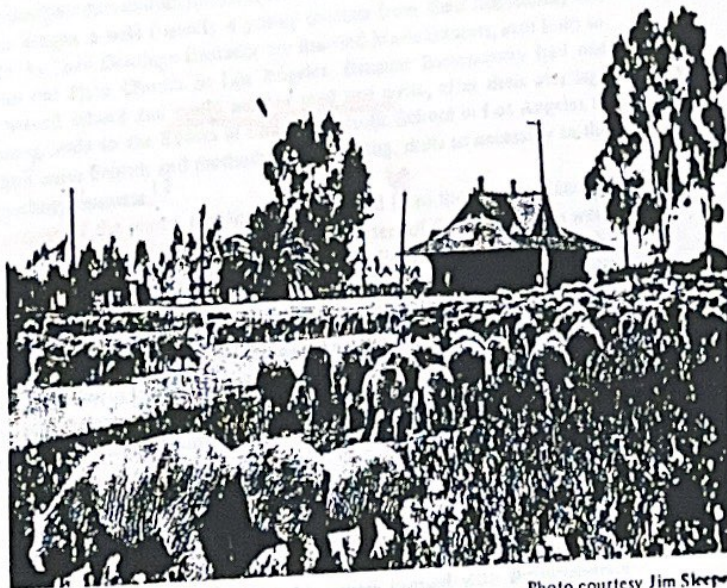


Photo courtesy Jim Sleepor

EL TORO IN THE 1900's HAD ITS FLOCKS, TOO

TY

numbered fr
The Basq
ers. they of
started a fan
Aldudes, at
been able to
he sent his
learn to reac
growing Bas

Graduall
to form Ba
located on t
house.¹³ T
but comfor
Real.¹⁴ Sir
Anaheim an
and were v
along the r
isolation of

At first,
of fine wo
region. As
tanchury b
silky white

Baa, Baa, Basque Sheep

ORANGE COUNTY, CALIFORNIA

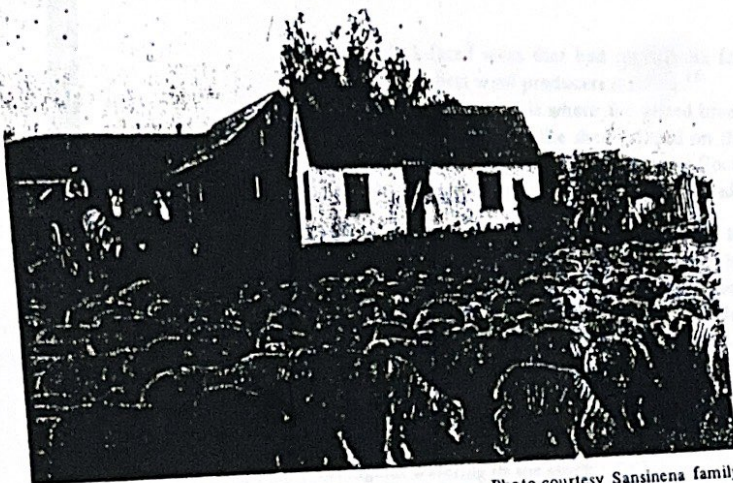


Photo courtesy Sansinena family

TYPICAL NORTH ORANGE COUNTY SHEEP RANCH

numbered from ten to twenty thousand.¹¹

The Basque shepherders seldom married, but as soon as they became sheep owners, they often sought a wife (usually a young woman from their homeland) and started a family. In 1874 Domingo Bastanchury married Maria Oxarart, also born in Aldudes, at the old Plaza Church in Los Angeles. Because Bastanchury had not been able to attend school and could neither read nor write, after their marriage he sent his young bride to the Sisters of Charity Catholic School in Los Angeles to learn to read and write English and methods in accounting, skills so necessary in the growing Bastanchury business.¹²

Gradually, much of the leased acreage was purchased from the Stearns Ranchos to form Bastanchury's "Rancho Viejo." The headquarters of the sheep ranch were located on the small knoll now occupied by the City of Fullerton Golf Course clubhouse.¹³ Typical of the frame ranch houses of that period, this home was simply but comfortably furnished, offering its hospitality to travelers along El Camino Real.¹⁴ Since this was one of the few houses between the German settlement at Anaheim and the *Pueblo* of Los Angeles in the seventies, visitors stopped occasionally and were warmly welcomed. Mrs. Bastanchury told stories of Indians that came along the road, some friendly, some not, and how worried she was because of the isolation of the ranch house.¹⁵

At first, most of the Basque's sheep were of a Mexican stock, not too productive of fine wool nor the finest meat, but well adapted to the arid conditions of the region. As wool prices skidded downward and competition became keener, Bastanchury bought improved breeding stock. The valuable Spanish Merino rams, with silky white wool all the way down their legs, were crossed with Bastanchury's

> cap
)

ORANGE COUNTIANA

sturdy, black-faced ewes that had much milk for their lambs. The healthiest offspring and the best wool producers resulted.¹⁶

Sheep barns and corrals where the prized breeding stock was kept were close to the residence. The rest of the sheep grazed on the range and were gathered into a sheltered valley or a blind canyon where the flock could be guarded easily at night. Of course, if the flock was close enough to the headquarters, the sheep were corralled.

Much help was needed on the Bastanchury Ranch. Except during the lambing season when more hands were needed to keep the lambs with their mothers, it was estimated that one herder with his sheep dog was required for every 1,000 sheep. Bastanchury had Indian and Mexican help on the ranch, but he also sent for many of his countrymen to come to California to assist him on the huge Rancho Viejo.¹⁷

The sheep usually grazed from pre-dawn to mid-morning if they were on the range, resting during mid-day, peacefully chewing their cuds. Toward evening they would graze again. Coyote Creek, Brea Canyon Creek, La Mirada Creek, and small ponds formed by seeping springs or collected rainwater furnished an ample supply for regular watering of the stock.

Knowing the feeding habits of the sheep, the shepherd would herd the animals toward a desirable resting spot. There he could prepare his own meal while the sheep were down. If the herder was several miles from the ranch house, food supplies were sent out by wagon at least once a week. Basque bread, eggs, bacon, potatoes, dried fruit, coffee, and wine in a skin "bota" were typical of the deliveries. The goats kept with the herd provided fresh milk, and lambs were butchered to provide fresh meat. Cut into small pieces and barbecued in the campfire, this meat usually formed the basis for the herder's evening meal.¹⁸

Shearing times in the spring and in the fall brought excitement to the lonely life on a sheep ranch.¹⁹ Everyone had their designated tasks to perform to prepare for the shearers' arrival. Crude, straw-covered shearing sheds with temporary flooring made with one-by-twelve boards were erected near the sheep corrals. A long table was also set up to receive the wool after it was shorn. Then, all the sheep had to be gathered in to be counted and checked before shearing.

A band of about twenty Mexican and Indian shearers came from their camp near Anaheim at the appointed time. Headed by their *capitán*, the shearers camped on the Bastanchury Ranch for about two weeks until the task was finished. Provisions were supplied by both the ranch owners and the *capitán*.²⁰

When all was in readiness, the sheep were driven into the corral, the shearer would select an animal, drag it backwards by a hind leg, and toss it down. Holding the struggling animal with one hand while shearing with the other was quite a knack. The wool from a single animal was then placed on the receiving table and the *capitán* gave the shearer a small wooden or metal token worth about a nickel. These could be exchanged for cash or wine (a nickel a glass) at the end of the day.

The wool was packed into a sixteen-inch square form, then tied and tossed into a seven-foot suspended sack held open by a metal ring. When the packed sack was full, it was released and sewn closed. These huge, 300-pound sacks were then taken by team and wagon to Anaheim Landing to be shipped to San Francisco in the early seventies. After 1875, when the railroad was completed to Anaheim, the wool was hauled to the Southern Pacific depot. In 1888 the Santa Fe line reached

GRANGE *Baa, Baa, Basque Sheep*

Fullerton—an even closer shipping point for the Basques.

If contracts had been signed with a wool merchant, the wool was shipped immediately, with the payment forwarded as soon as the wool was received and weighed. If prices were too low, the wool was stored in the huge warehouses along the tracks awaiting a better market. Spring wool always was in greater demand and brought a higher price than fall wool because it was freer from the burrs and dirt gathered during the dry, summer grazing period.²¹

On some early maps of the region, the pathways of the sheep drives were clearly marked—almost like easements. One of the most popular routes through the north county area started in Puente Valley, crossed the Puente Hills near the Rowland School site, passed through the area of the Hacienda Country Club, and then followed southward close to today's Beach Boulevard, paralleling Coyote Creek to the beach area. Another path traversed the La Habra Valley from the Santa Ana River area to Los Angeles, along the route of Whittier Boulevard. Depending upon the available pasturage, the Basques sometimes moved their sheep to the mountains or the beach area following these trails.

In the early days when there was a great demand for lamb or mutton in San Francisco, the annual spring sheep drive became famous. To save shipping costs, flocks of the fattened lambs to be butchered were driven to the Bay area, feeding on the spring grass along the way. These long sheep drives were abandoned by the turn of the century, since the demand for lambs in the local markets took the available supply.²²

The Bastanchurys were but the first of numerous Basques that moved to the north Orange County area. José Sansinena, also from Aldudes, arrived in California in 1872 and immediately entered the employ of Bastanchury. After a few years, Sansinena leased and then purchased acreage north of La Habra Valley for a sheep ranch of his own.²³ In the Brea and Placentia districts there were other Basque sheep ranchers. The Toussau, Arroues, and Echandy families were from the Basque Pyrenees province in France, while Patricio Yriarte was from Spain. Of course, there were numerous other Basques who were involved in the sheep industry throughout Orange County.²⁴

Not all the Basques in the county were sheep ranchers. There were those, such as the Hualdes and Oxararts, who were grain and citrus farmers. However, they all joined with the sheepmen to celebrate holidays and to practice the traditional Basque customs. The Bastanchurys had a large handball court where the swift-moving Basque game called *pelota* was played on Sundays.²⁵ Huge, open pits were also maintained for the famous barbecues. Tasty soups, stews, *frijoles*, and *garbanzos*—all seasoned with garlic, spices, and tomatoes—were Basque favorites. Dozens of loaves of crusty Basque bread, baked in the outdoor brick ovens, were served with heaps of freshly churned butter.

Locally produced wine was always served with the meals. The Bastanchurys often made their own from grapes purchased in Anaheim, Cucamonga, or Escondido, but of course, much wine was also purchased from the old wineries in these same areas.²⁶

Their regular gatherings were linguistic festivals. The Basques had an opportunity to practice their ancient language, called *Eskuara*,²⁷ while most also spoke Spanish

sheep
route
water
route
+ ?

ORANGE COUNTIANA



Photo courtesy Bastanchury collection

DOMINGO BASTANCHURY

1839-1909

and French. The children who attended the local public or parochial schools had a fourth tongue, English.

For holiday celebrations, the spirited Basque dances were enjoyed, and the traditional Basque berets were in evidence.

1913 is the year usually given as the beginning of the end of the sheep industry in northern Orange County.²⁸ But long before this date the Bastanchurys and many of the other Basques had given up their large pasture leases as Stearns Ranchos land was sold to settlers.

integrated

The transition from Basque sheep to barley fields in the 1890's was a smooth one. Yet "Old Country" Basques seldom mingled with the new settlers. There were differences in language, customs, and religion which kept them apart.²⁹ However, they often offered courtesies to the newcomers—a lamb to raise, fresh meat for the needy, or perhaps a burro for the youngsters to ride. In exchange, after the harvest the Basque sheep were allowed to glean the stubble of the grain fields. The children of the Basques attended the schools built by the new settlers, growing up as part of the communities springing up in the northern part of the county.

The Basques gradually turned their own sheep land to more profitable investments. By 1904 the Bastanchury Ranch was renamed "Rancho Vista del Mar," and

basic
beau
beca
beca
D
Oil C
at th
not l
H
porti
wells
then
Sant
hogs
B
valur
"gus
for \$
Ir
fame
land
from
In
the
blea
beco
indu
B
indu
the
passi
L

1 Fu
spr
At
rec
2 Ro
14
tra
3 E. I
4 St
5 Hi

Baa, Baa, Basque Sheep

besides the remaining sheep, the Basques raised hogs, cattle, and grain. Their beautiful, new, two-story home on what is now East Las Palmas Drive in Fullerton became a Fullerton showplace.³⁰

Domingo Bastanchury sold over 2,200 acres in the Coyotes Hills to the Murphy Oil Company for about \$35.00 per acre in 1905. It was considered a profitable sale at that time, since this parcel was largely hilly, desolate acreage.³¹ Bastanchury did not live to learn the true worth of his former sheep ranch. He died in 1909.

His widow and three of his sons, Gaston, Joseph, and John, incorporated their portion of the remaining land as the Bastanchury Ranch Company, developed deep wells, and planted nearly 3,000 acres to young citrus around 1915. This was known, then, as the largest citrus grove in the world. Another son, Dominic, founded the Santa Catalina Company with his holdings, raising some of the finest Berkshire hogs along with his citrus and walnuts.³²

But it was the desolate acreage sold in 1905 that turned out to be the most valuable parcel of all. Murphy Oil Company did indeed discover oil. After several "gushers" came in, this Murphy-Coyotes field was leased to Standard Oil Company for \$5 million, plus royalties.

In 1919 the Bastanchury heirs gained a share of this windfall through one of the famous legal battles in county history. A suit claiming misrepresentation of the land value in the original sale resulted in a \$1.2 million, out-of-court settlement from the Murphy Oil Company.³³

In spite of this large settlement, the Bastanchury Ranch Company failed during the depression of the thirties. The rolling hills that had once known only the bleats of the Basque sheep and the howl of the lonely coyote were subdivided to become Sunny Hills. Much of the Santa Catalina Ranch became a La Habra industrial development.

Basque sheep have become a rarity in northern Orange County. Tract houses, industry, and shopping centers have spread over the former pasture land. In fact, the occasional itinerant flock grazing among the oil wells brings startled stares from passing motorists.

Little do they realize that this is but a remnant of the county's colorful past.

until
1960

— NOTES —

¹Fullerton *Tribune*, March 9, April 20, Aug. 24, 1895; April 28, 1899; July 17, 1907. In the spring of 1899, long after the peak in sheep operations, the Bastanchury clip was 80,000 lbs. At this period, only about ten cents per pound was being paid. In earlier years, the ranchers received up to thirty cents a pound for clean wool.

²Robert Glass Cleland, *Cattle on a Thousand Hills* (San Marino, 1951), 202. See also, Book 14, page 27 of *Deeds, Los Angeles County*, May 25, 1868. For another discussion of this transaction, see *Orange County History Series II* (Santa Ana, 1932), 25.

³E. F. Northam, "Map of Abel Stearns Ranchos," a brochure, July 1869, at Huntington Library.

⁴Stearns MSS, Huntington Library.

⁵Historically, La Habra Valley, taking the name from the original La Habra Rancho at the

ORANGE COUNTIANA

— NOTES (Continued) —

central portion, extended from Santa Gertrudes Ave. in East Whittier to the Chino Hills surrounding the Olinda area.

⁶Samuel Armor, *History of Orange County, California* (Los Angeles, 1921), 264.

⁷J.E. Nolan, "Life in the Land of the Basques," *National Geographic*, Feb. 1954, 147-187. Although there was no longer a law enforcing this Basque tradition of land ownership in France, the custom was followed. See, also, Robert Laxalt, "Basque Shepherd, Lonely Sentinels of the American West," *National Geographic*, June 1966, 870-888.

⁸Clyde Snyder, "Father of Fullerton Landed in New World 98 Years Ago Saturday," *Los Angeles Times*, Orange County Section, Oct. 6, 1957. Bastanchury had worked as a fisherman on the Bay of Biscay, so he was an experienced seaman.

⁹Copies of the leases are in the Stearns MSS, Huntington Library.

¹⁰Ray Rhoads, "Basques Pioneered in Area," *Fullerton News Tribune*, May 8, 1967.

¹¹John S. Hittell, "Sheep Farming in California," *Overland Monthly*, VIII, 490-91. Huntington Library.

¹²Armor, *loc. cit.* Interview with Juanita Ferraris [by William Lofstrom], April 24, 1968. CSUF Oral History Library.

¹³*Ibid.* South of Fullerton, 1,200 acres were purchased; 6,000 acres were purchased north-west of the town's center.

¹⁴*Fullerton News*, Sept. 3, 1915. A photo of this house with its side veranda is shown in this issue.

¹⁵Clyde Snyder, "Bastanchury's Found Fullerton Area Lonesome, Desolate Place," *Los Angeles Times*, Orange County Section, Oct. 13, 1957. Mrs. Bastanchury said there were only two houses between their ranch and Los Angeles in the early days.

¹⁶John S. Hittell, *The Resources of California*, 3rd Ed. (San Francisco, 1867), 231.

¹⁷Interview with Jean Pierre Arroues, May 25, 1966. CSUF Oral History Library.

¹⁸*Ibid.*

¹⁹For additional information about shearing times, see also, Sarah Bixby-Smith, *Adobe Days* (Cedar Rapids, 1926), 127.

²⁰Interview with Manuel Corona, June 1, 1966. CSUF Oral History Library. Corona was a nephew of Carissima, the *capitán*.

²¹Harris Newmark, *Sixty Years in Southern California* (Boston, 1930), 663.

²²Arroues and Corona, *loc. cit.*

²³Interview with Magdalena Sansinena Lindauer, Sept. 18, 1963. CSUF Oral History Library. In the early 1890's, Sansinena purchased several thousand acres, much of which is now La Habra Heights. After Sansinena died in 1896, his widow ran the ranch by herself for several years. Later, she married Ysidora Eserverri, another Basque, who had been one of Sansinena's assistants.

²⁴*Fullerton Tribune*, Oct. 9, 1902; Aug. 20, 1903; Arroues, *loc. cit.*; Thomas Talbert, *Historical Volumes and Reference Works II* (Whittier, 1963), 752; *Orange County Tribune*, April 22, 1915; information from George Key, Placentia historian. The August Toussaint family had thousands of sheep on land they leased from the Anaheim Union Water Company as well as on their own property between Fullerton and Brea. Around the turn of the century, they also leased land in La Habra Heights for sheep grazing. Bernard Arroues arrived in California in 1892 and for years he and his brother, Jean Pierre Arroues, had flocks of sheep on land leased from the Union and Loftus Oil Companies near Brea Canyon and on land in the Bolsa area toward Huntington Beach. The Arroues brothers also pastured sheep in La Habra Heights. Bernard bought considerable acreage in what is now Brea. Patrick Yriarte, who had large flocks of sheep in the Brea Area, came to California in the 1880's. He leased 1,200 acres for sheep grazing and later purchased 160 acres for his own ranch. Sheep were raised there until 1898. Martin Echandy came to the Placentia area in 1880. At one time this Basque pastured as many as 4,000 sheep on the hills above Olinda and Olive

Frank
mainta
25 Inter
26 Ferrar
27 Morto
28 Orang
29 The E
build
30 Ferrar
Maria
31 Esthe
32 Ferrar
33 Cram



drove
prett
which
the ce
absent
bring
"C
look
of the
some
"F
of wh
in the
After
doub



Baa, Baa, Basque Sheep

Frank Landa kept sheep on the hills north of Brea until his death, and his son, Sam maintained a flock until recently.

²⁵Interview with Joe Oxarart, Oct. 22, 1964, CSUF Oral History Library.

²⁶Ferraris, *loc. cit.*

²⁷Morton H. Levine, "The Basques," *Natural History*, April 1967, 44-51.

²⁸Orange County *Tribune*, Feb. 20, 1913.

²⁹The Basques were devout Catholics and contributed a large share of the funds used to build St. Mary's Church in Fullerton.

³⁰Ferraris, *loc. cit.* Included with the transcription of this interview are copies of letters from Maria Bastanchury to son, Gaston, which tell about the home, wells and the property.

³¹Esther R. Cramer, *La Habra, the Pass Through the Hills* (Fullerton, 1969), 179-183.

³²Ferraris, *loc. cit.*

³³Cramer, *op. cit.*, 259.



ONE HUNDRED YEARS AGO IN ORANGE

"...The next morning I started for Richland [Orange's former name]. The gentleman who drove the buggy headed straight for the old Rodriguez crossing, and we were soon there. A prettier valley does not lay out of doors [but] I cannot say that I liked the prevailing brown, which seems to have been chosen as the proper colored paint. We drove to the store, which is in the centre of the settlement, hoping to be able to obtain a few items, but the proprietor was absent with a party engaged in determining the route of a ditch sixteen miles long, which is to bring water to this and the adjoining settlement of Santa Ana, Tustin City, etc.

"Captain Glassell, the agent of the tract, was also absent... [so] the best I could do was to look on and admire. The roads are laid out at right angles... and if I traveled through any one of them, both sides of which were not planted with gum, walnut, locust, willow, sycamore or some other forest trees, I do not know it.

"Richland proper is about three miles square and embraces about 7,000 acres, only 1,500 of which remain unsold. There is a town plat in the centre of forty acres, with iron supply pipes in the principal streets. Unimproved land is held at from fifteen to twenty-five dollars per acre. After it is has been plowed once, nothing short of sixty dollars can touch it... Let those who doubt it go and see for themselves."

—Major Ben C. Truman, *Semi-Tropical California* (1874).



HISTORY OF ORANGE COUNTY

of Fayette County, Pa. Three children were born of this union—Miss Mary Virginia Metzgar is now at the Westlake School for Girls in Los Angeles; James Husted Metzgar has been attending the Santa Ana high school, and Edgar Clow Metzgar is deceased. The family attend the Presbyterian Church. Mr. Metzgar belongs to the Orange County Country Club, the Masons, the Odd Fellows and the Elks. In national politics a Republican, he is at all times nonpartisan in his "boosting" for Santa Ana and Orange County.

A thorough American, Mr. Metzgar naturally takes pride in his ancestry. His father's family came from Holland, and descended from the French Huguenot, Thebald Metzgar, who established the North German Lloyd Steamship Company, and died in 1642, leaving a large estate, later taken over by the Holland Government. His mother's family, on the other hand, came from pure Scotch blood, descending from Captain Clow of the Dragoons in the American Revolution. He was the youngest son in a family of twelve, and the only one who came to America.

FELIX YRIARTE.—A public-spirited, highly-esteemed citizen of Brea, who warmly advocates popular education and furnishes the best of examples of industrious citizenship in working eight hours a day in the shops and then eight hours on his ranch, is Felix Yriarte, who was born in Bases-Pyrenes in Spain, November 20, 1884, and came to America in 1889, when he was five years of age. His father was Patricio Yriarte, a sheep and cattle owner and herder, and his mother, Pascuala (Arrese) Yriarte, was also a native of Navarra, in the Basque country. When eleven years of age, Felix tended the flocks of sheep at Olinda, and there was then a number of oil wells there. His father controlled under lease 4,000 acres, and had 6,000 head of sheep in an open, wild country. Felix went to school in Orange County, Cal., and here learned his English.

These good parents lived at the old ranch home in Brea until the death of both in March and April of 1915, and our subject worked on the farm for his father until he was twenty-five years old. He had full charge of the machinery and the farm work, and when the time for a larger development came, he was instrumental in erecting the very first oil well derrick of the Brea Canyon, in the hills south of Brea, where the field has proven the largest in the county. *Manufacturing Engineer.*

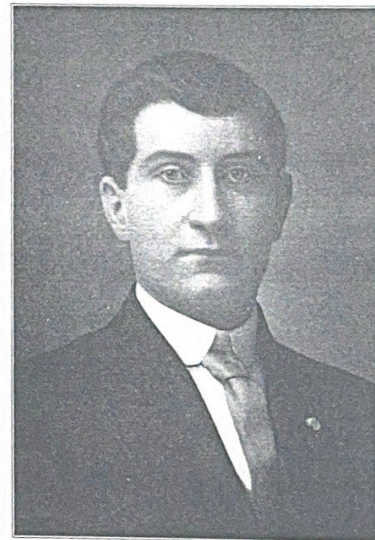
Now Mr. Yriarte understands oil production as well as anyone, and he has also become an expert acetylene welder and does the most difficult lathe work in the shops of the Union Oil Company at Brea. This is interesting in contrast to Mr. Yriarte's experience in San Diego some years ago when he was swindled out of \$4,000 through an unwise land investment. He had an estate of thirty-three acres left him by his father, which he improved to lemons and sunk his own well and sold in November, 1920. On Orange Street, at Brea, he erected the first residence, in 1909.

At Los Angeles, on December 2, 1909, Mr. Yriarte was married to Miss Celestine Lorea, a native of the Spanish Basque country, who came to the United States in 1906. Four children have blessed this union, and they are Mary, Joseph, Paulina and Marguerita. Mr. Yriarte is a member of the Knights of Pythias, and also of the order of D. O. K. K. of Los Angeles.

WILLIAM J. FITSCHEN.—A young and promising rancher whose career is all the more interesting because he is a native son, and one alert to every opportunity presented by the great commonwealth of California, is W. J. Fitschen, resident on La Veta Avenue, Orange, where his beautiful fourteen-acre ranch is exclusively devoted to citrus fruits. This property, formerly part of the estate of his father, Henry Fitschen, who bought it in 1906, he has owned for several years.

Mr. Fitschen was born in Orange County, in April, 1890, and is the son of Henry and Anna Fitschen, natives of Germany, from which country they emigrated to the United States in 1878. The next year they moved west to California and Orange County, and ever since Henry Fitschen has been one of the producers of Orange County. There were nine children in the family, all Americans by birth, and they bear the names of William J., Anna, Henry, Emma, Frederick, Louisa, George, Mary and Louis.

Brought up and educated in Orange County, where he enjoyed the advantages of both the common and the high schools, Mr. Fitschen early engaged in agricultural pursuits, and so has traveled further in that scientific and industrial field than most men of his age. On June 2, 1915, he was happily united in marriage to Miss Wanda O. Schoenberg, daughter of Mrs. Marie Schoenberg, by whom he has had two children, Marie and William. She is a native of Wisconsin, and is a fine representative of the



Felix Yriarte

1921

In 1917 Mr. Shaw formed a partnership with Roy Russell in the real estate business, and this firm has taken a prominent place among the realty dealers of this vicinity, dealing in high-grade properties and handling a large volume of business. Mr. Shaw's long residence here and his consequent familiarity and thorough understanding of soils and land values of Orange County, combined with his enviable reputation for square dealing, give him a deserved prestige in the realty world.

On February 5, 1889, Mr. Shaw was married to Miss Hope E. Grouard, the daughter of Benjamin F. and Dr. Louisa (Hardy) Grouard, pioneer residents of Santa Ana, whose decease occurred many years ago. Four children were born to Mr. and Mrs. Shaw: Faith, Ted, Marjorie and Carol.

A staunch Republican, Mr. Shaw has always been deeply interested in politics, and a familiar figure, not only in local affairs, but political councils of the state, at one time holding the office of vice-president of the State League of Republican Clubs. A leader in fraternal circles, Mr. Shaw has twice been master of the Santa Ana Lodge of Masons, a charter member of the Elks, the first council commander of the Woodmen of the World and a member of the Maccabees.

PATRICIO YRIARTE.—For many years one of the largest sheep raisers in Orange County, Patricio Yriarte, spent the later years of his life on his large ranch in the vicinity of Brea. Born in Spain, in the Pyrenees region, on March 17, 1861, he received his education in the schools of his home neighborhood, remaining in his native land until young manhood, when he decided to seek his fortune in America. Reaching New Orleans April 2, 1885, Mr. Yriarte came across country to Los Angeles later the same year.

Settling in what is now Orange County he became a sheep raiser and for a number of years he ran large bands, grazing them on the land that is now Yorba, Yorba Linda and the San Joaquin ranch. As the country began to be more thickly settled and the grazing area reduced, Mr. Yriarte decided to give up this business in 1897. He then leased land in the neighborhood of the present home and farmed it to hay and grain. In 1905 he purchased his ranch of 160 acres southeast of Brea; here he conducted extensive ranching operations, raising corn, grain, hay and domestic stock. Besides his own holdings he also rented large acreages, at one time have 1,200 acres under cultivation. He took up his permanent residence on his Brea ranch in 1905 and here he resided for the remainder of his life.

On May 6, 1883, Mr. Yriarte was married to Miss Pascuala Arrese, who like himself was a native of Spain, born May 19, 1861, and reared in the same locality, and receiving her education there before her migration to America. Mr. and Mrs. Yriarte were the parents of five children: Felix, who is with the Union Oil Company at Brea, married Celestina Lorea, who was also born in Spain and who came to America and made her home on the Yriarte ranch until her marriage; they are the parents of four children—Mary, Jose, Pauline and Margaret; Agustin is the manager of the Yriarte estate and makes his home on the ranch; his wife is Lorenza Lorea, who made the trip alone from her native Spain, arriving here December 18, 1909, and making her home on the Yriarte ranch until her marriage to Agustin on October 4, 1916; three children have come to bless their home: Julian, who is with the Standard Oil Company at Whittier, married Miss Inez Dolly, the daughter of Mr. and Mrs. Dolly of Whittier; Ysabel resides on the home ranch with her brother Agustin, Mary makes her home with her brother Felix at Brea. Agustin and Julian Yriarte are members of the B. P. O. Elks, the former at Anaheim and the latter at Whittier and of the Knights of Pythias, at Brea.

In 1904 Mr. and Mrs. Patricio Yriarte, with four of their children, made an extended trip abroad, visiting their old home in the Pyrenees of Spain and spending ten months on the trip. On returning home they took up their residence on their ranch and here Mrs. Yriarte passed away on March 17, 1915, on her husband's fifty-fourth birthday, the death of Mr. Yriarte occurring but a few weeks later, on April 19, 1915. In 1910 Mr. Yriarte erected the Yriarte Building in Anaheim, on Center Street, next to the Valencia Hotel. On November 24, 1905, Mr. Yriarte became an American citizen, having received his final papers that year. During his many years of residence in Orange County he was loyal to all movements that had for their aim the betterment of conditions in general and the advancement of moral and social conditions.

After the death of Mr. Yriarte the 160-acre ranch was apportioned equally among the children, but it is still known as the Yriarte ranch, being left in one body of land. Sixty acres of the ranch, owned by the sons, is now devoted to citrus fruit, having been set out by Julian and Agustin Yriarte. The whole acreage is kept up to a high state of productivity and is one of the valuable properties of the Brea district.

Mr. and Mrs. P. Yriarte

Mr. and Mrs. P. Yriarte

16White, "Feminism," 62.

17William A. Douglass, "Rural Exodus in Two Spanish Basque Villages: A Cultural Explanation," American Anthropologist 73 (October 1971): 1100-1114; Douglass, Echalar and Murelaga: Opportunity and Rural Depopulation in Two Spanish Basque Villages (New York: St. Martin's Press, 1975); and William A. Douglass and Jon Bilbao, Amerikanuak: A History of Basques in the New World (Reno: University of Nevada Press, 1975).

18Susan Armitage, "Through Women's Eyes: A New View of The West," Women's West, edited by Susan Armitage and Elizabeth Jameson, (Reno: University of Nevada Press, 1989), 9.

19Sandra Myres, "Women in the West," Historians And the American West, edited by Rodman Paul and Michael Malone (Lincoln: University of Nebraska Press, 1983), 369-386.

¹Jeronima Echeverria, "Ole Man Landa's Place: A Southern California Sheep Ranch," Journal of Basque Studies in America (Summer 1990), Vol. 10.

²Lorenzo Echaniz and John Yturri, interview with author, 12 November 1989, Brea, California.

³The Holbert-Osa Oral History Collection, Basque Studies Library, University of Nevada, Reno, and Private Interview Collection, Paquita Garatea, Portland, Oregon.

⁴Dominic Sorcabal, interview with author, Huntington Beach, California, 1 May 1987.

⁵Elena Celayeta Talbott, interview with author, Los Banos, California, 10 March 1987, and Sodie Arbios, Memories of My Life: An Oral History of a California Sheepman (Stockton: Techni-Graphics Printing, 1980), 20-33.

⁶William and Albert Beterbide, interview with author, Alturas, California, 22 May 1987.

⁷Iban Bilbao and Chantal Equilz, Diaspora Vasca, Vol. 1: Vascos llegados al puerto de Nueva York, 1897-1902 (Vitoria: Gasteiz, 1981) and Marie Pierre Arrizabalaga, "A Statistical Study of Basque Immigration Into California, Nevada and Wyoming" (Master's thesis, University of Nevada, Reno, 1986).

⁸Jeronima Echeverria, "California'ko Ostatuak: A History of California's Basque Boardinghouses" (Ph.D. diss., University of North Texas, Denton, Texas, 1988).

⁹Robert Laxalt, Sweet Promised Land (New York: Harper Brothers, 1957) and The Hotel (Reno: University of Nevada Press, 1989).

¹⁰Charlotte Crawford, "The Position of Women in a Basque Fishing Community," Anglo-American Contributions to Basque Studies: Essays in Honor of Jon Bilbao, edited by William A. Douglass, Richard W. Etulain, and William H. Jacobsen, Jr. (Reno: Desert Research Institute, 1977), 145-52.

¹¹Mary Grace Paquette, Basques to Bakersfield (Bakersfield: Kern Historical Society, 1982), 89.

¹²Ibid., 90; Janice Elizalde, interview with author, Bakersfield, California, 1 April 1987; and Mayie Maitia, interview with author, Bakersfield, California, 2 April 1987.

¹³Mayie Maitia, interview with author, Bakersfield, California, 2 April 1987.

¹⁴Linda White, "Feminism and Lexicography: Dealing With Sexist Language in a Bilingual Dictionary," Frontiers (1989), Vol. 10, No. 3, 61-64.

¹⁵Gorka Aulestia and Linda White, Basque-English Dictionary (Reno: University of Nevada Press, 1989).

would have us believe. Certainly a shepherd sitting on a lonely hillside watching his sheep pined for adventure, depended upon his wife to care for his children, his home, and his accounts. And where, among the birches and aspen of the high mountains, was this herder to vent his violence? My point is that the Old West stereotypes do not fit Basque men any better than they do Basque women. In my earlier example from recent decades, my grandfather Francisco could not have rested quite so comfortably without his Dominica, nor could she have flourished as such a memorable local leader without his support. As historians, our job is to tell the old stories with just as much compassion, verve, and humor while holding fast to a little more authenticity and accuracy at the same time.

similar factors may be at play among other American immigrant groups.

Clearly the topic merits further investigation.

In addition, those of us interested in immigrant groups and western history need to do some quick re-thinking. As you have probably noticed, women are seldom mentioned in textbooks of western history. This predicament has caused one feminist historian to quip that the region west of the Mississippi really ought to be called "Hisland."¹⁸ Since I feel that women in western history are emerging rapidly and powerfully, I am not as concerned about this dilemma as my colleague. However, I do agree that delving into the lives of individual women offers us a starting point from which to re-think western history, ethnic history, and Basque-American history. In addition, we could benefit from expanding our thinking to include other aspects of social history, such as family life, child-rearing, public health, and educational trends.

To no one's surprise, Basque women do not fit neatly into the three most common stereotypical images of women in the west. Of the three -- the "refined lady," "loyal helpmate," and "bad woman" -- Basque women would be best categorized as the "loyal helpmate."¹⁹ But it is difficult to jam Grace Elizalde into such a subservient-sounding category when she actually created her own category. And, I dare say that, after three months of summering sheep in the mountains, only the most foolish herdsman would return home and refer to his wife as a loyal helpmate!

Just as broad stereotypes rest uneasily upon specific Basque women, so too do the common Old West depictions for men. Rarely were the men of the West as adventurous, as independent, or as violent as John Ford's films

inherit in one town, while the first-born son might in the next. Occasionally, the child deemed most able to operate the *baserri* will be selected upon early maturity. The fact that women have been deemed worthy to inherit the family farm in some areas marks Basques as relatively egalitarian when compared with other Europeans. On the Echeverria side of my family, for example, my father's oldest sister inherited our *Casa Altamira* in Arrieta, Viscaya. And, as William Douglass has demonstrated, primogeniture decisions have influenced the settlement patterns of Basques throughout the world, often causing younger, non-inheriting Basques like my father to migrate to the New World.¹⁷

Old World factors, such as language-born biases and primogeniture, combined with New World factors, such as challenging working conditions and husbands away from home for extended periods, created an environment in which many Basque-American women thrived. Though their workloads were often trying and their efforts not always appreciated, a number of Basque-American women have been able to exert quite a bit of say in their own family life, and some have grasped positions of leadership in their communities. My mother was an American-born Basque, for example, who co-owned a sheepranch with my father and uncle while owning, operating, and managing a small cafe in town. Despite a few attempts, neither my father nor my uncle were ever able to cancel her vote in business matters. It is possible that Basque-American women have enjoyed more privileges than most immigrant women in United States history. This view is carefully qualified, however, because I suspect that

gender identification between the Basque and American English languages is fascinating.¹⁴ In this study, co-author of the Basque-English Dictionary Linda White demonstrates that English as spoken in the United States is much more sexist than Basque.¹⁵ For example, Basques use the same third person pronoun for he, she, and it. Depending upon dialect, they use *bera* or *hura*. There is no distinction, no orthographic change to reflect male and female in the third person. In addition, terms like postman, chairman, and milkman have no direct equivalent in Basque. For example, chairman in Basque is *mahaiburu*. Literally this translates to "the head of the table," completely avoiding our American soul-searching over whether a female chair should be called chairwoman, chairperson, or chairman! Nor does Basque assign grammatical gender to nouns as in the romance languages. Those of us studying Basque do not have to agonize over whether a book is feminine or masculine, for example. In Basque, book is *liburu*, and that is that.

Since languages reflect the culture that employs them, I find this less sexist approach to labelling among Basques somewhat encouraging. These comparisons suggest that *Euskera* is at least linguistically less sexist than neighboring French and Spanish, and our American English. However, I am not painting an egalitarian Old World society. To paraphrase the lexicographers, Basque is a less sexist language in a sexist culture.¹⁶

Primogeniture or rules regarding the inheritance of the Old World family farmstead is a second area where Basques have been comparatively less sexist than their Anglo counterparts. In the Basque region, inheritance patterns vary slightly from village to village: the first-born child might

Grace ELizalde, Lyda Esain, and Juanita Bastanchury shared some similar characteristics. More than working long hours in an endless work-week, more even than offering invaluable support to their husbands as business partners, they extended themselves to their Basque counterparts and made life easier for those around them. Each became "the one" that Basque men and women would go to first for help in troubled times. In a sense, they became trusted advisers to the Basque community. In addition, local policemen, lawyers, politicians, and other non-Basques seeking information or advice on Basque-related issues learned to consult these "Basque senior stateswomen" before making bold decisions.

While each Basque community in the West has small-scale leaders, not every one has produced a matriarch. In addition, I have yet to discover a male Basque who has been trusted as intimately over decades as these three women. I am not suggesting a lack of male leadership here so much as underscoring a special role reserved for a few exemplary Basque women in the American West.

In a sense, the role of matriarch has been a means for Basque communities to distinguish the role of their women on both small and large scales. Not uncommonly, male and female Basques report reverence for their mothers, overt respect for their power, and confusion when comparing their perception of their mothers with those of non-Basques -- suggesting that Basque-Americans have a higher regard for women in their subculture than those of Americans society in general.

There may be some cultural evidence from the Old Country to support such a suggestion. For example, a recent study comparing male-female

ready to drop whatever they were doing and drive her to her destination on a moment's notice.

On one occasion, Grace decided to raise funds for one of her serving girls who was expecting her first child. Because Grace loved to gamble, she decided to set up a wager on the gender of the child. By the time the baby girl was born, Grace had wagered over three hundred dollars, betting that the child would be female. When Grace was proven correct, she collected the money and opened a savings account in the child's name -- I understand that the account funded an elaborate wedding some twenty-five years later.¹³

Despite illness from cancer in her last years, Grace Elizalde managed the Noriega -- and the Bakersfield Basque colony -- continuously from 1931 through 1974. Despite her death sixteen years ago, Grace is remembered in even the most casual conversations at picnics, dances, and dinners around Bakersfield. Loved by so many, so kind to so many, she became a matriarchal figure in her community. In other Basque communities, other women have established similar roles. In Fresno, California, for example, retired restaurateur and *hotelera* Lyda Esain enjoys a special position of respect and regard due to her forty years of service to that Basque community. In earlier years, near my hometown, Juanita Bastanchury enjoyed the role of Orange County's Basque matriarch. In the 1920s and 1930s, her ranch was a favorite place of southern California's Basques: there they congregated, picnicked, played handball, and danced nearly every Sunday afternoon.

This seems accurate for the Basque-American woman as well. In some communities, I have noticed that Basque women in key positions have taken on an almost larger-than-life position. For example, in the Bakersfield Basque community Gracianna (Grace) Elizalde's legacy is enormous. At the age of twenty she arrived in Tehachapi, California, to work as a maid in a hotel owned by family friends from her home town of Anhaux.¹¹ There, at the old Franco-American Hotel, she met Jean Elizalde who had come to California in 1905 under the sponsorship of his uncle Jean Burubeltz. Grace and Jean married, and when they lost their flocks in the crash of 1929, Grace went to work at the Old Commercial Hotel in Tehachapi. After two years there, the Elizaldes moved to Bakersfield where they leased the Noriega Hotel in late 1931.

Bakersfield Basques rarely fail to remember at least one of Gracianna's kindnesses. In part, the number of "Mama Elizalde" stories may be due to Gracianna's unusually long forty-two-year stay at the Noriega. But more to the point, her compassionate actions left a legacy for local hotelkeepers. Whether buying a large burial plot in the local cemetery for bachelor herders, tending to the needs of infirm boarders, or making a quiet loan to a local rancher, Gracianna seems to have touched most Bakersfield Basques.¹² If an elderly boarder needed special care or bathing, Grace would climb the stairs and harass the oldtimer until she succeeded. Oftentimes, she gave or loaned herders suits of clothing to wear on special occasions such as funerals, weddings, and baptisms. She never learned to drive but insisted on helping others when needed. Her kitchen help and children knew they needed to be

In order for most of those herders to be successful, they needed an elaborate support system. As I stated in my dissertation, and as Pat demonstrates in his paper, Basque hotels and the hotel network were critical factors in the newcomer's transition to America.⁸ This was especially true in the earliest decades of Basque immigration to the United States, say from 1860 through 1910. Beyond those years, however, we have witnessed the settling of Basque immigrants. Those young Basque bachelors began to find sweethearts, marry, and raise children. But they did not stop herding sheep! Instead, some set up homes in town and went out to herd in the mountains on a seasonal basis. In his books Sweet Promised Land and The Hotel, for example, Robert Laxalt described how his mother stepped in to run family business matters, discipline children, operate a small hotel in Carson City, and generally keep things going while Papa was away in the sheepcamps.⁹ His account is reminiscent of another study of women's work in a fishing village in the Old Country. In that study, Charlotte Crawford describes the responsibilities that wives take on as their fishermen leave for the four to five month cod season.¹⁰ In all three pieces of literature, Basque women reported having a great deal of responsibility -- if not partnership -- with their husbands.

Other authors have suggested an elevated interpretation for Basque women in Old World Basque society. In particular, Roslyn Frank's articles and Teresa del Valle's anthropological studies suggest that Basque women play a more important role in family development, financial matters, and societal development than that with which they have been credited. In so many words, that the women are much more powerful than they seem.

and laundering clothes in an open river on washboards.⁵ Later, when the herds expanded and their husbands prospered, these women enjoyed the luxury of a two- or three-bedroom ranch house.

Work schedules similar to those on ranches and in hotels could be found among Basque women working alongside their husbands in the laundries and bakeries of San Francisco, Bakersfield, and Stockton. Before I go too far in decrying the herculean workloads that these women endured, however, I might point out that many men had their share of the work as well. For example, in the 1930s in Alturas, California, John Beterbide worked a daily twelve-hour shift at the local lumber mill, only to return to his family's boardinghouse, eat dinner, and tend bar until closing time.⁶

Is my point, then, that Basque women generally worked harder than their men in the old days? Though the division of labor between Basque couples is a topic worthy of consideration, such a conclusion would be much too simplistic. (Besides, my mother and grandmother would rise from their graves and accuse me of disloyalty if I made such a bold claim!)

Really I am suggesting something more fundamental. My point is that Basque women had a much greater role in the survival of the early Basque communities than our literature suggests. All too often, our literature features the "lonely Basque shepherd" who roamed the American West with his band of sheep. While it is true that a majority of Basques arriving at the turn of the century came as single men to herd for a few years and then return to *Euzkadi*, it is not true for all of them. Many remained, married girls from villages in Viscaya, Guipuzcoa, and the other Basque provinces, planting their roots here in the Great Basin region and other western states.⁷

dances in front of the jukebox and, on special occasions, a late night omelette prepared for friends just after closing time.

Of course, many *hoteleras* hired Basque girls to help them cope with this incredible daily routine. If the business could not bear the additional expense, however, she was expected to handle all details related to cleaning, cooking, serving, translating, and caretaking on her own. His responsibility was to orchestrate the barroom, cardroom, and cancha activities.

I might remind you that due to longevity factors a majority of my interview population has been female. Approximately eighty-five percent of the *hoteleros* that I have interviewed have been women. Interestingly, the women themselves rarely state that they worked longer hours -- or more -- than their husbands. Ironically, the most vitriolic comments regarding work hours and "slave labor" have been generated from the offspring of *hoteleros*. In addition, I found a few cases where the first additional person hired in an *ostatuak* was a second bartender to relieve his workload rather than a serving girl to relieve hers.

As my interest in male-female work distribution expanded, I began to ask similar questions of Basque ranching couples. As in the hotels, the couples worked extended dawn-to-midnight hours. For the women, cooking and serving meals to family and ranchhands, cleaning dishes, darning clothing, raising a garden, tending to the children, canning vegetables and foodstuffs in the summer, and making chorizo and blood sausage in the springtime dominated the day's activities. On more than a few occasions, Basque women conducted these activities from sheepcamp tents: which meant cooking over open fires, baking with campfire coals, roasting on spits

history and nature of California's Basque boardinghouses, I noticed a difference between male and female workloads in the *ostatuak* as well. To my surprise, other researchers were commenting upon the same phenomenon. Gretchen and Mateo Osa's interviews of Nevada *hoteleros* and Paquita Garatea's research in eastern Oregon, as well as Pat Bieter's findings here in Boise, have suggested similar trends.³ Reluctantly, like a researcher who is being clubbed over the head with indisputable information, I began to consider that issues relating to "Women's Work" found in contemporary western historical literature just might have some application in the Basque-American setting as well. Armed with memories of Dominica's wheel barrow and Francisco's ramada, I set out to explore further implications of men and women at work in Basque-American settings.

Immediately, I added a series of questions to my standard interviewing procedure. As a result, one male resident of Los Angeles' early "Basque town" stated that the women who worked in the hotels were virtually slaves, performing a wide variety of tasks needed to help keep the enterprise going.⁴ For them daily work hours began around five in the morning with the preparation of sack lunches and breakfast for schoolchildren and the boarders who worked in town. Between breakfast and the main midday meal, there were rooms to clean, groceries to buy, laundry to wash, tables to set, errands to run, and a large feast to prepare. After lunch, there was the customary cleaning, unfinished chores from the morning, boarders to translate for in town, and dinner to cook. After dinner, there was clean-up, re-setting tables, socializing with friends and customers in the bar, a few

WOMEN'S WORK, BASQUE STYLE

by

Jeronima Echeverria

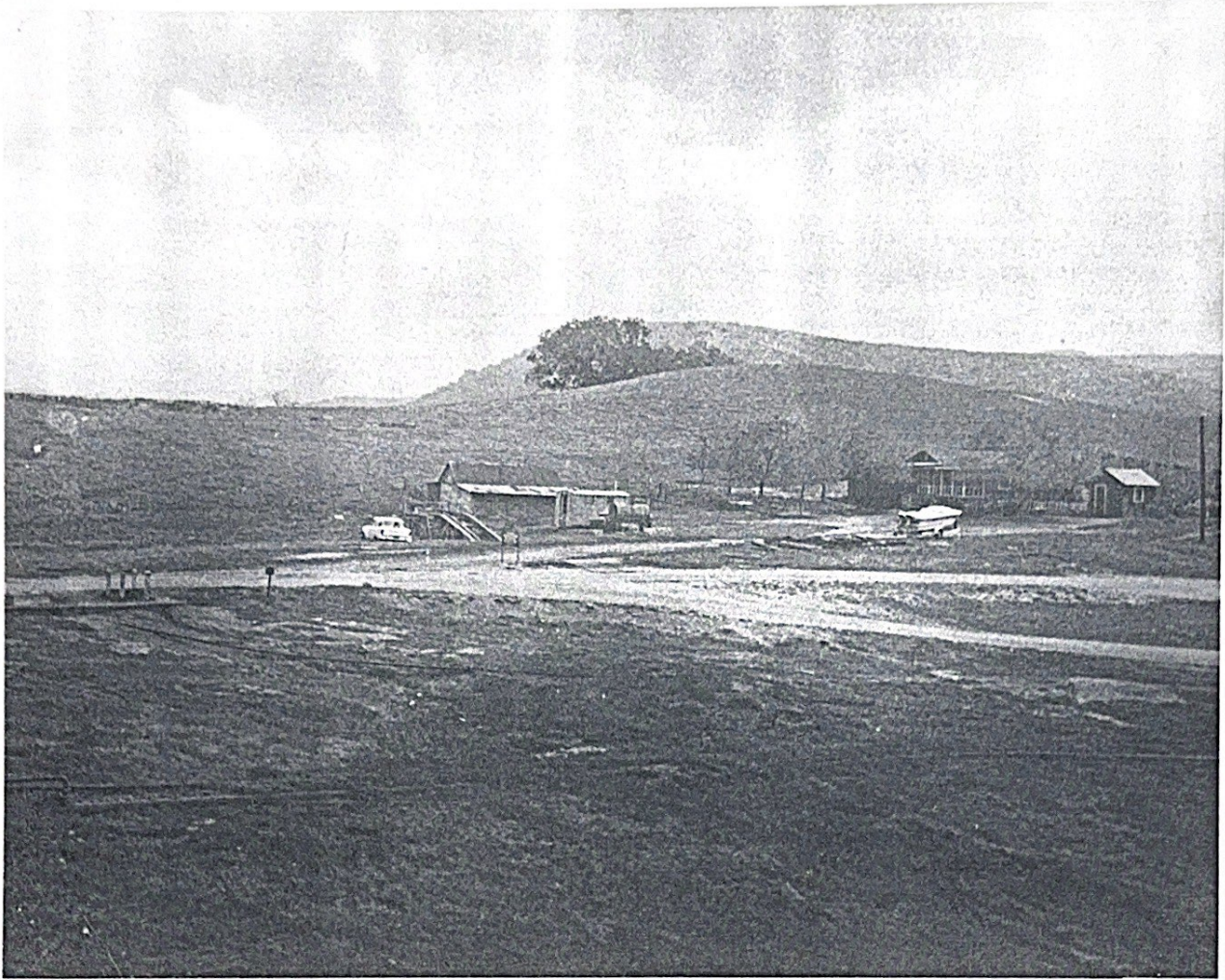
I was raised on a Basque sheep ranch in Southern California. As a child, I loved to listen to my parents and their friends talk of "the good ole days" at the ranch. There, on a small hilltop fifteen miles outside of the sleepy little town of Brea, California, two Basque immigrants built a two-room ranch house with their own hands.¹ These two -- my grandfather and grandmother-- were Francisco and Dominica Landa.

Though there were many stories about the two of them, I would like to share one with you today. This tale described Dominica as she tirelessly shovelled, loaded, and carted wheel barrows full of sheep manure onto a pickup truck while Francisco looked on from his favorite siesta spot under the old shaded ramada. Having filled the truck-bed, she nodded and waved in Francisco's direction, climbed into the truck, drove to town, sold the manure to local citrus farmers for fertilizer, and returned to prepare the evening meal -- only to find Francisco sleeping in the ramada.² At this point in the tale, the storyteller either chuckled at the disparity in their workloads or respectfully lamented, "what a hard worker your grandmother was."

Some thirty years elapsed before I realized that there was something to consider in that story. By the time I began writing my dissertation on the



Francisco's birthplace, Abaurrea Alta, Navarra, ca. 1910
Note parents on center balcony



A view of the Landa Ranch in 1960
Note corrals on hill & shepherd's wagon near barn. Brea Canyon, California

In the final decade of the nineteenth century, Los Angeles' Basque community supported the only two Basque-language newspapers printed in the American West. The emerging Navarrese and French Basque colony in southern California was sufficient to encourage Martin Biscailuz to attempt the Escualdun Gazeta (Basque Gazette), the first Basque-language newspaper in the United States.⁷ Biscailuz's three-month effort proved premature, however, and it was not until 1893 that Basques in the United States had a successful newspaper in Euskera. Begun by José Goytino in 1893, California'ko Eskuai Herria (California Basque Land) flourished until 1898. Goytino's bi-monthly paper featured columns with news and advertisements from other California Basque colonies, such as Tehachapi, San Francisco, and Bishop Creek. It was distributed in Mexico City and throughout California.⁸ Old World Basques arriving in Los Angeles in the mid-1890s must have been encouraged to find fellow Euskaldunak, a few Basque boardinghouses adjacent to the train station, and a newspaper written in their native language.

When Francisco disembarked from his train in the old depot near Aliso Street, he must have been elated by what he discovered. Within a few blocks from the Old Plaza, he could see the Hiriarts' Hotel des Basse Pyrenees; the Ordoquis' Hotel des Pyrenees; Jean Baptiste Archimaut's Hotel de France; the Buena Vista House operated by M. Larineta; and the decades-old Ballade House operated by the Burubeltz family.⁹ In addition to finding a concentration of Basque-owned boardinghouses, the newcomer from Abaurrea Alta passed two outdoor canchas on Alameda Street and numerous compatriots speaking his native Euskera.¹⁰

Francisco was reunited with his two older brothers in Los Angeles' "Basque town." From 1900 through 1913, he either worked with them for their employers or with other Basque outfits in the area. Ironically, the years that Francisco spent in and around Los Angeles were peak years for the Basque community. Between 1900 and 1910, for example, the number of Euskaldunak in the county nearly quadrupled, rising from 269 to 1,036. In addition, half of the 1,036 were second and third generation Basques, demonstrating the relative maturity of Los Angeles' Basque colony.¹¹

Francisco used Ignacio Mayo's boardinghouse at 610 North Alameda as his home base during these years.¹² Known by its predominantly Navarran Basque clientele, Mayo's became a meeting spot for northern Navarrese from the valleys of Baztan, Burgete, and Irati. When Francisco was in the sheepcamp, Ignacio collected his mail for him, guarded his personal possessions, delivered messages among the Landa-Ylincheta family members, and handled Francisco's personal business in town. Francisco, his brothers, and cousin were not the only Navarrese who befriended Ignacio, however. A few years after Francisco's arrival, his sister Sebastiana reached Mayo's and resided there for a short time. Also, José Caminonda from Abaurrea Alta, Martin Amorena from Baztan, the Layanas from Juarietta, and Pedro Arrambide are a few of the 'Navarros' that Francisco met at the boardinghouse. He was to have lifelong relationships with each.

Ironically, two Basques could meet for the first time in America even if they were from villages no more than ten miles apart in the Old Country. Such was the case for Francisco and Dominica Layana y Aranza. Dominica was born and raised in Juarietta, Navarra, a village nestled in a tiny valley

about six miles from Abaurrea Alta. She followed her two older brothers Salvador and Simeon to southern California in 1911. Walking the same route that Francisco had travelled years earlier, Dominica hiked the first leg of her journey with her father, bade him farewell at a train platform in south-central France, and continued to the Atlantic seaboard. By the time Dominica's younger siblings Martina and Ceferino made the same trek to Los Angeles via New York City, Mayo's had become the social center and home-away-from-home for five of the six Layana children. Not surprisingly, members of the Landa and Layana clans were to meet there on numerous future occasions.

Relatives and descendants estimate that Francisco and Dominica met at Mayo's in the spring or summer of 1912. Not long after, on April 19, 1913, the two were married at the Plaza Church by the Basque priest Dominic Zaldivar.¹³ Within a few days, the newlyweds packed their belongings on a buggy and rode south to Orange County where they made their new home in Brea Canyon.

In 1913, the small outpost of Randolph had just changed its name to Brea and incorporated itself into a township. There were probably no more than two hundred residents in the town, most of them dependent upon the wildcat oilfields found in the canyons and hills outside of town. Using money he had saved in his herding days, Francisco bought a small band of sheep and began ranching about fifteen miles from downtown Brea. In the decades between 1900 and 1930, Orange County experienced an agricultural boom, as well as a small boom in Basque migration. Many of the Basques who moved there did so to escape the urbanization around Los Angeles' metropolitan centers. In fact, between 1910 and 1920 in Orange County, at least thirteen Basque-owned citrus ranches appeared.¹⁴ One of these, the Bastanchury Ranch in Fullerton, became a meeting place for Euskaldunak south of Los Angeles. In 1913, the Bastanchurys built a handball court near their main farmhouse, and Sunday gatherings under their grape arbors became popular events among local Basques. There Francisco and Dominica met many local Basques and formed lasting New World friendships.

Those early days in Brea Canyon must have been memorable for the Landas. At the foot of a small hill, they constructed a two-room wooden frame house. In front of the little house, they fashioned a covered porch area. Francisco called it his ramada until he built a real one on the hill behind the house years later. In 1914, Dominica gave birth to their son Simeon and, two years later, to Sofia Martina. Occasionally, the Landas received visits from members of their old "Basque town" gang. Among them were Dominica's sister Martina and her husband Martin Amorena who lived in Ventura, and Francisco's sister Sebastiana and her husband Pedro Arrambide who had settled in nearby Whittier.

Within a year or two of moving to Brea Canyon, Francisco realized that he and Dominica needed to hire help. His expanding herd and the need to build a new barn, not to mention the additions to his immediate family, completely absorbed his workday. On one of his monthly supply trips into Los Angeles, Francisco met with José Caminonda and arranged for "Camino" to begin working at the Landa ranch. Like Francisco, Camino was from Abaurrea Alta and had arrived in southern California at the age of twenty.¹⁵

Since there was a five year difference in their ages, it is not likely that Francisco and Camino knew each other well in Abaurrea Alta.

In the New World, through years of working together, the two became fast friends. During those early years, Francisco paid Camino an average of five thousand dollars per year in exchange for tending his sheep.¹⁶ Decades later, when Camino decided he no longer wanted to save money to return to his Basque homeland, he declined payment in exchange for room, board, personal items, and minimal expenses. As Camino frequently proclaimed, "What does a shepherd need money for?" Francisco's herds rarely exceeded three thousand head of sheep and, from 1914 through 1977, Camino was the main herder at the Landa place. In the 1920s and 1930s, there were times when Francisco hired additional herders on a short term basis. Occasionally Francisco sponsored Basque immigrants from the Old Country, employed them for a few months, thus helping them gain entry to the United States. Jean Baptiste Maitia, for example, arrived in 1928 and herded with Camino for a few months before joining his brothers in Bakersfield.¹⁷

Despite hard work and steady effort, the 1930s proved to be tough transitional years in the Landa household. From 1926 through 1932, for example, Francisco paid his brother Julian's hospital bills.¹⁸ While bearing the climbing hospital cost, Francisco watched local wool and lamb prices plummet in the first years of the Depression. Even though the family raised vegetables, livestock, and chickens for their own consumption their getting along became increasingly difficult after the Crash.

The 1930s were trying emotionally for the Landa and Layana clan as well. In January 1931 they received word that Julian died of tuberculosis after six years of treatment in Banning. Five months later, Francisco's cousin Lucio Ylincheta died suddenly of unknown causes. In the fall of that same year Martin Amorena passed away, leaving Martina and her daughter Blanche on their own. In 1935, Francisco's other brother Damian died. It must have seemed to Francisco and Dominica as if a door to their past was closing, especially in 1935 when Dominica fell ill. She was admitted to the hospital with severe abdominal pain and, within two weeks, was diagnosed with and died of cancer. For Francisco, Sofía, and Sam, the loss of their youthful, forty-four year old wife and mother was traumatic.

Furthermore, her death altered the course of their lives. In 1935, Sofía had just turned seventeen and Sam nineteen. Sofía immediately stepped into her mother's role of caring, cleaning, and cooking for the household, giving up her plans to attend Cal Poly Pomona in the fall. From that point forward, Sam took on larger responsibilities in the family's sheep business, Camino continued as their solitary herder, and Francisco seemed less interested than ever. When Francisco died four years later from kidney failure at the age of fifty-five, Sofía and Sam knew that the door to that preceding generation had indeed closed.

Not everything in the 1930s was dismal, however. In 1937, for example, Sofía married David Echeverria from Arrieta, Vizcaya. They named their firstborn child Francisca Dominica after her grandparents, just as they had promised Francisco before his death. Dave and Sofía, Francisca, Sam, and

Camino still lived at the Landa place. In the ensuing years, Lorenzo Echanis, whom they had met at Bastanchury's, and John Yturry, whose parents had a ranch in nearby Fullerton, joined them. Sam and Sofía managed the small sheep business together, Camino continued with the sheep, Dave worked for a local trucking outfit, and Sam, Lorenzo, and John took outside jobs to add to the household income. The increase in wool prices during the second World War, the births of Ricardo and Jeronima in 1944 and 1946, and the purchase of a successful business in downtown Brea marked a positive turn in family finances and morale. Throughout this period, the family's dependence upon their sheep decreased. Though the herd dwindled in size and economic significance, Francisco's offspring kept a small flock for Camino to herd until his death in 1977.

In the five decades since Francisco's death in 1939, sheep raising in Orange County and southern California became increasingly rare. Urbanization and rapid growth in the area sounded the death knell for occupations requiring space to roam and fields to graze. But, before it all ended and the final sheep were trucked from Landa's place in the 1970s, Francisco's grandchildren and children lived a life that very few southern Californians enjoyed.

Helping with the sheep provided Francisca, Ricardo, and Jeronima with some fond childhood memories. Sometimes helping meant marching through downtown Brea with hundreds of sheep bleating nervously, dogs barking excitedly, dust flying in every direction, trucks loaded with fencing and supplies following behind, and traffic waiting as the parade moved slowly down Main Street toward Lucas Lorea's property. At other times it meant rising before dawn to watch the sheep being pushed, pulled, and cajoled onto the enormous four-tiered trucks from Garat's Trucking Company. After loading was completed, helpful friends sat in the warm kitchen drinking coffee, awaiting the sunrise, and celebrating their morning's work together.

Sheep-shearing time was special for the Echeverria children. Each spring, somewhat without warning, a procession of trucks creaked up the hill and set up camp in front of the ranchhouse. Some trucks swelled with shearers, their families, gear, and personal possessions. Others were strange lumbering vehicles with long, clanging metal pieces rattling along their sides. The shearers began fleecing the sheep early the following morning and worked their way through the herd over the next day or two. To the Echeverria children, their job was the best possible one. They packed the newly shorn wool into a twenty-foot long gunny sacks by jumping up and down until the suspended bags were filled, sewn tight, rolled down the hill, and stacked. At day's end, the comparative calm and the glow of the workers' campfires added an earthy beauty to the view from the wooden porch that had replaced Francisco's ramada.

In addition to leaving wonderful memories for his grandchildren, Francisco Landa's ranch also provided his offspring with a vehicle for "making it" in the New World. While Francisco's ledgers do not report tremendous financial gains, his modest enterprise survived the rough years and provided a financial springboard for his progeny. Unfortunately, literature on Basque-Americans rarely discusses small-scale sheep ranching, inferring incorrectly that all Basque sheepmen operated large, profitable

ranches. In fact, Francisco's venture in Brea Canyon was probably not unlike that of other Basque ranchers during the period.

Today Francisco's 1914 ranchhouse is still standing. It is now three times its original size with modern plumbing, electricity, and phone lines. Yet the house's sagging kitchen ceiling suggests its long years of service to the Landa family. The deaths of Sam, Sofia, David, and Camino in recent decades have left the household much quieter than it once was, however. At the age of ninety-four and ninety respectively, only Lorenzo Echanis and John Yturry remain. Every afternoon after lunch, the old friends sit on the porch, occasionally mentioning 'ole man Landa, how he used to take his siestas in the same shady spot, and how happy they are to spend their final days at his place. One can imagine that Francisco would be pleased to be remembered so fondly.

ENDNOTES

1. Biographical information appearing in this paper was provided in an interview with his daughter. Sofía Martina Landa, interview with author, Brea, California, 22 September 1975. The author of this article is Sofía's daughter and Francisco's grandchild.
2. Francisco's exact date of departure is unknown but most likely occurred between his eighteenth and twentieth year.
3. Iban Bilbao and Chantal de Equilaz, Vascos llegadas al puerto de Nueva York, 1897-1902 (Vitoria: Gasteiz, 1981), 42-43, no. 370. In this study of 636 Basque surnames, 73 per cent were Spanish-born Basques; 33 per cent were between the ages of sixteen and twenty; 86 per cent were male; and 77 per cent were single. Francisco, therefore, was representative of incoming Basques at this time.
4. Marie Pierre Arrizabalaga, "A Statistical Study of Basque Immigration into California, Nevada, Idaho, and Wyoming Between 1900 and 1910" (M.A. thesis, University of Nevada, Reno, 1986), 36-38.
5. Ibid., 61, and Jeronima Echeverria, "California-ko Ostatuak. A History of California's Basque Boardinghouses" (Ph.D. diss., University of North Texas, 1988), 64-70.
6. Barnard Brothers Woolen Mills opened in 1873. Maurice and Marco Newmark, Sixty Years in Southern California, 1853-1913, 4th edition (Los Angeles: Zeitlin and VerBrugge, 1970), 459, and Karen J. Weitz, "Aliso Street Historical Report for the City of Los Angeles," Office of Environmental Planning, Department of Transportation, Sacramento, California, January, 1980, 22-23.
7. William A. Douglass and Jon Bilbao, Amerikanuak: A History of Basques in the New World (Reno: University of Nevada Press, 1975). 336-337.
8. Ibid., 337. Only a few copies remain in the Los Angeles Public Library and some editions mention even more remote Basque colonies such as Van Horn, Texas, and Oklahoma City, Oklahoma.
9. Echeverria, "California-ko Ostatuak," 73-76.
10. California'ko Eskual Herria, 30 December (Abendoaren) 1893, Lib. 2, no. 9, 3-4, Los Angeles Public Library, and Sonia Eagle, "Work and Play among the Basques of Southern California" (Ph.D. diss., Purdue University, 1979). 75.
11. Arrizabalaga, "Statistical Study," 61.

12. Sofia Martina Landa, interview with author, Brea, California, 22 September 1975, and Echeverria, "California-ko Ostatuak," 79-81.
13. Sofia Martina Landa, interview with author, Brea, California, 22 September 1975, and Blanche Amorena Johnson, interview with author, Santa Barbara, California, 5 June 1987.
14. Eagle, "Basques in Southern California," 107, and the "Orange County Pioneers" Section, Oral History Collection, California State University, Fullerton.
15. Francisco Landa's Papers show that Camino was born in 1887, entered the United States via New York in 1907, and died in Orange in 1977. Landa Papers, Brea, California.
16. Ibid. Cancelled check for \$5000 in 1923, for \$5183 in 1924, and for \$5454 in 1927, can be found in Francisco's personal papers. Landa Papers, Brea, California.
17. Frank Maitia, Sr., interview with author, Bakersfield, California, 1 April 1987.
18. Francisco's Ledger Book, 1925-1932. Landa Papers, Brea, California.

