

Thomas Hope House

Built 1875

Prominent architect, Peter J. Barber, designed this [Italianate style](#) residence as the headquarters for Thomas Hope's large ranch, *Las Positas y La Calera*. Barber also designed the nearby [Sexton House](#).



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Hope, who owned and raced famous horses, was one of the richest men in Santa Barbara County. He died in 1876 shortly after the house was completed. His widow and six children lived here for twelve years. She sold it to the Pacific Improvement Company (a holding company for the Southern Pacific Railroad) and moved to San Francisco. Other owners were the Pacific Improvement Company until 1919, Maurice Heckscher, a private owner, and then two entities organized mainly by Harold S. Chase who purchased the ranch and planned Hope Ranch as it is today. The ranch house served as the headquarters for Hope Ranch Park until 1962.

When Mr. and Mrs. Obern purchased the home in December 1967, it had been severely vandalized, condemned by the county, and threatened with demolition. Restoration started the following spring which included new wiring, plumbing, and gas installation. It also needed a new kitchen, bathrooms, and a furnace. Renovation was completed by December 1968. Furnishings and fixtures authentic to its inception were hunted down in antique shops, demolition sites, and old houses

In 1978 when the Hope House was listed on the National Register, it was still in its original setting. Many of the large trees, including live oaks, eucalyptus trees, date palms and the huge arborvitae and Monterey cypress, appear in early photos. The 7½ acres contained typical outbuildings of a working ranch: two cottages, a manager's cottage, a seven-room the bunk house and a ninety-foot long tin roofed equipment shed.

El Presidio de Santa Barbara

Surrounded by the bustle of the modern-day city of Santa Barbara, El Presidio de Santa Bárbara State Historic Park preserves the site of the last of four military outposts built by the Spanish along the coast of Alta California. Two buildings of the original presidio have been restored, others have been reconstructed and archaeological excavations and additional reconstructions are continuing.

The Santa Barbara Presidio was founded on April 21, 1782, while the American Revolutionary War raged across the continent. Spain had earlier built three other presidios at San Diego, San Francisco and Monterey.

The presidios played a vital role in Spain's occupation of Alta California. They protected the missions and settlers against attack, provided a seat of government, and guarded the country against foreign invasion. The Santa Barbara Presidio was both military headquarters and governmental center of the entire region

extending from the southern limits of present day San Luis Obispo County to and including the Pueblo of Los Angeles.

Local Chumash Indians working under the supervision of Spanish soldiers erected the presidio's buildings and walls using sun-dried adobe bricks laid upon foundations of sandstone boulders. Timbers from the nearby forests supported roofs of red clay tile and the finished walls were covered with whitewash.

The first Comandante of the new Presidio was Lt. José Francisco de Ortega. He was succeeded in 1784 by Lt. Felipe de Goicoechea, who supervised construction of the fortifications and living quarters for the soldiers and their families and remained in command until 1802.

One of the two remaining original sections of the Presidio is El Cuartel, the family residence of the soldier assigned to guard the western gate into the Plaza de Armas. This building is the oldest remaining in Santa Barbara and the second oldest in California. The second remaining original building is the Canedo Adobe, named after the Presidio soldier to whom it was deeded when the Presidio became inactive.

Santiago de la Cruz Pico had arrived in California with the 1776 Anza Expedition and Santiago's grandson Buenaventura and his wife Anita moved into the adobe after their marriage in 1850.



Rochín Adobe, an example of an American-period adobe built in 1856 by José María Rochín. His wife, Lorenza Ordaz de Rochín, was a descendent of Francisco Ortega, the first Comandante of the presidio. The addition of the Rochín adobe to El Presidio de Santa Bárbara State Historic Park compliments the Spanish-period Presidio adobes (1780s) and the Mexican-period Buenaventura Pico adobe (circa 1830).



Franceschi Park

The home of one of California's most important horticulturalists wilts amidst a lovely park.



Built in 1893 by Francesco Franceschi, a 19th-Century Italian immigrant and renowned horticulturalist, Franceschi Park was the first home of the Southern California Acclimatizing Society, a group dedicated to botanical study and plant cultivation.

Between 1894 and 1913, Franceschi imported over 900 species of plants to Santa Barbara's mild Mediterranean-like climate, and in doing so completely transformed the landscape of southern California. The 40-acre



PERCHED HIGH ON THE RIVIERA, in one of Santa Barbara's most prestigious suburbs, a dilapidated mansion once known as Montarioso sits in ruins. This decaying but much-beloved historic landmark was once home to one of the area's most prominent immigrant families; the grounds were known as one of the finest gardens in California. Ignoring the continued protests of locals, the city officials responsible for the sorry state of the house have scheduled Montarioso for complete demolition.

THE CHUMASH PEOPLE ONCE NUMBERED IN THE TENS OF THOUSANDS AND LIVED ALONG THE COASTS OF CALIFORNIA.

THROUGH CENTURIES OF HARDSHIPS AND ABUSE, THE TRIBE HAS OVERCOME ALL ODDS IN ORDER TO THRIVE ON THE LAND OF OUR CHUMASH ANCESTORS ONCE MORE.

Ancient Roots: The Tribe's Origins

At one time, Chumash territory encompassed 7,000 square miles that spanned from the beaches of Malibu to Paso Robles. The tribe also inhabited inland to the western edge of the San Joaquin Valley.

Utilizing resources from both the land and the sea, we called ourselves “the first people,” and pointed to the Pacific Ocean as our first home. These early Chumash ancestors were hunters, gatherers, and fishermen who lived in large, dome-shaped homes that were made of willow branches.

As the Chumash culture advanced with boat-making, basketry, stone cookware and the ability to harvest and store food, the villages became more permanent. The Chumash society became tiered and ranged from manual laborers to the skilled crafters, chiefs, and shaman priests who were also accomplished astronomers. Women could serve equally as chiefs and priests. In the rolling hills of the coastline, our Chumash ancestors found caves to use for sacred religious ceremonies. The earliest Chumash Indians used charcoal for their drawings, but as the culture evolved, so did the cave markings — using, red, orange, and yellow pigments. These colorful yet simple paintings included human figures and animal life.

Many of the caves still exist today, protected by the National Parks system, and illustrate the spiritual bond the Chumash hold with our environment. As with most Native American tribes, the Chumash history was passed down from generation to generation through stories and legends. Many of these stories were lost when the Chumash Indian population faced the turmoil to come.

The 1700s-1800s: A People Torn Apart

In 1769, a Spanish land expedition led by Gaspar de Portola left Baja California and reached the Santa Barbara Channel. In short order, five Spanish missions were established in Chumash territory. The Chumash population was all but decimated, due largely to the introduction of European diseases.



By 1831, the number of mission-registered Chumash numbered only 2,788, down from pre-Spanish population estimates of 22,000.

The modern-day towns of Santa Barbara, Montecito, Summerland, and Carpinteria were carved out of the old Chumash territory. After mission secularization in 1834, Mexican authorities failed to live up to their promises of distributing the remaining land among the surviving Chumash, causing further decline in the tribal population.

By 1870, the region's now dominant Angloculture had begun to prosper economically. The Santa Barbara area established itself as a mecca for health seekers, and by the turn of the century it became a haven for wealthy tourists and movie stars.

Most of the Chumash who remained in the area survived through menial work on area farms and ranches, far removed from the prestige of their ancestors.

Modern Day: The Culture Revitalized

Through the determination and hard work of Chumash survivors, the tribe was able to overcome the adversities of early modern life and rise to economic self-sufficiency.

With revenue from the tribe's gaming property, the culture has been revitalized and Chumash descendants once again thrive on tribal land. Resources are devoted to education, health, and culture— ensuring a vibrant future for Chumash generations to come.