
Section One

Planning Framework

I

Conditions and Considerations

1. PLAN AREA

The Volcano Heights Plan Area (See **Exhibit 1, City Designated Plan Area**) covers 3,532 acres. The area is surrounded on three sides by more than 7,000 acres of open space under City, State and Federal jurisdictions. The shape of the open space holdings includes large tracts and long, narrow bands of escarpment. The Plan Area includes portions of the land the US Congress set aside as Petroglyph National Monument (the “Monument”) in 1990. From east to west, the Plan Area extends from the volcanic escarpment to the open space surrounding five dormant volcanoes. From north to south, the Plan Area extends from Paseo del Norte to city open space and the Monument. The dotted lines on Exhibit 1 indicate subdivisions that had received preliminary plat approval as of October 11, 2004 and were not subject to the City Council development moratorium.

Exhibit 2, Built or Approved Projects shows the relationship of the Plan Area to Albuquerque’s West Side jurisdictions and development patterns and includes location of major utility easements. **Exhibit 3, Aerial Context and Roadway Network** provides an overview of the existing and proposed transportation system overlaid on an aerial view of the Plan Area and surroundings.

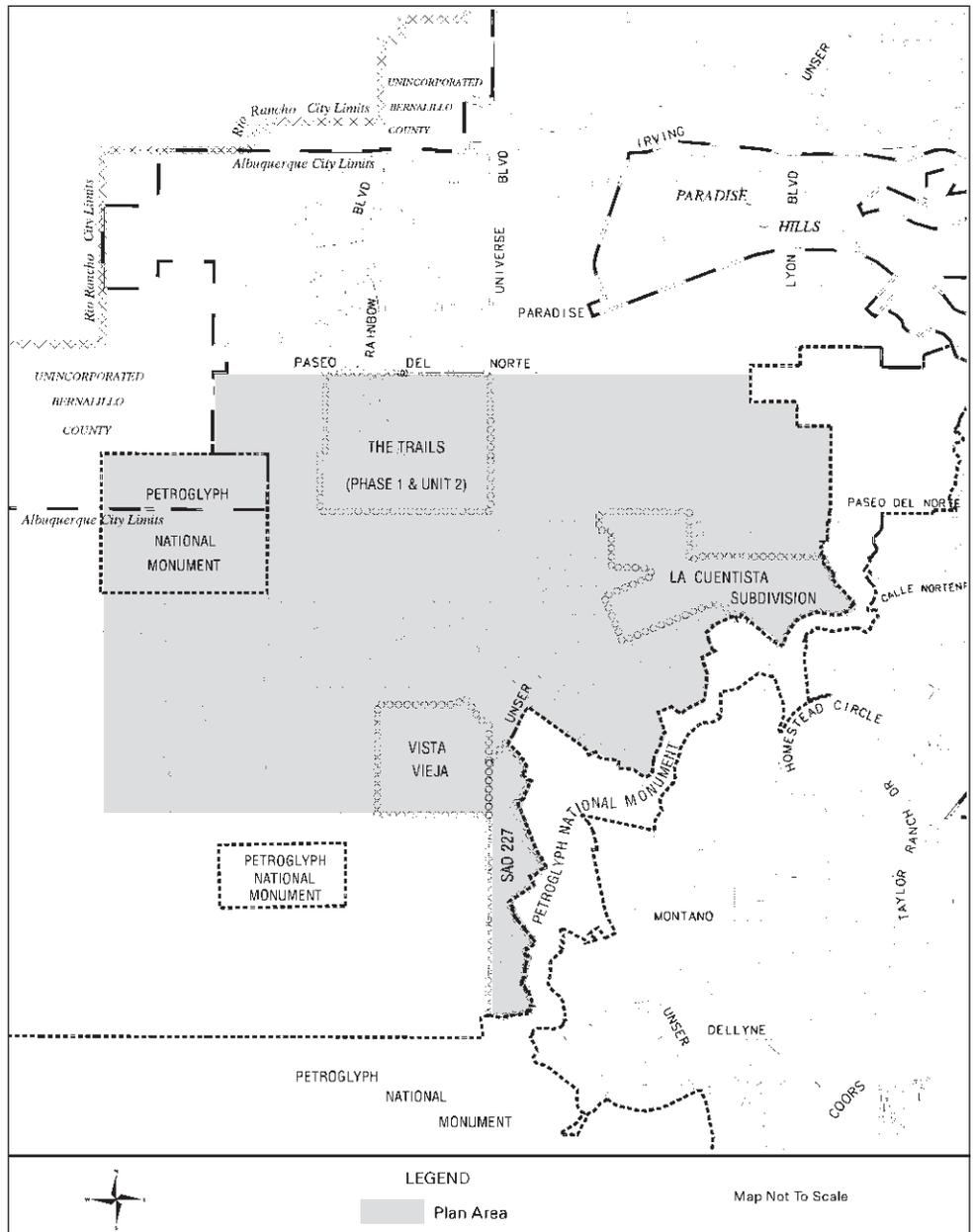


Exhibit 1
City Designated Plan Area

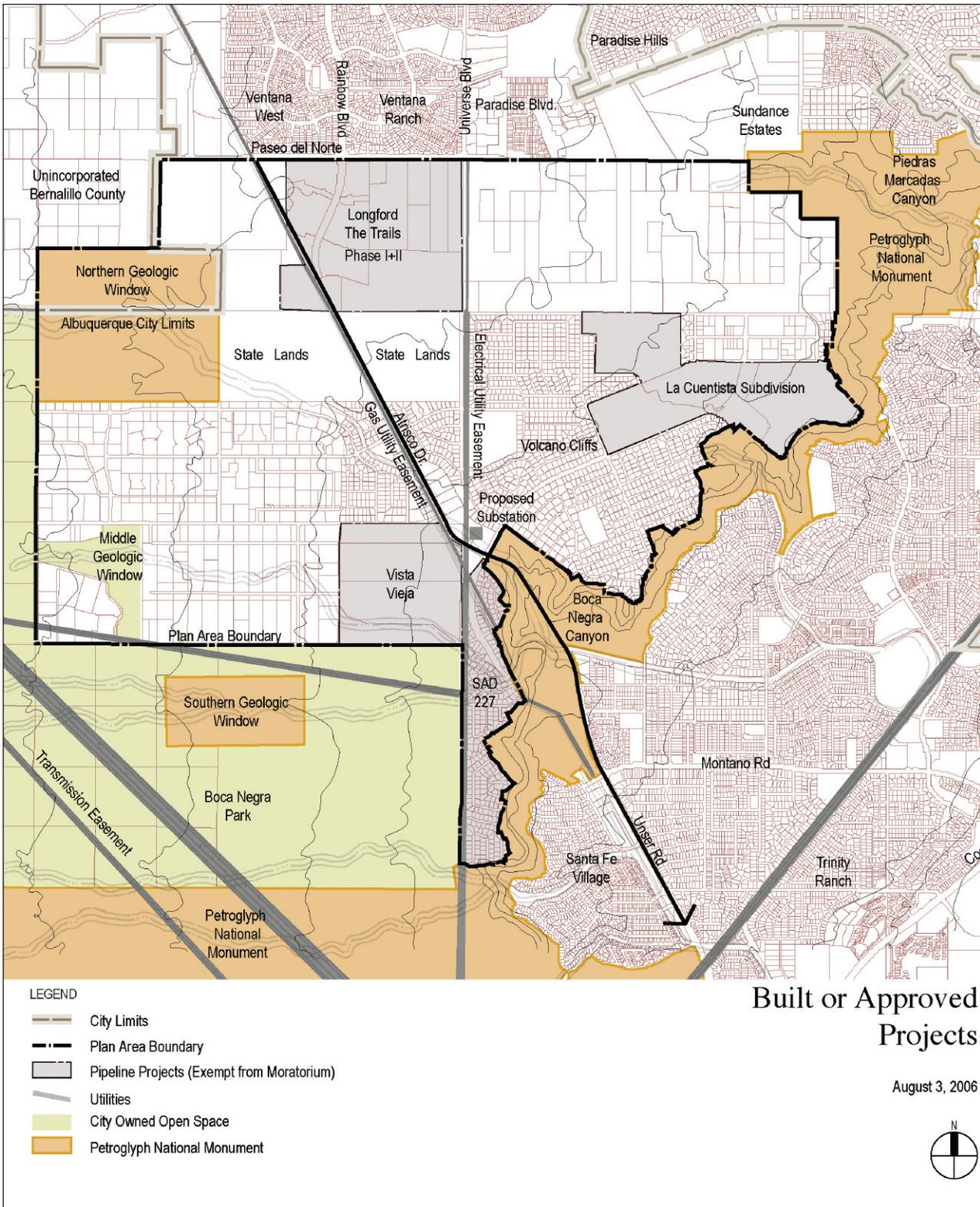
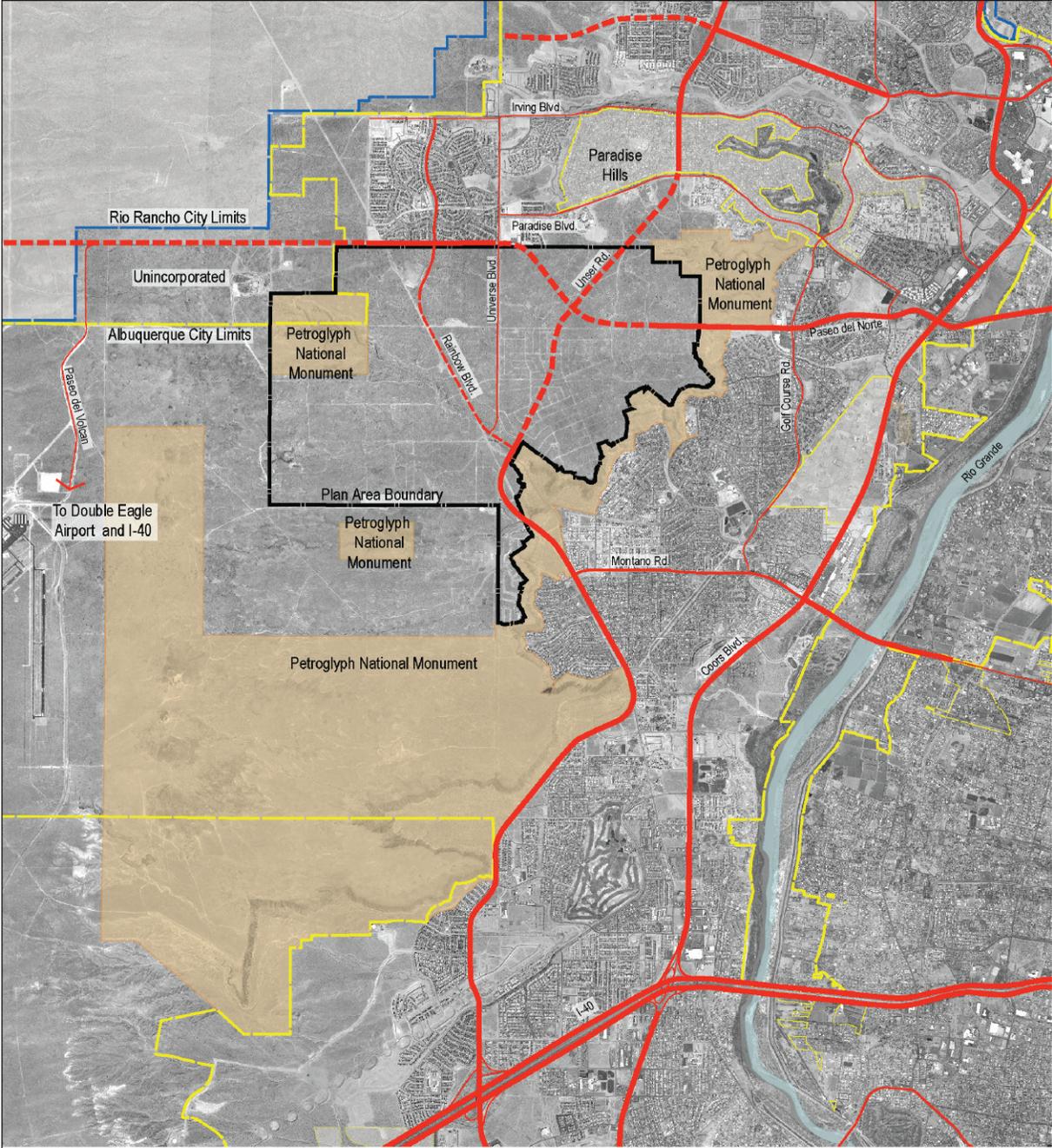


Exhibit 2



LEGEND

-  Freeway
-  Limited Access Roadway
-  Proposed Limited Access Roadway
-  Principal Arterial
-  Minor Arterial
-  Plan Area
-  Albuquerque City Limits
-  Rio Rancho City Limits
-  Bernalillo County

Aerial Context and Roadway Network

May 1, 2006



Exhibit 3

2. THE MEANING OF PLACE: NATURAL AND CULTURAL FEATURES

(See **Exhibit 4, *Natural and Cultural Features***)

Volcano Heights lies between publicly owned lands preserving the escarpment and lands protecting the volcanoes and geologic windows. Arroyos generally run west to east between these features.

Volcano Heights provides a unique portal into New Mexico's rich interplay of cultures. Most Albuquerque residents recognize the Monument as an important asset and associate it with the five volcanic cones and the 17-mile Escarpment containing petroglyphs.

There are more than 20,000 petroglyphs dating from 700 to 3,000 years ago carved here and in other places within the Monument. A 2002 National Park Service ethnographic study—“*That Place People Talk About: The Petroglyph National Monument, Ethnographic Landscape Report*,” Anschuetz et al., 2002 (hereinafter referred to as “Anschuetz”) illuminates the still active religious and cultural value these sacred places hold for many Native Americans.

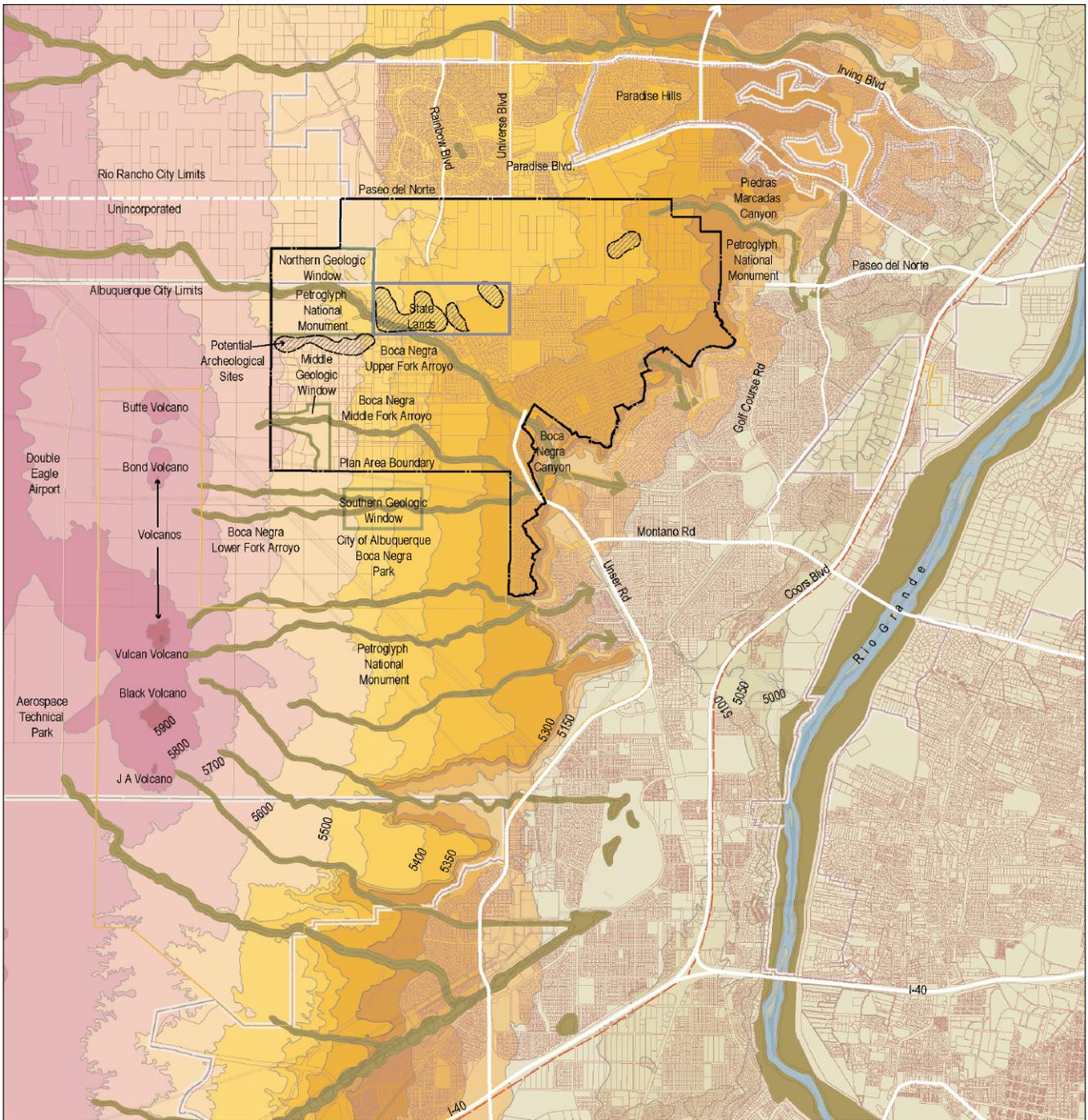
This rich document explores the meaning of the West Mesa volcanic area for Pueblo and other Native American and Hispanic people. Because of space limitations, the present document approaches the meaning of the West Mesa area from the Rio Grande Pueblos' perspective; the reader is encouraged to read the entire *Ethnographic Landscape Report*.

The Monument legal boundaries were influenced by financial resources available for land acquisition. For the Pueblos, however, the site encompasses the entire lava bed, the volcanoes' caves and shafts, the petroglyphs, and additional features of comparable importance in meaning and use. As planners, residents, and visitors, our responsibilities to the Volcano Heights area are the same as to the National Monument. Anschuetz 3.31, 9.9 writes: “Land-use planning in the face of development, to be successful, needs to consider how to *sustain* extant landscape traditions within an ongoing historical process”

Petroglyphs. According to Anschuetz, the petroglyphs focus Pueblo people's concentration and prayer. Not just realistic representations of specific animals or people, the images are used to transmit thought, energy, and learning across space and time into other dimensions within a defined and bounded world.

Shrines, Caves, Lava Tubes in Volcanoes, Recesses in the Escarpment Face, and Elsewhere. Various other West Mesa sites function with the petroglyphs as an interlocking system of spiritual communication. The lava tubes and caves near two northernmost Volcanoes west of the Plan Area contained shell beads, pendants, turquoise, hematite, selenite, mica, colored pebbles, prayer sticks, and feathers. These are places “where the world breathes” and prayers are directed. Arrangements of stones, boulders with pecked and ground facets, stone piles, prominent boulders, recesses in the Escarpment, or rock spires are similarly meaningful. (Anschuetz, 3.24-25) See **Exhibit 5, *Petroglyphs***.

The Pueblo World is often depicted as a bowl in the landscape with the community's plaza at its center, extending to distant mountains, with upper and lower realms as the places of the gods, the deceased, water, breath, transformation, and more. Along the Rio Grande, the West Mesa's Volcanic cones, the Escarpment, the Sandia Mountains and more distant mountains were the periphery of the former Pueblos' world. (Anschuetz, 3.3, 3.8, 3.14)



LEGEND

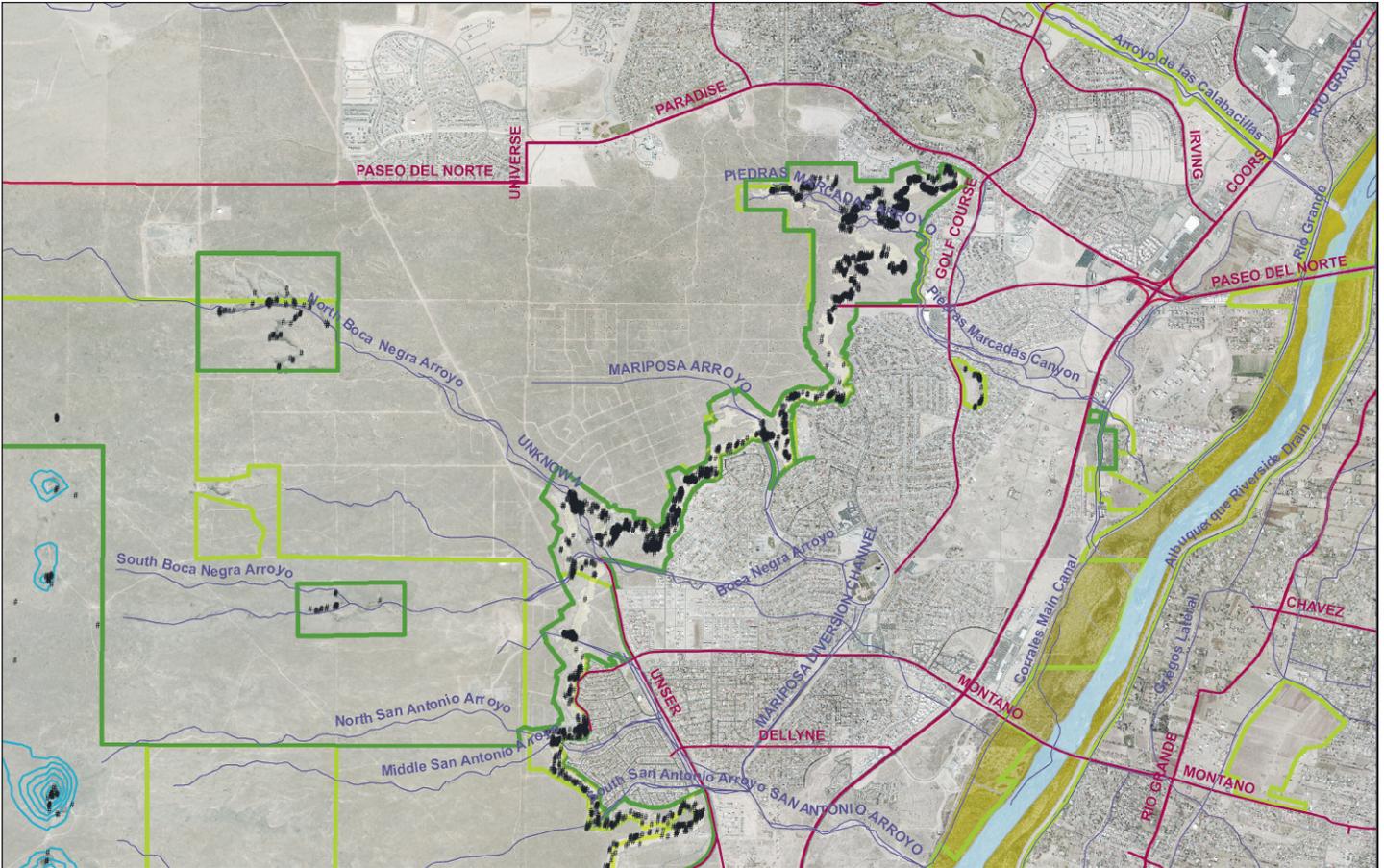
- City Limits
- Plan Area Boundary
- Petroglyph National Monument
- Drainage
- Utilities
- ▨ Archeological Sites
(hatching represent NPS data, additional study needed)
- Slopes over 8%

Natural and Cultural Features

December 3, 2006



Exhibit 4



Legend

- # Petroglyph Sites
- Volcano
- Stream
- Escarpment
- Rio Grande
- Present-day Bosque
- City Open Space
- Petroglyph National Monument

Petroglyphs

Volcano Heights
City of Albuquerque
City Council Services



Exhibit 5

Plazas physically express the Pueblos' center and open the villages to the landscape. Pueblo people channel blessings across the landscape through shrines and special places, and the blessings intersect with the upper and lower worlds, where they are transformed and gain increased power. As they return to the people, these strengthened blessings renew the cycle of life from the plaza center. (Anschuetz, 3.8-3.12) See **Figure 1, Pueblo View** (3.13)

The Sandia Mountains. On one edge of the bowl that forms the Pueblo World, the Sandias are the home for important shrines and the highest earth spirits, who protect the communities below and visit the West Mesa lava bed. (Anschuetz, 3.21-22)

Pathways. Trails connecting former villages along the Rio Grande with each other ran up the valley slopes and Escarpment, past the petroglyphs and shrines, to the volcanoes and mountains beyond. The trails were used for hunting, gathering, agricultural, and traditional and cultural activities. Because in Pueblo life, there is little separation of the functional from the spiritual, the paths form an interrelated flow of energy and movement along the trails that can be considered a ritual pilgrimage. (Anschuetz, 3.31, 3.33-34). **Exhibit 6, Paths** illustrates many of the paths in and around the Volcano Heights area so the reader may visualize the petroglyph concentrations on the Escarpment paths such as along the Boca Negra and the Piedras Marcadas arroyos that lead to the volcanic cones.

Significance. Together, the elements described above constitute a world view that symbolizes a transformative healing process emanating from the West Mesa. In Pueblo terms, this is a significant place for reestablishing harmony with the environment, one another, and the spiritual dimensions of life. Pueblo members, at the hearing to designate the Monument, said: "We pray for peace, good health, harmony among all people, and a long and happy life." (Anschuetz, 3.45-46)

In terms of the Volcano Heights planning process and of the area's future, Pueblo members have recognized that change is part of life, but "it has to be transformed in terms of continuing," through "respect, connectedness—which is love." (Anschuetz, 3.15). The Volcano Heights Plan respects this intent in the following ways:

- Expanding the narrow edge of the Escarpment to allow more reflective space at a greater distance from the built environment;
- Maintaining the travel paths along the arroyo courses from the Pueblo sites on the Rio Grande valley floor, through the Escarpment, the Monument's North and Middle Geologic Windows, and to the Volcanic cones;
- Protecting view sheds from the North Geologic Window and the cones of the northern most Volcanoes to the Sandia Mountains and the Rio Grande;
- Providing ample open space, particularly in the developed areas on the west side of the Plan Area;
- Including a plant list for the open space and conservation areas drawn from native species in the area;
- Encouraging adequate jobs-housing balance and enhanced opportunities for walking, biking, lanes set aside for High Occupancy Vehicles (HOV), and transit trips to reduce congestion and pollution;

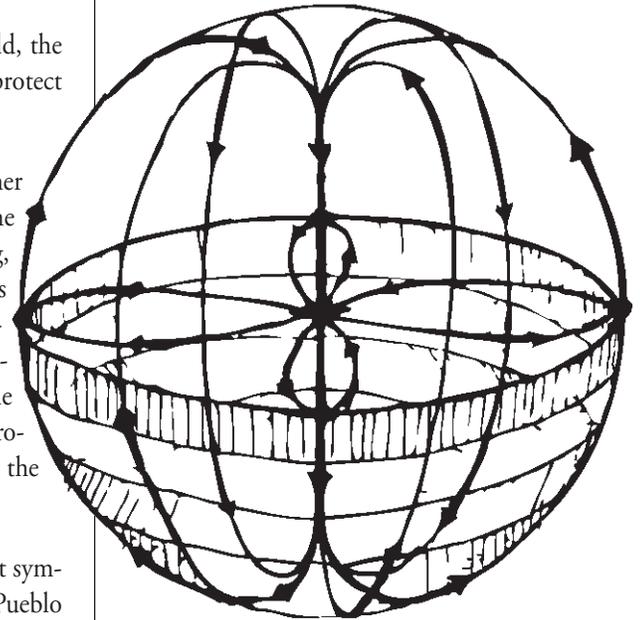
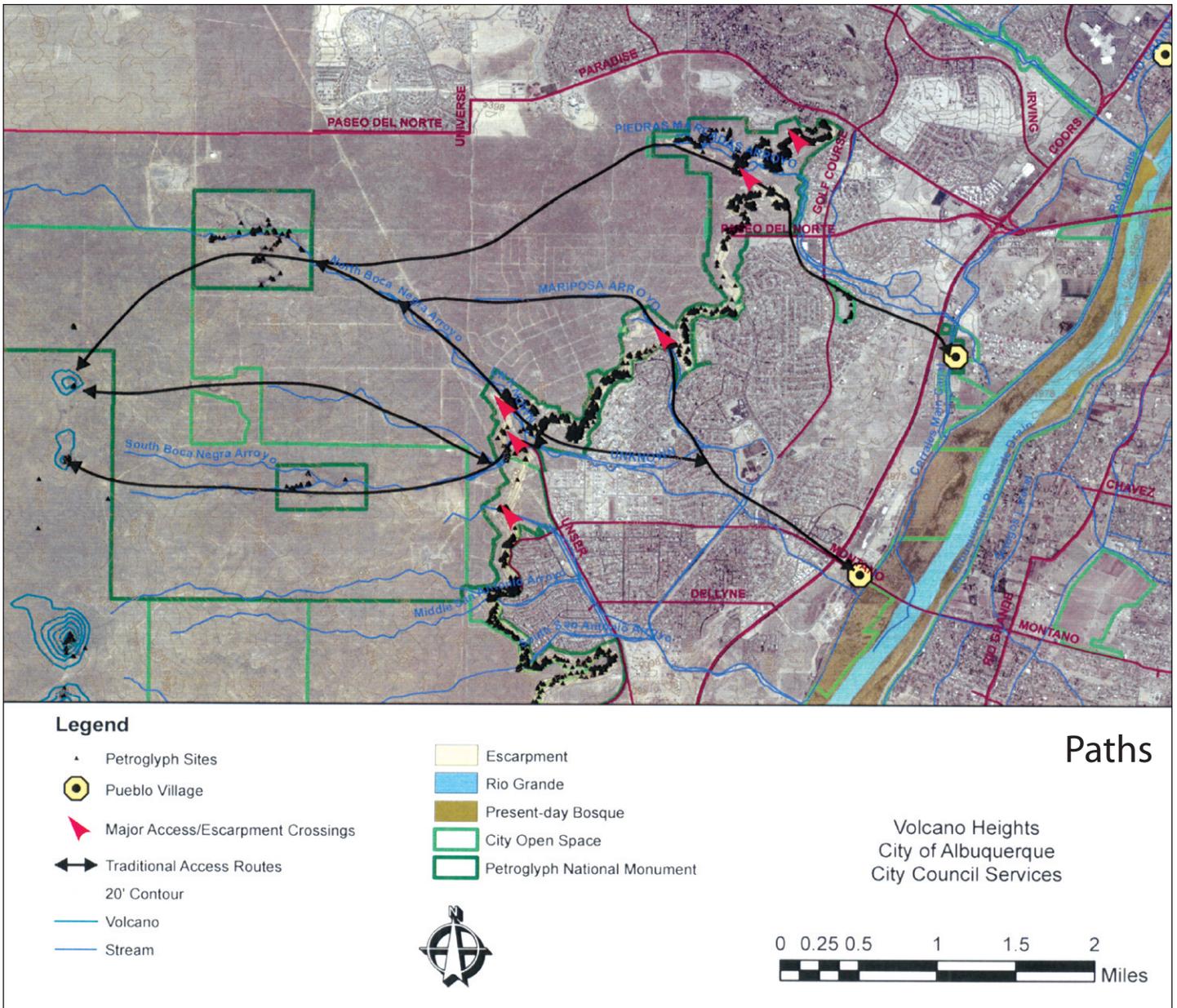


Figure 1
Pueblo View

The movement of life energy throughout the realms of the Pueblo world. (from Wentzell 1990a: Figure 3-5).



- Establishing plazas that focus the active life of the community, including young people in school.

These are included in the Plan not just because they reflect traditional values, but also because they incorporate good planning principles.

The Volcano Heights Plan only will succeed through resident and user acceptance of the principles guiding it. Celestino Gachupin of Zia Pueblo has said: “The petroglyphs... belong to all of us now, not only the native people,...the individual family that has a home that abuts the monument...you are our eyes and ears now, as far as ensuring that nothing bad happens to the place.” All must become caretakers, recognizing and understanding the importance of the place to all people, and respecting it. Volcano Heights should continue to be a healing place for the entire community, encouraging better balance with the environment and with one another.

Exhibit 6
Paths