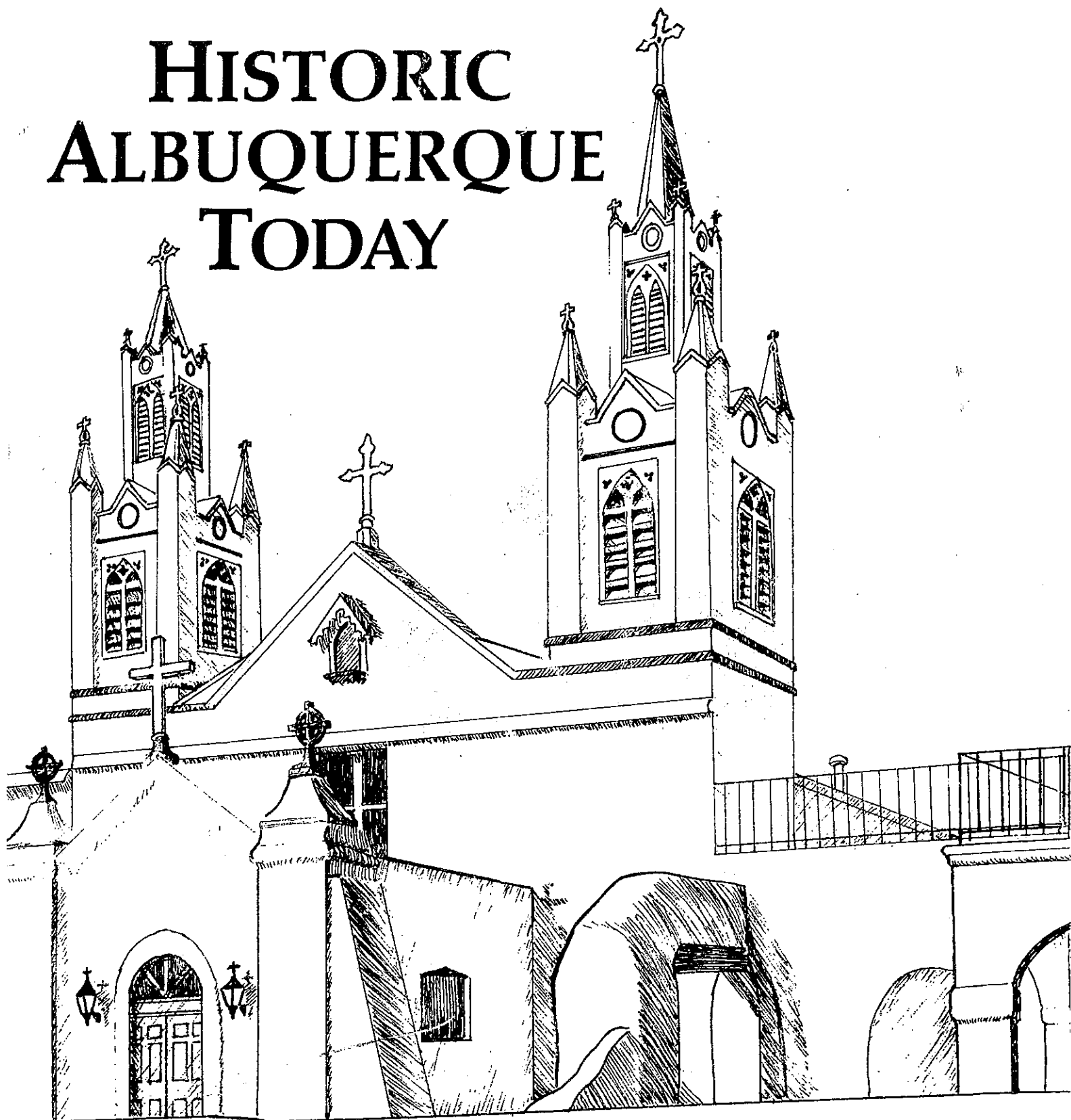


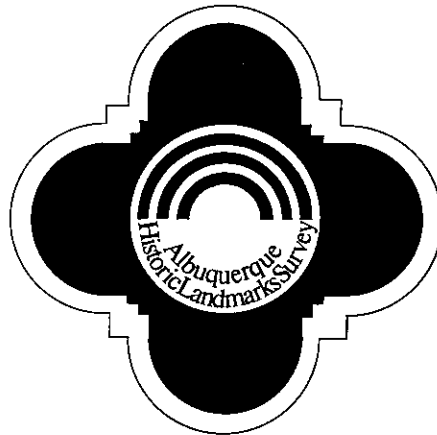
HISTORIC ALBUQUERQUE TODAY



THE HISTORIC LANDMARKS
SURVEY OF ALBUQUERQUE

HISTORIC ALBUQUERQUE TODAY

An Overview Survey
of Historic Buildings and Districts



by Susan Dewitt

Art Editor: Mary P. Davis

Designer: Rachel Abrams

Publication Committee:

Denis Cummings Douglas George Katherine Simons

Typography: Old Pecos Graphics, Santa Fe, New Mexico

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Foreword

This overview survey is a sampling of the historic buildings of Albuquerque. It has been impossible to include many important structures because of the limitations of space and of our knowledge; the register of sites at the end of each chapter is only a partial list. This register can also be used as an index for the book, since buildings are listed there in the order in which they are discussed in the chapter.

The listing of a building on the register in no way affects the legal status of the building or the rights of its owners. Most of the buildings registered here are not open to the public and can be seen only from the street.

The survey is the result of the work and energy of many people who over several years have identified and documented Albuquerque's historic sites, buildings, and districts. The Historic Landmarks Survey was formed in 1973 as a subcommittee of the City's Arts Board. A grant from the State Historic Preservation Program of federal Historic Preservation funds allowed the Survey to hire a coordinator in 1975; this grant was renewed for 1976 and 1977. One of the Survey's main projects under these grants has been the publication of the Historic Landmarks Survey Register to document individual sites and to provide planning for preservation in Albuquerque. This book is the result.

In the summer of 1978 the Historic Landmarks Survey will begin to create a complete inventory of historic structures in Albuquerque with a building-by-building survey of the entire city. We will also continue to prepare nominations to the State Cultural Properties Register of individual buildings and of historic districts. We hope this book will prompt many readers to correct our mistakes, give us further information, and point out buildings and districts we have missed.

Particular thanks for help and information go to Ellen Threinen, who surveyed the city's historic core between the river and the freeway, Lomas and Coal, for Albuquerque Center, Inc. and has donated her inventory forms to the Survey. Edna Heatherington Bergman has given us invaluable information on Albuquerque buildings between 1920 and 1960 from her University of New Mexico Master's thesis. Susanna Eden allowed us to use her very helpful Master's thesis manuscript on the architecture of the Huning Highlands district. Survey Architectural Coordinator Donald Gunning has completed a house-by-house analysis of that district which has contributed greatly to our knowledge of it. Perry Wilkes' study of houses in the Las Lomas district and of other historic buildings has filled in many gaps for us. Bainbridge Bunting has given us the benefit of his expert information and has allowed us to reproduce measured drawings of Albuquerque buildings done by students in his University of New Mexico classes. Without the continual help and support of George Clayton Pearl the Survey and this book would not exist.

The Museum of Albuquerque has given us room, administrative help, and expert information. Museum Director Suzanne de Borhegyi and History Curator Byron Johnson have supported us throughout the Survey program. Laurel Drew of the Albuquerque Public Library has helped us track down many pieces of information. Dr. Myra Ellen Jenkins and John O. Baxter of the State Records and Archives have not only helped us find information, but have also read much of this manuscript, guarding us against historical error. William McHugh, the Survey's first coordinator, is responsible for much fine research.

The Historic Preservation Program of New Mexico and the State Cultural Properties Review Committee have not only granted us the funds that make this book possible, but have also contributed their expert knowledge and support to our program.

Denis Cummings, Douglas George and Katherine Simons proofread the manuscript. Their care, work, and enthusiasm made the publication possible. Mary Davis not only gathered the photographs and graphics, but also kept the office running while the text was being written.

The greatest thanks must go to the many volunteers who have gathered the information, worked in the library, gone to the meetings, planned the programs, and given freely of their time towards the preservation of historic Albuquerque. They have worked hard and intelligently without fanfare, and with zest. This book is the result of their work.

Introduction

Historic preservation is a visual affair, a matter of keeping alive the buildings, streets, neighborhoods that link us with the past. In this book we talk about many things: history, architecture, planning, the economics of preservation, law, literature, open space. But the reason for all discussion lies in this city's visible history, and perhaps the best introduction is a tour down one of the streets that best preserves the changing times and styles and cultures of Albuquerque's people, Edith Boulevard. Buildings mentioned here and throughout the book are private homes and property, in most cases: unless the building is public, the privacy of the owners must be carefully respected.

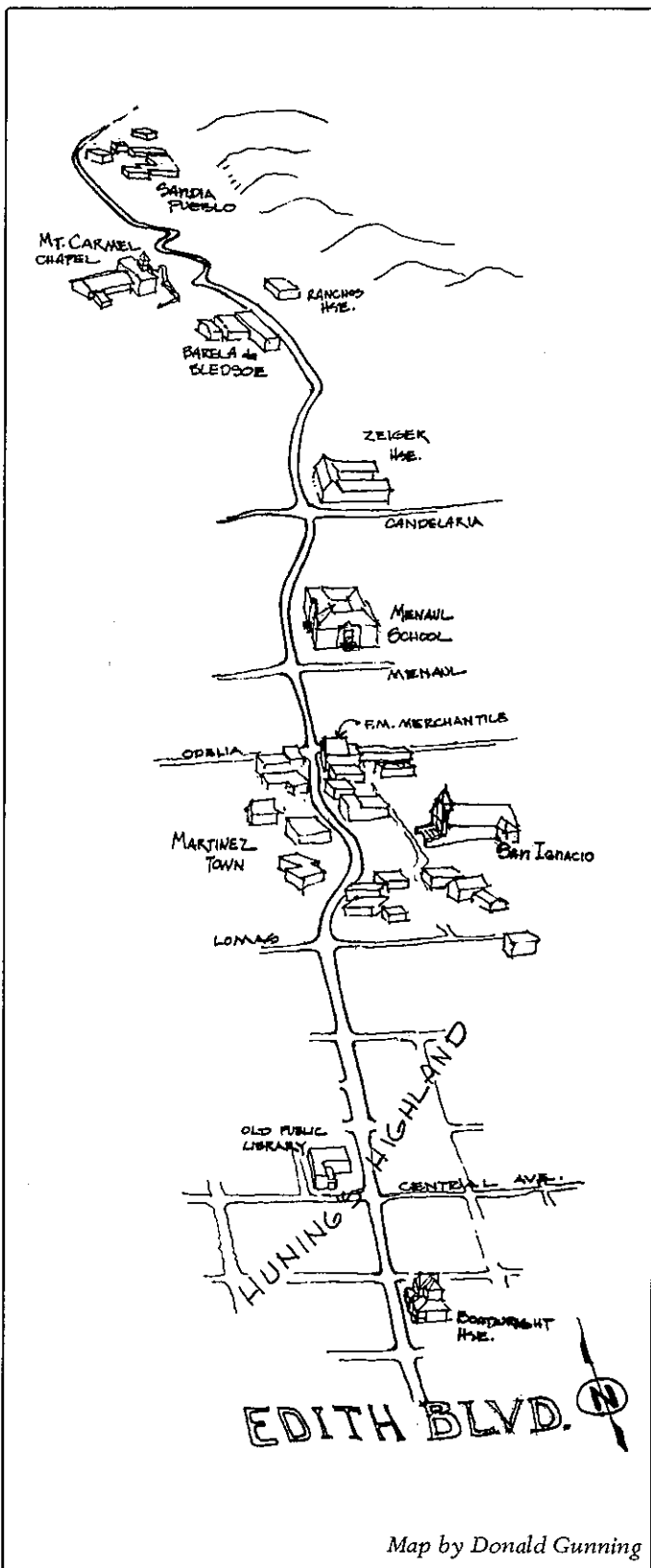
Up north, where the road begins in Sandia Pueblo, the old name seems to fit better—Camino de la Ladera, Foothill Road. Edith begins close to San Antonio de Sandia, the pueblo church built in the 1890's, and wanders south through the fields of this Tiwa Indian village, lived in for more than 600 years. The adobe church, with its plaza, surrounding houses and fields forms one of the ancient patterns of settlement in the Rio Grande valley.

Though most of the Sandia Pueblo buildings are modern, the form of the village reflects the thought and ceremony of the peoples who farmed the Rio Grande valley before the coming of the Europeans. The road runs through Pueblo fields where the traditional crops—corn, beans, squash—as well as European imports are raised. As you drive along the fields, Edith Boulevard forms the traditional boundary of Albuquerque's early growth: to the west, the fertile river valley, irrigated lands; to the east, the railroad, the barren foothills, the mountains.

A few miles south, the road curves under a modern overpass and enters the east end of the old village of Alameda (Cottonwood), a scattering of homes and small ranchos stretching east from the Rio Grande. Here the valley is still farm country, with cottonwoods marking the irrigation acequias, though a few blocks further west on Fourth Street the spreading influence of the city is obvious. The homes of Alameda range from modern frame buildings to old and carefully maintained adobes, whose Territorial style (Greek Revival) window and door frames and tin roofs show the cheerful adaptation of adobe buildings to the new styles and materials brought in by wagon trains and the railroad.

The first settlers of Albuquerque came south along this route from Bernalillo in 1706. As population along the Rio Abajo, or lower river, expanded in the 18th and 19th centuries they established ranchos and plazas every few miles along the river. The outlines of these towns, increasingly absorbed by the modern city, can still be seen in houses, street names, chapels.

Los Ranchos de Albuquerque has its neighborhood chapel along Edith Boulevard, a mile south of Alameda. Built in 1890 as a private chapel of the Candelaria family, the Los Ranchos Chapel is a one-room adobe church, typical of many throughout New Mexico. Though built after the coming of the railroad, it was built traditionally, with packed earth floors and roof, tapered walls. The present tin roof was added in a 1940 remodeling; in 1973 the chapel was restored and reopened as a home for the Greek Catholic Melkite rite, with services each



Sunday in Greek, and in Spanish—a reminder of old and new patterns of ethnic diversity along the Rio Grande. The houses of Los Ranchos stretch south from this chapel, among them some of the best remaining examples of adobe architecture. The Ranchos House, south of the chapel at 7442 Edith, preserves the only known ox-blood cured mud floor in the Albuquerque area, as well as a magnificent zaguan, or entry, now converted to a living room. Like many houses up and down the valley, the Ranchos House is reputed to have been a stage stop.

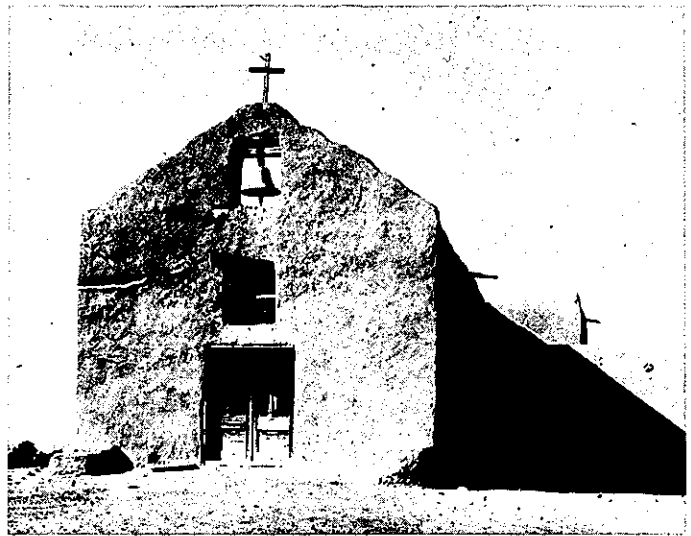
Another grand adobe, the Barela de Bledsoe House at 7017 Edith, is still the center of a small farm. Once this was a huge U-shaped hacienda: the present house, large as it is, is only the eastern end of the original. Eroding adobe mounds, returning to earth, mark what was once there. What remains is a fine example of adobe construction where the thick walls and high ceilings of the original house, perhaps built as early as 1840, have been modified with Greek Revival window and door frames. The house even keeps a Territorial-style shutter on its southern window.

The Ranchos and Barela de Bledsoe houses, and other territorial adobes along this stretch of Edith, still sit among the fields and trees that have always been their surroundings. But the threat of change is there to be read, too, in the sign that advertises the coming of a warehouse to this rural country. What such a change could mean is clear as you go further south, past a recently constructed false-front “Western Village” into the industrial section of Edith, part of an industrial belt that lies just north of the city center. There, at the intersection of Edith and Candelaria, almost obscured in its present setting is the Zeiger House, one of the finest adobes in Albuquerque, and, like many, less interesting from the road, to which it presents a flat face, than from its beautiful patio, facing east. Now used for apartments and studios, it may be complicated to save in the future because it no longer has the surroundings to continue as a great house.

The Zeiger House marks the end of Edith as a country road, and marks the fragility of rural houses threatened by a growing city. Further south, Edith becomes an urban street, though when its next major landmark, the Menaul School, was founded in 1881 this was still true country. Established as a Presbyterian mission school, serving northern New Mexico Hispanos, Menaul continues today as a private Presbyterian high school, with a more diverse enrollment. Most of the early buildings were built by the students and faculty; farming and practical skills, as well as academic learning, were part of the curriculum as they were at the nearby Albuquerque Indian School and St. Anthony Orphanage.

South from Menaul School, Edith runs along the Mount Calvary and Santa Barbara cemeteries, extensive and in part old, keeping, like all cemeteries, one great part of the city's history. From here, you drive into a series of small neighborhoods, sandwiched between Broadway and the freeway, the barrios of Santa Barbara and Martineztown. The F.M. Mercantile building, at 1522 Edith, has long been one of the centers of the neighborhood, first as a grocery store, and now as the office for Felipe M. Garcia's real estate business. Mr. Garcia's father built the store and home for his son to start business in after he returned from World War I. Almost 60 years later, Mr. Garcia and the four generations of his family still consider F.M. Mercantile the family's home and center.

The street narrows here, and side streets wind away from it; the houses—clearly not laid out on an Anglo grid system—are mostly small, mostly adobe structures. San Ignacio Church,



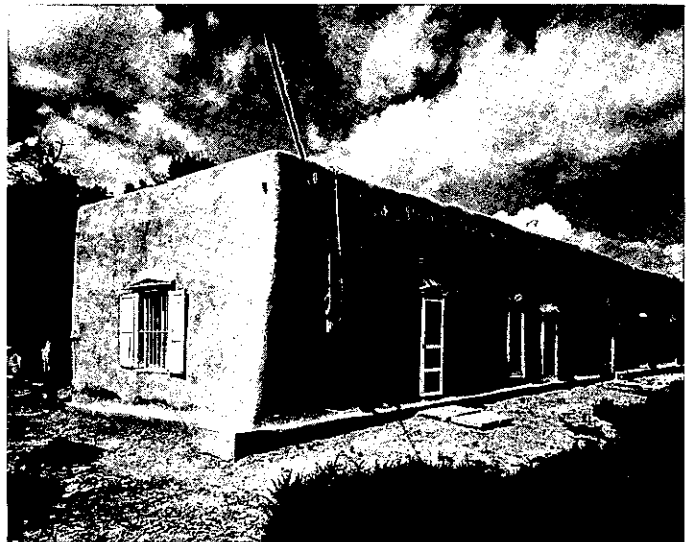
San Antonio de Sandia Church in 1911

Museum of Albq. collection



Edith Boulevard near Alameda

photograph by Christopher Wilson



The Barela de Bledsoe House

photograph by Christopher Wilson



Menaul School

photograph by Christopher Wilson



San Ignacio Church

photograph by Christopher Wilson



Boatwright House

photograph by Christopher Wilson

rising on the hill at 1300 Walter N.E. and beautifully framed by an arch on Edith, has been the rightful center of the neighborhood since 1916, when it was built by the people it serves.

South of Mountain Road lies the historic center of Martineztown, founded shortly after the arrival of the railroad in 1880, but keeping to traditional styles of life and building materials. At the southwest corner of Edith and Mountain is the Garcia-Martinez house, one of only three two-story houses ever built in the district. Further on, toward Lomas, lies the California Mission facade of the Second Presbyterian Church, a force in the neighborhood since 1889. Between Lomas and Grand Avenue, where the Huning Highlands district now begins, a district once familiarly known as Dog Town or Pigeon Town has been blotted out by the modern buildings of a public housing project. The contrast with historic Martineztown is strong; this prefabricated neighborhood, though it houses many long-time local residents, has little visible connection with the past, or with the neighboring areas.

South of Grand Avenue, and in enormous contrast, lies the Huning Highlands: the first Anglo suburb of Albuquerque, developed by an Anglo merchant, Franz Huning. Now the public housing development separates the two districts; before that, the contrast must have been even more surprising. Suddenly the styles are those of the east and midwest: one-story adobe gives way to pitched roofs, two or three story buildings, frame and brick, and stone. Just before Central, the pueblo styling of the Old Public Library reminds you of the 20th century revival of interest in New Mexico's indigenous styles, but beyond the library loom the 1914 facades of the old Albuquerque Public High School, far more closely linked in style to the surrounding Victorian houses.

On the other side of Central, the Boatwright House at 220 Edith S.E. is a good example of the styles favored by Anglo tradesmen and businessmen of New Town. Built for Calvin Whiting in 1888 or 1889, the house was later the home of Albuquerque Mayor (1915-1916) David H. Boatwright. This two-story brick house fronts the street squarely, like the neighboring houses; a veranda—an eastern stylistic import—wraps around two sides of the house. An asymmetrical entry and gable, along with the decorative wood trim on the porch and gables give the house a touch of Queen Anne style.

Further south, in South Broadway, Edith continues as a street of Victorian and early 20th century buildings, tall wood and brick reminders of the style and pride of New Town's settlers. At the corner of Edith and Hazeldine stands a building from another period of the city's history, Eugene Field School, built in 1927. A handsome stucco building under a red tile Mediterranean roof, the school has a serene and welcoming quality. While out of time sequence in this district, Eugene Field is a fine example of the Southwest-flavored styles—Mediterranean, California Mission, Pueblo, Territorial—popular in Albuquerque to this day. A blend of traditional forms with modern techniques and interests, the school is an appropriate ending to a tour down Edith Boulevard.

Many Albuquerqueans feel that there's not much left to save in this city. The loss of the beloved Alvarado Hotel, after determined attempts to save it, the demolition of other highly visible landmarks—the Franciscan, the Huning Castle, the Korber Building and most recently the Old Occidental Building at Broadway and Central—have led to a sense that the grand old places are gone, or doomed. But the city still keeps its visible history in the adobe ranchos, the chapels, the old schools, the barrios that have preserved their own traditions and style, the fine Victorian neighborhoods of the early railway days. Here there is beauty of many kinds and many cultures, the visible history of our past.

Traveling down Edith is one of the best arguments for historic preservation in Albuquerque. Here you feel in touch with what is particular in our city's history and style. The continuity of streets like Edith Boulevard makes it impossible to say of Albuquerque, as Gertrude Stein memorably said of Oakland, "There is no there there."

Buildings along Edith, or any other historic street, are vulnerable to neglect, to disinterest, to redevelopment schemes, to lack of awareness. The homes and districts here could be lost as the Alvarado was, as Dog Town and Pigeon Town have been. And such losses cannot be repaired. They cut all of us off from our sense of place, of time.

If, for example, there was one day an empty lot where Albuquerque High School now stands everyone who had studied there, used it as a direction ("I'll meet you right across from the high school"), assumed its permanence as part of our skyline, would feel less assured of the past—and, less involved in the future of Albuquerque. Buildings like the old High School are important to the entire city, not only because they may be historically and architecturally valuable, but also because they are central in forming what Kevin Lynch calls "The Image of the City."

Edith Boulevard splendidly illustrates another compelling reason to be concerned about historic preservation: the need for variety in the city. Vital cities thrive on distinctions of age, style, character in buildings and neighborhoods, variety being one of the reasons for living in a city rather than a town. The most important variety is human, the city's sense of possibility, that here one can meet, might meet, "all sorts and conditions of mankind." But architectural and historical variety makes an important contribution to the city's sense of liveliness and possibility. Finding the Zeiger House in the middle of an industrial district, coming on the first Victorian houses of the Huning Highlands after the adobes of Martineztown can give any Albuquerquean a healthy jolt of visual energy. No preservationist would argue for houses removed from their context, but it may be this surprise that makes the Zeiger House and Charlie's Grocery (at 12th and Bellamah, another industrial district) secret favorites—finds—for so many.

Visual and historic variety is particularly important in a city that has grown as rapidly as Albuquerque, that now has almost ten times the population it had at the beginning of World War II. Most of the neighborhoods, most of the houses of this city are relatively new; most have not yet had time to find centers, patterns, create eccentricities, grow tall trees. In the 1920's the University of New Mexico was the city's eastern boundary. Now most of the population lives east of Girard, on what were once the sand hills leading to the mountains. For the new communities that make up most of what we are as a city, Old Albuquerque has the particular importance of insisting that this is not an instant community.

Change—new buildings, new street designs, new neighborhoods—makes cities dramatic and lively. But without visible history, cities seem flat, one-dimensional, dull. We need our lines of connection to the village of 1706, the bustling railroad town of 1880, our visible history, as the core that makes Albuquerque more than a collection of houses, streets, buildings.

This book documents some of Albuquerque's visible history and shows how that history may be taken into account in individual and community planning for the future. Knowing what's there is the necessary beginning of any successful preservation effort, and through this survey we hope to provide some of the documentation that will help homeowners, neighbors, planners, and citizens to keep the past lively.

This survey overview describes in general terms the architectural style, details, and quality of each building discussed. Albuquerque architecture, in its earlier stages, has often been described as "eclectic," with many interesting and attractive combinations of details, few examples of "pure" styles. The overall visual quality of each district covered is also discussed.

Some account is given of the history of each building and each district, of the people and institutions and events which lie behind the adobe or stone. While this book does not pretend to be a history of Albuquerque, any planning for preservation must be rooted in an understanding of the past.

Finally, each chapter contains some suggestions for preservation planning in individual districts of the city, and the final chapter includes information about useful technical and economic resources, local, state, and federal ordinances and current national trends in preservation.

This book is the result of the efforts of many people over several years, but it is only a beginning. The information gathered here will, we hope, be of use to the many people working to keep Albuquerque's past—and future—lively. The people who have worked on this book are historians, architects, planners, neighborhood residents, builders, photographers, gardeners, old-timers, and new citizens. I am a relative newcomer, who arrived in 1968 and became a convert to Albuquerque. I intend to become an old-timer in this city and state, where the past will more and more play its part in the dynamics of our growth and change.

When I first moved to Albuquerque, I lived in the northeast heights, and a drive out Edith Boulevard to have dinner with friends who then rented the Ranchos House was my first introduction to the variety, complexity and beauty of the city's historic areas. In the course of that drive, retracing the city's oldest pattern, north and south along the river, I first began to love Albuquerque. This street, *entre verde y seco*, between the green and the dry, gives us a splendid sampling of all the times and qualities that make this city a particular place. Indians live here, Hispanos, Blacks, Anglos of several kinds and varieties. They live in adobe ranchos, brick mansions, frame bungalows. Here are green fields and healthy industries, churches and groceries, subdivisions, farms, schools, dairies, the complicated patchwork of city and country, ancient and old and new. The goal of preservation, and of this book, can never be to freeze a street like Edith Boulevard, which would be to kill it, but to help it continue to be—for future newcomers and old-timers—a lively legacy.

Susan Dewitt

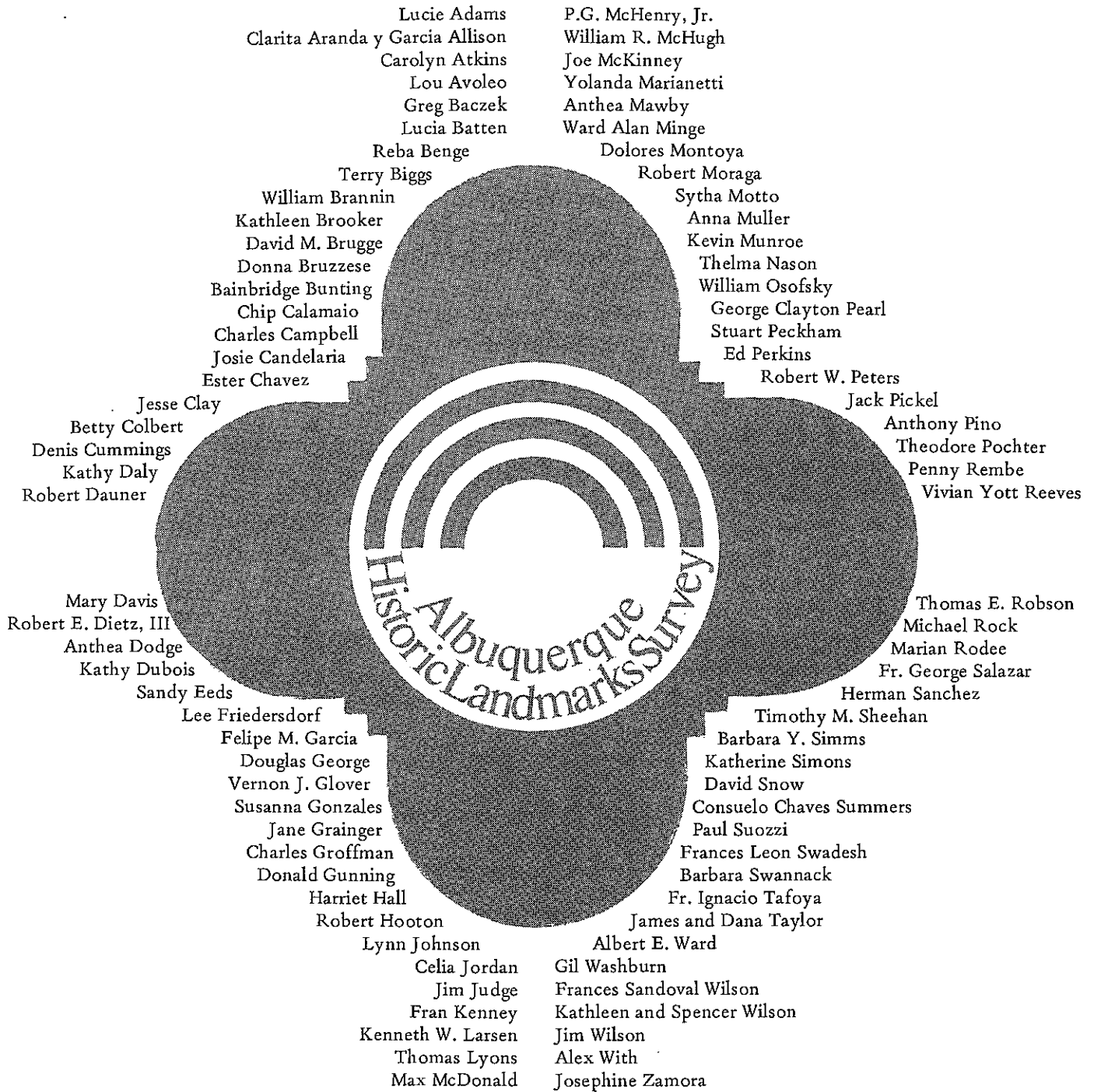
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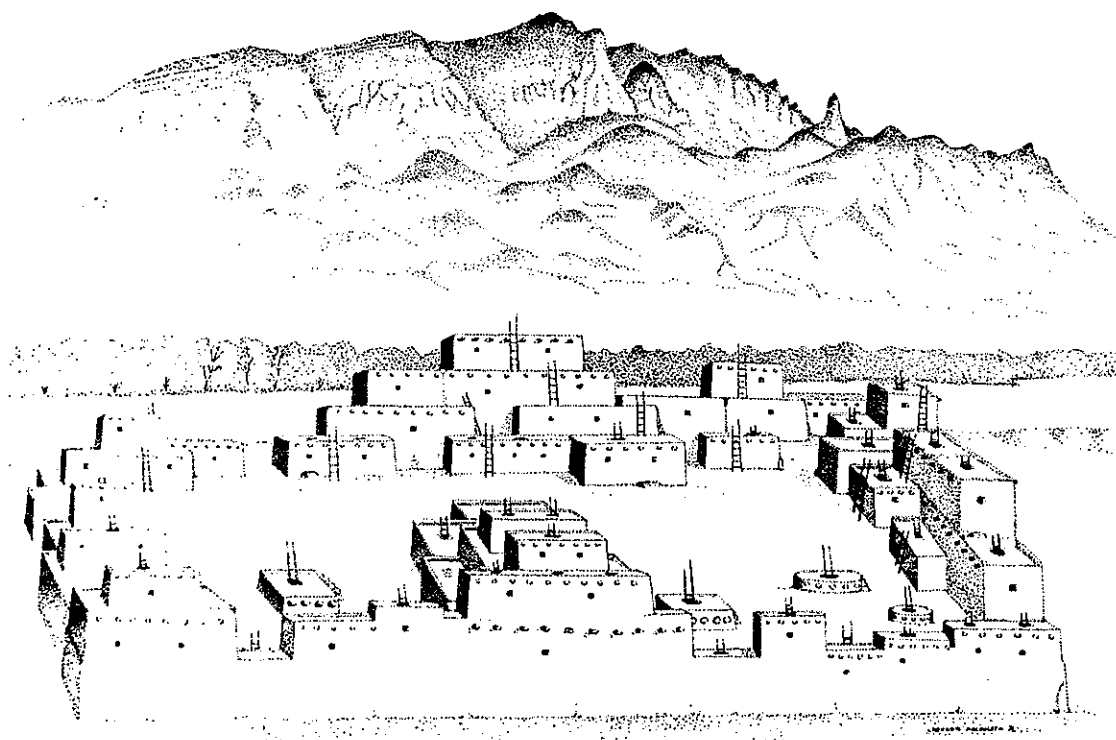
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The drawing of San Felipe de Neri is from the collection of Mr. and Mrs. Robert Light, Carlsbad, New Mexico.

The Historic Landmarks Survey of Albuquerque thanks those who have given time and energy to the documentation of Albuquerque's living history.





Kuaua Pueblo as it might have looked when Coronado first saw it

*drawing by Leonard Archuleta
courtesy Museum of New Mexico Press*

I. Before Albuquerque: The Landscape and the People

Long before Albuquerque was founded in 1706 its physical boundaries—the Sandia Mountains on the east, the volcanoes on the west, and the river bringing water and trees to the valley in the center—had been formed and inhabited. This landscape which makes the city possible and forms much of its character is Albuquerque's most essential landmark. Travellers coming in from the four directions of the compass know that they are home when they spot the massive bulk of the Sandias, the green valley formed by the curves of the Rio Grande, the gentle cones of the volcanoes—even if home is still ten miles of driving away.

The geological formations that give our part of the Rio Grande valley its character are well described in Vincent C. Kelley's *Albuquerque: Its Mountains, Valleys, Water, and Volcanoes*. What is most important about the city's site, from the viewpoint of its prehistoric and historic development, is the distinction between valley and mesa or highlands. The Rio Grande, flowing through its series of troughs, fills the inner valley with rich soil and underground water. The soil made possible the valley's early prominence as a farming community; the water is the necessary condition of the modern city.

The valley of the Rio Grande as it flows past the Sandias contains some of the richest farm lands in New Mexico. Early travellers remark again and again on the transformation of the landscape as they came down into the lower river from Santa Fe: grapes grew well here, and melons, squash, corn. They still do. But this fertile valley is only a small part of the present-day city, most of which sits on sand hills, the mesas east and west of the valley. An abrupt line separates valley and high

land; vegetation changes to scrub grass and Russian thistle, soil from friable to sandy. Before modern canals and waterways were developed, this long stretch of dry lands was used for hunting or herding. Only in a few areas near the mountain canyons did springs provide enough water for settlement.

Not long ago, much of the valley was swampland, "yazoo" in geologist's terminology. The yazoos are the remains of an earlier riverbed; when the river changed its course one or two thousand years ago, it built up new banks, leaving its former bed at a lower level than the present one. (Kelley, 14) These swamplands, lying approximately between Second and 12th Streets in the North Valley, were not built on until the drainage canal system was constructed in the early 1930's.

The Sandia Mountains, long sacred shrines to the Pueblo Indians of the Rio Grande Valley, make the city's natural eastern boundary. View windows look to the mountains; hikers, hunters, skiers and picnickers head for them on weekends. Erna Fergusson, who lived in Albuquerque all her life, knew how important the mountains were for the city's new residents:

Newcomers always speak of these things—clear air, warm sun, wide views, the Sandias. See the Alps, see the Andes, for all I know see the Himalayas, and the Sandias are always something to come home to. That great upthrust of a fault block might cause earthquakes but has not done so within man's memory. Instead it has left a great stone shield to catch the sunset glow and sharp edged cliffs that tempt and have destroyed skilled mountaineers. Up there are Douglas fir, Colorado blue



The Oxbow Bend of the Rio Grande River, North Valley

photograph courtesy of Rex Funk

spruce, white and yellow pine, shy-faced deer, galloping jack rabbits, blue birds, and tiny streams rushing over rocks and moss to the sea, but due to be swallowed by many a desert before they get there. (Fergusson, 9)

On the west, the long-extinct volcanoes form a minor counterpart to the great mountains. Their small, sharp cones strung along the western horizon make a natural boundary to the city's spread, and like the other natural boundaries of Albuquerque, they offer open spaces for hiking or contemplation, a counterpart to the busyness of the city at their feet.

Whether preserved as park lands or National Forest, as farms and meadows, or as city open space, the open lands allow us relief from urban life. Conservation of these areas as a recreational and spiritual resource keeps alive some of the area's oldest and most important land patterns, and gives us a sense of the nature of this valley before it became Albuquerque.

Like much of the Rio Grande valley, Albuquerque and its surrounding area were inhabited long before the villa of Albuquerque was founded in 1706. Evidence of the various peoples who have lived here can be seen in pit houses and caves and stone weapons, pueblos and petroglyphs. A few sites have been excavated and are open to the public; others remain underground and should not be disturbed, since much of the evidence archeologists gather comes from the placement of artifacts in relation to each other, relationships easily destroyed by untrained diggers.

Sandia Cave, State Road 44

The earliest known site in this region of New Mexico, though it is outside the limits of our survey, is, of course, the Sandia Cave, which can be visited near Placitas on State Road 44. Frank Hibben of the University of New Mexico, who excavated the cave in the 1930's and 40's, found large flaked spear points in conjunction with the bones of prehistoric horse, bison, camel, mastodon, mammoth, and ground sloth; these evidences of Sandia Man have been dated by carbon-14 analysis as being from 12,000 to 20,000 years old. Sandia Cave continued to look like a good home to the successors of Sandia Man; the site yielded implements from the Folsom culture, ca. 10,000 to 11,000 years old, and pottery of the pueblo cultures from ca. 1100 A.D. through the time of European contact and colonization.

Boca Negra Cave, Volcano west of city

A second cave, this one not open to the public, was excavated by Theodore Reinhart in 1966-7; on the other side of Albuquerque from the Sandia Cave site, Boca Negra Cave is located on the slope of one of the volcanic cones west of Albuquerque. Formed as a volcanic "blowhole," it was blocked from the surface until about 4,000 years ago, when it opened, and a long history of human occupation began.

Like Sandia Cave, Boca Negra gave evidence of layers of occupation, reaching back to a hunting and gathering people who used the cave between 3,000 and 5,000 years ago. They were succeeded by the semi-agricultural people called by archeologists Basketmaker II; this nomadic culture, which probably brought agriculture to the Southwest, built houses of wood and mud masonry as well as using caves as homesites. The

people made handsome and distinctive coiled baskets, from which the culture has been given its name, skin bags, sandals, and jewelry. They domesticated dogs and hunted with powerful atlatls, or throwing sticks, to launch spears. The Basketmaker III culture, which succeeded them in the cave, brought pottery and a sedentary life style to the Southwest. These people built elaborate pit houses, many of which have been excavated in the Rio Grande valley, and added the bow and arrow to the list of available weaponry. Basketmaker III also brought several new varieties of cultivated food to the Southwest; the Boca Negra Cave gives early evidence of a new kind of corn, Maiz de Ocho. The record of habitation in the cave continues through the pueblo periods, with some evidence of use, possibly for religious purposes, in historic times.

Petroglyph State Park, Atrisco Drive, West Mesa

The area around Boca Negra Cave, in the volcanic region on Albuquerque's west edge, shows many evidences of cultures reaching back 10,000 years and up through historic times. Best known, of course, are the petroglyphs carved in the lava flow, probably between 1100 and 1600 A.D., now set aside in Indian Petroglyph State Park. These rock carvings of gods, birds, snakes, flute-players and geometric designs from the Pueblo III (the Great Pueblo period), IV, and V cultures had, and have, ceremonial importance to pueblo peoples. Their preservation, through the creation of this park, has been an important step toward saving both the open space around the volcanoes that border the city and these evidences of pueblo art from haphazard development or destruction.

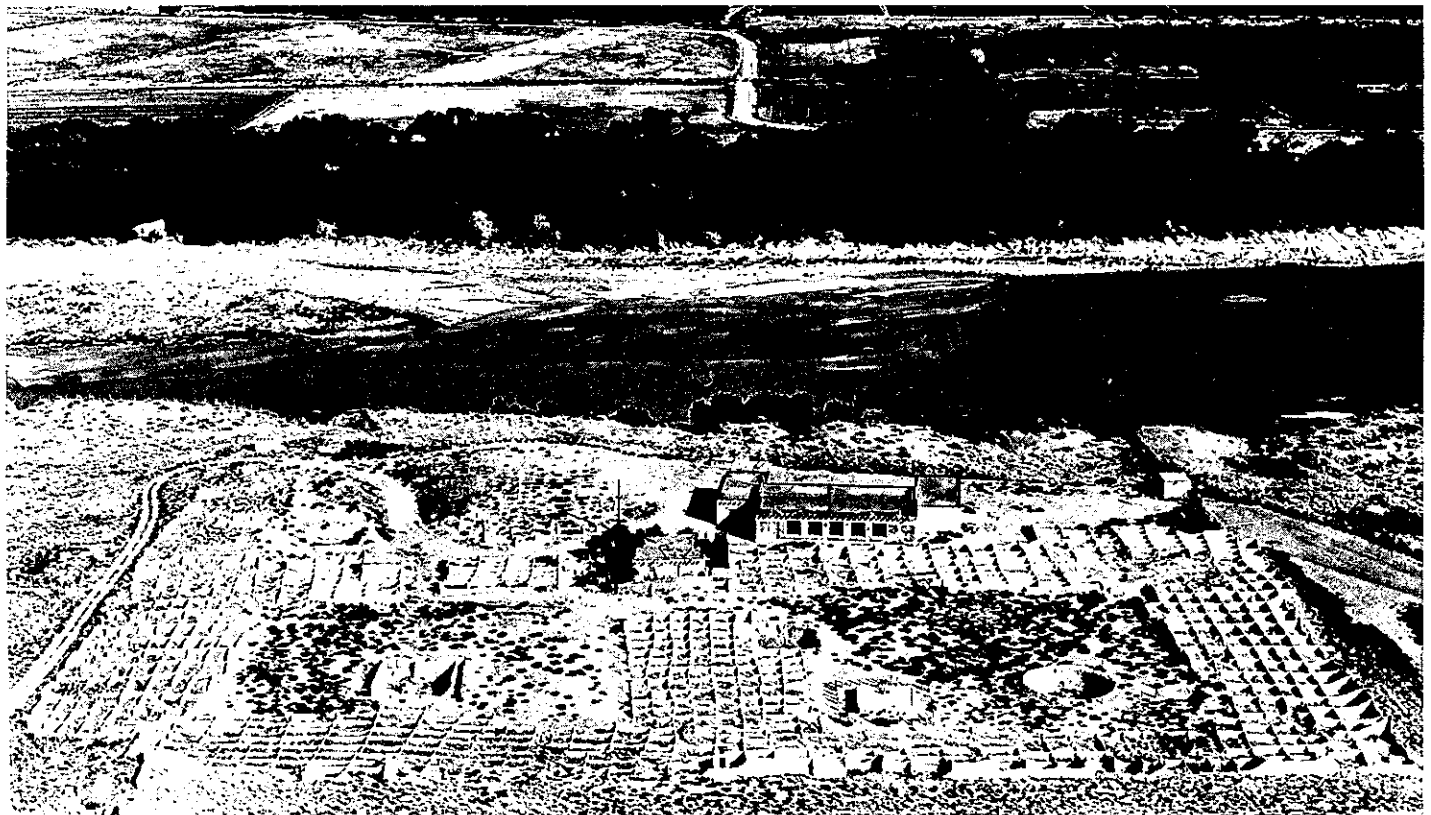
Coronado State Monument, Bernalillo

The grandest ruins of the Great Pueblo period lie to the north of Albuquerque, in Chaco Canyon, Mesa Verde, and Bandelier National Monuments. Closer to the city are the excavated ruins of a pueblo which was inhabited when Coronado



*Student archeologists at work in Sandia Cave
photograph courtesy of Frank Hibben*

made his way east from Acoma in 1540. In the vicinity of present-day Albuquerque, the Spaniards found twelve Tiwaspeaking Pueblos, one of which, Kuaua, can now be seen in the Coronado State Monument in Bernalillo. Beautifully situated by the side of the Rio Grande, Kuaua was a multi-storied adobe "apartment" house with ca. 1200 ground-level rooms and six kivas, now excavated and stabilized. A particularly important finding at this site was a series of kiva mural paintings showing the relationship of man to the gods and the earth; reproductions can be seen at the monument. Kuaua, like other pueblos of the Rio Grande, was built of puddled adobe, laid without forms in bands 15 to 20 inches high.



Kuaua Pueblo (Coronado State Monument)

photograph courtesy U.S. Forest Service