

**La Morada de Nuestra Señora de Guadalupe, Archaeological Assessment and National Register Update
Research Design for Summer 2010 Field Work
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Section 2: Project Narrative

The goal of this project is to conduct an archaeological assessment of the *Morada de Nuestra Señora de Guadalupe* (SR #368), located in the municipality of Taos, Taos County. The morada (dating from around 1800 to 1977) is listed on the State and National Registers as significant under Criteria A and C (events and architecture) but it has never been evaluated under Criteria D (potential to yield information). Nor is the political and social significance of the morada considered in current listings even though it is widely known that moradas served as civic and political centers where the management of the village and its political concerns were expressed. The proposed project provides documentation specifically relevant to these criteria and themes through archaeological testing and archival research. The assessment will result in significant updates to the listing and improved management planning for this and other New Mexican moradas.

Moradas are the sacred chapter houses of *Los Hermanos Penitentes*, a lay Catholic brotherhood that emerged in New Mexico at the end of the Colonial era. The *Morada de Nuestra Señora de Guadalupe* is the largest and least altered of its kind in the state and is highly significant to our understanding of the *Hermandad*. Not only was Taos a major stronghold for the brotherhood throughout the tumultuous 19th-century but it also is one of three likely locations where it originated, the other two being Abiquiú and Santa Cruz de la Cañada (Chavez 1954). Neither of these villages could boast as close an association as Taos with the legendary Don Antonio José Martínez, who along with his *Penitente* followers played a key role in the fateful 1847 Taos Rebellion. During the mid-1800s the influential Taos chapter worshiped openly under the protection of their cherished Padre, but after his death in 1867, ecclesiastical authorities in Santa Fe stepped up efforts to ban public penance, forcing the *Hermandad* underground and transforming it into one of the most powerful political forces in the state throughout much of the 20th-century (Weigle 1976). As years passed, the *Hermandad* adjusted to the changing social and political climate of American rule, consolidating its power through legal charters that incorporated multiple fraternities into a single overarching authority at Taos by 1931 (Woodward 1935).

The *Morada de Nuestra Señora de Guadalupe* is the physical manifestation of this history – the hands of successive generations having shaped its ultimate form – and yet we know very little about it even though it has served as a local museum and archive since 1977 (Bunting et al. 1983). When and how was this morada built? What role did it play in political and social developments of the region? The proposed project seeks to investigate these questions through archaeological and archival research. The primary objectives are as follows:

1. Investigate the construction history of the morada and sources of building materials.
2. Determine the location of undiscovered subsurface features using geophysical techniques.
3. Recover information on activities associated with the *morada* through limited subsurface testing.
4. Assemble historical information pertinent to the social and political activities of the Taos *Hermandad*.
5. Detail the results of findings through the production of a final report and updates to register listings.

The proposed project meets several goals outlined in *Preserving the Enchantment: A Plan for New Mexico*. The Taos morada was first nominated to the state register in 1975 by Dr. Thomas Lyons, a leading expert on the subject, but the information contained in the listing is nonetheless brief and needs updating. The proposed project therefore broadens the scope of resources listed in the State and National registers through the first known archaeological investigation of a morada and the production of a final report and updates to current listings. The study is a collaborative effort between the Our Lady of Guadalupe Parish (the current holder of the deed) and Southern Methodist University (SMU) to highlight and identify best practices for productive use and greater appreciation of New Mexico moradas. The project also fosters the study, dissemination, and preservation of the state's diverse cultural heritage by emphasizing the role of moradas as important integrative spaces for *Hispano* resistance and autonomy under American and ecclesiastical rule. Finally, hundreds of

moradas once existed in the state and scores of them are still active today, but they are quickly disappearing with only five currently listed on the State Register. The project therefore expands historic and archaeological information by focusing on undocumented and under-represented resources important to our understanding of the vernacular, secular, and sacred dimensions of the New Mexico *Hermanidad*.

Section 3: Scope of Work

Objective 1: Investigate the construction history of the morada and sources of building materials.

In their review of New Mexico morada architecture, Bunting, Lyons, and Lyons (1986:60) provide an illustration of the *Morada de Nuestra Señora de Guadalupe*, noting the extent and configuration of the original construction in 1793, and later additions in 1902 and 1938. This interpretation of the morada's construction, based largely on oral testimony, coincides with major events in the history of the Taos brotherhood (as indicated above). The Bunting interpretations will be tested using dendrochronology and chemical analysis of adobe. Tree ring cores will be taken from wall and roof elements to document the timing of construction and refurbishing events. Portable X-ray Fluorescence will be used to characterize adobe bricks and layered wall plasters, and will be compared to non-architectural samples taken from the immediate vicinity of the building. Chemical analysis also will include testing of the adobe floor(s) to determine the identity of the binder (animal blood or fat are the likely candidates), and samples of the micaceous wall washes and altar slips will be collected and compared to known clay sources in the area (see Eiselt CV; 2005, 2006, 2007). **(Contributes to Criteria C and D)**

Objective 2: Determine the location of undiscovered subsurface features.

This objective will be met through full coverage pedestrian and metal detector survey of all exposed surfaces on the property and geophysical survey of the same areas using a Barrington Three-Axis Fluxgate Magnetometer. Surface finds, features and structural elements will be mapped using a Nikon Pulse Laser Station (NPL-332) and MicroSurvey Tracker. The magnetometer will be employed to discover the locations of buried electrical and plumbing lines, subsurface structural elements, activity areas, and other cultural features including burials. Areas containing possible burials and/or buried lines will be blue-staked and avoided. **(Contributes to Criteria A and D)**

Objective 3: Recover information on activities associated with the morada through subsurface testing.

No interior excavations are planned. The nature and spatial organization of activities outside of the morada will be examined through limited subsurface testing. A standard 1X1 meter grid will be projected across the site with excavation units placed near external walls and in activity areas identified during geophysical and metal detector survey. Shovel and trowel excavation will follow natural stratigraphy within 10cm arbitrary levels using detailed standardized forms. Sediment will be screened through 1/8th inch mesh, and flotation samples will be taken from every level and stratigraphic package within each unit. In-situ finds will be mapped, photographed, and described. Recovered artifacts will be washed, analyzed and curated in secure facilities at SMU. The Parish will be consulted regarding the ultimate disposition of artifacts, and the Fort Burgwin campus artifact repository will be offered for permanent storage. Copies of all records also will be provided to the Parish and digital versions will be permanently stored on a secure SMU server. **(Contributes to Criteria C and D)**

Objectives 4 and 5: Assemble historical information and report on results.

Archival research, consultation, and interviews are aimed at gathering additional information relevant to the political and social history of the *Nuestra Señora de Guadalupe* morada and its membership, its role in local and regional events of historical significance, and interactions with Anglo and Indian neighbors (e.g. politicians and merchants, the Taos Art Colony, and Apache and Taos Pueblo communities). Data sources are provided below. **(Contributes to Criteria A).**

The final report will follow the Secretary of the Interior's Guidelines and Standards for Archaeological and Historical Documentation and will detail the results of excavation and archival research along with

recommendations for future management planning and funding to support detailed architectural studies. Content for updates to register listings will be taken from the final report and will follow guidelines provided in the National Register Bulletin *Guidelines for Completing a National Register Nomination Form*. Reporting also includes the preparation of an article describing the project suitable for publication in the HPD newsletter or other news media.

General References (also cited in Project Description)

- Ahlborn, Richard Eighme (1986). *The Penitente Moradas of Abiquiú*. Smithsonian Institution Press, Washington.
- Bunting, Bainbridge, Thomas Lyons, Margil Lyons (1983). Penitente Brotherhood Moradas and their Architecture. In *Hispanic Arts and Ethnohistory in the Southwest*. Ancient City Press, Santa Fe, NM.
- Chávez, Fary Angélico (1954). The Penitentes of New Mexico. *New Mexico Historical Review*, Vol. 23:97-123.
- Weigle, Marta (1976). *Brothers of Light, Brothers of Blood: The Penitentes of the Southwest*. The University of New Mexico Press, Albuquerque.
- Woodward, Dorothy (1935). *The Penitentes of New Mexico*. Ph.D. Dissertation, Department of Philosophy, Yale University.

Section 6: Proposed Schedule of Work

Item	Product	Schedule (2010/2011)
Survey, ground, and subsurface reconnaissance	Total station and geophysical maps	Jun. 12 - Jun. 18
Test Excavations	Archaeological records and collections	Jun. 14 - Jun. 30
Dendrochronology	Tree ring-cutting dates for sampled structural elements	Jun. 15 - Jun. 19
Chemical testing of adobes and clays	Chemical profiles and descriptions of cultural and geological samples	Jun. 21 - Jun. 26
Archival Research	Annotated index of document and photograph discoveries and list of consulted sources	Jun. 30 - Jul. 19 2010
Interviews/Consultation	Notes and when permitted, recordings	Jul. 1 - Jul. 15
Laboratory processing	Access database of all washed and inventoried objects, digitization of all records and photographs	Sept. 1 - Dec. 1
Report Production	Archaeological illustrations, photographs, digitized maps organized into a final report following Secretary of the Interior Guidelines	Nov. 2010 - Jan. 2011
Update to Register Listings	Completed NR and SR forms	Feb. - Mar. 2011

The proposed schedule for the final report may need to be adjusted depending upon scheduling at the University of Arizona Tree Ring Laboratory. In the case of delays, we will go forward with the remainder of the report, adding the tree ring data when they arrive.

Note: Preparation for this project began during the summer of 2009 after Rev. Larry Brito approached Eiselt about the possibility of investigating the history and construction of the morada. In 1977 the last surviving members of the Taos *Hermanidad* sold the morada to the Kit Carson Foundation of Taos. The deed was later transferred Taos Historic Museums Inc. in 1988. In November of 2008, Father Brito arranged for the purchase of the morada, the deed of which is now held by the Parish of Our Lady of Guadalupe. Preparation for the proposed project during June and July included meetings with Rev. Brito and select members of the Talpa *Hermanidad*, visitations to the morada, examination of records at the NMHPD Department of Cultural Affairs, and five days archival research at the State Records Center and Archives, the Angélico Chavéz History Library, and the University of New Mexico Center for Southwest Research and Special Collections.

Father Brito is Eiselt’s primary point of contact for communication and consultation with Parish *Hermanos*.