“Out From the Darkness of Paganism and the Somberness of Death” and into the “Father of Light”: Assimilate or Die, Part I
--systematic repudiation of Indian religion
--Indians had to renounce Satan
--banish his earthly assistants (native chiefs)
--forsake their superstitious beliefs and idols
--friars raided homes
confiscated kachina dolls, ceremonial masks, prayer sticks, and fetishes
embody the characteristics of the Kachinas, the powerful spirits of earth, sky and water
--entered the kivas, profaned them, and built crosses on them
Sex in Pueblo society:
--positively valued activity
--few restrictions were placed on sexual pleasures
--guilt and remorse not associated with such activities
--“stark naked without any…indication of self-consciousness”
--some Indian dances ended in intercourse
--some incorporation rituals entailed “lewd” behavior
--some songs, myths and tales recount the feats of “night-prowlers” and “creeping lovers”
--Puebloans practiced serial monogamy and polygamy
Christian lexicon described Indian sexual practices as sinful.

The laws of God:
-- commanded chastity before marriage
-- fidelity within the nuptial state
-- life-long indissoluble monogamy
-- modesty and shame in all bodily matters

Violation of the laws of God:
-- publicly whipped, placed in stocks, and sheared of their locks
Transformation of Indians into model Christians required radical alterations of the native social structure

--baptism: friars became spiritual fathers to the Indians
--baptism: a person was “born again a son of God as Father, ad of the Church as Mother,”
“He who confers the sacrament stands in the place of God, whose instrument and minister he is, he who raises a baptized person from the sacred font…stands in the place of the Church.” Thomas Aquinas, *Summa Theologica*

--“make the Indians understand that the friar was their spiritual father and loved them very much” Fray Roque de Figueredo

Targeted the youth

--New Spain’s Indian children were “the smartest and the purest” found in the entire world”
--Once they began to know women, “they lost their vigor,” and became like the children of any other nation. Fray Geronimo de Mendieta
Central strategy:
--turn sons against their fathers
--convince youths that the paternity the padres offered was of greater value
--humiliate Indian fathers

--one strategy:

Changed in the sexual division of labor:
--traditionally:
   --men spun, wove, hunted, and protected the community
   --women cared for hearth and home and undertook all building construction

Change:
--men were made to toil in the building arts
--women were to weave
--hunting, warfare and all native religious works were to cease
Also humiliating: religious dramas the friars staged at the missions
--scenarios: Indian children playing angels or Christians, the Indian adults playing devils, infidels, or enemies
--represented the defeat of Indian culture and subordination of adults to Christianized youths
Appeal to Indian women:
--maternal metaphor:
--symbolism of female breasts, the mouth, and menstrual blood ... the Church as maternal
--Fray Juan de Talaban told followers how he would suckle them with the mother’s “milk of the Gospel”
--“the bosom of the Church”
--Spanish conquest = erosion of Indian women’s power

--“historic overthrow of Mother Right”

--Indian women lost to men their exclusive rights to land, to child labor, to seeds, and even to children