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relations in the Southwest. The book will interest both scholars of the Indian wars and general readers alike and will no doubt invite further scholarship.

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Indians, Alcohol, and the Roads to Taos and Santa Fe. By William E. Unrau. Lawrence: University Press of Kansas, 2013. 208 pages. \$29.95 cloth.

The pleasure one derives from Unrau's meticulously researched book on the flow of alcohol into the American West must be juxtaposed with the completely devastating consequences of that seemingly intentional pathway to cultural genocide. Having spent decades working with contemporary Native American prisoners for whom alcohol has been a path to a ruinous journey, from my perspective Unrau spares no detail in documenting and reconstructing the deliberate decimation of Indian life on the road to Santa Fe and Taos. Both acts of intentional swindling and complete disregard for the impotent laws tragically failed to protect Native cultures from doom.

Tracing the origins of the overland routes from the central and southern plains to Taos and Santa Fe, Unrau takes us on the journey carved out by William Becknell of Franklin, Missouri, dubiously labeled the "father" of the roads to Santa Fe and Taos during the 1820s. Early trade with Spaniards as early as the 1750s set the stage for the exchanging furs, hides, and pelts for highly desired horses, tobacco, and guns. Trade fairs brought Comanche, Apache, Pueblo villagers, and others into frequent contact with traders and led to a pattern of goods exchange that provided the perfect infrastructure for infusing alcohol into the mix.

The author documents the establishment of government-run trading houses, such as the one frequented by Becknell on the western plains, and the eventual populating of what was considered "vacant" land by explorers, settlers, government employees, and aggressive traders. The erroneous impression of this territory as uninhabited provides a dramatic setting for the greed of land usurpation and the use of alcohol in fostering dependence and opportunity for swindle. As the period of Indian removal unfolds and the movement of more tribes westward creates population pressure on the western plains, we begin to see the devastating effects of contact—disease epidemics, overhunting of bison, and death to an indigenous way of life—change the landscape forever.

But the bringing of staples to Indian country brought whiskey production and erection of distilleries that would soon alter the cultural dynamics. The growth of forts with military personnel to ensure safety meant more access to

alcohol that, as Unrau explains, became the “principal item of exchange for bison robes,” creating the perfect stimulus for over-harvesting to meet the demands of the Indian trade market (44). The transcontinental railroad soon opened the transportation of goods from St. Louis to the Pacific Coast and back.

A critical theme in Unrau’s documentation of historical events is the failure to enforce laws prohibiting the sale of alcohol to Indians. Although threats of enormous fines and imprisonment loomed large, failure to impose them allowed a clear message that sanctions were superfluous. Unrau spares no detail in describing “the Alcoholic Republic” perpetrated by government officials and private traders alike and the impossibility of prosecuting those who illegally supplied alcohol (75). It is both shocking and devastating to understand just how deliberate and intentional this genocide-by-alcohol was. Given the quotations from journals and reports, the reader can’t escape the horrors and devastation caused by the use of annuities for purchasing yet more whiskey, or traders’ resulting impressions that Native groups were totally besotted and dysfunctional—and, of course, much easier to swindle in treaties whose ultimate purpose was further dispossession of Indian land. The flagrant violation of laws prohibiting the sale of alcohol was the perfect lubricant for swindle, and its supply was seemingly limitless. The infusion of alcohol and its juxtaposition with what could only have been tremendous uncertainty about life, sustenance, and the unknown future, cast a pall on traditional cultures that persists today and has left no Indian nation untouched.

Unrau’s painstaking research on every detail of the “settling” of the American west is illuminating, if depressing. As alcohol emerged as a staple in Indian life well into the reservation period, the lackadaisical enforcement of federal laws concerning the use and sale of alcohol and the truly insidious intentions of our forefathers becomes painstakingly clear. This dramatic tale needs to be read and appreciated by every student of federal Indian policy to fully grasp what has become one of the most bleak periods of history in the American West.

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Mni Sota Makoce: The Land of the Dakota. By Gwen Westerman and Bruce White. Foreword by Glenn Wasicuna. St. Paul: Minnesota Historical Society Press, 2012. 296 pages. \$24.95 paper.

It is appropriate that a scholarly work reminds all Americans that today’s Minnesota is the Dakota homeland. After the 1862 war, most Dakota became refugees and now occupy reserves in Canada and reservations in Nebraska,