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Author

Poliandri, Simone

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“All the Real Indians Died Off” and 20 Other Myths about Native Americans. By Roxanne Dunbar-Ortiz and Dina Gilio-Whitaker. Boston: Beacon Press, 2016. 208 pages. \$15.00 paper.

All the Real Indians Died Off will be a revelatory book for many, particularly the non-academic, non-Native general public. As its title suggests, the book reveals more about the tenets and myths of non-Natives than any Native individual or group that has become associated with them. Authors Roxanne Dunbar-Ortiz, a scholar and an activist, and Dina Gilio-Whitaker, a member of the Colville Confederated Tribes of Washington and research associate and associate scholar at the Center for World Indigenous Studies, are both qualified to tackle this topic, grounding their expertise on both academic training and lived experience as Native people. The book’s release was timely, including some significant current events related to Native peoples in late 2016, including the ongoing Dakota Access Pipeline crisis and the recent appearance of the Cleveland Indians’ defamatory mascot Chief Wahoo in the World Series after many decades.

The book follows in the footsteps of works such as Vine Deloria’s *Red Earth, White Lies: Native Americans and the Myth of Scientific Fact* and, more closely, Devon Mihesuah’s *American Indians: Stereotypes and Realities* (2015), which exposes and debunks some of the same stereotypes as *All the Real Indians Died Off*—what Dunbar-Ortiz and Gilio-Whitaker call myths. Yet differences prevent *All the Real Indians Died Off* from being a replica of *Stereotypes and Realities*; rather, the similarity of format and topic highlights that more than one such work is needed in order to dismantle decades, if not centuries, of misinformation and misrepresentation. The stated goal of *All the Real Indians Died Off* is to offer a counternarrative of the Native peoples’ stolen past based on truth while exposing the tenets of settler colonialism. It is a call to action to build a better and fairer future that is aimed at both Native and non-Native readers. Strategic choices of format, length, and depth makes the book well-suited to achieve this goal. Although numbered, the twenty-one myths are nonsequential and can be read in any order, making this a user-friendly and accessible resource to readers with all sorts of interests, as well as a valuable tool for college course instruction.

Rather than offering a lengthy, detailed, overly complex analysis, the authors opted for a concise, streamlined, and direct read of a selection of myths that have long characterized the popular image of Natives. This is both a strength and a weakness of the book. To tackle in a straightforward, uncomplicated way such well-known tenets as “Indians were savage and warlike,” “Europeans brought civilization to the backwards Indians,” “Indian casinos make them all rich,” and “Indians are naturally predisposed to alcohol,” is a strength because it makes this work accessible to a greater audience, potentially reaching out beyond the confines of academia. The combination of topic and format also succeeds in making the book more compelling and hard to put down.

On the other hand, choosing conciseness forced the authors to omit much detailed background information in discussing several myths and take for granted readers' familiarity with the issues raised. This, of course, works well with scholarly readers who are knowledgeable about Native American issues and can connect the dots when those links are not explicitly made. However, some of the book's points may get "lost in translation" for an uninformed reader who likely might not possess much, if any, knowledge of and background on key elements of the postcontact history of Native peoples, such as the Supreme Court's decisions in *Johnson v. McIntosh* and *Worcester v. Georgia*. Certainly, many readers may be compelled to research further to make those connections, which would stimulate readers' action, one of the book's main purposes. Yet this format may also risk the book's message falling onto infertile soil, thus diluting its power and purpose. Overall, "*All the Real Indians Died Off*" appears to be better suited for college courses on Native American topics; when coupled with additional research, readings, and explanations, it provides a solid, original starting point for prolific and eye-opening discussions.

To expose the fallacies of a myth, in many cases the authors focus on meticulous analysis and critique of both primary and secondary documentation. In some cases, such as "Myth 13: Sports Mascots Honor Native Americans," they rely on firsthand testimonies and personal views on the topic in order to debunk the myth. In this, the book is effective, both in correcting historical fallacies and in recasting concepts such as authenticity and identity, which have been central in the experiences of Native American peoples since at least the late eighteenth century. In other cases, discussion of a myth falls somewhat short of expectations. For instance, historians might appreciate Myth 9, "US Presidents Were Benevolent or at Least Fair-Minded Toward Indians," as very informative and well-argued about nineteenth-century events, but twentieth-century events are not covered. While some readers might be interested in hearing about the 1900s, lack of any reference to the last century appears as a clear omission in the eyes of informed readers and runs the risk of giving uninformed readers the misguided impression that all the problems Native have had with United States administrations ended at the dawn of the twentieth century.

Finally, for a book that claims to offer an alternative view of the Native American past, the twenty-page timeline provided in the final section of the book reveals one notable weakness that many readers familiar with Native American issues may likely catch: namely, all precontact Native history is confined to only two pages. This makes it appear that the book retains the popular misbelief that most of the history of Turtle Island/North America took place after 1492. Although I trust that this was not the authors' intention, it nevertheless highlights a missed opportunity to right a misguided, commonly held belief.

In sum, Roxanne Dunbar-Ortiz and Dina Gilio-Whitaker have produced a valuable book that adds to the growing collection of works reclaiming fairer representations of Native Americans, even if it necessitates that most general readers and college students do some additional homework in order to unleash its full potential to help shape "a better future for everyone, Indian and non-Indian alike" (x).

Simone Poliandri
Bridgewater State University