

First Nation and non-First Nation people. The fair and even descriptions of the traditional and historic meaning and basis of the struggle is a fundamentally important one for all people to understand. The work is certainly one that is intellectually available to the masses.

Those who are looking for an view to the particular struggle that served the basis for the Gitskan and Wet'suwet'en legal actions will be able to use the book as a reminder of the fundamental principles upon which the court action is premised. From the telling of the disruptions to traditional lifestyles told to the author in the first person to the stories of traditional wealth amongst the People, the work is laden with gifts for the reader.

Of particular note are the stories related to the Peoples' reluctance in the face of violence to escalate the intensely volatile struggle with industry and individuals who profit from industry in the Gitskan Wet'suwet'en territory (Chapter 10). The grace and adherence to the principles of respect and dignity are well told in this book and are an important lesson for the reader. In the end – and the book certainly makes it clear that it does not record an end to this historic struggle, but an ongoing attempt to listen to all sides – Glavin has done this fairly and thoroughly.

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Joe Kane. *Savages*. Toronto: Douglas & McIntyre, 1999, 258 pp.

Review by Tracey Lindberg, Athabasca University.

The Huaorani Nation is a nation like many in Canada. They are struggling against increasingly mechanized, organized and hostile industries. They assert their independence and fierce nationalism in the face of colonization: foreign government, missionaries, educators and environmentalists. There are two fundamental differences between the Huaorani and Indigenous peoples in Canada: they live in the territory now internationally known as Ecuador and they were untouched by development until the 1990s.

There is a litany of offences discussed in clear and unambiguous terms in this novel: the collusion between church and state (and their role in informing colonist policies through education); the hyper-pollution and disregard for life evidenced in the actions of many multinational oil and gas corporations; and the complicity between all of these forces to usurp, and claim the Huaorani traditional territory. The territory itself is an ecological wonder – the riches that are described in plant and animal

life are, in anyone's interpretation, exceptionally abundant. Unfortunately for the Huaorani people, the territory also houses resource- and mineral-rich land. This land and the people indigenous to it have been subject to the ongoing externally evidenced effects of colonization: acts of violence and aggression against the people and their territory, disregard for the traditions and laws of the nation that exists on the territory, and the attempted legislation and limitation of Huaorani rights to their traditional territories. The intrinsic and internally evidenced manifestation of the effects of colonization on the Huaorani are equally as devastating: Huaorani children laugh at elders who speak to them in mission schools about their traditional way of life, some Huaorani have become dependent upon the "gifts" presented by the multinational corporations; and the people do not act as a unitary group in conversation with the colonizers.

The book is marvelously poignant in its depiction of the effect of colonization on the political and legal structure of the Huaorani. The tale, essentially and perhaps by chance, is encapsulated in the effect of the politicization of three Huaorani men who in different ways to the violence caused by colonization.

Enqueri represents the modernist Huaorani. He asserts his fierce independence and also becomes increasingly reliant upon the governmental and industrial gifts presented to him. Enqueri, the author is quick to point out, cannot be trusted. He has grown to love the trinkets associated with assimilation (money, hotels and fancy food). He sounds very much like the "good Indian" – the "token" Indigenous person utilized to placate all naysayers or individuals who doubt the positive reports about the industrial development in Huaorani territory. Typically, although expressing his disdain for the industry and the government that supports it, Enqueri becomes a poster-child (literally) for the symbiotic relationship between oil and gas interests and Indigenous peoples.

Moi is a young man as well, and traditionally trained. He can hunt and provide for his entire village, organize a national rally in his territory, and define and apply a communications strategy for international mobilization against the industry and the Ecuadorian government. Moi is the traditionalist – the leader who adheres to the principles and tenets that have guided the people since time began. Moi is, to some degree, most like Chief Bernard Ominayak in his representation. Traditionally trained, steadfast, respectful and fiercely intelligent, Moi is the most able to convey the exceptionally painful realities of the impact of industry on the Huaorani peoples.

Most poignant of the trio is the representation of Amo. Amo is the

young man who symbolizes the future of the Huaorani people. Strong and steadfast, he sees the modern Ecuadorian government and American multinational attempts to, by turns, assuage and eradicate his people. He follows the ways and appreciates the lessons that he has been taught since childhood. Amo, like Moi, is steadfast in his belief that the Huaorani are sovereign and able to determine their own futures. Amo is killed while travelling in a vehicle to advise people about the Huaorani position. The author does not martyr him, but there is a certain sense of foreboding evinced in his characterization. Sadly, this may be naturally occurring and may not be the result of the author's work at all.

Joe Kane has told the story of the Huaorani that he is allowed to tell – there is a respectful knowledge that this is not “the story of the Huaorani.” There are many stories, and Kane knows this: he is only privy to this one. That respectful distance is a difficult one to establish and maintain, and Kane does it very well. He knows he is a conduit through which their devastating circumstances will be told. He does not tell this from an anthropological view – he tells it from the stance of an observer who became a friend. This is an important distinction because, while he provides a filter through which the people can discuss their concern, he is also a human who does not profess to be objective – all the while maintaining as much of a semblance of the mythical objectivity as can be attained.

The subject matter and the people's movement are heart-wrenching in and of themselves. Kane's telling is kind and honest, respectful and blunt. He also allows the humour of some situations to flow naturally within the book. This is an achievement attempted by too many and achieved by too few.

Kane's telling of the story he is allowed is fundamentally important to those involved in the process of colonization. As Indigenous peoples, the movement he describes is at once responsive and active. The telling of this story in 1998 allows us to see what we had been trained not to see: the forced and coerced entrenchment of industrialist ideals and governmental complicity on our traditional lifestyles and territories. The end result is an even greater achievement: Kane has brought to a general audience the horrendous nature of attempted colonization and industrialization. His novel makes you check out the books, surf the Internet and watch the paper for news of the Huaorani. As long as we are awake and aware he has done his job fully.

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