

I Heard the Owl Call My Name Study Guide

I Heard the Owl Call My Name by Margaret Craven

(c)2015 BookRags, Inc. All rights reserved.



Contents

I Heard the Owl Call My Name Study Guide.....	1
Contents.....	2
Overview.....	4
About the Author.....	5
Plot Summary.....	6
Introduction.....	8
Chapter 1.....	9
Chapter 2.....	10
Chapter 3.....	11
Chapter 4.....	12
Chapter 5.....	13
Chapter 6.....	14
Chapter 7.....	15
Chapter 8.....	16
Chapter 9.....	17
Chapter 10.....	19
Chapter 11.....	20
Chapter 12.....	21
Chapter 13.....	22
Chapter 14.....	23
Chapter 15.....	24
Chapter 16.....	25
Chapter 17.....	26
Chapter 18.....	27
Chapter 19.....	28



[Chapter 20..... 29](#)

[Chapter 21..... 30](#)

[Chapter 22..... 31](#)

[Chapter 23..... 32](#)

[Characters..... 33](#)

[Objects/Places..... 36](#)

[Setting..... 38](#)

[Social Sensitivity..... 39](#)

[Literary Qualities..... 40](#)

[Themes..... 42](#)

[Themes/Characters..... 45](#)

[Style..... 47](#)

[Quotes..... 49](#)

[Adaptations..... 51](#)

[Topics for Discussion..... 52](#)

[Essay Topics..... 53](#)

[Ideas for Reports and Papers..... 54](#)

[Further Study..... 55](#)

[Copyright Information..... 56](#)

Overview

Every so often in American literature, a book appears that captures the attention of a society whose people, in the midst of rapid and dramatic progress, sometimes lose track of the essential truths of American life and the roots from which their industrial age arose.

Henry Thoreau's classic, *Walden*, for example, points to the values of a simplified life lived in harmony with nature. Mark Twain's *Huckleberry Finn* takes the reader on a journey into an America where cruelty and injustice had infested a proud and free society, all seen through the eyes of an innocent, "uneducated" boy.

American civilization has witnessed a variety of social experiments dedicated to restoring a "lost" America and revitalizing its people's relationship with nature. Even into the twentieth century, this impulse to appreciate preindustrial society has remained an American tradition. In recent times, much attention has been paid to the Native Americans—their traditional coexistence with the natural world and their battles against cultural extinction.

Craven's novel, often classified as an "inspirational" best seller, is a fascinating and unusual document based on the author's experiences. The narrative travels into the heart of one tribe, describing for the reader the lessons the Kwakiutl taught to the author. In a society dominated by high technology, a capitalist economic system, and rapid cultural change, Craven's novel transports young readers into another dimension—the rugged lives of a people who have remained unchanged for centuries and whose existence and livelihood are still governed by the cycle of the seasons. This realistic book incorporates humor and tragedy, triumph and defeat, joy and despair. It records the struggles of growing up and the difficulty people from different cultures have in finding common meaning. All in all, the work shows that human concerns are the same everywhere.

Beyond its lavish description of British Columbia—one of the most beautiful areas in North America—the novel deals with the tragedy of a disappearing culture, the hope that things will change, and the dilemma of young people torn between upholding native tradition and assimilating into the "white man's world." Most importantly, Craven encourages readers to confront the most problematic question of all: how does one prepare for and face death?

A rich portrayal of basic North American traditions and cultural understanding, *I Heard the Owl Call My Name* provides a means by which readers can gain an awareness of some essential matters that contemporary living too often denies them.

About the Author

Margaret Craven was born on March 13, 1901, in Helena, Montana, and grew up in Sacramento, California.

Aspiring to be a writer, she attended Stanford University and graduated in 1924 with honors. After a brief stint as a secretary for a San Jose newspaper, she showed enough skill to take on writing assignments. Shortly after this, Craven lost most of her eyesight in an accident and found herself unable to undertake the novel she had long planned to write. But she became a successful short story writer, publishing many of her works in such leading magazines as the Saturday Evening Post and the Ladies' Home Journal.

During the 1960s, Craven read an article about the plight of the Kwakiutl Native Americans of British Columbia.

Inspired by the story, she wrote a short story called "Indian Outpost." Oddly enough, at this time her vision began to improve dramatically. Craven delved into her subject, researching the tribe and its way of life. At the age of sixty-nine, she began work on her longdelayed novel, *I Heard the Owl Call My Name*.

In writing the book, she depicted many of the Native Americans and priests she had met while visiting the tribe and speaking to churchmen. Upon completing the novel, Craven was disturbed to find that no American publishers were interested in the subject. But the Canadian firm of Clark-Irwin published it in 1967, and the book was successful enough to persuade the American publisher Doubleday to release an American edition in 1973. The novel was a best seller at once. Critics admired it, and one of the Native Americans Craven had met called it "a masterpiece of our people."

In 1973 the book was made into a television movie starring the British actor Tom Courtenay. Craven then wrote a second novel, *Walk Gently This Good Earth*, and an autobiographical work, *Again Calls the Owl*, which tells a good deal about her success as an author. Craven died on July 19, 1980, in Sacramento, California, and a final book, *The Home Front*, composed of her earlier short fiction, was published a year later.



Plot Summary

I Heard the Owl Call My Name is about a young vicar and his time in an ancient Indian village during a time of cultural change. It is a journey of learning and all the small happenings that can add up to significance.

Mark Brian is sent to the village of Kingcome to serve as vicar for a parish consisting of many remote villages and logging camps in coastal British Columbia, Canada. Although he does not know it, he has been diagnosed with a fatal disease and has only two to three years to live. His bishop sends him to Kingcome in the hope that Mark will learn enough, fast enough, to be prepared to die.

The village of Kingcome has been in existence for centuries. Local myth says it was founded after the last flood covered the earth. Despite radios, motorboats and other modern intrusions, life in Kingcome still is controlled by the need to provide basic items such as food, shelter and warmth. The natural surroundings are magnificent, but they can also be deadly if not treated with respect. Mark's story unfolds month by month, as the activities of Kingcome are dictated by the seasons.

In Kingcome, Mark discovers a culture unlike the white world he has come from. The residents of Kingcome work together as a community to gain a comfortable living. They value family, generosity and cooperation over the competition and greed often found in the white world. Mark questions his ability to fit in with the Indians and to contribute to them, but he approaches his assignment with a willingness to learn and to try.

The potlatch tradition of the coastal Indians is a major part of their culture. When something of significance is to be celebrated, a family will announce its intention to hold a potlatch. That family will invite guests, provide food and also give away gifts. At one time, an entire village might participate and give away so much of its wealth that the residents are reduced to poverty after the ceremony. This tradition has been discouraged by the government but is still carried out in a more modest manner. Mark attends a potlatch during his time in Kingcome and feels the spirit of participating in the native dances and storytelling.

The myths that have been handed down through oral tradition are also important in Kingcome. Throughout the story, Mark is compared to the swimmer, or salmon. The salmon starts life in the river and goes on a preordained journey to the sea and back. Although this journey always ends in death, the Indians do not view it as sad because the salmon has fulfilled his destiny and produced young salmon to carry on the species. This comparison can be viewed as a foretelling of Mark's destiny.

In Kingcome, Mark also finds that there is more directness about life, death and the basics of living. People are not judged by who they are, but by what they do. If you work to help others it does not matter where you come from. Death is viewed as part of life, and while people do not look for death, they also do not hide from it. There is a directness of speech in Kingcome that is not present in the white world. Mark is able to

learn from the Indians, teach them of his world in return and find friends and a home during his time there. He is comfortable with himself and his contributions before he dies.

Introduction

Introduction Summary

The reader learns that the main character has only a short time to live and is being sent on his assignment because it offers a tremendous learning opportunity. The bishop does not want to tell the young vicar about his illness because he believes knowledge of his illness would have too much impact on the rest of the vicar's life.

Introduction Analysis

The short introductory paragraphs give the reader a different perspective on the main character before even learning his name. He is dying and does not know it yet. He is being sent on a difficult, remote assignment because it offers him the chance to learn enough in the short span of time he has left on the earth. The reader begins the novel looking to see what the protagonist will learn as well as following the plot line of actions.



Chapter 1

Chapter 1 Summary

Mark Brian, a newly ordained vicar, is on his way to his first post in a remote Indian village in the Pacific Northwest. Jim Wallace, a young Indian from one of the towns in the region, is returning home after a year working in a mill town and joins Mark in the journey. Jim serves as Mark's tutor in the ways of the diesel boat that will serve as Mark's transportation in this roadless part of the country and indirectly begins to teach Mark about the native culture as well. Caleb, a former vicar, also provides gruff advice on dealing with the boat and the inhabitants of the area. One piece of advice is to always use the Victorian "we" rather than more direct language when expressing ideas. It is apparent, despite his rough exterior, that Caleb has truly valued his time in Kingcome and the surrounding villages as vicar and has appreciated the people there.

Mark and Jim pick up an organ donated to the village as they journey farther into the native lands. The chapter is full of descriptions of the natural surroundings. There are small green islands, white shell beaches, porpoises, whales, waterfalls and enough vastness to overwhelm Mark. He is also introduced to the odd characters such as Calamity Bill, the hand-logger who never changes his inner set of long underwear.

The chapter closes with the vicar remembering his bishop's description of the village, given in terms of numerous native myths and tales. Kingcome is called Quee by the residents and is very ancient. It is rich in natural resources, and the bishop stated that to the natives the village is not just the houses, but also the river and the salmon, the wind and the rain. He recounts several other myths from the founding of Kingcome. It is obvious that he also treasured his time there, although it was not easy.

Chapter 1 Analysis

The first chapter serves as an introduction to a different world and culture than most people have ever seen. The land, the people, the wildlife and the myths are all one here, and life moves at a different pace. The residents tend to be unique individuals, not at all like those in the developed areas. They do not put up the shields that civilized people use. The vicar has been sent there to expand his perceptions of the world in the short time he has. At his first meeting with Jim, he views Jim as a young Indian boy, not a unique individual. Mark comes, as do most humans, with many preconceptions about any place or person that they are not familiar with. The reader watches as he begins to appreciate this new world and be open to learning, but he also doubts his ability to fit in and contribute. It is an awakening for him and for the reader.



Chapter 2

Chapter 2 Summary

Mark arrives at his new parish and is introduced to a new reality when the organ must be unloaded from his boat and transported three and a half miles up the river balanced between two large canoes. Jim recruits four village men to help, and the organ arrives safely. It is installed in the church, but it will not work due to the damp. Jim tells Mark it will dry out and be fine. Mark is then led to his residence at the vicarage, only to find the body of a small child awaiting burial. His first duty is to deal with the constable to get all the required forms signed. The constable is young and not respectful of the villagers; it is clear that he will never fit in here. Mark next needs to conduct a burial service, trying his best to offer true consolation to a mother and relatives when he does not yet know them or their culture. There is a description of the very old burial grounds where burial boxes were placed in the trees and the impression death has on Mark. It is clear after the service that he already is beginning to have some understanding of the villagers and that they realize he is a far more complex and sensitive person than the constable.

Chapter 2 Analysis

The second chapter brings Mark and the reader further into the tribal ways. The traditional foods are discussed, as an integral part of the welcoming process and burial process. In many native cultures transitions of birth, death and marriage are true community events, and that is the case here. There is also a more universal theme shown here, that of death. Mark uses the 23rd Psalm ("The Lord is my shepherd, I shall not want.") in the burial ceremony, and it fits with the land and the people. The mother recognizes the true sentiment, and Mark feels he has begun positively.



Chapter 3

Chapter 3 Summary

In Chapter 3, the reader meets several of the native residents of Kingcome and hears their views on the coming of the new vicar. Chief Eddy defers expressing his opinion of Mark until T.P. Wallace, the elder and orator of the tribe, gives his impression. Both have positive impressions of Mark's willingness to respect their traditions. Mrs. Hudson, the matriarch, is pleased because she believes a new vicar will mean visits from the bishop, more entertaining for her and increased respect from the younger village women. Marta Stephens is knitting a toque to keep the vicar's head warm, a practical and welcoming gesture typical of her gentle nature. Readers are introduced to Peter, the carver that sleeps in the burial ground; Sam, the poorest of the tribe; his daughter Ellie; and Keetah, Mrs. Hudson's single granddaughter. Each has his or her own vision of what the vicar's coming will mean. The only other white man in the village, the teacher, is introduced as well, although he is not aware of the vicar's arrival.

Chapter 3 Analysis

This chapter introduces many of the main characters in the book and gives insight into their characters. It lays the groundwork for the development of relationships between the village residents and the vicar, each one unique. Readers also gain more insight into tribal concerns, humor and traditions.



Chapter 4

Chapter 4 Summary

Mark faces his first full day in Kingcome and starts with a realistic assessment of the vicarage and the church, both of which need extensive repairs. He is despairing of how to deal with the situation when Chief Eddy delivers a letter from the bishop acknowledging the state of the buildings and offering to send a prefabricated vicarage whenever Mark wants it. Suddenly Mark is horrified of by the vision of trying to haul all the materials for a two-bedroom vicarage up the river on canoes. He immediately writes the bishop asking that no materials be sent until requested. He then spends many hours cleaning both buildings and beginning to repair them. Needing a break, Mark walks around the village, observing and learning about daily life and speaking to a number of the people. The Indians are polite and reserved, but they are not yet friendly. Mark feels that the Indians belong here and that he is just a guest in the land. He wonders if that will ever change.

Mark continues working on his home, offering help to others and responding to challenges with humor. He makes his first friends, two young children that come to visit. Working with Chief Eddy, Mark starts to learn the native language. Sunday brings his first church service and, to his surprise, a full church.

Chapter 4 Analysis

In this chapter, the vicar begins to see how he can fit into the community and perhaps make friends. He accepts the bishop's advice to work with his hands, and in return he gains some acceptance from the Indians. He also speculates on whether he will ever fit in completely and whether it will be a problem if he does not. He sees that he must meet the Indians on their terms to even have a chance to be accepted, and readers see him already learning and growing. It is like watching a flower slowly open, revealing new aspects each hour and becoming more complete so slowly that it is hard to know when the change has occurred.



Chapter 5

Chapter 5 Summary

Mark continues to meet various villagers and get acquainted with all the corners of his remote parish. He is starting to despair of actually making friends with anyone including Jim until one afternoon when they are returning from a trip. A run of humpback salmon enters the river the same time they do, and Mark quotes an old poem he learned from a book equating the salmon to a swimmer. Jim is eager to learn the history of the poem, as it contains a history of his people that most have forgotten. In turn, he takes Mark to the headwaters where the salmon spawn and die, ending their journey. They share a picnic with Marta, Keetah and several children that are gathering blueberries and enjoying the end of the summer. This is the first time that Mark has felt like he truly belongs. As they return to the village, Jim announces his intention to marry Keetah even though she is engaged to Gordon. He does not believe that she will be happy with Gordon.

Chapter 5 Analysis

Native American stories virtually always teach a lesson or contain symbolism, and in this chapter the symbolism is related directly to the characters. Mark is compared to the salmon or swimmer, which travels through its allotted time span and then dies after accomplishing its purpose. Marta points out that the end is not sad; it is a part of the swimmer's life. This contains definite foreshadowing of Mark's death. Jim relates Keetah to a pool in the river rather than a fast-moving stream like Gordon, implying that the two will never mix well or stay together. Throughout the chapter, readers see all the activities of preparing for the change in seasons, with change shown as a natural part of life rather than something to be feared. This emphasis on accepting what is and dealing with it, rather than placing some abstract interpretation on it, can be found throughout the book when the native culture is discussed. It is a more open and honest view than Mark has seen in his earlier years, and he is coming to appreciate it.



Chapter 6

Chapter 6 Summary

In late October, the hunting season is starting. The warrior relationship is discussed. Quiet partnerships are built over years of depending on each other for important basics, such as safety, while hunting. Jim invites Mark along on a hunting trip after Mark expresses an interest. The group tracks a bear, which circles around and starts following them, only to be shot by one of the party. Mark is surprised, as he did not hear anything and cannot see a bullet hole. One member of the party jokes that the bear died of shock, seeing a vicar so high on the mountain. The party also shoots a large male wolf. The mate tracks Jim and Mark as they return to the cabin. Jim has them sit for a while and watch the wolf, and then he asks Mark if "we" are ready to go. He uses this as a lesson to Mark about expressing oneself directly. Mark decides he much prefers a direct expression, and the Victorian "we" that Caleb strongly recommended is gone for good. Later, when Mark must leave the cabin during the night because the pipe smoke is making him ill, Jim sits outside with him until dawn in silent friendship.

Chapter 6 Analysis

Chapter 6 shows a growing friendship between Mark and Jim. Mark realizes that they are and always will be quite different in their skills and views, but he also realizes the differences are not a barrier to friendship. If each person accepts the other and learns from the other, their differences can be strength rather than a weakness. Mark is also learning about changes in himself, such as adapting to and even enjoying the constant fall rain. Inside he knows he is learning and growing.



Chapter 7

Chapter 7 Summary

In November, the hospital ship of the Anglican fleet makes its periodic visit, with a new doctor aboard. The doctor fails to painlessly treat his first dental patient, and Mark ends up pulling some teeth after the doctor departs. Mark and Jim then have to transport a patient with what Mark diagnoses as acute appendicitis to the hospital ship after it has moved on, making a dangerous but life-saving trip through dense fog. Mark returns to the vicarage to face the rebellion of various inanimate objects in December and displays a growing confidence in his ability to deal with them. He also has to deal with a boat problem caused by his lack of maintenance and does so successfully. As he works through these simple tasks, he gets acquainted with more of the locals and begins to know them better, including Calamity Bill, the colorful old hand-logger. December is also the time when he tries the organ again, and it has dried out enough from its voyage to work. As a local villager practices hymns on the organ for Christmas, a brown bear hibernating under the church wakes up, chasing Mark around the vicarage before fleeing the village. The chief teases Mark the next day that chasing bears is probably not why he was sent there, and Mark responds that the bear was chasing him. December is also the time for Mark and Jim to visit all the remote outposts of his parish, bringing gifts for the children and conducting services. They arrive home on Christmas Eve, and Mark conducts his first Christmas service feeling completely at home for the first time.

Chapter 7 Analysis

The fall is a time of great personal growth for Mark. He and Jim are creating a friendship, forged through hard work and physical challenges. Mark has also expanded his circle of acquaintances and is feeling much more comfortable in his daily interactions with them. He realizes that he still has much to learn, but that prospect is no longer as threatening. Rather, it is just part of life. Finally, Mark is coming to regard Kingcome as his home and the residents as his family, a major change for him from feeling like an outsider just a few months prior.



Chapter 8

Chapter 8 Summary

For the Christmas holiday, all the young villagers have come home from school, and Mark senses an underlying tension in the village between the young people and the old. The outside school gives the young people the tools to survive in the modern world, but also alienates them from the native culture and their parents. Peter, the carver, expresses the feeling of the older people that eventually the village will be deserted. Mark and Gordon meet in the church where Gordon has discovered a box of books Mark left there. Gordon eagerly reads the books Mark brings and shows Mark a giant dance mask that has been handed down through generations in his family. It is a beautiful museum-quality mask that Mark says they should never sell, unless to share through a museum. At the end of the Christmas season, the young people return to school. Mark expresses the conflict he sees to Gordon. The young people love the village, but they feel they have to go outside to have a future. Mark is also able to get out between storms to get the mail. A letter upsets Mrs. Hudson. Her granddaughter, Keetah's sister, has written that she will be marrying a white man. Mrs. Hudson is afraid that her granddaughter will be destroyed by the white world, and that she (Mrs. Hudson) will be ashamed of her. Keetah expresses confidence that her sister will remain in touch with her family and will do well.

Chapter 8 Analysis

Throughout this chapter, there is a strong thread concerning the fear of change. The young both welcome and fear change, while the elders fear what change will do to their village, nonetheless feeling that it is inevitable. This reaction to change is a universal theme across many cultures and resonates with most people. It is expressed in this book also as a conflict between cultures. The native heritage may be lost as the young people are absorbed by the white culture, and the native village and culture may subsequently die. The young no longer feel at home in nature and do not have the skills to survive there. They lose the skills to hunt, fish and care for a family in the traditional way. The elders believe that when the young can no longer live in the village, the village will die and the culture with it. This chapter also foreshadows problems for Keetah's sister, as Mrs. Hudson projects her fears about all the young people onto her granddaughter.



Chapter 9

Chapter 9 Summary

January comes and with it the clamming season and dancing season. Clamming has the practical aspect of bringing seasonal food to the tribe. During this time, the tides dictate the schedule of the clambers and other tribal activities. The dancing conveys a great deal of tribal heritage and culture, and attendance at the dances is strictly limited to tribal members and a very few others. At the beginning of the season, Mark is not included, but then he is asked to perform an Evensong for a potlatch in Guilford, a nearby village. Jim explains the dances to Mark as they occur. The Grouse Dance portrays a young boy's dream of grouse hunting. The Moon Dance portrays a debate between the Full Moon and Half Moon. Various other woodland characters are portrayed in the dances. The dances last three hours and provide Mark a new insight into native culture and life. Jim and Mark also discuss the concept of the potlatch. Jim comments that generosity is less today than when he was growing up and that the interference of the government has caused the problem. Mark points out some of the negative aspects of the older potlatches, primarily reducing some families to poverty and the rivalry caused by the custom. Jim acknowledges that, but he still feels that a good tradition has been lost.

Mark is disappointed that he is unable to meet the white man that Keetah's sister is marrying, but he is assured he will be able to meet the man the next day in Kingcome. Early the next day, however, Jim and Mark are called away to transport a sick child and cannot return to Kingcome until the day after. They find a group of the elders packing canoes to leave the village. Keetah's sister's fiancé gave the men of the family liquor and then purchased the giant dance mask for \$50, well below its value. The elders are ashamed and sad and will go to a deserted village to live alone. Keetah accompanies them, since it is her family. Mrs. Hudson alone addresses Mark, asking what he and the other white men have done to them. Mark has no answer but asks both Marta and the bishop for council. Marta tells him to just wait, and the bishop responds with a parable that Mark does not understand.

Chapter 9 Analysis

This chapter deals extensively with negative change brought by the white man to the native villages. Much of this change is caused by very different values. The white culture values money and power. The villages value generosity, sharing and helping each other. The native culture does not know how to defend itself against the impacts of the white culture. The elders see the young slowly slipping away and are convinced that they cannot stop the change. This causes them great sadness.

An extensive discussion of symbolism in the native culture also occurs in this chapter. The dances represent many of the daily activities of the village, including hunting,

fishing and the progression from one stage of life to the next. Again, the book emphasizes the progression of life, reminding the readers that Mark is passing through from one stage to another. The native culture, in a way, is also passing through a difficult transition in its life and may also face death.



Chapter 10

Chapter 10 Summary

During the cold months of February and March, the village spends much more time inside. Mark discovers, to his surprise, that he is beginning to understand the conversations in the Kwakwaka'wakw language and to feel a greater knowledge of his parishioners. Jim takes the opportunity of this slow time to visit Keetah, who reports that she is worried about her sister. There has been no word since her departure in December under a cloud of shame. Mark uses a trip to Alert Bay to report the missing girl to the Royal Canadian Mounted Police (RCMP), who promise to look for her.

March also brings Oolachon (candlefish) season. This fish provides a significant food source for the tribe as well as the gleena (fish oil) that they use like the white community uses butter. Tradition dictates the protocols, and the whole tribe participates. Mark observes the process and the resulting penetrating smell of processing the fish and oil. During this time, the RCMP sergeant comes to Mark in the village with a picture of an Indian girl found dead recently in Vancouver. It is Keetah's sister. Mark identifies her, but he also wants Jim to see the photo and tell the family. As the sergeant leaves, Mark's eyes begin to reflect the sadness he has seen in the villager's eyes.

Chapter 10 Analysis

Step by step, Mark is beginning to understand the Indian viewpoint, not only intellectually but also in his heart and soul. Learning the language helps, as does getting to know each person as an individual and a part of the village whole. These are now his people, his family, and their pain is his pain. While he has always been kind and helpful, this change takes him several steps closer to truly understanding and belonging in the village. The traditional processing of the Oolachon, symbolic of the old culture, is juxtaposed next to the impacts of change and loss. Mark is feeling this in his heart.



Chapter 11

Chapter 11 Summary

Spring arrives, and nature is waking with the new growth on trees and shrubs and the emergence of animals from winter hibernation. The village is greeting the season by getting ready to fish again, cleaning and mending all the boats and other gear. Jim and Mark accompany the fleet on the first halibut run and return with an orphaned baby seal. Mark raises it until it can learn to swim and return to the bay. He is also busy in the village, handling many of the chores and emergencies while the men are off fishing. In this role, he is called upon to deal with the death of Gordon's mother in childbirth. With Marta's help, he comforts the dying woman, alerts the RCMP and deals with all the necessary steps of service and burial. The village as a whole participates; death is a part of life when living close to nature. In the procession to the burial grounds, Mark observes the beauty of the area, the smell of the flowers and the large and small wildlife, and he realizes that death does belong here along with the life.

Mark speaks to Gordon as they return from the burial ground. Gordon fears he will have to drop out of school to care for his siblings, but Mark tells him that he promised Gordon's mother that he would help Gordon finish his education. The young children will be cared for in the village, and the older ones will go to residential school with Gordon. Later Mark sits on the riverbank and speaks with Marta, displaying his weariness. The emotions have been tiring. He sees Mrs. Hudson and the rest of Keetah's family; they have returned from their self-imposed exile. He is also approached by Chief Eddy with an offer from the village men to help build a new vicarage. Mark feels he has finally been accepted.

Chapter 11 Analysis

Spring is portrayed as a time of renewal and growth, a symbol of new beginnings and change. Mark finally feels a part of the village and is offered the help to build a new vicarage, but his acceptance has come because of his actions and reactions to someone's death. It is clear that death and life are very closely related, since the death is caused by childbirth and occurs in the spring. Both are necessary parts of living, neither inherently good nor bad. One is also led to wonder what the consequences of assisting Gordon to complete his education will be and how that will impact others in the village. This acceptance changes how Mark views his life, making him much more content.



Chapter 12

Chapter 12 Summary

Mark is finally getting a new vicarage, built with willing assistance by the entire village. During the construction, he stays with Marta, getting spoiled by her cooking of a number of Indian delicacies. He also enjoys getting to know the elders that stop in to tell stories, learning a great deal about the village culture and history. Jim and Keetah often dine with them, and Mark encourages Keetah to record the stories so they will not be lost when the elders pass on. When Gordon comes home to visit, however, Jim and the elders stay away. Gordon is not interested in the past and the stories.

All the materials for the vicarage are delivered at the mouth of the river, and then they must be transported up to the village. After much consultation with the entire community, a forestry barge is hired to haul the materials, rather than using canoes. It takes two days, and then the building begins in earnest. In six weeks, Mark has a new home, and soon thereafter he will have new furnishings chosen by the archdeacon's wife. The bishop agrees to come and bless the new vicarage, and a tribal feast is planned in his honor. Accompanying the bishop are several city clergy and Caleb. It is clear that the city clergy are not comfortable with the trip up the river, but Caleb is happy to be there.

The church service, with baptisms, confirmations and the blessing of the new vicarage, is well attended. Caleb also offers to assist Mark in finding suitable homes for four Indian youth including Gordon who wish to attend an outside school. The following feast and dance is also a great success. When the visitors depart the next day, Mark is sad, but he is also encouraged by how he is now a part of the village. He is also worried about the ability of the tribal members to buy alcohol in a couple of days and possible impacts to the village.

Chapter 12 Analysis

Mark has been accepted as a part of the village, and he is very glad about that. Elders talk to him when they will not speak to some of the young tribal members. Fishermen banter with him, as with a friend. He worries about the tribe as one would worry about family. In a year, he has come very far in what he has learned, both in the practical sense and on a very human level. The contrast between Mark and the visiting clergy is distinct and most flattering to Mark. He is more like Caleb and the bishop now, in valuing the village and working to help them.



Chapter 13

Chapter 13 Summary

August is an uneasy month. It begins with flooding caused by continuing heavy rain. The river rises and rises, flooding portions of the village and coming to the vicarage steps. Once the rain stops, Mark commences to worry about the ability of the villagers to purchase liquor and the consequences of those purchases: fights and loss of boats through gambling and other woes of the white world that were new to the village. There is also some drunkenness in the village, the first to ever occur. During this time, the village is visited by a party from an expensive yacht. Mark is struck by the foreignness of their world, one to which he used to belong.

Near the end of August, a female English anthropologist interested in studying the village visits the area. She has already formed her ideas on the culture and is only looking for information to confirm her ideas, not really trying to learn. She criticizes Mark for insulating the church, refuses to use the correct tribal name of Kwacutals (calling the tribe the Quackadoodles) and generally makes a pest of herself. No one is sorry to see her depart.

At the end of the month, Mark receives a letter from the bishop advising him to take at least three weeks vacation when he brings the boys out to school, to let the fishermen who have been drinking make peace with the elders. He also suggests that Mark simply tell any fishermen looking for assistance after losing their money that they need to go back to the old ways of fishing and hunting.

Chapter 13 Analysis

A clear contrast is drawn in this chapter between Mark and several inhabitants of his former life. The visit by the yacht makes it clear to Mark that he is now part of the village, not the white world. He finds the speech patterns and ideas of the visitors foreign and uncomfortable. He understands that they speak for effect and do not truly mean what they say when inviting him to stop in and visit.

The anthropologist presents a different contrast. She is sure that all change is bad and that if only the church and white culture had not come to the village it would remain forever pristine. She is blind to any good that has come from change and blind to her impact on the inhabitants. Mark has a much more pragmatic and caring view. He embraces change when it helps his friends in Kingcome and is afraid of change when it hurts his friends, as the sale of alcohol does. This leads the reader to draw the conclusion that change is just an occurrence, neither good nor bad on its own. The impact of change on people is more important than change itself.



Chapter 14

Chapter 14 Summary

Mark and Jim take the boat to Vancouver for its annual overhaul, transporting four of the village boys including Gordon to a white school at the same time. The boys are the first from the village to attend a white school and are at once eager and nervous. The older tribal members are sad to see them go, taking it as an omen foretelling the dying of the village. Mark tutors them during the trip on the small nuances of white culture that they are not familiar with, such as common phrases of speech or using a shower. Jim and Mark both give them advice on how to deal with unkind remarks based on their Native American heritage. Once in Vancouver, everyone continues to sleep on the boat, but Mark and Jim show the boys around the city during the day.

During their stay in Vancouver, Mark takes his examination to handle the boat alone. He also has lunch with his sister and with several old friends. He finds that he no longer lives in their world; his values and language have changed. Life in Kingcome is much more basic, dealing with life, death and survival. Mark also visits with his old professor, who compares Mark to Caleb, with their liking for simple truths, humor and caring.

After the holiday in Vancouver, Mark and Jim deliver the boys to Caleb, who has found good homes for them to board in while attending school. Returning to Kingcome this time is like a homecoming for Mark. He worries about the impacts of the alcohol on the village, but he finds that everything has quieted down, due to Sam of all people. Sam's wife got very upset after Sam lost a considerable amount of cash and a washing machine while he was drinking. She took charge and has gotten him to agree to let Ellie go to school, as well as getting him to settle down to work.

Chapter 14 Analysis

Chapter 14 marks a turning point for Mark. The village is now his home, not the white world he grew up in. People are starting to compare him to Caleb in his understanding of and compassion for the Indians, and Caleb is a legend. While he still comprehends the ways of the white world enough to help his parishioners, it feels foreign to him. It has been a profound year of growth and change for Mark, precisely the reason the bishop sent him to Kingcome.



Chapter 15

Chapter 15 Summary

Marta asks Mark, but not Jim, to come to dinner. The old ones wish to speak with him. They are concerned about the ancient aboveground burial ground, which is falling into disrepair. Burial boxes have fallen from the trees, and trees have fallen on other boxes. Mark suggests creating a communal grave to move all the remains and broken carvings to, and the elders agree. They start the next day, with a huge community effort. First, the recent growth and underbrush is removed to allow access to the site. Next, the younger men scale the trees and lower the boxes safely to the ground. A large communal grave is dug, and all the remains and associated artifacts are placed in the grave. When everything is completed Mark holds a brief service, and the elders feel that their ancestors' remains are once again at peace.

As Mark returns from the new gravesite, he stops to visit Peter the carver, who relates the hamatsa myth. It is an old story of a cannibal man. The elders still remember the related dance being performed, when the dancer would bring in a body from the burial ground as part of the dance. This memory causes them to wish the remains safely buried, even though the dance is no longer performed. They remember a time when magic and spirits were more real and were a part of life in the village.

Chapter 15 Analysis

The episode in Chapter 15 of relocating the ancient burial site is probably the first time the elders have come to Mark for advice, marking a transition in their relationship. Mark is clearly more confident and comfortable with being consulted. He is also able to hear the old legends and speculate about their impact on the village life and their symbolism, even though the myth tells of cannibalism, clearly not a part of church lore. His ability to understand and accept differences without being judgmental is growing.



Chapter 16

Chapter 16 Summary

Fall comes again, and with the gentle rain, the dogwoods are blooming for a second time. Much of the village talk centers on Gordon and how he is doing in school. The first report is that he is having trouble adjusting, but then he gets more used to the new school and works well. The elderly in the village still hope he will decide to return to the village to live.

Slowly autumn deepens, with the colors changing and the wild geese heading south on an ancient journey. Only man, it seems, has lost his way in the natural world. Mark is coming to know Jim and the other Indians well in the loneliness of fall and winter, when man stays while the rest of nature migrates or hibernates.

For Mark's second Christmas, Gordon comes home from school, much changed. It is clear that he acts and thinks more like a while man now, making Mark both proud and sad. While Mark and Jim make the Christmas rounds to the other small villages and camps, the village observes the changes in Gordon and displays much unease. Gordon's family asks Mark to urge Gordon to come home, and Mark refuses. He says it must be Gordon's decision. When Gordon announces that he wishes to stay outside, Mark counsils him to keep the best of the village within him, no matter what he does. Keetah agrees to go with Gordon and try to live outside as well.

Chapter 16 Analysis

Fall is shown to be a time of change, in nature and in the village. All living creatures must adapt to change, but some do better than others. Mark is gaining confidence in his ability to guide and give advice. He listens from the heart and head and feels comfortable expressing ideas that are not what the Indians want to hear, such as telling them that Gordon must make his own choice. He also tells Gordon that he can live in both worlds, at least to the extent of drawing wisdom and knowledge from both worlds. In this chapter, Gordon symbolizes the future of the village, where the young leave and do not come back. Mark expresses to Jim that if Keetah returns to the village, it must be by her choice, not because she feels she has failed in the outside world. To return feeling a failure would not work for Jim or Keetah. Jim and possibly Keetah symbolize a contrasting future for the village, where the young try the outside but then choose to return to their culture.



Chapter 17

Chapter 17 Summary

Shortly after the Christmas holiday, Caleb arrives in Kingcome for a visit. Mark welcomes him to stay as long as he wants, and Caleb in turn relates myths about the beginnings of the tribal communities. Many of the myths center on the cedar tree and Cedar Man. The coastal tribes used all the parts of the cedar tree to supply clothing, housing, transportation (canoes) and masks for dancing. Caleb also tells of his visit with a friend to an ancient Haida village, long deserted. They found many old totems and felt very much like intruders that were being watched. Caleb is afraid that this fate also awaits Kingcome, and sooner than the village expects.

Mark in return equates Caleb to the Cedar Man, a friend of the tribe that will support them and help the village to adapt in his lifetime. Caleb replies that Mark also fits that description.

Chapter 17 Analysis

For the first time, Caleb treats Mark as an equal in supporting the tribes. This is significant, because Caleb is viewed by all the residents in the area as a legend. Caleb has lived and worked in the area much longer than Mark has. He started as a mentor to Mark as he arrived in Kingcome, but the relationship has grown. It is an illustration of how far Mark has come in his time at Kingcome; he is now a valued support of the tribes, not a rank novice needing their help.

This chapter acknowledges that change will come to Kingcome from the white world; change is inevitable. There is also the hope that change can be moderated by friends of the tribe such as Mark and Caleb so that the village and tribal customs might not all disappear.



Chapter 18

Chapter 18 Summary

In early January, the weather turns very cold, and after a couple of days the river by Kingcome freezes over. This makes it impossible to get the boats out and thus very difficult to get food or fuel in. To get through this period, the whole village works together. The emphasis is on cooperation, not competition. Once it warms up enough to melt the ice, Mark and Jim take the larger boat to get food and fuel, which is shared by all in the village. The warming, with cold rain, causes illness, however. Again, the village works together to help everyone and keep them alive.

In February, Mark and Jim are able to travel to the remote villages. The most important aspect of the trips is simple human contact. On the return trip, they find Calamity alone in his shack, dying from an injury. They do what they can and call for help, but the weather prevents anyone else from arriving in time. Calamity asks Mark to scatter his ashes in a particular location in the spring, and Mark agrees. All the neighbors come to say their goodbyes once the weather clears some, and they bring a casket for Calamity's last journey.

Chapter 18 Analysis

When Mark first comes to the area, he meets Calamity and is unsure what to think of the man. Calamity is indeed a unique individual, as are most of the other locals. By the time of Calamity's death, Mark has come to understand and accept him. Calamity also trusts Mark, conveying his last request to Mark. The other loggers also show by their actions and acceptance that they see the growth of depth and understanding in Mark over the past year. Mark is now one of them, able to see and understand the subtle humor of leaving Calamity with his precious long underwear when one of the local ladies wants to send him to his maker "suitably attired."



Chapter 19

Chapter 19 Summary

Keetah returns to the village in March, by her choice as Marta expected, not in defeat. She comes back a woman, not a child. She does not come immediately to speak to Mark, and he questions again his knowledge of the tribe and realizes they are not sure he will accept Keetah back.

After two weeks, Keetah does come and talk to Mark. She expresses her feelings on losing Gordon to the white world and her need to return to the village so that she can feel alive again. For her, the village is both very freeing and a prison. The village has not changed, but she has. While she did not feel at home in the white world, she appreciated certain aspects of it, such as the sharing that occurs in a marriage. Mark listens and tells her she must continue to grow and learn so that she can help preserve the village culture and eventually take Marta's place as a leader of the women.

Keetah also tells Mark that she is pregnant with Gordon's child. She does not want to hold Gordon, but she does want to keep a piece of him for the future. When Mark asks Jim about that, Jim indicates that a child is always welcome and that when he marries Keetah, the child will be his.

Chapter 19 Analysis

Although Mark has grown a great deal and learned much about the villagers, he still feels at times like he will never really know them, and this is one of those times. They have an innate ability to accept people without judging their actions. Mark realizes that while he might not advise someone to get pregnant outside of marriage, he cannot condemn Keetah without destroying her. He chooses to acknowledge it as different from what he is used to, but understandable. He is still learning and realizing that he can support people and accept them even if their actions are not what he would normally recommend.



Chapter 20

Chapter 20 Summary

In March, winter begins to lift and spring arrives. T.P. Wallace announces that he will hold a potlatch for Jim, passing the family rights and ceremonies to him, as Jim will stay in the village and carry on the traditions. These family rights and ceremonies would have gone to Gordon had he chosen to stay in the village. The villagers gather in groups, and all of them work to plan and carry out the potlatch, which will involve over 300 people. During this time, Marta observes Mark and realizes that he is not just thin from the winter. His death is approaching. She writes to the bishop, telling him he should come to the potlatch, fulfilling her promise to watch over Mark and notify the bishop when it was time.

The potlatch lasts two full days, with Mark and the bishop occupying places of honor. The bishop stays an extra day, taking the time to talk to Marta, Peter and finally Mark. He tells Mark that his time in the village is almost done and that he will begin to seek a replacement. Mark realizes something is worrying the bishop, but he does not have any idea what it is.

Chapter 20 Analysis

Chapter 20 begins to close the circle of Mark's time in Kingcome. The bishop tells Mark that to him (the bishop) the importance of the village is to emphasize the fundamentals and teach enough of the meaning of life to prepare someone to die. It is clear that the bishop feels Mark has learned enough, with the support and assistance of Marta and Peter along the way. Mark, at least consciously, does not realize yet that he is dying. It is also strange that he does not ask why the bishop wants him to move on.



Chapter 21

Chapter 21 Summary

Once the bishop departs, Mark goes to fulfill his promise to Calamity Bill to spread his ashes. He wonders on the way how he can possibly adapt to his old world and what he has actually accomplished in Kingcome. He also wonders what he has learned. On his way, he detours to assist a logger and his family as they move their float camp (home, garden and office all on a floating, moveable platform) to a new location. He hooks his boat to the platform, providing more power for the tow. During the six hours, he gets a tour of the floating camp and meets the family. Then, he proceeds on to the cove where Calamity wanted his ashes spread.

Mark has a lot of time to think on this trip, not being consumed by planning for the future or present, and to observe himself. He comes to realize that he is ill and that the bishop sent him to Kingcome knowing that. When he returns to the vicarage, he hears an owl call his name, a sign of impending death according to Indian myth. When he asks Marta about it, she simply agrees with him.

Chapter 21 Analysis

Mark did not know he was ill, and in this chapter, this comes home to the reader. He has focused so much on helping others that he has not paid attention to himself. The time he spends traveling alone gives him time to listen to himself and to look inward. He recognizes the truth, that he is not just tired from the long winter. When he returns home and asks Marta about the owl's call, she also answers directly, not dodging the truth as many in the white world would.



Chapter 22

Chapter 22 Summary

Mark faces both his coming death and his departure from the village. He seems sadder about leaving Kingcome and is determined not to burden the Indians with his knowledge. Keetah comes to him as he stands near the old burial ground and speaks for the village. They already know he is ill and ask him to stay with them until the end. They have written the bishop also to request this. Mark is very relieved and touched by the kindness of the village.

Late that day, Mark and Jim are summoned to help search for a young logger who has gotten drunk and stolen a boat. During the trip, Mark gives Jim some advice on how to deal with Keetah when Mark is gone. He tells Jim to treat her as a partner, to take her outside sometimes to learn more of the white world and to always say please and thank you. When Jim asks why, Mark replies it is because he cares for them both. Shortly after this, a landslide occurs that swamps the boat and kills Mark.

Chapter 22 Analysis

There is a great deal of irony in this chapter. Mark is asked to stay in Kingcome, his home, on the same day he dies. Right up until his death, he is also caring for others, not himself, giving Jim advice on how to make Keetah happy. It seems ironic also that the inlet and nature he has come to love is the instrument of his death. The reader's anticipation of Mark's death, set up at the beginning of the novel, is fulfilled in an unexpected way, showing the uncertainty of life. It is also clear that Mark fears leaving Kingcome more than he fears death, so it is perhaps an end he would have chosen.



Chapter 23

Chapter 23 Summary

From the village, the Indians hear the noise of the landslide, and the men hurry to check the site and help if possible. The women and children wait in the village and wonder what has happened and who has been hurt. Keetah waits too and prays that both men will be unharmed. When she sees a boat returning with one person wrapped in blankets to keep warm, she cannot tell who it is. She goes to the vicarage and finds Jim crying, although he denies it. They talk of missing Mark and how they will face the future. Jim talks of building a home and how he would treat Keetah. He proposes marriage, and she accepts.

All the residents of Kingcome work to prepare for Mark's burial and all the guests that will come. Each group has certain tasks, including clearing the path to the graveyard, preparing food and making ceremonial wreaths. Mark is laid to rest by the people he had come to love in the village he called home.

Chapter 23 Analysis

The story closes with Jim and Keetah making plans to share their future, taking Mark's advice on how to preserve their heritage and face the outside world. They are the future of Kingcome, and Mark has had a significant impact on them. The entire village has come to cherish and respect Mark. He has made friends, taught and learned much and made a positive impact. Although he has died young, he has fulfilled his hopes in coming to Kingcome.



Characters

Mark Brian

Mark Brian grew up in Canada. His hometown town is never clearly identified, but his sister (and only close living relative) lives in Victoria, B.C. Mark attended college before entering the seminary and is sent to the Village of Kingcome as his first assignment out of the seminary. Mark has some type of disease that is fatal, and he is expected to live only two to three years after graduating from the seminary. He does not know that until almost the end of the story. The bishop sends Mark to Kingcome with the hope that Mark can learn what he needs to know, in the amount of time that he has left. It is clear that the bishop cares a great deal for Mark and is sending him on a difficult assignment only because he believes it will benefit Mark and help him in his own challenges. Kingcome is a very different environment than anything Mark has dealt with before, both the physical environment and the human one. While he comes to Kingcome with some doubts, they are self-doubts. He is very open to and interested in Kingcome and its people; he only doubts his ability to get to know them and help them. Jim is Mark's guide into this new world, and they slowly grow to be friends. The book covers Mark's journey to overcome his doubts and documents his personal growth.

Jim Wallace

Jim Wallace is a young Indian man from the Village of Kingcome. He has been working outside the village in a mill town but is eager to return home. He agrees to teach Mark how to handle the boat and navigate the coastal waters, and in general Jim becomes Mark's assistant and teacher concerning many of the practical daily matters of living in a remote and isolated area. Jim clearly treasures Kingcome, the people, culture and natural surroundings. He is in love with Keetah, who at the beginning of the story is engaged to Gordon. Jim grew up in Kingcome and has all the manual skills needed to survive and prosper in the remote area, such as fishing, boating and hunting abilities. He also has a good mind and willingness to learn and adapt to new ideas, a flexibility needed to help the village and its culture survive as the white world surrounds and invades it. Jim also grows and learns from Mark over the course of his time in Kingcome, particularly in how to better deal with Keetah and adopt selected customs from the white world that will be useful.

The Bishop

Readers never know a name for this character other than "the bishop," but he facilitates much of what happens to Mark. He is portrayed as a fatherly figure, sending Mark to the place he would want to go in similar circumstances. He provides advice and guidance to Mark in letters as Mark faces challenges and progresses through learning about Kingcome. The bishop served in Kingcome as the vicar and so knows many of the



residents as well as the challenges caused simply by the remoteness of the locale. He anchors the story.

Caleb

Caleb is a retired churchman who comes partially out of retirement to assist Mark in getting used to his new parish, both the people and the inanimate objects such as the boat that Mark must depend on for transportation to do anything. Caleb spent many years as a churchman working with the Indians and is a legend in the area, so Mark begins by believing everything Caleb tells him. Mark later comes to view him as a fallible human, albeit a very knowledgeable and respected man.

Keetah

Keetah is a young single woman of Kingcome, who Jim intends to marry. She begins the story as a girl and ends as a young woman poised to become a leader in the village. She forms a bridge between the past and the future of the village, appreciating the culture and the history but being willing to move into the future, too. Although she is engaged to Gordon and supports his goals, she is too bound to the village to remain on the outside with him. She and Jim are presented as the hope for Kingcome to survive.

Marta Stephens

Marta embodies the rich history of the village. She is the daughter, wife and mother of a tribal chief. She was present when the first vicar came to the tribe, assisted the bishop in his time there and treats Mark like a son or grandson, making sure he has warm outerwear and good food whenever he returns from a trip. She is the heart and soul of the village.

Peter

Peter is the village carver and lives on the edge of the village closest to the burial grounds. He creates the totem poles, an important tribal function. He befriends Mark and helps him to learn the customs and traditions of the tribe.

Calamity Bill

Calamity Bill is a representative of the colorful characters that populate the region. He is an independent logger, living and working alone but with many friends in the area. Many of the inhabitants of the area form an extended family, helping each other but allowing for a great deal of independence as well. Mark learns of him on his first trip to Kingcome and becomes his friend. It is to Mark that Calamity gives his last request, the spreading of his ashes.



Gordon

Gordon represents all the young of the village that no longer wish to remain there and are moving out into the white world. He is focused on learning and change, realizing that change will also cause some losses. While he asks Keetah to come with him to the white world, he is not willing to return to the village when she decides to.

Mrs. Hudson

Mrs. Hudson is Keetah's grandmother and represents many of the elders in the village. They are comfortable with the old ways, used to being respected and to teaching the young the culture. They do not know how to adapt to changes and tend to view change almost like death.

T.P. Wallace

T.P. is Jim's granduncle and Gordon's grandfather. He also is an elder, but he is choosing Jim to pass the family fishing business and support to. He does not like change, but he sees in Jim some hope to meld the old and the new.



Objects/Places

Kingcome

Kingcome is the village where Mark comes to be vicar. It is the oldest and largest of the native villages in the area, so ancient that the local Kwakiutl myth says it was founded right after the great flood. This area in northwestern Canada is rich in natural resources and beauty, but it is beginning to be troubled by the incursions of the white world on its culture. In particular, there is a slow loss of young people to the white world and an over-riding fear of the elders that their village will vanish as have others.

The Boat

The boat plays a central part in the story, as travel outside the village is very limited without water transport. Much of the time Mark and Jim spend together is on the boat, traveling to remote parishioners, and it is on the boat that Mark gains much of his knowledge about the people of the area. His experience in Kingcome begins and then ends on the boat.

The Vicarage

Mark lives in the vicarage, first the old ramshackle building that he repairs and then the new one that the village builds for him. It also serves as clinic when the doctor comes to visit, a counseling center and sometimes a community-gathering place

The Church

The church serves the community as well, as a religious gathering place and a social gathering place. It is a place to meet and converse, look for advice and share inner thoughts.

Ancient Burial Ground

The ancient burial ground is the area where the tribe's aboveground burials took place for many generations. Through time and the elements, it is falling into disrepair, and Mark helps the tribe remove the remains to a new grave where they feel their dead will be safe. It symbolizes much of the old mythology of the tribe, but it is also another way Mark learns of the tribe and begins to truly be accepted.



Dance Masks

The dance ceremonies of the tribe utilize elaborate carved wooden masks. The dancers wear the masks to more fully take on the character of whatever creature is represented in a dance. The loss of one of these masks to a white buyer is also central to one of the ideas in the book, the loss of native culture to white influences.

Totem Pole, Cedar Man

The totem poles found throughout the villages in this area symbolize the creatures, myths or gods important to the tribes. They, along with the masks, are an important art form but also a spiritual expression. The totem pole in Kingcome is anchored by Cedar Man, the symbol of the cedar tree that supplies shelter, clothing and food to the tribe.

Whoop-Szo

Whoop-Szo is the large mountain that towers over the inlet by Kingcome. It figures in their legends of the founding of the village and in some ways symbolizes the power of nature to affect life in the village. It seldom actually impacts the people, but the knowledge of its presence is always in the background of life.

The Float

The float structure is the anchorage constructed at the mouth of the Kingcome inlet where larger boats must tie up. The river is shallow, with many rocks and logs, and only smaller craft can navigate to Kingcome. The float is the focus of all departures and arrivals in the book.

Alert Bay

Although the reader never actually goes to Alert Bay in the story, it is frequently mentioned. The government school for the Indians is there, the nearest store, anchorage for the hospital ship and the liquor store that impacts the tribe.

Setting

The novel is set against the mountains and waters of British Columbia, a western province of Canada, north of Washington State. It follows Mark Bryan, a young priest, from Vancouver to his mission at the outpost of Kingcome Village on the coast. There, the small Kwakiutl tribe lives off the sea and its bounty. Since the book is based upon Craven's experiences, one can assume that it takes place during the 1960s—the time of her visit to Kingcome Village—when the tribe was being dispersed because its young people were going to the city for schooling.



Social Sensitivity

Craven presents the plight of the Native American with great sensitivity. Her narrative reflects a deep insight into, and an abiding respect for, the Kwakiutl. She argues that all North American white people must share in the guilt for white society's mistreatment of Native Americans, but she urges that this guilt be used constructively to understand and help salvage what remains of Native American culture.

I Heard the Owl Call My Name emphasizes how important it is for people to understand and accept the ways of different cultures, different religions, and even different species found in nature. It shows that seemingly irreconcilable differences can also be resolved by finding a creative compromise, or "bridge building."



Literary Qualities

I Heard the Owl Call My Name is rich both in its description of the starkly beautiful features of British Columbia and in its use of Native American symbolism and lore. Rather than simply showing off her research or making the novel "colorful," Craven's use of Kwakiutl legends constantly echoes the novel's themes and atmosphere.

The salmon, so vital to Kwakiutl life, symbolizes the recurring cycle of life. In returning to its birthplace to die, the fish represents struggle as well as the recognition that all beings follow a course determined by what they are and what they must be. Like the children of the village, the salmon follows its need to leave but senses that it will return someday.

Other creatures also act as symbols in the narrative. According to legend, the owl calls the name of those about to die, representing the inevitability of death. A subtle but important symbol is the eagle.

One of the first things Mark notices in the church is the carved eagle figure.

The endurance, majesty, and pride of the famed American bird suggest the qualities of the Kwakiutl themselves: remote but aware of the greater world and its dangers.

Craven symbolically portrays the theme of rebirth throughout the book, both in her depiction of nature's cycle and in more subtle ways. For instance, when Marta, Mark's housekeeper, gives him a woolen hat, she studies him trying it on and tells him he looks "just like an egg." Certainly, he is about to be reborn into awareness.

The novel's structure reinforces its symbols and themes. Its twenty-three chapters suggest, perhaps, the cycle of the day, with the twenty-fourth unwritten chapter being the village's continuing struggle to survive. The novel's events run the course of a full year, showing the village's seasonal cycle of work and play much like that of "the swimmer." From chapter to chapter, the year itself seems to go faster and faster, possibly reflecting Mark's attempt to find meaning for his life in the time allotted to him. Then, time seems to stop, reinforcing Craven's idea that time is relative in human life and that the most important things are timeless.

Additionally, the book is divided into four parts. While these divisions do not correspond to the seasons of the year, they do reflect stages in Mark's development. The title of part 1, "Yes, my lord— No, my lord," reflects Mark's obedience as well as his uncertainty about his new assignment. In part 2, "The Depth of Sadness," Mark learns about the threat to the village posed by the young people abandoning their parents' way of life.

Part 3, "Che-kwe-la" (meaning "fastmoving water"), is Mark's high point, a time of joy when he gains acceptance, love, and the skills and wisdom that make him part of the village. The final part, "Come Wolf, Come Swimmer," reverberates with the resignation Mark has learned as he comes to terms with his own destiny. The wolf represents ravenous death, but the swimmer represents a rebirth that denies the finality of death.



Craven depicts serious themes, but she also conveys the gentle humor of the Kwakiutl. Laughter is, after all, a part of life, and although Mark is the butt of some joking, it is a good-natured and respectful laughter that he hears, laughter that implies that sadness and happiness coexist in life.



Themes

Death

In the native culture of Kingcome it is believed that if a person hears the owl call his name, he or she is going to die soon. *I Heard the Owl Call My Name* follows Mark Brian during his only assignment as a vicar. Although he does not realize it, the reader knows from the beginning that Mark has only a short time to live. The bishop deliberately sends Mark to Kingcome, since he believes Mark will learn enough there to be ready to die. Death is viewed very differently in the native culture than in white culture. As Mark learns, the Indians believe that death is just another part of life, to be accepted when the time comes rather than dreaded. This idea is reinforced in many ways, but particularly in describing the salmon migration where the swimmer (salmon) comes home to spawn and die. Keetah and Jim show Mark the female salmon laying her eggs after the long migration home. Keetah expresses sadness at the thought that the salmon will soon die, but both Marta and Jim point out that this is part of the natural cycle of life.

Throughout the book, Mark is compared to the swimmer, although he does not recognize the significance of this until the end. It is clear that Mark does not realize he is ill until almost the end of the book. Readers also find out that Marta and perhaps Peter have known since Mark's arrival that he is ill, and they have been assisting the bishop in teaching Mark about life. Part of their wisdom is seen in honestly facing what is occurring rather than fretting about what might have been or evading the truth. This openness and honesty in facing life and death is a large part of what the bishop wants Mark to learn in Kingcome.

On another level, the theme of death carries over to the native culture, as discussed next. The native culture is going through a tumultuous time of contact with white culture, and the elders fear that their village and culture are dying.

Loss of Native Culture

At the time this book was written it was widely believed that native cultures were dying out and that nothing could be done to change the trend. The American Indian Movement had not gained momentum in working to reverse the trend, and many people believed that the Indians would be better off becoming part of the white culture. This book reveals the many things that would be lost should that occur. There is a distinct contrast drawn between the white culture where money and self-preservation rules and the native culture where community takes precedence and people try to help each other. When a family has something to celebrate they hold a potlatch and give presents away, rather than expecting to receive gifts.

The novel highlights the rich and complex nature of the native culture at risk of being lost. The coastal tribes have a long history of carving totem poles to record important



gods and other aspects of their lives, such as the Cedar Man that forms the base of the totem in Kingcome. The large dance masks also reflect this carving skill, allowing the dancers to actually take on the characters in the stories such as the hamatsa. The dances themselves reflect many generations of oral tradition where the legends and stories are illustrated and passed on to the young. This method of teaching tribal tradition is common in many native cultures around the world where there is no written language.

The bishop, Caleb and Mark also all comment on and treasure the simplicity of existence in Kingcome. Life can be a struggle for survival, but priorities and values are clear. There is a directness and honesty not common in the white culture. Knowing what to do is much easier than in the white world, even if doing it is not easy. People are valued for what they contribute to the community, not how rich they are or how big a house they have. People are also given more freedom to be individuals and follow their own paths, as when Keetah is willing to let Gordon pursue his dreams in the white world without judging him.

Change

The constancy of change is discussed or referenced throughout the book. Depending on the person, change is viewed as good, bad or simply inevitable. Change is inevitably linked to the two other major themes of the book, death and the loss of native culture. Both of these are significant changes faced by the characters. Contrasting views of change are illustrated by various actions and stories.

The elders fear cultural change, expecting that it will cause the loss of the village young to the white world. If enough young are lost, the village ceases to exist. They value tradition and have shaped their lives around it. The seasons do change but in a constant pattern each year. The village activities reflect that mix, flowing from fishing to clamming to berry picking in a fixed pattern that has given them food and shelter for centuries. This pattern is very similar to those seen in small rural American towns as well.

The visiting archeologist also dislikes change, viewing it almost personally as an evil thing. Her ideas also reflect a fear of losing the native culture, although more from a historic perspective than personal loss. She admonishes Mark about insulating the church, even though the original building was literally freezing cold in the winter. She bemoans the fact that the church ever came to the village, ignoring all the positive assistance, such as the hospital ship. At some level, she believes that if the church had not come, the village would not have been exposed to the white world and thus would not be at risk.

The young seek change as a way to escape and survive. Although the traditional ways offer plentiful food and a comfortable life, they also require a great deal of hard physical labor and working with the seasonal calendar. There is not as much freedom of choice

in life. For at least some of the younger people, such as Gordon, this trade off is no longer acceptable. For others like Jim and Keetah, they cannot imagine another way.

Mark, in discussions with Caleb and to some extent Jim and Keetah, comes to view change as inevitable but also as something that can be managed to limit the negative impacts and emphasize the positive if enough people will help. He believes Caleb is important to the village because he can help shape the change. Caleb believes the same of Mark. Together, they work with several of the Indians to gain acceptance for this viewpoint and assistance in implementing it.



Themes/Characters

Above all else, *I Heard the Owl Call My Name* is concerned with change, time, and the values human beings assign to them. The novel contrasts two cultures: the complex, extroverted white society that meets its needs by manipulating its surroundings, and the secretive, tradition-bound Native American society that lives in harmony with nature and accepts things as they are.

Mark Bryan's bishop sends him to the Kwakiutl village, knowing that the young priest is dying of an unspecified disease. "Re-educated" by his experience among the Kwakiutl, Mark learns the relative value of time; the peace, happiness, and sense of accomplishment gained from suffering and struggling with others; and, although it is easily overlooked, the unity that exists between his Christian faith and the values of a "primitive" culture. As he strives to find acceptance among the tribe, Mark learns that gestures reflecting a sense of community—which he once thought of as meaningless rituals—are of essential importance in the village. He also learns that he must share in the white man's guilt regarding the mistreatment of Native Americans.

Mark's education is very much the heart and soul of the novel. Receptive to the experience, he bears his self-doubt and soon begins to learn. He learns to live in tune with nature's cycle, to accept endurance and faith as guideposts to survival, to recognize that humanity and the animal kingdom are one and the same, and to embrace life as the sum of positive and negative experience. Even more essential to Craven's theme is that Mark's initial step toward understanding himself and his world is realizing what he does not know. As his consciousness changes, Mark finds himself accepted by his adopted society, which prepares him to grapple with the most difficult lesson of all—accepting death.

The author's conception of death is neither simple nor sentimental. The novel stresses that many kinds of death exist, some worse than bodily death.

People sometimes suffer spiritual death, and cultural death may threaten whole societies, as demonstrated by the passing of the Kwakiutl way of life. Moreover, Craven shows that although the inevitability of death must be accepted, its finality is an open matter.

At every level of the novel, rebirth follows death. Just as nature is reborn in spring, Mark's spirit becomes a living presence in the village after he leaves.

Craven chooses as her chief symbol of this theme the salmon, called "the swimmer" by the villagers and the most important source of their livelihood. When the salmon hatches, it resists the current but eventually moves away from its birthplace. At the end of its life, it returns to the very same spot, deposits its eggs and dies there, thus renewing the life cycle. This event was so important to the northwestern Native Americans that they attributed immortality to "the swimmer" and, in an important ritual, returned its bones to the water, believing it would be resurrected.



The motif of eternal death and rebirth is, at its foundation, not very different from traditional Christian belief. Indeed, Mark soon sees that hard work, community, and charity (typified by the Kwakiutl "potlatch") are as vital to the village as to the church congregation.

The villagers, too, find it easy to integrate tribal tradition with Christian worship.

Craven challenges an industrial society to discover the reassurance, integrity, and awareness that can be found in a journey from everyday reality.

Rather than trying to master the physical world and bend it to fit their needs, people should, the author implies, adapt to and learn from nature. Although the novel focuses on Mark, Craven populates it with the patient Kwakiutl: self-sacrificing old Marta; Mark's companion, Jim; Keetah and Gordon, the young people torn between two worlds; Old Peter, the carver who endures like the mountains; and George P., the tribal elder watching his dominion dissipate.

In portraying characters from white society, Craven distinguishes between those who have the ability to understand a different culture and those who do not. The bishop and the veteran mission priest, Caleb, have attained some of the Kwakiutl wisdom, while the village's teacher, working for extra pay, shows no sense of community and seems to stand for the white man's belittlement and abuse of the Native American.

Mark's relationship with the young people is a significant facet of the novel.

Craven emphasizes that it is important not only that the old culture survive but that it be revitalized. Mark encourages the adolescents to go out into the world but not to forget their heritage. The Kwakiutl must build a bridge, he says, not a boat that would simply take them away from their land and their culture. Keetah and her baby provide a good example of this bridge building: she conceives and gives birth to the baby outside the village because its father has opted for the white world, but then Keetah returns with her baby to the village. This chain of events also reinforces Craven's theme of rebirth.

In her autobiography, Craven notes that by the time the film version of *I Heard the Owl Call My Name* was completed, the village upon which the book was based had been almost entirely deserted. Yet, not long after, people began to return and restore the community, continuing in real life the endless cycle of death and rebirth that Craven describes in her novel.



Style

Point of View

I Heard the Owl Call My Name is told by a third person omniscient narrator, from the point of view of many characters. The reader learns how each one views certain happenings in the village and is lead to compare attitudes and reactions. Because of this approach, the reader actually knows more than any individual in the story and at times is lead to anticipate the actions or reactions of a character to a situation. This approach draws the reader into the story, getting them more involved with the lives of the characters.

There are also many instances where a character is not actually speaking out loud, but rather is reflecting on happenings. A train of thought sometimes reveals more inner feelings than another method of storytelling might. In addition, some of the speakers use myths to educate Mark on the native culture. This use of storytelling to educate is common in many Native American tribes and in books about the tribes. It reflects the oral tradition of passing on history that existed prior to printing presses, and which still exists in many cultures.

Setting

The story is set in the village of Kingcome, in coastal British Columbia, Canada. It was written in the late 1960s, a time of change in many cultures. The physical setting is very important to the story, as it shapes many of the happenings in the book. The land is rich in wildlife, still wild and untamed, and nature there is very much capable of shaping the characters' destinies. Kingcome has been less affected by the loss of native identity to white culture due to its isolation, but that is changing at the time of the story.

The village itself lacks most of the modern conveniences people were beginning to take for granted, such as electricity and indoor plumbing. As Mark observes on his arrival, keeping clean and fed each day requires quite a bit of effort. The sheer beauty of the area balances that lack of conveniences. There are many small green islands set in clear sparkling water, wildflowers, whales and other large animals to observe and mountains towering above.

The extended community includes many small settlements and individual holdings outside Kingcome. The remote logging camps, fishing villages and even temporary hunting camps all form the cultural and economic whole of the community. A large portion of the economy is still based on barter, not cash. This contributes to the existence of an extended community, as many skills are needed to meet all the community requirements. It also increases the willingness of people to accept unusual individuals, as long as the individual contributes to the community.



Language and Meaning

The language is very easy to read and very descriptive. It varies from character to character, as differences in language are used to distinguish between Mark, who is white and college educated, and many of the Indians of Kingcome, for whom English is a second language.

Mark begins the story speaking in formal Victorian English, with liberal use of the royal "we," as recommended by Caleb. As he gets to know the Indians better and becomes more comfortable in his new surroundings, his speech becomes simpler and more direct. He deliberately discards the Victorian "we" as not being useful in communication. As the Indians get to know Mark and have an opportunity to speak with him on a daily basis, they speak more, but they retain their direct manner of expressing ideas.

Another language element is present in the story. Throughout the book the beauty of the area is described in vivid detail, following perhaps the lead of the nature writers in the 1800s such as Thoreau. There are many passages with detailed descriptions of the islands, trees, water and other inanimate elements of nature. There is also a great deal of attention to the wildlife and the cycles of nature such as migration and spawning. These passages are integrated with the story, making the setting itself part of the story.

Structure

I Heard the Owl Call My Name is divided into four parts with twenty-three chapters. Part One includes the introduction and the first seven chapters. It covers Mark's arrival and first autumn in Kingcome through his first Christmas. By Christmas, Mark has begun to make friends and feel part of the village. Part Two contains Chapter 8 through Chapter 11 and covers the months of January through June. Mark is learning the language and gaining the trust of the people, and in June, he accepts the offer of the men to help build a new vicarage. Part Three contains Chapter 12 through Chapter 17 and follows the building of the vicarage, the decision of Gordon to attend white school and then stay outside, Keetah's decision to try and go with him and Mark's second Christmas in Kingcome. Part Four includes Chapter 18 through Chapter 23. These chapters cover the freezing and thawing of the river, Keetah's return to the village, the potlatch for Jim, the bishop's announcement to Mark that his purpose in the village is done, Mark's realization that he is ill and finally his death.



Quotes

"So short a time to learn so much?" Part 1, Introduction, pg. 9

"Don't be sorry for yourself because you are going to so remote a parish. Be sorry for the Indians. You know nothing and they must teach you." Part 1, Chapter 1, pg. 12

"The myths are the village and the winds and the rains. The river is the village, and the black and white killer whales that herd the fish to the end of the inlet the better to gobble them. The village is the salmon who comes up the river to spawn, the seal who follows the salmon and bites off his head, the bluejay whose name is like the sound he makes - 'Kwiss-kwiss.' The village is the talking bird, the owl, who calls the name of the man who is going to die." Part 1, Chapter 1, pg. 19

"He respected our customs. And what will he say when he knows we are losing our sons, and that our young no longer understand the meaning of the totems?" Part 1, Chapter 3, pg. 31

"Will he know that here I am free?"

"Will he know that my Gordon feels himself trapped here?" Part 1, Chapter 3, pg. 32

"The whole life of the swimmer is one of courage and adventure. All of it builds to the climax and the end. When the swimmer dies he has spent himself completely for the end for which he was made, and this is not sadness. It is triumph." Part 1, Chapter 5, pg. 47

"Mark wrote to the bishop: 'I have learned little of the Indians as yet. I know only what they are not. They are none of the things one has been led to believe. They are not simple, or emotional, they are not primitive.' The Bishop wrote back: 'Wait - you will come to know them.'" Part 1, Chapter 7, pg. 55

"Thus he went, the air fresh from rain and filled with the sweet smell of fir, the sky blue and white with cloud. On the top of Whoop-Szo above the timber line, snow lay waiting for the warm suns of July to send it sliding downward with a rumble that would fill the village. And it seemed to Mark that death belonged here as the mountains belonged, and the little scurrying squirrels that peered at him from the fir boughs." Part 2, Chapter 11, pg. 85

"You suffered with them, and now you are theirs, and nothing will be the same again." Part 2, Chapter 11, pg. 87

"They were all alike, the old, tied by a common bond. 'We are the only ones left who remember the old ways and if we do not speak now, they will be forgotten.'" Part 3, Chapter 12, pg. 91



"We went in the sixty-foot canoe to buy gifts for my uncle's potlatch, and we spent all we had, and gave away all our blankets. That winter we were cold and the children cried."
Part 3, Chapter 12, pg. 92

"Here every bird and fish knew its course. Every tree had its own place upon this earth. Only man had lost his way. Then, when the geese had passed, and the bear and the little hibernating animals had hidden themselves for their long sleep, the white trunks of the alders stood stripped and stark across the river, and man began to emerge, to prove again his capacity for endurance and faithfulness. It was in loneliness the Indians had lived through all the centuries, and it was in loneliness Mark came to know them best."
Part 3, Chapter 16, pg. 120

"How would he live again in the old world he had almost forgotten, where men throw up smoke screens between themselves and the fundamentals whose existence they fear but seldom admit?" Part 4, Chapter 21, pg. 145

"We have written the Bishop and asked that he let you remain here until the end, because this is your village and we are your family. You are the swimmer who came to us from the great sea." Part 4, Chapter 22, pg. 151

"Past the village flowed the river, like time, like life itself, waiting for the swimmer to come again on the way to the climax of his adventurous life, and to the end for which he had been made." Part 4, Chapter 23, pg. 159

Adaptations

In her autobiographical work *Again Calls the Owl*, Craven devotes a great deal of attention to her preparation for writing *I Heard the Owl Call My Name* and describes the real people on whom she based her characters. She also discusses the impact of the novel and the film on the Kwakiutl and on her own life.

The 1973 made-for-television movie version of the novel is a sensitive rendition. Directed by Daryl Duke and starring Tom Courtenay, Dean Jagger, Paul Stanley, Marianne Jones, and George Clutesi, the film features haunting music and breathtaking views of British Columbia. The movie, however, puts much more emphasis on the departure of the young people than on Mark's spiritual education. It also makes a significant and possibly disturbing change in the plot. Where, in the novel, Mark (accompanied by Jim) is accidentally killed in his boat by falling trees and earth, the film concludes with Mark, depressed and alone, setting out in a storm with a clearly suicidal motive. The surprising negative message in this change hardly correlates to the book's theme.



Topics for Discussion

1. In chapter 1, Caleb tells Mark that Mark knows nothing. In what sense is this true?
2. What is the Kwakiutl's attitude toward material possessions? In what sense, if any, does it differ from your own?
3. One value Mark begins to appreciate in the village is service to others. What are some examples of it?
4. The Kwakiutl's definition of "village" includes the weather, myths, animals, and much more. How is this different from modern society's concept?
5. There is no word for "thank you" in Kwakwala, the language of the tribe.

What does this reveal about their culture?

6. What, in specific terms, is wrong with the teacher's attitude toward the villagers? Contrast it with Mark's attitude.

7. After a while, Mark stops using the term "we" when referring to himself.

Why does he stop and what does it signify about him?

8. What is the symbolic meaning of the mask that Keetah's sister gives away?

Why does it upset the adults?

9. What do the villagers think is the worst thing the white man has done to them?

10. Contrast the significance of the individual in Kwakiutl culture to that of the individual in modern society.

11. What is the most important thing Mark has done to gain the villagers' acceptance?

12. The bishop says that the church does its best work "in the gutter." What does he mean?

13. What is foolish about the visiting anthropologist's belief that the village should remain in its "native" state?

14. Mark believes that in the white world young people have no "challenge" in life. Is this so?

15. Mark says that every animal in the world knows "its course"; only man has lost his way. What does he mean?



Essay Topics

Discuss the impacts of the whites on native culture.

Discuss the differences between how the impact of white culture on native cultures is viewed in our current time versus the time the book was written.

Discuss death and how it is viewed differently in various cultures.

Explain the significance of a potlatch in native culture.

Discuss the impact of the Church on Kingcome and native culture.

Compare the differences between white and native cultures in the novel, specifically the attitudes towards life of different types of people and how they are accepted into a community.

Chose one myth that is recounted in the book, and explain its significance.

What is the importance of the salmon and the cedar tree to the native tribes in the area?



Ideas for Reports and Papers

1. Speaking to the village teacher, Mark quotes the famous humanitarian Albert Schweitzer, saying that there are two kinds of innocent people: those who are unaware of life's problems, and those who try to learn, fail, and keep trying to understand the unknown. In an essay, apply this idea to the novel and its themes and characters.

2. Research the northwestern Native American cultures, focusing on their mythology, legends, and religion. Compare and contrast the philosophy of life reflected in these areas with the Greek and Roman mythology that our society knows well. Look for specific differences and similarities.

3. Mark and the village elders disagree as to what path the young people should follow in their lives. Explain the two views and, using the book's events as a guide, explain which view is more sensible and beneficial to society. Also compare the dilemma to that facing young people in society in general.

4. Characters such as the teacher, the anthropologist, the American tourists, and the Canadian government officials and police show society's misguided, even cruel, attitudes and their effects.

Research the history of America's treatment of Native Americans and explain how these characters reflect attitudes that could lead to such treatment.

5. The topic of Mark's first sermon is "It's better to be a small shrimp on the sea of faith than a dead whale on the beach." How does this apply to the book and its themes?



Further Study

America's Fascinating Indian Heritage.

Pleasantville, NY: Reader's Digest, 1978. Background on Native American culture.

Cunningham, Valentine. *New Statesman* (August 2, 1974). A favorable review of / *Heard the Owl Call My Name*.

Gunton, Sharon R., and Gerard J. Senick, eds. *Contemporary Literary Criticism* Vol. 17. Detroit: Gale Research, 1981. Excerpts reviews of the novel.

Spence, Robert F., et al. *The Native Americans*. New York: Holt and Rinehart, 1965. The history of Native Americans.



Copyright Information

Beacham's Encyclopedia of Popular Fiction

Editor

Kirk H. Beetz, Ph.D.

Cover Design

Amanda Mott

Cover Art is "Pierrot," 1947, by William Baziotès Oil on Canvas, 42 1/8 x 36 Donated by the Alisa Mellon Bruce Fund, ©, 1996 Reproduced with Permission from the Board of Trustees, National Gallery of Art, Washington, D.C.

Library of Congress Cataloging-in-Publication Data Beacham's Encyclopedia of Popular Fiction

Includes bibliographical references and index

Summary: A multi-volume compilation of analytical essays on and study activities for the works of authors of popular fiction. Includes biography data, publishing history, and resources for the author of each analyzed work.

ISBN 0-933833-41-5 (Volumes 1-3, Biography Series)

ISBN 0-933833-42-3 (Volumes 1-8, Analyses Series)

ISBN 0-933833-38-5 (Entire set, 11 volumes)

1. Popular literature—Bio-bibliography. 2. Fiction—19th century—Bio-bibliography. 3. Fiction—20th century—Bio-bibliography. I. Beetz, Kirk H., 1952-

Z6514.P7B43 1996[PN56.P55]809.3—dc20 96-20771 CIP

Copyright ©, 1996, by Walton Beacham. All rights to this book are reserved. No part of this work may be used or reproduced in any form or by any means, electronic or mechanical, including photocopy, recording, or in any information or storage and retrieval system, without written permission from the copyright owner, except in the case of brief quotations embodied in critical articles and reviews. For information, write the publisher, Beacham Publishing Corp., P.O. Box 830, Osprey, FL 34229-0830

Printed in the United States of America First Printing, November 1996