

Novel·Ties

I Heard the Owl Call My Name



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A Study Guide

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LEARNING LINKS

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For the Teacher

This reproducible study guide consists of lessons to use in conjunction with the book *I Heard the Owl Call My Name*. Written in chapter-by-chapter format, the guide contains a synopsis, pre-reading activities, vocabulary and comprehension exercises, as well as extension activities to be used as follow-up to the novel.

In a homogeneous classroom, whole class instruction with one title is appropriate. In a heterogeneous classroom, reading groups should be formed: each group works on a different novel at its reading level. Depending upon the length of time devoted to reading in the classroom, each novel, with its guide and accompanying lessons, may be completed in three to six weeks.

Begin using NOVEL-TIES for reading development by distributing the novel and a folder to each child. Distribute duplicated pages of the study guide for students to place in their folders. After examining the cover and glancing through the book, students can participate in several pre-reading activities. Vocabulary questions should be considered prior to reading a chapter; all other work should be done after the chapter has been read. Comprehension questions can be answered orally or in writing. The classroom teacher should determine the amount of work to be assigned, always keeping in mind that readers must be nurtured and that the ultimate goal is encouraging students' love of reading.

The benefits of using NOVEL-TIES are numerous. Students read good literature in the original, rather than in abridged or edited form. The good reading habits, formed by practice in focusing on interpretive comprehension and literary techniques, will be transferred to the books students read independently. Passive readers become active, avid readers.

In spite of the best efforts of missionaries, the Kwakiutl held fast to their traditional rituals. The most important of these was a ceremonial feast called a *potlatch*, derived from the Nootka word *patshatl*, meaning gift. The potlatch, which has endured to this day, originated as the principal method of gaining status in Kwakiutl society. For each important family occasion, the host gives a potlatch, consisting of feasting, speechmaking, and dancing. Lavish gifts are presented to the guests to show true friendship and generosity. In giving a potlatch, the host hopes to elevate his own status by giving his guests more food and gifts than he has received at other potlatches. Reciprocation is expected, and thus gifts became the catalyst for fine craftsmanship among the Kwakiutl. In later years, however, the traditional gifts were supplanted by expensive, modern ones such as washing machines, causing families to become impoverished.

In 1884 the Canadian government passed a law prohibiting the potlatch ceremony. The Kwakiutl resisted the law and actually appear to have put on more and more lavish affairs during the late nineteenth and early twentieth centuries. After the prohibition was dropped in the 1950's, the Kwakiutl potlatch became public once again.

By the early 1960's many of the young among the Kwakiutl moved away from small, remote communities to inhabit one of four large villages: Alert Bay, Fort Rupert, Cape Mudge, and Kingcome Inlet. The Kwakiutl soon had support from the Canadian government to help them govern themselves and improve their own lives.

Today the Kwakiutl are organized into fourteen independent and self-governing bands, several of which have started their own school programs. Besides the customary subjects, these schools provide training in forestry, fishing, and carpentry. Children also learn traditional religious ceremonies from their elders. Potlatches and other traditional rituals have remained central to Kwakiutl life.

MINI-GLOSSARY

kwis-kwis	blue jay
Quee	name of the village (means inside place)
Whoop-Szo	noisy mountain
weesa-bedó	little boy
óolachon	candlefish
gleena	fish fat
che-kwa-á	fast moving water

CANADA – Map of Kwakiutl Region

