

DOCUMENT NAME/INFORMANT: GORDON BYCE  
INFORMANT'S ADDRESS: 51 RAVENCLIFF CRESCENT  
AGINCOURT  
TORONTO, ONTARIO  
INTERVIEW LOCATION: 1911 EGLINTON AVENUE EAST  
SCARBOROUGH, ONTARIO  
TRIBE/NATION: CREE  
LANGUAGE: ENGLISH  
DATE OF INTERVIEW: 08/18/83  
INTERVIEWER: EVELYN SIT  
INTERPRETER:  
TRANSCRIBER: HEATHER BOUCHARD  
SOURCE: TORONTO, PUBLIC LIBRARY  
SPADINA ROAD LIBRARY  
TAPE NUMBER: #IH-OT.016  
DISK: TRANSCRIPT DISC #122  
PAGES: 20  
RESTRICTIONS: THIS RECORDED INTERVIEW IS  
DONATED TO THE TORONTO PUBLIC LIBRARY TO BE USED FOR  
EDUCATIONAL PURPOSES AT THE DISCRETION OF LIBRARY STAFF IN  
ACCORDANCE WITH LIBRARY POLICY, WITHOUT RESTRICTION.

HIGHLIGHTS:

- General account of traditional native values.

Evelyn: The following is an interview with Gordon Byce of Chapleau town. The interview is being conducted in his office at the Community and Social Service Building on 1911 Eglinton Avenue East on August 18, 1983, by Evelyn Sit.

Evelyn: When and where were you born?

Gordon: I was born at a place called Chapleau on the C.P.R. It's in northern Ontario, it's between Sudbury and Thunder Bay -- it's about two hundred miles west of Sudbury; that's up in the bush. Small town of about 2,800 when I was a boy, I guess. It was a C.P.R. divisional point -- the trains stopped there. With the old steam engines, they had to be serviced periodically, and there were large shops, C.P.R. shop in Chapleau, and that was the main reason for its existence.

Evelyn: Do you have an Indian name?

Gordon: No, no. My name is just Gordon Byce. I make jokes about my Indian name -- I say it's "Smoke and No Fire".

(laughs)

Evelyn: How big was your family?

Gordon: There were, in my family, there were eight of us, actually. One girl died very early, so there were seven that were, you know, an active part of that family. There are, now there are five people left. I'm the youngest in the family.

Evelyn: What was your home atmosphere like?

Gordon: Well, in many ways, I think that I wish that other people could have had some of the things that I had in my home atmosphere. Looking back at them now, there were some things about it that weren't all that great. My mother was a very patient, caring, loving person. My father had been a regimental sergeant major in the army and he was the opposite. He believed that his will was the equivalent of the word of God, and if he said something it was to be obeyed without any kind of questioning. And if he wasn't obeyed he believed that punishment was necessary, so he was a bit of a martinet. Well, my mother was a very... she was the very opposite. She could understand and be patient and give all the care that one would expect from a mother.

Evelyn: What did you do on a typical day as a child?

Gordon: Well, I guess I was lucky in that we grew up in a small town and at that point people weren't busy organizing our activities -- we organized a lot of our own stuff. And during the winter we played a lot of hockey, or we played games that were related to hockey. In the summer it was ball. We spent a lot of time... Like, it was northern town, and there was a river, and a lake and we, you know, learned to swim early, we learned to use a canoe, to be at home in the bush. We all, like, I had a... used to go out and starting in the fall we'd always, we depended on things like rabbits for... It was during the Depression and times were hard and we ate a lot of rabbit, let me tell you, and I caught a lot of rabbit with snares. And so you learned how to do that kind of thing. There were some things that we did maybe that were more questionable like taking partridge out of season, stuff like that, but when you're hungry food is food, and you make sure that you're looked after.

My mother used to go down the river below the town where there was a rapids and the falls and she would... Sometimes I went with her, and I can remember going with my father and her once, and she would set a net and catch whitefish. And then clean them and then salt them then bring them home and put them in a barrel, and they were kept in the shed where they were frozen; and fish was a large part of our diet. But as a kid we played a lot. It was a lot of unsupervised play and we organized our own stuff. You know, it's funny how we played games like cowboys and Indians and we all wanted to be cowboys. I guess we were being brainwashed by the Hollywood early in that whole

process. You know, you always wanted to be Tom Nicks, or some other guy that you saw on the silver screen who seemed very powerful and you wanted to model yourself after.

Evelyn: You mean you had T.V.?

Gordon: Oh no, the movies. Movies were very cheap in those days. Not that you got to go that often but you got to go occasionally. Saturday they were always cheaper and you got in for very little. We used to pick berries to make money, blueberries during the summer. And there was a large Roman Catholic population in the town and we would sell fish on the Thursday night -- go from door to door knocking on the doors selling fish. That was more true in the fall than it was any other time of the year. Like Friday was a fish day and so they were always happy to see you with fresh fish. But we spent a lot of time doing things that weren't games, where you were out sort of walking around investigating, being with other people out in the bush. I guess that would have been regarded as training for life, you know. Like, my brothers did a lot of trapping before they started working for the C.P.R., and very

often in the spring of the year they would go for about three or four weeks to trap beaver and they would come back with that and make a lot of money. But that was very seasonal sort of stuff.

Evelyn: What do you feel are the sense of values that you, the native part, that your family bestowed upon you?

Gordon: That's hard to sort out. I guess I would identify most of those with my mother who... Like, you know, growing up in a small town in northern Ontario during the Depression was not a good experience, and it was a worse experience for young people who were native. And it was worse for people who are a bit older than me, like my brother. Many of their fathers were working on the railroad and there was some money and they could go and they'd get a quarter here and a quarter there and they would go and buy wine, and then they would drink. So there was a fair amount of the sort of problems you see still today with alcohol. But from my mother and from her father, my grandfather, that wasn't the value, you know, that wasn't... They didn't see that, they saw that as being bad, as evil, really -- not something that you would do... We, heavens, we couldn't play cards on Sunday. In fact, if we were playing ball on Sunday she would call us in and say, "Well, you shouldn't be doing that. It's the Lord's day," and that sort of thing.

She was a very, I think she had a lot of values about caring for, and looking after people. She was kind of a practical nurse and when people... Going to hospital was not possible for a lot of people in those days. Seeing a doctor was very often a problem because it involved money. I can't say, you know, there was the old doctor, Dr. Shenan, came anyway, and

people would call him. But before, they wait until it was

almost a crisis. Before that they would come and get my mother. And I can remember being wakened at night by people pounding on the door and mother getting up and going. And sometimes she'd be gone -- we'd see her maybe once during the day -- but she'd be gone for a week, ten days when somebody was critically ill and she would go and nurse them, and look after them. Not that she was trained as a nurse, she was kind of a practical nurse. I think it was mostly tender loving care and her own sort of feeling about people that were a part of that.

It was interesting -- I visited an aunt up in Chapleau and she was sort of talking about my mother. When she had her last child and she was having difficulty and my mother was telling her to pray, and she was saying, "Oh, Louisa, don't bother with me with that stuff." Then the baby came and everything was okay and she said my mother, saying to her, "You see, I told you, you should pray and be all right." She was laughing at it. It was typical of my mother. But I think that wasn't necessarily just something that she learned from the Christian church, all she was doing was finding in the church the values of her past, you know, her past as an Indian.

Her father, my grandfather, was a remarkable man in many ways. When I was about twelve years old I think he had arrived at the place that he saw that living in the town was not something that he wanted to do any longer -- that there were too many destructive elements there, that he wanted to get away from that. So he got some land on the reserve and he went down and he built himself a log cabin, a big log cabin -- it was a big one, let me tell you. It took him about three years to get it built. He got some help with that, but a lot of it he did on his own. And then he cleared land and he started growing

potatoes, and cucumbers are the things that I can remember so well, and peas. And he loved sweetpeas -- he grew sweetpeas -- they were his favorite thing, I think. And then of course he fished, fed himself. He pretty well was self-sufficient in that process. It was like he moved away from the town and all it stood for back to the land where he felt that he was at home.

Now, that's interesting, that's a long, long time ago that he did that. You know, it was another, I was twelve years old, that was forty-nine, almost fifty years ago. And what's it -- maybe fifteen years ago people started to do the same sort of thing, you know. So he was an unusual man in many ways. His name was Isaiah, Isaiah Sailors. He was born on a place called Moosonee, Moose Factory, on James Bay. It's an island right at the mouth of -- I don't remember the name of the river, but the river leading into James Bay. He travelled up that river with his family when my mother was about fifteen years old. He went up river to Chapleau. I guess they started early in the spring, once the major run-off was finished and the ice was clear of the rivers. And they started and they took all summer -- all spring and all summer and late into the fall when they arrived in Chapleau. That's a, you know, a major undertaking when my mother was, at fifteen, was one of the older members

of the family, so that the boys were younger than she was. So when you take a family of about ten and travel up river like that, you're doing something that is pretty major, because that trip was filled with portages, and there's a lot of white water and some of it's very dangerous. And they would have to go around that, carry the canoes. They wouldn't be small canoes when you're, you know, you're moving a family. So it was a major undertaking and everybody had to work at that.

Evelyn: Did your mom ever tell of any of her experiences on that?

Gordon: If she did I can't remember them. So much gets overlaid with other things. She was more inclined to talk about the early time when she was married rather than when she was a child. Although she talked very wistfully about Moose Factory, and about seeing the whales, and seeing the geese, and the -- they called them "Wadies"(?) -- the small Brant geese. Seeing them, you know, thousands of them and she would say millions of them, huge flocks of them. And seeing the seals -- it was before all that kind of stuff was effected by hunters going out. There's nothing that I can remember at all about that trip except that I know that they travelled about three quarters of the year, I guess, over half the year in order to make it to Chapleau; living off the land when they did, when they made that trip.

Evelyn: Did you ever meet with your grandfather and go on any excursions, or have him tell you things?

Gordon: No, I, you know, I remember being with him out on the farm and... In many ways he was a very private kind of man -- he didn't talk a lot about himself, etc. So there were things that I might have learned but I didn't learn. Also I didn't really, I guess I... Looking back now I can appreciate that he was an unusual man. Then, he was just my grandfather, and I -- like a lot of kids -- didn't take the time to talk to people, and didn't sit at their feet and learn the things that there were to learn. You thought you were smarter than other people, et cetera. It was also the thing that growing up in Chapleau you were made to feel that the Indian part of you wasn't all that great. We lived in the part of town called

Lower Town. We sat at the back of the church, and oh, you name it, you know. I guess I was the first Indian person to, along with a guy by the name of John Jeffries, to finish high school. I may be wrong about that but I think that's true. Before that most of the kids were killed off -- and not in the sense of being killed off, but they were so discouraged by the business of trying to cope with the school and discrimination that they had given up by the time that they got to grade ten.

Evelyn: Do you think the Depression also affected this, too?

Gordon: Depression had some effect on it, because you...

Now, of course, you'd be encouraged to stay in school longer. But then you were, you know, they went off to... Like my oldest brother talks about his last grade ten being interrupted by my father going to trapping in the spring and taking him with him. And that he lost that year and he failed it, and therefore he didn't go back to school -- he started looking for work. And about that time jobs were just starting to open up a little bit. And then the War came along, of course, and he went overseas. Ran away from home in order to join up in the army. He disappeared and caught a train -- we were at a divisional point and we had heard that he had caught the train, you know. Other people talked about it, his friends went home and said, "Charlie Byce ran away." And he went up to Thunder Bay and he joined the army in Thunder Bay. He was eighteen I guess. He still wasn't... from our point of view he was still a minor. You know, twenty-one was the age of majority in those days. But my father didn't, felt that that was a choice he made and he wasn't going to interfere with it in any way. Besides, he'd been in the army and that had been a very important part of his life, and he went back in again in the Second World War.

But that was a difficult time for... And I don't think, you know... It's changed a little bit, but I think it's still the same in many ways. The people at the bottom always suffer most in times of financial strain and stress. And that was true in growing up there. You were, you got really pushed out to look for something to do. I was lucky in that, I guess my brother was older and my turn would have been next I suppose. But I did well in school and for some reason there was never any sort of suggestion that I drop out and find work, although I could have worked as a locomotive engineer if I'd wanted to. I had some friends and it was possible for me to do what they call trial runs and become... But by that time I had pretty well committed to going to -- off to school, to university. And I went away to teach school for a year, I taught in the Residential School for a year and that was a real bad experience.

Evelyn: Why do you say that?

Gordon: Because I saw first hand what happened to Indian kids in the school. And in a way I was part of that. I had trouble with the principal -- he tried to interfere with my application at the college. It didn't matter -- I didn't want to go to that college anyways because I found that they weren't very honest in dealing with me. They were making decisions about me without talking to me about them, and that was because I was part Indian. They didn't know whether I would be able to do a full course or whether I had to have a watered down course. And the only question they were asking that is because I was Indian, not of any other reason. So I withdrew from that college and went out west to go to school. So you ran into stupidity in a lot of places.

Evelyn: Within your community, most people I've spoken to,

I've found that there was not the same discrimination as you would have going outside of your community. Do you find that true especially in Chapleau town?

Gordon: No, I found there was more there than I encountered elsewhere. Elsewhere people because, you know, I am, I guess I'm three quarters white... Unless people, I told people that I was Indian, they didn't know it, so I didn't experience discrimination. But in the same way they did it in that town -- there I did... It was very real. Like, we lived right in the town, and went to the local public school and the local high school. I remember going to the party to the grade nine... and a lot of kids didn't dance so they had one of the rooms for games, and they played games like Spin the Bottle and all the rest of it, and never once getting my name called during that whole evening, you know. And just sitting there and saying, "There's no way I'm going to, I don't care, I'm not going to show. I'm not going to go home, run out of here and go home. They'll never know that they are hurting me, or making me feel the way I feel. There's no way I'm going to let them know that. The only reason they have power over me is because I give it to them." I wouldn't, didn't think of it that way but that's what I realize I was thinking, now. Anyway, that's in the past. But it's too bad that obstacles are put in the way of people by stupidity.

Evelyn: You said you didn't notice this as much when you went outside the community.

Gordon: No, I went to university and never experienced it at all there. It was quite different.

Evelyn: Did you find people were surprised?

Gordon: I can't say that. I got to be kind of an exotic creature, you know, in a way, at university. Like, there weren't too many Indian people at that time that were going to university. I'm sixty-one now, so that was back in the early '40s. So I didn't run into discrimination in that sense, no, not at all. Most of what I experienced, I experienced in the little town I grew up in. But I took it with me, I took all that hurt and stuff and waiting for it to happen to me. I guess I was pretty guarded, and pretty... kept to myself. If there was a gathering I would not go and sort of, you know, be glad-handling people, talking. I would tend to find a place that was kind of quiet or somebody that was easy to talk to. I wasn't really outgoing, yet I was very active. It was funny because I did some things well -- I was a good athlete, and I got very involved in the life of the university. I was on the student council, and on the... For a couple of years, for about three years, I was the, what's called the men's athletic board, on the S.R.C. for three years. And I was on a number of other activities that took me on, and I was on because I was what they call the senior stake(?) of the college that I went to, senior student. Oh, it was very different, you know.

Evelyn: Where did you go to?

Gordon: I went to the University of Saskatchewan. And I went there because the theological college I was going to was affiliated with the University of Saskatchewan. And I took my -- I wouldn't advise it for anybody else -- but I did my Arts

in Theology, like I did three, six, seven years work in five years in order to get finished sooner. The principal there was a good guy -- he was a real -- very demanding, hard man, but very fair. And he started me out with a, what he said, was a reasonable load and he increased it every year. And really was responsible for me coming to -- I went out of high school with very ordinary marks and my marks at college were not too good the first year and they got a little better the second year, and they kind of improved until I was doing a reading program called a "Bachelor of Divinity". And I found that my marks were as good as some of the people who graduated before me, who were supposed to have been the brains of the college. And I found that my marks were as good as theirs, and a light went on in my head and said, "Well, if that's the case, maybe you can go into postgraduate work." And that was sort of the initial push towards going off to do postgraduate work.

Evelyn: It's good that maybe you had to develop a certain self-confidence along since your past.

Gordon: Yeah, there were a couple of things that helped me with that; being a good athlete helped, although I might have been better if I would have paid more attention to studies and less to playing hockey, and soccer. And I was a good boxer, too, that was one of the things that -- that's how I got on to be on the men's athletic board, actually. Yeah, it was an interesting part of my life -- I enjoyed it very much. It was like a whole new world for me. Like I went from where I felt that I was not -- there was something wrong with me, I wasn't quite up to scratch -- to where I was, you know, a big wheel, I guess you'd say.

Evelyn: So did you somehow, before entering university, resent your identity?

Gordon: Yes. And I really didn't come to terms with that part of it until, oh, for a long time. I would tell people if they asked me, but I would never volunteer it. It wasn't until I met a man that, well I'd known him very well, called Andrew Ahenakew who was an Anglican priest, who really went to Morley and rediscovered his culture as an Indian person, and became a Medicine Man. It was obvious that something very powerful and different had happened to him -- that he was a really changed person -- he was radically changed, it was like night and day. Before he was stoical, he kept to himself, he said very little, he stood on the edge of any gathering of clergy, etc. But when I met him in Winnipeg he was about seventy-three, seventy-four, somewhere in there, maybe even seventy-five. And he had more strength, and more vitality, and more dynamism than anybody

else who was there. So I couldn't help think, "What's responsible for this?" And then he told us this story and it was like, it was just filled with mythological stuff.

He had a vision in which he was told that he was to be a Medicine Man. And hearing that was like scales fell off your eyes and you began to see the world differently. You began to get some inkling as to how important the Indian part of me was. So maybe you have a different... begin to see my mother and my grandfather in a new light, and begin to feel like a whole person for a change. It was... Like, it started me into a process of reading, and inquiring, and trying to understand the world. So that's been, for me, very helpful -- like it's pushed me towards reading, you know physics, that people don't normally read, because you're trying to understand the world in a very profound kind of way. And find that the sort of things

that Andrew was talking about, and the way the native person looks at the world, is more in line with the way in which the physicists are looking at it and understanding it now. That was a sort of a whole new appreciation of native people and what they have to offer. And that they came to the truth in their own way, very differently, but it's the same truth that they... at least a lot of the scientific community have arrived at today around, what do you mean by the material world. You know, we talk about the world as sacred, as spiritual, et cetera. And you find guys like Sir James Jeems saying that the world isn't, you know, some great machine -- it is more like a great thought. And emphasizing aspects of it which, you know, we would use different language -- we would say that it's spiritual. And that's been a very, there have been some interesting insights in that whole process. It's too bad that there are a lot of other people that can't have the same experience and therefore feel differently about the world, and recognize the wisdom that the native community offers to the rest of the community.

Evelyn: When you say the native view along with the scientists, what exactly are you saying? How does the native view...?

Gordon: Well, for me the...(phone rings). Well, that's a, for me, I guess, what... see, to get at that, you have to sort of talk in metaphors, or tell stories, or get at how the native looks at it and then move from there to the kinds of things that I've already talked about with the scientists. I remember seeing a National Film Board movie called "The Cree of the Mistassini", you say it however you want. And in that, this family had been living and hunting, trapping together during

the winter -- a couple of families. And they kill a moose and they have a feast after they killed the moose, because they'd been eating rabbits and everything, you know, small stuff for a while, but they're going to have a good meal of moose. When they are sitting down to have their feast, the man who is, sort of acts as the head of the two households, gets up and he cuts a piece off the meat they're going to eat. And he puts it in

the stove and he says, that why he's doing that, it's so that the inside and the outside get together. And he's saying something very profound if you stop and think about it -- that the inside and the outside get together. He's talking about that those inside sort of, well, all that they are doing, and then their food and everything else goes up the chimney in smoke and goes out and becomes part of the world out there.

But it's not just that... it's that they... Somehow, he sees it as a link between the material world, and food, and everything else in the spirit world. And it's a way of sort of saying thanks to the Great Spirit for the fact that the moose has given its life so that they can live. And there were other little things in that. They, like, they were -- on the trees there was little bundles of the bones of the rabbits that they had eaten. They just didn't sort of throw them away, they tied them altogether and they hung them up in a tree where they would be kind of safe from marauding, you know, animals, that might sort of tear them apart, et cetera. And it was a kind of a way of acknowledging that even the rabbit had given it's life for them -- that they just -- it gets you out of looking at the world sort of instrumentally, as something that you use and never have responsibility for it, and never have any sense of continuity and oneness with it. It some sort of -- gives you a sense of some sort of wholeness, too, of man and his world.

Like, you know, we're not sort of here just to take advantage and use everything and be indiscriminate about it. It's to have some sense of the sacredness of life. That's the sort of thing that you find coming out of the way native people look at the world. That's what's meant when they talk about the world as our mother, et cetera. That's not just some sort of romanticism -- that's a way of talking about things that are hard to express. And so you use a figure like 'mother' to express it, because the child is dependent, and related to, and is fed by, and nurtured by the mother. So we are related to, and fed by, and nurtured by the earth. It's a very profound image. Well, the scientists are saying that when you go into the process of trying to understand the material world you keep using things like atoms, and quarks, and all the rest of it. That in the final analysis, what you're dealing with are concepts to try to explain the material world, you know -- that when I look at this, the arm of this chair, I can see it in one sort of way, and it's wood. And I can talk about it in another way and I begin to use concepts to help me to understand this piece of wood. And in a way that, those abstract concepts are like, as real as the other way of talking about them.

Evelyn: Yet the approach is different? Not two of the same thing?

Gordon: Yeah. Right. And that in a way it's the concept, it's the way in which we think about and talk about it, that gets to be a dominant part of that. And that's the sort of thing that I hear when I hear a guy like Sir James Jeans saying the world is a great thought, not a great machine. And I find that very close to this sort of thing that I've learned from

native people. So it's interesting that you get these people who have come at the world from very, very, very different orientations and approaches, saying things that sound so much alike.

(END OF SIDE A)

(SIDE B)

Gordon: Well, you know, I think I've, I'm not sure what else I can say.

Evelyn: There is a question I'd like to ask, and that is: you've seen the native culture before, when you were a child and you see it now. What are your thoughts?

Gordon: Well, in some ways I never really saw the native culture, you know. I guess I experienced parts of it in my mother. A lot of it had been, by the church and by the Hudson's Bay, had already been radically altered and changed. I see the people now trying to recover that, and I seen with some of the old people, some of that stuff is being recovered and revived, and that some of the native people are beginning to understand how important their culture was and not being apologetic about it.

You know, when I say that, I know that a lot of people still are overwhelmed by the impact of the white society on them, and overwhelmed by the way they don't fit in with the technological sort of world in which we live. And that it's going to be increasingly difficult because the world is going to get more complex and more difficult. But that, there... you know, that if they can come to grips with who they are and not be oppressed by the things that have oppressed them in the past,

that maybe they themselves can save this country from the kind of stupid mistakes it's making now. You know, megaprojects and all the rest of it, which are... Like, it's a way of thinking and a way of trying to act that doesn't fit the world that we live in. And our politicians and others haven't learned that. They're back in the nineteenth century and we're almost out of the twentieth into the twenty-first century. And we have to learn that, you know, that we're living in a world that's very different, that large, like, concentrations of capital, et cetera, is not the way to solve the problems we're facing. And that we're going to have to learn that there are alternative solutions to things like energy, and food, and the organization of the world, and a whole lot of stuff like that.

And I think that we, as native people, have something to say to the world if it can hear it. And I don't think that we need to -- it's not our way to say it in the strident fashion that other people would say it -- but to say it by being what we are as well as we can be. And maybe hope that some of that will... You know, I think that already that's taking place in things like the great concern for the environment that we've seen over

the last ten years, and that there are some people who are very aware of that and have formed environmental groups that try to protect the environment from the stupidity of big business and big government. I think that's about all I want to say. (Tape is stopped)

...White at the Church House in national office, 600 Jarvis Street, that you should go and interview. He's a West Coast Indian. When you're there ask him if you can hear the tape of Andrew Ahenakew, and maybe you can make a copy of it and then you'll know what I'm talking about. Now that, to me, that's the most powerful story that I have ever heard. It sort of

opened up a whole new way of looking at the world to me. Like, you know, we talk about Medicine Men and everything else, and shamans. Here's a guy who tells you how he came to that. And he does it so beautifully. It just... because he's such a marvelous man. He's... like, what he says and what he is are like that -- it's not that he says one thing and does something else like a lot of people that I know. It was a great loss when he died.

(END OF SIDE B)  
(END OF TAPE)

PROPER NAME INDEX

PROPER NAME	IH NUMBER	DOC NAME	DISC #	PAGE #
AHENAKEW, ANDREW	IH-OT.016	GORDON BYCE	122	14,19,20
CHAPLEAU, ONT.	IH-OT.016	GORDON BYCE	122	2,7,8,11
MOOSONEE, ONT.	IH-OT.016	GORDON BYCE	122	7
SUDBURY, ONT.	IH-OT.016	GORDON BYCE	122	2
THUNDER BAY, ONT.	IH-OT.016	GORDON BYCE	122	2

INDEX

INDEX TERM	IH NUMBER	DOC NAME	DISC #	PAGE #
ALCOHOL				
-abuse of	IH-OT.016	GORDON BYCE	122	5
CEREMONIES				
-food	IH-OT.016	GORDON BYCE	122	16
CHILDREN				
-games	IH-OT.016	GORDON BYCE	122	3,4
CHILDREN				
-raising of	IH-OT.016	GORDON BYCE	122	3
DEPRESSION (1930s)				
	IH-OT.016	GORDON BYCE	122	3,5
DISCRIMINATION				
-against Indians	IH-OT.016	GORDON BYCE	122	8,9,11,12
EDUCATION				

-advanced	IH-OT.016	GORDON BYCE	122	12,13
RELIGION & SPIRITUALITY				
-circle of life	IH-OT.016	GORDON BYCE	122	15-19
TRANSPORTATION				
-boat	IH-OT.016	GORDON BYCE	122	7,8
VALUES				
-hard work	IH-OT.016	GORDON BYCE	122	6,7
VALUES				
-sharing	IH-OT.016	GORDON BYCE	122	5,6
WORLD WAR II				
-enlistment	IH-OT.016	GORDON BYCE	122	9