

Patrick (Paddy) McGuire. (1917-1987)

Paddy was born at Nipigon, the son of Agnes (Agolo) Kadjish (b. 1885) and Patrick Sylvester McGuire¹ (b. 1875). He is part of the Anishinabek-Metis McGuire family who trace their roots to John Natawassang and Marie Pikigokwe on the Ojibway side and to Hugh McGuire and Jane Gougherty on the Irish side. Their descendants lived in the Lake Nipigon, Thunder Bay and surrounding areas of northwest Ontario. On his maternal side, Patrick's grandmother, Kigish, participated in the negotiations of the Robinson Treaty of 1850 by interpreting the proceedings for her father, Naitawasang. His daughter Patricia relates Patrick's account of this in her M.A. thesis, see the attached endnote (2003: 106).



Paddy McGuire, October 18, 1980,
speaking to the Metis and Non-Status Indian Constitutional Review Commission
in Sault Ste. Marie, Ontario.

Patrick gained his traditional knowledge as a result of being raised by his great uncle Michel King and his wife Susan. Patrick's home was at MacDiarmid, Ontario on Lake Nipigon. He attended St. Joseph's Residential School in Fort William from age eight to twelve. He started working for the Hudson's Bay Company at age 14, but soon started working on the fishing boats of Lake Nipigon and occupation he pursued for close to four decades. Patrick and Anne McGuire raised 16 children and one traditionally adopted son.

The McGuire family has long been active in the leadership and development of Métis organizations. Patrick (Paddy) McGuire Jr. and George McGuire (b. 1925) formed the Lake Nipigon Métis Association in 1965. In 1970, they, along with two others founded the Ontario Métis and Non Status Indian Association (OMNSIA). In 1984, it was their feeling that the organization was concentrating too much on non-Metis issues and attempted to have two divisions within the organization. At that time George was president and Patrick was honorary president. When they realized that this was not possible they split with the Association and formed a separate one, the Northwestern

¹ Patrick McGuire Sr. (1875-1846) was the H.B.C. Post Manager at Nipigon House, see data sheet in the Appendix below.

Ontario Metis Federation. Paddy McGuire Jr. was active in the Native Council of Canada and was given awards for his contributions.

Reference:

Patricia D. McGuire, "Worldviews in Transition: The Changing Nature of the Lake Nipigon Anishinabek Metis." Thunder Bay, Lakehead University, M.A. Thesis, 2003.

Endnotes:

From Patricia D. McGuire, "Worldviews in Transition: The Changing Nature of the Lake Nipigon Anishinabek Metis." Thunder Bay, Lakehead University, M.A. Thesis, 2003: pp. 105-107.

According to the oral record of the people living around Lake Nipigon and Lake Superior, the Anishinabek Metis were included in the negotiations of the treaty of 1850. Witnesses to the signing came back to their communities, stating that the half-breed populations had been included in the treaty and that they would be treated in the same way as the Indians were.

My grandmother said all the Metis, also called Half-breeds, were made Indians that day and two White men who were there with their Indian women were also made treaty Indians with the Indian status.

There are oral records that the Half-breeds were certainly discussed in the negotiations leading up to the signing of the treaty. My father [Patrick McGuire] wrote stories that he was told by his grandmother about the signing and Robinson's treatment of the Metis.

On my mother's side, my grandmother's father, was one of the chiefs who left Gull Bay on Lake Nipigon to attend the signing of the Indian treaty. She said she was taken because she was able to speak French; she was only eight years old at the time. Her father used her to tell him what the French were saying and he in turn used her for when the Indians would get together before the main negotiations started. Although the army had interpreters, the Indians did not trust them. Indians could not speak French, but some children could. On Lake Nipigon, the French got there before the English did. My grandmother said nobody could speak English and very few could speak French. She learned to speak French because her mother was a housekeeper for a French storekeeper.

The Robinson Superior Indian Treaty was signed at Sault Ste. Marie, Ontario in 1850. My grandmother said they travelled across Lake Nipigon to Nipigon and then to Sault Ste. Marie. What she remembered about the trip was by a big boat. I suppose by sailboat. I don't know if steamboats were in service in 1850, but my grandmother said it was a long trip and many Indians made the trip. Indians, in

those days, in big canoes, could travel long distances in one day. Six men padding with the help of a sail could cover a hundred miles in a day, weather permitting. My grandmother said there was a great gathering of Metis. My grandmother was one of the many Metis who became treaty Indians at the signing of the Robinson Superior treaty. In fact, my grandmother figured every Metis who came from the treaty area became a treaty Indian that day. Names that were French sounding, English, Irish, and some other names were now treaty Indian names. My grandmother said before the signing of the treaty, the Indians asked about their half-breeds, they had been living with them and they trapped and hunted with them, what was to happen to them. "Nothing, said the White Chief, "Keep your half-breeds and they can live with you and they can be paid treaty money. All your half-breeds are now Indians." Then the Chief asked, "How about the half-breeds that will come later?" The White answered, "Only if the Chief and your Council adopted them. If I let all half-breeds live on the reserve as Indians, in the future, you may have a problem. No. I will have my men study the Metis and what to do with them later." From this day on, the Metis can hunt and fish for food, but for now only the Indian people can bring them on the reserve and make Indians, they were told.

My grandmother said all the Metis, also called half-breeds, were made Indians that day and two Whitemen who were there with their Indian women were also made treaty Indians with the Indian status. Some Indians, after they got home, wondered what would now happen to them, but, my grandmother said all the Indians that signed the treaty said they were in a no win situation. They figured it was either sign or be taken and forced to live in a stockade. At least, this way, they could live in peace and maybe not be shot if they happened to meet Whitemen while trapping or hunting. At the time, when the treaties were signed, it was dangerous if Indians met Whitemen, especially if Indians had a good catch of furs. My grandmother said it wasn't too bad after the Hudson Bay Company came. The H.B.C. became depended on, by the Indians, for their trade and work.

I am Anishinabek Metis. I have learned about the signing of the Robinson treaties since I was a child. The family history of the signing has passed the stories on to my generation. This is the value of storytelling in our community. It is a way to convey our unique history and to ensure that future generations remember it. It is also a way to transmit our worldview into another generation. I am cognizant of the need to ensure that my responsibility to my community is met by telling these stories, in particular stories pertaining to promises and obligations made. The signing of this treaty was an important and significant event in Canadian history. It set the stage in many ways for Indigenous and Canadian legal and social relationships for a long time.

NAME: McGUIRE, Patrick Sylvester PLACE OF BIRTH: Renfrew, Ontario ENTERED SERVICE: 1 June 1918 DATES: b. 28 March 1875
(RG3/40A/1; RG3/40C/2) d. 1946

| Appointments & Service Outfit Year* | Position | Post | District | HBCA Reference |
|--|-------------------------|---------------|---------------|----------------------|
| <i>*An Outfit year ran from 1 June to 31 May</i> | | | | |
| 1918 - 1931 1930, 20 October | Post Manager retired | Nipigon House | Lake Superior | RG3/40A/1; RG3/40C/2 |

Described in 1925 as "Very well liked by both Indian and white trappers and very reliable" (A.74/38, fo. 94)

Family: family of 8 (1923-1924); family of 9 (1924-1925) (A.74/34, fo. 315; A.74/38, fo. 94)



Filename; M'Guire, Patrick Sylvester (1875-1946) (fl. 1918-1930) March 1986/JHB:ck (Revised June 1987/MGM:wg; Oct./1987/AM:wg) ; April/99/mhd



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