"It has passed into a proverb that a fisher seldom thrives, a shooter never, and that a huntsman dies a jovial beggar. How then is it to be expected that the Indian, who can have no motive to a settled and laborious agricultural life, but the persuasions of the Missionary and Superintendent, will, in favourable situations for success, relinquished his former employment of hunting and fishing, for those which are less profitable to him, and attended with, to him, much greater fatigue. It is necessary the Indian youth should be prevented from becoming hunters or fishers, and this can be done by locating his village where there are no facilities for either."

The Indians, understandably, were not enchanted. Sitting Bull, who led his people north to Canada to escape the United States Cavalry, rejected the concept outright. He told a fur trader, Charles Larpenteur, "I don't want to have anything to do with people who make one carry water on the shoulders and haul manure. . . . The whites may get me at last, but I will have a good time till then. You are fools to make yourselves slaves to a piece of fat bacon, some hardtack and a little sugar and coffee."

In 1850, the Province of Canada (now Quebec and Ontario) began to negotiate treaties with various Indian groups. That year the Robinson Superior and Huron treaties were signed with Ojibwa bands on the north shore of Superior and the north shore of Lake Huron.

Treaties followed with the Chippewa, Swampy Cree and others in southern Manitoba. In each, the Indians promised "not to molest" white settlers and the government promised to set aside a "reserve," provide services and make cash payments. Treaty I (the first after confederation), signed August 3, 1871, gives the substance of such bargains: a reserve of 160 acres of land per family of five, plus an additional twenty-five square miles and a promise that a school would be maintained and liquor traffic controlled in each reserve. Each family received \$3 a year, each chief \$25. Each chief and headman got a suit of clothes every three years. The basic annuity was raised to \$5 in 1875.

As the years went by and new treaties were signed, the annuities tended to grow less (if only because of the decreasing value of the dollar), and land concessions smaller.

In recent years the government has greatly expanded its view of the extent of the aboriginal rights of native people. Two results have been the James Bay agreement, protecting native interests in face of the development of huge hydroelectric facilities in northern Quebec, and the Berger Commission Inquiry on the proposed Mackenzie Valley pipeline.

The Way Things Are

It is said, with a misleading air of precision, that there are now over 283,000 Indians in Canada, some 80,000 more than when the white man first came. It is also said that this growth has been recent, that the Indian population declined until Indians counted in 1881) and that it has grown at an accelerating rate since. In truth, past and present statistics are both incomparable and unreliable. There may be as many as a million Indians 2,274 reserves, and over 100,000 Indians live on now, depending on how one defines an Indian. them; half of them live in Ontario. The largest To understand the confusion, it is necessary first to understand a variety of definitions.

REGISTERED OR STATUS INDIANS: There are 283,000 listed on the Indian Register. Their communities times, parts of the Northwest Territory and most (along with those of the Eskimos or Inuit) are of British Columbia.

the end of the last century (there were 108,547 supervised by the federal government. Some belong to bands which made treaties with the white man, surrendered land and received reserves, bounties and small annuities. These bands have single reserve, the Six Nations near Brantford, has a population of 8,200. Some 35,000 treaty Indians are also registered Indians whose ancestors did not sign treaties in Quebec, the Mari-

