On reviewing the interviews taken from Peigan and Sarcee, I have found that collectively they correspond. Certain information is repeated by different interviewees with little or no variation.

According to Tom Yellowhorn, and John Yellowhorn the interpreter at the signing of treaty seven was not Jerry Potts but James Bird, a halfbreed from the States. I have spoken with other elders who agree with this and say that Jerry Potts was only a guide. Both Mrs. Buffalo, Mrs. Provost, and John Yellowhorn and most of the Sarcee interviewees agreed that the interpreting was very poor. There were a lot of things left out and the people did not know what they were giving up.

I feel the most valuable interviews are those of Mrs. Buffalo, Mrs. Provost and John Yellowhorn. These seem to be the ones least influenced by books and other external factors. John Yellowhorn's in particular is pure oral history. He names his sources in every instance and his wisdom does not come from the books of white men. As a hereditary chief he has been well taught by his elders.

Parts of Tom Yellowhorn's interview is influenced by books and other media but he is quite accurate when it comes to dates.
I do not feel the Sarcee interviews were as good as those from Peigan. I believe that this is because of the language barrier and feel that with the aid of a Sarcee interpreter the interviews would have been a lot better. I felt that the people were shy of me or the tape recorder. Once the taping was over they seemed to relax and gave me more information which was not on tape. It is natural that their attitudes would be different towards the treaty then those of Peigans. They were allies of the Blackfeet but had a different language and hence a different culture. They were smaller than many other tribes on the plains and as shown in the interviews were often harassed by other tribes. Perhaps this is why they saw the signing of the treaty in a different light, as a sort of protection. But they feel the same way about unkept promises that were made in the treaties.

All people interviewed agreed that the Indian people did not know what money meant at the signing of the treaty and that after the disappearance of the buffalo their lifestyle was greatly changed.

In evaluating this type of interview I would like to say that it achieves its purpose. Often the elder will stray onto other topics he or she feels are of great importance but basically they stick to the questions asked. I found that many of the interviewees felt some of the questions to be repetitive and seemed anxious to cover more areas than those contained in the interview. I do feel that asking the same questions to each interviewee establishes some consistence in the answers.

I believe the elders' interviews are of great value and are an essential part of our research. I never realized that these people had such incredible memories and are so willing to share their knowledge with you. In many cases, today's generation does not have, or take the time to listen. An elder passes on, and each time this happens a part of our culture is lost forever. I think the elders hold the answers to many of our questions and must be given the greatest consideration in our research.

JS:bl

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