The farm instructor for the Little Pine and Poundmaker Reserves, Mr. Walter Taylor, has been there for twenty years. His father was the first farm instructor on Sweet Grass. Some of the things he has seen and told me of were these.

It is the Cree custom to hang the antlers and ears of a deer on a bush after killing the animal.

In 1881 when we first came to Sweet Grass there was a big offering pole, manitohan-n, in the bush near the house. There were many hats on its head and around its neck was a mirror necklace made of a mirror ornamented with hair and beadwork. These mirror necklaces were part of every well-dressed Indian's costume. They had a practical use, that of signalling by sun flashes.

I have seen as many as fifty head of horses taken away by visitors to the Sundance. It is really a way of distributing property.
When a horse has carried a man on a long journey, or has served well in any way, it will be rewarded by having a bit of ribbon or some beadwork woven into its tail.

One deeply ingrained habit is that of not going into the bush alone. Very few of the older men will venture any distance alone.

To bury, only shallow graves are dug. The grave is lined with branches and over the body poles are laid and on top of these canvas is placed. When a bad man dies, his grave is covered with stones and every time an Indian comes by he puts another stone on this grave.

As soon as they see a person is dying, they will clap their mouth over the dying man's and suck. They never want to mention the dead and do not like to carry their fathers' names.

If a man is ill, often a poor man will be called in to care for him. He need not be skilled in medicine but need only be a genuinely poor man.

I have seen three cases of where a man's horse was taken for talking to another man's wife. Once the old chief came home and saw tutusis's horse tied in front of his house. He knew that only his wife was home and she must be alone with tutusis who was a good friend of hers. The chief did not look in the house, merely took off the horse's saddle, laid it on the ground, and led the horse around and tied it to the other side of the house. When tutusis came out and saw the saddle lying on the ground and the horse tied in a different place, he knew what had happened. He simply threw the saddle across his back and walked off, carrying it.

The going of the buffalo made a lot of difference to the nature of the country. There used to be a great prairie fire every year after the buffalo left and before the settlers came in. Then there were thousands of wild horses roaming the prairie. They got to be such a nuisance that the government staged a general round-up of them. Before the whites came, the only wooded land south of these Eagle Hills was Cypress Hills. Between here and there it was all bald prairie.

Once we came on a Sundance lodge being built. Muskwa was giving the dance and he was riding all around the camps crying to beat the band. On his back were the sacrificial cloths. A lot of immorality goes on at the Sundance. When the timbers are secured for a lodge a girl rides behind a boy and drags in the logs. While they are out in the bush...

At the funeral of old chief tutusis every Indian on the reserve filed past and kissed the corpse.

I knew of only one case of straight out wife exchange, i.e. for one night. But there must be a lot of it.
It is no use trying to get the Indians to accumulate goods. Once tutusis had many head of cattle. Within a short space of time he slaughtered seven yearlings just so that he wouldn’t be accounted rich.

Once Basel Favel and I were sitting on a fence. Muskwa came along riding a fine horse. Basel said, "That's a fine horse you have there." Muskwa dismounted, took off the saddle, and handed the lines to Basel. "Here, you are the third one who told me so. This is your horse." And Muskwa went off carrying the saddle on his back. Basel said, "Now I'll have to give him a present."

They often visit each other's wives. Venereal diseases are quite common among them. Once a married man who had been fooling around with a young girl came up to me and said, "Mr. Taylor, I've got the clap." "That's a hell of a thing to happen to a married man. Where'd you get it?" said I. He replied, "Oh, from that Marie, five or six guys have been with her." "What does your wife think of it?" "She's awful mad at that girl."

To keep order at big dances, they still have a kind of police system.

I witnessed one ration day. Bacon, flour, rice, sugar, and tea were given out. Twine and wire for making snares were distributed. These last are an important means of getting food. Simple slip-noose loops are hung over the rims and rabbits, gophers and prairie chicken are snared.

During the time I was at this reserve, the Indians were picking and selling raspberries and saskatoons. Both men and women pick and though they get very little, yet it does augment their income. Much [sic] berries are dried and stored away.