George First Rider of the Blood Reserve was born in 1904. He had no formal schooling but became an accomplished horseman and worked for a time on the rodeo circuit. After working as a farmer he ended up in jail as a result of alcoholism and theft. He attributes his reform to his conversion to Christianity. He prides himself on his ability as a storyteller and on his knowledge of Blood culture, particularly the holy societies, many of which he joined as a young man.

HIGHLIGHTS:

- Account of the last long distance horse races at Stand Off, Alberta.
- Story of gambling between a Blood Indian and a Snake Indian.
- The Holy Lodge.
- Story of the girl who married a star and the origin of the Holy Turnip.
- Story of a camp where the children were abandoned.
- Story of a man and woman who eloped.

George: We tell stories about what we heard. Many Bears was sitting outside of his home and I heard him told the story about horse racing. He said there were two races down in the flats; we call that place Stand Off. On the other side of the river were the Blackfoot having their Sundance. He (Many Bears) said there were the Black Seizers on the Blackfoot side
were the Big Flies. The Blackfoot Indians fired a shot at the Bloods and the Bloods fired a shot at the Blackfoots in return. There were two against two - two Blackfoot race horses and two Blood Indian race horses. There was a big crowd on top of a hill in Stand Off. Men were inviting each other and they smoke together and betting at the same time. The Blackfoot race horse was a buckskin and the other Blackfoot race horse was a dusty gray. And the Blood Indian race horses - one was called Little White Sock, owned by Calf Shirt, and one was a horse of the Fish Eaters. I (First Rider) don't know about the black race horse and the white race horse. Those were the two race horses that will run against the two Blackfoot race horses. The people started betting. They bet rifles, lead, gunpowder and even ramrods and their robes. And the horses that they bet are necktied together. There are no writings in the betting because two people will bet against each other and they know what their bettings are. The elderly men sang their war songs and they were counting war coups, saying, "May our opponents be weakened by what I did to the enemy at such a place." The Blackfoot Indians did the same. When the race started the horses were just galloping on account of the long distance. There is a little village called Glenwood, and the race started from the first hill on the east side of Glenwood. On the hill there are some rocks; those rocks are still there. They wheeled their steeds around these rocks and the race started. The names of the owners of the black horse and the white horse were not mentioned. The two horses were used to watch the race; it's just like using a telephone. People were gathered together and walking and old men smoking. Some will put some tobacco in their pipes and after offer a smoke to the old people. The old people would pray so that the Blood Indian horses will win the race. The Blackfoot Indians were also offering smokes to the older men so that their horses will win the race.

When the race started the black horse and the white horse were running behind. The distance of the race must have been about ten miles. The people used their binoculars to watch the race. There were six horses in the race. Two riders stood halfways up the track. The riders rode on and when they got to the starting place they turned around and the race started. The two riders were watching the race and the people were watching the two riders. The white horse stood on the south side of the track and the black horse stood on the west side.

When the two riders saw the Blood Indian horses taking the lead, the rider of the white horse rode back and forth. The two then started back. The white horse ran ahead of the black horse but that does not mean that he is a fast horse but it means that the Blood Indian race horses were on the lead in the race. When the two riders got back to the crowd, one of the men went to the white horse (his name was not mentioned). He said, "I made a successful raid and I took something in a battle so that I may lead this white horse." The man counted four war coups and then he stood with the rider. The white rider said, "The Blood Indian horses are taking the lead." The rider announced that the Blood Indian race horses are in the
lead and argument started right there. The riders were that far off so they did not clearly see which ones were taking the lead. They rode back to the riders. It is not known how far back they rode. It was said that the riders were now sitting still on their mounts and whipping their mounts now and then because of their exhaustion. Both riders rode back and forth and they ran back. One of the Blood Indian race horses was in the lead, the Blackfoot Indian race horse was second the other Blood Indian race horse was in third place and the other Blackfoot Indian race horse was in the fourth place, last. There was tumult from the crowd so the horses were coming in. Elderly men from both sides were singing their songs and some were taking their winnings before the race was finished. As they were coming nearer to the finish line, both of the Blood Indian race horses took the lead, but still there was an argument over the race. Both of the Blood Indian race horses won the race and there was a big argument. Some were almost getting into a fight, but two elderly men had everything settled.

The Blackfoot Indians killed one of the Blood Indian horses that competed in the race. The horse was found in the river, strangled. The Bloods did not associate with the Blackfoot Indians after that on account of the dispute over the race. It was the same old man (Many Bears) that was telling stories. He said, "In front of my home a man had his home who killed his wife and then he shot himself. His name was Sarsi Gumbo." There was a gathering close to his place; that area is called the Spleen. There was another race at that place. Bird Rattle had a horse with a white spot on the hip. It was said that Calf Shirt owned a horse. Right there Buffalo Fast Horse and Many Bears had an argument. I (First Rider) don't rightly know, but it's true there was a race. On that hill there is a rock. That is where the starting line of the race. I (First Rider) was shown where the race took place. The distance must be about three miles. The two judges rode and posted themselves two miles up the track. The Blood Indian race horse was not even whipped. That is where Low Horn walked back up the track and fired a shot. As he (Low Horn) fired a shot the horse that was on the lead went out of wind and the horse with a white spot on the hip ran past him. That was the place where they had a dispute over the race and there was a lot of rough and tumble amongst the people. The last big native race was at Stand Off, across the river at the same grounds where they had the race before. A horse was owned by Bird Rattle from south Peigan. (I, First Rider, saw the tail of that horse. Bird Rattle dances with it, the tail is mixed with white hair.) A story was told to me (First Rider) that that was the last big native race, the last big gamble with horses. There was no more long distance racing after that. That is all.

HOOP AND ARROW GAME BETWEEN THE SNAKE INDIAN & THE BLOOD INDIAN.

Now we are talking about gambling. The games are hard. The people of the past gambled with everything in their lives; they
also gambled with how they look. The Peigan, the Blackfoot and the Bloods are all in one confederacy. A party was on the warpath and they were attacked by the enemy and one of the men fled away alone from his comrades. They didn't know that a party of Snake Indians were also on the warpath. One of the Snake Indians also fled away from the war party. The Blood Indian was completely equipped. His bow and arrows, his knife, his awl, all his sharp equipments were complete and his lariat. He couldn't get himself a horse and he was walking along. He walked along from his comrades, and he walked alone. He saw a rainstorm coming and it was starting to get dark; it gets dark fast in the fall. The rain storm came. He was walking down the coulee through the meadow. He was watching out for a place to crawl in. He saw a cave with growths of grass at the mouth of the cave so he suggested the cave to be out of the rain.

There was a Snake Indian who is already in the cave. He was also completely equipped - his rifle, bow and arrows, knife and his awl and lariat. If he gets a horse he will use his lariat. He was fully equipped. The Snake Indian got to the cave first so he crawled into the cave and sat down. The Blackfoot Indian also found the same cave and he also crawled into the cave. He went into the cave very cautiously. We don't know what the Snake Indian thought who was in there ahead of the Blackfoot Indian. While the Snake Indian was sitting in the cave he was aroused by a movement. It's just like somebody, so he felt around in the dark and finally he felt a man. The Blackfoot Indian grabbed his hand. They both had their hand loose; that means that they are not mad. The Blackfoot Indian took the hand of the Snake Indian and he opened his hand and shook it telling him, "Who are you?" The Snake Indian also took his hand and stretched out his forefinger and shook his hand in a zig zag motion. He knew then he is a Snake Indian. The Snake Indian took his hand and stretched it out and shook his hand saying, "And you, what are you?" The two men were using sign language in the dark by just feeling their hands in making signs to each other. He also took his hand and stretched out his forefinger and he felt his face and pressed his finger against his mouth and he slid his finger across the mouth. The Snake Indian knew right away he is a Blood Indian; he is one of the Blackfoot Indians. The Snake Indian took the Blood Indian's hand and made a motion meaning, "Where did you come from?" The Blood Indian took the Snake Indian's hand and made a motion meaning, "Where I came from - that direction. And now I am going in the other direction." The Snake Indian told the Blood Indian, "We will be friends." Now they haven't seen each other and they made signs to be friends. The Blackfoot Indian told the Snake Indian, "I will smoke with you tomorrow and then we will part." The Snake Indian told the Blood Indian, "Yes." The Snake Indian took the Blood Indian's hand and held it against his forehead and moved the Blood Indian's hand which meant, "I am glad that we met and let us have a game with this hoop." The Blood Indian touched the hoop. The Snake Indian told the Blood Indian, "We will have a game with this hoop tomorrow." The Blood Indian told the Snake Indian, "Yes, we will have a game tomorrow." They did not sleep because they
were scared of each other.

Now when daylight came into the cave they both crawled out side by side. They feared each other for one to crawl out first so they both crawled out at the same time. They took their belongings and they put them down and they made an obstacle with buffalo manure. A narrow patch was scraped on the ground where the hoop will be rolled. So they scraped the ground; the dirt scrapings were piled and neated against the obstacle where the hoop will make a U-turn. They did not have their pointers so they used their own arrows. So they put their bows and arrows together and they bet a lot more. The Snake Indian won the first round. The Blood Indian put down his belongings and the Snake Indian won again. The Blood Indian bet his moccasins and all his clothing. The Snake Indian won again. The Blood Indian was holding his bow and arrows and his knife so at last he laid them down. The Snake bet all the belongings of the Blood Indian on his bow and arrows. The Snake Indian won again so the Blackfoot Indian had nothing, just his body. The Blackfoot Indian told the Snake Indian, "Now I am going to bet a powerful thing. I will bet half of my scalp. But you will have to bet all of my belongings on it and if you beat me again you will take half of my scalp so that you'll make yourself a chief." The Snake Indian said "Yes." So all the belongings of the Blackfoot Indian were put down and they had another game. Before they rolled the hoop the Blackfoot Indian was praying so that he may win back all what he lost and the Snake Indian also prayed. So they played again and the Snake Indian won again. The Blackfoot Indian told the Snake Indian, "Now I will bet the other half of my scalp and if you beat me again you can take all of my scalp and make yourself a chief." The Snake Indian told him, "I will put half of your scalp and all of your property." And the Blackfoot Indian won back all what he lost in the game. The Blackfoot Indian was praying. He said, "I will give the sponsorer of a Holy Lodge the scalp of my friend for a necklace so that I may win." The Snake Indian started betting and when he lost all his properties the Snake Indian said right off, "I will bet all of my scalp." So they just played with the scalp alone and the Snake Indian lost.

The Blackfoot Indian told his friend, "I will just take your hair." The Snake Indian said, "No, you won my scalp and why should you just clip my hair? I will look horrible if you clip my hair." The Snake Indian was stubborn so the Blackfoot Indian gave him four chances but still the Snake Indian refused. Then he (Blackfoot) told him, "Now I am going to take your scalp." Before the Blackfoot Indian took the scalp he took his bow string off and tied it around the head of the Snake Indian. After the Blackfoot Indian had tied the bow string around the Snake Indian's head he told him once more, "May I just take your hair?" The Snake Indian said, "No. You take the scalp too." The Blackfoot Indian walked away and sharpened his knife. After he had sharpened his knife he told the Snake Indian once more, "May I just take your hair?" The Snake Indian told him, "No take the skin too." Now the Blackfoot Indian gave up. When the Blackfoot Indian started to
cut the skin on the forehead he told him once more, "May I just take your hair?" The Snake Indian told him, "No. You take all of my scalp. My scalp will make you a chief." When he cut the skin he told the Snake Indian once again, "I will just take your hair." The Snake Indian told him, "No. If you take my scalp you will become a chief." The Blackfoot Indian told him, "Okay, take courage." And he cut a line around his head, and he got a hold of its hair and peeled it up and when the Blackfoot Indian started to skin the scalp with his knife, the Snake Indian was gripping and pulling the grass.

The Snake Indian cried and when the Blood Indian heard him cry he got mad at him then, because he kept telling him for a while just to take its hair. So he peeled off its scalp completely and the sinew bow string that was tied around the head of the Snake Indian was kept on and blood was just trickling from the head of the Snake Indian. The Blood Indian rubbed the scalp on the ground and shook the blood off. He rubbed it again on the ground and shook it again. He did this four times, and there was not much blood coming out of the scalp. Then he put the scalp away. The Snake Indian told the Blood Indian, "You have killed me. Now, take all my clothing and my weapons so that you be made a chief with them, for I will not survive." So the Blood Indian departed from him then. As he walked away from him, the Snake Indian walking away in the opposite direction making worried sounds.

The Blood Indian went home, and the Snake Indian must have died as he was scalped and nude, his head bleeding. If his head gets cold he will die anyways. The Blood Indian was walking home with the clothes; now he has some clothes to change with. When he got to the camps he approached his home. He told his father and his relatives, "In the morning I will come up on that ridge. I got something from the enemy."

Now a man's wife sponsors Holy Lodges. The Blood Indian went away again and slept out in the open. In the morning when the sun rose, he came up over on the ridge; the people all looked out at him. The Blood Indian lifted his robe and he spun it in the air and then he threw away one item. The people knew then that he had killed an enemy. The people charged back to greet him. Her old man sponsors Holy Lodges, so he gave him the scalp. He told him, "Okay, old man, may you wear this scalp around your neck. Here is his bow and arrows. I took all of his clothes." The man sang a song of praise.

So the victory song was sung. The words in the victory song are, "He killed an enemy. He got a necklace for the sponsor of a Holy Lodge. The scalp, that was given to the sponsor of a holy lodge. An ear ring and some blue beads were attached to the scalp. There are four blue beads on one side and three blue beads on one side. The ear ring was on the scalp of the Snake Indian."

Now little children and the man that participates in a Holy Lodge will wear a Holy Lodge necklace. And the woman that
sponsors a Holy Lodge, if she did not sponsor a Holy Lodge before, she will be given a Holy Lodge necklace.

The seven blue beads are strung into the Holy Lodge necklace. One of those ear rings that are sharp on one end is attached to the Holy lodge necklace. It's the Snake Indian that they sang about. The words in the song are, "That Snake Indian did cried." You will hear the song some day; I (First Rider) will illustrate the song. The women sponsorers of a Holy Lodge use it.

This is about gambling, the ones that had a game. We don't say the people that I fight; we'll say the people that I gamble with. We named our enemies by gamble and gambling originated from wars with other tribes. Now we are telling a story about gambling, and now we are illustrating gambling. We sing the victory song from gambling. A person that kills an enemy will lead us with the victory song. People gambled who stole the most. That is why the warriors burn wood inside the Holy Lodge; they gamble about how they have lived. One side are the younger men and on the other side are the elderly men. Each side will try to apprehend their opponents by counting coups about their war exploits. Some men that are really thieves, their wives will pack a big bundle of firewood on their backs and they'd unload the wood by the fireplace by the centre lodge pole. All the sticks are counted. They are counted this way. A warrior will count coups on every stick. He will pick up a stick and he will say, "This is something that I stole," and, "I killed an enemy." The man will start counting the sticks and finally the woman will have a bundle of wood on her back.

Another woman will take some dry goods. The coup counter will give away the dry goods for counting coups. The person that is going to the Holy Lodge to count coups, his wife will pack the wood on her back. Then he will go to the Holy Lodge and then the societies will dance and suddenly they will say, "He is killed," and everybody will sit silent and will listen.

Now in the Holy Lodge a strip of hide is hanging down from the top of the centre lodge pole; it is a cow hide and a buffalo hide as well. They are cut in narrow strips. The poles for the Holy Lodge are tied with short strips of hide. The tail hangs down from the top of the centre lodge pole; the end of the tail is high above from the ground. The warriors will dare each other on this.

A warrior that stole exceedingly will count coups with one thing that he stole. After he finishes counting a coup he will put the wood in the fireplace. He picks up another wood and counts coups on the stick. He'll say, "I did this and that at such a place." When he finishes counting coups he will put the wood in the fireplace. He picks up another stick and he'll say, "I went to places and I was successful in my raids. I stole something." He could have stolen a horse or anything. And he burns the wood and the flames will keep rising higher and higher because he counted all what he stole. It's just
like making a confession; now he had burned out his wickedness. The warrior will say, "I will try and burn out the tail." A person that is very wicked and lived a terrible life will burn out the tail with the many war coups that he had counted; so every warrior tries hard to burn out the tail.

This is their game, they will try and beat each other with their wickedness. That is why they reenact what they did in a battle. They reenact how they killed an enemy. That is how the scalp of the Snake Indian got into the Natoas bundle.

There is no other reason why the story was told; the story originated from gambling and ridiculing each other. The ones that ridicule each other will call each other down. That is why it is put into the Holy Lodge.

The Holy Lodge is not just one. Various things are combined to have the Holy Lodge erected. The games are included in the Holy Lodge. The elk that eloped with the other elk's wife challenged each other to a game; that is why the Holy Turnip is in the Holy Woman's bundle. That is the one that rubbed its check on a tree. That is why the sponsorer of a Holy Lodge is dressed all in elk hides.

The Holy Turnip originated from a game. The girls that were sleeping outside, one of the girls said, "I wish I could marry that bright shining star." The other girls said, "I will marry that boy," et cetera. The girl that suggested to marry the star also won. She succeeded in marrying the star. She had a baby by the star and she dug the turnip. When she dug the turnip she called for help on every bird. The only ones that took the turnip out were the cranes and she saw the circle encampment.

The hide was cut in narrow strips and the girl was strung down with the long strip of hide. Amongst the children that were playing was an ugly filthy boy with matter in his eyes - saw the object coming down from the heavens. The boy told his girl playmates, "I wonder what that object is that is coming down." His playmates told him, "you are seeing the scabs in your eyelids." The boy would wipe his eyes and yet he sees the object that was coming down.

When the object came down to earth, the children saw it and they all ran home and they told the elders, "There is something coming down from above." When they looked at it, the object was coming down, and when it landed the girl had a child. Her child was a star. She was lowered down to earth with it. The woman was the woman that dug the turnip. That is how the Natoas (Holy Turnip) originated. That is how gambling was introduced.

The children had a contest with their wastes (excrements). A medicine pipe owner's son was the one that had divellas (?) in his waste (excrement). The medicine pipe child had divellas in his waste (excrement) and today medicine pipe owners are wearing olivella necklaces. The children's game is with the medicine pipes; that is the reason why medicine pipe owners
wear olivella necklaces.

The child that had olivellas in his waste (excrement) was the only one that did not take any of the olivellas; his playmates took them all. The boy walked home crying. His father told him, "What is wrong with you? Why are you crying?" The boy told his father, "There were some olivellas in my waste (excrement). All the kids took them they did not give me any."

The father was a chief and the boy was the chief's child. The chief told the people, "My son had a waste (excrement) with some divellas in it and the children did not give him any so we will desert the kids for not giving my child a present. We will leave the children behind." The announcer went around the camps announcing, "We are going to break camp. We will leave all the children behind."

Those children that had a contest with their wastes, (excrements) the one that had olivellas in his waste (excrement) was the winner. So the children were left behind. The people broke camp. As the children went home, all the camps were gone. When the people moved away they took some willows and brush their trails to prop up the grass so that their tracks will not be seen. When the people moved away, the children came back. Only the impressions from the camps were there. The children were, "Mother, here is your maul." They didn't know where their mothers went, so they had another game. The ones that don't go to sleep easily survived.

When the children found refuge, the woman told them, "You all sleep with your heads towards the centre." One of the girls told her little brother, "Don't sleep." So the little boy kept awake and the woman started to chop off the heads of the sleeping children. When she got closer to the girl, the little boy bit his sister's ear. The little boy told his sister, "Our heads are going to be chopped off." She woke up and she told the woman, "Mother, pity me, I will be of help to you. Don't kill me." She was spared; she was the one that rode the water buffalo across the river.

They were mistreated by their mothers. The little [boy] grew up mysteriously and he hoarded meat in all the impressions of the camps. The boy and the girl hung up some shank meat in their home. They found the camps and the boy told the people, "Meat is just abundant at the old campsite, so break camp and move back and pitch up your tipis where they were before." So the people moved back and there was plenty of meat in the impression from their tipis.

All the children were killed. The people did not even care about their children. They were so shy at the chief's son. The boy and the girl that survived were approached by their mother and their father. The parent told his children, "Poor child, it is a mystery to see you again." The boy told his parents, "Yes, it is very good that you came to us." When
their father went in he told him, "Lick that thing up there." As the father stretched his neck to lick the backfat, the boy hit him on the throat and he killed his father. Then he told his mother, "Mother, mother, lick that backfat up there." She licked the backfat. The boy also hit his mother on the throat and killed her too. Then the boy told the people to break camp and they broke camp.

The boy that survived took over the leadership of the people. He leads the people when they are moving camps. This is a gamble the boy won over the people. All games originated from those children that were left behind to perish. The children were not just left behind; they gambled and they won. That is all.

Now, the other subject, these are the things that we imitate. The man, he was a handsome boy; he is not a little boy. In the past young men don't want to get married too early because they become lazy. It is like this. A young man takes a wife he will not want to go any place - he will be in love with his wife too much. So this is the reason why they will not get married too early. It's the same with girls; they don't marry too early too. A girl will say, "I will not marry a bad person. I will marry a chief." So that is why they try hard to steal. So a girl will marry a man that did a lot of stealing from the enemy. It's just like a white man will say, "I will marry a princess." That is what it means.

This man's name is Eagle Child. A chief was a noble and respected man and his wives. A boy got in love with one of the chief's wives. They made a plan. The boy told her, "You are the only one that I go around with. Sometimes I always want to see you but I can't because your husband is too strict. So let's you and me elope and you will be my wife." The girl said, "Yes, I will go away with you. I love you too." The young man and the girl took off. They went down the river. They went very far down the river and they camped in the bush with a big growth of trees and a cut bank which was on the northwest side of their camp; there is a big hill on the west side where the sun sets.

The man did not have anything to do during their stay in the bush, the man that was hiding, the one that went away with the woman. They were camping in the woods. They had a dog - that is all the property they had. The man dug up a place up on the hill where he lies in his dugout to catch eagles. I (First Rider) don't have to illustrate this because I already told a story about it before. He starts off very early in the morning. The woman went for some water at sunrise. She saw a straight up medicine hat with a trailer. It was on the side. The woman looked at it. It's a medicine hat. The woman went into her tipi and she was praying. When she slept she did not dream about the medicine hat. She did not tell her husband about what she saw.
The man come back and he left the next morning. When he left the woman went for some water again, and again she saw the medicine hat. The woman kept seeing the medicine hat for four mornings. On the fifth morning the woman told her husband, "Don't go away for now, I want you to look at something that I have been seeing." The man did not go no place.

The woman went for some water again and she saw the medicine hat again and she told her husband, "Come over here." They both looked at it and it was a medicine hat. The man went around. I (First Rider) saw the place; the cut bank is on the southeast side, sloped on one side. The woman was standing below. The woman directed where the medicine hat was when the man looked at the object, and to his surprise they were just a bunch of huge sage grass; the roots were hanging down.

Eagle Child returned and when night came he (Eagle Child) slept by the river and a man in the water told him, "Feed me a woman and I will give you supernatural powers." When the man came back into his tipi he just keeps looking at his wife. The woman noticed. "There is something that I am being watched for." The woman told her husband, "I went away with you because I love you. I am always worried now what is going to be done to me when we get back home. And now for the reason why you're always looking at me. You'd better kill me." The man told her "Why should I kill you? A man in the water told me to feed him a woman, so now let us kill our dog and we will feed it to the man in the water." So they killed their dog and dressed it. The woman scratched her nose and bled on the flesh of the dog. They took the meat to the river and threw it into the water. The meat just touched the water and it bounced back. The man in the water told the couple, "I am not asking to eat a stupid dog."

The couple went home. The next morning when the woman went for water again she saw a bow and some arrows. When she looked towards the river she saw a man lying on his stomach drinking water. The woman rushed home and told her husband, "There is a man at the river." The husband ran to the place. When he saw him he was still drinking so he picked up a rock and killed the man with the rock. He just took its scalp and he threw it into the river. He told the man in the water, "There you are, a human body for you to eat." They satisfied the man in the water with the human body.

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