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Notes

1. The field-work on which this paper is based has been supported by the National Museums of Canada, the American Association of University Women, the American Academy of Arts and Sciences, the University of Washington, and the University of Wisconsin.
2. F. de Laguna and I heard it once at Yakutat in 1952, and she heard it again in 1954 from another informant (de Laguna, *Under Mount Saint Elias*, Part XVII, Myths and Tales). In 1954 an Atna woman of the Copper River said she was familiar with the story when de Laguna sketched its plot. In 1958 an Atna husband and wife started to tell us the story but switched to a version of a man who married a bear woman, very like the Upper Tanana story published in McKennan 1959: 213-214, which contains many elements of "The Girl Who Married the Bear" (de Laguna and McClellan field notes 1958). In 1960 two Atna men told versions of the story which are quite close to those of the Tutchone. Both stories were volunteered in the course of discussions about the proper ways for humans to treat animals. In 1968 when de Laguna and M.-F. Guédon again asked the Atna about humans who married bears, they found that the favourite theme was that of a man marrying a bear-woman, as in the 1958 story mentioned above. They were also told that women are not supposed to hear any bear stories and if they are being told, they should cover their ears. A female informant told de Laguna to consult her brothers for such stories. It will be fruitful to analyze why the Atna and the Tlingit seem to emphasize bear wives while the southern Yukon Indians stress bear husbands.
3. See Hymes 1965 for one of the most recent and provocative discussions of some of the points in this paragraph.
4. This is my own title. Only one of my informants, an Inland Tlingit, regularly gave titles to his stories, and this was not one he told. The same story is referred to in the literature as "Bear Mother" (Barbeau 1945; 1950: 180-256); and "Bear paramour" (Thompson 1955: 461; 1966: 345).
5. I wrote this paper before reading two important articles, which deal with literary variation along much the same lines as mine does. Gladys Reichard (1944) discusses the individualism of the Navaho chanter, Klah, in relation to the style of two of his myths. Her comments on the rich literary quality of Navaho as compared to Pueblo oral literature, and on Klah's drive for consistency are also of interest since I have stated elsewhere that I believe both traits to be characteristic of Tagish and Tutchone mythology (McClellan 1963, n.d. b.) They may, in fact, characterize Athabascan mythology in general. Also relevant is M.E. Opler's paper in which he discusses the relationship between autobiographical material and variations in narrative, using Apache data (Opler 1941).
6. For references to a range of stories about girls who marry bears or have bear lovers, see Barbeau 1945; 1950: 180-256; Coffin 1958: 67-70; Thompson 1955: 461, 463, 1966: 345 nn., 244, 245. Of those listed, the ones that most closely parallel the Yukon story are all from the coastal Tlingit, Haida, Tsimshian, and Bella Coola, and their immediate neighbours, the Tahltan and Carrier (see Deans 1889: 257; Boas 1916:954; Swanton 1909: 126, 252; Jenness 1934: 184-185; Teit 1921: 337-339). A fairly close parallel was also recorded for the Sarcee (Simms 1904: 180-182). The Algonkian, Quileute, Oregon Penutian, and Siouan stories of bear husbands or lovers seem to me to be quite different from the stories above, e.g., Jones 1916: 377 (Ojibwa); Radin and Reagan 1928: 142-145 (Ojibwa); Michelson 1911: 238-248 (Piegan); Speck 1935 (Penobscot); Reagan and Walter 1933: 330-31 (Hoh and Quileute); Frachtenberg 1909: 31-32 (Coos); Skinner 1925: 465-468 (Iowa).
7. See Dundes 1962 for some psychoanalytical interpretations of the focus on excrement in mythology.