

again. It had grown dark, however, and the bear proposed to go out on the following morning. They lay down on the platform, and the young women induced the bear to lie near the edge, while they lay down near the tree to which the platform was tied. They kept away from the bear, promising to marry him after he should have obtained food for them. Early in the morning, when the grizzly bear was fast asleep, they arose without disturbing him, cut the ties with which the platform was fastened to the tree, and it tipped over, casting the bear into the abyss.

The young women travelled on, and for a whole month they did not fall in with a soul. Then, one day, they discovered tracks of snowshoes, and soon they found the hut of a woman who had given birth to a child. They entered, and recognized one of their friends. They stayed with her for a short time, and when the young mother was ready to return to the village, they sent her on in order to inform their relatives of their return. She went to the mother of the two lost girls, and told her that they were waiting in the woods, but she would not believe the news. The young mother returned to her friends and told them that their mother would not believe that they had come back. Then they gave her as a token a skin hat that was decorated with stars. She took it to the village and showed it to the mother of the two young women. Then she began to think that there might be some truth in the report, and went out to look. There she saw and recognized her daughters. At that time all the men were out hunting. The women on hearing of the return of the two lost girls went out to see them, and they told of their adventures. Then they climbed two trees, tied their skin belts to the branches, and hanged themselves.

NOTE. — The distribution of this legend over North America is very remarkable. It has its closest analogue in a tradition of the Micmac of Nova Scotia (Rand, "Legends of the Micmac," pp. 160, 308). The two tales are almost identical up to the passage of the escape of the two girls from the animal that rescued them from the tree. The first part of the tradition, so far as the descent of the young women to the earth, is found among the Songish of southern Vancouver Island (Boas, *l. c.* p. 62). The same portion of the tale, although in a different combination, is found among the Dakota (Riggs, "Dakota Grammar, Texts, and Ethnography," Contributions to North American Ethnology, vol. ix. p. 90), the Otôc ("Jour. Am. Folk-Lore," 1893, p. 299, recorded by G. T. Kercheval), the Pawnee (Ibid. 1894, p. 197, recorded by G. B. Grinnell), and the Kiowa, among whom it was recorded by A. S. Gatschet.