

tion; and, lastly, because of her Indian identity she gave valuable assistance in winning and holding the confidence of the Indian tribes en route. The several editions of the Lewis and Clark journals give evidence of her role in these various capacities. Dr. James K. Hosmer, editor of one edition said:

It is doubtful if the expedition could have pushed its way through without her

James Truslow Adams was asked to name six American women who have been the "most important in American history"—those who have definitely left their stamp on American life and institutions. At that time he had been for 15 years an elector of the Hall of Fame. He did not find the problem easy. The first of the six he named was Sacajawea. He considered her "one of the real founders of the greater Nation."

**MEMORIAL SHOULD BE LOCATED ON THE WIND RIVER
RESERVATION, WYO.**

S. 806 provides for the location of the memorial "at or near the place of burial on the Wind River Reservation in Wyoming." The grave of Sacajawea was identified in 1909, by Rev. John Roberts, a missionary of the Protestant Episcopal Church, who lived on the reservation from 1883 until his death on June 22, 1949, at the age of 96. The occasion of the identification was the erection of a cement marker with a bronze tablet donated by Timothy F. Burke of Cheyenne, Wyo. Dr. Roberts, who was sent to the reservation as a missionary by the presiding bishop of Colorado and Wyoming, reached the reservation in the year 1883 and, according to his testimony presented to this committee, read the burial services of his church at the interment of Sacajawea on April 9, 1884. He was also personally acquainted over a period of several years with Sacajawea's son, Baptiste, who is also buried on the Wind River Reservation. In the simple and moving account of the death and burial which Dr. Roberts wrote in October 1934, it is recited that he talked frequently with Wyt-to-gan, son of Baptiste and grandson of Sacajawea. The latter told Dr. Roberts that his father had related to him that he had been carried over the mountains when a child by his mother.

Dr. Roberts was personally known for many years to both Senators from Wyoming, the sponsors of this bill. He frequently assured them of his conviction with respect to the identity of Sacajawea and her burial on the reservation.

There has been in the past some controversy over the burial place. A careful examination of the records, however, indicates that this controversy is all based upon one passing entry in Luttig's Journal to the effect that a "Snake woman, the wife of Charbonneau, died on December 20, 1812, at Fort Manuel Liza," near the present State line of North and South Dakota. There is no doubt that Charbonneau was the husband of Sacajawea, but there is no evidence that Charbonneau had only one wife or that Sacajawea was the Snake woman referred to in Luttig's Journal. On the other hand, there is much evidence to show that Charbonneau had many wives, witness the following allusions from journals of the early days:

(a) Gass Journal, December 25, 1804: "three squaws, wives of our interpreter."