

Grace Raymond Hebard are authentic because it came from the Bird Woman at the time. Although she was an old woman then, she spoke of the incidences on the Lewis and Clark Expedition. At the time, history was unknown to even some of the Rocky Mountain white men; much more so with the Indians. One of the striking characteristics and habits of the Bird Woman is that she is very modest in claiming any honors of being guide to that party; one reason for this is the Indian woman will put her husband as the head in any matter of that kind. She never considered herself as a guide or interpreter. She evidently assumed that the great duties performed by her were the natural consequences of the expedition; that she was not interpreter and guide as she did not receive any salary and it will not bear too much assumption to say that she did not consider herself important or noted until perhaps some time after. Even then she could not have received any published statement about herself as her people were very illiterate at the time of her death; and, as regards her silence about her wonderful traveling and career, because it was not her choice but fate seemed to have compelled her to live the life that she did, except when she married the Comanche man. She was then a real wife and happy with her husband. Therefore when he was killed she was heartbroken and dissatisfied with the tribe with whom she lived and again the thought of her nativity and tribe took strong hold of her. Therefore she departed with her youngest child on her back. Her purpose was clearly defined for she carried it out and in the end she defeated fate.

Within a short time that I am allotted to investigate and locate the burial place of this woman, it was difficult for me to go into all the trails and evidences of her wanderings, but I have only gone to the important points where she actually lived and the tradition still exists of her being there, and follow her back to her nation as heretofore stated. She died April 9, 1884, and was buried by Missionary Roberts at Fort Washakie, Wyo.

Not only the identity of Sacajawea, the Bird Woman, is proven by the accompanying testimonies taken in the very wide parts of the country in such a manner that they could not have known what the other tribes knew and still they corroborated the truth of the history of her travels.

Porivo or Chief Woman, and Sacajawea, the Bird Woman, are one and the same person.

Bazile and Baptiste, the sons of Porivo or Sacajawea, are the same sons of Touissant Charbonneau's wife, Sacajawea, or the Bird Woman of the Lewis and Clark Expedition; namely: Touissant Charbonneau, Jr., and Baptiste Charbonneau. This is proven by the statement of Mrs. Weidmann of the story of Eagle's trip with Charbonneau to St. Louis, southwestern territory and through Salt Lake country; thence back by the way of Wind, Big Horn, and Yellowstone Rivers into the Missouri and back to the Gros Ventres village, reaching there about 1825.

Charbonneau was absent from that part of the country between 1819 and 1825, after which he was seen in that part of the country again by the Government officials Atkinson and O'Fallon.

From there on he was seen by Prince Maximilian, Mr. Larpenieur, and others up to 1839 when he appeared in St. Louis and he has never been seen since.

By the testimonies gathered by Dr. Grace Raymond Hebard, Baptiste was seen among the trappers in the Lemhi country in 1830. Faris speaks of having been lost in the trapping trip for 2 or 3 days, but he appeared later.

William Clark Kernley spoke of meeting him in 1843 in the vicinity of Fort Laramie, Wyo., as a guide, and Frémont in his exploring trip across to the Pacific meets a body of employees of the fur traders, Bent and St. Vrain, not far from Fort St. Brain on the South Fork of the Platte in a camp which was managed by Charbonneau.

It is stated in Jim Faris' account of a trapping party in which Bazile Charbonneau and his brother were employed by Bent and Robideau at Bent's forts in the Southwest on some branches of the Arkansas. Bent and St. Vrain later on opened forts on the South Fork of the Platte River and sent their men into the recesses of the mountains for trapping and gathering furs from different Indian tribes.

It is natural that these two men being employed by that fur company wandered up into that country which was approximately adjacent to the country of their ancestors; namely, the Snake Indians to which their mother was a member, namely, Bird Woman. Evidently the older one took upon himself the leadership of the uncle's tribe at the same time he was still serving Robideau, Bent, St. Vrain, and later Jim Bridger.

What evidence Dr. Hebard gathered came from very competent people, both intelligent and strong men.