

his new wife, Eagle, and he again takes his old wife Bird Woman, and the two boys Baptiste and Bazile.

Apparently Touissant Charbonneau, Jr., had a name of his own by that time, namely, Bazile. These two boys had been educated by William Clark; one was sent to a Protestant missionary teacher and the other was sent to a Catholic missionary teacher, namely, Mr. Welch and Father Neil, until in 1820. Bazile must have been 17 years old and Baptiste 15.

Eagle said they were about 18 and 15. After not more than a year or so remaining in St. Louis, according to Mrs. Weidemann's statement and Eagle's own account, Charbonneau obtained employment with one of the fur companies and together with his sons and the whole family departs for the Southwest. They worked as guides and interpreters in one or two forts in the neighborhood of Neosho and Washita Rivers. During that time they visited some other forts, among them some Spanish or Mexican trading posts where Eagle gives account of seeing "so many sea shells and beads and beautiful blankets." While they were in that part of the country (it appears to be the western part of Oklahoma and Kansas), Charbonneau takes another wife, namely a Ute young woman, which causes trouble with the Bird Woman. Charbonneau whips Bird Woman during the absence of his two sons on a trip. The Bird Woman disappears. This statement is corroborated by the statement of Bazile's son, namely Andrew Bazile (exhibit A). Afterwards she drifted among the Comanches. The Comanches were originally a part of the Shoshone Nation; they spoke the same language with a dialect and local difference, just like we say high and low Dutch language.

The evidence of the Comanches, or rather the statements of the Comanche people, bear out this fact although there is no one now living who knew just how and when she appeared among them. In due time she married a man by the name of Jerk Meat from whom she had five children. All died in infancy except one son and the youngest child, a girl. She lived approximately 26 or 27 years among the Comanches when her husband, Jerk Meat, was killed in a battle. It is a fact this was the first husband of her own choice and apparently she was devoted to him, therefore, at his death she was heartbroken and very much depressed. At that time she was not in harmony with the relatives of her husband, therefore, she declared she would not live among them any longer. When she said this the people did not take her seriously but she was in earnest for one day she disappeared, taking with her her little girl. She had in her family a Mexican captive girl whom her son had captured in war and Bird Woman had raised her. She was 15 years old. She gives the information that Bird Woman had taken a small parfflesche bag containing dried buffalo meat. It appears from this that she had a definite purpose and point toward which she was going.

Her son hunted for her everywhere, in fact her whole band searched for her in vain. He visited many of the adjacent tribes, namely, Wichitas and Kiowas, but she was not found. A rumor came to them that she was among the white people, whether this was true or not they did not know. She was gone forever. After this they called her Wadzewiper, the Lost Woman. During her life with the Comanches she was called Porivo, which means Wife or Chief Woman. Nothing was ever heard concerning her until the Indians all were placed in reservations and schools were established. Carlisle also came into existence. The son that she left among the Comanches was called Ticannaf. He had three or four children, all dead except one living now, a woman whose name is Tahcutine who gave the story of the life of her grandmother or Porivo or Sacajawea, the Bird Woman. The great grandchild from the Comanches and the great grandchildren from the Shoshones met at Carlisle. They inquired of each other their great grandmothers' descendants, which developed that there were many living among the two tribes at the present time, and for the first time they learned that Porivo had reached her tribe, the Shoshones, some 50 years after she disappeared from the Comanches. This story of her life as given by the Comanche descendants confirms the testimony of the Shoshones; that when she returned to her tribe she told them that she came from the Comanches, although it took her several years to reach there.

The story of her separation from her husband and her children is corroborated by the statement of Andrew Bazile, a grandchild and the son of Bazile, saying that his father told him that the Bird Woman and her husband separated in the Southwest country when he and his brother were young men and they have never seen their father since. They only saw their mother when she came back to them at Fort Bridger, a gray-haired woman. The next place where she appeared was in the testimony of Edmond LeClair in exhibit C.