

The testimony of Drs. Erwin, Patten, and Roberts cannot easily be disputed. In the first place they were simple men; secondly, they were Christian men, for all three of them were missionaries at different times or simultaneously in which they were engaged in work among the Indians, and all of them had known Porivo, Bazile's mother, or Sacajawea, the Bird Woman.

Sacajawea, the Bird Woman, was not much older than her sons. She was 17 when she gave birth to her son, Baptiste. Bazile or Touissant Charbonneau, Jr., the son of Otter Woman, the other Snake wife of Charbonneau, was born nearly 2 years before Baptiste. Therefore he was only 15 years younger than the Bird Woman. At the time their mother died they were very old men, she being 96 years old. Not knowing the exact age, the Indians said she was about 100 years of age. Baptiste was 80 years old and Bazile was 83. Therefore, they did not appear much younger at that age than their mother, and they all died within 3 years.

I submit the testimonies of three different Indian nations; namely, Shoshones, Comanches, and Gros Ventres—the first in Wyoming, the second in Oklahoma, and the third in North Dakota. As there were no authentic records to be found after Clark had finished with them, Bird Woman and sons, we have to accept the tribal traditions, and when they corroborated so strikingly well, we must accept it as the truth.

I report that Sacajawea after 60 years of wandering from her own tribe returned to her people at Fort Bridger and lived the remainder of her life with her sons in peace until she died on April 9, 1884, at Fort Washakie, Wyo. That is her final resting place.

Respectfully,

CHAS. A. EASTMAN,  
*Inspector and Investigator.*

Mr. E. J. Farlow, a respected pioneer of Fremont County, Wyo., has made the following statement:

I came to the Lander Valley in 1878, and it was some time during the year of 1881 I was at Fort Washakie talking to Henry Reed, interpreter for the Shoshone Indians at that time. He was standing in front of the trading store, then run by Valentine and Lane, when a little old Shoshone woman came out of the store and started walking away.

Henry said to me, "See that old lady? That is Wads-wipe (Lost Woman). She tells us the damndest stories about going over the mountains above here with a lot of white men. Her man Charbonneau was their guide."

He went on to tell me of her wild stories about going down a river on the other side of the mountain with these white men to the big water which goes from there clear to the sun, and about a fish there laying on the bank, which she said was as long as the trading store building and higher than her head. Henry said the Indians didn't believe a word of it. Other stories sounded just as impossible to the Indians, including one that the white men cut up the meat of this huge fish and used it to make fire.

I knew Sacajawea's sons, Baptiste and Basil, very well. This old lady had several names but was generally referred to by the Shoshone Indians as the mother of Baptiste and Basil. They lived in a tepee not far from the store at that time.

Basil's son, Andrew Basil and I were about the same age and close pals for many years.

E. J. FARLOW.

Witness:

H. D. DELMONTE.

Other evidence could be cited, but it is believed the above is sufficient to serve the immediate purpose. The important consideration is to pay honor and recognition to Sacajawea. What more fitting place could such a monument be located than in the land of her tribal people, the Shoshones of Fort Washakie, Wyo.? Her descendants are enrolled members of this tribe. Furthermore, Fort Washakie is a historical center in its own right, for it is the site of