

Skolaskin A Dreamer Prophet of the Sanpoils

Born in the Pacific Northwest in 1839

By Chalk Courchane

Skolaskin was born in 1839 in the Sanpoil village Snuke'ilt ("brush spring," or Sinakialt) which was on the right bank about a half-mile north the Columbia River's confluence with the Spokane River in Washington state. He was never baptized until May 30, 1918 at St. Rose Catholic Church in Keller, Washington. Skolaskin was the son of Kichteamoken or Sxwi'laken (a Sanpoil (snpuil'luxu) or (Senijextees) Lake Indian) and (Katceapeetsa) (Kat-se-pe-tsa) Qatsipitsa (or Kut-see-pe-tsa & Katceapeetsa) YR Columbia Plateau Family Skolaskin, Sharon Seal, 2013 & ; Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, page 133. Ruby and Brown say she was the only wife of Kichteamoken. His grandfather on his paternal side was Kin-a-mal-i-ken. (Kichteamoken also spelled Kichteamakan.) He was a Sanpoil. Snuke'ilt was covered over by Lake Roosevelt just after the completion of Grand Coulee Dam.

As Verne Ray tells it: "A cult of the general Prophet Dance type: but lacking any actual dance content, flourished among the Sanpoil, Spokane, and Southern Okanogan between 1870 and 1880 and exerted a profound influence, during its lifetime, on native religious concepts and social organization. The organizer and leader of the cult was a young man named q'oli'sktn. The movement has come to be known by his name, rendered variously in English as Kolaskin, Skolaskin, etc. He was born at snuke'ilt, a small native village on the Columbia River, in a long mat house of the old type, occupied by four or five families, mostly relatives of Kolaskin's father (sxwk'lakan). The latter had but one wife, qatsi'pitsa. Of the union were born three sons of whom Kolaskin was the youngest! Informants characterized the family as rather colorless, its members exhibiting no outstanding accomplishments nor yet any signs of physical or psychical abnormality. Kolaskin had gained a guardian spirit but not a powerful one. He participated normally in group activities such as fishing, hunting, and games. He was of an affable temperament and was well liked by his fellows." The Kolaskin Cult: A Prophet Movement of 1870 in Northeastern Washington" Verne F. Ray, 1934, page 67 (Some think this Dreamer-Drummer prophet belief was very early on influenced from the Flatheads.)

"Mrs. Cleveland says Skolaskin's baptism name was Peter or "Pete". From Colville Agency Records.

According to a recent Tribal publication he was called Joseph Skolaskin." YR Columbia Plateau Family Skolaskin, Sharon Seal, 2013.

"The most important event in his young manhood was a crippling malady that was to shape the rest of his life, as well as the lives of his people. His crippling did not reduce his mental capacity. He had been an average boy until he was afflicted with an illness that took him near death. It left him crippled and bent. He would walk with his hands on his knees or with a stick. While sick in a delirium, Skolaskin had a vision that he was sent back from death to preach to his people."

<http://www.angelfire.com/planet/kunzsimons/WhitestoneSkolaskin.htm>

"When he mounted a horse, his weakened and contracted legs fell short of the stirrups, although his powerful arms enabled him to swing with lightning speed into the saddle. Some informants said that he also used a crutch, or any available stump, to help him mount his horse." Dreamer-

Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, page 133. It has been said that he preferred horses broke by the White men as they were gentler in nature and completely broke to ride.

Skolaskin's reasons for being crippled are numerous and conflicting. Usually the cause was horse related such as falling from a horse. "Some accounts attributed his disability to rheumatism or infections after exposure to the elements. Other alleged causes include retribution in kind from a crippled man whom Skolaskin had struck in a gambling game, to and injury inflicted on him by a group of vengeful husbands who cut his leg tendons for using their women. An Indian agent who knew him well claimed that one of his legs was much more constricted than the other." Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, page 135.

"Robert H. Ruby was told by Henry Covington that Skolaskin was 25 when he got sick and he broke out in hives. His old mother Kat-ce-a-peetsa (Ca-at-c-a-peetsa) kept him at her home nursed him after a medicine man gave him up for dead." YR Columbia Plateau Family Skolaskin, Sharon Seal, 2013. But Verne Ray in "Skolaskin Cult, pages 67-68, an authority on the Sanpoils and Nespelems, said Skolaskin was crippled in his twentieth year. Skolaskin told his brother-in-law, Texas George Runnels that he was crippled in a horse accident at age 16 when he was at Walla Walla. (Robert Ruby interview with George Nanamkin, May 14, 1964.) He was away from home when he was crippled and probably visiting the Lower Spokane village near present-day Dentillion, Washington. Verne Ray, Skolaskin Cult, pp.68-69. "Kolaskin was taken ill and confined to bed. All parts of his body swelled in size and sores covered his skin. His legs gradually became flexed and he was powerless to extend them. This condition lasted for about two years. During that time he stayed with a relative named qasqe'tse, who lived in Spokane territory at Dentillion. Both of his parents had died previously. Household cures, such as poultices of herbs, were tried in an attempt to cure him but to no avail. Shamans were called, prominent among these was a Sanpoil doctor of enviable reputation, named kwipt'lakan (k'e u'se 'laxan), who treated Kolaskin at great length but was unable to restore him to health. Other lesser shamans likewise failed." The Kolaskin Cult: A Prophet Movement of 1870 in Northeastern Washington" Verne F. Ray, 1934, page 67; "Drummers and Dreamers," Click Relander (Now Tow Look), Northwest Interpretive Association, Seattle, 1986, Caxton Printers, Ltd, page 130. (Other, nonaccidental causes of Skolaskin's condition are possible: a herb with teratogenic properties taken by his pregnant mother; congenial joint dislocation during birth; joint disease resulting from syphilis, tuberculosis, or bacterial or rheumatoid arthritis; aseptic necrosis of lower-extremity bones, resulting in muscle atrophy and contracture; lack of bone development, or hypoplasia; osteomyelitis; and Legg Perthes, an osteochondritis of the capitular epiphysis of the femur.)

"Terminating the two years of illness, Kolaskin suddenly lost consciousness. Prior to this time he had been mentally normal, though suffering violent physical pain. Informants disagree as to the time of this loss of consciousness, or "death," as the natives call it. An old Sanpoil named kwipt'lakan (k'e u'se 'laxan), who was present at the time, stated that it was midwinter. Julia Garry, a Spokane, recalled that it was late summer, perhaps August. She was not present but nearby. The family with whom Kolaskin stayed was living at the time at ayasi'kam, a camp on a small lake near Dentillion, which was a settlement occupied the year round. All agree that the time of day was late afternoon."

"...Upon discovery of Kolaskin's apparently lifeless condition, his relatives called the occupants of the two or three other houses of the village and began to make preparations for burial. Kolaskin's best clothing was made ready and the morrow was set for the actual interment. However about nightfall he regained consciousness and all present began to rejoice because their friend had "come to life" again. Kolaskin began to sing. The song he sang was a new one; no one had ever heard it before. He spoke to the assemblage, declaring that his pains were gone and

that he was well once more. The Kolaskin Cult: A Prophet Movement of 1870 in Northeastern Washington” Verne F. Ray, 1934, page 68.

“Actually, the recovery of Kolaskin from his prolonged illness was very gradual. It was not until the following spring that he began to hold regular meetings and sought actively to promulgate the doctrines of the new cult. Even at that time he still was unable to walk, but he had recovered largely from his other afflictions. He failed to gain many converts among the Spokane; most of those present at the time of his “return to life” were enthusiastic disciples, but the mass of the people were skeptical. Curiosity, however, brought large crowds to his meetings.” The Kolaskin Cult: A Prophet Movement of 1870 in Northeastern Washington” Verne F. Ray, 1934, page 69.

Once back among his own people, Kolaskin’s success was phenomenal. The story of his remarkable recovery and the essence of his new teachings had preceded him. When he arrived in person he was hailed as a great messiah. A large percentage of the total Sanpoil population became adherents of the new faith. Kolaskin was raised to the rank of chief at Whitestone.” The Kolaskin Cult: A Prophet Movement of 1870 in Northeastern Washington” Verne F. Ray, 1934, page 69. “Gradually he had regained the ability to walk, but his knees were permanently flexed. For the rest of his life he walked in a stooped position with a hand on each knee.”

The Sanpoil (Snpui’luxu) Indians lived along the upper Columbia and Sanpoil Rivers. Both they and their neighbors to the east (the Spokane Indians) would venture out on the plateau scrubland for camas roots and small game. They were pacifists who distributed food and goods among themselves on the basis of need and elected their chiefs by a free vote of all men and women of the village. Skolaskin of the Whitestone Sanpoil, Skolaskin of the whitestone Sanpoil, <http://www.angelfire.com/planet/kunzsims/WhitestoneSkolaskin.htm>; Robert Clark, *River of the West: A Chronicle of the Columbia*. New York: Picador, 1997, p 188; Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, pages 127-203.

They held a tight relationship with another small tribe, the Nespelems (Snspi’lem) and they acted as each other’s ally in war. These two also had ties with the Okanogans and may have adopted parts of their culture, in fact the Okanogans claimed that Skolaskin was one of them. Although, the Sanpoil were peaceful they would fight when war came to them. They traded with the surrounding tribes, and made use of the salmon weirs at Kettle Falls where they interacted with those same tribes. They lived along the Sanpoil River a swift moving little river as it provided an ample amount of salmon and it also provided shelter in the cold, snowy winters. “They ate salmon, game, roots and berries. The men hunted and fished with flint-headed spears and later with steel-headed spears; the women dug the roots and gathered the berries mostly near Grand Coulee. With the coming of the white man, the Sanpoil began a little trading with them. By 1850, their winter village at Whitestone held about 250 people. Skolaskin of the Whitestone Sanpoil, Skolaskin of the whitestone Sanpoil, <http://www.angelfire.com/planet/kunzsims/WhitestoneSkolaskin.htm>; Robert Clark, *River of the West: A Chronicle of the Columbia*. New York: Picador, 1997, p 188; Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, pages 127-203. They hunted deer and antelope. They had a shortage of horses and usually did not travel to Montana to hunt buffalo, or go “to buffalo.” Some Sanpoil women who married into other nearby tribes did go on hunting trips to the plains, such as Camilla, wife of the Salish (Flathead) chief Ambrose (Shil-che-lum-e-la, or Five Crows), she was killed there by a Blackfeet bullet through the throat.

Nor’wester, David Thompson wrote that they were a mild and friendly people whose religion composed of songs, dances, and prayers. Alexander Henry the Younger wrote: “The Simpoils

seldom leave their own country, and, like their neighbors, the Spokanes, live upon the produce of their lands and vast quantities of fat, well-flavored salmon which they take in their river.”

“Winter was the Sanpoil time for storytelling and religious ceremonies, including that which Leslie Spier called the Prophet Dance. Edward S. Curtis wrote that the “dreamer cult ... was strongest, or at least survived longest, among the Nespilim and the Sanpoel.” “Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, pages 127-203. They were very superstitious and were greatly affected by the smallpox epidemic of 1782-83 and the eruption of Mount St. Helens in 1800 when ash fall in their territory, this event caused them not to gather food for the winter and it resulted in their old ones to starve that winter.

The Sanpoil were also affected by several historical events that had transpired in Washington, the Walla Walla Treaty of 1858, their treaty meeting with Isaac Stevens in 1855, the Spokane War of 1858 and by the Colville Agency government people trying to induce them to give up their lands. Colville Agent W.P. “Park” Winans wrote, “They seem to be suspicious of something, they don’t know what. They fear their lands will be taken, and they not know it; they think that they are the most civilized, independent and happy people in the world, and don’t want interference from the whites.” “Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, page 139. Park Winans was later instrumental in trying to force them on the first Colville Reservation in 1872. They adamantly refused to leave their homeland and even refused to recognize the second Colville Reservation even though it lay partly in their homeland. They said they would go to war before they gave up their homeland. They had a strong democratic spirit, so did not have a head chief and were fractionized.

“Skolaskin did not come from hereditary chief lineage, and rose to power through charismatic religious movement that gained foothold after 1872 Earthquake.” YR Columbia Plateau Family Skolaskin, Sharon Seal, 2013 “Note that some say that Skolaskin was called Joseph, and also I know that he named his daughter Agnes, so some white name connections as well.” YR Columbia Plateau Family Skolaskin, Sharon Seal, 2013

Robert Ruby was told that Skolaskin had his ears pierced in several places, and was also told by Chief Jim James that Skolaskin was a medicine man, “he doctored says Jim.” His father Quella Quella Quiah helped Skolaskin praying at funeral, ringing bells. (This name is not a familiar one for his father?) He said Skolaskin had piercing eyes. He could convince anyone. Pin them with a glance.” YR Columbia Plateau Family Skolaskin, Sharon Seal, 2013.

In the 1870s Skolaskin was to become the spiritual leader of the Sanpoil. “At first, Skolaskin had few followers. There were other more recognized dreamers and priests such as the Southern Okanogan Sueipkine (Standing Bear) one of the most followed dream prophets of the Sanpoil and Okanogan. One day, however, Skolaskin [on “black steed],” rode into the Kartar valley camp of Sueipkine, and Skolaskin proclaimed that Sueipkine was out of favor with God and that to show his displeasure, God would cause the earth to tremble and shake.” Robert Clark, *River of the West: A Chronicle of the Columbia*. New York: Picador, 1997, p 188, and “Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, page 145.

That turned out to be a natural cataclysm – “the great earthquake of 1872, estimated at 7.5 on the Richter scale and believed to have been centered beneath Lake Chelan – brought a later Sanpoil prophet to prominence, “Skolaskin (Ray 1936a), another rival (with Smohalla) to the influence of

Chief Moses in the Plateau politics of the decade. Leslie Spier, who completed a detailed study of the Plateau Prophet Dance in 1935, argues for the Plateau as a source of inspiration for the Ghost Dance, a well-known messianic religious movement attributed to the teachings of Wovoka, a Northern Paiute prophet of northern Nevada who attracted a wide following among demoralized remnants of the western tribes about 1891.” “Nch’i-Wana “The Big River” Mid-Columbia Indians and Their Land”, Eugene S. Hinn with James Selam and Family, University of Washington Press, Seattle & London, 1990, page 24.

Skolaskin aspired to become the chief of the Sanpoil after the old chief died but his was ridiculed by his tribesman. In response he said, “Before another dawn struggles with the final stars, God will punish you and will shake the earth.” “Drummers and Dreamers,” Click Relander (Now Tow Look), Northwest Interpretive Association, Seattle, 1986, Caxton Printers, Ltd, page130; The Prophet Dance of the Northwest and its Derivatives: the Source of the Ghost Dance (General Series in Anthropology, No. 1, 1935), Leslie Spier.

“In the night of December 14, 1872, the earth began to tremble. Cliffs crumbled and fell into the river. The river bank itself cracked and water filled the lodges of the people. The people were filled with fear as aftershocks continued to rumble.”

<http://www.angelfire.com/planet/kunzsims/WhitestoneSkolaskin.htm> December is in the season that the Sanpoils called kumikuten, “the time it snows.” Near Wenatchee a cliff was dropped into the Columbia River and damned it up for hours.

The Sanpoils, Nespelems and Chelans were hit hard by the earthquake, “According to Sanpoil-Nespelem accounts, the quake opened cracks in pit houses, filling them with water as people huddled and prayed in fear. Those familiar with Christian prayers repeated them over and over and tore off their clothing. Some tribal members lost their minds and ran around the hills or across the Columbia onto the Columbia plateau. One Sanpoil girl ran off in fright never to be heard of again. During the summer of 1873 hunger stalked the land because instead of food gathering, the natives continually prayed to the Great Spirit to withhold his wrath.” “Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, pages 144.

“The frightened people [who had just been carousing on liquor] ran to the old man’s tepee. He calmly accepted the earthquake as an answer to his prayer. Furthermore, he extorted a tribute of horses from each lodge. The Indians turned quickly to religion and Skolaskin led them in songs and dances in which they joined a frenzy of spiritism.” “Drummers and Dreamers,” Click Relander (Now Tow Look), Northwest Interpretive Association, Seattle, 1986, Caxton Printers, Ltd, pages 130-131.

Skolaskin repeatedly told the Sanpoils that he had died, went to heaven and returned with a message from Quikentsuten, the Great Spirit, who told him to deliver them from their evil ways. “Skolaskin had strict rules: No gambling (which was a favorite past time of the Indians), no adultery, no drinking. He had lieutenants who enforced his rules.”

<http://www.angelfire.com/planet/kunzsims/WhitestoneSkolaskin.htm>

He had a tribal police force (two were Ka-osalikin and Celumkinlalalak) to keep the people in line. And they built a "Skookum House" (strong house or jail) to enforce the law. If they disobeyed his laws they were but in jail, and sometimes he put men in there for small offences just so he could get at their wives or daughters. He held his church services twice on Sundays and throughout the week, where the worshipers knelt in a little wooden church to pray and sing. He told them to pray in the morning, at bedtime, before a meal, and before berry picking and hunting. He did not encroach on the salmon chief’s blessings before harvesting the salmon. “On Sundays no one was to work, paint their faces, or even look at their images in the water.” He had

prayer songs and funeral songs. Whippings were administered, children were punished as usual for disobeying tribal laws and rules and Skolaskin threatened those that disobeyed him that he would turn them into birds, rocks, and other nonhuman beings. “Skolaskin controlled his followers with stratagems, such as piling logs in front of his lodge, with which, he told them, he would build an ark to save them from a second flood.” “The Indians of the Pacific Northwest - A History”, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman, 1981, page 227. The wood planks that he had bought and had transported up to him from Walla Walla, by packers and Chinese laborers, was later used to build his church. This church was removed to higher ground after Lake Roosevelt flooded that area, it still stands today (2013).

“A year after the earth quake, Skolaskin had firm control over the community. The American government wanted to open up the Colville Reservation north of the Columbia River to whites as well as to other Indian tribes, among them Chief Moses and his Sinkiuse people, but Skolaskin trusted neither the white man nor his ideas.” <http://www.angelfire.com/planet/kunzsims/WhitestoneSkolaskin.htm>

Then the earthquake fright wore off and the people started drifting away from his regular dances. He sought to awaken them with renewed faith by warning them that they should build a large boat; because, he said, the end of the world was approaching. The cataclysm was to come with a rush, engulfing all but those prepared by the Dreamer faith. Skolaskin adapted some of his teaching from Smowhalla’ doctrines. “Drummers and Dreamers,” Click Relander (Now Tow Look), Northwest Interpretive Association, Seattle, 1986, Caxton Printers, Ltd, pages 130-131. It did in the form of Lake Roosevelt that was the flood he had predicted!

“Skolaskin was also a source of frustration to the Jesuit missionaries. He not only forbade the Black Robes from saying mass for their converts and baptizing, but denied them even to enter Sanpoil country. In December of 1876, Father Urban Grassi, a Jesuit, received permission to visit at Whitestone. Skolaskin allowed him to come to one of his services on the condition he did not speak. Despite these conditions, the priest spoke at the service, but it was as if he spoke to the wind. He was told he had no right to impose his faith on others who had a different faith. The Sanpoil did not condemn the priest’s beliefs, but they wanted to be left in peace and treated with respect. After two days the priest left, telling the people that they would never reach heaven by the supplication of their prophet.” Later Father Grassi’s boat was tipped over by an Indian from the Sanpoil’s country who was trying to drown him. Father Grassi died on the Umatilla Reservation of pneumonia soon afterwards.

The Nez Perce War caused by white depredations in their country which resulted in open conflict. Several bands of the Nez Perce and their allies, a small band of the Palouse tribe led by Red Echo (Hahtalekin) and Bald head (Husishusis Kute), against the U.S. regulars. The conflict, fought between June–October 1877, also stemmed from the refusal of several bands of the Nez Perce, dubbed "non-treaty Indians", to give up their ancestral lands and move to an reservation in Idaho. “This forced removal was in violation of the 1855 Treaty of Walla Walla, which granted the tribe 7.5 million acres in their ancestral lands and the right to hunt and fish in lands ceded to the government.” http://en.wikipedia.org/wiki/Nez_Perce_War The leader of the Nez Perce was Chief Joseph but the war leaders were the Wallowa Ollokot, White Bird of the Lamátta band, Toohoolhoolzote of the Pikunin band, and Looking Glass of the Alpawai band. “The Nez Perce were pursued by elements of the U.S. Army with whom they fought a series of battles and

skirmishes on a fighting retreat of 1,170 miles. The war ended after a final five-day battle fought alongside Snake Creek at the base of Montana's Bear's Paw Mountain only 40 miles from the Canadian border." http://en.wikipedia.org/wiki/Nez_Perce_War Chief's Joseph's and 418 of his tribe Wallowa surrendered at Bear's Paw, but White Bird escaped and joined Sitting Bull's Sioux in Canada. Joseph's people ended in swampy ground at Fort Leavenworth, Kansas where a great many of them died before being allowed to return to the Pacific Northwest.

Chief Moses had asked Skolaskin if he was going to join Chief Joseph and his Nez Perce in the war against the Americans in 1877, he answered "God made the world for us to live on, not to fight or sell." Even though the war was on the Walla Walla merchants still sold ammunition to the Sanpoils because of Skolaskin's sincerity in not joining the Nez Perce in war.

"Skolaskin maintained the isolation of his people from the government, the church and even other Indian tribes. He did not recognize the creation of the Colville Reservation. The government took advantage of this sought to create tension among the various tribes. The government negotiated with Chief Moses and the Sinkiuse, creating a permanent home for them on the Nespelem River, near the Sanpoil. Shortly after this, they looked to the Colville Reservation as a new homeland for the Nez Perce people also, again without negotiation with the Sanpoil. The Nez Perce had been driven out of their land in Oregon and tried to escape to Canada but failed. In October of 1877, just 64 kilometres from the Canadian border, they were overcome by U.S. troops. Once the Nez Perce and the Sinkiuse were established on the land the Sanpoil considered theirs, the tensions were set. Skolaskin made it difficult for these other tribes." <http://www.angelfire.com/planet/kunzsimons/WhitestoneSkolaskin.htm>

Written at Whitestone on the west side of the Columbia, Sunday, August 24[1879]. Having heard at Wild Goose Bills that there was to be a council at this place, I made up my mind to go. I found here about 125 Indians. They went through a ceremony after which there was some singing and then a long speech by an Indian whose name I couldn't hear. After the information I have gathered, I came to the conclusion that it was for the purpose of ascertaining how many were going to Moses reservation. I learned also that this tribe has sent invitations to the surrounding Indians to meet with them to talk the matter over. Tomorrow I am going down on the river and I may find out more. These Indians claim as far as the San Poil and their chief says he doesn't want his young men to mix with Moses Indians because they all gamble and drink whiskey when they had the chance. He showed me the logs and all the lumber that they sawed by hand to build their church which they had been working on for 5 years. He showed me the plan of it. The chief of this tribe is Colaskin, but his power is only delegated to him by 6 old men who constitute the brain of the tribe. August 25 and 26 they went on with their council each time opening with a prayer to the Great Spirit. After the council was over, I sat with the 6 old men and Colaskin, and desired that they should explain to me what conclusion they had come to, and also the nature of their church. The following is a brief summary of it.

I, Colaskin am chief of these people by the consent of these 6 old men and of the tribe, but I am also a preacher, and this authority I get from the Great Spirit. You see these 120 Indians, they all believe as I do. We have a Great Spirit which we look to for everything. If we are good he will show us how to get along in this world, and when we die we will not remain in darkness, but he will bring us in the light again. The Great Spirit is always in the light, and he wants us to

understand him so we can work ourselves to the center of the light which is himself. Indians that are controlled by bad spirits will always remain in the darkness until they reform. Our church is good, we don't have to give anything to the priest. We preach to each other. We are glad you came here to us today. You understand us and we understand you. The bad whites and bad Indians call us Dreamers, but you know we are not. Talk strong to General Howard concerning this. You see we don't drum, we don't paint, we don't drink fire water, we don't gamble with cards, we don't gamble with e-cluck-e-ma, we don't steal, and we have only one wife. The Dreamers do all those things. We are glad you understand us straight and that General Howard will know the truth. Tell General Howard we don't allow bad Indians to come among us. He knows what country we occupy, the Whitestone and Sanpoil. Moses has a large country below us, and we don't want him to come and rule over us.

I then went with them and they showed me where they were working in the timber. They have about 250 fine logs from 25 to 35 feet long, most of them on the ground where they propose to build a church. I saw also about 20 thousand feet of sawed timber which they have been 4 or 5 years getting out since directly after the earthquake. He showed me the plans which he had drawn up himself. In the spring he will hire some white men to put it up.

Colaskin is very crippled and drags himself along when he walks. He claims to be controlled by a great spirit. He has been in several trances, and he says that there is something very bad that is going to take place on the earth soon. I think that I was sent here or on this mission at the right time. This wonderful Indian Colaskin is a prophet among them. He told me that the bad Indians told his people that the reason the troops were moving so much was that the intention was to surround them all and then this winter to make war upon them. He told them the very day I started from Vancouver, and the day I would come. This I learned from Indians before I got to him or before I saw him. The Indians were glad to learn the cause of so much troop movement. There are all kinds of rumors among them. Hum-tom-shula, the old, old chief of the Whitestone is a very fine old Indian.” Notebooks 1878 to 1880, Ned Chamberau: Notes for General O.O. Howard, Compiled by Dennis Chamberau, Trip seven, Aug-Sept 1879, Moses Reservation.

“April 27 [1880]I crossed the Columbia to see the Indians. I left my horse on this side. Sim-can and Colaskin say to me that Moses said that he was going to move all of Colaskins Indians to a point 40 miles up the Columbia to a stream called Two-wall-qui-la-quin above the Spokane River Colaskin is alarmed about this and so are his Indians. Did you order this to be done? I met here with an old mountaineer by the name of Jim Lee who is about 70 years old. He was among the Blackfoot and Sioux Indians for 30 years. He says he has 2 sons who are always at war with the whites. He says he knows of several half breed Indians among Sitting Bull and other tribes of Indians.

April 28 [1880] In Colaskins camp I paid \$1 for eating. I heard bad reports today about Colaskins Indians. For information I gave 2 silk handkerchiefs one to a half breed, one to an Indian.” Notebooks 1878 to 1880, Ned Chamberau: Notes for General O.O. Howard, Compiled by Dennis Chamberau, Notebook Five, Trip Nine, Mar-Jun 1880, Camp Chelan-Spokane Falls

In 1882 some of Moses' people moved on to Sanpoil land to settle. When Chief Moses was called to Washington, D.C. in 1883 Skolaskin became jealous and angry over it. But the

government figured he would only cause trouble. In a meeting with Sidney Waters the Colville agent in the spring of 1883, after which he called Skolaskin “a fanatic of the worst kind.” Before the meeting was over he threatened to bring Skolaskin to Fort Spokane in irons. They met again in 1885 and things were a little better and Skolaskin agreed to try and get along with Moses.

Chief Moses was born in 1829 and died March 25, 1899 on the Colville Reservation, he was called Kwiltalahun, in his early years and later called Sulk-stalk-scosum “Half-Sun.” He was the chief of the Sinkiuse-Columbia or Moses Band, (tskowa'xtsEnux, or skowa'xtsEnEx (meaning has something to do with "main valley.") The Sinkiuse lived on the east side of Columbia River from Fort Okanogan to approximately Point Eaton. In 1870, Winans placed them "on the east and south sides of the Columbia River from the Grand Coulee down to Priest's Rapids. The Sinkiuse belonged to the inland division of the Salishan group. Their nearest relatives were the Wenatchi and Methow. Hale also classified the Sinkiuse as a division of the Pisuows with population 355 in 1905, 299 in 1908, 540 (with others?) in 1990. The Sinkiuse-Columbia historically spoke an Interior Salish Southern dialect, Columbia-Moses. Other Interior Salish Southern dialects, were spoken by Pisuow, Wenatchi, and Methow." <http://en.wikipedia.org/wiki/Sinkiuse-Columbia> His people were first put on the Moses Reservation and then later put on the Colville Reservation to appease white settlers. He and Skolaskin did not get along.

The next to come was Chief Joseph and some of his Nez Perce and this also angered Skolaskin. Some of his followers began stealing cattle destined for the Nez Perce and he did not stop them. “Indian Inspector Frank C. Armstrong reported that Skolaskin would not permit Joseph to build houses or establish farms and that he blocked the efforts of agency farmers to settle the Nez Percés on the land.” “Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, pages 171. Armstrong called him a “smart fellow” and wondered if a couple months in the guard house at Fort Spokane would do him some good. He also thought a military force near Skolaskin would overawe him. In a meeting with Agent Rickard Gwydir in 1887 at the government mill on the Nespelem River, Skolaskin, Chief Moses and Chief Joseph came to heated exchanges and speeches and nothing was accomplished. In spite of Skolaskin’s effort the Nez Perce were settled on the reservation. They were still bickering in 1888, now the newcomers wanted Skolaskin out of the way. It was noticed that Skolaskin’s people had progressed further without any government handouts than Chief Joseph’s people who had received rations, clothing and farming equipment. “..Skolaskin told his people that, should the agent put him in jail, he would cause a wind to blow its doors open and destroy the building, and if shipped off by train to confinement, as the other Indian leaders wished him to be, the Almighty would stop the wheels when he, Skolaskin, commanded the cars to stop. ..When agency officials learned of his words, they dispatched their Indian policemen to catch him and let him fulfill his boastings. They were too late. He had crossed the Columbia River to the temporary safety of his homeland.” “Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, pages 176.

“Skolaskin continued to encourage rebellion between the tribes until one of his lieutenants killed a Sinkiuse.” <http://www.angelfire.com/planet/kunzsims/WhitestoneSkolaskin.htm>

Two inmates of his “Skookum House” Sqwielumpquen and Qotalakias, escaped and once it was known they were persuaded and before too long Sqwielumpquen was captured and return to the jail. “At that time Sqwielumpquen’s cousin Ginnamontesah, who was Moses’ nephew, went with a gun after one of Skolaskin’s policemen, the powerful Kannumsahwickssa, who had been the one most responsible for the jailing of the two escapees. In the ensuing altercation, Ginnamontesah struck Kannumsahwickssa in the face. The latter struck back with a scythe, barely missing his attacker. Then, on July 14, 1889, Kannumsahwickssa shot Ginnamontesah dead, hastily buried his body, and returned to Whitestone to report the deed to Skolaskin, who took no action. Two friends of the deceased exhumed the body and took it to Whitestone for reburial. While they were there, they broke down the jail door, released prisoner relatives of the victim, and told them of his fate. With no matches to fire the jail, the rescuers ripped off its roof, allowing the other prisoners to escape.” “Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, pages 178. Kannumsahwickssa was never prosecuted as the government officials did not want to be bothered with an affair of one Indian killing another.

“The U.S. Department of the Interior and the War Department both took full advantage of this incident and had Skolaskin “a very troublesome and disagreeable Indian” taken into custody. He was literally to be a political prisoner, railroaded by General John Gibbon, the Indian Agent Colonel Hal Cole, Major J. Ford Kent, and U.S. Commissioner T. J. Morgan.

The “most dangerous and turbulent element among the Indians,” was arrested on November 21, 1889, at his home near Snuke’ilt by a lieutenant and 15 soldiers of the Second Infantry, out of Fort Spokane. He was taken to Fort Spokane riding a mule. The next day a detachment of the 4th Infantry under a captain took him to Vancouver Barracks, where they arrived on October 24, 1889.

Then ultimately to Alcatraz, a military prison in San Francisco Bay. There he languished in homesickness and with the dampness of the climate for 19 months, a place so different from his homeland. The military was uncomfortable with him there because he had never been charged nor convicted of a crime. He was merely a detainee. “He predicted a severe winter as he left his home and that winter was one of the coldest on record.” “The Indians of the Pacific Northwest - A History”, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman, 1981, page 227. “On the day when Skolaskin left Vancouver, his wife came to the fort complaining to Major Kent that she and her helpless children were left with no support other than a few supplies and four or five dollars that her husband had left behind.” They were taken to Fort Spokane and provided for there.

The San Francisco Chronicle ran a story on April 10, 1891 that headlined, “Chief Skolaskin/ A Lonely Indian Prisoner of Alcatraz/Confined Without a Hearing or Trial/His Heart Is Breaking and He Wants to Be With His People.” The official response was that “He is a ward of the nation and not a citizen of the United States, therefore the military...with consent of the Department of Interior, has a perfect right to place him where he can do no harm.” Despite this defense this got some sympathy for him from the American people. By June 22, 1892 he was on his way home.

Back at Whitestone, in Skolaskin's absence, an elder supported by the agency officials succeeded

Skolaskin. The agency set up a lumber mill and encouraged houses of wood to replace mat lodges and tepees of hide. Drinking and crime increased. With Skolaskin gone his wives left his lodge and his influence was lost. The Indians of the Colville Reservation had ceded the northern half of the reservation, opening it to miners.

Skolaskin still had ill feelings about what Moses, Joseph and the U.S. government did to him. “During his absence many of Kolaskin’s followers continued to live according to his teachings, and meetings still were held regularly in the church. After serving his term, Kolaskin returned to his people and at tempted to disband the organization that he had built up. He declared that all that he had taught them had been false, and the whole scheme had been a hoax to gain power. But those who had remained faithful during his absence would not listen to him. The cult continued to live, and the last adherent, Sayr’mpt, only recently (1930) ceased to strive to keep the cult from dying.

Kolaskin retained his chieftainship after his return from prison. He was distinctly unfriendly toward the whites and held meetings among his people to warn them that the white man would take all of their lands away unless they were wary. He advised them to accept nothing from the white people or the government agents. He succeeded upon two occasions in raising sufficient funds from the people to go to the capitol at Washington, D.C., to represent the Sanpoil and protect their interests. He later claimed to have been responsible for the first payment of monies made to each Indian by the federal government.” *The Kolaskin Cult: A Prophet Movement of 1870 in Northeastern Washington* Verne F. Ray, 1934, page 69.

“The northern prophet, however, was made of weak flesh. He enticed young girls into unfavorable associations. His leadership was abruptly terminated when Chief Moses presented the situation to agency officials.” “Drummers and Dreamers,” Click Relander (Now Tow Look), Northwest Interpretive Association, Seattle, 1986, Caxton Printers, Ltd, page 131. Robert Ruby was told by Harry Nanampkin, “Harry says young girls stayed with Skolaskin, he so powerful a leader and so revered they thought it a wonderful thing. Skolaskin invited Elizabeth Friedlander to live with him after Friedlander died. She told him she would rather go to Hell.” *YR Columbia Plateau Family Skolaskin*, Sharon Seal, 2013.

Skolaskin held power over his people through fear not love, especially over the women. “About half of the stories about Skolaskin tell of his relations with women.” “Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, pages 136. He took great advantage of the young girls and young women. “The first of his marital conquests were believed to have been of a woman who poured love and sympathy over him when he was in a death trance in which he claimed to have gone to heaven. When he awoke, he was said to have grabbed her, saying that he had a vision from God that he was to marry six virgins. Of his reported half-dozen wives, the first was Suzanne, or Chisheetqua, the daughter of the Nespelem chief Quequetas. It was reported that “all the women were crazy about Skolaskin and it went to his head.” “Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, pages 127-203. In footnote 16 for chapter 9 it says “The descriptions of Skolaskin’s experiences with women are from interviews with George Nanampkin, May 14, 1964, and Madeleine Covington, July 14, 1961.

His siblings were three half-brothers, a full brother, and a sister, according to Ruby & Brown, but appears that he had more than that:

1. Qwellemla'Klek “Qua-kim-lach-kum” who died before 1890. A brother.

2. Sqelsu'xpu's Quim-kil-kia Who died about 1905. A brother.
 3. Wife of a Wenatchee chief. Neither person's name is known to me.
 4. "Quielt" (Que-elt) she married a Lower Spokane man.
 5. Wife of Tenas George Runnels
- ?6. Qu't su ma locks locks (Quit-suma-loks-loks) a brother
- ?7. Cumsuma-la-kia (Um-su-ma-la-ki-a). a brother

Skultux

Bob Whitstokin was Skul-tux's son. Che-a-pat-ka was Sally Whitstokin's name. Tachklow-talx was a sister to Skul-tux.. These are taken from Ruby and Brown, mostly. FH means it is from the Tardy Family History pages. YR Columbia Plateau Family Skolaskin, Sharon Seal, 2013

Skolaskin married at least five times, maybe more:

1. Suzanne (Chisheetqua) a daughter of the Nespelem chief, Quequetas, "Suzanne had previously been sold for flour, beans, and bacon as a reported slave wife to stockman John ("Portugese Joe") Enos. Shortly afterwards she ran off to live with an uncle, Wiltstakia, and later married an Okanogan, Twizliken....She later testified at court in Spokane that she had three children with Portugese Joe--of whom two had died and the third's whereabouts was unknown. Dreamer-Prophets of the Columbia Plateau, p136. She had a daughter with Skolaskin: Alice Skolaskin. Portugese Joe later returned to his homeland the Azores after he had become rich in the cattle business and he died there on May 30, 1911 with an estate of \$137,000. Suzanne wanted her share since their marriage had been solemnized in 1870 by Sanpoil headman and preacher Quetallikin. She took it to court and in Spokane she testified that she only cooked and did domestic chores for Skolaskin when she was married to him. Her attorneys imprisoned Skolaskin in a hotel home to prevent him from testifying at the court proceedings. Suzanne won but the decision was set aside by the court on the defendant's motion.

"With this reversal she appealed her case to the Washington state supreme court in 1914.... Before the supreme court in Spokane she claimed three children by Enos, of whom two had died and the whereabouts of the third was unknown. The respondents undertook to show the after appellant, Suzanne:

had married some seven or eight different men, Skolaskin, the alleged chief of the Spokane [sic] tribe, the man who was most looked up to and feared, this religious man, who built a church and an ark, picked out appellant as his wife and married her and lived with her. It is impossible to believe that this chief, this religious man, the head of his tribe, would select for his wife a woman, who if respondents' other witnesses are telling the truth, was nothing more or less than a common prostitute.

The court did not believe Suzanne's testimony, and it ruled that she was not the legal wife of Enos and was thus barred from sharing in his estate.

A sordid aspect of the case involved the murder of Sarah "Sally" Nee, a Carlisle Indian School graduate and a cattle entrepreneur in Sanpoil valley, who had been Skolaskin's interpreter on his return from Alcatraz. She was murdered to prevent her from testifying for the defense. Her killer was said to have received several thousand dollars to prevent her from taking the stand.

(Interviews with Clara Moore, July 14, 1961, and Alice Cleveland, July 22, 1961.) Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, page 195.

According to Robert Ruby Alice Cleveland, the granddaughter of Skolaskin said his wife Suzanne stayed with Skolaskin 6 years. Before she married Skolaskin he had 4 wives. After Suzanne 2 others. Cee-peet-sa and Harriet Michelle, Suzanne left Skolaskin for Sh-wimp-kin a, an Omak Indian. [She] told me Skolaskin first wanted Henry to be chief after him but Henry [was] not [a] leader. Jim James [the] leader before Skolaskin wanted him to be chief. (This accounts for Henry's jealousy against Jim James). Mrs. Cleveland has Skolaskin's belt, peace pipe and bell." YR Columbia Plateau Family Skolaskin, Sharon Seal, 2013

2. Sepetsa "Ceeapeetsa" born about 1853 and died October 24, 1937 on the Colville Reservation in North Central Washington. Colville Allottee S-1932. She and Skolaskin had two children: William "Billy" Skolaskin and Ties Skolaskin, both sons.

"Census Roll June 30, 1921

2038....2046...S-1478...Skolaskin..[died May 1922]...Head..born 1843...M

2039....2047...S-701.... " Quil-sep-ser.....Wife..born 1856...F

2471....2472...S-1728... " William.....Son...born 1885...M

I certify that this is a true copy of the records on file at the Colville Indian Agency, Nespelem-Stuart H. Elliott Examiner of Inheritance" From Patricia Jo Kern.

"These next few pages have to do with the estate of Sepetsa:
Testimony of William Skolaskin: [1938]

Q. What is your name, age, tribe, and residence?

A. William Skolaskin, aged 53, Colville Indian, and I live at Keller, Washington.

Q. Did you know Sepetsa Timintwa, deceased Colville Allottee No. S-1932, of this Colville Indian Agency in the State of Washington?

A. Yes sir, she was my mother, and she died here on October 24, 1937 being a woman of about 85 years of age, and a resident of the State of Washington at the time of her death.

Q. How many times was the decedent married & what issue did she have?

A. She had married four times in all told, & first to an Indian of the Colville Tribe, by Indian custom before 1876, by the name of Un-to-so-la, & they lived together as husband & wife for about four years when they separated in 1876, by Tribal custom, and from this marriage the decedent only had one child, being Whistalx, or Colet Francis, who is living today, aged 64 years of age.

Next and in about 1877 the decedent married a Colville Indian by the name of Skolaskin, and they lived together as husband & wife until about 1897 when they separated by Indian custom, & Skolaskin died here about 10 years ago, from this marriage there were two children born, being myself, William Skolaskin, who is here today, & a boy that died in infancy long years ago, & this boy's name was Ties.

The third marriage was to Puh-li-pi-tsa or Jack, whom the decedent married by Indian custom in about 1897, & they lived together for about 7 or 8 years when they separated and Jack died long years ago, and from this marriage there were three children born, being Annie Jack, who died in 1931 at the age of 34 years; John Jack or John Aleck, who is living today, age 40 years, and another boy Kaloken, who died long years ago at the age of 8 years.

The decedent's fourth husband was Jim Timintwa, [allottee No. S-1931], whom the decedent married by ceremony in 1910, & they lived together until the death of the decedent, he surviving & living today, but there was no issue from this last marriage. I do not think that Jim Timintwa will be here today as he is way out in the country.

Q. Was Annie Jack, the prior deceased daughter of the decedent ever married or did she have issue?

A. Annie Jack, had married three times all told. First & in about 1915 she married George Smartlowit, a Yakima Indian by ceremony & lived with him until 1919 when they parted by ceremony, and from this first marriage she had two children, one of whom died in early childhood, before 1919, and the other child is living today, being a woman of about 23 years of age; then and in 1919 Annie Jack married Frank Cannon, a Canadian Indian by Indian custom, & they lived together as husband & wife until his death in 1923, and from this marriage there was one child born named Lena Cannon, who is living today, age 17 years; then the third marriage of Annie was to Joseph Sorimpt, in about 1924 by Indian custom, they having remarried later by ceremony in about 1930, and they lived together as husband and wife until the death of Annie Jack, Joseph surviving but dying later just a short time before the death of the decedent, in 1937, and from this marriage Annie had one child, who is living today, age 13 years, [see Probate 17476-32] George Smartlowit & Frank Cannon both died long ago & before 1928.

Q. Did the decedent ever make a will or adopt any children?

A. She never adopted any children, & she never made a will.

Q. Who took care of the burial expenses of the decedent?

A. The family took care of the burial expenses & they are all paid at this time.

Q. Is there anything further that you wish to add to the above testimony?

A. The name of Annie Jack's child living today is Susie, and the one from Sorimpt is Margaret. William Skolaskin" From Patricia Jo Kern

3. Cheezet

4. Skoqwaele

5. Harriet Swimptkin

"Statement of Records on Skolaskin Continued:

3rd Marriage.....Sex: Male.....Allotment No. R-1478 AR-603

Name: Skolaskin

Tribe: San Poil

Married: Abt 1880

How: Tribal Custom

To Whom: Harriet

* Harriet left Skolaskin in 1908 and is living with another man, name not known." From Patricia Jo Kern.

6. Quinspeetsa

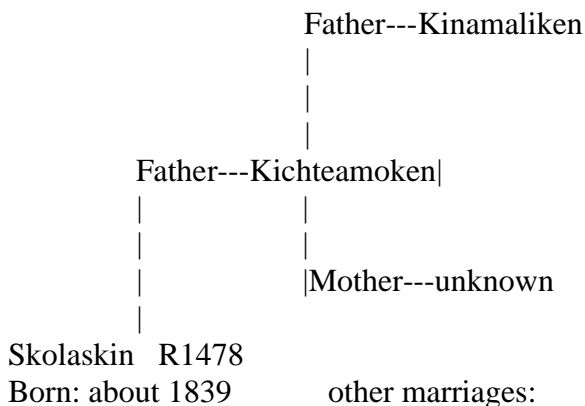
She ran off with another man in December of 1894, "When what the informants called his last "wife," Quinspeeta, was about to leave him, he pleaded with her: "No, I need your help. I need somebody to get my firewood and cook for me." When she insisted on leaving, he threatened to kill himself. He went a short distant from his house, fired his gun in the air, and lay as though wounded. When she did come to his aid, he picked himself up and returned to his house to discover that she had taken a blanket roll and ridden of on a horse." "Dreamer-Prophets of the Columbia Plateau - Smohalla and Skolasin, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, page189. (Interview with George Nanampkin, May 14, 1964)

"Heard from a Patricia Jo Kern - have you written to her? She is related through a daughter of John McKay & Josephte (Clarke) Boucher. She has the 'Colville' (prob.allotment) papers of Alexander McKay b.1848 in Marion Co., Oregon to John & Josephte McKay. On these allotment papers the question was asked,"who are your uncles?" He replied, "Skolaskin on my mother's side." Mrs. Kern stated Skolaskin was chief of the San Poils and wanted to know if I knew of any connection. I referred her to Kathy MacGregor. Have you ever heard this story before? All for now & thanks again. Sincerely, Jan" Heathman, 17 March 1997 (To Chalk Courchane)

This is very controversial and maybe unprovable"

More on Skolaskin---a possible son of our Kanhopitsa:

A pedigree chart of sorts from an unknown source:



Place: San Poil tribe 1) Susanne m about 1859
Died: May 1922 div..1880 ch. Alice b.1873
baby died in infancy male
Spouse:Quil-spe-ser 2) Se-pe-tsa m about 1884 R1552 div.1890
S-701 ch.William Skolaskin b.1885 S-1728
Te-ya-yas b.1890 infant
3) Harriet Swimpkin? m about 1880

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Mother---Kutsepetsa

Brothers: Qua-kum-lach-kum d.1890
Quin-kil-kia d.1895

Apparent Heirs: Alice Nicholson dau.-- Omak, WA.
William Skolaskin son-- Lincoln, WA.

Is the above Kutsepetsa the same person as Kanhopitsa? According to her grandson Alexander McKay she is.

“On his return, ignoring the conditions set on him, Skolaskin protested the influx of mining. He had no remaining authority, however, and his voice remained largely unheard. By 1897, the lower half of the reservation was inundated with miners, some of whom stole from the Indians, vandalized their burial mounds and dynamited their fishing sites. The chief took the matter to court but a federal judge ruled that, for the purpose of mining, the Indians’ title to the land was null.” <http://www.angelfire.com/planet/kunzsimons/WhitestoneSkolaskin.htm>

He found that his leadership had diminished while he was at Alcatraz but he still was actively against government help. In 1893-93 the winter was another cold one and many of the Sanpoil cattle died as a result of the extreme cold. The chieftainship of the Sanpoil fell to Jim James whom Solaskin approved of.

Skolaskin decided to go to Washington, D.C. “In late December, 1910, Skolaskin and Henry Covington rode their mounts to Creston in the Big Bend, from which they traveled to Spokane by rail. They spent a short time there cloistered in a hotel, apparently celebrating the arrival of the New year, 1911, before entraining for the East. In Chicago, Skolaskin changed trains in a wheelchair, probably because the journey had been difficult on his crippled limbs.” *Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin*, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, pages 193-194. After Agent Webster learned of Skolaskin’s departure he fired off a telegram to the Indian Office in Washington, D.C that his trip was unauthorized and to send him home. But he received a telegram from them stating that Skolaskin already arrived there on January 7th and had left for home “satisfied.”

“In marked contrast to his career prior to his incarceration, Kolaskin practiced as a shaman in the traditional manner subsequent to his return. At this, as in his former venture, he was successful and sought after. During the later years of his life he was less active, however, and about 1920 he died alone in his house at the village of his birth. About a month later a great celebration was held by the Sanpoil in honor of his memory.

Kolaskin was described by informant Burke as a powerful orator and a clear and quick thinker. He was jovial and pleasant, and always a talented raconteur. He was of sober temperament, never drinking or smoking. Without question he was the most powerful figure the Sanpoil had known for generations.” *The Kolaskin Cult: A Prophet Movement of 1870 in Northeastern Washington* Verne F. Ray, 1934, page 69, University of Washington, Seattle, Washington.

In his declining years, Skolaskin accepted an allotment S-1478. He let Nespelem George cut his long braids his last concession to the white man, but only allowed his waist-length braids to be cut at the shoulders. This happened at a fishing site near Keller, Washington.

In 1918, he asked Father Celestine Caldi, the Jesuit rector of St. Rose's Church in Keller, to baptize him. “I originated a religion. Conditions changed. I am the only one left. I want to be a Catholic.” “At the feast of Corpus Christi on Thursday May 30, 1918, Skolaskin, whom Griva called “Mr. Kullaken,” permitted himself to be carried to the rail of Saint Roses’ Church to take communion and the Christian name “Frank.” *Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin*, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, page 196.

In the last days his eyes did not have that piercing, hypnotizing stare, his skin was mottled, and he made peace with Moses’ people and the half-breeds. He rode around on an old horse or any horse he could find. “Skolaskin spent his last winters at Omak, visiting the daughter, Alice, whom he had by the oft-married Suzanne. He did not live to learn of Suzanne’s death, nor that of his son by Ceeapetsa, William, or “Billy,” who froze to death in a jail. (Interviews with Alice Cleveland, July 9, 1961, and Bill Thornburg, July 2, 1960). The winter of 1922-23 was severe on human beings and beasts, and he never lived to see another snow. He died the evening of March 30, 1922, at home on his allotment near his birthplace, Snuke’ilt, a short distance upriver from Whitestone.” *Dreamer-Prophets of the Columbia Plateau – Smohalla and Skolasin*, Robert H. Ruby and John A. Brown, University of Oklahoma Press, Norman and London, 1989, page 197.



Skolaskin