

The following letter gives interesting details :

**A LETTER FROM WILLIAM PROBERT.**

Dated at Provo, Utah, July 1st, 1915.

Mr. Peter Gottfredson, Springville, Utah.

Dear sir:—I am glad to comply with your request to give some items of history of some of the Indian troubles in and near Round Valley (Scipio) and in the following narrative I am sure some of the erroneous stories told in regard to the death of Black-Hawk, the great Indian Chief, and also Panacara, an inoffensive Indian who made his home in Round Valley, may be corrected and the truth of the matter given to the people in your proposed history of the Indian troubles of early Utah days.

There are probably a dozen men in Utah who claim the honor of killing Black Hawk, none of which is true.

It is true that Black Hawk was severely wounded in the fight at Gravelly Ford on the Sevier River, near what is now called Vermillion; but he lived three of four years after receiving the wound; and before his death Black Hawk obtained permission from the military authorities of the Territory to visit all the places where he and his tribe had caused trouble or raided. And accompanied by a few (seven or eight) warriors, Black Hawk visited every town and village from Cedar City on the South to Payson on the north and made peace with the people. On this mission of peace he was provided with an escort, usually from two to six citizens, from town to town. Ansel P. Harmon and myself acted as such escort from Holden to Scipio, Millard County.

Black Hawk told the people wherever he went that he was going home to die and before the end came he desired to be at peace with the pale faces. Black Hawk died at his wigwam near Spring Lake in 1869 or 1870; the exact date I am unable to give. He was buried in the foot hills immediately east and south of Spring Lake Villa, Utah County.

Because of the killing of the old man Ivie (James Ivie) in Round Valley (Scipio) a few years before by members of the Black Hawk tribe it was feared that the old warrior would be harshly treated by the Ivie family on the trip through the valley, unless provisions were made in advance for his protection from assault from that source.

The Ivies had previously sworn vengeance, and some time before Black Hawk's appearance on his mission of peace, the old Indian, Panacara, had been shot to death by James A. Ivie. In order to justify himself, Ivie charged that Panacara was a spy for the Ute Indians on the south, which was not true, as Panacara was a special friend of the white people in that vicinity and was hated by the Utes. On one occasion a band of Utes came to the valley for the sole purpose of killing him. Panacara was for a number of years before his death "medicine man" for the Pahvante tribe whose home was in Millard County, and this tribe of Indians was always friendly with the white settlers.

Panacara's death at the hands of Ivie was brought about in this way: The Old Indian came to the town of Scipio, and as was customary he carried a gun. This custom was objected to by the military authorities and a rule was adopted that Indians should not carry arms when visiting the set-

lements. Accordingly the acting justice of the peace Benj. Johnson, prevailed upon the old Indian to give up his gun. The Indian willingly gave the gun to the justice and started out to cross the hills in the direction of Oak Creek, when Ivie followed him, and out on the flat, about two miles from town, he overtook the Indian and without warning shot him dead. He was buried where he was killed.

According to the Indian custom it was "a life for a life" and it did not matter to them who it was just so they got their revenge by killing a white. For the death of Panacara I came nearly losing my scalp at the hands of "Nun-ka-tots" (a particular friend of Panacara), who lived most of the time with him. I was on my way from Deseret to Scipio with a load of wheat and on reaching a point on the desert near Mud-Lake the reflection of a gun showed an Indian in hiding behind a mound near the road. I jumped off the wagon, ready with my rifle for action when the Indian rode away. For seven years this Indian avoided me and finally came to me and asked if I was "tobuck" now. I told him I was not "tobuck" and he said "me no tobuck now"; and from then on this Indian and myself were good friends.

(Signed) William Probert.  
Manti, Utah, Feb. 12, 1914.  
Box 109.

**ATTACK ON THE J. P. LEE RANCH NEAR BEAVER,  
JOSEPH LILYWHITE WOUNDED.**

Dear Brother Gottfredson:

When I began reading to mother the manuscript you inclosed, she began saying, "That is not quite