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was attached to the expedition of Gen. Sullivan in the western part of New-York, and was present at the battle at Newtown—now Elmira. A manuscript journal and narrative of this expedition, prepared by him with great care, was for many years preserved by his family, but has unfortunately been destroyed. The information it contained would have been extremely valuable, and serve to throw much light upon the manners and condition of the Six Nations at that period. At the close of the war the Oneidas granted him a tract of land two miles square, lying on the Wood Creek, west of Rome, to which he removed in 1784, and commenced its improvement. Here he continued two years, when he effected an exchange with the nation for the tract of land lying in Westmoreland, known as Dean's Patent, and removed to his late residence upon it in 1786, where he continued to reside until his death. Upon the cession to the State, in 1788, of the lauds lying outside of the line of property as it is called, the State, in view of his meritorious services during the war, confirmed the grant to him by patent, under which a portion of the land is held by his family at the present day.

Two or three years after the removal of Mr. Dean from Wood Creek to the latter place, an incident occurred which furnishes a parallel to the rescue of Captain Smith by Pocahontas in the early days of Virginia. An institution existed among the Indians for the punishment of a murderer, answering, in some respects, to the Jewish code. It became the duty of the nearest relative of the deceased to pursue him, and avenge his brother's death. In case the murder was perpetrated by a member of a different tribe, the offence demanded that the tribe of the murdered man should require the blood of some member of the offending tribe. This was regarded as a necessary atonement, and as absolutely requisite to the happiness of the deceased in the world of spirits, and a religious duty, and not as a mere matter of vengeful gratification. At the period to which I have referred, an Indian had been murdered by some unknown white man, who had escaped. The chiefs thereupon held a consultation at Oneida to determine what was to be done. Their deliberations were held in secret, but through the friendship of one of the number, Mr. Dean was advised of what was going on. From the office that he had held, and the high standing he maintained among the white men, it was urged in the council that he was the proper person to sacrifice in atonement for the offence committed. The question was, however, a very difficult one to dispose of. He had been adopted into the tribe, and was held to be a son; and it was argued by many of the chiefs that he could now be no more responsible for the offence than one of the