

My name is Nora Thompson Dean. I am a full blood Delaware Indian. I was born east of Bartlesville, Oklahoma, about 10 miles. I went to school first at a little country school called Midway School. Then I finished the 8th grade there at the age of twelve. Then I came here to Dewey and finished high school in 1925. Then after that, I took a little bit of nurses training at Tulsa, Oklahoma, at what was then called the Morningside Hospital.

My parents were full-blood Delawares, of course. My mother's name was Sarah Wilson Thompson. My father's name was James H. Thompson. And they were married in June 1900, near Vinita. They both spoke the Delaware language. So I grew up knowing the Delaware language. I grew up on a farm and when I went to high school, I studied about animals so I was more able to help my people to raise good blooded stock, horses, cattle and hogs.

MY MOTHER'S GENEALOGY

Her father's name was Billy Wilson and his Delaware name was Kwëtikapay. He had a half brother named John Wilson who I understand, brought the peyote here in this area. And, my grandmother's name was Kweiti. And on my father's side, my grandfather on my father's side was named Joseph Thompson. And my grandmother was named Welipahkineo, and grandfather Thompson was among the delegates who went to the Cherokee chief to file rights here in what it now Washington County from the Cherokee Indians. That's when they came from Kansas in 1867, and my grandfather Joseph Thompson, was one of these delegates who went there for this business. My father was raised by his aunt whose name, Delaware name was Kwetëndët, and he was sent to the Quapaw Mission in those early days:

JOHN WILSON RESPONSIBLE FOR BRINGING PEYOTE TO THE DELAWARE PEOPLE

John Wilson was half Caddo and half Delaware. He was half brother to my grandfather Billy Wilson or Kwëtikapay and he brought the peyote here to the people here in this area; but right now I have forgotten the date, when this was all brought here. And my mother's folks were all peyote people. We also had a religion, the Xingwikaon, in other words the Big House ceremonies. And it went along as our religion about the same time we took with peyote religion, and some went to Xingwikaon services as well as to the peyote services. And the Xingwikaon was about four miles northwest of Copan, Oklahoma. I attended all of these ceremonies that were held at this Xingwikaon from the time I was about four up until it ended in 1924. That was the last service that was held there at the Xingwikaon.

CUSTOMS AND CEREMONIES OF BIG HOUSE SERVICE