

### Chapter 1 : Distance between Shawnee On Delaware, PA and Columbia, NJ

*The historic Shawnee Inn and Golf Resort encompass, Shawnee Golf, Shawnee River Trips, Spa and Salon Shawnee, ShawneeCraft Brewery, The Gem and Keystone Brewpub, The River Room, The Shawnee Playhouse, and lodging or other requests from the resort.*

Coffee snack shop was good and staff friendly. The lobby is nice with the fireplace Conway, United States of America The golf was good. The Gem and stone, very good, the Brewery was ok. The bar and staff were good. The pool and hot tub were nice! Sharon, United States of America The customer service was excellent, from the friendly and helpful staff on the reception desk to the recreation team. The location is absolutely beautiful, exactly what I was hoping for and I very much enjoyed the hike and kayaking trips I took part in. The hotel is in need of a little modernisation, but in a way that added to the charm and was in fitting with the style of the building. I understand that renovations are in progress. Vicky, United Kingdom Very beautiful and maintained. Everyone was very nice! Lots to do here. Sherri, Canada The pool and hot tub were the best, and the porch is great. Surroundings quite and peaceful. Room clean and bed comfortable. Vinnell, United States of America The room was a little small but very nice. It is very close to Shawnee Mountain Resort which makes it ideal for a winter vacation. We went at the end of the winter season. So the price of the room was very affordable. The River Room has fantastic food. Barbara, United States of America Very vintage property with all the charm of yesteryear and yet updated to modern capacity with the exception of internet. The river view was beautiful and watching the sunrise over the mountain is a joyful way to start the day. The breakfast at the hotel restaurant hit all the notes to start the day right.

**Chapter 2 : Festivals & Events | Shawnee Mountain Ski Area**

*Information on the Shawnee and Delaware Indians Recorded by Members of the Lewis and Clark Expedition The following excerpts from the journals of Lewis and Clark and their men present a picture of the Shawnee and Delaware people as the Anglo-Americans saw them.*

University of Nebraska Press, The Delaware Tribe is one of many contemporary tribes that descend from the Unami- and Munsee-speaking peoples of the Delaware and Hudson River valleys. Munsee and Unami are two closely related Algonquian dialects that were easily distinguishable from the languages of the other coastal Algonquian groups. Goddard Munsee was the Algonquian dialect spoken in the villages along the upper Delaware and lower Hudson rivers while the Unami dialect that contained southern and northern variants existed along the lower Delaware river. The material culture differences between the Proto-Munsee and Proto-Unami villagers of the Hudson and Delaware valleys can be recognized as early AD 1000, suggesting an antiquity in the cultural barriers between the Unami and Munsee speakers. Kraft When Captain Samuel Argall first explored what would later be named the Delaware Bay and River, he chose the name Delaware to honor the newly appointed Virginia governor. Kraft European colonists later applied the term in varied dialectical forms to reference the Unami-speaking groups of the middle Delaware River valley, and by the late eighteenth century the term had been extended to include all of the Unami- and Munsee-speaking peoples living in or removed from the Delaware and Hudson River valleys. Goddard Most Delaware in eastern Oklahoma descend from such Unami speakers, with only a minority who count Munsee descent as well. Today, the southern Unami dialect is the language learned and used by the Delaware in eastern Oklahoma, and Delaware is the tribal name used by most tribal members, with Lenape as an often used synonym. The seventeenth-century Delaware territory and distribution of Munsee and Unami dialects. Smithsonian Institution, p. Map by Rebecca Dobbs. In the seventeenth century, Munsee- and Unami-speaking groups lived in approximately forty politically autonomous bands of a few hundred members each that were linked through cultural similarities, periodic alliances, and marriage. Goddard The Munsee and Unami bands were horticulturalists who cultivated gardens of corn and other cultigens in dispersed villages located along the floodplains of the Delaware and Hudson River valleys. Each village housed several matrilineages, each with their own understood hunting territory. Each lineage belonged to one of at least three clans, and both the clans and lineages were exogamous. The villages were likely settled in the same location for long periods of time, and each was governed by a group of male sachems or lineage representatives. Although the sachems were male, the matron of each matrilineage was the chief-maker, as it was she who named and could replace lineage sachems. The villages were thus relatively egalitarian with political decisions ultimately being made by consensus within each lineage and the sachems acting as the political voice for the lineages of each autonomous village. A. Though once politically, regionally, and dialectally separable, the villagers of the Delaware and Hudson rivers followed a religion anchored by a vision experience carried out just before puberty and expressed through an annual harvest ceremony, war dances, curing rituals, and family-sponsored ceremonies. Goddard A vision gave to an individual a supernatural mentor, and such experience was enacted in song and dance by each visionary as the central event in the fall harvest ceremony, which later became known as the Gamwing or Big House Ceremony. J. The Big House Ceremony was an annually held twelve-day thanksgiving and world renewal ceremony during which the Delaware gave thanks to Kishelernukong, or the creator, and vision songs and dances were performed. The ceremony was performed in the Xingwikaon, or Big House Church, which was a rectangular log building with a pitched shingle roof supported by one central ridge pole running the length of the structure. Although the Xingwikaon is similar to the longhouses common to other northeastern Indians, the Big House structure and ceremony were unique to the Delaware. Grumet The Unami and Munsee bands felt the pressure of European encroachment since the early seventeenth century beginning with Swedish and later Dutch colonization. Initial relations with the Dutch generally revolved around the fur trade and land cessions. The Unami and Munsee had access to European trade goods such as guns and steel through the Dutch but in turn had to deal with the population loss that resulted from the early introduction of European

diseases and warfare. The British subsequently established new settlements or renamed existing Dutch villages, and the growing number of English immigrants arriving in the late seventeenth century put further pressure on the Unami and Munsee to cede more land. Two centuries of European encroachment ultimately led to the removal of the Unami and Munsee speakers from the Delaware and Hudson River valleys to the frontier of English occupation. The allied Six Nations and the English combined forces in the eighteenth century and relied upon misleading treaty agreements and the threat of military force to ultimately push the Unami and Munsee people to abandon their remaining homelands and move west. By the mid-eighteenth century, the majority of Munsee and Unami speakers had joined several villages along the Susquehanna, Allegheny, and Ohio rivers and were by then referred to collectively as the Delaware. Other displaced coastal and interior Algonquians such as the Shawnee, Conoy, and Nanticoke often joined the Delaware villages on the frontier. The refugees were then settled within territory claimed by the Iroquois, and the newly arrived residents were obliged to live as protectorates of the Six Nations. Though paramount leaders were named for the displaced villagers, it is clear that such designated Delaware chiefs of the eighteenth century held a somewhat tenuous authority over the entirety of their people. As the independent Munsee and Unami bands coalesced in frontier villages, the political life of such groups followed a pattern by which the independent village sachems centralized under a clan-based governing body. The Delaware political system that emerged in the mid-eighteenth century consisted of three clan chiefs who represented three matrilineal clans, the Wolf, Turkey, and Turtle clans. One clan chief acted as the first among equals and served as the Delaware spokesman. Each clan chief was also attended by councilors and war captains of the same clan. War captains were responsible for declaring war and protecting the people, while only the clan chiefs could declare peace. The councilors served as personal advisers for each clan chief. By the eve of the American Revolution, most Delaware groups were living along the Ohio and Allegheny rivers. The pro-British Delaware groups were living in what is today the northwestern portion of Ohio, and pro-American Delaware groups were settled near the frontier city of Pittsburgh. Despite the mixed alliance, the Delaware were largely treated as defeated British allies at the close of the war. Following the American Revolution, different Delaware groups migrated north and west to Canada and Spanish Territory in order to escape American retaliation while others stayed within the Ohio Territory. The first group consisted of a few Northern Unami bands who had not followed the main body to the frontier and who joined the Iroquois on the Six Nations Reserve along the Grand River in what is today Ontario. A second group of Canadian Delaware were originally Christian converts who followed the Moravian missionary David Zeisberger north to Canada after the American Revolution and, in , established what would later become known as Moraviantown along the Thames River in Kent County, Ontario. The Moravian migration followed the Gnadenhütten Massacre of when the American militia slaughtered ninety peaceful Moravian Delaware living in the mission village of Gnadenhütten, Ohio. The third group relocating to Canada was a collection of pro-British Munsee bands who lived in northwestern Ohio during the American Revolution and who elected to settle at Muncy in Pennsylvania prior to the arrival of the Moravian Delaware. Other Delaware groups decided to move further west to Spanish territory or remain within the boundaries of the new American state. The earliest movement consisted of both Unami and Munsee speakers who elected to move further west in to a settlement near what is today Cape Girardeau, Missouri, at the invitation of the Spanish after the American Revolution. Following a series of subsequent removals, the Cape Girardeau Delaware would later settle in Texas and eventually end up on a reservation with the Caddo and Wichita in what is today western Oklahoma. The western Oklahoma Delaware are federally recognized today as the Delaware Nation and are headquartered in Anadarko, Oklahoma. A second migration consisted of a few small groups of Christian Munsee and Unami converts who managed to remain behind along the Hudson and Delaware River valleys following the American Revolution. The converts were eventually relocated with other Munsee and Mahicans living at Stockbridge, Massachusetts, to a reservation in Wisconsin. A third group of predominately Munsee speakers settled with

the Senecas along the Allegheny River in , where they eventually merged with the Seneca by the twentieth century Goddard Today, the descendants of such assimilated Munsee are members of the Seneca Nation of Indians who are located on the Allegany Indian Reservation in southwestern New York and are also a federally recognized tribe. Munsee and Unami descendant groups are thus scattered widely throughout North America, and most are recognized as members of acknowledged Indian Tribes in the United States or as First Nations in Canada. There the Delaware Tribe became a powerful frontier force that participated in the intertribal resistance to the new American government during the late eighteenth century Weslager Delaware military action against the United States ultimately ended when the Americans defeated the intertribal confederacy that included Delaware, Shawnee, and other woodland Indian forces at the Battle of Fallen Timbers in Following the defeat, the Delaware and others surrendered to the United States and signed the Treaty of Greenville after which they would never again take up arms against the Americans Weslager The main body then joined other Delaware who had earlier settled, at the invitation of the Miami, along the White River in what is now Indiana Weslager It was along the White River that leadership became further centralized and a new, religiously conservative Delaware government emerged. A revitalization movement took place among the Delaware settled along the White River that institutionalized a renewed sense of Delaware identity in opposition to Christianity. Missionaries were banned from Delaware lands, and the clan chiefs selected to govern were those men who were also ceremonial leaders and visionaries within the revitalized Big House Ceremony. The chronology and routes of the separate Delaware and Cherokee removals to Indian Territory. Official dates are given, but occupation may have preceded and followed these dates. Many additional Delaware settlements and movements existed, and the divisions between the seven identified Delaware groups cannot be traced to the eighteenth century, as smaller groups consistently moved back and forth between what appear as bounded groups into the twentieth century. Smithsonian Institution<sup>1</sup> , p. Smithsonian institution, , p. Given land along the James Fork of the White River in the hilly regions of the Ozark Plateau, the Delaware found it difficult to farm and grew increasingly unhappy Eaton n. The Delaware reestablished towns along the Kansas River and soon prospered from the emerging industry surrounding the migration of American settlers to the West for which the Delaware served as traders, ferry operators, military scouts, and guides Farley The anti-Christian sentiment of the early nineteenth century lapsed on the Kansas reservation, and Christian missionaries were allowed to return. By the s some of the clan leaders constituting the Delaware Council were also Christian converts Weslager While the influence of Christianity on the Delaware Tribal Council was apparent, leadership positions continued to be achieved through matrilineal clan ascendancy until the mids Weslager In the U. The lands to be chosen by the Delaware were to be selected in as compact a form as possible and include an area equal to acres for each man, woman, and child who chose to relocate. Given that a total of Delaware eventually removed to the Cherokee Nation, the land selected for removal would have had to be equivalent to , acres or roughly square miles. A handful of Delaware elected to remain in Kansas, and according to the treaty such individuals could do so only if they dissolved their membership in the Delaware Tribe. The Delaware who stayed in Kansas subsequently became American citizens, and their land was held in severalty by the secretary of the interior Weslager It was thus made clear to the Delaware by the Delaware Treaty that removal was the only route available to ensure the continuation of the Delaware Tribe. Cognizant of the mounting pressure for removal and the desire to preserve the Delaware Tribe, Delaware clan leaders began exploring and scouting different locations for a new reservation in Indian Territory as stipulated by the treaty. It was determined that the Delaware desired the unoccupied lands in what is now northeastern Oklahoma immediately east of the ninety-sixth degree of longitude Weslager Since the land belonged to the Cherokee Nation at the time, the Delaware decided to purchase a bymile tract of land from the Cherokee Nation that was situated along the upper Caney River valley. Ross, Conner explained that the Delaware had selected a tract east of the ninety-sixth parallel because of the perceived productivity of the land and in order to preserve the Delaware tribal organization Conner Consistent with the treaty, the Delaware had selected a compact area of land that contained square miles or , acres, only slightly larger than the required square miles or , acres. In this treaty the Cherokee Nation agreed to sell their lands west of the ninety-sixth degree of longitude for the resettlement of friendly Indians. The relocated

friendly Indians were to pay the Cherokee Nation for the land and afterward would hold the land as their own separate reservation. From the land cession, the federal government then had the space to remove what were primarily tribes from the newly organized states of Kansas and Nebraska to reservations in Indian Territory. The first option, also known as the incorporation option, was for the Indian tribe being removed to abandon their tribal organization and become Cherokee citizens. Tribes who wished to adopt Cherokee citizenship had only to pay the Cherokee Nation a sum of money for the right to citizenship, and they would ever after be treated as native citizens. On the other hand the second option, also known as the preservation option, allowed for the Indians being removed to preserve their tribal organization in ways that were not inconsistent with the constitution and laws of the Cherokee Nation. Tribes who selected the preservation option in order to continue their tribal structure were required to pay two separate payments to the Cherokee Nation. The first payment was for citizenship that granted the relocated tribe the right to hold all rights as native Cherokee citizens. The second payment was for a parcel of land equal to acres per man, woman, and child that would be set aside for the occupancy of the relocating tribe. The Delaware thus agreed to removal so they would not become American citizens and chose the preservation option in the Cherokee Treaty in order to preserve their tribal government and not merge with the Cherokee Nation upon removal. The purchase of land equivalent to acres per removed Delaware was pursued in order to sustain an independent Delaware Tribe that was now going to occupy lands in the Cherokee Nation. The Cherokee Treaty lands in the West and the dates that such lands were transferred to other Indian tribes or the U. The civilized Indians allowed for in the Cherokee Treaty would indeed become the Delaware Tribe and Shawnee Tribe who then occupied diminished reservations in northeast Kansas.

**Chapter 3 : Shawnee | Shawnee Village Owners**

*Get directions, maps, and traffic for Shawnee on Delaware, PA. Check flight prices and hotel availability for your visit.*

The Shawnee were in Ohio in the s. They were fierce warriors, fighting with the French until the French trading posts turned British. They fought with the British against the Americans during the American Revolution. Tecumseh -- a leader of an Ohio band of the Shawnee who organized a pan-tribal resistance movement against the Treaty of Fort Wayne -- tried to reunite Ohio-based American Indian peoples, but was defeated by General Anthony Wayne in the Battle of Tippecanoe in . In , under the treaty of Fort Meigs, Ohio Shawnee -- joined by some Seneca -- were sent to live on three reservations in Northwest Ohio. Between and , following the defeat of the Tecumseh resistance movement, Ohio-based Shawnee continued to organize to resist removal from their lands by the U. By the mids, via the U. The Shawnee were living in the Ohio Valley as early as the late s. The Iroquois -- also in the area during this time -- were unwilling to share these rich hunting grounds and drove the Shawnees away. Some went to Illinois; others went to Pennsylvania, Maryland or Georgia. As the power of the Iroquois weakened, members of the Shawnee nation moved back into Ohio from the south and the east. They settled in the lower Scioto River valley. The Shawnees spoke an Algonquian language, and so they are related to the Lenape Delaware people, the Miami, and the Ottawa -- all fellow speakers of Algonquian languages. The Shawnees had a special friendship with the Wyandots. As French trading posts turned into British forts, Ohio American Indian peoples, including the Shawnees, fought the British and their colonists. Although these agreements were made with the Iroquois, the Shawnee were also held party to the treaty. The Shawnees believed that Britain would prevent the colonists from encroaching further upon Shawnee land. After the war the Shawnee continued to resist Anglo-American settlement onto Shawnee land. The Shawnees were forced to surrender most of their lands in Ohio with the signing of the Treaty of Greenville. Some Shawnee, however, hoped to reclaim their Ohio lands. Chief amongst them was Tecumseh -- a veteran of the Battle of Fallen Timbers -- who hoped to unite together all American Indian peoples west of the Appalachian Mountains against the United States. Angered by the Treaty of Ft. Wayne, which gave away much of the Potawatomi and Miami strongholds in the western Ohio territory near present-day Vincennes, Indiana , Tecumseh attempted to unite American Indian peoples with ties to Ohio Territory lands in resistance to Anglo-American settler encroachment. The Treaty of Ft. Meigs effectively ceded all Shawnee lands to the U. These reservations were shared with the Seneca. This reservation was shared with the Ohio Seneca and Ohio Cayuga. These groups were later forced into Oklahoma under the Indian Removal policies of the midth century. In , Shawnee leader Black Bob lead a resistance movement based in Olathe, Kansas, to which many Ohio Shawnee defected Other Shawnees, like Black Hoof -- leader of a popular Shawnee resistance movement on Treaty of Fort Meigs-appointed lands in Northwest Ohio -- adopted white customs, in the hope that assimilationist efforts would protect the Shawnee rights to their Ohio lands. Between and , the United States forced the Shawnee to give up their land claims in Ohio. The Shawnee divided themselves into different clans. The principal leader of the Shawnees could only come from one clan.

### Chapter 4 : Shawnee and Delaware - Gateway Arch National Park (U.S. National Park Service)

*Shawnee on Delaware Tourism: TripAdvisor has 3, reviews of Shawnee on Delaware Hotels, Attractions, and Restaurants making it your best Shawnee on Delaware resource.*

We found here some Shawnees and Delawares encamped, one of the Shawnees, a respectable-looking Indian, offered me three beaver skins for my dog, with which he appeared much pleased. The dog was of the Newfoundland breed, one that I prized much for his docility and qualifications generally for my journey and of course there was no bargain. Daniel Bissell and a Mr. I pursued him to the race ground, found him and delivered him my credentials. He treated me with much politeness in his way. He is a man about 5 feet 8 inches high, dark skin, hair and eyes. He informed me that it was once so long that it touched the ground when he stood erect. Nor was it much less remarkable for its thickness; this I could readily believe from its present appearance. He is about 60 years of age, and yet scarcely a gray hair in his head, which reaches now when queued the manner in which he dresses it nearly as low as his knees, and it is proportionally thick. He appears yet quite active. This uncommon queue falls down his back to which it is kept close by means of a leather girdle confined around his waist. This man, agreeably to the custom of many of the Canadian traders, has taken to himself a wife from among the aborigines of the country. His wife is a Shawnee woman, from her complexion is half blooded only. She is a very decent woman, and if we may judge from her present appearance has been very handsome when young. She dresses after the Shawnee manner with stroud [woolen] leggings and moccasins, differing however from them in her linen which seemed to be drawn beneath the girdle of her stroud, as also a short jacket with long sleeves over her linen, with long sleeves more in the style of the French Canadian women. By this woman Lorimier has a large family of very handsome children, three of which have attained the age of puberty. The Commandant pressed me to stay to supper, which I did, the lady of the family presided, and with much circumspection performed the honors of the table. On this stream [Apple Creek, a tributary of the Mississippi River which which flows eastward out of the State of Missouri] about 7 miles from its mouth is a settlement of Shawnees, which more than any other in this quarter deserves the name of a village. I could not ascertain their number. It may have contained as many as four hundred persons in ]. I gave him a bottle of whiskey.

**Chapter 5 : Shawnee - Wikipedia**

*Things to Do in Shawnee on Delaware, Pennsylvania: See TripAdvisor's 4, traveler reviews and photos of Shawnee on Delaware tourist attractions. Find what to do today, this weekend, or in November.*

Algonquian peoples and Proto-Algonquian language Some scholars believe that the Shawnee are descendants of the people of the precontact Fort Ancient culture of the Ohio region, although this is not universally accepted. They were mound builders. Fort Ancient culture was once thought to have been an extension of the Mississippian culture. But, scholars now believe Fort Ancient culture developed independently and was descended from the Hopewell culture BCEâ€™ CE , also a mound builder people. Most likely their society, like the Mississippian culture to the south, was severely disrupted by waves of epidemics from new infectious diseases carried by the first Spanish explorers in the 16th century. The latter were recorded by European French and English explorers as occupying this area at the time of encounter. Scholars generally accept that similarities in material culture, art, mythology, and Shawnee oral history linking them to the Fort Ancient peoples can be used to support the connection from Fort Ancient society and development as the historical Shawnee society. Along the East Coast, the Algonquian-speaking tribes were mostly located in coastal areas, from Quebec to the Carolinas. Algonquian languages have words similar to the archaic shawano now: One of the earliest mentions of the Shawnee may be a Dutch map showing some Sawwanew located just east of the Delaware River. Later 17th-century Dutch sources also place them in this general location. Accounts by French explorers in the same century usually located the Shawnee along the Ohio River , where the French encountered them on forays from eastern Canada and the Illinois Country. Each village usually had a meeting house or council house, perhaps sixty to ninety feet long, where public deliberations took place. The party was led by his son, Sheewa-a-nee. He said the latter had murdered the former. Sometime before , a group of Shawnee migrated to the Savannah River area. They forged a long-lasting alliance. Around the same time, other Shawnee groups migrated to Florida, Maryland , Pennsylvania, and other regions south and east of the Ohio country. The Shawnee became known for their widespread settlements, extending from Pennsylvania to Illinois and to Georgia. Their language became a lingua franca for trade among numerous tribes. They became leaders among the tribes, initiating and sustaining pan-Indian resistance to European and Euro-American expansion. Long without a chief, in they asked Carondawana, an Oneida war chief of the Iroquois, to represent them to the Pennsylvania provincial council, which accepted the Shawnee choice. About Carondawana and his wife, a prominent interpreter known as Madame Montour , settled at Otstonwakin , on the west bank at the confluence of Loyalsock Creek and the West Branch Susquehanna River. They were claimed as tributaries by the Haudenosaunee or Six Nations of the Iroquois, who had helped some of the Tuscarora people from North Carolina resettle in the vicinity of what is now Martinsburg, West Virginia. Also at this time, Seneca and Lenape war parties from the north often fought pitched battles with pursuing bands of Catawba from Virginia, who would overtake them in the Shawnee-inhabited regions of the Valley. By the late s pressure from colonial expansion produced repeated conflicts. Shawnee communities were affected by the fur trade in which furs were often traded to European traders for rum or brandy, leading to serious social problems related to alcohol abuse. The father of the later chief Cornstalk held his council there. Several other Shawnee villages were located in the northern Shenandoah Valley: In , the Shawnee on the Scioto River in the Ohio country sent messengers to those still in the Shenandoah Valley suggesting that they leave Virginia and cross the Alleghenies to join the people further west, which they did the following year. Some independent Iroquois bands from various tribes also migrated westward, where they became known in Ohio as the Mingo. These three tribesâ€™the Shawnee, the Delaware, and the Mingoâ€™became closely associated with one another, despite the differences in their languages. The first two were Algonquian speaking and the third Iroquoian. They made formal peace with the British colonies at the Treaty of Easton , which recognized the Allegheny Ridge the Eastern Divide as their mutual border. Later that year, the Crown issued the Proclamation of , legally confirming the border as the limits of British colonization, with the land beyond reserved for Native Americans. But, it had difficulty enforcing the boundary, as European colonists continued to move westward.

The Treaty of Fort Stanwix in extended that line westward, giving the British colonists a claim to what is now West Virginia and Kentucky. The Shawnee did not agree to this treaty: British diplomats managed to isolate the Shawnee during the conflict: The Shawnee faced the British colony of Virginia with only a few Mingo allies. Lord Dunmore , royal governor of Virginia, launched a two-pronged invasion into the Ohio Country. The Shawnee chief Cornstalk attacked one wing but fought to a draw in the only major battle of the war, the Battle of Point Pleasant. In the Treaty of Camp Charlotte ending this war , Cornstalk and the Shawnee were compelled by the British to recognize the same Ohio River boundary as that established with the Haudenosaunee Confederacy "Six Nations" by the Fort Stanwix treaty. The Shawnee ceded all claims to the "hunting grounds" of West Virginia and Kentucky. Many other Shawnee leaders refused to recognize this boundary, however. A Shawnee party attacked Daniel Boone in Kentucky in American Revolution[ edit ] When the United States declared independence from the British crown in , the Shawnee were divided. They did not support the American rebel cause, but Cornstalk led the minority who wished to remain neutral. Colin Calloway reports that most Shawnees allied with the British against the Americans. Some colonists called them Chickamauga because they lived along that river at the time of what became known as the Cherokeeâ€™American wars , during and after the American Revolution. After being defeated at the Battle of Fallen Timbers in , most of the Shawnee bands signed the Treaty of Greenville the next year. They were forced to cede large parts of their homeland to the new United States. Other Shawnee groups rejected this treaty, migrating independently to Missouri west of the Mississippi River, where they settled along Apple Creek near Cape Girardeau. Great Comet of , New Madrid earthquake , and Battle of Tippecanoe In the early 19th century, the Shawnee leader Tecumseh gained renown for organizing his namesake confederacy to oppose American expansion in Native American lands. The two principal adversaries in the conflict, chief Tecumseh and American politician William Henry Harrison , had both been junior participants in the Battle of Fallen Timbers at the close of the Northwest Indian Wars in Tecumseh was not among the Native American signers of the Treaty of Greenville , which had ended the war, when the Shawnee and other Native Americans ceded much of their historic territory in present-day Ohio to the United States. However, many Indian leaders in the region accepted the Greenville terms, and for the next ten years pan-tribal resistance to American hegemony faded. In the negotiations, Harrison promised large subsidies and payments to the tribes if they would cede the lands he was asking for. He began to associate the teachings with the idea of a pan-tribal alliance. Tecumseh traveled widely, urging warriors to abandon the accommodationist chiefs and to join the resistance at Prophetstown. Tecumseh demanded that Harrison nullify the Fort Wayne treaty, threatening to kill the chiefs who had signed it. During the next year, tensions between American colonists and Native Americans rose quickly. Four settlers were murdered on the Missouri River and, in another incident, natives seized a boatload of supplies from a group of traders. Harrison summoned Tecumseh to Vincennes to explain the actions of his allies. Afterward Tecumseh traveled to the Southeast on a mission to recruit allies against the United States among the " Five Civilized Tribes. He also said that the people would see a sign proving that the Great Spirit had sent him. While Tecumseh was traveling, both sides readied for the Battle of Tippecanoe. Harrison assembled a small force of army regulars and militia in preparation to combat the Native forces. Though outnumbered, Harrison repulsed the attack, forcing the Natives to retreat and abandon Prophetstown. While the interpretation of this event varied from tribe to tribe, they agreed that the powerful earthquake had to have meant something. The earthquake and its aftershocks helped the Tecumseh resistance movement as the Muscogee and other Native American tribes believed it was a sign that the Shawnee must be supported and that this was the sign Tecumseh had prophesied. The Indians were filled with great terror They were the more traditional part of the people, as their communities in the Upper Towns were more isolated from European-American settlement. They did not want to assimilate. This became part of the War of when open conflict broke out between American soldiers and the Red Sticks of the Creek. They doctored our sick; they clothed our suffering; they fed our hungry So in marked contrast with the experience of the Shawnees, it will be seen that the whites and Indians in this section are living on friendly and mutually beneficial terms. Where are the Narragansett , the Mohican , the Pocanet and other powerful tribes of our people? They have vanished before the avarice and oppression of the white man, as snow before the summer sun Sleep not longer, O

Choctaws and Chickasaws Will not the bones of our dead be plowed up, and their graves turned into plowed fields? Army of the Northwest. He set out to retake the city, then defended by the British Colonel Henry Procter together with Tecumseh. Procter left the prisoners with an inadequate guard; they could not prevent some of his Native American allies from attacking and killing perhaps as many as 60 Americans, many of whom were Kentucky militiamen. American reinforcements arriving during the siege were defeated by the Natives, but the fort held out. The Indians eventually began to disperse, forcing Procter and Tecumseh to return to Canada. Their second offensive in July against Fort Meigs also failed. After they were repulsed with serious losses, the Ohio campaign ended. His decisive victory against the British ensured American control of the lake, improved American morale after a series of defeats, and compelled the British to fall back from Detroit. General Harrison launched another invasion of Upper Canada, which culminated in the U. Tecumseh was killed there, and his death effectively ended the North American indigenous alliance with the British in the Detroit region. American control of Lake Erie meant the British could no longer provide essential military supplies to their aboriginal allies, who dropped out of the war. The Americans controlled the area during the remainder of the conflict. They were joined in the migration by some Delaware. Although they were closely allied with the Cherokee led by The Bowl , their chief John Linney remained neutral during the Cherokee War. They were joined by Shawnee pushed out of Kansas see below , who shared their traditionalist views and beliefs. They shared these lands with some Seneca who had migrated west from New York. In a series of treaties, including the Treaty of Lewistown , Shawnee and Seneca people exchanged land in western Ohio for land west of the Mississippi River. Missouri joined the Union in

### Chapter 6 : Shawnee Indians - Ohio History Central

*Shawnee on Delaware is an unincorporated community on the Delaware River, part of Smithfield Township in Monroe County, racedaydvl.com is situated just south of the foothills of the Pocono Mountains, miles ( km) southwest of the Shawnee Mountain Ski Area and about 75 miles ( km) west of New York City.*

History[ edit ] Shawnee tribe refugees from Ohio settled in the area in During the French and Indian War his home was used as a fort, and became known as Fort Depuy. The village was given its name by a surveyor sent by William Penn , who mistakenly thought the local Indians were Shawnee. By Aaron Depuy was operating a store, and in he built a stone and log church used by ministers of the Dutch Reformed Church. The cornerstone of this church remains, now part of the Shawnee Presbyterian Church. The farming community grew steadily, using the river to transport produce. A post office was built in , and a brick church was erected in on the foundation of the old stone and log church. It was added to the National Register of Historic Places in , but the building was de-listed in after being demolished following a fire caused by arson on June 24, The society caught over pigeons on the grounds in less than three months. Just downstream from this island is Swanee Island, now the location of the Shawnee Inn golf course. One of the local farmers built a lime kiln into a slope on his property; the kiln on John Turn Farm is well-preserved and is listed as a historic place. Depue LeBar, farmed about three hundreds across on Shawnee Island, which included land of the present day golf course. He launched the Shawnee Mower Factory to manufacture it. Waring made the inn his base, and during the s his radio programs featuring Fred Waring and his Pennsylvanians were broadcast from the Worthington Hall. In he moved the company to Shawnee and renamed it the Shawnee Press. The company became a major publisher of sacred and secular music. In it was acquired by the Hal Leonard Corporation. Eisenhower and Jackie Gleason. The golf architect Bill Diddle expanded the course to 27 holes. Waring sold the inn in to Philadelphia real estate developer Karl Hope who expanded the operation and made it less exclusive, introducing timesharing and adding skiing and water activities.

### Chapter 7 : racedaydvl.com: Hotels in Shawnee on Delaware. Book your hotel now!

*Shawnee Inn Drive, Shawnee on Delaware, PA , United States of America - Great location - show map After booking, all of the property's details, including telephone and address, are provided in your booking confirmation and your account.*

### Chapter 8 : Shawnee On Delaware, PA - MapQuest

*The Shawnee language, an Algonquian language, was spoken by people in , including over Absentee Shawnee and 12 Loyal Shawnee speakers. The language is written in the Latin script. It has a dictionary and portions of the Bible were translated into Shawnee.*

### Chapter 9 : Shawnee Inn & Golf Resort, Shawnee on Delaware, PA - racedaydvl.com

*First settled in , the village of Shawnee on Delaware is located at the foothills of the Pocono Mountains. It is about 75 miles ( km) to the west of New York City, and lies miles ( km).*