

EMPIRE, KINSHIP AND VIOLENCE

Empire, Kinship and Violence traces the history of three linked imperial families in Britain and across contested colonial borderlands from 1770 to 1842. Elizabeth Elbourne tracks the Haudenosaunee Brants of north-eastern North America from the American Revolution to exile in Canada; the Bannisters, a British family of colonial administrators, whistle-blowers and entrepreneurs who operated across Australia, Canada and southern Africa; and the Buxtons, a family of British abolitionists who publicized information about what might now be termed genocide towards Indigenous peoples while also pioneering humanitarian colonialism. By recounting the conflicts that these interlinked families were involved in, she tells a larger story about the development of British and American settler colonialism and the betrayal of Indigenous peoples. Through an analysis of the changing politics of kinship and violence, Elizabeth Elbourne sheds new light on transnational debates about issues such as Indigenous sovereignty claims, British subjecthood, violence, land rights and cultural assimilation.

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EMPIRE, KINSHIP AND VIOLENCE

Family Histories, Indigenous Rights and the
Making of Settler Colonialism, 1770–1842

ELIZABETH ELBOURNE

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CONTENTS

<i>List of Figures</i>	page vii
<i>List of Maps</i>	viii
<i>Acknowledgements</i>	ix
<i>A Note on Nomenclature</i>	xi
<i>List of Abbreviations</i>	xiii
Introduction: Kinship, Violence and the Colonial State	1
PART I North America	25
1 Before the Revolution: Belonging and Un-belonging in British-Haudenosaunee Borderlands	27
2 All the King’s Men: Kinship and the American Revolution	70
3 Land, Identity and Indigenous Sovereignty in British North America, 1783–1820	114
PART II Upper Canada, New South Wales, Van Diemen’s Land, Victoria, Western Australia, the Cape Colony, Sierra Leone	151
4 Upper Canada: Haudenosaunee Land Claims and the Politics of Expertise	153
5 New South Wales: Frontier Violence and the ‘Rule of British Law’	189
6 Southern Africa: Protest, Petitions and the Paradoxes of Imperial Liberalism	232
7 From Sierra Leone to Swan River: The Bannisters’ Imperial World	270
PART III Britain, the Cape Colony, West Africa	305
8 Colonial Sins and Priscilla Buxton’s Quest for Virtue	307

9	Keeping Colonialism in the Family: Kinship, Humanitarianism and the Niger Expedition	348
	Conclusions	372
	<i>Bibliography</i>	379
	<i>Index</i>	412

FIGURES

1.1	Miniature of Sir William Johnson (c. 1760)	page 46
2.1	Portrait of Peter Johnson, copy by James George Kingston of a lost original (1834)	78
2.2	Benjamin West, ‘Colonel Guy Johnson and Karonghyontye (Captain David Hill)’ (1776)	84
3.1	Miniature of John Norton (1805)	133
3.2	Two young men by the tomb of Joseph Brant (September, 1934)	134
3.3	Miniature of Elizabeth Kerr (née Brant)	144
3.4	Gilbert Stuart, Portrait of Thayendenegea (Joseph Brant) (1786)	148
4.1	Benjamin Robert Haydon, ‘The Anti-Slavery Convention, 1840’ (1841)	156
5.1	Portrait of Biraban: cropped from frontispiece Lancelot Threlkeld, <i>A Key to the Structure of the Aboriginal Language</i> (1850)	209
6.1	Signature page, memorial from inhabitants of Bethelsdorp (1829)	245
6.2	Keith Calder, Statue of David Stuurman, National Heritage Monument, Tshwane, South Africa	252
6.3	Signature page, memorial from David, Klaas and Jannetje Stuurman (1829)	253
8.1	Portrait of Priscilla Buxton: frontispiece to E. MacInnes, <i>Extracts from Priscilla Johnston’s Journal and Letters</i> (1862)	308

MAPS

I.1	Guy Johnson, ‘Map of the Country of the VI Nations’ (1771)	<i>page 2</i>
1.1	Six Nations territory and colonial New York, on the verge of the Revolution	32
2.1	The war in the Mohawk Valley and its aftermath: North-eastern borderlands	71
3.1	North-eastern borderlands after the Revolution	115
3.2	Indigenous lands and treaties, Upper Canada	123
5.1	The Bannister family’s Australia	190
6.1	Early nineteenth-century southern Africa	233
9.1	West Africa and the Niger River in the 1840s	351

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A NOTE ON NOMENCLATURE

In part because struggle over Indigenous languages is an important part of the history of settler colonialism, there is considerable variation in current usage concerning the names of Indigenous individuals and groups. I have attempted to balance in the book between using names that are familiar in English and names that reflect what people called themselves in their own languages at the time.

In several cases I use both English and Indigenous versions of names (such as Molly Brant/Konwatsi'tsiaiénni). This is influenced by my experience of living in a multilingual city and noting the extent of code shifting, as well as by recognition that people often in fact had more than one name and changed names at different life stages. I use the anglicized version of the names of Europeans working in English to reflect the documentary record (Frederick Haldimand, rather than Frédéric Haldimand). I also use European surnames to establish family links through time, notably with the Hill and Brant families.

A further, and related, issue is that there are some variant versions of the spelling of names, reflecting evolution in the written versions of originally oral languages. I have generally chosen the simpler version to facilitate ease of reading unless a version is particularly well established. Names were often written down by Europeans and may not completely capture original pronunciation.

I want to acknowledge that there are different approaches to these difficult issues and that I may not always have struck the right balance. I welcome feedback.

Six Nations

I use Haudenosaunee ('people of the longhouse') rather than the older Iroquois (although I retain Iroquois in certain citations, including using historical texts). The name Mohawk is widely used. It was, however, originally an outsider's term. In Kanyen'kéha, the Mohawk language, people call themselves Kanyen'kehà:ka (Kanyenkehaka, Kanienkehaka or Kanien'kehá:ka), people of the flint. I use both Mohawk and Kanyen'kehà:ka but primarily Kanyenkehà:ka. I use Kanyen'kehà:ka rather than Kanien'kehá:ka when referring to the Six Nations to reflect regional variations in dialect, following dominant usage

among Haudenosaunee in New York and Ontario, even though Kanien'kehá:ka would be used by people in my own settler territory of Québec. I have otherwise generally used the terms Cayuga, Tuscarora, Oneida, Seneca and Onondaga, since these are in wide usage, but I give alternatives on Map 1.1 (following Susan Hill). The Kanyen'kéha term Onkwehon:we is used by many Haudenosaunee people to describe Indigenous people in general.

South Africa

I use San as a collective term for communities sometimes known collectively as 'Bushmen' where I don't know the names of individual communities. It is nonetheless important to note that 'San' was also originally an outsider's term, given by Khoekhoe herders to describe nomadic hunters. Khoekhoe generally replaces the colonial term 'Hottentot'. The colonial term Caffre was used in shifting ways through time. I cite people who used it in the 1820s and 30s largely as a synonym for 'Xhosa'. The term would, however, mutate by mid-century to influence a highly offensive term beginning with k. I have substituted [Xhosa] when the meaning is clear. I have, however, retained original language in some quotations in which there is possible ambiguity about which groups were being referred to, in order not to distort the historical record. I do not mean to endorse the use of the term. Some place names have been changed in the aftermath of the end of apartheid. For example, the colonial town of Grahamstown is now Makhanda, and the Gariep River replaces the older Orange River. I use new names but indicate older terms on first mention. I use the names of language groups without prefixes for the sake of simplicity, given widespread usage in English (so Xhosa rather isiXhosa and Tswana rather than seTswana).

ABBREVIATIONS

AONSW	Archives Office of New South Wales, Sydney, Australia
BL	British Library, London
CA	Western Cape Archives and Record Services, Cape Town
DCRO	Derbyshire County Record Office, UK
DRCHSNY	<i>Documents Relative to the Colonial History of the State of New York</i> . 15 vols. Albany, NY: Weed, Parsons and Company, 1853–87
HRA	<i>Historical Records of Australia</i> . Series I and Series IV. Sydney: Library Committee of the Commonwealth Parliament, 1914 and 1922
LMS	London Missionary Society papers, Council for World Mission archives, School of Oriental and African Studies, London
ML	Mitchell Library, Sydney, Australia
LAC	Library and Archives Canada, Ottawa, Ontario
NCRO	Norfolk County Record Office, UK
NYHS	New York Historical Society, New York, NY
SCA	British Parliamentary Papers. <i>Report of the Select Committee on Aborigines (British Settlements)</i> , 2 vols. London House of Commons, 1836 and 1837
SPG	Society for the Propagation of the Gospel. See also USPG
SWP	Milton W. Hamilton and Albert B. Corey (eds), <i>The Papers of Sir William Johnson</i> . 14 vols. Albany, NY: The University of the State of New York, 1921–1965
TFB	Thomas Fowell Buxton Papers, Bodleian Libraries of Commonwealth and African Studies at Rhodes House, University of Oxford, MSS Brit Emp. s.444
TNA	The National Archives, UK
USPG	Archives of the United Society for the Propagation of the Gospel, Bodleian Libraries of Commonwealth and African Studies at Rhodes House, University of Oxford. Note the SPG became the USPG in 1965
WCL	William Clements Library, Ann Arbor, MI
WSCRO	West Sussex County Record Office, UK