



Duke Forest Land Acknowledgement

The Office of the Duke Forest has the benefit of presenting this land acknowledgement because of the research and synthesis provided by Duke Faculty and Duke Forest Advisory Committee member, Nicolette Cagle, Ph.D. We understand that a university-wide committee is now in the process of developing a land acknowledgement statement for all of Duke University's landholdings, which we will also provide here once it is completed. As part of our mission to facilitate teaching and research across all disciplines and for all students, we actively support efforts to investigate, reveal, and hold-up the histories and legacies of people on Duke Forest land that have yet to be understood and told.

As Gould (1992) acknowledges, “there is not a university in this country that is not built on what was once native land.” That is true for Duke University and its Duke Forest landholdings. What is now Durham and Orange Counties was originally the territory of several Native nations, including Tutelo (TOO-tee-lo) and Saponi (suh-POE-nee) - speaking peoples. Many of their communities were displaced or killed through war, disease, and colonial expansion. Today, the Triangle is surrounded by contemporary Native nations, the descendants of Tutelo, Saponi, and other Indigenous peoples who survived early colonization. These nations include the Haliwa-Saponi (HALL-i-wa suh-POE-nee), Sappony (suh-POE-nee), and Occaneechi (oh-kuh-NEE-chee) Band of Saponi.

North Carolina's Research Triangle is also home to a thriving urban Native American community who represent Native nations from across the United States. Together, these Indigenous nations and communities contribute to North Carolina's ranking as the state with the largest Native American population east of Oklahoma. We would like to acknowledge, honor, and respect the diverse history of Indigenous peoples in North Carolina and across the settler state. We would also like to recognize their continuing connections to land, water, and culture and pay respect to their Elders, past, present and emerging.

In addition, we acknowledge the overlapping histories of this land, including past violence and ongoing harm produced by the legacy of racialized slavery and oppression. We know of at least four sites where slavery was practiced on what is now considered Duke Forest land, including the Alexander Hogan Plantation in the Blackwood Division, the Robson Mill and Barbee property in the Korstian Division, and the Couch property in the Durham Division.

Interested in learning more or supporting marginalized communities? Check out [Occaneechi: A Past and Present History](#) and the [Homeland Preservation Project](#). You are also invited to learn more about the impact of segregated communities in North Carolina at the [UNC Inclusion Project](#). You can learn about the [Rogers Eubanks community](#) in Orange County, which has a historic connection to the Alexander Hogan Plantation. Also visit the [North Carolina African American Heritage Commission](#) to learn more about local African American history, art, and culture, and the [Black Family Land Trust](#) and the [Land Loss Prevention Project](#) in Durham, NC.

(Modified from Hanson, J. K. Lyons, L. Rangel, & J. Whitten. 2020. *Inclusive Conservation: Improving Collaboration with Tribes in the United States*. Masters Project Symposium, Duke University, 2 April



DUKE FOREST
Teaching & Research Laboratory
ESTABLISHED 1951

2020. Cited: Gould, J. 1992. The problem of being “Indian”: One mixed-blood’s dilemma. In S. Smith and J. Watson (Eds.), *De/colonizing the subject: The politics of gender in women’s autobiography* (pp. 81-90). Minneapolis: University of Minnesota Press. Resource: <https://www.csusm.edu/cicsc/land.pdf>. Special thanks to Drs. Ryan Emanuel and Malinda Lowery of the Lumbee tribe for contributing lines 4-13 and to Paul James, Sara Childs, and Rebecca Hoeffler for your feedback).