Nathaniel Amdur-Clark
Nathaniel@sonosky.net
Whitney A. Leonard
Whitney@sonosky.net
Sonosky, Chambers, Sachse,
Miller & Monkman, LLP
725 East Fireweed Lane, Suite 420
Anchorage, Alaska 99503
Telephone: (907) 258-6377
Facsimile: (907) 272-8332

IN THE SUPERIOR COURT FOR THE STATE OF ALASKA
THIRD JUDICIAL DISTRICT AT ANCHORAGE

In the Matter of the	)	
	)	Case No. 3AN-21-08869CI
2021 Redistricting Plan.	)	3PA-21-02397CI
	)	3VA-21-00080CI

AFFIDAVIT OF MIRANDA WRIGHT

Affiant, Miranda Wright, being first duly sworn upon her oath, deposes and states as follows:

1. I am Koyukon Athabascan and an enrolled Tribal member of the Native Village of Nulato, a federally recognized Indian Tribe located on the Yukon River in the Interior region of Alaska.

2. I am of the Kaiyuh people. Our ancestorial territory includes the Kaiyuh Flats, from Nulato and Kaltag on the lower-middle Yukon, Grayling, Anvik, and Holy Cross on the lower Yukon, Shageluk on the Innoko River and Takotna, McGrath, Telida, and Nikolai on the Upper Kuskokwim River. Prior to the early pandemics, numerous villages were scattered throughout the Kaiyuh region and the upper Innoko River. Today the villages in this region continue to share deep cultural, family, subsistence and economic ties.

DEFENDANT'S EXHIBIT
7002

3. I have over thirty years of combined service to Interior Alaska communities, which has shown me that residents of these villages and communities place a great importance on their socio-economic relationships with other villages in the Interior.

4. I currently serve as Treasurer for Doyon, Limited (Doyon), the ANCSA Regional Corporation for the Interior area of Alaska. I have been in that role since 2002, and I have served on the Board of Directors of Doyon for the past twenty-seven years.

5. I have also served on a number of other financial, civic, and educational Boards and organizations, including as:

a. Co-Chair, Troth Yeddha' fundraising committee, University of Alaska, Fairbanks (UAF);

b. Board of Directors, Doyon Communications, Inc.;

c. Chancellors Advisory Committee on Native Education;

d. Advisory Committee, Arctic Studies Center, Smithsonian Institution;

e. Chair, Alyeska Alaska Native Scholarship Advisory Board

f. Board of Visitors, UAF;

g. Board of Directors, Fairbanks Chamber of Commerce;

h. Fairbanks North Star Borough Economic Development Commission;

i. Fairbanks Chamber of Commerce, Rural Urban Committee

j. Board of Directors, Doyon, Tourism, Inc;

k. Board of Directors, Doyon Properties, Inc.;

l. Board of Directors, Doyon, Foundation; and

m. Board of Directors, Keepers of the Treasures – Alaska.

6. From 1994 to 1995, I served as Interim Director for the UAF/Interior Aleutians Campus, Galena Center.

7. From 1995 to 2002, I served as Executive Director of the Doyon Foundation.

8. From 2002 to 2014, I served as Instructor and Assistant Professor, Rural Development Program, CRA at UAF.

9. From 2003 to 2014, I served as Academic Program Head, Department of Alaska Native and Rural Development, UAF.

10. I have extensive knowledge and academic study in the areas of Cultural Anthropology, indigenous culture, organizational culture, economic development, community development, organizational development, business development, natural resource development, grant proposal development, and the ethnohistory of the Interior region of Alaska, with a special focus on the Koyukon area.

11. Selected publications include:

1999 The Ethnohistory of Cold Bay, Alaska. In: The History and Ethnohistory of the Aleutians East Borough. The Limestone Press. Kingston, Ontario, Canada.

1999 The Sea Otter Industry in the Eastern Aleutians, 1867 – 1911. In: The History and Ethnohistory of the Aleutians East Borough. . The Limestone Press. Kingston, Ontario, Canada.

1999 War comes To the Aleutians. In: The History and Ethnohistory of the Aleutians East Borough. The Limestone Press. Kingston, Ontario, Canada.

1995 Perspectives on Being a Native Anthropologist. The Northern Review. Whitehorse, Canada: Yukon College.

1994 Life Cycles of Interior Alaska Den'a. Co-authored with Malinda Chase and Bernice Joseph. In: Crossroads Alaska exhibition catalog. Washington DC: Smithsonian Institution Press.

1993 Valuing Cultural Diversity and Treasuring Cultural Differences. In: Sharing Alaska Native Cultures a hands-on Activity Book. Fairbanks, Alaska: University of Alaska Fairbanks Museum.

12. The predominantly Athabaskan communities of the Interior region of Alaska have maintained deep socio-economic ties from time immemorial. Interconnections between the

villages and sub-regions of the Western Interior have long been considered matters of economic survival for the communities and people in this area.

13. I served on the Board of Nikk'aghun Limited, the ANCSA village corporation for Nulato when the decision was made to merge with the adjoining village corporations for Kaltag, Koyukuk, and Galena to create Gana-A Yoo, Limited (GYL). In the merger discussions, consideration focused on maintaining a unified front to protect our shared homelands. Recognition was given to the need for infrastructure development, education, cultural survival, and community wellness through economic opportunities. I have also served on the Finance Committee of GYL since 2015.

14. Today, GYL represents the villages of Kaltag, Nulato, Koyukuk, and Galena on the middle/lower Yukon River. Similarly, the ANCSA village corporations in the Koyukuk River area (Allakaket, Alatna, Hughes and Huslia) merged as K'oyitl'ots'ina, Ltd (K Corp), and the Upper Kuskokwim ANCSA villages (McGrath, Telida, Nickolai, and Takona) merged as MTNT, Ltd. Culturally, these communities self-identify as members of an Athabascan nation with traditional homeland/tribal boundaries. They also observe some degree of language or dialect variations, yet they are united by a family/clan structure that overarches the Athabascan nation as one people. The Athabascan people recognize shared social and cultural protocols that value language, kinship/family, ceremony, potlatch and homeland. These values form the basis of the cultural and spiritual connections unifying these villages.

15. These communities form sub-regions within Doyon and Dena' Nena' Henash, better known as the Tanana Chiefs Conference (TCC), with Galena and McGrath serving as sub-regional centers. TCC is a 501(c)(3) non-profit organization headquartered in Fairbanks that provides housing, health care, job training, education scholarships, tribal management, subsistence

advocacy, employment, and law enforcement to these villages, and contracts with the Federal Government on the villages' behalf under the Indian Self Determination Act.

16. The villages of Grayling, Anvik, Shageluk, and Holy Cross (the GASH villages) maintain deep family ties with villages of the GYL region. With some dialectic variation in their language, as often occurs in vast geographic expanses, these communities are able to communicate linguistically.

17. In addition to the family ties with GYL villages, the GASH communities are strongly connected to the MTNT area (McGrath, Takotna, Nikolai, and Telida) through family ties as well as linguistic and historical trade links. The GASH and MTNT villages maintain a strong sub-regional connection through the Iditarod Area School District that is based in McGrath and has board representation from each community in the District (Anvik, Grayling, Holy Cross, McGrath, Nikolai, Shageluk, and Takotna). In addition to the education of their children, administration of funding to each community unifies common interests and concerns unique to these Western Interior Alaska communities who share family ties and traditional and customary use of wildlife resources. The world-famous Iditarod Sled Dog Race commemorates the historic trade routes that connected the MTNT communities with the GASH communities on the Innoko and Yukon rivers.

18. The economic conditions and subsistence livelihoods within these Western Interior villages differs significantly from the areas on the coast and lower Yukon (such as St. Mary's and Mountain Village, as well as Emmonak, Nunam Iqua, and Kotlik). Interior Alaska communities for the most part are found along the many rivers throughout interior Alaska. As such, these communities are not eligible to participate in the Western Alaska Community Development Program (CDQ), an economic development program associated with the federally managed

fisheries in the Bering Sea and Aleutian Islands (BSA). The coastal fisheries vastly differ from those of interior Alaska communities who are served by TCC's oversight of the Hunting, Fishing, Gathering Task Force, and the Yukon River Drainage Fisheries Association. These two organizations are currently in the process of merging into Tribal Resource Stewardship Program within TCC to oversee subsistence, and commercial fisheries, climate change, migratory bird co-management, and traditional cultures within the Yukon River drainage and are in stark contrast to the subsistence and commercial fisheries and traditional cultures of marine coastal villages.

19. The people of the areas served by GYL and K Corp are fiercely protective of their territory and resources vis-à-vis coastal Alaska, and there are many accounts of internecine conflict between these areas.

20. The communities of the Western Interior also maintain strong socio-economic ties to Fairbanks, the other Doyon/TCC villages, and the fellow Athabaskan peoples of the Ahtna area. Doyon is headquartered in Fairbanks, the heart of interior Alaska, which serves as the economic hub for the Doyon region and other Interior communities along the road system. The Fairbanks Chamber of Commerce and the Fairbanks North Star Borough Economic Commission foster rural/urban relationships that acknowledge the importance that the Doyon and Ahtna villages play in the Interior Alaska economy.

21. Villages across Interior Alaska also maintain strong historical and contemporary family ties. For example, stories shared by Walter Northway, the late traditional chief of the village of Northway, AK, tell of the ancestorial connection between Doyon and Ahtna peoples. Chief Northway recounted how the Athabascan people historically lived in the Wrangell Mountains, known to them as the "copper headwaters." Based on socio-economic conditions, Chief Northway's family dispersed from Nateel, at the head of the Copper River, then along the

mountains to the upper Chisana region. Some moved to the Dot Lake area, Nebesna and others to Eagle with some ending up in Mentasta. As the family expanded, others moved southward settling Tazlina, and Tetlin. At his death on November 23, 1993, Northway was estimated to be 107 to 117 years old. His stories demonstrate the expansive socio-economic connections and cultural values and spiritual connections shared by Doyon and Ahtna shareholders. These communities are further unified and served by Tok as a sub-region for health and law enforcement.

Further your affiant sayeth naught.

Miranda Wright

SUBSCRIBED AND SWORN to before me in Fairbanks, Alaska, this 11th day of January, 2022.

State of Alaska
NOTARY PUBLIC
Angela M. Ludwick

Notary Public in and for Alaska
My commission expires: 9/17/2023

Certificate of Service

I certify that on January 12, 2022, a copy of the foregoing document was served via email on:

Stacey C. Stone – sstone@hwb-law.com
Gregory Stein – gstein@hwb-law.com
Holly Wells – hwells@bhb.com
William D. Falsey – wfalsey@bhb.com
Mara Michaletz – mmichaletz@bhb.com
Robin Brena – rbrena@brenalaw.com
Laura Gould – lgould@brenalaw.com
Jake Staser – jstaser@brenalaw.com
Jon S. Wakeland - jwakeland@brenalaw.com
Eva Gardner – eva@anchorlaw.com
Michael Schechter – mike@anchorlaw.com
Benjamin J. Farkash – ben@anchorlaw.com
Matthew Singer – msinger@schwabe.com
Lee C. Baxter – Lbaxter@schwabe.com
Kayla J. F. Tanner – ktanner@schwabe.com
Thomas Flynn – thomas.flynn@alaska.gov

/s/ Karin Gustafson
Karin Gustafson