

February 28, 2008 (2:00pm)

UNITED STATES OF AMERICA  
NUCLEAR REGULATORY COMMISSION  
ATOMIC SAFETY AND LICENSING BOARD PANELOFFICE OF SECRETARY  
RULEMAKINGS AND  
ADJUDICATIONS STAFF

Before Administrative Judges:

Ann Marshall Young, Chair

Dr. Richard F. Cole

Dr. Fred W. Oliver

In the Matter of

CROW BUTTE RESOURCES, INC.  
(In Situ Leach Facility, Crawford, NE)

Docket No. 40-8943

ASLBP No. 07-859-03-MLA-BD01

AFFIDAVIT

I, Mona Ann Polacca, hereby state as follows:

1. I make this affidavit in support of Thomas K. Cook, Debra White Plume, Owe Aku, and Slim Buttes Agricultural Development Corporation, the indigenous petitioners in the above-referenced proceeding.

2. I am from the Havasupai, Hopi, and Tewa Tribes, and I am an enrolled member of the Colorado River Indian Tribes, Parker, Arizona.

3. I am one of the International Council of Thirteen Indigenous Grandmothers ([www.grandmotherscouncil.org](http://www.grandmotherscouncil.org)). We represent a global alliance of prayer, education and healing for our Mother Earth, all Her inhabitants, all the children, and for the next seven generations to come. We are deeply concerned with the unprecedented destruction of our Mother Earth and the destruction of indigenous ways of life. We believe the teachings of our ancestors will light our way through an uncertain future. We look to further our vision through the realization of projects that protect our diverse cultures, lands, medicines, language and ceremonial ways of prayer and through projects that educate and nurture our children.

4. I understand that there is a case concerning the mining of uranium in Nebraska, near the lands of the Lakota people, and that the cultural and spiritual value of water is an issue in the proceeding.

5. I make this affidavit to provide relevant information about the cultural and spiritual nature and value of water.

6. To an indigenous person such as myself, the nature of water has cultural and spiritual significance and value that is much greater than its use and value as a vital natural resource. I have travelled and met individuals from many indigenous peoples,

and I know that the way my people relate with water is not unique, but I believe that by talking about my own people I can best describe an indigenous perspective on water.

7. My people honor havasu (blue water); it is part of the name of who we are, Havasupai, the people of the blue water. We consider water to be a great power source.

8. One of ceremonies my people participate in is the sweat lodge. We bring the water in and pour it on rocks that have been heated by fire. When we enter the sweat lodge, we say the water is going to visit with us. It comes into us, and goes through every part of our being, before leaving again through our sweat. The water cleanses us; it is the agent for the cleaning and healing.

9. There are many sacred bodies of water protected by my people. There are lakes and rivers that are known to many people, where we go every year to pray. We protect them as the lifeblood of our mother earth. There are fresh water springs that are very sacred to us, some of them are in locations only known to a few people. Sometimes people will come to a sacred spring to bring water back with them for a certain healing ceremony, because we believe the water is that powerful. I have taken a bottle of water with me from my homeland when I travel, for instance when I went to India with the Grandmothers Council in 2006. I prayed with our water there.

10. We believe that water must be respected very much, and held in high regard. Water is considered a female element and women have that special relationship with the water due to the fact that our unborn live in water within the womb. When we come into this world the water comes out before us. So we are taught, when we approach a body of water, we do so very respectfully. We don't just drink, or jump in and play. We acknowledge the water, we introduce ourselves, and we are taught to always be conscious of how we behave around water. We are taught to not turn our backs on water, like people in Europe were with their royalty.

11. Water formed the Grand Canyon, where Havasupai live. The water plays a large role in our creation story, but we are not permitted to share our creation story except at specific times.

12. When we wake up in the morning, the first thing we do is take a drink, wash our face, it is a daily practice that begins with the water. Our first contact with water every day is a blessing, and a prayer. We receive clarity and rejuvenation; it helps us to go forward to grow.

13. We are taught that we must maintain the delicate balance of the elements, including the water in order to survive in this world.

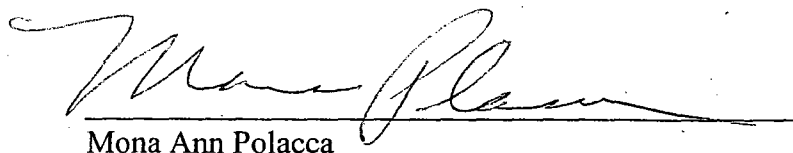
14. I am a Water Woman in the Native American Church. Our ceremony goes all night long, and in the morning I bring in water for the people. When I sit before the water, the altar has all the elements represented. The water represents the new life that the new day brings us. The prayers we have said all night long are like seeds, and now it

is time for them to be watered, so they grow for us. When we drink the water in the morning, it waters all the aspects of ourselves, the physical, mental, and spiritual, everything we are as a being.

15. As a member of the International Council of 13 Indigenous Grandmothers, I believe we, as grandmothers must talk about the water. We must talk about our right and responsibility as humans to protect the water. We must not allow these teachings about the water to be forgotten. The water must be kept pure for the people. The water is what we come from, and it is through the water that we are all related with peoples all over the world. The family of human beings is the family of water, and water is the basis of life around us.

This Affidavit is submitted in accordance with 10 C.F.R. Section 2.304(d) and 28 U.S.C. Section 1746. I declare under penalty of perjury that the foregoing is true and correct.

Executed on the 21<sup>st</sup> day of February, 2008, at Tempe, Arizona.

A handwritten signature in cursive script, appearing to read "Mona Polacca", written over a horizontal line.

Mona Ann Polacca