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OFFICE OF SECRETARY  
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UNITED STATES OF AMERICA  
NUCLEAR REGULATORY COMMISSION  
ATOMIC SAFETY AND LICENSING BOARD PANEL

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, Rita Long Visitor Holy Dance, 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 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.

3. I am enrolled member of the Oglala Lakota Tribe, Pine Ridge Reservation.

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

5. To the Lakota people, 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. In my native language, we honor *mni* (water) which means the "water" itself, as well as *mni wiconi*, which means "water of life."

6. This means that we honor *mni* as water for drinking, bathing, domestic, farming and other benign uses and it has a value to us for such purposes.

7. This means that we also honor the *mni wiconi* which is the water of life that we drink as a medicine dur

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sacred prayer ceremonies like the *oinigage* (sweat lodge - the place to renew life). This also means that there is a life and spirit in the water which we, as indigenous people, recognize and commune with and pray with and we know its healing power.

8. Pristine water is our first home when we are in the womb. We are made of water. Water constitutes the blood runs through our arteries and veins in our body in the same way as it runs through streams, springs and aquifers in the body of Mother Earth.

9. Pristine water is the basis for the natural medicines that we as indigenous grandmothers learned from our mothers and grandmothers and that we need to pass on to our daughters and granddaughters. These medicines may not be made with adulterated water.

10. It takes many generations to restore the natural qualities of water that has been adulterated sufficiently for it to be used again for natural medicines and sacred ceremonies.

11. The use of pristine water for natural medicines and sacred ceremonies is a protected right. 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 22<sup>nd</sup> day of February, 2008 at Chadron, South Dakota.

Rita Long Visitor Holy Dance

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