

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

February 29, 2008 (10:00am)

OFFICE 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, Flordemayo, 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 Nicaraguan Maya, and I grew up in Nicaragua.

3. I am one of the International Council of Thirteen Indigenous Grandmothers (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 agua (water) in a number of ways.

8. We begin with water. When a child is born to my people, we take fresh water and we communicate with it, we enhance it, we invigorate it with our prayers, we add sacred herbs to the water, and then the Grandmother or Midwife places the water into a sacred bowl, and bathes the child for the first time. The water must be taken care of in the most sacred manner, the plant and water spirit must be maintained in a state of their highest spiritual wholeness and intactness. The water cannot be contaminated in any way for this ceremony to be conducted by my people, to honor a new life.

9. I work with healing sicknesses, and I use water often. To be useful in a healing, the water must be intact, the spirit of the water must be intact. For example, intact water may be combined with rosemary, a feminine herb, for healing certain womens' health problems. The crystalline structure of the water must be intact for the water to feed the body and nourish the healing. Contaminated water would not be able to be used for healings.

10. A ceremony my people participate in together is the temascal (sweat lodge). We bathe in the steam, and also in the warm water. The medicine person inside the lodge gives the people a bath. We may have this ceremony before we are going to a sacred site, or before a significant prayer, or when we are looking for a vision. The water is vital to this ceremony, and it must be pure, uncontaminated water for the ceremony to be effective.

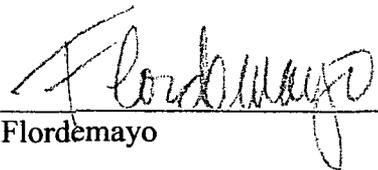
11. Out in nature my people find places where water comes out of the earth, in a trickle, a waterfall, or a spring, anywhere the water is flowing constantly, and we treat these places as very sacred. We go to these places for purification, for example before we are going to receive a sacred bundle, or sacred teachings. Before we visit these places we may make offerings, prayers, or fire ceremonies, to honor the pure water.

12. We believe the mother of all creation is represented through the water, it is feminine spirit, represented in humans by the grandmothers. When we travel to far away places, we sometimes carry water with us, even a very small amount in a container. If that is given to other peoples, it has the capacity to guarantee life for the future of those peoples.

13. 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 21st day of February, 2008, at Estancia, New Mexico.



Flordemayo