**EDIT\_TRIUTENNN ADOMAITIS 1:59**(Host)
The Southern Ute, Ute Mountain Ute, and Ute Indian tribes recently got together for their annual friendly sports competition for young people.

[Clark Adomaitis](https://www.ksut.org/people/clark-adomaitis) has more.
(Script)

At the Ignacio High School gymnasium, young people from three tribes are playing volleyball against each other at the annual Tri-Ute Games.

This year, the Southern Ute Tribe is hosting its sister tribes, the Ute Mountain Ute and Ute Indian Tribes, in Ignacio, Colo.

Other sports taking place throughout the three-day gathering include archery, skateboarding, golf, and hand games.

K’ia Whiteskunk is the recreation director for the Ute Mountain Ute Tribe. She says that the three sister tribes gathering for this annual event shows unity.

“We have relatives from the other tribes that we don’t get to see. But this is a time that it helps to youth get to know each other and come together.”

Over at the Southern Ute Bear Dance trail, athletes in colored shirts are running the Ute Warrior Challenge.

“Almost there, almost there, just good job, good job.”

Darnell Muniz is a recreation specialist at the Sun Ute Community Center. He’s guiding kids running along the road after they just slid through a slip and slide.

“The challenge is having them running bout half a mile on our Bear Dance trail, and then there at the park we have various events like army crawl, slip and slide.”

Muniz says that this year’s Tri-Ute games was the first one since the COVID-19 pandemic with all three tribes.

In 2022, the games only included two of the three sister tribes.

“They still had the temperature checks and also the mask mandate still so at that time there wasn’t that many participants.”

This year, the Southern Ute and Ute Indian Tribes opened up youth registration to second descendants of tribal members.

Muniz says over 300 youth athletes participated this year.

Next year’s Tri-Ute Games will likely be hosted by the Ute Indian tribe in Fort Duchesne, Utah.

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**20240716 IndigenousFoodBoxesAdomaitis 2:01**
(Host)
An Indigenous-led food coalition in the Four Corners is giving locally grown produce to Native families.
(Script)

As [Clark Adomaitis](https://www.ksut.org/people/clark-adomaitis) reports, this is part of an effort to address health inequity in the community.

In a warehouse in Cortez, Colo., Karlos Baca, a Southern Ute and Dine chef and food organizer, is demonstrating how to fry green tomatoes in corn meal grown on the nearby Ute Mountain Ute reservation.

“Flour egg wash and then this one’s just corn meal. So it’s yellow corn.”

Twenty Indigenous families from the Four Corners area stop in to watch Baca demonstrate how to cook, and to pick up packages of produce from local farmers.

One woman eats Baca’s fried tomato.

“Yeah. Good. Thank you. See you next week.”

Baca has been working to feed Native people in the Four Corners region for 15 years.

Now, he’s working with the Four Corners Food Coalition, an Indigenous-led nonprofit that received a grant to set up weekly packages of local produce or Indigenous Shared Agriculture boxes for 20 families for 16 weeks.

His work here is not just about providing food – it’s part of a larger social justice movement.

“One of the first systems of warfare is always destruction of people’s food systems, their food stores, their agriculture, to make them make them subservient.”

One of Baca’s food justice goals is to fight the effects of colonialism on Native people.

“If you look at colonization, the history of it didn’t happen overnight. the change in diet, even though the enforcement of government rations, you could say, you know, really did massive damage to the Indigenous diet and lifeways, foodways, everything. If you look at our Indigenous foods as microchips, you know, and that on a cellular level, everything that your ancestors ate was, is still in your system. So as you’re plugging each one of these individual items of food back into your body, you’re also unlocking those memories, right?

The Four Corners Food Coalition hopes to grow the food distribution program in future years.

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**buffalo 1:33**
(Host)
The buffalo is an important part of Lakota culture and a new project aims to use the animal as a positive path forward for young Indigenous people.

South Dakota Public Broadcasting’s [C.J. Keene](https://www.sdpb.org/people/c-j-keene) has more.
**(NOTE: TAG-That was CJ Keene reporting and I’m ….)**

(Script)
Sacred Storm Buffalo is more than just a meat processing plant – it’s a community, a home, and a career for those that chose to get involved.

Now the project is receiving a $1.6 million seed loan from NDN Collective, a Rapid City-based Indigenous advocacy network.

Tawny Wilson is director of lending with the group.

“NDN Collectives decolonized lending program prioritizes projects that balance meaningful impact with financial sustainability, and Sacred Storm hit the mark on every single one of these criteria. This project supports a greater network of community support, improving food security, workforce development, preservation, and supportive housing in the region.”

Chris White Eagle oversees the project and serves as executive director of Wanbli Ska.

He says it’s a meaningful alternative for young Lakota people facing challenging economic situations.

“The fact that these boys get some stability in their life financially, and the fact that they’re able to have a house they can actually call their own. A lot of these boys have been couch surfing, they come from broken homes, and they don’t have a place they can normally call their own. I think that’s the most rewarding work in the whole world.”

White Eagle says it’s hard, but life-changing work.

“Butchering buffalo isn’t the lightest work, but I just think of growth. When it comes to this plant, it’s more than just bringing back the buffalo and getting the meat back to our people, it’s saving young men’s lives so they aren’t getting into the court system. It’s saving lives so they aren’t doing anything to take their lives. So, it’s more.”
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**EDIT nnnquirmbachatamironworker 1:45**
(Host)

A Native American man who was one of three ironworkers who died in a construction accident 25 years ago this summer was recently remembered at a public ceremony.

[Chuck Quirmbach](https://www.wuwm.com/people/chuck-quirmbach) of station WUWM reports.
(Script)

William DeGrave, Jeffrey Wischer, and Jerome Starr died in July 1999, when the so-called man basket they were in crashed to the ground after a crane was unable to control a 450-ton piece of metal roofing being lifted in a strong wind.

The construction project was a new major league baseball stadium, now called American Family Field, where the Milwaukee Brewers play.

Jerome Starr was Ojibwe.

Part of a recent ironworkers-sponsored remembrance ceremony outside the ballpark included tribal member Maynard Webster performing an honor song.

Later, Starr’s sister Katherine Hamilton Starr choked up while talking to a reporter about her relative.

“He was a great brother. He was always providing for everybody. Always cared about everybody. Very caring.  He was always there, (if you) needed anything. We were very close.”

Standing next to Katherine was her daughter – Jerome Starr’s niece – Dawn Hamilton, who tearfully relayed a favorite memory.

“Going over to Uncle Jerry’s house, in the summertime to go swimming. And then the holidays or whatever, he always opened up his home to everybody in the family. Everybody and anybody was welcome. He kept us united.”

Hamilton and others also took part in a smudging ceremony to pray for the deceased.

Hamilton says she’s grateful all of those who passed away building a ballpark were honored.

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**062624 YellowstoneTeepes :51**
(Host)
An arts nonprofit is partnering with Yellowstone National Park for a summerlong art installation at the park’s five entrances.

Wyoming Public Radio’s [Olivia Weitz](https://www.wyomingpublicmedia.org/people/oliva-weitz) reports.
(Script)

This is the fourth year of Mountain Time Arts’ “Yellowstone Revealed” series that aims to foster appreciation for Indigenous culture and tribal connections to the land.

This year, the project features a traditional teepee at each entrance.

Visitors can scan a QR code on the teepee to learn more about the structures and read stories about bison.

Victoria Cheyenne (Northern Cheyenne and Aymara) is a board member with the nonprofit.

“The connection is powerful and spiritual and the stories that people have to tell about bison are important, and they are deeply connected to the homeland of what has become Yellowstone National Park.”

The teepees are on display until early September.

A closing ceremony is planned in Gardiner near the Roosevelt Arch on September 9.

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