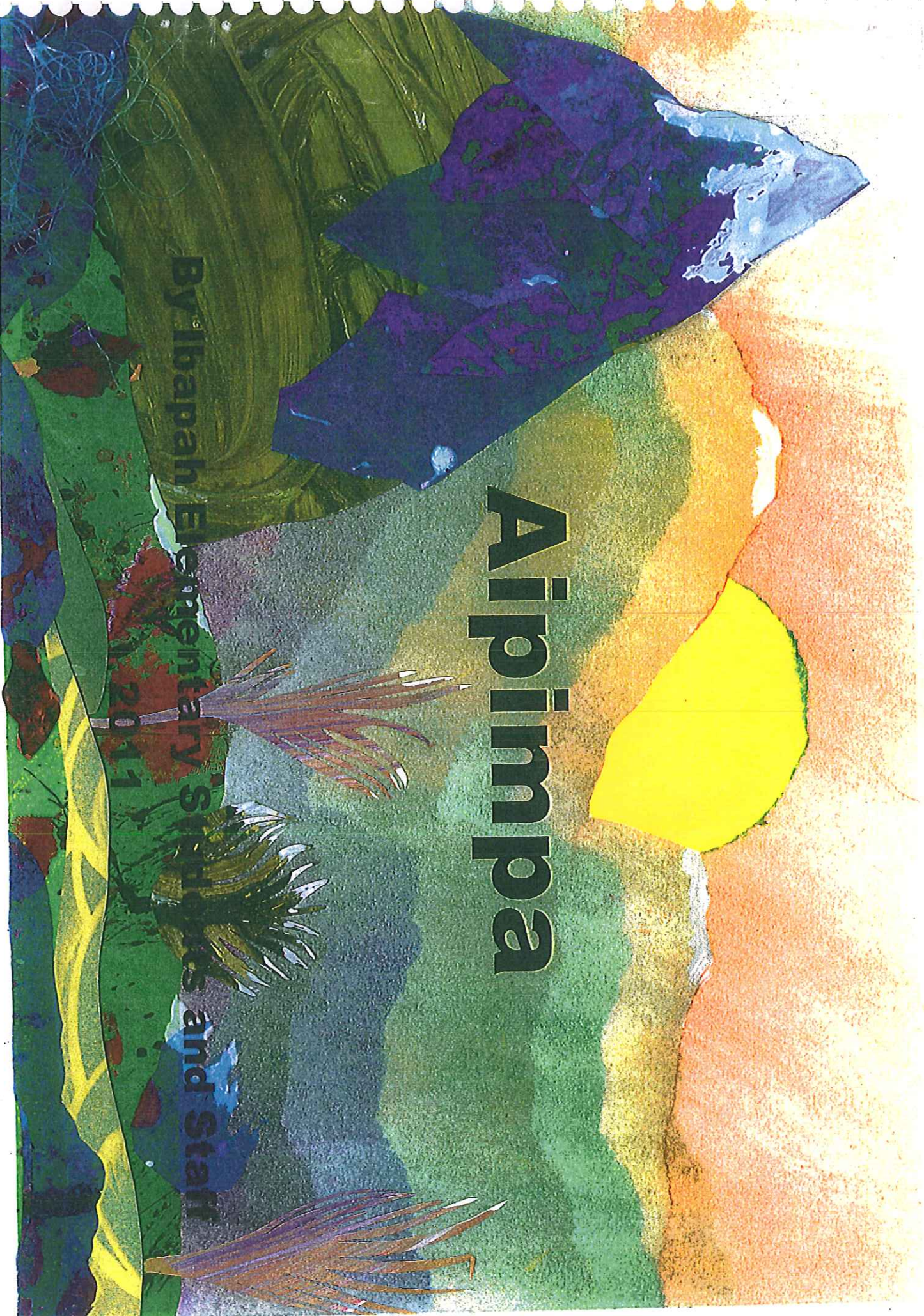
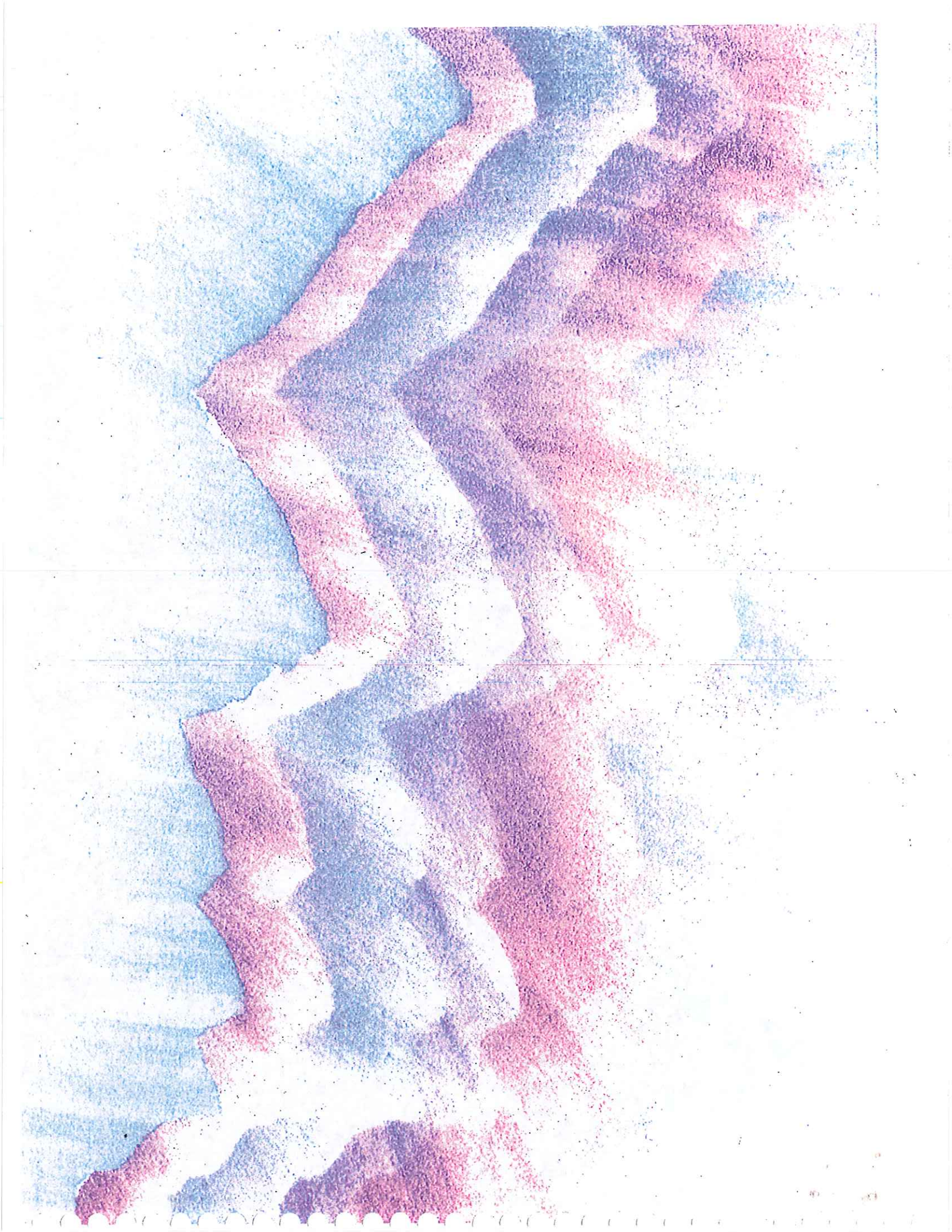


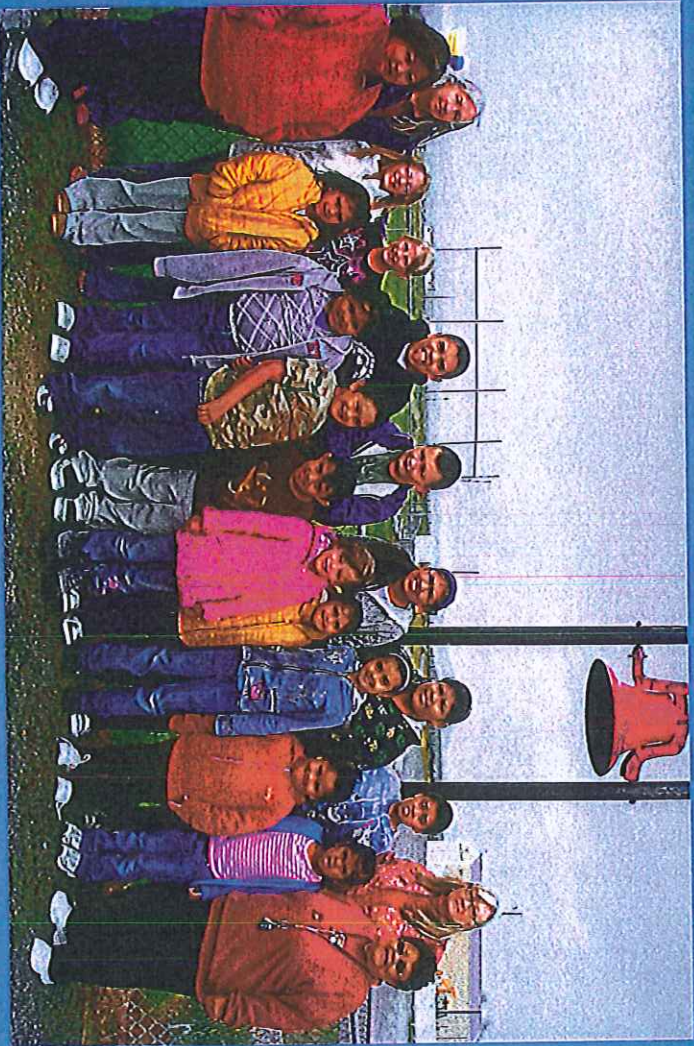
# Aipimpa

By Ibapah Elementary School and Staff





may the language and the water continue  
to flow ever freely

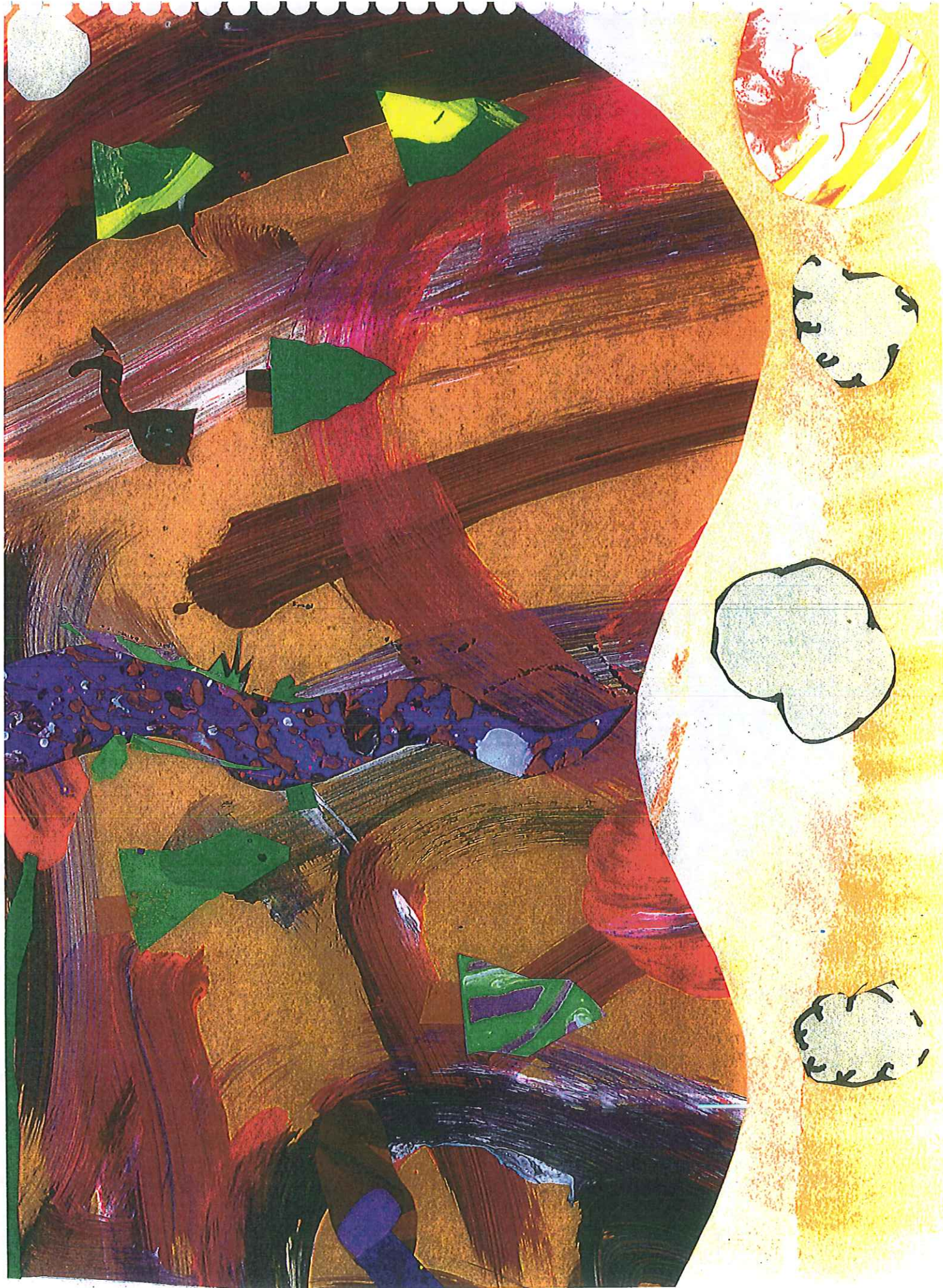




**The creek was giggling because the  
mountain was tickling him.**

**Racene Moon**

**Paa yahnai pante, toya ou  
keitsei.**






**My Ibapah rainwater yells as she hits**

**Nelms Pond** • Breckyana Hooper

**Nia Aipimpa pa'emate paa  
tsitsattaki pante Nelms Pond ka  
pitesi.**







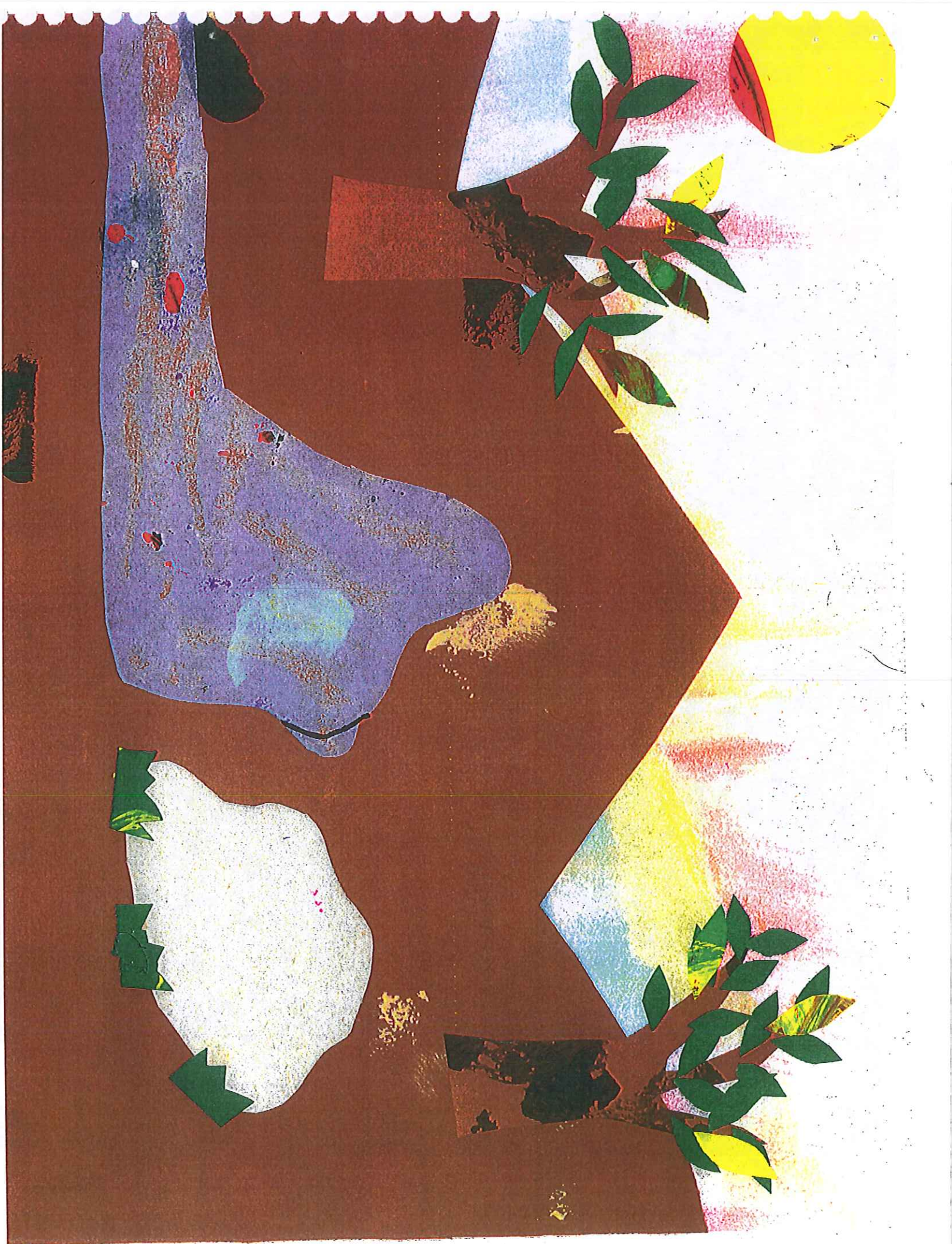
**The puddle moves to the rock for a hug.**

*Iyiah Hooper*

**Sute pakatete tempi paitsu  
nuwasi u kopapante.**









**The water makes tears fall.**

*Alcigh Hooper*

**Newe paa pui kante.**





**The blue water touches the Pony Express  
monument with wavy fingers.**

*Jolan Oppenheim*

**Sute pui paa tempi punguma  
tsai kiiu maseki ma.**



THE BOBBS



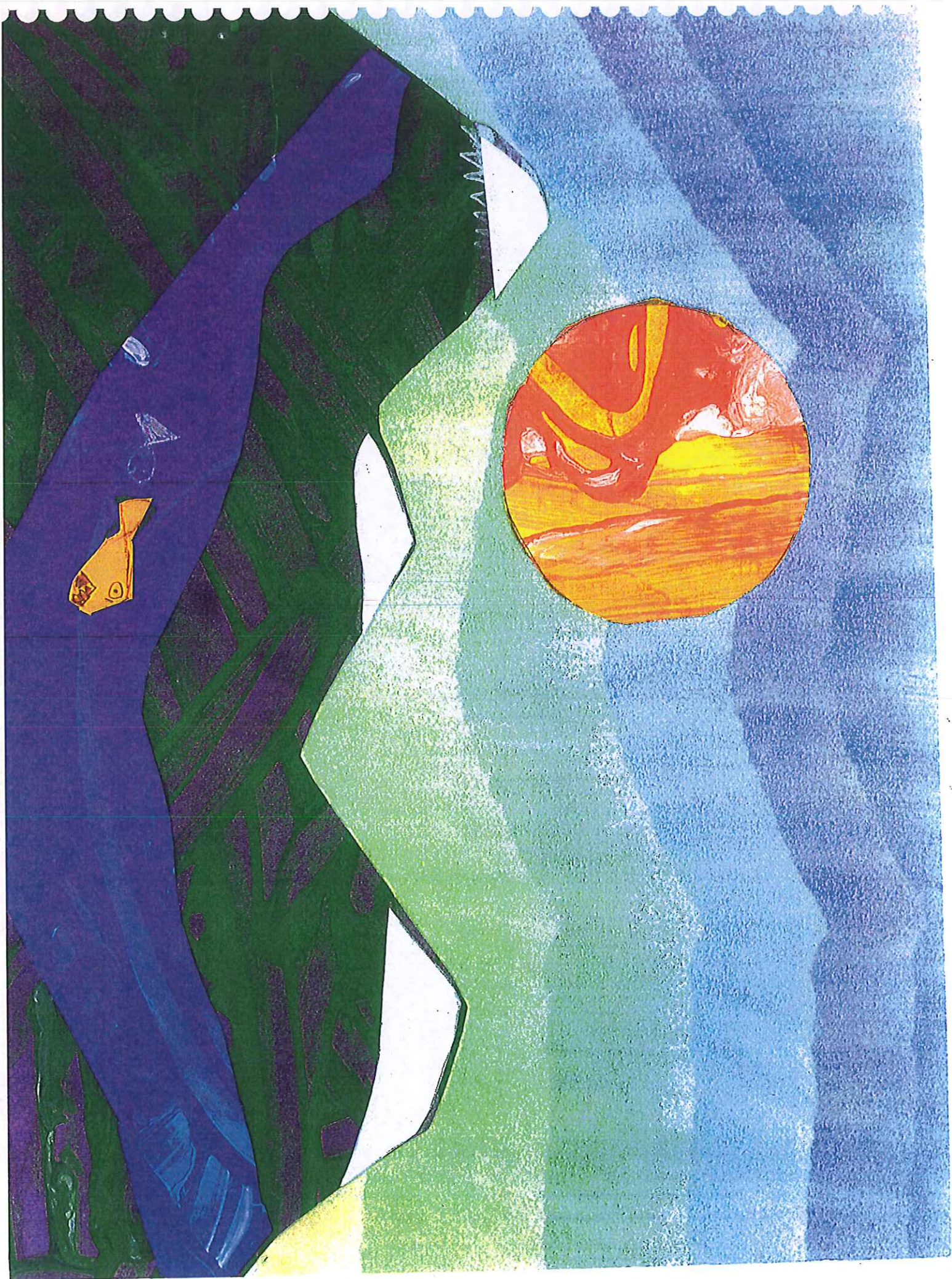
**The river took hot, tired steps calling.**

**“Shh. shh. shh.”**

*Samiah DuBoise*

**Pia okwai tapui tattekih pante.**

**Shh mai sute.**

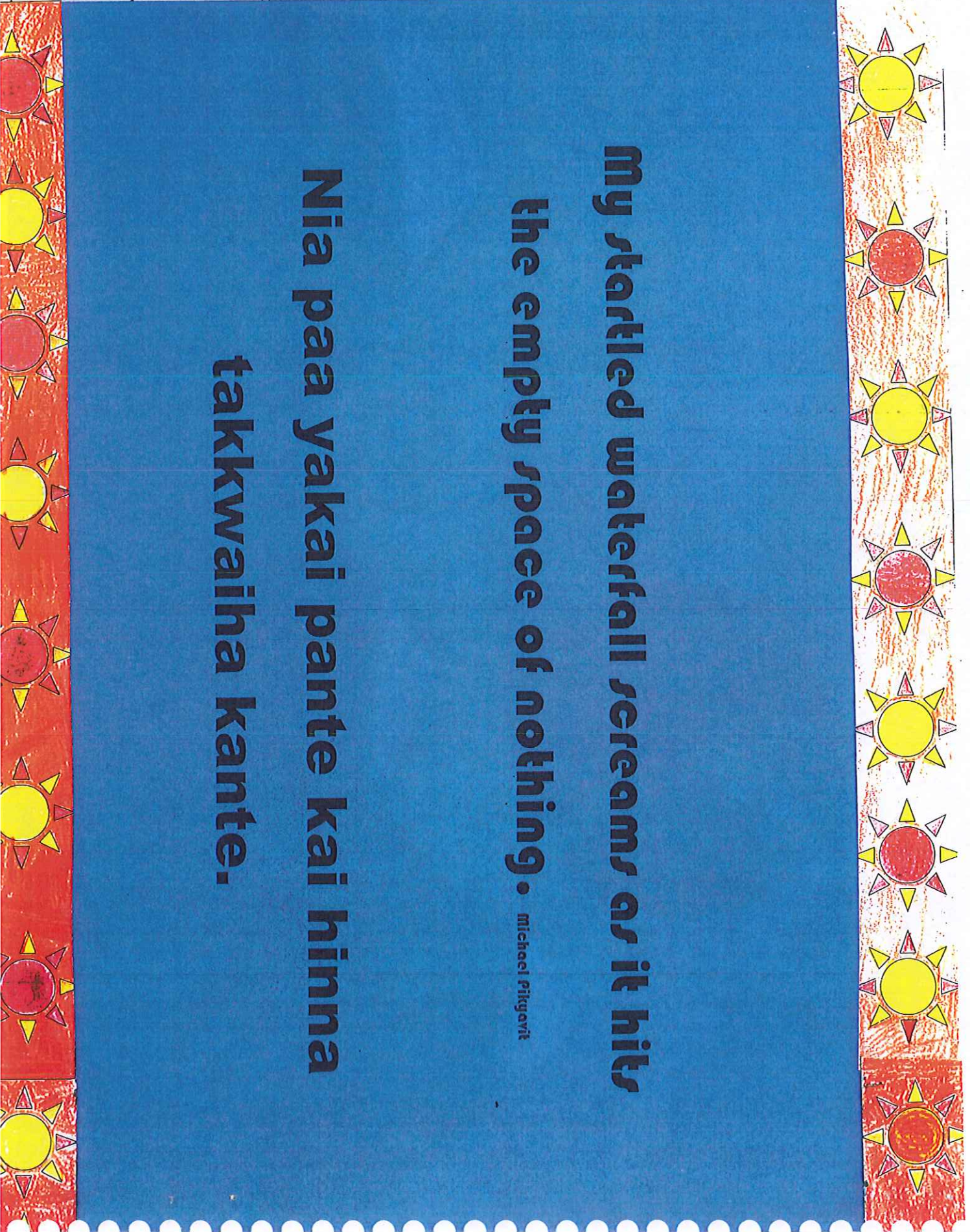




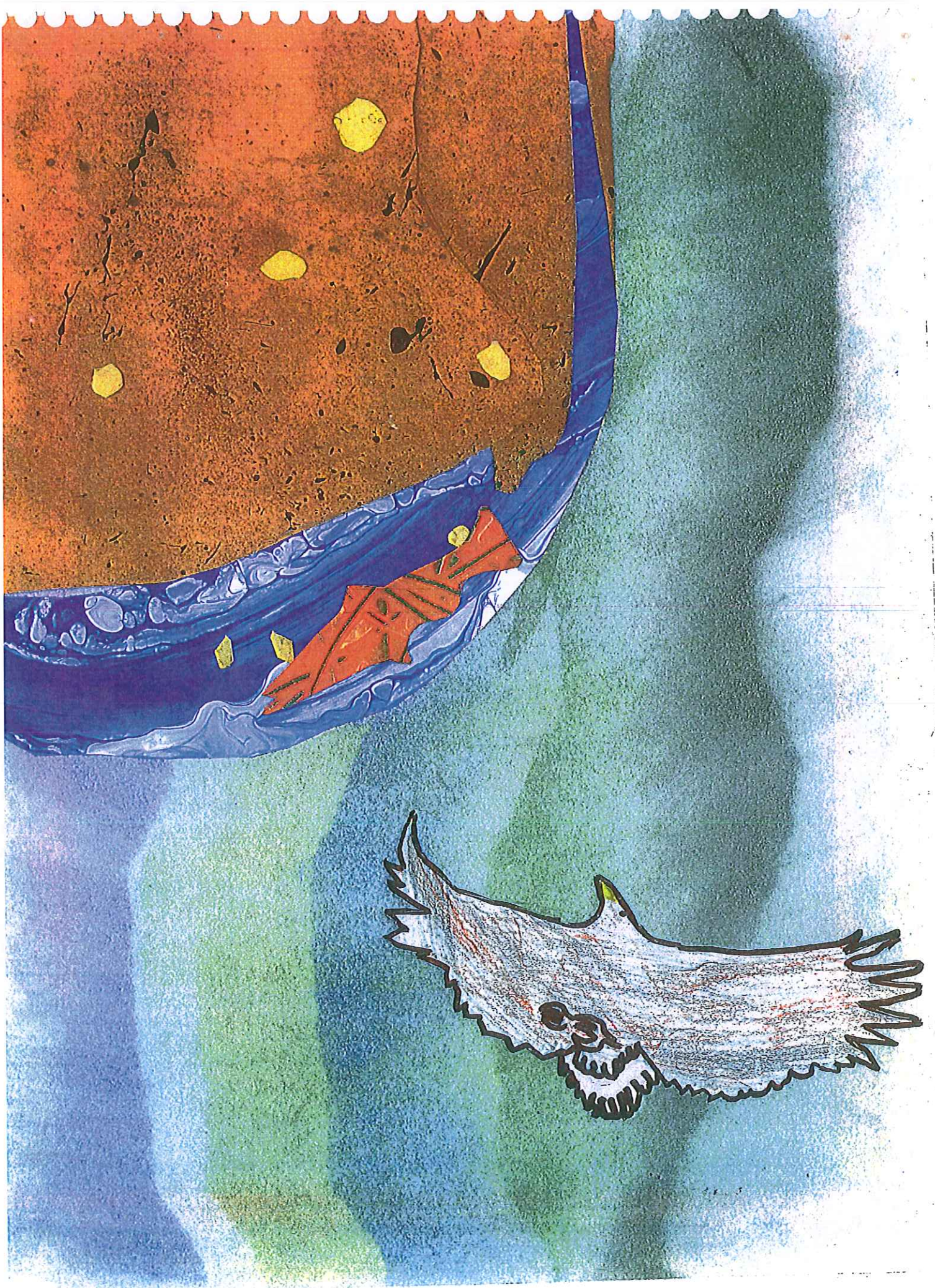
**My startled waterfall screams as it hits  
the empty space of nothing.**

**• Michael Piygavit**

**Nia paa yakai pante kai hinna  
takkwaiha kante.**









**mother river spreads her fingers bringing  
life all around her.**

*mitzi ngberg*

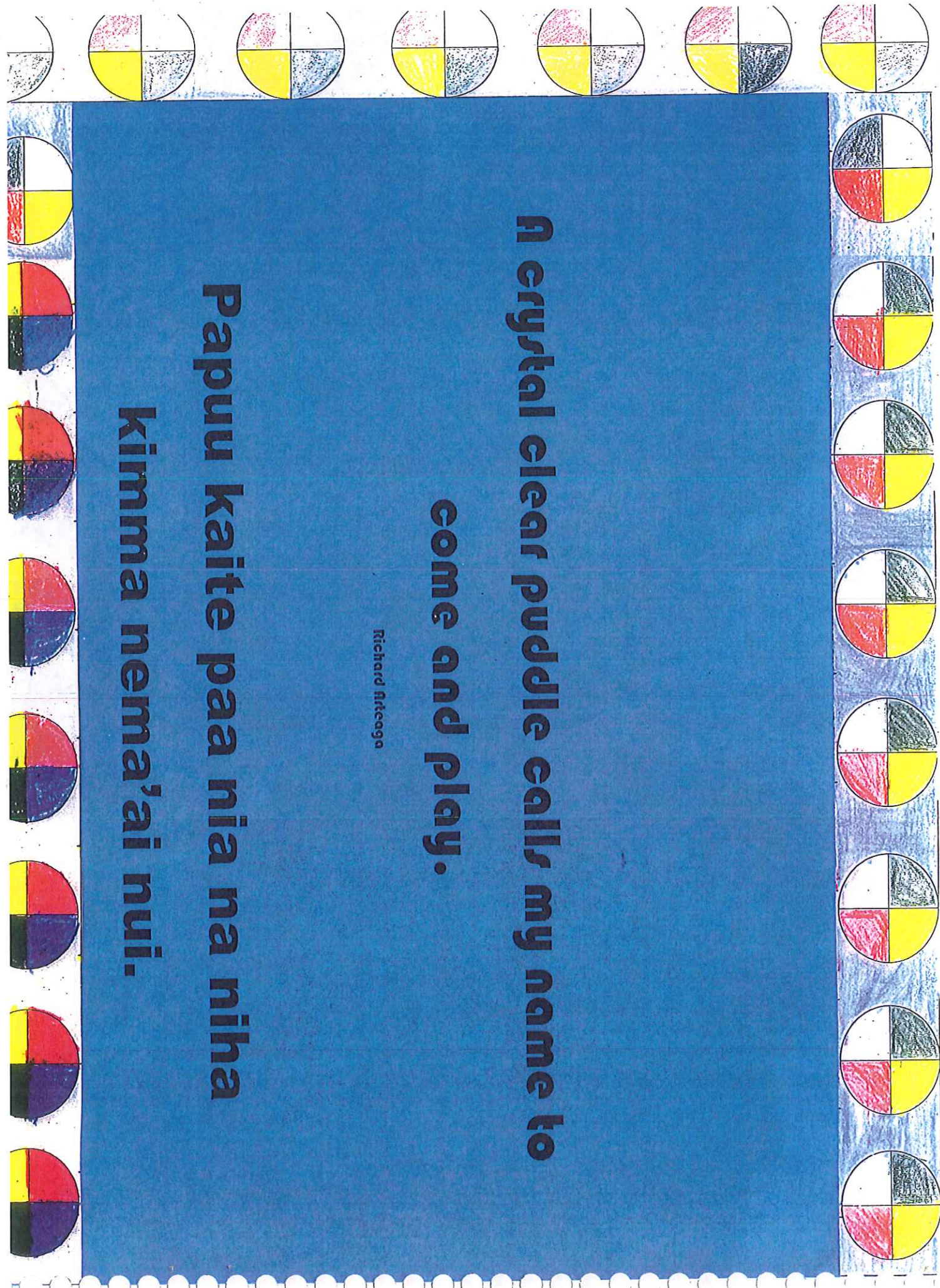
**Paa pia penna mo'o ma newe  
naippante.**




**A crystal clear puddle calls my name to  
come and play.**

*Richard Ritecaga*

**Papuu kaitē paa nia na niha  
kimma nēma'ai nui.**







**The lonely dew droplet drips down the  
mighty mountain side to then merge in a  
tiny trickling creek.**

**Charlene Pete**

**Tettehan pamusikka pasakina  
tenaa toyapita sapaitu supai  
tenna okai pante.**





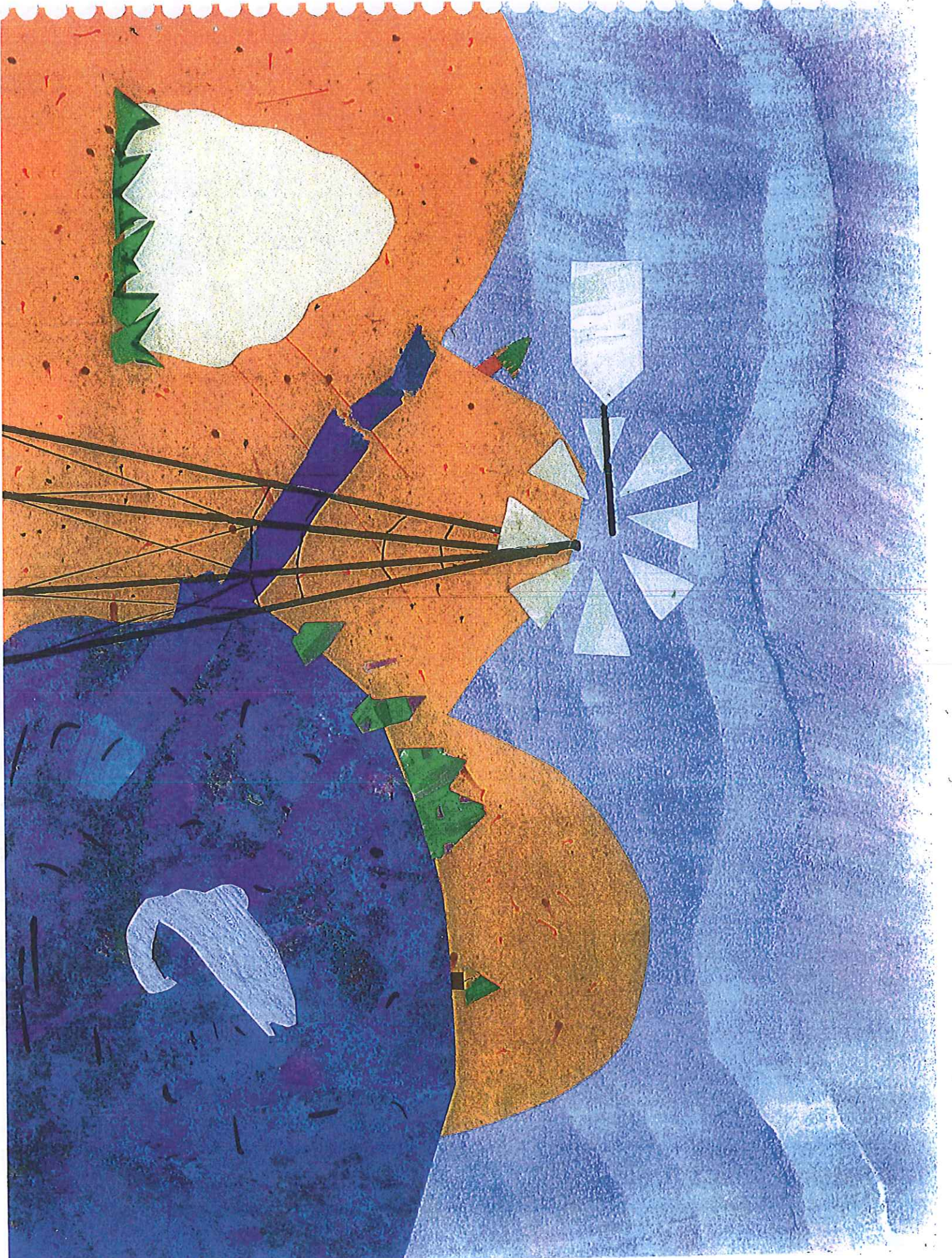
**My funny pond water pushes me to the  
center of the pool. splashing me.**

**Tatyana Pitkyavik**

**Paketete tepihya paa nia muuwii  
nia pakwittsi kante.**







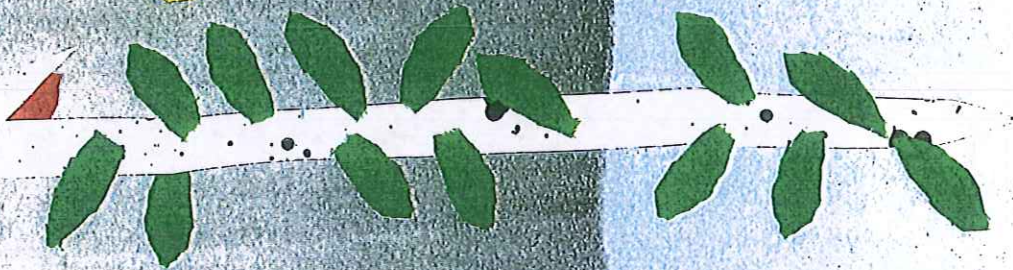
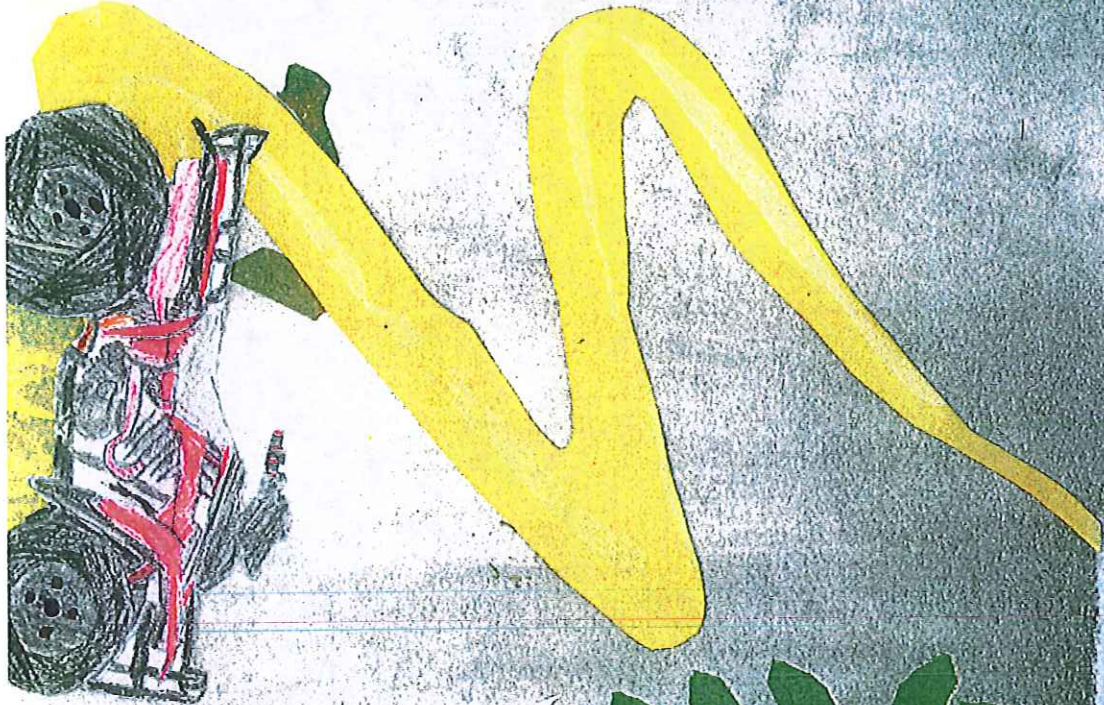


**The deep creek outflanks me as I plunge  
into the stream with the four-wheeler.**

**Travis Hardman**

**Aattamo patekutsappenh kappa  
tsakinu.**








**The fishy. cold waterfall races to the  
finish line by my favorite tree.**

*Mary Mills*

**Painkwi eitsei paa pahai okwai  
natea pante sehe katu.**






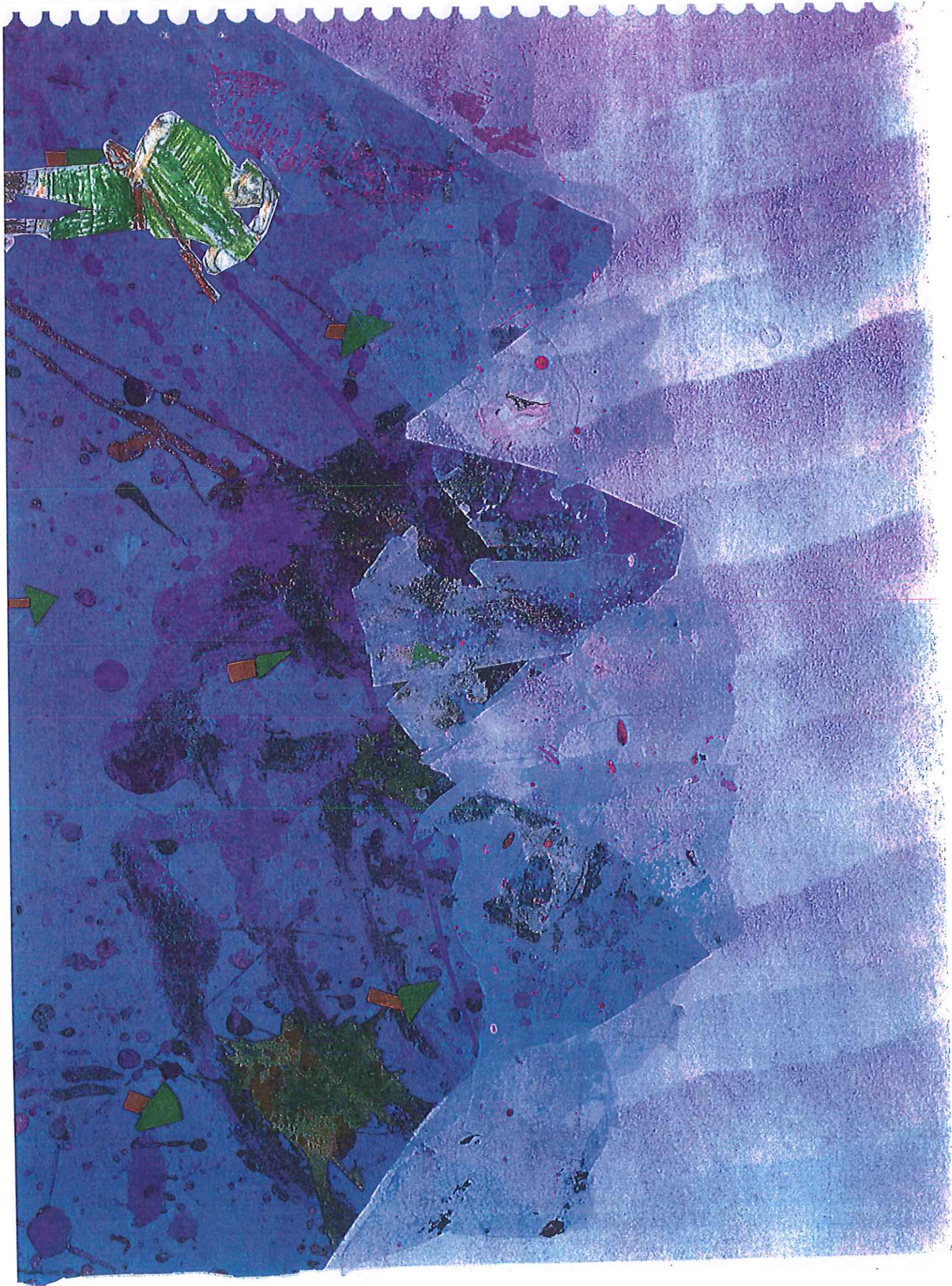


**Ibapah mountains play hide-and-seek in**

**the fog** • Marty Pete

**Aipimpa toya pakenappah  
kuppai nuh pante.**







**Water is a gift from our Mother Earth.**

*Ruby Riderathedoor*

**Paa tamme soko pia tammi  
suntehaippenh.**







**It was hot and the river slithered through  
the dirt touching my leg!**

Eliza Mills

**Supai etteienku pia okwai  
nyuah pante soko pai ne o'oma  
tsai kipante.**





**The hail listened to feet going fast and  
people shouting • LaRae Bishop**

**Pahoompin nampai kettaa nukki  
kante nanka papente newenee  
na peittseiku.**







**The mysterious water whispers to me as  
it trickles over the pebbles in the field.**

**Martha Johnson**

**Nukia hii paa newai watsi  
taikwa pasiampai pasakinte  
soko pai.**





**My quiet mountain stream calls out to  
wise ones of long ago.** Marilyn Linacre

**Nia Toya paa pepeaitte ma'i  
nimma'i pante.**



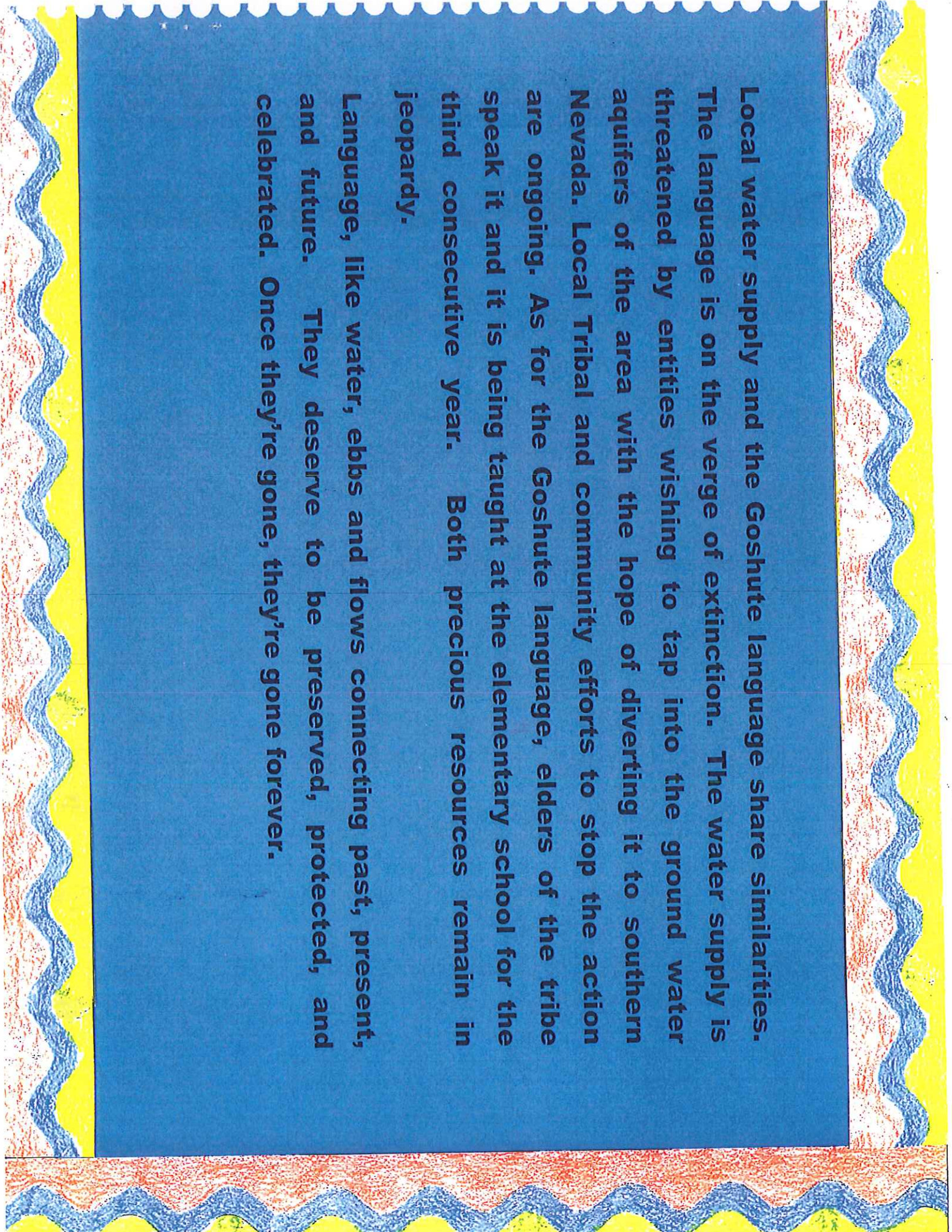


A decorative border runs along the top and right sides of the page. It features a repeating pattern of stylized yellow and orange suns with rays, set against a background of brown and tan mountain ranges. The border is framed by a thin black line.

### About the book...

Ibapah aka Aipimpa is a secluded ranching community and Indian reservation tucked away in the western desert of Tooele County, Utah. Many years ago, early Goshute Indians used the word "Aipimpa" to describe the chalky creek that winds through the valley. The water was essential for survival to the early inhabitants and it remains so today.

The "Aipimpa" book project came into being as part of the Goshute language program taught at Ibapah Elementary School. The small school is attended by 20 students. With the help of Goshute language teacher, Ruby Ridesatthedor, and tribal elders, Genevieve Fields and Clell Pete, the students expressed their personified relationship with water in a sentence. The sentence was then translated into Goshute, resulting in the bilingual version of this book.



Local water supply and the Goshute language share similarities. The language is on the verge of extinction. The water supply is threatened by entities wishing to tap into the ground water aquifers of the area with the hope of diverting it to southern Nevada. Local Tribal and community efforts to stop the action are ongoing. As for the Goshute language, elders of the tribe speak it and it is being taught at the elementary school for the third consecutive year. Both precious resources remain in jeopardy.

Language, like water, ebbs and flows connecting past, present, and future. They deserve to be preserved, protected, and celebrated. Once they're gone, they're gone forever.







**As the rain pours down the hard dull elk  
antler, it seems to give it a little shine.**

*Jamarcna Oppenhein*

**Paemate + n patehya aan-na  
pattsi toikwa.**





**my Ibapah river cries out as pebbles  
released from my hand skip across the**

**pond** • Carlin Hooper

**Nia Aipimpa yakai pante  
tempitta ou makai potti ku  
pante.**