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**National Park Service
Nez Perce National Historical Park**

**“ná·qc tímíne wísí·x: Of One Heart”
Idaho, Washington, Oregon and Montana
Visitor Center Film**

**Final Script
Writer: Donna Matrazzo, The Writing Works**

“ná·qc tímíne wísí·x: Of One Heart”

Idaho, Washington, Oregon and Montana

Visitor Center Film

Fade in:

Sequence #1

An opening montage of magnificent landscape and water vistas, wildlife footage, and scenes of everyday Nez Perce life.

MUSIC UP

Voices over sequence:

Diane Malickan: (voiceover)

“To be Nimiipuu is to know ...
you feel loved by the Earth. And
you know that you belong
here.” 32/09:14:32

Leroy Seth: (voiceover)

“... it’s important to us to keep
our connection with Mother
Earth, Father Sun and the
Creator, the skies and ...Wind
Spirits; all these things.”
13/13:18:03

Lee Bourgeau: (voiceover)

“The foods that we gather
are...all in their own season ...
A lot of the places that I go...are
very sacred places, places where
my family has gone. And so ...
it’s both sacred and secret.”
97/12:19:07, 97/12:22:58

**Harry Slickpoo, Jr.: (voiceover)
 "... our language is the
 foundation of our culture.
 Without it, we cannot consider
 ourselves Nez Perce, Nimiipuu.
 [Nez Perce word], it's a way of
 life."**

06/01/52

dissolve to:

Sequence #2

A multi-image montage of closeups of Nez Perce faces – archival and contemporary – seamlessly blending a mix of people across time. The collective images will show continuity, not just the dichotomy of old and new. They should appear elegant and simple – some people will wear beaded regalia while others will be in everyday clothing.

**Nez Perce Narrator:
 (voiceover)**

We Nez Perce have been of
 this land for thousands of
 years.

People on camera during sequence:

**Carrie Williamson: (on camera/voiceover)
 "My name's ... Carrie [Nez Perce name] ...
 My Indian name. It means Boys Came
 Through the Mountain Tops. And I got it
 from my Great, Great, Great Grandma ..."**

60/10:00:52

**Leroy Seth: (on camera/voiceover)
 "[Nez Perce name] And, uh, that's my
 Indian name ... it's kind of like a lonely
 traveler." 13/13:01:17, 13/13:01:31**

Hazel Major: (on camera/voiceover)

**“ ... my legal name is Melvina Kills Crow
... I’m a direct descendent to Looking
Glass.”** 41/02:25:24

Silas Whitman: (on camera/voiceover)

**“I’m known as [Nez Perce name] ... that’s
the name of my ancestor who was ... in the
conflict. He was [Nez Perce name], and he
went to Oklahoma Territory... Once you
carry that name you have to carry out what
messages you have from that name.”**

2/02:18:36, 2/02:20:24

Angel Sobotta” (on camera/voiceover)

**“There’s enough stoic ... We may have this
great in-depth thing, thoughts happening.
But we have a great sense of humor and
laughter and ... but we’re not always
portrayed that way. We’re portrayed like
this...[looks to right, stoic] .. .or more like.
[Chuckles] We have that too, but there’s
more to us than the stoic.” [Sitting still,
looks toward Rory, smiling]** 55/05:15:17

**Nez Perce Narrator:
(voiceover)**

We know our distant past
and continue to honor its
teachings.

Leroy Seth: (on camera/voiceover)

**“... I always remind, uh, especially young
people ... just remember where you came
from. Remember who you are.”** 14/4:19:23

Voices: A bevy of voices of children in a classroom learning the Nimiipuu language

dissolve to:

Sequence #3

A sequence of scenes of children in the classroom interacting with various teachers, intercut with interviews with Angel Sobotta, Jim McCormick and Thomas Gregory.

People on camera during sequence:

Angel Sobotta: (on camera/voiceover)

" ... the language, [Nez Perce word], is the center of our culture ... it's our heartbeat. If we don't have our language, people say, our Elders say, then we ... we no longer have Nimiipuu."

54/04:22:47

Nez Perce Narrator:

(voiceover)

For decades, speaking the language was forbidden in the government boarding schools that many Nez Perce children were forced to attend. Most people from those generations lost their native tongue.

Angel Sobotta: (on camera/voiceover)

“... there’s a ... huge big effort of people coming together to try to revitalize the language ... When we give the children the language, it’s like we’re breathing back that power, that Word that the [Nez Perce word], the Creator, gave us...” 54/04:11:02, 54/04:25:00

Thomas Gregory interacting with kids:

“... in the hundreds. Now we have to use *put-muusus* because *put-muusus* is – what? Child calls out an answer. Thomas responds: “Alright!”

Thomas Gregory: (on camera/voiceover)

“We’re at a critical hour ... We got to get whatever we can from our speakers while they’re here with us. 23/23:15:10, 23/ 23:06:57, 23/23:14:14

Thomas Gregory writing on the blackboard and interacting with kids:

“... and the reason these turn to ‘o’ is because of this ‘a’ right here. Some people might not say it like that. Some people might say *mitoosoos*, but *mitosos* is how I usually hear the elders say it. I always ask the elders, how should we say it?

Kid asks:

How should we say it, Jim? How should we say 300?

Jim McCormick answers in English: “300.”
[students and Jim laugh]

Jim McCormick: (on camera/voiceover)

“If nobody learns it now, it’s gonna be lost forever. And once it’s gone, there isn’t

gonna be anybody to bring it back ... “

22/22:20:26

Jim McCormick interacting with students:

He says a word in Nimiipuu and the students repeat it.

Jim McCormick: (on camera/voiceover)

“It connects them to the world.

[motioning] The Earth that they was brought up on ... And if they learn the language, the culture will follow. “

22/22:25:55

Thomas Gregory: (on camera/voiceover)

“We don’t have much time left to learn as much as we can, record as much as we can.

Use every tool we can”

23/23:15:42

Voices: Someone giving directions in the Nimiipuu as a tipi is raised by students on the grounds of Lewis & Clark State College

Nez Perce Narrator:

(voiceover)

Today, students can take three years of our Nimiipuu language at Lewis & Clark State College.

They’re taught, in part, by Nimiipuu elders.

Bessie Scott: Speaking in Nimiipuu as the students raise the tipi

**Sarah Hennessy: (on camera/voiceover)
"Sitting down with the Elders, the first couple of times, was really intimidating. I could start to feel the sheer magnitude of the language and the culture."**

29/06:04:57

**Sarah Hennessy: (on camera/voiceover)
"It's really a powerful presence."**

29/06:05:25

Angel Sobotta: Speaking in Nimiipuu to a baby

**Angel Sobotta: (on camera/voiceover)
" ... what I'm doing with the babies is, I go in there and I try to, as much as I can, just speak with them, interact with them ... And then so just the constant repetition of doing that everyday, they'll eventually get it."**

54/04:16:20, 54/04:18:30

**Angel Sobotta: (on camera/voiceover)
"And one of the things that we're trying to do is get them to learn this pledge ... We have them stand up and we say [Nez Perce word], the People's language. [Nez Perce language, points to head], know it. [Nez Perce language], learn it. [Nez Perce language], teach it. [Nez Perce language, motions to mouth], speak it. [Nez Perce language], live it." ... "Once you have it in your heart you have to give it away. You have to speak it, you have to do it every day. They're pledging to keep this language alive."**

54/04:20:26

dissolve to:

Sequence #4

A montage of beautiful and diverse landscape scenes, as well as a stylized map to show the extent of the Nez Perce homeland.

Bobbie Conner: (voiceover)

“This homeland, this is the cradle of our existence.”

114/14:04:28

Nez Perce Narrator:

(voiceover)

The homeland of the
Nimiipuu – known as Nez
Perce – extends over a vast
territory.

Harry Slickpoo Jr.: (on camera/voiceover)

**“ ... it's a vast area where our People
inhabited, from the upper reaches of Bear
Creek ... to ... Red River ... to the
headwaters at the Salmon River ... all the
way to the Palouse ... the Wallowas, and
all the way to the confluence of the Snake
with the Columbia River ... You know, our
People cherished this land.”** 56/06:10:32,

56/06:11:14

Nez Perce Narrator:

(voiceover)

The rivers, the canyons, the mountains and the forests, connected all our people across space and time.

People on camera during sequence:

Josiah Pinkham: (on camera/voiceover)

“... in essence that’s who we are. As ... Nez Perce people, we are our landscape. Our landscape sustains us.”

118/18:13:43

Angel Sobotta: (on camera/voiceover)

“If you think about our land and all the different things that’s happened in the different areas of our land – the history, the oral tradition, our creation stories – they’re there. And the wisdom sits in all these places.”

55/05:12:45

Diane Malickan: (on camera/voiceover)

“ ... to know and to hear ... the rocks sing, and hear the ancestors sing. And, you know how alive the Earth is. And it’s a good feeling. It’s a very good feeling.”

32/09:15:34

Josiah Pinkham: (on camera/voiceover)

“And the Nez Perce knew that ... our landscape is our wealth ... We didn’t want to part with that. We never want to part with that.”

118/18:16:34, 118/18:16:34

