

FROM TUNDRA TO GRASSLANDS

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Studio Uno & New Culture Productions

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FADE IN:

INT. (2003) FAMILY YURT, UJIMQIN [XILIN] GRASSLANDS - NIGHT

Close up of birthing Mongolian women white flushed with a rapid respiration rate lying on straw matt on the floor of the Mongolian family yurt [round domed felted tent or "Ger"]. A local midwife in traditional dress is standing over the birthing women with a concerned expression. A 10 year old boy [Burged] is standing by the door wearing a traditional Mongolian dress for age.

TRADITIONAL MIDWIFE

(Mongolian)

Burged go tell Ogden [boy's father]
to go immediately and bring the
Shaman Healer.

(music fades in)

{MUSIC: Etno Jenny by Mari Boine - ex demo/Intro}

FADE TO BLACK.

FADE IN:

(30 minutes later)

The birthing women is unconscious with a pool of blood growing between her legs. A Shaman healer his hovering over her and close to his right ear he is holding a round and flat [50 cm diameter] horse hide drum. He is performing his ritual beating the drum with a repetitive rhythm that begins slowly and then gradually builds in intensity to a tempo from three to seven beats per second inducing a deep trance state in the healer.

(music cross fades)

{Music: Horse Head Fiddle and Flute - ex demo/Intro}

DISSOLVE TO:

INTRO OF THE SECRET HISTORY OF THE MONGOLS

White Apple Chancery (21 plain) dissolves in and out on black screen

The East has known three great men/

CROSS DISSOLVE

TO:

SAKAYAMUNI/

Born a prince around 500 BC/

Distressed by human suffering, he left his family, achieved enlightenment through meditation and/

became the Buddha/

A SERIES OF [CROSS FADING] SHOTS: (1) Sakayamuni at age 15 in on of his three palaces shielded from religious teachings and from knowledge of human suffering; (2) Sakayamuni at 25 in his ascetic life by begging for alms in the street; (3) Gautama Buddha seated under a pipal tree— [now known as the Bodhi tree] —in Bodh Gaya, India, when he vowed never to arise until he had found the truth [enlightenment].

CROSS DISSOLVE
TO:

KONG QIU/

**Born at around the same time as the Buddha, into China's lower aristocracy/
Wanted to restore China to a golden age of peace and/
became Confucius/**

A SERIES OF [CROSS FADING] SHOTS: (1) Kong Qiu at 15 herding sheep dressed in a general poor attire with faded and worn cloths [raised by his mother in poverty in Zou, Lu state (near present-day Qufu, Shandong Province)]; (2) Kong Qiu at age 25 working as book keeper (3) Confucius at age of 60 with white beard at his desk writing his edicts.

CROSS DISSOLVE
TO:

TEMÜJIN/

**Born on the sixteenth day of the fourth lunar month in the year of 1162 into the family of a tribal leader, he united the Mongol tribes and/
became Genghis Kahn/**

A SERIES OF [CROSS FADING] SHOTS: (1) Temüjin at 15 herding sheep near Burkhan Khaldun mountain and the Onon and Kherlen rivers [in modern-day northern Mongolia, not far from the current capital Ulaanbaatar] dressed in a Mongolian Deel [Mongolian Robes]. (2) Temüjin at age 25 on horse back with his two most entrusted [future generals] Jelme and Bo'orchu in Deels of the Mongolian warriors. (3) Genghis Khan at age 55 together with his Queen Börte and his warriors galloping on their celestial Ferghana horses [Chinese horses taken from the valley of Ferghana in the west and adopted by the Mongolians under Genghis Khan] on the way to the south to attack the Jin [Jurchen] Kingdom.

And as related by the local population of Xilinhot:

THEY ARRIVE THE XILIN GRASSLANDS AND XILIN RIVER. 'THE QUEEN'S SCARF DROPS DOWN TO THE GRASSLAND SLIGHTLY, BUT THEY KNEW NOTHING ABOUT IT.

LATER, WHEN THEY LOOKED BACK, THE SCARF CHANGED THE STRAIGHT XILIN RIVER WITH 99 BENDS, WHICH MADE THE UJIMQIN [XILIN] GRASSLAND EVEN MORE BEAUTIFUL'.

CROSS DISSOLVE
TO:

*Then/
794 years later/
On 28th January 2020/
On that same grasslands
I was born/
And this is the Story of how/
I came to be/*

CROSS DISSOLVE
TO:

(music crossfades)
{MUSIC: "Gulan DU-jazzland remix" by Mari Boine - ex demo/Intro}

EXT. (JUNE 2018) NORTHERN ITALY - DAY

A SERIES OF [CROSS FADING] AERIAL SHOTS over Northern Eastern Italian Alp Landscape.

CREDIT SEQUENCE BEGINS

(white credits
superimposed)

(music cross fades)

{MUSIC: 'My Grasslands' (1) Intro Boys Choir by Teng Ge Er - ex demo/Intro}

A SERIES OF [CROSS FADING] AERIAL SHOTS CONT'D:

(1) Venice with St Marc's Square and Rialto Bridge.

(music cross fades)

{MUSIC: 'My Grasslands Intro' (2) Mongolian Version, (3) Chinese Version (partially superimposed)- ex demo/Intro}

(2) Palmanova [outskirts of Udine]

(3) Udine Castle Hill and the open air concert venue at the Udine Castle.

CROSSFADE TO:

(music continues)

EXT. (2018) OPEN AIR ARENA, UDINE CASTLE/1 - EVENING

It is a warm clear June evening. The camera pans over the open air arena and the stage built around the rear entrance of the Udine Castle.

Altan Burged on stage with choir and accompanying singers performing the Mongolian song '*Longing for the Grasslands*' with A SERIES OF SHOTS of stage and audience cross dissolve to intense green [Xilingol] summer grasslands at the bend of the Xilin River, Mongolian Herding Camp with felted yurts [Gers] and herds of horses and sheep and Image of a Mongolian Women in Festive Attire [Burged's mother].

OPENING CREDIT SEQUENCE ENDS

(music fades out)

FADE TO BLACK
FADE IN:

(48 years earlier)

EXT. (1970) FAMILY CAMP UJIMQIN GRASSLANDS - WINTER NIGHT

In the family camp it is a cold clear still night in late February with a light snowfall. There is a thin layer of snow across the grasslands. A semicircle formed by wagons and temporary fencing with large felt rugs serve as a pen where some 50 fattened sheep are penned. Outside the large south opening 6 large "mastiff" like dogs are guarding the perimeter. Farther outside the perimeter a dozen pairs of glittering green lights moving around on the grazing land - the large predators of the grasslands - the Mongolian gray wolfs.

CUT TO:

(sometime later that night)

INT. (1970) FAMILY YURT - NIGHT

Young Ogden (10) and Ogden's father Bataar (35) are sleeping tightly.

(Ogden's Father Snoring)

After sometime

(wild barking of dogs and wolfs)

A striking sudden thud {of a wolf or dog} being projected against the felt wall of the yurt.

Ogden and Father are now awake.

OYUNBILEG
 (frantic cries)
 Ogden! Bataar!

Ogden and Bataar are seen pulling on their felt boots and buttoning up their *deels* [Mongol robe].

BATAAR
 (Mongolian)
 Go help Mother [OYUNBILEG]! I will
 load the rifle.

Ogden leaves through the south facing door of the *yurt* with a large flashlight.

CUT TO:

(ferocious barks and howls
 from wolfs)

The beam of the flashlight slices through the snow to reveal Oyunbileg in the sheep pen holding onto the tail of a wolf, trying to pull it away from the densely packed sheep. The wolf tries desperately to turn its fangs on her. To the east of the pen 6 hunting dogs are fighting several wolfs.

The sheep are huddled together packed closely and keep backing up against the felted windbreak. The front half of the wolf is immobilized; it paws on the ground and snaps at the sheep in front of it engaging in a tug of war with Oyunbileg pulling hard at its tail. Two dogs are hemmed in by the huddled sheep.

Ogden staggers over towards the pen.
 (wild impotent barking)

OYUNBILEG
 (Mongolian)
 Stay where you are! Don't come near
 us! The wolf will bite you. Get the
 sheep to move! Let the dogs in!

Oyunbileg tugging so hard on the wolf's tail she nearly falls backwards, forehead bathed in sweat. The Wolf is sucking in air through its mouth from the intense pain caused by the drag to his tail; then the wolf abruptly backs up, spins around and comes at Oyunbileg fangs bared.
 (loud ripping noise)

The lower half of Oyunbileg's fur *Deel* is torn off but she does not let go of the tail jumping backward and straightening the animal out once more and begins dragging it over to the dogs.

Now - Ogden raises his flashlight shining it on Oyunbileg and he brings his herding club down on the head of the sheep next to him throwing the sheep flock into chaos but fighting to huddle against the light in their midst. Oyunbileg seems to be losing the tug-of-war with the Wolf.

OYUNBILEG (CONT'D)

Drive the sheep towards the Wolf!
We will pen it in so it cannot get
away!

Ogden turns the flashlight onto the wolf now embedded in the flock of sheep. Suddenly one of the hunting dogs bounds over the back of the sheep stepping on their heads on the way rolling and scrambling as it charges the wolf.

Oyunbileg turns sideways, lifts one leg and grabs the wolf's tail with both hands, laying across her own leg and with a shout cracks the tail over his knee.

(agonizing howl)

The wolf loosens its claws in the dirt, allowing Oyunbileg and Ogden to jerk it free of the sheep. Now while the Wolf is convulsing in pain, as it turns to look at its broken tail, the dog goes for its throat. Letting it claw at will the dog presses down with his front legs on the wolf's head and chest, and as he bites down, two streams of blood spurts from the wolf's internal carotid arteries. It struggles madly for a minute or two before going limp, its long, bloody tongue slipping out through its teeth.

(sudden crack of gunfire
in the air)

Bataar firing several shots into the air.

The other wolfs are fleeing, vanishing in the dark of night.

(mournful bays of wolfs)

Oyunbileg wipes the wolf's blood from her face while regaining her breath.

CUT TO:

(2 weeks later)

EXT. (1970) WINTER GRASSLANDS - DAY

Ogden and Bataar are on two black steeds late cold afternoon (minus 30 degrees centigrade) riding in a slow gait. Bataar horse carries a rifle. Bataar looks towards the northeast; the great Xing'an Mountains where black clouds are gathering.

BATAAR

(Mongolian)

The storm is soon upon us.

At a distance a large pack of some 30 wolfs have gathered just some 300 meters northwest on the snow covered slopes. Bataar gets out a telescope and trains it in the same direction and sees a steely gaze of a wolf with the fine hairs of his body riding up like porcupine quills.

Bataar then trains his telescope farther southwest where a rather large herd [several thousand] of gazelles are grazing nervously. As they are watching the wolf pack one of the wolfs leaves the pack and runs of to the mountains.

OGDEN

(Mongolian)

I guess they aren't going to attack!

(apparently we let ourselves freeze for nothing)

BATAAR

(Mongolian)

No! The wolf pack wont pass up an opportunity like this. The leader must have felt that there are too many gazelles so he sent a runner to bring more troops. An opportunity like this comes maybe only once every five or six years. They are getting ready for a major battle. You will see that this is worth the wait. Patience is the key to a good hunt. You must never forget that our people and grasslands are intimately linked to the Wolf and it is only by understanding the wolf that one can understand the grasslands. Learn it well and you will get your wolfs one day. But don't forget what I told you that the wolfs are sent by *Tenger* [the highest Mongol deity] from the mongol mountain heaven to safeguard the grasslands. Without them the grasslands would vanish and without wolfs we Mongols will never be able to enter heaven.

OGDEN

(Mongolian)

But Pappa! since wolves are the protectors of the grasslands why kill them?

BATAAR

(Mongolian)

If there are too many of them, they lose their divine power and turn evil. It is all right for people to kill evil creatures. If they killed all the cows and sheep we could not go on living and the grasslands would be lost. We Mongols were also sent by our sky-god Tengri to protect the grassland but without wolfs there would be no grasslands and without grasslands there would be no Mongols.

OGDEN

(Mongolian)

Are you saying that wolfs and the Mongols protect the grasslands together?

BATAAR

(Mongolian)

That's right but in war wolfs are smarter than men. We Mongols learned from them how to hunt, how to encircle, even how to fight a war. When hunting, the wolfs show incredible patience keeping their hunger and their appetite in check for hours on end before finally disarming their prey, a herd of gazelles or horses. That's how Genghis Khan was able to bring the Chinese to their knees having the greatest of all teachers (gray grassland wolfs) in military strategy greater than the Chinese military leader Sun-tzu.

(music fades in)

{Music: Horse Head Fiddle Female Vocals - ex demo/Summer Grasslands}

CROSSFADE TO:

(37 years later)

EXT. (2007) SUMMER GRASSLANDS - DAY

Aerial view passing the bend of Xilin River seeing several herders camps with horses and sheep then further on flying over a wind-farm park then in the distance two riders (father and son) Burged (12) and Ogden (47) are galloping on their two black steeds. They command the horses to a slow gait and then to a halt. One large hunting dog is scampering around them.

(music fades out)

OGDEN

It was surprising to find the sheep attacked by wolfs. It has been over 20 years since that last happened. There must be a pack that has recently established itself with its den nearby. I am sure we will find it soon. You see how both the gazelles and our wolfs have migrated north and all but disappeared due to the encroachment on our grasslands.

Scientists have told us that the main cause of the degradation of grasslands has been due to overgrazing and climate change. But now they finally admit that the large-scale coal mining and coal-chemical industry is the real main threat to our grasslands. And now they want to cover our grasslands with the wind farm parks.

(4 weeks later)

INT. (2007) FAMILY YURT - DAY

Burged, Ogden and Uncle are sitting in the family *Yurt* at the dining table eating sheep meat and drinking kumis [horse mare's milk].

OGDEN

(Mongolian)

How is the Wolf cub doing?

BURGED

(Mongolian)

I have been tending to him every day and the sores on his paws are healing.

OGDEN
(Mongolian)
Don't overfeed him and keep his
paws clean so he does not get
infections

BURGED
(Mongolian)
I will see to him now.

CROSSFADE TO:

(music fades in)
{**Music: Mother in my Dream by Uudam**}

INT. (2007) FAMILY CAMP - DAY

Burged enters the wolf pen and strokes the Wolf cub, checks his paws and then continues stroking his head as he sings a song remembering his mother.

(music cross fades to)
{**Music: Mother, Father and Grasslands**}

CROSSFADE TO:

Mother dancing with the background of deep green grassland with horses and sheep.

(music fades out)

FADE TO BLACK
FADE IN:

(12 month later)
(Burged 13 years)

I/E. (2008) FAMILY CAMP/1 - DAY

OGDEN
(Mongolian)
The wolf is now over 1 years of
age, we cannot keep him any longer
in the camp.

BURGED
(Mongolian)
Pappa! We cannot let him loose. He
will not survive!

CUT TO:

Ogden walks towards the "Wolf Pen" and opens the gate. As Burged looks on, Ogden must coax the grown wolf out of the pen where he lingers confused what to do. Ogden finally throws stones chasing him out of the camp perimeter but he keeps coming back. Finally he puts a collar around the neck of the wolf tied to a rope, Ogden mounts his horse and rides out of the family camp pulling the Wolf after him.

FADE TO BLACK.

FADE IN:

(14 days later)

EXT. (2008) SUMMER GRASSLANDS - DAY

Burged riding in an extended gait alone on a powerful black mount. Ahead some 15 to 20 wolfs that have gathered at a distance. As he slows the horse to a slow gait some 60 meters ahead he sees what looks like a wounded or dead animal. As he approaches it looks like a dog or wolf and he quickly realizes that its a wolf and drawing closer he sees that its his own dear Wolf. He commands his horse to stand, dismounts and approaches his Wolf kneeling over him. The wolf is barely conscious. Burged discovers a large open fracture of his right left calf and open sores after multiple bite wounds to his belly. In great grief he holds the head of the wolf stroking him. After sometime with great consternation, he goes to his Horse to take his heavy wooden herding club from the side pack and returns to the Wolf. He brings the club over his head and with great force crushes the Wolf's skull; then, he brings out his large hunting knife and pierces the Wolf's neck to open a large internal carotid vessel and as the animal bleeds to death he collapses in grief.

(hulking)

After some minutes he can hear from a distance the mournful bays of wolfs now approaching. Now, [realizing the imminent danger] he rapidly mount his horse. The wolf pack is only within some 100 meters. The horse's gait falters slightly, Burged's legs and the horse's flanks are trembling. The horse turns its ears to the rear, nervously monitoring the scout wolf's movements. The horse begins to gather its strength in its rear legs preparing for mortal engagement. Under Burged legs are two large metal stirrups with large openings and rounded bottoms. Horse and rider are now directly opposite the pack. Burged quickly removes his feet from the stirrups, reaches down, and pulls them up by their leather straps. Holding one in each hand, and calling upon all his strength he spins the horse around, roars in the direction of the wolf pack while raising the heavy stirrups chest-high, and bangs them together.

A crisp air splitting clang like a hammer on an anvil tears through the silent air of the grassland and, like a sword, straight into the ear and *seat of courage* of every wolf in the pack.

The wolfs tremble with the first clangs of the stirrups, while the next bursts sends them turning away. Led by the alpha (leader) wolf, their ears pinned against their heads and their necks pulled into their shoulders they flee into the mountains like "a yellow storm".

CUT TO:

(2 hours later)

EXT. (2008) FAMILY CAMP/2 - DAY

Burged on his horse arriving back to the family camp. He dismounts his horse and walks towards his father who is seen tending his chores. [Burged is in an intense emotional imbalanced state of fury] He now approaches his father and, without warning and with full force, brings a punch to his face so hard that he flies backwards to the ground. Burged turns and immediately mounts his horse and rides off. After a short while Ogden, dazed and confused, gets up; and now as he is bleeding profusely from his nose, he looks in the direction of his son that he sees riding in a furious gallop in the distance; and tears come to his eyes.

FADE TO BLACK
FADE IN:

(2 years later)
(music fades in)

{**Music: *In that distant place* by Teng Ge Er**}

EXT. (2010) SANLITUN, BEIJING

Burged [15] shoulder length unkept hair in old and somewhat faded open white shirt, black jeans and worn felt shoes. With the help of a small amplifier with the sounds of a symphony orchestra Burged is singing in front of the *Jing Ke Long* Food Store at South Sanlitun. With his strong mesmerizing voice he has gathered a large audience singing about his homeland 'In that distant place'.

(music fades out)

After the crowd has given him an enthusiastic ovation a gentleman dressed in a suit comes up to him and gives him a card.

REGENT CHAIRMAN

(Chinese)

Here is my card, please wash and
change into some clean close and
come to my office tomorrow at 2pm.

The gentleman quickly walks off and is seen entering in the rear compartment of a chauffeur driven black Bentley Lounge Sedan.

CUT TO:

(next day)

EXT. (2010) REGENT CENTRE MAIN ENTRANCE, BEIJING - DAY

Burged [15] arrives at the entrance of the Regent Centre just west of the *Jenwai Soho Complex* along the Jianguomenwai Boulevard. For the occasion he wears a clean Mongolian *Deel*. He gives the card from the Regent Chairman to entrance attendant.

BURGED

(Chinese)

I have an appointment to meet this gentleman.

The guard calls on his walkie-talkie and after some dialogue back and forth escorts him through the building's main entrance into the foyer and the short walk to the Regent Theater entrance located just some 15 meters to the left. He is asked to wait.

CUT TO:

INT. (2010) BOARD ROOM OF REGENT CENTRE - DAY

The Chairman of the REGENT Group is meeting with the 8 committee members of his *Alternative Energy Group (AEG)* in the Opulent Board Room located on the 18th floor of Regent Centre. The Chairman sits at the head of the long oval table. To his right is the CEO of the AEG.

REGENT CHAIRMAN

(Chinese)

What is the status of our
alternative energy programme?
We must speed up our development.

(MORE)

REGENT CHAIRMAN (CONT'D)

We just had a meeting of the national petroleum club and they informed us that the estimates of global oil reserves have been corrected downward by 20 years so that by 2030 oil as a fuel will be a thing of the past.

Addressing the Chairman

CEO OF AEG

(Chinese)

Chairman- we are now in the final stages of the implementation of our *e-gas Biofuel Project*. In cooperation with [Audi] we have started constructing the necessary infrastructure. In the first step, water is split into hydrogen and oxygen. The hydrogen could one day power fuel-cell vehicles. The infrastructure for this is not yet in place.

The group is seen following intently every slide and every word presented by the CEO.

CEO OF AEG (CONT'D)

From the plants own reactor, municipal biowaste is digested to produce biogas consisting of 33% carbon dioxide [CO₂] and 66% Methane Gas [CH₄]. Using amine absorption pure carbon dioxide is separated from the methane gas. The carbon dioxide is then brought together with the hydrogen to produce synthetic methane or "e-gas". The gas produced from the biogas reactor [methane gas separated from the carbon dioxide] is now over 95% pure and can be combined with the synthetic methane ready for distribution and sale either distributed as compressed natural gas for local gas network or transported as liquefied natural gas after cooling [liquefaction].

CHAIRMAN

(Chinese)

This sounds very encouraging. When can we roll it out?

CEO OF REGC

(Chinese)

We will be fully operational with our first industrial scale installations by the end of this year. Construction has already started. After testing we expect to have a full scale national roll out by the end of next year.

REGENT CHAIRMAN

(Chinese)

Ok! then I will inform the Premier. He has been waiting impatiently for my update and this news will undoubtedly be of major significance to him.

CUT TO:

INT. (2010) REGENT THEATER DUSK

In front of the entrance to the Regent Theater Burged is waiting. The Chairman and another gentleman, both dressed in light casual dress attire (jackets no ties), are seen coming down the marble stairs to the right of the theater entrance and now walk towards him.

REGENT CHAIRMAN

(Chinese)

I am delighted to see you. I would like to introduce you to Professor Yuan Guo Sheng head of the Opera Department of the Beijing Central Conservatory of Music.

Burged shakes hands with the Professor.

YUAN GUO SHENG

(Chinese)

Very nice to meet you young man.

REGENT CHAIRMAN

(Chinese)

Now! We would be very pleased to hear you sing for us this afternoon. Please follow me as the symphony orchestra is ready and waiting to accompany you.

They walk through the main theater entrance located in the rear of the grand and jam packed theater.

The Chairman escorts Burged to the stage and introduces his guest to the Symphony Orchestra. Burged looks somewhat bewildered as does the audience.

(music fades in)

{Music: Malan Flower with Symphony Orchestra by Teng Ge Er}

Burged takes the microphone presented to him and as he strikes the first vocal notes of a well known Mongolian folk song the Symphony Orchestra joins him.

Camera panning the audience who's members are showing expressions of surprise and amazement as they hear Burged's rich and mesmerizing voice....

CROSSFADE TO:

.... and now, as he approaches the songs finale and brings his deep emotions pouring forth, there erupts from the audience an excited strong thundering applause ...

(as music fades out)

.....the whole audience now stands with continuing cheers and applause.

CUT TO:

INT. (2010) REGENT BANQUET HALL - EVENING

On the podium is Yuan Guo Sheng, the selection committee and the Regent Chairman.

YUAN GUO SHENG

(English)(Chinese)

Today we have heard such great performances and talents. It is now my pleasure to announce the five contestants to receive scholarships to attend the China Central Music Conservatory bachelors programmes. The selected contestants have given truly outstanding performances! So without a due! Our first contestant is from Pnom Penh, Cambodia, Chenda Ruhokkattas! Please come forward to receive your Certificates and Information Folder.

The winner walks to the front and shakes hands with the Chairman, Professor and three other committee members as she receives her plaque and information folder.

The participants are now following intently but Burged is looking somewhat disinterested.

YUAN GUO SHENG (CONT'D)
 Finally *Asia Youth Talent of The*
Year Altan Burged from Xilinghot
 inner Mongolia!

FADE TO BLACK
 FADE IN:

(4 years later)

INT. (2014) PRACTICE BOOTH MUSIC CONSERVATORY/1 - DAY

Burged (19) practicing *bel canto* accompanied on Piano by his classmate, piano student Wen Jun, in one of the sound proof practice booths of the new building of the Central Music conservatory at Fuxingmen just inside the Beijing West Second Ring Road.

(Great Sigh)
 (Chinese)

Wen Jun! I am tired of all these long hours. But I need to prepare well before my trip to New York this coming week.

WEN JUN
 (Chinese)
 How is your English coming along.

BURGED
 (Chinese)
 Well I think there is progress but I have problem keeping my eyes off the teacher.

CUT TO:

INT. (2014) STONE BOAT CAFE, RITAN PARK, BEIJING - DAY

Burged repeating sentences after a young women [mid twenties] with flowing blond hair. With great difficulty Burged is trying to concentrate on the lessons as his gaze continues to wonder from his book looking up at her.

CUT TO:

INT. (2014) PRACTICE BOOTH MUSIC CONSERVATORY/2 - DAY

WEN JUN

(Chinese)

I have a friend from Shigatse [TAR] who studies at the China Minorities University [Zhongyang Mínzú Dàxué] who asked me to join him at Miyun for Rock Climbing next month. But I had to decline afraid of possible risk of damage to my fingers but why don't you join him!

FADE TO BLACK
FADE IN:

(one week later)

EXT. (2014) JULLIARD SCHOOL, N.Y. - DAY

N.Y. Taxi seen arriving in front of entrance to the Irene Diamond Building, 60 Lincoln Center Manhattan. Burged and Professor Yuan Guo Sheng get out and the Professor pays the fare and they are seen entering the building.

CUT TO:

(next day)

INT. (2014) METROPOLITAN OPERA HOUSE, N.Y. EVENING

(music fades in)

{Arias: Tosca Act II: Recondita Armonia with Placido Domingo and National Philharmonic Orchestra}

Burged performs with the New York Philharmonic Orchestra in a full Opera House at 30 Lincoln Centre Plaza. In the front seats sits the selection committee, Juilliard School Professors and staff.

(music fades out)(strong
applause)

CUT TO:

(one month later)

EXT. (2014) ROCK FACE BAIHE VALLEY MIYUN - AFTERNOON

Climbers on way to the top of the plateau of the climbing rock with a semi close up of the two climbers Burged and PUNSAK as they reach the plateau.

CUT TO:

EXT. (2014) CLIMBING ROCK PLATEAU MIYUN - DAY

A beautiful afternoon in middle of May. Resting and enjoying the view at the plateau of the climbing rock elevation to 1000 meters.

PUNSAK

(Chinese)

You are a fast learner. I could not have imagined that you would have managed to reach the top of this wall at that speed!

BURGED

(Chinese)

Well this was also just what was needed as a diversion from the music studies but too bad for in three months I am moving to New York to continue my studies there.

PUNSAK

(Chinese)

I am now writing my Masters Thesis and it also gets very tedious with long hours of reading and writing so this is a great way to take a break from the long hours at my desk.

BURGED

(Chinese)

So What are you writing about?

PUNSAK

(Chinese)

My thesis looks at Tibetan Buddhism and its relations with the [Mongolian] Yuan Dynasty.

BURGED

(Chinese)

My father and uncle have mentioned something about the interwoven history of the Tibetan, Mongolian and Han Chinese people.

PUNSAK

(Chinese)

Here at Miyun some 750 years ago passed the messengers of the first emperor of the Yuan Dynasty on their way from Dadu [or Zhongdu now Beijing] to the new summer capital Xanadu located on the inner Mongolian grasslands some 200km north of here.

(752 years earlier)

EXT. (1260) MESSENGERS MIYUN VALLEY - SUMMER DAY

Focusing in towards three Mongolian horsemen in the valley below in full gallop riding north on their Ferghana horses dressed in their *Deels* [from the period of the Yuan Dynasty]

AERIAL VIEW FOLLOWING THEM AS THEY RIDE NORTH.

CROSSFADE TO:

INT. (1162) MONGOLIAN YURT, OUTER MONGOLIA - DAY

In a Mongolian yurt near Burkhan Khaldun mountain close to the the Onon and Kherlen rivers a women gives birth to a healthy boy.

PUNSAK relates.

PUNSAK

(Chinese)

On the sixteenth day of the fourth lunar month in 1162 a boy was born into a family of tribal leaders on what is today the northern Mongolian grasslands. He was given the name Temüjin . The Mongols were direct descendants of a scattered tribal population [Hung-Nu - the people of the sun] of about 700,000, most were herdsman living fragmented in small bands north of the Gobi Desert. Each band was headed by a chief or Khan.

(MORE)

PUNSAK (CONT'D)

Adept at moving great distances,
the Mongols hunted in winter and
traded livestock and timber from
Siberian forests in summer.

CROSSFADE TO:

EXT. (1220) BATTLEFIELD WESTERN XIA (NINGXIA)-DAY

A typical scene on the battlefield with the Mongolian
horsemen - on their Magnificent 'heavenly blood sweating'
Ferghana Horses that, with their bows and arrows, are
attacking the [Muslim] defenders of the Tangut Western Xia
Empire.

PUNSAK

(Chinese)

By age 42, Temüjin 's battles and
conquests had been so successful
[1206 Temüjin had managed to unite
or subdue the Merkits, Naimans,
Mongols, Keraits, Tatars, Uyghurs,
and other disparate smaller tribes
under his rule] that he took the
title of Oceanic or Universal Ruler
[So, which translates to] the great
Genghis Kahn the unifier of the
Mongolian Tribes; and being from a
animistic and shamanistic mind set
connecting heaven and earth, human
and animal - the Mongolians
believed that he was ordained by
heaven above descending from *Boerte
Chino* - the grayish white wolf.

As he defeated rival tribes, he did
not drive away enemy soldiers and
abandon the rest. Instead, he took
the conquered tribe under his
protection and integrated its
members into his own tribe. He
would even have his mother adopt
orphans from the conquered tribe,
bringing them into his family.

These political innovations
inspired great loyalty among the
conquered people, making Temüjin
stronger with each victory.

(MORE)

PUNSAK (CONT'D)

In 1227 having conquered the great Tangut Empire [Western Xia] of China's northwest and with his vision of a unified China under Mongol rule nearing its fulfilment; he dies at the age of 65.

33 years after his death his grandson Kublai Khan [1215 - 1294], at an age of 45, became the first ruler of the Chinese Yuan Dynasty [1260-1358].

CUT TO:

(30 years earlier)

E/I. (1230) HEBEI ESTATE COURTYARD - DAY

Three Mongolian children sitting with a Chinese tutor in the court yard being taught the Chinese characters as Sorkaktani walks around with her entourage inspecting the new restoration works.

PUNSAK

(Chinese)

KUBLAI'S mother, the astute and ambitious Sorkaktani, had 10 years before won the succession for KUBLAI'S elder brother the Great Kahn Mönkhe [Munge]. Sorkaktani had inherited power over much of Mongolia from her husband son Tului - Genghis's son. She had been granted an estate in China in the rural part of what is now Hebei province.

The land had been ruined in Genghis's war of conquest, but Sorkaktani set about restoring it and building her wealth. Sorkaktani was herself neither a Mongol nor a believer in the Mongol Eternal Heaven of a sky spirit as the creator of the visible and invisible world. She was a Kerait, taken in by the Mongols when Genghis defeated her uncle, the Kerait leader;

(MORE)

PUNSAK (CONT'D)

and like many of her tribe, she was a Nestorian Christian who followed the special Christian doctrine advanced by Nestorius, Patriarch of Constantinople.

But Sorkaktani as Genghis, knowing from experience how important it was *not* to alienate subjects in their realm, embraced all faiths and religions. She actively encouraged religious toleration, partly out of conviction and partly out of political considerations. She embraced Buddhism, Taoism and even, as she practiced Christianity, she donated generously to mosques and to Muslim academies. And as she encouraged Kublai to learn to hunt like a Mongol, she insisted that he learn the Chinese customs and language and even Uighur, one of several tongues adopted by the Mongols.

CUT TO:

(10 years later)

EXT. (1240) KUBLAI'S HEBEI ESTATE - DAY

Kublai at age 25 arriving his estate on horseback with a large entourage of Chinese and Mongolians warriors. At his side is his brother Mönkhe soon to become the Great Kahn [1250-1259]. When they arrive they are greeted by a Nestorian Priest, a Muslim Uighur Cleric, a Daoist Monk and a Tibetan Buddhist Lama; all part of his court.

PUNSAK

(Chinese)

Mongolia and China had never been united. These were two different worlds - grassland and farmland, steppe and city, empty and crowded, nature-worshippers and Buddhist-Daoist ancestors worshippers.

(MORE)

PUNSAK (CONT'D)

At 25, having by then his own estate nearby, influenced by his multicultural mother and raised to see the advantages of toleration, Kublai was now preparing himself in obedience to the will of Eternal Heaven, to unify all of China and Mongolia towards total world conquest; and for this he now enlisted to his council Chinese Confucius and Daoist teachers, Tibetan Buddhist Lamas and Turkish [Uighurs] Muslim Clerics and [Nestorian] Christians Priests as tutors and spiritual advisers.

CUT TO:

EXT. (2014) CLIMBING ROCK PLATEAU MIYUN CONT'D - SUNSET

Shot from behind Burged and PUNSAK enjoying the magnificent sunset. Then from the front.

BURGED

(Chinese)

How did Kublai manage to gain his power and keep the loyalty of the Chinese.

PUNSAK

(Chinese)

First Kublai outwitted numerous clan rivals to gain the throne-many of these could never reconcile to the idea that China, Kublai's power base, his grandfather's [Genghis] old enemy, should be governed rather than pillaged.

CUT TO:

EXT. (1260) MESSENGERS GRASSLANDS - DAY

The three messengers are now in full gallop on the grasslands approaching Xanadu in the horizon.

PUNSAK (CONT'D)

So with Kublai having a foot in both camps, he now needed to keep the loyalty of both: the Mongol élite who provide his traditional backing and his cavalry on one hand; on the other, the Chinese élite who provide his bureaucracy, his record keepers, his tax-gatherers and his infantry. He could not relate to the Chinese from a mobile HQ of tents and wagons; he could not retain the trust of Mongols from a Chinese imperial city. He needed a new sort of capital, something that was both Chinese and Mongol. His brother, Mönkhe, understood the problem and told him to go ahead. Chinese advisers set out to choose a suitable site. It would have to be within reach of Dadu [or Zhongdu now Beijing], north China's capital. It would also have to be on grasslands, in traditional Mongol territory.

EXT. (1260) KUBLAI'S HUNTING CAMP XILIN RIVER- DAY

The hunting camp consisting several small houses made of wood and stone with Kublai entourage making preparations for the three day journey for Xanadu. They mount their horses and ride off in a south easterly direction towards Xanadu.

PUNSAK

(Chinese)

And so it was that in 1260, Kublai, at an age of 45, his brother having passed away 6 months before, was now ready to ascend his throne as the first emperor of the a new Chinese Dynasty to be named *Yuan*; *Yuan* the ultimate source, the movement behind the absolute origin of the universe, the power of spring and the east;

(MORE)

PUNSAK (CONT'D)

the great Mongolian Khan exerting influence over much of Eurasia and soon to command all China, was now the wealthiest and most powerful man in the 13th Century world - perhaps the most powerful ever since the emergence of today's superpowers.

CUT TO:

EXT. (1260) AERIAL XANADU - DAY

Aerial view of Xanadu with the magnificent Marble Palace and to the north the large hunting estate and situated in the middle the Cane Palace [Pleasure Dome]. The messengers galloping on horseback are now approaching from the south west and Kublai Kahn with his entourage, also galloping on horseback approach from the northeast.

PUNSAK

(Chinese)

And For this, on what is now the Inner Mongolian Grasslands, part Chinese part Mongol, a new majestic city Xanadu stood with its Marble Palace and 16 miles of elysian fields with lawns and groves fountains and rivers and all sorts of beasts, harts, boecks and roedeers, falcons and gerfalcons.

CUT TO:

EXT. (1260) CANE PALACE, XANADU - DAY

The messengers and Kublai's entourage both arrive from their different directions and dismount and the messengers deliver the paper cylinder with the documents to one of Kublai's Barons. The Baron, after receiving Kublai's explicit permission, opens it and roles out the document and reads the content to Kublai.

PUNSAK

(Chinese)

And in the middle was the magnificent pleasure dome with its cane pillars adorned with great gilded dragons their heads holding up the varnished cane ceiling and their tales winding down each pillar.

(MORE)

PUNSAK (CONT'D)

The entire elaborate structure was held up with over two hundred very strong silk ropes making it easily collapse-able and portable like the modest mongolian ger dwellings.

FADE TO BLACK
FADE IN:

(Ujimqin Grasslands Burged, at age 21, returns for the first time to the family camp - 8 years after his dramatic departure in 2008)

E/I. (2016) FAMILY CAMP, UJIMIQIN GRASSLANDS - DAY

A SUV is driving along the Ujimqin Grasslands toward the Altan Family Camp. The SUV drives up to the south facing gate of the camp and Burged gets out. A small girl runs into the family yurt. Ogden comes out and approaches Burged and after some consternation they make an affectionate and long embrace.

OGDEN

(Mongolian)

My son I have heard of your success in Beijing but my sorrow and longing has been great.

BURGED

(Mongolian)

Pappa! I hope you can forgive me but my heart was crushed at the loss of the wolf but what also led to my fate and fortune.

OGDEN

(Mongolian)

Come meet my new wife and your sister.

They walk together into the family yurt.

CUT TO:

Inside the Family Yurt Burged is greeted by his father's new wife and his 4 year old baby sister.

OGDEN (CONT'D)

(Mongolian)

Now you must be hungry. Let us eat!

They sit down at the table for a meal prepared by Ogden's new wife. As they focus on their food sometime without speaking.

BURGED

(Mongolian)

The cooking is wonderful.
Next week Baba will you and uncle please join me in Beijing. I am performing in the Opera House of the National Centre for the Performing Arts [NCPA].

OGDEN

(Mongolian)

Well I do not understand much about western culture but I will talk to your uncle.

FADE TO BLACK.

FADE IN:

(one week later)

EXT. (2016) FROM HOHAI LAKE TO NCPA COMPLEX - EVENING

Aerial View flying over Hohai lake with the Drum and Bell towers to the left and further south Beihai Park towards the south with the White Pagoda seen ahead and below; to the left Jingshang park and the 100 meter high mount with the Pavillion of Everlasting Spring. Forbidden City is seen further south followed by the expanse of the Tiananmen Square with Tiananmen Tower in the north, the Monument to People's Heroes in the centre of the square, China National Museum to the east, the Memorial Hall of Chairman Mao to the south, and finally, the Great Hall of The People to the west and further west the magnificent lighted dome of the National Centre for Performing Arts (NCPA).

CROSSFADE TO:

EXT. (2016) NCPA ENTRANCE - EVENING

Taxi arriving in front of the National Centre for Performing Arts (NCPA) with Ogden and Uncle getting out of taxi, both wearing Mongolian festival *Deels*. They first admire the NCPA complex from the outside and enter the building. In the NCPA foyer they see a large promotional poster of the evenings performance with Burged featured as Mario Carvadossi and Maria Estranieri featured as Floria Tosca. Tickets or the evenings performance are sold out

CUT TO:

INT. (2016) NCPA OPERA HOUSE - EVENING

(music fades in)

{MUSIC: TOSCA ACT III: E LUCEVAN LE STELLE by Luigi Illica and Giuseppe Giacosa - Zubin Metha and Placido Domingo}

The Stage: A shepherd boy sings [in Romanesco dialect] "Io de' sospiri" ["I give you sighs"] as church bells sound for matins. Mario Cavaradossi [Burged], a painter is led in by guards and informed that he has one hour to live. He refuses to see a priest, but asks permission to write a letter to Floria Tosca. He begins to write, but is soon overwhelmed by memories: "E lucevan le stelle" ["And the stars shone"].

The camera is first focused on the stage at the opening of ACT III of Tosca and the Camera sweeps over the audience focusing on Ogden and Uncle sitting on 5th row centre and then back to the stage in a jam packed Opera House.

Ogden and Uncle follow with amazement and tears form in Ogden's eyes.

(music fades out)

CUT TO:

(same evening)

INT. (2016) HIDDEN BAR SANLITUN BEIJING - EVENING

Father, Uncle , Burged are drinking whiskies together. There is some soft background music.

UNCLE

(Mongolian)

Burged this was a great performance. You will have a great future on the opera stage.

BURGED

(Mongolian)

Yes that may be but I have decided that the Opera stage is not for me. I really long to sing our own Mongolian songs and share these with the rest of the world.

Uncle and Ogden look at each other in surprise.

UNCLE

(Mongolian)

Well if this is your wish I will introduce you to some Mongolian brothers who have just set up a music group. They are looking for a vocalist.

BURGED

(Chinese)

Listen to that beautiful voice I
wonder who is this singer.

(the music grows louder)

{Music: Trilobihta LaVila by Mari Boine}

CROSSFADE TO:

(music continues)

EXT. (2018) OPEN AIR ARENA, UDINE CASTLE/2 - EVENING

On stage ANNA Májjá is performing together with China's Music ["Wizard"] Producer/Director Bian Liunian who with bow in hand is stroking his *Satar* [a long-necked bowed lute with one melodic and eight to 12 sympathetic metal strings].

As the song concludes the camera sweeps over the audience and focuses back on the stage.

CROSSFADE TO:

(next afternoon)

EXT. (2018) ST.MARCS SQUARE, VENICE/1 - LATE AFTERNOON

(music of the 'Caffi
Orchestra' fades in)

The artists Bian Liunian, ANNA MáJJá her Sami drummer Piera Jovvna Somby and Burged are sitting around a small round coffee table outside Caffi Quadra in St Marcs Square. They are drinking Italian 'Aqua Gazante' and 'Espresso' Coffees enjoying the excellent Cakes of Caffi Quadra and listening to the 'Caffi' Orchestra playing for the guests as they take in the amazing Scenery of 'Piazza' and the facade of the St. Marco Basilica.

(music fading out)

Just 10 meters from their table a [Chinese] tourist group has gathered and a Chinese guide with a megaphone system is talking intensely to the group in Chinese bringing their attention towards St. Marco Basilica and pointing to the Loggia above its main entrance she relates.

A SERIES OF SHOTS between the Basilica and the Chinese Guide with the group following as the Chinese guide relates.

CHINESE GUIDE

(Chinese)

If you now look above the main entrance of the Basilica there stands 4 great bronze horses that in 1204 were brought to Venice by the Doge of Venice [or Duke:the chief magistrate and leader of Republic of Venice] Enrico Dandolo [1192-1205] as part of the loot sacked from Constantinople during the Fourth Crusades. The Horses were installed on the balcony above the portal of the basilica.

These horses for centuries would stand on the Basilica's loggia becoming the symbol of Venice's zenith; then a city of 150 000 people with its canals, palaces, an empire in its own right.

And it was in Venice that in 1269 at the age of 15 Marco Polo, having lost his mother at a young age now received his father Niccolò and his uncle Maffeo; meeting them for the first time after returning from their voyage of 16 years to China, ambassadors of the great emperor of the Chinese Yuan Dynasty Kublai Kahn.

CUT TO:

(749 years earlier)

(music fades in)

{Ancient Renaissance Music from Venice-Ex Merchant of Venice}**EXT.(1269) GULF OF VENICE - DAY**

It is Ascension Day and the Doge [Duke] of Venice Lorenzo Tiepolo [t 1268-1275] is returning to Venice in his Bucentaur [Bucintor] in the company of several Gallys [large slender elegant affair resembling giant Gondola] from the Gulf of Venice of the Adriatic where he has performed the *Marriage of the Sea' - now entering the Lagoon of Venice.*

(music fades out)

CUT TO:

INT. (1269) POLO'S PALACE - DAY

A male messenger in his mid thirties enters the palace of the Polo family (Corte Il Milion) just off the Rialto where we see young Marco Polo just finishing his meal.

MESSENGER

(Italian)

Young Polo please proceed quickly.
The Brothers Niccolò and Maffeo
have been seen on a Gally in the
party of the Bucontori as it was
entering the lagoon and is now
heading for Riva di Sant'Elena.

Marco immediately heads off crossing the Rialto Bridge and heads towards Riva di St. Elena.

CUT TO:

EXT. (1269) STREETS OF VENICE - DAY

Marco as he walks through the streets.
(sounds of merchants and
peddlers)

A SERIES OF SHOTS: In one quarter or another Marco sees the wizardry of the glass blowers, of the weavers of cloth of gold and crimson, the embroiderers, the goldsmiths, and the jewelers, then he moves through the quays, especially those crowded with goods from far-off places: with cinnamon, cloves, nutmeg, pepper, and ginger; with camphor in bamboo tubes; with muslin from Mosul, and damask from Damascus; with myrrh, rhubarb, and sandalwood; with ivory, coral and marble; and with slaves- Circassians, Turks, Russians and Tartars [Mongolians].

Making his way passing the Arsenal, the astonishing assembly line of the greatest shipyard in Europe to Riva di St.'Elena.

Approaching the Riva di St.Elena he sees the Bucentaur in the party of Several gallys and a dozen Gondolas. In front of a large crowd the arrival of the Polo's Brothers Gally is led by the Doge in his resplendent Bucentaur.

And now, after 16 years absence as messengers of the Great Kublai Kahn, they disembark and kiss the "Terra Venezia" Greeted first by the Doge of Venice; Niccolò and Maffeo embrace [Son and Nephew] Marco.

CUT TO:

EXT. (BACK TO JUNE 2018) RIALTO BRIDGE - DAY

Chinese Tourist Group have gathered with their guide on the Rialto Bridge looking towards 'Corte Il Milione' [the Palace of the Polo Family].

CHINESE GUIDE

(Chinese)

Two years later in the summer of 1271 the two Polo brothers set off again, now with the unworldly 17 year old Marco. Their first destination was Acre where they met the coming new Pope Teobaldo of Piacenza and expressed their wish to obtain the Oil from the Holy Sepulchre of Jerusalem to fulfill their vow to Kublai Kahn.

CUT TO:

I/E (1271) CHURCH OF THE HOLY SEPULCHRE - DUSK

"And when they were come unto a place called Golgotha and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed"

Matthew 27: 33, 60:

(music fades in)

{Ancient church organ and choir music}

At the Hill of Calvary [Golgoth] Niccolò, Maffeo and Marco are seen arriving in the Christian quarter entering through a gate in St. Helena Alley. After passing the gate to the courtyard beyond they find themselves in an open yard. On both sides of the yard are small churches, while the entrance to the Church [Basilica] of the Holy Sepulchre [the site of the crucifixion and burial site of Jesus] is located on the north side of the yard. In the courtyard before the main entrance they are greeted by the Greek Orthodox Patriarch of Jerusalem.

PATRIARCH OF JERUSALEM

Welcome my lords. I have been expecting you. Let us proceed to the tomb.

A Muslim cleric greets them at the main entrance and opens the main door of the Basilica [Muslim families have the key to the main door since 1187]. They proceed through the entrance.

The heart of the Holy Sepulchre is a round hall [Rotunda] which is accessed through a narrow door on the east side. In the center of the circle, the tomb of Jesus is located in a smaller structure - the *Aedicule* - which has two chambers: the Chapel of the Angle and the main room of the tomb. Here a prayer is performed by the Patriarch after which he passes to them the flask with the Holy Oil.

(music fades out)

CUT TO:

EXT. (2018) RIALTO BRIDGE CONT'D - DAY

CHINESE GUIDE

(Chinese)

After having secured the holy Oil they travel on to Persia and Afghanistan and then, after crossing the great Pamir Mountains, they reach the oasis city of Khotan. Continuing over the great dessert of Lop and the Gobi they reach the great empire of western Xia [Tangut] now under the Great Khan [conquered by the Mongols in 1227]; and after another three months, three years after leaving Jerusalem and having crossed three desserts they reach Xanadu; the summer capital of Kublai Kahn.

CUT TO:

INT. (1275) MARBLE PALACE, XANADU - DAY

The Polo brothers enter Marble Palace at Xanadu in which 'the halls and rooms are all gilded and painted with pictures and images of beasts and birds, trees and flowers'.

The Polo Brothers and Marco walk some 20 meters towards the Emperor sitting in the far northern end of the grand palace hall surrounded by his Barons and Phags-pa the Grand Tibetan Lama [of the Sakya Sect of Buddhism] and the Imperial Tutor and Principal Spiritual Adviser to the court. Now some 10 meters in front of the great lord the three Polo brothers kneel and then prostrate themselves in a respectful but uneasy silence.

KUBLAI

(Mongolian)

What great joy is to see you again.

(MORE)

KUBLAI (CONT'D)

I welcome you to Shangdu [Xanadu]
my lords. Please stand and
approach.

They stand and then approach Kublai carrying a letter and a
small flask.

NICCOLÒ POLO

(Mongolian)

It is our great honour to be able
to present you this letter from the
Pope and the Oil from the Lamp of
the Holy Sepulchre of Jerusalem and
of our Lord Jesus Christ.

KUBLAI

(Mongolian)

It is with great joy and reverence
that I accept these. And whom is
this young man who is in your
company?

NICCOLÒ POLO

(Mongolian)

Sir he is my son and your man whom
as the dearest thing I have in this
world, I have brought with great
peril to such distant lands to
present him to thee for thy
servant.

KUBLAI

(Mongolian)

May he be welcome, it pleases me
much. And what about the Christian
Holy men I so requested to our
court? Relate to me about this and
of your travels and travails and
your dealings with his Holiness the
chief Pontiff [Pope].

CUT TO:

EXT. (2018) RIALTO BRIDGE CONT'D - DAY

CHINESE GUIDE

(Chinese)

Niccolò and Maffeo now explain well and skillfully with great order and eloquence all they had done and their great travails to bring representatives of the Popes [Christian holy men-priests] to Kublai's Court; this being heard with great and long silence by the Lord and the barons who wondered much of their long fatigues and their great perils.

CUT TO:

INT. (1275) MARBLE PALACE, XANADU CONT'D - DAY

KUBLAI

And let us now rejoice your arrival with a feast!

CROSSFADE TO:

(music fades in)

{Mongolian court music from time of Kublai Khan}

INT. (1275) MAIN FEASTING HALL , MARBLE PALACE, XANADU

The court has gathered for a feast and together the Polo brothers and the great Kahn and his barons drink and join in a merry gathering.

'When the Great Kahn keeps his table in his hall for any great court and feast and rejoicing that he may wish to hold he is seated in this way. For first the table of the great lord is set before his throne very high above the others. He sits in the north part of the hall with the shoulders toward the *tramontane* [the land beyond the mountains] so that his face looks toward midday, and his wife sits beside him on the left side, and on the right side, but at another table which is lower, sit his sons in lordly fashion, and likewise his grandsons, according to their ages, and his kindred and others who are connected by blood, ... [and seated] so low that their heads come to the feet of the great lord... And it goes in the same way with the women, that at the feet of their first queen is the table of the other queens and of the younger children of the Great Khan; for all the wives of the sons of the great lord and of his grandsons and of his kindred sit on the left side, namely, of the empress, also

more low; and next to all the wives of the barons and of the knights, and they also sit lower; [and so in this way] the great lord can see all the feasters, and they are always in very great number [thousands]. The great part of the knights and barons eat in the hall on carpets.

In the midst of this enormous festive hall stands a most beautiful structure, large and rich, made in the manner of a square chest. Decorated with gilded carvings of animals, it contained a great and valuable vessel in the shape of a great pitcher of fine gold that holds quite as much wine as a common large butt [tank that holds liquid ex water butt]. It was surrounded by a number of smaller vessels containing "good spiced drinks" including the fermented mare's milk supplemented by camel's milk.

The guest drank from lacquered bowls large enough to accommodate the thirst of eight or ten, using golden ladles. Those who served the Khan food and drink had their "mouth and noses wrapped in beautiful veils or napkins of silk and of gold so that neither their breath nor their smell should come into the food and the drink of the great lord. The entertainment offerings were hypnotic. The Mongolian musicians played bewitching melodies on stringed instruments, The music so repetitive and insistent was haunting and beguiling and numbed the mind into a state of pleasant stupefaction as it awakened the souls of everyone present with intensely pleasurable even sexual sounds.'

CUT TO:

(soft 'Caffi' Orchestra
fades in)

EXT. (2018) ST.MARCS SQUARE, VENICE CONT'D - LATE AFTERNOON

BURGED

(English)

My! That Chinese guide has an impressive knowledge. She is explaining in detail about Venice during the time of Marco Polo and of his travels to the court of Kublai Kahn.

(music fades out)

ANNA MÁJJÁ

(English)

Can you imagine that at the time of Marco Polo my peoples were living a very peaceful well balanced existence as nomads on the arctic tundra adapted to the nature surviving off the land and our reindeer herds as we had done for thousand of years.

BURGED

(English)

They could be glad they were not visited by either the Venetians or my Mongolian ancestors.

ANNA MÁJJÁ

(English)

Yes for at that time, except for some scattered southern coastal settlers, our people were still untouched from outside interference and they would remain so still for several hundred of years. They had developed a relatively sophisticated social system [through the authority of what we called the *sii'da*]. Each household head were included in the running of the community through representation in a deliberating council [called *norraz*]. Each council elected, [for one year at a time] a chairman, [called *aiv'olmas*] who was responsible for carrying out any decisions taken.

CUT TO:

(music fades in)

{Music: Silba Varjala (Let Silver Protect) by Mari Boine}

I/E. (1275) SWEDEN NORWAY BORDER AREA - WINTER DAY

Aerial view of the border area. The sami elders arriving on sleds pulled by reindeer on a winter day as they enter in a large Lavvo ["Boasso"] where they assemble.

(music fades out)

AIVA OLMAS

(Sami)

This is the last meeting of my mandate and we should now elect a new leader. But lets first discuss our business at hand.

ANNA MÁJJÁ

(English)

The tenure of certain lands and waters had been from early times conceded to individuals by the collective community, which, however remained the overall owner. The community council made regulations over the use of these areas that was fundamental to the basic economic life of its members including fishing, hunting and reindeer herding. So you could say that we were economically organized very much as a communal society.

FADE TO BLACK
FADE IN:

(7 months later)

(music fades in)

{Music: Gulan Du Original by Mari Boine - Ex Demo Tromsø}

I/E. (JANUARY 2019) OSLO-TROMSØ AIR SHUTTLE - DAY TO DUSK

It is 1 PM on a Friday afternoon mid January and the Norwegian Commuter Flight from Oslo is approaching Tromsø 30 minutes before landing.

Over Malangseidet, southwest of Tromsø, the sun is just visible on the western horizon as the commuter plane from Oslo descending from the south circling the city from southwest to northeasterly direction for its planned landing from the north.

A SERIES OF AERIAL SHOTS from different vantage points south of Tromsø (Day) and of Tromsø city (DUSK).

(music fades out)

CUT TO:

Burged is seated by the window left row window seat looking out of the window.

CABIN ATTENDANT 1
 (PAS in Norwegian and English)
 We are now preparing for landing in
 Tromsø. Please fasten seats and put
 your seats upright.

CUT TO:

Burged sitting at window seat is looking out as the flight attendant comes down the aisle and stopping at Burged row

CABIN ATTENDANT 2
 (Norwegian and then
 English)
 Sir please you must attach your
 seat belt and out your seat upright
sir! Please fasten your seat
 belt.

Burged fastens his seat belt.

The plane is seen approaching the airport and landing.

CUT TO:

(two evenings later)
 (loud talking in several
 languages in pub)

INT. (2019) PUB TROMSØ - DARK

The musicians have met up in the local pub [name] after the concert sitting around several tables that have been put together. Burged and Anna Májjá are sitting next to each other both in a very cheerful and tipsy mood after many glasses of wine. There seems to be some attraction between the two.

A dark gentleman of mongolian race and medium height enters the bar and looks around. Anna Májjá sees him and calls him over to join them. He works hard to move through the crowd to join the group. When he arrives Anna Májjá has found a chair and made place for him and he sits down.

ANNA MÁJJÁ
 (English)
 Burged I would like to introduce
 you to my good friend Dorjee.
 Dorjee is a mountaineering
 instructor from eastern Nepal. He
 is in Tromsø to conduct a winter
 climbing course for the Tromsø
 Alpine Club.

(MORE)

ANNA MÁJJÁ (CONT'D)

I myself was a student in the first course some three years back. Tomorrow I am joining him for a winter climbing session.

Dorjee and Burged shake hands.

DORJEE

(English)

My pleasure to meet you, your concert with the medley between you two was incredible.

BURGED

(English)

Thanks to Anna Májjá for this opportunity. You know I have also done some climbing during my student days in Beijing.

DORJEE

(English)

Oh! Then why don't you join us tomorrow at the Kvaløya Island just outside of Tromsø. It is a very special place with some fantastic views.

BURGED

(English)

That would have been great but I will be returning to China tomorrow.

ANNA MÁJJÁ

(English)

Burged why don't you postpone your return then you could also join me in my concert planned in Kautokeino the end of this week. I will be performing together with the Norwegian Radio Orchestra. After that you can also join me for a visit to my hometown Karasjok only another forty minutes drive.

CUT TO:

(next day)

EXT. (2019) RORMANNEN FACE AND PEAK - DAY

A clear and wind still beautiful day with minus 10 degrees centigrade on the Kvaløya Island west of Tromsø City.

Burged, Dorjee and Anna Májjá together with other climbers attached to climbing ropes on the upper Rormannen Face approaching the summit.

Resting on the summit enjoying the spectacular view with the Norwegian Sea to the west and Tromsø Island to the east and just beyond the summit of 'Tromsdalstind'; and visible further in the eastern horizon they see the magnificent Lyngen Alps.

BURGED

(English)

This is just incredible I could never have imagined that I would experience such amazing scenery.

DORJEE

(English)

You know the mountains here are so rugged and wild but yet so accessible and no need to worry about altitude as we do on the peaks that surround my village in eastern Nepal.

CUT TO:

(music fades in)

{Music: Reflection of Balance by Existence}

EXT. (2019) MAHALANGUR HIMAL - DAY

A SERIES OF AERIAL SHOTS panning the high Himalayan Peaks [over 7000 meters] in the *Mahalangur Himal*. Then from the Everest Summit Peak descending down flying over the Khumbu icefall and further over the upper Khumbu valley towards Amadablam Mountain and the Village of Namche Baazar.

DORJEE

(English)

In a radius of only 10km to my village Namche in eastern Nepal we have 11 mountain summits all higher than 7000 meters of which the great Mount Everest rises to 8848 meters altitude; and facing my village we have a very special and most sacred mountain we call the Amadablam.

AERIAL SHOTS cont'd focus on Amadablam Mountain from different vantage points.

DORJEE (CONT'D)

Although its summit is at only 6856 meters altitude it has a special magnificent beauty and significance. The two extending ridges are outstretched like a maternal embrace - 'Ama' means mother and has a hanging glacier that resembles a charm box a 'dablam' and a special pendant worn by the elder Sherpa women that holds precious items.

(music fades out)

FADE TO BLACK

FADE IN:

(music fades in)

{**Music: Immersing in a Trance by Anjoy Sartori**}

E/I. (2019) TROMSØ TO SVENSBY = DAY TO DARK

1 pm Anna Májjá behind the wheel and Burged in Passenger seat of a *Dark Blue Toyota Landcruiser [land cruiser]* moving along E8 just south of Tromsø heading towards Ramfjordbotn. There is a magnificent red light in the southwest and a faint northern light in the northeast. After 21.9km the SUV turns north off E8 on to route 91 at Olderdalen.

A SERIES OF SHOTS along E8 towards Ramfjordbotn.

CUT TO:

E/I. (2019) BREIVIKEIDET, TROMS - DAY

2km after the turnoff a small herd of reindeers are congregating in the middle of the road seen from vantage point of the SUV's rear seat.

SHOT FROM REAR PASSENGER SEAT with focus on reindeer

BURGED

(English)

As here on the arctic tundra, for thousands of years, so has reindeer herders roamed the taiga of northern Mongolian grasslands. When I was young my uncle related to me about reindeer herders in the northwest arctic lands that had migrated from our lands.

ANNA MÁJJÁ

(English)

Well today our reindeer herder are semi nomadic and relying on powerful snow scooters and terrain vehicles. But as for our origins it is now thought that our people have come from two different groups, one [Uralic] of which could have originated from Mongolia while the other group that go by the name *Parasaami*, are believed to be a unique people not related to any other known people.

BURGED

(English)

So where did this *Parasaami* people come from?

ANNA MÁJJÁ

(English)

Like the Basques people of southwestern Europe the Para-Sami seem to be remnants of a pre Indo-European people. During part of the latest ice age they may have been living on refuges on the oceanic brim of the Scandinavian Peninsula, such still exist on the coast of Greenland. In any case, they seem to have been isolated from other human groups for thousands of years.

BURGED

(English)

It seems there still exists a very small population of reindeer herders [called the Reindeer People] on the very northern Taiga of outer Mongolia [close to the Russian Border] that still rely solely on their animals for transportation and for the staples of their diet: milk, cheese, yogurt and dried milk curds.

(music cross fades to)

{Music: Ealin by Mari Boine}

CROSSFADE TO:

EXT. (2019) ULSFJORD FERRY CROSSING - EVENING DARK

Burged and Anna Májjá are standing behind and slightly below the 'Captain's bridge' on the upper passenger's observation deck looking towards the northwest admiring the northern lights that now is increasing in intensity. Becoming seemingly absorbed in each other as ANNA MÁJJÁ lightly touches her neck Burged brings his hand over hers. As she looks at him, he gently kisses her neck after which, he moves his head slowly so his lips can meet hers. Now, In a background of magnificent northern lights, they fold into each others arms and are kissing passionately.

CROSSFADE TO:

(music cross fades to)

{Music: This Love by Craig Armstrong}**E/I. (2019) LYGSEIDET - NIGHT**

Cross dissolve back and forth from series of northern light shots to a Lavvo lit up from natural candle lights burning inside where Anna Májjá's naked body is arched in pleasure as her fingers grip the reindeer skins underneath clawing at Burged's naked glistening body; with every thrust of Burged's hips she sighs with increasing intensity.

(music fades out)

FADE TO BLACK

FADE IN:

(next day)

(music fades in)

{MUSIC: Mari Boine and Jan Garbarek - Evening Land 1996/ ex demo/Finnmark}**EXT. (2019) AERIAL VIEW OVER E6 SENNALANDET**

It is 1 PM on a calm clear day with temperature of minus 20 degrees centigrade. There is a orange glow in the west from the sun descending below the horizon over the Arctic Tundra [Sennalandet 385 altitude]. A Black Tesla Model S is driving at great speed [over 150 km/h] towards Alta passing the few other vehicles on this desolated stretch of E6.

CUT TO:

EXT. (2109) AERIAL VIEW OVER E6 ALTA ELVA - STORBAKKEN

The Model S still in high speed now crossing the Alta river just before it empties into the see. The Model S passes several cars ahead as it continue on the flat stretch with Alta Airport on left.

A Norwegian Boeing 737-800 is just taking off towards the northwest as the Model S continues up the hill [Storbakken] towards Bossekop. The Model S is rapidly catching up to the *Dark Blue Toyota Land Cruiser* [land cruiser] seen some 500 meters ahead. Now The Model S, as it approaches the Land Cruiser in a daredevil move, passes it just barely avoiding a head on collision with a large semitrailer coming in the opposite direction; the semitrailer pushing down on his horn.

(music fades out)

CUT TO:

E/I. (2019) ON ROUTE E6 ALTA TO SORRISNIVA - DAY

The SUV with ANNA Májjá behind the wheel, Burged in front passenger seat and DORJEE in the seat behind Burged.

BURGED

(English)

That was some driving, my guess is that he just got his new Tesla Model S and can't control his gas pedal.

ANNA MÁJJÁ

(English)

Yes even here in the far north the Model S has become the most popular passenger vehicle especially amongst the younger generations including the younger Sami reindeer herders. The car is almost tax-free, access to free public parking, toll-free ferry service, and almost no annual fees. They have since it was launched sold over 500 000 in Norway.

CUT TO:

EXT. (2019) ROUTE 93 BEFORE SORRISNIVA - DAY

Driving along Route 93. Just beyond a sharp curve only one kilometer before the turnoff to the Sorrisniva Igloo Ice Hotel The Model S is on the side of the road wrapped around a tree. The Land Cruiser stops on the side of the road and the three get out.

Two persons are laying on the ground. One female of some 35 years of age is dazed but conscious while the male of seemingly the same age is also conscious but bleeding profusely from the mouth and nose.

ANNA MÁJJÁ

(English)

I know this couple, they are from a old reindeer herding family. Dánel is a most entrepreneurial person who has also established a very successful Reindeer Meat Processing centre in Kautokeino.

Anna Májjá tries first to communicate with the female in Sami but she is in shock and does not respond. Dánel cannot talk because of the profuse bleeding but nods to her questions in Sami.

ANNA MÁJJÁ (CONT'D)

Dánel please nod to answer yes to my questions. Is your breathing OK? Any pain?

Anna Májjá takes out her mobile and dials a number.

SPLIT SCREEN - ANNA MÁJJÁ/ÁNTE

ANNA MÁJJÁ (CONT'D)

(Sami)

Is this you Ánte. This is Anna Májjá. I am on Route 93 just before Sorrisniva with Dánel Gaup from Kautokeino. He ran off the road and straight into a tree and has now a horrible bleeding from his mouth and nose. Can you help him.

ÁNTE

(Sami)

Yes, but I am in the middle of something. Give me five minutes so I can get away. I will call you back.

EXT. CRASH SITE (CONT'D)

Anna Májjá's mobile rings.

SPLIT SCREEN - ANNA MÁJJÁ/ÁNTE

ANNA MÁJJÁ

(Sami)

Yes I am here Ánte.

ÁNTE

(Sami)

Ok! let me have Dánel on the phone.

Anna Májjá gives her mobile phone to Dánel.

ÁNTE (CONT'D)

Dánel close your eyes and hold the hand of Anna Májjá.

Dánel hands phone back to Anna Májjá.

ÁNTE (CONT'D)

How is he now?

ANNA MÁJJÁ

(Sami)

Wait til I clean up the blood.

Anna Májjá uses a clean handkerchief to clean up the coagulated blood from Dánel's nose and mouth and now there seems to be no further bleeding.

A Ambulance, Station Wagon marked "LEGE" and Police car arrive the scene.

CUT TO:

The Land Cruiser turns onto the small access road and continues up to the Sorrisniva Igloo Snow and Ice Hotel parking in the area cleared of snow to the side of the hotel.

INT. (2019) RECEPTION, SORRISNIVA IGLOO SNOW HOTEL - EVENING

RECEPTIONIST

(English)

Welcome to Sorrisniva, we have prepared your rooms. Dinner is served from 7pm. We serve a complementary welcome drink in our *Ice Bar*. Maybe you would also like to join the midnight mass in our *Ice Chapel*.

CUT TO:

(same evening)

INT. (2019) ICE BAR, IGLOO SNOW HOTEL - EVENING

The three are wearing reindeer capes and boots supplied by the hotel. They are drinking "ice" cocktails. Anna Májjá's Drum is laying next to her.

DORJEE

(English)

Anna Májjá you and your drum seems to have a very special relation. Do you ever let it out of your site?

She picks it up and holds it as she relates.

ANNA MÁJJÁ

(English)

I almost always keep it at my side as there is always an opportunity for engaging in a song. It is my constant companion from which I can feel a life energy force; which is especially important when I need to build myself up for a performance. The Sami drums have traditionally been called *Runebomma*.

In our traditional animistic beliefs the cosmos was divided into three realms - the earth, the heaven and the underworld - all of which were mapped on the drums with symbols representing these different realms and their inhabitants.

In the past our spiritual healers called *Noaidi* used these drums in their spiritual practice to come in contact with the spirits. This particular drum is believed to be over 300 years old and was given to me by my Grand Uncle handed down to him from his ancestors who were well known for their healing powers.

CUT TO:

(music fades in)

{The Noadi's Joik and tapping of the Runebomma}

INT. (1625) NORWAY/SWEDEN BORDER AREA/1 - WINTER NIGHT

At night in the area of the current Norway Swedish Border south of Kautokeino. It is a very cold winter afternoon in the beginning of February. A 10 year old girls is outstretched on a Reindeer Skin in the family Boasso. She is shivering and seems to be suffering from a a general childhood viral fever. She has a blotchy rash and is coughing profusely.

The Noaidi [Sami Healer], a man in his mid 40s is hovering over the child and holding the Runebomma in his left hand and with his right hand taps the drum as he performs a *Joik*; increasingly the tapping of the drum increases in pace as the *Joik* grows more powerful. At the height of the fast paced rythm of 8 beats per second the Noaidi has entered into a trance. Now, as he gets ready to exit the trance state, he slows the tempo of drumming, drawing consciousness back to normal.

CUT TO:

INT. (2019) ICE BAR, IGLOO SNOW HOTEL CONT'D - EVENING

ANNA MÁJJÁ

(English)

But from some 400 years ago the Scandinavian mission was determined to convert our people to Christianity and for this our drums were targeted as the ultimate symbol of evil; and so with great zeal, the missionaries were determined to confiscate and destroy our drums.

CUT TO:

INT. (1625) NORWAY/SWEDEN BORDER AREA/2 - WINTER NIGHT

At dusk in the same border area in the family camp of another Sami family. In the centre of the Lavvo under a opening to the sky A birch fire is giving warmth and light. A kettle with reindeer meat is hanging over the fire while the family of 5 is concentrating on their meal.

Three sleds pulled by reindeers carrying one man each arrives at the camp. One of the sleds has many Sami drums packed together. Unannounced they forcefully enter the family Lavvo.

The family look up towards the intruders in passive consternation as the Priest (TUDERUS) and his two helpers rummage the inside of the Lavvo turning over reindeer skins and other belongings looking for drums. After some moments they find one drum laying in the corner of the tent. Tuderus picks up the drum and as he leaves holds up the drum in front of him and looking at the family huddled in the centre of the Lavvo.

TUDERUS

(Sami)

This is the tool of Satan let me
not see such again amongst you ever
again.

The Tuderus party swiftly take their leave and are seen riding off from the camp with another drum to their collection.

CROSSFADE TO:

(2 hours later)

EXT. (1625) SWEDEN-NORWAY BORDER AREA/3 - WINTER NIGHT

The Tuderus party are stopping for the night and they make a fire which is partially fueled with the drums that they have collected. The air is absolutely still and quiet. There is a half moon; now Tuderus and his followers look up to see an intense diffuse light that soon forms into a focused light that swirls into an intense spiral which, to their amazement, is followed by a very strong undetermined high pitched sound that develops in a crescendo and ends in a strange and very loud type of shrieking sound that is seen to put a great fright into their souls.

CUT TO:

INT. (2019) ICE BAR, IGLOO SNOW HOTEL CONT'D - EVENING

ANNA MÁJJÁ

(English)

But as you just witnessed the
healing powers amongst my peoples
are still very much present and it
has been told that they have even
been solicited by surgeons of the
local hospitals.

(MORE)

ANNA MÁJJÁ (CONT'D)

But the ritual, that traditionally always was accompanied by the tapping of our drums, has now been replaced by a very private recital of the lords prayer.

CUT TO:

INT. (1984) OPERATION THEATER, HAMMERFEST HOSPITAL

A surgical team with two surgeons two nurses and anesthesiologist are stooped over a ruptured aortic aneurism. There is a tense atmosphere as we focus on the surgical site a profuse bleeding is coming from the large abdominal surgical wound.

SURGEON

(Norwegian)

I cannot get control of this bleed.... Get me Ánte Birta on the phone!

SPLIT SCREEN - ÁNTE/SURGEON

SURGEON (CONT'D)

I have a 60 year old man from Kvaløysund with a huge bleeding from his main aortic vessel. Can you help me??

CUT TO:

INT. (2019) ICE BAR, IGLOO SNOW HOTEL CONT'D - EVENING

DORJEE

(English)

It seems that your ancestors must have had a very difficult time, torn between their traditional animistic beliefs and the teachings of the Christian gospel.

LAILA HAETTA

(English)

Yes for my parents, but especially for my grandparents, it was a very difficult time.

CUT TO:

(music fades in)

{Music: Evening Land by Mari Boine - ex demo/Finnmark}

EXT. (1962) GÁMEHISNJÁRGA - LATE FALL - DUSK

Aerial view over the Norwegian Finnish Border approaching Gámehisnjárga on the border to northern Finland along the river Anárjohka ,18 km towards Karasjok, within a few kilometers to the small Finnish village of Karigasniemi just across the border. A series of SHOTS of the river and lands highlighting the text.

(soft background music)

LAILA HAETTA

(English)

My grandparents were especially tormented. You see our traditional animistic belief circles around that of an immaterial force that animates the universe through the existence of individual spirits and beings that inhabit natural object called *Seidi*; and around the homesteads of the small Sami farmers they were surrounded by these *Seidi* represented by the grassy knolls around where lurked the *Gufihtarat* of the underworld. Along the rivers wavered the *Stallo*. And it was here, along the river Anárjohka just behind the homestead of my grandparents' house - that my grandfather found their second child, at age of four, laying along the river's edge with her face down; having lost her footing and knocked unconscious and then drowned in the ice cold water. From the preaching of the Christian Revival of the *Laestadius* they were now made to believe that this tragedy, the drowning of their daughter, was brought upon them as the devil's wrath.

(music fades out)

CUT TO:

INT. (2019) ICE BAR, IGLOO SNOW HOTEL CONT'D - EVENING

Anna Májjá sees the receptionist who comes to inform the guest that dinner is served.

CUT TO:

(later that evening)

INT. (2019) ICE CHAPEL, ICE HOTEL SORRISNIVA - NIGHT

It is midnight mass in the The Sorrisniva Igloo Ice Chapel [with its exquisitely decorated ice sculptures and ice altar] that has gathered some 20 guests from the hotel as the preacher is giving his sermon. ANNA Májjá, Burged and Dorjee sitting in the rear part of the chapel.

After a few moments into his sermon.....

CROSSFADE TO:

(56 years earlier)

INT. (1958) KARASJOK PREACHING CHAPEL - DAY

In the Prayer house some 50 faithful have gathered for the Sunday Sermon. The Sami family sitting on the hard wooden benches third row to the left. The Finnish preacher, a follower of the *Laestadius* revival, is preaching intensely from the pulpit.

PREACHER

(Sami and Norwegian)

Be sober-minded and submit yourselves to God but be watchful and beware, for Satan disguises himself as an angel of light. Put on the whole armor of God, that you may be able to stand against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places which are the schemes of the devil.

The congregation and the family is following intently every word every expression.

PREACHER (CONT'D)

Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one. But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

CUT TO:

INT. (2019) BAKTEHARJI MULTIFUNCTIONAL HALL, KAUTOKEINO/1

The seats are sold out and we see the mostly Sami audience with many wearing their colorful ceremonial outfits arriving the venue. The atmosphere is energized with an expectation of what is to come.

CROSSFADE TO:

(music fades in)

(Music: Boadan Nuppi Beaide by Mari Boine and Jan Garbarek)

Anna Májjá with her house band and Sami Drummer Piera Jovvna Somby and her special guest, the nationally acclaimed Norwegian Saxophonist, are on the stage just into the third song and after a few minutes.

CUT TO:

EXT. (1850) BOAZOVÁZZI - DAY

A late march day the Sami Reindeer Herders, on wooden skis and on sleds pulled by reindeer are following the fast paced animals across the tundra.

CROSSFADE TO:

(music continues)

EXT. (2019) BOAZOVÁZZI - DAY

On the same tundra in late march Sami Reindeer Herders, now with powerful snow scooters, are following the fast paced animals across the tundra.

CROSSFADE TO:

(music cross fades to)

(Music: Bian Liunian arrangement)**INT. (2019) BAKTEHARJI MULTIFUNCTIONAL HALL, KAUTOKEINO/2**

Burged on the stage accompanied by the symphony orchestra he performs a medley of Chinese, Tibetan and Mongolian songs.

CROSSFADE TO:

(music cross fades)

(Music: Bian Liunian & Mari Boine arrangement)

Then Burged is accompanied by Anna Májjá that together with Symphony Orchestra brings the audience to a standing ovation.

FADE TO BLACK.

FADE IN:

(3 months later)

E/I (APRIL 2019) KATHMANDU GUESTHOUSE (KG) - DAY

Sitting at the KG open air restaurant jut in front of the reception Burged and Dorjee are drinking milk tea. It is noon and many are eating lunch at the other tables but there are still a few tables free. Through the reception window we see many watching the CNN news broadcast. The news announcer is reporting.

CUT TO

CNN NEWS ANNOUNCER

(English)

The latest reports is that 20 people have died in the devastating avalanche on the Khumbu Ice Fall yesterday as some 30 climbers with Sherpa guides and porters were coming down from the mountain. This is the worst disaster in the history of mountain climbing.

CUT TO:

Burged and Dorjee from their vantage point now see a mini buss entering the compound and parks. Anna Májjá comes out looking blustered and pays the driver. Burged and Dorjee go over to her and there are hugs all around.

(somewhat later)

Burged, Dorjee and Anna Májjá sitting drinking tea.

ANNA MÁJJÁ

(English)

What terrible news from the Everest Base Camp. I heard that 15 people were confirmed dead and 5 were still missing. What about our climb shall we go ahead as planned?

DORJEE

(English)

Yes I have made all the preparation and flight tickets to Lukla are with me.

(MORE)

DORJEE (CONT'D)

The weather has been very stable
and the weather report is very
good.

FADE TO BLACK.

FADE IN:

(next day)

(music fades in)

**(Music. Kathmandu Streets by Sawan Joshi - Ex Demo,
Kathmandu)**

EXT. (2019) KATHMANDU STREETS - DAY

The next day Burged and Anna Májjá are seen walking around in the different street markets in Kathmandu. A SERIES OF SHOTS from Thamel Chowk, Basantpur Square, Freak Steet, Makhan Tole, Indra Chowk, Asan Tole.

CROSSFADE TO:

(music cross fades to)

**{Music: Nepal 100% Enigmatic Hits Volume 3 by Celestial - Ex
Demo/Kathmandu}**

EXT. (2019) SWAYAMBU & BODNATH - DAY

The next morning Burged and Anna Májjá visit the City's two main Buddhist Stupa: (1) The Swayambu located in the west of the city on the highest mound overlooking the city and in the afternoon they visit the principal place of Tibetan Buddhist pilgrimage - (2)the Bodnath located in the northeast of the city.

A SERIES OF SHOTS from Swayambu and Bodnath Stupa taken from the different vantage points.

FADE TO BLACK.

FADE IN:

(next morning)

INT. (2019) KATHMANDU GUEST HOUSE- DAY

Anna Májjá arrives the reception and is checking out. As she is waiting for the bill she hears the news announcer on the television behind her. She turns and mover closer to the television to follow the story being revealed.

ENGLISH NEWS ANNOUNCER

(English)

Now we have a story from Sulu
Khumbu.

(MORE)

ENGLISH NEWS ANNOUNCER (CONT'D)

Yesterday a team of explorers from an American Television Channel returned to Kathmandu. After a week of careful searches using infrared camera they found footprints of Yeti at the bank of the Manju river at 2 800 meters [9350 ft.].

Showing a casted model taken from the footprint believed to be from a Yeti , a Nepali member of the expedition explains that it was discovered at the confluence of the Gettekhola and Dudkosi rivers near the base camp of Mt Everest.

ENGLISH NEWS ANNOUNCER (CONT'D)

In 1925 a Greek photographer claimed that he spotted a hairy, humpbacked and dark giant biped ape walking in the valley near Everest base camp and in 1951 British Mountaineers Eric Shipton and Michael Ward had spotted Yeti footprints.

FADE TO BLACK.

FADE IN:

(same morning)

(music fades in)

{MUSIC. Kathmandu Valley by Vajra - Ex Demo/Khumbu Valley}\

E/I. (2019) KATHMANDU TO LUKLA FLIGHT - DAY

Burged, Anna Májjá and Dorjee are crammed tightly together inside a Twin Otter [the tube] together with 13 other people with their thighs pressed up against their chests and modestly full day packs balanced on top of their knees. Most of them are sucking on boiled sweets that a stooping air stewardess has provided them with as she squeezes her way down the inside of the tube.

Out of the window the scenery is dramatic. A great many huge white snow mountains hang on the skyline miles above. They're so high one can't even be sure which ones are mountains and which are clouds. Even the green forested lower foothills rise high above them. The green forested foothills look alarmingly close.

Then suddenly the tube starts plummeting towards one of them, and is if by magic what looks to be the shortest runway in the world appears out of nowhere. Luckily the pilot has now put down his newspaper to let the tube fall gently onto the tarmac.

Then he rams the brakes on and brings everything to an emergency stop in front of a high wall that lots of sightseers are standing on top of, taking photographs.

CROSSFADE TO:

(music continues)

EXT. (2019) KHUMBU LOWER VALLEY -DAY

The group are walking along the trail hanging over the Dudkosi river cross a SERIES OF SHOTS fading out and inn to different vantage points looking over the river and at the higher mountains at distance until they arrive at the Yeti Mountain Home at Phakding.

CUT TO:

(music fades out)

INT. (2019) GUEST HOUSE (GH) RESTAURANT PHAKDING - EVENING

Sitting at one of the tables near the window. The owner of the Inn has joined them for Nepali tea.

Anna Májjá to guest house owner.

ANNA MÁJJÁ

(English)

I heard a news report just before we left Kathmandu about Yeti. Since you have named your Inn after them I guess you have some special relationship to these creatures.

YETI MOUNTAIN INN OWNER

(English)

Well the name is really more as part of branding but there is a folk tale about how in the past Yetis would attack and terrorize local villagers. The elders of the village decided on a plan to eliminate the Yetis. They gathered in a high alpine pasture and everyone brought a large kettle of "chang" (maize beer). They also brought weapons such as sticks and knives and swords. Pretending to get drunk, they began to "fight" each other. Towards evening, the villagers returned to their settlement, leaving behind the weapons and large amounts of beer.

(MORE)

YETI MOUNTAIN INN OWNER (CONT'D)

The Yetis had been hidden in the mountains watching the day's events. As soon as the villagers left, they came down to the pasture, drank the rest of the beer, and started fighting among themselves. Soon, most of the Yetis were dead. A few of the less intoxicated escaped and swore revenge. However, there were so few left that the survivors retreated to caves high in the mountains where no one would find them. Occasionally, they reappear to attack humans.

DORJEE

(English)

Well I think its all imagination I have never come across them and I know that our elders speak of them but there is no living proof as no one has been able to capture one.

YETI MOUNTAIN INN OWNE

(English)

Last year just after a snowfall on the return from the Everest Base Camp with a French trekking group, we stumbled upon some strange footprints just north of Dengboche. I have kept some enlarged photographs.

He gets up and goes to behind the bar counter and gets out three A-4 format black and white photo. He comes back and passes around the photos that are scrutinized by the group.

YETI MOUNTAIN INN OWNER

You see here are what appears to be seem to be very large foot imprint in the snow. Only one year ago it was reported that one local woman was found dead north of Namche between Mong La and Dole. After much intensive investigation the official police explanation was - a Yeti attack - and this was reported on regional radio.

CUT TO:

(next day)

(music fades in)

{MUSIC. Kathmandu Valley by Vajra}

EXT. (2019) KHUMBU UPPER VALLEY - DAY

Crossing the Dudkosi river and the cross fading in and out climbing the steep incline and then arriving Namche on the south ridge with Amadablam in front in the northeast. They then are seen descending to Namche. Namche at 3,440 meters altitude placed in a cauldron surrounded by a steep 100 meter hilly incline surrounding the village to the west, east and north. They arrive at the family home of DORJEE.

(music fades out)

CUT TO:

(two days later)

INT. (2019) DORJEE'S FAMILY HOME - DARK

A party of five are sitting in the main room of the family quarters just inside a stone terrace that joins the family owned Guest House drinking buttered milk tea. The party includes DORJEE's elder brother Sonam and the 90 year old grand uncle. Sonam's wife is bringing 'Dal Bat' [rice and lentils] to the table for the evening meal.

The Grand Uncle looks at Dorjee and with a serious but calm demeanor

GRAND UNCLE

(Sherpa)

You see what just happened on the Ice Fall. The mountain's are very angry now. This is no time for climbing. The mountains are angry!

DORJEE

(Nepali)

Oh grand uncle this was an isolated incident due to the local accumulation of the large amounts of snow on the Khumbu Icefall some weeks back. There has never been any incidents that involved climbers of Amadablam. The weather forecast is very good. We are going ahead as planned.

Now talking to Burged and Anna Májjá.

DORJEE (CONT'D)

My grand uncle can understand Nepali but can only speak Sherpa language.

BURGED

(English)

Is it true that the Sherpa language
is similar to the Tibetan language?

SONAM

(English)

Yes and in the Tibetan language,
Sherpa means *people who live in the
east*. Our ancestors were nomadic
people living in the eastern Kham
region of Tibet close to what is
now the border of Sichuan Province
of China.

(700 years earlier)

CUT TO:

EXT. (1450) KHAM REGION - DAY

A SERIES OF SHOTS of farmers and herdsmen.

SONAM

Tibet a rough, mountainous country
with a harsh climate; a country of
struggling farmers, nomadic
herdsmen, and traders whose
livelihood depended on perilous
journeys. Mystery was a condition
of existence, not only because of
the inexplicable sicknesses against
which, until modern times, all
people were helpless, but also in
the wild, changeable, unpredictable
mountain weather that ruled their
lives; when a spring hailstorm
destroyed the crops or a sudden
blizzard covered the grazing land
and froze the animals, starvation
loomed.

The ordinary Tibetan believed
himself or herself to be
continually at the mercy of
supernatural powers, surrounded by
multitudes of spirits, both
beneficent and malicious, that
needed to be appeased or destroyed.

(MORE)

SONAM (CONT'D)

The old folk religion offered rituals, techniques with which to safeguard the home, purify the village, protect the crops and animals, cure the sick, and see the souls of the dead into safety. With the arrival of Buddhism to Tibet some 600 years after the birth of Christ the challenge faced by the Buddhist priests, much like Christianity, was to persuade and induce a population who believed their lives were governed by a host of invisible but omnipresent spirits, to accept a highly focused set of teachings involving a relatively abstract mental discipline.

But unlike Christianity; the triumph of Buddhism was its ability to adapt the ancient and ingrained beliefs and customs without compromising these fundamental insight and precepts, while teaching the new theology to the people of Tibet and firmly establishing their acceptance and understanding of its ethical code; and so even today, the Buddhist rites, as you will observe, have great resemblances to shamanistic practice.

So when some 600 to 700 years ago our people left their Tibetan homeland - they belonged to the Nyingmapa sect of Buddhism - [the oldest Buddhist sect in Tibet]. It built on local deities borrowed from what we call the pre-Buddhist Bon belief system.

Thus, in addition to Buddha and the great Buddhist divinities, the Sherpa believe in mysticism and our culture incorporates ancient shamanistic practices that have been woven into the fabric of Buddhist ritual life. It is almost impossible to distinguish between our Bon practices and Buddhism that includes numerous gods and demons who are believed to inhabit every cave, forest and mountain.

EXT. (1450) OVER NANGPA LA PASS 15TH CENTURY - DAY

A group of Sherpa crossing the plains of Tibet and then negotiating the Nangpa La pass in a ferocious storm

SONAM

And so after traversing the Himalaya through the 5800 Nangpa La Pass and settling this region of Nepal each of our family clans recognized mountain gods identified with certain peaks that now serve as our protective deities of which the great Mount Everest, that we call Qomolungma, is worshiped as the *Mother of the World*; and for our clan, facing our village in the east is Amadablam that for our clan the most sacred and auspicious of all mountains.

CUT TO:

(next morning)

EXT. (2019) TREKK TO TYENGBOCHE MONASTERY - DAY

At dawn, together with their Sherpa team of two porters and a guide, Dorjee, Burged and Anna Májjá walk up the steep incline on the trail leading out of Namche to descend to the Dudkosi river crossing the river walk up the steep incline to the Tyangboche Monastery where they stop for lunch.

A SERIES OF SHOTS at different vantage points on trekk to Tyangboche monastery.

(sounds fade in)

{Drums and symbols and rituals from the dances of the monks}

EXT. (2019) TYENGBOCHE MONASTERY/1 - DAY

DORJEE and his group observing the Monks in colorful costumes and elaborate masks impersonating gods and demons and perform religious dances intended to scare the evil spirits during the celebration of the *Dumji* Festival.

(same evening)

EXT. (2019) BASE CAMP (CAMP 1) /1 - EVENING

The Sherpa porters have set up the tents at Camp 1 [base camp] located at the base of the western ridge of Amadablam Mountain. The group is sitting around the paraffin burner eating the evening meal consisting of a a heavy soup broth. There is a full moon.

DORJEE

(English)

The next couple of days we will need to acclimatizes here at base camp while the Sherpa team begin to fix the route and prepare camps on the SW Ridge. On the third day we will ascend to Camp 2 and then next day to Camp 3. This will allow for optimal adjustment to the new altitudes and environment. The forecast is that the weather will continue like this so we should be able to reach the summit on day 5. Normally we can manage the descent from the summit down to base camp in two days descending straight from the summit peak to camp 2.

BURGED

(English)

That was a fascinating dance ritual we saw at the Monastery. It seems that the shamanistic practice is still very important amongst your peoples.

DORJEE

(English)

Now is the time of the Dumji festival one of the greatest and very special festivals taking place every year around this time. It is celebrated with much enthusiasm by the Sherpa community with dance, drinks and merry making to honor the anniversary of Guru Rinpoche's birth on the lotus flower alongside the more serious rituals and dances performed by the monks and the Monasteries or Gompa. They are communities of lamas or monks [sometimes of nuns] who take vows of celibacy and lead a life in isolation searching for truth and religious enlightenment.

(MORE)

DORJEE (CONT'D)

They are respected by and supported by the community at large. Their contact with the outside world is limited to the annual festivals to which the public is invited, and the reading of sacred texts at funerals.

Our day-to-day religious affairs are looked over by village lamas who presides over ceremonies, and rituals. In addition, like your Noaidi, we have our shamans that we call *lhawa* who deal with the the spiritual and supernatural world and driving out disease; what we call *pem*.

CUT TO:

(music fades in)

{**Music. - Qinhai Tibet Plateau with Ulusi EX DEMO/Ama**

EXT. (2019) ASCENT FROM CAMP 2 TO 3 - DAY
dablam}

The climbers ascending cross fading to different vantage points.

(music fades out)

I/E. (2019) CAMP 3 - EVENING

Seen from a distance the tents are literally resting on the edge of the upper ridge lighted from the camp cookers. Inside one of the tents the three sitting on their sleeping bags. The atmosphere is good but they seem a bit out of breath.

ANNA MÁJJÁ

(English)

The climb has not been bad so far. Dorjee you think we need some more time to acclimatize before our final ascent.

DORJEE

(English)

The weather looks very stable so we are in no rush. What about you Burged. How do you guys feel.

BURGED

(English)

I feel good so if Anna Májjá is
ready shall we push for the summit
tomorrow.

ANNA MÁJJÁ

(English)

I am ready!

CUT TO:

(music fades in)

{**Music. - Qinhai Tibet Plateau with Ulusi EX DEMO/Amadablam**}

EXT. (2019) CAMP 3 TO SUMMIT - DAY

The three climbers with the guide seen from a distance
challenging a rock face

(music fades out)

Now taking a pause. Burged is just below Anna Májjá. There
breathing is somewhat rapid and shallow

BURGED

(English)

Incredible view from here and what
a beautiful sunrise over the
mountains to the north. How are you
holding up?

ANNA MÁJJÁ

(English)

Actually better than I had thought.
When to you think we will reach the
summit?

DORJEE

(English)

I think at this pace we will reach
by 10.00 AM.

EXT. (2019) AMADABLAM SUMMIT DESCENT - DAY

As they reach the summit there are great cheers, hugs and
embraces all around. The panoramic view shows some 10 summits
over 7000 meters in the 20km radius.

(music fades in)

{**Reflections by Existence - Ex demo Amadablam**}

Now Clouds are forming over the hills and lower mountains in the southeast.

CROSSFADE TO:

EXT. (2019) DESCENT FROM SUMMIT TO CAMP 2 - DAY

On reaching camp 3 it is clear that there is a sudden change in the weather as the wind has picked up and cloud formations are rapidly forming over them. Continuing immediately from camp 3 to camp 2 snow has started to fall.

E/1 (2019) CAMP 2 - DUSK

Arriving at Camp 2 there is a heavy snowfall. They are all tired and quickly fall asleep. While they are sleeping the strong wind is pulling at their tent.
(next day)

EXT. CAMP 2 TO CAMP 1 DAY TO DUSK

A SERIES OF SHOTS negotiating the descent from camp 2. They are seen struggling negotiating some 1.5 Meters of new snow as they arrive camp 1 exhausted.
(music fades out)
(next day)

EXT. (2019) BASE CAMP [CAMP 1]/2 - DAY

The next morning at dawn the weather has cleared but the deep snow makes it difficult to negotiate. The team is working to clear the base camp.

ANNA MÁJJÁ

(English)

I am much slower than all of you and think it is better that I start ahead and you will quickly catch up.

DORJEE

(English)

Well its very clear and stable weather now so that should be OK. You just keep to the slope on the left and continue straight down. We should be finished within 30 minutes and we will join you probably in the middle of the slope.

ANNA MÁJJÁ
 (English)
 OK! Then I am off and we will see
 you guys soon below.

Anna Májjá collects here things and starts walking downward.

EXT. (2019) DESCENT FROM CAMP 1 - DAY

Anna Májjá is negotiating the 1.5 to 2 meter fresh deep snow making very slow but steady progress.

After 25 minutes into her descent.

(music fades in)
{Reflections by Existence - Ex demo Amadablam}

A sudden explosive noise from above makes Anna Májjá turn her head to look up towards the large cornice of fresh snow that now has accumulated on the upper part of the southwestern ridge of Amadablam mountain. Now at the fracture line; the snow cover has broken away from the stable snow in a direct action avalanche [an avalanche occurring during or immediately after a storm, which involves only the snow deposited during that storm].

She now sees the avalanche as it grows in force descending over the base camp and now rapidly approaching as the rumbling increases and she soon feels a strong current of wind pushing her from the powerful surge the front of avalanche now followed by a force that lifts her up and brings her towards the edge of the avalanche.

EXT. (2019) EDGE OF THE RUN OUT AREA OF THE AVALANCHE

Anna Májjá is laying on the edge of 'the run out' area [the bottom boundary of an avalanche path, often identifiable by forest damage or avalanche deposition] of the avalanche.

Laying on her back with only some loose snow over her body. She opens her eyes and starts slowly to move her limbs. She slowly gets on her feet. Her bag is still on her back. She looks up at the enormous volumes of heavy snow above her and to her right.

ANNA MÁJJÁ
 (English)
 Burged! Dorjee! Anyone there!

It is completely still and no sound of human voices are heard. Grief stricken and after some contemplation she starts to negotiate upward along the edge of the Avalanche

but soon realizes that this is a hopeless undertaking and descends downward to around the front of the avalanche some 100 meters below her and then continuing her descent as she often looks back with consternation shouting to her friends.

(music continues)

EXT. (2019) ABOVE THE MAIN TRAIL - DUSK

Anna Májjá is approaching the main trail [between Dingboche [4,260 m] and Tyangboche [3,876 m] which is visible some 200 meters below. Here the snow is between 0.3 To 0.5 meter as the strong rays of the has melted the fresh snow from the early morning and throughout that whole afternoon. It is slippery. As she approaches a large rock is seen some 50 meters down slightly towards left of her intended descent. She now suddenly sees something moving out from the rock and what appears to be an animal. On closer inspection she is looking straight at a hairy, giant biped white grayish like ape.

(music fades out)

The animal walking now quite upright some 10 steps towards her before it stops and stairs silently towards her and, for over half a minute, completely frozen, they are staring at each other. The beast then starts approaching her but hears the sound of some voices from the trail below and then quickly disappears back behind the large boulder rock in the same direction it came from.

I/E. (2019) TYENGBOCHE MONASTERY/2 - DAY

(music fades in)

(Music. Praises of Tara by Existence Ex Demo Amadablam)

Anna Májjá in contemplation observing the rituals and ceremonies by the Monks for those taken by the recent storm.

(music fades out)

INT. (2019) TYENGBOCHE GUEST HOUSE - EVENING

Anna Májjá has befriended a Tibetan Rinpoche. The Rinpoche is on visit at Tyangboche on the occasion of the auspicious festival. [He is widely traveled speaking 5 languages: Tibetan, Chinese, Nepali, English and French].

Anna Májjá and the Rinpoche in his traditional robe are sitting on a small square table in the tearoom of the Tyangboche guest house in conversation. A television is on BBC World Service.

a group of guest trekkers and lamas are gathered around the television. The announcer is in the middle of a breaking news about a gunman that had killed 40 tourists outside the Paris Opera. Then as we focus on the screen the Announcer relates.

BBC NEW ANNOUNCER

(English)

The last days a cyclone coming into the Bay of Bengal has ravaged the coastal areas of southern Bangladesh killing over 10 000 in the severe flooding and damage due to the extreme surge and winds measured to 200 km per hour. The storm continued northwest dropping large amount of rainfall over large areas of the lower Himalayas and snow in the upper reaches. It is now confirmed that at least 200 persons have died in the Everest Region of Nepal where within only 24 hours up to 2 meters of snow accumulated followed by numerous avalanches over 5000 meters altitude.

Hundreds of trekkers were trapped. This happened just 2 weeks after 15 Sherpas died in an avalanche on the Khumbu Icefall just above the Everest base camp. It is reported that it is now over 20 years the last time a similar incident occurred back in the fall of 1995 when 15 Japanese trekkers were killed after a similar storm. This is the first time that such a storm has happened in the pre-monsoon season.

Now the camera is focused back on Anna Májjá and the Tibetan Rinpoche.

ANNA MÁJJÁ

(English)

I have never made any contemplations around death but now it has completely absorbed me and I feel so powerless to continue.

TIBETAN RINPOCHE

(English)

According to the Buddhist way of thinking, death, far from being a subject to be shunned and avoided, is the key that unlocks the seeming mystery of life. It is by understanding death that we understand life; for death is part of the process of life in the larger sense.

TIBETAN RINPOCHE (CONT'D)

(English)

It is the contemplation of death, the intensive thought that it will some day come upon us, that softens the hardest of hearts, binds one to another with cords of love and compassion, and destroys the barriers of caste, creed and race among the peoples of this earth all of whom are subject to the common destiny of death.

It destroy the infatuation of sense-pleasure, it destroys vanity; and that gives balance and a healthy sense of proportion to our highly over-wrought minds with their misguided sense of values. It gives strength and steadiness and direction to the erratic human mind, now wandering in one direction, now in another, without an aim, without a purpose.

Thus it will be seen that mindfulness of death not only purifies and refines the mind but also has the effect of robbing death of its fears and terrors, and helps one at that solemn moment when he is gasping for his last breath, to face that situation with fortitude and calm. He is never unnerved at the thought of death but is always prepared for it. It is such a man that can truly exclaim, "O death, where is thy sting?"

(music fades in)

(Music. Praises of Tara by Existence Ex Demo Amadablam)

INT. (2019) TYENGBOCHE GH GUEST ROOM - EVENING

Anna Májjá is sitting on the bed in her GH room contemplating. The camera focus is now on a envelope laying on the small table by the window. She gets up takes the envelope and sits back down on the bed and with the envelope in her hands she remains in deep contemplation and soon tears comes down her face.

CROSSFADE TO:

(10 days earlier)
(music cross fades)

{Music: Nepal 100% Enigmatic Hits Volume 3 by Celestial - Ex Demo/Kathmandu}

EXT. (2019) PASUPATINATH, KATHMANDU - DUSK

It is dusk at the Hindu site of pilgrimage Pasupatinath. Burged and Anna Májjá are sitting on the eastern edge of the Bagmaati River directly across from the smoke filled almost extinguished funeral pyres on the western side.

(music fades out)

BURGED

(English)

You know Anna Májjá I never have told you my whole family story. You see when I was ten I lost my mother when she died in child birth together with the baby. My father was absolutely devastated and it became a very difficult time. He had lost both of his own parents some years before. It was only us two and our horses and sheep. A few years later we domesticated a wolf cub after we had killed the mother of the cub. She belonged to a wolf pack that had ravaged some of our sheep. After a year my father insisted that should let him loose. I found my Wolf three weeks later mauled by another wolf and had to kill him at site. This led to a very bad incident with my father that subsequently led to my leaving the grasslands and ended up in Beijing as a street musician.

(MORE)

BURGED (CONT'D)
 The rest is history.
 (English)

ANNA MÁJJÁ
 (English)
 Why did you not tell me this
 before.
 (English)

BURGED
 (English)
 Well it is complicated. My father
 and I have made up. He now lives
 with his new wife and my half
 sister on the Ujimiqin grasslands.

Burged remove a envelope from his bag and holds it in his hand.

BURGED (CONT'D)
 Here in this envelope is a letter
 to my father. If the worst should
 happen and I succumb on the
 mountain could I entrust it to you
 to carry it personally to him to my
 family home on the grasslands. The
 address is written on the front of
 the envelope.

They look over to the smothering funeral pyres as it becomes dark.

CROSSFADE TO:

(music fades in)
(Music: Songs from an Eastern Secret Garden)

EXT. (2019) TREKK TO NAMCHE - DAY

Anna Májjá is walking alone on the trail from Tyengboche to Namche Bazaar. The weather is clear and sunny. Anna Májjá crosses the Dudkosi and then at several vantage points of the trail Amadablam is revisited with a series of SHOTS of the Amadablam mountain.

(music fades out)

FADE TO BLACK.
 FADE IN:

INT. (2019) BEIJING AIRPORT TERMINAL 3

Anna Májjá coming out of the baggage claim area into the international arrivals hall early afternoon with her drum in her hand. It is the May 1 holidays so the hall is quite busy. She is exhausted and goes over to the coffee shop just some 30 meters to the right of the exit. She sits down gets out the envelope containing Burged's letter to his father checks a phone number written on the envelope and calls PUNSAK but no answer. She sends a message.

SMS FROM ANNA MÁJJÁ TO PUNSAK
(English)

I am friend of Burged. Just arrived Beijing. Please contact me.

Anna Májjá is in a contemplative and grieving mood and tears are filling her eyes. She gets up and proceeds to look for the signs of the airport express train and follow the signs to the underground station.

EXT. (2019) HANTING EXPRESS HOTEL

Anna Májjá coming out of the Tianjieshu Underground Station Northeast gate (line 10). IT IS A VERY HAZY DAY. She proceeds around the corner with the very busy intersection at 3de Ring Road East and Chaoyang Park South Street and walks the short distance to the Hanting Express Hotel where she checks in at the reception.

(music fades in)

{Music: Mengu ren instrumental - Ex Demo/Beijing}

EXT. (2019) CENTRAL BUSINESS DISTRICT - EVENING

It is a late Friday afternoon and there is complete standstill of the traffic circulation with bumper to bumper traffic in the Central Business District along the third ring road. There are no free taxis around but she gets a ride with a modern looking three wheeler taxi cycle. The cycle takes her for a spin around CBD of Beijing. A SERIES OF SHOTS FROM DIFFERENT VANTAGE POINT as she tours THE MODERN HIGH RISES OF of CBD (CCTV hq, Shangrila Tower, Jianwai Soho & Kuntai centre, Soho Galaxy, Poly Group Centre)

(music continues)

EXT. (2019) TUANJIEHU CITY PARK, BEIJING - EVENING

The ANNA MÁJJÁ gets off the three wheeler taxi outside the western entrance of Tianjieshu Park along the Third Ring Road East. She enters the park takes a left and walks along the path that encircles the small lake.

There are many people strolling and some are jogging along the path; mostly coming from the opposite direction.

After 20 meters there is a and open space off the path on the left. A group of some 20 people are performing Taiji Quan. She stands for a minute to observe their practice.

Immediately opposite there is a white marble stone bridge that spans an isthmus of the small lake. She walks over the bridge then crosses and a small mound where immediately she comes upon a small gathering of people [5 to 10] that are playing their Gourd Flutes [F major Chinese Traditional Yunnan ethnic musical instruments also called Cucurbit Flutes Hulusi]. Just beyond, situated in the centre of a large open space, there is a circular roller skating rink where fast paced skaters are moving around the periphery of the rink while being egged on by amplified Western and Chinese and popular music. Just adjacent to the rink, in competition with the skaters, several couples are performing some very serious ball room dancing also supported by amplified [ballroom dance] music.

Finally continuing further on towards the eastern side of the park, after crossing a similar white marble bridge, she comes upon a large open space located just inside the parks' eastern entrance where several 100, mostly mid age to elderly women in very neat rows, are performing their individual group dances to Chinese popular music. After observing this spectacle she proceeds north to a series of pavilions where groups of people are performing a mix of Chinese popular songs and opera. She get back on the main path and sits down on one of the benches behind the pavilion.

After some time, a young women similar in age as herself wearing a head scarf, stops next to her park bench and asks.
(music fades out)

HUI STUDENT
(English)
Is this seat free?

ANNA MÁJJÁ
(English)
Yes please.

HUI STUDENT
(English)
Thank you very much.

ANNA MÁJJÁ
(English)
Its my pleasure.

The young women sits down.

HUI STUDENT
 (English)
 Where are you from?

ANNA MÁJJÁ
 (English)
 I am from the Arctic region
 situated in northern Norway far
 north in Europe close to Finland
 and Russia. Are you from China?

HUI STUDENT
 (English)
 Yes I am from a city called
 Yinchuan the capital of Ningxia an
 autonomous region of the People's
 Republic of China located in the
 northwest part of the country. Now
 I am a student at the Beijing
 International Studies University
 [BISU] doing my masters at their
 School of English Studies.

ANNA MÁJJÁ
 (English)
 Well your english is excellent. Did
 you ever go abroad.

HUI STUDENT
 (English)
 Well once I travelled to Malaysia
 with my parents. I have an uncle
 and aunt there who I paid a visit.

ANNA MÁJJÁ
 (English)
 So hope I am not rude but I was
 curious by asking if you are from
 the Muslim faith since you are
 wearing a head scarf?

HUI STUDENT
 (English)
 Yes actually I belong to the Muslim
 Hui ethnic group of China one of
 the officially recognized 56 ethnic
 groups into which Chinese citizens
 are classified. Many of our people
 are direct descendants of Silk
 Road travelers.

(MORE)

HUI STUDENT (CONT'D)

Most Hui are similar in culture to Han Chinese with the exception that they practice Islam, and have some distinctive cultural characteristics as a result.

ANNA MÁJJÁ

(English)

After only half a day in China I have really become aware of the CHINESE diversity. As you I am also from a ethnic minority people called Sami that live across the arctic of Northern Europe and Russia.

HUI STUDENT

What language does your people speak?

ANNA MÁJJÁ

We have our own spoken language that we share with our brothers and sisters along the arctic tundra who live in Sweden, Finland, and Russia. What about you? Does your people have their own language?

HUI STUDENT

(English)

No unlike other Chinese ethnic minority communities like the Mongolians, Uighurs and Tibetans that have their own languages - our people are only Chinese speaking. I would love to tell you more but I have to do the final review for an exam I have tomorrow. What about we meet the day after tomorrow. I have the whole day free and I could show you some of the different religious and spiritual sites here in Beijing which I think you will find fascinating.

ANNA MÁJJÁ

(English)

That would be great. What is your mobile number. I will send you a message so we can have contact.

HUI STUDENT

(English)

Ok.

(MORE)

HUI STUDENT (CONT'D)
 Please send me the address of your
 hotel by SMS and I will meet you
 there at 09 AM the day after
 tomorrow.

ANNA MÁJJÁ
 (English)
 Thank you very much

HUI STUDENT
 (English)
 Ok see you then!

The Hui student gets up and leaves in a rush. Anna Májjá
 telephone receives a message.

SMS FROM PUNSAK TO ANNA MÁJJÁ
 (English)
 This is Punsak please call me now.

Anna Májjá calls Punsak.

SPLIT SCREEN - PUNSAK/ANNA MÁJJÁ

PUNSAK
 Hallo.

ANNA MÁJJÁ
 Yes Hallo. My name is Anna Májjá. I
 just came from Nepal and now on my
 way to Burged's home on the
 Grasslands. I am sorry to tell you
 that Burged died on the mountain we
 were climbing in the avalanche
 after the big storm in Nepal. I am
 bringing a letter to his family. I
 will be leaving Beijing in three
 days. Could we meet tomorrow.

There is a long silence.

ANNA MÁJJÁ (CONT'D)
 Are you there?

(next late afternoon)

EXT. (2019) PAVILION OF EVERLASTING SPRING - DUSK

Punsak and Anna Májjá are seen arriving the Pavilion of Everlasting Spring perched on top of the middle peak inside the Jingshang park the highest point of central Beijing. They stop to take in the beautiful view of the golden roofs of the Imperial Palace (Forbidden City) that can be seen stretching south into the distance. They enter the pavilion and admire the golden Buddha that is facing south. They exit the pavilion to the north and gaze now further north towards the Drum and Bell Towers. They then turn the corner of the pavilion and sit down on the stairs looking towards the west to the Beihai Park with the White Pagoda seen at the southern end of the lake.

ANNA MÁJJÁ

What is that white tower in front?
It looks almost like an inverted
ice cream cone.

PUNSAK

That is The White Pagoda built by
Kublai Kahn as the shrine for
Buddhism's most fearsome god,
Mahakala, 'the great black one'.

CUT TO:

INT. (2019) WHITE PAGODA - DARK

Statue of Mahakala Black face, three staring eyes, a ferocious snarl, a head dress of skull set in yellow hair.

PUNSAK

(English)

You see the Buddhists had since the time of Buddha made claim for universal rule through their emperor *Chakravartin Raja*; and so for Kublai to assert his claim for his Mandate of Eternal Heaven for his universal rule he needed to align the Buddhist claim with his own. This was something not on offer from either Confucianism, Daoism, or Nestorian Christianity.

CUT TO:

INT. (1280) IMPERIAL PALACE BEIJING - DAY

Kublai Khan is receiving his General Bayar commander of the southern campaign soon to unite northern China to the greater Chinese Empire after conquering Quinsai [Hangzhou] - the Capital of the Southern Song. Next to him sits Phgas-pa the imperial tutor and spiritual advisor to Kublai Khan and the fifth leader of the Sakya school of Tibetan Buddhism. [He became the first vice-king of Tibet].

PUNSAK

(English)

And to align these two Kublai had now taken on as his principal spiritual adviser the leader of the Tibetan Sakya Sect of Tibetan Buddhism - one of the two dominant Buddhists Sects in Tibet at that time. His name was Phags-pa the Noble Guru, and to buttress his claim of universal rule - Phags-pa was now also taken in as an aid in his military advances to the south soon unite all of China.

So it was through Kublai that Tibet came for the first time, under the direct influence and administrative rule of the Chinese rulers: first through the dominance of the Sakya sect; followed by the Dalai sect several centuries later; their power base was to be protected by the successive rulers of China. [in 1357 Tsongkhapa was born; 220 years later, with the help of the Altan Kahn Sonam Gyatso was to be recognized as the third Dalai Lama; Dalai meaning Ocean in Mongolian language]

And with the ascent of the Dalai Sect Buddhism also came to embody some similarities to Catholic Christian Practices.

As observed by the two French Catholic Missionary Priests Averiste Regis Huc and Joseph Gabet who in 1845 while on their way to Lhasa sejournd for several months at the Kumbum Lamasery.

CROSSFADE TO:

INT. (1860) SACRE COUER, PARIS - NIGHT

The catholic priest Averis Regis Huc and Joseph Gabet relating from their travels in Tibet.

AVERIS REGIS HUC

(French)

The Lamasery of Kumbum contains nearly 4,000 Lamas; Its site is one of enchanting beauty.

CUT TO:

E/I. (1845) THE KUMBUM LAMASERY - DAY

Series of SHOTS from the Lamasery described by Averis Regis Huc...

AVERIS REGIS HUC

(French)

Imagine in a mountain's side a deep, broad ravine, adorned with fine trees, and harmonious with the cawing of rooks and yellow-beaked crows, and the amusing chattering of magpies. On the two sides of the ravine, and on the slopes of the mountain, rise, in an amphitheatrical form, the white dwellings of the Lamas of various sizes, but all alike surrounded with a wall, and surmounted by a terrace.

Amidst these modest habitations, rich only in their intense cleanliness and their dazzling whiteness, you see rising, here and there, numerous Buddhist temples with gilt roofs, sparkling with a thousand brilliant colors, and surrounded with elegant colonnades.

... and then of the rites and practices of the lamas as Joseph Gabet continues to relate.

JOSEPH GABET

(French)

Under the most superficial examination of the reforms and innovations introduced by Tsong-Kaba into the Lamanesque worship, one must be struck with their affinity to Catholicism. The cross, the mitre, the dalmatica, the cope, which the Grand Lamas wear on their journeys, or when they are performing some ceremony out of the temple, the service with double choirs, the psalmody, the exorcisms, the censer, suspended from five chains, and which you can open or close at pleasure; the benedictions given by the Lamas by extending the right hand over the heads of the faithful; the chaplet, ecclesiastical celibacy, spiritual retirement, the worship of the saints, the fasts, the processions, the litanies, the holy water, all these are analogies between the Buddhists and ourselves.

Now, can it be said that these analogies are of Christian origin? We think so. We have indeed found, neither in the traditions nor in the monuments of the country, any positive proof of their adoption, still it is perfectly legitimate to put forward conjectures which possess all the characteristics of the most emphatic probability.

PUNSAK

(English)

But even now, one can speak of Buddhism as it is understood by the Tibetan women who weed the fields and the men who drive the yaks, a faith heavily imbued with the pre-Buddhist ideas and practices of the animistic folk religion.

(MORE)

PUNSAK (CONT'D)

For those today exposed to Buddhist texts and commentaries and formal teachings the monks, lamas, and the learned classes, even their rites of sacrifice, exorcism, and ransom make up a regular part of Tibetan life.

CUT TO:

Anna Májjá receives a message fro Hui Student.

SMS FROM HUI STUDENT TO ANNA MÁJJÁ
(English))

Don't forget tomorrow 10:00am at the entrance of the Confucius Temple Guozijian Street inside Anding Gate.

SMS FROM ANNA MÁJJÁ TO HUI STUDENT
(English))

I will be there. Thanks!

FADE TO BLACK.
FADE IN:

EXT. (2019) ENTRANCE TO CONFUCIUS TEMPLE - DAY

It is another beautiful day with a slight breeze. Anna Májjá coming out of a Beijing taxi pays the fare and walks into the outer entrance area of the Confucius Temple. She sees the Hui Student waiting for her by the entrance. They greet each other with a hug.

HUI STUDENT

How are you holding up. After all you have gone through you look like your managing well.

ANNA MÁJJÁ

Well after the tragedy on the mountain I spend dome time at the Buddhist Monastery below the mountain. I had the chance to discuss with a Tibetan Lama that was there for their festival. He helped me a lot to make sense of it all.

HUI STUDENT

How was your day yesterday?

ANNA MÁJJÁ

It was good. The city is amazing and I have been so lucky to have met you and Punsak. But tomorrow I have to travel to the Grasslands and deliver the letter to Burged's father.

Hui Student and Anna Májjá are standing in front of the statue of Confucius in front of the Dacheng Hall.

HUI STUDENT

(English)

The Temple of Confucius was initially built in 1302 during the Yuan dynasty and additions were made during the Ming and Qing dynasties and has since become place of homage to Confucius during the three last feudal dynasties and up to present day. To the west is the Beijing Imperial Academy or what we call the "Guozijian", which was the institute of the highest education well preserved in China. It was the Yuan dynasty that brought together the Confucius edicts in combination with Buddhist practice all thanks to Kublai Khan. For Kublai the combination of the two was the key to what he hoped would be a stable and prosperous China to last forever and a model of tolerance that included all the faiths, Jews, Muslims, Christianity and Buddhism with Buddhism being the first among equals.

EXT. (2019) LAMA TEMPLE - DAY

They enter through the gate into the South Courtyard and are walking through the imperial passageway.

HUI STUDENT

In front of us is the Hall of Yonghe. The Lama Temple is called Yonghegong. It was built in 1694 during the Qing Dynasty (1644-1911) as the residence of the Emperor Yongzheng (the third emperor of the Qing Dynasty) before he ascended the throne.

(MORE)

HUI STUDENT (CONT'D)

That is why its layout and architectural style reminiscent of a imperial palace with yellow glazed tiles on the roof and red walls circling the group of buildings making it distinctive from other lamaseries.

They now arrive at the Zhaotaigate and go through the arches into the North Yard. A drum tower in the west and a bell tower stand solemnly as though greeting visitors.

They continue through the different halls and observe the ancestrol worships

(music fades in)

{Flower of Compassion by Existence - ex demo beijing}

SERIES OF SHOTS following spiritual ceremonies:

INT. (2019) HALL OF THE DHARMA WHEEL, LAMA TEMPLE - DAY

The hall houses a statue of Tsong Khapa, the father of the Yellow Hat Sect of Tibetan Buddhism. Behind the statue, there is an exquisite woodcarving in a shape of hill which has 449 statues of Arhats [originally 500 statues]. A fine mural on the wall gives a detailed account of the whole life of Sakyamuni. Also displayed here are some Buddhist scriptures, the Gangyur of Tripitaka included. In the assistant halls five Heavenly Guardians are enshrined.

Anna Májjá and Hui Student observe the Lamas reading the [SUTRA] Scriptures.

EXT. (2019) THE DAOIST CLOUD TEMPLE ANCESTROL WORSHIP - DAY

Situated in the Xicheng District of Beijing, southwest of Tiananmen Square the White Cloud Temple is one of "The Three Great Ancestral Courts" of the Complete Perfection School of Taoism, and is titled "The First Temple under Heaven". Also it is one of the oldest and largest Taoist temples in China. Anna Májjá and the Hui Student are in the Hall of the Jade Emperor. It is here where the Jade Emperor is worshipped and enshrined. The ribbons hang around the shrine are embroidered with one hundred Chinese word "longevity" in different colors and patterns. It is said that the ribbons were gifts from Dowager Cixi on her 60th birthday. In the front hall there are two stone tablets with Emperor Qianlong's handwriting with the words "White Cloud Taoist Temple Rebuilt" on the east and poems on the west.

They observe the locals performing their ancestor worship lighting the three incense sticks from the iron cauldron in the courtyard in front of the temple. Now facing the Temple holding the incense sticks together performing three bows. Then continue inside to kneel in front of the statue of the Jade Emperor and performing three bows.

EXT. (2019) Niujie Mosque afternoon prayer - dusk

Niujie, Xuanwu District. Located in Xuanwu District, the oldest mosque in Beijing and enjoys a great reputation among Muslims. It was originally built in 996, with major renovation projects carried out in 1442. The buildings were entirely repainted and redecorated in 1949. Because Muslims mainly eat beef, there are a large number of stores and restaurants providing foods made of beef. Therefore, this place is called Ox Street. Now it is the spiritual centre for the 10,000 Muslims living in the vicinity.

Anna Májjá and Hui Student observe the 200 some men performing their afternoon prayers in the Mosques courtyard.

INT. (2019) NORTHERN CHURCH - DAILY MASS - EVENING

The Northern Church, located in Xishiku inside Xi'anmen. Typical Gothic architecture. Four tall spires and three peaked arch entrances. The church looks more pure white and upright with surrounding pines and cypresses. On both sides of the church front, there stand two Chinese pavilions with yellow glaze and four curving cornices on the roof. There is a stele inscribed personally by Emperor Qianlong inside each pavilion. These constructions, one high and one short, one in western style and one in Chinese style, are arranged skillfully.

Anna Májjá and Hui Student sitting in the rear of the fully packed church as the girls choir sings in the evening mass.

CROSSFADE TO:

(music cross fades)

{**Music: This Love by Graig Armstrong**}

A SERIES OF SHOTS of a floodlit Beijing Main railway Station

CROSSFADE TO:

EXT. AERIAL VIEW OF NORTHBOUND EXPRESS TRAIN - EVENING

The express [night] train to Ulan Baatur is heading north out of Beijing picking up speed with maximum cruising speed 370 km/hour.

CUT TO:

(music fades out)

INT. FIRST CLASS LOUNGE COACH NORTH BOUND TRAIN - NIGHT

Anna Májjá is seated in a window seat on the night train bound for Ulan Baatur [Outer Mongolia] destination Erenhot. Next to here sits young man [mid 20's]. Anna Májjá is looking pale and feverish. The man next to her looks at her concerned and says in a broken English.

HUI RONG TSUI

(English))

Miss you look sick. You look like you have influenza. Can I offer you some Chinese medicine I have for fever. My name is Hui Rong Tsui.

Anna Májjá is clearly suffering but gives a smile to the man and thanks him. He opens a small pouch containing a granulated powder that he pours in a paper cup and adds hot water from a modern looking thermos and stirs with a plastic spoon.

HUI RONG TSUI (CONT'D)

Please drink this.

Anna Májjá takes the drink and gulps it down.

ANNA MÁJJÁ

(English)

Thank you that is nice of you. Where are you going?

HUI RONG TSUI

(English)

I am on my way to visit my parents who live in Erenhot just south of the border to Outer Mongolia .

ANNA MÁJJÁ

(English)

So you are Mongolian?

HUI RONG TSUI

No my parents are originally from Shanghai where my father and mother worked as a Teacher. During the cultural revolution, like so many teachers living in cities, they moved to the rural areas of China to teach the rural mostly farming population.

(MORE)

HUI RONG TSUI (CONT'D)

They ended up in Erenhot where they developed roots. Both I and my two older sisters were born there. Where are you going.

ANNA MÁJJÁ

I am on my way to Xilinghot so I also will get off at Erenhot. I was told there is one bus a day to Xilinghot that leaves in the morning at 7am.

HUI RONG TSUI

Yes that is another 7 hours with bus from Erlian.

Anna Májjá then looks out of the train window at what looks like a very large construction site with one tall sky scraper surrounded by hundreds of construction cranes and high rises.

ANNA MÁJJÁ

Look at that it looks like the construction of a new city.

HUI RONG TSUI

Yes that is one of the many new cities being constructed. The next 25 years we expect that there will be a movement of some 350 million people from the villages to our cities. 75% of our population or 1 billion people will be then living in cities 25% of which will be greater than a million expanding the total floor space with 40 billion sq. meter. In these cities some 50 000 skyscrapers will be built, 5 billion square meters of road will be paved and 170 mass transit systems will be built.

ANNA MÁJJÁ

You seem very knowledgeable about China's development.

HUI RONG TSUI

Yes you see I am an engineering student at the Tsinghua University in Beijing and I am just about to complete my masters thesis that looks at Urban development in China.

(MORE)

HUI RONG TSUI (CONT'D)

The research group I am working with is trying to predict how the quality of the air will develop over the next 25 years based on current data and predicted scenarios. For vehicle pollution we use data from studies in Europe an look at the different combustion gases like carbon monoxide and carbon dioxide.....

Anna Májjá tries hard to follow the students expose but now falls asleep. She does not look well.

EXT. (2019) ERENHOT TRAIN STATION PLATFORM - MORNING

6.30AM on the trains station platform ANNA MÁJJÁ with the engineering student Hui Rong Tsui helping with her suitcase as they negotiate their way to the buss stand where Hui Rong Tsui assists her to purchase a bus ticket for her journey to Xilinghot. She takes farewell and boards the bus.

EXT. (2019) OUTSIDE XILINGHOT BUSS DEPOT - DAY

Anna Májjá coming out of the bus at Xilinghot Buss Station with her drum in left hand and pulling her large suitcase with her right hand. She is clearly suffering and looks confused. A middle aged man comes up to her. She takes out **the letter** and gives the man the envelope where the address of Burged Family Camp written in Chinese on the front of the envelope. After some back and forth she gives him 200 Yuan. He takes her Suitcase and they negotiate the crowd over to a small very compact mini-buss standing by the curb nearby. After loading the baggage he opens the sliding door and she almost collapses in the seat behind the driver. They then drive off.

(music fades in)

{Music: Horse Head Fiddle and female vocalist, sounds of horses and sheep - ex demo/Closing}

EXT. (2019) UJIMQIN GRASSLANDS - DAY

Aerial view of mini buss driving north along the bend of the Xilin River on way to the Burged's Family Camp at Ujimiqin Grasslands. As they approach the camp Anna Májjá in the rear of the mini-buss tightly embracing her drum.

EXT. (2019) FAMILY CAMP - DAY

The car arrives the camp and as the driver gets out. Ogden comes out from the Family Yurt. They exchange some words and the driver gives the Envelope with the *Letter* to Ogden.

The driver and Ogden go together to the car and they bring out Anna Májjá and still clutching her drum Ogden carries her into the family yurt. The driver brings the suitcase and her backpack. The mini-buss drives off.

INT. (2019) FAMILY YURT - DAY

With the daughter (now 10) and his wife looking on Ogden places Anna Májjá on the bed. Standing over her he opens the letter and reads for himself.

"My dear Pappa!

When you read this letter I am no more. My life ended on the sacred Amadablam Mountain of eastern Nepal a fate I nearly shared with the women in front of you who became the love of my life. She belongs to the Arctic Reindeer people. Please embrace her into our family and keep her well"

Reading the letter and then looking at Ana Maila he is gripped by a great emotion followed by a period of contemplation.

(music fades out)

OGDEN

(Mongolian)

This girl looks to be in great danger. Please look after her until I am back with the Shaman Healer.

Ogden quickly leaves the yurt, mounts his horse and gallops off.

(music fades in)

{MUSIC: Etno Jenny by Mari Boine - ex demo/Closing}

INT. (2019) FAMILY YURT SHAMAN TRANCE - NIGHT

In her now fully comatose state Anna Májjá is still tightly clutching her drum. The Shaman Healer (same who was seen in opening scene) is hovering over her and, with his drum lifted to his right ear, is beating the drum and performing the spiritual chant. As the healer continues his ceremony Anna Májjá relaxes her grip on her drum.

SHAMAN HEALER

(Mongolian)

Ogden take the drum and beat it
with the same speed as I am doing.

(music continues)

{Music: Etno Jenny by Mari Boine and Witches and Shamans by Dangaa}

They continue the ceremony for sometime with increasing intensity to seven, and then to 10 beats per second, as the scene fades in and out with flashbacks depicting Anna Májjá's hallucinations of a ferocious Yeti that at the end attacks her lover Burged [see example from demo # 11: 'Closing'].

As they are continuing the ceremony Anna Májjá develops a convulsive grand mal like attack lasting for about 10-15 seconds. Ogden stops the drumming to hold her so she does not fall off the bed. The Shaman Healer, now in a trance, slows the tempo of drumming, drawing consciousness back to normal

Anna Májjá opens her eyes for several moments and then falls back to what looks like a calm state of sleep seemingly with normal vital signs.

(music fades out)

CUT TO:

(6 months later)

INT. (2019) FAMILY YURT LANGUAGE LESSONS - DAY

Anna Májjá is sitting together with Ogden's daughter Bolormaa in the family yurt. Bolormaa is giving Mongolian Language lessons with help of an instruction book. Ogden's wife is preparing food by the stove.

BOLORMAA

(Mongolian)

The grass is green and the
sky is blue.

ANNA MÁJJÁ

(Mongolian)

The grass is green and the
sky is blue.

OGDEN'S WIFE

That is enough lets eat. Go find
Ogden.

Bolormaa leaves the Yurt and Anna Májjá gets up to stretch and reveals her large stomach now 8 months into her pregnancy.

FADE TO BLACK
FADE IN:

(1 month later)

INT. (2020) FAMILY YURT CONCEPTION - DAY

Anna Májjá is laying on the straw mat with the same traditional midwife looking over her in the final phase of labor and pressing hard and after three tries a baby boy is born.

CROSSFADE TO:

EXT. UJIMQIN GRASSLANDS - DAY

(music fades in)

{**Music: Intro Mother Father Grasslands with Horse Head Fiddle and female vocalist - ex demo/Closing 2 Ex Demo Closing**}

Summer Grasslands with horses and sheep grazing around the family camp with some children in their Deels playing around the family yurt.

CROSSFADE TO:

(music crossfade to)

With {Music: Vahkar Lasse by Mari Boine Ex Demo Closing}

EXT. EASTERN FINNMARK AND TROMS WINTER - DAY TO DUSK

Revisit A SERIES OF SHOTS from Finnmark and Troms

FADE TO BLACK.
FADE IN

(25 years later)

INT. (2045) BEIJING INTERNATIONAL TRAIN TERMINAL - DAY

Ánte Bold Altan Haetta(25) and Dánel Gaup (59) are exiting the baggage claim area and greeted by Bolormaa. They enter into A Black Chauffered Audi A8L in the pick up area and they are seen driving off in a passenger vehicle. As they drive off the Audi is revealed with a large sticker on the side in Chinese and English: '*Powered by Hydrogen with compliments of The Regent Group (www.hydrogen.cn)*'.

INT. PASSENGER CAR TRAIN TERMINAL TO REGENT CENTRE/1

As they are driving through the city they pass several passenger vehicles, taxis, busses and minibuses and trucks that all have, a more modest, but the same sticker on the back rear of the vehicles.

BOLORMAA

(English)

How was your trip this time.

ÁNTE BOLD

(English)

It was surprisingly comfortable with excellent service in the business class.

Ánte Bold gives his Wireless vision video glasses with 52" virtual feeling LCD display to show Boloromaa the route they have travelled that took them along the edge of the north pole in the newly opened North Eastern Passage.

A SERIES OFF GOOGLE EARTH SHOTS OF THEIR JOURNEY

ÁNTE BOLD (CONT'D)

From Kautokeino to Murmansk it took the usual 5 hours with the express train. But the new and faster high speed super catamaran on the sea route of the northeast passage was really good. And with the new connection with high speed train from Tiksi - the travel time has been reduced by 20 hours compared to the usual route via Pevek that took a total of 60 hours. The newly opened express line from Tiksi now takes us to Beijing in only 20 hours instead of the 35 hours from Pevek. That is faster than the air travel which of course now is only twice a week and costs 10 times the cost of travel by boat and train.

BOLORMAA

(English)

Yes this is also good for business. The transport cost for the 50000 tons of reindeer meat I am currently bringing in was reduced by 30% when this new route was opened.

DÁNEL

(English)

That is really good news and how is the sales developing recently?

BOLORMAA

(English)

The sales is really taking off and we expect that by next year we will be able to sell 100 000 tons of reindeer meat. Our marketing and retail strategy has really worked. The customers really appreciate the taste, especially of the filet mignon. Last year we opened 10 more restaurants and 20 retail stores.

CUT TO:

Promotional marketing video on TV Sohu in Chinese in the background

I/E. (2045) KAUTOKEINI

The reindeer grazing near kautokeino

BOLORMAA CONT'D

(English)

Our marketing campaign has now focused on the healthy aspect of reindeer meat. Our customers learn that reindeer meat is healthier than beef or pork not just because of its healthy low fat content but are impressed that the Reindeer meat also has a much higher content of vitamins and minerals.

INT. ALTAN HAETTA RESTAURANT

Chinese chef preparing the reindeer dishes at the Altan-Haetta Restaurants.

(MORE)

BOLORMAA CONT'D (CONT'D)

And since last year we have also built a special campaign to show the origin of our meat showing that the health advantages of reindeer meat have a great deal to do with the fact that reindeer spend a large part of the year out in vast open pastures, get more physical activity and eat lichen, heather, herbs and berries, which are packed with antioxidants. This rich intake of antioxidants also means that when frozen the meat will keep much longer than that of most farm animals.

INT. PASSENGER CAR TRAIN TERMINAL TO REGENT CENTRE/2

ÁNTE BOLD

(English)

We are really looking forward to discuss how to build on this and - of course - the detail plan for developing the processing plant at Xilinghot.

The car arrives the Regent Centre where a large sign on the top of the building in Chinese and English reads:

Healthy Products from the Arctic Tundra: Altan-Haetta Industries Pvt Limited.

CROSSFADE TO:

(music fade in)

{Music: Tibet Qinhai Plateau Female Vocal - Ex Demo Closing}

Closing Credit Sequence I: revisit shots from the whole movie with shots of actors

CROSSFADE TO:

(music cross fade to)

{Music: Tibet Qinhai Plateau Instrumental - Ex Demo Closing}

Closing Credit Sequence II: Rolling text
(music fades out)

END