

BEGOTTEN

Paul Hart



A grotesque image, "God Killing Himself," opens the film, **BEGOTTEN**.

Have you ever struggled to awaken yourself from a bad dream? Your body writhes with muscular convulsion, your lungs gasp for air as you try to yell out. You feel completely helpless and impotent to extricate yourself from the horrific setting your subconscious mind has trapped you into. There exists a film, which some have described as a cinematic Rorschach test, that conjures all the irrational angst and primal terror of the human nightmare. Maybe the film strikes this resonant chord in the recesses of our subconsciousness because it depicts not our nightmares, but our primordial fears which stem from the human condition — our beliefs, our myths, our morality, our common race consciousness and origins. The title of the film itself, **BEGOTTEN**, describes this commonality.

"Beneath the erasable images of banal, everyday life," says the film's creator E. Elias Merhige, "there is only the tribal, the indelible and the ageless. These images remain in us all from an ancient common path. These images are begotten. Existence is cyclic. Birth begets life, life begets death, death begets rebirth." Thus the title of the film begets its theme.

Set in a barren, inhospitable world — which can be taken as either prehistoric or post-apocalyptic (consequently, there is no difference), a ghostly, shrouded God-figure is depicted sacrificing himself by disembowelment. Though the tableau is grotesque and bloody, the images are filtered through a surreal haze. Director Elias Merhige created a dream-like cine-

matic effect by shooting the scenes on B&W reversal film and then rephotographing it frame by agonizing frame onto B&W negative film using various density filters. The result is a flickering, high-grain, high-contrast image which appears to have actually been shot thousands of years ago.

"I wanted the film to look as though it was 2000 years old, in total decay with time," says Elias. "After all, the search for the divine in a dead world is as old as time. And the process to create that effect took nearly as long!" Elias had to build a special optical bench, and the frame-by-frame treatment of the film took ten hours of lab work for every minute of the film's running time! This truly original technique gives the film the look of something somewhere between Dutch impressionist art of the late 19th century and German expressionist cinema of the 1920s.

With this eerie cinematic distortion of the image dominating the atmosphere of **BEGOTTEN**, the plot (cycle of humanity) proceeds forward. Having mutilated his own body, the figure described as "God Killing Himself" gives birth to a hauntingly draped embodiment of Mother Earth. The biblical reference to Eve's creation from Adam's rib is strongly evoked. In fact, the whole concept of **BEGOTTEN** can be viewed from the biblical perspective of creation, nativity and crucifixion.

"**BEGOTTEN** is the end of a cycle, the end of humanity," explains Elias. "It is Christ brought down from the cross for the final time. It is God stolen from Heaven to be torn to

The Begetters And The Begotten

Roman Wölfel



The Begetters And The Begotten:

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