

“HOPI - KOYANNISQATSI”

(World Gone Mad)

In HOPI culture there is an ages-old belief that this world is the Fourth to be created after the first three self-destructed. Foreshadowing the “end” of this world will be a period known simply by the word “KOYANNISQATSI”.

The closest Anglo (“BAHANA”) translation would seem to be “a world gone mad.” While recognizing that this “End Times” belief has parallels to be found in many of the world’s religions, including Christian, the HOPI version is an ancient “tradition” passed on for innumerable generations in the unwritten language of symbolism – the language of the Soul.

My sculptural portrayal of “KOYANNISQATSI” is a rendering of my own interpretation of major aspects of HOPI beliefs to include an intuitive sense of multiple layers of meaning that may be recognizable to the outer world, as well. Hopefully, I may lend a universality to an otherwise obscure and little known insight into a very special Indigenous Peoples’ Awareness of the world of Man beyond their lofty mesa Homelands.

While HOPI have themselves sought to understand the contemporary meanings disguised in their ancient symbolism, I have sought to project my own sculptural interpretation of the essence of both Native and Anglo allegory as applied to the modern world, while recognizing that all symbolism has multiple levels of interpretation which only the viewer can recognize on their own.

Although the overall “feel” of “KOYANNISQATSI” speaks for itself, especially the “Iron Eyes Cody tear,” some of the abundant symbolisms of the specific details are suggested as follows:

The HEART:

Hardened to metallic stone by the multi-cultural, all-encompassing obsession with material gain at the expense of the spiritual. This error has been reinforced by the “powers that be” in control of this world to effectively wrap the human heart in the barbed wire of controlled “ownership.”

The Headband:

A controlled Heart can only be accomplished by first controlling the Mind. The bloody band parallels the “crown of thorns” signifying the sacrifice of the Human power of reason to the “Controllers.”

The “Bola” tie: *The result of confusing the Heart with the “Head” that results in a complete disruption of the Labyrinthine pathway of life. The True path is rent asunder to have to be “reassembled” by each struggling “Man-in-the Maze.”*

Bandanna: *Mask mandates which erases human identify as a free individual while also weakening natural immunity, physical, mental & emotional health – a symbolic “gag to silence Freedom of Speech.*

Hair: *Parted to represent a prevailing belief in “Duality” rather than the true path of “Unity”, “God is ONE”.*

Spider Web: *HUPI could not fathom the “Earth being covered by an over-arching spider web “until they recognized it in the modern day electrical power grid of lines and cables extending in all directions controlling every aspect of our lives, especially the “informational” we are fed daily by those who control the “grid.” The spider is both a symbol of the Controllers, as well as Grandmother Spider (“Gogyeng Sowukti”) both whispering their versions of truth in the confused ear.*

Behind the hollowed out face – (soul) – of humanity are further identifiable features:

9/13 Cartridge Cases: *all empty. Not only representing every caliber of international military small arms fired in a world continually decimated by “wars and rumors of war,” but also the emptying out of the supply of domestic ammunition available to reinforce the Second Amendment of the U.S. Constitution.*

Empty Well: *Billions of gallons of ground water have been, and are, used up in industrial extraction operations not only hollowing out the earth’s surface but also drying up the surface streams and wells of the HOPI and Navajo Reservations upon which they rely for life itself.*

“Pacifier”: *The young are being raised and adults are being pacified into acquiescence with false artificial devices to replace the natural nurturing of a Mother’s love. The bullet “nipple” indicates the intent of this one is to “wean” the innocent onto a life of violence.*

Beer Can Clock: *Addiction: The lid has been opened by a “church key” of the new “religion of addiction” to all forms of the nihilistic pleasures of irresponsible self-gratification. The arrowhead hour hand points to the eleventh hour while the hypodermic needle minute hand of drug dependence, including “vaccines”, lays claim to the twelve as humanity’s new “Apostles of Medical Science.”*

“Gourd of Ashes: *A controversial symbol that has stymied any definitive representation with various possible meanings up to and including a nuclear bomb. Whatever it implies, it is perceived to be one of the last, if not the final, signs to be given.*

The Base: *Burnt wood of deforestation for monetary gain at every level with a callous and complete disregard for the Earth and all sentient life thereon. The .45 cal bullet indicates she, and we, have been betrayed from behind by those trusted to be the “stewards” of the Earth and all of God’s creation.*

The culture of HOPI is a “Microcosm of the World” and though some may profess differing understandings of the Ancient Ones’ foretellings of “future” happenings, I hope my own, “Bahana’s,” interpretations of a “world gone mad” will capture the essence of the teachings and meet with their approval. Like the HOPI way, I never depict only the negative in the world without an emphasis on the positive. Where “Gogyeng Sowuhti”, the guiding Spider Grandmother proclaims: “only those who forget why they came to this world will lose their way. They will disappear into the wilderness and be forgotten”, I proclaim the all-pervading “Feather of Truth” that Divine Light overrides all Darkness to bring in the inevitable dawning of the soon to be “Sipapuni” of entrance into the new “Fifth World” of an enlightened Humanity in keeping with HOPI’s own “Palatkwapi Story...

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“When a stranger comes to the village, feed him. Do not injure one another, because all beings deserve to live together without injury being done to them. When people are old and cannot work any more, do not turn them out to shift for themselves, but take care of them. Defend yourselves when an enemy comes to your village, but do not go out seeking war. The Hopis shall take this counselling and make it the Hopi Way.”

From the Palatkwapi Story