

## CHAPTER 4

### ANALYSIS OF BERSERK

The data in this chapter consist of the selected pages from *Berserk* comic booksthat are based on the actual sequence of volumes and the storyline in each volume which contain the notions of the Seven Holy Virtues and the Seven Deadly Sins.

In the analysis of every page, firstly, the comic book reading techniques will be employed to explain the nonverbal composition and the intended messages. The character's word choices appearing in the balloon in the panel will then be analyzed using the concepts of the Seven Holy Virtues and the Seven Deadly Sins, as stated in the theoretical framework.

#### Volume 1 Chapter 1 Page 1



#### Nonverbal Analysis

This is clearly a scene depicting sexual intercourse between Gatts, the protagonist, and the woman demon. From the first glance, the reader can immediately see the action of their lustful behavior throughout these panels, which is regarded, connotatively, as the sin of Lust in the Seven Deadly Sins. God preaches honesty between a husband and wife, which means that a sexual affair should be limited to the rightful couple only. God forbids even a mere lustful look of a man on a woman who is not his wife,

considering it as adultery as he can foresee the resulting problems. This is in reference to an unmatched sexual encounter between a human and a demon. It is totally perverted and it could result in Gatts's harm. The scene also depicts danger, as is seen in the vertical panel in which the protagonist is engaging in the sexual act. This connotes that the female partner is indeed a demon capable of causing him great harm. A close up shot of her showing her wide-open mouth baring teeth, along with her utterance expressing her great sexual satisfaction, accentuate the demoniac sexual act and the pleasure that is derived therein.

The camera angle used in the first image is the bird's eye view to get the reader totally involved with the action, to feel as if they could see the act before their very eyes and sense the perversion, as well as become aware of the harmful situation that Gatts has put himself in. The second panel illustrates the gestures of both actors engaging in sex in order to definitely show their utmost pleasure. The woman's body contracts as she is holding Gatts's arm tightly in her ecstasy. The third panel shows the facial expression of the woman with her eyes drooping and her mouth open wide to indicate her great sexual pleasure. The close up image of her sharp teeth being bared in the fourth panel, as she changes from a human female to a scary demon, shows that the demon may be about to kill or devour Gatts. It is obvious that Gatts did not understand that he was not actually having sex with a real woman. The two sinners are violating God's words for proper sexual engagement. Gatts can be killed by this demon if he keeps on having sex without awareness. This scene connotes Lust, and also Gluttony as the demon's real intention is to devour Gatts. After this scene, the demon is cut into pieces by Gatts, so it is the negative result for being gluttonous herself.

### **Verbal Analysis**

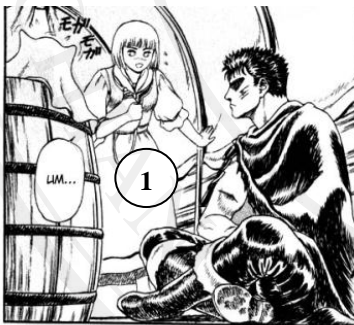
“That's good. That's very goooood”

The utterances accompanying the images serve to illustrate her extreme sexual satisfaction. It is obvious that the repetition of the sentence “That's good” is being used to emphasize the utmost pleasure of the demon in sexual act, as well as being



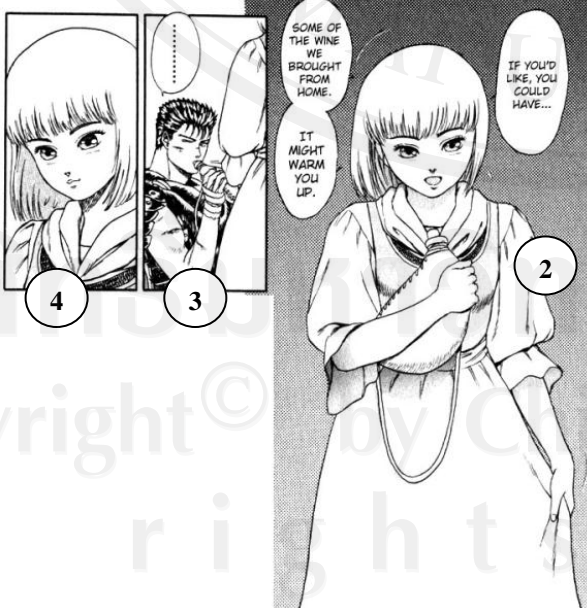
used as a ploy to lure Gatts into deeper pleasure and become totally oblivious to the possible undesirable consequences. The word “very” is used to stress her feeling of satisfaction for being the victor in this game. The word “goood” with the lengthened vowel “o” creates the drawling sound of the demon, emphasizing her feeling as the victorious seductress. The demon’s real intention here is not to have sex with Gatts, but to lure Gatts into becoming her food by transforming herself into an attractive and beautiful woman. The audience can immediately judge the situation by following the subsequent panels and the supporting verbal utterances. Both the images and verbal utterances blend well making the whole act real and demon-like. Hence, the nonverbal and verbal elements together clearly state the sin of Lust and Gluttony in the Seven Deadly Sins.

### Volume 1 Chapter 1 Page 15



#### **Nonverbal Analysis**

On this page, a girl is coming to Gatts, her hand clutching a bag containing a certain kind of liquid. This denotes her intention to quench Gatts’s thirst and to alleviate his physical pain. This gesture connotes Kindness.



The second panel shows her facial expression with the medium shot to enable the readers to get totally involved as the girl is seen to fix her caring gaze at Gatts, while in the third panel Gatts is satisfying his thirst and is relieved of his fatigue. The second panel is the biggest one among all. This panel illustrates the girl with a calm facial expression, holding the same bag to

emphasize her act of humanity towards a weaker person who is in need of her help. In the fourth panel, the girl smiles with happiness. This girl is only a daughter of a merchant, but she expresses her generosity towards Gatts without hesitation. Even though she is not rich, she is willing to give what she brought from home to Gatts. Sharing wine to Gatts makes both the giver and receiver feel happy and satisfied. The virtue is considered important in Christian concepts, as God sets himself as a good example and as a kind redeemer who is kind to all, his enemies are no exception. Therefore, good Christians should follow in his footsteps in being kind and generous, no matter how little one has to offer. This is because the spiritual value resulting from such giving can surpass the minute value of the token itself. This is confirmed in “But love your enemies, do good to them... Then your reward will be great...” (Luke 6.35)

### Verbal Analysis

“If you’d like, you could have some of the wine we brought from home. It might warm you up”

The sentences describe the situation in which the girl offers the wine she brought from her own home to lessen his uneasiness from the harsh situation he is involved in. The word “home” suggests the warmth, love and care of a family. Giving warmth and food to the needy is indeed following God’s will. Moreover, the word “wine” is associated with Jesus Christ’s blood in Christian belief, as Jesus shed his blood while being crucified on a cross to redeem people’s sin, the gesture of utmost kindness without expecting anything in return. In church, bread and wine are representational of the holy’s flesh and blood. The congregations eat the bread and drink the wine offered to them as a gesture of recollection and appreciation to the sacrifice Jesus made on their behalf. The word “warm” can also refer to her kindness that can help warm Gatts’s feeling, as well as his physical condition after fighting. She exudes her politeness in asking if he would accept whatever it is that she has to offer. That also demonstrates a sense of humbleness, one of the virtues that helps maintain positive human relationships. It is obviously seen that both verbal and nonverbal elements work together to demonstrate the desirable qualities of charity and kindness emphasized in the Christian Bible. Charity and kindness are encouraged in

the statement “Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.” (Hebrews 13.16).

### Volume 1 Chapter 3 Page 218



#### **Nonverbal Analysis**

The picture clearly illustrates the gloomy atmosphere in which the monster-looking man is placed, as he is in a dark room. His name is Vargas. He has experienced an extremely terrifying incident, as his wife and son had eaten by the Count. He was once the Count’s doctor. Ironically, he was once tortured by the Count, by the cutting, and removing of some of his appendages, including his nose, legs, and eyes. In this scene, he is talking to Gatts, and begging

Gatts to revenge the Count for him. The picture connotes a frightening or scary scenario. Without verbal description, these images can connote very little. The first panel is a medium shot of this man which makes the reader get involved with the image and perceive his fury. In addition, the medium shot also emphasizes his deformed figure, as he stands being supported by a cane and prosthesis. The reader can immediately figure out or guess that he must have experienced a traumatic event in the past. Then the camera shot changes to a close up shot on the second panel, which emphasizes the facial expression of the man showing his fury with his eyes vehemently fixed on the subject before him.

#### **Verbal Analysis**

“I want you to tear him to pieces, that demon”

On this page, it can be said that the verbal text in the balloons supports the images. The phrase “tear him to pieces” reflects ill intention and anger and that the character wants to violently kill the person he accuses of being demonic. The word “you” refers to Gatts, as he wants Gatts to take revenge on the Count for him. He himself cannot do anything except burn with fury day by day. As he refers to the Count who killed his family, he uses the word “that demon” to emphasize his resentment towards the Count. In Christianity, a demon is an evil creature that is opposed to God. Satan, the advocate-turn enemy, is also referred to as a demon and one who is finally expelled to hell. Though it may sound reasonable for him to be angry at the Count and determined to get revenge, he, nonetheless, suffers emotionally and spiritually. His mind is unsettled and that means he now suffers not only physically, but he also burns with an angry desire to get even. He becomes a sinner himself who is no better off than his enemy. Anger burns like a hell fire and continues to cause even greater destruction. An example of this is that his head is later cut off by the Count in a subsequent fight. The images work together with the verbal elements to emphasize the sin of Anger in the Seven Deadly Sins. God forbids revenge of all motifs and sorts, as in “See that no one repays anyone evil for evil, but always seek to do good to one another and to everyone.” (1 Thessalonians 5:15).



**Volume 2 Chapter 2 Page 98**



**Nonverbal Analysis**

The images on this page illustrate the fighting between the demon and Gatts. The demon was once a human being, the Count himself. He became a demon because of his wrath towards his wife. The reason is that his wife was engaged in the perverted sexual activity of the pagans. He violently killed his wife and other pagans involved in the ceremony. He then became a demon by his demoniac act of killing his own wife and others. In the first panel, the demon

is seen towering over Gatts from a low camera angle signifying power over powerlessness. In the second panel, the close up shot shows the demon's furious face, with its eyes wide-open and its teeth being bared. The low camera angle accentuates the power and fury of the demon. The third panel shows Gatts's facial expression in a close up shot showing his fright and fear. The forth panel uses an extreme close up shot to emphasize the raging eye of the demon. The overall images can clearly convey the sins of Anger and Pride.

**Verbal Analysis**

"You are too swift compared to other warriors but still you are a human. Humans can't defeat me. That brand... I can't believe a branded person can survive this long"

The sentences above show that the demon is over confident and believes that he can surely win over Gatts. He uses the word “human” twice to emphasize that he and Gatts are different in terms of strength. He arrogantly says “Humans can’t defeat me” as if he already won the match. The result of the fight is actually unpredictable. Each side has the possibility of winning. The demon further mentions that he can’t believe “a branded person can survive this long” because Gatts was once engaged in a killing ceremony and he got the sacrificial brand on his neck. This demon obviously has the sin of Pride. His Pride leads him to death, as he is too proud about his power without awareness and reservation. In the pages which follow, Gatts will finally defeat this demon, as the demon becomes oblivious to the possibility of being defeated by his enemy who he already regarded as lesser and weaker. It was his stupid pride, which caused his destruction at the end. Just like Satan who was arrogant and falsely underestimated God’s power by turning against God’s will. As a result, he became God’s enemy and was abandoned from heaven. The verbal texts very well support the images making the demon’s foolish pride evident. The sin of Pride is stated in the Bible , “For if anyone thinks he is something, when he is nothing, he deceives himself.” (Galatians 6.3).

**Volume 2 Chapter 2 Page 99**



**Nonverbal Analysis**

This page continues to depict the fight between Gatts and the Count-turn demon. The first panel is the biggest one, with a long shot enabling the audience to perceive the situation, in that the demon is way more powerful than Gatts and that Gatts is in danger. The large size of the demon is in sharp contrast with Gatts's tiny size. In the medium shot of Gatts in the second panel, Gatts can hardly stand; his hand is touching the floor to support his weak body. The camera then moves to the demon in the third panel with a medium

shot, showing his sharp teeth and conveying a terrifying appearance. The fourth panel is the close up shot of Gatts's face, which shows his facial expression of extreme fear. The fifth panel then shows Gatts from the high angle, with some parts of the demon's body. Overall, this shows the power of the demon over the weakness of Gatts.

**Verbal Analysis**

“You want revenge? But mere humans like you can't do anything. See... I just lightly touched you and you can barely stand. No need to fight against fear and suffering until your flesh and blood are possessed with ghosts.”

From the sentences above, the demon is overconfident that he would certainly be able to win over Gatts. The demon uses the noun phrase “mere humans”, the verb phrases “can’t do anything” and “can barely stand” to humiliate Gatts and emphasize the weakness of a human like Gatts. He also uses the verb phrase “lightly touched” to exaggerate his power that Gatts will not be able to stand his light touch on him. The demon demonstrates the differences between his great power and lesser degree of power that humans possess.

The phrase “No need to fight against fear and suffering” is explicitly intended to force Gatts to give up fighting and surrender to him. Having too much pride causes the demon to underestimate his rival and at the same time becomes less cautious.

Therefore, he himself strengthens the chance of being defeated by his enemy. “No need to fight against fear and suffering until your flesh and blood are possessed with ghosts” uttered even before the fight ends is presumptuous, as he appears to be so sure that he will win this combat. Unfortunately for him, Gatts is no ordinary human being.

After this scene, Gatts defeats this demon, which is ironic due to the demon’s over self confidence in the previous scenes. Pride surely leads to his destruction. The verbal balloons clearly support the images to present the sin of Pride of the Seven Deadly Sins. His arrogant thought is similar to the teaching on the Bible about arrogant people, “Do you see a man who is wise in his own eyes? There is more hope for a fool than for him.” (Proverb 26.12).



**Volume 3 Volume 2 Page 94-95**



It was quite a sight

The ocean of naked bodies moving in heat... In the middle was a statue of Goat head

**Nonverbal Analysis**

Panel 1 depicts an erotic and deviant sexual scene among figures of both genders and a goat-headed creature. On the first page, the author intends to emphasize this scene as the image occupies the whole page. The camera angle is shown at eye-level with a medium shot enabling the readers to fully grasp the composition of the image that obviously portrays the lustful orgy happening in front of them. The posture of the naked women and men are piled up as a mountain of humans, while the goat-headed man is on top, pointing two fingers and his thumb above. According to the Bible, the goat's head is a symbol of "Satan" which can be interpreted as Evil. On page 95, the first panel shows a close up shot of three women, hugging the Goat-headed man with the black haired woman looking most prominent. The second panel is an extreme close up shot on the first panel, which emphasizes the extreme sexual pleasure of this lady. According to the storyline, she is the Count's wife who engages in this perverted ceremony. She is later killed by her husband in a fit of rage. These images are regarded, connotatively, as depicting the sin of Lust.



And there was a body of a lady hugging that statue tightly

With a face full of pleasure

### Verbal Analysis

“The ocean of naked bodies appear to be moving in heat, and in the middle is a statue of a Goat’s head. And there is a body of a lady hugging that statue tightly with a face full of pleasure”

The sentences above clearly describe the images, rather than giving the meaning to the images. Without the verbal sentences, the audience can immediately judge the situation in terms of what is happening in the pictures. The author uses the word “ocean” to accentuate the number of naked bodies. Moreover, the phrase “moving in heat” implies the lustful pleasure of the perverted sex orgy of these people. The verb phrase “hugging tightly” is used to emphasize the woman’s extreme sexual pleasure in this orgy. The black haired woman who is the Count’s wife clearly commits adultery by having sex with strangers, especially in this evil ritual. The count becomes frustrated and furious and bursts into flames and he kills his own wife as well as other people engaged in this orgy. The countess’s lust leads her to break the sacred code of marriage, being faithful to her husband and to commit adultery. Her uncontrolled sexual perversity brings about her own death. The verbal elements greatly emphasize the sin of Lust depicted in the picture. God’s speech in the Bible shows how much he despises Lust, “And I will judge you as women who commit adultery and shed blood, and bring upon you the blood of wrath and jealousy.” (Ezekiel 16.38).

**Volume 3 Chapter 4 Page 191**



**Nonverbal Analysis**

This is the situation in the battlefield, when Gatts was still a young boy. In the first panel, he is shown to be hit in the face by his father in law, Gambino. The camera angle is high with a close-up shot, which lets the audience see clearly the violent action of Gambino toward Gatts that is

happening in the scene. This is the type of violence, which may occur in every family, especially between the child and the father or the mother in law. The second panel is a long shot with the bird's eye view angle. The audience is allowed to observe the whole scene, as the protagonist is among the warriors who can do nothing but hopelessly watch him being hit by Gambino. Gatts is falling on the ground while Gambino is standing, piercing the lance into him. This action connotes the sense of the powerful vs. the powerless. The last panel is the close up shot of Gambino showing his grievous facial expression. Hurting others, especially weaker ones, is indeed cruel and unjust. It is disgraceful for Gambino to hit Gatts with the lance, a weapon used, supposedly, to fight an equal on a battlefield. The illustration displayed right before the audience shows how shameful Gambino is in failing to perform the roles of a good father. He is definitely committing the sin of Anger, as he is furious by Gatts's delay in helping him fight their enemies. He does not even try to restrain his anger by the fact that Gatts is such a small boy and deserves pardon of every sort.



### Verbal Analysis

“What took you so long? Want me to die? Damn you think you got food everyday because of who?”

Gambino blames Gatts for being slow in bringing him the spear that he asks for. He asks Gatts sarcastically, “what took you so long?” and “you want me to die?” He is so furious so as to blame Gatts’s slowness for possibly being responsible for his being killed by his enemy, while he is bare-handed. He also reminds Gatts of his lesser position, as he adopted Gatts when Gatts was a baby, as he says “Damn you think you got food everyday because of who?” In fact, it is his own responsibility to protect himself and also his son in the battlefield, not to blame or hurt Gatts, as he is still a small child. Even though they are not of the same blood, they are in the same family. Hence, being angry towards Gatts is shameful for a step-father like Gambino, as it is opposed to God’s will in having weaker and smaller people be treated with kindness and protecting them from harm by elders. Gambino is also full of pride as he claims himself as the feeder of the family. He asserts that without him putting the food on the table for the whole family, Gatts would have perished long ago. In this case, Gambino shows himself to possess the sins of both Anger and Pride. The verbal elements work well to extend the meaning of these images.



**Volume 4 Chapter 1 Page 10-11**



The situation that Gatts is facing is one of sexual abuse, and is shown in the two pages presented here. On page 10, the first panel consists of the medium shot of the black soldier named Donovan, holding Gatts's neck in the air, while he is naked. This is clearly a violent scene. The second panel portrays the close up shot of his face with a malicious smile. In the third panel, the camera shot is the close up shot of Donovan's hand clutching Gatts's neck and depicts the sin of Anger and Lust. Gatts is seen to be in a great state of fear. In the forth panel, the camera moves closer to emphasize Gatts's emotion of being scared, with his eyes widely opened and his mouth agape. The fifth panel then moves to the bird's eye view angle with Donovan pushing Gatts to the ground. The readers are witnessing the dangerous situation from above. The sixth panel is the extreme close up shot, which emphasizes his fury and vehemence. The last panel consists of Gatts's face showing his fear and his mouth is tied up with a piece of cloth. On the next page, Gatts is struggling hard to survive, as he appears to be out of breath from being gagged. On the next page, Donovan's profile is shown in a close up shot of him

sweating and smiling cunningly and lustfully. The second panel is the extreme close up shot of Gatts to emphasize his fear as he is lying prone on the ground, sobbing. Finally, the last panel is the medium shot as the readers can clearly see the sexual harassment that is occurring in the scene. This is clearly a case of child sexual abuse and also connotatively implies the sin of Lust of the Seven Deadly Sins. These panels clearly emphasize Gatts's suffering of being raped by Donovan. It is shameful for him as an adult to commit child sexual abuse, but homosexuality is considered even worse. This cruel experience will surely linger in Gatts's mind and will haunt him forever. It is surely the worst scar. God prohibits humans from engaging in lustful behaviors, as well as adultery and premarital sex. Moreover, sexual acts are only meant to happen between rightful couples and for procreation. Donovan in his violent raping of Gatts can be considered a profound sinner. The Bible states explicitly that sexual abuse is an act of sexual immorality; the sin that is committed against one's own body is committed against the temples of the Holy Spirit (Corinthians 6. 18-20).

### **Verbal Analysis**

“No use in fighting!! I already paid Gambino for this. I bought you just for tonight from Gambino for 3 silver coins. You were sold to me by Gambino”

From the verbal elements, it can be determined that Donovan is an adult who uses his power to abuse a child like Gatts, as he intimidates him through the expression “no use in fighting”. He also speaks out confidently that he paid “3 silver coins” for Gatts to emphasize that Gatts is now his slave and his property that he can do with as he pleases. He repeats that “you were sold to me by Gambino” to remind Gatts that even his own father can sell him as a sexual object. In the second and third panel of page 11, Gatts's thought is “A lie... It's a lie!!” as he cannot believe this kind of situation would happen to him. This black man's behavior connotes the sins of Pride and Lust from the Seven Deadly Sins. He shows himself to have a power over his victim as he has already paid the stepfather. He asserts his power, both economic and physical, on such a helpless boy who he knows well can never resist his strength. This great sinner displays his Pride and Lust. Consequently, he faces death as Gatts



kills him later in the battlefield. Killing one's enemy in a fight can be considered rightful as an act of self-protection. Gatts, in killing Donovan, may not only be done to safeguard himself, but can also be seen as gaining revenge for the horrible deed Donovan has committed. All in all, Donovan's sexual exploitation of a small boy results in the loss of his life. Being homosexual is against God's will as is stated in the Bible "You shall not lie with a male as with a woman; it is an abomination." (Leviticus 18.22). Another quote states "The sexually immoral men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine." (1 Timothy 1.10).

### Volume 4 Chapter 1 Page 47



### **Nonverbal Analysis**

The situation where Gambino and Gatts are standing face to face clearly shows that Gatts is in danger. The first panel is the medium shot of Gambino pointing the sword towards Gatts with no shame in the threatening of a little kid. The second panel is the close up shot of Gambino's furious face and cunning look, as his teeth are bared. The background that shows men being hung from the tree is obviously in his imagination. He is visualizing how Gatts would end up being killed or hung to death. The last panel is the extreme close up shot

of Gatts's eyes, which obviously depict his frightful state. He is fully conscious of the

great harm approaching him. Threatening and harming another is bad enough. However, it is worse to do so to a child in one's care, as Gambino is sure to fail his duty as a father. Pointing the sword towards Gatts is not regarded as strong or superior, but immoral and disgraceful. His anger burns in his heart with an evil thought. God preaches harmony in the family, among members of the community and even across the human race. Gambino obviously demonstrates the sin of Wrath as he succumbs to it, fails to perform his duty and exercises his power in beating his own helpless child.

### Verbal Analysis

“Gatts, you are the son of evil... you were cursed to bring bad luck. You should have died 11 years ago underneath your mother's corpse.”

From the two sentences above, Gambino speaks to Gatts as if Gatts were not his child. He says that Gatts is “the son of evil” because after he adopted Gatts, he and the people around him were brought down by peril. He uses the verb phrase “cursed to bring bad luck” condemning him for something he is not responsible for. Gambino further says to Gatts “you should have died 11 years ago underneath your mother's corpse”. Out of his rage, Gambino brings up the sorrowful story about Gatts's mother, as Gatts was born from his mother's corpse. This was done to vent his sorrow and anger on Gatts and to hurt Gatts' feelings. Gambino adopted Gatts, and it becomes his duty assigned by God to treat Gatts with care and love. However, he instead does the opposite. Blaming Gatts and cursing him for such an unfortunate event is shameful for a grown up like him. His anger is unreasonable and unfair. Gambino's wrath stems from the failure in his life and he blames Gatts because Gatts is the one he feels he can oppress. In conclusion, Gambino has committed the sin of Wrath. The verbal elements clearly support the images to further describe the meaning of Wrath, one grievous sin among the seven.



**Volume 4 Chapter 1 Page 50**



**Nonverbal Analysis**

Here, the same scene is examined. Both Gatts and Gambino are still in the room facing each other. The first panel is the medium shot of Gambino and Gatts standing face to face and Gambino is still holding the sword. Moreover, the medium shot which positions Gambino above Gatts is suggestive of the powerful vs. the powerless. From this panel, it can be obviously seen that he has a prosthetic on his right leg. The second panel is the medium shot that shows a hopeless Gatts. In the third panel, Gambino's facial expression looks demonic, only the white parts of his eyes are seen, showing his anger. His look is so intimidating that the readers realize that Gatts stands a slim

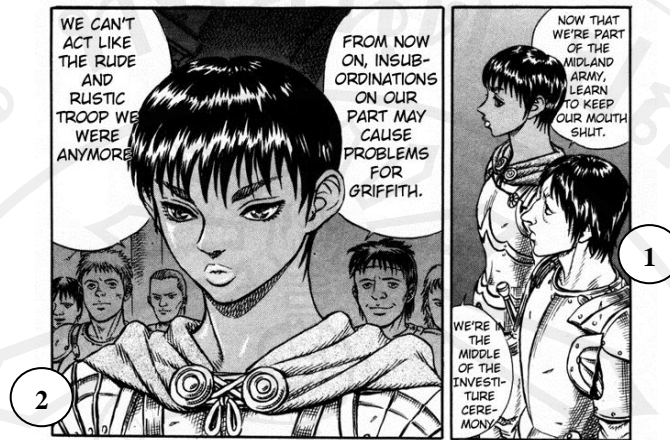
chance of survival. The black atmosphere, which surrounds him, signifies evil. Lastly, the biggest panel of all is the last panel, which is the medium shot of Gatts sitting defenselessly on the floor with a startled face. Gambino looks confident while standing over Gatts, leading him to the sin of Pride.

### Verbal Analysis

“I’ll tell you one thing. Remember that night I took you to your first battle? Donovan bought you with 3 silver coins. He bought you from me.”

As the father in law, Gambino fails to complete his role as a good parent because he lacks mercy for a child like Gatts. After he reveals his true feelings about Gatts on the previous page, he reminds Gatts about the painful truth. However, Gatts would never want to believe that what Donovan told him is true. Gambino tells Gatts about the night of the first battle when he sold Gatts to Donovan for only 3 silver coins. This price is so cheap for the exchange of a human being. It is even more horrible for a father to sell his son for sexual pleasure. Worse, he further hurts Gatts’s feelings with his utterance “He bought you from me”. As a kid, Gatts used to worship Gambino as his real father because Gambino taught him how to fight in battle since he was a young child. Being physically hurt is bad enough for Gatts but Gambino keeps on hurting him mentally. The awareness of this then becomes too painful for such a young child like him to bear. Gatts’ surprised reaction displays his hurtful feeling of being betrayed and totally destroys his trust in his father. What Gambino has done to Gatts, cruelly and violently, affects him in the end. Gatts accidentally kills Gambino in an act of self-defense. If Gambino gives love and care towards Gatts, this kind of sorrowful situation may not have happened. More importantly, love and warmth in a family should tie the father and son together. As Gambino lacks both of these qualities, he is led to an awful death, though unintentionally, at the hands of his son. The man deserves the sins he commits. The verbal parts clearly support the nonverbal images illustrating Wrath, Lust and Greed, especially for a monetary reward.

**Volume 5 Chapter 3 Page 120**



**Nonverbal Analysis**

On this page, the scene portrays Casca speaking to other soldiers around her. In the first panel, the camera angle is a little high showing Casca flanked on her side by other soldiers. The second panel positions Casca in a close up shot in the center of the panel, which emphasizes her importance as she appears surrounded by other soldiers. Her facial expression is calm and composed, as what she is saying is important.

**Verbal Analysis**

“Now that we’re part of the Midland army, learn to keep our mouths shut. From now on, insubordinations on our part may cause problems for Griffith. We can’t act like the rude and rustic troop we were anymore.”

From the sentences above, as Casca holds an important rank in the army, she can command other soldiers to behave properly as they are part of the Midland army. She uses the verb phrase “learn to keep our mouth shut” and “can’t act like the rude and rustic troop” to emphasize the situation that the soldiers in the army must follow the rules and must hold steadfastly to military ethics. She encourages other soldiers in



her control to do the same in order to avoid causing problems to Griffith, as he is the leader. Casca here is expressing her concern or her sense of humility for Griffith, the leader of the troop. She is also promoting the image of a good example for other subordinates, on how to behave towards their leader, not only for the leader's sake but also for all of them. This is because their fate solely depends on the leader's ability to lead them to win battles. Casca shows herself to own the virtue of Humility. They are not supposed to display arrogance by being rude and rough like they used to be. Instead, they need to learn how to keep quiet and humble, as subordinates should be. This is because their ruthlessness and carelessness can bring harm to their leader and themselves. The virtue of Humility will ensure safety and victory. The verbal expression clearly illustrates the virtue of being humble. In the Bible, Humility is highly valued as in "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." (Luke 14.11).

**Volume 5 Chapter 4 Page 126-127**



**Nonverbal Analysis**

On these two pages, the first panel is the image of Griffith holding a necklace in the medium shot. The medium shot lets the audience view his calm and pensive facial expression while he is looking at the necklace. The second panel makes use of the extreme close up shot of the pendant of a small, oval object that resembles a human's face to focus on its peculiarity. The third shot then moves to a close up shot of Griffith's face with the necklace on his neck. On page 127, the image is the focal point, a medium shot of Griffith, standing naked. His facial expression is quite confident and portrays his eyes casting down, as being calm and steady.

**Verbal Analysis**

"I bought it from an old gypsy lady a long time ago. Beherit, or 'Egg of the Emperor'. The one who possesses it and sacrifices his own blood is destined to rule the world. I will take a kingdom with my own hands"

In the above sentences, Griffith refers to Beherit, which is not an ordinary pendant, but extraordinary, as the one who owns it and "sacrifices his own blood" will conquer the world. Being inspired by his strong faith in the pendant, he becomes overconfident and arrogant enough to announce that he will be powerful enough to

rule the kingdom. Moreover, the way he expresses his strong desire through the phrase “sacrifices his own blood” reflects his own thought of sacrificing his life only for one thing, power to control the world. Moreover, the statement he makes, “I will take the kingdom with my own hand” accentuates how arrogant he actually is, as he does not leave room for uncertainty for failure. In addition, the expression also expresses his Greed or Lust for power. After several volumes, he will sacrifice his own spirit as a human, and also his friends in the army, in order to become one of the powerful demons that call themselves “God Hands”. God Hands is the group of demons who were once human. They all possessed and used Beherit or the Egg of the Emperor in order to transcend their humanity. Griffith pays a dear price for the power he wishes for as he loses his sense of humanity and his friends’ life. This clearly reveals the sin of Pride, as well as the Greed for power. The nonverbal images provide some background details about what happens in the scene but do not give the deeper meaning of what the character is talking about. Hence, the verbal elements figure prominently in providing full details of the meaning of Griffith’s thoughts of ruling the world. Pride and Greed manifested in a person are seen as going against God’s will, “For the wicked boasts of the desires of his soul, and the one greedy for gain curses and renounces the Lord.” (Psalm 10.3).



**Volume 5 Chapter 6 Page 170**



**Nonverbal Analysis**

On this page, the author portrays the scene of the evil monster named Nosferatu Zodd that overwhelms a human like Gatts. The use of dark or black color connotes evil or danger in general. According to the Bible, the color black is symbolic of death. Black can also represent sin. In the first panel, the camera angle is medium, with the close up shot illustrating the full face of the demon. With his teeth being bared and his eyes protruding and the hissing stream that comes out of his mouth.

This represents Anger or Wrath. The second panel portrays the gigantic hairy hand and horn of the monster standing over Gatts, who is standing and nervously looking up at his adversary.

The third panel then moves to an extremely close up shot of its eye to emphasize the fury of the demon.

**Verbal Analysis**

“I’m quite pleased. I’ve almost forgotten the feeling of bloodlust. I get this feeling back whenever I face an opponent like you. For this, I’ve lived these 300 years. Come...lets fight. Don’t disappoint me now.”

The monster demonstrates his Lust for bloodshed, as well as his Pride in his fighting capability. He has experienced the urge and satisfaction from violent fighting in the past. And now he anticipates the similar elevated emotion. In addition, he also

utters that “I’ve lived these 300 years” to emphasize how long he has lived to enjoy the feeling of bloodshed again. He also says that “Let’s fight. Don’t disappoint me now.” to satirize Gatts, because Gatts is only a weak human, while he is more powerful. The monster is so eager to fight against Gatts. In so doing, he may have been less cautious of his opponent’s strength. He also underestimates Gatts’s fighting ability. The monster Zodd is powerful enough to kill a weaker human, but Gatts is different because he is also tough. Therefore, his defeat is more likely. According to the Bible, being too confident about one’s self can bring one’s death. The fight results in Zodd’s loss of his left horn, the symbol of his honor and strength. He almost loses his life because of his arrogance. These verbal elements even more vividly denote the sins of Lust and Pride from the Seven Deadly Sins.

### Volume 5 Chapter 8 Page 224



### **Nonverbal Analysis**

In this page, Casca is crying in front of Gatts. The images show Casca’s sadness.

In the first panel, the medium shot shows Casca looking sad with her teary eyes and tightened lips as if she is trying hard not to cry. The close up shot in the second panel displays Gatts, looking intensely at her and about to say something, probably to console her. The third panel is the close up shot of the face of Casca bursting into tears while saying something to emphasize her sadness.

Her facial expressions signify sadness and also anger that has probably resulted from her dissatisfaction towards Gatts. The last panel at the bottom shows the long shot in

which Casca is standing while Gatts is kneeling on the floor.

### Verbal Analysis

“Why?? Why are you always like this...Why does Griffith like you so much?”

Casca asks Gatts questions, as she has been frustrated by the fact that she is not favored by Griffith, at least not as much as Gatts is. Her statements or questions depict her feelings of anger and envy. She is the one who has tried hard to get Griffith’s attention and love. But as a man with the best skill of sword fighting in the army, Gatts is the one who Griffith trusts the most. This is the reason why Casca feels envious of Gatts, so she says “Why does Griffith like you so much?”. All in all, her sense of dissatisfaction and envy drives her to tears. In the Bible, envious people cannot tolerate seeing the success of others, just like Casca. It is obvious that she is unhappy and sad because her envy towards Gatts is burning in her heart. If she could control her jealousy, her mind will be at peace without any conflict with Gatts, whether or not he is more favored by Griffith. In this case, Gatts is not wrong for being loved by Griffith, but Casca seems to blame him for not favoring her as much as he does Gatts by saying “Why?? Why are you always like this”. On this page, the verbal balloons obviously add to the detailed meaning. In the Bible, it states that Anger stems from Envy “Wrath is cruel, anger is overwhelming, but who can stand before jealousy?” (Proverbs 27.4).



**Volume 6 Chapter 1 Page 5**



**Nonverbal Analysis**

On this page, the whole scene shows Gatts and Griffith having a conversation about something. The layout consists one of big panel, which indicates that this scene is very important. The camera angle is the bird's eye-view, which intends to make the readers feel like they are watching the action of the two characters. The atmosphere is of ease and peace with some big trees in the background and the wind blows softly while some leaves are blown lightly onto the ground. The facial expression of the characters is unseen but their postures connote intimacy. The way

Gatts sits on the terrace and Griffith stands beside him comfortably connotes friendship. On a more specific level, there is not much detail that can refer to virtues or sins.

**Verbal Analysis**

“A reason for risking my life to save you.  
Do I need a reason for that?”

Even though this page contains fewer verbal elements, the very sentences connote a virtue of Kindness. Griffith tells Gatts there is no need to find a reason why he risks his life to save him, because he is always there to help Gatts no matter what. If one person can risk his life for someone without any reason, it only clarifies the virtue of Charity, Kindness, and Humility. Like Jesus Christ who sacrificed his life on

the cross to save all sinners, this situation reflects Griffith's sacrificial deeds for Gatts. He treats Gatts as a very special individual, not only as a soldier, but, as his best friend. This is good quality and is important for most leaders, who need to express their kindness toward their subordinates in order to gain respect and trust. In conclusion, the nonverbal elements cannot give a complete meaning without the accompanying verbal elements.

### Volume 6 Chapter 3 Page 21



### Nonverbal Analysis

On this page, there is a picture of Julius and his follower, who is bald, having a conversation. The follower says something that causes Julius to become angry. In the first panel, the camera shot is medium and reveals a humble facial expression of the follower, as seen in the lower shot, uttering something. The close up shot in the second panel portrays Julius's facial expression. His eyes are wide open and his mouth is also open, baring his teeth to connote anger. In the third panel, the camera angle is long, positioning Julius at a higher level than his follower, showing his pride as the leader. In the last panel, Julius is holding his fist tightly, which also emphasizes his anger. Most of the panels on this page focus on Julius's fury, which is obviously illustrated through his facial expression and gestures.

His face clearly shows that he is extremely agitated and full of anger. His anger produces in his mind a sense of indignation and manifests in his verbal abuse, as shown below.

### Verbal Analysis

**The follower:** “Who knows? He may rise to become one of the high generals.”

**Julius:** “No, I will not accept that. I’ve never heard of a commoner becoming a general. That kid will become a general like me? How can I allow a low-life like that to become an equal?”

Julius does not want Griffith to rise against him to an equal or higher position.

After the bald-headed man says that Griffith may be promoted to become a high general, Julius’s reaction obviously shows his dissatisfaction and suggests he might feel intimidated. Julius regards himself as one who is superior to Griffith. He takes great pride in himself. Consequently, He projects a presumption of superiority. The word “kid” denotes youth and inexperience and the tone is intimidating. Actually, Griffith is not a kid, but a grown up man. He also uses the word “commoner” and “low-life” to degrade Griffith, regarding him as belonging to a much lower social standing than himself. It also demonstrates his envy, as he cannot imagine having Griffith as an equal.

As stated in the Bible, Envy can lead to Anger, as Julius cannot control his fury that results from his jealousy towards Griffith’s success. He tries hard to stop Griffith’s success, but this has a negative outcome for himself. Julius is killed by Griffith in the end because Griffith finally realizes that Julius is the one who wants him dead all along. If he were content with who he was without any bias or jealousy, he would not have been dead. The verbal balloons help clarify the images as they deepen the connotative messages. Julius demonstrates the grievous sin of not only Anger, but also two other Deadly Sins, Envy and Pride.



**Volume 6 Chapter 4 Page 70**



**Nonverbal Analysis**

This page displays the man named Julius teaching his son how to sword fight. He looks furious and serious while teaching his son how to fight. He seems to be too strict with his son. In the first panel, the medium shot portrays the scene of the father holding a sword, and the son kneeling down showing the tension between father and son. In the second panel, the old fellow tries to reconcile the situation, but Julius keeps on arguing. The third panel shows the close up shot of the father with a facial expression of anger. The fourth panel is the bird's eye-view angle of Julius pointing the sword to his own son who is seen crouching as if in fear. In the last panel, the camera angle is low to emphasize the dominant relationship of the powerful over the powerless. The way he teaches his son is not an ordinary sword practice. According to the illustration, he clearly uses his anger and aggression towards his own son, who is still young and weak, by pointing sharp sword directly towards his son. This is shameful for a father who is supposed to show affection and kindness to his own blood.

### Verbal Analysis

“Stand up! Don’t just sit there. On a battlefield, enemies won’t wait for you. Adonis will one day be the general of the white dragon knights. He’ll be a high officer of Midland. Not only that! He’ll marry Princess Charlotte and rule this land as King. Because you’re born of royal blood, you have more responsibility than others. Come... try and hit me just once.”

The utterances show just what Julius expects his son to accomplish in the future. The young boy is having a difficult time in being pressured to learn how to fight. He just shouts to his son to stand up and assumes the situation of the battlefield with his son. He harshly warns his son with the statement “On the battle field enemies won’t wait for you” so as to encourage his son to take the fighting lessons seriously. He does not only hope that his son would be the high officer, but that he would also marry Princess Charlotte to become the King. He also reminds his son about being of royal blood, which connotes his pride of his royal bloodline and suggests that he must have greater responsibility. His pride causes emotional discords between himself and his son. The sword practice, for the highest effect, should be carried out with novel intention and a genteel approach on the father’s part, and with readiness and eagerness on the son’s part. Even though Julius’s speeches reflect his good intentions toward his son, it is quite cruel to put so much pressure on him. A young kid sometimes cannot understand why his father is being so aggressive about the proposed responsibilities in the future. He is innocent and weak, so he cannot stand being forced by his father. As he has a conflict with Griffith, his son is also accidentally killed by Griffith after entering the room to help his father in the fight. This is the sorrowful consequence that results in a display of Julius’s Pride and Anger, which not only negatively affect Julius, but also affect his son in a negative way. Julius’s utterance reflects the sins of Pride and Anger of the Seven Deadly Sins.

**Volume 6 Chapter 8 Page 10**



**Nonverbal Analysis**

On this page, the scene portrays the situation in the battlefield. This is the scene where Casca is separated from the army and fighting with General Adon by herself. The man in fully protective gear, mask, armor, and shield riding a horse named General Adon, is from the Blue Whale Knight army, the opposition to the Band of the Hawk. In the first panel, the close up shot shows the man wearing armor and a mask occupying the whole panel. The camera angle is low, and the lightning bolt is used in the background to emphasize his intimidating presence and his power of control over the other

warriors. The second small panel consists of a close up shot of Casca's profile, in which he is wearing a helmet. The breath vapor that comes out from her mouth signifies her tiredness. The third small panel shows Casca riding on a horse, confronting her enemy. The size of Casca on this page is obviously much smaller in almost every shot, when compared to General Adon and this emphasizes his prominence. In the forth panel, General Adon looks down on Casca, casting his overpowering position over her. His eyes are sparkling on his dark face connoting a threatening atmosphere that creates tension. The fifth panel uses a medium shot of Casca sitting on a horse with vapor emitting from her mouth again, which makes her appear exhausted. The last panel is the biggest of all, with the extreme close shot emphasizing the man's power. All in all, his gestures and posture connote his sense of pride in being more powerful.



### Verbal Analysis

“You, the only female officer of the Hawks. You make me sick, a woman trying to be a knight. It’s no fun fighting weak women. If it’s to please other soldiers at night, then that’s ok. You got this far and became a raid leader probably because of what you did in bed with Griffith?”

The knight openly attacks the woman soldier, Casca, saying a woman trying to be a knight makes him sick. He regards women as powerless and weak, having no ability to fight on the battlefield like men. He further insults the female figure regarding her as only an object for men’s pleasure in the statement “please other soldiers at night” and “what you did in bed with Griffith”. This is what can be seen in the patriarchal world in which males are of the dominant status. A woman like Casca, having reached a high rank in the army, intimidates him, so he verbally abuses her showing her no respect. His remarks represent a stereotypical idea towards all women; women are weak so they cannot fight against men. In this regard, his blindness of mind resulting from his lust for war victory causes him to be so inconsiderate that he insults her sexual inequality. According to the Bible, respecting others or having a sense of Humility is an important virtue that can heal Pride. General Adon underestimates Casca’s abilities by discriminating against her, which goes against God’s will. The nonverbal and verbal illustrations reflect the sins of Lust and Pride of the Seven Deadly Sins.

### Volume 6 Chapter 8 Page 13



#### Nonverbal analysis

On this page, the male warrior fully encased in protective armor is fighting with Casca. The first panel portrays the man swinging his spear above his head in a gesture of power. The camera angle is low, connoting a sense of the man being powerful. The horse he is riding on also looks evil with glaring eyes and also it also wears armor. In the second panel, the camera angle moves to the bird's eye-view to make the reader get totally involved in the shameful action of the male warrior violently chasing Casca. It is the image of the man on the horse grounding the woman who appears to be hopeless and probably ends up being slaughtered. His behavior is not only violent and cruel, but it is also shameful for men to abuse a woman on the battlefield. Since the ancient time, most men fight against enemies to protect their land or country. This is considered the highest honor and quality for a man in his lifetime, and is consider a glorious goal. Moreover, a man is supposed to protect a woman with love, care, and respect. At least, a gentleman should not discriminate against a woman, both physically and mentally. Harming others only creates serious conflicts and negative effects. In this scene, Casca is weaker than she used to be because she is experiencing her menstrual period. She cannot exert her strength fully. This action and the verbal utterances connote Anger, as well as Pride on the male antagonist's side.

#### Verbal Analysis

“A battlefield is a sacred place for men. A woman shouldn't trespass and desecrate it. I, Adon, General of the Silver Armor Knights, will teach you a lesson”

Based on the verbal sentences on this page, the man or General Adon displays a great sense of pride in his own strength during the battle and discriminates against Casca and sees her as weak and powerless. He uses the word “sacred place” to refer to the battlefield and he emphasizes that this place is no place for women. He claims a false sense of ownership of the battlefield, regarding it as a sacred place reserved only for his gender. His indignation towards Casca is great. He believes that the battlefield is a sacred male place and a woman has invaded it. This sounds insulting and discriminating to a woman like Casca. She has tried hard to reach this military rank for Griffith, but General Adon does not even recognize her status and her ability. He chooses to stress the differences between him and her in terms of gender.

He also says that he will give Casca a lesson for trying to compete with the male gender, the one who is her superior. The way he utters the phrase “will teach you lesson”, emphasizes his arrogance of manhood and that he finds a woman’s success unacceptable. He keeps on pushing her to the lowest position, and disparaging her badly without any respect for humanity. In this battle, he is nearly killed by Gatts, but he only pretends to die, so he finally escapes. In the end, Casca kills him in a subsequent battle, after she has fully recovered. General Adon is an example of a man who with extreme gender pride, who discriminates and humiliates the opposing gender. These sentences clearly show how General Adonis is plagued with the sin of Pride. Both nonverbal and verbal elements make obvious the sins of Anger and Pride that Adon displays, as he intimidates this member of the opposite sex for being weak and no match for his fighting skills and strength.



### Volume 7 Chapter 1 Page 5



#### Nonverbal Analysis

On this page, Casca and Gatts are talking about Griffith. The first panel shows Casca sitting in the medium shot, and the readers can clearly sense her pensive emotion. She confesses her fascination with Griffith, as she clearly adores him. The second panel is Gatts' face in a close up shot, looking sideways with a doubtful expression. The third panel is the situation in the battlefield, whereas lot of soldiers are fighting led by the commander in the center. In the last panel, the camera moves closer to a medium shot, which clearly shows Griffith riding his horse. His posture with his hand holding his sword high displays his confidence.

#### Verbal Analysis

“From that day, I worshipped Griffith as if he were the founder of a new religion or something. He kinda was. He let commoners join his army and fought countless battles, earning victory after victory. And he was young for a leader, not even a noble, just a commoner like us.”

Casca uses the word “worshipped” to show her utmost reverence for Griffith. She regards Griffith as “the founder of a new religion” and a god-like figure. This reflects her sense of Humility, lowering herself in all respects. She is his advocate, a devout follower. Casca was once nearly raped by an old man but Griffith saved her from that horrendous situation. Hence, she decides to give her best to help Griffith in the Band of the Hawk. Since that day, all her heart respects only Griffith and worships

him as the highest person. She holds an important quality of being a good subordinate, being humble towards the leader, and is fully dedicated to her mission as a good soldier. Her utterances vividly reflect her humility. Without the verbal elements, the reader might not be able to understand the essential meaning of the scene.

**Volume 7 Chapter 2 Page 31-32**



**Nonverbal Analysis**

On these two pages, Casca and Gatts are having a conversation. In the first panel of page 31, the close up shot displays Gatts in a pensive and thoughtful state of mind. In the second panel, the camera shot is medium with an eye level angle, which gives the audience a neutral feeling. The third panel is the scene in the past with Gatts's face expressing his recollection of a past incidence, that of his relation to Griffith. The camera shot in the forth panel is a long shot with an eye level angle showing Casca hiding behind the tree, listening to the other two people's conversation. In the last panel of the page, Casca's facial expression, with her head and her eyes casting downward, is of her being sad in a close up shot. On the next page, the first panel portrays Casca sitting in the medium shot and then moves to the close up



shot in the second panel to emphasize her sad face and pensive mood. The camera then moves to Gatts showing his profile also in a reflective and contemplative mood.

### Verbal Analysis

“Remember? That day what Griffith said to you on the hill. ‘I want you’. Those words... he’s not the type to say such things easily. Griffith has never said that to anyone. Never... until that day.”

“I was unhappy. I envied the person that could make Griffith say those words. You’re that person.”

In the sentences above, Casca feels envious of Gatts because Griffith always thinks about Gatts first. She recalls what Griffith said to him while they were on the hill “I want you” and she emphasizes that Griffith has never said that to anyone. She also states that she was unhappy and envious of Gatts, being cherished by Griffith. From the statements above, it signifies that her love for Griffith is not an ordinary love between the leader and follower. She does not fully realize her feelings at first, that she secretly loves Griffith with passion. Being envious, it always brings tears to her eyes because it brings about her feeling of repressiveness of being unloved. Griffith is in a higher position than her and it seems impossible for her to reach him. Hence, her envy keeps on hurting her heart day by day and she blames Gatts for being loved by Griffith. Finally, she gives up her feelings towards Griffith and begins the relationship with Gatts. Gatts finally wins over her heart as a lover. It is ironic that Griffith finally rapes her in front of Gatts, later on during the sacrificial ceremony. Casca becomes insane after being raped by Griffith, as she cannot stand the harsh truth of being sexually violated by the man she wholeheartedly adores. This indicates the sin of Envy on her part, as she spiritually suffers from not being able to be happy for Gatts, all the while surrendering to the misfortune of not having her feelings of love reciprocated by the man of her dreams. Envy burns like fire causing the envious to experience misery. It is also indicated explicitly, that envy brings forth hatred for the fortunate and his or her prosperity.



**Volume 7 Chapter 2 Page 45**



**Nonverbal Analysis**

On this page, the situation obviously takes place on the battlefield because all of the characters are seen wearing their armor. They are not fighting, but having a conversation. In the first panel, a lower angle shot gives the image of a man with a bandage on his face. He is the general of his army, named Adon, holding his hand out as if to illustrate his role of leadership, as other soldiers are put in a lower physical position. The second panel is of Gatts, shouting at him in a close up shot and his facial expression is insulting. The camera shot of the third panel is the bird's eyes view, which shows the back of general Adon to and denotes his power. The last panel is the extreme close up shot of his vehement facial expression of contempt, which connotes the sin Anger.

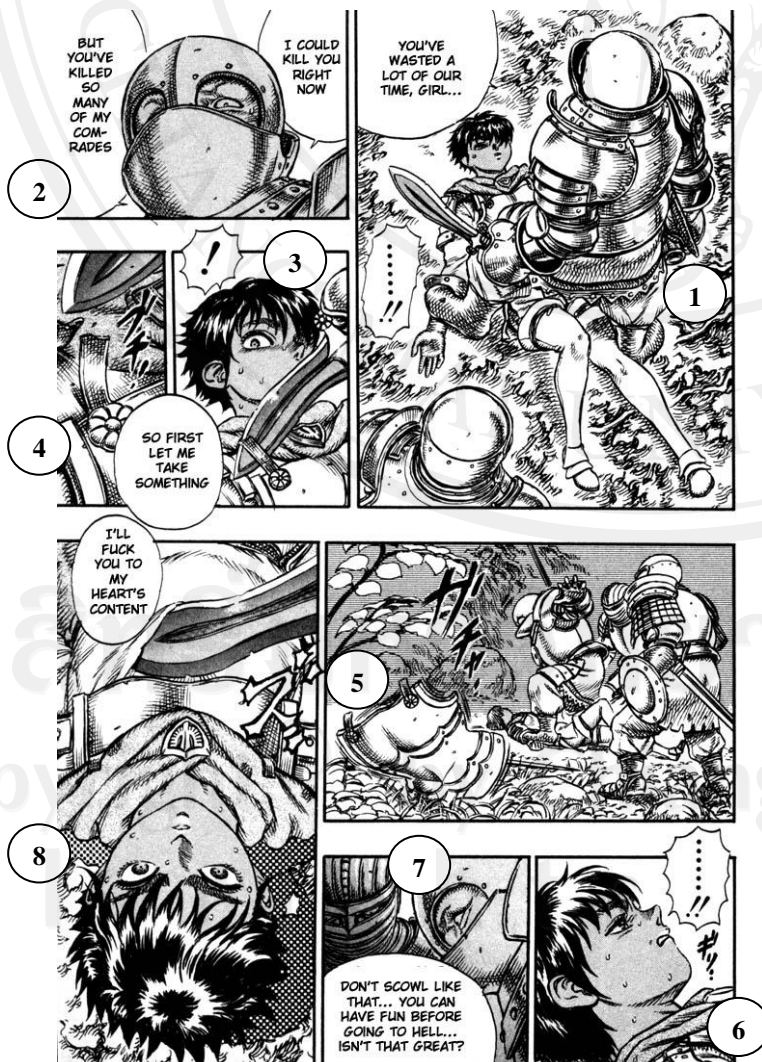
**Verbal Analysis**

“I won’t kill you right away. I’ll hold you captive and use my ancestors’ techniques of 200 years to torture you slowly. It would be better to surrender. Otherwise, I’ll cut your arms and legs off but keep you alive. And the girl... I’ll give her to my soldiers for their pleasure.”

The man with the bandage threatens to torture and kill them slowly which indicates his love for violence and reveals the sin of Anger. He also commits the sin of Pride because he is overconfident about himself, as is communicated in the phrase “use my ancestor techniques of 200 years to torture you slowly”. He boldly tells them to surrender even before the fight begins, showing his foolish pride. His great pride

makes him unaware of his own possible defeat, as he is certain that he will win the battle. This makes him less careful when engaging in a fight. Not being mindful surely is the cause of his defeat at the end. Moreover, he says that he would give Casca to his soldiers for their sexual pleasure, which indicates the sin of Lust. Casca experienced great torture when she was forced to endure the sexual assault, but the expression of sexual lust and violation on the soldiers' part was the ultimate display of sin. The sins of Anger, Pride, and Lust are rooted in General Adon's mind making him the worst sinner. His sinful mind is obviously against God's desire, as God wants his children to live in harmony with a shared sense of brotherhood. All these sins lead him to hell. He is later killed by Casca in the battle that follows.

### Volume 7 Chapter 4 Page 93



### Nonverbal Analysis

This scene denotes the situation in the battlefield. In the first panel, the scene uses the bird's eye view angle so that the audience can understand the whole situation and feel involved in the dangerous situation that Casca has to encounter. The man, in protective war gear, stands over the woman who lies down on the ground and this connotes his overpowering presence and her frail position. The second panel gives the close up shot of the man with the mask. His eyes exude his Wrath as he knits his brows. The third panel sees Casca in her loose



armor and her face appears startled in a close up shot. In the fourth panel, the close up shot of the broken chain of her armor connotes harm and danger. The fifth panel is the eye-level angle or the long shot, which presents the scene of three men besieging Casca, as one of them is cutting her armor off. The camera shot is long, enabling the audience to observe the situation where Casca is about to be raped. In the sixth panel, the camera shot is close up with Casca's frightened face, emphasizing her peril. The seventh panel is of two men standing determinedly, probably looking at Casca's frightful expression. Finally, the last panel is seen from the reverse bird's eye view shot and is the scene showing Casca's clothes being torn by the sharp blade of the sword. These men obviously commit the sin of Lust.

### Verbal Analysis

“You’ve wasted a lot of our time, girl. I could kill you right now but you’ve killed so many of my comrades. So first let me take something. Don’t scowl like that... you can have fun before going to hell... isn’t that great? I’ll fuck you to my heart’s content.”

This soldier cannot deny the fact that Casca is a skillful fighter as she has killed many of his men, as is made clear in the utterance “you’ve killed so many of my comrades”. But still, the words “girl”, “wasted my time”, and “don’t scowl like that” show his contempt and sexist attitude and his belief that Casca is just a weak woman, when compared to himself. He insults Casca by being sarcastic about raping her, as he uses the phrase “have fun before going to hell” and “I’ll fuck you to my heart’s content.”

In conclusion, he displays the sin of Anger because he is furious and intends to kill Casca to get even with her for killing so many of his fellow soldiers. He also displays the sin of Pride because of his over self-confidence, being too proud of his warring skills, and the sin of Lust as he intends to rape her. The man really shows himself to be an extreme sinner. It is a shame for these warriors to abuse a woman like Casca. It is not fair play. Gods forbids even the act of adultery in the heart but this soldier intends to physically abuse Casca. He definitely violates God’s preaching as is made clear in the quote “But I say to you everyone who looks at a woman with lustful



intent has already committed adultery with her in his heart.” (Matthew 5.28). Even though she is stronger than other women in general, being bullied by three men is probably too much for her to handle alone. All the three warriors are killed by Gatts and it is what they deserve for committing such grievous sins.

### Volume 7 Chapter 8 Page 172

#### Nonverbal Analysis



This page shows a man who once had a deviant sexual relationship with Griffith. Griffith needed money to gain political influence to rule Midland. This old man is a nobleman from Midland who is homosexual, so he exchanged money for sexual access to Griffith's body. In this scene, he is thinking about the past. In the first panel, the figure of an old man is

intimidatingly bigger than the figure of Griffith on the left. It is not difficult to figure out what is going through his head. The naked body of Griffith shown on the left side is suggestive of the sexual harassment that the man is planning. The camera angle is a medium shot which reveals his lustful mind to the readers. The second panel is the close up shot of the facial expression of the old man, cunning, lustful and evil. All of these clearly portray the sin of Lust of the Seven Deadly Sins.

#### Verbal Analysis

“Just one night, unforgettable. He's an 'A' grade liquor. The hot liquor of illusion worth its weight in gold. The flame of that night is still there. I must have you again... little boy.”

The old man recollects his sexually intoxicating and forced encounter with Griffith. In comparing Griffith with “an A grade liquor” and “hot liquor” indicates his irresistible lustful desire to own Griffith’s body one more time, as he was once intoxicated in that lustful sexual act. His lustful sexual pleasure is like a drunken person who cannot control his mind and behavior, and wants to consume more. Hence, “liquor” can create an illusion, but this illusion is the old man’s sexual gratification that is still lingering in his own mind. He also refers to Griffith as gold, connoting how precious he is to him. The phrase “the flame of that night” also connotes his cunning desire and the pleasure he got from that rape. His Lust for Griffith is so strong that he cannot stop thinking about the night that he once had sex with Griffith. According to the Bible, God created the first pair of humans, named Adam and Eve. This indicates that man is created to live with woman. Sex is meant primarily for the purpose of procreation of the offspring. Indulging in a sexual act with a dirty mind and lustful manner is a sin, as it does not serve its real purpose. The visual and verbal texts work well together to give the readers a vivid picture of the past sexual episode, his torturing of the victim and the utmost pleasure on the sinner’s side.

### Volume 8 Chapter 1 Page 7



#### Nonverbal Analysis

This is again the scene of a battlefield. The first panel shows Casca in her armor. Her expression and posture reveal that she is feeling unwell, as she is touching her chest and her face is covered with sweat. She is actually having her period, which causes her to be weaker than she is in her normal physical state. The camera angle is a high angle, which connotes her weakness. In the second panel, the man swings the spike over his head to threaten Casca. His face looks terrible with this great angry threat. The camera angle moves low to emphasize his power and sense of Pride. The third panel displays a group of panicky soldiers in the battlefield as if they sense great danger and destruction coming their way. The next

panel is the man looming large pointing the spike forward in a medium shot.

And then, the camera moves to a close up shot in the last panel where Casca's helmet has fallen off and her face looks extremely startled.

#### Verbal Analysis

"There is no point in struggling. You can't move around like that anymore now, can you! If you drop your sword, I'll let you live but only as my personal toy!"

In the above sentences, this man definitely reminds Casca about her weakness by saying that "There is no point in struggling". He also offers Casca a choice to



survive by “dropping your sword” and to be his “personal toy”. The reader can obviously see that even though Casca is one of the strong female soldiers in the army, she is still intimidated by most men. General Adon refers to her as a toy, this reflects the patriarchal idea that a woman is an object meant only for a man’s pleasure and she is in no position to resist. General Adon is one of the most sexist characters in *Berserk* who views woman as inferior to men. Violating God’s will, he commits the sins of Pride, Anger and Lust. Pride is considered the root of all other sins. He leeringly intimidates Casca, hinting at his own sense of glorious vanity, derived from the pride of being male, a superior being, and his sexual lust and abusive attitude towards women. The nonverbal parts alone may not yield these sinful messages. Here the verbal aspects contribute to the message, giving a clear illustration of which sins are on display.

### Volume 8 Chapter 2 Page 12



### **Nonverbal Analysis**

On page 12, the scene portrays two characters, which are Griffith and an old man with a black beard. The first panel is the medium shot of the old man who once had sex with Griffith. At that moment, Griffith needed money to save his army and he had a plan to rule the Midland Kingdom in the future. He gave a great amount of money to Griffith in

exchange for sex with him and developed an even deeper desire for him. This is made more obvious in the lower and close up shot of him in the second panel with his eyes casting upwards in reverence of his past pleasure. The third panel is the image of Griffith with the medium shot and his facial expression is impassive, neither happy nor sad. Griffith, in the last panel, is displayed in an extreme close up shot that shows

him to be deeply distressed with his eyes casting downwards. His face is in a darker shade emphasizing his moody state of emotion that resulted from the past. The past pain and intimidation may be too strong for him to bear.

### Verbal Analysis

“Even now I’ve ordered my men... not to hurt you no matter what...it’s cost me a lot, you see? You haven’t forgotten that night, have you? We have a deep affection for each other not limited to that one night! Won’t you hear the request of one to whom you once entrusted that body?”

In the sentences above, the old man presumes that Griffith also feels the same way as he does. He uses the phrase “deep affection” to emphasize the feeling that he has towards Griffith. He even ordered his men not to hurt Griffith since he wanted to save Griffith for his own pleasure. He also refers to the night of his encounter as if to remind Griffith of their presumed pleasure. But Griffith does not seem to be happy about this truth, as his face doesn’t show any sign of happiness. Even though a special feeling towards others or a fond of memory can be nice, this is not the case. The phrase “entrusted that body” assumes a certain joint pleasure, but the readers know too well that the old man is only presumptuous. Actually, Griffith didn’t want to have sex with this old man at all, but all he did was only for money, to fulfill his greed for fame and power over the kingdom. Griffith felt an extreme disgust about this old man. Again, the sinful man of lust was willing to give up a great sum of money for a perverted sexual act in return. This is a violation of God’ decree which ascribes that the very act of sex is the sole means of reproduction. Griffith is no better as he also committed the sin of Lust, which caused himself degradation as he sold his body and self-worth for monetary return. The emotional scar will be eternally with him and he would never forget this moment of disgrace. None fares better than another in this act of violation.

### Volume 8 Chapter 2 Page 13



#### **Nonverbal Analysis**

The situation occurs on the battlefield. An old man begs for his life on the previous page. Griffith's fighting skills surpass the old man and he wins over him. The first panel illustrates the scene, in which Griffith and the old man are positioned in the same panel facing each other. The old man looks to be pleading and in awe of Griffith from his facial expression. The second panel is the close up shot of Griffith taking up the whole space to indicate his power and strength. Finally, the last panel is the extreme close up shot of Griffith's face with his cold expression. The overall image composition on this page connotes the tension that

exists in the conflict of the powerful over the powerless. Though Griffith doesn't express his bitterness for the old man out loud, the readers can figure out the brooding feeling of Wrath or Anger within.

#### **Verbal Analysis**

“But I certainly have no affection for you. No hate, no affection. Nothing... You just happened to be there and I used you. You're a pebble that happened to fall onto the path that I walk. That is all.”

The old man said he has a deep affection towards Griffith, probably to soften the heart of Griffith. However, Griffith has no feeling towards this old man. As Griffith says “No hate, no affection, Nothing”, suggesting that this old man is meaningless. Being meaningless is more hurtful than being hated for some reason.



From Griffith's words "I used you. You're a pebble that happened to fall onto the path that I walk" also reflects Griffith's desire to revenge the old man by referring to the old man in an extremely humiliating way. The word "pebble" puts the old man in the humiliating position of being trampled by Griffith under his feet. The way Griffith used this old man to fulfill his greedy purpose to rule Midland is a shameful act. In this case, Griffith is cold-hearted and wicked because all that he did was done to achieve his ambitious goal. Griffith here is also contaminated with the sin of Pride, as he is arrogant and angry about what happened in the past. God hates the sin of Pride and tells people that hatred of evil is to show God respect in "... the fear of the Lord is the hatred of evil. Pride and arrogance are the way of evil and perverted speech I hate."(Proverbs 8.13) Griffith, in exploiting the old man, also violates the virtue of Humility. The negative effect of engaging with Pride, Greed and Anger leads him closer to the gates of hell. He is finally arrested by the King of Midland and is tortured as his blood vessels, tongue, flesh, and other parts are severed. He is almost dead because of the torment in the deepest dungeon of the castle. His sins of Lust for fame and power, as well as his sin of Anger, are expressed through abusive words on the old man. As well, his sin of Pride is shown in his dehumanizing words, which will bring about destruction on himself in the end.

### **Volume 8 Chapter 3 Page 7**



#### **Nonverbal Analysis**

On this page, the setting portrays the queen and two henchmen in the castle, having a conversation. In this scene, the queen is standing in the center and the camera shot is medium with a light low angle, which connotes her power. Her facial expression is rigid while the two men beside her look quite frightened and humble, as her subordinates should. The use of black and darkness on this page gives a sense of mystery.

### Verbal Analysis

“We cannot let a low-born fellow like that, whose lineage is unknown, trample over the long history of our Midland! It’s all for the country and the just cause.”

The queen discusses with the henchmen in the castle, the problems that may occur after the nomination of Griffith as a nobleman. She refers to Griffith as “a low-born fellow” then further mentions that his “lineage is unknown” because she regards Griffith as someone who inferior to her. She does not respect Griffith’s sense of glory, in which he had won over her enemies in war to defend Midland. Instead, she focuses on social class differences between herself and Griffith, implying that Griffith is of low origin and is in no position to rule her noble heritage. She is unfair and selfish to judge Griffith by his social status rather than his ability or his contribution to her country. She uses the verb phrase “trample over the long history of our Midland” to emphasize that she takes great Pride in her ancient city and Griffith is not eligible to rule it. Her attitude reflects her selfishness because she doesn’t care about the nation’s interest, but instead only her own vain sense of glory.

Even though she seems to worry about Midland, her real intention is to revenge Griffith for her adulterer who was killed by Griffith. The way she insults Griffith implies that she is obsessed with the sins of Pride, Envy, and Anger. These three sins bring the queen to death, as she and her followers finally are burnt in the castle by Griffith. The verbal elements on this page, clearly reveal the sins that the queen is possessed by.

## Volume 8 Chapter 3 Page 8

### Nonverbal Analysis



This page mainly portrays the story of the queen of Midland and the feeling that she has toward the King.

In the first panel, there are two characters in the scene, the queen and the man named Julius. The dark black shading fades between them showing that this is what is in the queen's mind and that he is occupying her thoughts.

The queen herself is in a pensive mood, while Julius looks serious. The second panel is the picture of the King waving his hand to his subjects in the castle, in a medium shot. Finally, the last panel is an extreme close up shot illustrating the picture of the queen herself hiding behind the door. The whole scene suggests secrecy and adultery between the queen and the man named Julius.

### Verbal Analysis

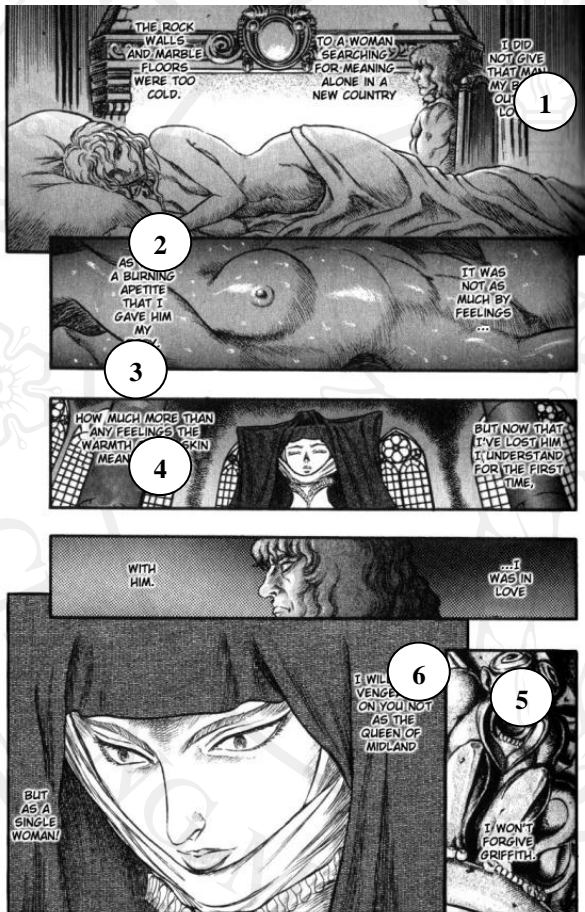
"Julius... His majesty was a good king, but not a good husband. He had to bear the burden of ruling the kingdom. So he didn't have the time for being with his family as just a man."

The queen is talking to Julius, who has passed away but who has been imprinted deeply in her mind. She refers to the king as "a good king but not a good husband". This clearly connotes her dissatisfaction toward the carnal relationship between a husband and wife. She understands the king's burden of his responsibility as the leader of the kingdom. Nonetheless, that takes away from his affection and his duty as a husband to her. Her unfulfilled married life makes her seek solace and comfort in her recollection of the dead man. According to the Bible, being honest to one's husband or wife is an important quality, signifying the virtue of Chasity. This page shows the queen's agony of unhappiness in her marriage and also leads her to



commit adultery with Julius, which is sinful. Hence, the sin of Lust results from her loneliness.

### Volume 8 Chapter 3 Page 9



### Nonverbal Analysis

On the previous page, the queen broods about her deprivation of love and affection from the king. Here, the scene changes to a moment in the past when she used to have deep affection for Julius. She is seen lying in the medium shot, naked on the bed while Julius is standing behind the curtain. This connotes their secret love affair. She was being unfaithful to her husband, yielding to her sin of Lust. In the second panel, the angle is a close up shot of the queen's naked body to emphasize her strong sexual yearnings. The third panel is of the medium shot with a low angle of the queen's face and the fourth panel is the side shot of the face of Julius who has long been dead by Griffith's hand. The fifth panel is the close up shot of the statue of a demon, which connotes her revengeful thoughts. The last panel is the close up shot of the queen and her facial expression connotes coldness and ill will.

### Verbal Analysis

"I did not give that man my body out of love. To a woman searching for meaning alone in a new country, the rock walls and marble floors were too cold. It was not as much by feelings... as with a burning appetite that I gave him my body."

“But now that I’ve lost him, I understand for the first time, how much more than any feelings, what the warmth of his skin meant to me. I was in love with him. I won’t forgive Griffith. I will have vengeance on you not as the queen of midland but as a single woman.”

From the sentences above, the queen expresses her depression from life within the castle, the rock walls and cold marble floors. This was clearly a marriage, which lacked warmth, love and sexual pleasure. Even though she is the queen of Midland, what she says emphasizes that she is only a woman who needs love, and also one who needs to be sexually satisfied by her husband. She feels so lonely as a queen. She takes her physical contact with Julius as “a burning appetite” to reflect how strong her feeling was once towards him. She lost him because Griffith killed him. The warmth of Julius’s skin meant so much to her and now the blame is placed on Griffith alone. She commits the sin of Lust because of her strong sexual urge towards Julius, which led to her violation of her marriage vow. Moreover, the queen “won’t forgive” and will “have vengeance” on Griffith, “not as a queen of midland but as a single woman” to emphasize that she loves Julius as a woman and the king means nothing to her as he has failed to perform the role of a husband. This shows that she also has the sin of Anger of the Seven Deadly Sins. Her wrath causes her to become revengeful, to make Griffith pay for the slaughtering of her man.

As a consequence of committing the sins of Lust, Anger and Pride, the queen ended up dying in a fire with her subordinates. Before her death, she looked out from the castle and saw Griffith’s grinning smile for his victory. Griffith realizes that the queen had been trying to assassinate him many times before, so he decided to get rid of her and her followers. Interestingly, Griffith’s murder of the queen and her followers resembles the punishment in hell in Christian belief. Sinners are seen being burnt in a hellish fire, belching their agonizing screams of unbearable pain. In the Bible, the statement shows how jealousy can lead to anger and cause one to seek revenge against others, “For jealousy makes a man furious, and he will not spare when he takes revenge.”(Proverbs 6.34).

**Volume 8 Chapter 8 Page 167**



**Nonverbal Analysis**

This panel on page 167 is the picture of Gatts standing by himself. His facial expression is calm and pensive. His mind must be turbulent. The angle of this panel is at eye-level with a medium shot. The audience can even read his thoughts that are projected on his face. Actually, it may be

difficult to judge what is on Gatts's mind without any verbal utterances on this page.

**Verbal Analysis**

“I don't care about rank or position. What I want is more important than that...It's something that I want to earn myself.”

The verbal utterances drive home what is in his mind. Gatts says that he doesn't care about rank or position. He wants to earn things in his life by himself. Most men in Midland tend to be ambitious and want to obtain a higher rank, but not Gatts. He yearns for something much more meaningful and he sets his mind on achieving it himself. God will certainly praise him for his enduring patience and urge him on in “ Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to.” (Luke 13.24). Here Gatts shows himself as someone who has the virtues of Patience and Humility. He is patient enough to wait for that accomplishment by saying he will earn it himself, which can require a lot of effort and time. When Gatts first joined the Band of the Hawk, he helped Griffith with all his efforts and without any ambitious purpose of his own. He helped Griffith throughout the war as the mainspring and also, as a friend. Even though Griffith never said aloud that Gatts is his friend, their bond of friendship is tied deeply within their love and understanding for each other. Without Gatts's strength, Griffith and the Band of the Hawk would not have been able to win over their enemies on the battlefield many times. His virtues helped save him from peril, even in the most dangerous



situations. It is no doubt that his virtues will reward him with grace and the rank he sets his mind to. More significantly, he can be proud of his pure efforts.

### Volume 8 Chapter 8 Page 171



#### Nonverbal Analysis

The scene presents the two characters of Gatts and Judeau, who are the soldiers in the Band of the Hawk. The first panel is the medium shot of Judeau, with his calm and thoughtful facial expression. The candle-light on the table sheds some light on the room creating a feeling of warmth and peace. The second panel is the extreme close up shot of the candle, burning away its wax. The third panel also displays the extreme close up shot of Judeau's pensive face, which is also reflected on the knife. Then, the fourth panel with the close up shot, portrays Gatts's face as having a serious emotion. The fifth panel shows

Judeau in a comfortable pose, with a smile on his face.

#### Verbal Analysis

“So I decided. If I can't achieve greatness... I'd rather serve someone who will. Everyone in this world has their own greedy dreams. Don't be misunderstood... I'm quite content with my position now.”

From what is mentioned above, it is clear that Judeau used to dream about “achieving greatness”, but he has come to terms with his limited ability and the realization that he could not accomplish his dreams. Hence, he chooses to serve the one who has already achieved greatness, Griffith. He reflects on the fact that “Everyone in this world has their own greedy dream” and then declares his contentment with what he has already had. His utterance reflects the teaching in the Bible about how one should behave in order to overcome the sin of Pride and Envy, to practice the virtue of Humility. God wants his children to “not look to your own interest but each of you to the interests of others.” (Philippians 2.3, 4, 8) Deeply inside his mind, he still wants to become successful, just like Gatts and Griffith. The way he brings this topic into the conversation mirrors his envy towards Gatts and Griffith for having strength and power. However, he can master his envy if he stops thinking about others’ success, and focuses on supporting them in order to bring a positive outcome to himself, to people in the Band of the Hawk, and to people of Midland. He clearly demonstrates the virtue of Humility.

### Volume 8 Chapter 8 Page 181



### **Nonverbal Analysis**

On this page, there are two panels, which represent the concept of Virtue. The first panel is the picture of Gatts and Casca in the battlefield, fighting their enemies, their backs to each other. The camera shot is medium and the camera angle is at eye-level, which connotes unity. This is an unusual image that can occur in the battlefield because most women normally stay at home while their husbands are out in the war.

The second panel consists of a bird's eye view angle of two men, standing on the empty ground conversing about Casca's greatness in war.

### Verbal Analysis

“It's rare to see a girl who can fight side by side with men. But for me, she's more than just a woman. She's my war companion.”

From what is mentioned above, Gatts is a gentleman who regards women as equals, which is very different from the other male characters on the battlefield. The word “rare” suggests how much he appreciates her and treasures her as a gem of the army who can “fight side by side with men”. Moreover, he further states that Casca is “more than just a woman” which emphasizes how important she is to him. Actually, it is quite rare that men should regard a woman as “a war companion”. He treats Casca with respect and also values her ability rather than her outer appearance as a powerless woman. Compared with other male characters, such as General Adon and his soldiers, the way Casca is treated is completely different. Gatts shows himself as an example of a man who can protect a woman and who also can fight side by side with her. He has a total trust in her as a fellow soldier regardless of her gender. Many a man, like Gatts, in the modern day would help lessen bias, gender stereotypes and sex crimes that are committed against women. A more peaceful and harmonious society will surely result from such matters. Gatts succeeds in completing his role as a gentleman who advocates Christ's teaching of Humility, the virtue, which can bring forth harmony among the members of society.



**Volume 9 Chapter 5 Page 97****Nonverbal Analysis**

Actually, this page contains more than one image, but the image shown here vividly reflects the sin of Pride. This single panel is the image of an Arab man who has a furious facial expression. The angle is at eye-level with a close up shot focusing on the emotion of the character. His eyes are drawn slightly up with angled eyebrows, connoting Anger and even Pride. Even though most of his face is covered with a cloth, his emotion can be clearly seen in his tense gaze and knitted eyebrows.

**Verbal Analysis**

“This country’s swordsmanship is really pathetic. It’s child’s play for anyone trained like me.”

From the two sentences above, the Arab man is obviously excessively proud of his own fighting ability. He uses the phrase “this country” to refer to Midland. He avoids saying the name of the country directly in order to clearly express his belief that Midland is nothing to him and the name is not even worth mentioning. The whole army will not stand against his might. He looks down upon Midland’s collective swordsmanship as he uses the word “pathetic” which is extremely discriminating. He becomes oblivious to the possible negative consequences that will come after his disdainful words, which stem from his foolish pride.

The Arabian man appears to believe that he is stronger and more capable than any swordsmen in Midland. Warring Midland is only “child’s play” to him and he is sure to devastate them. His sin of Pride is expressed evidently in his boastful words and arrogant thoughts. With this attitude in mind, the war between them may not be glorious even for the victor. A true warrior fights for the glory of victory and regards the war as a fair play to prove his superior warring skills. Only with a virtuous attitude, will the winner have the right to celebrate such a clean victory. As a consequence of being arrogant, this Arab man is defeated by Gatts in front of other soldiers, causing him to be utterly ashamed. Even though he is not dead, his pride is completely shattered.

### Volume 9 Chapter 6 Page 113



#### Nonverbal Analysis

On this page, Casca is sitting at the camp and Judeau comes to offer her something. The first panel is the close up shot of Casca, touching her chin and she seems to be absent-minded, lost in her thoughts. In the second panel, the camera shot is medium as she sits on the chair, her elbow resting on the table, her mind wandering far away. The third panel is a long shot, which displays the scene in the tent, as Judeau comes to see Casca. The last panel is the medium shot of Judeau, holding a bowl of food in his left hand for Casca. This connotes the virtues of



Kindness and Charity of the Seven Holy Virtues, as he expresses his care for her. His gesture also illustrates the virtue of Humility, placing another's well-being above one's self.

### Verbal Analysis

“If you work too hard, your body will not be able to take it!  
I know how you feel, but you're the head of the Band of the  
Hawks now.”

As Casca worries so much about the war, her soldiers' safety and her country, she has to work so hard that she doesn't seem to have time to rest. Judeau finally says “If you work too hard, your body will not be able to take it” to remind Casca that Casca needs time to rest. He goes on to say “I know how you feel” in order to comfort Casca and show that he understands her. Judeau also reminds Casca about her position and how important she is as the “head of the Band of the Hawks”. Besides Gatts, Judeau is the one who always cares for Casca's feelings and wellbeing. Judeau is more like her younger brother or friend. Casca also feels comfortable with Judeau, letting him into her camp because Judeau is trustworthy. Judeau possesses an important quality of being a good Christian who follows God's teaching, as he is humble and generous. His humility and generosity earns him trust and appreciation in Casca's heart. They will surely maintain their warm relationship as long as they live. In conclusion, Judeau displays the virtues of Kindness, Charity, and Humility from the Seven Holy Virtues. The verbal utterances accompanying the visual images help make clear the positive nature of the two virtues, the ones required for keeping peace and a sense of brotherhood among all human beings.



**Volume 9 Chapter 6 Page 118**



**Nonverbal Analysis**

On this page, the soldier named Corkus is speaking with the young soldier named Reckert. Before he joins the Band of the Hawk, he was once the leader of his own band of thieves. He worships Griffith but he doesn't like Gatts. In this scene, the Band of the Hawk faces the hard time without Griffith as a leader. The first panel uses a medium angle to present Corkus lying down on the bed, probably in agitation as he knits his eyebrows. The reader can see clearly his feeling of hopelessness. The second panel shows Rickert speaking out and he seems to be worried, with his eyes wide open and his mouth agape. The angle of perspective moves to a long shot, which lets the audience see the two characters with Corkus's back to Rickert, connoting his laziness and despair. The last panel is a medium shot of Corkus's back while he is still lying down on the bed. Corkus's resignation and unwillingness to save Griffith is very obvious to the readers, as he is presented fully in the front of the panel.

**Verbal Analysis**

**Corkus:** "Even though we can live longer, it's impossible to find a place to build our own country! Just think about how many years we will have to spend to build that kingdom even if we found the right place... It's because Griffith is no longer here, the Band of the Hawk is now just

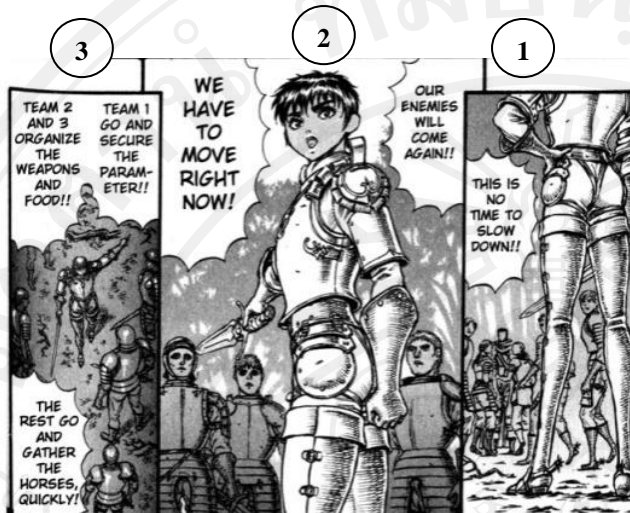
a group of people. Who can guarantee that he's still alive? Actually... it's all over isn't it... everything.”

**Reckert:** “What... what are you saying! That's why we're trying to save Griffith!”

On this page, both virtues and sins are reflected through the characters' speech. In this situation, it is clear that the Band of the Hawk is no longer being led by Griffith, because Griffith was imprisoned in the dungeon. Without the leader, Corkus is full of despair and already gave up the fight to rescue Griffith. He uses negative words and phrases like “impossible”, “no longer”, “just a group of people”, “who can guarantee that he's still alive”, and “it's over, isn't it... everything”. He doesn't believe the Band of the Hawk will survive without Griffith and doesn't want to make any effort anymore. On the other hand, Reckert, who is younger, is more courageous and hopeful, as he says “That's why we're trying to save Griffith” in order to remind Corkus what the soldiers should do in order to carry on fighting for the Band of the Hawk. In conclusion, Corkus displays the sin of Sloth, while Reckert has the virtue of Charity.

It can be seen that he intends to reach out and rescue Griffith. This is the virtue a soldier should have, to fight against the enemy, to never to give up the hope of finding the lost leader and to always give one's best in such an attempt. Giving up hope to rescue Griffith leaves Corkus in despair and with no spiritual tie and he becomes an undisciplined soldier. In the chapter which follows, Corkus himself finally ends up being killed by the demon during the eclipse ceremony. While Gatts tries hard to save himself and Casca, Corkus just gives up on fighting to keep himself alive. As he sees the naked, beautiful woman on the battlefield, he doesn't question about presence and intention at all. Indeed, he amorously embraces her. Soldiers in their right mind would become aware of the looming danger, as a naked woman has no place on the battle field at all. The woman transforms herself into her original form, the powerful and ugly demon. She devours Corkus alive as she uses her body to lure him into death.

**Volume 9 Chapter 8 Page 156**



### Nonverbal Analysis

This page illustrates a battlefield. The camera shot is medium in the first shot with the lower part of Casca's body seen facing the other soldiers behind her. This suggests her controlling power over her soldiers. In the second panel, Casca is seen standing tall and pointing a sword towards the soldiers in the back. The camera angle is a little low which signifies "power" or "control". Casca is projected here as a true leader of the troop. Her facial expression is indeed serious. The last panel portrays the bird's eye view angle, which lets the audience see the setting from above, as the soldiers gather around the battlefield. Most words in the balloons are in bold, which obviously show that Casca is shouting out her commands and encouraging her followers to continue pursuing their mission.

### Verbal Analysis

"This is no time to slow down!! Our enemy will come again!! We have to move right now! Team 1 go and secure the parameter!! Team 2 and 3 organize the weapons and food!! The rest go and gather the horses quickly!"

Casca's sharp commands are her enthusiastic attempts to safeguard the troops, as she is the head of the Band of the Hawk. She strongly urges the soldiers to move on in the phrase "no time to slow down!! Our enemy will come again!! We have to move right now!". The exclamation marks at the end of all her sentences express urgency. She then commands the soldiers to separate into three teams to organize weapons and food and to gather the horses. She is a good leader who is determined and brave. For her, giving up fighting or even being discouraged by the bad situation would certainly



cause everybody doom. The virtue of diligence will steer them to victory. She worries about others over her own safety, so she shouts loudly to make sure that everyone hears what she has to say. Casca realizes well that the whole army's safety rests in her hand so she tends fast to her duty as a leader encouraging her soldiers, giving them guidance and directions. She sets a good example for her soldiers, making them feel safe under her command. Even though she is only a powerless small girl in the eyes of most male enemies, she here proves her leadership to guide all her subordinates in the army. She not only cares about her own safety, but the entire army's wellness. Instead of panicking, she is steady and calm enough to order the soldiers and encourage them to go on fighting tactfully. Therefore, Casca displays the virtues of Diligence, Patience and Kindness. On this page, the nonverbal elements can be a bit misleading due to the use of the explosive verbal balloons. Casca's facial expression seems to signify anger. The verbal elements help make it vivid that she is indeed in a brave mood, encouraging her soldiers not to waste time but to be well prepared for the recurrent attack.

**Volume 10 Chapter 1 Page 13**



**Nonverbal Analysis**

On this page, the old man named Godo is the blacksmith who makes swords for the army. From the image composition, it is obvious that Godo is talking to Gatts while using a hammer to build a sword. The camera shot is medium in the first panel with the low angle, which makes Godo look masterful while staying busy with his blacksmith task. The second panel is a close up shot that emphasizes his facial expression of determination with his eyes fixed and looking intent on his work and sweat can be seen on his face. Gatts's face looks doubtful in the third panel, as he says nothing. The fourth panel is the medium shot

that displays both Gatts and Godo in the scene, the blacksmith is busy hammering on the anvil while Gatts looks on. The fifth

panel is the extreme close up of the hammer that forges the sword, connoting power. The sparks of fire scattered around suggest the strenuous job of the blacksmith, and this clearly displays the virtue of Diligence.

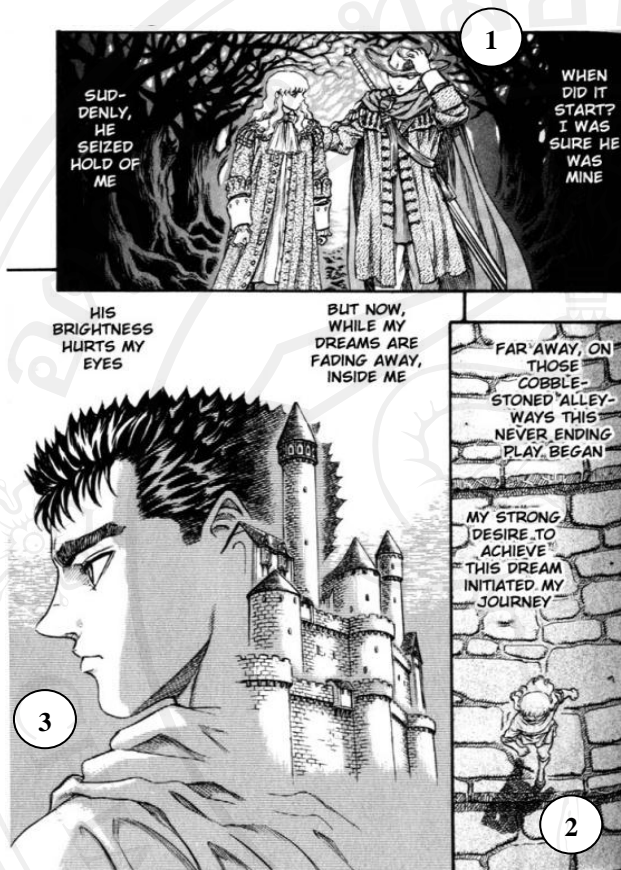
### Verbal Analysis

“Before I could decide what I wanted to do, I was already stuck behind the forge. Then when I started to think... I decided that I had to be better, more skillful than any other smiths. By then, all of a sudden, my life had passed me by. It was that simple. I have been doing this ever since I was born, I don’t know why I keep on hammering. Um, when I’m hammering there’s something I really like. Sparks... sparks are beautiful, they seem like they want to suck you in... just like life.”

In the above sentences, Godo looks back on his life since he was young, as he says “I was stuck behind the forge” to hint that there was never anything else for him to do but this. The way he states “I decided that I had to be better, more skillful” and “I don’t know why I keep on hammering” clarifies that he is determined to excel in his profession and engrossed in his duty. He likes the way the “sparks” fly, as they are “beautiful” and “just like life”. He speaks of the spark as they can “suck you in... just like life” to emphasize how much he likes his job, as it always enlivens him and it is his whole life. He definitely shows that he is proud of his job as a blacksmith. The way Godo puts all his efforts into his job as a blacksmith shows his virtue of Diligence. The virtue will surely ensure him a more capable hand in the blacksmith arts. Consequently, he will become successful. The Bible states that lazy people cannot bring wealth to their family. Even though Godo is not rich, if he keeps on working hard, he will eventually become financially better off. That is because “The hand of the diligent will rule, while the slothful will be put to forced labor”(Proverbs 10.4). In conclusion, Godo displays the virtue of Diligence of the Seven Holy Virtues. The images and texts work together to convey an explicit meaning.



**Volume 10 Chapter 2 Page 35**



**Nonverbal Analysis**

According to the image composition, the setting seems to be different in each panel. In the first panel, the setting is in the dark woods and Gatts and Griffith and they are seen talking to each other. Gatts touches Griffith's shoulder, connoting friendship. The second panel is the bird's eye view of Griffith, running on the cobblestoned alley heading for his destination, which seems to be far away. The readers are allowed to look from above and to comprehend fully Griffith's forward movement. The last panel is the picture of Gatts's upper

torso looming against the castle. He appears to be deep in thought. What occupies his mind is clearly the castle.

**Verbal Analysis**

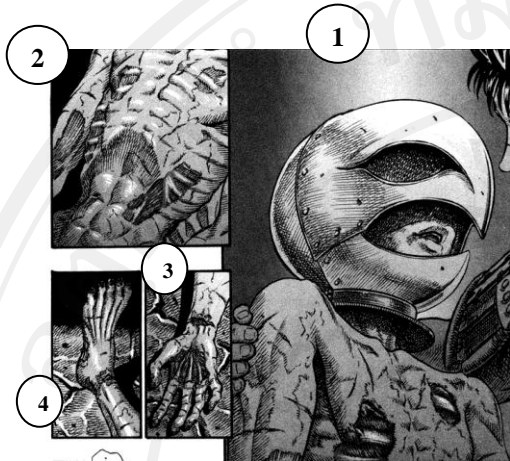
“When did it start? I was sure he was mine. Suddenly, he seized hold of me. Far away, on those cobblestoned alleyways this never-ending play began. My strong desire to achieve this dream initiated my journey. But now, while my dreams are fading away inside me, his brightness hurts my eyes.”

It is obviously seen that there is no verbal balloon in this page. Griffith is talking to himself in his own mind. He ponders the past, when Gatts showed his affection for him, “When did it start”, “I was sure he was mine”, and “Suddenly, he seized hold of me”. Griffith wanted Gatts to join the Band of the Hawk when he saw Gatts's strength in the fight. He then challenged Gatts to fight him in order bring Gatts

to his army. The first time, Griffith won, so Gatts then joined the Band of the Hawk. In contrast, when Gatts decided to leave the army, Griffith challenged Gatts to fight him again and this time he himself was defeated. This situation caused Griffith to lose his control. Griffith was once sure that Gatts would always belong to him, but now it has been proven to be otherwise. Gatts's strength helped Griffith to achieve victory in battle. Without Gatts, Griffith could not stand as strong as he used to. Deep inside his heart, Gatts is the one who is equal to him in terms of strength and thought, and is the only one who he can rely on. He has long yearned for an amorous rendezvous referring to it as "the never-ending play" and "My strong desire to achieve this dream". Griffith's dream once almost came true, but it only faded away when he raped Princess Charlotte and had been imprisoned in the dungeon. He uses the word "brightness" to refer to Gatts's success or strength. When his dream has collapsed, he cannot bear Gatts's success while he is still suffering in the dungeon. The pain from torment is hurtful enough, but the pain of Envy keeps devouring his heart day by day. Even though his body is rotting in the dungeon, his mind only thinks about how to become powerful and to be able to rule the world again. Now, Gatts is the one whom he wants to be stronger and more powerful than. He no longer thinks of Gatts as a friend, instead he views Gatts as his number one enemy. This makes him envious of Gatts as is clear in "his brightness hurts my eyes". Griffith is tormented by his sins of Pride and Envy.



**Volume 10 Chapter 7 Pages 138 and 148**



**Nonverbal Analysis**

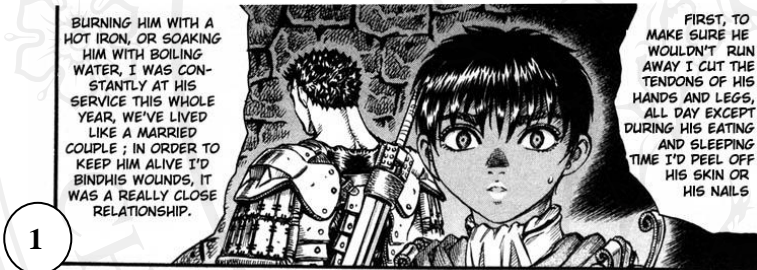
This is the scene showing how Griffith has been tortured in a deep, dark dungeon. The first panel is the close up shot of Griffith who is now seriously injured with wounds all over his body. He wears a mask, which resembles the crown of his victory as the former leader of the Band of the Hawk. The second panel is the close up shot of his

body that is rotten with deep wounds covering it. The third and fourth panels are the extreme close up shots of his hand and foot with the tendons severed. He must be in great pain. This page is

presented and analyzed in order to give detailed background information, which leads to the next page. The first panel of page

148 shows Casca and Gatts standing in the dungeon. Casca looks fearsome and pale, while Gatts's head is bent down and is suggestive of his contemplation or emotional turmoil. The second

panel is an extreme close up shot of an ugly man, which emphasizes his evilness. In the third panel, the long shot reveals that the ugly man is outside the



BURNING HIM WITH A HOT IRON, OR SOAKING HIM WITH BOILING WATER, I WAS CONSTANTLY AT HIS SERVICE THIS WHOLE YEAR, WE'VE LIVED LIKE A MARRIED COUPLE; IN ORDER TO KEEP HIM ALIVE I'D BIND HIS WOUNDS, IT WAS A REALLY CLOSE RELATIONSHIP.

FIRST, TO MAKE SURE HE WOULDN'T RUN AWAY I CUT THE TENDONS OF HIS HANDS AND LEGS, ALL DAY EXCEPT DURING HIS EATING AND SLEEPING TIME I'D PEEL OFF HIS SKIN OR HIS NAILS



I MANAGED TO CONTEMPLATE THE BEAUTY OF HIS MUSCLE AND BLOOD VESSELS: IT WAS OVERWHELMING, FANTASTIC; WHEN I CUT THAT CUTE FACE OPEN, I PEEKED THROUGH THE WOUND, THESE PINK MUSCLES... THE SKIN... THE FLESH... NO ONE OUT OF A 100... NO ONE OUT OF A 1000 HUMAN.

PLUS, FOR A PROFESSIONAL TORTURER LIKE ME, I WANTED TO SEE NOT ONLY THE BEAUTY OF THE EXTERIOR BUT WHAT IT WAS LIKE UNDER THE SKIN AS WELL



KI-SHI-SHI OH YEAH I'LL SHOW YOU THE COLLECTION I'M SO PROUD OF



MY AMULET ... HIS TONGUE ...

HERE, HERE.



jail looking through the bars at the prisoners. The readers can obviously see Gatts, who seems to be deep in thought, as his face is in the dark shade behind the others. The last panel illustrates the disgusted facial expression of the man who stays close to the bars and is licking his cut tongue. The medium shot of this panel displays this ugly man licking his tongue to emphasize his lustful pleasure for violence. He is definitely planning an evil deed.

### Verbal Analysis

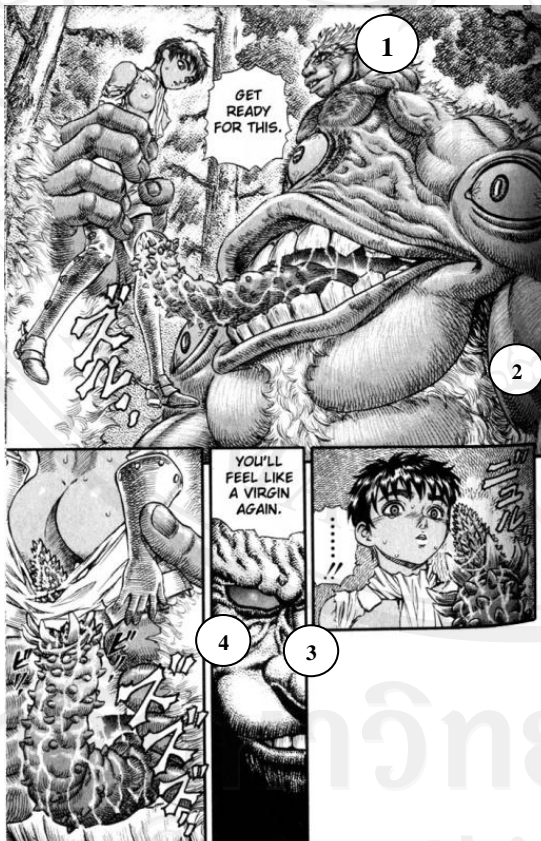
“First, to make sure he wouldn’t run away I’d cut the tendons of his hands and legs. I’d peel off his skin or his nails, burning him with a hot iron, or soaking him with boiling water. I was constantly at his service this whole year. We’ve lived like a married couple. In order to keep him alive...”

“...I’d bind his wounds, it was a really close relationship. Plus for a professional torturer like me, I wanted to see not only the beauty of the exterior but what it was like under the skin, as well. I managed to contemplate the beauty of his muscles and blood vessels! It was overwhelming, fantastic; when I cut that cute face open. I peeked through the wound at these pink muscles... The skin...the flesh... a one out of a 100... no, a one out of 1000 humans. Ki-shi-shi.. Oh yeah, I’ll show you the collection I’m so proud of. Here, Here. My amulet... his tongue...”

The torturer expresses his great satisfaction in torturing Griffith in “I cut the tendons of his hands and legs”, “and peel off his skin or his nails”, “burning him with hot iron”, and “soaking him with boiling water”. He then satirizes about torturing him as he regards them as “a married couple” and having a “close relationship”. Ironically, his constant close contact with Griffith is only to torture him. He uses the positive words, such as beauty (muscles and blood vessels), overwhelming, and fantastic to describe how he feels utterly satisfied when he cuts Griffith’s cute face. He himself is very ugly and he has probably faced discrimination before because of his outer appearance. He is not only ugly in terms of his outer appearance; his heart is also contaminated with evil sins. His mind is fixed on getting revenge on the world for giving him such horrible physical look. He must be burning in the fire of Envy for Griffith’s beauty and glory. Finally, he displays Griffith’s tongue as his trophy, “...the collection I’m so proud of... my amulet- his tongue”. The monstrous man

displays the sins of Lust, Envy and Wrath, confirmed by his violent, cruel and inhuman acts. As Gatts and his friends come to help Griffith, the picture they see is heart wrenching, beautiful Griffith is now weak and rotten. Gatts cannot stand seeing Griffith be tortured any longer. Gatts is the character that represents God's punishment throughout the story and also in this scene. After this monstrous man shows Griffith's tongue and boasts that it is his amulet, Gatts cut his body into pieces, which resembles the punishment in hell, according to the Bible. Now the monster is paying for his sinful deeds, as it is stated explicitly in the Bible "Whoever strikes a man so that he dies shall be put to death." (Exodus 21.12).

### Volume 11 Chapter 6 Page 119



#### Nonverbal Analysis

This is a scene involving the sexual abuse of a woman. In the first panel, the huge and demonic monster holds Casca in the air in the medium shot lets the audience fully observe the dangerous situation, in which Casca is going to be raped. Casca's facial expression looks frightful and her clothes are torn, which reveal her naked body. There is the monster's tongue, which resembles a male sexual organ, creeping near Casca. The second panel is the close up shot of Casca's fearful face with the monster's genital like tongue in front of her. The third panel displays the partial face of the monster with his grin conveying lust. The fourth panel clearly demonstrates a sense of sexual harassment, as the monster's tongue is seen licking Casca's lower

hind quarters. This image composition connotatively implies the sin of Lust of the Seven Deadly Sins.

### Verbal Analysis

“Get ready for this. You’ll feel like a virgin again.”

These two sentences are adequate to indicate the sin of Lust on the monster’s part. As the monster molests Casca, his lustful utterances obviously support the images. He says to Casca that “You’ll feel like a virgin again”, suggesting to her to realize the pleasure derived from this assault as she would experience it as though it was her first sexual encounter. Raping is obviously wrong in Christian beliefs because only a married couple should be engaged in sexual encounters, with the sole purpose being procreation. In this shot, he transforms himself into a huge monster to threaten Casca and his enemies. His sexual organ is huge and it will surely cause Casca a great deal of pain. He uses the word “virgin” to mock Casca’s fear of being raped. He is intimidating Casca, regarding her as a mere sexual object. The nonverbal elements already imply Lust. However, both parts help to deepen the perception of Lust. The lustful man faces a terrible death himself at the end. When Casca screams out for help, Gatts comes immediately and kills this monster to save Casca. Gatts himself experienced sexual abuse when he was young. He does understand the feeling of being sexually abused. It was certainly horrible for him, it could be worse for Casca, being raped by a monster.



**Volume 12 Chapter 10 Page 212**



**Nonverbal Analysis**

On this page, the first panel portrays a chaotic scene of humans being devoured by some scary monsters. The camera shot is long, which lets the audience observe the entire scene as the soldiers are running for their life in fear. The second panel uses a close up shot to show a human body being cut up into pieces. The third panel shows the close up shot of the monster opening its mouth widely to eat the people in front of him. This panel emphasizes the differences between the monster's power and the weakness of the humans. Finally, the last panel shows some people who are extremely terrified. The whole scene clearly displays the sins of Gluttony and Greed.

**Verbal Analysis**

“In the lunatic feast, these outcast things are devouring the others greedily.”

The single sentence above is a description of the scene, which appears to be the death festival. This is clearly the narration balloon because the sentence explains the situation rather than having characters utter spoken dialogue. The narrator uses the word “lunatic feast” to describe the situation, in which many monsters are chasing and eating people. He further refers to the “outcast things” that are “devouring the others greedily” in order to reveal the sins that these monsters are committing, which are Gluttony and Greed. However, it is quite natural for these monsters to appear as evil and their commission of sin does not seem strange in the story. In this case, these

monsters are present in far greater numbers than the humans and only some of them are killed in the ceremony.

**Volume 14 Chapter 2 Page 33**



**Nonverbal Analysis**

On this page, Gatts brings some food to Casca in her room. She has totally lost her mind, which is a result of Griffith's rape. In the first panel, the camera shot is medium and displays Casca sitting with her knees up. The second panel is the close up shot of her angry face. Then, Gatts comes into the room in the third panel showing the close up shot of the side of his face looking downward thoughtfully, probably worrying about Casca. In the fourth panel, the long shot shows the overall scene in the room as Gatts put some food on the table, connoting his kindness.

The fifth panel is the medium shot of Casca, rushing, and she quickly snatches some food from the basket in the sixth panel. Lastly, the seventh panel illustrates her gluttonous behavior while eating the food. Even though this results from her insanity, it can still be counted as the sins of Gluttony and Greed. The way Casca eats her food greedily might cause her to choke, which can result in her loss of breath and possible death. According to the Bible, violating God's will by committing the sin of Gluttony, the sinner will be punished with a severe plague and disease as in "While the meat was yet between their teeth, before it was consumed, the anger of the LORD was kindled against the people, and the LORD struck down the people with a very great plague." (Numbers 11.33)

### Verbal Analysis

“Hope you’re hungry. Erica made a regular feast today.  
She worked all day on it...”

On this page, Casca remains silent while Gatts is worrying about her. Gatts knows very well that Casca in this moment can hardly understand him as she has lost her mind. However, Gatts still worries about her and he utters the phrase “Hope you’re hungry” as he brings her some food. This reflects his Kindness and Charity. He also mentions Erica’s goodness for making the food and working on its preparation all day to show Casca his virtue of Humility. He is the man who thinks of others before himself. From the beginning and throughout the story, Gatts is one of the characters with a complex personality. He has both hard and soft parts in his heart. He can kill enemies without hesitation to protect himself, his friends, and his beloved Casca. Sometimes he looks cruel while slaughtering some monsters. However, his virtues and good intention surpass his sins and it results in his survival in every situation. Moreover, his virtues have drawn to him a lot of good friends. In conclusion, the nonverbal elements show both Gatts’s virtues and Casca’s sin, but the verbal sentences only suggest Gatts’s goodness.



**Volume 14 Chapter 6 Page 135**



**Nonverbal Analysis**

This page is obviously the scene of domestic violence. In the first panel, the camera angle is of a bird's eye view. The audience can fully observe the situation from above, as if the readers are witnessing it with their own eyes. There are three people in this scene including the father, mother, and daughter. The wrathful father is hitting his daughter with a thick stick, while her mother cannot do anything to stop him. The second panel is the close up shot of the father as his facial expression is full of anger, his mouth opens wide and his eyes are full of fury. His hand is raising the stick and he is about to hit his daughter hard. The camera shot is also a close up in the third panel to emphasize the daughter's agony. She lifts her hands up to protect herself from harm. It is obvious that she is only a young girl and it is considered cruel for a father to hurt her like this. All of these nonverbal elements connote the sin of Anger.

**Verbal Analysis**

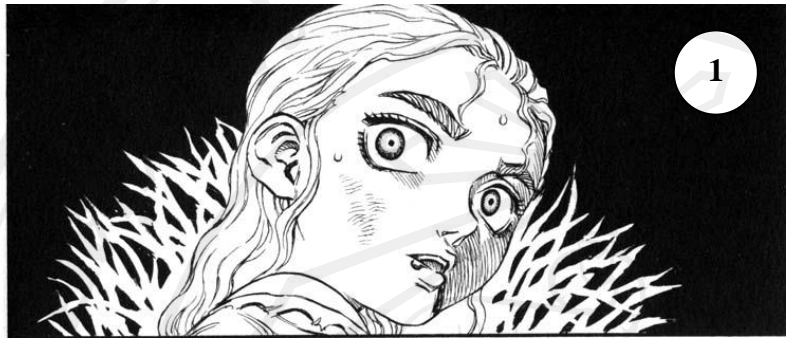
"How can you look at your father like that, after I fought for my family's life? How can you glare at me!? How dare you! You should respect me! A deep, deep respect...be nice to me!"

The father lets out his anger on his daughter accusing her of being ungrateful for all that he has done for the family. He angrily says "How dare you!" to intimidate

her and to remind his daughter about his power and to make it clear to her how much more powerful he is than her. He also commands her respect by repeating the word “respect” two times and the word “deep” three times in “You should respect me! A deep, deep respect... Be nice to me!”. His speech accentuates the presumptive honor that he believes he should receive as a father. Hitting a daughter is not wrong if his daughter has done something wrong, such as taking drugs, drinking alcohol, abusing others, or something that has caused harm to herself and also to her family. In this case, a girl comes back home late and her father just bursts out in anger and hits her violently. Instead of asking her gently about her late return and having her explain, he resorts to using his strength to punish her, which causes his daughter both physical and mental suffering. He is unreasonable and he fails to perform the role of a good father. The daughter might have casted her dubious look at him and he took it as an insult. It is obviously seen that he is committing the sin of Anger, which results in his merciless act on his own daughter. He is here going against God’s diction as is stated in the Bible, “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.” (Ephesians 6.4). He also commits the sin of Pride. He takes great pride in his role as the protector of the family. When his pride is stepped on, he becomes violent. In Christian faith, he will be punished by the Lord- “Everyone who is arrogant in heart is an abomination to the Lord; be assured, he will not go unpunished.”(Proverbs 16.5).



**Volume 16 Chapter 5 Page 14**



**Nonverbal Analysis**

On this page, the setting is in the jungle where there is some tall grass in the background. The first panel is the close up shot of the terrified girl with blood in her mouth. She looks fearful. In the second panel, the use of a low camera angle portrays the father's body towering over the girl who is sitting on the floor. This signifies his power over her. The dark shade on his face, the background, and the moon surrounded by the black halo signifies evilness. In the third panel, the camera is the long shot of the girl, her father and her mother. The readers can see their posture clearly in this panel.



The father is pulling his daughter's hair harshly, while the mother tries to dissuade him. The forth panel makes use of the close up camera shot to show how violent the father is toward his own daughter. The girl's facial expression is full of pain and suffering. The fifth panel displays the medium shot of the three of them again. The father slaps his daughter's



face hard. The last panel is the extreme close up shot of the father's mouth, wide opening wide as he is shouting while pulling her hair. This situation connotes "domestic violence" illustrating, on the father's part, the sins of Anger and Pride of the Seven Deadly Sins.

### Verbal Analysis

"What? Do you want to say somethin'? Get the hell up, we're goin' back to town. And you're comin' with us! You think it's too late, you've been away too long? Where are your elves!? Where are the misty valley elves!? They don't exist! At your age, you shouldn't believe such stories!"

The father asks angrily "What? Do you want to say something?" probably because his daughter is casting her dubious look at him. He says "Get the hell up" to force his daughter to get up. The word "hell" is in itself, condemning, and should not be used by the father toward his daughter. This is rude and can cause disrespect to the speaker himself. God encourages love, warmth and harmony among the members of a family, with kindness bestowed on the youth. In return, children should treat the parents with respect. The man does everything contradictory to God's will, as he has shown himself to be unkind, abusive and cold-hearted. The father intimidates her belief that Elves exist in the misty valley claiming they never exist. He insults her by saying "At your age, you shouldn't believe such stories!" Actually, the kid's imagination about fairy tales is quite normal and is not evil. It is not a serious matter and should not invite verbal, as well as physical abuse, from the father. The nonverbal elements accompany the verbal parts to emphasize the father's cruelty towards his daughter. In conclusion, the father commits the sin of Anger of the Seven Deadly Sins. The daughter becomes miserable and sacrifices herself to Beherit, and also grants her parents' spirits in order to transform herself to one of the powerful monsters who call themselves "God Hand". If the father gives his love and is at least behaving reasonably toward his daughter, this miserable situation would not happen.

**Volume 16 Chapter 11 Page 21****Nonverbal Analysis**

Gatts and Farnese are having a conversation on this page. Farnese is one of the most interesting and complicated characters in Berserk. Her parents are conservative Christians, as her father is the leader of the Band of the Holy Iron Chain of the Vatican. Later on, she follows in her father's footsteps by becoming a noblewoman who leads the Band of the Holy Iron Chain's soldiers. The first panel portrays the close up shot of Gatts's face with one eye shut and some wounds

on his face. The second panel is the close up shot of Farnese with some sweat on her face and she appears to be deep in thought. In the last panel, the camera angle is low, which shows Farnese as a powerful figure. Her facial expression and posture look earnest and calm as she touches her chest while speaking. The dove sculpture on the table behind her back connotes "peace" or "the holy spirit" according to the Bible.

**Verbal Analysis**

**Gatts:** "Have you met him? God?"

**Farnese:** "God in his glory does not show himself upon this Earth. God exists because we have faith. In my heart... and even more so in heaven."

These sentences clearly describe the different opinions of Gatts and Farnese, in terms of their beliefs. Gatts doesn't believe in God, as he asks the question "Have you met him? God?", in a sarcastic tone. On the other hand, Farnese answers the question by calmly stating that God is in her heart or somewhere in heaven, not on the Earth. Farnese is a conservative Christian and the way she can control her annoyance when hearing such blasphemy shows herself to possess the virtues of Patience and Temperance. The way she worships God and shows herself as a good Christian clarifies that she has the virtues of Charity (she is in observance of the Christian religion), Diligence (consisting of contemplation), and Chasity (having moral cleanliness), and the root of all virtues, Humility. For Gatts, the way he insults Farnese points out that he commits the sin of Pride. He is too arrogant to bow down before the divine spirit, the one who has been revered by countless number of advocates the world over, and the one who has sacrificed himself on the cross to redeem mankind. Gatts's disrespect to God leads to much undue fighting and great misfortune throughout the story. He faces a lot of demons on his way and tough obstacles that cause him great pain. He commits the sin of Pride and is punished by way of God. However, he is also a man of great virtues as he saves many people's lives by killing the demons. Hence, he is always the one who survives in the story. Farnese sets herself as an example of good Christians, as these two excerpt state in the Bible: "Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths." (Proverbs 3.5-6), and "Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you." (Ephesians 4.32).



**Volume 17 Chapter 3 Page 51**



**Nonverbal Analysis**

On this page, Farnese is seen in a perilous situation, one in which he is being threatened by an evil creature. The first panel portrays the horse biting a piece of cloth from a low camera angle with a close up shot. The second panel shows the horse's leg trampling hard on the ground, while Farnese looks extremely terrified. The camera angle and shot are medium, which allow the reader to clearly perceive the peril being faced by Farnese. The horse's face is humanized with the shape of a human nose, as seen from its profile. The horse is straddling over the naked woman and her face looks utterly scared. The fourth panel shows the horse lustfully licking her body and she seems to be extremely frightened.

The last panel shows a close up shot, which emphasizes the sexual peril the woman is facing. These nonverbal images are suggestive of sexual harassment, indicating obviously the sin of Lust.

**Verbal Analysis**

“I’m gonna mount... you”

There is only one sentence on this page but it clearly shows the aspect of a sin being committed, which works along with the nonverbal elements. The monstrous horse, whose face resembles that of a human, seems able to speak. The way he utters “I’m gonna mount...you” to Farnese implies that he wants to rape her. The word “mount” is the word used for the human action of ascending a horse, but it is ironic

for the horse to use this word with a human. The horse-like monster commits the sin of Lust, both in his act and in his verbal expression. Interestingly, most female characters in Berserk usually encounter sexual abuse from male characters. In this scene, Farnese is almost raped by the disgusting, horse-like monster. Not only do male humans in this story see women as sexual objects, the low life creature like this ugly monster is also ready to rape a female human like Farnese. A few minutes after this scene, Gatts comes to Farnese's rescue and slices this horse-like monster into two pieces. The monster is retaliated for his sin of Lust.

### Volume 17 Chapter 5 Page 94



### Nonverbal Analysis

This page illustrates the occurrence of a natural disaster in Midland. The first panel displays a group of people, riding horses and some people lying buried on the ground. The camera shot is long, enabling the readers to observe the disaster and the rescue efforts as if they happened right before their very eyes. In the second panel, the camera shot is medium, showing General Raban riding the horse and shouting his commands to his troops. The camera shot is medium in the third panel displaying three characters behind General Raban, who now has descended from the horse. The fourth panel uses



the medium shot of the knight who waves his hand to command the other soldiers. In the fifth panel, the camera angle applies the bird's eyes view with a long shot to illustrate the scene of the landslides and in it some soldiers are helping the villagers. This scene is presented right in the front of the panel. The sixth panel displays a medium shot of General Raban holding a villager in an attempt to help him. The last panel is a close up shot of his face, which seems to express a mixture of gentleness and worry for the safety of the victims.

The scene illustrates the virtues of Charity and Kindness of General Raban and his subordinates toward the villagers who are suffering from this natural disaster in Midland.

### Verbal Analysis

**All people:** "It's a landslide!! The Earth was loosened by the rain!! All companies halt!!"

**General Raban:** "Guard regiment, all members dismount!! Rescue the commoners!! Follow me!!"

**The knight:** "You can't be serious! For the sake of no more than commoners, your Excellency is personally....! Your Excellency!! Eh... there's no helping it!! Don't be tardy!! Follow General Raban."

**General Raban:** "Take it easy! All right, you're safe now"

The situation is described by one of the characters present, "It's a landslide". Then, General Raban issues an order to rescue the villagers who are now being flooded by torrents of water. He commands the soldiers of all his units to dismount and rescue the commoners. The way he tells the villagers "Take it easy! All right, you're safe now", reflects his kindness and caring way. General Raban is a good example of how a nobleman should behave as the leader of a troop. Most noblemen usually think about their own benefits first, like money and power. When a leader starts to reach out to needy people, his subordinates will follow. The rescue will be on a great scale and will be successful and in this case, many people will be saved. The gratitude from the rescued commoners can be overwhelming. According to the Bible,



helping others during hard times can bring happiness toward both the giver and the receiver. If General Raban chooses to ignore the villagers' hardships, the villagers who suffer from a natural disaster might die from physical pain, poverty and also depression. Unity and the act of sharing tie people's hearts together. General Raban helps the villagers with all his efforts without any discrimination. He doesn't even think about his own or his soldiers' safety, but chooses to put the others before them. This indicates that General Raban has the virtues of Kindness, Charity and Humility. On the other hand, the knight seems to oppose General Raban's order by saying "You can't be serious! For the sake of no more than commoners." This shows that he has committed the sin of Pride, as he regards the commoners as not being equal and of less importance, and so, not worth the effort of reaching out to save them. Being negligent towards the villagers' suffering is bad enough, but being selfish and discriminating against them in this situation is worse. However, this knight changes his mind and follows his General's order, which shows that at least he has the virtue of Humility as a good subordinate. The troop reveres the Lord by adhering to his teaching in "Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above thyself." (Philippians 2.3, 4, 8).

**Volume 17 Chapter 11 Page 228**



**Nonverbal Analysis**

The whole page illustrates the conflict between the priest and a villager. In the first panel, a bird's eye view camera angle is used, showing the man kneeling down in front of the priest who is standing tall above him.

The position seems to indicate the power on the priest's side. However, the verbal expression from the man seems to indicate the opposite. The second and third panels display the close up shot of the priest's face that turns from agitation to anger as he clenches his teeth. In the fourth panel, Farnese, and two other soldiers look on, stunned and somehow concerned.

The fifth panel makes use of an extreme close up shot presenting the

extremely horrified face of the priest with his facial veins, nerves and eyes protruding, and he is baring his teeth. This vividly connotes the sin of Anger. Moreover, with the bible held high in his hand, he is justifying his demand for donations from hungry people claiming it is by God's decree that congregations make donations. However, the readers perceive the contrary, as the priest himself is violating God's kindness and mercy, as he would never ask for donations from poor and desperate people.

### Verbal Analysis

**The villager:** “Who’s fair! Because we were starving, we just don’t donate anything to the temple! God will punish you someday!”

**The priest:** “You said God would punish me.”

The villager explains why they do not donate anything to the church as they are starving. In his wrath, as a result of the priest’s accusation of the villager being unfair for not giving, he strikes back and curses the priest, “God will punish you someday!” His anger is a result of the oppression by the Vatican. The priest repeats what the villager has already said to emphasize his utmost fury for being unduly cursed by the church follower. Along with the nonverbal elements, the verbal part clearly illustrates the sin of Anger being committed by both parties. The villager is reprimanded by the priest for not making a donation to the church, so, it is in his right to explain the reason why he doesn’t want to give his money. However, condemning the priest to God’s punishment is not justifiable. His anger causes the priest to become even more furious. If he spoke nicely without the tone of anger, the result would not be tragic, however, he ends up being killed by the priest on the following page. The priest himself is a worse sinner, as he is supposed to behave appropriately with pure goodness and a higher moral than his congregations. He has avowed to represent God’s virtues and to lead people onto the right path decreed by God himself. However, he fails to perform the role of a good priest. Indeed, he is shown to be worse than the villager by expressing his anger and pride through his speech and actions.



**Volume 17 Chapter 11 Page 229****Nonverbal Analysis**

On this page, the priest feels frustrated for being insulted. In the first panel, the priest smashes the villager's head very hard with the Bible. It is ironic to use the Bible as a weapon to threaten to kill someone, as it is normally the symbol of goodness. His facial expression in this panel looks scary with his eyes opened wide and some bulging veins on his face. The second panel uses a medium camera shot and displays the soldiers who are watching this situation. The third panel is the close up shot of the villager with blood on his head, his eyes and tongue are coming out, depicting his great suffering before his death. The last panel is a low angle shot of the priest standing over a dead villager on the ground and this representative of the dominance of the powerful over the powerless. This scene clearly illustrates the sin of Anger, with the priest's killing of the churchgoer. Using the Bible as a weapon to kill another is certainly blasphemous to God. The Bible is a symbol of salvation offered from the merciful hand of God. People who listen carefully and abide by God's words will surely be redeemed and their eternal life with God is ensured. This priest violates God's will by killing this man with the Bible. He has been contaminated with great sin as he uses the name of God as an excuse to kill this man. The punishment he deserves is severe. This is evident in the statement "But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire." (Matthew 5.22). For this priest, the punishment he deserves would be unimaginably harsh, as he has cumulatively committed worse transgressions than all the individually specified acts of misconduct.

**Verbal Analysis**

“You pagan!!Pagans can't punish anybody!!”

On this page, there is only one sentence to accompany the images. However, this sentence clearly reflects the feelings of humiliation and discrimination that the priest holds towards the villager. He uses the negative word “pagan” to refer to the villager and then repeats the word again but with the plural form “pagans” to emphasize how hateful he feels towards all pagans in general. He acts superior as seen can be seen in his statement “Pagans can't punish anybody!”. He himself uses his anger to send this man to death. The nonverbal elements are already suggestive of the sin of Anger, but the sentence that comes after extends the meaning to include the sin of Pride. As a great sinner among all, he is slaughtered by Gatts at the end. Violating God's decree will surely bring him to the deepest abyss.