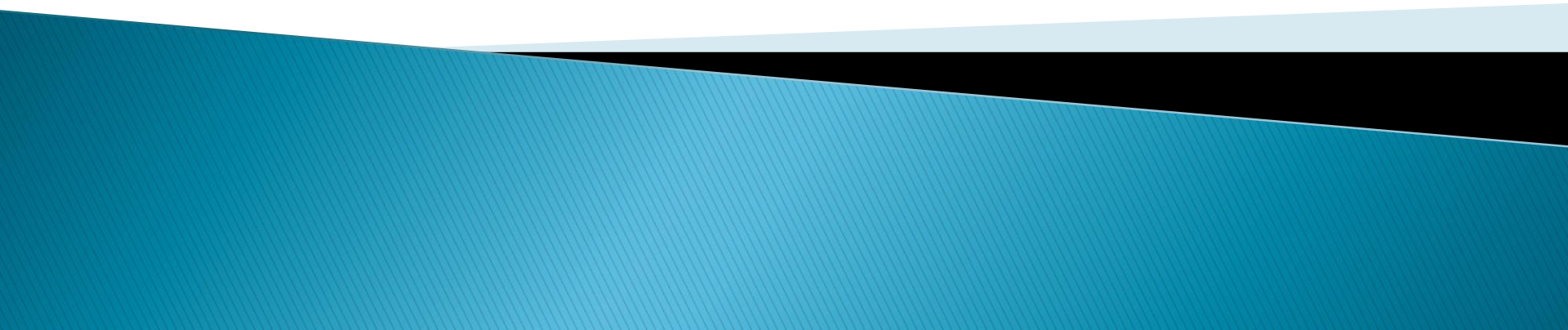


Princess Mononoke

By: Erika Holbrough, Jessica Simons and
Alyssa Paquette

Vladimir Propp Theory

Erica Holbrough



The Archetypes

Hero– Ashitaka

Villain– Lady Eboshi and the demons from the forest

Anti-Hero– The monk, Jigo

Dispatcher– The boar demon who curses Ashitaka and forces him upon his quest. Or the wise woman of his village

The Donor– Ashitaka's sister who gives him her crystal

Magical helper– Ashitaka's pet red elk, and the forest spirits.

The Princess– San also known as Princess Mononoke

Part A of applying symbols

- A villainy or lack: Ashitaka leaves home in order to find a way to cure the curse on his arm that he got when he was touched by the evil boar demon that he killed. He is a part of an ancient bloodline that is dying off.
- B mediation, the connective incident: He hears of what the human did to the forest and the animals that live there.
- C beginning counteraction: Ashitaka agrees to help the forest people and tries to talk to the humans trying to convince them that there were other ways and such.
- ↑ departure: Ashitaka is banished from his village because of the curse.
- D hero is tested by donor: Jigo sends Ashitaka to the forest to seek the great forest spirit for help.

Part B of applying symbols

- F provision or of magical agent: the cursed arm allows Ashitaka extra strength and “demon powers”, also the crystal given to his is viewed as protection.
- G spatial transference: San bring Ashitaka to an island where the great forest spirit meets him and heals his gunshot wound but not the arm where the demon cursed him
- H direct combat: Ashitaka tries to protect the great forest spirit from Lady Eboshi who tries to take it's head
- J branding, marking: Ashitaka is marked with a curse on his arm and a bullet wound.
- I villain defeated: Lady Eboshi's arm get bitten off by the wolf head that was cut off.

Part C of applying symbols

- K initial misfortune or lack liquidated: Ashitaka's arm is healed for his help returning the head to the forest spirit.
- ↓ return: Ashitaka returns to iron town to lead them properly and help rebuild.
- o unrecognized arrival the hero: does not return home he stays in the area that he saved close to Princess Mononoke.
- L unfounded claims of false hero: Both Jigo and Lady Eboshi claim that everything will be right if they cut off the head of the great forest spirit.
- M difficult task: retrieving the head from Jigo and his men.
- N solution of task he takes the head with the help of San and the great forest spirit and returns it to the spirit.

Part D of applying symbols

- Ex exposure of false hero: The monk, Jigo is the first character to meet Ashitaka on his journey he tells him of the forest and warns him. He is exposed when he joins forces with the leader of the Iron town leads the samurai in their attack.
- T transfiguration of hero: the Ashitaka's arm is cured from the curse
- U punishment of villain: the Iron village is destroyed and Lady Eboshi's arm is bitten off.
- W wedding: San and Ashitaka do not marry but they promise to stay close to each other and help.

Propp Analysis

Upon viewing that there were some symbols that were out of order and missing in the film, this analysis tells us:

- Princess Mononoke is not a true folk tale
- There a lot of elements of a folk tale incorporated in the film
- I have considered the fact that this film did not follow Propp's theory as well as Western Folk tales would even though this film is loosely based on Japanese Folk tales and myth.
 - This could also be why some parts are not in order and why some characters are harder to place in the archetypes provided.

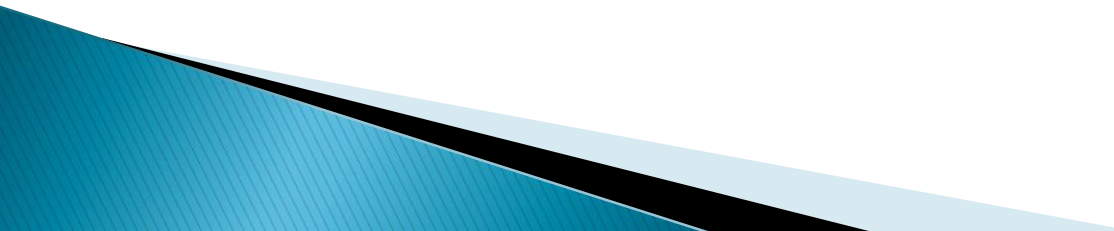
Hero with a Thousand Faces

Joseph Campbell

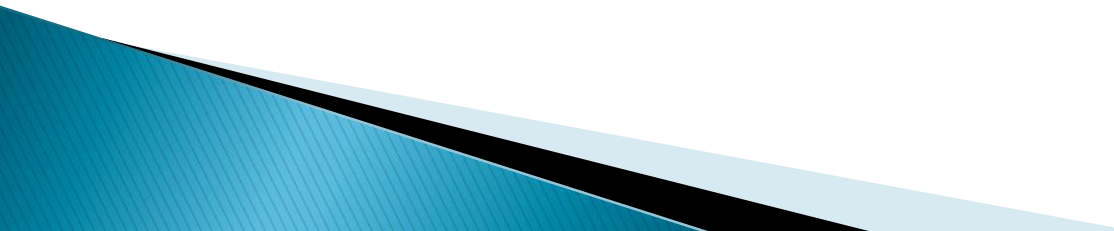
By: Jessica Simons



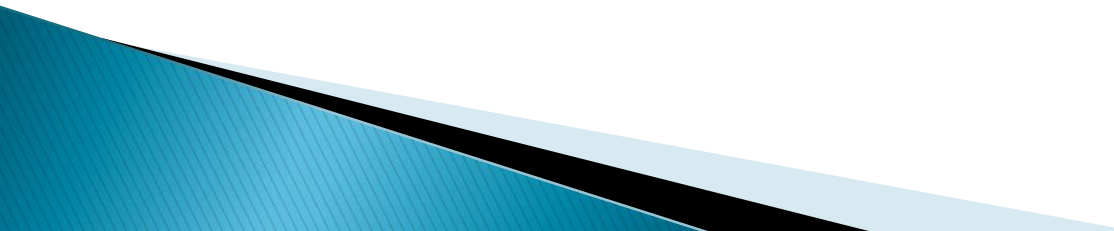
Hero's Journey

1. Separation or Departure
 2. Trials and Victories
 3. Return
- 
- A decorative graphic element in the bottom-left corner of the slide, consisting of overlapping blue and black geometric shapes.

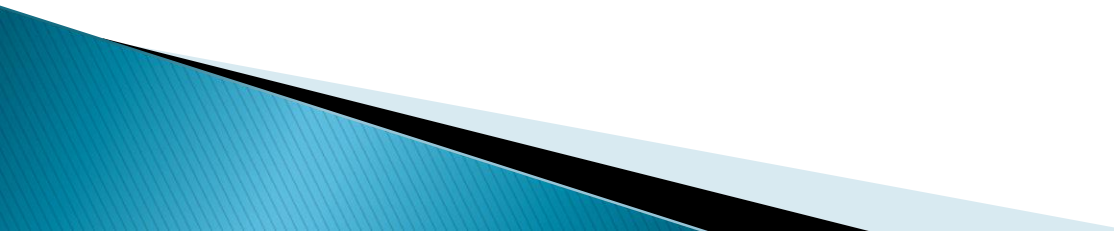
The Call to Adventure

- ▶ Prince Ashitaka is bitten by an evil boar
 - ▶ The curse spreads throughout his arm
 - ▶ He is given the choice to “see the evil world unclouded by hate” (Suzuki & Miyazaki, 1997) and possibly reverse the curse.
 - ▶ By cutting his hair Prince Ashitaka accepts his fate and leaves his village
- 

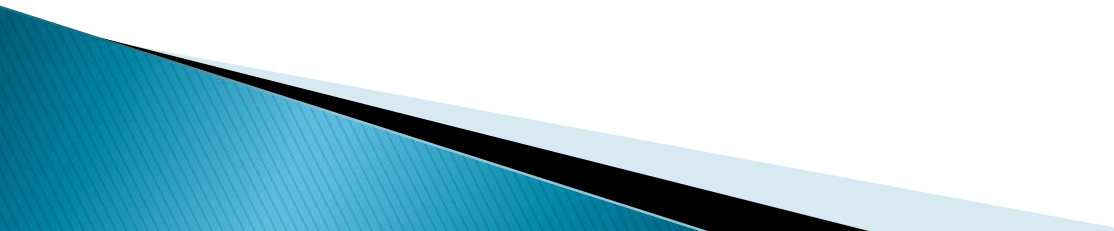
Supernatural Aid

- ▶ Kaya gives her brother the crystal dagger to protect him
 - ▶ Monk tells him about the forest spirit
 - ▶ Okudama: tree spirits represents good luck and guide the way to the forest spirit
 - ▶ The night walker/forest spirit spares Ashitaka's life
 - ▶ Forest spirit returns forest to natural state
- 

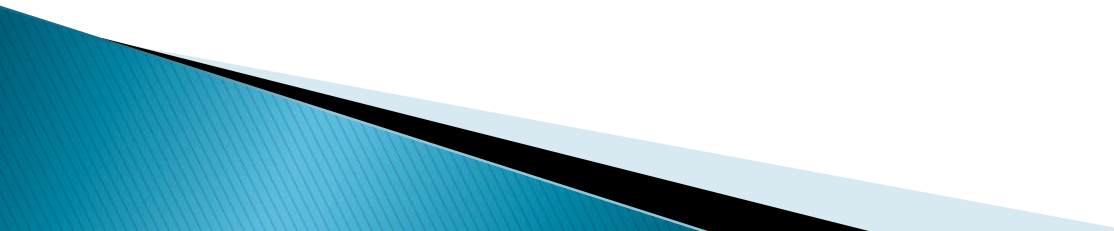
Crossing the First Threshold

- ▶ Entering iron town: Samurai are massacring innocent people, Ashitaka must defend himself
 - ▶ He must also defend himself against his own arm which continuously gets worse.
 - ▶ Lady Eboshi's iron town attack Ashitaka and he is wounded
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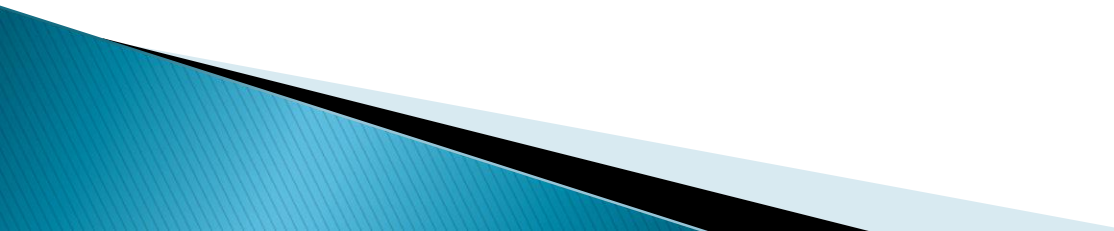
In the Belly of the Whale

- ▶ Prince Ashitaka discovers Lady Eboshee's secret: to rebel against the forest spirits to claim the forest for iron.
 - ▶ Ashitaka defends Princess Mononoke/stabs lady Eboshi and as a result is banned/is shot by the villagers
 - ▶ Ashitaka's curse worsens and is reminded he will eventually die
- 

The Road of Trials

- ▶ Animals begin to revolt against the humans for destroying their forest; Ape tribe/wild boar want revenge for the trees being destroyed
 - ▶ Ashitaka must return Lady Eboshi to iron town where they are being attacked by Samurai
 - ▶ Lord Okkoto (leader of the boars) becomes cursed and Princess Mononoke is trapped inside him
- 

Road of trials cont'd

- ▶ Lady Eboshi decapitates the Forest Spirit's head causing all hell to break loose. Ashitaka must return the spirit's head
 - ▶ Ashitaka saves Princess Mononoke from the demon boar
 - ▶ Ashitaka must return Lady Eboshi to iron town as promised, with Princess Mononoke's help
 - ▶ Ashitaka and the princess return the spirit's head
 - ▶ As a result, the forest is restored , Ashitaka's curse is lifted
- 

The Meeting with the Goddess

- ▶ Princess Mononoke: daughter of the wolf tribe; represents the life of the forest
- ▶ Although she wants the humans dead, she ultimately helps rescue Lady Eboshi, portraying her goodness

Woman as the Temptress

- ▶ Lady Eboshi may be considered a temptress as she lures Ashitaka into defending her side to destroy the forest.
- ▶ However, Ashitaka is ultimately not persuaded to do so.

Apotheosis

- ▶ Ashitaka must save the life of the forest by returning the forest spirit's head, even if it means eventual death
- ▶ Princess Mononoke acts as his spiritual guide who demonstrates the importance of the life of the forest

The Ultimate Boon: Elixir Quest

- ▶ The returning of the spirit's head
- ▶ Symbolizes Ashitaka's understanding of the importance of the life of the forest
- ▶ Saving the forest means saving Princess Mononoke

The Return

- ▶ Princess Mononoke returns to her forest
- ▶ Ashitaka, forever banned from his home, stays and helps rebuild iron town with a new perspective on life
- ▶ It is interesting how Ashitaka both refuses to return to the forest and accepts his new home as Iron Town

Carl Jung: Man And His Symbols

By: Alyssa Paquette

Step 1: Determine Whose Dream It Is

Ashitaka will be treated as the **Dreamer**.

He is the main character in the movie, as well as the Prince of the Emishi tribe.

He displays many positive and heroic qualities: bravery, loyalty, respect, and fighting skills; while any negative qualities are absent.

After being ostracized from his village, Ashitaka begins to wear a hooded mask and cloak to hide his face; symbolizing a new phase in his life (from Prince to Traveller). This model corresponds to the Jungian archetype **Persona (Myths-Dreams-Symbols). Ashitaka does not want to attract attention to his cursed arm; and thus, limits his social interactions with others by creating a false impression of a 'mysterious traveller'.**

Step 2: Assign The Archetypes

The **Shadow** is the Boar God, **Nago**. He was consumed by evil (or possessed by a demon) after he failed to protect the forest from the people of Irontown. His rage spawned from being shot with an iron bullet.

The **Anima** is **San/Princess Mononoke**.

The **Self** figures are **Yakul**, **Oracle**, **Jigo**, the **crystal dagger**, and the **Great Forest Spirit** (as well as the **Kodama**).

The **Senex** is the **Oracle** (or 'Wise Woman') from Ashitaka's village.

The **Trickster** is the monk, **Jigo** (Myths-Dreams-Symbols).

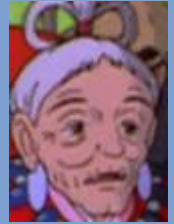
Lady Eboshi is a multiplex character. She is not an Anima, because she exhibits many similar qualities to Ashitaka, as they are both brave, skillful, and protective. However, Eboshi is capable of sacrificing others and is conscious of the uncertainties between good and evil; making her wiser than Ashitaka. Thus, she may represent the adverse qualities of the **Shadow**, gender of the **Anima**, as well as the similarities of the **Self**.

Step 3 & 4: Break And Characterize The Story Into Events

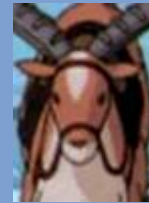
1. Ashitaka fights Nago (**Shadow**).



2. Ashitaka receives a prophecy from Oracle (**Senex/Self**).



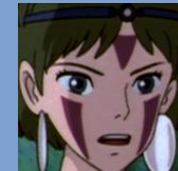
3. Ashitaka sets off on his Journey with Yakul (**Self**) and is given a crystal dagger (**Self**) from Kaya.



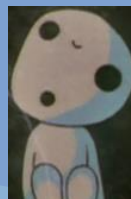
4. Ashitaka meets Jigo in a village (**Trickster/Self**).



5. Ashitaka meets San/Princess Mononoke (**Anima**).



6. Ashitaka views the Kodama (**Self**) and the Great Forest Spirit (**Self**).



Step 5: Retell The Story In Terms Of The Jungian Archetypes

1. When Ashitaka encounters Nago, the qualities between the two are very distinct.

Nago is illustrated as a violent, black goo-like demon with red eyes, while Ashitaka is portrayed as a brave prince, who tries to calm the beast. Thus, Nago projects the negative qualities that are absent to Ashitaka's character.

The only way to defeat Nago was to use violence, which resulted in Ashitaka killing Nago and receiving a curse on his arm.

The spread of the curse may represent Ashitaka's growing awareness of his unconscious personality (i.e. hatred or frustration) and his effort to endure it.

Step 5: Retell The Story In Terms Of The Jungian Archetypes

2. Ashitaka is given advice from Oracle to pursue the lands of the West; so that he may find a way to remove the curse. Thus, Oracle provided Ashitaka with the guidance he needed to begin his journey and change his future (or his 'fate').

In Oracle's words, Ashitaka must learn "to see with eyes unclouded by hate" (Suzuki & Miyazaki, 1997).

Contrary to the Jungian Analysis, Oracle does not possess the same gender as Ashitaka. Nevertheless, she is still a viable representation of the Self.

Step 5: Retell The Story In Terms Of The Jungian Archetypes

3. Throughout Ashitaka's journey, Yakul remains devoted to him, while Ashitaka is also loyal to Yakul.

Yakul aided Ashitaka in many different ways, such as helping him fight against Nago and staying with him while he healed from a gunshot wound.

Yakul also exhibited good relationships with humans and spirits, which is comparable to Ashitaka's respect for both the human and natural worlds. Thus, Yakul corresponds to the Jungian archetype **Helpful Animal (Myths-Dreams-Symbols).**

Moreover, the crystal dagger may be seen as a representation of Ashitaka's journey; because crystal is often associated to the fusion of different materials (Nelson, 2013).

For example, in the movie *The Dark Crystal*, two halves of a crystal create two separate races (IMBD, The Dark Crystal). Thus, when Ashitaka gives the dagger to San, it may symbolize his bond to nature, as well as the acknowledgement of his Shadow.

Step 5: Retell The Story In Terms Of The Jungian Archetypes

4. Jigo gains Ashitaka's trust by helping him out of a misunderstanding. However, when Ashitaka asks him if he has ever seen a iron bullet, he lies. This is because he wants to hide his association to Lady Eboshi.

Jigo gives instructions to Ashitaka on how to get to the forest. By doing this, Ashitaka also finds his way to Irontown.

Jigo's goal was to use Ashitaka as a lure to the Great Forest Spirit; so that he is able to kill the Spirit and receive money from the Emperor. This demonstrates Jigo's crafty personality, since he resorts to trickery for personal gain. In his words, "I'm just a humble monk that wants to keep moving" (Suzuki & Miyazaki, 2013).

Step 5: Retell The Story In Terms Of The Jungian Archetypes

5. Ashitaka first sees San in the forest and is instantly captivated by her. Nonetheless, they have many opposing qualities: he is polite and gentle, while she is rash and standoffish.

San rejects her humanity and desires to kill Lady Eboshi; in order to stop the expansion of iron mines. The anger that she harbours may reflect the despair Ashitaka feels toward his declining Emishi tribe. Therefore, Ashitaka is determined to get the two women to cooperate with each other.

San is considered the **Eve type of the Anima, because she is a "purely instinctual and biological" woman (Thury & Devinney, 2013). She also does not fear death and has unwavering determination.**

San displays a positive Anima, because she protects Ashitaka from the Ape tribe, brings him to the springs to heal his wound, and fights beside him in the final battle.

Step 5: Retell The Story In Terms Of The Jungian Archetypes

6. The first time Ashitaka reaches the forest, he encounters injured soldiers from Iron-town. The Kodama (or tree spirits) lead them to the springs to heal and then to the outskirts of Irontown.

When Ashitaka bathed in the forest's healing water, his curse was not removed. This shows that that finding the Great Forest Spirit was not the solution to his Shadow (or the cure for his arm). However, when the Great Forest Spirit returned to the earth, the curse was lifted. This may be because Ashitaka's fate was to recognize the hatred within him and to dispel evil behaviour from human behaviour (i.e. the destructive behaviour of the people of Irontown).

What Does This Reveal About The Dreamer?

At the beginning of the film, an elder from Ashitaka's village states that the “Emperor destroyed their tribe and drove out the remnants of their people” (Suzuki & Miyazaki,1997); forcing them to live in isolation in the East. The Emishi tribe's sheltered way of life may have characterized Ashitaka's repressed hatred or frustration. Therefore, the interactions Ashitaka has with each archetype are what guide him "to see with eyes unclouded by hate” (Suzuki & Miyazaki, 2013). In other words, Ashitaka's fate was to save the West from destruction and to stop the people from Iron-town, as well as the forest spirits, from fighting each other.

According to the Jungian concepts of development, Ashitaka's character became 'whole' by maintaining his spiritual side and accepting the reality of modern industry.

The fact that he stays in Irontown to rebuild and start anew may be seen as personification of what he lost, such as his ability to return home. Thus, Ashitaka replaces this loss with the desire to protect Irontown, as well as the forest.

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