

3. A FEMINIST PERSPECTIVE OF THE CONSTRUCTION OF WOMAN IN EURIPIDES' *MEDEA*

In this chapter, By using feminist perspective, I am going to prove that actually Medea was not depicted as a positive construction of woman. I will show that there are patriarchal biases hidden in Medea. It can be seen as follows:

3.1. Woman's strength as weakness

The Medea's depicted negative construction of a woman to protest against men's injustice towards women can be seen through the Medea's construction as a character. According to E.M Blaicklock, through Medea, Euripides described men as superiors and women as their movement objects. Through Medea's speech, it can be seen that there is strength in her character. Her speech reflects the social reality and the problems happened at time (Roby & Ulanov, 1962, p.53-54).

In the play, Medea seems like a powerful or strong women. In fact, behind her strong or powerful character, Medea is depicted as having "inferior" status as a woman. It can be seen through the several incidents. First, when Medea intends to kill her enemies, the only problem that Medea foresees is that of finding a safe refuge after the murders. Therefore, when Aigeus comes, she begs him to give her an asylum at Athens, so that Creon will not capture her. At last, she has a refuge in Athens and she can afford to make a detailed plan of revenge.

MEDEA. Now, friends, has come the time my triumph over my enemies
and now my foot is on the road. Now I am confident they will pay the
penalty. For this man, Aigeus, has been like a harbor to me in all my plans
just where I was most distressed. To him I can fasten the cable Of my safety.
When I have reached the town and fortress of Pallas (III.457)

Through what Medea says, it is obvious that she really needs an asylum, so that she can carry out her plan. The word 'harbor', which she says to the Chorus is very essential. The word "Harbor" in *Oxford Advanced Learner's Dictionary*, means "a place of shelter for ships after doing a long journey" (Hornby, 1989, p.568); likewise, Medea, after she does all her plans, needs a safe place for her to shelter. However, if I connect this word to the end of the story, it will be very discordant. There, Medea is exited by flying off in a dragon driven chariot. This fact makes me think: if Medea is so powerful or strong, she can fly off. She will not beg Aigeus to give her a sanctuary

in Athens. It is very peculiar. In relevance to this, feminists see that men depict women as subordinate. Women are incompetent, less able physically or must depend on men. With this perspective, I start to think that actually through Medea, Euripides wants to show that women's strength only uses to show their weak position as a woman in the society. No matter how strong women are, they still have to be guarded, set apart, and given safe place guarded by men. Women still need an asylum from men. From this events, it strengthens my evidence that Euripides does not use Medea as a character to protest male's injustice towards woman. Actually his ideas are intended to sub-ordinate women. He wants to show that women's position are lower than men's.

The other examples that show Medea is not depicted as a positive construction of a woman can be seen through other scenes. For example when Jason says to Medea that what she has done to him compared to what he has done to her: heightening her social level from the low less Barbarian to the superior Greece is nothing.

JASON. But on this question of saving me, I can prove you have certainly got from me more than you gave. Firstly, instead of living among Barbarians, you inhabit a Greek land and understand our ways, how to live by law instead of the sweet will of force, and all the Greeks considered you a clever woman. You were honored for it; while if You were living at the ends of the earth, nobody would have heard You (II.452)

From the above quotation, I find out that what Jason's utterance to Medea is very ironic. Because of her love towards Jason, she does everything, even killing people for Jason's sake, such as killing her own brother so that her father will not chase Jason, and killing Jason's uncle so that Jason can get the throne as the King of Iolchos. However, what she has done is nothing to Jason, because Jason gives her more than she gives him: taking her out of the uncivilized barbarian to the civilized Greece. From here, it is obvious that Medea is not anybody. She is just a foreigner who has no right at all to assert her rights. She is excluded from the society.

I also see that actually through Medea, Euripides as the playwright, wants to describe women as less competent and less moral than men. Sherry Ortner assumes women as "nature to culture". Men always describe women as a part of the nature because nature is seen as "inferior" to culture. This shows that women have only made a small contribution to culture (Gilbert & Gubar, 1998, p.598). Here, Euripides does not use Medea as a character to protest against male's injustice treatment toward

women in the society, because once again through Medea, he wants to show the woman's sub-ordination. For everything that Medea does to Jason, is nothing, because what he has done to her is more worthwhile than what she has done to him.

Furthermore, if Medea is depicted as a positive construction of a woman by Euripides to protest male's unjust toward women, he will not use Medea who comes from Barbarian, which is the lowest position and is nothing to Greece. "Barbarian" according to *The Random House Dictionary of the English Language*, means "an uncultured or uncivilized person, a loosely foreigner (in ancient and medieval periods) is called non-Greek" (Stein, 1967, p.119). From here, I can see that actually through Medea, Euripides wants to show that a Greek woman is not typical woman like Medea, in other words, Euripides still wants Greek woman as a submissive wife, passive with their condition and always obey the husband's demands.

B.M.W. Knox in *The Norton Anthology of World masterpieces* says that women's position in Greek is lower, even male foreign residents get the rights more than the native women. The native and the foreign women do not have any rights at all. Their position was in the lowest rank (Stein, 1987, p.359). From here, it strengthens my evidence that Medea is not depicted as a positive construction of woman to protest against male's unjust treatment toward women in the society. Actually through Medea, Euripides only wants to describe women's sub-ordination. He even describes his central female character in the lowest class or even outside from Greece. He wants to show that women are only as men's subordinate: less competent, less intelligent, less moral, and even small of mind and bad.

Another example which shows that Medea is not described as a positive construction of a woman is shown when Medea turns her decision to support and agrees what her husband's demand, marrying Glauce, King Creon's daughter. Jason even approves Medea's decision and does not resent the insulting things she says when she is angry. It can be seen in the following:

JASON. It is natural for a woman to be wild with her husband when he goes in for secret love. But now your mind has turned to better Reasoning. In the end you have come to the right decision, like the Clever woman you are (IV. 460)

From his utterance, I find something interesting to be discussed. I see that actually in men's insight, a rational or clever woman is a woman who is submissive and always obeys their husband's demand. On the other hand, a woman who disobey men is irrational, unclever, and illogical.

By looking at Jason's agreement to Medea, I know that Medea is depicted as an irrational and a stupid woman when she does not accept her husband's decision. On the contrary, by feeling regrets to what she has said, agreeing Jason's will, she becomes rational and clever.

Furthermore, I find that through what Jason says about Medea's attitude, Euripides wants to implant the traditional values of patriarchal, which is said that women must be submissive, passive, and always obey what their husband's demands. Here, I see that Euripides does not use Medea as a character to protest against the male's unjust treatment towards women, because it is obvious that he wants to implant the patriarchal values which shows that Greek women must be submissive, passive, and obey to men or husbands. In addition, men must be the one who control everything, and women just obey them. In line with the feminist perspective, I see that patriarchal ideology only makes women as the targets or the objects, and must be submissive to the gender ideology in the society (Abdullah, 1997, p.86). I can see that actually Medea, as a sub-ordinate group for Greek society, must obey to whatever Jason wants, because Jason is the person who has and hold the power. Here, It strengthens my proof that actually Euripides does not use Medea to protest the injustice treatment towards women in the society. On the other hand, he even implants the ideas of patriarchal ideology.

3.2. Woman's cleverness as a thread to someone close by.

People believe that in facing some problems, women tend to use their emotions than their ratios. They are different from men who use their ratio more than their emotions. In the play, Medea is different from other women in facing some problems. Emotionally, she is clever in calculating schemes when the condition is necessary (Hillegas, 1965, p.29). In facing her problem, she is able to remove her emotional feeling, to calm down, and to think of some tactics so that all of her plans can be done successfully. On the surface, experts look Medea as a clever woman; however, if I examine thoroughly, Medea's cleverness does not cause something good. On the other hand, her cleverness only leads to something bad for everybody.

She uses her cleverness to trick everyone in the play and directs their thought to her dreadful aim (Knox 202). It can be seen in the scene when she confronts with three men: King Creon, Aigeus and Jason, her husband which will be discussed one by one.

First, she tricks King Creon to give her one more day of grace, so that she has more time to plan a scheme for murdering Glauce, Jason's new wife who is also Creon's daughter. She argues that her cleverness cannot possibly harm him. Then, she exploits Creon's feeling as a father by begging him as a suppliant. She said, "Just one more days grace ..." (337). The King finally gives up and allows her to stay in Corinth one more day. Nevertheless, as soon as King Creon left, Medea gets her idea and suddenly she changes her tone.

MEDEA: Do you think that I would ever fawned on that man unless I had some end to gain or profit in it? I would not even have spoken or Touched him with my hands. But he has got to such a pitch of foolishness that, though he could have made nothing of all my Plans by exiling me, he has given me this one day to stay here, And in this I will make dead bodies of three of my enemies,- Father, the girl and my husband (I. 448)

From here, it is obviously seen that Medea is a tricky woman. Something is hidden behind her appeal. She intends to kill Creon's daughter to revenge, because Jason wants to marry Glauce and dumps her. She wants to kill all her enemies by her own hand. It indicates that her suppliant act is only her trick so that she can deceive somebody into her entrapment. Here, I can see the full exposure of Medea's cleverness by pointing to Creon's emotional feeling as a father, she asks Creon to give her one more day to prepare for her banishment. No one knows that she intends to make a revenge on her husband, Glauce, and the King Creon.

Second, she tricks Aigeus, the King of Athens, to give her a refugee in Athens. As a suppliant, she falls down on his knees, asks him for an asylum in her banishment. Finally, she tricks him to take an oath to protect her. In return, she promises the aid of her magic skill to help him having a child. Aigeus is trapped by her appealing act and agreed to what Medea says. However, behind him, Medea puts out her begging pretension and exclaims a fierce rejoice:

MEDEA: God, and God's daughter, justice, and light of Helios!.... To him I can fasten the cable of safety when I have reached the town and fortress of Pallas. And now I shall tell to you the whole of my plan. Listen to these words that are not spoken idly. I shall send one of my servants to find Jason just where I most distressed.... (III.457).

Her remark shows her trickery. Aigeus does not realize that behind her 'begging' attitude, she intends other plans to do: killing the royal family. Medea makes Aigeus took a pity on her condition by telling him about her problem: how Jason, her

husband, has deserted her and how she and the children are driven into banishment by King Creon. Medea has made secure arrangements for her escape and refuge afterwards, she reveals her plans for a revenge. With her cleverness, she convinces Aigeus to give her an asylum and binds him by solemn oath. By getting a safe place, she can do her plan to kill Glauce, King Creon and her own children. She said, 'So I must wait a little time yet, And if some sure defense should then appear for me, in craft and silence I will set about this murder.'

(386)

Because Aigeus has not realized that she has wicked plans to destroy King Corinth's house and her own children, he believes her and finally gets into her trap. Now, Medea gets a refuge in Athens and she is able to make a detailed plans to take her vengeance.

Third, she pretends to reconcile with her husband, Jason, and will claim to approve his wedding and plans for the children. She begs him by showering him with her speech about a wife who regrets for her angry outburst the last day they argued 'Jason, I beg you to be forgiving towards me for what I said' (845-846). She begs Jason to use his influences to get a permission to king Creon and his new wife, Glauce, so that their children can stay there. To show a good behavior, she asks her children to send a valuable garment to make the princess willing to accept and take care of the children. Without knowing Medea's wicked plans, Jason grants her demands.

MEDEA: But that by a trick I may kill the king's daughter. For I will send. The children with gifts in their hands to carry to the bride, so as not To be banished, - a finely woven dress and a golden diadem, and if she takes them and wears them upon her skin she and all who touch The girl will die in agony; such poison will I lay upon the gifts I Send ... Next after that, I shall kill my own children (III.458).

From the above quotation, Medea manipulates, persuades and even deceits other people until they get into her trap and her wicked plans can be smoothly and successfully executed. Her prank to beg Jason makes him believes that Medea really wants to apologize for her anger outburst and wants to accept his decision to marry Glauce. She says, "Now, I agree with you. I think that you are wise in having this other wife as well as me, and I was mad" (860). He never knows that behind her beseech, she intends several wicked plans. If Jason knows that behind her begging act she has planed a cruel and dangerous plans secretly, he will not forgive her and get into her entrapment: assent Medea's ideas to ask their children to give his new wife a

gift. Nevertheless, Jason does not know it. Medea is pretending to reconcile with her husband Jason and will claim to approve his wedding and plans for the children. Jason agrees to let the children to stay at Corinth with him. He promises to ask his new wife to intercede with her father on behalf of the children. In order to be pitiful by Glauce, Medea, through her children, sends her gifts to win her friendship. Jason agrees. No one knows that behind her humble and pleasant manner, a plan is hidden. She says 'By a trick I may kill the king's daughter. For I will send the children with gifts in their hands to carry to the bride' (767).

Now after showing the three discussions above, I will examine thoroughly about Medea's cleverness. From the discussion above, I find out how her great expertise and intellectual power have turned, as the result of her husband betrayal. Her cleverness causes tragics to others. Moreover, in relation to the feminist perspective, patriarchal images women as manipulative. Medea's wit is only used as her tool to induce other people. She uses any wiles that she can think off to manipulate her enemies into her trap so that all of her plans can be successfully done.

Besides, the images of woman can be depicted as someone who is unable to make moral judgments. In her angry condition, she decides to pay back what her husband has done to her. This condition makes her unable to think well about her plan and take a good decision.

Finally, the images of women can also be described as a castrating figure by patriarchal. For example, in the play, because of what Medea has done, all the palace is destroyed (King Creon and Glauce are killed by her). Her cleverness causes something tragic to others at the end.

According to Dorothy Donnerstein, behind the portrait of submissive women in the patriarchal text, exists the monstrous and snaky sorceress, which contains of fierce, cruelty and extreme things (Gilbert & Gubar, 1998, p. 604). By looking at Medea's reflection as a character, it can be said that Euripides is like other playwrights who describes women based on the basic patriarchal images or stereotypes (it can be seen in the coloumn in chapter 2): From good to bad woman, that is Serviceable to Non-serviceable). For example: from the Virgin Mary/Mother-Wife (supportive) images flips into the Old Ball and Chain / Wif'nkids (over emotional) or from the Playmate/Lover (bright) flips into Eve/the Witch-Bitch Temptress (thoughtless). Despite that, it can also be like this, from the Virgin Mary/Mother Wife (supportive) switches to Eve/The Witch-Bitch Temptress (makes

trouble) or The Playmate/Lover (bright/ agreeable) switches to The Old Ball and Chain (manipulative/changeable). From here, I find that Euripides describes Medea as a heroine figure which is the same as those stereotypes. Nevertheless, behind her character as a heroine figure, she is described as a destructive woman, like other dramatists' depictions of women in their plays.

From all incidents that I have discussed before, it is obvious that Euripides does not make the construction of Medea as someone to protest the injustice treatments towards women in the society. On the surface, the readers will see that he makes Medea as a clever woman, but if I examine thoroughly, Medea is depicted by Euripides as the playwright as manipulative, castrating, and unable to make moral judgments. Through Medea, Euripides even shows that woman's cleverness is a potential force for devil, and at the end, it only causes something bad and tragic to someone close by. In my opinion, if he really wants to use Medea to protest such injustice treatment, he will not have made Medea's construction as a clever woman while at the end, she is only be a disastrous for someone else's life. On the contrary, he should depict Medea as a clever woman who uses her cleverness for useful thing and at the end will cause something good. Euripides only uses Medea as his object to show other women that their cleverness only causes tragics to others. Once again, it is obvious that Euripides does not lift up women's degree from male's unjust treatment in the society. He degrades women through his central female character, Medea.

3.3. Woman's bravery as her image of her monstrous figure.

It is a common view that most women in Greek society only becomes the passive objects of marriage. Husbands do not have any duty to their wife and are free to re-marry someone else whenever they like. They treat their wives like a cloth which can be thrown away easily when they get bored. On the contrary, their wives cannot do anything to break the social role if the marriage is a bad one. They cannot get divorced from their husband and can only accept their husband's decision to remarry without any protests or reinforcements (Vickers, 1973, p.111). Conversely, Medea as the central female character in this play is different from other Athenian women. She tries to break the traditional role of women in Athenian society who usually do nothing for male's mistreatment toward them. She cannot accept her husband's decision to re-marry with Glauce, the daughter of King Creon because she does not want her husband to betray and forsake her by taking another wife besides

her. For this reason, she wants to revenge to punish her husband by killing Glauce, and at the end, her own sons. George Elliot says that in Medea, Euripides really concerns about the ideas about the unjust condition in his society, and he writes the issues how Medea wants to break the old tradition by punishing common male behavior (Jenkyns, 1980, p.109). George Elliot also says that Medea is one of the greatest feminist document in European literature (Jenkyns, 1980, p.125).

At the outside, it seems that Euripides makes Medea's construction as a brave woman who is different from other women. However, if I examine thoroughly, I find that through Medea, Euripides has a hidden motive, to show that behind women's bravery reveals an outrageous figure inside, which throughout the play, Medea is described as a fierce, animalistic, witching and evil woman. It can be seen in the several incidents as follows: First, Medea's fierce figure can be seen in the prologue, the entry of the children, which can fairly be described as a "mirror scene". Here, the Nurse expresses her fear for the children's safety:

Nurse: She has turned from the children and does not like to see them. I am afraid she may think of some dreadful thing, for her heart is violent. She will never put up with the treatment she is getting. I know and fear her lest she may sharpen a sword and thrust to the heart, stealing into The palace where the bed is made, or even kill the king and the new-Wedded groom, and thus bring a greater misfortune on herself. She is a strange woman (I. 440).

From the above quotation, the Nurse knows that Medea is not a typical woman who can tolerate her husband's unfair treatment for long, and she is afraid that Medea will commit worse crimes to revenge. The Nurse worries that Medea will become violent and vent her anger on her children, who cannot really be blamed for Jason's betrayal. The Nurse is afraid of some dreadful things that Medea can do for her heart is violent. She will never put up with the treatment she gets. Medea's own curses reinforced this sense of foreboding "I hate you, children of a hateful mother. I curse you and your father. Let the whole house crash" (112-114). From Medea's remark, I observed that when she is angry, she is very emotional. She even hates her own children; whereas in fact an angry woman will not do like that or do the same like what she does: venting her anger towards her children. She is described as 'an inferior' thing. In relation with this, feminists find that in male's perspective, women are assumed to be emotional, in the sense of not having the capacity to control or channel their emotions in productive ways.

In addition, according to Snell B (1964), as a Barbarian woman, Medea tends to her ardor than her reason (p.55). She has a wild and rude manner and even worse. Throughout the play, Medea is described in animalistic terms. The Nurse said “For I’ve seen her already blazing her eyes...she’ll not stop raging until she has struck at someone” (92-93). Here, it shows how Medea is described as wild beasts: a bull or a lioness, which is ready to struck everyone who annoys her.

Moreover, In his play, Medea, I find that actually Euripides depicts Medea as a Barbarian woman, who has the characteristic of fierce, rough, cruel, rude, coarse, and extremely wild. I am doubtful about his uses Medea as his heroine figures in the play, because if he really wants to use Medea as a heroine figure to protest the male’s mistreatment toward women’s situation, he should not have made Medea’s characteristic as an oriental Barbarian or not to take a Barbarian woman as his heroine, but he should take a Greek woman as his heroine figure in his society. On the contrary, in the play, Euripides takes Medea as a Barbarian not a Greek woman and it is not relevant to the situation. From here, we can see that actually Euripides wants to show that a Greek woman is not a typical woman like Medea.

Also when she intends to go a head with her plan to revenge, she knows how evil nature of her plans are, but she cannot stop herself because her passion is stronger than her thoughts. Medea says “I know what evil I intend to do, but stronger than my afterthoughts is my fury, fury that brings upon the Greatest evils” (1052-1054). Through her words, I find that Medea is a hateful woman who will revenge anyone who injured her. I find that there is a bias patriarchy hidden in Medea’s words, as if she wants to destroy all her enemies (even it is her own children) through what she says. In line with the feminist perspectives, a feminist observes that the use of language is basically used through women’s tongue by the patriarchy in literature. It means that from the women’s tongue, the literary messages are destroyed because the dramatists want to show that behind the women’s positive sides, there hidden the negative sides through the character’s utterances.

Moreover, in doing her action, she always uses poisons and ends her problem by killing people who hurts her. Medea’s figure is like a witch, who uses poisons or traditionally herbs to kill her enemies, which is also used by other witches like Scylla, Circe, et cetera. It can be seen through the three incidents as follows:

First, she murders her own brother to delay her father chasing her and Jason after she helps Jason stealing the Golden Fleece. It can be seen to what Jason says to

Medea “For your own brother you slew at your own hearthside” (1309). From Jason’s remark, it is obvious that Medea will not be reluctant to kill anybody regardless of whom it might be that she kills. She even kills her own brother to ensure her and Jason’s escape from Colchis. She does not even think about their relationship before doing her plan to murder him. One thing that she knows is only to stop her father’s pursuit by killing her own brother.

Second, she hurts Jason’s uncle, Pelias, who is unwilling to keep his promise to bequeath the throne of king Iolchos to Jason by giving him a deadly poison. She persuades Pelias’ daughters to give their father some drink, but actually, it is poisonous. Medea said, “I killed him, Pelias, with a most dreadful death of his own daughter’s hands...”(474-475).

Third, she intends to revenge on her husband, Jason, by killing Glauce, his new wife. For this, Medea uses a poisonous gift because she is skilled in. She says, “And if she takes them and wears them upon her skin, she and all who touch the girl will die in agony; such poison will I lay upon the gifts I send” (770-773). The way she kills her is very horrifying and no mercy. It can be seen through what the messenger says when he announces the death of Creon and his daughter, Glauce. The messenger tells how the princess receives the poisoned robe and diadem from children.

MESS: The white foam is breaking through her lips and her rolling. The pupils of her eyes and her face are all bloodless. Then she raised a Different cry from that ‘God bless us,’ a huge shriek, and ...From the Top of her head there oozed out blood and fire mixed together. Like the Drops on pine bark, so the flesh from her bones dropped away, torn by The hidden fang of the poisons... He would be ripping his aged flesh From his bones. At last his life was quenched and the unhappy man Gave up the ghost, no longer could hold up his head there they lie Close, the daughter and the old father, dead bodies, an event he prayed For in his tears (Exodus. 467)

The above quotation shows how Medea makes the death of her enemies in a horrified way. Although she uses poisons, the way she kills her enemies is very sadistic. Medea wants to revenge on Jason by making him wifeless. However, the way she chooses to do her plan is very cruel. She gives a gift which she intends secretly to line the insides of the woven dress with poisons. She asks her children to send them, and the princess with no consideration wears it and dies for the poison made the cloth stuck on her body and her flesh is burned away. Her father who tries to help her is

also killed by the poisons. It indicates that Medea takes revenge not only towards Jason, but also to his new wife and his new father in law. Medea regards them as her enemies who make her feel insulted. Besides, using her children as bait shows that she does not have feeling anymore. She does not even think about the effects of her cruel act to her children. They can be killed by the Corinthians because they think the children are the causes of King Creon's and Princess Glauce's death. One thing that Medea knows is only how to continue or fulfill her revenge plans successfully.

In line with the feminist perspective, feminist critics say that patriarchal images women as "other". Women are defined as an "inferior" thing. Here, actually Euripides only uses Medea as his aid to show other people or other women that a woman who wants to rebel or against the patriarchal custom is like a witch or monster.

The death of King Creon and Jason's new wife do not make Medea feels enough to revenge towards her husband. She even kills her own children by her own hands to make her husband feel more miserable.

MEDEA: Women, my task is fixed: as quickly as I may to kill my children, and start away from this land, and not, by wasting my Time to suffer my children to be slain by another hand less Kindly to them. Force every way will have it they must die, and Since this must be so, then I their mother, shall kill them (Exodos. 46)

It shows Medea's cruelty as a character. She has the heart to kill her own children in order to make Jason become miserable. It is not only that. She also cannot stand hearing the laugh of her enemies. She said, "...Do I want to let go my enemies unhurt and be laughed at for it? I must face this thing" (1023-1025). Whereas, she has already back off from her plan and wanted to take the children left with her. However, because she cannot stand with the laugh of her enemies, she kills them (her children) to fulfill her vengeance. Besides, Medea is afraid that her children will be killed by Corinthians as the effect of her murder act. Here, I conclude that she has already known that by asking her children to send the garment will endanger their life. She should not do that. What she does is very brutal because she does not hesitate to kill her own children to fulfill her revenge. She can actually take her children away with her by using her flying dragon at the end of the story. However, in fact, she would like to kill her children by using her own hand rather than to take them away with her. No mother murders her own children, but Medea does.

I notice that when she does the murder, her figure becomes a devil figure who does not hesitate to vent her anger. She dares to kill her children like an evil image who has no heart to commit such a wicked deed. It can be seen when the Chorus asks her not to do her wicked deed, Medea ignores them and keeps doing her plan. The Chorus assumes Medea as wild animals, a bull, and a lioness, who ferociously injured her own sons. Medea is like an evil figure that has no heart in killing her own children. Because her love has turned to hatred, it becomes full of trouble.

CHOR: O, your heart must have been made of rock or steel, you who can kill with your own hand the fruit of your own womb. Of one alone I have heard, one woman alone of those of old who laid her hands on Her children, Ino send mad by heaven ... What horror can be? O women's love, so full of trouble, how many evils have you caused Already! (Exodos. 469)

Here, I obviously find that other characters says that she is an evil, who dares to kill her own sons with her own hand. She is described as an evil figure when she is in her great anger. She does not consider whether they are her children or not. As long they can be the target of her vengeance, she will do it.

Later on, when Jason knows that Medea has murdered their children, he says that she is an evil, a monster and a savage woman who has no heart in killing her own children. Jason said "These my sufferings from this hateful woman, this monster, the murderer of children" (1298-1328).

JASON: You hateful thing, you woman most utterly loathed by the gods and me and by all the race of mankind, you who have had the Heart to raise a sword against your children, you, their mother, And left me childless There is no Greek woman who would Have dared such deeds, out of all those whom I passed over and Chose you to marry instead, a bitter destructive match, A monster Not a woman, having a nature wilder than that of Scylla in the Tuscan sea... Go, worker in Evil, stained with your children's Blood (Exodos. 470).

From what Jason said to Medea, I find that Medea is described as a devil figure, like a monster, an evil thing, the infanticide, the requestor of blood who kills her own children for the sake of her own desire. She kills them savagely. It also seems too me that Medea has a frenzy hatred and passionate intensify of her revenge by killing her own children to add Jason's misery. And it shows that Medea is not a good mother, but a wicked mother.

According to Simone de Beauvoir, women's images in patriarchal works are made as negative, inessential, and insane to the male (Ruth, 1999, p.120). Here, Medea is depicted by Euripides as a woman who is insane (Medea is a monster like, an evil, and a mad woman who cold bloodedly kills her own children, and negative (Medea has typical character as a fierce, cruel, hatred characteristics), who has no feeling in killing her own children.

From here, it seems that Euripides describes Medea as a heroine figure far from those stereotypes that usually patriarchal images on women. But, behind her character as a heroine figure, she is described as an evil figure, savage, thoughtless, makes trouble and bad. The same thing that Euripides does with other traditional playwright is, he describes Medea as a destructive woman.

After seeing the reflection of Medea as a character made by Euripides, a feminist find that men construct the ideology and custom of women in their own way and own perspective, that is why they define women as "other". After I analyzed, I finally find out that actually Medea is not described as a positive construction of woman to against the unjust treatment towards women in the society. Through Medea, Euripides actually wants to show that a woman or a wife who rebels against her husband is a devil. A husband who marries a wicked wife will be in a great disaster. Wife is the evil who causes the destruction of the society or the spreading of devil.