

Euripides Hippolytus

Lines 1-680

Presentation of women

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- Aphrodite
- Artemis
- Phaedra
- Nurse
- The chorus- chorus of slave women

Aphrodite and Artemis

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- Aphrodite presented as jealous although she tries to deny it (line 20-2), she is also seen as being vengeful within the play (line 4)
- Artemis is represented as pure virgin goddess but although referenced in the play (line 14-16) does not actually make a physical appearance

Phaedra

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- Represented as a female tragedy
- Phaedra is the victim of a goddess's anger so therefore is used as a tool to punish Hippolytus (25-29)
- She is stricken with love sickness which makes her ill and weak (line 160, 170-80)
- However, she is shown to attempt to maintain her dignity by starving herself (line 329) in an attempt of suicide

Nurse and the Chorus

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- The characters of the nurse and the Chorus can be seen as victims by association
- They continue to try to help and support their mistress Phaedra
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Victim of Aphrodite

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- Chorus mention Eros (530-7) by mentioning that he is a powerful influence he has no direct presence in the play however he is lamented as a devastator
- Phaedra in this play is a victim of Aphrodite rather than Eros

Cultural understanding of Eros

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- Eros could have a powerful influence over people
- The view of Eros can be argued to be directly proportional to the response of the victim
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Genre affecting representation of Eros

Tragedy- Eros as revenge (Medea)

Epic cycle- Eros romantic

The genre affects the cultural understanding of Eros due to events within the literature

Type of women presented and why

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- Female tragedy- victim of men/Eros/Aphrodite- Medea was the victim of Jason's Eros (passion) for another woman. Phaedra was a victim of Eros in general influenced by Aphrodites' rage
- This is important because the type of women presented creates the tension within the story

Eros in other sources

In the book of Esther 1.1-22, we can suggest that eros is the physical desire and lust of the body ie. Queen Vashti

Plato- Eros is chaotic and mandatory for existence - Plato
Symposium 181-2, 178-9