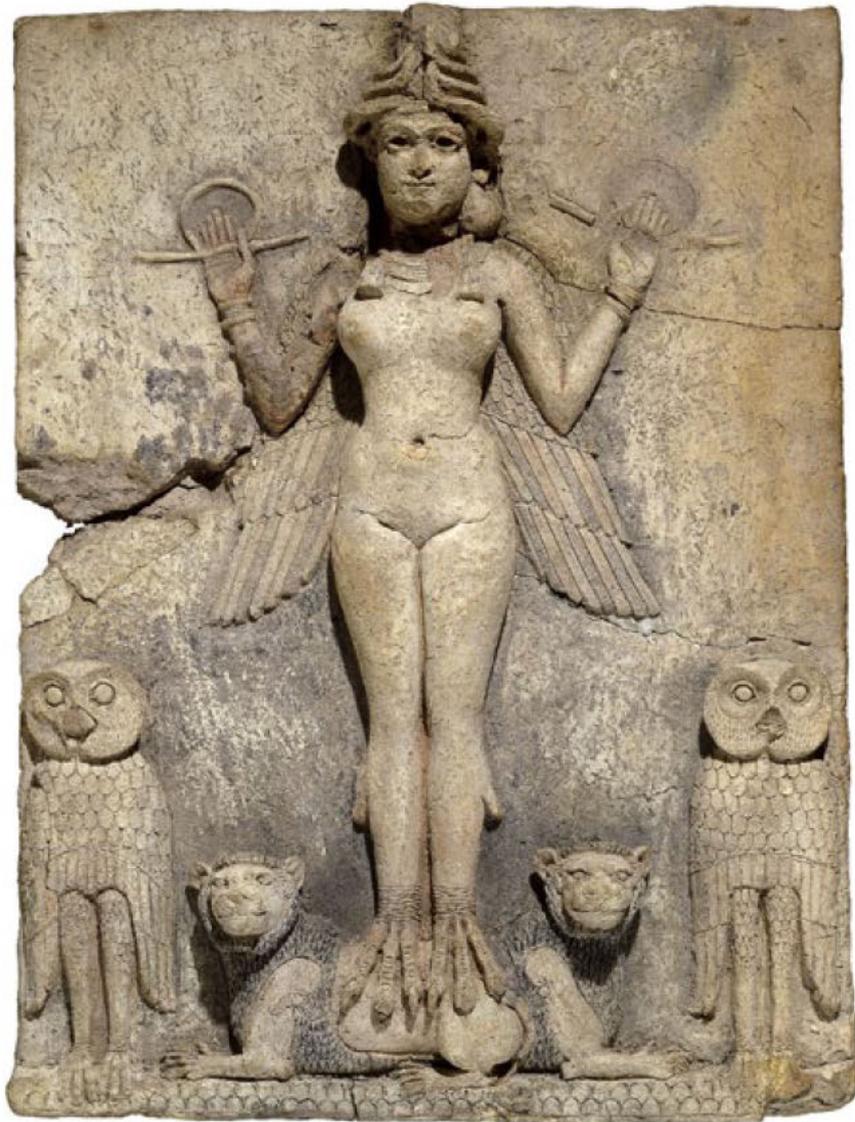




LUNDS UNIVERSITET
Samhällsvetenskapliga fakulteten
Centrum för genusvetenskap

Evenisation

The Sumer-Akkadian women figure contra
women oppression in monotheistic literature



Author: Richard Conricus
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Supervisor: Jens Rydström
Opponent: Anna Krook
Examiner: Tiina Rosenberg

Abstract (EN)

”Evenisation,” borrowed from the biblical Eve, can be defined as the long-developed patriarchal hegemony describing women as inferior, sexually debased, and the patriarchate’s urge for domesticated, passive, and subdued female figures under the total control of men.

This thesis is a genealogy of women’s oppression, its causes, implementations, and emphasizing women’s evolutionary sexual ability as exposed in the earliest civilizations. The focus is on the Mesopotamian pre-patriarchal civilizations and the paradigm shift that led to male domination, creating three female archetypes: Lilith, Eve, and Virgin Mary and the sexual objectification of women.

Extensive use of nearly 400 literary compositions recorded from sources originating in Ancient Mesopotamia (today’s Iraq), dating to the late third and early second millennia BC Together with the Bible, biblical commentary sources, esoteric Jewish mysticism, and early church father teachings, the study analyses how the change of view on women transformed during these millennia and the first millennium BC, and how this influenced modern society. Based on the present research, I argue that successful warrior tribes from Eurasia, who after domesticating the horse and developing advanced weaponry through sophisticated metallurgical processes, succeeded in altering civilization’s path from fertility worship and an equal sexual affirmation onto a road towards male supremacy and oppression of women.

Keywords: Evenisation, patriarchy, Sumer, Akkad, Enheduana, Inana, and Lilith.

Abstrakt (SE)

”Evanisering”, lånat från bibliska Eva, definierar den långa utveckling av patriarkal hegemoni som beskriver kvinnor som underlägsna och sexuellt lägre stående och enligt patriarkatets krav på en tämjd, passiv och underdånig feminin figur under mannens totala kontroll.

Uppsatsen är en genealogi över kvinnoförtrycket, dess orsaker och implementeringar, men tar även upp den evolutionärt kvinnliga sexuella förmågan såsom den uttrycktes i de första civilisationerna. Speciell fokus läggs på den mesopotamska pre-patriarkala civilisationen och det paradigmskifte som ledde fram till manlig dominans över kvinnor och skapandet av tre feminina arketyper; Lilith, Eva och Jungfru Maria samt sexuell objektivering av kvinnor.

Uppsatsen baseras bland annat på närmare 400 litterära texter från antika mesopotamska källor (dagens Irak) från 3000- och 2000-talet f.kr. Tillsammans med Bibeln, bibliska kommenterande verk, esoterisk judisk mystik och tidiga kyrkofäders undervisning, analyserar uppsatsen hur kvinnobilden förändrades under tredje och andra milleniet f.kr, första århundradet e.kr. och dess inflytande på vårt moderna samhälle.

I uppsatsen hävdas att framgångsrika krigiska stammar i Euroasien, efter tämjandet av hästen och utvecklandet av avancerade vapen genom sofistikerade metallurgiska processer, påverkade de första civilisationernas utveckling från fertilitetsdyrkande, jämlik sexuell affirmation, till manlig könsmakt och kvinnoförtryck.

Nyckelord: Evanisering, patriarkat, Sumer, Akkad, Enheduana, Inana och Lilith.

The cover shows ”Queen of the Night,” relief from Old Babylon, 1800-1750 BC. made of baked clay and reeds (British Museum). Initially, the female figure was painted red against a black background. She wears a horn-clad headdress characteristic of Mesopotamian gods and holds the rod and ring of justice in her hands as proof of her divinity. Her legs end in the shape of prey species, similar to the two owls at her sides. The picture probably represents the goddess of love Inana in a revised and probably ”lilithized” form because Inana in a previous cylinder seal has human feet, as in the picture (right), from 2334-2154 BC. (OI) she, with the foot of a lion, shows the whole leg, ”which is very unusual for the art of this period” (Meador: 110).



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Note on the translation of this bachelor's thesis into English.

10-12 years have passed since I compiled the work. I have, as far as possible, sought to verify internet links. If this has not been possible, I have sometimes been forced to use alternative sources of similar wording. In two cases (Ben sira quotes and Homo corruptus), I have also further sharpened the wording.

Introduction

Caroline Ramazanoğlu believes that feminists must clarify "what" experiences people have and "why" they have them. Do not stop connecting ideas and reality, but understand what lies behind (Ramazanoğlu: 128).

I will try, among other things, to achieve this - in this abbreviated and translated (from Swedish) version for my Bachelor of Arts thesis. This will be done by genealogically analyzing selected parts of the patriarchal system's demands for women's submission, and its risky game of dominance" (Foucault:1971:83), and analyzing underlying patriarchal mechanisms, and how these enabled the hegemonic patriarchal gender order, which played a crucial role in the genealogy of oppression of women.

In "Evenisation - The Sumerian-Akkadian image of women versus women's oppression in monotheistic literature", I concentrate on the period 2500-2100 BC. However, I will also touch on both earlier and later periods in analyzing why and how the paradigm shift between pre-patriarchal and patriarchal societies took place and the importance of syncretism in Evenisation.

Crucial to the paradigm shift was the "belief in a higher power," under whose protection and doctrines people concluded social contracts and its effect on at least one half of the earth's population.

Definition of Patriarchy

Patriarchy is not possible to define as a single system valid for all patriarchies at all times. A general characteristic is that the position of women is subordination without their legal right:

1. Patrilineal, except, e.g., Judaism, which follows matrilineal.
2. Boys preferred to girls.
3. As a wife, the woman's body, sexuality, and reproductive capacity belong to the man.
4. The husband's right to beat his wife, physically restrict her, and sometimes even sell her as a slave.
5. As women do not have a public political and cultural role, women's education is usually limited to housework and minimal literacy.

As daughters or widows, their inheritance rights are limited and usually administered by a male acquaintance

or good man (Encyclopedia of Sex and Gender:1106 f). Patriarchy is not a monotheistic invention. Its roots are found in much older cultures such as the Sumerian Ur III and the Akkadian, which were influenced by even earlier Eurasian cultures, including Yamnaya (p. 16).

Patriarchy as a concept in feminist research

In "Sexual Politics" (1970), Kate Millet introduced the concept of patriarchy as an explanatory model in feminist research on the oppression of women. A somewhat strange and late insight, I think, about the patriarchal panoptic perseveration, which women and men have internalized for more than 4000 years.

A phenomenon that is very difficult to understand, especially in a hegemonic patriarchal society like ours, which is so totally permeated by patriarchal normative codes in everything we do and how we think. Millet's introductory theory part" notes toward a theory of patriarchy" she defines," The term 'politics' shall refer to power-structured relationships, arrangements whereby another controls one group of persons... power over others should be banished ... to this that we must address ourselves" (Millet:24).

I will problematize how this power over was constituted in the analysis of selected pre-patriarchal and patriarchal canonized texts. I believe that gender research has lost focus and itself in the thicket of women's oppression by sub-categories (e.g., position, intersectionality, and confusion of effects). It should instead have been a genealogical analysis of women's oppression in parallel with the interacting of syncretism, i.e., the merging of two or more religions" (NE). From the first civilization to the three major monotheistic religions and their reformed branches, this I identify in the paper.

I believe that there is a lack of analysis of critical historical processes and their positioning in women's syncretically inherited view. Too often, it is like starting from the end of the book on the genealogy of oppression of women, and I hope through this bachelor thesis be able to present valid theories about some of the problems of why and how patriarchy through evenisation created a submissive female figure.

In the following decade, Millet's introduction of the concept of patriarchy in feminist research opened a tidal wave of discourses, which, however, did not analyze pre-patriarchal societies, such as the Sumerian but stuck in mythical legends. Assyriology could have add-

ed substantial scientific value to the feminist debate on "goddess cultures," but Assyriological research results did not have the impact it should have had. The reason may be that transliteration and translation of goddess cultures' texts were only a few decades old (critical archaeological finds were not made until 1926).

Furthermore, it could be practiced by very few scientists. Kramer's research results in the book "The Sumerians" from 1963, can be considered a milestone in understanding the earliest human civilization - the Sumerian.

As the feminist discourse on the genealogy of patriarchy, lacked or ignored essential links to Assyriological research results, this might have been why the discourse instead came to expose the taken-for-granted expressions of oppressive patriarchal regimes, which based on my research I expose against pre-patriarchal expressions.

My research is thus not about the genealogy of patriarchy but about its expression to the values and codes that applied in the pre-patriarchal Sumer. Which, to some extent, were maintained into the Akkadian era, especially as they were shaped during and shortly after Sargon the Great reign - the first empire of civilization.

The dilemma of the analysis

A clear example of an unstructured relationship with the oppressive patriarchal regime is to equate patriarchy with androcentrism. Admittedly, it is mainly men who have created patriarchy, but this has been done based on a worldly religious-political agenda with specific goals. Patriarchy cannot be deconstructed without a thorough

analysis of theological theories, the creeds supported by both men and women, and that consider androcentrism and gynocentrism in this context irrelevant.

The patriarchal discourse of God is, in my opinion, uninterested in the postmodern project's deconstruction, dissolution, and questioning of prevailing identity formations, as new and liberating identities conflict with canonized documents, the authenticity of which cannot be questioned.

An overwhelming majority perceive God as masculine, although the Hebrew original does not gender God and that "a'dam"¹ (human) is referred to in masculine form due to linguistic convention. On the other hand, in the Swedish version, it is "He created her," while the English translation follows the Hebrew original "He created him."

It is also not initially applicable to postmodernist and poststructuralist methodologies, because it is the great modernist narrative and structures that have not yet been analyzed. That is, the pre-patriarchal and patriarchal different definitions of "knowledge and truth."

As long as this is not investigated, feminist research will suffer from pre-discursive patriarchalism to varying degrees. Knowledge of the Assyriological research results of recent decades can here primarily help to illuminate the patriarchal darkness.

I try to distance myself from cultural and patriarchal gender-constituted perspectives that form invisible walls surrounding even our highly secularized society.

Therefore, I find Freud, Jung, Lacan, Marx, and

¹ The Swedish Bible translation is more woman-friendly than the original as the Swedish translation reads "God created man in his own image, in the image of God he created her (my italics). As man and woman, he created them (Genesis 1:27).

The Hebrew original states that God created man (Hebrew *a'dam*) to be his (*bezelma* - feminine form would read *bezelma*), immediately followed by the "image (*bezelem*) God created him (*ā tā* אִתּוֹ) man and woman." "Ā tā" here refers to the word "a'dam" which is the Hebrew word for man and denotes both man and woman (*ā tā zachar ve'nekeva* = he (man) man and woman). The following is the original text from Genesis 1:27: **וַיְבָרֵךְ אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם**

In Swedish translation, the word human (*människa*) is most often referred to in feminine (her/she) form. Probably due to ancient Swedish; 'human; woman; human nature,' close to 'mild; generous' (NE).

Reference to the word man is thus insignificant in this context. However, due to different linguistic conventions in the Swedish and Hebrew languages, it may imply both feminine (human) and masculine (a'dam) form. The important thing, however, is that God created both woman and man in his image. Probably not physical, but constitutive qualities are

meant, so God's doctrine must be observed and must guarantee women and men equal value. Which sanctions dualism but not the problematization basis of the dichotomy, since a species that for its existence, from an evolutionary perspective, requires two complementary units cannot be divided into we/them.

Furthermore, God's monotheistic doctrine prioritizes first of all human reproduction, since the exhortation is first in the Bible, "Be fruitful and multiply; fill the earth and subdue it;" (Genesis 1:28). Gender and gender constitutions that do not meet this requirement are interpreted by "men of God" as deviant and, in most cases, as an abomination. A strange approach as these "godmen" question the evolutionary process that produces heterosexuality and LGBT. They question evolution and claim that man is not the result of nearly 14 billion years of evolution, but rather a product of "intelligent design" independent of the earth's other living beings. However, a claim that encounters insurmountable problems when the human "genome" to more than 98.8% corresponds to chimpanzees and bonobo monkeys, which researchers consider to be man's closest relatives.

Nietzsche unreliable in this context, as they all have a pre-discursive patriarchal constitution, which is expressed in strange inventions such as Freud's theory of the "girl's penis envy" (Gemzöe:91). These men did not seek descent into anything other than the origins of patriarchal hegemony. Alternatively, other, somewhat strange theories were presented. Based on Kovalovsky, e.g., Engels claimed, that there was originally a form of communist matrilineal household with the woman in charge of both the family and the public household, but that this changed:

... the situation changed with the patriarchal family [the civilised peoples of the Old World, the Aryans and Semites (Engels:69), and even more with the monogamian individual family. The administration of the household lost its public character. It was no longer the concern of society. (ibid:88 f).

As is clear from this paper, society's demands for efficient domestic and public administration were the most critical reason for the constitution of civilized society both before and after the introduction of patriarchy. Sumerian writing was invented primarily for administrative purposes, 5000 years ago. Only around 800 years later did the first literary works appear.

The patriarchy's constitution was more due to changes in the world of the gods and the legality of its worldly representation. Engels also did not know the sexual expression of the first civilizations and therefore saw his contemporaries as something new:

Our sex love differs essentially from the simple sexual desire, the eros, of the ancients (ibid:91).

This a statement that does not hold in the light of new knowledge about the Sumerian era.

Sociologist Allan Johnson claims that "We are all trapped in a patriarchal heritage" (Johnson: 4), which is expressed in the fact that of the last nearly 40 Oscar-winning "Best Film" had only four feminine themes, of which only two had one exceptionally feminine narrative, the other two were musicals (ibid: 11).

When privilege and oppression are woven into the fabric of everyday life, we don't need to go out of our way to be overtly oppressive for a system of privilege to produce oppressive consequences, for, as Edmund Burke tells us, evil requires only that good people do nothing (ibid:33).

Such a social system becomes "normal" for everyone within its domain, and as long as "good people" see no reason for any change, the status quo remains.

The superstructure of the theories

I initially consider it essential to present the superstructure of my theories. It is based on the fact that when the first humans developed the ability to speak, the most gifted expressed primitive theories about everything's meaning and origin. Throughout history, the theories that best appealed to human knowledge and thought have survived. Through the syncretic process, the fundamental theories gave birth to new theories that gave birth to new theories, and so on until today.

Faith, fear, greed and lust

The characteristics of humans are, among other things, the fact that man is the only creature that has constructed theories about a higher power that governs life. We understand that we do not understand and put our trust in an explanatory non-human power, which is created by ourselves. A faith that man puts his faith in, without knowing or explaining why this faith can be shaped in a way that questions the faith, but which man still believes in, such as the annihilation of six million Jews during World War II. Based on logical reasoning, no human should or could believe in a divinity that allows the murder of the people who created God, and in whose name people are murdered. Nevertheless, we still do not abandon faith, because humans are the only beings that have pondered over their existence to the extent, that they have created a supreme entity of cognizance which – being a construct – is itself incognizant, i.e., incapable of grasping what the incognizant's cognizance comprehends regarding the incognizant that the cognizance has created.

This theory is crucial to understand why patriarchy's evenisation of women succeeded. Man's ignorance creates boundless cognizance of the incognizant because everything that man devotes to cognizance - depends on God's agent - and (in the worst case) can not be questioned. Thorkild Jacobsen, professor of Assyriology at Harvard University, said, in a lecture on the centrality of the oldest Mesopotamian religions, that man responded to a unique type of experience when religion was introduced. He believes - and quotes Rudolph Otto - that this experience is a:

confrontation with power not of this world, a wholly other, outside of normal experience

... man [to] seek security and salvation in his allegiance with the power (Jacobsen:473).

The force would thus be energy independent of the human sphere. However, Jacobsen also believes that power:

arises out of the inherent uncertainties of the human condition and is so dominant in man that under it his immediate understanding of the power, and of allegiance to it, comes in very considerable measure to *reflect his own self*; [my italic] his deepest needs, his most profound fears" (ibid).

I also recognize this power, but see the experience of the power based on, and reflected in the human constitution, that is, what man's ignorance has created as knowing (God).

Another manifestation of man's constitution of faith is the worship of monotheistic Allah (from the Hebrew singular form of God, Eloha), in which Islamists blow themselves up in the air, intending to kill as many as possible. Alternatively, to embrace the monotheistic idea that Adam's ribs created Eve (the woman) and that the same Eve (women) is the cause of humanity's suffering because Eve defied God (when she ate of the apple from the tree of knowledge).

Humans also seem to be distinguished by seeing fear where there is no fear, but at the same time not being able to do anything about it, because it evolutionarily constitutes himself. The primal brain reacts instinctively to, for example, a piece of black plastic tube as a snake, and it requires talent to reinterpret the impression and neutralize the autonomous defense mechanism action).

The same applies to greed that is dangerously close to desire and against which the human constitution often lacks balancing ability. Another expression is greed's erotic demand for satisfaction instead of erotic satisfaction based on love and desire. However, desire (thirst, hunger, sex) is also human's engine. They are the fuel that we physically and mentally consume, and whose results we experience as quality of life. Essential and existential living conditions should form the basis of the social codes that govern everyday human life.

However, these demands are easily ignored in authoritarian conformist societies, where ignorance of the

cognizance of the incognizant is unquestioned.

Faith, fear, desire, and greed are thus, according to this reasoning, cornerstones of human preoccupation, against which cognitive aptitude has to argue.

Which brings us back to this paper's headline - Evenisation; what scenario was staged, and how could the patriarchy succeed so totally in creating a submissive female figure? What knowledge was the basis for the ignorance's ability to be attracted to a specific knowledge (God or gods)?

Evolutionary framework

My superstructure is also the evolutionary framework within which man can act. Infinite mutations have resulted in what humans are today - 98.8% resemblance to chimpanzees and bonobo monkeys (Human Genome Project).

Nevertheless, human evolutionary programming (with the supposed maximum of talent) sets limits to what we can understand and create. However, in each process, man uses only a small part of the brain, which should mean a supposedly sizeable potential opportunity to create new synapses. The basic structure is thus ready and waiting to be discovered/activated. According to this theory, evolution is one step ahead, or humans have, through doctrines, stifled human development potential, cut off the brain's synapse scheme, and the "free" movements of neurons. Examples of this are the patriarchy's sexual hostility and doctrines of feminine sexuality, which I problematize and theorize in the essay in its evolutionary construction context.

From idea to knowledge

The first literary works were written around 2500 BC by Sumerians and followed by Semitic Akkadians, followed by Babylonians and on to the "ancient Greeks". They created academic disciplines, which discursively analyzed and tried to understand man and his world, the limits and possibilities of knowledge, and the relationship between language and reality, actions, and values.

Sometimes 1000-year-old traditions were abandoned when strong rulers introduced new ideas. Such a paradigm shift took place when the patriarchy replaced god worlds ideal of couple society and possible previous matriarchy. Another when monotheism replaced polytheism.

However, symbols existed, such as the tree. The "Ha-

luppu” tree from the Sumerian creation story (Wolkstein: 3) ”sailed” through the cultures of the Indus River, via Mesopotamia and along the fertile crescent rivers to the land of Canaan, where monotheism was born and gave the tree a symbolic meaning of knowledge.

The Sumerian conceptual world of spiritual winds (in Sumerian ”lil”) gave good speed to the sails. Enlil sailed up as the foremost God (in Sumerian means ”en” primarily/highest), created by the ancient mother Namma, and the primal creative universal energy ”me”, who gave sexual power to all living things.

However, new winds blew, and out of the troubled sea, when the ship of faith changed course, the monotheistic patriarchy was born. En-lil became El and Elohim. Gone was the Sumerian wind, which was replaced by the Hebrew Jehovah’s wind ”ruach” (wind/spirit in Hebrew). The Mesopotamian Abraham proclaimed through a fusion of ”me,” An and all other gods a divine being - Jehovah (God).

Man’s faith, which from the beginning was subject to the arbitrariness of the gods, was replaced by the belief indirect orders from God about what man should do. Man, under his advanced position, became God’s messenger.

However, how did the woman lose her, until then, a much more equal position?

2 Problematization

I intend in this essay to present theories about this. For this purpose, I have coined the collective concept - Evenisation, from biblical Eve - for codes and processes that since the entry of patriarchy on the world arena constitutes women and whose dichotomous constant is Lilithisation. My work can be perceived as questioning the foundations of our civilization. From an ontological (the doctrine of the very nature of existence), anthropological (the doctrine of human nature as a species or group), and not least epistemological (the doctrine of the acquisition of knowledge) points of view.

The bachelor’s thesis should be perceived as a first glance of a much larger material I have done on the oppression of women for 4000 years. This paper is heavily cut (an even more slimmed-down version was presented as a b-paper at MAH, spring08).

Scientific research findings on gender-chemical construction have, in this paper, been completely removed in order to concentrate on the gender-cognitive constitution in Sumer-Akkad before 2100 BC and within monotheistic literature, ie mainly the woman’s situation before hegemonic. Patriarchal gender power and the patriarchal constituted female archetypes of patriarchy, as expressed in monotheism.

By introducing patriarchy as an analytical concept in gender research (Kate Millet 1970) and being articulated by people whom the establishment mildly perceived as controversial, it is my view that the accusations against the patriarchal establishment and legislature did not get the impact it should have had, because the sometimes fierce radical feminist critique created unwanted polarization, and was answered in silence by heavy academic and opinion-maker actors.

The historical starting point in Sumer

I choose to start with Sumerian culture as, in addition to being the first civilization to document its contemporaries, it can also be a bridge to older cultures and their worldviews, long before monotheism: Judaism, Christianity, and Islam. When the written language was created, and the world of gods consisted of countless pair formations. When humans were said to have been created to serve the gods, man, through his actions, tried to appease the gods, creating prosperity and wealth on earth. A narrative of social patterns that sheds new light on many of gender science’s current ontological and epistemological knowledge bases constituting current world affairs.

In this paper, I will present societal codes before and after the monotheistic variant of patriarchalism, in an attempt to illustrate the revolutionary paradigm shift that took place when the Middle East was transformed from a polytheistic to a monotheistic patriarchal social structure. During my many years of work collecting material for this paper, it appeared quite early that the answers had to be sought in the battle between the Canaanites and the Hebrews (around the 1000s BC).

As I pushed further and further back in time, I discovered how the first civilizations (Sumer/Akkad) were forced into conformist thinking. They were impressed by successful cultures from present-day Turkey, and the areas around the Caspian Sea, which managed to tame the horse and through metallurgical discoveries produce superior weap-

ons. Anthropology professor David Anthony confirms this in the book "The Horse, The Wheel, and Language - How Bronze-Age Riders From the Eurasian Steppes Shaped the Modern World" (reviewed in the New York Times 2008-03-02) where he charts the significance of the northern invaders for the restructuring of Euro-Asian societies.

I will highlight and discuss questions about how sensuality, passionate love, and sexual pleasure were presented as distancing from God. It was instead identified as sinfulness and projected on women and constitute an essential pretext for women's oppression of sexual hostility. For this reason, I will also touch on the significance of sexual energy and orgasm for human wellbeing and how patriarchy has persistently sought to combat its evolutionarily essential and existential significance.

3 Purpose

My purpose with this thesis is to analyze the image of women in Sumerian-Akkadian literary works versus the oppression of women in monotheistic literature.

Evenisation indeed began long before monotheism but gained widespread worldwide use through monotheism. I hope to be able to create interest in - and present enough knowledge about - that patriarchy has not always been a-forever-given normative system of society, which may seem extremely difficult to prove, as civilization over the last 4000 years has been under its hegemony. Perhaps most clearly noticeable today in the Middle East, from where the monotheistic variant of patriarchy for almost 3000 years has kept people in a more or less constant iron grip.

I seek answers to questions about the spiritual and material changes that led to the paradigm shift when the gender order of Sumerian-Akkadian societies changed from - even by today's standards - equality to hegemonic patriarchal gender power. I seek answers to questions about why and how women's oppression came to be shaped and how the monotheistic patriarchy allowed man to respond to sexuality.

How did the patriarchs manage to get through their view of women? Why did the people - including women - "bought" (buy) the ideas?

4 Method

I choose genealogical (descent), and hermeneutic (interpretation) analysis methods as the texts operate in a social and historical context. I will look for the texts' intentional dialogue with the reader. I will also use a comparative method to analyze two crucial transliterations and translations (ETCSL and Hello).

Genealogy according to Nietzsche and Foucault

Shoemaker believes that Foucault, unlike Nietzsche, saw himself as a historian and that Foucault sought concrete facts from history that led to today's man (Shoemaker: 20).

For both, however, it was irrelevant to explore the origins. At the same time, those who want to analyze patriarchy, I believe, must gain insight into the process of the paradigm shift that led to its establishment.

Foucault comes closer to a different origin when he compares the morals of ancient Greek (patriarchal) culture with our time. He concludes that because of Christianity's prohibition of clinging to the self - contrary to God's will - the personal was forced to be created as an art form. (Foucault:1984:362).

The pre-patriarchal Sumerian culture had an even different relationship between the personal and the world of gods, as both men and women had a personal relationship to their god(s) and to "me," which was the sexual primordial force that kept everything alive (Meador: 158).

Foucault did not know about this first civilization but used the "ancient Greeks" as the origin. His failed attempt to write the genealogy of sexuality (Shoemaker: 108) would probably have had a greater chance of success if he knew the sexual view manifested in Sumerian culture.

History, Nietzsche explains, belongs to the man who thinks ahead, by preserving and admiring and for the one who suffers and needs liberation (Nietzsche: 14). If the person who wants to achieve something great needs history at all, he will master it through monumental history. In contrast, he who wants to preserve tradition and reverence will treat the past as an antiquarian story, and only the oppressed need to critically judge and condemn history (ibid: 18-19).

Millet belongs to the latter category, and her text is an ontology of how she sees the "social existence"

(Ramazanoğlu:12) based on a radical feminist epistemology.

Patriarchy as an agent in the analysis of the oppression of women is, therefore, epistemologically necessary. However, it would have a different meaning if the text were analyzed theologically based on monotheistic doctrines, which (previously noted) consider androcentrism and gynocentrism in this context irrelevant. Thus, a pure text analysis gives - compared to genealogy - an often different result because the text is analyzed based on what really and intuitively emerges in the text's story, about its truth and knowledge assertion within its ontology and epistemology.

Kate Millet does not like methodological analyzes because she considers them suspicious as they are all end-oriented "end-oriented" (Millet: 220). She accuses all methodologies of being insensitive to causality and takes passivity and aggression as examples:

... little thought is given as to the causality of such phenomena, either as learned behavior, or as behavior specifically appropriate to patriarchal society" (ibid).

Millet takes functionalism as an example of flawed methodology. She believes that it operates in an endless situation of the current. Its ideal is stability and therefore ignores both values and the history of patriarchy, which functionalism either does not see as a social rule or simply:

assumes that patriarchy is the first form of grouping, the origin of all society, and therefore too fundamental to merit discussion" (ibid).

Millet wants to do away with all social disciplines because each has helped re-establish and consolidate the reactionary status quo of sexual policy (ibid: 222).

However, Millet's finding meant that too much emphasis was placed on the future, and gender research seems to have almost resigned in the analysis of the genealogy of oppression of women.

I argue that no matter how difficult it is to penetrate, today we have access to research material that can shed new light on the earliest history of women's oppression, and what led to the paradigm shift.

Once validated knowledge of this paradigm shift is achieved, "power and resistance" strategies can continue to be analyzed. However, it requires significantly more knowledge of the constitution of pre-patriarchal (non-Western, non-white, non-middle class) societies. Especially if one

understands gender as a "social relationship" (Connell: 1987) and not as a person category and perceives "gender politics as a clash between interests, historically constituted within gender relations" (Connell: 2000: 196), to illustrate hierarchical relationships, different power relations, tensions and contradictions in relationships between men and women, that which structures social life and constitutes individual consciousness (Hawkesworth: 200).

I will try to analyze parts of these problem areas in their contextual context, even if they are sometimes fragmentary.

The paper also deconstructs the patriarchy's sexual hostility and opposition to the woman's - almost limitless - orgasmic lust-filled ability as evolutionarily created and constituting the woman's incentive for reproduction.

Singer-Kaplan believes that many women have internalized a ban on pleasurable experience and are seized by panic when they notice themselves floating away in arousal and losing control of their body (Singer Kaplan: 166f).

Therefore, I problematize women's evolutionary sexuality, cognitive giftedness, and its significance for the patriarchy's construction of three female archetypes.

Also, a new explanatory model is presented regarding the position of prostitution in various societies.

The goal of genealogy is to seek lasting. Its product - the history of genealogy - constitutes a guided selection from within unique stories that point to stubbornly recurring elements in past times, to promote and better understanding the conditions for improving life in the present (Shoemaker: 9).

Nietzsche warns that human life is collapsing, and its existence is shaking in its foundations of security, peace, and belief in the existing and eternal threatened by science. He was convinced that life governs knowledge because knowledge presupposes nature (Nietzsche: 62).

However, I argue that the knowledge of nature, that is, the evolutionary bank of knowledge, governs life. The animal man is part of this process, which is characterized, among other things, by how difficult it is to absorb new knowledge. Humans usually does not react to worldly processes until it begins to "sting in the skin," such as the impending climate catastrophe or global economic meltdown.

It is even more challenging to change spiritual pro-

cessors as rhetorically gifted authorities can avoid ordinary trial by playing on man's need to believe in a higher power.

Since the Enlightenment, the scope of the modern man's balloon of ignorance has been significantly decimated, but enormous problems arise when new knowledge threatens man's conviction.

Scientists have been burned at the bonfire and banned as they passed on new science in violation of current doctrines. History will probably be repeated as abolishing patriarchy begins in earnest, in countries where one half of humanity is still oppressed.

Foucault distinguishes between the two different forms of genealogy. One within a unique historical moment, where we physically live our lives and a simultaneous theoretical mental situation, we try to understand, where we come from and where we are going. According to Foucault, the former is the most important thing when the present can and really does change everything (Shoemaker: 13).

Hermeneutics, on the other hand, provides a - compared to genealogy - an often further analysis as this art of interpretation produces the tools to analyze intuitional text.

Due to the texts' complexity, I will place great emphasis on its interpretive potential and direction of interpretation, that is, whether it is a transmitter, receiver, or fact-oriented or a combination of all three analytical concepts. I will try my best to push behind the patriarchal norms and seek to implement pre-patriarchal interpretive conditions and broaden the circle of interpretation through material from other disciplines.

Of particular interest is the opposed linguistic style in some of the most significant works, which emerges in the textual, ideational, and interpersonal structures.

I will analyze how patriarchy, by asserting the existence of God's direct word to man, optimized rhetoric to the point that it disarmed all opposition to the validity of theses (Hellspang: 12) and illustrate how "faith rather than knowledge constitutes the highest form of certainty" (Anderberg : 67).

In God's discourse, the author is generally insignificant as the person only argues for another source's (God) factual presentation. Thus the recipient has no doubts, but the factual presentation itself is often so shrouded in obscure formulations that the recipient

often has to have help in understanding the factual presentation.

Contextual understanding is, therefore, often dubious in religious records. The power over the recipient is held by the interpreter, who claims that he/she makes the correct interpretation of the sender's (God) intentions. However, a different interpretation can usually be made by another interpreter, which is why the presentation of facts in itself lives its own (multi-faceted) life. The recipient is usually uninterested in the fact that the documents are written by worldly representatives, as this could seriously question his/her religious affiliation but also the authority of the interpreter. In my opinion, it is instead a matter of self-preservation drive not to go outside the established framework of the documents.

The documents are thus structured in a way that makes it difficult for the average person to understand the texts, but requires a search for meaning in the text's interior, which also often requires insight into meaningful words, expressions, and codification of concepts.

Let me take a poem about the Mesopotamian world of gods as an example:

In the two-river delta, the highest wind gained momentum.
En-lil sailed upstream,
along with the slender crescent moon.
A boat, through water-filled lands,
towards the land of Canaan.
Where Abraham made covenants
and the boat docked at the quay,
drained of its power.
Me became God (numen: 2009).

My poem conveys a story about how a boat sails upstream towards another country. Onboard is a man who arrives at a new port and, seemingly exhausted, turns to God.

This is what the uninitiated can probably understand from the text. But the text is about something completely different. It is in fact an interpretation of the Sumerian multi-god world and how transformation into monotheistic Judaism took place.

"En" means "highest" and symbolizes together with "Lil" the "wind/soul" that a man named Abraham living in Mesopotamia syncretely constitutes a new religion. In a turbulent time, En-lil becomes

El and later Elohim (wind/soul has the same double meaning in Hebrew as in Sumerian). Abraham sails in the sex-worshipping waters of the Sumerians, where the water, according to the records, represents semen and the new moon vagina, to which phallus like a boat seeks harbor.

Abraham rules against the land of Canaan and leaves behind the creative power of sexuality "me" and instead enters into a covenant with the monotheistic God (Elohim).

The reading of the text is thus dependent on different stages of interpretation, based on the reader's ability to understand what is being written. Suppose the reader cannot decode the text in a way that is consistent with the sender's intention. In that case, the reading leads to incomprehensibility and uncertainty as to what the text is about. If, on the other hand, the reader can incorporate the text with his knowledge and experience, the meaning of the text becomes understandable through the reader's ability to interpret.

The text thus requires a qualified interpreter for the interpersonal message to emerge. The same applies to the ideational expression, such as the components "highest" and "wind", which create the larger, which in turn gives an understanding of other parts. The style of the text is somewhat authoritarian, statement, interpersonally formal, and ideationally associative abstract.

5 Disposition

6. Sources and previous research,

I describe my primary sources.

7. Before monotheism and 8. Religious texts to think about,

I begin the journey back in time.

9. In the Sumerian image of women,

a different image of women emerges.

10. At the beginning of a new era,

I analyze the process around the paradigm shift between pre-patriarchy and patriarchy.

11. The Way of Oppression,

I address, among other things, the significance of syncretism for the four-thousand-year-old oppression of women.

12. Summary and discussion.

6 Sources and earlier research

An invaluable source for understanding the era in which the Sumerian and subsequent Akkadian civilizations emerged and flourished are the compilations, new translations, and new translations of nearly 400 literary works, which until the summer of 2006 were made by The ETCSL project, Faculty of Oriental Studies, University of Oxford (ETCSL).

For nine years, an electronic library of almost 400 Sumerian literary texts dating from 2500 BC and forward was created. They contain narrative poetry, tribute poems, hymns, lamentations, prayers, songs, fables, pedagogical poems, and proverbs. The majority of these have been reconstructed over the past fifty years, from often fragmentary clay tablets written in cuneiform.

Until the publication of this body of text, Sumerian literature has, for the most part, been inaccessible to those who want to read or study it, and mostly unknown to a broader audience.

Googling on "Goddess" gives 34 million links but only 34 thousand to "Goddess Inana", (which may be considered to symbolize the goddess culture, as she is the first and most described). Only 2 thousand links to "Goddess Inana Assyriology" (2009-01-15). In my opinion, these conditions can be interpreted as meaning that the goddess culture is highly exciting but usually based on myth-making and that assyriology as a research field for goddess culture is little known.

Sumerian literature is a significant and sophisticated part of ancient literature and hitherto unknown to many scholars in other disciplines. Historically, a rich stream of relics through Babylonian literature and translations and oral traditions reached ancient India, Arab and Greek civilizations, and Europe. Above all, the texts are interesting for interdisciplinary discourses in comparative literature and religious history.

Some of the texts have only one source, others several, from which a modern version has been compiled. The primary sources are clay tablets, which are often broken or otherwise destroyed. As a result, the texts are incompletely preserved in many cases, and there may be many gaps of varying length in the compiled material. Also, many of the sources come from the school environment and are written by writing apprentices, who did not fully master the Sumerian language.

Taken together, all of these aspects pose a significant challenge for modern transliteration, translation, and interpretation.

The texts are divided into seven categories: 1. Ancient (not yet translated) literary catalogs, 2. Narrative and mythological texts, 3. Texts with historical background, 4. Royal tribute poetry, 5. Literary letters and letter prayers, 6. Hymns and cult songs, 7. Other literature, such as debates and proverbs. Sumerian was first decoded in the second half of the 20th century thanks to the knowledge of the Akkadian language, that was already known. The key to transliteration consisted of bilingual Sumerian-Akkadian texts. Slowly, lists of cuneiform writings based on Akkadian translations emerged, which in many cases turned out to date from the first millennium BC and not from the time when Sumerian was a living language, which is why the translators were forced to revise and instead start from pronunciation rules from around 2000-1650 BC (ETCSL). ETCSL's cuneiform original consists of copies from around 1800 BC and deals, among other things, with the era from about 2500 BC, Sargon the Great, and his daughter Enheduanas³ position as High Priestess in the temple of the moon god Nanna (4.07.2, 4.07.3, 4.80.1 and 4.13.03).

In the case of the Sumerian sections, my qualitative text analysis is based on Sumerian primary texts that have been transliterated, translated, and interpreted thanks to the knowledge of Akkadian, which in turn has been translated into English, which constitutes my primary text. When it comes to the analysis of biblical texts, I have started from Swedish translation and, in some cases, compared to the Hebrew original, as I have some knowledge of the Hebrew language. All other primary texts are English originals.

For readability, I have removed the translators' comments, which contain alternative interpretations and information about illegible or missing text. I see no need to warn that modern contextual perceptions have colored the translations, but I cannot completely rule out that this may still be the case.

In most cases, I choose to present the original English text and not translate into Swedish, which could affect contextual perception, mainly because I am not a professional translator.

As I said, Sumerian is very difficult to access and

there are only a few people in the world who can transliterate, translate and interpret the meaning of the texts. Two of the foremost to collaborate in such a combination are Diane Wolkstein and Samuel Noah Kramer, whose book "Inana" together with Betty De Shong Meador, Anne Kilmer and Daniel Foxvog's translation and interpretation of the Sumerian High Priestess Enheduanas's poem about Inana, and Thorkild Jacobsen and ETCSL are my main resources of Sumerian culture. Others are Zgoll, Hallo, Leick and van Dijk. However, I have problems with Leick in particular, which I believe suffers most from not having had access to ETCSL's transliteration and translation, which has generated inaccuracies that sometimes result in unverifiable theories.

One such is her description of Šulgis (see also note 5) allegedly most intimate connection with the goddess Inana (Leick: 97), while in ETCSL's translation Inana only promises a good future for him:

Inana looked at him with admiration and spontaneously struck up a song, singing the words:

"I will decree a good fate for him! I will treat Šulgi, the good shepherd, tenderly! I will decree a good fate for him! I will treat him tenderly in his! I will decree the shepherdship of all the lands as his destiny!" (ETCSL:2.4.2.24).

Another is Leick's finding that Inana's erotic activity does not seem to include rape (Leick: 87), while ETCSL translates how Shukaletuda rapes Inana while she sleeps (ETCSL: 1.3.3).

Furthermore, Leick refers to Cooper (1989:88), who claims that strangely enough, the penis is never mentioned, but often the vulva (Leick: 125). In fact the penis, according to ETCSL, is mentioned 84 times while genitals are mentioned 45 times and then always as a designation for the woman genitals (instead of the vulva).

Gender studies course literature at MAH 2007 and LU 2008, as well as internet sources and monotheistic/polytheistic canonized documents, and interpretations of them, constitute my other resources on evenisation.

Cuneiform

Wedge-shaped writing was most likely invented in Uruk in southern Mesopotamia around 3400-3300 BC (Glassner: 45), and initially invented to keep re-

^{2,3} ETCSL chooses to spell Enheduana and Inana with a single "n."

cords of goods and services, and the language was, as far as we know, Sumerian.

As the scripture developed to include more complex structures, the literary text was born, and around 2500 BC, man's first poems were written (ibid).

The cuneiform was incorporated by other people who spoke such widely differing languages as Akkadian (Semitic) and Hittite (Indo-European).

The earliest cuneiform usually lacked the interpersonal metafunction, that is, the expression of social conditions, asking questions, giving orders, offers, attitudes, experiential meta-function, that is, clarifying experiences by listing things or professions that belonged together.

Therefore, the previous texts' translations cannot clarify whether a person in question receives or gives something or reproduces or accepts something. The interpersonal metafunction of the Sumerian language was formed over 1000 years.

The writing system demonstrates this by introducing a more fixed word order, grammatically bound morpheme (smallest meaning-bearing unit in a language: NE) indicating the subject, object, modality (a category of the sentence that includes different species of truth or different attitudes on the part of the speaker towards the content of the sentence: NE), aspects, pronouns and determinants (more about this in Appendix 1).

I have not been able to find any scholar who questions the authenticity of the Sumerian texts.

However, there are various transliterations and translations.

Therefore, I have chosen to follow ETCSL's electronically available translations (2006) against which I have not found criticism.

Debaters and exegetes generally content themselves with presenting Bible texts or commenting on Eve and Lilith as de facto. An inaccessible and indisputable presentation, because Eve's fall is the cornerstone of monotheism and thereby inviolable. Either one believes in the description that Eve was created by Adam's ribs and caused the fall or rejects the idea.

There is also no real discourse on Evenisation/Lilithisation, making it difficult for me to present alternative views on the woman's evenised constitution with a lilitized constitution. The discourses are what I have been able to analyze either-or, and where Lilithisation unconsciously carries patriarchal control codes and di-

chotomies that sometimes denote but almost always connote" the other."

An objection to ETCSL's Sumerian primary texts could be that the material originates mainly from c. 1800 BC and one place (Nibiru/Nippur). Continued archaeological excavations, once the political situation in Iraq stabilizes, along with continued translations of existing material and research into the social structure of the first civilizations, will, in all likelihood, further consolidate the authenticity of the texts.

Living 13 years in Israel and studies on the many expressions of oppression of women among Jews, Christians, Muslims, and Druze have - it must be willingly acknowledged - been of decisive importance for this paper's theories.

At the same time, I understand how difficult it is for someone with roots in Sweden, to understand the extent of this oppression of women, but patriarchy is also central to a secularized Swede, as experience of something else does not exist

I usually compare the patriarchally constituted human being with the freshwater fish's dependence on the environment that created him. Seeking new waters requires not only courage, but also questioning one's own constitution, and thus perhaps even immediate danger to life.

The liberation of women from the hegemony of patriarchy, began with the breakthrough of industrialism, but can hardly be fulfilled before a settlement is made, exposing patriarchal doctrines, revelation of evolution, and genealogical exposure of oppression of women.

By doing so, instead of what is now usually the case, begin with Enlightenment, which - in my opinion Michel Foucault can to some extent be blamed for - because he personifies poststructuralist theory formation - gender research would be significantly enriched if pre-patriarchal societies were analyzed.

Assyriology would be very helpful as a wall breaker and help feminist research penetrate the patriarchal masonry, which also overturns Foucault's view that "sexuality" is a 19th-century invention (Leick: 5).

Enheduana

A significant wall breaker against the patriarchal masonry was the High Priestess Enheduana (En-chedu-ana) (circa 2200 BC), whose 4200-year-old texts began to be translated in 1968. The image is a detail from an ala-

baster disk found in 1926 in Ur, Mesopotamia by Leonard Woolley, and identifies Enheduana by name on the disk's back. The disk is in possession of the University of Pennsylvania Museum.



Enheduana is listed as one of 10,000 women in world history in *The Oxford Encyclopedia of Women in World History*, edited by Bonnie G Smith, published as late as January 2008. Smith tells me in an email that Enheduana is very important among the women of world history. However, she is not among Encyclopedia Britannica's 300 women who changed the world (EB¹).

When I became interested in Enheduana before the millennium turn, I found only a small number of international links on the web. In May 2000, Roberta Binkley found 140. As of this writing (May 2008), the hits amount to 29,500 (of which 226 unique hits in Sweden, including blogs), which testifies to a substantial international upswing for the world's first author's texts about herself and her relationship to the goddess Inana.

Among the first outside the narrow circle of Assyriologists to pay attention to the goddess in pre-patriarchal societies, the American psychologist Edward Whitmont, a few years before his death in 1998 expressed himself as follows:

The Goddess is now returning. Denied and suppressed for thousands of years of masculine domination, she comes at a time of dire need. For we walk through the valley of the shadow of nuclear annihilation, and we do fear evil. We long for love, security and protection, but there is little to comfort us ... The patriarchy's time is running out (Whitmont:http).

7 Before monotheism

Among Eurasia's steppe population, women were in prominent roles for more than 2,000 years, as evidenced by the fact that in both the eastern and western parts of North Caucasus, men and women were buried equally in central tombs and generally in Kurgan tombs (Anthony: 329).

The Yamnaya culture, which from about 3400 BC quickly spread over the Volga-Ural region (ibid: 321),

on the other hand, had male-dominated funerals and only in about every fifth grave are women buried.

The same is true of Scythian-Sarmarians' "soldier tombs" where women dressed for battle are buried:

a phenomenon that probably inspired the Greek tales about the Amazons (Anthony:329).

Based on the large number of female figurines, it is very likely that the earliest human societies cherished intense worship of women, but that it was gradually shifted towards male dominance, mainly based on metallurgical inventions and taming the horse, which could best be exploited by man's greater physical capacity.

The speakers of late Proto-Indo-European expressed thanks for sons, fat cattle, and swift horses to Sky Father *dyew pater*, a male god whose prominence probably reflected the importance of fathers and brothers in the herding units that composed the core of earthly social organisation (ibid:328).

Since the Sumerian texts are by far the oldest descriptions of the social structures and areas of interest of that time, it is advisable to read these texts' descriptions of gender relations, and perhaps even get clues to a possible matriarchy.

Jacobsen describes the development in Mesopotamia during the period 4000-1000 BC, and how man during the early Mesopotamian economy managed to achieve an indisputable astonishing achievement:

... for the first time to provide sufficient food so that large numbers of humans could congregate in cities. (Jacobsen:475 f).

The fear of starvation is accompanied during the second millennium by a new fear:

a new fear took its place at the center of existence together with the fear of starvation-the fear of war and its ravages. (ibid:479).

According to Jacobsen, guilt is articulated at the beginning of the second millennium:

But with the beginning second millennium the personal fortunes of the individual worshiper, his fears of personal misfortune, anxieties in illness and suffering, begin to be voiced; and the fear that may torture individual existence takes its place with the earlier central, conditioning fears, adding a personal dimension to the relation with the divine (ibid).

This development had its beginning in the concept of a "personal god." The High Priestess Enheduana (c. 2200 BC), to whom I return several times in this paper on Evenisation, gives through her reflections on her relationship with the moon god Nanna, and the goddess of love Inana, excellent insight into how this was shaped. Enhedunna relates her happiness and unhappiness to how these gods treat her.

Kramer treats this as what he calls "personal efficiency" in "Man and his God." Man complains that what he knows is not embodied correctly, what he truthfully says turns out to be false, what he thinks he is doing is completely innocent, he discovers that he has been tricked into doing wrong. The human god is not there and tells him when friends instill falsehood or when he is abused. (Kramer:1955:170-182).

This process led to *Homo corruptus*. Demand for only one truth, resulted(s) in acts by citizens, whom with the good memory of authorities to safeguard the idea of only one truth, was (is) allowed to stretch the one-truth boundaries to unrecognizability. The spirit of wisdom (*sapiens*) was thus lost. With corruption as a tool, human greed has inflated the world economy into a fatal hot air balloon, which, despite repeated discharges, continues to grow.

Financial institutions' actions go back to 1477 when Medici Bank Ledgers, fractional reserve banking money, was created from a single deposit. A bank could lend 90% of a deposit and charge interest. Nowadays, it has reached the end of the road through derivatives, based on oil, gold, and banknote printing, speculating on potential success. Enormous wealth has been built up, which, however, are nothing more than air. The process is based on a never-ending rate of economic growth, in order to be able to pay the debts, but if that were not to happen, it would mean the end of the financial system, as it would collapse. All the world's financial institutions, thereby, determine the pace of the inevitable end. Financial institutions' covert support for greed has also made it possible to rape the world's natural resources, and caused the catastrophic global warming that is now threatening all life on earth [addition in this English translation].

In polytheistic cultures, humans were personally exposed to the arbitrariness of gods. With monotheism came a new universal morality, when man made a covenant of social justice with God as historical action

in the collective and individual moral responsibility (Jakobsen: 484).

The representations of knowledge had thus been reduced from thousands of gods to one God. The authenticity of the doctrines could then not be questioned otherwise based on who the agent was. If he was authoritarian, well-situated and at the same time trusted, the elite of society included the doctrines in society's "knowledge suit" and, when applicable, proclaimed them as a code of society's function, and consequently made demands on citizens, but also through the doctrines guaranteed citizens rights.

God's agents (of the incognizant' cognizance) succeeded exceptionally well in dethroning and passivating women and decimating their influence to a minimum.

Interesting in God's agents' discourse is that they have not succeeded in reaching out with basic lessons about criteria for the family's survival in war and when exposed to climate disasters.

8 Religious texts to ponder

The oldest Sumerian texts found so far (ETCSL t.1.1.1) describe how Sumer's land was clean, and that the place was virgin (untouched? my note), and unspoiled. Dilmun was the name of a place, and maybe a precursor to biblical Eden (Kramer: 1963: 282):

Pure is Dilmun land. Virginal is Dilmun land ... Pristine is Dilmun land ... where Enki had lain down with his spouse, that place was still virginal, that place was still pristine. He laid her down all alone in Dilmun, and the place where Enki had lain down with Ninsikila, that place was virginal, that place was pristine. In Dilmun the raven was not yet cawing, the partridge not cackling. The lion did not slay, the wolf was not carrying off lambs, the dog had not been taught to make kids curl up, the pig had not learned that grain was to be eaten ... "May the waters rise up from it into your great basins. May your city drink water aplenty from them. May Dilmun drink water aplenty from them. May your pools of salt water become pools of fresh water ... Dilmun's dwellings are good dwellings. Its grains are little grains, its dates are big dates, its harvests are triple ... Enki ... was digging his phallus into the dykes, plunging his phallus into the reedbeds ... No man take me in the marsh. (ETCSL:1.1.1)

As is clear from the abridged version above, the fertility of the country and man is central to the Sumerian text. However, it does not appear that any real matriarchy prevailed, rather an equal pair society.

Later in the text, we find a birth chart where other creatures are born from different parts of the body, including "My ribs (ti) hurt. She gave birth to Ninti from them".

Could this be an inspiration and following syncretism, the patriarchs' invention that Adam's ribs created Eve? Kramer points out in the book "*The Sumerians*" that "the Sumerian word for rib is 'ti' ... However, that it also means 'to make alive'" (Kramer:1963:149).

A double meaning lost in the Hebrew language. In the related verses, clear male dominance is noticeable through Enki's spreading of his seed. But the woman was relatively equal to the man, judging by the following lines from the creation story; Enki and Ninmah drank beer, their hearts were excited, and then Ninmah said to Enki: "The man's body can be either good or bad and if I do fate good or bad, it depends on what I want." (ETCSL: 1.1.1)

Although the text deals with the world of the gods, it is in the light of, among other things, how the High Priestess Enheduana describes her relationship with Inana, possible to understand the described conditions as a reflection of earthly life. (Additional verses from the Sumerian creation story can be found in Appendix 2).

The word love in Sumerian is derived from a compound verb "to measure the earth," "to mete out a place" (Kramer: 1963: 250), which indicates how strongly the Sumerian world of thought was associated with love for the country. Sumerian texts are also full of metaphors that describe the importance of water for fertility, and compare with man's semen:

Father Enki had lifted his eyes across the Euphrates, he stood up full of lust like a rampant bull, lifted his penis, ejaculated and filled the Tigris with flowing water (ETCSL:1.1.3).

Explicit oppression of women in monotheism

No matter how secular we consider ourselves to be, we are, after all, a product of the codes of a society that shaped the society where we live. Therefore, I choose to compare the value of women in Sumerian society, with a selection of texts from religious records that have guided the monotheistic religious communities in society's

treatment of women the past 2,500 years.

In the Bible, the New Testament, Paul writes:

Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.(1 Kor 14:34-35).

An attitude that has stood the test of time because all Christian churches until very recently supported women's culture-based image, from a legal point of view, as being submissive and incompetent.

The Orthodox Judaism, which the modern state of Israel gave "carte blanche" at the declaration of independence in 1948, has in the traditional prayer book the following thanksgiving for men "Blessed are you God who did not make me a woman" (Lehavin et hatfila - to understand the prayer). The woman is seen by Orthodox Judaism as the closest thing to a breeding factory to fulfill the commandment (because the call is first in the Bible):

Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth. (Genesis 1:28).

The woman in Islam has, on the one hand, the status of a minor and, on the other hand, a role that is completely limited to the family, as a midwife, educator, i.e., preservation of traditions. The status of the married woman depends a lot on her ability to give birth. The Qur'an, Surah:4:34, clarifies how the relationship between man and woman should be:

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them.

9 The Sumerian image of women

In Sumerian poetic discourse, however, the voice of women dominates. She articulates her desire and demands sexual satisfaction, while the man's voice is usually presented in response to her desire (Leick: 56).

"You are to place your right hand on my genitals while your left hand rests on my head, bringing your mouth close to my mouth, and taking my lips in your mouth: thus you shall take an oath for me. This is the oath of women, my brother of the beautiful eyes" (ETCSL:4.08.02).

"These genitals ... of mine, clothed in beauty like the new crescent moon, this waste land abandoned in the desert, this field of ducks where my ducks sit, this high well-watered field of mine: my own genitals, the maiden's, a well-watered opened-up mound -- who will be their ploughman? My genitals, the lady's, the moist and well-watered ground -- who will put an ox there?"

"Lady, the king shall plough them for you; Dumuzid the king shall plough them for you."

"Plough in my genitals, man of my heart!" bathed her holy hips, holy, the holy basin (ETCSL:4.08.16).

"A dishonest man chases after women's genitals" (ETCSL:6.1.23).

In the Sumerian world of concepts, the reader enters a social structure that contrasts our Western secularized society. Probably the most significant difference is that humans in Sumerian culture - like its predecessors - lived in close relationship with many gods.

People felt completely subject to the gods' arbitrariness and tried in every way to appease them for the good of themselves and probably their society. Testimonies of this can be found in the High Priestess Enheduana's candid description of her relationship with the goddess of love, Inana.

Enheduana is widely recognized as the first author of world history, and her texts reflect a very close relationship, where Enheduana sometimes almost entirely identifies herself with Inana.

Doctor of Philosophy, Roberta Binkley, names her the most important person of her millennium" as sig-

nificant as Plato and Shakespeare" (Binkley:ii).

Enheduana was born around 2300 BC and was the daughter of Sargon the Great, who united the Sumerian and Akkadian kingdoms. She was appointed by Sargon as the High Priestess in the temple of the (masculine) Nanna many-god in Ur (southern Iraq), but came to pay homage to the goddess of love Inana, as the greatest and most important god. An action that probably led to conflict with other priests/rulers and possibly caused her, for a while, to be forced away from the Nanna temple.

The High Priestess of each temple represented the worldly covenant with each god. According to tradition, Enheduana should have performed ritual intercourse in the temple each spring, to appease the gods to give birth to new life, that is, to let the crops grow and bring plentiful harvests. Whether these traditions were followed, to what extent, and for how long, there is disagreement.

Sexuality, pleasure, and other bodily lusts were natural elements of the first civilizations and strongly associated with the earth's fertility:

He copulated with the great hills, he gave the mountain its share. He filled its womb with Summer and Winter, the plenitude and life of the Land. As Enlil copulated with the earth, there was a roar like a bull's (5.3.3).

"By the life's breath of heaven I adjure you. Lie down for me in the marsh, lie down for me in the marsh, that would be joyous." (1.1.1).

The picture shows how a man has intercourse with a forward-leaning woman who sucks beer from a vessel. The pottery plate is dated to the 19th century BC and is in the British Museum's property. This type of motif was lively in Mesopotamia, and together with erotic poetry, these testify to a strong connection between sex and alcohol (BM).



This may be a reason for the Hebrews' condemnation about 1,000 years later of alcohol consumption other than in the ingestion of a sip of wine during Shabbat prayer. Muhammad went even further when, 1,500 years later, at Islam's introduction, he altogether banned alcohol consumption. The link between soil fertility and sexuality is expressed in the following verses:

May my beautiful wife, who was born by holy Nisaba, be Ezina, the growing grain, the life of Sumer. When you appear in the furrows like a beautiful young girl, may Iškur, the canal inspector, be your provider, supplying you with water from the ground. The height of the year is marked with your new prime flax and your new prime grain; Enlil and Ninlil procreate them as desired ... In the sleeping quarters, in the flowered bed fragrant like a cedar forest, Enlil made love to his wife and took great pleasure in it ... he gave her the name Nintur, the 'Lady who gives birth', the 'Lady who spreads her knees' (1.2.2).

Erotic descriptive texts are standard, but some contain the lament of innocence:

I am unfamiliar with womanly matters, with kissing! I am unfamiliar with sexual intercourse, I am unfamiliar with kissing!" (4.32.f)

The poem "Sumer's joy" describes the sacred wedding rite and explicitly intercourse:

Tenderly he caresses her, murmuring words of love:
"O my holy jewel! O my wondrous Inanna!"
After he enters her holy vulva, causing the queen to rejoice,
After he enters her holy vulva, causing Inanna to rejoice,
Inanna holds him to her and murmurs:
"O Dumuzi, you are truly my love" (Wolkstein, Kramer:108).

Inana is consistently portrayed in Sumerian texts as the goddess of love filled with desire and has striking similarities to the Indian goddess Kali. According to Hindu belief, she is the primal creative universal energy (by the Sumerians called "me"), which gives power to all divinity. However, unlike Kali, Inana is not portrayed as the generative force of the universe, but as the generating force of arousal and sexuality that produces growth and prosperity of all sort.

"In Mesopotamia, the primary focus of religion was

to ensure the continuity of life ... Sexuality became the principal metaphor for the continuity of life, and as such, it was a part of ritual in the temple, myths of the gods, and the daily life of the populace" (Meador:158).

Inana urged the definite and excessive sexual desire to allude to the glowing passion that "me" symbolized. Through Inana, sexuality became the medium of the primordial creative force of this universe.

Inana is the archetype of the liberated woman ... ambitious, aggressive, vengeful, but nevertheless lovable and coveted, she did not allow anyone, neither man nor god, to stand in her way ... Heaven is mine, earth is mine - I'm a warrior. (Kramer: 1979: 96).

The High Priestess Enheduana lived in a turning point between a female-dominated world of archetypally feminine forces (Meador: 184) and an emerging male archetypal force based on physical strength, creativity, and successful conquests. Her glorification of Inana and her attempt to exalt her as the supreme god should be seen against this background.

Lilith

Enheduana's descriptions of Inana probably formed the basis of the dualistic image the patriarchy would later use against her (and other women) by describing the woman's "dark sides" portrayed by Lilith. She is mentioned only in two places in the Bible. In Job 18:15 (Swedish OT, 1917 edition), "Lilith takes his home, sulfur spreads over the place where he lived." However, this is WRONG! King James translation reads: "They dwell in his tent who are none of his; Brimstone is scattered on his dwelling." The original Hebrew supports the English translation: **תשכון באהלו מבלי לו יזרה על נוהו גפרית** It is beyond this paper's scope to go into more detail on these conflicting translations, but it should be analyzed by exegetes.

Further minor incorrectness is found in Isaiah 34:14. This time, however, it is King James Bible translation that incorrectly translates the Hebrew original "The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the **screech owl** also shall rest there, and find for **herself** a place of rest." Swedish original reads "*Schakaler bo där tillsammans med andra ökendjur, och gastar ropa där till varandra; ja,*

där kan Lilith få ro, där kan hon finna en vilostad (It becomes a refuge for desert animals and hyenas, a place where ghosts meet; yes, **Lilith** can also live there, and she can find a place to rest). However, in the original Hebrew version, stronger Lilith's restlessness is portrayed as the Hebrew text translated reads, "But there Lilith calmed down and found peace herself."

אך שם הרגיעה לילית ומצאה לה מנוח

Describing the dark and restless would prove to be the decisive strategy:

In ancient times, women's social status derived from a religion in which femaleness was distinctly defined and worshiped and in which their role was central. (Meador: 190).

The patriarchs also came to forcefully attack the interpretation of the goddess of love, Inana, and abnormal sexuality (Henshaw: 284). Inana gave names and definitions of other than heterosexuality and identified the different constitution of the sexes:

She validates the androgyne just as she does the priestess, the prostitute, the lover, the warrior" (Meador: 165).

Therefore, I now choose to analyze in more detail the type of liberation and outspokenness that prevailed in Sumer/Akkad.

The reader has already become acquainted with some selected quotes in the beginning of my paper, where I set Sumerian/Akkadian texts against monotheistic ones. Together with other gender-related texts from the two paradigms, these help me determine the gender coding that prevailed in each society in terms of liberation and outspokenness.

A keyword I have chosen is "genital" (genitals), which occurs 43 times in ETCSL and is as common as the name of the goddess Ninchursanga (strongly associated with Enki and Enlil).

In the Swedish Bible, the word "genitals" occurs only once, namely in Ezekiel 23:20: "and she was again ignited by lust for her lovers there, who had genitals as donkeys and semen as stallions" (Swedish: "och hon blev på nytt upptänd av begär till sina älskare där, som hade könsorgan som åsnor och sädesflöde som hingstar").

King James, however, has "For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses."

The word "womb" appears more frequently (in the Swedish Bible). However, then almost exclusively as al-

legories as in Proverbs 27: 1, "Do not boast of tomorrow, you do not know what it carries in its womb," which is entirely in line with intentional desexualization.

Womb is used as an allegory to describe something born, but is also used in derogatory terms such as in Deuteronomy 5, where three times womb is stated to "wither." Only in (Swedish) Songs 7:2 does the text reach praiseworthy "Your womb is a cupped bowl - may the wine never drain!". Instead of the womb, King James has "navel," but the original Hebrew word is actually "crescent basin," which may be an evident legacy from Enheduana's texts 2000 years earlier, where she describes the vulva "as my slender boat of heaven my new moon crescent".

On the other hand, in ETCSL's translations, the woman's genitals are explicitly glorified and praised:

She praised herself, full of delight at her genitals (ETCSL:1.3.1).

Like her mouth her genitals are sweet, her beer is sweet. Her diluted beer, her beer is sweet -- my Šu-Suen, who pleased me, who pleased me, who delighted me, (ETCSL:2.4.4.1).

The woman describes her great joy over the vulva and compares its taste with the mouth's sweetness and the light beer.

She is very pleased with how Šu-Suen gives her pleasure.

From a text analytical perspective, I note that a third person writes about a woman's joy over her vagina, and a third person also compares the taste of the vulva with the sweetness of the mouth and the light beer. Then someone in I-form talks about how happy she is about the pleasure Šu-Suen gives her:

Undoubtedly, the text describes some form of orgasmic experience. Explicitly, it seems to be about oral sex but maybe also about vaginal sex. Especially considering other allegorical texts about the ox plowing the earth with the plow My genitals, the lady's, the moist and well-watered ground -- who will put an ox there?" (4.08.16). Or "was digging his phallus into the dykes, plunging his phallus into the reedbeds" (1.1.1)." Plough in my genitals, man of my heart!" (4.08.16). In the following verse, heartfelt joy is expressed when a girl becomes a woman. When the woman feels how the first sexual encounter with a man is approaching. That it is a woman who writes is beyond doubt, but is

she only for a man's joy? The answer comes a few verses further down, where she rejoices over his body that will give her bliss:

See now my breasts stand out; see now, hair has grown on my genitals, signifying my progress to the embrace of a man. Let us be very glad! Dance, dance! O Bau, let us be very glad about my genitals! Dance, dance! Later on it will delight him, it will delight him! (ETCSL:4.08.03)... The honey man, the honey man will make me sweet; my lord, the honey man of a goddess, his mother's favourite, whose hands are honey, whose feet are honey, will make me sweet, whose limbs are honey-sweet, will make me sweet (ETCSL:4.08.05).

The woman's free will to sex is explicitly described:

... of my own free will I shall come to you... Man, let me do the sweetest things to you. My precious sweet, let me bring you honey. In the bedchamber dripping with honey let us enjoy over and over your allure, the sweet thing (ETCSL:2.4.4.2)

In the following text, the woman describes herself as both receiving and giving. She teaches the man how she wants it and rewards him:

... when he ruffles my pubic hair for me, when he plays with the hair of my head, when he lays his hands on my holy genitals, ... when he treats me tenderly on the bed, then I will too treat my lord tenderly (ETCSL:2.4.2.24).

Oral sex, the plateau before the body bursts into orgasm and the orgasm itself is described:

... each of them in turn kissing with the tongue, each in turn, then my brother of the beautiful eyes did it fifty times to her, exhaustedly waiting for her, as she trembled underneath him, dumbly silent for him (ETCSL:4.08.04).

Erotic satisfaction both before and during the marriage was common in Sumerian culture (Leick: 79).

For the Sumerians, the genitals were not just a cause for joy and pleasure. Enheduana describes the genitals' divinity, "the girdle of the seven divine powers over her genitals" (1.3.3).

The girdle was not allowed to be subjected to rape, and if it was done, as when Inana falls asleep and is raped, it arouses her anger. Inana does not rest until

she has allowed three plagues to hit the country, and the perpetrator (Shukaletuda) has had to atone for his crime. Only then does she return contentedly to her temple.

The symbolic (perhaps even physical) belt may well be that which syncretically reappears in the Jewish man's "tzitzit", which a religious Jewish man has around his hip and is a reminder not to be unfaithful. The difference is that the Sumerian belt is presented as a purely female attribute, which could be perceived as proof of the female gender's unique status in the Sumerian/Akkadian culture (also compare with recent chastity belts).

Regardless of what, the quoted texts describe a world that explicitly affirms sexuality and finds joy in women and men's sexuality.

I can not stop wondering how people (especially women) could be tempted to believe in a code of society - probably taken to its most extreme form of expression in the late 19th century in Europe - that deprived women of their evolutionary right to power over their own body.

I interpret the Sumerians' sexual outspokenness and liberation as an expression of an evolutionarily unforced and unadulterated relationship to the body's supreme reward system - orgasm. However, a growing patriarchal gender power in Mesopotamia saw women's passionate sexuality as a destabilizing factor. The increasingly oppressed woman was gradually forced to relinquish more sexual control over her own body to men who ruled according to patriarchal doctrines. Evenisation accelerated.

Another lasting impression from Sumer/Akkad is temple prostitution, which, as I discussed earlier, was a fertility rite to appease the gods for a good harvest. In the temples and the streets of the cities, both female and male prostitution was practiced:

Tightening their hairgrips for her, male prostitutes parade before her, holy Inana. Their locks of hair at the back are adorned for her with coloured rags (?); they parade before her, holy Inana. Clothed (?) in the leather (?) of divinity, they parade before her, holy Inana. (2.5.3.1).

Regardless of temple or street prostitution, male or female, prostitution seems to have been an essential part of Sumerian society. Prostitution, by the way, came in

25th place among the more than 100 definitions that made up Sumerian civilization - before the law (26), art (28), and music (32) (Kramer: 1963: 116).

Initially, an expression of fertility worship, ritual intercourse took place in the temple to appease the gods. If the temple was dedicated to a goddess, intercourse took place heterosexually with a man and vice versa (ibid: 141).

At the same time or as a result of temple prostitution, there was also street prostitution. Probably no difference was made between heterosexual, homosexual or transsexual prostitution as all sexual preferences seem to have been well known and accepted.

According to previously quoted texts, genitals were the cause of "great joy" and gave "sweetness" to both Sumerian men and women.

As the patriarchy grew, the goddesses' importance diminished, and instead, the male gods' dominance increased. With monotheism, the world of goddesses was finally shattered and replaced by an omnipotent male God, Yahve (Jehovah), in whose name the woman's sexuality and potential fertility came to be controlled by evenisation.

The cause of the shameful and submissive position internalized in women has its origins in the story of Eve's sin in the Garden of Eden, which the monotheistic patriarchal sex power implemented in its day and which still lives on today.

This in turn was probably a syncretic legacy from the paradigm shift process that began in the latter half of 2000 BC and was canonized about 700 BC (Old Testament) and about 325 AD. (the church council in Nicaea) further restricted women's freedom until al-Ghazali's guiding Muslim theological texts (around the 12th century), which, among other things, claims, "In truth, there is something perverse about women" (al-Ghazzali: 45-56).

The whole idea behind temple prostitution was then long forgotten. Instead, men exercised their "property right" over women and took "freedoms and rights" that would probably never have been accepted in Sumer.

By this, I do not mean that everything was fine in the Sumerian/Akkadian empire, only that the view of women was significantly different and that "god-related treatment" - later degrading called prostitution - was offered to everyone regardless of gender. The problem probably arose when "god-related treatment" ceased to

be "god-related" and only became "treatment" when the treatment lost connection and identification with the doctrine of the atonement of a higher power.

10 The beginning of a new era

Enheduana was the daughter of Sargon the Great (regent 2334–2279 BC), who created the world's first empire when he united Sumer and the Semitic Akkad (Kramer: 1963:59). Sargon was an Akkadian but recognized his success to the non-Semitic goddess Inana (ibid). The daughter Enheduana candidly describes her position in Ur, one of the world's first city-states, the civilization the Sumerians created during the second half of the third millennium BC and flourished throughout the 2000s BC. (ibid: 289).

Legal documents about sales and services began to be written and the publication of specially formulated legal codes. It was also their predecessors to the Hindu-Arabic decimal system that may have been in use. The potter's wheel, the vehicle wheel, and the sailboat are probably also Sumerian discoveries.

Sumerian architects constructed temples with stone foundations, arches, altars, and painted walls. Theologians created the first representations of a ruler standing before his god and praying for his life (ibid: 290). Sargon's wife, Tashlultum, gave birth in the 2300s to a daughter - Enheduana - who is recognized as the first known author. In candid texts, she described her contemporaries. A time, as it would turn out, was the shift between pre-patriarchal and patriarchal hegemony.

Enheduana fell victim to a revolt and was banished from the temple of Nanna in Ur by Lugal-Ane, who "played a role in the great revolt against Naram-Sin" in Uruk (Hello, van Dijk: 1968).

Lugal-Ane was the enemy of the Sargon dynasty, and Enheduana describes what happened:

In connection with the purification rites of holy An, Lugal-Ane has altered everything of his, and has stripped An of the E-ana. He has not stood in awe of the greatest deity. He has turned that temple, whose attractions were inexhaustible, whose beauty was endless, into a destroyed temple. While he entered before me as if he was a partner, really he approached out of envy (4.07.2).

Lugal-Ane saw himself as no longer dominated by women and the archetypal female force (Meador: 184). Probably Lugal-Ane - and later also Sargon's grand-

son Naram-Sin - was inspired by northern mounted tribes from present-day Eurasia. As early as 3700 BC, but especially during Uruk's middle period 3350-3100 BC, there were connections between Mesopotamia and eastern Anatolia (present-day Turkey), reflected in the pillar buildings of Arslantepe, which strongly resembled the temple of Uruk (Anthony: 284).

Anthony describes how the northern tribes of Eurasia during two long cold periods (4200-3800 and 2500-2000), moved south and how new strongly fortified settlements grew around 2100 BC, in the Ural-Tobol steppes, and "intensified combat encouraged tactical inventions, the most significant of which was the light tank," driven by horses and with a crew of one or two men, unlike the clumsy and driven tanks of Mesopotamia of donkeys (ibid: 391).

That the threat comes from the north is mentioned syncretically interesting later in biblical texts, which say that huge armies will attack Israel from the north, but that God will stop them at Armageddon (actually Meggido - Meggido mountain according to Rev. 16:16).

Meador describes Lugal-Ane's actions as a result of 500 years of increased masculine "phallic power" (Meador: 185 f) made possible by access to new weapons of bronze, which resulted in dominance and creativity, triumphantly driven by physical strength (ibid).

The paradigm shift's final phase became noticeable during the Sargon dynasty when Sargon's grandson Naram-Sin declared himself the conquering god, unlike Sargon, who, throughout his life, was devoted to the goddess Inana (ibid).

For a general analysis of women before patriarchy, I must, for reasons of space, refer to my b-thesis, where I reproduce longer Sumerian texts.

In this bachelor thesis, I choose to go deeper into individual texts and begin with a text about winter and summer, highlighting nature's close relationship to human sexuality.

The text is an excerpt from what ETCSL classifies as "The debate between winter and summer" and consists of 318 lines:

He copulated with the great hills, he gave the mountain its share. He filled its womb with Summer and Winter, the plenitude and life of the Land. As Enlil copulated with the earth, there was a roar like a bull's. The hill spent the day at that place and at night she opened her loins. She bore Summer and Winter as

smoothly as fine oil. He fed them pure plants on the terraces of the hills like great bulls. He nourished them in the pastures of the hills (12-18) (5.3.3).

The text tells of how the god Enlil, roaring like a bull, fills the vulva of Mother Earth, how the country gives birth to summer and winter as frictionlessly as the most delicate oil allows, how he provides winter and summer with the purest plants and nutrients.

The narrative is engaging as it portrays the masculine as both initiator, fertilizer, and provider, while the feminine is portrayed as passive and receptive. Enlil's semen is a metaphor for the water that gives nature life.

The debate about winter and summer can, therefore, on reasonable grounds be assumed to have been written under strong patriarchal influence. Through the 318-line text, the debate rages about what is best, winter or summer, and it ends with winter winning:

In the dispute between Summer and Winter, Winter, the faithful farmer of Enlil, was superior to Summer -- praise be to the Great Mountain, Father Enlil".

The debate is probably about the intra-patriarchal struggle embodied in the competition between men over who is the best.

On lines 112-120, a quarrel between summer and winter follows:

Summer, my brother, you should not praise yourself; whatever harvest produce you bring as gifts to the palace has not been made by your toil: you should not brag. As if you were the one who had done the hard work, as if you had done the farming, as if you had taken care of irrigation control during the spring floods, as if you had brought forth the grain in the arable tracts with the dew from heaven -- how much through my toil is it that you enter the palace!

The question is whether the debate is not also an exquisite proof of ancient rhetorical talent? Line 69 describes "Summer, the heroic son of Enlil," while still Winter finally ends with victory "Winter, the faithful farmer of Enlil, was superior to Summer" (318). Enlil remains untouched and impossible to question. The text highlights how the struggle strengthens brotherhood and friendship:

They pour out brotherhood and friendship like best oil. By bringing sweet words to the quarrel (?) they have achieved harmony with each other" (310-315).

In another debate, the one between the hoe and the plow, however, is probably between a man and a woman:

Your work is slight but your behaviour is grand. My time of duty is twelve months, but your effective time is four months and your time of absence is eight months -- you are gone for twice as long as you are present" (104-108).

The arguments are tossed back and forth, and in verses 194-196, it is revealed that the hoe is feminine and the plow (not unexpectedly) masculine:

The Hoe having engaged in a dispute with the Plough, the Hoe triumphed over the Plough... praise be to Nisaba" (skrivandets gudinna) ... like a maid-servant, always ready, you will fulfil your task." (193).

Again, it must be emphasized that the texts probably reflect the intrusion of patriarchy. The texts also provide fantastic insights into Sumerian society. Among other things, what the cities look like, how the work is managed, what professionals and craftsmen there are, how irrigation is done, what accidents occur and how, for example, the work in the fields is done "six oxen and four people to plow" (80-90).

I will now continue with the goddess of love, Inana, and my source is Enheduana. She writes in I-form and appears in the lyrics eight times with her name.

"My king, something has been created that has never been created before," she exclaims in ETCSL: 4.80.1. She probably has a reason for what she says, because no previously named author is known. Daughter of King Sargon the Great and High Priestess of the Nanna Temple in Ur, she dedicates most of her writing to the goddess Inana, including three poems, during her nearly 40 years in the Nanna Temple. She was active around the end of 2300 and the beginning of 2200 BC. That is, around 200 years after the first literary works were created, from the first primitive cuneiform, which lacked interpersonal structure.

Enheduana was of Semitic origin but chose the Sumerian Inana as the goddess, and not the Semitic name Ishtar for the goddess of love and war. Perhaps as a legacy from her Semitic father, Sargon the Great, or in protest of patriarchy's rise?

According to a god order from about 2500 BC, Inana was the third god, after Anu and Enlil (Collins: 106). She is possibly depicted pictographically for the

first time around 3200 BC. (Collins: 107).

In t.0.07.2, Enheduana challenges everything and every one by elevating Inana to the greatest god:

ETCSL

...Your holy command has been spoken over the city which has not declared "The foreign lands are yours!"; wherever they have not declared "It is your own father's!"; and it is brought back under your feet. Responsible care is removed from its sheepfolds. Its woman no longer speaks affectionately with her husband; at dead of night she no longer takes counsel with him, and she no longer reveals to him the pure thoughts of her heart. Impetuous wild cow, great daughter of Suen, lady greater than An, who can take anything from your province? (42-59)

Great queen of queens, issue of a holy womb for righteous divine powers, greater than your own mother, wise and sage, lady of all the foreign lands, life-force of the teeming people: I will recite your holy song! True goddess fit for divine powers, your splendid utterances are magnificent. Deep-hearted, good woman with a radiant heart, I will enumerate holy divine powers for you! (60-65).

Enheduana writes about all the land that does not belong to Inana's father (An), but should become hers and should be brought to her feet. Enheduana also compares foreign countries with sheepfolds whose protection will be removed. If the decrees are not followed, the country's women will no longer speak tenderly to their husbands. Women will not ask men for advice in the middle of the night (when she is caught up in reflections), and she will no longer reveal to him her heart's pure thoughts.

In this text, I have problems with "the woman of the land." Does Enheduana mean that a couple ruled each land, and if the husband did not obey/consult/agree with his woman, she would no longer confide in him and conceal her innermost thoughts? In such cases, it may be evidence of women's crucial role in determining the contemporary ruling constellation and an indication of feminine energies in contemporary relationships. Probably also the source of the expression that "behind every great man there is a great/wise woman".

Before I go any further, I would like to mention an older translation from 1976 by Hallo/Edzard, which clearly shows the problems with translation from Su-

merian to English. Followed by an in-depth analysis of the two texts; ETCSL: t.4.07.2 (42-59) and Hallo/Edzard: 1976; 47, n. 190.

Hallo

Because the city has not declared "The land is yours,"
Because they have not declared "It is your father's,
your begettors," You have spoken your holy com-
mand, have verily turned it back from your path,
Have verily removed your foot from out of its byre.
([line] 55) Its woman no longer speaks of love with
her husband. At night they no longer have inter-
course. She no longer reveals to him her inmost
treasures. Impetuous wild cow, great daughter of
Suen, Lady supreme over An, who has (ever) denied
(you) homage?

In both translations, Enheduana speaks personally to Inana, and in ETCSL's text, it is emphasized that these are foreign countries, while Hallo only has one country (the city) that has not declared belonging to Inana's father. The following sentence illustrates what ETCSL's remarks mean by the difficulty of translating word for word, line by line (Appendix 1). ETCSL chooses the contextual translation and has "Your holy command has been spoken" at the beginning of the text, while Hallo chooses to have it in the middle of the text. However, the following two sentences are entirely differently translated/interpreted "and is brought back under your feet. Responsible care is removed from its sheepfolds" (ETCSL) and "have verily removed your foot from out of its byre" (Hallo). ETCSL's, "and it is brought back under your feet. Responsible care is removed from its sheepfolds" should probably be understood as (the countries) being returned under Inana's protection [if not] the responsible care will be removed from the sheep traps (cities). ETCSL's translation thus emphasizes that the countries belonged to Inana or her father and that the countries' inhabitants are described as enclosed sheep.

Hallo, on the other hand, "have verily turned it back from your path, Have verily removed your foot from out of its byre." Hallo's translation is much more challenging to understand the meaning of, but should be understood as "has indeed deviated from your path, has certainly departed from your influence." Both translations are based on metaphors taken from agricultural vocabulary to describe societal events. Howev-

er, ETCSL's translation can be perceived as more accurate (people who get), that a city should recognize Inana and her father's sovereignty over all countries, and have both previously shown responsibility and care for the countries. ETCSL's translation indicates a process in progress, perhaps rebellion from a nearby city? The exact word-for-word translation thus does not work, but must be put into its contextual context.

We move on in the text.

Now, perhaps, a clue to what is going on in Sumerian society? ETCSL translates, "Its woman no longer speaks affectionately with her husband; at dead of night she no longer takes counsel with him, and she no longer reveals to him the pure thoughts of her heart." I.e., the woman of the other city will not show tenderness, confidence, nor reveal her innermost thoughts to her husband if he does not recognize the sovereignty of Inana and her father over all lands.

Hallo, further specifies, "Its woman no longer speaks of love with her husband. At night they no longer have intercourse. She no longer reveals to him her inmost treasures". Namely, the other city woman no longer talks about love with her husband. She refuses him intercourse and does not allow him to enjoy her most valuable qualities anymore unless the man recognizes the sovereignty and origin of Inana and her father to all lands.

Both translations undertake a total female alienation from the man if he does not recognize the prevailing social order.

I interpret the text as an expression of a threat, a new influence, that has reached Sumer, and Enheduana takes the writing and explains what has been and what is to come if the revolting city does not recognize Inana and her father's sovereignty again.

Her understanding of unique relationships between women, and the call for alienation from men, can be perceived as history's first expression of distinctive feminism and science? That there is a universal sister relationship? Is there a corresponding brotherly relationship? A feminine constitution was probably put to the test, and therefore existed, which Enheduana presents as a weapon against a real threat. What is it then that threatens?

Patriarchy - a new gender order in which women are subordinate to men, and in conflict with the prevailing fertility worship, has from the north since the fourth

millennium BC, pushed further south, and the antagonisms increase during the lifetime of Enheduana.

Northern horse-borne tribes that began to move south from Eurasia during two cold periods in particular (4200-3800 and 2500-2000) (Anthony: 258, 389) had gained glory and fame with the help of the sword. Man's evolutionarily more significant strength had celebrated success on the Eurasian steppe, and contact with Mesopotamia became natural. Among other things, the northern Mesopotamian population concentrations around Tell Brak and Hamoukar. Brak et al. (Antiquity; 2007; 585-600) found during excavations in 2006 a 300ha large city-like cultural layer from the fourth and third millennium BC, which completely overthrows previous theories that only the southern part of Mesopotamia would be the cradle of civilization.

Enheduana lived in time between two other significant kings, whom both left legal texts; Urukagina (c. 2360 BC) and Ur-Namma (c. 2100 BC). Urukagina turned against the abuse of power and reformed the laws of the Sumerian city-states. Ur-Namma began Ur's third dynasty and has gone down in history as the warrior king. Ur-Namma's fourth law indicates that the paradigm shift had already taken place before about 2100 BC and that the masculine gender power was out to discredit women's constitution. (Comparison with other laws in Appendix 4).

If the wife of a man, by resort to her charms, enticed a(nother) man, so that he slept with her, he! (i.e., the husband) shall slay that woman, but that man (lit. "male") shall be set free (Finkelstein:68).

Ur-Namma's son Šulgi also emphasizes that he is the god of masculinity (more about Šulgi in Appendix 5).

I am Šulgi, god of manliness, the foremost of the troops (ETCSL: 2.4.2.02).

That the early gender constitution of Sumerian society was different is also shown by Kramer in his book "Sumerians," where he translates a patriarchally constituted text, that women used to have two married men, but that

the law was changed, and that those who defied the law would be stoned.

The women of former days used to take two husbands, (but) the women of today (if they attempted this) were stoned with stones (upon which was inscribed their evil) intent (Kramer:1963:322).

That the break with the equal society and subsequent male gender dominance took place in the centuries before the turn of the millennium 2000 BC. is also confirmed by the fact that among the then approximately 500 named writers, there is only one woman (ibid: 231).

Sumerian society was probably patrilineal already during Gilgamesh's time (around 2700 BC), but the mother is mentioned first, which strongly contrasts later texts:

... the maternal and paternal ancestors of Enlil (ETCSL:1.8.1.3).

Gilgamesh's father, Lugalbanda, writes about the patrilinear⁴:

Your grandfather, the prince of all patrimonies, placed heaven in your hand, set earth at your feet (1.8.2.2).

In an anthem to Išme-Dagan (Sumerian regent 1781-1741 BC), patriarchal hegemony seems to be assured:

That fathers should be feared and mothers respected, that sons should pay heed to the words of their fathers, and that mercy, compassion and pity should be shown, that one should provide even one's paternal grandparents with food and drink (ETCSL: 2.5.4.a).

Enheduana thus lived in a time of upheaval, and was driven out of the Nanna temple by the rebel Lugal-Ane, but was reinstated with the help of the goddess Inana (Collins: 111).

In connection with the purification rites of holy An, Lugal-Ane has altered everything of his, and has stripped An of the E-ana. He has not stood in awe of

⁴ Patrilinear social system only, meant that male inheritance law was applied in the first place. The word for mother (ama) occurs 531 times and for father (a-a 453, ab-ba 43 and ad-da 70 =) 566 times, which gives a clear indication of the texts' pronounced balance between the sexes. On the other hand, the word for woman occurs 234 times significantly more frequently than the word for man 82 times. It is also interesting to note that the Sumerians' popular tavern, (which, according to the saying of

6.1.02, could not even be avoided by the king's daughter), was probably usually owned by women (one of them even became king (2.1.1) and occurs 41 times. Interestingly, the concept of mother occurs almost as often (384) as the concept of father (400) in the collected texts. The primordial mother is named Namma (6) and she "gave birth to the ancient gods" (An and Ki) including Enki (454) as in ETCSL: 1.1.2 is described as "me." No primordial father is named, only the lord (s).

the greatest deity. He has turned that temple, whose attractions were inexhaustible, whose beauty was endless, into a destroyed temple. While he entered before me as if he was a partner, really he approached out of envy (ETCSL:4.07.2).

It seems that Lugal-Ane deceived Enheduana and that she did not discover in time that he was not the partner she first thought he was, but that he acted in envy and rebellion against the prevailing order.

In the following lines, Enheduana expresses her desperation and appeals to Inana, while regretting that Nanna has not done enough, as if she had a conversation with the moon god Nanna:

My good divine wild cow, drive out the man, capture the man! In the place of divine encouragement, what is my standing now? May An extradite the land which is a malevolent rebel against your Nanna! May An smash that city! May Enlil curse it! May its plaintive child not be placated by his mother! Lady, with the laments begun, may your ship of lamentation be abandoned in hostile territory. Must I die because of my holy songs? My Nanna has paid no heed to me. He has destroyed me utterly in renegade territory. Ašimbabbar has certainly not pronounced a verdict on me. What is it to me if he has pronounced it? What is it to me if he has not pronounced it? He stood there in triumph and drove me out of the temple. He made me fly like a swallow from the window; I have exhausted my life-strength. He made me walk through the thorn bushes of the mountains. He stripped me of the rightful crown of the en priestess. He gave me a knife and dagger, saying to me "These are appropriate ornaments for you." (ibid).

Most precious lady, beloved by An, your holy heart is great; may it be assuaged on my behalf! Beloved spouse of Ušumgal-ana, you are the great lady of the horizon and zenith of the heavens. The Anuna have submitted to you. From birth you were the junior queen: how supreme you are now over the Anuna, the great gods! The Anuna kiss the ground with their lips before you. But my own trial is not yet concluded, although a hostile verdict encloses me as if it were my own verdict. I did not reach out my hands to the flowered bed. I did not reveal the pronouncements of Ningal to anybody. My lady beloved of An, may your heart be calmed towards me, the brilliant en priestess of Nanna! (ibid).

It must be known! It must be known! Nanna has not yet spoken out! He has said, "He is yours!" Be it known that you are lofty as the heavens! Be it known that you are broad as the earth! Be it known that you destroy the rebel lands! Be it known that you roar at the foreign lands! Be it known that you crush heads! Be it known that you devour corpses like a dog! Be it known that your gaze is terrible! Be it known that you lift your terrible gaze! Be it known that you have flashing eyes! Be it known that you are unshakeable and unyielding! Be it known that you always stand triumphant! That Nanna has not yet spoken out, and that he has said "He is yours!" has made you greater, my lady; you have become the greatest! My lady beloved by An, I shall tell of all your rages! I have heaped up the coals in the censer, and prepared the purification rites. The E-ešdam-kug shrine awaits you. Might your heart not be appeased towards me? (ibid).

I ask myself, how could Enheduana feel to have such a close relationship with the world of gods? What enabled the notion that she was in direct contact with the gods?

She describes her trial in a way that can be perceived as a direct confusion between the secular Enheduana and the goddess Inana. As if they were the same person or that she sees herself as Inana's obedient tool:

But my own trial is not yet concluded, although a hostile verdict encloses me as if it were my own verdict.

In the following sentence, she seems to mean that she did not use all the arguments:

I did not reach out my hands to the flowered bed.

Because she did not want to reveal to anyone:

I did not reveal the pronouncements of Ningal to anybody.

Enheduana ends by appealing to Inana's (heart) feelings, and describes herself as a brilliant High Priestess:

My lady beloved of An, may your heart be calmed towards me, the brilliant en priestess of Nanna!

Interestingly, she appeals to Inana's heart. What did the Sumerians know about the function of the heart? Could it be that our perception of the heart's symbolic value for feeling, warmth, and love has its origins in the Sumerian culture, which perhaps took over from previous culture (s)? Or is it a result of transliteration and translation?

The word for heart in Sumerian "Šag" (pronounced

Shag) occurs 29 times. It is also often related to god's name or lofty language (43 occurrences), indicating that the heart's symbolic value was already known in Sumerian times.

Her praise continues despite, or perhaps precisely because she is still suffering, as in:

My body has experienced your great punishment.
Bitter lament keeps me awake with anxiety
(ETCSL:4.07.3).

That she really speaks for herself is clear from her concluding words:

May your heart be restored for my sake!" (ibid).

As if Inana had been heartless towards Enheduana and had not acted when she was expelled from the Nanna temple. Can one express a closeness much more than so? Could the texts have, in fact, inspired the stories of the foremost figures of monotheism from Abraham, Moses, Jesus to Muhammad, as they speak to their God?

Later, some lines give the impression that someone else invokes Enheduana, and that she is thus elevated to the world of gods:

May my En-hedu-ana excel even An" (11-22) och
"may Ningal, my En-hedu-ana, restore your
..... Nanna" (ETCSL:4.13.03).

Linking Enheduana with the god world's of An, Ningal, and Nanna in this way further supports the theory of syncretism with how Judaism, Christianity, and Islam later glorify their godmen.

In light of the characters' path from clay tablets to this essay, Enheduana's transmitter orientation is genuinely complicated, but her ideationality appears above all in ETCSL's texts to be relatively unambiguous. She "adores" Inana and sees her as her main ally. Difficulties, on the other hand, arise in receiving the symbolic value in various expressions and allegories. A job that ETCSL's team left to the world after almost ten years of hard work. Depending on the Sumerian language, it places us in the hands of ETCSL and the staff's interpretation of the texts' factual presentation. Our circle of interpretation is thus limited to the scope that ETCSL allows through translation.

However, as has been shown, ETCSL's translation has dispelled some previous ambiguities. The worldview of the Sumerians and perhaps above all of Enheduana is now clearer. I am fascinated above all by the fact that

she had the good fortune to be born at a turning point in history, and with outstanding talent, managed to articulate thoughts about this paradigm shift.

By her position as a High Priestess, we must consider the authority of Enheduana. I searched through the Bible to find a corresponding female authority to speak to or be addressed by God. Unsurprisingly, I found none. I, therefore, choose to compare with another authority that spoke to God - Moses.

In Exodus 16:4, we read how God speaks to Moses:

Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

Consistent with the Bible's related God's words is that they are pronounced from God to man. One-way communication with the apparent sender, recipient, and factual presentation.

The circle of interpretation is limited to meanings and not, as in the Sumerian texts, meanings, and symbolic values. Symbols and expressions were widely known to monotheistic scribes and interpreters through rabbis, priests, and imams to the peoples.

In Exodus 16:11-12, God continues to speak to Moses:

And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

In Ex 16: 28-29 the Lord said to Moses.

How long refuse ye to keep my commandments and my laws? 29See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

On the other hand, Jesus communicates with women as in Matthew 9:22 and 15:28, which was probably a decisive reason why women opened their homes to the new doctrine (see also chapter 15 Woman in early Christianity):

But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The patriarchally canonized monotheism succeeded in reversing the gender order. In their version of creation, the primordial mother does not exist, but man creates the woman. The woman is instead described as sinful through Eve's action in the Garden of Eden, where she tricks Adam into eating from the tree of knowledge. Therefore, all women should be forced into submission and live in shame.

The woman's need for sexual experience is also sinful and is said to be an expression of her dark Lilithic character, which is connected with the devil's carnal lusts.

It would be fascinating to compare ancient Hebrew and Aramaic translations with Sumerian ancient cuneiform writings. However, unfortunately some have never been found or as Prof. Wayne Horowitz at the Hebrew University of Jerusalem in an email to me underlines, "if there have been any at all" (2008-06-15).

On the other hand, there are parallel descriptions that are reminiscent of journalistic-syncretic paraphrases. Some "righteous men of God" (because these are the stories of the victorious men) comes in contact with Sumerian stories and rewrites the text to fit a syncretically bound new version - let us call it the Torah or the Old Testament of the Bible - and so, for example, Gilgamesh's flood story becomes very like the Bible.

The same is true of the New Testament Gospel accounts. None of the "reporters" lived during Jesus' time but used previous sources and interviewed people who had interesting observations and thoughts.

The result was, among other things, four gospels that were canonized at the first church meeting in Nicaea in 325 CE. However, Jesus himself, like former Moses and even earlier Abraham, who lived at least 400 years later than Enheduana (if Abraham did live and is not, in fact, a fusion of different historical figures), left no writings or stories of their own. This may seem strange given that Enheduana has left so much behind and identified herself with signature on clay tablets.

The path of oppression

As can be seen from the cover page, women's demonization began before the birth of monotheism. The cover's clay tablet was created 400 years after Enheduana's death and showed Inana naked and with swollen breasts but with retained insignnia.

Enheduana's texts were copied for another five hundred years. After thousands of years of evenisation, they were excavated by archaeologists, who spread the knowledge that once there was a different society that ensured equal respect for men and women.

Women were allowed to own land, gardens, slaves and silver. There is no doubt that women had the same legal rights as men, and that they could go to court to defend themselves. They could obviously trade independently, buy and sell houses, and act as guarantors for another person (Reade: 1991).

Around 1100 BC Enuma Elish consolidated the oppression of women:

The neck of Tiamat [who is a woman] shalt thou swiftly trample under foot. ... rejoice and be glad (Sacred texts).

Enuma Elish is a creation story that bears great resemblance to the Bible creation story.

The hegemonic patriarchal gender power was manifested in both Greek and Roman cultures by women being described as passive and receptive while men were described as active and creative. Women were compared to earth as recipients, while men as heaven — a syncretic legacy of Sumerian culture (ETCSL: 1.1.1).

Aristotle argued that "the masculine and the feminine are distinctive by a particular ability and inability" (Aristotle:732A), and the physicians Galen and Soranus, who were both active in the 100s, described the vagina as an inverted penis (Laqueur:26).

The big difference was that for 2000 years, the patriarchy succeeded in blaming women, and describing feminine genitals as an incomplete copy of the complete male organ, and making both men and women believe in it.

Gideon Kressel writes in "Shame and Gender" about bedouin girls in the Middle East 1995:

the genital mutilation of a girl are her mother's responsibility. How can it be in a woman's interest to diminish her daughter's ability to enjoy sex? (Kressel: 43).

Shaming was throughout history, intimately linked to women's sexuality and maintained chastity:

a woman's honor was her shame, that is, her reputation for chastity. A woman exercising public authority could be accused of projecting a masculine personality; but, even worse, she could be called unchaste (Torjesen:7).

With Judaism's prayer of thanksgiving for not being created as a woman, Christianity's decree (another 700 years later) that women should be silent in the church, and the Muslim's right (another 500 years later) to beat their wives, the notion of the feminine status being secondary, was cemented for a long time. Total evenisation was achieved.

How the universal spread took place falls outside this paper's scope, but a qualified guess is that the ideas were spread via conquest trails and caravan routes.

With a few examples, I have illustrated how polytheism and monotheism are related to each other, and the enormous power religion has even in our time.

For this, the syncretic process is of great importance. The Sumerian creation story determined the essential ingredients of the "divine soup." "There was the tree" "Hulluppu" which in the Bible becomes the tree of knowledge, at its foot the serpent, and in its trunk the maid/ghost Lil (Lilith). Compare with Genesis 3:1:

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden??"

In this context, the story of Sargon the Great should also be mentioned, who, according to the scriptures, was abandoned by his mother when she placed him in a basket on the river, and how he was taken care of by a gardener. To compare with the biblical Moses story, who was also abandoned, was placed in a basket on the river and raised by adoptive parents (Exodus 2:3-9).

In the Sumerian creation story, there is also Usimu - the god with two faces, who has clear similarities with stories in the Zohar (a series of biblical interpretations of Moses's five books), that divide and from Adam creates Eve. God said, 'Let the earth bring forth the living creature (Genesis 1:24) ... which thus became complete with two sides ... God sawed the man in two parts and equipped the feminine and gave her to him like a bride to the heavenly bed" (Zohar III 19a). To compare Genesis 2: 21-22:

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

Jehoshua (Alpha Beta) Ben Sira from the 1st Century BC describe women several times in obnoxious terms, but this is in line with the syncretic views of the Semitic/Akkadians:

Syr 9: 2. "Do not give yourself to a woman and let her trample down your strength."

Syr 9: 8. "Turn away your eyes from a shapeless woman, and do not gaze at beauty belonging to another; many have been seduced by a woman's beauty, and by it passion is kindled like a fire."

Syr 25: 22. "There is wrath and impudence and great disgrace when a wife supports her husband."

Syr 25: 24. "From a woman sin had its beginning, and because of her we all die."

Syr 26: 15. "A modest wife adds charm to charm, and no scales can weigh the value of her chastity."

Syr 26: 8. "A drunken wife arouses great anger; she cannot hide her shame."

Syr 26: 14. "A silent wife is a gift from the Lord, and nothing is so precious as her self-discipline."

Syr 42: 13. "for from garments comes the moth, and from a woman comes woman's wickedness."

What is clear from these quotes about women and sexuality is expressions of disgust and rejection of woman beings and the 'dangers' of female passion.

With monotheism, there was a reinterpretation of man's relationship to the world of gods. From earlier in polytheism, acknowledging themselves exposed to gods' arbitrariness, man through monotheism was considered to be God's messenger. God's word is communicated to man through specially appointed or self-appointed God interpreters, who get

⁵ Church Fathers are the name of the early Christian authors who are considered to convey the church's tradition in particular.

(and took/take) the right to judge between life and death. This is the cornerstone of religious fundamentalism and patriarchal gender order.

One of the early church fathers⁵ in Constantinople, the bishop St. John Chrysostom said in the early 400s:

“The woman taught once, and ruined all. On this account therefore he says, let her not teach... It certainly concerns them [all]; for the sex is weak and fickle” (1 Timothy, Homily 9).

Chrysostom was referring to that it was the woman (Eve) in the Garden of Eden who told Adam that they should taste the fruit of the tree of knowledge; maybe this was a syncretic heritage of Sumerian texts about how Inana usurped 'Me'. It is the woman who led the man into sin. Therefore, all women are convicted (not just Eve) and can only be vindicated by having children (ibid).

Patriarchs realized that, to achieve success, they must demonize woman, and found the description of Lil, whom they used to fight the battle for supremacy. She was accused of being rebellious and, in particular, caused both men and women's to experience 'wet dreams'.

“Lil” means in Sumerian “wind, air, spirit” and Kramer argues that it should be understood as an expression of movement and expansion and therefore corresponds roughly to our “atmosphere” (Kramer: 1963: 113). Combined with “En”, meaning “top/highest” - like the one in retrospect increasingly prominent and eventually supreme god En-lil - gave “Lil” a prominent part as the universal energy, a force that permeates everything and takes different forms.

However, the patriarchs gave “Lil” another meaning. They named Adam's first wife, Lilith, and constructed a story based on the Sumerian fertility worship and sexual liberation, including temple prostitution and ritual intercourse.

Lilith became the symbol of a woman's sexual power, and, according to the patriarchs, she did not submit to Adam. She even demanded to physically ride his phallus, which resulted in that Adam disowned her. However, the desire for a woman was too big for Adam, and

he, therefore, asked God to persuade Lilith to come back to him. God then sent three male angels to Lilith's cave at the Red Sea, where she had taken refuge. She reiterated, however, her terms for returning.

These requirements, however, God could not accept. Instead, He created from Adam's rib the submissive and obedient Eve to fill man's need of pleasure (Jehoshua (Alpha Beta) Ben Sira: Vol 1: 46-47). The patriarchs succeeded in this way to even overturn the order of nature that only carriers of eggs can be fertilized and develop life. They managed to sell the idea, citing that it came directly from God, that not only women but also men could create a human being. As highlighted above, people were, and still are, inclined to believe all ideas if presented as emerging directly from God.

As previously pointed out, people were inclined to believe in all ideas that were said to come directly from God. At the beginning of our era, there was already well-established oppression of women, based on hegemonic patriarchal norms, which during the first Christian Church Fathers, and later under Islam reinforced, and constituted monotheism, a unison condemnation of female loving passion, and sexual pleasure.

In Christianity, asceticism was praised, while in Islam, polygamy was recommended to satisfy the man's sexual desire:

It is preferable for a person with temperament so overcome by desire that one woman cannot curb it to have more than one woman, up to four. For God will grant him love and mercy, and will appease his heart by them [women]; if not, replacing them is recommended ... No matter how well known the inducement, the cure should be in proportion to the ailment; for the aim is tranquilizing one's self, and therefore this must be taken into consideration in deciding how many wives one should have. (Al-Ghazali: Etiquette of Marriage).

All three religions follow the commandment “to multiply and control,” and man's need to ejaculate. As a corresponding orgasmic condition is not required to fertilize the woman's eggs, it can be reasonably assumed that genital mutilation was staged to significantly dampen the woman's erotic power, which is still practiced to-

day among Arab and African populations. However, it is never mandated in the Qur'an and should be seen as a remnant of pre-Muslim practice.

Within Judaism, there was the ever-present struggle against idolatry and the mechanism of erotic desire, which the Jewish scribes solved by establishing regulations for heterosexual intercourse.

As previously mentioned, common to the three religions is that none of the central figures have left anything in their own writing. Judaism claims that God wrote himself, while Jesus did not leave a line, and Muhammad was illiterate.

Muhammad's sermons and the influence of his contemporary authoritarian regime are of particular interest. Islamic scholars were even forced to create specific criteria ("isnad" and "mat'en") to assess the authenticity of alleged actions and quotations.

Of the 600,000 (according to Sahih of Bukhari) "hadiths," only 7,275 were found to fit within the verification criteria set by El-Buchari. He compiled the hadiths according to 1) "Mutznaf" (subject) and 2) "Musnad" (author) (UGA).

However, the question remains whether the criteria were sufficiently strict, as they stipulated only a certain hierarchical rectilinear citation of who heard what and from whom?

With knowledge of human characteristics, it is probably not far-fetched to assume that the possibility that someone familiar with the hadith criteria could produce hadiths, which were said to have come from Muhammad, but had other (worldly) signs and considerations. Examples of this are the struggle between Shiites and Sunnis over genuine and illegitimate hadiths, such as "pleasure marriage" (mut'a). The Shiites allowed under the pretext that there was a relevant hadith. Something that Sunni, on the other hand, vehemently disputed." Pleasure marriage" provided the opportunity to establish a contract that enabled women's exploitation for a specified period of time.

Women's evolutionarily developed greater potential for passions - through more frequent social interaction due to childbearing and embracing social functions - also came into the fray as patriarchy sought to manifest man's superiority.

Thus, there was an early error in the relationship between men and women, when passion came to be

described as inferior to a reasoning intelligence. A relationship strengthened by the Enlightenment ideals of the conscious male soul who, through superior reasoning, could master passion (Ramazanoglu;2007:28), which women were not considered able to do. Or, as it is expressed in Cartesian dualism, the subject of cognizance governs the object of knowledge.

When the thesis was translated into the domains of sexuality; (the man's) knowledge (about the woman's - in previous cultures' sexuality) governs the object of knowledge (doctrines) (about the woman's sexuality), the result inevitably became another step in the evenisation - oppression of the woman's sexuality.

It is worth noting that Jesus never condemns sexuality as a sin. On the contrary, in the Gospel of Mark, he refers to Genesis 2:24 about man and woman "... and they become one" (in the original Hebrew text, it says "... and they shall be one flesh").

He also defends the prostitute Maria from Magdala.

Instead, one must probably consider that it is Paul who sets the tone when he writes in the letter to the Romans (7:23):

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

In 1 Corinthians 6:13, he writes:

Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but the Lord; and the Lord for the body.

Five verses later:

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

By using such negative terms about the body, Paul joined former non-Christian philosophers, such as the Stoics, who taught that sexual pleasure caused man to lose his mind more than any other sensation. However, they also believed that the intellect and the will of man could counteract the temptations of bodily desire, and that marriage was the perfect solution.

A wise man should love his wife with discretion, not with affection. Let him control his impulses and not fall back years of copulation. There is nothing more shameful than to love his wife as an adulteress "(Noonan: 47).

Even more extreme was the Gnostics' view of intercourse, which they compared with the beast" The human body ... is produced through sexual intercourse, just like the beast" (Williams: 123).

A third influence came from Manichaeism, which preached that body, and soul was in constant conflict, a struggle between light and darkness. Darkness was associated with ignorance, body, and devil forces, while the light was associated with knowledge and salvation.

Its Mesopotamian prophet and founder, Mani (216-277 AD), advocated complete bodily asceticism, which meant denial of all sexual pleasure. They argued that Eve's actions in the Garden of Eden were evidence of women's destructive role through the body and its desires.

Christianity followed in the footsteps of Judaism by strictly controlling sexual expression, but the question is whether the Christian clergy did not go further. They saw in their bodies what Judaism saw in idolatry.

Judaism is based on the concretization of God's word in worldly events. Therefore, according to Orthodox Judaism, the destruction of the two temples is taken as evidence of the Jews' deviation from the right path. Any misfortune against Jews or Jewish individuality can only be corrected with "tikun" (correction).

Desire is problematic, however, because it is partly through sexual desire that forms the foundation of all life and must also be sublimated to love God. The desire to fulfill God's word must be greater than the desire for the process that enables the desire for God. A paradox that Judaism wrestles with and that the Old Testament commentary works Talmud deals within the Babylonian version:

"Be careful, if you kill this spirit, the entire world will be destroyed."... They said among themselves: "What should we do? If we kill him, the world will be destroyed. Should we pray for part? There is a tradition that things are not given in halves from Heaven." So they blinded him in both of his eyes and left him, and as a result, since then he does not arouse desire towards relatives" (Talmud:Yomatraktatet 69b).

The Talmud sees no solution and instead demands that the desire be limited by putting a blindfold on the man's eyes. The female desire is treated neither as existing for God nor sexually. Instead, the woman is objectified simultaneously as the man obviously cannot control his sexual desire, except against his own family, which we know all too well is not true either.

Romans 8:6-8 reads:

For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

The two Church Fathers, Chrysostom, and Tertullian were convinced that before Eve's sinful conduct, there was no sex in Paradise. The Church Fathers Ambrose and Jerome wanted to return to the primordial stage, and they believed that man must oppose any form of sensual stimulation, as it always ends in sex. They believed that the woman's constitution made her hopelessly dangerous, but that was not her fault because women are born that way. Jerome clarified:

... woman's love in general is accused of ever being insatiable; put it out, it bursts into flame; give it plenty, it is again in need; it enervates a man's mind, and engrosses all thought except for the passion which it feeds (New Advent).

Virgin Mary and Hysterics

The Christian scribes continued to find a solution to the lust of the flesh, and the constitution of desire required new thinking. Because Eve (Chava in Hebrew) caused the fall when she ate an apple from the tree of knowledge in the Garden of Eden, a new concept was required to bring the equation of total desexualization together.

To recreate the situation as it was before Eve's fall, the Christian scribes presented the idea of a new archetypal woman. They found the Virgin Mary proclaimed by the archangel Gabriel (compare how God, during the argument about Adam's first wife Lilith, sent three male angels to her cave by the Red Sea).

The VirginMary gave birth to Jesus. Mary was the ideal new evenised woman, utterly selfless, submissive, and virgin humble. A container that brought God through Jesus to the world of men. A constitution that far outshined the other two of the patriarchs constituted - Eve and Lilith. Mary was without sin before, during, and after pregnancy, and through her Christianity (according to Catholic and Orthodox teachings) broke with the female inherited sin from the Garden of Eden.

Foucault also claims that sexuality has never been so rigorously repressed as "during the age of the hypocriti-

cal, bustling, and responsible bourgeoisie” and that his goal was to:

examine the case of a society which has been loudly castigating itself for its hypocrisy for more than a century, which speaks verbosely of its own silence, takes great pains to relate in detail the things it does not say” (Foucault:1990:8).

From a peak in the 1890s, during the 1910s, there was a 90% decrease in Hysterica symptoms. At the same time, diagnosis improved. (Micale: 496-526).

12 Summary and discussion

In this bachelor thesis, I convey knowledge about the genealogy of women’s oppression, the associated patriarchal process of evenisation, and what it has meant for women in particular, but also for men.

In the paper, I answer questions about why and how the patriarchy created a submissive female figure. I use the Assyriological research results of the last decade on the first civilizations of mankind to expose pre-discursive patriarchalism.

I exemplify how the human desire for faith, by the patriarchy, has been used subversively, in women’s oppression, and what consequences the sexual hostility of monotheism has had.

Through examples from canonized records, I analyze three patriarchally created female archetypes: Lilith, Eve, and the Virgin Mary.

I describe how metallurgical inventions led to better weapons, and how this, together with the taming of the horse, were crucial stages of development, and conditions for masculine gender power, and the constitution of patriarchy.

I show how central the connection between fertility and sexuality was in the cultures of the first city-states, and how patriarchy - especially during our era - tried and succeeded in curbing passion, sexual pleasure, and constituting sexual hostility.

By in-depth analysis of High Priestess Enheduana’s texts, I present the theory that she lived around the paradigm shift, and in her texts, describes the ongoing process. I also use other resources - Ur-Namma’s law, Kramer, Hello, Jakobsen, Leick, and Meador - to support

my theory that Enheduana lived in a time of upheaval. The ”divine” doctrines of the religious patriarchy are analyzed based on its function of women’s oppression, and as a possible main reason, women have historically accepted male gender power.

De-evenisation

The Western middle class - preferably from a feminist perspective - is probably best prepared to fight evenisation. It has been from the West the struggle since the Enlightenment has been directed against women’s oppression. In democratic and free nations, albeit under patriarchy’s heavy mantle, great strides have been made.

From Wollstonecraft’s struggle for women’s rights in 1792, the Suffragettes at the turn of the century, and second-wave feminism in the 1960s, to today’s postmodernist, and poststructuralist discourses, that the private is the public, runs a common thread of demands for fundamental recognition of women’s equal rights, equal salary etcetera.

I claim that four millennia of women’s oppression has had a terrible impact on the development of civilizations. In a total submission by men, women (with few exceptions) have been excluded from shaping societies’ political and economic structures. The isolated cases that have occurred have been based on male ideals. I argue that regardless of the position of power, women as a caring entity (here I join Enheduana’s declaration on women, p. 35), for example, would never be able to carry out the heinous acts committed during human history, from Spanish conquistadors, Russian Bolsheviks, German Nazis, Chinese Cultural Revolutionaries, Cambodian Khmer Rouge, and Rwandan Hutus.

Feminine values and female caring have historically-politically been almost invisible in the public sphere. The question is, what significance genuine femininity could have had as a balancing factor in historical decision-making processes? If the private had been the public. No answer to this question will ever be given, but omitting half of humanity from decision-making processes, is seen from all perspectives devastating for both women and men, as it creates an imbalance in the joint projects in which men and women shape civilizations and their destinies.

Three concluding questions that I hope to answer in my further research are: Is it possible to redefine equal-

ity feminism so that a distinction is possible between men and women's equal social constitution (cognitive process) and recognizes the different chemical construction of the sexes (material process)?

Does human chemical construction set limits on what language can carve into the body? Is gender subject to the chemistry of synapse formation? What are a woman and a man without a patriarchal constitution?

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In this translation, I also want to include a picture of the archetypal people created in terracotta 5500-6000 years ago in two different places in Mesopotamia. What were the strange ideals for these creations? Note the size ratio when the female figure appears dominant, the exaggerated dimensions of the upper body, the strange face shapes, but above all, the strange head shape. This type of head binding has occurred among many of the world's different cultures, the earliest-known case in Asia 11,200 years ago. However, who were the role models? Aliens, or what?



Nude female figurine (left), Eridu/Abu Shahrain. Early Uruk culture, c. 4000-3500 BC. Terracotta, h. 14.5 cm.

Nude male figurine (right), Eridu/Abu Shahrain. Early Uruk culture, c. 4000-3500 BC. Terracotta, h. 13.5 cm.

Source: The Baghdad Museum Project, Treasures of the Iraq Museum.

Appendix I

During the translation work, it has proved challenging to do a line-by-line translation of Sumerian originals, which is why the texts are instead arranged according to paragraphs, where one paragraph can correspond to several lines transliterated Sumerian. ETCSL has created the following coding for how the text is displayed:

- X indicates a fragmentary unreadable sign
- ! follows a corrected sign
- ? follows a queried sign
- [] delimit missing, but supplied text
- [X] indicate one sign missing
- [...] indicate more than two signs missing
- / \ delimit partially damaged text
- { } enclose textual variants
- < > delimit corrected scribal omissions
- « » delimit corrected scribal additions

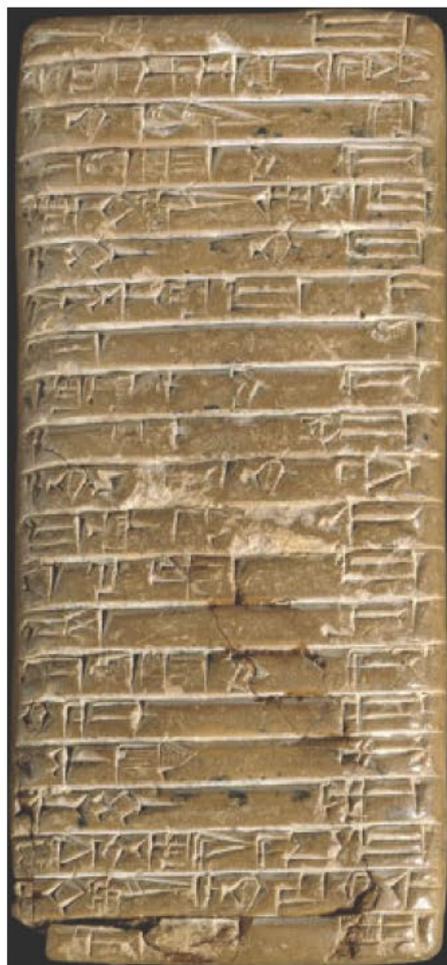
Although it is outside the real subject of this essay, I consider it essential to understand transliteration methods to briefly describe how transliteration was done from Sumerian cuneiform to our Roman alphabet.

Using four more letters (*š-sh*, *ĝ/g-ng* and *h-* as in *loch*), hyphens and spaces indicate symbol boundaries, and sequence numbering in subscriptions was used to indicate different meanings. An example is the sign  (NI) that can be transliterated *i₃* which means "oil". But it can also be transliterated *zal* and mean "to move" as in "to move over time" (*ud zal*). This one-to-many meanings of signs and denominations is a major challenge for Sumerian transliteration. This also seems to have been the case for the Mesopotamian writers, given the frequent occurrence of determinatives, which they wrote before or after a sign to determine a semantic category. The most frequent is the sign  (AN) which was written before a god name. Determinatives are not believed to have been pronounced, and therefore they are marked specially in transliteration.

Here is a sample of the earliest writing based on pictograms used to communicate essential information about harvest and taxes. Gradually, the needs changed, and the characters developed into cuneiform.



Archaic clay tablet, proto-urban period (Louvre).



Clay tablet from 2250 BC, mentioning the invasion of Guter (British Museum).

Appendix 2

To facilitate readability, I have removed the translators' comments, which contain alternative interpretations and information about illegible or missing text. I see no need to warn that modern contextual perceptions have colored the translators' translations, but I cannot completely rule out that this may still be the case.

In (Inana and Šu-kale-tuda: 1.3.3) it is described how Inana is raped when she is tired and asleep. She wakes up in the morning and notices what happened to her womb. She searches four times for the perpetrator to do justice. The perpetrator hides pitifully and is supported by his father, but in the end, Inana finds him.

Once, after my lady had gone around the heavens ... after she had gone around the earth, after she had gone around Elam and Subir, after she had gone around the intertwined horizon of heaven, the mistress became so tired that when she arrived there she lay down by its roots. Šu-kale-tuda noticed her from beside his plot. Inana ... the girld of the seven divine powers over her genitals Šu-kale-tuda undid the loincloth of seven divine powers and got her to lie down in her resting place. He had intercourse with her and kissed her there. After he had had intercourse with her and kissed her, he went back to beside his plot. When day had broken ... holy Inana inspected herself closely.

Inana was considering what should be done because of her genitals. She filled the wells of the Land with blood, so it was blood that the irrigated orchards of the Land yielded, it was blood that the slave who went to collect firewood drank, it was blood that the slavegirl who went out to draw water drew, and it was blood that the black-headed people drank. No one knew when this would end. She said: "I will search everywhere for the man who had intercourse with me." But nowhere could she find the man who had had intercourse with her."

His father replied to Šu-kale-tuda: "My son, you should join the city-dwellers, your brothers. Go at once to the black-headed people, your brothers! Then this woman will not find you among the mountains." ... "My father, the woman of whom I spoke to you, this woman was considering a third time what should be destroyed because of her genitals:... Inana inspected herself closely," Ah, who will compensate me? Ah, who will pay for what happened to me? Šu-kale-tuda tried to make himself as tiny as possible, but the woman had found him among the mountains.

(1.3.3) describes Inana's search for justice.

Inana who, having all the great divine powers ... holy Inana went up into the mountains. To detect falsehood and justice, to inspect the Land closely, to identify the criminal against the just, she went up into the mountains.

(1.4.4) refers to a matriarch.

Then the son of old woman Bilulu, matriarch and her own mistress

(1.8.1.4) describes how Inana plants a tree and her anguish over Lilith.

At that time, there was a single tree, a single halub tree, a single tree, growing on the bank of the pure Euphrates, being watered by the Euphrates. The force of the south wind uprooted it and stripped its branches, and the Euphrates picked it up and carried it away. A woman, respectful of An's words, was walking along: a woman, respectful of Enlil's words, was walking along, and took the tree and brought it into Unug, into Inana's luxuriant garden.

The woman planted the tree with her feet, but not with her hands. The woman watered it using her feet but not her hands. She said: "When will this be a luxuriant chair on which I can take a seat?" She said: "When this will be a luxuriant bed on which I can lie down?" Five years, 10 years went by, the tree grew massive: its bark, however, did not split. At its roots, a snake immune to incantations made itself a nest. In its branches, the Anzud bird settled its young. In its trunk, the phantom maid built herself a dwelling, the maid who laughs with a joyful heart. But holy Inana cried!

(1.8.1.4) describes the enuck and the woman who does not give birth.

"Did you see the palace eunuch?" "I saw him." "How does he fare?" "Like a useless alala stick he is propped in a corner." "Did you see the woman who never gave birth?" "I saw her." "How does she fare?" "Like a pot, she is thrown away violently, she gives no man joy." "Did you see the young man who never undressed his wife?" "I saw him." "How does he fare?" "You finish a rope, and he weeps over the rope." "Did you see the young woman who never undressed her husband?" "I saw her." "How does she fare?" "You finish a reed mat, and she weeps over the reed mat."

(1.8.2.4) describes how a wise woman kills a man because of a crime he has committed.

Wise Woman Saġburu answered to him: "You have

caused distress in the animal pen and the byre: you have made the butter and milk scarce there. You have removed the lunch-table, the morning- and evening-table. You have cut off butter and milk from the evening meal of the great dining hall, distress Your sin that butter and milk cannot be forgiven. Nanna the king the byre milk: established that it was a capital offence and I am not pardoning your life.” Wise Woman Saġburu her decision about the sorcerer in the assembly (?). She threw her prisoner from the bank of the Euphrates. She seized from him his life-force and then returned to her city, Ereš.

(2.1.5) describes how Inana works for society’s good, but is forced to abandon Akkad (Agade) after Enlil haunts Akkad of unfathomable reasons.

... holy Inana established the sanctuary of Agade as her celebrated woman’s domain: she set up her throne in Ulmaš.

Like a young man building a house for the first time, like a girl establishing a woman’s domain, holy Inana did not sleep as she ensured that the warehouses would be provisioned: that dwellings would be founded in the city: that its people would eat splendid food: that its people would drink splendid beverages: that those bathed for holidays would rejoice in the courtyards: that the people would throng the places of celebration: that acquaintances would dine together: that foreigners would cruise about like unusual birds in the sky: that even Marhaši would be re-entered on the tribute rolls: that monkeys, mighty elephants, water buffalo, exotic animals, as well as thoroughbred dogs, lions, mountain ibexes, horses, and alum sheep with long wool would jostle each other in the public squares.

But the statement coming from the E-kur was disquieting. Because of Enlil (?) all Agade was reduced (?) to trembling, and terror befell Inana in Ulmaš. She left the city, returning to her home. Holy Inana abandoned the sanctuary of Agade like someone abandoning the young women of her woman’s domain. Like a warrior hurrying to arms, she removed the gift of battle and fight from the city and handed them over to the enemy.

In (2.3.2), (2.5.4.02) and (4.02.1) the goddess Bau is described.

My lady, gracious woman, child of holy An, adorned with attractiveness, Enlil’s beloved one, who is imbued with great fearsomeness and issues from the interior of heaven, the cherished lady of the gods. Bau, gracious woman, child

of holy An, adorned with attractiveness, Enlil’s beloved one, who is imbued with great fearsomeness and issues from the midst of heaven, the cherished lady of the gods.

An adab to Lady, imbued with fearsomeness, whose greatness is recognised in heaven and on earth, perfect in nobility! Mother Bau, foremost among ladies, warrior! Powerful goddess, who perfectly controls the august divine powers, proud one, great intelligence!, true woman, wise lady who has been made knowledgeable from birth! Daughter of An, expert, eloquent, who holds everything in her hand! Lady, great doctor of the black-headed people, who keeps people alive, and brings them to birth. Šu-halbi, incantation priestess of the numerous people,! Merciful, compassionate one of the Land, lady of justice!

Good woman, prayerful lady for whom has been decreed the creation of life -- each day as she goes about, conversing, from early in the morning she is to be at her side with honour. Your name fills the mouth like cakes, butter and cream. Whatever she brings from the street and the beer she brews are of the best quality. She instructs people to provide her with the best produce of her orchards. As a daily task, she inspects the shrine irsu. Daily she passes before you in radiance.

I shall praise the good woman, the Utu of the Land, my goddess. Mother Bau’s august minister, who creates life for the king! Holy messenger who brings the tablet of life down from the interior of heaven, who sets rain on its way (?) from heaven, and brings forth abundance! Expeditious, an honour to Bau and an ornament of the holy shrine, protective goddess of those who pray to Bau, -- because you love mankind and rejoice at its gifts, let us forever praise (?) you, the beneficent protective goddess of Bau.

(2.5.3.1) Venus’ good effect on animals and humans is described.

When at evening, the radiant star, the Venus star, the great light which fills the holy heavens, the lady of the evening, ascends above like a warrior, the people in all the lands lift their gaze to her. The men purify themselves, the woman cleanse themselves. The oxen toss (?) their heads in their yoke. The sheep stir up dust in their pens. Because of my lady, the numerous beasts of Šakkan, the creatures of the plain, the four-legged animals under the broad heavens, the orchards and gardens, the plots, the green reedbeds, the fish of the deep, the birds of heaven, all hasten to their

sleeping places. All the living creatures and the numerous people bend the knee before her. When called for (?) by my lady, the matriarchs plentifully provide food and drink, and my lady refreshes herself in her Land. There is play in the Land, which is made festive. The young men take pleasure in their spouses.

(2.5.4.11) Inana's greatness is described.

Holy Inana was endowed by Enlil and Ninlil with the capacity to make the heavens shake, to make the earth tremble, to hold the four directions in her hand and to act grandly as their lady, to shout with wide open mouth in battle and combat and to wreak carnage (?), to butt all at once valiantly (?) like a wild bull, to make the earth drink the blood of enemies like water and to pile up their bodies, to take captive their overwhelmed (?) troops and to make them serve, to make the people ascend from below to above, to make the numerous people change their place, and to turn light to darkness and darkness to light. They made her without rival in heaven and on earth. They bestowed on her the power to establish a woman's domain in They determined as her fate to, to make them content together.

Inana was entrusted by Enlil and Ninlil with the capacity to gladden the heart of those who revere her in their established residences, but not to soothe the mood of those who do not revere her in their well-built houses: to turn a man into a woman and a woman into a man, to change one into the other, to make young women dress as men on their right side, to make young men dress as women on their left side, to put spindles into the hands of men, and to give weapons to the women: to see that women amuse themselves by using children's language, to see that children amuse themselves by using women's language, to skill, to They built a palace, her house of ladyship, for the mistress of heaven, and invested it with fearsome radiance. They made it into the neck-stock of all the foreign countries, and imbued it with awe-inspiring, terrifying splendour.

In praise of Lipit-Eštar (2.5.5.2), the goddess of cuneiform is described, and claimed that the art of writing was invented by women.

You who speak as sweet as honey, whose name suits the mouth, longed-for husband of Inana, to whom Enki gave broad wisdom as a gift! Nisaba, the woman radiant with joy, the true woman, the scribe, the lady who knows ev-

erything, guides your fingers on the clay: she makes them put beautiful wedges on the tablets and adorns them with a golden stylus. Nisaba generously bestowed upon you the measuring rod, the surveyor's gleaming line, the yardstick, and the tablets which confer wisdom.

(2.6.9.6) the noble woman is described, and a description of life in the temple is given.

Within the temple is the gateway of the great august sanctuary: endowed with abundant charms like a fine woman whose head is nobly raised high, whose attraction radiates as if with the maturity of fruit, with abundant charms, lovable, but imposing in splendour like the hills. In the midst, at the sides and in the four corners are august protective goddesses, foundations (?) of the statues. Taking turns of office on the day of the new moon, the protective god and the protective goddess of the temple, the serving deities, inhabitants of the temple, as guardians of the outer gateway and of the god's pedestal, can be seen sweeping the ground of the building from the base of the enclosure wall, in accordance with the sublime purification rites of the temple.

A letter from Šulgi to Puzur-Šulgi (3.1.08) explicitly describes men's and women's right to choose a separate way of life. Judging by this quote, gender relations were almost at a modern northern European level," the man goes where he wants ... and the woman goes where she wants".

As for their men and women: the man among them goes wherever he pleases, and the woman with (?) spindle and hair clasp goes wherever she pleases. After they had set up stock-pens in the vastness of the desert, and established their tents and camps, the workmen and the labourers spend the days in the fields.

In Sumer, there was no doubt about what was masculine and feminine judging by (4.07.8):

Your hand is womanly, your foot is womanly. Your conversing with a man is womanly. Your looking at a man is womanly. Your a hand towards a man is womanly. Your a foot is womanly. Your forearm makes my heart rejoice. Your a foot brings me pleasure. As you rest against the wall, your patient heart pleases. As you bend over, your hips are particularly pleasing"

(4.07.9) explicitly describes the woman's gender constitution in a position as a visitor in the beer house and the inn. I also interpret her statement about being both a man and a woman as an expression of transgen-

der constitution. However, there is no doubt that the Sumerian society was heteronormative. Nevertheless, at the same time, other sexual orientations were fully recognized and accepted. The reference to figurines should be seen against the background of the number of figurines produced for thousands of years and were an everyday reminder of the importance of women in fertility-worshipping cultures. Her explicit language about the penis testifies to the central importance of the masculine genitals in the fertility-worshipping Sumerian-Akkadian society, whose prostitution and temple prostitution, were expressions of the atonement of gods and homage to "me":

When I sit in the alehouse, I am a woman, and I am an exuberant young man. When I am present at a place of quarrelling, I am a woman, a figurine brought to life. When I sit by the gate of the tavern, I am a prostitute familiar with the penis: the friend of a man, the girlfriend of a woman.

In (4.08.09) discussion is recommended as a problem solution:

Young woman, don't provoke a quarrel! Inana, let us talk it over! Inana, don't provoke a quarrel! Ninegala, let us discuss it together! My father is just as good as your father: Inana, let us talk it over! My mother is just as good as your mother: Ninegala, let us discuss it together! eštin-ana is just as good as: Inana, let us talk it over! I am just as good as Utu: Ninegala, let us discuss it together! Enki is just as good as Suen: Inana, let us talk it over! Durtur is just as good as Ningal: Ninegala, let us discuss it together!"

Curse of Akkad and description of the most important; prostitutes, priestesses, cult prostitutes and various metals (2.1.5)

Again, Suen, Enki, Inana, Ninurta, Iškur, Utu, Nuska and Nisaba, all the gods whosoever, turned their attention to the city, and cursed Agade severely:

May your prostitute hang herself at the entrance to her brothel! May your pregnant priestesses and cult prostitutes abort their children! May your gold be bought for the price of silver, may your silver be bought for the price of pyrite (?), and may your copper be bought for the price of lead!

The lyrics also contain sayings>

The goat spoke in the manner of a wise old woman but acted in the manner of an unclean woman (3: 6.1.03).

When a man walks about, he finds something. When a

woman walks about, she loses something (28: 6.1.28).

I choose to end with Enheduana's descriptions of Inana (4.07.2) and (4.07.3), which also takes us back to Lugal-Ane.

Lady of all the divine powers, resplendent light, righteous woman clothed in radiance, beloved of An and Uraš! Mistress of heaven, with the great diadem, who loves the good headdress befitting the office of en priestess, who has seized all seven of its divine powers! My lady, you are the guardian of the great divine powers! You have taken up the divine powers, you have hung the divine powers from your hand. You have gathered up the divine powers, you have clasped the divine powers to your breast. Like a dragon you have deposited venom on the foreign lands. When like Iškur you roar at the earth, no vegetation can stand up to you. As a flood descending upon (?) those foreign lands, powerful one of heaven and earth, you are their Inana.

Great queen of queens, issue of a holy womb for righteous divine powers, greater than your own mother, wise and sage, lady of all the foreign lands, life-force of the teeming people: I will recite your holy song! True goddess fit for divine powers, your splendid utterances are magnificent. Deep-hearted, good woman with a radiant heart, I will enumerate your good divine powers for you!

Suen, tell An about Lugal-Ane and my fate! May An undo it for me! As soon as you tell An about it, An will release me. The woman will take the destiny away from Lugal-Ane: foreign lands and flood lie at her feet. The woman too is exalted, and can make cities tremble. Step forward, so that she will cool her heart for me.

To run, to escape, to quiet and to pacify are yours, Inana. To rove around, to rush, to rise up, to fall down and to a companion are yours, Inana. To open up roads and paths, a place of peace for the journey, a companion for the weak, are yours, Inana. To keep paths and ways in good order, to shatter earth and to make it firm are yours, Inana. To destroy, to build up, to tear out and to settle are yours, Inana. To turn a man into a woman and a woman into a man are yours, Inana. Desirability and arousal, bringing goods into existence and establishing properties and equipment are yours, Inana. Profit, gain, great wealth and greater wealth are yours, Inana. Profit and having success in wealth, financial loss and reduced wealth are yours, Inana. Everything, choice, offering, inspection and embellishment are yours, Inana. Assigning virility, dignity, guardian

angels, protective deities and cult centres are yours, Inana. ...mercy and pity are yours, Inana. ...are yours, Inana. To cause the ...heart to tremble, ... illnesses are yours, Inana. To have a favourite wife, ..., to love ... are yours, Inana. Rejoicing, being haughty, ... are yours, Inana. Neglect and care, raising and bowing down are yours, Inana. To build a house, to create a woman's chamber, to possess implements, to kiss a child's lips are yours, Inana. To run, to race, to plot and to succeed are yours, Inana. To interchange the brute and the strong and the weak and the powerless is yours, Inana. To interchange the heights and valleys, and raising up and reducing, is yours, Inana. To give the crown, the throne and the royal sceptre is yours, Inana. (12 lines missing). Your great deeds are unparalleled, your magnificence is praised! Young woman, Inana, your praise is sweet!

Appendix 3

Hammurabi's law code, excerpts from laws 128-153 which deal with gender relations:

128. If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

130. If a man violate the wife (betrothed or child-wife) of another man ...this man shall be put to death, but the wife is blameless.

131. If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.

134. If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

136. If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

137. If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138. If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

141. If a man's wife, who lives in his house, wishes to leave it ... she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.

142. If a woman quarrel with her husband, and say: "You are not congenial to me," ... she shall take her dowry and go back to her father's house.

148. If a man take a wife, and she be seized by disease ... he shall keep her in the house which he has built and support her so long as she lives.

151. If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefor: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the woman, before she entered the man's house, had contracted a debt, her creditor can not arrest her husband therefor.

152. If after the woman had entered the man's house, both contracted a debt, both must pay the merchant.

Appendix 4

When a comparison is made with what other laws have in fourth place, Ur-Namma's legal text against women appears even more strange.

Ur-Namma

4. If the wife of a man, by resort to her charms, enticed a(nother) man, so that he slept with her, he! (i.e., the husband) shall slay that woman, but that man (lit. "male") shall be set free (Finkelstein:68).

Hammurabi

1. If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.
2. If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.
3. If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.
4. If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.

The laws are about genuine and false accusations and the impending death penalty for the convicted person. An observation is that a person who knows how to swim could escape not only the death penalty but also see the accuser be sentenced to death and even obtain his property. Hammurabi thus judged an accusation's authenticity to be the most crucial thing in maintaining order in society. According to Ur-Namma, women's seduction of husbands was such a destabilizing factor (perhaps it is stipulated about men in one of the first three - non-readable laws)? The law was given as prominent a place, as the law on false accusations by Hammurabi, and the Bible commandment; to leave one's family and form a relationship/rest on the seventh day!

Is this why the patriarchs blamed Eve? That divine decrees must control the woman's desire? A paradox that nullifies patriarchy's doctrines, because if the woman is endowed with "destabilizing" sexuality, she is still regardless of what the patriarchs considered, God's creation. Should God be wrong? Or can we humans not handle evolutionarily created conditions of sexual desire?

The first commandment of the Bible

The first four commandments of the Bible are usually separated from the ten commandments and I therefore include both variants.

1. Be fruitful, and multiply, and replenish the earth, and subdue it (Genesis: 1:28).
2. And God blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made (Genesis 2: 3).
3. Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die. (Genesis 2: 16-17).
4. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh (Genesis 2:24).

The 10 Commandments of the Bible (1-4)

1. I am the LORD thy God. Thou shalt have no other gods before me.
3. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
4. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
- 4 And shewing mercy unto thousands of them that love me, and keep my commandments.

Appendix 5

Šulgi has left a considerable presentation of himself, which is especially interesting from a gender perspective. The text explicitly deals with the attributes of masculinity, as they were articulated around the 2000s BC.

In Urim, Ur-Namma became king; he ruled for 18 years. Šulgi, the son of Ur-Namma, ruled for 46/48/58 [different translations] years.

I, the king, was a hero already in the womb; I, Šulgi, was born to be a mighty man. I am a fierce-looking lion, begotten by a dragon. I am the king of the four regions; I am the herdsman and shepherd of the black-headed people. I am a respected one, the god of all the lands.

I am a child born of Ninsumun. I am the choice of holy An's heart. I am the man whose fate was decided by Enlil. I am Šulgi, the beloved of Ninlil. I am he who is cherished by Nintur. I am he who was endowed with wisdom by Enki. I am the powerful king of Nanna. I am the growling lion of Utu. I am Šulgi, who has been chosen by Inana for his attractiveness.

Because I am a powerful man who enjoys using his thighs, I, Šulgi, the mighty king, superior to all, strengthened (?) the roads, put in order the highways of the Land. I marked out the double-hour distances, built there lodging houses. I planted gardens by their side and established resting-places, and installed in those places experienced men. Whichever direction one comes from, one can refresh oneself when the time is cool; and travellers and wayfarers who arrive at night can seek haven there as in a well-built city.

I entered the E-kiš-nu-ngal like a mountain kid hurrying to its habitation, when Utu spreads broad daylight over the countryside. I filled with abundance the temple of Suen, a cow-pen which yields plenty of fat. I had oxen slaughtered there; I had sheep offered there lavishly. I had šem and ala drums resound there and caused tigi drums play there sweetly. I the balang player (?). I, Šulgi, who makes everything abundant, presented food-offerings there and, like a lion, spreading fearsomeness from (?) the royal offering-place, I bent down (?) and bathed in flowing water; I knelt down and feasted in the Egal-mach of Ninegala.

To make his name famous for all time until distant days, and to transmit to posterity and the days to come the praise poems of his power, the songs of his might, and the lasting fame of his exceptional intelligence, King Šulgi, king of Urim, has brought the songs' latent wisdom before the mighty son of Ninsun. He praises his own power in song, and lauds his own superior native intelligence.

I am a king, offspring begotten by a king and borne by a queen. I, Šulgi the noble, have been blessed with a favourable destiny right from the womb. When I was small, I was at the academy, where I learned the scribal art from the tablets of Sumer and Akkad. None of the nobles could write on clay as I could. There where people regularly went for tutelage in the scribal art, I qualified fully in subtraction, addition, reckoning and accounting. The fair Nanibgal, Nisaba, provided me amply with knowledge and comprehension. I am an experienced scribe who does not neglect a thing.

I sow fear and confusion in the foreign land. I look to my brother and friend, youthful Utu, as a source of divine encouragement. I, Šulgi, converse with him whenever he rises over there; he is the god who keeps a good eye on my battles. The youth Utu, beloved in the mountains, is the protective deity of my weapons; by his words I am strengthened and made pugnacious (?). In those battles, where weapon clashes on weapon, Utu shines on me. Thus I broke the weapons of the highlands over my knees, and in the south placed a yoke on the neck of Elam. I make the populations of the rebel lands -- how could they still resist my weapons? -- scatter like seed-grain over Sumer and Akkad.

I am Šulgi, god of manliness, the foremost of the troops. When I stretch the bowstring on the bow, when I fit a perfect arrow to it, I shoot the bow's arrow with the full strength of my arms. The great wild bull, the bull of heaven, the wild cow and the bison bellow. As they pass across the foothills of the mountains, I shoot barbed arrows at them with my powerful strength. As they collapse (?) on the plain, I topple them like old towers. I make their heads plunge to the ground like crushing pestles. For the wild asses I set no snares, dig no pits, shoot no arrows against them. But I race after them as against my

own rivals; I do not try to surround them to kill their young, as people kill slim ass foals.

I, Šulgi, king of Urim, have also devoted myself to the art of musi Nothing is too complicated for me; I know the full extent of the tigi and the adab, the perfection of the art of musi When I fix the frets on the lute, which enraptures my heart, I never damage its neck; I have devised rules for raising and lowering its intervals. On the gu-uš lyre I know the melodious tuning. I am familiar with the sa-eš and with drumming on its musical soundbox. I can take in my hands the miritum, which I know the finger technique of the alngar and sabitum, royal creations. In the same way I can produce sounds from the urzababitum, the charchar, the zanaru, the ur-gula and the dim-lu-magura. Even if they bring to me, as one might to a skilled musician, a musical instrument that I have not heard before, when I strike it up I make its true sound known; I am able to handle it just like something that has been in my hands before. Tuning, stringing, un-stringing and fastening are not beyond my skills. I do not make the reed pipe sound like a rustic pipe, and on my own initiative I can wail a šumunša or make a lament as well as anyone who does it regularly.

Since I am also wise and highly intelligent, (5 lines fragmentary) Also I know the Martu language as well as I do Sumerian. mountain people walking in the hills, they greet me and I reply to them in the Martu language. Also I know the Elamite language as well as I do Sumerian. in Elam, they greet me and I reply in Elamite. (4 lines missing or fragmentary) In wrestling and athletics I am I am the shepherd who with nimbly gripping fingers Who can resist me, on the exercise ground as well as in battle? The greatest heroes of the Land, the notable strong men and athletes from the foreign lands, the swift (?) of Sumer, the totality of combatants, at my wrists. (1 line unclear) I am powerful in athletics, and I am strong in wrestling. I am Šulgi, the good shepherd of Sumer, and no one can equal me!

I, Šulgi, the king whose name is very suitable for songs, intend to be praised in my prayers and hymns. At the command of my sister Ngeštin-ana, my scholars and composers of have composed adab, tigi

and malgatum hymns about my being the Nintur of all that is, about how wise I am in attending upon the gods, about how the god of intercession has given me favourable signs that years of abundance will elapse for me in due course" (2.1.1 och 2.4.2.01 f).

By the author published books

EVOLUTIONENS idéer – en kort berättelse om varför, när och hur människan (av allt att döma) tog fel väg, ISBN: 978-1502322159, sidor: 272, format: 15.24 x 22.86 cm, numen publications, Malmö, 2011-2015.

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Videos

Is It Time to discover Goodness and experience how it works? A force whose presence I can prove, in contrast to the omnipotent ruler of monotheism, whose existence is possibly a simplified version of Goodness, however, customized to fit the ruling interests. <https://youtu.be/oG9XEAUXhSY>.

Save the Planet!

Unite in Love for all Humanity regardless of religion, gender or ethnicity. <https://youtu.be/hChRPKhf6so>.

