

THE OTHER IN THE PERSPECTIVE OF WOMEN IN ANCIENT LITERATURE OF RAPHADAIN STUDY IN VIEW OF FEMINIST CRITICISM (ISHTAR AS SAMPLE)

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ABSTRACT

Addressed in this research (self / other), explaining the other one is here from the perspective of a woman not from the point of view of the man. In this literature it was the other two images (not perfect), who in turn was three pictures (subjective and other) which was perfect for (Ishtar). The second image is that of (the other the peer) of which woman afraid and avoided; the study clarified that the sexual desire was the main reason of it giving some examples such as: - (Gilgamesh) who rapped the brides, (Enky) who made sexual relations with his female relatives, (Inleel) with (Ninleel) and who also had attempt to seduce (Sawd) a (Shokalitooda) with (Ishtar).

KEYWORDS: Women, Literature, Raphadain and Ishtar

INTRODUCTION

The relation between human to other depends on the mental process, as it's "when the person opens his eyes until fall on the others before it falls on himself. So he starts to discriminate and separate between those others by using his senses, and realize the differences between them, and once his eye falls on himself that made him discriminate between it the other mentality, and makes the limits around it "(1). So his brain starts to create his imagination and impressions about that the other, and then the modality process, to produce for us a picture of the other, to remember it when he needs it, in any mentality process or psychological.. And considered "the first who creates other problematic minds he is John Stuart Mill, although there is clear precedence we find it at Descartes"(2). And the concept was known (the other) that is "Exclusionary classification requires exclusion of everything that does not belong to system of individual, group or foundation, whither the system was social, morality, political or cultural values"(3). As a result for this classification, the (other) considers everything that does not belong to self. So According to these heterosexual, define as "the different animate about the self, and it's a relative and movable concept, that is the other does not determined only by measurement to center point it self"(4), So we can say that "((ego)) is not unity, only ostensibly, it's deeply rupture and split ((the other)) himself ((resident)) (positive or negative) in decision ((ego))"(5). And in the women's concept, the other "basically known that is the other human animate with his differences"(6) and it is in position of the antibody from ego "and in the same of this antibody involves this selection on decreasing of the other's value, and elevating the value of self or identity"(7). So for that "reference to female and describe her as other but return assurance of male preference"(8). From what is mentioned we find that the other concept –according to father's thought- puts the man in position of (self) while pus the woman in position of (the other), which represents subject of man, that is mean, they take woman into man or into society. While in this research, the woman will be (self), and the man (the other, and let see how the woman looks for man (as other) in

ancient literature of Raphdain, is that (other's man) into woman as (others' woman) into man ?The other's man in woman's perspective emerges from their relation, it is "the relation between the man and the woman considers inherited relation since the beginning of creation until now, and it is always relation of contact and separation, they are contacted in love, sex and family, while they are separate in citizenship class, data and their differences in cognitive, intellectual and physical structure, and in the superiority of men in this differentiation"(9). So the (contact and separation) overshadow on each picture in the other perspective, the contact represents the state of harmony, agreement and the ideal integration among them, whilst the separation represents the state of disharmony, antagonism and authoritarianism among them. Basing on this, the man usually has two ideal pictures in woman's view, the first picture is the picture of (perfect man) that dreams about him, and create love picture in her mind for him, the second picture: it is a picture of (Peer man) that the woman Competes him in existing, creativity and improves the self, which -According to the requirement of this rivalry in existing- the woman fear of his hiding and intention, and she is saved from his treachery, brutality and cunning.

THE FIRST TOPIC (Ishtar and the Perfect Other)

The characteristics of the perfect other at women from woman to other, and their views about him depend on many factors, in the first psychological, social and cultural structure, and undoubtedly that his picture at each woman, it represents "(Beloved dream) It is the kind that complements women, and it is believed to be the genera his counterpart to him and she has cognitive, cultural and psychological structure, also she has rights and duties as man"(10), and there is not controversial that this beloved has a grainy qualities in women, it is positive human qualities, and which from it "beauty of form and goodness of picture, magnanimity, grave and hospitality, Chivalry and honesty in the transaction, and he should be good manners, smart and trust to his wife"(11). However, the women differs in their visions, in what is related to the manners of man, as a perfect other, some of them prefers the man (Fatherly), and they does not find any problem in individual manner, central, male. And they does not find disadvantage in following the man, as long as it improves his manner with them. Although he is unique in authority, decision and may be that is because of the educational side which is from the society of fatherly. As "Pillow women wanted from them more than simple obedience, and for that they refer the strength of the entire education to help in achieving their needs" (12) and which one the most its goal that "the woman grow up from a young age on faith that the personality of a perfect woman it is the polar opposite of the man's character"(13) mean that she becomes the other for him, in which the man would to see her in picture of "It is the personality that do not have free will Resume, and no ability to show restraint, but rather personal subject submissive for others and their control"(14). Despite those prevailing perception of women by men, the look of woman differs from one woman to other, some of them prefers the man (Equivalent), that he does not practice central, individual male authority and deals with woman as equivalent partner and has right in decision, and freedom in opinion and manner, and which is called by some feminist studies, that "the all case it is a case of harmony" (15). And others women prefer the man who followed, obedience for them, and they consider him as perfect man which obedient to women's maternal authority, to practice central maternal unilateralism with them and cancel the man as other. Basing on this, we most know the vision of ancient Mesopotamian women (for the perfect other), presented in Ishtar. So we know about the qualities, which prefers and loves in it, and what is the classification of this woman, which love it as other, and to see is perfect man ?in perspective of woman in that literature. It is (the man fatherly)? Or (the man equivalent)? or (the man taxable)?

*Ishtar and the perfect other (her dreamer love): Ishtar drew a picture from picture of perfect other (dreamer love),

in a number of stories, through her stories with her lovers, we can summaries, the features of the perfect other, as following:

Gilgamesh: The Uniqueness of the Properties as Sample for Dreamer Love

It seems that the beauty of (Gilgamesh) was the most features, which caught the attention of (Ishtar) for him. It states (Epic of Gilgamesh) that after killed the goblin (Khmpapa), He and his friend prepared to celebrate of this victory, which the country was waiting for it (Uruk) with great passion, the writer says in legend of (Epic of Gilgamesh):((Gilgamesh washed his long shaggy hair and refined his weapon. And send strands of his hair on his shoulder. And took of his dirty clothes and wore his clean Suits. He wore a suit bobble linked by Zanar and when Gilgamesh wore his Crown Ishtar raised his Venerable eye and gazed the beauty of Gilgamesh (she called him). ((O Gilgamesh come and become my groom and give me your fruit to enjoy with Itbe my husband and I would be your wife))(16). this text personifies the beauty picture which seems Gilgamesh appears to Ishtar. It describes the picture of his clothes and elegance which complete the picture of beauty. So she fascinates him "Ishtar raised his Venerable eye and gazed the beauty of Gilgamesh" (17), and then she proposes for him to be his husband, and if he agrees he will have his offer unique, she will give him her femininity and beauty and she will Sign her blessings on him, adding to that what she will give him from positions and powers, which wishes the great kings to have it. But the text data does not stop at this point in personified the picture of (the perfect other) and dreamer love at (Ishtar), rather it is the beauty of (Gilgamesh) which impresses (Ishtar), icon references to a deeper research from this features, So the research back us to the beginning of legend epic, So it draws epics more accurate and valuable picture, to the hero (Gilgamesh), it contains of unique features to the hero of Sommer, the epic starts with describing his body and attributes:((After the creation of Gilgamesh and the great lord improves his creation Shams Alsamawi likes him with goodness, and Add relates him with heroism. The great lords makes fully complete picture of Gilgamesh His Length was of eleven arm and His chest width nine inch Two thirds of him is god and the last third is humanAnd his form body is unique)) (18). And when we look in paragraphs: (the great Lord improves his creation), (Shams Alsamawi likes him with goodness), (Add relates him with heroism), (His Length was of eleven arm and His chest width nine inch), (And his form body is unique), we find that the text reclines on some individuality in description and what is praises to this paragraphs, the features that mentions, all of it lend on(Gilgamesh) picture of individuality in goodness, holy and heroism with degree does not symmetry. We find praises with a unique image from the body side. The measurements of his length and chest width consider as Giant specifications of the Giants mixing with a picture of grave tyrant. While in the holy side the man who is two thirds as lord and the last third as human consider unique man as sample (as perfect other), unlike to others men in ancient Raphadain society.

The Other the Most Giving: Differentiation Made by Ishtar between Farmer and Shepherd

It seems that the mission of painting the features of beloved image (Ishtar) dreamer, It has divided between its stories, the part that has mentioned in the previous point from the text of epic (Gilgamesh), Ensure the draw features beauty, the power of body, bravery and the features of the unique lords from the picture of the dreamer other, for (Ishtar), While the text that will be at it the research in this point. It will take care in show another allusive of the features of the ideal image of beloved Ishtar, and it is allusive giving. So the giving was and still one of the most feature humanity of human and its activities in exist. And one of the most features of differentiation between the human and human, the man and man, but it withdraws to everything. The most thing loved it is more giving. It appears through what is hoped for

(Ishtar) in many questions raised on her brother in conversation between them, about the selection of the good husband. As it stated in the text: the brother talks to his young sister. Otto the lord of sun talks to Inana, Otto says: Young Madam Flax polished granulated Thee, Inana, Flax deluxe polished, Love that fertilizes and sends the life in the groove, My sister, You have what is sufficient of beautiful high trees, O Great Queen, you have what is sufficient of high fruitful trees, I will plant for you and give you plant, My sister, I will come and give you flax polished)) (19). This conversation shows promises frequent alternating, from (Oto), my brother (Ishtar), with things relates to giving, and save the economy side for his sister, we find phrases (Flax polished granulated), (Love that fertilizes and sends the life in the groove) (beautiful high trees), (Agriculture and Plant). It considers as responses insurance, the benefit to reassure (Ishtar) concerned about what worries about the economy side, at who she chooses a husband for her. And the worry of Ishtar does not stop at this point according to the economy side, but it crossed to insurance industry, the production and dependency. We notice here: that (Ishtar), personifies picture and it seems a just woman, not lords give gifts to people, but it personifies the picture of weak woman, that needs man that Supplement her, and he give her Living and the food to live enough to what she needs, and he guarantees her economy feature. So we see her dribble in her questions to her brother, about securing production (Mattress her marriage), which symbolizes for requirements the life of marriage. So she says:

((My sister after your coming with flax polished

Who will brush for me?

Who will brush for me..?

Who will brush for me..?

My sister, I will come with it brushed

Inana,

I will come with it brushed)) (20).

(Ishtar) continues in her question: (who will spin it for me? who will twist it for me? who will weave it for me?.. who will make it white for me..?) (21) Her brother response her in each time that he will undertake that and she does not stop about her question until she reaches to her real target the sexy, that latent behind her question. She wonders an enterprising questionable, She says:

((My brother after you're coming with mattress wedding

Who will sleep in this mattress with me?

Who will sleep in this mattress with me...?) (22)

So she reaches to her main question, we notice in the answer of her brother (Oto) that he give another features that show the features image of the perfect man which she most marry him. He says:

My sister((the groom that will sleep in the mattress with you,

He gets out of the uterus Fertile,

He will sleep with you the seed that gave birth to a king,

Which creates the throne of holy wedding?

He is the one who will sleep in the mattress with you

Dumuzi,

He will go to the bed with you)) (23).

We notice in the phrases: (He gets out of the uterus Fertile), (the seed that gave birth to a king), (Which creates the throne of holy wedding), He reassures her to another features that relates with the production and economy sides. The uterus fertile represents the good original, fertile and with giving. And the seed that brings a king represents the uniqueness of this giving and the creativity throne represents the creativity in production. When (Ishtar) knows about the selection of her brother, which selects on the shepherd (Dumuzi), she refuses and gives reasons about the lacks of economy. We notice that she does not talk to the other sides like the beauty and the body but the conversation was confined to these two sides, which mentions above. And then she talks about the economy and production sides for her dreamer beloved, by her saying :((the man who owns my heart is the one who digs the ground, the farms

He is a man of my heart

He combines the grains in great piles

He regularly brings the grains to my shore house)) (24).

Thus, (Oto) continuously tries to convince (Ishtar) to marry from (Dumuzi), while she continues rejects and gives a new reasons She says:

((I will not marry the shepherd

His clothes are ragged...

His wool is bad...

I will marry the farmer...

The farmer who products flax for my clothes...

The farmer who products barely for my food)) (25). And so on the face of economic reality represents for the beloved dreamer of (Ishtar) in a picture of more detail represents in pictures of (Clothing), (Eaten), (Furnishing), (The mattress of wedding), which symbolizes to the living and its furniture.

Features Image of (The Beloved Dreamer) in Victims of (Ishtar) from Her Lovers

Ishtar has more than one love or passion story with lover or junkie was the subject of her admiration and her desire to join with him, and this what be clear in her story with (Gilgamesh) and her sentiment to consider him as the perfect other or the beloved dreamer which she hopes to encourage with him and give him her love and beauty. And then she proposes to be her groom, in return she will give him precious gifts of holy. But He rejects the attractive proposal of (Ishtar) because he looks at her as a woman." She is changeable and her speech issues by unfixed emotion not about a real love. So instead of approval or in less possibility to apologize gently, we see (Gilgamesh) (As it will be seen later) He insults of lords. He speaks her with harsh tone with the ugliest defamation; He mentions her adventure with her lovers

and he show a lack of her sincerity to each one of them and what they reached to it from ignominious end" (26) (Gilgamesh) says:

Which one of your lover that you still love him until now?))

And which one of your shepherds that you always satisfied him?

Come, I will narrate the suffering of your lovers:

For (Tamooz) your youth lover

You have spent crying year after year (27)

You had loved (bird) alshackrack.

But, you had hit him by your stick and break his wing

And he is now in orchards he shouts: "My wing, my wing"

You loved the lion, full force

But, you dig (for hunting him) seven and seven and strokes (digging)

And you loved the horse, evacuee in the stool and race

But, you brought him with whip, spur and walk

And you judged him to run double seven hours

And you requested him that he must not take the water unless after made it dirty

And you ordered his mother (Salili) that she most continues in crying weeping

You loved the farmer, who would not stop giving bread bags

And walked for your everyday

But, you hit him by your stick and change him to wolf

And now thousands of shepherds run after him, and his dogs bite his legs

After that you loved (Aicholno) the charge of your father's orchard

Who always carried baskets of dates to you?

He made dining table full of food every day

But, you raised your eyes and said to him:

Come to me love (Aicholno) and let us see your manhood

Give your hand and touch our attractive body))

He said to you ((Aicholno)):

What do you want from me?

Did not bake my mother to eat from her until I eat the food of demand and shame

Is it stave singled Title Zmehrar

Did the counterpane be the cover for the extreme cold?

When I heard her speech that you hit him by your stick and change him to frog

And made him live in constant torment. If you love me you will make my destiny like those)) (28). However, Dumuzi was the first husband, lover and loved in Ishtar's life, but this story of love ends in sad end and the lover has get his inevitable fate at the hand of his lover. It narrates the legend of "A descent of Inanna to the underworld"(29) When (Ishtar) has get down to underworld and her sister dies and return to life again and he give her the permission to come back to the higher world. He requests a numbers of (The lords of underworld) that they should send (Ishtar) as person to be instead of her "Ninchopr" was her assistant, she was waiting her with a signs of sadness and vulnerable. So she rejects to deliver her and she has saved her. Then, she accompanies by demons until the city of Uma where it refuses to hand over Charato reduce of his grieve for losing her, for the same reasons, she refuses delivered her officer Lolal in Bad Tibira. But when she reaches to plains Klabá beside Uruk, She finds the shepherd Dumuzi sitting as if nothing had happened and the shepherd around him listening to the music of flute and clarinet. Thereupon, Inana heads for devils by saying: ((that is he, he is for you, take him)) (30). However, the story of descent (Tamooz) to the underworld does not agree with the logic of love and passion, but her love for him is fixed until she selected him. This gives an important sign for general feature that relates to lovers of (Ishtar), her victims of passion that destroys them. We find that (the perfect other) for her does not want be like (Man fatherly) and not (Equivalent) when she destroys her lovers – she reject fatherly of any man of them but she wants her lover be in a picture of (The obedient man) the servant for her love, Authority and manliness. It has noticed in many her stories with her victim's lovers. The general impression was mostly on the features of her lovers is the power and uniqueness. Her marriage from Dumuzi was unique. He becomes her youth lover and prefers him on the farmer because she guarantees on his economic and productive status. While the uniqueness of (the bird) appears from two sides: the beauty side, the meaning of Shakrac appears in language dictionaries "A little Hoopoe bird heathery with green, red and white and called by: Alakeel" (31) and appears also: "A bird like pigeons with heathery green, red and white" (32) It is one of the beautiful birds with joyful colours. In the other side it is the symbolic side, this bird symbolizes to the special male in his picture, sound and ability on flight, "some of them consider him as the bird of shepherd" (33) which also symbolizes (Dumuzi) her youth lover. While, the others of her victims from lover as (Lion), (Horse), (Aicholno) the features of power, authority, leverage and richness it is the images of them. Who owned these features appears and is the admiration of (Ishtar) her perfection and her Sexual desire, but who agrees by her loves, he should obedience for her sins. So the picture of the perfect other and the beloved dreamer for her, it is an image of (the other abidance) that he delivered her authority, admiration and sins. He is the man harmonious with her concerns and intentions that she wants achieve them, not necessarily that she should harmonious with his intention and well that he wants to achieve the. She tries for center of femalely and motherly and does not try to make a relation of equivalent humanist between her and her lover. In her view her loved means prying without undisputed and her love means detachment from everything.

THE SECOND TOPIC (The Other Peer)

The view of peer associates to every woman and man with many sides objective, biological, psychological, behavioral, social, economic and intellectual. When we want to sum up the real diagnosis and topical to know the reality of the relation between the woman and the man, They should evoke their presence for the first time in the creation, this complex exist for the human and family that represents the simple primitive state for the emergence of their relationship and its development. As well as they should evoke that the first meeting among them, it associated with their presence in one place without pay attention to the time which made the differentiation element of experience among them. So we should look and search about three main affairs, it is: (The other, who needs him), (The other, who is his care), (The other, who worries and raises his fears). These affairs seem as the main affairs. It occupies his first thoughts and forms his first awareness. It focuses in two sides: (The awareness of self), (The awareness of other). So according to the awareness of self, it passes to three main levels: It is "The awareness of individual self" and "The awareness of self" which assumes the appearance of relations among the people, and "The general awareness of self" (34). The level "The awareness of self" considers a suitable case for our assumption. The awareness of individual self is "It is the awareness of self-existence and its similarity and difference from the others target. Such as this awareness for self, it is Independent necessary unit, but it is very limit and it will change to recognition of non-sufficiency and vanity. If it compares with world-wide which consider -as a result for him- it is the sense of in homogeneity with world and looking for achieving the self. Hegel names this level development of awareness of self ((Self-awareness of lust))" (35). This opinion references to the first case to self before it contacts with several human selves and records the first transitions for awareness of self in aware itself and for the world around it and its sense to want to make sex with him to achieve the self by him. The achievement of self needs to keep enduring her presence and implements the needs of body biological and necessary for life like the water and food. It is what needs to develop the awareness of self "Self-awareness of lust". Maslow considers one of the most important scientists that talks about the needs by his famous pyramid that he distributed the needs. He gradations in this pyramid, firstly physiological needs and ends with achievement of self" (36), physiological needs summed up in "It is everything that keeps on human's life like the food, water and air and without fulfillment these needs, the end will be died but if these fulfilled, they guarantee transmission to the next level and it is fulfilled the need of safety" (37). And then his needs starts to develop concerned with his relation to the other, so it appears "The needs of love and identity: it is needs among the people, it depends on the principle of give and take and if not fulfilled, it leads the person to isolation and loneliness" (38). And by enlargement of human awareness to his self and the awareness of the other, his needs will develop by development of his relations with others, it appears "The needs of respect and appreciation: these needs concerned with the needs of self-respect and personal efficiency and desire the others, while if these needs not fulfilled lead to ineffectiveness of the human and non-participation of others" (39).

According to the above, we notice that the sex does not consider as an important factor or necessary for living at first glance to existing of man and woman especially in the level (physiological needs), but this begins to appear by incorporating and living that forces by the needs of life for them. So for that, the imagination of human generates about (The other, which he needs) and it is main factor which produced the relations of human. So they say in "the definition of the human relations is ((Motivation forces)) for people on the basis of their individual needs it is the key of activity"(40). In light of those motives, he creates a good image about the other; he images the other (he, who is his care) and (who worries and fears him) in their light, he begins to classify for the other, (perfect), (complete) and (peer). And before,

he meets to other of the same genre. So the circumstances surrounding will references in thinking of the other (completed) for self that sustains its strength in his struggle with the world. In the first meeting, the domestication of other appears, the harmony and homogeneity reach to best state, especially if the other was peaceful living. Here, the need of sex appears for the first time, each one of them feel that this thing is missed for him while is exist in the other. In this first perfection case was the obtain of it by agreement without any restriction or monopoly by one of them, so each one complete the other. And if we look for the state of woman's exist and the man for the first time in (The equal society) with consideration to the development of the humans relations among them.

According to the arrangement of pyramid for (Maslow) we will get an important result for putting the hand on the first emergence for the peer case of man and woman. The relation of agreement and equality in this first society inconsistent with any of effects of peer, it is the perfect case in the humanitarian presence and may be the ancient human was felt this case and has drop it down on his philosophical perceptions. So, the ligation was not authentic case. And it is not exist in the first society because there is no origin for it. As the physiological needs (water and food) is available with equality for each of them and without any monopoly, but even the need of sex is also available without monopoly for them. So there is no ligation credentials as long as they do not need for possession because they get what they want with easily and agreement. So for that, the appearance of ligation in the relation of man and woman begin to appear whenever the first society is expanded, then, the society of sons and descendants. After that the needs of system appears and technique of human resources which represent a sign appearance of case higher and lower between man and woman just like (Sexual) or the need for sex. It seems "That the sexual able to industrial at a degree of power, a number of politic people –man and woman- feel fear from her so that they prefer denial her significance by giving the reasons that she is not major as the other factors for example the determiners of economic and political which can easily recognize it as main factors in production the wealth" (41).

Also, it may happen an economic differentiate among these genders (males and females) also, it may happen between only one gender, and the requirement of the higher economic which lays on the woman rather than the man, also from man, on man as well as from woman on another woman. So, there is no reason to existence of case (the other antagonism) just the sexual monopoly, the man in the society of sons and grandsons do not fulfilled his sexual needs in any time and whatever he wants, like the man in the first society that was available for him without any preventive and monopoly. The pressure of sexual needs to the human and not less significant to others needs, but it may beat so it resorted to "Biology, to explain the sexual needs for human and animal to the existence of the hypothesis ((Instinct sexual)) like what it is supposed the existence of instinct feeding for explaining the hunger" (42). No exaggeration to describe the sexual need, it is a main reason in to emergence of case, as long as it "The Instinct of sex is without all of these human instincts and desires. it is transcended more than others, the awareness of the human aware for himself and his goal and requirements. And is like ((Separate entity)) it is carried by the human with him and not aware and understand it"(43). But, the sexual of man –according to Freud- "It contains impurity from the enemy, means desire to subjugate the other"(44), and the analysis that can offer it for phenomenon of (the other peer) it is requirement of family structure. And the lineage in the new society –The society of sons and grandsons- oblige a kind of forbidden on sexual intercourse between some men and women as means for getting a sexual fulfillment by any possible means because he thought that the sex is monopoly and not available. So, a Case of sexual repression begins to appear and it needs safety and will on woman from the man father or brother or husband or even from the general society. So from here the new case appears and it is a

case of authoritarian and fatherly and the high, low, and the central male. And as reaction for the safety and will to woman for fear of sexual man violence.

Some of woman's opinions see that the woman is not guilty and unconcerned in the finery of a man for her and this not reason to oblige such a will on her and eternal prison. In the literature of Iraq the ancient, we find a clear example of (the other peer) in a certain characters. We see it in (Gilgamesh) his using for authority to rape of married women (45), and in (Anke) who reveals himself as other peer by his ambitious sexual for rationing and prevent or the sexual monopoly, so he tries to fuck with women by his authority (the daughter and granddaughter) (46). As well as, we find the other peer presented by (Anlil) that he raped (The first Nnlil) and harassed (The second Nnlil) (Sood) (47). He depends on his tricks and seducing for getting his sexual purpose and it clearly appears in his rape's story for (The first Nnlil) he repeatedly fucks her and her disguises by the low world and there is no doubt for that in clarification the antagonism case and (Sexual Allebedo) for the other man in perspective of woman, she fears and warns him, but he does not despair in getting his sexual purpose, he creates the tricks and makes crafty planes for deceiving women. And again, the antagonism of other appears (The man) and his authority in getting sex with woman without consideration for negative results, and that in the story of (Responsible for orchard) who rapes (Ishtar). The narrator says in the text legendary:

((One day, after the lady crossed the sky
 After she crossed the earth
 After she crossed the country of elam and Alsubir
 After she becomes beside the paths of mountain (?) tortuous
 She reached tired to the orchard
 And she took rest!
 In the other side of orchard,
 Shukalatoda was observed her!
 Inana linked on a form of shirt
 The seven permissions
 The seven permissions arranged and
 It was just like a jacket for her incision))(48).

We notice here, that the text describes the body and psychology situation for (Ishtar) he explain what she tired "she crossed the country of elam and Alsubir and she becomes beside the paths of mountain (?) tortuous" that is made her reach to the orchard tired, need her for rest. She feels to need for sleep, cares for herself from the attack of (male) possible sexual. She links (The seven permissions) on a form of shirt around her hip to cover herself. This procedure reveals her feeling about the other risk and his peer which leads him to insult of her, if she was not sleep and this is what already happened. After she slept, and the text continues to reveal the event of the story. He says:

((But Shukalatoda took off the cover of Jackets defensive

And he fucked her
Then, he returned to the other side of the orchard
The daybreak appeared and the sun shined
The lady nearly checked herself
Inana nearly checked herself
She understood that she was raped!
At that, she made a disaster
Because of her vagina humiliated
And which (Evil) the holy Inana does not do it
Because of her vagina humiliated
She filled the holes of (country) with bloods
The bloods dripped
To the tanks of all orchard!
One of the servants went to collect firewood:
She did not drink any things just blood,
She did not return just blood
And she did not drink all black heads only blood!
And she was (Inana) said: I will detect the aggressor on me
Wherever he was
Nevertheless, wherever he exists
She did not make her aggressor got out of his hidden place
How much of stories are woven about that!
As well as, how much of novel was read!)) (49)

The victim raped usually feels "She is not able to remove the pain and assault which was executed on her. It always made her live in suffering, so as result her felling made her weak and not able to cross what has happened to her"(50). For that, we notice the angry of (Ishtar) and her revolution for this insulting that committed by the responsible of orchard, and her feeling appears insult and executing for two reasons, the first: Because she was (female), she has dignity and independence and she was executed by her chastity. While the second: It is her status as goddess authoritarian, she has her authority and high position, so she still searching about him that is what made him recourse to the great god (Anke) to save and advise him. He refers to him by his saying:

((... O my son be beside your brothers the people of counties
 Join with them and do not worry about the black heads
 And the lady will not get you forever
 And by voluntarily (Shukalatoda deliberately) for staying
 The people of cities near to his brothers
 And it joins with the black heads, like it
 {The lady) could not find him ever)) (51).

The collusion of (Anke) seems clear with the responsible of orchard, so there is no sigh of contempt or violence or punishment, but he does not admonishes or warns him to his fault that what symbolizes to not accuse (male) for raping the woman sexually and rapes her human's right. (Anko) does not respond to the sound of right until (Ishtar) attends to him, she claims to give her (Shukalatoda)the aggressor after she promises him that she will not hurts him. As it stated in the text of the legend:

((... {O reverend Anko, you are always helps me:
 So, let the man gets out of your residence:
 And give him to me!
 I want to take him without hurting
 To my temple Iana))
 Anko response her ((well))
 He adds ((Let it be))
 And the holy Iana takes Shukalatoda with her)) (52).

Then, she begins "Inana requires the aggressor to know how he do that, he easily narrates (Shukalatoda) what happened without any sorry which made Inana feels angry that judges him with punishment we do not know about it. But she tempts him as well as she promises him to immortal his name in the poems and chant on the earth'' (53). The attitude of (Ishtar) at the crime of her honor and virginity, he justifies this big angry, but it seems that she feels of the psychological situation for the aggressor because of knowing him the judgement that she judges, so she promises him that she will depress his punishment.

She says:
 ((Yes! After I made from you [...]
 It will not forget your name forever
 He will continue in chanting- and it will be
 Dulcet this chant

In the palaces of kings
The young poets will tuned (your name)
The shepherd will croon it
And they churn a bottle of milk)) (54)

This merciful situation from (Ishtar) contrasted with clan in the angry and she usually crushes her insulter and we do not fond any justification for it, but by the essay of the American woman ((T. Grace Atkinson)): (love is a reaction of victim on her raped) (55) the reaction of (Ishtar) on her raped mixed of the angry and emotion on her raped and insulter.

CONCLUSIONS

The other problematic minds appear in the eighth century AH and the concept of the other appears with it to be highly controversial between philosophers and pioneers of feminist philosophy that they was looking to it as a concept of classification requires heterosexual which makes the woman in the low level while the man in the eternal higher level, and it considers as one of male thought landmarks (fatherly) which the woman suffers from him and from his effects –for long century- it is one of the reasons that made the woman revolts on the other. But the other in the perspective of woman differs from the perspective of the man. It was represented in her perspective one of the main images. The first image: it is (the picture of the other perfect) it is represented the beloved dreamer that woman completes with him and be in her perspective in three pictures: (the other fatherly), (the other equal), (the other obedient) and in the ancient literature of Raphadain was the other perfect distributed to these three pictures, but (the other obedient) he was the other perfect and dreamer (Ishtar). The second image: it is (the man peer) that the woman awes and fears him. And she talks about the reasons of antagonist in this research. She is reached that resulted from (Sexual desire) which was (Sexual monopoly). The image of (Gilgamesh) who raped the brides and the image of (Anko) who fuck in forbidden and (Anlil) who rapes for (Nnlil) who tries to seduce (Sood) and the image of (Shukalatoda) the responsible of orchard who rapes (Ishtar) were one of the most prominent peer-other models according to their victims. We conclude from this research that (Ishtar) executes her antagonism with the other by mixing behaviors contrasts among authority, authoritarianism, angry, emotion and love.

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