Curiously, the image doubles its representation of Adam and Eve in the Garden. It seems to me that, if we read across the image from left to right, as is normal when reading a verbal text in Latin or any of the European languages, we can easily imagine a dialogue occurring between the two characters. As in a comic strip, they are doubled because they are shown at different moments in their colloquy. I want to imagine their dialogue after two paragraphs of background:

God creates human beings *twice* in Genesis. The first time is in Chapter 1. See 1:26, where He fashions them "in his image" so as to "hold sway over" all the other creatures already formed by him and carefully enumerated in the passage. The Hebrew text says explicitly: "And God created the human in his image, in the image of God He created him, male and female He created them." According to the renowned Biblical scholar, Robert Alter, the term "adam" with the definite article is a general term for human beings and does not denote maleness. We can assume then that human beings are referred to here.

The second creation occurs in Chapter 2 of Genesis. In 2:7, we read that God forms the human, humus, from the soil, and blows into his nostrils the breath of life. At this point in the text, God places the human being he has fashioned (again) into a garden in Eden, where two specific trees are mentioned. Later, in 2:18, God decides that the human should not be alone and should have a "sustainer" beside him (I am quoting Alter's 1996 word here). After the human gives names to all the other creatures, God causes a deep sleep to fall upon him and takes a rib from him, allows flesh to close over it, and then builds this rib into a woman. The human names her Woman, and then he (not God) says that the woman was taken from him and is "bone of my bones and flesh of my flesh."

Now, here is how I imagine the dialogue as presented in our charming, very contemporary, medieval image: Adam points to his rib and says: "You were made out of my body. I am primary, and you are secondary: merely an accessory, made to help and sustain me and to be subordinate to me." Eve is nonplussed. She gestures and retorts: "Untrue. Certainly not!" Whereupon, Adam replies: "Why, what do you mean? What evidence do you have that what I assert is not so?" Calmly, and with great dignity, Eve points downward with her left hand and even indicates the earth with her right hand; all her fingers gesture in an earthward direction. She replies: "God formed me in his image, just as He did you. I too came from the earth. I too am human, humus."

Here, the dialogue stops, of course, because the issue has never been resolved. Although later in Genesis, God punishes Eve by stating that her man shall rule over her (see 3:16), this has not yet occurred in the time frame of the present image. They are still in a prelapsarian state, where Eve claims her right to equality and where, as Genesis states in 2:25, they are unashamed of their nakedness.