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Nota di contenuto	Frontmatter -- Table of Contents -- Preface -- Acknowledgements -- Chapter 1. Historical Introduction: The Reigns of Ur-Namma and Shulgi of Ur -- Chapter 2. Centers of Power, the Palaces and the Court -- Chapter 3. Queens and Concubines -- Chapter 4. Was There a Harem in Early Mesopotamia? -- Chapter 5. Lives of the Wives: Nin-kalla and Shulgi-simti -- Chapter 6. The Lives of Shulgi's Wives: Ea-niša, Geme-Ninlilla and More -- Chapter 7. The Death of Shulgi and his Wives -- Chapter 8. The Shulgi-simti Archive -- Chapter 9. An Ox of One's Own: Provisioners and Influence -- Chapter 10. Sacrifice: An Overview of the Cultic Events to which the Shulgi-simti Foundation Contributed -- Chapter 11. Belet-šuhnir and Belet-terraban and Religious Activities of the Queen and the Concubine(s) -- Chapter 12. A Wider Context: Temple Households and Changes in the Roles Played by Royal Wives in Early Mesopotamia -- Chapter 13. Conclusions -- Bibliography, An Ox of One's Own -- Tablets from the Yale Babylonian Collection -- Index
Sommario/riassunto	Shulgi-simti is an important example of a woman involved in

sponsoring religious activities though having a family life. An Ox of One's Own will be of interest to Assyriologists, particularly those interested in Early Mesopotamia, and scholars working on women in religion. An Ox of One's Own centers on the archive of a woman who died about 2050 B.C., one of King Shulgi's many wives. Her birth name is unknown, but when she married, she became Shulgi-simti, "Suitable for Shulgi." Attested for only about 15 years, she existed among a court filled with other wives, who probably outranked her. A religious foundation was run on her behalf whereby courtiers, male and female, donated livestock for sacrifices to an unusual mix of goddesses and gods. Previous scholarship has declared this a rare example of a queen conducting women's religion, perhaps unusual because they say she came from abroad. The conclusions of this book are quite different. An Ox of One's Own lays out the evidence that another woman was queen at this time in Nippur while Shulgi-simti lived in Ur and was a third-ranking concubine at best, with few economic resources. Shulgi-simti's religious exercises concentrated on a quartet of north Babylonian goddesses.
