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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, Gēme-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.
