

THE GOD EA IN ANATOLIA

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In her study on the iconography of the Anatolian group of cylinder seals from Kültepe, Nimet Özgüç examines also the representations of Ea and his vizier Isimu/Usmu, and recalls how H. Frankfort “pointed out that the two-faced god is a type transmitted from the Akkadian repertoire to the Colony period”.¹

Probably also the representation of Ea, with streams of water rising from his shoulders, was included in the local iconographic repertoire without the worship of that god having assumed in that age any importance to the people of Anatolia. In the Old Hittite texts Ea is never mentioned.²

He appears in the list of deities invoked as witnesses in the political treaties beginning from the 14th century.³ These lists reflect a theological order. At their head are the Sun-god of heaven and the Sun-goddess of Arinna; the Weather-god of Hatti follows, together with other Weather gods, then come several tutelars-gods (KAL); the Lady of the Underworld: Babylonian Allatum, Hattian Lelwani; Ea and his wife Damkina; Telepinu, designated by his cult-centers; several other deities⁴. It is not obvious why Lelwani/Allatum and Ea were inserted among the two groups of hypostases of Kal and Telepinu. Ea is associated with Allatum inasmuch as he is the god of the sweet waters, the ocean that is under the earth: the Abzu. As such, Ea/Enki was also the god of fertility in Mesopotamia (as Telepinu is the Anatolian god who causes nature to be reborn and produces abundance), but it is uncertain whether this function of his was known to the Hittites.

These are the passages of the treaties in which Ea occurs:

a) Suppiluliuma-Huqqana; KAL, ^DA.A.-aš, Ishtar (J. Friedrich, *Staatsv.* II, p. 112 1.50; this treaty has not yet the canonic order)

b) Suppiluliuma - Sattiwaza, and Sattiwaza - Suppiluliuma: KAL, Lilwani, ^DÉ.A.-aš, Damkina, Telepinu (E. Weidner, *PD*, p. 30 1.44, and p. 50 1.16).

¹ N. Özgüç, *Kültepe mühür baskılarında Anadolu grubu - The Anatolian Group of Cylinder Seal Impressions from Kültepe*, Ankara 1965, pp. 60-61.

² See H. Hirsch, *Untersuchungen zur altassyrischen Religion (AfO, Beiheft 13/14)* p. 16, who quotes the letter kt a/k 611 1.10: “Whom have I to send to Ea's daughter?”, with the remark: “meines Wissens einziger Beleg”.

³ The name of Ea is written in the Hittite sources as following; ^DÉ.A., ^DA.A., ^DEN.K ^DEN.KI. Originally the god's name was: *hayyu(m)*, as it is shown by the bilingual lexical lists from Ebla of the 3rd mill., which have: “En-ki = ‘à-u. In the 13th cen. the name was red: *lja-*, as it is proven by Yazilikaya no. 39: ^DI/Ia (*HH* no. 209); cfr. alphabetic Ugaritic: ‘ē-y = I/Eya, see E. Laroche, *Glossaire de la langue hourrite, RHA* 34-35 (1976-1977) pp. 76-77. In the hieroglyphic inscriptions of the 1st mill. the name is written: ^DI-ja, see Laroche, *Syria* 31 (1954) p. 99 ff. For the Lycian PNs beginning with *la-* see G. Neumann, in: *Florilegium Anatolicum, Mél. E. Laroche*, Paris 1975, p. 265. Cfr. now F. Starke, *Untersuchungen zur Stammbildung des keilschrift-luwischen Namens*, Wiesbaden 1990, p. 34 note 31.

⁴ Cfr. O.R. Gurney, *Some Aspects of Hittite Religion*, London 1977, pp. 4-6.

In the Mitannian pantheon the order is: Teshup, ^DÉ.A-LUGAL *ha-zi-zi*, Anu, Antum, Enlil, Ninlil (PD, p. 32 1.55); and in the Sattiwaza-Suppiluliuma version: Teshup, ^DÉ.A EN *ha-ši-ši*, Sumuqan of Gurda, Anu, Antu, Enlil, Ninlil (PD, p. 52 1.40)

c) Suppiluliuma - Tette: KAL, ^DÉ.A, Allatum, Telepinu (PD, p. 66 1.21).

d) Mursili - Duppi-Teshup: KAL, ^DA.A-*aš*, Allatu, Telepinu (G.del Monte, *Il trattato fra Mursili II di Hattusa e Niqmepa' di Ugarit*, Roma 1986, p. 172 1.20)

e) Mursili-Niqmepa: KAL, ^DA.A-*aš*, Allatu, Telepinu (*Trattato*, p. 28 1.94)

f) Mursili-Manapa-Datta: KAL, Allatu, ^DEN.KI, Telepinu (*Staatsv*, II, p. 14 1.B 9)

g) Muwatalli - Alaksandu: KAL, Allatu, ^DA.A-*as*, Telepinu (*Staatsv*, II, p. 78 1.11)

h) Tuthaliya-Sausgamuwa; KAL,] ^DA.A, Allatu [(C. Kühne-H.Otten, *Der Šausgamuwa-Vertrag, StBoT* 16, Wiesbaden 1971, p. 20 1.12).

i) Suppiluliuma II: KAL, ^DÉ.A-*aš*, Lelwani, Telepinu (ABoT 56 II 1.12).

The pantheon of a prayer of Muwatalli is listed instead according to cult centers; therefore the theological order is less evident. Here, after the Sun-god of Heaven, the Sun-goddess of Arinna and the other gods of Arinna; the gods of Samuha; the gods of Katapa; all the gods of Hatti follow: Weather-god, Sun-god, the god KAL of Hatti, Teshup and Hepat of Aleppo worshiped in Hatti, Ea and Damkina, the god of war ZABABA, the deified throne Halmasuita, Allatum (Lelwani) and Ishtar of Niniveh⁵. Therefore, with Muwatalli, five amongst the major deities of the region of Hatti (i.e. Hattusa) do not belong to the Old Hittite tradition, but were passed down by the Hurrians: they are the two pairs Teshup - Hepat of Aleppo, Ea - Damkina, and Ishtar of Niniveh.

Finally, the pantheon of the open-air shrine of Yazılıkaya, of the time of Tuthaliya IV, is entirely Hurrian. The procession of the gods is opened by Teshup, who is followed by Tasmisu (?) the "Pure Brother of Teshup", Kumarpi (identified by an ear of grain), Ea, the male form of Ishtar-Sausga, with his two attendants Ninatta and Kulitta, Kusu the Moon-god, Simegi the Sun-god, and several other gods.

Ea, with Damkina (who appears in Yazılıkaya as Tapkina in the procession of the goddesses), therefore occupied a permanent place among the major Hurrian gods, as E.Laroche demonstrated long ago.⁶

The introduction in Hatti of those major Hurrian deities was facilitated by the fact that the Hurrians had already identified equivalencies for them (with the exception of Hepat) with the Sumerian-Akkadian gods, which in large part were no more than a purely nominal fact inasmuch as it was the habit of cuneiform writing to express (as much as possible) divine names with Sumerograms. Thus we have Teshup, the Weather-god: U, IM; Kumarpi: EN.LÍL; Sausga: IŠTAR, U.DAR; Tasmisu: ^DIB, ^DNIN.URTA; Simegi, the Sun-god: UTU; Kusu, the Moon-god: EN.ZU, XXX). The Hittites had behaved in the same way with their gods.

Instead, Ea, the "lord of wisdom", whose advice resolves critical situations, as is outlined in the Hurrian myths, is substantially the same god of the Akkadian pantheon. In these compositions, the Mesopotamian elements are exterior, except for the epic style, probably influenced by Akkadian models. But with Ea the Hurrians understood a particular function of the divine. The other gods are the manifestations of certain specific powers; Ea is the wisdom that guides them. Also in other pantheons there are gods who were turned to overcome adversity. In general, they were minor gods, the-

⁵ KUB VI 45 1.50-53; J.Garstang - O.R.Gurney, *The Geography of the Hittite Empire*, London 1959, pp. 116-119.

⁶ E.Laroche, *JCS* 2 (1948) pp. 114-121.

refore more familiar and close, such as the Hittite Hannahanna, the “Mother-goddess”, who is on mankind’s side, as is stated specifically in a ritual: “To the gods allotments are given ...but for Hannahanna there did not remain a place; so for her, mankind remained (as) a place.”⁷ It is Hannahanna who, after all efforts of the other gods have failed, is able to indicate an act which in the end will lead to the restoration of order (Myths of Telepinu, KUB XVII 10, and of the Vanished Storm-god, KUB XXXIII 24+). Ea, instead, is a god of first rank in the Mesopotamian pantheon, who to the Hurrians probably represented a culture they felt was superior to their own.

The case of Ugarit is different. To that pantheon belonged Kothar (a name derived from KŠR, Akk. *kašāru* “to repair, achieve”), the craftsman who excels for his ability as an artisan. Since he “knows” how to create objects and construct buildings, he assumes the epithet of *ḥasis* “wise” (in the myths he appears with the double name of *kt-r-w-ḥss*) and is made to correspond to Ea.⁸ Therefore, the Hurrians had assumed of Ea the basic function, and from amongst the numerous Akkadian epithets they chose the one which most directly denoted him under that aspect. In Ugarit, instead, there was a transfer of functions, and the same epithet, assimilated from the Hurrians, came to mean manual dexterity.

In the Hurrian myths in Hittite, Ea acts precisely according to the Babylonian model of “lord of wisdom”, *bēl ḥasisi*. In *Kumarpi* Ea seems to help the unnatural births with which Kumarpi frees himself of the creatures with which he had been impregnated (col. II). And he plays an active role in the rest of the poem, which, however, is not possible to define because of extremely fragmentary state of the text (III 15: Ea, lord of wisdom and watery depths, ^DA.A]-aš *ḥa-at-ta-an-na-aš ḥar-šum-na-aš* EN-aš; IV 10: ^{URU}*Ab-zu-u-wa*, 10 and 12: ^DA.A-aš *ḥa-at-ta-an-(na-aš* EN-aš)⁹ In *Ullikummi* Teshup and Tasmisu go to Apsuwa, where Ea lives (before whom they bow “fifteen times”) to ask him for advice about how to overwhelm Ullikummi. Ea intervenes directly to obtain from the Primeval Gods the sickle with which to cut Ullikummi from his base, the sickle which was used at the beginning to separate heaven from earth.¹⁰ In *Hedammu* Ea is “king of wisdom”, *ḥaddannas* / GALGA-aš LUGAL-uš, who reproaches Kumarpi for wishing the destruction of mankind and therefore for causing the ruin of the gods, who are now deprived of sacrifices.¹¹ Not only in the Hurrian myths in translation, but also in the texts in Hurrian, the usual title of Ea is: “(lord of) wisdom”, Hurr. *madi*, which corresponds to the Akk. *ḥasisu*, Hitt. *ḥattatar*, and which occurs not rarely with the Akkadian term in a hendiadys: *madi ḥazzizi*. Both can be deified: ^DA.A ^DDAM.KI.NA ^DAK ^DNISABA ^DMa-a-ti ^DḤa-az-zi-zi.¹² A third epithet is: *šarri* “king”, which in the Anatolian milieu must be understood as: “king (of wisdom)”¹³ The Anatolian rituals of Emar also list *madi* deified,

⁷ KUB XXX 29 obv. 9-15, see G. Beckman, *Hittite Birth Rituals* (StBoT 29), Wiesbaden 1983, pp. 22-23.

⁸ See *Ugaritica* V, p. 248, l. 19.

⁹ See P. Meriggi, *Athenaeum* NS 31 (1953) pp. 114-127.

¹⁰ Güterbock, *Ullikummi*, JCS 6 (1952) pp. 40-47.

¹¹ KUB XXXIII 100+ and duplicates III 8 ff., see J. Siegelová, *Appu-Märchen und Hedammu-Mythus* (StBoT 14), Wiesbaden 1971, pp. 46-47. The Akkadian equivalences to GALGA are *milku* and *ṭemu*, see the passages quoted in CAD M, 2, p. 67: *milku*, for Ea giving his “advice” in the assembly of the gods. The Hittite reading for GALGA is *ḥattatar*, Akk. *ḥasisu*, see H.G. Güterbock, *Kumarpi*, Zürich-New York 1946, p. 55 f. A. Kammenhuber, ZA 56 (1964) p. 203 note 98 no 3. Ea is said: *ḥaddannas* LUGAL-uš again in *Hedammu*, KUB XXXIII 10 II 7, see Siegelová, *Appu*, p. 48.

¹² For *madi ḥazzizi*, see Laroche, *Glossaire*, p. 163: *madi*. They occur deified in: KUB XX 59 I 25-26, 28-29; LI 79 Vs. III 15-16; KBo XIII 151, 1-4; XI 15, 5-6, festival of the AN.TAḪ.ŠUM (see below). Much documentation on *madi* is given by A. Kammenhuber, *Dier Arier im Vorderen Orient*, Heidelberg 1968, pp. 132-141; Cfr. E. Neu, in: *Studien zum indogermanischen Wortschatz*, hrsg. W. Meid, Innsbruck 1987, pp. 180-181. For the quotations of *madi* in Hurrian texts, see Laroche, *Glossaire*, p. 100, 163. Cfr. the PN Ea-*madi* attested in Alalah IV, see D.J. Weisman, AT, p. 132; JCS 13 (1959) p. 100. However, *madi* occurs in PNs also connected to other DNs, like Teshup and Nikkal, see Kammenhuber, loc. cit.

¹³ See the passage of *Hedammu* quoted above. But in the Mesopotamian sources *šar apsi* is a very frequent epithet of Ea, see H.D. Galter, *Der Gott EA/Enki in der akkadischen Überlieferung*, Dissertation Graz 1981, pp. 43-45, Ea-*šarri* is a name in use in Mitanni and Syria, cfr. Laroche, *Glossaire*, p. 77: Mit. I 77, 101; Mitannian pantheon in the Suppiliuma-Mattiwaza treaty, KBo I 1 Rs. 55 = 2 Rs. 31: Ea-LUGAL EN *ḥasisi*; Hurrian texts: KUB XLVII 2, 14.

Emar VI.3 472, 60; 473, 13; 483, 4-5: ^dMa-a-di ^dNè.iri₁₁.gal ù ^dVII.bi,¹⁴ just as the Hurrian documents in alphabetic writing from Ugarit, RS 24.274, 11: *Eya-da-ma Hazizi-da-ma*.¹⁵

It was therefore above all through the Kumarpi cycle that the personality of Ea was made known to Hattusa.¹⁶ But in the Hittite religious practice, the god was introduced with the Hurrian cults, even if some elements were assimilated directly from Babylonia. The hymn to Adad KBo III 21, known to us only in the Hittite version (which most likely dates back to the 15th cent.) describes Ea as the deity who established cosmic order in the depths of the abysses: "Dir (Adad), in (deinem) Gemüt ist es gegeben, zu deuten die Worte des Himmels und der Erde: die Ordnung (*ḫarries-šar*), die Ea festgelegt hat in der Tiefe (*ḫuwanḫuišni*); zu untersuchen das günstige 'Fleisch' und das ungünstige 'Fleisch'".¹⁷ Further, in *Gilgamesh*, which the Hittites had translated and of which they knew both the Akkadian original and the Hurrian version, the great gods sit in assembly in canonic order: Anu, Enlil, Ea and the Sun-god of Heaven.¹⁸ Ea is invoked also in a great Akkadian ritual.¹⁹

For the Hurrians, Ea was an active god, and with the same rank that he had in Babylonia. Ea plays an important role in the Hurrian rituals *itkalzi*, "purification of the mouth", for Tasmisarri and Taduhepa (the Hittite royal couple), and *itkahī*, "purification...", for Tasmisarri (to be dated to the beginning of the 14th cent.), fashioned after models going back to the north-Syrian milieu.

itkalzi - Ea Damkina: *ChS* I, 1 nos. 5 III 58; 9 I 19-20 (Kumarpi, Salus Bitinhi, Ea, Sauska Damkina); 11 Rs. 13; 12 I 9.

itkahī - Ea is quoted together with Teshup: *ChS* I, 1 nos. 1 Vs. 4; 3 Vs. 43-48 (1.43: Ea *ma-di*; 46: *uruApzu*)

Ritual for Tasmisarri - Ea *ma-di/madunni* is quoted together with Teshup: *ChS* I, 1 no. 43 II 13, III 25, IV 4, 15

Ritual quoting the kings of Akkad: *ChS* I, 5 no. 87 IV 16 (Ea is quoted after a king of Tukris)

Ritual of Allaiturahhi from Mukis: *ChS* I, 5 nos. 23 II 14-16 (an invocation where Ea is quoted after Teshup, Hepat and Sauska), and 19 III 46 (a similar invocation in Hittite)

In any case, the majority of the Hurrian religious texts come from Kizzuwatna, like the great festival *ḫišuwa*.

Ḫišuwa-festival of Manuzija (Kizzuwatna; Hattusili III) - Ea Damkina after Ninatta Kulitta: KBo XV 47+ V 56 (followed by Adamma Kupapa); KUB XII 12 IV 16; XXVII 10 IV 17,²⁰ further: KBo XV 37 II 27, IV 31; XVII 98 V 27; XXXIII 181 Vs. 4-6 (followed by Hutena Hutellura); KUB XL 100 II 7 and 9.

Various rituals and festivals of Hurrian origin, in the sections regarding offerings, list the deities according to an order with few variations. And a segment of these lists is taken directly from the Babylonian canon, which has Anu, Enlil, Ea, Šamaš, Sin, Adad in the first places. The Hurrians eliminate Anu (classified by them as a "primeval god") and place at the head their Weather-god, Tes-

¹⁴ D. Arnaud, *Recherches au pays d'Astata, Emar* VI. 3, Paris 1986.

¹⁵ *Ugaritica* V, pp. 504-05.

¹⁶ Other fragmentary texts, mostly probably belonging also to the cycle of Kumarpi, are: KUB XXXIII 117 = *RHA* 82 (1968) pp. 79-80; XXXIII 32 = *RHA* 82, p. 78 (1.9: ^D]É.A-aš Ū-UL ša-a-ak-ti an-na-az x[; KBo XIII 83, 3; ^D]É.A-mar-la-an-za], where it seems that Ea receives the title of "idiot" I; XXVI 81; XXVI 118.

¹⁷ See A. Goetze, *JCS* 2 (1948) pp. 149-50; and for an edition of the whole text and this translation, see Archi, *Or.* 52 (1983) pp. 22-26.

¹⁸ KUB VIII 48 I 4, see J. Friedrich, *ZA* 39 (1929) pp. 16-19; cfr. R. Stefanini, *JNES* 28 (1969) p. 40.

¹⁹ KUB IV 47 Rs. 4: Ea and Bunene; 7: Mount Elpat and Ea; 46-47: *šūr* ^DÉ.A *izzizani šūr* ^DÉ.A *naphar*.

²⁰ For these passages, see A. Dinçol, *Belleten* 53 (1989) pp. 21, 26, 27.

hup; he is followed by Tasmisu, the "Pure Brother of Teshup", who corresponds to Anatolian Suwalijat and whose name is written with the Sumerograms NIN.URTA and IB; then comes Kumarpi, who corresponds to Enlil and "Grain", Halki, NISABA; the Moon-god Kusuh, usually written EN.ZU (Sin) or XXX; and the Sun-god Simegi, written UTU (Šamaš).²¹

1) Ritual of Ammihatna - KBo V 2 II 58-III 2: Teshup, Teshup's Pure Brother, Kumarpi, Ea, EN.ZU, UTU; 2) Bo 4811 II 18 ff. and KBo XXIV 47 III 1 ff. (see KBo XXIV, p. VI sub no. 47): Teshup, NIN.URTA, Kumarpi, Ea, EN.ZU, UTU; 3) KBo XXIV 59 IV 14-17: Teshup, Tasmisu, Kumarpi, Ea [, 4) KUB XXXIV 102 II 3-8 = III 17-25: Suwalijat, Halki/NISABA, Ea, EN.ZU, UTU; 5) KUB XXXII 84 I 14-22: Suwalijat, NISABA, Ea, UTU *SAME*; 6) ritual for Teshup of Aleppo - KBo XIV 142 I 1-7 = KUB XXVII 13 I 1-5: several hypostases of Teshup, NIN.URTA, Ea, Nisaba, EN.ZU, UTU, *SAME*; 7) ritual for Teshup of Manuzija in Kizzuwatna (Mursili II) - KBo XI 5 I 8-16: several hypostases of Teshup, IB, Kumarpi, Ea, Sin, Simegi; 8) ritual for Sauska of Samuha (Mursili II; new redaction of Hattusili III)-KUB XXVII 1 I 47-61: several hypostases of Teshup, Tasmisu, Ishtar, Kumarpi, Ea, EN.ZU, UTU; in II 17-22 list of the viziers of Sauska, Teshup, Kumarpi, Ea (whose vizier is Izummi), Simegi and Hesui; 9) KUB XLI 55 Vs. 4-7: Teshup of Samuha, IB Halki Ea UTU [X], NIN.GAL; 10) KBo XXXIII 208 II 1-4:] NISABA, Ea, EN.ZU, UTU; 11) KUB XLI 48 IV 10-15: Teshup, Suwalijat, Halki, Ea, EN.ZU; 12) IBoT I 23 III 5-20: Teshup of Durmitta, Suwalijat, NISABA, Ea, Sin, UTU *SAME*; 13) KUB IV 19, 1-3: Ea, Sin, UTU; 14) KBo VII 27, 3-7: Teshup, [X], Ea, NISABA, UTU *SAME*.

A certain number of texts present non-canonic lists, obviously dictated by local cultural traditions, where male and female deities occur alongside one another.

1) KUB X 92 V 2-7: IB, Sarruma, DINGIR^{MES}.LÚ^{MES}, Ea, Sin, UTU; 2) KBo XI 28 III 8-34: UTU *SAME*, Kumarpi, Ea Damkina, KAL; 3) KBo XII 136 I 2-6: Ishtar of Samuha, KAL, Elladura, Ea, Damkina; 4) KBo XIV 139 II 5-14: Hepat Sarruma, Taru Takitu, Umbu NIN.GAL, Ea; 5) KUB X 27 III 1-5: Taru Takitu, Ea Damkina, Aja UTU; 6) KUB XLVI 7 Vs. 11-15: Hepat Musuni, Ea Damkina, Aja UTU; 7) KBo XXV 190 = ChS I,2 83 Vs. 22-27: Hepat, UTU, Sarruma, Ea Damkina; 8) KBo XXVII 191 II 9-11: Ninatta Kulitta, Ea Damkina; 9) KUB XXXII 52 III 5-6; Umbu, NIN.GAL, Kumarpi, Ea, Astapi; 10) IBoT II 26, 3-5:] Ea Damkina, Umbu NIN.GAL.

In some lists, Ea and Damkina are linked to the two Hurrian deities who establish fate: Hutena and Hutellura (*hut-* "to mark, write"), or also to the Hittite ones: Gulses (*gulš-* "to mark, write") and MAH (the Mother-goddess). According to the hymn to Adad (mentioned above) it is precisely Ea who "has established in the abysses his instructions (*hatressar*, from *hatrai* "to write, prescribe") that govern heaven and earth".

1) KUB XXVII 5, 8-12: Ishara, Allani, DINGIR^{MES}-*na attanni*, Ea Damkina, Hutena Hutellura; 2) KBo XXIII 181 Vs. 4-6 (*hišuwā-* festival): Ea Damkina, Huttena Hutellura; 3) KBo XXVII 191 II 3-11: Gulses MAH, Ishara, [X X X], Ninatta Kulitta, Ea Damkina; 4) KBo XXIV 101 Rs. 4-6: Ea Damkina, MAH Gulses Tarawa; 5) KBo XXIV 71+ = ChS I,5 no. 76, 2-3: NIN.É.GAL, Ea [Damkina], Gulses [MAH].

In a ritual, KUB XVII 20 II 7, "health" is made to descend from Ea: "and behind him sits Health, son of Ea", EGIR-ŠU-*ma*^DKi-el-ti DUMU^DA.A e-es-zi.

Introduced to Hattusa through the Hurrian cults, Ea finds a place also in some festivals of Hattian-Hittite tradition, something very rare among the Hurrian deities who had not found an equivalence with the Hittite ones (another case is that of Ishtar/Sauska). The great festival of the AN. TAḪ.ŠUM, whose final version dates to Tuthaliya IV, dedicates the celebrations of the 29th day to

²¹ See Laroche, *JCS* 2 (1948) pp. 114-118, and the tabulation given by Güterbock, *RHA* 68 (1961) pp. 3-7.

Ea.²² In the outline, KBo X 20 III 41, is read "Next day the king and the queen go into the temple of Ea (in Hattusa)". It is to be noted that the following day is dedicated to the Mother-goddess, which explains (for the reasons given above) why the worship of Ea was also thought to be pertinent to this festival.

First tablet. KUB XX 59 1 12: purification of the vizier Izzummi and Kali; 23-32: sheep are sacrificed to Ea, Ea Damkina, Ea Damkina AK NISABA Madi Hazzizi, Ea Damkina [AK] NISABA Madi Hazzizi [MAḪ] Gulsēs, Ea Damkina[; further offerings in III 6-9: Ea Damkina [X MAḪ] Gulsēs, Izzummi Kali, and 13, 21: Ea, Izzummi; IV 13-24: Ea, Damkina, [MAḪ Gulsēs]; V 9 and 14: Izzummi; VI 1: Izzummi and Kali, 14-16: MAḪ Gulsēs, Izzummi Kali.

KBo IV 140 (parallel text); the offerings and sacrifices are according to the following order, I 3-18: [Ea Damkina A]K NISABA, [Ea Damkina A]K NISABA [Madi Hazzizi MAḪ] Gulsēs, [Ea Damkina A]K NISABA [Madi Hazzizi] Izzummi [Kali], [Ea Damkina A]K NISABA [...] Allani[, [Ea Damkina AK] NISABA[; III 10-20: Ea, Damkina,]MAḪ [Gulsēs, Izzummi Kali,]MAḪ [Gulsēs Izzummi] Kali[.

Second tablet. KBo XIII 151 I 2-5: Ea Damkina [AK] NISABA Madi Hazzizi Gulsēs MAḪ [X]; KUB LI 79 III 15-17 (dupl. KBo XIII 128 III): Ea Damkina AK NISABA Madi Hazzizi Izzummi SUKKAL Kali.

Cfr. KUB XI 27 I 4-5:] ^DU AN^E an-na-al-li ^DÉ.A. ^DÉ.A [...] DINGIR^{MES}.LÚ^{MES} ḪUR.SAG^{MES}.

The deities associated with Ea in the celebrations that take place in his temple define the god's personality and sphere of action. Ea is coupled, as usual, with Damkina, and is followed by Nabu and Nisaba. Nabu, whose name is written ^DAK, occurs in Hattusa only in this group of texts.²³ He is the god who presides over writing, the protector of the scribes and, therefore, like Ea, he belongs to the sphere of wisdom. Since Nabu does not appear in the Hurrian lists, his introduction into Ea's circle in Hattusa is due to the Hittites on the basis of their knowledge of the Babylonian pantheon. Nisaba, too, originally the goddess of grain, presides over writing and the sciences; the Sumerogram NISABA occurs in the Hurrian lists because Kumarpi is associated with Dagan, and Dagan with grain. The deity who finds his place in Ea's temple is the deity of the sciences. He is followed by the Gulsēs and the Mother-goddess, the goddesses who establish fate, who "shape man",²⁴ and know the unfolding of his life. Finally, as usual, his vizier Izzummi (Isimu) belongs to Ea's circle, followed by Kali.

Another result of the integration of the Hurrian cults with the Hittite ones is the inclusion of Ea (and Sauska) in the "Festival of the month", KUB II 13 V 36-37: "The king drinks Ea with a cup, [the singer sings in Hattian(!)]". Moreover, in the festival where the NIN.DINGIR (CTH 649) acts, Ea appears in a list that has various minor gods, KBo X 27 IV 18-23: Parga, Ea, Allatum, the deified throne Halmasuitta, Hanzunzi, MAḪ... (Halmasuitta and Allatum occur together with Ea also in the Muwatalli's prayer, KUB VI 45, quoted above).

As god of wisdom, Ea is mentioned in some rituals because he oversees the construction of buildings. Here there is a point of contact with the Ugaritic Kothar. KUB IV 1+ Vs. 31-34 (dups. KUB II 2+, KUB IX 33); "The Male Gods have been the craftsmen in building it (i.e. the temple). Telepinu has laid the foundations. The walls above them, Ea, the king of wisdom, has built (them).

²² The 28th and 29th days of the festival are treated by M. Popko and P. Taracha, *AoF* 15 (1988) pp. 82-113; for this reason transliterations are omitted here.

²³ It has been suggested to read Nabu in a letter from Amarna, EA 32 = VBoT 2, see F. Sommer - A. Falkenstein, *HAB*, p. 98; followed by L. Rost, *MIO* 4 (1956) p. 329, and W. L. Moran (et alii), *Les lettres d'el-Amarna*, Paris 1987, p. 195. In the postscript the scribe wish to his Egyptian colleague to be protected by a god, whose name was read: ^DPA-aš! But one has to read (II. 16-17); ^DÉ!A![-aš] ḫattannaš LUGAL-uš; see now the parallel formula in, Mst. 2, 19-20; 3, 18-19, in: S. Alp, *Hethitische Briefe aus Maşat-Höyük*, Ankara 1991, pp. 122-125.

²⁴ See Otten-Siegelová, *Afo* 23 (1970) p. 33, 11.16-17, and pp. 37-38.

Timber and stones all the Mountain(-gods) have brought (them). The mortar, the goddesses have brought (it)."²⁵ In another ritual regarding the construction of buildings, KBo XV 24+ (dupl. KBo XIII 114), this time of Hurrian tradition (not Hittite like the other one) the principal role is played by the goddess NIN.É.MU.UN.DÙ, who has a speaking name: "Lady who has built the house". Beside her is Ea, who receives numerous offerings, among the significant ones is that of "10 ears of bread", 10 *hazizi* ŠA NINDA (III 3-6)²⁶ Hazzizi, as stated, is a loan-word from the Akk. *hazisu* "ear; understanding; wisdom", and bread in the form of an ear alludes directly to the wisdom of the god,²⁷ who here, too, must guarantee with his experience the solidity of the construction.

To the Luwian tradition of Kizzuwatna belongs the ritual against an epidemic KUB IX 31, where Ea, too, is invoked, II 30-31: "Great Sun, Father gods and Ea..."²⁸.

Ea was therefore introduced into Anatolia as the god of wisdom through the Hurrians, and his personality was exemplified by the stories of the Kumarpi cycle. In Hattusa he was not assimilated simply as a god of Teshup's circle. A temple was dedicated to him (at least in the 13th cent.); he was invoked amongst the major gods to guarantee political treaties and, because of his expertise, he was called to preside over the construction of buildings.

Perhaps, however, precisely because of his characteristics as adviser of the other gods he had relative importance in daily religious life. Only once is there recorded a votive offering for Ea, KBo VIII 63 I 3-4; "The matter her Majesty knows about [...] then Ea and Alli[-...]". And only once is he the subject of a question to an oracle, KUB XVI 60 III 2: -]x-mi^{DÉ}.A LUGAL-wa-kán [.

For the Hittites of Northern Syrian of the 1st millennium B.C., Ea is still one of the most important gods.²⁹ In Maraş 1 he comes immediately after the Weather-god Tarhun as well as in Tell Ahmar 1 and 2, where he receives the ancient title of "king". In Çiftlik II. 3-4 one reads: "On the one hand Tarhun and Hepat sit, [and on the other] Ea and Kupapa sit, and on the other Sarruma and Alasuwa sit"³⁰ In Karatepe: "Tarhun of Heaven, the Sun of Heaven, Ea and all the gods", while the Phoenician version has instead of Ea: *El qn'rš*.

²⁵ See N.Boysan-Dietrich, *Das hethitische Lehmhaus* (TH 12), Heidelberg 1987, pp. 50-51; cfr. Goetze, *ANET*, p. 356.

²⁶ Boysan-Dietrich, *Lehmhaus*, pp. 69-71. Ea is quoted several times also in the duplicate KBo XIII 114 II-III (III 12: Ea Gulla Hepat), *ibid.*, pp. 70-75.

²⁷ Cfr. H.A. Hoffner, *Alimenta Hethaeorum*, New Haven 1974, p. 160.

²⁸ See Laroche, *DLL*, p. 37 sub -*ha*; transcription in: Starke, *Die keilschrift-luwischen Texte in Umschrift* (StBoT 30), Wiesbaden 1985, p. 53.

²⁹ The name of the good was identified by Laroche, *Syria* 31 (1954), pp. 99-107.

³⁰ J.D. Hawkins - A. Morpurgo Davies, *AnSt* 28 (1978) p. 109.