

*KUB* 5.6: ii. 57, 60 names a “Divinity of Lazpa” consulted by Mursili II (1321-1295); *KUB* 19.5 + *KBo* 19.79 (Houwink ten Cate 1983-84: 38-40), from the reign of Muwatalli II (1295-1271), describes an attack on Lazpa in which workers “belonging to the God” were transported off the island. If one accepts the identity of Lazpa and Lesbos, with whom should this God be identified?

According to Alkaios (G1), the “Aeolian goddess” was worshipped with Zeus and Dionysus at a common Lesbian shrine, probably Messa (Spencer 1995: 22, site 103); but her title suggests a connection with Aeolian Greek settlers, and there are no Bronze Age remains at Messa.

The cult of Apollo Maloeis, outside Mytilene (Thuc. 3.3.3), has been connected with protoegeometric finds at Odhos Longou (Archontidou 1993: 410). *Mytilene* appears Hittite in form (based on *muwa* “might”) and Pliny (*HN* 5. 39. 139) calls the city *per MD annos potens*, which suggests a second millennium foundation. Apollo was known to the Hittites in documents associated with Troy/Wilusa, and his local name *maloeis* “rich in apples” conforms to an Anatolian pattern, as in Wiyanawanda/Oenoanda “rich in vines.” Hittites might have been the transmitters of apple cultivation from its source in Central Asia to the Aegean region.

Artemis Thermia was worshipped at Hot Baths 12 km north of Mytilene, close to Lesbos’ best-known prehistoric site (Spencer 1995: 6, sites 8 and 11). Also nearby is the large rock cutting “Tis Yeras to Serai” (Chatzi 1971: 457 and pinax 461); although it lacks relief figures, it does recall Anatolian rock-cut shrines. Several cities, such as Ephesos, that had been in the Hittite sphere of influence recognized Artemis as their state cult, which is what I take the “divinity of Lazpa” to mean. Although there are no remains in the Thermi area that can be identified as Hittite, Artemis Thermia may be the best candidate.

#### References

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