

Ataecina and Religious Change in Roman Lusitania

The goddess Ataecina was first attested in two inscriptions found outside of Augusta Emerita, the Roman provincial capital of Lusitania, and published in the 1869 *CIL*. Since then, more inscriptions dedicated to the goddess have been discovered, totaling 49 published in the Hispania Epigraphica Online (HEpOL). Of these, according to Teixeira 2014, 43 are located in Lusitania. Thus, Ataecina is attested epigraphically almost exclusively in this region, and specifically in the vicinity of Augusta Emerita (founded in 25 BCE), where her cult centers of worship were likely located. In votive dedications, she is referred to variously as *Proserpina Ataecina*, *Ataecina Turibrigensis*, *Dea Sancta Ataecina Turibrigensis*, or simply *Dea Sancta*. Though Ataecina's association with Proserpina has often been described as syncretism, I argue that this term does not accurately reflect the worship of the goddess, which is better understood as a process of local elite negotiations within a new Roman sphere of power. Moreover, by tracing the path of the few inscriptions to the goddess that have been found outside of Lusitania, published by García-Bellido 2001, Olivares 2003, Méndez Grande 2010, and Fernández Corral 2016, I aim to show how study of Ataecina can also shed light on the mobility and connectivity of the ancient Mediterranean.

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