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Purpose: Lecture Programme

(Subject to small modifications if required)

Aspects of the History and Archaeology of the Herods of Roman Judaea and their Connection to the Julio-Claudians

1. July 20, 2024, 6 to 730 pm. Agrippa I: The Fugitive at Malatha

Josephus writes quite an exciting tale of the Roman Agrippa's reluctant return to his birth country, Judaea, including his hiding in an abandoned frontier fortress on the Frankincense Trail; spying on Antipas the tetrarch of Galilee; and fleeing Roman authorities by sea at night. Josephus relates that Agrippa I, the grandson of Herod the Great, grew up in Rome with the Julio-Claudian family and then was forced to flee to a border tower in a remote desert area of Palestine (Idumaea – the Negev). Why did Agrippa really flee to the Tower of Malatha, and how might this connect with events taking place during Tiberius' reign? I shall examine this question, as well as archaeological indication for the fortress site, Tel *Malhata*, believed now to be the one to which he fled.

*Associated Tour: July 26, 3 to 5 pm. Mamertine Prison, Jupiter Capitoline Temple (Otherwise, *Castrum Praetorium*) – both connected with Sejanus. It is suggested by scholars that that Agrippa I may have been Antonia Minor's agent when she accused Sejanus to Tiberius. Sejanus was held in this prison following the accusation. Sejanus commissioned the construction of the *Castrum Praetorium* to concentrate the legions within one structure with direct connection and proximity to Rome's centre. The Capitoline Temple of Jupiter held the Imperial Bank. Agrippa I borrowed funds here before fleeing overseas to the Nevant.*

2. July 27, 6 to 730 pm, Herod the Great: Architectural Innovator Sharing a Progressive Vision with Augustus

Brief introduction to the Herods. Herod was a personal friend of Augustus and Vipsanius Agrippa, and the three shared a vision, as can be seen from the archaeological evidence and symbolic motifs in Herod's innovative structures. The Roman Herods were also responsible as a protective presence in the Parthian buffer zone.

Associated Tour: August 2, 3 to 5 pm. Forum of Augustus. Herod used Augustan prototypes for his architecture. One example is seen in his Forum, which it is believed now by scholars to have served as a model for Herod's Court of the Gentiles (an innovative structure not seen before) on the Temple Mount.

3. August 3, 6 to 730 pm. The Herods: Oriental Despots or Roman Judaeans?

A more detailed introduction to the Herodian Dynasty, beginning with Antipater, and its relationship with the Julio-Claudians. The Herods were not only clients of the Julio-Claudians but also their personal friends. They seem to have enjoyed high status in Rome. Although Herod I was Hellenistic, he and his family were Roman, beginning when Julius Caesar granted them citizenship. Their cultural self-identification was more complex, though.

Associated Tour: August 9, 3 to 4 pm. Place of assassination and cremation of Julius Caesar. It was Julius Caesar who rewarded Antipater, the father of the Herodian Dynasty, for raising an army to help him, by giving him and his descendents Roman citizenship.

4. August 10, 6 to 730 pm. The Median Magi and Possibilities for their Connection with Herod the Great and the Christmas Story

The Magi were an important and influential religious group originating in ancient Media. Early in the reign of Cyrus the Great (Kourosh the *Shahanshah*), they attempted a political coup against Cyrus. They were also mentioned in the NT as visiting Herod the Great regarding a messianic prophesy. In fact, Herod I did have Parthian delegates connected with his court. What are some possibilities and political ramifications for their visit?

5. August 16, 6 to 730 pm. Herod I's Entertainment Architecture

Herod was well-travelled, multicultural and a great innovator. Aspects of his outlook and innovation are seen in his entertainment structures.

Associated Tour: August 22, 4 to 5 pm. Circus Maximus and discussion of its proximity to Palatine; this is considered by Herodian scholars to be a prototype (hippodrome plus palace/villa complex) applied in a few of his structures. As well, the Circus Maximus' structure will be viewed as a reference of comparison and contrast with Herod's innovative multipurpose *hippostadii* in Judaea and Roman Syria (*Berytus/Beirut*).

6. August 23, 6 to 730 pm. What do the Herodian Palaces Reveal about the Herods' Cultural Identity?

Herod's cultural self-identification (what culture he saw himself as being) was complex, but can be seen from the archaeological evidence.

Associated Tour: August 29, 4 to 5 pm. Augustus' Mausoleum and its resemblance to Herodium. It is suggested by scholars that there is a shared prototype.

7. August 30, 6 to 730 pm. The Aqueduct of Pontius Pilatus and Agrippa I

Various advanced technological innovations are revealed from recent archaeological studies of the Roman Bier Aqueduct in Jerusalem.

Associated Tour: September 5, 4 to 5 pm. Roman Claudian Aqueduct at the Aqueduct Park, to provide an example of a Roman aqueduct.

8. September 6, 6 to 730 pm. Agrippa I, Gaius "Caligula" and Claudius

A discussion on Agrippa I's connection with Gaius Caligula and Claudius, and how this boosted his career. An examination will also be made, with some archaeological evidence from Roman Gaul, of Caligula's and Claudius' true natures.

Associated Tour: September 12, 4 to 6 pm. Palatine. A visit to the proposed location of Caligula's assassination. A visit to Livia's villa on the Palatine. Antonia Minor (Agrippa I's female patron and the good friend of his mother, Berenice)'s villa is believed to have been in association with Livia's house. Agrippa and his family when growing up may have had homes in close proximity.

9. September 13, 6 to 730 pm. Agrippa I as a Cultural Intermediary

Agrippa attempted to get along with and keep the peace between opposing factions in his kingdom, including the orthodox Jews and Greco-Roman inhabitants. To what extent was he successful in this? There were no uprisings during his reign, but they began again immediately afterwards.

Associated Tour: September 19, 4 to 5 pm. Transtiber ancient Roman Jewish quarters. A visit to the ancient Roman Jewish district in the Trastevere including the ancient Roman Jewish synagogue.

10. September 20, 6 to 730 pm. The Wall of Agrippa I in Jerusalem: Implications and Speculations

Why did the Romans oppose Agrippa's northern wall? What was his motive for building it? What can the newest archaeological evidence tell us about this wall? What else was Agrippa up to at this time which concerned the Romans: Was he a Roman traitor (like Armenius) or simply misunderstood?

