A third category of films in which Herodias appears includes several recordings of performances of the opera *Salome* by Richard Strauss (1905). The libretto of the opera was based on the German translation of Wilde's play and as such sticks to the storyline of the play. In the opera Herodias is represented by a mezzosoprano, Salome by a soprano voice. In these musical renditions Herodias has a dominant and hysterical character.

Finally, mention should also be made of the appearance of Herodias in an animated film for children about *John the Baptist* in the series "The Animated Stories from the New Testament" (dir. Richard Rich, 1990, US). In this film, Herod is scared of his domineering wife Herodias, who puts pressure on him to do away with John because he criticized them. Salome does not appear in this story and the death of John is not shown, but only mentioned.

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Caroline Vander Stichele

Herodion (Person)

Romans 16:11 contains Paul's exhortation to "greet Herodion, my kinsman (συγγενῆ)." This means, not that Herodion was Paul's relative, but that he was a fellow Jew. (Paul calls five others "kinsmen" in Rom 16.) The name – unattested in Latin – implies that Herodion was a freedman of the household of one of the Herods. How much Paul knew about him is unclear, although the lack of a personal commendation suggests he knew little. Herodion is not named anywhere else in the NT or early Christian sources.

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Dale C. Allison, Jr.

Herodium/Herodion (Place)

Mount Herodium lies about 12 km south of Jerusalem as the crow flies, to the southeast of Bethlehem, on the fringe of the Judean Desert. It has the form of a truncated cone that is visible from afar and has attracted explorers for many centuries. Its location and appearance correspond with the descriptions provided by Flavius Josephus, who locates the fortress sixty stadia from Jerusalem and describes the hill as being shaped like a woman's breast (*Ant.* 15.324). The fortress is also mentioned by Pliny (*Nat.* 5.70), whereas the Arabic name of the mount, Jebel Fureidis, might be based on the Arabic *firdawis* (paradise, from the Persian *paridayda*) but it does seem to also preserve the ancient name of the site "Herodis," as it was called in documents from the time of the Bar-Kokhba Revolt.

The history of the site apparently started with Herod, who seems to have felt a special attachment to it in view of the dramatic events that had taken place there in 40 BCE, during the course of a single day, when he and his entourage had secretly fled from Jerusalem after Mattathias Antigonus, the last Hasmonean ruler, had joined forces with the Parthian conquerors of Syria and revolted against the Roman administration. This coalition pursued Herod and his followers and caught up with them close to the site under discussion, where a battle was waged. Herod prevailed and was thus able to escape to Rome where the Senate appointed him king of Judea. Moreover, while on flight, prior to the battle, Herod had witnessed a traumatic accident in which his mother fell under the wheels of her chariot, and his anguish almost led him to commit suicide (*Ant.* 14.359–60; *J.W.* 1.265). Thus, Herodium was founded by Herod to commemorate this critical day in his life, to serve as a fortress and the capital of a toparchy, as well as a memorial to himself (*Ant.* 15.324; *J.W.* 1.419; 3.55). Josephus moreover provides us with a full description of Herod's funeral procession from Jericho to his burial place at Herodium (*J.W.* 1.670–73; *Ant.* 17.196–99). According to him, construction at the site appears to have commenced after Herod's marriage to Mariamne II, the daughter of Simon, a priest in Jerusalem, sometime between 29/28 and 23 BCE (*Ant.* 15.317–22; Kokkinos: 221–22). From evidence at the site the earlier date seems more plausible. From Josephus' description (*J.W.* 1.419–21; *Ant.* 15.322–25) it seems that the basic idea underlying the planning of the site was its subdivision into two parts – a fortified palace at the top of the hill, and a complex of buildings at its foot.

During the First Jewish Revolt against the Romans, Herodium was one of the last three strongholds (besides Masada and Machaerus) in addition to Jerusalem, which remained in the hands of the rebels – who had conquered it in 66 CE – on the eve of the siege of Jerusalem, but also the first one among them to be captured by the Romans after Jerusalem fell (*J.W.* 4.518–20, 554; 7.163). The rebels were mainly encamped in the mountain palace-fortress (*J.W.* 4.514–37), and were the ones to destroy Herod's mausoleum. Following the revolt, a Roman garrison was apparently stationed in the fortress, as evidenced by the remains there and on the slope. During the Bar-Kokhba Revolt, rebels
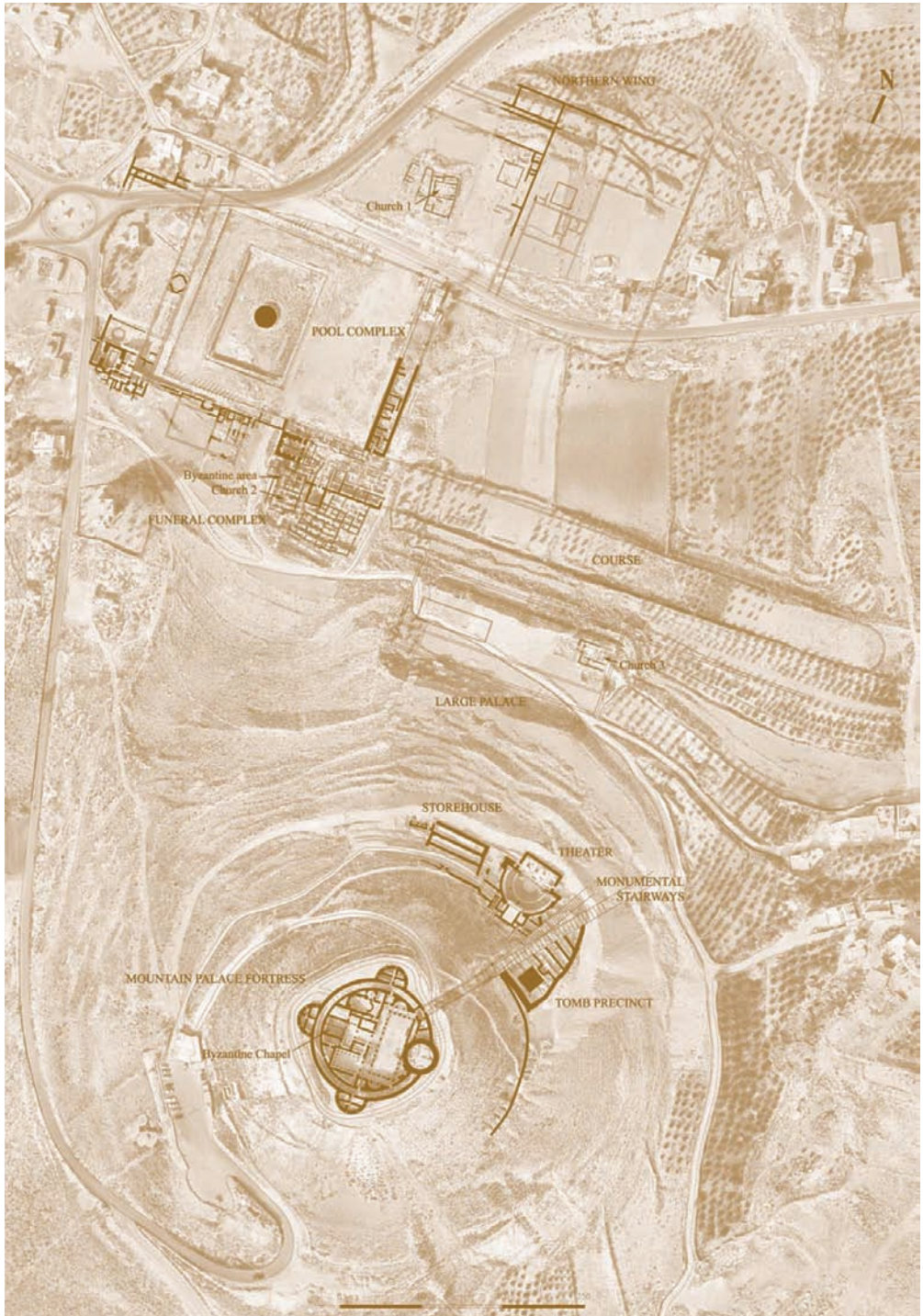
Map 1   Site map of Herodium

were again stationed in the fortress which served as a command post and administrative center (for references, see Porat et al.: 170). They were engaged in preparing a subterranean guerilla network of tunnels in the depths of the mount. From the documents revealed in the Murabba'at Caves, it appears that Simeon, Prince of Israel (Bar-Kokhba), might have had a command post at Herodium, where, among other things, land transactions were carried out and a treasury was kept. The remains on the summit of the mount reveal that at the end of this revolt the fortress was seized by the Roman troops and destroyed but, based on the Murabba'at documents, a large group of fighters and rebels succeeded in fleeing from Herodium, apparently via the tunnels, to find refuge in the Judean caves.

The site was deserted for several centuries, till, in the 4th–5th centuries, Byzantine settlement took place, especially in and around the Herodian structures in Lower Herodium where, besides residential quarters, lanes, and agricultural installations, three moderate-sized churches dating to the 5th–7th centuries were unearthed. They all feature mosaic floors with inscriptions and a baptismal font (for a discussion of the churches, see Netzer et al. 1993: 219–32). In the mountain palace-fortress, too, Byzantine ruins were unearthed, including a small chapel and a few installations, probably belonging to a monastic community. From the 9th century onward, the site was mostly deserted.

Many pilgrims and explorers who ventured through Palestine in the last centuries were aware of archaeological remains on Jebel Fureidis. Mention of the site appears as early as the mid-12th century by Peter the Deacon (Montecassino), the work of whom was largely based on an 8th-century work by the Venerable Bede (for a detailed description of the history of research and relevant references, see Porat et al.: 15–19). The first actual plan of Mount Herodium was drawn by Richard Pococke who visited the site in 1738. The first to actually firmly identify the "Frank Mountain" as Herodium was Edward Robinson who visited there in August 1838 with his assistant Eli Smith. The last early explorer of the site was Conrad Schick who resided in Palestine at the end of the 19th century. He was the first to comprehend the special setup in which the circular building on the summit was constructed on top of a hill and later surrounded by artificial fill. Schick regarded this building as a fortified mausoleum rather than as a palace or fortress, and compared it to a large tumulus. In the light of the recent discovery of the mausoleum on the hill's slope and the tumulus theory presented in *Herodium* 1 (Porat et al.: 519–26), Schick's statement is clearly worthy of credit.

After an eighty-year gap in the research of Herodium, the first orderly excavations on the mount were launched by an expedition of the Franciscan
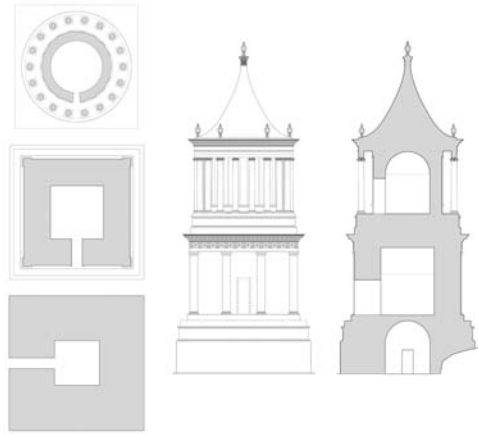

Fig. 22 Mausoleum at Herodium

School of Biblical Research in Jerusalem directed by Father Virgilio Corbo in 1962–67. Supplementary excavations on the mount were carried out by Gideon Foerster in 1969. In the 1970s, Ehud Netzer and Arthur Segal both conducted studies that included the examination of the late stairway. The network of tunnels, revealed by Foerster, was reexamined by Netzer and Shimon Arzi in 1973–75. In 1972, excavations at Lower Herodium were started by Netzer on behalf of the Hebrew University. After an eight-year gap, work at Herodium was resumed from 1995, with excavation seasons nearly every year, until 2000. In 2006, Netzer directed the excavations on the northeastern slope of the mount, where, in 2007, the team uncovered the remains of Herod's mausoleum and a small royal theater besides a complex of storerooms (Netzer et al. 2010; Kalman et al.).

After many years of research and excavation at the site, it has become clear that "Greater Herodium" consists of seven main components, ultimately functioning together as a huge palace complex extending over an area of at least forty-five hectares: the "mountain palace-fortress," a circular structure with four curvilinear towers built on top of the original Mount Herodium; at Lower Herodium, the "large palace," the "course," the "pool complex," the "northern wing," and the "funeral complex"; and on the original mount's northeastern slope: a service enclosure, a small royal theater, storerooms, and other buildings (see map 1). The latter area was ultimately converted by Herod into his tomb precinct which featured his mausoleum (see fig. 22; approx. measurements: 10×10m). Ultimately, all the structures on the hill's slope, with the exception of the tomb precinct and mausoleum, were demolished and their remains, together with

the rest of the hill, were covered by a massive fill forming an artificial conical mount enveloping the fortress, forming Herod's grand memorial – a royal tumulus and the king's resting place. A monumental stairway bisected the slope, connecting the structures in the valley with the palace at the top. From an architectural and engineering viewpoint, the construction of Greater Herodium can certainly be regarded as one of Herod's greatest achievements in the field of planning and designing complexes (Netzer 1981; 2006: 179–201, 246–69). The general organization of the entire compound, based on a single grid system and the use of architectural axes and focal points, and the integration of water and gardens into the general scheme are the major architectural features of Herodium.

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Rachel Chachy, Yakov Kalman, and Roi Porat

Herod's Temple
→Temple (Sanctuary)

Heroine, Heroines
→Hero, Heroes

Herrera, Abraham Cohen de
Abraham Cohen de Herrera, known also by his alias as Alonso Nuñez de Herrera (ca. 1564–1635), belonged to a converso family of Spanish origin (his father David, alias Rodrigo de Marchena, was born in Córdoba), living in Pisa, Florence, Venice, Ragusa, Hamburg, and Fez. Herrera was a commercial agent for the Grand Duke of Tuscany. While staying at Cádiz in 1596, he was among the hostages taken to London after the Earl of Essex captured the Spanish town. After his release around 1600 (supported by the Sultan of Morocco) he traveled to Ragusa in 1612 (Necker: 224–27), where he studied with the kabbalist Israel Saruq, and lived in the Jewish community *Newe Shalom* in Amsterdam from 1620.

Well-trained in both Jewish sources and philosophic tradition, Herrera's main intention was to compose Spanish introductions to his kabbalistic views (*Puerta del cielo*; *Casa de la divinidad*; the Hebrew translations *Shaʿar ha-shamayyim* and *Bet elohim* by Isaac Aboab da Fonseca were printed in 1655) and philosophical argumentation in a humanistic style (*Epitome y Compendio de la Logica o Dialectica* and *Libro de Definiciones*, printed together between 1632 and 1635; Herrera: 2002a: 13–139).

When explaining the mythological language of the Lurianic teachings with the help of neoplatonic ideas, he applied Renaissance hermeneutics developed in the school of Marsilio Ficino, and is therefore classified as the founder of the metaphorical school in Lurianic kabbalah (Yosha: 349–61). His attitude towards the Bible is, on the one hand, consistent with kabbalistic exegesis as a further stage of midrashic interpretation, relying frequently on traditional methods like *gematria* or *temurah* (numerical value and permutation of letters) while at the same time attending to different linguistic layers of meaning; on the other hand, he also incorporates characteristics of the Spanish language to explore the "plain" or "literal" meaning (*peshat*) of the Hebrew text to the non-adept reader. His kabbalistic concept of the Torah as consisting of divine names – to be compared with Platonic ideas and identified as *sefirot* – that form the "texture" or "garment" (*malbush*) of the divine emanation process is linked to epistemological principles, serving likewise as an ethical guideline to human felicity.

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Gerold Necker

Herrera, Alonso Nuñez de
→Herrera, Abraham Cohen de

Herrnhut
→Moravian Church

Hertz, Joseph
Joseph Herman Hertz was chief rabbi of the United Hebrew Congregations of the British Empire from 1913 until his death in 1946. He is the editor of a