

<p>Greek Text of Flavius Josephus' "War of the Jews"</p> <p>Greek Text (B. Niese, 1895) From the Perseus Digital Library.</p>	<p>Transcribed from: The famous and memorable works of Josephus, a man of much honor and learning among the Jews Faithfully Translated out of the Latine and French by Thomas Lodge. London: Printed for Thomas Adams (by Hvmphrey Lovnews, dwelling on Bredstreet Hill at the signe fo the Starre) 1620 p 652 Book 3 chapter</p>	<p>Roger L'Estrange, War of the Jews (Book III), 1702. Manchester, 1768 edition, (Page 174)</p>	<p>English Translations of "War of the Jews"</p> <p>William Whiston, War of the Jews, 1737</p>	<p>Robert Traill The Jewish War of Flavius Josephus, 1851</p>	<p>H. St. John Thackeray, War of the Jews, 1927</p>	<p>Patrick Rogers, War of the Jews, Patrick Rogers, 3.7.12, 2014.</p>	<p>From French Translation of "War of the Jews".</p> <p>Guerre des Juifs, Livre III, Harmond et Reinach, Paris 1912. English Translation: David Blocker and B. Istria 2015. From Oeuvres Completes de Flavius Josephus, Tome 5, page 269¹.</p>	<p>Variant texts and Paraphrases of "War of the Jews"</p> <p>PseudoHegesippus, Book 3, ca. 4th c. Wade Blocker Translation, 2005².</p>	<p>"History of the Latter Tymes of the Jews", Peter Morven, 1558. (English Language Paraphrase of Yossipon)</p>	<p>Jossipon, composed ca. 10th c., with many subsequent modifications. (From: A Critical Translation of Joseph ben Gorion's Joseppon Part III. Leonard Zoll, 1965.)</p>	<p>Slavonic Josephus, Book 3. ca 14th c. (From: <i>Josephus' Jewish War and its Slavonic Version</i>, edited by H. Leeming and K. Leeming Brill-Leiden, Boston, 2003. P. 349)</p>
<p>Greek text left blank</p>		<p>... , But then Joseph had caused this Place to be fortified and taken into the Town, to secure a Mountain that overlooks and commands it: Which, with other Mountains thereabout, kept the Place so close,</p>	<p>3.7.7 ... This mountain Josephus had encompassed with a wall when he fortified the city, that its top might not be capable of being seized upon by the enemies. The city is covered all round with other mountains,</p>	<p>7. ...This side, Josephus, when fortifying the city, has encompassed with a wall, to prevent an enemy from occupying the summit above it. Concealed by the mountains which encircled it,</p>	<p>(7) ... But this quarter too, Josephus, when he enclosed within his wall, in order to prevent the enemy from occupying the ridge which commanded it. Concealed by other mountains surrounding it,</p>	<p>159 This mountain Josephus had enclosed with a wall when he fortified the city, so that the ridge above could not be taken by an enemy. 160 The city is surrounded by other mountains</p>		<p>For the city itself is located on the summit of the mountain in a circling of the neighboring mountains as if surrounded by a certain natural wall hiding a man made wall</p>			
<p>"</p>		<p>that there was no seeing of it 'till one was just upon it. This was the Situation and Strength of Jotapata.</p>	<p>and can no way be seen till a man comes just upon it. And this was the strong situation of Jotapata.</p>	<p>The town, until you came upon it was totally invisible. Such strength had Jotapata</p>	<p>the town was quite invisible until one came right up to it. Such was the strong position of Jotopata.</p>	<p>and is quite invisible seen until one comes right upon it. Such was the strong situation of Jotapata.</p>		<p>so that no one would understand the city to be there before he would have entered into the city itself.</p>			
<p>"</p>		<p>Vespasian finding that he had the natural Difficulties of the Place, and the rugged Surliness of the People to contend withal, took up a Resolution of pushing the Siege forward with more Vigor, ...</p>	<p>3.7.8 8. Vespasian, therefore, in order to try how he might overcome the natural strength of the place, as well as the bold defense of the Jews, made a resolution to prosecute the siege with vigor; ...</p>	<p>8. Vespasian, contending not only with the nature of the place, but with the daring valour of its defenders, resolved to prosecute the siege with vigor; ...</p>	<p>(8) Vespasian, pitting his strength against the nature of the ground and the determination of the Jews, resolved to press the siege more vigorously; ...</p>	<p>(8). 161 To overcome the natural strength of the place and the bold defense of the Jews, Vespasian decided to vigorously besiege it.</p>		<p>X. Vespasian since he was unable to overcome nature</p>	<p>But as Vespasian with all his Army, besieged Jorjata a long while,</p>	<p>Vespasian and his entire force laid siege to the city (Jotapata) for many days.</p>	<p>This caused great work to Vespasian for he could not think what to do against this height.</p>
<p>"</p>	<p>At last Vespasian, by want of victuals proposing either to make them come and yield themselves for lack of food, or if they held out, famish them and that it would be more essie to take it by force, if easing awhile for assaulting it, he afterward act upon it, they being in anguish for the danger they were in.</p>	<p>Chapt. 8) ... Vespasian was equally troubled by the Disgrace, and at the Disappointment: And therefore, upon second Thoughts, gave over the Assault, and contented himself to endeavor the Starving of the Place instead of Storming it; reasoning the Matter with himself, either that Want would bring them to their Knees, or if they stood it out, that Famine in the mean Time would do the Business of the Sword;</p>	<p>3.7.11 ... Vespasian made his army leave off fighting them, and resolved to lie round the city, and to starve them into a surrender, as supposing that either they would be forced to petition him for mercy by want of provisions, or if they should have the courage to hold out till the last, they should perish by famine:</p>	<p>11 ...At length Vespasian, restraining his troops from battle, determined to sit down before the city, and starve in into a surrender; concluding that the besieged would either be compelled by want of necessities to sue for mercy, or obstinately holding out to the last, be consumed by famine</p>	<p>(11) ... this continued until Vespasian, ordering his troops to cease fighting, resolved too resort to a blockade and to starve the city into surrender. The defenders, he reckoned, would either be reduced by their privation to sue for mercy or , if the remained obdurate to the last would perish of hunger.</p>	<p>(11) ...178 until Vespasian stopped his army from fighting and decided to lay siege to the city and starve them into surrender. 179 He thought to force them to plead for mercy when their provisions failed, or if they still dared to hold out, they would die of hunger.</p>		<p>invoked her himself as an aid, so that by a blockade of long duration through a lack [p. 203] of drink and food he would force the besieged into surrender.</p>			<p>And he call [off his] troops and settled around the city intending to take it by starvation.</p>
<p>Wherefore he commanded all passages to be kept that none could go out of the citie.</p>		<p>either by weakening or by wasting them, and putting them out of Condition of Defense. Vespasian, upon this blocked them up so close, that there was no passing on or out.</p>	<p>and he concluded he should conquer them the more easily in fighting, if he gave them an interval, and then fell upon them when they were weakened by famine; but still he gave orders that they should guard against their coming out of the city.</p>	<p>He further expected to find them more easy to deal with in the conflict, should he, after remitting his attack, again fall upon them, when wasted by hunger. He therefore directed all the different outlets be guarded.</p>	<p>Moreover, if it came to a find them more easy to obtain a far easier victory, if after an interval, he renewed his attack upon exhausted opponents. He accordingly gave orders to keep a strict guard on all exits from the city.</p>	<p>180 Expecting to win the battle more easily if he left them a little while and then attacked them when they were weakened by hunger, he gave orders that the exits from the city be patrolled.</p>					
<p>Transcription of Greek text and translation begins in next row.</p>											
<p>181 <u>Τοῖς δὲ οἴτου</u> (grain) <u>μὲν</u> (indeed) <u>πληθός</u> (great number) <u>ἦν ἐνδοῦν</u> (within) <u>καὶ τῶν ἄλλων</u> (another) <u>πλήν ἁλός</u> (salt) <u>ἁπάντων</u> (entire),</p>	<p>But they had great stores of corn, and of all other things else except salt and</p>	<p>They had in this Town, Corn and all Manner or Necessaries in Abundance, save only salt.</p>	<p>12. Now the besieged had plenty of corn within the city, and indeed of all necessities,</p>	<p>12. The besieged, meanwhile, had abundance of corn, and of every other provision, except salt.</p>	<p>(12) The besieged had abundance of corn and of all other necessities, salt excepted,.</p>	<p>181 The besieged had plenty of corn within the city and indeed of all essentials,</p>		<p>But the abundance of food collected long before averted the danger of hunger.</p>			<p>But they had an abundance of all kinds of food. Only salt</p>
<p><u>ἐνδοῖα</u> (lack) <u>δὲ ὕδατος</u> (water) <u>ὡς ἐν πηγῆς</u> (spring, gush) <u>μὲν οὐκ οὐσης</u> (the whole of) <u>κατὰ</u> (following) <u>τὴν πόλιν</u> (city), <u>τῷ δ' ὀμβρίῳ</u> (of rain) <u>διαρκουμένων</u> (suffice) <u>τῶν ἐν αὐτῇ</u> (self): <u>σπάνιον</u> (scarcely) <u>εἰ ποτε</u> (drinking) <u>τὸ κλίμα</u> (inclination) <u>θερούς</u> (summer) <u>ὑεταί</u> (rain).</p>	<p>water, whereof they stood in great want, for there is never a fountain in the cite, and they have little rain in sommer time, so that the inhabitants were in great distresse, for there was hardly any water left in the city.</p>	<p>As for Water, it is true, they had not so much as one Fountain about the City and only Rain Water for their common Use Which in that hot and dry country, was very scarce, especially in Summer, and this was their present Case.</p>	<p>but they wanted water, because there was no fountain in the city, the people being there usually satisfied with rain water; yet is it a rare thing in that country to have rain in summer, and at this season, during the siege,</p>	<p>There was, however a scarcity of water, as, having no fountain in the city, the inhabitants supplied themselves with rain-water. Now it rains but lightly, if at all during the summer, and, as they were besieged at that season,</p>	<p>but they lacked Lack of water, because, there being no springs within the town, the inhabitants were dependent on rain-water ;but in this region rain rarely, if ever, falls in summer, which was precisely the season at which they were besieged</p>	<p>but were short of water, as it had no fountain. Usually the people there have enough rainwater for their needs, though in that region rain rarely falls in summer;</p>		<p>The greatest difficulty was of water because there was no source in the city, and the customary dryness, rains being infrequent in those regions, lessened this assistance of drinking.</p>			<p>and water were lacking because there was no spring or well within the city.</p>
<p>(The TEXT IN THIS ROW IS IN THE JEWISH WAR VARIANTS and HAS NO COUNTERPART IN THE NIESE CRITICAL EDITION of the Greek Text)</p>								<p>They had blocked all the aqueducts so they should not go into the city.</p>	<p>he espied at length a Conduit without, that into the City, whereof the Citizens drank, because the Water was good and sweet; that he cut off, and divided the Waters thereof besides the City where-by the Inhabitants of the City were destitute of Beverage, having nothing left them but Well-Waters,</p>	<p>He cut off the water-pipes leading to the outside of the city</p>	
<p>182] <u>καὶ κατὰ ταύτην</u> (this) <u>τὴν ὕραν</u> (to see) <u>πολιορκουμένων</u> (besiege) <u>ἀθυμῖα</u> (despondency) <u>δεινῇ</u> (on the side of) <u>φόβος</u> (fearful) <u>τὴν τοῦ δειψοῦς ἐπινοίαν</u> (thinking on) <u>ἦν</u>,</p>	<p>Joseph perceiving their own abundance of all things else, and that the citizens were valiant, as also the siege like to continue long, he gave to every one water in</p>	<p>It was a great Affliction to them, the very thought of a Drought, and the Distress they were already fallen into for want of Water. The Place being plentifully stored</p>	<p>they were in great distress for some contrivance to satisfy their thirst; and they were very sad at this time particularly, as if they were already in want of</p>	<p>they were filled with dismay at the bare apprehension of thirst, and became deeply dejected, as if the water had already failed. For Josephus, seeing the city</p>	<p>The mere idea of thirst filled them with dire despondency, and already they were chafing, as though water had entirely failed. For Josephus, seeing the abundance of</p>	<p>182 but during the siege they were in dire straits due to thirst, as they were already very short of water. 183 Seeing that the city had plenty of other essentials and that</p>		<p>The dearth increased the desire, nature resisted.</p>	<p>(where-by the Inhabitants of the City were destitute of Beverage)</p>	<p>The Jerusalemites (sic) suffered very sorely from thirst.</p>	

ὄσαλλόντων (be vexed at) ἦδη ὡς καθάπαν (on the whole) ἐπιλελουπότος (fail) ὔδατος (water): 183 ὁ γὰρ ἰώσηπος τὴν τε πόλιν (city) ὄρων (boundary) τῶν ἄλλων (another) ἐπιτηδείων (adapted for) εὐπορον (well provided for) καὶ τὰ φρονήματα (mind) γενναῖα (genuine) τῶν ἀνδρῶν (change into a man), βουλομένους (wish, be willing) τε παρ' ἐλπίδα (hope, expectation) τοῖς Ῥωμαίοις (Roman) ἐκτείναι (prolong) τὴν πολιορκίαν (siege), μέτρῳ (limit) τὸ ποτόν (drinking) αὐτοῖς διένειμεν (distribute, divide up) εὐθέως (directly).	measure,	with all other Provisions, and the Men in good heart, Joseph put the Garrison to their Allowance, to husband the little Water they had, and make Stock hold out so much the longer.	water entirely, for Josephus seeing that the city abounded with other necessities, and that the men were of good courage, and being desirous to protract the siege to the Romans longer than they expected, ordered their drink to be given them by measure;	abound with other necessities, and that there was no want of courage to defend it:- wishing, besides to protract the siege beyond the expectations of the Romans- distributed water by measure/	the city's other supplies and the courageous spirit of its defenders, and desirous to prolong the siege beyond the expectation of the Romans, had from the first put them on water rations.	the men were in good spirits and wanting to withstand the siege longer than the Romans expected, Josephus ordered that their drink be rationed,					
184 οἱ δὲ τὸ ταμειύεσθαι χαλεπώτερον (difficult) ἐνδείας dearth) ὑπελάμβανον (take/carry), καὶ τὸ μὴ αὐτεξούσιον (autonomous) αὐτῶν πλέον ἐκίνει (cause) τὴν ὄρεξιν (full), καὶ καθάπερ (just as) εἰς (farthest) ἔσχατον ἦδη (already) δίψους προήκοντες (precede) ἀπέκαμνον (grow weary). διακεείμενοι (serve/order at table)	with which they were not content, thinking it good to want altogether, as to have it in that manner, and now they began to faint, as though they had suffered extreme drought.	This Order for the stinting of their Drink, put the People out of all patience: for it looked as if they were almost drawn dry; and they began to be forward upon it, and would work no longer.	but this scanty distribution of water by measure was deemed by them as a thing more hard upon them than the want of it; and their not being able to drink as much as they would made them more desirous of drinking than they otherwise had been; nay, they were as much disheartened hereby as if they were come to the last degree of thirst.	But to have it thus dealt out they considered more grievous than total want; and the deprivation of liberty to drink freely only incited their craving; so that their spirits sank as if they had already been reduced to the last extremity of thirst.	This control system appeared to them harder than actual want ; the constraint of their liberty only increased their craving and they became as though they had already reached the last extremity of thirst.	184 but they found this scanty rationing of water even harder than the lack of it. Not being able to drink their fill made them keener than ever to drink.					
δὲ οὕτως (in this way) οὐκ (did not) ἐλάνθανον (escape notice) τοῖς Ῥωμαίοις (Roman): [185] ἀπὸ (away/from) γὰρ (for) τοῦ κατάντους (downwards) ἑώρων (see) αὐτούς (self) ὑπὲρ (beyond) τὸ τεῖχος (wall) ἐφ' (on) ἕνα (prior) συρρέοντας (converge) τόπον (place) καὶ μετρομένους (measure) τὸ ὕδωρ (water), ἐφ' ὃν (his) καὶ τοῖς ὀξυβελέσιν (engine/darts) ἐξικνούμενοι (arrive) πολλοὺς (many) ἀνήρου (take).	The Romans perceiving this being upon a high hill, over against the place which all the Jew can together to receive water, the with their shot killed many that came thither, in so much that Vespasian hoped that within short time their water would be spent, and they constrained to yield.	This peevish Humour of the Jews could not be well kept from the Knowledge of the Romans; who were within Distance of observing from another Hill near hand there, whatever passed among the Jews: As the tumultuary Thronging together; the Measuring of their Portions, and their Uneasiness about it: Several of the Jews being cut off too, upon the Place, at that very Instant. by the Roman Shot.	Nor were the Romans unacquainted with the state they were in, for when they stood over against them, beyond the wall, they could see them running together, and taking their water by measure, which made them throw their javelins thither the place being within their reach, and kill a great many of them.	Nor had their situation in this respect escaped the Romans. For, from the opposite quarter they observed them over the wall, flocking together to one spot, and there receiving the water by measure; and, directing their javelin-projectors against that place, they slew many.	The Romans were not ignorant of their plight: from the slopes above they could see over the wall the Jews flocking to one place and having their water doled out to them, and, directing their catapults upon the spot, killed numbers of them.	Nor were the Romans unaware of the state they were in, 185 for when they looked at them from beyond the wall, they saw them assembling for their ration of water and by hurling their javelins there they killed many of them.	(Translation from the French starts in the cell below)				
Καὶ Οὐεσπασιανός (Vespasian) μὲν (indeed) οὐκ (indeed/truly) εἰς μακρὰν (tub) τῶν ἐκδοχείων (container.warehouse) κενωθέντων (empty) ἤλπιζεν (hope for) ὑπὸ τῆς ἀνάγκης (compel) αὐτῷ (self) παραδοθήσεσθαι (hand over) τὴν :		The Pit-Water being by this Time well nigh spent, and Vespasian in an hourly Expectancy of the Town falling into his Hand;	13. [186] Hereupon Vespasian hoped that their receptacles of water would in no long time be emptied, and that they would be forced to deliver up the city to him;	13. Vespasian, indeed, hoped that the reservoirs would ere long be exhausted, and that they would be compelled to surrender the city.	(13) Vespasian expected that the water in the cisterns would ere long be exhausted and the city reduced to capitulate.	13. [186] Vespasian hoped that their cisterns would soon be empty and that they would be forced to surrender the city to him;	186 13 Vespasien was hoping that the water tanks would shortly be exhausted and the city forced to capitulate.		<i>(whiles we have no Water, but shall be constrained to die for Thirst :)</i>		And Vespasian [reckon] that they may give themselves up because thirst.
[187] ὁ δὲ (but) ἰώσηπος (Josephus) κλάσαι (break) τὴν (his) ἐλπίδα (hope)	But Josephus to frustrate this hope,	Joseph put this Amusement upon him	but Josephus being minded to break such his hope,	But Josephus, with a view to crush this hope,	To crush this hope,	187 but wishing to frustrate this hope,	But Joseph, to remove that hope from him,	Josephus offered a scheme,	Joseph therefore perceiving that the conduit Water whereof they had accustomed to drink, was taken away, conceived with himself, <i>Now will the Romans Brag and Boast against us , and think to take us at their pleasure , whiles we have no Water, but shall be constrained to die for Thirst :</i>	Josephus saw that there was not water in the city;	And Josephus wishing to break this hope
ταύτην (this) αὐτῷ (self) προαιρούμενος (bring forth/produce from ones stores) ἐμβρέξαι κελεύει (command/order) ταύτην (this) αὐτῷ (self)	commanded a great	He caused a great many	gave command,	ordered a number of the people	Josephus had	Josephus ordered them			.		Ordered (his men)
προαιρούμενος (bring forth/produce from ones stores, " fetch " / choose) ἐμβρέξαι κελεύει (command/order)									He took therefor Garments,	So he took garments and	
(No matching text in Niese)			that they should wet a great	to steep,	a number of dripping	to wet			and dipped them in the	dipped them in	to soak
									Well -Waters that were in the town,	the cess pools which were in the city	
πλείστους (most/largest) τὰ (which) ἱμάτια (clothing)	many garments	a great many Parcels of Cloths	many of their clothes	their garments	garments	many of their clothes	(a quantity of clothes)	that clothing		(garments)	many garments
καὶ (and) κατακρεμάσαι (hang up) περὶ all around) τὰς ἐπάλλξεις (means of defence),	to be laid in water and hanged on the walls	to be hung up dropping-wet upon the Battlements of the Walls	and hang them out about the battlements,	and hang them out round the battlements,	hung round the battlements,	And hang them out about the battlements,	suspended from the battlements a quantity of clothes, (fit suspender aux creneaux une quantite d'habits) (should be spread out and suspended from the wall,	and hanged them here and there over the Wall,	and spread them on the sides of the walls.	and hang them on the walls
ὥστε (as) περιπερισσῆσαι (flow/dripping) πᾶν (all) ἐξατίνης (sudden) τὸ τεῖχος (wall).	so that the water might run down on every side.	(dropping-wet)	till the entire wall was of a sudden all wet with the running down of the water .	so that the whole wall suddenly streamed	with the result that the whole wall was suddenly seen streaming	until suddenly the entire wall was streaming down	, all dripping water , (tout degoutant d'eau,) so that the entire wall was put to trickling . (de maniere que la muraille entire se mit a ruisseler)	so that gradually dripping			so that they would dri
(No matching text in Niese)	(water)	(wet)	(All wet) (the water)		with water.	with water	(water)	water from the dew it would be believed that water for drinking was not lacking to them, because it was plentiful enough			

[188] πρὸς (from) τοῦτ' ἄθυμία (dispirited) τῶν Ῥωμαίων (Roman) καὶ κατὰπληξίς (consternation) ἦν (if) θεασαμένων (view) εἰς (go) γλεῦν (joke) τοσοῦτον (so large) παραναλίσκοντας (waste/throw away) ὕδατος (water) οὐς (his) οὐδέ (not) ποτὸν (drinking(n.)) ἔχειν (own) ὑπελάμβανον (take),	When the Romans saw this, they were much grieved and afraid, for that they wasted so much water in mockery, and before had thought they they had wanted water to drink.	within View of the Romans; wherein he gained his End of inducing them to believe that there could not be such a Scarcity of Water in a Place where they were so lavish of it: And upon that Presumption, they fell into a direct Despondency of ever taking the Place for want of Water	At this sight the Romans were discouraged, and under consternation, when they saw them able to throw away in sport so much water, when they supposed them not to have enough to drink themselves.	On this, dejection and dismay seized the Romans, who beheld so much water thrown away as in scorn by those whom they supposed not to have wherewithal to drink.	The Romans were filled with dismay and consternation at the spectacle of all this water being wasted as a jest by those who they supposed had not even enough to drink.	188 This sight dismayed and alarmed the Romans, when they saw them able to throw away in sport so much water, when they supposed them not to have enough to drink themselves.	This display surprised and upset the Romans. So these men, believed to lack water, to the point of being unable to sustain their lives, were now seen making such a lavish display, out of mere bravado.	for the washing of clothing XI. Depressed by that	to declare to the Romans, that they had Water plenty in the Town, lest they should conceive any hope of winning the town, thinking they had no Water.	to lead the Romans to think that there was water in the city. Despite this, Josephus was not able to deceive the Romans, for they said, "There is no water in the city."	Because of this the Romans suffered woe and horror.
ὥστε (as) καὶ τὸν στρατηγὸν (leader) ἀπογνόνα (despair) τὴν δι' ἐνδείας (want/shortage) ἄλωσιν (capture) τρέπεσθαι (turn) πάλιν (back to) πρὸς (from) ὄπλα (arms) καὶ βίαν (force). [189] ὃ δὴ τοῖς Ἰουδαίοις δι' ἐπιθυμίας ἦν: ἀπεγνωκότες γὰρ ἑαυτοῦς καὶ τὴν πόλιν πρὸ λιμοῦ καὶ δίψης τὸν ἐν πολέμῳ θάνατον ἤροῦντο.	The Jews were very glad of this, and the citie being in danger, rather wished t be slaine than perish through hunger or thirst.	Nay, Vespasian himself gave over all Hope of carrying it by a Siege; and so had Recourse once again to Arms. The Jews, on the other Side, were heartily glad of it; for they themselves, and their City, were both brought to the last Extremity; and desired nothing more than to exchange a starving Calamity, for want of Bread and Water, for an honourable Death in the Field.	This made the Roman general despair of taking the city by their want of necessities, and to betake himself again to arms, and to try to force them to surrender, which was what the Jews greatly desired; for as they despaired of either themselves or their city being able to escape, they preferred a death in battle before one by hunger and thirst.	Their general, accordingly, despairing of reducing the city by want, again had recourse to force of arms. This the Jews ardently desired: for, without hope alike for themselves and the city, they preferred death in battle to famine and drought.	The general himself, despairing of reducing the place by famine, reverted to armed measures and force. That was just what the Jews desired ; for, having given up all hope for themselves and the city, they preferred death in battle to perishing of hunger and thirst	This made the Roman general despair of taking the city just by their lack of essentials and he again resorted to arms to try to force them to surrender, 189 which was just what the Jews desired. For as they despaired of saving their lives or their city, they preferred to die in battle rather than by hunger and thirst.	The general, himself, no longer daring to boast about taking the place by famine, returned the employ of iron and force. This was the wish of the Jews because, foreseeing the certain ruin of themselves and their city, they preferred to die with sword in hand rather than by hunger and thirst.	Vespasian again was stirred up to attacking the city, he assembles the entire army, he shakes the wall with siege engines, the battering ram pounds (it).	Then commanded Vespasian, a Mount to be raised nigh to the town side, to plant an Iron Ram upon, to batter the Walls with and beat them down.	Vespasian continued the siege. He built a rampart and brought a battering ram of iron which smashed a hole in the side of the wall.	The general, despairing capturing [the city] by starvation, reverted a to arms and force. Th was what the Jews desired, since despair for themselves and th city, they preferred to in battle rather than f hunger and thirst. And each day all the Jews [who were] fighting w killed and very few of them survived.
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1) "186

13 Vespasien comptait bien qu’ avant peu l’eau des citernes serait epuisee et la ville reduite a capituler. Mais Joseph, pour lui oter cette Esperance, fit suspendre aux creneaux une quantite d’habits tout degouttant d’eau, de maniere que la muraille entire se mit a ruisseler. Ce spectacle surprit et consterna les Romains. Ainsi ces hommes qu’il croyaient manquer d’eau, meme pour soutenir leur vie, ils les voyaient en faire une telle profusion pour une simple bravade. Le general lui-meme, n’osant plus se flatter de prendre la place par la famine, revint a l’ employ du fer et de la force. C’etait la ce que souhaitaient les Juifs, car, voyant leur perte et celle de la ville assures, ils aimaient mieux mourir les armes a la main que par la faim et la soif."

2) <https://archive.org/details/PseudoHegesippusWadeBlockerTranslation>