Aim and Scope of the Course

This course examines one of western history’s most influential wars: its context, causes, course, and consequences. The Judean-Roman war of 66-73 CE was singularly important: for the Romans, in legitimizing the new regime of Vespasian and Titus, who exploited their recent conquest of Jerusalem to help justify their family’s rise to supreme power; for the Judeans/Jews, because it involved the destruction of the temple and much of Jerusalem, paving the way for the reconstruction of a cult-less Judean identity under rabbinic leadership; and for the Christians, in providing putative support for their self-understanding as the legitimate heirs of the biblical-Judean heritage. In the following three centuries, rather than fading in importance, the destruction of Jerusalem came to play an increasingly important role in the self-definition of Jews and Christians over against each other. It has remained a reference-point in Jewish-Christian relations through the following centuries and into our time.

We approach the enormous subject of the war from a variety of angles. A primary task is to read through the “master narrative” by Flavius Josephus (The Judean War) with both literary-interpretative and historical-critical mindsets. Because this account is the only narrative approaching comprehensiveness that has survived, understanding it in its whole and in its parts—“on its own terms”—is fundamental to any historical analysis of the conflict. The first half of each seminar, therefore, is devoted to discussing Josephus’s War, as we read it through in sequence. In the second half we examine a variety of historical issues: the Roman context, the Flavian portrayal of, and the Roman elite’s response to the revolt; the archaeology of major sites (Caesarea, Galilean sites, Jerusalem, and Masada) relevant to the war, along with the surviving coinage; sociological and economic models that might help to analyse the conflict; and the major scholarly-historical syntheses to date.

Obviously, the constraints of a twelve-week seminar permit only a sampling of such problems. Our focus will remain on questions of method: How do we know things about the distant past? What is the relationship between a narrative such as Josephus’s and what really happened? In the end: What is History? At the very least, successful completion of this course will give participants a solid first-hand knowledge of the major primary sources, substantial awareness of the main historical issues and scholarly approaches, and detailed familiarity with their chosen research topics.

Required Reading

Andrea M. Berlin and J. Andrew Overman, eds., The First Jewish Revolt: Archaeology, History, and Ideology. London: Routledge, 2002. ISBN: 0 415 25706 9 (cloth). This book is uniquely valuable, as a reasonably focused collection bearing on our topic. It is also ridiculously expensive. If you can find a creative way to share copies or something, perhaps that would be worth considering. I have requested that a copy be placed on two-hour reserve in Scott (2-hour because the essays can be read separately), but it will be difficult for many of you to read it in that way.


Flavius Josephus, Jewish War. Loeb Classical Library, vol. numbers. 283 (War 1-2; ISBN 99568-6),
On-Line Reading

Members of York University enjoy online access to a rapidly increasing wealth of books and journals. These include four excellent archaeological-historical periodicals directly relevant to our seminar: Biblical Archaeologist (BA—via the service called JSTOR), the Bulletin of the American Schools of Oriental Research (BASOR—also via JSTOR), Near Eastern Archaeology (via JSTOR), and the journals produced by the Biblical Archaeological Society, most importantly Biblical Archaeology Review (BAR); these last have their own subscription-based access through the York library web-site. In order to search for and download articles from these journals, you will need either to visit the library eResources pages from a computer on the York network or to authenticate from home via York’s proxy server. (See “Using eResources from Home”.)

Once you are in the eResources domain, you can search for the journals by title, or by typing a word such as “archaeology” or “archaeological” into the title search. Once you are in the JSTOR or BAS site, you can find the articles listed below most efficiently by searching for the author. If you search by keyword or even title, you will receive many more results—possibly too many to be useful when you are searching for a specific entry.

There is a vast amount of beautifully illustrated material in these journals, in essays written by leading international scholars. BAR is aimed at a general audience and so is normally a very easy read. Sometimes it is extremely popular in its tone, but the contributors are usually fine scholars: the concise analysis, pictures, and drawings are excellent. BA and Near Eastern Archaeology are for both scholarly and general audiences: they are also well written and illustrated, but more elevated in general tone than BAR. BASOR tends to be for scholars, and it can be heavy going—but worth it. From these treasures, and other online journals available through the library’s eResources and JSTOR, I have selected only a few items of the most direct relevance for our course, but you may enjoy looking around on your own.


M. Chancey and E. Meyers, “How Jewish was Sepphoris in Jesus’ Time?” BAR 26 July/Aug 2000.

M. Chancey and A. L. Porter, “The Archaeology of Roman Palestine,” Near Eastern Archaeology [via JSTOR] 64 2001, 164-203. This is a gem, something to keep. It is long, but it gives a nearly
up-to-date and quite comprehensive overview of both the history and the archaeology of Judaea and Galilee (as well as neighbouring regions) in our period. It places both the war against Rome and the various sites that we are examining in a larger context. Please read it early and then keep it for reference.


D. Gill, “It’s a Natural: Masada Ramp was not a Roman Engineering Miracle,” *BAR* 27 2001.


R. A. Horsley, “Archaeology and the Villages of Upper Galilee,” *BASOR* [JSTOR] 297 1995, 5-16. Not long, but dense and challenging. I recommend reading the first half and final part (after the Strata). This is an excellent example of a historian in dialogue with archaeologists to try to reach some solid conclusions.


S. Mason, “Will the Real Josephus Please Stand Up?” BAR 23 1997. This is for orientation only, not part of the weekly readings.


M. Moreland, Review of three books on Galilee: by Jonathan L. Reed, Marianne Sawicki, William E. Arnal, Journal of Biblical Literature 121 2002, 757-766. Reviews like this provide an efficient introduction to several recent book-length studies if you lack the time to read them all through, along with the review author’s critical perspective.


S. Zeitlin, “Who were the Galileans? New Light on Josephus’ Activities in Galilee,” Jewish Quarterly Review 64 1974, 189-203.


Recommended Reading List
Unfortunately, some of these are expensive (especially those from Brill), and the bookstore will not carry those—as recommended reading—in case they do not sell. They can be ordered, however, and library copies (except of Price, which we do not yet have) are on reserve (for Huma 6108).

For Distribution in Class—or for you to find

NB: (a) York graduate students enjoy full access to the Robarts Library downtown. (b) Many (but not all) relevant articles are available on-line through York’s subscription to JSTOR. Go to www.jstor.org (from a York computer or via library authentication) and search as you wish. To search, you must include at least one class of journals: best to choose “Classical Studies.”


S. Mason, “Figured Speech and Irony in the Works of T. Flavius Josephus,” “Contradiction or Counterpoint: Josephus and Historical Method,” “The Structure and Aims of Josephus’ Judaean War,” “Encountering the Past through the Works of Flavius Josephus,” Introduction to the Judean War, commentary to War’s prologue and Book 2 (selections, with new translation).


As the introductory overview (first page above) indicated, the seminar proceeds on two tracks: in the first half of each session we focus on reading and understanding Josephus’ *Judean War*. In the second half we probe historical issues raised by the week’s readings in scholarly literature. For more than half the course, those readings are connected with archaeology relevant to the conflict. The “READ” entry for each week refers to material that will be taken up on that day, so obviously you will need to read it before the class in question.

Each member of the seminar will be asked to take leadership, with a partner, for the second half of a session, beginning with the third week (Sept. 25): see “Evaluation” below. This will simply involve doing the same reading as everyone else (perhaps a little more for larger context) and bringing some questions to help guide our discussion.

1. Sept. 11: Discussion of aims, methods, syllabus, resources. Introduction to the Project on Ancient Cultural Engagement (PACE: pace.cns.yorku.ca)
   Second Hour: The Impact of the Judean War—event and story—in Western History
   READ (as a general resource to keep available for context): Chancey/Porter—excellent!

2. Sept. 18
   First Hour: *War* 1.1-219.
   READ: Tacitus, *Histories* 5.1-13 (accessible in many places online, e.g., at www.perseus.tufts > Collections > Greek and Roman); Josephus’s prologue to the *War* (1.1-30), translation and commentary S. Mason (distributed)
   Second Hour: The city of Rome as the context for Josephus’s *War*
   READ: Cohen and Satlow, Millar, Feldman, Mason (“Audience,” “Structure and Aims”)

3. Sept. 25
   First Hour: *War* 2.1-308. (Selections from *War* 2 with commentary by S. Mason)
   Second Hour: Caesarea—and Judean conflicts with neighbouring cities
   READ: Hohlfelder, Burrell/Gleason/Netzer, Levine, Kasher, Richardson and Kloppenborg in Donaldson.
   Exercise: carefully compare *War* 2.266-284 (skim to 308) with *Ant*. 20.173-84, on Caesarea, and prepare to discuss the last four essays (from Levine) accordingly.

Oct. 2       NO CLASS: YOM KIPPUR. NB: extra reading for three-week hiatus.

Oct. 9       NO CLASS: THANKSGIVING MONDAY. NB: extra reading for next week.

4. Oct. 16    TWO-PARAGRAPH PROPOSAL DUE TODAY
   First Hour: *War* 2.309-654
   Second Hour: Values, policies, and outlooks of the Roman generals and leaders
   READ: Mattern chapters 1 and 5, Ziolkowski, Shaw, Rives, Bilde

5. Oct. 23
   First Hour: *War* 3 (all)
   Second Hour: Galilee (and Golan)—the Galileans, their identity and role in the revolt
   READ: Berlin/Overman pp. 87-122, Meyers/Netzer/Meyers, Chancey/Meyers, Meyers (Regionalism), Moreland, Horsley (Archaeology) and Meyers (Commentary: Response), Zeitlin (Galileans), Loftus (2), Armenti, Feldman (Galileans), Sion, [Ed.] on Gamla
6. Oct. 30 ANNOTATED BIBLIOGRAPHY DUE TODAY
First Hour: War 4.1-333
Second Hour: Jerusalem, its geography, leadership, role in the revolt
READ: Berlin/Overman pp. 164-212, Avigad, Broshi, Meshorer, McLaren, Geva, Har-El, Jacobson, Hamrick, McNulty (these last two in debate)

7. Nov. 6
First Hour: War 4.334-663
Second Hour: Josephus’ War and the real war—story and history (Part I)
READ: Luther, Laqueur (pp. 245-78 [in original pages]), Drexler from pace.cns.yorku.ca

8. Nov. 13 DETAILED OUTLINE DUE TODAY
First Hour: War 5 (all)
Second Hour: Economic and religious issues, Zealots.
READ: Faulkner pp. 1-128, Hengel pp. 146-298, Applebaum, Smith

Nov. 20 NO CLASS: Prof. at SBL Conference. NB: extra reading for next week.

9. Nov. 27
First Hour: War 6.1-270
Second Hour: Social issues—”Bandits,” insurgents, sicarii
READ: Faulkner pp. 129-277, Horsley, van Hooff, Zeitlin (sicarii), Brighton (dissertation at pace.cns.yorku.ca, on sicarii in Josephus), Shaw (Bandits, review of Grunewald), Isaac.

10. Nov. 29 [WEDNESDAY: A MAKE-UP DAY FOR LOST MONDAY]
First Hour: War 6.271-442
Second Hour: Josephus’ War and the real war—story and history (Part II)
READ: Woodman (“Epilogue,” pp. 197-215 of Rhetoric), Mason (“Encountering the Past,” “Contradiction or Counterpoint?”)

11. Dec. 4
First Hour: War 7 (all)
Second Hour: Masada and the other final holdouts (Herodium, Machaerus)
READ: Zeitlin (Masada), Gill, Magness, Patrich

Evaluation
In our system, for better or for worse, graduate seminar work is graded. The basis for evaluation in this course is two-fold: (1) your research essay and (2) your contribution to the course on a weekly basis. The following paragraphs elaborate on each of these components.

1. Research Paper: 60%. The 60% of the final grade that is based on your research paper is broken into parts and phases (below). Each component should be submitted to me electronically (smason@yorku.ca) by the date specified in the Outline above (repeated below), before that day’s class. If you include Greek or Hebrew text, please use Unicode fonts (if you have questions about Unicode, you may ask me) or transliterate into italicized Roman characters. I cannot accept papers by any other means (in print—under doors, via friends or secretaries). Although this may seem regimented, I prefer electronic copy because I receive too much paper from many different sources, and it is easy to misplace things (as a glance at my office will confirm). Computer storage is easier to organize and search; furthermore, your electronic copy
goes to several places at once, leaving backups for the resolution of any problems, and I can also return your submission most efficiently that way. I need these phased components on the date specified for two reasons. First, a logic of incrementalism underlies the process: I want to give as much feedback as I can on the discrete elements of your paper (conception, research, argument) so that by the time you write the paper itself, you should feel confident about these, and be able to focus on the clarity of your final formulation. Obviously, I need to receive each part in time to give you feedback before the next one. (May aim is to return them within a week.) Second is the matter of fairness. We could all use more time for our work, yet we all know the due dates well in advance. Those who struggle to submit their work on time should not be penalized for that (by losing time for improvement, which might have raised their grades). Those who choose to take the extra time should be penalized. Therefore, late submissions (i.e., those not received in my email inbox by the beginning of class) are devalued by a full grade (or 10%) per week. As soon as I receive your submission, I’ll acknowledge it with return email. If you submit a paper and do not receive a response from me, please contact me by some other means. NB: I suggest that you write from a university address, because mail from some popular providers is more likely to be blocked by York’s eager spam filters.

- 5% proposal: a single type-written, double-spaced page (like the introduction to an essay) indicating the aim, scope, and context of your proposed research. Oct. 2.
- 10% annotated bibliography: the main entries for your proposed bibliography, with a sentence or two indicating each item’s specific relevance to your paper. Oct. 30.
- 10% outline in detail: a complete structural overview of the essay—major sections and subdivisions, with one-sentence (not –note-form) indications of each main point and sub-point. Nov. 13.
- 35% final written paper (assessed partly on your incorporation of feedback from earlier phases). Apr. 1. A one-week extension without penalty may be possible if it is arranged with the instructor at least a week in advance of the deadline, and if there is a good reason.

Your paper topic is entirely up to you, but it should incorporate both methodological dimensions of the course: interpreting historical narrative and undertaking historical reconstruction. I suggest either interpreting a defined section of narrative or a restricted theme in Josephus’ War, with some attention to the related historical issues, or dealing with a historical problem that involves using Josephus’ War.

2. Course participation and contribution: 40%. A graduate seminar, unlike most undergraduate courses, is primarily a locus of scholarly exchange. It depends for its quality and productivity, therefore, on the preparedness of its members. Its purpose is to afford you the opportunity to engage the resources and methods of scholarship at an advanced level. It is not an environment conducive to lecturing. My contributions are chiefly in preparing the environment (deciding what sorts of readings and exercises might be most helpful), facilitating the sessions, and evaluating your work at the end. But for the exchange and testing of ideas to work, it is crucial that every member of the seminar, whether they are taking it for credit or not, read and reflect on the assigned material each week. You will need to budget time for this: about nine or ten hours of reading each week (depending on your comprehension speed), even if we have no class (so 18-20 hours of reading over two weeks). (If you see this in the summer, it would certainly ease the burden if you could do some of the reading before term begins.)

Your participation will be assessed in two ways. First, you will be asked, with a partner if preferred, to take the leadership of one seminar session—in part on historical issues and methods. This is not meant to be onerous: if you do more or less the same preparation as
everyone else, perhaps with some extra context, you will be able to formulate helpful questions to guide our discussion. Of course, I am there for support. I recommend that you attempt to analyse, as you would in a book review, one or more of the readings for the week.

The other ingredient of “participation” is simply your weekly, prepared attendance. Please do not feel that you need to do anything spectacular or impressive to receive a good grade here. If you simply attend every week and aim to make some contribution to the discussion by way of informed questions and suggestions (you need not be a talkative person—just be yourself), then you will do well.

Although I provisionally assign 20% to each of these components (leadership of one seminar, participation in the others), those values are flexible; I may adjust them to your benefit.

One Literary Structure of the Judean War: Symmetrical, Concentric, or “Periodic”

PROLOGUE (1.1-30)
Onias and his temple (1.31-33), with promise of more information (7.420ff.)
Antiochus Epiphanes, 1.31-40
Medes (1.50, 62) unnecessarily introduced, for Parthians
Parthians as narrative-background only in bks. 1 (1.175-82, 248-69, 288-91) & 7
Roman Civil Wars of first and second triumvirates (background to book 1)
Masada introduced after 200 sections (1.237-38; cf. 264-66, 286-92, 293-4
Pascha/τὸν ἄχωρον link (only here and bk. 6); many sacrifices (2.10)*
Heaping of corpses in temple, worse than foreign war (2.30)
Souls of the good at death go up into ‘most refined ether’ (2.152)*
Burning of porticoes by Romans (2.229-230 [405]), Judeans die 5 ways
A pseudoprophet misleads the people, costs lives (2.261)*
AGrippa’s Speech: DON’T FOOLISHLY RELY UPON…(2.362)

Josephus’ imprisonment and prediction: Vespasian (3.387-408). Titus’ role
All Galilee and the north subdued (4.1-120)
Josephus released from prison (Titus’ role), Vespasian’s rise (4.622-55)

Zealots and Idumeans kill élite leaders, esp. Ananus and Jesus (4.305-65); major eruption of stasis (4.362, 366) follows: Revolt is no longer in the hands of wise and legitimate leaders/aristocrats, but passes to tyrants and stasis.

IDUMEANS DEPART THE CITY IN DISGUST (4.345-54)
John of Gischala, tyrant of Jerusalem (4.389-97; cf. 4.556-84)
The south subdued except Jerusalem (4.410-90)
Josephus released from prison (Titus’ role), Vespasian’s rise (4.622-55)

Souls of those killed in battle go up into “purest ether” (6.47)*
Burning of porticoes by Judeans (6.233), Romans die 5 ways
A pseudoprophet misleads the people, costs lives (6.285)*
Titus’ Speech: DON’T FOOLISHLY RELY UPON… (6.328-32)
Heaping of corpses in temple from civil war (6.259, 431)
Pascha/τὸν ἄχωρον link: many sacrifices (6.423; cf. 421)*—the final disaster
Post-Nero Civil War & Judean war over: Triumph/forum pacis (7.157-62)
Antiochus “Epiphanes” of Commagene (7.219-44; cf. 5.460)
Parthians a background narrative presence again (7.105, 221-24, 237)
Medes (7.244-46)
Masada featured, about 200 sections before end (7.252-406 [end is 455]).
Destruction of Onias’ temple (7.420-36), initial promise fulfilled only here
EPILOGUE (7.454-55)

<table>
<thead>
<tr>
<th>Reference</th>
<th>Date</th>
<th>Tyre</th>
<th>Roman</th>
<th>Jewish</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>JW, 2.284</td>
<td>66</td>
<td>Artemisius</td>
<td>May 15 May-12 June</td>
<td>Beginning of rebellion</td>
<td></td>
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<tr>
<td>JW, 2.315</td>
<td>66</td>
<td>Lous</td>
<td>May</td>
<td>June</td>
<td>Unrest in Jerusalem</td>
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<tr>
<td>JW, 2.430</td>
<td>66</td>
<td>Gorpaeus</td>
<td>September 15 August</td>
<td>Antonia attacked</td>
<td></td>
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<tr>
<td>JW, 2.528</td>
<td>66</td>
<td>Hyperbereatus</td>
<td>November 5 September</td>
<td>Palace besieged</td>
<td></td>
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<tr>
<td>JW, 2.555</td>
<td>66</td>
<td>Dias</td>
<td>November 8 November</td>
<td>XII Fulminata defeats</td>
<td></td>
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<tr>
<td>JW, 3.142</td>
<td>67</td>
<td>Artemisius</td>
<td>June 17 May</td>
<td>Romans at Jotapata</td>
<td></td>
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<tr>
<td>id.</td>
<td>67</td>
<td>Lous</td>
<td>June 21 May</td>
<td>Josephus at Jotapata</td>
<td></td>
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<tr>
<td>JW, 3.282</td>
<td>67</td>
<td>Daesius</td>
<td>June 20 June</td>
<td>Roman attack repulsed</td>
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<td>JW, 3.306</td>
<td>67</td>
<td>Panemus</td>
<td>July 26 June</td>
<td>Fall of Jupha</td>
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<tr>
<td>JW, 3.315</td>
<td>67</td>
<td>Panemus</td>
<td>July 28 June</td>
<td>Fall of Gerizim</td>
<td></td>
</tr>
<tr>
<td>JW, 3.316</td>
<td>67</td>
<td>Panemus</td>
<td>July 1 July</td>
<td>Fall of Jotapata</td>
<td></td>
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<tr>
<td>JW, 3.409</td>
<td>67</td>
<td>Panemus</td>
<td>July 4 July</td>
<td>Vespasian at Pтолemaia</td>
<td></td>
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<tr>
<td>JW, 3.542</td>
<td>67</td>
<td>Gorpaeus</td>
<td>September 8 September</td>
<td>Fall of Tarsicane</td>
<td></td>
</tr>
<tr>
<td>JW, 4.413</td>
<td>68</td>
<td>Dystrus</td>
<td>March 21 March</td>
<td>Fall of Gadara</td>
<td></td>
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<tr>
<td>JW, 4.449</td>
<td>68</td>
<td>Daesius</td>
<td>June 20 June</td>
<td>Vespasian at Corea</td>
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<tr>
<td>JW, 4.450</td>
<td>68</td>
<td>Daesius</td>
<td>June 21 June</td>
<td>Vespasian at Jericho</td>
<td></td>
</tr>
<tr>
<td>JW, 4.550</td>
<td>69</td>
<td>Daesius</td>
<td>June 23 June</td>
<td>Vespasian invades Judaea</td>
<td></td>
</tr>
<tr>
<td>JW, 4.577</td>
<td>69</td>
<td>Xanthicus</td>
<td>May 14 April</td>
<td>Simon in Jerusalem</td>
<td></td>
</tr>
<tr>
<td>Tac., Hist. 2.79</td>
<td>69</td>
<td></td>
<td></td>
<td>Vespasian proclaimed emperor</td>
<td></td>
</tr>
<tr>
<td>JW, 4.654</td>
<td>69</td>
<td>Apellaeus</td>
<td>December 3 December</td>
<td>Death of Vitellius</td>
<td></td>
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<tr>
<td>JW, 5.99</td>
<td>70</td>
<td>Xanthicus</td>
<td>May 14 April</td>
<td>Passover, John enters temple</td>
<td></td>
</tr>
<tr>
<td>JW, 5.133, 567</td>
<td>70</td>
<td>Xanthicus</td>
<td>April 14 April</td>
<td>Titus encamps against Pтолemaia</td>
<td></td>
</tr>
<tr>
<td>JW, 5.302</td>
<td>70</td>
<td>Artemisius</td>
<td>May 25 May</td>
<td>First wall taken</td>
<td></td>
</tr>
<tr>
<td>JW, 5.466</td>
<td>70</td>
<td>Artemisius</td>
<td>May 12 May</td>
<td>Siege works building</td>
<td></td>
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<tr>
<td>id.</td>
<td>70</td>
<td>Lous</td>
<td>May 29 May</td>
<td>Works finished</td>
<td></td>
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<tr>
<td>JW, 6.22</td>
<td>70</td>
<td>Panemus</td>
<td>July 26 June</td>
<td>Jewish sally</td>
<td></td>
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<tr>
<td>JW, 6.67</td>
<td>70</td>
<td>Panemus</td>
<td>July 30 June</td>
<td>Antonia attacked</td>
<td></td>
</tr>
<tr>
<td>JW, 6.68</td>
<td>70</td>
<td>Panemus</td>
<td>July 2 July</td>
<td>Antonia falls</td>
<td></td>
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<tr>
<td>JW, 6.94</td>
<td>70</td>
<td>Panemus</td>
<td>July 17 July</td>
<td>End of daily sacrifice</td>
<td></td>
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<tr>
<td>JW, 6.166</td>
<td>70</td>
<td>Panemus</td>
<td>August 24 July</td>
<td>Romans fire portico</td>
<td></td>
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<tr>
<td>JW, 6.177</td>
<td>70</td>
<td>Panemus</td>
<td>August 27 July</td>
<td>Western portico burns</td>
<td></td>
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<tr>
<td>JW, 6.220</td>
<td>70</td>
<td>Lous</td>
<td>August 27 August</td>
<td>Earthworks complete</td>
<td></td>
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<tr>
<td>JW, 6.236</td>
<td>70</td>
<td>Lous</td>
<td>August 28 August</td>
<td>Roman council of war</td>
<td></td>
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<tr>
<td>JW, 6.250</td>
<td>70</td>
<td>Lous</td>
<td>August 29 August</td>
<td>Temple burns</td>
<td></td>
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<tr>
<td>JW, 6.374</td>
<td>70</td>
<td>Lous</td>
<td>August 20 August</td>
<td>Siege of upper city</td>
<td></td>
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<tr>
<td>JW, 6.392</td>
<td>70</td>
<td>Gorpaeus</td>
<td>September 7 September</td>
<td>Upper city attacked</td>
<td></td>
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<tr>
<td>JW, 6.407</td>
<td>70</td>
<td>Gorpaeus</td>
<td>September 8 September</td>
<td>Fall of Jerusalem</td>
<td></td>
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<tr>
<td>JW, 7.401</td>
<td>742</td>
<td>Xanthicus</td>
<td>May 15 April</td>
<td>Fall of Masada</td>
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