

# CJPME ANALYSIS

## Changes for the ROM Dead Sea Scrolls Exhibit

*Researched and assembled by Canadians for Justice and Peace in the Middle East*



CJPME

*June 21, 2009*

CJPME  
11237 Frigon  
Montréal, QC H3M 2R6  
June 21, 2009

Mr. William Thorsell  
Trustee, Royal Ontario Museum  
Board Office  
100 Queen's Park  
Toronto, ON M5S 2C6

Dear Mr. Thorsell,

Re: Changes to the ROM Dead Sea Scroll Exhibit

Please accept the current document as a statement of the changes to be adopted by the ROM Dead Sea Scrolls exhibit as a result of the agreement during our meeting of Monday, June 15<sup>th</sup>.

From our notes from the June 15 meeting, there were five areas in which the ROM would adopt CJPME's input. Each of them is addressed in the document that follows:

- Addition of a "Background and Timeline" Panel to the DSS Exhibit. CJPME agreed to provide the suggested text and content of the panel.
- Addition of a leaflet insert for the DSS Exhibit Brochure. Again, CJPME agreed to provide the text and content for such a leaflet.
- Corrections/changes to the ROM DSS Website. CJPME agreed to note the changes required, and provide alternative texts.
- Corrections/changes to the ROM DSS Brochure. CJPME agreed to note the changes required, and provide alternative texts.
- Lecture Series Additions. CJPME agreed to provide alternative lecturers to provide a broader perspective to the current lecture series.

With each of these action items, the ROM also has responsibilities. Given the spirit of cooperation expressed in the meeting of June 15<sup>th</sup>, CJPME would assume that the ROM will move promptly to adopt the changes provided.

As mentioned in my email of June 19<sup>th</sup>, I would recommend that we have a follow-up meeting in Toronto on Wednesday, June 24<sup>th</sup>. I will follow up with a call to confirm your availability.

Sincerely,



Grace Batchoun  
VP Public Relations  
Canadians for Justice and Peace in the Middle East  
11237, rue Frigon, Montréal, QC H3M 2R6

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# 1 “Background” Panel for the DSS Exhibit

CJPME feels it is necessary to have two elements to the new exhibit panel: a text and a map. CJPME expects the panel to be displayed prominently, at a place in the exhibit which is appropriate given the flow and design of the exhibit.

## 1.1 Text for the ROM DSS Panels

### 1.1.1 Issues with the old ROM DSS Text

The ROM is an educational facility, partly funded by taxpayers, and open to the public. As such, the ROM’s main purpose is to inform the public. Yet with the ROM Dead Sea Scrolls (DSS) Website explanations, an important part of the DSS narrative is untold, or presented in a way which is unnecessarily misleading:

- The ROM fails to mention any of the geo-political historical developments unfolding at the time in the vicinity of the Scrolls.
- The ROM fails to discuss the principal excavator and research institutions at work on the Scrolls through 1967: the Palestine Archaeological Museum, the Department of Antiquities of Jordan, and the École Biblique Française.
- The ROM does not mention that the Scrolls were displayed in the Palestine Archaeological Museum until 1967.
- The ROM does not mention that the Scrolls were taken in 1967 and moved to West Jerusalem, in violation of international legal norms concerning the theft and transfer of cultural property.
- The ROM uses Israeli terminology – Judea – to describe the West Bank.
- The words “Palestine” and “Palestinian” are conspicuously absent from the ROM’s narrative.

### 1.1.2 New Text for ROM DSS Exhibit Panel

In the spirit of trying to make as few changes to the ROM’s original text, while making the necessary corrections, CJPME provides the following:

“For 2,000 years, caves overlooking the salt-laden waters of the Dead Sea in the Judean Desert near Wadi Qumran hid one of the world’s greatest treasures. Until their discovery sixty years ago, the Scrolls had remained untouched by light and most elements for two millennia.

The modern history of the Scrolls begins 1947 with a fortuitous discovery by Bedouins said to have been searching for a stray goat. Mohammed Ed Dhib, the goat-herder, threw stones into a cave and

proceeded to investigate upon hearing the sound of a breaking clay jar. While he surmised that these manuscripts appeared ancient and were possibly valuable, he did not know that he had stumbled upon some of the earliest biblical and religious writings to have ever been found.

The Scrolls were discovered in a series of eleven caves between 1947 and 1956 – a period of great turmoil in Israel/Palestine following World War II. The caves are situated in the desert overlooking the northwest corner of the Dead Sea in an area known as Wadi Qumran. The caves are fairly close, and in some cases directly accessible from the archaeological site of Qumran.

The area of Qumran is located in the portion of Israel/Palestine that the UN in 1947 had designated to become part of the future Palestinian state – what became known as the West Bank. As such, the Scrolls were excavated from Qumran and surrounding areas between 1947 and 1956 by the Palestine Archaeological Museum with the Department of Antiquities of Jordan and the École Biblique Française. Prior to 1967, the Scrolls were housed in the Palestine Archaeological Museum – known today as the Rockefeller Museum – in East Jerusalem. After the 1967 War, following its occupation of the West Bank and East Jerusalem, Israel seized the Scrolls and took over the museum. Soon afterwards, Israel moved the Scrolls to West Jerusalem, where they are displayed in the Shrine of the Book, a wing of the Israel Museum, an institution of the Israel Antiquities Authority.”

### **1.1.3 Map to accompany the ROM DSS Exhibit Panel**

In order to help the public understand the location of the discovery of the Scrolls, it is necessary to provide a map to accompany the text provided above.

The map can be similar to the map provided by CJPME in its original letter to the ROM Trustees, but will naturally be adapted in “look and feel” and content by the graphic artists finalizing the panel. Nevertheless, the following elements must be depicted:

- The West Bank in its entirety should be shown, and, depending on the scale and dimensions of the map, as much of modern day Israel and Gaza as possible.
- The West Bank should be labeled as currently recognized by the international community: “West Bank (Israeli-occupied.)”
- Naturally, to show the West Bank, it will be necessary to show the 1948 Armistice (a.k.a. “Green”) Line.
- Jerusalem must also be designated as currently recognized by the international community: showing and labeling both “West Jerusalem” and “East Jerusalem” with the 1948 Armistice Line passing through the city.
- Qumran should be shown on the map, along with other modern major cities in the region. At a minimum, the following modern cities in the region should be depicted: East Jerusalem, West Jerusalem, Ramallah, Jericho, Bethlehem.
- Qumran should be labeled either as simply “Qumran” or if necessary, “Archaeological site of Qumran.”

## 2 “Leaflet” to include in DSS Exhibit Brochure

CJPME asks that the same text and map used for the new exhibit panel (provided above) also be used for the additional leaflet to be inserted into the museum brochure.

## 3 Required Changes to the Website

CJPME went through the ROM Website pages dedicated to the Dead Sea Scrolls exhibit and has identified the following changes to be incorporated. CJPME has been careful to try to maintain the spirit of the original text by 1) either maintaining roughly the same length as the original text, or shortening it, and 2) keeping to the gist of the content present in the Web pages reviewed. Thus, while some of the experts we consulted proposed longer and broader replacement texts for the original flawed texts, we edited according to the above criteria.

Each section and subsection below is dedicated to a particular text in the Website which needs updating.

### 3.1 Webpage: The Scrolls – Summary – Other Ancient Texts

Weblink:

<http://www.rom.on.ca/scrolls/scrollsummary.php>

Current Text:

“Prior to the discovery of the Scrolls, the oldest known copies of biblical texts were written 1,000 years later.”

CJPME’s recommendation to replace the cited text:

<CJPME recommends that the sentence be removed from the Website>

The original text on the Website is false. The Dead Sea Scrolls are estimated to date from between about 150 BC and 70 BC. There are literally hundreds of fragments of verses or chapters of Bible books that exist today that date prior to 850 AD. Some are named, but most are numbered, e.g. P1 (Papyri number 1) through P5300.

Most notable of the manuscripts that date prior to 850 AD would be Codex Vaticanus, and Codex Sinaiticus.

The Codex Vaticanus, is one of the oldest and most valuable manuscripts of the Greek Bible. The codex is housed in the Vatican Library. It has been dated to about 350 A.D. It originally contained a

complete copy of the Septuagint ("LXX") except for 1-4 Maccabees and the Prayer of Manasseh. Genesis 1:1 - 46:28a (31 leaves) and Psalm 105:27 — 137:6b (20 leaves) are lost and have been filled by a later hand in the 15th century. 2 Kings 2:5-7, 10-13 are also lost due to a tear in one of the pages. The order of the Old Testament books is as follows: Genesis to 2 Chronicles as normal, 1 Esdras, 2 Esdras (Ezra-Nehemiah), the Psalms, Proverbs, Ecclesiastes, Song of Songs, Job, Wisdom, Ecclesiasticus, Esther, Judith, Tobit, the minor prophets from Hosea to Malachi, Isaiah, Jeremiah, Baruch, Lamentations and the Epistle of Jeremiah, Ezekiel and Daniel.

The extant New Testament of Codex Vaticanus contains the four Gospels, Acts, the General Epistles, the Pauline Epistles and the Epistle to the Hebrews (up to Heb 9:14); thus it lacks 1 and 2 Timothy, Titus, Philemon and Revelation.

Codex Sinaiticus is a hand-written copy of the Greek Bible. It was written in the 4th century and is currently housed in the British Library. It too is dated to around 350 A.D. Originally, it contained the whole of both Testaments. The Greek Old Testament (i.e. Septuagint) survived almost complete, along with a complete New Testament, plus the Epistle of Barnabas, and portions of The Shepherd of Hermas.

The portion of the codex held by the British Library consists of 346½ folios, 694 pages, constituting over half of the original work. Of these folios, 199 belong to the Old Testament including the apocrypha and 147½ belong to the New Testament, along with two other books, the Epistle of Barnabas and part of The Shepherd of Hermas. The apocryphal books present in the surviving part of the Septuagint are 2 Esdras, Tobit, Judith, 1 & 4 Maccabees, Wisdom and Sirach. The books of the New Testament are arranged in this order: the four Gospels, the epistles of Paul (Hebrews follows 2 Thess), the Acts of the Apostles, the General Epistles, and the Book of Revelation.

### **3.2 Webpage: The Scrolls – Summary – Caption**

Weblink:

<http://www.rom.on.ca/scrolls/scrollsummary.php>

Current Caption:

“View of the Dead Sea – the lowest body of water in the world, a salt lake between Israel and Jordan 394 m below sea level.”

CJPME’s recommendation to replace the cited caption:

“View of the Dead Sea – the lowest body of water in the world, a salt lake 394 m below sea level between Jordan and the West Bank, where the Scrolls were discovered.”

This original caption on the Website is only partially true, and highly misleading. The Dead Sea lies primarily between the West Bank and Jordan. The West Bank has a coastline on the Dead Sea almost twice as long as that of Israel. It would have been most natural to mention the West Bank, as

it's coastline with the Dead Sea is far longer, and it is the site of the discovery of the Dead Sea Scrolls.

### **3.3 Webpage: The Discovery – Part 1**

Weblink:

<http://www.rom.on.ca/scrolls/discovery.php>

Current Text:

“For 2,000 years, caves overlooking the salt-laden waters of the Dead Sea in the Judean Desert near the site of Khirbet Qumran hid one of the world’s greatest treasures.”

CJPME’s recommendation to replace the cited text:

“For 2,000 years, caves overlooking the salt-laden waters of the Dead Sea near the site of Wadi Qumran hid one of the world’s greatest treasures.”

Explanation:

This original text on the Website does not use terms which are common to local inhabitants. Since Hebrew is not the native language of Palestinians and Bedouins, it would be unnatural to refer to a site in the West Bank by a Hebrew name. Also, while Israel insists on describing the West Bank as Judea and Samaria, this is not how the region is named or recognized by any modern international geographers. Certainly, this is not how the indigenous inhabitants of the West Bank describe the region. It is interesting to note that even the map placed beside the text does not label the area as the “Judean desert.” Instead, it is described as the Jordan Valley.

It is also interesting to note that Israel manages this archaeological site, despite the fact that it is in the Israeli-occupied West Bank. Presumably artefacts excavated here and at all other Israeli-managed sites do not remain in the West Bank. This, obviously, is in clear violation of the international law regarding cultural heritage.

### **3.4 Webpage: The Discovery – Part 2**

Weblink:

<http://www.rom.on.ca/scrolls/discovery2.php>

Current Text:

“The Scrolls were discovered in a series of eleven caves between 1947 and 1956. The caves are situated in the Judean Desert, elevated from and to the northwest of the Dead Sea in an area known

as Wadi Qumran. The caves are fairly close, and in some cases directly accessible from the site of Khirbet Qumran.

While the actual use of the Khirbet Qumran remains under dispute, it is believed to have been populated during part of the Greco-Roman period in Judea and Israel. Today, the site is an archaeological park. Visitors can see the layout of the buildings, including the large number of pools and sophisticated water system that directed and preserved water from occasional desert floods that allowed residents of the site to live in this arid area.”

CJPME’s recommendation to replace the cited text:

“The Scrolls were discovered in a series of eleven caves between 1947 and 1956. The caves are situated in the **Jordan Valley**, elevated from and to the northwest of the Dead Sea in an area known as Wadi Qumran. The caves are fairly close, and in some cases directly accessible from the site of Qumran **archaeological site**.

While the actual use of the Qumran **site** remains under dispute, it is believed to have been populated during part of the Greco-Roman period in Judea and Israel. Today, the site is an archaeological park. Visitors can see the layout of the buildings, including the large number of pools and sophisticated water system that directed and preserved water from occasional desert floods that allowed residents of the site to live in this arid area.”

Explanation:

Again, in the passages referring to modern place names, it is appropriate to use the terminology of the indigenous inhabitants. This original text on the Website does not use terms which are common to local inhabitants. Again, since Hebrew is not the native language of Palestinians and Bedouins, it would be unnatural to refer to a site in the West Bank by a Hebrew name (i.e. “Khirbet Qumran.”)

### **3.5 Webpage: The Discovery – Part 4**

Weblink:

<http://www.rom.on.ca/scrolls/discovery4.php>

Current Text:

“Aerial view of Qumran (Khirbet Qumran) - the archaeological site closest to the caves where the Scrolls were discovered.”

CJPME’s recommendation to replace the cited text:

“Aerial view of the Qumran archaeological site - the working site closest to the caves where the Scrolls were discovered.”

Explanation:

Again, in the passages referring to modern place names, it is appropriate to use the terminology of the indigenous inhabitants. This original text on the Website does not use terms which are common

to local inhabitants. Again, since Hebrew is not the native language of Palestinians and Bedouins, it would be unnatural to refer to a site in the West Bank by a Hebrew name (i.e. “Khirbet Qumran.”)

### **3.6 Webpage: Their Origins**

Weblink:

<http://www.rom.on.ca/scrolls/origins.php>

Current Text:

“The second rebellion’s failure initiated a period of exile and loss that would last for twenty centuries.”

CJPME’s recommendation to replace the cited text:

<CJPME recommends that the sentence be removed from the Website>

Explanation:

This sentence is a nationalistic statement in what should be an apolitical text. That the modern state of Israel was created in 1948 (roughly “twenty centuries” later), or that 700,000 Palestinians became refugees in the process is irrelevant to the story of the Dead Sea Scrolls on this Webpage. Whatever designs Israel may have for the West Bank, Israeli is not currently recognized as the political representative of West Bank Palestinians. Thus, in the region of Qumran, there is no Israeli sovereignty, and this sentence misleads and unnecessarily politicizes.

### **3.7 Webpage: The Site – Qumran**

Weblink:

<http://www.rom.on.ca/scrolls/qumran.php>

Current Text:

“Just a day’s walk from one another, the contrast between Qumran and Jerusalem 2,000 years ago must have been striking. Jerusalem was populated by residents of Israelite heritage and the Romans who ruled them. The atmosphere was one of political and social ferment. The Second Temple in Jerusalem, high in the Judean hills, was the center of religious and social activity, led by Judaeen priests, including a High Priest, who oversaw religious worship and enjoyed the support of the people. Pilgrimage feasts would have brought hundreds of thousands of pilgrims to the city with a population of about 60,000. Jews from all over the land of Israel and from the Diaspora would have trekked on up to the Temple mount area to attend the magnificent sacrificial ceremonies and the priestly rites which were conducted there.”

CJPME’s recommendation to replace the cited text:

“Just a day’s walk from one another, the contrast between Qumran and Jerusalem 2,000 years ago must have been striking. Jerusalem was populated by residents of Israelite heritage and the Romans who ruled them. The atmosphere was one of political and social ferment. The Second Temple in Jerusalem, high in the Judean hills, was the center of religious and social activity, led by Judaeen priests, including a High Priest, who oversaw religious worship and enjoyed the support of the people. Pilgrimage feasts would have brought hundreds of thousands of pilgrims to the city with a population of about 60,000. Jews from all over the **region** would have trekked on up to the Temple mount area to attend the magnificent sacrificial ceremonies and the priestly rites which were conducted there.”

Explanation:

The phrase modified above corrects a revisionist view of historic Jerusalem in the original text. The period described on the Web page is hundreds of years after the peak of the reign of Solomon and his kingdom, and the region was described as the “land of Israel” by neither the Romans who governed the province, nor many other peoples of the region. Again, in a text which should be apolitical, and non-religious, this hints at both.

### **3.8 Webpage: The Importance of the Scrolls**

Weblink:

<http://www.rom.on.ca/scrolls/importance.php>

Current Text:

“The Dead Sea Scrolls are a collection of ancient writings containing prayers, hymns, and religious laws. They include the earliest known copies of the Hebrew Bible (the Christian Old Testament), and link us directly to the formative years of Judaism and Christianity. In turn, the Jewish and Christian scriptural traditions are recognized in Islam. Those familiar with the Jewish or Christian Bible will recognize figures in the Qur’an such as Abraham, Moses and Noah. The Scrolls are important to Judaism, Christianity and Islam because they contain the earliest accounts of biblical patriarchs and prophets who are known to all three of the Abrahamic faiths.”

CJPME’s recommendation to replace the cited text:

“The Dead Sea Scrolls are a collection of ancient writings containing prayers, hymns, and religious laws. They include the earliest known copies of the Hebrew Bible (the Christian Old Testament), and link us directly to the formative years of Judaism and Christianity. **In turn, the Jewish and Christian scriptural traditions are recognized in Islam as revelation that provided guidance for those communities and the prophets they recognized. Thus, figures such as Abraham, Moses and Noah can be found in the Qur’an as well as in the Jewish or Christian Bible. The Scrolls are important to Judaism, Christianity and Islam because they contain the earliest accounts of biblical patriarchs and prophets who are known to all three of the faiths.**”

Explanation:

The first sentence changed in the passage above is done so to place equivalent importance to the Qur'an as to the other ancient scripture. The original passage made the Qur'an subordinate to the preceding scriptures, when in fact there is no need to do so. Islam recognizes the importance of certain figures to Judaism and Christianity, and respects that importance.

While the use of "Abrahamic" in the final sentence is meant to suggest a sense of community among the three religions mentioned, it is not appropriate for a number of reasons. First it is superfluous – the adjective "Abrahamic" can be removed without changing the understanding of the text in any way. Second, the importance of Abraham differs significantly in each religion. In Christianity, Abraham plays a much smaller role than in Judaism and Islam. Muslims object to the term "Abrahamic religion" being applied to Judaism and Christianity, because they believe Islam to be the only "true" Abrahamic religion. Also, a number of other faith traditions, including Mandaism, Sikhism, Druze, Baha'i and Rastafarianism would – based on their theological claims – also be considered "Abrahamic" and would be unnecessarily excluded in the context of this passage.

### **3.9 Webpage: The Exhibition - Summary**

Weblink:

<http://www.rom.on.ca/scrolls/exhibitionssummary.php>

Current Text:

"Artifacts from Qumran, Jerusalem and the Second Temple, Sephorris and other parts of Judea and the Galilee will be on display, with Jewish and Roman artifacts from the period."

CJPME's recommendation to replace the cited text:

"Artifacts from Qumran, Jerusalem and the Second Temple, Sephorris and other parts of ancient Judea and the Galilee will be on display, with Jewish and Roman artifacts from the period"

Explanation:

In context, it is not entirely clear to the layperson if the text is referring to ancient names or to modern-day names. The recommended text makes this clear.

## **4 Required Changes to the ROM DSS Promotional Booklet**

CJPME went through the ROM booklet dedicated to the Dead Sea Scrolls exhibit and has identified the following changes to be incorporated. As with the Website, CJPME has been careful to try to maintain the spirit of the original text by 1) either maintaining roughly the same length as the original text, or shortening it, and 2) keeping to the gist of the content present in the Web pages reviewed. Thus, while some of the experts we consulted proposed longer and broader replacement texts for the original flawed texts, we edited according to the above criteria.

Each section and subsection below is dedicated to a particular page in the booklet which needs updating.

## **4.1 Booklet Page: Powerful Ideas, Shared Roots**

Page 4:

Current Text:

“The Scrolls are important to Judaism, Christianity and Islam because they contain the earliest accounts of biblical patriarchs and prophets who are known to all three of the Abrahamic faiths.”

CJPME’s recommendation to replace the cited text:

“The Scrolls are important to Judaism, Christianity and Islam because they contain the earliest accounts of biblical patriarchs and prophets who are known to all three of the faiths.”

Explanation:

As per explanations in previous sections, use of “Abrahamic” is 1) superfluous in this context (as seen by the ease of removing it), 2) not particularly a standard way of referring to one’s faith for Christians or Muslims, and 2) excludes some other faiths which doctrinally claim a link to Abraham.

## **4.2 Booklet Page: And there’s more...**

### **4.2.1 Abrahamic Religions**

Page 8:

Current Text:

“Jerusalem occupies a unique place in the history of the Abrahamic religions.”

CJPME’s recommendation to replace the cited text:

“Jerusalem occupies a unique place in the history of Judaism, Christianity and Islam.”

Explanation:

As per previous explanations, use of “Abrahamic” is unnecessary.

### **4.2.2 Significance of Jerusalem for Muslims**

Page 8:

Current Text:

“For Muslims, who revere Jerusalem as the sacred sanctuary that housed the Jewish temple and as the spiritual centre of Jesus’ ministry, it is also the site from which Muhammed is believed to have ascended to heaven on the ‘Night Journey’ mentioned in the Quran.”

CJPME’s recommendation to replace the cited text:

“For Muslims, Jerusalem is the site of the al-Aqsa mosque, considered the third holiest site in Islam; and was the first Qiblah - the place toward which Muslims turn in prayer. It is also associated with the prophets Abraham, Moses, David, Jesus and Muhammad himself, who is believed to have ascended to heaven from Jerusalem on the “Night Journey” mentioned in the Qur’an.”

Explanation:

The current text indicates that the ROM did not have single scholar of Islam review the text, and very much detracts from the ROM’s professionalism. Such a description of the significance of Jerusalem to Muslims is religiously condescending and offensive. The ROM risks a religious backlash from Muslims for such a contorted and misleading description.

### **4.3 Booklet Page: p. 13 Caption: Qumran (Khirbet Qumran)**

Page 13:

Current Text:

“Qumran (Khirbet Qumran) The archaeological site closest to the caves where the Scrolls were discovered.”

CJPME’s recommendation to replace the cited text:

“Qumran The archaeological site closest to the caves where the Scrolls were discovered.”

Explanation:

As per previous explanations, the indigenous inhabitants of the West Bank – the site of the photo – do not speak Hebrew, and thus do not refer to this site in this way.

## **5 Additional lecturers for the ROM DSS Lecture Series**

CJPME provides the names of the following academics as individuals who can help to balance the ROM DSS lecture series. With additional time, CJPME will be able to provide additional names.

Name:

Dr. Nadia Abu El Haj

Current title, position:

Department of Anthropology, Columbia University, Associate Professor, Chair

Books:

- 2002 *Facts on the Ground: Archaeological Practice and Territorial Self-Fashioning in Israeli Society*, University of Chicago Press

Articles:

- "The Genetic Reinscription of Race," *Annual Review of Anthropology* 2007 (forthcoming)
- "Rethinking Genetic Genealogy: A Response to Stephan Palmie." *American Ethnologist* 2007, 34:2:223-227.
- "Edward Said and the Political Present," *American Ethnologist* 2005, 32:4:538-555.
- "Producing (Arti)Facts: Archaeology and Power during the British Mandate of Palestine," *Israel Studies Summer*, 2002, 7:2:33-61.
- "Translating Truths: Nationalism, Archaeological Practice and the Remaking of Past and Present in Contemporary Jerusalem," *American Ethnologist* 1998, 25:2:166-188.

Name:

Dr. Brian Boyd

Current title, position:

Adjunct Assistant Professor; Program Co-ordinator, Columbia University, Department of Anthropology; Center for Archaeology

Articles:

- 2001 The Natufian burials from el-Wad: beyond issues of social differentiation. *Journal of the Israel Prehistoric Society*. 31: 185-200.
- 2002a. Ways of eating/ways of being in the Later Epipalaeolithic (Natufian) Levant . In Hamilakis, Y., M. Pluciennik and S. Tarlow (eds.) *Thinking through the body: archaeologies of corporeality*. New York : Kluwer/Plenum, pp. 137-152.
- 2002b. The Myth Makers: archaeology in Doctor Who. In Russell, M. (ed.): *Digging holes in popular culture: archaeology and science fiction*. Oxford : Oxbow, pp. 30-37.
- 2004. Agency and landscape: abandoning the nature/culture dichotomy in interpretations of the Natufian. In Delage, C. (ed.) *The last hunter-gatherer societies in the Near East* . Oxford : BAR. I.S. 1320, pp. 119-136.
- 2005. Transforming food practices in the Later Epipaleolithic and Pre-Pottery Neolithic Levant. In *Archaeological Perspectives on the Transmission and Transformation of Culture in the Eastern Mediterranean* (ed. J. Clarke). Oxford : Oxbow Books, pp. 106-112.
- 2006. On "sedentism" in the Later Epipaleolithic (Natufian) Levant . *World Archaeology*. 38/2: 164-178.

Name:

Dr. Rabab Ibrahim Abdulhadi

Current title, position:

Associate Professor, Ethnic Studies, Arab and Muslim Ethnicities and Diasporas Initiative  
College of Ethnic Studies, San Francisco State University

Articles:

- Cultures of Resistance and the “Post Colonial” State: Altering the Question of Palestine
- Revising Narratives? Gender, Nation, and Resistance in Palestine
- "The Palestinian Women's Autonomous Movement: Emergence, Dynamics, and Challenges." *Gender & Society*, 12, No. 6, December.
- "Activism and Exile: Palestinianness and the Politics of Solidarity." *Activism in America*, edited by Melissa Checker and Maggie Fishman. Columbia University Press (In press: October 2003)
- "Where is Home? Fragmented Lives, Border Crossings, and Politics of Exile" *Radical History Review: Special Volume on National Myths in the Middle East*, 86:89-101.
- Abdelhadi, Reem, and Abdulhadi, Rabab. 2002. "Nomadic Existence: Gender, Exile and Palestine." In *This Bridge We Call Home: Radical Visions for Transformation*, edited by Gloria Anzaldúa and AnaLouise Keating (Routledge).

Name:

James F. Goode

Current Title, Position:

Professor of History and Coordinator of the Middle East Studies Program, Grand Valley State University, Allendale, MI

Books:

- “Negotiating the Past: Archeology, Nationalism, and Diplomacy in the Middle East, 1919-1941,” (Austin: University of Texas Press, 2007). Pp. 293. Paperback. ISBN 978-0-292-71498-4.
- “The United States and Iran: In the Shadow of Musaddiq.”