

DEAD SEA SCROLLS

Words that Changed the World

Co-Chairs and Patrons: **Mohammad Al Zaibak,**
Tony Gagliano, Jonas Prince and Families

CLOSED

JUNE 27, 2009 TO JANUARY 3, 2010

THE SCROLLS

The Dead Sea Scrolls are widely considered among the greatest archaeological finds of the past century. They include the earliest written sources for the Hebrew Bible (Christian Old Testament), as well as other less well known writings. Many of the ideas and beliefs contained in this collection of ancient parchments have resonated through the centuries and remain influential today. Indeed, they reflect the foundations of important religions such as Judaism and Christianity and have influenced Islam.

Dating from around 250 Before Common Era (BCE) to 68 Common Era (CE), the Scrolls include some 207 biblical manuscripts representing nearly all of the books in the Hebrew Bible (Christian Old Testament). Approximately 900 Scrolls were discovered; some almost entirely preserved and others in fragments. Together, they comprise one of the most important collections of writings ever discovered. The Scrolls are a collection of biblical writings, apocryphal manuscripts, prayers, biblical commentary and religious laws. Prior to the discovery of the Scrolls, the oldest known copies of biblical texts were written 1,000 years later.

THE DISCOVERY

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. Until their discovery sixty years ago, the Scrolls remained untouched by light and most elements.

Hidden from human eyes for millennia, the Scrolls were brought to light in 1947 in 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.



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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.

THEIR ORIGINS

2,000 years ago members of the Israelite nation living in Judea and Galilee were engaged in active opposition to the Roman authorities who ruled the area. The conflict evolved into two rebellions against the Romans, one in the first century CE and one in the second. Both ended in disaster and destruction for the population of the region. The second rebellion's failure initiated a period of exile and loss that would last for twenty centuries. It is believed the Scrolls were abandoned or hidden within the caves around Qumran in this period.

The Dead Sea Scrolls teach us much about this period. However, a conclusive determination about the origin of the Scrolls remains elusive. Scholars engaged in the study of the texts or the archaeology of the region continue to ask questions about who wrote them and the circumstances surrounding their placement in the caves. Did the Scrolls originate with the community that lived in Qumran or were they a collection of another community? Was this a religious community or one engaged in commerce? Did the Scrolls come from elsewhere and have no connection to the community near the caves where they were found? While many lean toward the former explanations of a community keeping and building a collection of religious importance, there has been recent research, primarily in archaeological circles, proposing that the site of Qumran may not be connected to the Scrolls at all.

After 60 years of research conducted by dozens of dedicated scholars, there continue to be disagreements about their origins. There is however widespread agreement that the Dead Sea Scrolls offer a window to a period, culture and society from which early Judaism and early Christianity evolved, as well as offer insights relevant to modern times.



THE SITE – QUMRAN

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.

Qumran, on the other hand, was a sparsely populated outpost. Some believe that it was host to a community of highly disciplined and faithful individuals who may have adhered to a strict regimen of living and worship described in Scrolls such as the Community Scroll. Those who support this hypothesis point out that the many pools found on the site are ritual purity pools. They also emphasize the large number of inkwells found at Qumran as supporting evidence that the community was engaged in scribal activities. Traditionally, scribes have had to maintain their "purity" while writing. There is also reasonably strong evidence that a palm tree plantation may have existed at the site.

There are differing theories about Qumran as well. One proposes that the site was a villa for a wealthy family; another, that this was a fortress. Yet another theory lists the site as a pottery manufacturing centre. These theories all reject the hypothesis that a religious community inhabited Qumran and that there is a connection between the Scrolls and the site. One proposal is that the Scrolls came from Jerusalem with refugees from the Roman onslaught and were secreted in these caves as they fled further east.

Whoever lived at Qumran, they do not appear to survive or remain there past 68 CE, when the Romans began destroying communities in Judea, eventually making their way to Jerusalem and its Temple in 70 CE. The Romans were successful enough that nobody returned to recover the Scrolls. Jerusalem, Qumran and Judea itself were never the same after the Roman invasion, and it would be 2,000 years before the Scrolls would be read and studied again. During those 2,000 years, Judaism and Christianity continued to evolve. Both traditions remain rooted to their origins, which we are better able to understand and assess thanks to the discovery of the Dead Sea Scrolls.



THE IMPORTANCE OF THE SCROLLS

The Dead Sea Scrolls - an historic impetus for interfaith dialogue between Jewish, Christian and Muslim traditions.

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.



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THE SCROLLS ON DISPLAY

The Scrolls displayed in two three-month rotations

First Installation

June 27 to October 9, 2009

Genesis

4Q169

Genesis 35:17-36:13; 36:19-27

39:11-40:1

Scroll type: Biblical

Date: 125-100 BCE

Language: Hebrew

Discovered: Cave 4, 1952

Approximately 20 manuscripts of the Book of Genesis were uncovered in the Dead Sea Scroll caves. This scroll contains some of the oldest fragments of Genesis discovered among the Scrolls in one of only two manuscripts that also contains portions of Exodus. The Dead Sea Scroll copies of Genesis are extremely close in their Hebrew to the traditional Hebrew text with very little variation. The fragments on display contain portions of the story of the death of Jacob's wife Rachel and of Joseph's encounter with the wife of Potiphar.

Psalms

4Q84

Psalms: 102:10-26; 103:4-6,9-14a, 20-21

112:4-5a; 113:1, 116:17-19b

Scroll Type: Biblical

Date: 50-100 CE

Language: Hebrew

Discovered: Cave 4, 1952

The book of Psalms, represented by 35 manuscripts dating from 250 BCE to 68 CE, is the most frequently found biblical book in the caves near Qumran. This manuscript preserves portions of 26 of what were originally 36 consecutive columns of text. Though much of the Hebrew is relatively similar to the traditional Hebrew text, the order of the Psalms is quite different. Here Psalm 112 follows 103. Psalms 104-111 were either located in another unpreserved portion of this scroll or were not included at all.



Daniel

4Q112

Scroll Type: Biblical

Date: 50 BCE-50 CE

Language: Hebrew & Aramaic

Discovered: Cave 4, 1952

Of all the biblical Dead Sea Scrolls, the eight copies of the book of Daniel found in the caves are the closest in date to the actual composition of the book itself. As a result, these copies are our earliest evidence for the original form and content of Daniel (thought to be composed ca. 165 BCE). In addition, versions of Daniel among the Dead Sea Scrolls contain several passages and stories that are not part of traditionally standard versions of this biblical text.

Barkhi Napshi

Apocryphal Psalms

4Q434

Scroll type: Non-biblical text

Date: 1-30 CE

Language: Hebrew

4Q434 consists of 15 fragments beginning with the phrase "Bless, O my soul the Lord" a phrase also found in several biblical psalms. The poems in the texts are likely hymns of thanksgiving, praising God for his power and expressing thanks that he has delivered his people from destruction.



Book of War

11Q14.

Scroll type: Non-biblical text

Date: 1st century CE (20-50 CE)

Language: Hebrew

Discovered: Cave 11, 1956

Based on this fragment, scholars believed the scroll contained the text of a blessing, until they discovered more. Other caves held multiple copies of the Book of War, which included this ceremonial blessing to be recited over the surviving community of Israel after the final battle at the end of time. The blessing describes how God will cause the universe to produce fertility and will prevent disease and destruction by wild animals and plagues. The blessing weaves in familiar quotes from the Bible, including a paraphrase of Numbers 6: 24-25, "May the Lord bless you and keep you; may the Lord make his face to shine upon you." The Book of War describes in detail the apocalyptic war between the forces of good and evil, "the Sons of Light against the Sons of Darkness." After 40 years and seven battles, God tips the balance at a predetermined time initiating a new world order. "His exalted greatness shall shine eternally to the peace, blessing, glory, joy, and long life of all the Sons of Light."

Messianic Apocalypse

4Q521

Scroll type: Non-biblical text

Date: 125-75 BCE (paleographic dating), 39 BCE-66 CE (carbon dating)

Language: Hebrew

Discovered: Cave 4, 1952

This scroll lists events expected with the coming of the messiah. The text illustrates a prevalent idea in Judea during the Second Temple Period (586 BCE-70 CE). Among some Jewish communities, Roman domination provoked the belief that the end of times was near and a spiritual and political savior would come soon. Books in the Christian New Testament also reflect this worldview, underscoring how the shared historical context among a variety of communities in the Second Temple period influenced the development of religious thought. Although many shared the belief in an imminent messiah, their interpretations of prophecy differed. Numerous Dead Sea Scrolls illustrate a belief in the presence of two messiahs, a king descended from David and a priest descended from Aaron, would come to lead the righteous to prevail over evil. Early Christians believed that Jesus would serve the role as both king and priest. According to this scroll, the



messiah will rule both heaven and Earth; the release of captives, the blind regaining sight, and raising of the dead will signify his arrival.

Papyrus Bar Kokhba 44

5/6Heb 44

Lease agreement in Hebrew

134 ce, 28 Marheshvan, Year 3 of Revolt

Discovered in the Cave of the Letters, Nahal Hever, 1961

This scroll is among a collection of papyri discovered in Nahal Hever near Ein Gedi. The text is not a Dead Sea Scroll, but dates to the period of the Second Judean revolt against Rome demonstrating that other caches of scrolls and writings were hidden in caves on the shore of the Dead Sea. This lease agreement dates to 134 CE, after the destruction of the Qumran by Roman soldiers. The land changing hands was owned by the government of Simeon Bar Kosiba (Bar Kokhba), leader of the second Jewish Revolt against the Romans (132-135 CE). The document refers to Bar Kokhba as the ³Premier of Israel,² a historical reference to his brief tenure as leader in this period.

Damascus Covenant

4Q266-704/1

Scroll type: Non-biblical text

Date: 1-30 CE

Language : Hebrew

Discovered: Cave 4, 1952

The text addresses a community which fled from Judea to the "Land of Damascus," a possible reference to the city in Syria or symbolic of exile in general. The text urges the community to remain faithful to their covenant with God. It outlines legal rules and rituals for the community to observe by quoting and then interpreting biblical texts.



SECOND INSTALLATION

October 10, 2009 to January 3, 2010

Deuteronomy

Scroll 4Q44

Fragment 2-5i, Deuteronomy 32: 37-41; Fragment 5ii, Deuteronomy 32:41-43

Scroll type: Biblical

Language: Hebrew

Date: 1st century CE

Discovered: Cave 4, 1952

Deuteronomy is written as Moses' farewell speech to the Israelites, recounting their history and journey from Egypt to the Promised Land. The text includes a large number of legal precepts and emphasizes God's covenant with Israel, a theme that is reiterated in non-biblical Dead Sea Scrolls as well. These fragments contain a portion of the famous poem in Deuteronomy 32 known as the "Song of Moses." According to the Bible, he recites this poem on the eve of his death. Thirty-two Deuteronomy scrolls were discovered in the caves of the Judean desert, representing almost every chapter in this biblical book. The book is second only to Psalms in the number of copies found among the Dead Sea Scrolls. This text contains several striking differences from the traditional standard Hebrew text; it resembles instead the Greek text of the Septuagint. Divergent versions such as this one demonstrate that the Hebrew Bible had not yet been fully standardized at this date.

Psalms

Scroll 11Q5

Column II Psalms 146:9, X, 10; 148:1-12; Column III Psalms 121:1 - 123:2; Column IV Psalms 124:8 - 127:1; Column V Psalms 124:4 - 131:1

Scroll type: Biblical

First century BCE (1-50 CE)

Language: Hebrew

Discovered in Cave 11, 1956

The text names King David as author of the psalms and demonstrates the ancient tradition of David as the greatest of poets. The translated passage (Psalm 121) enjoins the people of Israel to trust in the protective benevolence of God. The four-consonant name of God (the Tetragrammaton) is written in paleo-Hebrew script throughout the scroll. The use of the archaic script may signify a belief that this form of the word was the original way of



writing the name of God, in the time of Moses. Psalms is the biblical book most frequently found in the Dead Sea Scroll caves, represented by 35 manuscripts dated from 250 BCE to 68 CE. This particular scroll is the earliest known copy of the book of Psalms, and the most substantial, with as many as 51 individual psalms on the original scroll. The order of the psalms in this scroll does not correspond to that of the present version of the Hebrew Bible, and the wording of the psalms also differs from the traditional standard text.

Isaiah

Scroll 4Q57

Isaiah 22:10-14; 23:8 - 24:15

Scroll type: Biblical

Date: 60 CE

Language: Hebrew

Discovered: Cave 4, 1952

The book of Isaiah is full of prophecies, including predictions of the end of times, a theme prevalent among Judaic groups in the Second Temple period. Many groups during this period and beyond (including the Gospel writers) quoted from the book of Isaiah, interpreting events in their own age as having been originally predicted by the prophet.. In the translated passage, Isaiah predicts the destruction of Tyre, a wealthy Phoenician coastal city north of Judah, by the Babylonians ("the Chaldeans"). Twenty copies of the book of Isaiah have been discovered at Qumran, making it the third most popular text among the Dead Sea Scrolls. The most famous is the "Great Isaiah Scroll" from Cave 1, the longest biblical scroll discovered, containing the entire book. The other scrolls of this book span nearly 185 years, with copies as early as 125 BCE. The scroll on display is one of the latest, dating to about 60 CE.



Isaiah Commentary

Scroll 4Q161

Scroll type: Non-biblical

Date: 25-1 BCE

Language: Hebrew

Discovered: Cave 4, 1952

The *peshet*, or commentary, constitutes one of the unique ways that the *yahad* interpreted the Bible. After copying each biblical passage, the authors provided an interpretation of its meaning. Their analysis is often related to contemporary events in their world. This scroll contains text from Isaiah 10:22 - 11:5, including the famous passage describing the "shoot raised up from the stump of Jesse." In this commentary, the text is interpreted to prophesy the eschatological (end-of-time) war against the *Kittim* (usually understood to allude to the Romans), conducted and won by the Davidic Messiah, who is called both the "Prince of the Congregation" and the "Branch of David." The authors of the *pesharim* (commentaries) believed that the Bible contained hidden messages concerning the future and that their righteousness empowered them to reveal these secrets. The Isaiah Commentary shows that expectations regarding a messiah of Davidic lineage were more widespread at this time than was previously supposed.

War Scroll

Scroll 4Q491

Scroll type: Non-biblical

Date: Late 1st century BCE

Language: Hebrew

Discovered: Cave 4, 1952

This scroll, made up of fragments of two columns, is part of a text which describes the final apocalyptic war battle between good and evil, after which a new world order will reign. A complete copy of this composition, known as the "War of the Sons of Light against the Sons of Darkness" was discovered in cave 1. Angels, both good and bad, join the fight. After 40 years and seven battles, God tips the balance at a predetermined time, initiating a new world order. The War Scroll details recruitment, requirements of the combatants, roles of the priests, rituals of war, and battle strategy. It includes descriptions of soldiers' weapons and blessings to be recited during different stages of the battle. Making reference to the biblical book of Numbers (10:1-10), this fragment describes the blowing of trumpets, as though part of a choreographed performance: "On cue, the



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trumpets sound, the weapons are used, the enemy falls.” Belief in an imminent apocalyptic conflict may have encouraged rebellion, with tragic consequences. The Judeans waged war against the occupying Romans in 66 CE, resulting in a crushing defeat. The Romans destroyed Qumran in 68 CE and leveled the Jerusalem Temple in 70 CE.

Communal Ceremony

Scroll 4Q275

Scroll type: Non-biblical

Language: Hebrew

Date: 30-1 BCE

Discovered: Cave 4, 1952

This scroll survives in three small fragments. The pieces appear to contain information about a covenant renewal ceremony to be held “in the third month” (mentioned in the first fragment), similar to that mentioned in the scroll known as the Community Rule and also in the Damascus Covenant. The second fragment of this scroll requires the participants in the ceremony to be admonished on a day of judgment, possibly in the seventh week. After counting these weeks, the fate of transgressors within the community is decided at an assembly, where they also promise to value human life and to refrain from putting any man to death. Many of the non-biblical manuscripts among the Dead Sea Scrolls refer to or imply the existence of a community – or perhaps more than one community – that has withdrawn in some sense from the larger society. This group was apparently determined to practice a particularly strict or rigorous life of faith, practice, and ritual purity. The Communal Ceremony is one of these texts, often difficult to understand at such a distance of time and culture, and also because of the damaged state of the manuscripts.

Papyrus Bar Kokhba 46

Scroll 5/6Hev 46

Scroll type: Lease agreement

Date: 134 CE

Language: Hebrew

Discovered: Cave of the Letters, Nahal Hever, 1961

This 15-line lease agreement dates to roughly November of 134 CE, during the Second Judean Revolt; the opening mentions Simeon Bar Kosiba (Bar Kokhba), principal leader of the Revolt. The text is written in Mishnaic Hebrew, which differs slightly from earlier biblical Hebrew. The lessee consents to pay a certain amount in return for the crops



grown within the property. There is mention of specific crops grown in the Ein Gedi area (near the Dead Sea) such as the “fine date” and the “Hasad date.” The length of the lease is also specified: until the completion of the growing season. Three signatures conclude the document: Eleazar son of Eleazar ben Hitta; Eliezer son of Samuel; and Jacob son of Simeon. This papyrus scroll was discovered in the Cave of the Letters, well south of Qumran. Writings were hidden in caves at various places along the shore of the Dead Sea, at different times of trouble. Like other manuscripts from the Cave of Letters, this scroll is a poignant reminder of the last days in which Judea led an independent existence.

Minor Prophets in Greek

8HevXIgr

Habakkuk 1:11–Zephaniah 3:7

Biblical text in Greek

First century BCE (100–1 BCE)

Discovered in the Cave of Horror, Nahal Hever, 1952–1962

The presence of Greek biblical texts copied during the Second Temple period illustrates that many Jews of this time could speak and read Greek, instead of, or in addition to Hebrew and Aramaic. During the last four centuries of this period (333 BCE–70 CE), first the Greeks then the Romans conquered the land of ancient Israel and Judah. This scroll, written by two different scribes, contains portions from the prophetic writings of Jonah, Nahum, Micah, Habakkuk, Zephaniah and Zechariah. Though the text is written in Greek, but the name of God is written in paleo-Hebrew script. The Greek is a translation of the Hebrew version of these texts, rather than a copy of the widely used Greek translation from 300–200 BCE called the Septuagint. The so-called “minor prophets” appear as 12 individual books in the Greek Septuagint and in the Christian Old Testament, but as a single volume in the Hebrew Bible and in this scroll.

THE PROJECT

The ROM’s Dead Sea Scrolls Project builds bridges between the past and present unlike ever before at the Museum. We use the term “project” rather than “exhibition” to emphasize the scope of programming and partnerships that accompany the exhibition experience. The presence of the Dead Sea Scrolls in Ontario creates the ground for an extended public conversation about shared roots and diverging paths. It invites us to explore how much we have in common as cultures and religions, and what marks us as distinctive too.



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Counselled by a special Community Advisory Panel, and working with universities, cultural, religious and educational organizations, the ROM presents an ambitious series of public lectures, debates and events in the context of the Dead Sea Scrolls. Lectures on various aspects of the Bible and archaeology will be given by eminent scholars from around the world. A number of public debates held at the ROM seek to expand the boundaries of how we think about the messages in these Scrolls, and their effects in history. On the weekends, diverse family programs explore the source of the Scrolls and their contents, and offer other groups space and time in the ROM to conduct programs of their own. As well, ROM staff are travelling throughout Ontario to present a summary of the Dead Sea Scrolls Project to schools, cultural centres and religious organizations.

The ROM's Dead Sea Scrolls Project is created in partnership with the Israel Antiquities Authority. This original work of curatorship and education expresses one-half of the ROM's dual mandate – to explore and celebrate cultural diversity. This comes just after we open the Schach Gallery of Biodiversity, which expresses the other side of the ROM's mandate – to be an advocate for the environment. Thus, 2009 marks a vigorous transition at the ROM from the rebuilding of our facilities to addressing the great issues of our time through exhibitions, programs, research and education. We look forward to seeing you in the stimulating months ahead.

COMMUNITY ADVISORY PANEL

Dead Sea Scrolls is the most significant project in the ROM's recent history. The appearance of these foundational texts in Toronto presents a unique opportunity for dialogue and exchange among varied traditions that share common inspirations. The ROM has formed a *Dead Sea Scrolls* Advisory Panel bringing together a group of influential leaders who assist in the formation of community partnerships, advise the ROM on exhibition programming, and identify sources of sponsorship. The panel includes:

Mohammad Al Zaibak, Co-Chair

Mohammad Al Zaibak is a Syrian-born Canadian entrepreneur, a graduate of the Harvard School of Business Administration (OPM XII) and the Institute of Corporate Directors (ICD), and holds a B.Sc. Engineering degree in Telecommunications and Electro-Physics from Alexandria University. In his 30-year business career, Al Zaibak has been a co-founder and Chief Executive Officer of several technology-based companies, including Canadian Development and Marketing Corporation (CDM), CDM Information Inc. and



HelpCaster Technologies Inc., and he was the principal private-sector architect and co-founder of Teranet Inc. Mohammad Al Zaibak has served on the Boards of the Canadian Chamber of Commerce, Teramira Holdings Inc. and Teranet Inc. He is a member of the Board of Directors of the Canadian Council of Christians and Jews (CCCJ), a Founding Luminary and a member of the Board of Directors of Luminato, a Cabinet Member of Trinity College's Endowment Campaign, and a member of the Advisory Council of the Mosaic Institute. In 2002, he was awarded the Commemorative Medal for Her Majesty Queen Elizabeth II's Golden Jubilee in recognition of his significant contribution to Canada, his community and his fellow Canadians. Mohammad is devoted to bridge-building among Canada's diverse communities, and is actively involved in humanitarian, charitable, educational and political causes.

Tony Gagliano, Co-Chair

Born in Toronto, Ontario, Tony Gagliano graduated with a degree in Business Management from Ryerson University. Gagliano serves as Executive Chairman and Chief Executive Officer of St. Joseph Communications, Canada's largest privately held communications company. Gagliano has contributed significantly to education and the environment, supporting "Partners in Growth" with Scouts Canada, which, since its inception, has planted over 1,750,000 trees across Canada. He is also a strong supporter of the arts, and co-founded Luminato, Toronto's first festival of arts and creativity. Gagliano was recently awarded the Words & Deeds Leadership Award by the Canadian Council for Israel and Jewish Advocacy and the UJA Federation; and the Canadian of the Year Award by the Canadian Club.

Jonas Prince, Co-Chair

Jonas Prince attended Commerce & Finance at University of Toronto and graduated from Osgoode Hall Law School in Toronto, as well as completing a post-graduate degree at the London School of Economics earning a Master of Laws degree.

He is chairman and co-founder of Realstar Group, one of Canada's leading privately-owned real-estate, investment and management companies specializing in the hotel and multi-unit residential sectors with offices in Toronto and London. He is also a strong supporter of arts and culture, and is a founding member of the Board of Directors for Luminato, a director of the Art Gallery of Ontario, and a past director of the Stratford Festival. Mr. Prince also serves as a director of Honest Reporting.



SPONSORS

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