

Stolen History:

**How The Palestinians And Their Allies
Attack Israel's Right to Exist
by Erasing Its Past**

By David Meir-Levi

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“We say to him [Netanyahu], when he claims that they [the Jews] have a historical right dating back to 3000 years BCE – we say that the nation of Palestine upon the land of Canaan had a 7000 year history BCE. This is the truth, which must be understood and we have to note it, in order to say: ‘Netanyahu, you are incidental in history. We are the people of history. We are the owners of history.’”

–Palestinian Authority President Mahmoud Abbas, May 14, 2011

Introduction

When Sheikh Abdul Palazzi, professor at the Research Institute for Anthropological Studies in Rome, was a guest lecturer at Yale University during the spring of 2003, he told of his conversation

with a representative of the Waqf, the Palestinian religious committee overseeing the maintenance of the Muslim holy sites on the Temple Mount, during his visit to Israel in 2000: “[They] took us to visit Al Aksa [the silver-domed mosque at the south end of the Temple Mount]. Right outside of the Dome of the Rock is a small chapel on the eastern side. ‘What is this place?’ I asked. ‘It is the place where Solomon stood to dedicate the Temple,’ was the reply. ‘Then why do you deny this?’ I asked. With a smile, I was told, ‘For political reasons!’”¹

Understanding the “political reasons” for Arab lies so cheerfully acknowledged requires an acquaintance with the scope and strategy of the decades-long propaganda war against Israel. The goal in this propaganda war is to delegitimize Israel, rebranding it a rogue and racist state, as a way of convincing other countries that supporting the Jewish State is in fact supporting evil. The key elements of this strategy are on full public display in the unremitting attacks at the UN on Israel’s “occupation” and “settlement” of Palestine, in the boycott, divestment and sanctions (BDS) campaigns directed at trustees of U.S. and European universities, and in the Nakba demonstrations on American campuses mourning

the creation of Israel as an act of genocide against the “indigenous Palestinian people.”

Less visible but perhaps even more important in the propaganda war on Israel is an intensifying effort to eradicate the ancient history of Israel and the Jews, the “facts on the ground” that stretch back to biblical times, and replace it with the fiction of a “Palestinian antiquity” recently stolen by rapacious Jews. This revisionist historical offensive against Israel is waged by an army of Arab scholars, religious leaders, political leaders, journalists, and their enablers in the west. They work together with one objective: to discredit the huge volume of evidence from Jewish, Muslim and Christian Scriptures; Archaeology, Assyriology, and Egyptology; ancient, medieval and modern historical sources, including Arab sources, all of which shows the historical Jewish connection to the land on which the modern state of Israel now stands.

The “Israel Denial” at the heart of the methodical falsification of a region’s history is nothing less than an effort to commit a conceptual genocide on the Jewish people, an act serving as a legitimization of the literal genocide some Arab leaders have called

for. The US State Department appears to understand the implication of these efforts by radical Palestinians and their fellow traveling Western supporters to steal Israel's history. The State Department's former spokesperson P.J. Crowley had this to say:

“We strongly condemn these [efforts] and fully reject them as factually incorrect, insensitive and highly provocative. We have repeatedly raised with the Palestinian Authority leadership the need to consistently combat all forms of delegitimization of Israel including denying historic Jewish connections to the land.”²

But the lies, pseudo history, and poisonous confabulations continue—a war against Israel by other means in which stealing their past is a prelude to making sure Jews have no future in their ancient homeland.

Academia's denial of Israelite history: A Case Study

Work by Western academics sympathetic to the Palestinian cause has been crucial in the effort to fictionalize Middle Eastern history. In his book *The Invention of Ancient Israel: the Silencing of Palestinian History*,³ for instance, Keith Whitelam, a professor at Sheffield University in the UK, not only attacks the historicity of Biblical texts and the very existence of the kingdom of Israel and ancient Israelites, but also asserts that modern Israeli archaeologists have attempted to erase Palestinian history in their analyses of the material uncovered in their excavations.

This book is significant because it is the first attempt to use Western historical methodology to validate the propagandistic assertions of Palestinian leaders; and the first attempt to ground claims of the high antiquity of the Palestinian people in archaeological and epigraphic evidence. It is worth focusing on *The Invention of Ancient Israel* because it summarizes the work and worldview of other scholars and thus has status as a representative text.

The three core theses of Whitelam's book, a now oft-quoted "seminal text" for the anti-Israel academic establishment, can be summarized as follows:

1.) Over the past century or so, Palestinian history has been intentionally silenced, stifled, choked, erased, and/or minimized by Zionist archaeologists and their supporters, and unintentionally by other Biblical scholars and historians.

2.) Today's Palestinians are the direct descendents of the Philistines (whose name was corrupted by the Romans into "Palestinians") and other non-Israelite inhabitants of ancient Palestine, and so in fact they have the true historic claim to the Holy Land as a homeland.

3.) Until recently, modern Biblical scholars and archaeologists have colluded (perhaps unwittingly) to create a fictitious, invented, history of Israel to justify the Israeli claim to a Jewish homeland, and to legitimize Israel's slaughter of Palestinians.

Although they are proposed in the reasoned language of academic discourse, these ideas are actually propaganda masquerading as scholarship.

In arguing that some of the last century's greatest Biblical scholars (many of whom are, or were, neither Jewish nor Zionist) have knowingly falsified "Palestinian history," Whitelam is talking about the intellectual giants of Ancient Near Eastern Studies: individuals such as William Foxwell Albright, Martin Noth, John Bright, G. E. Wright, Albrecht Alt, and William Dever. All of these giants of Biblical Studies were believing Christians, but none were fundamentalists who took the Bible literally. All searched the extra-Biblical corpus of ancient near eastern texts and archaeology to throw light upon the Bible and upon Israelite history, but none sought to prove Biblical history correct. None ever discussed the antiquity of the "Palestinians," because in their day the concept of a "Palestinian people" had not yet been invented.

Whitelam has no such compunctions. He constantly refers to "indigenous" Palestinians in an effort to connect today's Arabs living in the West Bank and Gaza Strip with the ancient non-Israel-

ite peoples of that ancient geographic entity often called Palestine, which is more or less the territory of modern Israel . But he offers absolutely no evidence for this “continuum,” and rigorously ignores the voluminous evidence against such a claim.

The term “Palestine,” like its fore-runners “Philistia” and “Palestina,” refer in all instances of their appearance in Greek, Latin, and later texts to a vaguely defined area inhabited by a variety of different peoples and cultures. Sometimes it contained several different independent nation-states (Philistines, Israelites, Samaritans, Judeans, Edomites, Moabites, Ammonites, Jebusites, among others); and sometimes it was subsumed entirely within a larger empire (Egyptian, Assyrian, Babylonian, Persian, Seleucid, Roman, Byzantine, Umayyad, Abbasid, Fatimid, Ottoman). Never was there a political entity with defined borders and national identity known as “Palestine” until 1922 when the League of Nations created “British Mandatory Palestine.”

The endless array of migrants and invaders of differing ethnic, linguistic and cultural origins who moved through the region from prehistoric times onward provides no genetic or cultural ancestry for

today's Arabs of Israel, the West Bank, and the Gaza Strip. There is abundant evidence, in fact, that from the mid-19th century onward, during the Ottoman and British Mandate periods, hundreds of thousands of Arabs migrated into the area from surrounding lands in search of the better economic conditions that the British and the Zionists created.⁴ The result of this migration was a near quadrupling of the Arab population of the Holy Land from an estimated 340,000 in 1855 to more than 1,300,000 in 1947.⁵ This means that the majority of today's Arab population of Israel, the West Bank, and the Gaza Strip, can trace its Holy Land ancestry back for 150 years at best.

Also thwarting Whitelam's arguments are the unsolicited statements by Arab scholars and political leaders in the years leading up to the UN partition plan in 1947, to the effect that there is no such thing as a Palestinian nation or a Palestinian people. In fact, from the 1880's onward Arab nationalists actually protested against the use of the term "Palestine" because "Palestine," as they explained, was really Southern Syria (as-Suriyeh al-janubiyeh). Even the Grand Mufti Hajj Muhammad Amin el Husseini, the most vitriolic and vociferous Arab national-

ist in Southern Syria, opposed the British Mandate because it created “Palestine” separate from Syria. Akhmed Shukairi, the PLO delegate to the UN, said in 1956, eight years after the birth of the State of Israel and the creation of “Palestinian refugees,” that “it is common knowledge that Palestine is nothing but Southern Syria.” As late as 1974 Syria’s President Hafez al-Assad asserted that “... Palestine is not only a part of our Arab homeland, but a basic part of Southern Syria.”⁶

Hence when the newly founded United Nations presented a plan for the partition of British Mandatory Palestine into a Jewish and an Arab state, with UN General Assembly Resolution # 181, on November 29, 1947, its plan was seen by some Arab leaders not as a rational way to end the escalating violence between Arabs and Jews, but rather as a historical and political injustice.⁷

And perhaps the most revealing of all in this connection is the statement by Zahir Muhsein, a member of the Palestinian Liberation Organization’s Executive Committee, on March 31, 1977, in an interview with the Dutch newspaper *Trouw*:⁸

“The Palestinian people does not exist. The creation of a Palestinian state is only a means for continuing our struggle against the state of Israel for our Arab unity. In reality today there is no difference between Jordanians, Palestinians, Syrians and Lebanese. Only for political and tactical reasons do we speak today about the existence of a Palestinian people, since Arab national interests demand that we posit the existence of a distinct ‘Palestinian people’ to oppose Zionism. For tactical reasons, Jordan, which is a sovereign state with defined borders, cannot raise claims to Haifa and Jaffa, while as a Palestinian, I can undoubtedly demand Haifa, Jaffa, Beer-Sheva and Jerusalem.”

In short, Arab leaders committed to the destruction of Israel invented the concept “Palestinian people” in order to justify their interminable war against Israel.

Even a cursory glance at Ancient Near East scholarship demonstrates that Whitelam’s use of the terms such as “dismissed,” “diminished,” “minimized,” or “silenced,” to refer to the supposedly oppressive treatment of “Palestinian history” by modern Biblical scholars and archaeologists during the

last 150 years, is pure fiction. Aside from his spurious and uncritiqued insinuation that “Palestinian history” is in fact the history of the ancient non-Israelite peoples referenced in Scripture as inhabiting the Holy Land, his argument runs aground on the plethora of scholarly and popular studies that prove there is no “silencing” of these people’s histories. A survey of these studies can be founding simply by looking up in these peoples of ancient Canaan – Philistines, Moabites, Edomites, Ammonites, Amorites, Arameans, Amalekites, Midianites and of course Canaanites – in traditional or on-line encyclopedias such as Wikipedia.⁹ A more scholarly and in-depth treatment of these non-Israelite nations is available in a variety of scholarly resources, including JSTOR,¹⁰ the *Journal of Near Eastern Studies*, *Biblical Archaeology*, *Biblical Archaeological Review*, *Journal of the American Oriental Society*, *Bulletin of the American School of Oriental Research*, *Annual of the American School of Oriental Research*, and the *Harvard Theological Review*.¹¹ And some of these non-Israelite people are the subjects of scholarly books and multi-volumed research publications.¹² Needless to say, there are no scholarly works on the ancient “Palestinians” because the “Palestinians” did not exist in antiquity and there is

no demonstrable connection between the Arabs of modern Israel and the ancient non-Israelite people of Canaan.

Moreover, there is a currently insurmountable difficulty in writing the history of these ancient non-Israelite inhabitants of Bronze and Iron Age Palestine: no one other than the Israelites ever left a record that has survived into the modern era. We have only the most limited of references to these peoples in Egyptian and Mesopotamian epigraphy, and almost nothing in their own hand.

Ironically, it is only the Old Testament account, an account which Whitelam and others so cavalierly reject as infected with Judeocentrism, that provides knowledge about these inhabitants of ancient Bronze and Iron Age Palestine. Jewish Scriptures make brief reference to various non-Israelite inhabitants of the Holy Land as mentioned above, as they come into contact with the Israelites. A few of these tribes or nations appear briefly in a very limited number of extra-Biblical sources such as a Moabite king Chemosh-iat in the Moabite stone, defeated Aramean city-state kings in neo-Assyrian and neo-Babylonian inscriptions, and a few inscriptions of a

non-historical nature attesting to the use of the Aramaic language in the area of north-western Syria. But if we were to discard, as Whitelam argues that we should, the Biblical account of the Late Bronze and Early Iron ages, we would know nothing, or almost nothing, of these ancient non-Israelite inhabitants of the Holy Land.

The third core argument of this book is that nefarious Zionist archaeologists, and early 20th century Christian Bible scholars who wrote long before the concepts of governmental Zionism and “Palestinian history” even existed, have invented the history of Ancient Israel *de novo*. This conspiracy theory ignores the overwhelming incontrovertible evidence from extra-Biblical sources for the existence of the Iron Age states of Israel and Judah.¹³ The earliest reference to ancient Israelites in extra-Biblical history is the appearance of the name “Israel” in the Merneptah stele, a granite slab created around 1200 BC, referring to the Egyptian King Merneptah’s military victory over an “Israelite people” living in the north-central Israel highlands. Over the next 200 years, there are many references to Israel and Judah in Assyrian, Babylonian, Aramaic and Persian texts from the 10th century BC

and thereafter:

- a 10th century inscription (approximately the time of king David) written in clear Biblical Hebrew and quoting almost verbatim the texts of Exodus 23:3, Isaiah 1:17, and Psalms 72:3. It was discovered at a site near Hebron.¹⁴
- the reference to the House of Omri (dynasty of northern Israelite kings) in the Black Obelisk of Shalmaneser III (9th century).
- the Moabite stone with its own version of the 9th – 8th centuries' war between Israel and Moab recounted in the Book of II Kings.
- the 8th century account of the visions of Balaam (“seer of the gods”) in an Aramaic text from De’ir Alla (Jordan Valley), apparently the same Balaam who acquitted himself so ignominiously with his talking donkey

in the book of Numbers.

- the Assyrian accounts of Tiglat Pileser III's destruction of the northern kingdom of Israel and exile of its Israelite inhabitants (late 8th century), and Sennacherib's destruction of Lachish during his abortive invasion of Judea.
- the Babylonian account of Nebuchadnezzar's two deportations of Judeans and ultimately the destruction of Jerusalem (late 7th and early 6th centuries).
- the Persian account of Cyrus the Great (late 6th century) and his proclamation that permitted the return of Judean exiles to Judea and Jerusalem.
- The recently discovered 9th century Aramaic inscription from Tel Dan which parallels the text of II Kings 8, and mentions what looks like "the House of David" and perhaps

the name “Israel,” as well as a fragmented personal name with the Israelite theophoric ending YHW (as in YHWH).

- Ostraca (shards of pottery bearing inscriptions) have also been recovered from Israelite Tel Arad, written in Biblical Hebrew. Those from the small temple in stratum IX include names identical to the names of priestly families listed in the book of Chronicles. One long and well-preserved letter from El-Yashiv, the commander of the fortress at Arad, to someone in Jerusalem refers to “Beit YHWH” (Lit: “House of Yahweh,” perhaps a reference to the Temple in Jerusalem).¹⁵
- The Siloam inscription, a passage of Hebrew text engraved in bedrock found in 1838 in the Hezekiah tunnel, also in good Biblical Hebrew, attests to an 8th century Israelite engineering achievements in subterranean aquifer engineering in Jerusalem.

- And witness to the tragic and violent end of Judea comes most dramatically from the ostraca at Lachish which document the Babylonian invasion (early 6th century) and conquest of the fortresses surrounding Jerusalem.

In addition, there are numerous seals found throughout Judea and Samaria written in Biblical Hebrew. Perhaps the best known of these is the bronze seal of “Shema, servant of Jereboam” found at Megiddo. The identification of this Jereboam with the Israelite king Jereboam II is broadly accepted. During the Persian period, coins found in excavations of many sites throughout Judea attest to the continuity of Jews there following the Babylonian exile.

The evidence from the later Hellenistic and Roman and Byzantine periods is overwhelming. To call the accounts of Jewish existence and sovereignty in Israel during these periods “invented history” requires discrediting the surviving manuscripts of the inter-Testamental literature, the texts of the Christian Scriptures (especially the Synoptic Gospels), a variety of Greek and Latin texts, the books

of Josephus, the text of Apion preserved in Josephus' "Contra Apionem," Tacitus' "De Reribus Mundi," the Dead Sea Scrolls with their textual replicas of large parts of entire books of the Bible, the Jerusalem Talmud, the thousands of references to Judea and Israel and Jews and Jerusalem in the Babylonian Talmud, and the Roman sources for the destruction of Jerusalem in 70 AD including the famed Arch of Titus. Compelling testimony is also provided by archaeological evidence of Hellenistic and Roman period seal impressions and coins in Hebrew, bearing Biblical names, coins of the Maccabean period, and the first and second revolts against Rome, and the Judaea Capta coins.

And then, of course (and perhaps ironically, given the political end toward which Whitelam and his colleagues labor), there are a number of well-known Qur'anic references to the high antiquity of the Israelites in their Holy Land:

- Allah freed the Israelites from Egypt and took them across the desert and into their promised land, according to Surah 5, he granted the Land of Israel to the Children of Israel and

settled them there, also according to Surah 16

- Suras 17 and 34 describe Solomon's construction of the first Temple and the destruction of the first and second Temples.
- Finally, Surah 17:104 recounts Allah's promise to bring the Children of Israel back to their land, gathering them from their various lands in the Diaspora, before the Day of Judgment.
- In short, the Qur'an itself declares, with the concurrence of medieval Muslim commentators, that the Holy Land promised by Allah to the Jews is indeed the area of the modern State of Israel and its environs.¹⁶

The abundance of evidence for Israel's existence in the Late Bronze and Iron ages and in classical times utterly demolishes the thesis held by White-law and politicized scholars like him about the "his

torical invention” of ancient Israel. Yet these revisionist allegations have nonetheless steadily worked their way from the academy into the popular press, including the BBC, the *Economist*, *Time Magazine*,¹⁷ and of course much Arab media. Writing in the *Khaleej Times*, for instance, Karin Friedemann blandly and uncritically accepts every anti-Jewish assertion of Israel deniers, including the amazing assertion that Jews never existed as Jews in the millennia before the 10th century CE:

“....Intellectuals of Jewish origin in 19th century Germany, influenced by the folk character of German nationalism, invented their folk narratives ‘retrospectively,’ out of a thirst to create a modern Jewish people, argues Tel Aviv University Professor Shlomo Sand, author of *How and When the Jewish People Was Invented*....There is no single founder population for modern Jewry any more than there is a single founder population for modern Christians or modern Muslims. Late ancient and early medieval texts describe an ethnically diverse collection of communities associated with

proselytizing pre-Rabbinic Judaism.....
(after all).....the Palestinians' ancestors
created the Hasmonean Kingdom, com-
posed the Hebrew Bible, followed Je-
sus, wrote the New Testament, compiled
the Mishnah, and redacted the Jerusalem
Talmud. The Palestinian people consti-
tute the living link to the earliest begin-
nings of the heritage from the Torah and
Gospel.”

Jewish Religious Sites and Documents – Denial and Destruction

Whitelam's book may stand as a sort of mani-
festo for the new anti-Israel faux-history of the Holy
Land, but it is only one of a spate of such works
churned out by the pro-Palestinian academy. Prof.
Nadia abu el-Haj, for instance, attacks modern Israe-
li archeologists and the fruit of their academic labor
in her book *Facts on the Ground: Archaeological
Practice and Territorial Self-Fashioning in Israeli
Society* (University of Chicago Press, 2001).¹⁸

Professor el-Haj spins a yarn based on two major

arguments. First, that modern Israeli archaeologists undertake their scholarship with the conscious, subversive intent of eradicating evidence of the historical presence of the “Palestinian people” in the Holy Land. And secondly, that these same archaeologists have worked for almost a century to exploit and distort archaeology for Jewish nationalistic purposes, selectively excavating sites that are likely to support what she argues is the Zionist inspired pseudo narrative of Ancient Israel’s millennia-long sovereignty in the Holy Land; and to validate a fictitious history according to which Jews lived and ruled in the Holy Land 1,600 years before the arrival of Arabs.

The Temple Mount

Argument by archeology has become one of the pro-Palestinian academy’s chief weapons. The central front in the use of such evidence to re-write Mideast history is the Temple Mount, the holiest site in Judaism, known in Muslim tradition as al-Haram ash-Sharif (the Noble Sanctuary). It is the precinct on which sit the El-Aqsa mosque and the Dome of the Rock and is claimed by the Muslims to be the location upon which Muhammad descended during his heavenly flight (Qur’an, Sura 17:1). Current

Arab “Israel Denial” asserts that the Temple Mount never existed in Jerusalem and probably never existed at all, and that that site was Muslim from its origins.

Until recently there was a consensus even among Islamic historians about the legitimacy of the Jewish claim. In *A Brief Guide to al-Haram al-Sharif*, published by the Supreme Moslem Council in 1925, Muslim scholars expounded upon the antiquity and sanctity of the Temple Mount in Jerusalem, stating that it dates to earliest times, certainly to the time of the Israelite kingdom, and is identified beyond dispute with the site of Solomon’s Temple.¹⁹

In a description of the area of Solomon’s Stables, which Islamic Waqf officials converted into a mosque in 1996, the guide states: “...little is known for certain about the early history of the chamber itself. It dates probably as far back as the construction of Solomon’s Temple... According to Josephus, it was in existence and was used as a place of refuge by the Jews at the time of the conquest of Jerusalem by Titus in the year 70 A.D.”

Yet, during the 2000 Camp David Summit,

Yasser Arafat categorically denied that any Jewish Temple ever existed on the Temple Mount. Later he suggested that the Temple may have been in Nablus, and later still he mused that perhaps it was someplace else, like Yemen.²⁰ Diplomats Dennis Ross and Dore Gold discuss this statement in their accounts of the 2000 Camp David talks, concluding that this assertion was part of an effort by Arafat to delegitimize the Israeli claims to Jerusalem.²¹

This campaign of “Temple denial” and the erasure of Jewish history of which it is a central part is now widely accepted in much of the Arab world. For example: Mahmoud Labadi, a charismatic, old guard PA apparatchik, asserts that the entire Jewish historical claim to Jerusalem is bogus because no Jewish temple ever existed anywhere in the area. “This temple - I will tell you frankly, this is not a Jewish temple,” he went on. “This is a myth. This was a palace - a palace where David and Solomon lived. [The Jews] are looking everywhere in [Jerusalem’s Old City] to find some traces. Until now, 43 years of occupation, they couldn’t find any real trace of any kind of temple. It’s mythology they build in their heads.”²²

Even western media have lent credence to these risible assertions. In 2009 James R. Davila, Professor of Early Jewish Studies and Principal of St Mary's College, St Andrews, criticized the increasing practice among journalists of writing as though the existence of the ancient Jewish temples on the Temple Mount was a moot question with two legitimate "competing narratives." According to Professor Davila, "Reporters need to get it straight that there is no debate among specialists in specialist literature about the existence of the Iron Age II Judean Temple and the Second and Herodian Temples in Jerusalem on the Temple Mount platform. Again, narratives to the contrary are propaganda, not scholarship."²³

Shortly after Arafat returned from Camp David in 2000, Palestinian leader Mahmoud Abbas, then the number two man in the PLO, publicly denied the existence of a Jewish Temple on the Temple Mount with the following incoherent statement: "I challenge the assertion that this is so [that there has ever been a Jewish Temple]. But even if it is so, we do not accept it, because it is not logical for someone who wants a practical peace."²⁴

Nabil Sha'ath, member of the Palestinian Legislative Council and senior advisor to President Mahmoud Abbas, labels the Jewish temple as "fictitious."²⁵ Walid Awad, foreign press spokesman for the Fatah Central Media Commission stated in an interview with IMRA on Dec. 25, 1996: "There is no tangible evidence of Jewish existence from the so-called 'Temple Mount Era'. . . . (the Temple).... might be in Jericho or somewhere else."

Ikrima Sabri, former Palestinian Authority-appointed Grand Mufti of Jerusalem and currently the head of the Higher Islamic Committee, the highest ranking cleric in the Palestinian Authority, has repeatedly insisted that Jews have no connection to any part of the Temple Mount, including the Western Wall. Shortly after Arafat's denial, Sabri stated during an interview with Die Welt: "There is not [even] the smallest indication of the existence of a Jewish Temple on this place in the past. In the whole city, there is not even a single stone indicating Jewish history... The Jews cannot legitimately claim [the Western] wall, neither religiously nor historically...."²⁶

The Palestinian Authority's chief Islamic judge,

Tayseer Tamimi, also publicly denied any Jewish heritage in Jerusalem in a 2009 television interview:

“I know of Muslim and Christian holy sites in [Jerusalem]. I don’t know of any Jewish holy sites in it... Israel has been excavating since 1967 in search of remains of their Temple or their fictitious Jewish history.”

Turning truth on its head, he charged Jews with falsely converting the “Al Buraq wall” (known to the rest of the world as the Western Wall) into a Jewish site:

“When the Prophet [Muhammad] entered Jerusalem, after landing with his ‘riding animal’ in the Night Journey from Mecca to Jerusalem, he tied it to the western wall, which is known today [by Muslims] as the al-Buraq Wall, and which the Jews usurped by falsification and deception [saying it is the Western Wall of the Temple].”²⁷

Even more outrageous is Tamimi’s accusation,

that Israel is working to destroy traces of the Al Aqsa Mosque to improve its claim to the Temple Mount (an accusation echoed by the World Archaeological Congress, for reasons unknown):²⁸

“The [Israeli] excavations’ purpose is to destroy the Al-Aqsa Mosque. In fact, its foundations have been removed. Chemical acids were injected into the rocks to dissolve them. The soil and the pillars [were moved] so the mosque is hanging in midair. There is an Israeli plan to destroy the Al-Aqsa Mosque and to build the Temple.”²⁹

The exact opposite is true. Not Israel, but the Islamic Waqf, which exercises religious sovereignty over the Temple Mount, has been carrying out destructive excavations beneath and alongside of the Temple Mount since the late 1990s, even though these excavations have damaged archaeological artifacts in Solomon’s Stables and in the Huldah Gates areas, including First Temple remains. The Waqf has also transferred excavated material into the municipal garbage dump where, mixed with local garbage, it can no longer be examined for its

historical and archaeological value.³⁰

The Waqf is deliberately removing evidence of Jewish remains. As Mark Ami-El of the Jerusalem Center for Public Affairs described the situation in 2002:

“After September 2000, the Muslim Waqf closed off the Temple Mount entirely to any archeological oversight by the Israel Antiquities Authority. Then, in order to complete new underground mosques at the site, it removed to city garbage dumps some 13,000 tons of rubble from the Temple Mount that included (Israelite) archeological remnants from the First and Second Temple periods. The intention is to turn the entire 36-acre Temple Mount compound into an exclusively Muslim site by erasing every sign, remnant, and memory of its Jewish past, including the destruction of archeological findings that are proof of this past.”³¹

Dr. Eilat Mazar, an Israeli archaeologist at the

Hebrew University in Jerusalem, has compared these Palestinian actions to the routine denials of the existence of the Jerusalem Temples by senior officials of the Palestinian Authority.³² And the Palestinian Authority validates her accusations on their Ministry of Information website³³ with an article that denied any Jewish connection to the Western Wall, a claim that was repeated in official Palestinian Authority media.³⁴ Ironically, their own officials indicate that it is Palestinians who are doing the illegal excavating as Arab looters and grave robbers have a field day in the West Bank's archaeological sites while the Palestinian Authority does nothing to stop them.³⁵

If, as they claim, there is no evidence to support the existence of an Israelite or Judean Jerusalem temple, why must they work so hard to destroy that evidence?

The attempt to erase the Jewish connection to Israel and Jerusalem is not limited to the Palestinians. From the Saudi king to various Arab journalists and academicians across the Arab world, the claim is repeated endlessly that there never was a Jewish temple, or if it existed at all it was elsewhere

in the world. Abdullah Marouf, a former Media and Public Relations Officer of the al-Aqsa mosque now runs a web site devoted to the Al-Aqsa mosque providing English readers with the rewritten “history” of the structure.³⁶

The Temple Mount Coming to Mohammed

Given the fury of this Arab intellectual and religious assault on Jewish history, it is ironic and instructive that Jerusalem had no major religious significance in Islam until it came under the political control of the Jews. It is well known from the Qur'an and the Sunnah that the first Qibla (place toward which Muslims must bow in prayer) for Mohammed was Jerusalem. But when Mohammed's teaching were rejected by the Jews of Arabia (much to their peril, as Mohammed later either killed or enslaved or exiled all of them), Mohammed changed the Qibla to Mecca, thus effectively nullifying any religious significance that Jerusalem might have had for Islam.

However, in the late 680's, just 50 years after Mohammed's death, a civil war erupted among the

Muslims. The caliph, who at that time ruled from Damascus, wanted to put down a revolt by his Muslim enemies who controlled Mecca, the place of pilgrimage. In order to weaken them, he created a counter-pilgrimage site to compete with Mecca and to which to redirect pilgrims who might have decided, once in Mecca, to take up the rebels' cause. He therefore built a dome over the Rock upon which the Temple Mount had been build in Jerusalem, and declared Jerusalem "el-Quds" (the sacred place). So Jerusalem's sanctity to Muslims originates with a political and propagandistic ploy.

For centuries thereafter, Jerusalem played little or no role in the religious affairs and development of Islam. In the 13th century, Ibn Taymiyya, a major Muslim cleric and ideological godfather to later Saudi Wahhabism, wrote extensively about Jerusalem, demonstrating from Muslim sources that there were only two holy cities in Islam – Mecca and Medina. Ibn Taymiyya went to great lengths to explain that the veneration of Jerusalem was nothing more than the "Judaization" of Islam.³⁷

But all of the admissions and acknowledgements by Muslim scholars and imams about the rel-

ative insignificance of Jerusalem for Islam stopped immediately when the Temple Mount came under Jewish sovereignty after Israel's victory in the June, 1967 Six-Day war.

Archaeological Cleansing

Even Jewish sites outside of Israel are subjected to this Arab commitment to eradicate Jewish history. Ezekiel's tomb in al-Kifl, just south of Baghdad in Iraq, has, from time immemorial, been identified by Muslims, Christians and Jews as the traditional tomb of the Biblical prophet Ezekiel. The Jewish nature of the tomb, with Hebrew inscriptions and a Torah Ark, has never been questioned. In 2003, a report surfaced in the press that the newly installed Iraqi government planned to renovate the site, remove all Jewish inscriptions and artifacts, and to build a mosque in its place. Shelomo Alfassa, US director of Justice for Jews from Arab countries, lodged complaints. But within a few weeks it became clear that the Iraqi government intended to move forward with its purge of the site's Jewish character and its replacement with a mosque.³⁸

As the Palestinian propaganda offensive gains

momentum in Europe and the U.S., some mainstream media such as the BBC increasingly echo Muslim claims about Israel's historical (as well as political) illegitimacy. And the United Nations Educational, Scientific, and Cultural Organization

(UNESCO) has declared that Rachel's Tomb in Bethlehem and the Patriarchs' Tomb in Hebron are sites sacred to Muslims, not to Jews, and that these sites should not be considered by the Israeli government as numbered among Israel's national heritage sites.³⁹

The tomb of the Biblical Joseph in Nablus did not last long enough for the UN to deny its authenticity and spuriously anoint it with high Muslim antiquity and Islamic religious significance. It was reduced to a smoldering ruin by a furious Palestinian mob on Oct. 7, 2000 at the beginning of the 2nd Intifada.⁴⁰

The Palestinian Dead Sea Scrolls

Incredible though it may sound, the Palestinian Authority has even officially declared that the Dead Sea Scrolls, the writings of an eschatological Jewish sect in Jerusalem and environs during the last centuries before the destruction of the Second Temple (70 CE), are actually a Palestinian historic treasure.

In April, 2010, Salam Fayyad, Prime Minister of the Palestinian Authority, wrote to the Canadian Prime Minister to claim ownership of the Dead Sea Scrolls soon to be on display in Toronto's Royal Ontario Museum in Canada. He tried to get the Canadians to refuse the show altogether. To emphasize the seriousness of this Palestinian claim, pro-Palestinian groups demonstrated outside the museum to protest the exhibit. Jordan – ostensibly the most moderate of Israel's neighbors – also demanded that Canadian authorities seize the scrolls and return them to Jordan. The justification for this claim, according to Jordan and the Palestinian Authority, is that Israel stole some of the scrolls in 1947-8, during the first Israel-Arab war, and acquired possession of all known scrolls in 1967 after the 6-day war. By the 1954 Hague convention rules, Jordanian and Pal-

estinian authorities claim, antiquities belong to the nation having legal sovereignty over the territory in which the antiquities are found. And since Israel has no claim to the land on which it stands, the scrolls belong de facto to the Palestinians.⁴¹

The Israel Antiquities Authority (IAA) rejects this claim entirely, of course, pointing out that neither Jordan nor the Palestinian Authority (which did not exist before 1993) ever had legal sovereignty over the Dead Sea region in which the scrolls were found. But this did not stop the embarrassment of Canadian officials or the cascade of disinformation at the Toronto exhibit.⁴²

Playing the Gene Card

In the article she wrote for the Khaleej Times falsifying Israeli history, Karen Friedemann also ventured into falsified genetics as well, asserting that: “Current genetic anthropological findings based on DNA analysis indicate that the male ancestors of Yiddish Jewry were of Eastern European and non-Levantine Southwest Asian origin while the female ancestors were Eastern Europeans.”⁴³

In reality, recent genetic research clearly indicates that most of the Jews in the world today (with the exception of those in Ethiopia and India) are more closely related genetically to the Jews of the ancient Near East than they are to the people of their host countries in the Diaspora. In June 2010, genetic research at the New York University (NYU) School of Medicine concluded that modern Jewish genes can be shown to trace back to a common people of Middle East origin.⁴⁴

There is some debate as to the comprehensiveness and reliability of this study, especially with regard to the issue of the genetic impact of proselytizing in the Roman Empire when the effort to bring converts to Judaism, in the period before the destruction of the Temple in 70 AD, may have weakened the Jewish gene pool.⁴⁵

However, another independent study tends to corroborate the original findings of the NYU study, and support the traditional view that Jews worldwide share not only religious and cultural practices (despite minor regional and sectarian differences) but also a common genetic heritage, with the genes of widely separated Jewish populations having much

more in common than have the genes of localized Jewish populations with their non-Jewish neighbors (despite intermarriage and conversion). These studies also support the Zionist assertion that most Jews, though scattered world-wide, share a common genetic ancestry in the ancient Near East, more specifically in the Levant (Syria, Lebanon, Israel).⁴⁶

The strength of this research lies in the fact that groups examined in the study included not only major communities such as Ashkenazi Jews of Eastern Europe and Sephardim from Bulgaria and Turkey, but also several that are much smaller and, like the Bukharan Jews of Central Asia and Jews from India, Ethiopia and Yemen, are often referred to as the “lost tribes” of Israel. Because the Nature paper compared the Jewish groups to an unprecedentedly broad array of non-Jewish groups, the results make the comparison – and the genetic ties identified – especially robust.

Researchers from eight countries participated. They examined 600,000 genomic markers, distributed over the entire genome, comparing the descendants of 14 Diaspora Jewish communities with 69 non-Jewish populations around the world. The con-

clusion:

“Historical evidence suggests a common origin in the Middle East, followed by multiple migrations that led to the creation of Jewish communities in Europe, Africa, and Asia - what we call the Jewish Diaspora.....Genome-wide analysis has proven extensive sharing of DNA sequences among geographically and temporally widely separated Diaspora Jewish communities - most of whom bear a Levantine Near East signature.”⁴⁷

In short, the Palestinian assertions denying the historicity of Jewish origins in Israel are thoroughly and comprehensively and decisively contradicted by the genetic research summarized above.

Conclusion

The effort of Palestinians and their political allies in the West to alter, deny and misrepresent Israeli and Jewish history, while increasingly successful, are so transparently Orwellian that it is valid to

wonder why they lie so flagrantly?

The answer is that they lie because the truth does not support their goals.

The concepts of “historic Palestine,” “Palestinian homeland,” and the “Palestinian people” were all invented to suit the political needs of Arab forces committed to the destruction of Israel.⁴⁸ These concepts were born in a propaganda war – products of the Soviet Union’s exploitation of post-1948 Arab anti-Israel rejectionism – to create a faux-history that changed the appearance of the conflict from a genocidal Arab war against the Jewish State, motivated almost exclusively by traditional Muslim Jew-hatred,⁴⁹ into a struggle by the “oppressed indigenous Palestinian people” for their national self-realization, political self-determination and freedom from occupation. By rebranding terrorism as a “struggle for freedom,” the Soviets, and a compliant UN, could make a genocidal war against Israel could appear as a legitimate and even heroic struggle for nationhood by “freedom fighters.”⁵⁰

But in order for this revisionist history to work, there needed to be a “Palestinian homeland” where

the “Palestinian people” had lived from “time immemorial.” Because these elements did not exist in reality, the Arab leadership needed to invent them. And the need to invent “Palestine” brought with it an equally deformed Siamese twin: the need to deconstruct Israel, to disconnect Jews and Judaism, Israel and Israelites, from their own traditional homeland and from their history.

And perhaps the greatest irony of all is that Palestinian leaders are open and frank about their desire to erase Jewish history and fabricate their own. Among the “Palestinian papers” released to the world via wikileaks, there is one called “Talking Points on Recognition [sic] of Jewish State.”⁵¹ In this paper a Palestinian Authority spokesperson details the reasons for not accepting Israel as a Jewish state. Among them:

“Recognizing the Jewish state implies recognition of a Jewish people and recognition of its right to self-determination....Those who assert this right also assert that the territory historically associated with this right of self-determination (i.e., the self-determination unit) is

all of Historic Palestine. Therefore, recognition of the Jewish people and their right of self-determination may lend credence to the Jewish people's claim to all of Historic Palestine.”⁵²

They seek to steal Jewish history from the Jews because if the Jews are allowed to possess their history then their claim to “historic Palestine” is indisputable. So precisely because the Jews do have that history, and hence that claim, the PA leadership must find some way to take it from them.

And since this leadership wants the entire Land of Israel, what they call “historic Palestine,” to be the site of a future Palestinian state, a Judenrein state, they must not only steal Israel's history from the Jews, they must also appropriate it to themselves by foisting upon an all too credulous world the transparent lies of an ancient “Palestinian” presence—a paradise lost to the machinations of by nefarious Jews.

The entire endeavor to steal Israel's history and replace it with the fiction of a Palestinian nation of high antiquity in “historic Palestine” is war by other

means. And as in all wars, the first casualty is the truth.

Endnotes:

¹ <http://www.yale.edu/ycsd/press/palazzi.html>, Yale University, Sheikh Professor Abdul Hadi Palazzi, the Secretary General of the Italian Muslim Association, spoke on the topic of “Islam and Democracy -- Political Theory in the Qur’an and Islamic Tradition,” March 4, 2003.

² Besser, James, “Obama administration hits Palestinian Authority for Temple Mount ‘Study’,” *The Jewish Week*, Nov. 30, 2010, http://www.thejewishweek.com/blogs/political_insider/obama_administration_hits_palestinian_authority_temple_mount_study; and cf. also Ami-El, Mark, “The Destruction of the Temple Mount Antiquities,” *Jerusalem Viewpoints*, 1 August, 2003, Jerusalem Center for Public Affairs, <http://www.jcpa.org/jl/vp483.htm>.

³ Routledge, London, 1996, Keith W. Whitelam, chair, Biblical Studies Department, Sheffield University (UK).

⁴ For demographic studies substantiating this assertion, cf. Justin McCarthy, *Population of Palestine*; and Joan Peters, *From Time Immemorial*.

⁵ McCarthy, op. cit supra, note #5.

⁶ Syrkin, Marie, “Palestinian Nationalism: Its Development and Goal,” in Curtis, Michael, Neyer, Joseph, Waxman, Chaim, and Pollack, Allen, *The Palestinians: People, History, Politics* (New Brunswick, N.J.: Transaction Books, 1975), p. 200 ff.

⁷ Ibid, supra note 7, p. 201.

⁸ Dorsey, James, Wij zijn alleen Palestijn om politieke reden, Trouw, 31 March 1977; not available on line but referenced frequently on line at, inter alia:

<http://www.think-israel.org/hertz.ersatzpeople.html>; <http://www.youtube.com/user/blessings18>; http://en.wikipedia.org/wiki/Zuheir_Mohsen; <http://acapella.harmony-central.com/showthread.php?1297324-PLO-executive-committee-member-Zahir-Muhsein-quot-The-Palestinian-people-does-not-exist-quot> and <http://www.danielpipes.org/comments/18157>.

⁹ such as, but not limited to, the *Encyclopaedia Britannica*, the *Jewish Encyclopedia*, the *Catholic Encyclopedia*, the *Oxford Encyclopedia of Archaeology in the Near East*, and other major encyclopedias from the early 20th century on. There are other non-Israelite peoples mentioned very briefly in the Jewish Scriptures, but these nine are the ones best documented and most thoroughly researched by scholars since the mid-19th century.

¹⁰ <http://www.jstor.org/> (and cf. also <http://about.jstor.org/>). JSTOR is a not-for-profit on-line service that helps scholars, researchers, and students discover, use, and build upon a wide range of scholarly content in a trusted digital archive of over one thousand academic journals and other scholarly sources. It enables access to and preservation of scholarly books and articles in collaboration with the academic community. Each non-Israelite nation mentioned above has been the beneficiary of hundreds, and in some cases thousands, or scholarly articles, monographs, and in some cases entire books. These scholarly works can be accessed via the urls below, but may require registration with JSTOR for a fee.

<http://www.jstor.org/action/doBasicSearch?Query=canaanites&gw=jtx&prq=philistines&Search=Search&hp=25&wc=on>;

<http://www.jstor.org/action/doBasicSearch?Query=philistines&acc=off&wc=on>;

<http://www.jstor.org/action/doBasicSearch?Query=moabites&gw=jtx&prq=moabites&Search=Search&hp=25&wc=on>;

<http://www.jstor.org/action/doBasicSearch?Query=edomites&gw=jtx&prq=edomites&Search=Search&hp=25&wc=on;>
<http://www.jstor.org/action/doBasicSearch?Query=ammonites+in+ancient+near+east&gw=jtx&prq=ancient+ammonites+in+canaan&Search=Search&hp=25&wc=on;>
<http://www.jstor.org/action/doBasicSearch?Query=amorites&gw=jtx&prq=aramians&Search=Search&hp=25&wc=on;>
<http://www.jstor.org/action/doBasicSearch?Query=aramians&gw=jtx&prq=ammonites+in+ancient+near+east&Search=Search&hp=25&wc=on;>
<http://www.jstor.org/action/doBasicResults?hp=25&la=&wc=on&acc=off&gw=jtx&jcpsi=1&artsi=1&Query=amalekites&sbq=amalekites&prq=amorites&si=26&jtxsi=26;>
[http://www.jstor.org/action/doBasicSearch?Query=jebusites&gw=jtx&prq=amalekites&Search=Search&hp=25&wc=on.](http://www.jstor.org/action/doBasicSearch?Query=jebusites&gw=jtx&prq=amalekites&Search=Search&hp=25&wc=on;)

¹¹ These too can be sources of hundreds of articles on the history, language and culture of these non-Israelite peoples. Go to <http://www.hds.harvard.edu/faculty-research/research-publications/harvard-theological-review> and <http://www.asor.org/pubs/basor/basor.html> for more details.

¹² Among the more highly regarded of full-sized texts on these peoples, see:

For Canaanites: Redford, Donald B. (1993), *Egypt, Canaan, and Israel in Ancient Times*, (Princeton University Press); and Tubb, Jonathan N., *Canaanites*, (Oklahoma) 1998.

For Philistines: Dothan, Trude Krakauer (1982), *The Philistines and Their Material Culture*. New Haven, Connecticut: Yale University Press; Idem & Dothan, Moshe (1992), *People of the Sea: The Search for the Philistines*, New York: Macmillan Publishing Company; Idem & Gitin, Seymour, Mazar, Amihai, Stern, Ephraim (1998), *Mediterranean Peoples in Transition: Thirteenth to Early Tenth Centuries BC. Jerusalem, Israel: Israel Exploration Society*; Ehrlich, Carl S. (1996), *The Philistines in Transition: A History from ca. 1000-730 BC*. Leiden, The Netherlands: E. J. Brill; Finkelstein, Israel (December 2002), "The Philistines in the Bible: A Late-Monarchic Perspective". *Journal for the Study of the Old Testament* 27 (2): 131-167;

Killebrew, Ann E. (2005), *Biblical Peoples and Ethnicity: An Archaeological Study of Egyptians, Canaanites, Philistines, and Early Israel, 1300-1100 B.C.E.*. Atlanta, Georgia: Society of Biblical Literature; and Oren, Eliezer D. (2000), *The Sea Peoples and Their World: A Reassessment* (University Museum Monograph 108). Philadelphia, Pennsylvania: The University Museum, University of Pennsylvania and Yasur-Landau, Assaf (2010), *The Philistines and Aegean Migration at the End of the Late Bronze Age*. Cambridge, United Kingdom: Cambridge University Press.

For Moabites: Routledge, Bruce. 'Moab in the Iron Age: Hegemony, Polity, Archaeology,' 2004; Bienkowski, Piotr (ed.) *Early Edom and Moab: The Beginning of the Iron Age in Southern Jordan* (1992); and Dearman, Andrew (ed.) *Studies in the Mesha inscription and Moab* (1989).

For Edomites: Piotr Bienkowski, "New Evidence on Edom in the Neo-Babylonian and Persian Periods", in John Andrew Dearman, Matt Patrick Graham, (eds.), *The land that I will show you: essays on the history and archaeology of the Ancient Near East in honour of J. Maxwell Miller*, (Sheffield Academic Press, 2001), pp. 198ff.

For Amorites: Giorgio Buccellati, "Ebla and the Amorites", *Eblaitica* 3 (1992):83-104; and Alfred Haldar, *Who Were the Amorites* (Leiden: E. J. Brill, 1971).

For Ammonites: Cohen, D., (ed.) (1988). "Les Langues Chamito-semitiques". *Les langues dans le monde ancien et modern*, part 3. Paris: CNRS. Aufrecht, WE (1989), *A Corpus of Ammonite Inscriptions*; Lehmann, Ulrich and Lettau, Janine, *The Ammonites: Their life and their world* (1981); and MacDonald, Burton & Younker, Randall W., (1999), *Ancient Ammon*. BRILL, Netherlands.

For Midianites: Clines, David and Sawyer, John, eds. "Midian, Moab and Edom: The History and Archaeology of Late Bronze and Iron Age Jordan and North-West Arabia". *Journal for the Study of the Old Testament, Supplement Series*, No. 24. Sheffield Academic Press, 1983.

For Arameans: Beyer, Klaus (1986). "The Aramaic language: its distribution and subdivisions," (Göttingen: Vandenhoeck und Rupre-

cht); Lipiński, Edward (2000). *The Aramaeans: their ancient history, culture, religion*, Peeters Publishers, Netherlands; Moscati, S., 'The Aramaean Ahlamû', FSS, IV (1959); and the Tel Halaf excavation series: M. Freiherr Von Oppenheim, *Der Tell Halaf*, Leipzig, 1931 pp. 71–198; M. Freiherr Von Oppenheim, *Tell Halaf, III, Die Bauwerke*, Berlin, 1950; A. Moortgat, *Tell Halaf IV, Die Bildwerke*, Berlin, 1955; B. Hrouda, *Tell Halaf IV, Die Kleinfunde aus historischer Zeit*, Berlin, 1962.

For Amalekites: Tanner, Hans Andreas, "Amalek: Der Fiend Israels und der Fiend Jahwes," in Dietrich, Walter, *Biblische Enzyklopaedie*, "The Early Monarchy in Israel: The Tenth Century," Zurich, 2007.

¹³ Unless otherwise noted, the references below can be found in Pritchard, James B., & Fleming, Daniel E., *The Ancient Near East: an Anthology of Texts and Pictures*, 2010.

¹⁴ Yellin, Avi, Arutz Sheva News, "King David Era Pottery Shard Supports Biblical Narrative," 1/8/2010, [website@israelnationalnews.com](http://www.israelnationalnews.com)

¹⁵ Aharoni, Yohanan, *The Arad Inscriptions*, 1981, University of Virginia: Israel Exploration Society.

¹⁶ cf. Rocker, Simon, "What the Koran says about the Land of Israel," *The Jewish Chronicle on Line*, March 19, 2009, <http://www.thejc.com/judaism/judaism-features/what-koran-says-about-land-israel> for a full discussion of this issue with reference to medieval Muslim commentators.

¹⁷ cf. http://www.camera.org/index.asp?x_context=7&x_issue=4&x_article=1843.

¹⁸ Author's addendum: For a fully detailed and annotated critique of Abu el-Haj's attempt to discredit Israeli archaeology, see this writer's lengthy article, "Facts on the Ground – Nadia Abu el-Haj's New Salvo in the Arab Propaganda War against Israel," <http://www.campus-watch.org/article/id/3890>, *Middle East studies in the News*; and see also *ibid* in *Solomonica Blog*, August 15, 2007, <http://www.solomonica.com/blog/archive/2007/08/david-meirlevy-facts-on-the-ground-nadia/http://www.campus-watch.org/article/id/3890>. Abu el-Haj's seemingly endless errors of fact and apparently intentional

fictionalization of Israeli archaeology's acquisition and interpretation of evidence are far too numerous to recount here.

¹⁹Cf. <http://www.klinebooks.com/cgi-bin/kline/24816> for extant copies, and <http://www.bibleplaces.com/guide.pdf> for the on-line original text.

²⁰ Al-Hayat Al-Jadida, August 12, 2000, Translation: MEMRI; and <http://israndjer.blogspot.com/2007/11/issues-in-peace-process.html> for a reference to his 2002 flippant suggestion that perhaps the Temple was in Yemen.

²¹ Ross, Dennis, *The Missing Peace: the Inside Story of the Fight for Middle East Peace*, Farrar, Straus, and Giroux, August, 2004; and Gold, Dore, *The Fight for Jerusalem: Radical Islam, the West, and the Future of the Holy City*. Regnery Publishing, 2002

²² Kay, Jonathan, National Post (Canada), July 19, 2011, "Once again, the Jewish Question," <http://www.nationalpost.com/news/Once+again+Jewish+question/5122436/story.html>.

²³ Davila, James R., "Temple Mount Watch: The BBC is taking Jewish-Temple denial in Palestinian circles rather more seriously than it deserves," *Paleojudaica.com*, June 2, 2009.

²⁴ Kul Al-Arab (Israel), August 25, 2000; Translation: MEMRI: quoted in CAMERA, http://www.camera.org/index.asp?x_context=7&x_issue=4&x_article=1843.

²⁵ Sauwt Falastin (Voice of Palestine) Radio Station, July 26, 2000, Al-Ayyam, July 27, 2000.

²⁶ *Die Welt*, January 17, 2001, quoted in CAMERA, Hollander, Ricki, "Celebrating Jerusalem amid Denial of Jewish Rights," May 12, 2010, http://www.camera.org/index.asp?x_context=7&x_issue=4&x_article=1843; and for his earlier pronouncements of the same opinions, cf. also Al Ayyam, Nov. 22, 1997; and Kul Al-Arab, August 18, 2000.

²⁷ Ibid, note #29, *Die Welt*.

²⁸ http://www.bibleinterp.com/articles/Dahari_letter.shtml, "The WAC Accusation of Israeli Destruction of Archaeological Sites," Jan 7 2004; and cf. also <http://www.nature.com/news/2009/090819/full/news.2009.835.html>, "Uproar over Palestinian Archaeology Con-

gress” for more on the debate over these issues.

²⁹ cf. CAMERA *ibid*, *supra* note #29, and cf. also CAMERA http://www.camera.org/index.asp?x_context=7&x_issue=4&x_article=1404 for a very comprehensive list of Palestinian leaders’ public denials of Israel’s connection to the land of Israel and to the Temple Mount over the past decade.

³⁰ Cf. Shanks, Hershel, 18 July 2008). “Opinion: Biblical Destruction”. *Wall Street Journal* <http://online.wsj.com/article/SB118472091594669763.html?mod=opinion&ojcontent=otep> ; Chabin, Michele, (11 July 2006). “Archaeologists Campaign to Stop Desecration of Temple Mount,” Jewish United Fund, <http://www.juf.org/news/israel.aspx?id=10300>; and Ami-El, Mark (1 August 2002), “The Destruction of the Temple Mount Antiquities,” Jerusalem Center for Public Affairs, <http://www.jcpa.org/jl/vp483.htm>.

³¹ <http://www.jcpa.org/jl/vp483.htm>; and cf. also Romey, Kristin M. (March–April 2000), “Jerusalem’s Temple Mount Flap”. *Archaeology: A publication of the Archaeological Institute of America* 53 (2), <http://www.archaeology.org/0003/newsbriefs/flap.html>; and Paul Reynolds (9 February 2007), “In Jerusalem archaeology is politics,” BBC News, http://news.bbc.co.uk/2/hi/middle_east/6347077.stm.

³² Lappin, Yaakov, (7 February 2007). “Archaeologists: Waqf damaging Temple Mount remains,” Ynet. <http://www.ynetnews.com/articles/0,7340,L-3362223,00.html>, and cf. also <http://christianactionforisrael.org/isreport/novdec99/temple.html> and The Israel Report, “Temple Mount: Layers of dirt, history, and conflict,” by Arnold, Michael S., *Jerusalem Post*, Nov./Dec. 1999.

³³ <http://elderofziyon.blogspot.com/2010/11/pa-ministry-of-information-kotel-not.html>.

³⁴ <http://www.palwatch.org/main.aspx?fi=489>.

³⁵ Yahya, Adel H., Director, Palestinian Association for Cultural Exchange (PACE), “Palestinians are the illegal excavators,” <http://presentpasts.info/index.php/pp/article/viewArticle/pp.26/48>.

³⁶ Cf. Shragai, Nadav, “In the beginning was Al-Aqsa,” *Haaretz*, November 27, 2005 for a summary of these allegations, and <http://www.ouraqsa.com/english/> for Marouf’s website.

³⁷ Mazuz, Hagai and Rhode, Harold, "Is Jerusalem Sacred for Muslims?" *Hudson New York*, October 20, 2010, <http://www.hudson-ny.org/1609/jerusalem-sacred-for-muslims>.

³⁸ "Erasing Ezekiel's Jewish identity," http://www.plaintruth.com/the_plain_truth/2010/01/erasing-ezekiels-jewish-identity.html, January 15, 2010.

³⁹ UNESCO, 184 EX/37, Paris, March 19, 2010, <http://unispal.un.org/UNISPAL.NSF/0/8F8CBDCA74D7D20385257721007157CF>

⁴⁰ http://www.palestinefacts.org/pf_1991to_now_alaqsa_josephs-tomb.php.

⁴¹ <http://archaeologynewsreport.blogspot.com/2008/09/are-dead-sea-scrolls-palestinian.html>, "Come again?: Ancient Hebrew fragments of Jewish Bible are part of Muslim country's 'cultural heritage,'" January 4, 2010, <http://archaeologynewsreport.blogspot.com/2008/09/are-dead-sea-scrolls-palestinian.html>.

⁴² "Are the Dead Sea Scrolls Palestinian treasures?" <http://archaeologynewsreport.blogspot.com/2008/09/are-dead-sea-scrolls-palestinian.html>, September 6, 2008.

⁴³ Ibid, supra note #49.

⁴⁴ Gil Atzmon, Li Hao, Itsik Pe'er, Christopher Velez, Alexander Pearlman, Pier Francesco Palamara, Bernice Morrow, Eitan Friedman, Carole Oddoux, Edward Burns, and Harry Ostrer, "Abraham's Children in the Genome Era: Major Jewish Diaspora Populations Comprise Distinct Genetic Clusters with Shared Middle Eastern Ancestry," *American Journal of Human Genetics*, vol. 86 (2010), pp. 850-859; and cf. also Begley, Sharon (June 3, 2010). "The DNA Of Abraham's Children". *Newsweek*. <http://www.newsweek.com/2010/06/03/the-dna-of-abraham-s-children.html>.

⁴⁵ Balter, Michael (June 3, 2010), "Tracing the Roots of Jewishness," *Science*, <http://news.sciencemag.org/sciencenow/2010/06/tracing-the-roots-of-jewishness.html>.

⁴⁶ *Nature: the International Journal of Science*, Volume: 466, Pages: 238–242, 08 July 2010, http://blogs.nature.com/news/thegreatbeyond/2010/06/genes_link_jewish_communities.html and <http://www.nature.com/nature/journal/v466/n7303/full/nature09103>.

html; and cf. also Technion Focus, October 2010, “Jewish Genes,” www.focus.technion.ac.il and <http://www.focus.technion.ac.il/Oct10researchStory1.htm>.

⁴⁷ Ibid, *Nature*, July 2010.

⁴⁸ Supra, notes #6-9.

⁴⁹ Cf. the author’s *History upside Down: the Roots of Palestinian Fascism and the Myth of Israeli Aggression*, Encounter Books, 2007; and Kuntzel, Matthias, *Jihad and Jew-Hatred*, 2007, for a global analysis of this phenomenon.

⁵⁰ Cf. supra, note #56, *History upside Down*.

⁵¹ <http://www.ajtransparency.com/en/document/2021>.

⁵² <http://www.newsrealblog.com/2011/02/12/cynical-plo-denies-the-undeniable-jews-exist-1/>, Tzioni, Eldad, “Cynical PLO Denies the Undeniable – Jews Exist!” Feb 12, 2011; and cf. also <http://www.newsrealblog.com/wp-content/uploads/2011/02/abbas1.jpg>; and for one example out of many cf. <http://elderofziyon.blogspot.com/search/label/Palestine%20Papers>.

