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## PAPERS

THE SONIA AND MARCO NADLER INSTITUTE OF ARCHAEOLOGY

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**BETWEEN EAST AND WEST: ERETZ ISRAEL AND THE  
ANCIENT NEAR EAST—  
INTERCULTURAL TIES AND INNOVATION IN  
THE SECOND MILLENNIUM BCE**

*Yoram Cohen and Assaf Yasur-Landau, Guest Editors*

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## FOREWORD

The intensive and extended contacts between the palatial cultures from Egypt to Anatolia and from Mesopotamia to the Aegean during the second millennium BCE provide fertile ground for the study of the introduction and acceptance of innovation and change. Innovation and change, are, however, not the direct result of contacts, but rather the outcome of more complex processes, as recent studies in the fields of sociology, economy, military studies as well as archaeology have emphasized (e.g., Killik 2004; Bourriau and Phillips 2004). Among societies in contact, the differences in cultural values may act as a barrier to the acceptance of innovation, while cultural similarity can facilitate innovation (Young 2003: 97; Nicklin 1971: 31–33; Schiffer and Skibo 1987: 598; Arnold 1989: 221–224; Rice 1987: 462; Rogers 1983: 24–37).

The Sonia and Marco Nadler Institute of Archaeology Annual Symposium (‘Yohanan Aharoni Memorial Day’) of 2004, *Between East and West: Eretz Israel and the Ancient Near East: Intercultural Ties and Innovation in the Second Millennium BCE*, aimed to address how innovation and change crossed natural and cultural boundaries in the ancient Near East, and to understand the processes that produced profound changes throughout a multitude of cultural domains.

The symposium was opened by Jak Yakar and sessions were chaired by Michal Artzy and Nathan Wasserman. The participants were Shlomo Bunimovitz and Zvi Lederman\* (respondent: Raphael Greenberg), Assaf Yasur-Landau (respondent: Eliezer Oren), Yoram Cohen (respondent: Itamar Singer), Avraham Faust (respondent: Israel Finkelstein), Nili Wazana (respondent: Margalit Finkelberg), Irit Ziffer (respondent: Benjamin Sass) and Amir Fink\* (respondent: Amnon Ben-Tor).

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\* These contributions will be published elsewhere.

We invited these scholars to discuss innovation in and change of material culture, artistic media, administration practices and ethnic identity. They were asked to consider the following issues in their contributions.

- The impact of innovation on political and cultural spheres (such as religion, administration and economy).
- The degree of change in respect to social differentiation (such as between the ruling class, the artisans and the peasantry).
- The influence of change on the definition of ethnicity and self-identity.
- The regional variability of innovation (according to political entities or geographical regions).
- The tension between acceptance and rejection of innovation and change.

The collected papers of the symposium reflect these points, and offer a fresh look into change and innovation throughout the second and into the first millennium BCE in Eretz Israel and the ancient Near East.

*Yoram Cohen  
Assaf Yasur-Landau*

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FROM ACEMHÖYÜK TO MEGIDDO  
THE BANQUET SCENE IN THE ART OF THE LEVANT IN  
THE SECOND MILLENNIUM BCE

**Irit Ziffer**

***Abstract***

*This article examines the role of Syria-Palestine in the evolution of the long-enduring banquet theme that was first conceived in Greater Mesopotamia ca. 3000 BCE to carry a royal message. It traces the visual transformations of the banquet theme in the Levant during the second millennium BCE, while exploring how these changes in form repertoire reflect a local western Asiatic agenda.*

# OLD WINE IN NEW VESSELS: INTERCULTURAL CONTACT, INNOVATION AND AEGEAN, CANAANITE AND PHILISTINE FOODWAYS

**Assaf Yasur-Landau**

## ***Abstract***

*This article explores two case studies of innovation that occurred within the context of interregional interaction: the use of Mycenaean drinking ware in the southern Levant during the 14th–13th centuries BCE and the use of Aegean cooking vessels and cooking facilities in Philistia during the 12th century. These cases demonstrate how intercultural differences function as a potent obstacle to the processes of the cultural transmission of innovations. Variability in the interaction range, trade versus migration, creates different mechanisms of social transmission. The long-term situation of intercultural close contact characteristic of migration greatly facilitates the processes of invention, intended to amplify the relative advantages, as well as the compatibility values of the product in a way that may be sufficient to overcome cultural boundaries.*

CHANGE AND INNOVATION IN THE ADMINISTRATION  
AND SCRIBAL PRACTICES OF EMAR DURING THE  
HITTITE DOMINION

**Yoram Cohen**

***Abstract***

*This article discusses change and innovation found in the administration and the scribal practices of the city of Emar. The archive of the prominent Zū-Ba'la family serves as a case in point for examining in detail where change and innovation occurred.*

# THE ISRAELITE VILLAGE: CULTURAL CONSERVATISM AND TECHNOLOGICAL INNOVATION

**Avraham Faust**

## ***Abstract***

*The dynamics of innovation and change have been the focus of much interest over the years, with many studies examining the causes, mechanisms and consequences of cultural change. Using the Israelite Iron Age village as a test-case, the present paper analyzes these dynamics in a traditional society and examines the apparent tension between conservatism and innovation within the context of Iron Age Israel.*

# NATIVES, IMMIGRANTS AND THE BIBLICAL PERCEPTION OF ORIGINS IN HISTORICAL TIMES

**Nili Wazana**

## ***Abstract***

*Biblical traditions are well aware of the relative youth of Israel and other newly-formed ethnic and political societies emerging during the transition period at the end of the second millennium BCE: Edomites, Moabites and Ammonites in Transjordan, Philistines in Cisjordan and Arameans in Syria. The Bible connects those peoples, and them only, to Israel by describing them as immigrant nations. Like Israel they are depicted as originating outside their designated territories, 'outsiders' rather than 'insiders'. In past research, traditions of exogenous origins have often been taken to reflect real historical events. However, the historical kernel theory is no longer satisfactory in the light of recent research. This paper suggests that the conception of exogenous origins is an authentic trait of the self-cast identity of these peoples, reflecting a perception of origin in historical times rather than in mythical times. The points of contact and the combination of the Israelite past with that of its neighbours testify to the sense of shared status born from realization of emergence under similar circumstances, and a recognition of their unique standing vis-à-vis former peoples or contemporaries with older, mythic histories.*