

Literatur

Afrika

DEWAR 2013

Robert E. Dewar, Chantal Radimilahy, Henry T. Wright, Zenobia Jacobs, Gwendolyn O. Kelly & Francesco Berna, *Stone tools and foraging in northern Madagascar challenge Holocene extinction models*. [PNAS 110 \(2013\), 12583–12588](#).

[pnas110-12583-Supplement.pdf](#)

Past research on Madagascar indicates that village communities were established about AD 500 by people of both Indonesian and East African heritage. Evidence of earlier visits is scattered and contentious. Recent archaeological excavations in northern Madagascar provide evidence of occupational sites with microlithic stone technologies related to foraging for forest and coastal resources. A forager occupation of one site dates to earlier than 2000 B.C., doubling the length of Madagascar's known occupational history, and thus the time during which people exploited Madagascar's environments. We detail stratigraphy, chronology, and artifacts from two rock shelters. Ambohiposa near Iharana (Vohémar) on the northeast coast, yielded a stratified assemblage with small flakes, microblades, and retouched crescentic and trapezoidal tools, probably projectile elements, made on cherts and obsidian, some brought more than 200 km. 14C dates are contemporary with the earliest villages. No food remains are preserved. Lakaton'i Anja near Antsiranana in the north yielded several stratified assemblages. The latest assemblage is well dated to A.D. 1050–1350, by 14C and optically stimulated luminescence dating and pottery imported from the Near East and China. Below is a series of stratified assemblages similar to Ambohiposa. 14C and optically stimulated luminescence dates indicate occupation from at least 2000 B.C. Faunal remains indicate a foraging pattern. Our evidence shows that foragers with a microlithic technology were active in Madagascar long before the arrival of farmers and herders and before many Late Holocene faunal extinctions. The differing effects of historically distinct economies must be identified and understood to reconstruct Holocene histories of human environmental impact.

hunter-gatherer | microliths | settlement

Aktuell

WHITE 2000

Lon R. White et al., *Brain Aging and Midlife Tofu Consumption*. [Journal of the American College of Nutrition 19 \(2000\), 242–255](#).

Lon R. White, Helen Petrovitch, G. Webster Ross, Kamal Masaki, John Hardman, James Nelson, Daron Davis and William Markesbery

Objective: To examine associations of midlife tofu consumption with brain function and structural changes in late life.

Methods: The design utilized surviving participants of a longitudinal study established in 1965 for research on heart disease, stroke, and cancer. Information on consumption of selected foods was available from standardized interviews conducted 1965–1967 and 1971–1974. A 4-level composite intake index defined “low-low”

consumption as fewer than two servings of tofu per week in 1965 and no tofu in the prior week in 1971. Men who reported two or more servings per week at both interviews were defined as “high-high” consumers. Intermediate or less consistent “low” and “high” consumption levels were also defined. Cognitive functioning was tested at the 1991–1993 examination, when participants were aged 71 to 93 years (n = 3734). Brain atrophy was assessed using neuroimage (n = 574) and autopsy (n = 290) information. Cognitive function data were also analyzed for wives of a sample of study participants (n = 502) who had been living with the participants at the time of their dietary interviews.

Results: Poor cognitive test performance, enlargement of ventricles and low brain weight were each significantly and independently associated with higher midlife tofu consumption. A similar association of midlife tofu intake with poor late life cognitive test scores was also observed among wives of cohort members, using the husband’s answers to food frequency questions as proxy for the wife’s consumption. Statistically significant associations were consistently demonstrated in linear and logistic multivariate regression models. Odds ratios comparing endpoints among “high-high” with “low-low” consumers were mostly in the range of 1.6 to 2.0.

Conclusions: In this population, higher midlife tofu consumption was independently associated with indicators of cognitive impairment and brain atrophy in late life.

Keywords: brain, aging, nutrition, soy, cognition

Bibel

HUMPHREYS 1998

Colin J. Humphreys, *The Number of People in the Exodus from Egypt, Decoding mathematically the very large numbers in numbers I and XXVI. Vetus Testamentum* 48 (1998), 196–213.

A mathematical analysis is given of the very large numbers of people at the Exodus from Egypt recorded in the book of Numbers. It is shown that if there were “273 first born Israelites who exceed the number of Levites” (Num. iii 43), then the total number of Israelite men aged over 20 in the census following the Exodus was about 5000, not 603,550 as apparently recorded in Numbers. The apparent error in Numbers arises because the ancient Hebrew word ’lp can mean “thousand”, “troop”, or “leader”, according to the context. On our interpretation, all the figures in Numbers are internally consistent including the numbers at both censuses, the encampment numbers, etc. In addition we deduce that the number of males in the average Israelite family at the time of the Exodus was 8 to 9, consistent with the concern of the Egyptians that the Israelites had “multiplied greatly” whilst in Egypt (Exod. i 7). The total number of men, women and children at the Exodus was about 20,000 rather than the figure of over 2 million apparently suggested by the book of Numbers.

LOHFINK 2009

Gerhard Lohfink, *Der letzte Tag Jesu, Was bei der Passion wirklich geschah.* (Stuttgart 2009).

LÜDEMANN 1998

Gerd Lüdemann, *Der große Betrug, und was Jesus wirklich sagte und tat.* (Lüneburg 1998).

LÜDEMANN 2002

Gerd Lüdemann, *Die Auferweckung Jesu von den Toten, Ursprung und Geschichte einer Selbsttäuschung*. (Lüneburg 2002).

LÜDEMANN 2009

Gerd Lüdemann, *Die ersten drei Jahre Christentum*. (Springe 2009).

Judentum

GRAETZ 1888

Heinrich Graetz, *Volkstümliche Geschichte der Juden*. (München 1985).
Unveränderter photomechanischer Nachdruck der Ausgabe des Verlages Benjamin Harz, Berlin und Wien 1923

1. Die Zeit der Könige, das Exil und die nachexilische Zeit bis zur makkabäischen Erhebung
2. Die Epoche der hasmonäischen und herodianischen Fürsten bis zum Untergang Jerusalems
3. Das Judentum im Römischen Reich und unter dem Islam
4. Das Judentum im Mittelalter bis zu den Verfolgungen in der Zeit des Schwarzen Todes
5. Die Juden in Spanien und anderen europäischen Ländern bis zum Ende des Dreißigjährigen Krieges
6. Das europäische Judentum der Neuzeit bis zur Revolution von 1848

YUVAL 2000

Israel Yuval, *Two nations in your womb, Perceptions of Jews and Christians in Late Antiquity and the Middle Ages*. (Berkeley 2008).

Kultur

HAARMANN 2008

Harald Haarmann, *Weltgeschichte der Zahlen*. (München 2008).

NAVEH 1975

Joseph Naveh, *Origins of the alphabet*. (London 1975).

Neolithikum

BOGAARD 2013

Amy Bogaard et al., *Crop manuring and intensive land management by Europe's first farmers*. [PNAS 110 \(2013\), 12589–12594](#).

Amy Bogaard, Rebecca Fraser, Tim H. E. Heaton, Michael Wallace, Petra Vaiglova, Michael Charles, Glynis Jones, Richard P. Evershed, Amy K. Styring, Niels H. Andersen, Rose-Marie Arbogast, László Bartosiewicz, Armelle Gardeisen, Marie Kanstrup, Ursula Maier, Elena Marinova, Lazar Ninov, Marguerita Schäfer & Elisabeth Stephan

The spread of farming from western Asia to Europe had profound long-term social and ecological impacts, but identification of the specific nature of Neolithic land management practices and the dietary contribution of early crops has been

problematic. Here, we present previously undescribed stable isotope determinations of charred cereals and pulses from 13 Neolithic sites across Europe (dating ca. 5900–2400 cal B.C.), which show that early farmers used livestock manure and water management to enhance crop yields. Intensive manuring inextricably linked plant cultivation and animal herding and contributed to the remarkable resilience of these combined practices across diverse climatic zones. Critically, our findings suggest that commonly applied paleodietary interpretations of human and herbivore d15N values have systematically underestimated the contribution of crop-derived protein to early farmer diets.
agriculture | prehistoric | husbandry | paleodiet

Politik

WOLFFSOHN 2002

Michael Wolffsohn, *Wem gehört das Heilige Land? Die Wurzeln des Streits zwischen Juden und Arabern*. (München ³2002).

Religion

GRAETZ 1846

Heinrich Hirsch Grätz, *Gnosticismus und Judenthum*. (Farnborough 1971).

HERRMANN 2008

Klaus Herrmann, *Sefer Jezira, Buch der Schöpfung*. (Frankfurt am Main 2008).

Das Buch der Schöpfung entstand im frühen Mittelalter und stellt die erste systematische Zusammenfassung kosmologischer Spekulationen auf der Basis einer ausgeprägten Buchstaben- und Zahlenmystik in hebräischer Sprache dar. Es beschreibt den Aufbau der Welt aus den “32 verborgenen Pfaden der Weisheit”, die sich aus den 10 Sefirot, den Urzahlen oder Potenzen, und den 22 Buchstaben des hebräischen Alphabets zusammensetzen. Entsprechend der antiken Vorstellung vom Makro- und Mikrokosmos werden bestimmte Buchstabengruppen auf den Raum, auf die Zeit und auf die menschliche Welt bezogen. Die Betonung der Dimensionen des Raumes und der Zeit erinnert an neuzeitliche Theorien über die Entstehung des Kosmos, wobei für den Autor des Sefer Jezira zudem der ethische Aspekt des Schöpfungswerkes (Gut und Böse, Unschuld und Schuld) wichtig ist. Die theologische Mitte des Buches ist das Bekenntnis zur “Einheit in Vielheit”; die Vielgestaltigkeit des Universums hängt letztlich an dem einen und einzigen Schöpfergott. Heute sind mehr als 80 mittelalterliche und frühneuzeitliche Kommentare zum Buch der Schöpfung bekannt, die teils philosophisch-naturwissenschaftlich, teils mystisch-magisch orientiert sind, hier findet sich auch die berühmte Idee der Golemschöpfung, der Erschaffung eines künstlichen Menschen auf der Basis von Buchstabenspekulation. Die neue deutsche Übersetzung beruht auf den ältesten hebräischen Handschriften und Textfragmenten aus der Kairoer Geniza und präsentiert erstmals die verschiedenen Textfassungen in einer synoptischen Übersetzung. Der Leser wird damit unmittelbar in den lebendigen Überlieferungs- und Auslegungsprozeß des Sefer Jezira einbezogen. Das Buch der Schöpfung (Sefer Jezira) ist das älteste und grundlegende Werk der Kabbala und hat mit seinen kosmologischen Vorstellungen die jüdische Philosophie und Mystik, später auch die christliche Schulen, wesentlich beeinflusst.

MAIER 1964

Johann Maier, *Vom Kultus zur Gnosis: Bundeslade, Gottesthron und Märkābāh, Studien zur Vor- und Frühgeschichte der „jüdischen Gnosis“*. Kairos, religionswissenschaftliche Studien 1 (Salzburg 1964).

MAIER 1972

Johann Maier, *Geschichte der jüdischen Religion, Von der Zeit Alexander des Großen bis zur Aufklärung mit einem Ausblick auf das 19./20. Jahrhundert*. (Berlin 1972).