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Editorial

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Detta nummer av *Nordisk Judaistik/Scandinavian Jewish Studies* är nummer 1 av volym 32 och innehåller fyra forskningsartiklar: tre på engelska och en på nynorsk. I den första artikeln diskuterar Jordan Ryan judiska och kristna traditioner om Adams gravplats i relation till Golgata, Jesu gravplats. Både bland judar och kristna fanns tidigt olika traditioner kring var den första människan var begravnen. I numrets andra artikel analyserar Theresa Haynes föreställningen om gudomlig uppenbarelse genom eld i Sinaiberättelsen respektive berättelsen om pingstens under i Apg. 2. I kristen tradition har likheten mellan pingstupplevelsen och teofanin på Sinai setts som ett tecken på hur Guds uppenbarelse nu sker bland de Jesustroende, medan judisk tolkning har betonat det unika i uppenbarelsen på Sinai. Wally V. Cirafesi skriver i sin artikel om den stora kalkstenssynagogan i Kafarnaum och om vad den avslöjar om relationerna mellan judar och kristna i Kafarnaum under 400–500-talen. Den sista artikeln, av Svein-Erik Larsen, handlar om de polska judar som i slutet av 1960-talet var tvungna att lämna Polen och sökte sig till Norge. Från tidigare finns det en hel del forskning om de betydligt större grupper polska judar som flydde till Danmark och Sverige, medan den grupp som kom till Norge inte i samma utsträckning varit föremål för forskning.

I numret ingår också en fängslande biografisk essä skriven av Clive Tolley. Den

återger en brevväxling som fördes strax efter andra världskrigets slut mellan skribentens far Gordon Tolley i Storbritannien och den unga judiska violinisten Doris Bresh i Israel. Genom denna korrespondens blyktbelyser Tolley ett av de många vardagliga religionsmöten som formades av sin tid och sin kontext, och där musiken utgjorde den gemensamma nämnaren som öppnade dialogen.

Detta nummer innehåller två recensioner. Risto Nurmela bidrar med en utförlig recension av en tysk antologi om vad som skrivits om judar i skandinavisk, huvudsakligen dansk, litteratur. I den andra recensionen skriver Martin Englund om Håkan Blomqvists bok om det judisk-socialistiska partiet Bunds historia i Sverige. Numret avslutas med ett inlägg av Pontus Rudberg i den debatt som han för med Malin Thor Tureby om svensk-judisk historieskrivning.

Vi är glada över att många bidrar till att göra *NJ* till en relevant och intressant tidskrift inom det judaistiska forskningsfältet. Stort tack till skribenter och recensenter samt till dem som onämnda och okända för alla utom oss redaktörer gör det viktiga arbetet med att göra referebedömningar av insända artiklar. Vi har spännande bidrag på gång till kommande nummer och som alltid mottar vi med glädje fler artiklar och recensioner samt rapporter från konferenser och workshops. ■

This issue of *Nordisk judaistik / Scandinavian Jewish Studies* is number 1 of volume 32 and contains four research articles: three in English and one in Nynorsk. In the first article, Jordan Ryan discusses Jewish and Christian traditions concerning the burial place of Adam in relation to Golgotha, the place of Jesus's crucifixion. From early on, both Jews and Christians developed different traditions about where the first man was buried. In the second article of the issue, Theresa Haynes analyses the notion of divine revelation through fire in the Sinai story and the story of the Pentecostal miracle in Acts 2. In Christian traditions, the similarity between the events of the day of Pentecost and theophany at Sinai has been interpreted as a sign that God's revelation is now taking place among believers in Christ. Jewish interpretations have emphasised the uniqueness of the revelation at Sinai. Wally V. Cirafesi writes in his article about the great limestone synagogue in Capernaum and what it reveals about the relations between Jews and Christians in Capernaum during the fifth and sixth centuries CE. The last article, by Svein-Erik Larsen, describes the Polish Jews, who in the late 1960s had to leave Poland and seek refuge in Norway. There is plenty of previous research on the much larger groups of Polish Jews, who fled to Denmark and Sweden, while the group that came to Norway has not been the subject of research to the same extent.

The issue also includes a captivating biographical essay written by Clive Tolley. It depicts an exchange of letters that took place shortly after the end of World War II between the author's father, Gordon Tolley, in Britain and the young Jewish violinist Doris Bresh in Israel. Through this correspondence, Tolley highlights an interreligious encounter that took place as part of everyday life, shaped by time and context, with music forming the common ground for the dialogue.

This issue contains two book reviews. Risto Nurmela contributes a detailed review of a German anthology on what has been written about Jews in Scandinavian, mainly Danish, literature. In the second review, Martin Englund presents Håkan Blomqvist's book about the history of the Jewish Socialist party Bund in Sweden. The issue ends with a contribution by Pontus Rudberg in the ongoing debate with Malin Thor Tureby about Swedish-Jewish history writing.

We are grateful that so many authors are contributing to making *NJ* a relevant and interesting journal in the field of Jewish studies. We thank the authors and reviewers as well as those who, unnamed and unknown to all but us editors, do the important work of reviewing submitted articles. We have exciting contributions under way for future issues and, as always, we are happy to receive more articles and reviews as well as reports from conferences and workshops. ■

RUTH ILLMAN & SVANTE LUNDRÉN
Editors



Ruth Illman is the Director of the Donner Institute for Research in Religion and Culture in Åbo/Turku, Finland and a docent of the study of religions at Åbo Akademi University and of the history of religions at Uppsala University. Her main research interests include

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