

Summary

And Satyrs Shall Dance There. The Burden of Babylon (Isaiah XIII)

The thirteenth chapter of The Book of Isaiah belonging to the collection of burdens against gentiles (chapters 13 to 23) is on one hand involved in the Proto Isaiah (chapters 1 to 39) but on the other it represents an autonomous unit. This first of burdens targets the greatest adversary of the Judean kingdom and also its destructor. Babylon became a symbol in the Bible for an impious place where God's people suffers aggravations - it does not matter whether in the book of Daniel, in the New Testament then in The First Peter's Epistle or in The Book of Revelation. Relating the doom of this city, analogous to destruction of Jerusalem, the author employs poetic devices and very various and sometime too raw images, including a sort of ancient bestiary. This master thesis concerns at first the translation of a Hebrew text, as it is nowadays preserved in the biblical canon, and its comparison with other ancient translations to Ancient Greek, Latin and also to Coptic dependent on Greek. It is appropriate to consider immediate context, at most the 14th chapter, and also texts of the same genre i.e. burdens against other nations, especially Assyria, but even Judea and Israel and then too akin forms from The Book of Jeremiah where historical-critical questions step forward as well. What also deserves attention is relativeness of the text at hand with Genesis 11: 1-9. There stand, especially in the last part of the examined passage (verses 20 - 22), sparsely frequented words in the Bible by which translations are considerably divergent; investigating reception history the thesis takes into account also Modern Age language layer of Kralice, Luther's and King James Version biblical translations. This approach helps investigate tradition and acculturation of underlying mythological ideas. Although on its own they are not the main theme, their allusions in echo depict in fuller way the whole picture of city destruction. Therefore comparison of mythologies originating in the Near East, belonging to the first recipients of the text, with mythology of the Greek-Roman world and with Germanic and Slavic counterparts will be undertaken, thereby dynamic equivalence will manifest in better light in respect of implantation to its original surrounding.