

Abstract

This thesis focuses on the analysis of the role of animals in the biblical text, particularly in Genesis 1-11. It critically challenges the notion that the biblical conception of the relationship between humans and animals forms the basis of our current understanding of this relationship. Instead, it seeks to demonstrate the distinctiveness of the biblical conception, which it articulates using the terms analogical thought (Douglas) and analogism (Descola). The question of sacrifice also plays a key role. The work is based on Jonathan Klawans' theory of sacrifice, further developed by Ken Stone, which is based on the concept of analogy. The analysis focuses on three key passages (Genesis 2-3, 4, and 6-9) in which it shows how the text establishes interpersonal relationships through animals rather than in opposition to them. It also discusses the notion of violence conditioned by care, which Ken Stone identifies in the context of sacrifice. Other parts of the text under examination, such as creation (Genesis 1) and the notion of the image of God, are briefly introduced from the perspective of this thesis within the so-called excursuses. The argumentation of the thesis is inspired by the approach of difference and the critique of the concept of „animal“ (Derrida) within the framework of animal studies. Based on this approach, the thesis shows that the biblical text does not operate with an equivalent of the term „animal“ but uses different terms with different fields of meaning. In particular, it focuses on the term „nephesh chaya“, which it proposes to translate as „living throat“. The thesis links this different vocabulary to the concept of analogism. The aim of the thesis is not to dispute that there is a distinction between humans and animals in the biblical text, but to show its different functioning, which is related to a different understanding of humans and other living beings.