

This thesis, *The Cycle of Stories on Joseph in the Jewish Tradition; Genesis 37–50*, deals with mediaeval rabbinic commentaries dating back to the 11th to 18th century. The thesis has a general introductory chapter which describes the interpretation methods and schools, their influence and significance for further development of the biblical commentary, followed by studies in exegetic works by selected important rabbinic authorities, such as Rashi, Rashbam, Abraham ibn Ezra, Ramban, Isaac Abravanel, Obadia Sforno and Hayim ben Atar. The final part of the thesis deals with the translation and interpretation of the biblical text, comparing some rabbinic opinions on difficult passages in the text with the Czech translations which are based on the Hebrew language.

The passage which is the subject of the studies consists of chapters 37–50 in the book of Genesis, which contains the novel on Joseph, a complete story with several storylines. The story, which covers nearly one third of the book of Genesis, is multilayered, complete and exceptional in terms of its composition, contents, semblance and message.

This thesis also includes an appendix containing the author's translation from the original language, both of the studied passages of the biblical text and of the commentaries of representatives of the North French school, Rashi and Rashbam, based on the peshat and derash methods and containing grammatical and philological notes and comments in Old French.

This thesis is aimed at providing an introduction to the rabbinic commentary to the Bible and, based on studies of rabbinic commentaries, at supporting the work of the Jewish scholars, their interpretation methods, diversity of opinions, mutual relations and the discussion which spans centuries. By using examples of rabbinic interpretations, the thesis seeks to emphasise the power of tradition which leads to the restriction on the freedom of understanding as regards topics which are controversial from the viewpoint of Judaism, and also the encroachment of the tradition onto the very substance of the biblical message. It also develops some of the motifs of the story which were not included in the dissertation entitled *The Cycle of Stories on Joseph; Gn 37, 39–48, 50*; UBVA FFUK 2002, while the Jewish tradition as a subtopic of the dissertation is developed in this thesis.