

1. Yosef Don, פנים אחרות לבוטשאטש: עיון בסיפורים "יעקילי" ו"הנעלם"

דמותו של יעקילי, בשתי נוסחאות הסיפור, אף היא דמות מורכבת ועשירה, דמותו של מורד במוסכמות ופורק עול החברה, למרות שהן מצד מוצאו, והן מצד משפחתו לעתיד הוא מקושר בשלשלת גדוליה של בוטשאטש. ייתכן שהמחקר בעתיד יעלה כי קיימים קווי דמיון בין יעקילי וגורלו המר לבין ישו, אם כי קשה לדעת למה נתכוון המחבר בהשוואה זו. בדמותו של ישו בסיפור העברי – בנובלה הימי-ביניימית "תולדות ישו", נקבע כי חטאו העיקרי היה זלזול בתלמידי חכמים – וזה גם חטאו של יעקילי בעיני בני העיירה. הוצאתו להורג של יעקילי על לא עוול בכפו מזכירה את צליבת ישו, והתכנסותם של הרב וקומץ יראי שמים שבעיירה הרוחצים ידיהם ואומרים כי לא הם שפכו את הדם הזה מזכירה בצורה מהופכת ואירונית את מעשה פילאטוס במסורת הנוצרית.

The image of Yekele, in the two editions of the story, is also a complex and rich image, the image of one who rebels against convention and rejects the yoke of society – even though his origin, and his future family [as described in V1], is tied to the chain of the leaders of Buczacz. It is possible that future research will show parallels between Yekele and his bitter fate and Jesus, although it is hard to know what the author would have meant with that equation. The image of Jesus in Hebrew literature – in the medieval novella "Toldot Yeshu" – establishes that his main sin was mocking Torah scholars. This was also Yekele's sin, in the eyes of the local residents. Yekele's execution despite his innocence calls to mind the crucifixion of Jesus, and the gathering of the Rabbi and a handful of Heaven-fearing people from the city, to wash their hands and say that they did not spill this blood, calls to mind in an ersatz, ironic way, the deeds of Pilate in the Christian tradition.

2. Devarim 21:1, 6-8

כִּי יִמָּצָא הַלֵּל בְּאֶדְמָה אֲשֶׁר ד' אֱלֹהֶיךָ נָתַן לְךָ לְרִשְׁתָּהּ נֶפֶל בְּשָׂדֶה לֹא נֹדַע מִי הִכָּהוּ: ... וְכָל זִקְנֵי הָעִיר הַהִוא הַקְּרִבִּים אֶל הַחֵלֶל יִרְחֲצוּ אֶת יְדֵיהֶם עַל הָעֵגְלָה הָעֲרוּפָה בְּנַחַל: וְעָנוּ וְאָמְרוּ יְדֵינוּ לֹא שָׁפְכוּ אֶת הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ: כִּפֹּר לַעֲמֹד יִשְׂרָאֵל אֲשֶׁר פָּדִיתָ ד' וְאַל תִּתֵּן דָּם נָקִי בְּקִרְבֵּי עַמֶּךָ יִשְׂרָאֵל וְנִכְפַּר לָהֶם הַדָּם:

When a [murdered] corpse is found on the ground which Hashem your Gd gives you to settle, fallen in the field, and the murderer is unknown... And all of the elders of that city, who are close to the corpse, will wash their hands over the calf, killed in the *nachal*. And they will declare and say: "Our hands did not spill this blood, and our eyes did not see." [And then the kohanim say:] Forgive Your nation, Israel, whom You have redeemed, Gd, and do not put innocent blood in the midst of Your nation, Israel. And the blood will be forgiven for them.

3. The first version (1907), as reproduced in a video shiur by Rabbi Jeffrey Saks

אחד מן מיסדים את החסידים בבוטשאטש היה גדול גם בתורה, אביו של האיש יעקעלע אשר נתלה אח"כ במצות ראש הקהלה. יעקעלע זה בן החסיד הראשון שבעיר, נהרג לפני שמונים ושנים [1825] באשמת גניבה שחשדוהו. ובשעה שהעלוהו לגרדום אמר לו הפקיד שהיה יהודי מומר מטשרנוביץ: תן תודה בשם אלקי ישראל. והוא הודה על הרבה ממעשיו, אבל אודות הגנבה אמר כי אינו חייב כלום. וגם רגע אחד בטרם כרכו את צוארו בחבל אמר כי העון הזה לא נמצא בו. ובאמת נהרג האיש הזה מפני חמת ראש-הקהלה שהיתה לו טינא עליו ויתירא ממנו. וימים אחדים אחר שנתלה באה פקודת הקיסר לפטרו מכל ענש אבל כבר היה הדבר אחר למעשה. ובאותו יום שהוציאו את יעקעלע לגרדום נסעו כל "פני העיר" מן העיר ויתהלכו בבכיה בשדות וביערים ויפרשו את ידיהם כלפי העיר ויאמרו "ידינו לא שפכו את הדם הזה!" – ויהי נס [גם?] את נפשם להביא "עגלה ערופה" אלא שיראו את חמתו של ראש-הקהלה. – אחד מן העיר

One of the founding Chasidim of Buczacz was great in Torah as well, the father of Yekele, who was hanged later at the command of the head of the community. This Yekele was the son of the first Chasid in the city; he was killed 82 years ago (1825) on suspicion of guilt in a theft. When they brought him up to the gallows, the officer – a Jewish *mumar* from Czernovicz – said, "Admit it in the name of the Gd of Israel." He admitted many of his deeds, but regarding the theft he said he was not at all guilty. Even one moment before they tied the rope around his neck, he said that this sin was not his. In truth, this man was killed because of the rage of the head of the community, who had enmity for him and feared him. Some days after he was hanged, the emperor's order came exempting him from any punishment, but it was already after the deed. And on that day that they took Yekele out to the gallows, all of the "faces of the city" left the city and went, crying, in the fields and forests, and they spread their hands toward the city and said, "Our hands have not spilled this blood!" And they [also?] wished to bring the *eglah arufah*, but they feared the rage of the head of the community.

-One from the city

Version 1 (1907)	Version 2	Version 3
Yekele's father is a founder of local chassidut, and a Torah scholar	The piety of Yekele's father R' Moshe	The wealth, power and generosity of the parnas
		Describes piety of R' Moshe, founder of local chassidut
		Yekele was conceived miraculously, and the family was supported miraculously with gifts from a stranger
		Yekele is admitted to the chevra kadisha because of his father's generosity
	Yekele's father and mother die	Yekele's father and mother die
	Neighbours fail in looking after Yekele	
	Fearless Yekele joins the chevra kadisha	
	Yekele treats the parnas – R' Yisrael Shlomo – with disrespect	Yekele treats the parnas with disrespect; no one knows why
		The parnas curses Yekele to die unnaturally
		List of the local Chevrot for Torah study, Chesed, and community needs
	R' Yisrael Avraham joins the chevra kadisha, and makes a great 7 Adar feast celebrating. His house is robbed that night, and the only identifying element of the thieves is the voice of the one who swore at the wife of R' Yisrael Avraham. She says it was Yekele's voice	R' Yisrael Avraham joins the chevra kadisha, and makes a great 7 Adar feast celebrating. His house is robbed that night, and the only identifying element of the thieves is the voice of the one who swore at the wife of R' Yisrael Avraham. She says it was Yekele's voice
Yekele was actually killed due to enmity and fear of the parnas; Yekele was supposedly killed due to alleged theft	R' Yisrael Shlomo sends for police to arrest Yekele, to tame him. Yekele threatens the parnas, who is scared.	R' Yisrael Shlomo sends for police to arrest Yekele, to tame him. Yekele threatens the parnas, who is scared.
	A non-Jewish official is frustrated at being under the thumb of the parnas, and tries to goad him into having Yekele killed.	R' Yisrael Shlomo orders Yekele executed
	The parnas does not take the bait, but allows the official to proceed.	The rabbis protest; R' Yisrael Shlomo falsely claims helplessness
	Yekele has the feast as an alibi; also, theft is not a capital offense	
	The executioner is odd, a Christian dandy who teaches kids to sing Silent Night	The executioner is an odd fellow
Yekele confessed many things, but not the theft. He was killed.	Yekele thinks this is a joke. He refuses to confess this crime. He is killed in 7 Adar.	Yekele thinks this is a joke. He refuses to confess this crime. He is killed on an unspecified day
The people recited the verses of eglah arufah, and would have brought one if not for fear of the parnas	The people pray for Yekele, and then recite the verses of eglah arufah	The people recite the verses of eglah arufah
Yekele was exonerated posthumously	Yekele was exonerated right after the execution	Yekele was exonerated days later
	Epilogue: R' Moshe has a righteous grandson, from Yekele or Yekele's sister	Epilogue: Don't speak of this terrible story!

4. Midrash, Bereishit Rabbah 8:13

מבקר חולים מניין, שנא' (שם /בראשית/ יח) וירא אליו ד' באלוני ממרא, קובר מתים מניין, (דברים לד) ויקבר אותו בגיא
How do we know that [Gd] looks after the ill? "And Gd appeared to [Avraham] in Elonei Mamre." How do we know [Gd] buries the dead? "And Gd buried him in the valley."

5. Talmud, Sotah 9b

משה זכה בעצמות יוסף ואין בישראל גדול ממנו שנאמר "ויקח משה את עצמות יוסף עמו." מי גדול ממשה שלא נתעסק בו אלא המקום שנאמר "ויקבור אותו בגיא!" לא על משה בלבד אמרו, אלא על כל הצדיקים שנאמר "והלך לפניך צדקך כבוד ד' יאספך." (ישעיה נח:ח)
Moshe merited to take care of the bones of Yosef, and no Jew was greater than him, as it says, "And Moshe took the bones of Yosef with him." Who is greater than Moshe, that none other than Gd took care of him, as it says, "And Gd buried him in the valley!" And they said this not only for Moshe, but for all of the righteous, as it says, "And your righteousness walks before you, the honour of Gd will gather you in."

6. Talmud, Berachot 10a

הנהו בריוני דהוו בשבבותיה דרבי מאיר והוו קא מצערו ליה טובא, הוה קא בעי רבי מאיר רחמי עלויהו כי היכי דלימותו. אמרה ליה ברוריא דביתהו: מאי דעתך? משום דכתיב "יתמו חטאים?" מי כתיב 'חטאים'? 'חטאים' כתיב! ועוד, שפיל לסיפיה דקרא "ורשעים עוד אינם" - כיון דיתמו חטאים, ורשעים עוד אינם! אלא בעי רחמי עלויהו דלהדרו בתשובה, ורשעים עוד אינם. בעא רחמי עלויהו והדרו בתשובה.
Ruffians in Rabbi Meir's neighborhood caused him great pain; Rabbi Meir prayed that they should die. His wife Beruriah asked him: What are you thinking? Are you thinking of the verse (Psalms 104), "May sinners end?" It is not written but rather חטאים! Further, look at the end of the sentence, "And there will be no wicked people." Once the sinners end, [of course] there will be no more wicked people! Rather, pray for them to repent, and there will be no more wicked people. He prayed for them, and they repented.

7. S. Y. Agnon, *HaNidach*

Between minchah and maariv news was heard in the study hall – a *tzaddik* had come to town. His few allies were strengthened and filled with joy, that their Rav had had mercy on their city, to visit them on this Shabbat. They prepared their hearts and spirits to greet his holy countenance. The uninformed thought that the Rav had come to the city only to heal Aydele, daughter of Rabbi Avigdor the Parnas, but those who knew the hatred of the Parnas for the sectarians knew that this tough person would overturn the entire world to keep that *tzaddik* from stepping foot in Shibush. [But] they still had some hint of a thought; Rabbi Avigdor was in pain, and it would be a burden for him to evict [the Rebbe]... At that same time, Rabbi Avigdor left the room of his sick daughter, Aydele. He heard the voices of the Chassidim, joyously escorting their Rebbe. He trembled and said, "How long will this sin be stored with me?" Rabbi Avigdor cloaked himself in Shabbat clothes, scrubbed his head with water and coiled his *peiot* with beer, fixed up his hat and prepared his cloak and looked in the mirror for beauty. Why all of this? So that he would impress the *poritz*, and he would listen to him...

8. Alan Mintz, *Ancestral Tales: Reading the Buczacz Stories of S. Y. Agnon* pg. 284

[T]he kahal of each community was controlled by a group of well-to-do householders who took turns administering the institutions of the community and representing it before the gentile authorities. The position is variously called the parnas or the gabbai. Yet in the several instances in which the stories of *A City in Its Fullness* turn their attention to the workings of temporal rather than spiritual authority, they do something more than reconfirm the facts we know from the historical record. Agnon exploits the freedom he has arrogated to himself to conjure the mental world of Jews who rule other Jews and to explore how their temperament is fitted to the task.

9. Talmud, Sotah 38b, and Rashi

לא בא לידינו ופטרנוהו בלא מזונות לא ראינוהו והנחנוהו בלא לוייהו.
ופטרנוהו בלא מזונות - כלומר למזונות הוצרך ולא היה לו וראה אחד נושא מזונות ובא לחוטפם ממנו לאונס רעבון ועמד זה עליו והרגו.
He did not come to us and we sent him away without food, and we did not see him and leave him without escort.
"Sent him away without food" – Meaning, he needed food and did not have, and he saw someone carrying food and he went to snatch it from him because of the compulsion of hunger, and [the intended victim] defended himself and killed him.