

ROYAL ATTIRE
לְבוּשׁ מַלְכוּת
LEVUSH MALKHUTH



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(18th Century CE; Kukizów, Galicia)

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אֶשֶׁת רַעְהוּ; וְהָאִשָּׁה אִם תִּהְיֶה מִפְתָּה חַיִּבַת מוֹת, וְאִם תִּהְיֶה אֲנוּסָה פְטוּרָה מֵהַמוֹת, כְּדַכְתִּיב בְּסֵפֶר ה' סִמֶן כ"ב¹ (פסוק כו): "לִנְעֵרָה לֹא תַעֲשֶׂה דָבָר, אֵין לִנְעֵרָה חֹטָא מוֹת"; רַק חַיִּבַת לְהַתְגַּרֵּשׁ בְּגִט מֵאֲדוֹנָהּ הַמְאֲרָסָה הַמֵּיעֵדָה לוֹ אוֹ לְבָנוֹ. וְזֶהוּ הַבְּקוּר הַנִּפְלֵא שְׁאֵמְרָה הַתּוֹרָה, לְבַקֵּר וּלְדַרֹּשׁ שְׁלֹא תוֹמַת הָאִשָּׁה בְּלִי חֻקִּיָּה וְדַרְיִשָּׁה, שְׁאֵפְשֵׁר תוֹמַת וְהִיא אֵינָה חַיִּבַת מִיָּתָה, אוֹ תִפְטֹר וְהִיא חַיִּבַת מִיָּתָה.

יז בְּסוּף סִמֶן כ"ב (פסוק כח) כְּתִיב: "וְשׂוֹר אוֹ שָׂה אֶתְּוּ וְאֶת בְּנוֹ לֹא תִשְׁחֹטוּ בַּיּוֹם אֶחָד." וּמִזֶּה אָסְרוּ חֻכְמֵינוּ ז"ל לְשַׁחֵט גַּם הַבְּהֵמָה הַהֲרָה. וְהֵם הִתִּירוּ וְאָמְרוּ כִּי הָעֶבֶר עִם אִמּוֹ הֵם גּוֹף אֶחָד, וְאִם תִּשְׁחֹט הָאִם וַיִּמָּצֵא הָעֶבֶר חַי וְיִגְדֵל, הוּא כְּאִלוֹ נִשְׂאָר אֶבֶר אֶחָד חַי מֵאִמּוֹ, וְעַל כֵּן אֵינוֹ צָרִיךְ אֶפְלוֹ לְשַׁחֲטָהּ; שְׁאֵפְלוֹ אִם יוֹמַת, מִתֵּר לֶאֱכֹל נִבְלָתוֹ, וְאִם הָעֶבֶר יִמָּצֵא מֵת בְּבֶטֶן אִמּוֹ, הִתִּירוּ לֶאֱכֹלוֹ, וְאָמְרוּ: הַנֶּפֶשׁ הַיְפָה תֹאכְלֵנוּ. וּמִפְּנֵי זֶה אָסְרוּ חֻכְמֵינוּ ז"ל לֶאֱכֹל הַבֶּשֶׂר מִשְׁחִיטָה שְׁלֵהֶם, כִּי שְׁחִיטָתָם מִנְבֵּלָת.

{מח} יח בְּסֵדֶר כ"ג בְּמִצְוֹת הַנֶּפֶת הָעֹמֵר, שְׁזֵמֵן הַנֶּפֶת בְּתוֹךְ שְׁבוּעַת שָׁלַח חַג הַמִּצּוֹת כְּתִיב (פסוק יא): "מִמַּחֲרַת הַשַּׁבָּת יִנְיֶנּוּ הַכֹּהֵן." בְּזֶה פְּלִגְתָּא גְדוּלָה וְעֻקְרִית בֵּינֵינוּ וּבֵינֵיהֶם. כִּי חֻכְמֵינוּ

receive the death penalty, for he has committed adultery with his neighbor's wife; and if the woman has been seduced, she too must receive the death penalty, and if she has been raped, she is exempt from death, as is written in the fifth book [Deuteronomy], chapter 22: *But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter* [Deuteronomy 22:26]. But [in the case of the betrothed slave-woman], she needs a writ of divorce from the master, who designated her for himself or for his son. This is the elusive *biqqoreth* of which the Torah speaks, that [we] must investigate carefully, so that the woman should not be put to death without a careful investigation. For [otherwise,] she might be put to death without being worthy of it, or acquitted, but actually deserving of death.

17 At the end of chapter 22, it is written: *And whether it be cattle or sheep, ye shall not slaughter it and its young both in one day* (Leviticus 22:28). For this reason, our sages, of blessed memory, forbid slaughtering a pregnant animal. But [the Rabbanites] permit this, and they say that a fetus counts as one body along with the mother. So, if the mother is slaughtered, and the fetus is found alive, and then it grows up, it still remains [in the status of] a limb of its mother, and, therefore, it does not even need to be slaughtered; and if it dies, it is permissible to eat its carcass; and if the fetus is found dead in its mother's womb, they permit eating it, and say that a person that is not disgusted by it should eat it.^{xv} Therefore, our sages, of blessed memory, forbid eating any meat slaughtered by [the Rabbanites], for their slaughter is not kosher.

^{48} **18** In chapter 23, in the commandment of waving the *'omer* [sheaf-offering], the time of its waving [is stated as being] within the week of the Festival of Mazzoth. It is written: *on the morrow after the Sabbath the priest shall wave it* (Leviticus 23:11). Regard-

זַל פִּרְשׁוּ בְּפִשׁוּטוֹ שֶׁל מְקַרְא, שֶׁהַהֲנָפָה תִּהְיֶה מִמְּחֻרַת הַשַּׁבָּת
 בְּרֵאשִׁית דְּוָקָא. וְהֵם הִחְלִיפוּ הַפְּתוּב, וְאָמְרוּ מִמְּחֻרַת יוֹם טוֹב
 הָרֵאשׁוֹן שֶׁל חַג הַמִּצּוֹת. וְלֹא שָׁמוּ לֵב כִּי לֹא נִקְרָא שׁוֹם מוֹעֵד
 בְּשֵׁם שַׁבָּת חוּץ מִמוֹעֵד יוֹם הַכְּפוּרִים; וְשָׂאֵר הַמוֹעֲדִים נִקְרְאוּ
 שַׁבְּתוֹן וְלֹא שַׁבָּת; וְגַם בְּשֵׁם שַׁבְּתוֹן לֹא נִקְרְאוּ כָּל הַמוֹעֲדִים
 אֲלֵא מוֹעֵד יוֹם תְּרוּעָה בְּאֶחָד לַחֹדֶשׁ הַשְּׁבִיעִי; וּמֵהוּ שָׁגַם בְּשַׁבָּת
 וּבְכַפּוּר כְּתִיב שַׁבָּת שַׁבְּתוֹן, הוּא מוֹרָה עַל הַהוֹסְפָה שְׁמוֹסִיפִים
 מִחוּל עַל קֹדֶשׁ. וְכֵמוֹ כֵּן לֹא שָׁמוּ לֵב לְמַה שַּׁבְּתוּב (פסוקים טו-טז):
 "וּסְפַרְתֶּם לָכֶם מִמְּחֻרַת הַשַּׁבָּת מִיּוֹם הִבְיֵאתֶם אֶת עַמְּדֵי הַתְּנוּפָה
 שִׁבְעַת שַׁבְּתוֹת תְּמִימוֹת תִּהְיֶינָה. עַד מִמְּחֻרַת הַשַּׁבָּת הַשְּׁבִיעִית
 תִּסְפְּרוּ חֲמִשִּׁים יוֹם", וְיוֹם הַחֲמִשִּׁים הוּא חַג הַשְּׁבוּעוֹת. וּלְפִי
 פְּרוּשׁ הָיָה צְרִיךְ שִׁיְהִי אֵיזָה מוֹעֵד גַּם לְפָנֵי הַשְּׁבוּעוֹת, כְּדִי
 שִׁיְהִי גַם יוֹם הַחֲמִשִּׁים מִמְּחֻרַת יוֹם טוֹב. וְכִשְׂרָאוּ זֶה, נִדְּחָקוּ
 וּפְרְשׁוּ "מִמְּחֻרַת הַשַּׁבָּת יִנְיַנּוּ הַכֹּהֲנִים", הַנְּרָצָה בּוֹ מְחֻרַת יוֹם
 טוֹב; וְאָמְרוּ "עַד מִמְּחֻרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ", הַנְּרָצָה

ing this, there is a great, fundamental debate between us and them. For our sages, of blessed memory, interpret the verse in accordance with its plain meaning: the waving should be on the day after Saturday. But [the Rabbanites] change [the meaning of] Scripture, and say that it means the day after the first festival day of the Festival of Mazzoth.⁴⁹ But they did not notice that no festival is called “*shabbath*” other than Yom Ha-kippurim [the Day of Atonement]; all other festivals are called only “*shabbathon*,” but not “*shabbath*.” Moreover, even the term “*shabbathon*” is used only for Yom Teru’a, on the first of the seventh month, not for any other festivals.⁴⁹ And though the Sabbath and Kippur are called “*shabbath shabbathon*” in Scripture, this refers to the supplement that is added from the secular [days] to the sacred.⁵⁰ Similarly, they did not notice what is in what is written [in the following passage]: *And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days* (Leviticus 23:15–16) – where the fiftieth day is the Festival of Shavu’oth [Pentecost]. According to their understanding [of the phrase “the morrow after the Sabbath”], there would need to be a festival immediately before Shavu’oth, so that the fiftieth day would also be the morrow of a festival. And when they did notice it, they came up with the following forced explanation: [the first use of the phrase “the morrow after the Sabbath”] in the verse *on the morrow after the Sabbath the priest shall wave it*, means the day after a festival, but [the second use of the phrase] in the verse *even unto the morrow*

49 The author is mistaken on this point: The first day of Sukkoth and Shemini ‘Azereth are also referred to as *shabbathon* (Leviticus 23:39). Nevertheless, the author’s point remains: the first day of the Festival of Mazzoth is not referred to as a *shabbath* or even a *shabbathon*, as these other holidays are.

50 That is, the extra minutes that are added to the Sabbath and Yom Kippur before and after the technical beginning of the holiday.

בו עַד מִמַּחֲרַת הַשָּׁבוּעַ הַשְּׁבִיעִי. וְחֻכְמֵינוּ ז"ל טָעְנוּ לָהֶם בִּי
 "מַחֲרַת" לֹא נֵאמַר בְּשׁוֹם לְשׁוֹן לֹא עַל סוֹף שָׁבוּעַ וְלֹא עַל סוֹף
 חֹדֶשׁ וְלֹא עַל סוֹף שָׁנָה אֶלָּא^כ עַל סוֹף יוֹם הָאֶתְמוּל, רוֹצֵה לומר:
 בְּשִׁיעֵבֵד יוֹם הָאֶתְמוּל, הַיּוֹם הַבֹּא אַחֲרָיו הוּא מַחֲרָתוֹ. וּמִפְּנֵי זֶה,
 מוֹעֵד חַג הַשָּׁבוּעוֹת אֶצְלָנוּ לְעוֹלָם בְּיוֹם רֵאשׁוֹן לַשָּׁבוּעַ, וּבָהֶם
 נוֹפֵל בְּכָל יְמֵי הַשָּׁבוּעַ. וּבְעֵד זֶה הַמְצָוָה, קִדְמוּנֵנוּ עָרְכוּ אֶתֶם
 מִלְחָמוֹת, וְהָיוּ רוֹצִים לְהַכְנִיעֵנוּ, וְלֹא נִתְּנָנוּ הַשֵּׁם יִתְּבַרַךְ לְיָדָם.

י עוד בסדר כ"ג (פסוק כד) פְּתִיב: "בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד
 לַחֹדֶשׁ יִהְיֶה לָכֶם שִׁבְתוֹן זְכוֹרֹן תְּרוּעָה מִקְרָא קֹדֶשׁ." חֻכְמֵנוּ
 ז"ל פָּרְשׁוּ "תְּרוּעָה" לְשׁוֹן שִׁבַח וּתְהִלָּה וְהַלֵּל, בְּדַכְתִּיב תְּלִים
 צ"ה^{כט} (פסוק א): "לְכוּ נִרְנְנָה לַה' נְרִיעָה לְעוֹר יִשְׁעֵנוּ." "הַרְיֵעוּ
 לַה' כָּל הָאָרֶץ" (תְּלִים ק') (פסוק א). וְהַתְּלִמוּדִים אָמְרוּ: דּוֹקָא
 תְּרוּעַת שׁוֹפָר. וְאַמַּת שְׁבַמְקָרָא בְּמִקוּמוֹת רַבּוֹת זֹכֵר "תְּרוּעָה"
 אֶצְל תְּקִיעַת שׁוֹפָר וְחִצּוּצָרָה. אֲבָל בְּכָל מְקוֹם שִׁיזְכֹּר זֶה אֵין
 שֵׁם בְּלִי זְכוֹר שׁוֹפָר אוֹ חִצּוּצָרָה עֲצָמָם. וּמֵאַחַר שֶׁלֹּא זְכוֹר כָּאֵין

after the seventh Sabbath, it means the day after the [end of the] seventh week. But our sages argue against them that the word *mohorath*, “the morrow,” is never used to refer to the end of a week, or the end of a month, or the end of a year, but only the end of the previous day; that is, when the previous day is over, the next day is called its morrow. Therefore, we always observe the Festival of Shavu’oth on Sunday, whereas for them it can fall on any day of the week.⁵¹ Our early [sages] waged wars against them regarding this commandment; they wanted to make us submit, but God did not give us into their hands.

19 Further on in chapter 23, it is written: *Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a day of rest, a remembrance of teru’a, a holy convocation* (Leviticus 23:24). Our sages, of blessed memory, explain the word *teru’a* as meaning praise and words of glory, as is written in Psalms 95: *O come, let us sing unto the Lord: let us sing out praise [nari’a] to the rock of our salvation* (Psalms 95:1). And in Psalms 100: *Sing out praise [hari’u] to the Lord, all ye lands* (Psalms 100:1). But the Talmudites say that this *teru’a* must be performed specifically with a shofar [ram’s horn]. And indeed, in many places in Scripture, it uses the word *teru’a* to refer to blasts of a shofar or a trumpet; but wherever that is the case, it never uses [the word on its own] without specifically mentioning the shofar or the trumpet. And since here it does not mention either shofar or

⁵¹ It was certainly the case historically, for the Rabbanites and their Temple-era predecessors, that Shavu’oth could fall on any day of the week. However, the Rabbanites today use a calendar, in which the Festival of Mazzoth cannot begin on Sunday, Tuesday or Wednesday nights. As mentioned by our author, the Rabbanites start counting the fifty days leading up to Shavu’oth on the second day of the Festival of Mazzoth. Accordingly, under the current rabbinic calendar, Shavu’oth can only fall on Sunday, Monday, Wednesday, or Friday.