

ROYAL ATTIRE
לְבוּשׁ מַלְכוּת
LEVUSH MALKHUTH



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(18th Century CE; Kukizów, Galicia)

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Notes on the Hebrew Text

- א. Following all MSS; Ed. Neubauer has **ואחת**, which makes no syntactical sense.
- ב. This word is missing from the verse in Ezra.
- ג. Following MS C; Ed. Neubauer has **כדכתוב**.
- ד. Following MS B; Ed. Neubauer has **ותלמודיהם**.
- ה. Text follows the manuscripts; Ed. Neubauer has the mistaken reading **הקל**.
- ו. Text follows the manuscripts; Ed. Neubauer has the nonsensical reading **הנהרגרם**.
- ז. Text follows the manuscripts; Ed. Neubauer has the mistaken reading **הפירושים**.
- ח. MS B has this line in the body of the text, not in a note.
- ט. Text follows all MSS; Ed. Neubauer has **שהיא**.
- י. MS A and Ed. Neubauer add: **ומשנה זו התרט"ו לפרט גדול, אלף תתקנ"ג שנים**.
- יא. This word is missing from Ed. Neubauer, but present in MS B and in the verse from Genesis.
- יב. The words "**שבעת ימים**" do not actually appear in this verse; the author is probably citing from memory, and has confused this verse with the verse from Deuteronomy which he cites next.
- יג. Text follows MSS B and C. Ed. Neubauer is missing the words **והם אמרו** **כי בין הערבים הוא מזמן שיטה השמש**; MS A is missing those words, as well as the continuation of the sentence, through the end. (The version in Ed. Neubauer is clearly an accidental omission, due to the fact that the word **שמש** appears multiple times, and the copyist's eye skipped from one to another. The version in MS A is probably a further development of this corrupted version; because the end of the sentence no longer made sense, the copyist of MS A simply left it out.)
- יד. This is the correct number, following all MSS. Ed. Neubauer has **סדר הג'**.
- טו. Following all manuscripts; Ed. Neubauer has **כבים**, a clear misprint.
- טז. Following MSS B and C. Ed. Neubauer has **מצות**, and MS A is unclear.
- יז. Ed. Neubauer has **ונמנין**, but the initial vav makes no sense. All MSS read **ג' מנין**, which I am unable to explain. I believe that the original text was probably **גמנין**, and somehow the word got split into two in the copying tradition.