

for many years but her parents had hid her to prevent him from seeing her. It would be impossible to speak to her unless he dressed himself like a stranger with the clothes of the poor who beg at the doors.²⁶ He donned a tattered suit, blackened his face, wrapped dirty rags about his feet and took his place among the hordes of beggars on the bridge over the Tiber, opposite the Pope's palace.²⁷ This equipment was in accordance with Messianic traditions - that the Messiah would tarry among the lepers and beggars of Rome to be summoned thence to triumph.²⁸ For 30 consecutive days he led this sort of existence, waiting for prophetic ecstasy.²⁹

In this state of bodily tension and mental exaltation, he fell asleep and dreamt that a devastating flood would inundate Rome and a northern country, and his native land, Portugal would be visited by an earthquake; that after the flood, two great stars would be observed in sight of the people of Rome. One star would portend much weeping; the other star, that Israel would be joyful.³⁰ Moreover, when he would reach the age of thirty he would be elevated to a high position because of his voluntary will to devote himself to death; that he would return to Rome but would leave it again before the flood occurred. Then the Holy Spirit would rest on the Messianic King, and the dead would rise from the dust.³¹

The next morning he laid aside his disguise and went forth to converse with a Jew (Feb. 1530). According to Vogelstein and Rieger, he asked a Jew, Menachem, for the Rabbi of the city. He announced himself to Rabbi Jehuda Sabbatai as the messenger of Solomon Molcho who remained in Pesaro.³² Graetz adds that he reported

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3. Ibid. p. 76.
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9. Biberfeld.E. Der Reisebericht des David Reubeni;p.XI. Berlin,1892.
10. Graetz.H. Geschichte der Juden: ~~IX~~ 9:230. Leipsig, 1891.
11. Encyclopedia Brittanica, Vol.5. p. 794.
12. Cambridge Modern History;Vol.II. p. 24.
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1. Joseph HaCohen: פ'נ'ד '227; p.90 Amsterdam, 1733
2. Solomon Schechter: Studies in Judaism 2:222
3. Quoted a letter of Molcho, in Graetz's Geschichte der Juden; 9:542; Note 5; Leipzig, 1891
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5. Diary. ed. Neubauer, Med. Jewish Chronicles 2:190
6. Quoted in Graetz's פ'נ'ד '227; tr. Rabbinowitz; Vol.7, p.173.
7. Ibid
8. Ibid. p. 413; quoted from Molcho's letter.
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17. Graetz: tr. Rabbinowitz: פ'נ'ד '227; 7:414. Note 5.
18. Ibid. P.174
19. Ibid
20. Ibid. P.178
21. Joseph HaCohen: פ'נ'ד '227; P.91. Amsterdam, 1733.
Also Graetz tr. Rabbinowitz: פ'נ'ד '227
See Note on P.178 (V.7.)
22. HaCohen, J. פ'נ'ד '227 P.91. Amsterdam, 1733.
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- 26. HaCohen, J. פ' א' ה' '227 P.91. Amsterdam, 1733
- 27. Ibid
- 28. Graetz: Geschichte der Juden; 9:242
- 29. HaCohen, J. פ' א' ה' '227 P.92. Amsterdam, 1733
- 30. Ibid. P.92-3
- 31. Graetz שער' א' '227; V.7:179-80 ; tr. Rabbinowitz.
- 32. Vogelstein and Rieger: Geschichte d. Juden in Rom. 2:54
- 33. Graetz: tr. Rabbinowitz: שער' א' '227 V.7. P. 180
- 34. HaCohen, J.: פ' א' ה' '227 ; P.91. Amsterdam, 1733
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- 39. Ibid
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- 41. Ibid
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- 47. Graetz: tr. Rabbinowitz: שער' א' '227; 7:414
- 48. Vogelstein and Rieger: Geschichte d. Juden in Rom. 2:54
- 49. Quoted in Graetz: tr. Rabbinowitz: שער' א' '227; 7:181
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- 52. HaCohen, J.: פ' א' ה' '227; P.93

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54. Ibid
55. Ibid. P.58
56. Ibid. P.59
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58. HaCohen, Joseph: פ'ני' ה' '227; P.93
59. Graetz: tr. Rabbinowitz: ספרים 'ני' '227; 7:182
60. Ibid
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62. Vogelstein and Rieger: Geschichte d. Juden in Rom. 2:54
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8. Graetz. H.: ed. Rabinowitz; פ'נ'ה '227; 7:184
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11. Graetz: ed. Rabinowitz: פ'נ'ה '227; 7:186
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14. Graetz: Geschichte d. Juden in Rom.: 9:547 (Note 5)
15. Jewish Encyclopedia: Vol. 7, P. 244-46
16. Joselman, J.: ed. Kracauer, J.: Revue des Etudes Juive: 16:91 (Note 17)
17. Ibid
18. HaCohen, J. פ'נ'ה '227; P.95. Amsterdam, 1733
19. HaCohen, J.: ed. Letteris. פ'נ'ה '227; P.116
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מכתבו על הכתובים ר' צנוריאוס זאנינה אום קב"ת ושראף
זרובוניה זשנת 1536 זכה לכתוב מלחמה על צד זיוף הכתובים המתואר
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