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Marcus Ambivius held for a very short time the office of Roman procurator in Judaea, and positively had no opportunity of sending to Rome so detailed a specification of the architecture of the temple and the ceremonies performed therein. The constant use of the imperfect tense (היי with the participle) throughout this part of the book is by itself a sufficient proof that the writer of the description never saw the temple, the pageant, or any parade of similar character in Jerusalem. Besides this, he does not himself know whether he describes Ezra's or Herod's temple.

I will not deal here with the Passover sacrifice, of which the *שבט יהודה* gives a handsomely graphic description, but I cannot help remarking that Ben Verga's statement, according to which King Alfonso ordered once this ceremony to be revived in his own palace, affirms something which was too good to be true. It only does credit to the fertile imagination of the Spanish author.

L. BELLELI.

THE HIGH PRIEST'S PROCESSION AND THE LITURGY.

THE error (concerning the Machzor) to which Dr. Belleli rightly objects was the result of a mere misprint for which Dr. Poznański was not responsible.

The "Procession" passage does, however, occur in editions of the Machzor.

It may be found, for instance, in some editions of the widely used Machzor *קרנן אהרן*. Thus, in the Warsaw edition (1894) it is printed before the Mussaf service of the Day of Atonement.

Again, in the very fine—in many ways the finest extant—edition of the Machzor by the late Isaac Berlin (Hanover, 1837), the whole passage is given in a German translation immediately after the title-page of the Day of Atonement service.

I. ABRAHAMS.