

rugged purple-coloured mountains, in the midst of which Petra stands, were now open to our view, placed between the great white hills which lie to the south and east of it, and terminate in bulbous-shaped rocks like those at Philæ, as of an ungraceful antediluvian world. We did not linger long amongst the imposing rock-cut tombs found here, as we were eager to enter the Sik, which was now at hand.

(*To be continued.*)

THE VISIT OF DAVID THE REUBENITE TO HEBRON AND JERUSALEM IN A.D. 1523.

By THOMAS CHAPLIN, M.D.

THE recent publication of the text of the "Diary of David the Reubenite," by the Clarendon Press, under the editorship of Professor Ad. Neubauer,¹ draws attention to the visit of that most singular man to the holy places of Hebron and Jerusalem in the year 1523. What amount of credit should be given to David's account of his wanderings is perhaps doubtful. Professor Neubauer in his preface (p. xii) remarks: "It is not my object to take off the mask of Reubeni and declare him a falsificator, or, on the other hand, to accept his facts without scrutiny. My task at present is to make this diary accessible to historians"; and Graetz, in his "History of the Jews," speaks of Reubeni as "a man come out of thick darkness from the far East, of whom one does not know whether he was a deceiver or a daring enthusiast." There is, however, in that part of the diary

¹ "Anecdota Oxoniensia," *Mediæval Jewish Chronicles*, Ad. Neubauer, Oxford, Clarendon Press, 1895, vol. ii.

² "Geschichte der Juden," Leipzig, 1865, Band ix, s. 244. The English translation, Bella Löwy, Nutt, 1892, vol. iv, p. 523, has the following:—"From obscurity and out of the far East appeared a man, of whom no one rightly knew whether he was an imposter or a foolish fanatic, or whether he intended to play the rôle of a Messianic or political adventurer, but he caused a great stir among the Jews, which even affected the Marranos in the extreme West. David, an Oriental by descent, who had been for a long time in Arabia and Nubia, suddenly came to Europe on a particular mission, and started the wildest hopes, both by his imaginative discourses and by his reports of actual occurrences"

David Reubeni's appearance and manner were such as to inspire alike fear and confidence. In both there was something strange, mysterious, and eccentric. He was of dark complexion, and dwarfish in stature, and so excessively thin, that continuous fasts had almost reduced him to a skeleton. Possessed of courage and intrepidity, he had at the same time a harsh manner that admitted of no familiarity. He only spoke Hebrew, and that in so corrupt a jargon that neither Asiatic nor European Jews understood him."

which refers to Palestine internal evidence that if it is not the adventures of David himself that are narrated, the story must have been written, or dictated, by someone intimately acquainted with the condition and manners of the country.

Reubeni's account of himself and his family is sufficiently striking:—
 "I, David, am son of King Solomon, may the memory of the just be blessed. My brother, the King Joseph, is older than I, and sits on the throne of his kingdom in the wilderness¹ of Khebor, and he reigns over thirty miriads; over the sons of Gad, and the sons of Reuben, and half the tribe of Manasseh."

There is little room for doubt that the Khebor referred to is the Kheybar of North-Western Arabia, where traditions are still current of the comparatively recent existence of free tribes of Jews there. In Jerusalem, I once had under my care a man who said he came from Kheybar, and claimed to be a "son of Rechab," of the Beni Israel, and that his tribe had the right to levy a poll-tax on the passing Mohammedan Haj! Gibbon tells us in a footnote that, "the banishment of the Jews (to Syria) is attested by El Macin and the great Al Zabari. Yet Niebuhr ("Description de l'Arabie," p. 324) believes that the Jewish religion, and Kareite sect, are still professed by the tribe of Chaibar; and that in the plunder of the caravans, the disciples of Moses are the confederates of those of Mahomet."²

According to Burckhardt, "A colony of Jews formerly settled at Khaibar has wholly disappeared. It is commonly believed at Mekka and Djidda that their descendants still exist there, strictly performing the duties of their religion; but upon minute inquiry at Medina, I found this notion to be unfounded, nor are there any Jews in the northern parts of the Arabian Desert. The Jews who were formerly settled in Arabia, belonged to the tribe of Beni Koreyta (Caraites). They came to Medina after Nebuchadnezzar had taken Jerusalem, when Kerb ibn Hassan el Hemyary . . . made an inroad towards Medina, which he besieged, and on his return from thence, carried some of the Beni Koreyta with him to Yemen. These are the first Jews who settled in that country, and their descendants still remain at Szanaa."³

Mr. Doughty, in his "Travels in Arabia,"⁴ vol. ii, p. 127, says: "It is certain that the Jews of this day have a fabulous opinion of Kheybar. Some of them (in the east) told me that 'the Yahûd Kheybar' are the Beni Israel. . . . Merchants of Kasim have related to me that 'there are descendants of the Yahûd Kheybar in Bagdad, who are accounted noble (astly) among the Jews; there are besides, rich traders of them in India',

¹ במדבר. So also Dr. Bieberfeld in "Der Reisebericht des David Reubeni," Leipzig, 1892. Graetz, in his "Geschichte der Juden," has במדינת, "in the province."

² "Decline and Fall," chap. I.

³ "Travels in Arabia," John Lewis Burckhardt, London, 1829, Appendix, p. 46t.

⁴ "Travels in Arabia," by C. M. Doughty, Cambridge, 1838.

but these words were, I found, as strange tales in the ears of the respectable (Bagdad) merchant Jews in Bombay." Dr. Wolff came in contact near Senaa with the Beni Khaibr, a tribe who identified themselves with the sons of Jonadab. Signor Pierotti also met with a tribe calling themselves Rechabites, about two miles south-east of the Dead Sea. They had a Hebrew Bible, and said their prayers at the tomb of a Jewish Rabbi (*see* Smith's "Dictionary of the Bible," s.v., Rechabites). A Persian gentleman of my acquaintance informs me that in his country these Jews are still remembered with reproach, and that when a Moslem wishes to curse anyone, he will sometimes say: "May you be as a Jew of Kheybar." It is interesting in connection with this subject to note that the Jews from Yemen who have within the last few years migrated to Jerusalem, declare themselves to belong to the tribe of Gad.

Reubeni's narrative continues:—"I departed from before the King, my brother, and the seventy elders who gave him counsel, and they commanded me to go first to Rome and the Pope, may his glory be exalted. And I journeyed from them from the wilderness of Khebor by the mountain road ten days, until I arrived at Jeddah, and there I was prostrated with a great illness."

הרר which I have translated "the mountain," is not improbably Reubeni's way of transliterating into Hebrew ^{حرة} *harrah*, a lava field or volcanic district, of which there are many in North-Western Arabia. Kheybar itself is situated in one of them. But Reubeni may have meant a mountain road towards the coast, in order to avoid the city of Medina. Such a road is indicated in the very valuable map attached to Mr. Doughty's work.

From Jeddah Reubeni took ship to Suakim, whence he travelled to Dongola, and afterwards to Egypt. From Egypt he went to Gaza, and it is here the portion of his narrative which most concerns the student of Palestine begins:—

"After this, he (a Jew named Abraham) came to me,¹ and a goldsmith named Joseph, who keeps a shop. He had a brother, whose name was Jacob, and their old father was living. He and Joseph the goldsmith remained with me that day about two hours, and I was reticent with them, and communicated to them only short hints.² And the Jews sent meat and bread to me secretly by the hand of Abraham the Jew.

"I remained at Gaza five days, and afterwards set out from Gaza on the 19th of Adar, 1523, and proceeded on the road to Hebron. I travelled by day and by night until I arrived in Hebron at the place of the Cave of Machpelah, on the 23rd of Adar, at noon. Then the guardians who guard the cave came to me to kiss my hands and my feet, and said to me: 'Come in thou blessed of the Lord, our lord, and the son of our lord.'

¹ At Gaza.

² ראשי פרקים, *lit.*, heads of chapters or sections, *i.e.*, in reference to the mysterious message which David professed to be charged with.

And there came to me two old men of the guardians of the church¹ of Abraham, and they are the wisest and the greatest, and heads over all the guardians. And it is they who put out (from) and bring in to the church,² and they are the judges in Hebron. They took me by the hand, and caused me to stand before a certain tomb, and said to me: 'This is the tomb of Abraham our father,' and I prayed in that place until I had finished the prayer. Then they showed me on the north side a little chapel³ in which is the tomb of our mother Sarah. And in the middle, between the tomb of Abraham and the tomb of Sarah, is the prayer place⁴ of the Ishmaelites and beyond (*lit.* above) the head of Abraham the tomb of Isaac in the large church,⁵ and near the tomb of Isaac the tomb of Rebekah, beyond (*lit.* above) the head of the tomb of Sarah; and beyond (*lit.* below) the feet of the tomb of Abraham, the cenotaph³ of Jacob in another large chapel.⁴ And near the cenotaph of Jacob is the cenotaph of Leah, opposite the tomb of Sarah.

"After this I gave them alms, ten *parakhim*, in order that they might buy oil, and then I said to the guardians that these cenotaphs are not true; that the truth is that Abraham, Isaac, and Jacob are in the cave underground, and that they were not buried on the surface of the earth. They answered me: 'Thy words are just,' and I told them to show me the cave. So I went with them and they showed me the opening of the door of the cave in the mouth of the pit. There is a lamp burning day and night in this pit, and they let down the lamp into the pit by a rope, and from the mouth of the pit I saw the opening of the door about the height of a man, and I was convinced that it is indeed the cave. So I rejoiced in my heart, and I sent away the Ishmaelites from before me, and did my devotions at the mouth of the pit until I had finished the prayer.

"And after this I called the older guardians, and said to them: 'This is not the opening to the cave; there is another opening'; and they answered me: 'Yes; in ancient times the opening of the cave was in the middle of the great Church,⁵ in which is the cenotaph of Isaac'; and

¹ כנסת, a place of assembly. Reubeni uses this word (or its plural) for churches, mosques, synagogues, and chapels or praying places. Perhaps "church" covers all these meanings best. It is not clear to me whether כנסת אברהם, *Kanaeseth Abraham*, means a synagogue of the Jews or the Haram. If the former, then we have the interesting statement that Reubeni's conductors over the Haram were Jews. Benjamin of Tudela says:— שם הבמה הגדולה שקורין שנת אברהם והיא היתה כנסת יהודים בימי ישמעאליים. "Here is the place of worship called St. Abraham, which during the time of the Mohammedans was a synagogue of the Jews" ("Itin. of R. Benjamin of Tudela," translated and edited by A. Asher, London, 1840). On the whole, it seems more probable that these two wise and influential guardians were Moslems, and that the place they guarded was the Haram.

² כנסת.

³ ציור קבר, the form or representation of the tomb.

⁴ בכנסת גדולה אחרת, see footnote ¹.

⁵ כנסת.

I said to them : ' Show me the place of that opening ' ; and I went with them and they removed the covering from the floor of the Church, and showed me the place of the opening of the door, and it was shut with large stones and lead,² and no man was able to remove that masonry. And after this I said to them : ' Cover the floor with the coverings. ' And I asked them : ' Is it known to you who built (up) the opening of the cave ? ' And they brought out to me a book, and read it before me, and it was said in that book that a certain King built (up) the opening of the cave after the Ishmaelites had taken the Sanctuary from the Christians, and that King was the second from Mohammed ; and that King also sent four men into the cave, every one with a lamp in his hand, and they remained inside the cave about an hour, and afterwards came out. And three of them died immediately on coming out of the cave, and the fourth remained dumb until the third day. And the King who sent him asked him : ' What didst thou see in the cave ? ' And he said to them (*sic*) : ' I saw those figures,³ namely, Abraham, our father, on a couch, in the place of the upper cenotaph which they have made, and around the couch of Abraham, our father, lamps all round and many books, and his couch was covered with beautiful coverings, and near to Abraham, our father, Sarah, our mother, and Isaak, and Rebekah, beyond (*lit.* above) the head of Abraham and Sarah ; and Jacob, our father, and Leah, our mother, beyond (*lit.* below) the feet of Abraham and Sarah, our mother. And there were lamps all round upon the couches, and there is upon each of the couches the likeness of a man for a man, and the likeness of a woman for a woman. ' And the lamps which were in our hands became extinguished, but in the cave there was a great light like (that of) the sun. And after we had seen all these things we came out, and there was there a pleasant

¹ כנסת.

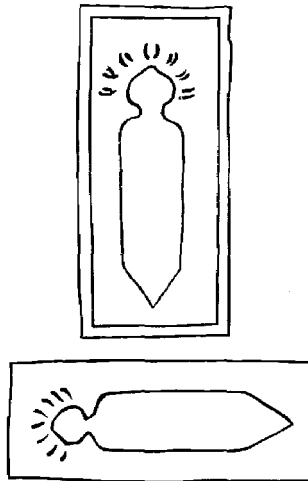
² עופרת, "Iron," Bieberfeld.

³ ציורים, forms, representations.

⁴ This is surely a remarkable statement. Jacob was embalmed in Egypt, and quite possibly his "likeness" may have been portrayed in Egyptian fashion upon his mummy case. If this were so, a tradition of it may have been handed down, and, in course of generations, been extended to the tombs of the other Patriarchs also. It has never been a custom of either Jews or Moslems to put representations of the human figure on sepulchral monuments. The only instances of anything of the kind that I remember are at Mogador, in Morocco, where an extremely rude indication, rather than representation, of the human form, is carved on the flat gravestones of the Jewish cemetery, in order, I was told, to mark the position of the head and feet of the body below, for all are not buried in the same direction. On next page is a copy of a rough sketch of such gravestones, which I made on the spot. In Moslem burial places a figure of a turban cut out of stone or other material may often be seen placed over the position of the head of the corpse below, and in tombs under cover the turban itself is sometimes wound round as in the royal tombs at Constantinople.

odour like (that of) incense. And we went before the tomb of Rebekah, and the four of us went on, and after that there cried at us the resemblance of a man which was upon the couch of Isaac,¹ with a loud voice, and we stood (terrified) until we got breathless out of the cave.² And those are the figures of the tombs and the masonry of the opening of the cave which that King caused to be closed until this day. These were the words of the fourth (man) who remained dumb one day (*sic*).

“After this I stood and prayed at the opening of the pit (and I saw the opening of the door of the cave) on the night of Sabbath until morning, and in the morning I remained to pray until the evening and on the night of the first day (of the week) I prayed at the mouth of the cave, and did not sleep until the morning. And the seventy old men had said to me that on the third day I should see a sign, and I waited



ENGRAVED FIGURES ON JEWISH GRAVESTONES AT MOGADOR.

longing silently to know what I should see. And early on the first day (of the week), before the rising of the sun, the guardians called me, in great joy, and said to me: “Our lord, and son of our lord the prophet, rise to rejoice with us, for a great joy is happened to us, namely, that water is come to the pool of this Church,² which had not been the case

¹ The Moslems of Hebron have a dread and fear of Isaac and Rebekah, whom they believe to be irritable, ill-tempered, and malicious. It used to be told of the famous Ibrahim Pasha, the Egyptian, “who feared neither man nor devil,” that, having caused himself to be let down into the cave, he surprised Rebekah combing her hair, who resented the intrusion by giving him a box on the ear, which caused him to fall down in a fit, so that he was with difficulty rescued alive.

² בית הכנסת.

for four years,' and I went with them to see the water, and lo, it was coming good and pure into the pool from the distant land.

"After this I set out from Hebron on the 24th of Adar, and travelled to Jerusalem, and robbers came upon the road between Hebron and Jerusalem, and they said to me: 'O, our lord, son of the prophet, behold the enemies are before us'; and I said to them: 'Do not be afraid, do not tremble; they shall fear and you be safe.' Hardly had I spoken with them, when, lo, the Head of the Turkish Police,¹ came from Hebron with many servants, and the robbers saw him and fled, all of them. So I went with him to Jerusalem, and entered the city on the 25th of Adar, 1523, and that day I went into the Holy of Holies,² and on my coming to the Sanctuary all the Ishmaelite guardians came to bow down before me and to kiss my feet; and they said to me: 'Come in, thou blessed of the Lord, our lord son of our lord.' And their two principal men came and took me into the cave which is under the stone of foundation,³ and said to me: 'This is the place of Elijah the prophet, and this the place of David the King, and this the place of Solomon the King, and this is the place of Abraham and Isaac, and this the place of Mohammed,' in the cave under the stone of foundation and above. And they showed me the places of the prophets below and above the stone. And I said to the guardians: 'Now that I know all these places go your ways, for I wish to pray, and in the morning I will give you alms,' and they went their way. And I knew already that all their words were false and vain, and I prayed until all the Ishmaelites came to pray. And they went out of the court from their prayer, and two hours after night went to their houses, and I went underneath the stone of foundation. Afterwards the guardians extinguished all the lamps of the court except four, and before shutting the doors they came to look and searched if they might find anyone sleeping in the cave in order to put him out. And they found me and said to me: 'Come out of that place, for we guardians cannot allow any man whatever to sleep there, for so we have sworn to the King; and therefore we are not willing that thou shouldst sleep in that place, and if thou dost not go out, we will go to the Governor and he will cause thee to be put out against thy will.' When I heard their hard words I went out of the court, and they shut the doors round the court. I prayed and fasted all night, and that was the night of the fourth day (*i.e.*, Wednesday). And in the morning when the Ishmaelites came to pray in the court, I entered with them, and when they had finished their prayers, I called with a loud voice, 'Ho, guardians!' and they all came before me, and I

¹ I follow Dr. Bieberfeld in his rendering of בעל המשפט של התורן. The government of Syria had been put into order by its Turkish conqueror, Selim I, about five years before the period of Reubeni's visit.

² By Holy of Holies, Reubeni apparently means the Dome of the Rock, which, in the traditional belief of the Jews to the present day, covers the site of that portion of the Temple.

³ The sacred rock over which the Dome is built.

said to them: 'I, your lord and the son of your lord the prophet, came from a distant land to this Holy House, and my spirit yearned to stand within it and pray, and not to sleep.' And after this there came four of the guardians and drove me out, and I said to them: 'I (am) your lord and the son of your lord; if you desire peace from me it is well, and I will bless you; and if not, I will be avenged on you, and will write to the Governor (תוגר = the Turk) of your evil doings.' And they answered me: 'Forgive us this time, for we wish to serve thee, and to be like slaves to thee all the time thou remainest in the Sanctuary, and to do thy will.' Then I gave them ten ducats as alms, and remained in the Sanctuary and fasted in the Holy of Holies; five weeks bread I did not eat and water I did not drink, from the night of the Sabbath to the night of the Sabbath, and I prayed under the stone of foundation and above. And there came ten messengers from the King my brother Joseph and his ancients to me, and they made themselves strange and stood before me in the Sanctuary

"And the Ishmaelites have a figure on the top of the Dome of the Court, and that figure is like a half-moon turned towards the western side, and on the first day of the Feast of Weeks, 1523, it turned towards the eastern side, and when the Ishmaelites saw that, they cried with a loud voice, and I said to them: 'What are you crying out about?' They answered: 'Because of our sias that figure of the half-moon is turned towards the side of the sunrising, and that is an evil sign for the Ishmaelites.' And after this, the workmen of the Ishmaelites went up and returned that figure to its place on the first day, but on the second day the figure returned a second time to the eastern side whilst I was praying, and the Ishmaelites cried out and wept and sought to turn it back but could not. And the old men had said to me before: 'When thou seest that sign, go away to Rome.'

"And I saw the Gate of Mercy and the Gate of Repentance,¹ and went under the Sanctuary, which is a building as large as the upper building. And I did under the Sanctuary that which the old men bade me, in a place to which no man might come. And the sign mentioned of the figure (of the half-moon) was seen after I had done the commands of the old men under the Sanctuary.²

"And after this I went up to the Mount of Olives, and saw there two caves, and I returned to Jerusalem and went up to Mount Zion, and there are there two churches³ in the place of the convent⁴; the church in

¹ These two gates belonged to what is now called the Golden Gate.

² It is difficult to understand this obscure passage. Perhaps by "the Sanctuary," סקריש, *el Aksa* is intended, and Reubeni was taken into the subterranean passage and chamber, as visitors now are. But what the commands of the old men were, is a mystery.

³ בנסיוות.

⁴ Professor Neubauer has here בירה, the palace, or castle, but notes that the MS. has רירה. I venture to think that רירה is the right reading,

the hands of the Christians is the upper one, and the lower one is in the hands of the Ishmaelites, and the Ishmaelites opened¹ for me and showed me the likeness of the tomb (קבר דמות = *cenotaph*), and said to me that it was the tomb of David the King, on whom be peace, and I prayed there. And I went out from there and went to the upper church,² and the Christians opened to me, and I entered that church² and prayed there. And after that I went from Zion to Jerusalem. And I went to the house of a Jew whose name was Abraham the Gaer (or Haggæar). He was a goldsmith, and lived over the synagogue, and there were there old women who washed the lamps of the synagogue. And when I was in the house of that Jew two Ishmaelites were there, and I asked him: 'What is thy name?' and he answered me: 'Abraham'; and after that I sent away the Ishmaelites, and said to them: 'I have some business to do with this goldsmith,' and then the Ishmaelites went their way.

"And I asked him: 'Do you pray at this season, "Who causeth the rain to fall," or "Who causeth the dew to fall" (Morid haggeshem, or Morid hattal?)?'³ And he said: 'Who causeth the dew to fall?' and stood astonished. And I spoke many words with him, but did not tell him that I was a Jew until the third time that I went to his house before my departure from the Sanctuary. And I said to him: 'Describe to me Venice and Rome and Portugal'; and he described them all. And I said to him: 'I am wishing to go to Rome'; and he said to me: 'For what purpose art thou going?' and I said to him: 'I am going for a good purpose, but it is secret, and I cannot reveal it; but I wish you would counsel me which way I should go.'

"Afterwards I gave into the hand of the said Abraham a book which I had written for the Sanctuary, and said to him: 'Give the book for me into the hands of the ruler (Nagid) Rabbi Isaac'; and I departed

corresponding to the Arabic دبير, *a convent*. In A.D. 1523 the place was still in the hands of the Franciscans, who had held it since A.D. 1313, and were not expelled until A.D. 1561, when they bought of the Georgians the property where the Latin Convent and Church of St. Saviour now stand.

¹ Dr. Bieberfeld has here גדר, *gader* or *jader*, an enclosure, which he translates *Gitter* = lattice. If, as Professor Neubauer intimates, the writer of the MS. was probably a German Jew, *gitter* is very likely the true translation; but where Bieberfeld got the word גדר from I know not. Visitors are still taken to look at the tomb through a trellised doorway.

² כנסת.

³ The prayer which the people of Israel were commanded to offer at the end of the tithing in the third year—"Bless thy people Israel and the land which thou hast given us" (Deut. xxvi, 15)—is explained by the Mishna to include a petition for dew and rain ("Maas. Sheni," 5, 18). These prayers have a place among the "Eighteen Benedictions" of the Jewish Liturgy. According to Dr. Bieberfeld, the Jews of the East use the prayer for rain during the winter or rainy season, and that for dew during the summer, when rain would be injurious. (*Op. cit.*, Noten, p. 4.)

from Jerusalem on the 24th of Siwan, 1523, and a great number of Ishmaelites, riding on horses, accompanied me five miles."

NOTE ON THE HEBRON HARAM.

By the Rev. Canon DALTON, C.M.G.

THAT portion of the diary of David the Reubenite which describes his visit to the interior of the Haram at Hebron in A.D. 1523 is full of circumstantial detail, and carries on its face an aspect of truth altogether different from anything which "a fabricated" account might be expected to exhibit. What he says he did and saw on a particular date is wholly distinct from the account he gives of his ancestors and of those he had left behind in Khebor, or the ambitious projects he may have cherished as likely to result from his travels. The stories about his ancestors he may have himself come to have believed. They may very well have been founded on fact, however largely they were subsequently embroidered with imaginary additions, just as, in a similar way, the accounts given by many otherwise truthful and trustworthy persons in England regarding their own ancestors are wont to be, even in these enlightened and matter-of-fact days. But be this as it may, I shall confine myself in the following note to what Reubeni says that he actually saw in the Haram at Hebron in the spring of A.D. 1523. In any careful chronological catena of authorities who describe their visits to the Patriarchs' Tombs, such as that given by Colonel Conder at the end of the paper concerning his own visit to Hebron in 1882, and published in the *Quarterly Statement* for that year, p. 212, Reubeni's account will henceforth have to be inserted immediately before that of the tract, "Jichus ha Aboth," A.D. 1537. "All the extant notices of visits to the sepulchres of the Patriarchs at Hebron are brought together and discussed by Comte Riant, in a paper in vol. ii, p. 411, of the 'Archives de l'Orient Latin, 1884'" (Guy Le Strange, "Palestine under the Moslems," 1890, p. 318).

In the late Dean Stanley's "Sermons in the East," 1863, pp. 141 to 169, is the inimitably fresh and picturesque narrative of the visit paid by him with the Prince of Wales to the same Haram in January, 1862. In the late Professor Fergusson's "The Holy Sepulchre and the Temple at Jerusalem," 1865, Appendix J, on "the Mosque at Hebron," pp. 136 to 151, is the description of the visit paid by him to the interior at the end of 1864. The account appeared originally in the "Builder," 24th December, 1864, and is valuable as containing the opinion of a trained architect as to dates of stonework, etc. In the *Quarterly Statement* for 1882, pp. 197 to 214, appeared Colonel Conder's careful and detailed report, with Sir Charles Wilson's additional note, concerning the visit paid by both of them, with the late Duke of Clarence and with the Duke of York, to the interior of the Hebron Haram in April of that year.