

## Research Interests

Medieval and Renaissance Intellectual History, Polemics, Mysticism, Magic, Conversion and Identity.

## Education

B.A. Hebrew University, History

M.Phil, Cambridge University, Medieval History

Ph.D, Cambridge University, Medieval History

## Publications

Books:

Harvey Hames, *The Art of Conversion: Christianity and Kabbalah in the Thirteenth Century*, Brill: Leiden 2000

<http://books.google.com/books?id=12agudxj6HUC&printsec=frontcover&dq=art+of+conversion&ei=cAs5SJuJJoizASGwYWaDQ&sig=ZY0J05qs2kpo-ZBp9kVFr1yKtWA#PPP1,M1>

This book discusses Ramon Llull (ca. 1232-1316), the Christian missionary, philosopher and mystic, his relations with Jewish contemporaries, and how he integrated Jewish mystical teachings (Kabbalah) into his thought system so as to persuade the Jews to convert.

Issues dealt with include Llull's attitude towards the Jews, his knowledge of Kabbalah, his theories regarding the Trinity and Incarnation (the Art), and the impact of his ideas on the Jewish community. The book challenges conventional scholarly opinion regarding Christian knowledge of contemporary Jewish thought and questions the assumption that Christians did not know or use Kabbalah before the Renaissance. Further, it suggests that Lull was well aware of ongoing intellectual and religious controversies within the Jewish community, as well as being the first Christian to acknowledge and appreciate Kabbalah as a tool for conversion.

Harvey Hames, *Jews, Muslims and Christians in and around the Medieval Crown of Aragon: Studies in Honour of Elena Lourie*, Brill: Leiden 2004

[http://books.google.com/books?id=6TdP6b3f-TIC&printsec=frontcover&dq=jews,+muslims+and+christians&ei=qQs5SOvYNpyUywTI\\_5XqDw&sig=QLaFeAmAJxP0wR8XT2t1hdkHWII](http://books.google.com/books?id=6TdP6b3f-TIC&printsec=frontcover&dq=jews,+muslims+and+christians&ei=qQs5SOvYNpyUywTI_5XqDw&sig=QLaFeAmAJxP0wR8XT2t1hdkHWII)

This volume, in honour of Professor Elena Lourie, focuses on various areas of interaction between Jews, Muslims and Christians in the late medieval Crown of Aragon and its environs. The articles deal with topics such as war, military campaigns, government, politics, and economics, relations between scholars of the different faiths and their sources, sexual relations and the politics of conversion, mythology and music. Other articles touch on issues such as vassalage, mercenaries, fiscal politics, communal politics and the inquisition. This book presents a mosaic of studies written by three generations of scholars who, using a broad variety of sources and methodologies, examine areas of great interest to Elena Lourie.

Harvey Hames, *Like Angels on Jacob's Ladder: Abraham Abulafia, the Franciscans and Joachimism* (forthcoming, SUNY press, 2007)

<http://books.google.com/books?id=MWwDMq5gFnAC&printsec=frontcover&dq=like+angels&ei=1Ao5SK2kF6iUyQTCjMnLDw&sig=rlkJWHuQHGv9eGkHoN45Ri5-xyE>

This book explores the career of Abraham Abulafia (ca. 1240–1291), self-proclaimed Messiah and founder of the school of ecstatic Kabbalah. Active in southern Italy and Sicily where Franciscans had adopted the apocalyptic teachings of Joachim of Fiore, Abulafia believed the end of days was approaching and saw himself as chosen by God to reveal the Divine truth. He appropriated Joachite ideas, fusing them with his own revelations, to create an apocalyptic and messianic scenario that he was certain would attract his Jewish contemporaries and hoped would also convince Christians. From his focus on the centrality of the Tetragrammaton (the four letter ineffable Divine name) to the date of the expected redemption in 1290 and the coming together of Jews and Gentiles in the inclusiveness of the new age, Abulafia's engagement with the apocalyptic teachings of some of his Franciscan contemporaries enriched his own worldview. Though his messianic claims were a result of his revelatory experiences and hermeneutical reading of the Torah, they were, to no small extent, dependent on his historical circumstances and acculturation.

A selection of articles:

Harvey Hames, 'Jewish Magic with a Christian Text: A Hebrew Translation of Ramon Llull's *Ars brevis*', *Traditio* 54, (1999) pp. 283-300

Harvey Hames, 'Conversion via Ecstatic Experience in Ramon Llull's *Llibre del gentil e dels tres savis*', *Viator* 30, (1999) pp. 181-200

Harvey Hames, 'Text, Context and Interpenetration: Ramon Llull and the *Book of the Righteous*', in L. Shopkow, M. Meyerson, T. Burman (eds), *Religion, Text and Society in Medieval Spain and Northern Europe: Essays in Honor of J. N. Hillgarth*, (Toronto, 2002) pp. 134-157

Harvey Hames, 'The Language of Conversion: Ramon Llull's Art as a Vernacular', in N. Watson and F. Somerset (eds), *The Vulgar Tongue: Medieval and Postmedieval Vernacularity*, (Penn State Press 2003) pp. 43-56

Harvey Hames, 'Crusade, Colonisation and Dancing Rabbis: In and Around the Work of E. Lourie', in *Jews, Muslims and Christians in and around the Medieval Crown of Aragon: Studies in Honour of Elena Lourie*, (Leiden 2004)

Harvey Hames, 'Reason and Faith: Inter-religious Polemic and Christian Identity in the Thirteenth Century', in Y. Schwartz and V. Krech (eds), *Religious Apologetics – Philosophical Argumentation*, (Tübingen 2004) pp. 267-284

Harvey Hames, 'Exotericism and Esotericism in Thirteenth-Century Kabbalah', *Esoterica* 6, (2004) pp.103-112

[www.esoterica.msu.edu/VolumeVI/KabbalahHames.htm](http://www.esoterica.msu.edu/VolumeVI/KabbalahHames.htm)

Harvey Hames, 'Elia del Medigo: An Archetype of the Halachic Man?', in G. Veltri and D. Ruderman (eds.), *Cultural Intermediaries: Jewish Intellectuals in Early Modern Italy*, (Philadelphia 2004) pp. 39-54

Harvey Hames, 'The Jewish Ramon Llull: Missionary, Mystic, Magician, Doctor and Alchemist', in *Actes de les Jornades Internacionales Lul·lianes: Ramon Llull al s. XXI* (Barcelona 2005) pp. 77-106

Harvey Hames, 'From Calabria cometh the Law, and the Word of the Lord from Sicily: The Holy Land in the Thought of Joachim of Fiore and Abraham Abulafia', *Mediterranean Historical Review* 20:2, (2005) pp. 187-99

Harvey Hames, 'A Seal within a Seal: The imprint of Sufism in Abraham Abulafia's teachings', *Medieval Encounters* 12:2 (2006) pp. 153-72

Harvey Hames, 'Three in One or One that is Three: On the Dating of Abraham Abulafia's *Sefer ha-Ot*', *Revue des études juives* 165:1-2 (2006) pp. 179-89

Harvey Hames, 'The Limits of Conversion: Ritual Murder and the Virgin Mary in the Account of Adam of Bristol', *Journal of Medieval History* 33, (2007) pp. 43-59

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