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Leonard Patrick Harvey (25 February 1929 - 4 August 2018)

Gerard Wiegers
University of Amsterdam

Leonard Patrick (Pat) Harvey was born on 25 February 1929 and passed away on 8 August 2018 in Wellington (New Zealand) at the age of 89. Pat Harvey had been married to June Maureen Harvey (née Rawcliffe), who died in 2000. He leaves two sons, Michael and Stephen, two daughters-in-law, Lorna and Barbara, and three grandsons, Samuel, Adam and Joshua.

Pat Harvey was widely known as a Hispanist and Arabist, and a specialist –in many respects a true pioneer– in Aljamiado Morisco studies. Born in London, he was admitted to Magdalen College Oxford, and studied Modern Languages and Oriental Studies. In 1958 he defended his D.Phil. thesis entitled *The Literary Culture of the Moriscos, 1492-1609. A Study of the extant manuscripts in Arabic and Aljamía*. His thesis supervisor was Professor Sir Hamilton Gibb, who was succeeded by Professor A.F.L. Beeston after Gibb left for Harvard. Harvey's thesis explored the widest possible range of the extant Spanish manuscripts written in Arabic and Latin script (Aljamiado) known to him, comparing this corpus of manuscripts with the Arabic manuscripts circulating among and written by Moriscos. Even though his thesis remained unpublished, it became well known among specialists as a foundational text for the study of late Iberian and Maghribi Islam. I vividly remember as an MA student at Leiden University enjoying studying the two volumes that had come from Oxford.

Harvey continued his work after his early retirement. In fact, part of the reason he retired early was that he wished to dedicate time to his

research into Aljamiado Morisco studies. After his retirement he joined the Oxford Centre for Islamic Studies as a research fellow and he remained an active member until he moved to Wellington, New Zealand, to live with his son Michael and his family.

As a scholar, Harvey published about many subjects, certainly not only about Islamic Spain. His work has been discussed in a number of specialist articles and books. A first bio-bibliographical overview of his work is found in the volume written in his honour and edited by David Hook and Barry Taylor. The volume includes an exhaustive overview of Harvey's publications (with the exception of book reviews) up to 1980. In particular, it focused on Harvey's wide-ranging contributions to Hispanic Studies. The second is Luis Fernando Bernabé Pons bibliography of Harvey's publications about Islamic Spain up to 2002 and an overview of his contributions to the study of Mudejar and Morisco culture in particular (*Sharq al-Andalus* 16-17 (1999-2002)). In 2014, Francisco Franco-Sánchez published autobiographical notes Pat Harvey wrote about his travels to Algiers in search of manuscript sources ("Algiers 1956", (e-humanista/IVITRA 6 (2014): 235-242). His youngest son, Steve, published an obituary about his father in the *Bulletin of Hispanic Studies* with a brief overview of his life and work (Harvey 2018). And, as a tribute to Harvey's work, a selection of his articles, presented by Trevor Dadson and Nuria de Castilla Múnoz, will be published shortly. Pat saw the proofs of this work shortly before his death (see Harvey 2018). Drawing on these publications, I will focus in this contribution on his researches in the field of Mudejar and Morisco studies.

I met Pat Harvey shortly before my graduation at Leiden University. Inspired by his thesis and other publications, I contacted him for support in 1986 and travelled to Oxford, where I was received by him and his wife June, an extraordinary experience for a young Master's student. After questioning me about my work and testing how serious I was, he agreed to help. And help he did; when I received a four-year grant for a PhD thesis on Içe of Segovia, the Segovian Mudejar mufti and faqīh, Pat Harvey advised me, and he continued to do so for a very long time after that.

It is impossible to do justice to the wide range of Harvey's publications. What might be a common thread is that quite some of them seem to have originated from Pat's life-long search for new

sources. The splendid manuscript of the enigmatic Mancebo de Arévalo's *Breve Compendio de la santa ley y sunna* held at Cambridge University was one of the first. In fact, Harvey's earliest publication, in Al-Andalus, dealt with the figure of the Granadan noble Yuse Banegas, and was based on this particular Cambridge manuscript. His searches, initially undertaken in the framework of his PhD thesis, led him to various libraries and universities in Spain, but also to Algiers (see Francisco Franco-Sánchez, "Algiers 1956", (e-humanista/IVITRA 6 (2014): 235-242). In Madrid, it was Pedro Longás Bartibas, then librarian of the Instituto Valencia de Don Juan in Madrid, who discussed and read Aljamiado literature with him. What seems a very original, and in fact pioneering and innovative, aspect of his work was the way Pat Harvey connected the Arabic and Romance literary heritages of the Muslim minorities, as well as his analysis of Muslim and Christian territories as being entangled and not in isolation from each other. This latter aspect also characterizes his *Islamic Spain, 1250 to 1500* (1990), in which he thus sets out his ideas about their entanglement on the very first pages of the introduction:

"It is normal for these two groups to be treated quite separately. Islamic, Arabic-speaking Granada is rightly held to form part of the Islamic world, and so its history often is seen as a mere eccentric far-western appendage to that of the Middle East. The Muslim subjects of the Christian monarchs, on the other hand, in almost all cases quite small minorities in the regions where they lived, for that reason became in some accounts almost irrelevant footnotes to a story that is not their own. A quarter of a millennium of the history of Islamic Spain at the end of the Middle Ages has thus been subjected to a double process of marginalization, and in consequence has not always been well understood" (p. ix).

This double interest, a sort of 'connected history', which is already reflected in his D.Phil. thesis, characterized his research throughout his life. A good example of his 'Arabic interest' was another discovery he made in England, namely of a manuscript that sheds light on the famous Sacromonte Lead Books (Granada): British Museum, Harley 3507. The fifth chapter of his D. Phil. thesis was in fact entirely dedicated to the Lead Books. Central to his argument is one of these books, *Kitâb Mawâhib Thawâb Haqîqat al-Injîl* ("El Libro de los Dones de los que creyeren la verdad del Evangelio"), of which he used the Arabic transcription and interlinear translation into Latin done by the Italian Arabist Bertolomé de Pettorano in that manuscript. Of this

version he also offered an English translation. Harvey considered it likely that Granadan crypto-Muslims had a hand in the Lead Books and that the language used to be late Andalusí Arabic. Harvey's thesis constituted a major step in the study of the Lead Books. For the first time, one the Arabic texts (albeit in the form of Pettorano's transcriptions) was submitted to a detailed and careful analysis. Harvey would continue his researches into the Lead Books after that and always followed scholarly researches by others in this field with great attention.

After lectureships at Oxford University (1957-58), the University of Southampton (1958-60), and Queen Mary College, London (1960-63), Pat Harvey became a Reader in Spanish, Professor of Spanish and Head of the Spanish Department at Queen Mary College from 1963 to 1973 and served as Dean to its faculty of Arts. He was Cervantes Professor of Spanish at King's College, London, from 1973 until his retirement in 1984, delivering his inaugural lecture, devoted to Cervantes's *Don Quixote* and the Sacromonte Lead Books, on 11 November 1974.

After his retirement, two major book publications, *Islamic Spain, 1250 to 1500* (1990) and *Muslims in Spain, 1500 to 1614* (2005) saw the light. In the latter book, he returned to the topic of the Lead Books as well, and published a revised version of his English translation of *Kitâb Mawâhib Thawâb* based on Pettorano's transcription in the Harley manuscript. A brief discussion with reviewer Trevor Dadson in the *Times Literary Supplement* makes clear how acutely aware Pat Harvey was of the relevance to present-day Europe of what happened to the Muslims living in Christian Iberia. He responded that he had not, as Dadson had written, "skated over" groups of assimilated Moriscos who might have escaped the expulsion, arguing that he had been aware of such groups, but maintained on the basis of their writings in Arabic and Aljamiado, that in spite of being threatened and repressed Moriscos had remained Muslims consciously and willingly (though in secret), and were later indeed punished by being expelled from Spain. "All this, he continues, "might in the past have safely remained a purely academic subject for debate, but at the present juncture it is not just desirable but essential that we in this country, and our fellow Europeans, should be aware that what happened in Al-Andalus (Islamic Spain) in Western Europe in the early seventeenth century has not yet

faded from memory in the Islamic world. The brutal fact is that more than a quarter of a million people born and bred in a European country, descendants of families that had lived here for more than 900 years in many cases, were at very short notice (usually a matter of days) and with only those possessions that they could carry with them and very little money, bundled onto ships and sent away to distant countries. How on earth did that come about?¹ Harvey's last monograph was another book on this theme entitled *Ibn Battuta*. Oxford: Oxford University Press, Oxford Centre for Islamic Studies 2007 [Makers of Islamic Civilization], but he kept writing and publishing. Another significant venture in his Hispanist research that I must briefly mention was Harvey's edition and publication of Samuel Stern's posthumous work on the muwashshahs and their final refrains, the kharjas, in 1974, *Hispano-Arabic Strophic Poetry. Studies by Samuel Miklos Stern. Selected and edited by L.P. Harvey*. Oxford: At the Clarendon Press 1974.

This venture, which was discussed in the predecessor of the present journal, also tells us something important about Pat Harvey's style and views. As is well-known, Samuel Miklos Stern, an older colleague and friend of Pat Harvey's at Oxford, had surprised the scholarly world in 1949 with his discovery of kharjas in Romance, which were made public in a famous article in the journal *Al-Andalus*, entitled "Les vers finaux en espagnol dans les muwaššahs hispano-hebraïques" (*Al-Andalus* XII (1948), pp. 299-346). When Samuel Stern died in 1969 at the age of forty-nine, before he had been able to publish a follow-up monograph to his earlier researches, including his still unpublished thesis, Pat Harvey took it upon himself to do this. Upon its publication, the Spanish Arabist, Emilio García Gómez, in a series of articles published in *Al-Andalus*, attacked the work and person of Samuel Stern in a virulent way, with anti-Semitic overtones, and launched polemical attack on Harvey. On the subject of Harvey's motives, for example, he insinuated that these remained strange to him because he (Harvey) "does not seem to be Jewish" ("no parece judío"), to which Harvey replied in a brave, engaged and very dignified way.² García Gómez

¹ Letters to the editor, Pat Harvey, "Fatwas in Early Modern Spain, *Times Literary Supplement*, 24 February 2006, replying to Trevor Dadson, Review, "The Moors of La Mancha", *Times Literary Supplement*, 10 February 2006.

² For bibliographical data on the exchange, see Henk Heijkoop and Otto Zwartjes, *Muwaššah, Zajal, Kharja. Bibliography of Strophic Poetry and Music from al-Andalus and Their Influence in East and West*. Leiden, etc.: Brill 2004.

wrote the articles in question under the pseudonym of Ángel Ramírez Calvente (it was only in 1991 that he publicly acknowledged that he had been the author (Harvey, *Journal of Arabic Literature*, XXIII [1992] 72).

Pat Harvey was a great scholar, and a generous and kind person. His books and articles were not only very learned, but also a pleasure to read, because of the open, lively style in which he engaged in a dialogue with his readers. He took a great interest in maintaining close contact with research and researchers in the field and was always prepared to give colleagues advice. In particular, researches into the Aljamiado writings of *El Mancebo de Arévalo*, known for the many challenges they pose, were stimulated by him with great enthusiasm, and no one who has done research on this fascinating figure and his works will ever forget Pat's erudite engagement and willingness to help. He will be sorely missed.

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