



Desert Harvest

THE DIVISION FOR LATE MEDIEVAL AND REFORMATION STUDIES

A SEMI-ANNUAL NEWSLETTER OF
THE DIVISION FOR LATE MEDIEVAL AND REFORMATION STUDIES

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Source: Albrecht Dürer, *The Triumphal Chariot of Maximilian I* (first print), 1522.
National Gallery of Art. ©Public Domain

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THE NEW NORMAL:

Teaching, Research, and Community Outreach in a Post-COVID Division

Marjorie Elizabeth (Beth) Plummer, Susan C. Karant-Nunn Chair and Acting Director

Pivoting to something new is always difficult but is often necessary. As I write this, I am in Vienna working in the Haus, Hof, und Staatsarchiv, an important archive for the Holy Roman Empire. This was a research trip I planned for June 2020. My research restart is not exactly from where I left off in 2020. Like everyone else, the last two years have been about adaptation and flexibility.

I have been reading imperial court records about appeals from Catholic, Protestant, and mixed-denominational nuns requesting devotional and administrative self-determination. Originally, I intended this research for a chapter in my book manuscript and for a conference presentation in 2020. Instead, I dropped that chapter from the book and wrote on material culture instead, and the conference was cancelled.



The Haus, Hof, und Staatsarchiv in Vienna

The court cases I am now reading will begin another book on shared spaces. When I do give that postponed 2020 talk this fall, it will be a very different paper from the one I originally planned.

Because I was in Wolfenbüttel

for most of 2020-2021, I started with the imperial court case of the Catholic Margareta Chlum, who appealed to the Holy Roman Emperor Rudolf II when Duke Julius of Braunschweig-Wolfenbüttel refused to confirm her election as abbess of the abbey of Gandersheim.



Additional documents from the Chlum case in the state archives in Wolfenbüttel

The lengthy and document-rich case (see image) began in 1577 and ended in 1587 when Julius finally accepted Chlum as abbess after the Protestant abbess he had chosen resigned when her pregnancy was discovered. The ensuing discussions contain numerous arguments for religious freedom and debates about jurisdiction and patronage rights of convent congregations, local rulers, and emperors.

These research challenges over the last two years led me to new directions that were not better or worse, just different. The same can be said of the challenges that we have faced in the Division over the last two years.

In the months since our last newsletter, all of us have been cautiously moving back to something that looks more normal, although we have modified and changed previous customs. The

Division graduate students resumed game nights at their homes rather than in the local pub and returned to their graduate student offices on campus, although many of them still taught and took many classes online. I taught the Division graduate research seminar this spring with a slight twist. Our experiences with Zoom begun in 2020 made us realize that it was possible for all the Division students, including advanced PhD students no longer living in Tucson, to participate. It was the first time we had all been together since the 30th anniversary celebration in January 2020 and it was wonderful even when in a virtual format.

Throughout the spring semester, we applied these lessons to other parts of Division activities. In March, we hosted Joel Harrington, Vanderbilt University, in person in Tucson for the 35th Town and Gown lecture, which we held in a hybrid format (see Ben Miller's report below).

In April, several Division graduate students (Abby Gibbons, Liliana Mondragon-Morales, and Rachel Davis Small) together with members of the History Graduate Association held the first G-SPAN conference:

<https://history.arizona.edu/events/conference-graduate-scholarship-power-adversity-and-networks-g-span>.

Although offered in a hybrid format, many non-UA graduate students attended in person.

In mid-April, Cory Davis successfully defended his dissertation in person on the roof of ENR2 with many graduate students and affiliated faculty in attendance. Others not in Tucson—Susan C. Karant-Nunn, alumni, and family and friends—participated via Zoom.

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This summer we are all cautiously returning to our research, although in modified forms. Ute Lotz-Heumann and I are both doing research in Germany. Ben Miller, Rachel Davis Small, and Liliana Mondragon-Morales are working on documents they requested from archives or collected previously while Abby Gibbons and Annie Morpew are in Germany doing archival research (see articles)



Abby Gibbons and Annie Morpew in Hamburg

I joined Abby in Augsburg to introduce her to the archives and some scholars there and saw Abby and Annie during a conference on material culture held by the University of Hamburg

Interconfessionality Research Group. I also met our research team for the Shared Churches Project in Mainz, Strasbourg, and Berlin to work on research, grant proposals, and other project planning for the first time in three years, although we have been meeting weekly via Zoom since August 2021.

As we learn to adapt to our new circumstances, we will be aided in our plans by what was one of the most unexpected, wonderful surprises this semester. A few months ago, we received an email informing us that Jim and Karen Carson had established an endowment in their name dedicated to community outreach by DLMRS. Finding funds for these activities has always been difficult but these talks are something that all the members of DLMRS, since Heiko Oberman began his work in Tucson, have felt strongly about doing.

This gift could not have come at a better moment. It allows us to fund graduate students and outside speakers to present in person when possible and virtually when necessary. We will hold future lectures in rooms where we can tape them, and we plan to preserve these

presentations in an online format, making them available to those who might not be able to attend in person or at the time scheduled.

Despite moments of worry over the last two years about our students and our academic and local communities, we find ourselves optimistic and enthusiastic about the future as we figure out what our new normal will be. In August, we will be welcoming a new graduate student. We will also return to the Summer Lecture Series (see announcement below), partially using Zoom live and partially pre-recorded. In addition, we are planning a large international conference on sharing spaces for next spring.

As I finish my year as acting director and turn everything back over to Ute Lotz-Heumann, I have been thinking a lot about the past and the future. Things this year certainly did not go exactly as we planned or had done before Covid because of challenges that it and other world events have and will continue to present. Nonetheless, we look forward to getting back to normal, even if that new normal is a modified form of our past.



THE WORK OF THE HISTORIAN

Ute Lotz-Heumann, Heiko A. Oberman Chair and Director

In recent months, as I was delving into my sabbatical research, I have been thinking not only of my own projects but also more generally about the work of a historian and what it means to research the past. Every historian has a different story

about how they became interested in history, but I think what motivates us all is the quest to comprehend the motivations and actions of people in the past. We want to understand the dynamics of human behavior and human interaction—with other humans, animals, and the environment—and how individual and collective decisions shaped the course of history in the short and long term.

Historians are mostly practi-

tioners, and they tend to focus their attention on case studies firmly rooted in time and place. But there are more philosophical questions that lurk just beneath the surface of what we do. Many of these questions are concerned with whether it is necessary for historians to have experienced what they write about. Do you need to be a citizen or resident of a modern nation state to research the geographical region that this nation

state occupies today? Does experiencing a pandemic make historians better at understanding epidemics in the past?

I would mostly argue no because early twenty-first century experiences are shaped by their specific political, social, cultural, and scientific contexts in a way that makes them fundamentally different from the experiences of the early modern Europeans that we research in DLMRS.

Having said that, it often strikes me in my research that certain aspects of human life—the quest for self-preservation, altruism, and struggling with moral dilemmas (even if the underlying morals may be very different from today), for example—seem to be universal.

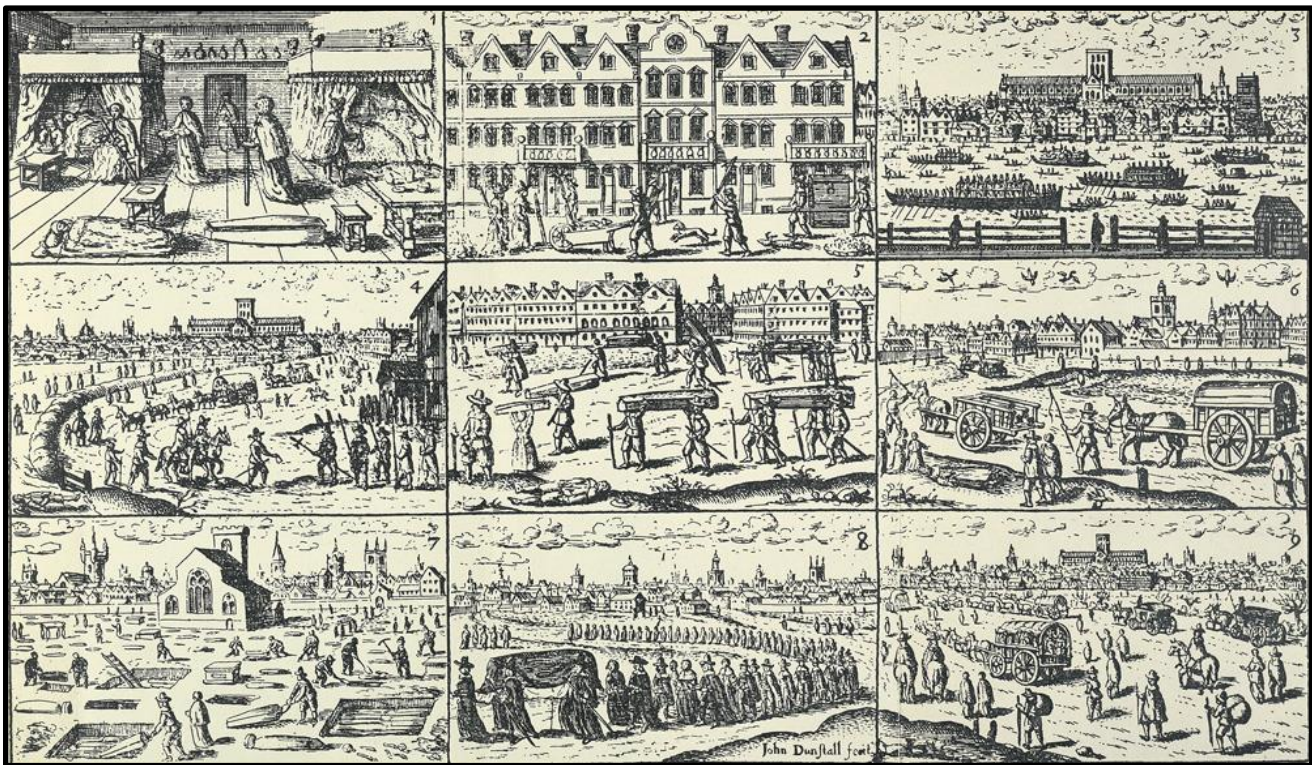
My sabbatical projects—print and propaganda in early modern Ireland, the perception of healing waters in early modern Germany,

and the diary of Samuel Pepys—have all given me a lot of food for thought in this regard. Let me give you three brief examples from Samuel Pepys's diary. During the summer months of 1665, when the plague ravaged London, Pepys recorded multiple moral dilemmas in his diary.

In one instance in mid-July, Pepys was “much troubled” by the news that “officers do bury the dead in the open Tuttle fields,” while churchyard burials were only available to the wealthy. Later, when the servant of Captain Cocke, one of Pepys's colleagues in the Navy Office, had fallen ill and died, Pepys and his colleagues asked Cocke to no longer come to the office—until “the Searchers,” usually older women hired to go into houses and determine the cause of death, found that “the fellow did not die of the plague.”

And in early September, Pepys recorded the heart-breaking story of the only surviving child of a saddler and his wife who had lost all their other children to the plague. The naked child (for fear of clothes carrying the disease) was lowered out of a window of their shut-up house and then taken to Greenwich. A complaint had been made against the man who had transported the child, but Pepys agreed that the child should be allowed to remain in Greenwich.

I think these episodes all speak to the perception of personal and societal risk, fairness, and empathy in a situation of threat and uncertainty. While the circumstances were very different, we can—and should—relate to and reflect on the moral dilemmas so vividly represented by Pepys.



Source: John Dunstall, London Scenes of the Plague 1665-1666 (detail). Museum of London. ID no. 42.39/142





REPORTING ON THE 35TH ANNUAL TOWN AND GOWN LECTURE

Benjamin A. Miller, doctoral candidate

This year, we welcomed Vanderbilt's Centennial Professor of History Joel Harrington as our 35th Town and Gown speaker. While in Tucson, Professor Harrington met with Division students to discuss their projects and gave a hybrid lecture on "Cruel and Inhuman: The Nineteenth-Century Invention of the Gothic Executioner."

In this fascinating lecture, Professor Harrington, author of a book on the sixteenth-century executioner Franz Schmidt, traced the development of the Gothic medieval executioner from its beginnings in the eighteenth century. Far from a historical reality, Professor Harrington argued that our modern conception of pre-modern European executioners, from their faceless black hoods and shirtless physiques to their sadistic delight in torture, is just as much a product of nineteenth century European imagination as *Dracula* and *Frankenstein*.

In the eighteenth century, an unlikely combination of legal reform, Gothic horror, and the popularity of crime tourism fueled an enduring (and useful) misconceptualization of the medieval executioner. First, in their crusade against judicial torture and gruesome public punishments, enlightenment-era reformers painted former law enforcement, and especially executioners, as wantonly cruel. Writers of Gothic literature grasped the reformers' dark characterizations because it fit their

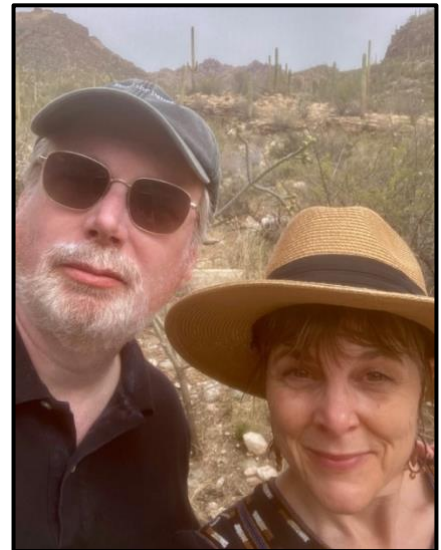
preconceptions of an alternative Middle Ages filled with witches and werewolves. Finally, a mainstream interest in crime tourism developed, fed by both trends. Much as people today visit Alcatraz, tourists then supported a romantic culture industry by visiting renovated interrogation cells and dungeons complete with hooded executioners and fanciful medieval torture implements.

Phenomenally successful, the rise of the Gothic executioner was nevertheless built on a historical sleight of hand that would have enduring consequences. By and large, pre-modern executioners were not bloodthirsty stooges. They were aspiring civil servants intent on acceptance as chief officers of the law. Rather than black hoods, they often wore military attire. Rather than delighting in torture, executioners often fought for judicial reform. Franz Schmidt, for example, championed the more humane execution by the sword rather than the traditional drowning for convicted women.

Utility often trumps historicity, however, and Professor Harrington showed how the black-hooded executioner was soon used to justify conceits of modern European superiority. Colonial subjects and political rivals alike were classed as backward through association with the inhumane punishers of the past. Despite the horror of premodern punishments, what separates our own age from that of executioner Schmidt is not human development in moral or emotional sensitivity. It is an incredibly fragile structural change as the twentieth century has shown. Pre-modern police forces lacked many of our investigative

tools, so they resorted to torture and exemplary punishment to compensate. The philosophy of inalienable human rights that extend beyond due process to the protection of our physical bodies and persist after conviction is also a recent, still contested development.

Professor Harrington ended on a note of hope: although the Gothic executioner is a figment, our structural progress is genuine. We might not be that different, emotionally, from executioner Schmidt. Precisely for this reason, collective denunciation of medieval punishments is good, "so long as we remember our legal advances, and our own continuing vulnerability to the same fears and the same justifications that motivated the people from the European past."



Professor Joel Harrington and Beth Monin Harrington exploring Tucson.

For those of you interested in viewing the lecture, you can find the taped lecture on YouTube here: <https://www.youtube.com/watch?v=pOoLsMO-pZ4>.



A VIEW FROM THE ARCHIVE: Reports on Graduate Student Research



MYSTICS AND THE INQUISITION IN EARLY MODERN SPAIN

Liliana Mondragon-Morales, master's student

My master's thesis focuses on the crime and punishment of *beatas* in early seventeenth-century Spain. *Beatas*, blessed women, were Spanish laywomen who were not part of a monastic order. They took individual vows and practiced spiritual devotion in secular spaces.

In response to Protestantism, Catholic countries such as Spain introduced a series of reforms in the mid-sixteenth century, passed by the Council of Trent. Trent's reforms sought to enforce monastic and devotional order, which meant condemning the unorthodox forms of spiritualism of laywomen.

Secular and ecclesiastic authorities soon targeted laywomen's devotional lives. I examine these authorities' responses to specific activities of *beatas*. The courts declared, for

instance, that the women's claim of visions and sanctity were forms of mystical heresy. They also accused women accepting those claims as being guilty of naiveté or gullibility.

Overall, my project does not focus on the *beatas*' culpability. Instead, it explores how inquisitors decided what crime had been committed. I use the inquisition's investigation of *beatas* and the records of the resulting inquisitorial court cases occurring between 1600 to 1650 as my main source. These court records offer the best indication of *beatas*' mobility and activism. They also show how male authorities perceived the women.

I chart the circumstances when the formal charges of heresy occurred and analyze when the charges levied against *beatas* shifted during their trials. This approach allows me to get at the crux of inquisitorial sentencing. I also explore how the charge changed based on the inquisitors'

perception of individual *beatas* and the extent and type of the women's devotional practices.

After practicing early modern Castilian and clerical secretary handwriting, also known as *Procesal*, for the past two years, I am excited to begin exploring court records like the one below.



A.H.N. INQ 103, Exp. 2 "Proceso de fe de Isabel de Caparrosa"



A DARK AND STORMY NIGHT: REFLECTING ON FLOODS IN THE HARZ

Rachel Davis Small, doctoral candidate

I have recently been writing a chapter on the ecology of northwestern Germany, its coastal lowlands, and the foothills of the

Harz Mountain region, as it was from the sixteenth to the eighteenth century. This time period faced major climatic changes, known as the Little Ice Age, which caused an increase in natural disasters. Such conditions resulted in modifications of land usage, as communities formed mitigation tactics in

response to disaster.

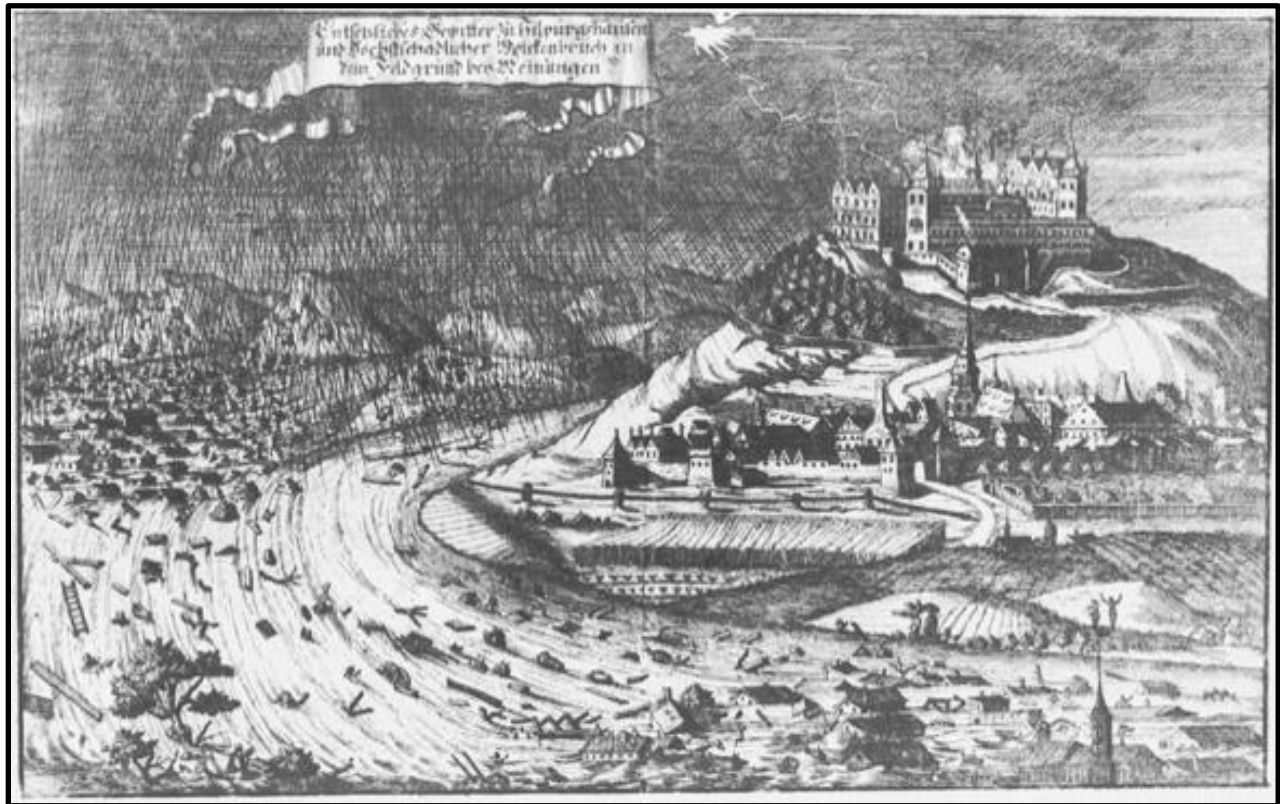
Floods were a common side effect of the Little Ice Age in northwestern Germany. The village of Urbach in the western foothills of the Harz flooded in the winter of 1719. The inundation destroyed the current and future summer harvests, as farmers had just sown the fields.

The villagers had previously built a series of ditches to control waterflow out of the mountains to help avoid floods and irrigate their fields. The ditches had narrowed and become blocked over the years, due to neglect. The winter storms of 1719 put too much pressure on the ditches, directing a mass of water

into the fields. Thus, the plan to mitigate frequent flooding quickly soured and exacerbated the village's troubles.

The inhabitants of Urbach learned through the flood that making changes to their natural environment could have unforeseen ecological consequences, even

weakening an area's resilience to natural disasters. The Urbach case offers one of many examples in my chapter on ecology that demonstrate how experiencing disasters shaped survivors' understanding of their place in nature.



Storm disasters over Hildburghausen and Meiningen on the Werra River (Thuringia), Germany, 1676/1725. Paper, copper etching, 16.2 x 26.9 cm. German National Museum in Nuremberg, Graphische Sammlung, Inventar-Nr. HB 3925, Kapsel-Nr. 1370.



FROM DIGITAL MAP TO PHYSICAL STREET

Abby Gibbons, doctoral student

When I arrived in Munich and Augsburg, similar scenes of raging

storms and pouring rains greeted me. I could not see the tall cathedrals of the Frauenkirche or St. Ulrich's church, winding streets, or historic buildings. Instead, I worked on blinking the rain out of my eyes and keeping my head covered. Living in Tucson for the past year caused me to forget about

the existence of rain. Unequipped for the weather and determined to get to my accommodations, I raced along the cobblestone walkways. Only when the rain cleared and I dried off did I see the many churches and cathedrals, the city halls, and the winding streets lined with historic buildings.

My dissertation research considers the intersections of violence, space, and social networks. I am interested in analyzing the violence between people who knew each other in hidden spaces and the networks involved in court cases that followed. Walking down the same routes that the people who I study walked five hundred years ago brings my research to life by introducing me to the spaces they inhabited. For all the modern reconstruction following World War II, Augsburg has retained much of its original footprint from the sixteenth century.

Signs throughout the city indicate what is new and old, reconstructed and original, and the scars of past centuries remain embedded in building facades. As I wandered through the city's many passages during my first days in Augsburg, I came to understand how easy it was to move between well-populated spaces and those hidden from public view. What public and hidden meant and means also varies depending on the time of day and the weather conditions.

It is not just space and time that made a difference in my court cases. Just as important is who the people involved in violence were.

The overlapping spaces that different groups inhabit then and now also mattered. For instance, the Fuggerei, now home to a popular beer garden and visited by crowds of tourists, is also where recipients of a charitable foundation established 500 years ago lived and still live. It thus stands as an active testament to the Fugger's long-standing influence in Augsburg and to continued social and economic diversity. Guilds that were central to the sixteenth-century economy in Augsburg left their marks as well. The canals that the city government run by guildsmen built to perform silversmithing, leather production, and other trades crisscross the city. The water continues to flow, and one can still find the former houses of silversmiths and tanners along its path.

Beginning my dissertation research after studying Germany for several years from the U.S. brings me as much joy and excitement as one might imagine. The giddiness I felt flying into Munich and arriving in Augsburg has not yet dissipated as I walk into the archives ready to seek glimpses of the people who once lived here. The archives themselves each have their own personality. I will work in three during the duration of my

stay: Augsburg City Archives, Nördlingen City Archives, and the Archive of the Counts of Oettingen-Wallerstein in the Harburg Castle. In cities, towns, and castles, I have had and will continue to have the pleasure of reading documents from the sixteenth century for the first time in person. I am also learning how to work in various German archives. My initial blurred vision from both the rain and inexperience is beginning to clear day-by-day, and I am excited to see what this next month has in-store—or rather in-archive—for me.



Abby Gibbons on her way to do research at the Harburg Castle, accompanied by Ann Tlustý (Emerita professor, Bucknell University) and Helmut Graser (Emeritus Professor, University of Augsburg)



Missing in the Archives: A Search for Blunt's Wife

Annie Morphew, doctoral candidate

In February 2020, I was combing through the Hamburg State Archive searching for traces of the English

merchants who lived in the city from the sixteenth through the nineteenth centuries. At the time, I was vaguely aware of a novel virus that was making the news, but I was frankly too absorbed in my ongoing dissertation research to pay the reports much attention. My

proposed dissertation was an examination of the social history of the English merchant community in Hamburg, focused on the Company of Merchant Adventurers, the official, royally sponsored merchant association in the city. Then at the end of February, I met

Charles Blunt. Charles Blunt was an English merchant who lived and worked in Hamburg in the early eighteenth century. In 1727, Blunt had applied to join the Merchant Adventurers, but the Company rejected his application. In the ensuing controversy, both Blunt and the Company's governor Sir John Emerson posited a variety of possible reasons for Blunt's rejection ranging from Blunt's marriage to a local woman to his Quaker faith. The emerging picture of Blunt challenged all my previous characterizations of Hamburg's English merchant population so, naturally, I wanted to learn more about him. To my delight, I found a collection of his letters preserved in the archive. Here was what I had been hoping for: a person who had left a paper trail who could serve as a window into English merchant life in early modern Hamburg.



The Rickmer Rickmers, a historical sailing ship like those Blunt would have seen in the Hamburg harbor

Less than a month later, when I

was only a fourth of the way through Blunt's correspondence, the COVID-19 pandemic had reached a crisis point. The Fulbright Commission, which was funding my research abroad, informed me on a Friday that I had to leave Germany and return to the United States before the borders closed on Monday.

For two years, I worked with what I had to begin writing first drafts of the eventual dissertation. However, this was a frustrating process as some of the key players in Blunt's life story remained shadows known by their function rather than their name. For instance, Blunt's wife was everywhere in his letters and his dispute with the Company of Merchant Adventurers. But that is all she was called in the documents I had: *Blunt's wife*. Her namelessness continued to bother me throughout my writing. I had so many questions about who she was and what sector of Hamburg's merchant society her family anchored Blunt to.

This June, I was finally able to return to Hamburg and pick up the story where I had been forced to abandon it in March 2020. On my first day back in the archive, I pored over Blunt's family letters. Suddenly, I found Frau Blunt's name: Johanna. To be precise, she was Johanna Blunt née Elking. As my gut had suspected for years, her name shifted everything into place.

The Merchant Adventurers had

claimed that Charles Blunt was apprenticed to a burgher of Hamburg, a citizen of the city with voting rights, and that he had married his master's daughter. Their narrative was not based on the reality of Blunt's life. His former master and his father-in-law were two entirely different people. And Johanna Blunt was not the daughter of an enfranchised Lutheran burgher but the youngest daughter of the Elking family, a prominent merchant clan in Hamburg's Dutch Mennonite community.



State archives in Hamburg

Finding Johanna and more about her family has introduced entirely new questions for me about merchant family networks and how religion linked or separated Hamburg's various foreign merchant communities. I am incredibly grateful for the opportunity to be back in the archive and free to explore these questions.



ANNOUNCEMENT

THE DIVISION FOR LATE MEDIEVAL AND REFORMATION STUDIES

Summer Lecture Series 2022

IMMIGRANTS, OUTSIDERS, AND SCAPEGOATS: “THE OTHER” IN EARLY MODERN GERMANY

offered on Zoom at 11am (Arizona) and YouTube (more information forthcoming)



Source: Jörg Schan, “Nobody (Niemand) is my name, I was made to take the blame for what everyone does” (Memmingen: Albrecht Kunne, 1507).
Single-page print, hand colored. BayStBib: BSB-ID 2894662. CC BY-NC-SA 4.0.

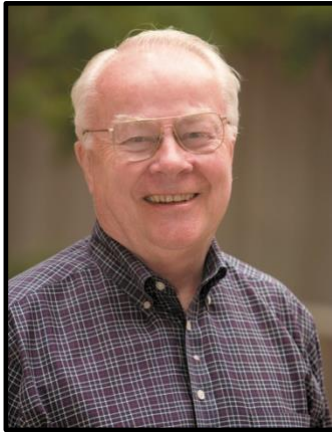
As recent developments both in politics and in connection with the global Covid-19 pandemic have made clear, societies are built on—and destroyed by—assumptions about who belongs and who does not, ideas about what are acceptable and unacceptable forms of behavior, and a host of other perceptions about politics, social relations, religion, and the natural world. It is well known that early modern European societies burned women as witches and persecuted Jews and members of other minority religions, but what about everyday exclusions of and (micro)aggressions against people perceived as “the other”? The 2022 Summer Lecture Series explores three case studies from early modern Germany by focusing on military chaplains as outsiders, women as scapegoats for natural disasters, and an English immigrant in the port city of Hamburg.

- August 21* Benjamin A. Miller, “For Want of a Church the Peace Was Lost: Mobile Military Communities as Perpetual Outsiders”
- August 28* Annie Morpew, “Who Qualifies as a Merchant Adventurer? An Immigrant Navigates the English Merchant Community in Early Modern Hamburg”
- September 4* Rachel Davis Small, “Who is to Blame When Disaster Strikes? Women as Scapegoats for Catastrophe in Early Modern Germany”

IN MEMORIAM

Father Robert Burns, Order of Preachers, 1934-2022

Susan C. Karant-Nunn, Emerita Director of the Division



Father Robert Alan Burns, a great friend of the Division and founder of the University of Arizona's Religious Studies Program, has died. When Heiko Oberman arrived in Tucson in 1984, he looked up every other medievalist on campus. He and Bob Burns immediately found a bond in their common interest in the theology of Thomas Aquinas (1225-1274), a seminal figure in the history of Friar Burns' Dominican Order and a great thinker on whom Oberman had just taught a graduate seminar at the University of Tübingen. Heiko lent his weight to the development of Religious Studies, and Bob, as a result of his already honed fund-

raising skills, helped the Division to bring an annual guest, the Town and Gown lecturer, a person of interest to both these scholars, to campus. Oberman was deeply appreciative of Bob's generosity. This lecture series is an ongoing institution in the Tucson community. Burns lent his teaching and managerial talents to shaping his own program into a center that reached far beyond medieval and early modern Christianity, one that today encompasses many faiths. He relinquished the directorship in 2011.

A native of Illinois, Father Burns entered the Dominican novitiate in 1954 and professed solemnly in 1958. He was ordained to the priesthood in 1961. His degrees include MAs in Philosophy and Theology, a PhD in Ecumenical Theology from the University of Iowa, and the honorary of his order, the Master of Sacred Theology. He came to the University of Arizona in 1970, after having served as a campus chaplain and Professor of Theology at the University of New Mexico. He taught numerous classes, was praised by his students, and carried out priestly functions until after his retirement from UA in

2016. A Robert Burns Fund to finance speakers was created in his honor at that time.

Robert Burns was the author of four books and essays on aspects of theology and inter-faith relations. His most recent book was *Christianity, Islam, and the West*, published in 2011 by Rowman and Littlefield.

While serving as Director of the Division from 2001-2017, I sought Bob's perspectives and advice. I was very glad of his warm collegiality and the realistic tenor of his suggestions. He was a humble person. As a member of the Academic Review Committee charged with evaluating Religious Studies in 2005, I had occasion to touch on topics that might never otherwise have been my business. I saw that Bob did not press to be promoted to full professor although he had published several monographs, and he did not seek monetary advancement. Instead, he built up funds to sustain needy and deserving undergraduate students. I shall remember his cheerful self-effacement and his offer of friendship to all.



DIVISION NEWS

Faculty

Michael M. Brescia, Curator of Ethnohistory in the Arizona State Museum and Division affiliated faculty, published “Looking Behind at Arizona: A Historical Primer for an Age of Social Fracture,” the introductory essay for the special issue, “The Long View of Arizona History,” of *The Smoke Signal* 110/111 (April 2022), which he edited, and a review essay, “Cultura entre la muchedumbre y el rincón solitario: Hacia una aproximación integradora de lo efímero” (Culture between the Crowd and the Secluded Corner: Toward an Integrative Approach to the Ephemeral), in *Revista de El Colegio de San Luis* 12, no. 23 (2022): 5-8.

He presented (virtually) a paper, “You’ll Find No Archival Dust on Spanish Colonial Law and Manifest Destiny: International Treaties and Applied History’s Long Reach across the Disciplinary Divide,” at the binational research seminar, Public History: Documents, Physical Environments, and Visual Culture, sponsored by El Colegio de San Luis, A.C., San Luis Potosí, Mexico, and the University of Arizona in March 2022.

He developed and taught three Master Classes for the Arizona State Museum: 1) *Deus Vult*: Religious and Material Dimensions of Violence against the Established Order in Modern World History; 2) Putting Mexico and Modernity on the Historical Couch: From Revolution to COVID-19; and 3) Between Hoof and Paw: Animals and Human Society in World History, which he co-taught with ASM archaeologist Martin Welker.

He spent time this spring conducting research in the Firestone Library at Princeton University, as part of a larger research project examining the legacies of Spanish law, especially property rights and natural resources, in the North American West.

Linda T. Darling, Professor in the Department of History and Division affiliated faculty, recently learned of the publication of *Ortadoğu'da Sosyal Adalet ve Siyasal İktidarın Tarihi* (Alfa, 2022), a Turkish translation of *A History of Social Justice and Political Power in the Middle East* (Routledge, 2013); and *Gelir Artışı ve Kanuna Uygunluk—Osmanlı İmparatorluğunda Vergi Toplanması ve Maliye Yönetimi 1560-1660* (Alfa, 2019), a Turkish translation of *Revenue-Raising and Legitimacy: Tax Collection and Finance Administration in the Ottoman Empire 1560-1660* (Brill, 1996).

She published two articles: “Resource Extraction in a Newly Conquered Province: Ottoman Syria in the Mid-Sixteenth Century,” in *Life on the Ottoman Border: Essays in Honour of Nenad Močanin*, ed. Vjeran Kursar (Filozofski fakultet Sveučilišta u Zagrebu, Katedra za turkologiju Odsjeka za hungarologiju, turkologiju i judaistiku i Odsjek za povijest, 2022), 91-103, and “Istanbul Elites and Political Writing,” in *A Companion to Early Modern Istanbul*, ed. Shirine Hamadeh and Çiğdem Kafescioğlu (Brill, 2022), 697-716.

She recently presented three papers: “The Enforcement of Justice in the Laws (Kanun) of the Ottoman Sultan Mehmed II (1451-1481),” at a conference, Expectations of Justice and Political Power in the Islamic World (600-1500), held in Leiden, 8-10 June 2022; “Syria in the Ottoman Imperial Context: From Frontier Province to Commercial Crossroads,” at a conference, Comité International des Études Ottomanes et Pré-Ottomanes, held in Thessaloniki, 25-28 June 2022; and “Provincial History, Imperial History, Global History: The Case of Sixteenth-Century Syria,” at a workshop held at the International Congress of Ottoman Social and Economic History, Zagreb, 11-15 July 2022. She will spend six weeks in Istanbul this summer researching the Janissary Corps.

David L. Graizbord, Acting Head of The Arizona Center for Judaic Studies, Professor of Judaic Studies and Division affiliated Faculty, was promoted to full professor and assumed the Shirley Curson Chair in Judaic Studies, effective at the start of the 2022-2023 academic year. During this academic year, he completed, together with Prof. Gil Ribak (JUS) and the UA Office of Diversity and Inclusion, a university-wide (pilot) training program for UA students and personnel on antisemitism.

He is currently editing two essay collections: *Early Modern Jewish Civilization: Unity and Diversity in a Diasporic Society. An Introduction* and a second (with Claude Stuczynski and Hilda Nassimi) titled *Religious and Cultural Encounters in Medieval Sefarad and the Early Modern Iberian World: A Tribute to Moisés Orfali*.

He presented a paper, “Early Modern Judeo-Portuguese Nationality: Views from The Study of Modernity,” at an international conference, Sephardi Jewry: Its Experience and Diasporas, held in honor of Moshe Orfali at Bar-Ilan University, Tel Aviv on 23 June 2022. He gave a guest lecture, “The Relationship Between Being Jewish and Being a Zionist,” for an undergraduate course (The Arab-Israeli Conflict) at Franklin & Marshall College, Lancaster, PA, on 21 April 2022. He also gave several public talks this spring including: “Israel and Young American Jews: Attachment or Rupture?” at the Splendido Retirement Community, Oro Valley, AZ, 3 February 2022; “Intercommunal Relations and Race in Iberia, ca. 1000-1800,” for *Nobody Expects the Spanish Inquisition*, A CMES/ JUS/ CLAS Workshop for Arizona Secondary School Teachers, Tucson, 28 March 2022; and “Jewish Identity in the US and Beyond: What do Antisemitism, the Holocaust, and Zionism Have to do with It? And Why Should You Care?” at SUNY Cortland on 26 April 2022.

Ute Lotz-Heumann, Director (on sabbatical) and Heiko A. Oberman Chair, was promoted to full professor, effective at the start of the 2022-2023 academic year. She gave an invited lecture, “This is Not a Biography: Contextualizing Samuel Pepys’s Diary in Seventeenth-Century London,” at Washington University in St. Louis.

Chris Luckinbeal, Professor in the School of Geography & Development, Director of GIST Programs, and Division affiliated faculty, received a three year grant with the program “Landscape Wonder: A Springboard towards an Environmental Transition,” to work with graduate students in France as part of the CNRS-UA Arizona IRC Graduate Fellowship Program to establish a hub of collaborative interactions between the French scientific community and UA researchers.

He published two articles: (with Elisabeth Sommerlad) “Doing Film Geography,” *GeoJournal* (Apr 2022), and (with Laura Sharp), “‘No Life Here’: The Effects of Motion Picture Incentive on Below the Line Labor in Hollywood South,” *GeoJournal* (May 2022).

Paul Milliman, Associate Professor in the Department of History and Division affiliated faculty, published “‘Und gras vor spise zeren’: Migration, Fermentation, and the Map of Civilization in the Baltic Crusade,” in *Authorship, Worldview, and Identity in Medieval Europe*, edited by Christian Raffenberger (Routledge, 2022), and “Playing with the Past: Learning History through and with Games,” in *Intercom*, the magazine of the Society for Technical Communication, 69.3 (May/June 2022). He gave an Early Book Lecture in Special Collections on “Medieval Manuscripts, *Mappaemundi*, and the Making of History with Computer Games.” Over the last months, he has been interviewed by University of Arizona President Robert Robbins (<https://www.youtube.com/watch?v=Uapv10rKjW8>), Microsoft (<https://news.xbox.com/en-us/2022/03/30/university-of-arizona>

[and-age-of-empires-4-partnership-interview/](#)), and many news outlets about his role in helping to develop the University of Arizona Enhanced Experience for Age of Empires IV. For more about that collaboration and course: <https://www.ageofempires.com/university-of-arizona/>; <https://online.arizona.edu/ageofempires>

Beth Plummer, Acting Director and Susan C. Karant-Nunn Chair, published her monograph, *Stripping the Veil: Convent Reform, Protestant Nuns, and Female Devotional Life in Sixteenth-Century Germany* (Oxford University Press, 2022). She presented two papers: “Religious

Diversity and Shared Religious Spaces in ‘Lutheran’ Churches” at a workshop, Religion, Politics, and Society, held at The Claremont Colleges, hosted by The Gould Center at Claremont McKenna College, 24-25 February, and “Removing Organs, Sharing Altars: Contested and Shared Objects in Pluriconfessional and Mixed Confessional Convent Choirs in Germany, 1600-1745,” at a symposium, Moving Objects: Inter- and Transconfessional Perspectives on Early Modern Material Culture, held at the University of Hamburg on 1-3 July. She was promoted to full professor at the University of Arizona, effective at the beginning of the 2022-2023 academic year.

Frank Romer, Professor of Greek, Roman, and Ancient History at East Carolina University and former Division affiliated faculty, retired from ECU at the end of the 2021-2022 academic year after a long and well-respected career. As reported by Jonathan Reid: “Before leaving for ECU in 2005, Frank was Professor of Classics at the University of Arizona and important affiliated member of the Division. He taught several cohorts of Division students advanced Latin and served as examiner for their comprehensive exams when minoring

in Classics. During his seventeen years at ECU, Frank was an extremely popular teacher, beloved colleague, and bulwark for the humanities programs. In retirement Frank will continue to serve on MA History thesis committees at ECU while pursuing travel and several writing projects. For me, Frank, *magister meus* (I took my first graduate level course in Latin with him c.1992), has been a greatly valued mentor, colleague, and friend. Vale, Frank!”

Graduate Students

Cory Davis successfully defended his dissertation, “Adapting to Toleration: Swiss Anabaptist Refugees in the Electoral Palatinate, 1650-1711,” in April, has turned in the final copy to the Graduate College, and will formally graduate in August. Congratulations, Cory!



Cory Davis, Twyla Davis, Annie Morphew, Abby Gibbons, and Rachel Davis Small celebrating Cory's successful dissertation defense.

Abby Gibbons received the SBSRI Predoctoral Research Grant, the GPSC Travel Grant, an Elisabeth C. Dudley General Endowment Fellowship, the Oberman-Reesink Fellowship, and the Richard A. Cosgrove Fellowship from the History Department towards pre-dissertation research and language study in Germany. Additionally, she chaired the inaugural multi-disciplinary conference for Graduate Scholarship on Power, Adversity, and Networks, featuring papers from students across North America.

Annie Morphew received the SBSRI Dissertation Research Grant, the Andressen Endowed Graduate Student Award, and an Ora DeConcini Martin and Morris Martin General

Endowment Award, and a William Hesketh History Scholarship from the History department to complete archival research in Hamburg she was unable to do in 2020 because of Covid-19. She presented a paper (virtually), “Who Counts as a Merchant Adventurer? Defining the Boundaries of the English Merchant Community in Early Modern Hamburg” at a symposium, *Hansards in the World: Continuity and Discontinuity on the Intellectual, Cultural, and Economic Frontiers of the Early Modern Hanse*, held 12-13 May at the University of Amsterdam, Netherlands.

She is the recipient of a Bilinski Fellowship from the University of Arizona Graduate College. This fellowship will provide Annie with three semesters of funding, including tuition, to finish her dissertation “Strangers and Neighbors: The English Merchant Community in Hamburg, c.1570-1800.”

Alumni

Robert Christman (PhD 2004), Professor of History at Luther College, received a Gerda-Henkel Foundation Grant to Germany and Austria in 2021. He used that grant for research on his new project titled, “The Baptism of Turks and Moors in Early Modern Germany: Religion, Identity, and Symbolism.”

Victoria Christman (PhD 2005), Professor of History at Luther College, is transitioning into an administrative position at Luther College, where she has taught since 2005. After helping establish an interdisciplinary international studies major, and directing that major for the past decade, she took a position as Director of the Center for Global Learning in January 2021. In this role, she is responsible for all student and faculty study away experiences at the college. In a typical year, some 500 students study abroad, including on

15-20 faculty-led January courses, and three faculty-led semester or year-long programs. She will continue to teach one class per semester.

John Frymire (PhD 2001), Associate Professor of History and Director of Graduate Studies at the University of Missouri, received a grant from the National Endowment for the Humanities to participate in the seminar “Printing and the Book During the Reformation,” and to work in the Rare Books & Manuscripts Library at The Ohio State University.

Sigrun Haude (PhD 1993) was promoted to full professor at the University of Cincinnati, effective at the beginning of the 2022-2023 academic year.

Kristen Howard (PhD 2020) completed a Master of Information Studies degree with a focus on Library and Archival Studies at McGill University. She began a new position as Liaison Librarian (tenure track) for History, Classics, and Indigenous Studies, McGill Library on 1 May 2022. She gave two presentations: “Social Welfare and the Hospital in Geneva” (virtual) at a workshop, Religion, Politics, and Society, held at The Claremont Colleges, hosted by The Gould Center at Claremont McKenna College, 24-25 February, and “Knitting in Code” (virtual) at McGill’s Rare Books Library on 9 March 2022, which was attended by 700+ people (link to recording: <https://youtu.be/ubo-MnEHOLA>). She created an online exhibit of the Lilly Toth Miniature Book Collection for the Jewish Public Library (Montreal), available here: <https://jewishpubliclibrary.org/collections/special-collections/toth-mini-book-collection/>.

Marjory Lange (PhD 1993), Professor of English and Humanities at Western University of Oregon,

completed the following article, “Introduction,” *Aelred of Rievaulx: The Liturgical Sermons. The Reading-Cluny Collection, 2 of 2: Sermons 134-182 and A Sermon Upon the Translation of Saint Edward, Confessor*, translated by Daniel Griggs and Tom Licence, CF 87 (Liturgical Press, 2022 forthcoming), xv-xlvii.

Hannah McClain (MA 2020) has been admitted as a PhD student into the graduate program in History at the University of Texas at Austin for fall 2022.

Dean Messinger (MA 2021) is the Senior Administrative Coordinator and Department Finance Specialist for the History Department and Women’s and Gender Studies Department at Loyola Marymount University in Los Angeles, California. He was recently elected by his colleagues to serve as the Staff Representative on the Executive Committee for a three-year term.

He is serving as the co-lead of the university’s LGBTQ+ Education Committee, where he has worked on creating the LGBTQ+ Scholarship & Creative Works Archive through the University’s Library and an LGBTQ+ Course List. He also is organizing and executing a guest lecture series on the Politics of Sex and Sexuality.

David Neufeld (PhD 2018) has been appointed Assistant Professor of History at Conrad Grebel University College, University of Waterloo beginning in fall 2022. For more on his appointment see: <https://uwaterloo.ca/grebel/news/new-historian>.

Jonathan Reid (PhD 2001) was promoted to the rank of full professor at East Carolina University, effective at the beginning of the 2022-2023 academic year.

THE DIVISION FOR LATE MEDIEVAL AND REFORMATION STUDIES

ALUMNI

Robert J. Bast (PhD 1993) • James Blakeley (PhD 2006) • Curtis V. Bostick (PhD 1993) • Michael W. Bruening (PhD 2002) • Paul A. Buehler (PhD 2015) • Robert J. Christman (PhD 2004) • Victoria Christman (PhD 2005) • Sean E. Clark (PhD 2013) • Cory Davis (PhD 2022) • Thomas A. Donlan (PhD 2011) • Adam Asher Duker (MA 2009) • Peter A. Dykema (PhD 1998) • Elizabeth Ellis-Marino (PhD 2015) • John Frymire (PhD 2001) • Andrew C. Gow (PhD 1993) • Brad S. Gregory (MA 1989) • J. Derek Halvorson (MA 1998) • Brandon Hartley (PhD 2007) • Sigrun Haude (PhD 1993) • Adam G. Hough (PhD 2017) • Kristen Coan Howard (PhD 2020) • Daniel Jones (MA 2011) • Julie H. Kim (PhD 2010) • Benjamin Kulas (MA 2005) • Nicole Kuropka (MA 1997) • Marjory Lange (PhD minor, 1993) • Scott M. Manetsch (PhD 1997) • Hannah McClain (MA 2020) • Patrick D. Meeks (MA 2013) • Tod Meinke (MA 2008) • Dean Matteo Messinger (MA 2021) • Michael D. Milway (PhD 1997) • David Y. Neufeld (PhD 2018) • Amy M. Newhouse (PhD 2015) • Jonathan Reid (PhD 2001) • Joshua Rosenthal (PhD 2005) • Hayley R. Rucker (MA 2012) • Eric Leland Saak (PhD 1993) • Han Song (MA 2002) • J. Jeffrey Tyler (PhD 1995) • Joel Van Amberg (PhD 2004) • Atilla Vékony (MA 1998)



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