



# Desert Harvest

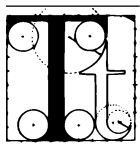
THE DIVISION FOR LATE MEDIEVAL AND REFORMATION STUDIES

"... the premier place for Reformation studies" —Lyndal Roper, Regius Professor of Modern History, University of Oxford



## The Enduring Primacy of Human Studies

by Susan C. Karant-Nunn, Director



The friends of the Division for Late Medieval and Reformation Studies subscribe by definition to the foundational

importance of grounding all our young people in subject matters that address the age-old questions of who we are and why we're here. All the disciplines subsumed under the umbrellas—in academe called *colleges*—of the humanities, social sciences, fine arts, and sciences foster reflection on human nature and how we people can most harmoniously live together. It may thus seem ironic that a wind is sweeping across American higher education that would "blow away" majors in any of these fields that are not seen as directly practical and job-producing. Florida Governor Rick Scott wants to charge higher tuition at Florida's public colleges and universities to all students who choose "non-strategic majors." North Carolina's Governor Patrick McRory proposes to eliminate all majors "that won't lead to jobs." According to a recent Hechinger Report, more and more people say that a liberal arts education is a "luxury for the elite." Education in the arts and to a large extent in such

subjects as literature and history have fallen out of or been severely curtailed in public school curricula, depending on who makes up their constituencies.

In the present climate, humanities majors have fallen to seven percent of all majors today, from the upper teens in the early 1990s. Funding for the National Endowments for the Humanities and the Arts has fallen drastically, and Paul Ryan's proposed budget would eliminate it entirely. At the January annual meetings of the American Historical Association in Washington, D. C., sessions were devoted to the challenges facing historians who teach, would like to teach or be gainfully employed in a related field, and as parents.

I very much support education in the STEM fields; I seek out and enjoy the company of scientists, technological whizzes, engineers, and mathematicians. I would gladly encourage a child or grandchild of mine to enter any of those fields. However, I am also convinced that we do not want a society made up of people who do not, in addition to their marketable skills, have any knowledge

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

Founded in 1989 by Heiko A. Oberman (1930-2001), Regents' Professor of History

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A word from the Oberman Chair

## How to Do Interdisciplinary Work

by Ute Lotz-Heumann, Heiko A. Oberman Professor

*...what I really  
wanted to do was  
to connect Cranach  
the Younger's life  
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In March I attended a conference in Wittenberg, Germany, entitled "Lucas Cranach der Jüngere und die Reformation der Bilder" ("Lucas Cranach the Younger and the Reformation of Images"). Since I am not an art historian, you may wonder how this happened. I had been invited to give a keynote lecture on the subject of "Reformation and Confessional Age: Events, Processes, Spaces." Basically, I was asked -- as a historian -- to provide an overview of German history in the sixteenth century. While preparing my lecture, it struck me that what I really wanted to do was to connect Cranach the Younger's life with the times he lived in. Cranach the Younger was not as famous as his father, Lucas Cranach the Elder, a friend of Luther and repeatedly his portraitist. Rather, the son literally belonged to the generation "in the middle" between the Reformation and the confessional age. Born in 1515, he grew up and spent all of his life in Wittenberg, the center of the Lutheran Reformation. During his youth and early adulthood, this Reformation was repeatedly at risk of faltering or being suppressed, until the Peace of Augsburg in 1555 finally guaranteed the existence of the Lutheran confession in Germany. By

then, Cranach was 40 years old. When he died in 1586 at the age of 70, confessional tensions in the Holy Roman Empire had already started to grow, a development which eventually led to the Thirty Years' War (1618-48).

During the conference, whose participants were mainly art historians, I learned a great deal about their discipline and its methods. I realized that there are, in fact, ART historians and art HISTORIANS. For me, as a historian, it was easier to relate to papers that described paintings as an expression of, for example, theological concepts of the Reformation, rather than papers that analyzed brush strokes and tried to pinpoint which paintings from the Cranach workshop were painted by Cranach the Elder, the Younger, or a journeyman or an apprentice. At the same time, I was fascinated by the fact that, with a technology called infrared reflectography, one can today see "behind" the painted surface and make the drawing underneath visible. This means that one can see that father and son actually had very different drawing techniques, even if it is still difficult to attribute the finished paintings to one or the other. I was also fascinated by the fact that, even though art historians are, of course, strictly bound by scholarly standards, the

art market actually is an important indirect factor in their work. A painting will command different prices if attributed to Cranach the Elder (high price range), Cranach the Younger (mid-range), or the Cranach workshop (low). Art historians make these calls and, therefore, they have tried for generations to attribute Cranach paintings with certainty. From a historian's point of view, the fact that this is so difficult speaks to the effectiveness and discipline in the Cranach workshop and the fact that the Cranachs did not want their customers to know who exactly painted the finished product. However, in the art market, my suggestion to simply label all paintings "Cranach workshop" would mean the loss of millions of dollars! •

## Annual Town and Gown Lecture Landscape, Ancient Monuments and Memory in Early Modern Britain

by Kristen Coan, master's student



The Division had the great honor to host Professor Alexandra

Walsham, first woman to hold the Chair of Modern History at the University of Cambridge, as its 2014 Town and Gown Lecturer. Her lecture was entitled "Landscape, Ancient Monuments and Memory in Early Modern Britain." Two of her previous books, "Providence in Early Modern England" (1999) and "Charitable Hatred: Tolerance and Intolerance in England, 1500-1700" (2006), have placed her at the forefront of early modern British historians. She is currently the co-editor of the prestigious journal "Past and Present." Dr. Walsham's most recent research treats the memory of the Reformation in the sixteenth and seventeenth centuries, examining how successive generations understood and responded to the impetuses of reform. This research will comprise the 2017-18 Ford Lectures at Oxford, which Walsham will call "Reformation of the Generations: Youth, Age and Religious Change."

In her Town and Gown lecture, Walsham featured the Independent chaplain Hugh Peter, who called for the destruction of Stonehenge, a "monument of heathenism," during the English Civil War. Peter's visual fascination with the ancient monument and his failure to destroy it exemplifies the ambivalence

of some who advocated the destruction of images. Like Peter and his contemporaries, we are still unaware of the true purpose of Stonehenge. Dr. Walsham indicated that the most recent theory is that it was an ancient hospital. In the twelfth century, the historian Geoffrey of Monmouth connected it to the Legend of King Arthur, which persisted well into the sixteenth century.

In contrast to our current understanding of the landscape as a combination of natural and man-made features, early modern people considered it to have been entirely made by God, and indeed to be a source of inspiration and revelation complementing Scripture—God's great book in folio. The natural world, they thought, also bore signs of God's wrath, as exemplified by two stone circles in Cornwall: the masculine "Hurlers," which tradition indicates were comprised of men turned into stone for playing soccer on a Sunday; and the feminine "Merry Maidens," who, likewise, were petrified for dancing on a Sunday. This genre of story flourished under Calvinism.

Protestants could not agree on whether they ought, as indicated by the "hotter sort of Protestants" such as Peter, to purge all vestiges of paganism and Catholicism from the landscape, or if such sites ought to remain as reminders of the successes

of the Reformation and the ultimate humiliation of Catholicism. In each case, they would warn against backsliding into superstition and idolatry. Ultimately, Professor Walsham's lecture indicated that the physical environment acted as a critical agent in forming both cultural and religious identity. It reminded us that, as historians, we must actively engage with the complicated contexts of our subjects rather than simply treat these as monotone backdrops against which historical actors perform.

Professor Walsham surprised the audience with her revelation that between the ages of 11 and 13 she had lived in Tucson. Professor Lotz-Heumann took her to see, from the outside, her childhood home.

The Division held a special seminar with Dr. Walsham and our graduate students focusing on her 2011 monograph, "The Reformation of the Landscape: Religion, Identity, and Memory in Early Modern Britain and Ireland." In this less public setting, Dr. Walsham indicated her deep interest in what she identifies as ostensible contradictions in the early modern mindset, but which are rather misconceptions based on our approaching the early modern past with a modern perspective. Her interest in paradoxes is truly palpable in her characterization of iconoclasm and historic people's understanding of the landscape. •



L to R: Adam Hough, Kristen Coan, Cory Davis, Prof. Alexandra Walsham, Prof. Ute Lotz-Heumann, David Neufeld, Elizabeth Ellis-Marino, Prof. Susan Karant-Nunn

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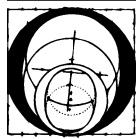


## Continuities in Culture

By Amy Newhouse, doctoral student



Amy Newhouse on the right



One of the advantages of living in Germany is getting to see the continuities in culture

from the early modern period to the present. While holding my fellowship at the Institute for European History in Mainz, I took part in one of the oldest, most cherished customs in Germany: Carnival (*Fastnacht* in German). This is a time of merriment and playfulness preceding the serious fasts and penance of Lent. In the early modern period, it was the most popular holiday of the year, bringing together people from all strata of society for food, drink, and games. Just as *Mardi Gras* in New Orleans has its own features, every German city is alive with its own flavor. In Mainz, I watched from my window as the festivities intensified the week before Ash Wednesday. The city was transformed with vibrant colors, the smoke of barbecue, the sound of

drums. People wore masks and costumes through the streets. One of the main costumes in Mainz are the eighteenth-century military uniforms and wigs. This apparel originated in the mockery of French troops quartering here during the Napoleonic occupation. The high point of the festivities was on Rose Monday. On this day, large floats were sponsored by different clubs. Those who rode on them threw candy, bread, and even dried sausages into the crowd, saying the traditional “Helau!” as they passed.

In the early modern period, Carnival was also a time of social protest. A local “fool” was nominated “Fool King” to reign over the event. Some scholars speculate that this role-reversal allowed the common people to vent their frustrations with authority figures in nonviolent ways. During the Reformation era,

people dressed as popes and cardinals and acted out mockery of the Catholic Church. I was surprised to see present-day inhabitants of Mainz still practicing social protest in the 2014 Carnival. One float caricatured Bishop Franz-Peter Tebartz-van Elst, also known as the “Bishop of Bling,” currently criticized in the media for spending 31 million Euros to renovate his residence. Perhaps the most common target of derision was the American NSA. A large, angry man embodying the NSA had oversized ears and eyes creepily projecting out into the crowd

As night fell, the main plaza turned into a large dance floor with music so loud that it made the walls of my institute shake. There are some forms of education that cannot be achieved in silent, dusty archives and libraries. •

*In the early modern period, Carnival was also a time of social protest.*



### Paris Redux

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I am learning about the DE-beast from inside the ring, the better, I hope, to take it to good use in future. So far, the results in my courses have been good and are getting better.

The irony is that ECU’s flight from the humanities and embrace of DE has enabled me to accelerate significantly my research

here and still teach “there.” If there is a lesson in all of this, it is that we in the humanities increasingly have to live by 1) “the kindness of strangers” and patrons, who see the real value of what we do to help provide meaning in our lives; and 2) the strange twists of fortune and new opportunities afforded by the digital revolution. •

# Paris Redux

by Professor Jonathan Reid, East Carolina University



After 11 years of allowing me to build my career at East Carolina University, of raising young'uns in Greenville, NC, and of stringing together full-time jobs in her field via telecommunication and business trips overseas (lots of them), Laura, my better half, had had enough. She'll tell you so, straight up, even without your asking. Having dragged her from a fulfilling career with the United Nations Environment Programme (UNEP) in Paris in 2002 in order to take a rare, good, tenure-track job at ECU, I see it as her turn. That turn, oddly, despite her having applied for positions far afield, meant a return in 2013 to Paris to work for UNEP again. Let's leave aside the various additional acronyms and just say that she is helping to save the world by promoting renewable energies across the globe.

Such is the tale of how we ended up back here, where I had initially brought us long ago for my dissertation research. It was sad for our boys, Aedan (13), Torin (11), and Gavin (10), who were ripped from their friends and forced to go to school and play sport with some less-than-polite French kids who tease them about their long hair and are otherwise hard to get to know. Thankfully, after learning some French in an immersion program—and mastering the arts of good penmanship, memorizing *beaucoup de* poems, math theorems, conjugation paradigms,

kings' regnal dates, etc.—they are getting the hang of the homework-happy French educational system, have made expat friends, and do not visibly hate their parents. In any case, they know it's all Laura's fault. She's happy as a clam.

So what does this have to do with you, me, and history? Well, as we all know, the historian does not live by primary sources alone, but it sure is hard to flourish as one without them. For me, this sojourn is a godsend. Despite the increasing digitization of the world, my sources—books, manuscripts, and archival documents—are mostly here in France, still undigitized and in Paris repositories.

Progress on my next major project is accelerating. I am writing a history of the rise of Huguenot communities in the French cities from the beginning of “evangelical” agitation in the 1520s, through the underground foundation of Reformed (Calvinist) churches in the 1550s, to the end of the first religious civil war (1562-1563). For some reason, no one has ever attempted to write a city-focused study of that first age of the Reformation in France. Yet, the core strength of that dissenting religious movement, which sparked two generations' worth of civil war, was initially in the cities, as city studies for other parts of Europe have shown for decades.

Without ready access to the provincial and Parisian archives, my project cannot go forward. Over the past

ten years, I have won enough grants to make four summer visits to provincial archives, but ever since the crisis of 2008, ECU, like many other state universities, has entered into a fiscal and intellectual desert. Research and travel funds, at least for the humanities, have all but withered on the vine; and our once-upon-a-time “research extensive” university is being turned into a supposedly more socially useful vocational and professional school producing “job-ready” tax-paying wage-earners.

People ask, “So have you taken a leave to make this work?” “No,” I answer, “I'm teaching DE (Distance Education) for ECU while over here,” to generally puzzled, somewhat disconcerted looks. Skeptics of DE, having seen its rapid rise as chair of ECU's Curriculum Committee, I share your skepticism; but mine is mitigated. Like other universities, dreams of MOOCs (Massive Open Online Courses) and the chimera of cost savings via DE have goaded ECU's administration to take the DE plunge and to push my recalcitrant department to offer DE courses. So, when Laura received her UN offer last spring, I volunteered. And not wholly for mercenary reasons: because DE courses offer access to education to more people and DE technologies do enhance some aspects of teaching, DE is here to stay in some form.

*...our once-upon-a-time “research extensive” university is being turned into a supposedly more socially useful vocational and professional school...*



## The Enduring Primacy of Human Studies

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of our common cultural heritage and have never reflected on our shared humanity. The provisional answers of all our forebears to existential questions have taken the forms of music, art, dance, philosophy, literature in all its varieties, history, international studies, and social theorizing. Most STEM-field experts up till now have themselves very much wanted to join in the quest to know what makes us human. Most of them, too, would wish to avoid the impoverishment that would result from cutting back, if not abolishing, majors in the person-oriented disciplines.

We should all remember, by the way, that the sciences and mathematics emerged out of the medieval liberal arts curriculum. Our fields are not opposed to one another but share a common

origin and remain closely linked. The opinions of some corporate executives would seem to support this conclusion. Large firms of all types desire employees who can write, think flexibly and imaginatively, analyze complexities, and behave ethically. One high-ranking manager at the large U.S. Bank in Portland, Oregon, asked a friend of mine who handles corporate bankruptcies, "How can I get more people like you?" Her answer was, "Hire people who majored in difficult languages!" She had studied Japanese. But I would add to the list any intellectually challenging, culturally rooted, person-oriented field. Serious students will reap the benefits of majoring in, say, history, and their fearful parents—like the fathers of

Petrarch, Martin Luther, and John Calvin long ago, who favored the law—will see their children attain, if not the peaks (in literature and theology!) of those celebrities, at least a productive, satisfying niche within our needy world. I happened to hear a Stanford professor of literature, Joshua Landry, tell his large lecture class on-line that everyone in it should choose a major to which he and she was personally drawn; he declared to the students that they would find good employment. I share his confidence. But additionally, we will all be *enriched* by their varied choices. •



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# Division News

## Congratulations

**Professor Robert Bast** has been awarded a Chancellor's Research Fellowship from the University of Tennessee for a year-long writing sabbatical for 2014-15.

**Professor James Blakeley** has been granted tenure in the Department of History at St. Joseph's College, New York.

Missouri University of Science and Technology recognized **Professor Michael Bruening** with a Faculty Excellence Award at a ceremony this past February 18. The award is given for excellence in teaching, research and service. It brings with it a \$3,000 stipend funded by industry and alumni contributions.

**Dr. Sean Clark** has been appointed founding Upper-School Director of BASIS in Flagstaff, Arizona.

**Rebecca Mueller-Jones** and **Daniel Jones** celebrated the birth of their second child, a son Samuel Darcy Jones, on December 25, 2013.

ABD Doctoral student **Mary Kovel**, instructor in the Department of History at Washington State University, has won a departmental Outstanding Teaching Award.

**Professor Paul Milliman**, University of Arizona Department of History, was awarded the Medieval Academy of America's 2014 Van Courtlandt Elliott Prize "for a first article in the field of medieval studies judged by the selection committee to be of outstanding quality" for "*Ludus Scaccarii: Games and Governance in Twelfth-Century England*," in "Chess in the Middle Ages and Early Modern Age," edited by Daniel E. O'Sullivan (Berlin, 2012).

## Activities of Faculty and Graduate Students

Master's student **Kristen Coan** was the recipient of a Newberry Renaissance Consortium Grant to take part in the Research Methods Workshop for Early-Career Graduate Students on Early Modernity in Global Perspective.

**Professor Pia Cuneo**, Professor of Art History and associated faculty of the Division, lectured to docents at the Phoenix Art Museum last fall on

"The Horse in Western European Art: Not Just Another Pretty Face." For the University of Arizona Museum of Art's "Out of the Vault" series, she spoke on "'What's a Nice Girl Like You Doing in a Place Like This?': Narrative and Beauty in Albrecht Dürer's 'Sea Monster' c. 1498." And this past February 6 at the Human-Animal Studies Conference held at the University of Innsbruck, she presented a paper entitled "Well-Bred and Well-Read: Marx Fugger and Humanist Hippology in Early Modern Augsburg."

**Professor Susan Karant-Nunn**, Division Director, gave an invited paper, "Historiographische Integrationsarbeit: Beiträge englischsprachiger Historiker zur Interpretation der Reformation unter Berücksichtigung von 1968 und 1983 [The Work of Historiographic Integration: The Contributions of English-Speaking Historians to the Interpretation of the Reformation in Light of 1968 and 1983]," at a conference held last November at Munich's Historisches Kolleg, Germany. In the local community, she spoke on "Early English Translations of the Bible" at Desert Hope Lutheran Church, and on "Martin Luther's Love of the Baby Jesus" at Our Saviour's Lutheran Church. For the Tenth Anniversary of the University of Arizona College of Education's Erasmus Circle, she gave a presentation on "Erasmus as Fundraiser in the Service of Education."

**Ute Lotz-Heumann**, Heiko A. Oberman Professor, saw, as European editor, the publication of the annual volume of the "Archiv für Reformationsgeschichte / Archive for Reformation History" 104 (2013). In March 2014, she gave an invited keynote lecture on "Reformation und konfessionelles Zeitalter: Ereignisse, Prozesse, Räume [Reformation and Confessional Age: Events, Processes, Spaces]" at a conference about Lucas Cranach the Younger and the Reformation of images in Wittenberg, Germany.

Doctoral student **David Neufeld** presented a paper, "Reconsidering Colombian Canoas: Technology and Transportation Along the Magdalena River, 1525-1600," at the University of Arizona WaterAirMexico Research Seminar (WAM). The paper originated in Professor

Martha Few's graduate seminar.

## Alumni

**Professor Peter Dykema** has been named Interim Chair for the Department of History and Political Science at Arkansas Tech University.

**Professor Marjory Lange**, Western Oregon University, is to give a paper this spring entitled "Bernard's *Vita sancti Malachiae*: 'My Malachy'" at the Cistercian Studies Conference at the International Medieval Congress in Kalamazoo, Michigan.

**Professor Jonathan Reid**, East Carolina University, published "Marguerite de Navarre and Evangelical Reform," in "A Companion to Marguerite de Navarre," edited by Mary McKinley and Gary Ferguson, Brill's Companions to The Christian Tradition 42 (Leiden, 2013); and co-edited with Luc Deitz and Tim Kircher, "Neo-Latin and the Humanities: Essays in Honour of Charles Fantazzi" (Toronto, 2014).



2014 Town and Gown Lecturer  
Alexandra Walsham, Cambridge  
University



## UA Division for Late Medieval and Reformation Studies • Alumni Placement

Robert J. Bast (PhD 1993)  
University of Tennessee, Knoxville

James Blakeley (PhD 2006)  
St. Joseph's College, New York

Curtis V. Bostick (PhD 1993)  
Southern Utah University

Michael W. Bruening (PhD 2002)  
Missouri University  
of Science & Technology

Robert J. Christman (PhD 2004)  
Luther College, Iowa

Victoria Christman (PhD 2005)  
Luther College, Iowa

Sean E. Clark (PhD 2013)  
Upper-School Director, BASIS, Flagstaff

Thomas A. Donlan (PhD 2011)  
Brophy College Preparatory,  
Phoenix, Arizona

Adam Asher Duker (MA 2009)

Peter A. Dykema (PhD 1998)  
Arkansas Tech University

John Frymire (PhD 2001)  
University of Missouri

Andrew C. Gow (PhD 1993)  
University of Alberta, Edmonton

Brad S. Gregory (MA 1989)  
University of Notre Dame

J. Derek Halvorson (MA 1998)  
President, Covenant College

Brandon Hartley (PhD 2007)  
Wasatch Academy, Mt. Pleasant, Utah

Sigrun Haude (PhD 1993)  
University of Cincinnati

Daniel Jones (MA 2011)

Julie H. Kang (PhD 2010)

Benjamin Kulas (MA 2005)  
Middlesex School,  
Concord, Massachusetts

Nicole Kuropka (MA 1997)  
Pastor in Düsseldorf, instructor at  
Wupperthal/Bethel Seminary

Marjory E. Lange (PhD minor, 1993)  
Western Oregon University

Scott M. Manetsch (PhD 1997)  
Trinity Evangelical Divinity School

Patrick D. Meeks (MA 2013)

Tod Meinke (MA 2008)  
Data Architect, MAP Healthcare  
Management, Austin

Michael D. Milway (PhD 1997)

Jonathan Reid (PhD 2001)  
East Carolina University

Joshua Rosenthal (PhD 2005)

Hayley R. Rucker (MA 2012)

Eric Leland Saak (PhD 1993)  
Liverpool Hope University

Han Song (MA 2002)  
Brookside Capital, Boston

J. Jeffery Tyler (PhD 1995)  
Hope College, Michigan

Joel Van Amberg (PhD 2004)  
Tusculum College, Tennessee

Atilla Vékony (MA 1998)  
Wheatmark, Inc.

