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Impact of European Trade on Work and Society of a Seventeenth-Century Port City in Bengal

by Titas Chakraborty, PhD Student
Department of History, University of Pittsburgh

Titas Chakraborty was the recipient of a European Studies Dissertation Research award for the summer of 2010.

On September 13, 1676, Streynsham Master set sail in a kedge, the Arrivall, and a sloop, the Ganges, on the final leg of his voyage to Hugli. A crew consisting of twenty lascars and five Englishmen on board the Arrivall and fourteen lascars and four Englishmen on the Ganges deftly maneuvered the vessels through the sandbanks and shoals. On entering the River Hugli, the kedge and the sloop were unable to move upstream in the shallow, placid water. A Dutch flyboat whose skipper was a Yorkshire man came to the rescue. Master and crew boarded on a bajra, a locally made luxury craft, which made its way towards Baranagar, the Hog Market of the Dutch. A few miles further up the river, at seven in the morning, they encountered a Dutch ship being loaded with rice. Soon the bajras reached the Dutch factory, a bustling place. Surrounding the factory, on the right bank of the river, were thatched hovels. Dockworkers and sailors were busy loading and unloading the ships. Five or six ships had already been dispatched. Master was little surprised to see the Hannibal, the English ship captured by the Dutch at Surat, plying the river with the Dutch flag fluttering on its top. At seven in the evening, Master and company reached the factory of the English East India Company.

Seeing Hugli, a seventeenth century port in Bengal, through the eyes of an official of the English East India Company is Eurocentric. But such a reconnaissance captures the vibrancy of the expanding port. The economic prosperity of seventeenth century Bengal has been the recurrent theme in the works of economic historians like Sushil Chaudhury or Om Prakash. They agree that in the seventeenth century production and trade in Bengal increased for both domestic and international purposes, the latter carried out by various European trading companies. Even scholars of economy of Mughal India, like Irfan Habib, while examining the internal impetus of change within the Mughal economy, suggest that European overseas trade was instrumental in growth and reorganization of the artisanal industries.

The value of European trade through Hugli was enormous. The East India Company trade became profitable for the Dutch from the middle of the seventeenth century. The average annual value of the Company’s exports rose from florins 1,464,685 in the 1660s to florins 2,785,373 in 1690s. The exports from Bengal either furnished the Company’s intra-Asian trade with Japan and Batavia (present-day Jakarta) or they were shipped to Europe. Between 1660 and 1680 the bulk of the exports went to Batavia. In the 1690s, this trend changed and the majority of the exported commodities went to Europe. The English East India Company made an even more humble beginning in the

CHAKRABORTY Continued on page 6
Monday, October 18th
Video Conference: “The United States and Europe: An Agenda for Engagement”

Philip H. Gordon, Assistant Secretary, Bureau of European and Eurasian Affairs, U.S. Department of State, will present. Daniel Hamilton, Director of the Center for Transatlantic Relations at Johns Hopkins University, will moderate. 12:00 noon - 1:00 p.m., 211 David Lawrence Hall. For more information, please contact Karen Lautanen at kal70@pitt.edu. Sponsored by: European Studies Center, European Union Center of Excellence.

Thursday, October 28th
Discussion: “Worlds Made by Words”
Discussion of Anthony Grafton’s Worlds Made by Words. 12:30 p.m. - 2:00 p.m., 602 Cathedral of Learning. For more information, please contact Victoria Duerr at vad16@pitt.edu. Sponsored by: Humanities Center.

Wednesday, October 20th
Lecture and Visit by the Austrian Consul General
Ernst Peter Brezovszky, Austrian Consul General, will present. 12:00 noon - 1:30 p.m., 4130 Posvar Hall. For more information, please contact Karen Lautanen at kal70@pitt.edu. Sponsored by: European Studies Center, European Union Center of Excellence.

Wednesday, November 3rd
Discussion: “Gender and the Medieval Renaissance French Nation”
Daisy Delogu and Katherine Crawford will lead a discussion around French primary texts. 2:30 p.m., Babcock Room, 40th floor, Cathedral of Learning. For more information, contact vad16@pitt.edu. Sponsored by: Humanities Center.

Monday, November 1st
Lecture: “All in the Family: Screening the ‘New Europe’ at the Eurovision Song Contest.”
Katrin Seig, Georgetown University, will present. 12:00 noon-1:30 p.m., 4130 Posvar Hall. For more information, contact Karen Lautanen at kal70@pitt.edu. Sponsored by: European Studies Center, European Union Center of Excellence.

Monday, November 8th
Panel: “Cultural, Historical, and Social Change in Europe: Christianity, Islam, and the EU”
Arpad v. Klimo, University of Pittsburgh, Carolyn Warner, Arizona State University, and François Forêt, Université Libre de Bruxelles, will present. 12:00 noon - 3:00 p.m., location TBD. For more information, please contact Karen Lautanen at kal70@pitt.edu. Sponsored by: European Studies Center, European Union Center of Excellence, Global Studies Center.

Tuesday, November 9th
Lecture: Phillip Gassert
Philipp Gassert, University of Augsburg, will present. 4:00 p.m. - 6:00 p.m., History Lounge, Posvar Hall. For more information, please contact Karen Lautanen at kal70@pitt.edu. Sponsored by: European Studies Center, European Union Center of Excellence, Department of German.

NEW EU FOCUS AVAILABLE
Copies of the September 2010 issue of EU Focus (“Global Partners, Global Challenges: The EU, Latin America, and the Caribbean”) are now available at the EUCE/ESC. Please take one from the current literature display or see a staff member for copies.
Almost all fascist regimes began as social movements with grassroots followings. In the 1920s and 1930s, fascist groups offered their members communities of like-minded people, but how did they build these communities of activists? My doctoral thesis addresses this question by focusing on the community formed by the rank and file members and sympathizers of one of the largest and longest-lived fascist movements in interwar Europe, the Legion of the Archangel Michael, also known as the Iron Guard. I analyze the everyday lives of legionaries by reading fascist rituals, symbols, and gatherings to see how Romanian fascists created culture and community in the absence of a centralized regime. Thanks to the generous support of a European Studies Summer Dissertation Research Award, I was able to follow the traces left by legionaries through a variety of archival collections in Romania. This is neither the beginning nor the end of my research, but this grant allowed me to explore regional collections previously untouched by historians interested in such questions.

My summer began in Cluj-Napoca, a city in northern Transylvania known for its large universities and vibrant student life. Many legionaries were also students, and student groups provided the main organizational framework for mobilizing fascist activists during the 1920s, before they were slowly subsumed into the more broadly-based Legion. Anti-Semitic protests began in Cluj-Napoca in 1922, when Christian students began complaining that Jewish medical students should not be allowed to dissect Christian corpses. Romania’s Jewish leaders had forbidden the use of Jewish corpses for autopsies on the grounds that it desecrated the body, but the anti-Semites argued that Jews cutting up Christian bodies was symptomatic of the way that “Yids” were butchering Romanians in general. The protests soon spread throughout the country, and formed the basis of the nationalist movement that sustained Romanian fascism for the next twenty years.

The archival collections held at Cluj-Napoca help shed light on how student activism disrupted university life, and on the efforts of professors to either support or punish recalcitrant students. University authorities tried cancelling classes and exams, taking away scholarships, expelling students, and even bringing the army on campus several times to force students to attend classes peacefully. One thing that surprised me was the claim by some nationalists that 80 percent of the students in their classes were Jewish. This seemed incredible given that the university’s enrollment figures only considered nine percent of students to be Jewish, until I looked at attendance lists that professors started keeping in 1923-24, and indeed, roughly 80 percent of those actually turning up to class were Jewish! The Christians, it seems, had more interesting things to do. This became very clear when I looked at student files. The more active one was in fascist politics, the more exam results had “absent” written next to them.

My next stop was Iași, near Romania’s eastern border. Iași is another major university center and was where fascism took hold most deeply among the student population. Brutal attacks in classrooms and on the streets were much more common here, and not only Jewish students but also professors frequently sought police protection from assaults and assassination attempts. In addition to university and police archives, both Iași and Cluj have good collections of newspapers produced by local fascist groups with limited print runs. Compared with the national periodicals I had seen in Bucharest, these smaller publications give more detail about rank and file members and localized concerns, showing that the issues which catalyzed support on a national level were not always the same things in which local groups were most interested. Some thought that Hungarian irredentism was the most urgent problem, while others were more concerned with corruption in local councils or with charity projects that fascists were running in their region.

The highlight of my summer was the National Council for the Study of the Securitate Archives (CNSAS). This archive in Bucharest holds the files collected by the secret police (Sighetuna) during the interwar period, which were then taken over by the Communist-era secret police (the Securitate). CNSAS has thematic collections on the Legion as well as surveillance and penal files on specific individuals. The informer accounts, surveillance reports, and testimonies in these files let me follow the impact of activism on a person’s life at home and work as well as on the streets and in prison. They paint a picture of men and women living secret lives hidden from their workmates, of marriages strained by police harassment, friendships cemented in prison then betrayed under torture, opportunists changing their political colors whenever the popular mood changed, and of deep, abiding, and irrational hatreds of Jews, Freemasons, Communists, and politicians that inspired activists to sacrifice everything for their cause. There is more work to be done until the logic of this clandestine world becomes completely clear, but the information that I found this summer adds important elements to an increasingly complex picture.
Fellowships, Grants, and Opportunities

Max Weber Fellowships
Max Weber Fellowships are for 1 or 2 years and are open to candidates who have received a doctorate in the social sciences (economics, law, political science, sociology, history and related fields) within the last 5 years. The Max Weber fellowships are designed for junior post-docs who would like to pursue an academic career, concentrate on their own research and enhance their academic practice in a multidisciplinary environment. Fellows are selected on the basis of their research accomplishments and potential, their academic career interests, and the availability of the European University Institute faculty to provide mentorship. For more information, please visit www.eui.eu/ServicesAndAdmin/AcademicService/PostdoctoralFellowships/MaxWeberFellowships/Index.aspx. The application deadline is October 25, 2010.

Jean Monnet Fellowships
The Robert Schuman Centre for Advanced Studies (RSCAS) at the European University Institute in Florence, Italy offers Jean Monnet Fellowships to post-docs in an early stage of their academic career. Jean Monnet Fellowships usually have a duration of 12 or 24 months and are open to candidates who have received a doctorate within the last 7 years. For more information, please visit www.eui.eu/ServicesAndAdmin/AcademicService/PostdoctoralFellowships/JeanMonnetFellowships/Index.aspx. The application deadline is October 25, 2010.

Fulbright-Hays DDRA Fellowship Program
The Fulbright-Hays Doctoral Dissertation Research Abroad (DDRA) Fellowship Program provides opportunities to doctoral candidates to engage in full-time dissertation research abroad in modern foreign languages and area studies. For more information, please visit www2.ed.gov/legislation/FedRegister/announcements/2010-3/091710a.html. The application deadline is November 2, 2010.

International Dissertation Research Fellowship
The International Dissertation Research Fellowship (IDRF) Program accepts applications for research situated in a specific discipline and geographical region and informed by interdisciplinary and cross-regional perspectives, as well as research on multiple countries and/or multiple world regions. The program is open to graduate students in the humanities and social sciences—regardless of citizenship—enrolled in doctoral programs in the U.S. For more information, please visit www.ssrc.org/fellowships/idrf-fellowship/. Please address questions to idrf@ssrc.org. The application deadline is November 3, 2010.

The Berlin Program for Advanced German and European Studies
The Berlin Program for Advanced German and European Studies offers 10-12 months of research support at the Freie Universität Berlin. The fellowship competition is open to scholars in all social science and humanities disciplines, including historians working on modern and contemporary German and European history. For more information, please visit www.fu-berlin.de/bprogram. The deadline for applications is December 1, 2010.

Call for Papers: MatchPoints Seminar
The organizers of the 2011 MatchPoints Seminar: “Renewing or Challenging Democracy as We Know It?” invite paper proposals related to deliberation and deliberative democracy. The conference will be held on May 12-14, 2011 at Aarhus University in Denmark. For more information, please visit www.au.dk/en/fukuyama/overview/. Questions can be addressed to Prof. Michael Böss at engmb@hum.au.dk. The deadline for proposals is December 1, 2010.

Faculty Grant Competition for Research on Europe
The European Studies Center offers full-time faculty affiliated with the EUCE/ESC an opportunity to apply for a grant for research on Europe not focused on the EU. The competition will award grants for research-related activities to be carried out during the academic year, although the end date of the activity is negotiable, with awards ranging from $500 to $1,500. Awards are intended to supplement other research funds. For more information, please visit www.ucis.pitt.edu/euce/faculty/funding/EUCEGrant.html. Questions may be directed to Timothy Thompson, Associate Director, at tst@pitt.edu. The deadline is December 3, 2010.

Faculty Grant Competition for Research on the EU
The European Union Center of Excellence, with partial funding from the European Commission, offers grants for research related to post-WWII European integration for University of Pittsburgh faculty in any department or school. The grants typically range in size from $2,500 to $7,500. For faculty with minimal expertise in the EU, participation at a conference that will begin their study of the EU may be part of a faculty member’s proposal. On-site field work is preferred for more established EU scholars. Applicants are expected to also secure matching funds from their department or school. For more information, please visit www.ucis.pitt.edu/euce/faculty/funding/EUCEGrant.html. Questions may be directed to Timothy Thompson, Associate Director, at tst@pitt.edu. The deadline is December 10, 2010. •
Imperial cartographic sources are political acts with a twofold purpose: consolidating authority at the local level and promoting territorial expansion. The Habsburg Monarchy’s first unified general cartographic representation, the Josephinische Aufnahme, was no exception. Launched in the second half of the eighteenth century, the Habsburg Monarchy’s vast cartographic project marked the transition from conceptualizing Habsburg territories in merely dynastic terms to viewing the empire as a unified, centrally administered state. Yet despite the valuable functions performed by cartography, its contributions to Habsburg history have been largely neglected. Scholarly accounts of Maria Theresa and Joseph II’s reforms either ignore imperial mapping operations entirely or overlook the relationship between cartography and Enlightened Absolutism. My M.A. thesis, “Putting Transylvania on the Map: Cartography and Enlightened Absolutism in the Habsburg Monarchy,” attempts to fill this gap by concentrating on the first general mapping of the Empire, the Josephinische Aufnahme, as carried out in the principality of Transylvania. Utilizing historical geographical methods, I interrogate this map to find out what traits of the Josephinische Aufnahme make it a product of Enlightened Absolutism. Furthermore, how do the elements represented on the map correlate with imperial reforms and imperial expansion? I show how this mapping effort and the data collection associated with it enabled the Habsburg Monarchy to plan the exploitation of Transylvania’s demographic, strategic, and mining potential. Even more significantly, this effort facilitated the development of Habsburg Enlightened Absolutism and imperial expansion. Indeed, it is difficult to see how the monarchy’s drive in this direction could have made much headway without the concomitant emphasis on cartography.

An essential step in formulating my M.A. thesis, defended in April 2010, was my participation in the 53rd Annual Missouri Valley History Conference in Omaha, Nebraska. On March 5, 2010, I presented the paper “Mapping Borders: Consolidating and Expanding Habsburg Imperial Frontiers in the Late 18th Century” as part of the panel “Borders, Peoples, and Contested Space.” My participation to the Missouri Valley History Conference was made possible thanks to generous travel awards received from the European Union Center of Excellence and European Studies Center, as well as the History Department.

The paper mentioned above focuses just on the military dimension of the first general mapping of the Habsburg Monarchy. I try to understand why, during his tour of the Transylvanian province in 1773, Emperor Joseph II expressed his discontent with recent mapping operations and ordered the surveying personnel to improve the accuracy of the cartographic representation of the border between Transylvania and its neighboring provinces Moldavia and Wallachia. Furthermore, Joseph II not only desired the mapping of the frontier but also had hopes to obtain accurate representations of Moldavia and Wallachia, territories lying outside the Habsburg domains. What could have motivated Joseph II to get directly involved in this cartographic project? Why did he order the mapping of Moldavia and Wallachia occupied by Russian troops at the time? Did the Emperor consider the map a necessary first step in territorial expansion? Using documents from the Military Archive in Vienna and the diary kept by Joseph II during his journey to Transylvania, I reevaluate the role of the Josephinische Aufnahme and show that this cartographic representation not only served the purpose of strengthening the province’s military defense, but also had the role of mirroring the expansionist ideology of the Habsburg Monarchy. In the context of the 1768-1774 Russo-Turkish war, the Habsburgs were more than passive spectators, and I argue that Joseph’s 1773 tour in Transylvania, Galicia and Bukovina paved the way for further annexations to the Habsburg realm in 1775.

The Missouri Valley History Conference allowed me to present my research project for the first time in front of an audience other than graduate students from the History Department. The questions the other panelists, the panel discussant, and the audience raised helped me understand the larger military implications of the Habsburg cartographic project as part of a general European effort to map politically vulnerable areas. Moreover, attending the Missouri Valley History Conference gave me the opportunity to listen to a number of other panels sponsored by the Society for Military History, such as “War and Memory: Memorials and Selective Remembrance,” “Military Theory,” and “Contesting the Peripheries of the Middle East in the Age of Reform.” Further discussions with conference participants interested in historical geographical approaches to the history of empires helped me to think about the next stage of my research: my doctoral dissertation project.
The history of the working people centering on Hugli unfolded within a complex power structure. The Portuguese were the first significant group of European traders to initiate trading relations with Bengal. They are often considered the founders of Hugli. The Portuguese in Bengal were a diverse trading group. They are often considered the first significant group of European traders to initiate trading relations with Bengal. Yet their approach writes out of the story the people who produced the prosperity. Though there exist certain studies of the indigenous merchant networks, such studies are often devoid of any comment on the growing importance of the European trade. For my dissertation, I will be studying work and society centered in Hugli, the principal port in seventeenth-century Bengal. As Atlantic historians have shown, European overseas trade had a transformative impact on the lives of people who were critical to the production of European-controlled trade in regions outside Europe. Understanding Hugli as a node within the expanding capitalist market will bring to light the social world of the working people, both Europeans and non-Europeans, in Bengal, created as a result of the expanding European trade in the period between 1636 and 1690. Such a task, however, demands knowledge of several different languages, namely Portuguese, Dutch, English, and Bengali. Support from the European Studies Center was immensely helpful for me to acquire a basic knowledge of Dutch last summer. Since I have a working knowledge of English, Bengali, and Portuguese, the Nordenburg Fellowship enabled me to fulfill all the language requirements for such a project and examine yet another rich archival collection.

The history of the working people centering on Hugli was a mere £26,222 sterling or florins 314,664. In the 1684 the value of trade rose to £210,063 sterling or florins 2,520,756. In view of this burgeoning trade, the important question is: who performed the essential labor for the production of this international trade? The existing literature on Bengal does not provide an answer. Economic historians who study the trade of the Dutch East India Company and the English East India Company in seventeenth-century Bengal have emphasized Bengal’s general prosperity by focusing on Bengal’s favorable balance of trade. Yet their approach writes out of the story the people who produced the prosperity. Though there exist certain studies of the indigenous merchant networks, such studies are often devoid of any comment on the growing importance of the European trade. For my dissertation, I will be studying work and society centered in Hugli, the principal port in seventeenth-century Bengal. As Atlantic historians have shown, European overseas trade had a transformative impact on the lives of people who were critical to the production of European-controlled trade in regions outside Europe. Understanding Hugli as a node within the expanding capitalist market will bring to light the social world of the working people, both Europeans and non-Europeans, in Bengal, created as a result of the expanding European trade in the period between 1636 and 1690. Such a task, however, demands knowledge of several different languages, namely Portuguese, Dutch, English, and Bengali. Support from the European Studies Center was immensely helpful for me to acquire a basic knowledge of Dutch last summer. Since I have a working knowledge of English, Bengali, and Portuguese, the Nordenburg Fellowship enabled me to fulfill all the language requirements for such a project and examine yet another rich archival collection.

The history of the working people centering on Hugli unfolded within a complex power structure. The Portuguese were the first significant group of European traders to initiate trading relations with Bengal. They are often considered the founders of Hugli. The Portuguese in Bengal were a diverse group. The Bay of Bengal region had provided a safe refuge to the Portuguese arrenegados (renegades) and alevantados (pirates) following the effort of decentralization of trade under the governorship of Lopo Soares de Albergaria. These renegades engaged in freebooting activities, raiding the ships carrying out trade for the Portuguese merchants as well as merchants from other parts of Asia. The freebooters also joined the armies of the expanding local states as mercenaries. Their superior knowledge of naval warfare was especially valuable to the kingdom of Arakan, the neighboring state of Bengal, in its eastward expansion. However, the Portuguese in Hugli were very different from these freebooters. The casado (civilian) traders who achieved the right to be long-term residents of the official settlement within the Estado formed a major part of the Portuguese presence in Hugli. Though the casado traders enjoyed the privileges, they were also subject to the financial pressures from the Estado. Several other Portuguese traders evaded the casado ranks but never became pirates or renegades. They formed a group of footloose traders and mercenaries often called the chatins. Portuguese control over Hugli came to an end with the war with the Mughals in 1632, after Hugli came under the direct control of the Mughals and remained so throughout the period of study. Though they were initially expelled, the Portuguese were allowed to return to Bandel in 1633. They had lost political control, but Portuguese traders and missionaries were again allowed to settle in Hugli.

However, by 1633 the Portuguese were not the only European trading group present in Hugli. The farman (royal order) issued by Shah Jahan, Privileges that Emperor Dily granted to the Church of the Bandel of Hougoli, which authorized and regulated the return of the Portuguese to Hugli, spoke not just to the Portuguese but the Europeans as a whole. The Dutch East India Company had been able to obtain permission from the Mughal authorities to set up a factory at Hugli in 1633. In 1655, Bengal was declared as a separate Directorate of the Dutch East India Company, with Hugli as its headquarters, so that decisions regarding trade could be made faster. By 1636, the Portuguese no longer posed a threat to the Dutch as a commercial power in the region. The biggest European competitor of the Dutch East India Company was the English East India Company.

As has been already shown, the volume of trade of the European Companies rose over the course of the seventeenth century, reaching its peak in the period between the 1670s and 1680s. The principal commodities of trade were saltpeter, raw silk, and textiles (both silk and cotton). The workers essential for the conduct of this enormous trade can be divided in three primary groups: the sailors of different vessels (both deep sea vessels and vessels connecting the hinterland with the port), workers required for the maintenance of the port, and artisans manufacturing the commodities of trade. Due to constraints of space, I will discuss briefly only the workers at ports.

My preliminary research shows that there were two big segments of the port city workers – free and unfree. Enslaved people constituted a major segment of the workforce under the Portuguese. Slaves in Portuguese Hugli performed a variety of tasks. Both women and men constituted the enslaved population. The enslaved primarily performed domestic labor, including the work of cooks, dancing girls, confectioners, seamstresses and domestic servants. Slaves played a major role in the army of the Portuguese in Hugli. Unlike the slave generals in the army of the Sultanates in medieval India, the slaves filled the ranks of foot soldiers. It is hard to provide a number for the slaves in Portuguese-controlled Hugli. But an idea can be
gathered from the aftermath of the fall of Hugli and the disastrous battle with the Mughals on September 25, 1632. Of the band of three thousand who would escape to the Sagor Island, only a hundred were Portuguese, sixty or seventy were white women, and the rest were native servants, both free and enslaved. The Portuguese conflict with the Mughals warned the other European powers about the danger of employing slave labor in factories.

Since the Mughals had rooted out slavery from different parts of their empire, slavery under the Portuguese became a major bone of contention. Nevertheless, my research shows use of domestic slaves by Europeans in Hugli throughout the seventeenth century. Domestic slavery became an important cause of intermittent conflict between the Mughal officials in Bengal and the Europeans.

Europeans introduced different forms of wage labor in the port. The work of porterage was mainly carried out by members of marginal castes within the primarily agrarian indigenous society. These porters were hired in groups from the hinterlands, away from the ports, and they performed the task of transporting people, commodities, and official papers of correspondence. Commodities from the warehouses were carried to the sloops or ketches anchored in the river by hired local boatmen with their small vessels. We find in the writings of various European officers and travelers a term “Portugals,” denoting a mixed group of people, including European-born Portuguese, mestiços and the native Christians, which had developed around the Augustinian church in Hugli. François Bernier, the French doctor who visited Hugli in the mid-1650s, estimated the number of Christians dwelling around the Augustinian church to be between 8,000 and 9,000. The “Portugals” were important in the provisioning trade. They baked bread for the dwelling houses, for the Dutch and the English factories, and for their ships. They also knitted stockings of silk and cotton, which they sold to the factory workers and also to sailors. Punch houses and taverns were often owned by such people of Portuguese descent.

The social history of the impact of European trade in the Indian Ocean is still a fledgling project. Though the European imperialism of the nineteenth century has drawn a lot of scholarly interest, much is to be discovered about the history of contact with the pre-capitalist societies in the age of European expansion. Historians have underemphasized the power of trade to transform pre-capitalist societies in ways that had deep and lasting effects. Work and society in the port cities are the key to the transformation. The ultimate goal of my ongoing research on Hugli is to illuminate the changing power relations that linked Europe and the Indian societies around the Bay of Bengal in the seventeenth century. I am hopeful such a work will enhance understanding of seventeenth century Europe from the vantage point of a region that would subsequently become its colony.

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**EUCE/ESC Newsletter:**

Acting Director: Professor Carolyn Ban
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Editor: Julie Draper

For newsletter announcements, comments, or submissions, please e-mail: **eucnews@pitt.edu**

**EUCE/ESC would like to thank the European Commission for funds for this issue.**
If you would like to be added to the EUCE/ESC newsletter’s electronic distribution list, please email the Center at euce@pitt.edu. Include the subject line “Newsletter” and your name, address, and affiliation. You can also call us at 412-648-7405 or send a fax to 412-648-2199. In addition, the latest edition of the newsletter and a complete, updated list of events can always be found at our website: www.ucis.pitt.edu/euce/euce.html.

MARK YOUR CALENDARS
- October 18 - Video Conference: Philip H. Gordon. 12:00 noon - 1:00 p.m., 211 David Lawrence Hall.
- October 20 - Lecture: Austrian Consul General Ernst Peter Brezovszky. 12:30 p.m. - 1:30 p.m., 4130 Posvar Hall.
- October 21 - Pizza & Politics: Will Daniel. 1:30 p.m., 4500 Posvar Hall.
- October 26 - Video Conference and Lecture: Matthias Peter Sonn and Patrick Crowley. 12:00 noon - 1:30 p.m., 211 David Lawrence Hall.
- October 28 - Discussion: “Worlds Made by Words.” 12:30 p.m. - 2:00 p.m., 602 Cathedral of Learning.
- October 23 - Workshop: French Immersion. 8:00 a.m. - 3:00 p.m., 5400 Posvar Hall.
- November 1 - Lecture: Katrin Seig. 12:00 noon - 1:30 p.m., 4130 Posvar Hall.
- November 3 - Discussion: Daisy Delogu and Katherine Crawford. 2:30 p.m., Babcock Room, Cathedral of Learning.
- November 3 - Lecture: Anthony Grafton. 5:00 p.m., Frick Fine Arts Auditorium.
- November 5 - Lecture: Ted Cachey. 5:00 p.m. - 6:00 p.m., location TBD.
- November 8 - Panel: Arpad v. Klimo, Carolyn Warner, and François Foret. 12:00 noon - 3:00 p.m., location TBD.
- November 9 - Lecture: Phillip Gassert. 4:00 p.m. - 6:00 p.m., History Department Lounge, Posvar Hall.