

small villages, first at Nicula in the north, and then in the south near Sibiu and the southeast around Braşov, the painting of icons on glass became in the hands of peasant artists both an expression of folk spirituality and a major industry. The nineteenth century was its age of glory. Afterwards, modern civilization and industrialization created too many substitutes; demand fell, and the art lost its spontaneity and originality. Since its decline, paradoxically, icon-painting on glass has enjoyed a special vogue among intellectuals, and the state has at last taken it upon itself to protect what is truly a national treasure. In recent years existing collections of icons, public and private, have grown enormously in size and many new ones have been established, and serious research into the history and development of the art has taken place.

One of the products of this enthusiasm is the present volume. It was printed in Rumania, and the reproductions of the icons are beautiful. The colors are so striking that at first glance one who has not seen any of the originals may be tempted to think that the camera has exaggerated their brightness and contrasts. It hasn't. The selection is rich and includes the main themes and styles of the four identifiable regions of icon-painting in Transylvania. The icons of Nicula seem to stand out above all the others by virtue of their naïveté and distinctive colors. Unfortunately, the English translation of the introductory essay from the original Rumanian edition is not up to these high standards. It is awkward, and clearly was written for the Rumanian rather than the foreign reader. The American publisher, as some justification for tripling the price of the book, ought to have supplied a good translation of a suitable text.

There is little fault to be found with the factual content of the introduction as it stands. The authors provide the basic (and generally known) information concerning the origins and development of icon-painting on glass and analyze the techniques employed by individual artists and "schools." They also describe at length the most popular motifs, and demonstrate how close the connection was between the religious themes of the icons and the daily events of peasant life. But perhaps they could have gone further and placed the icon in the broad framework of Rumanian spirituality, as Lucian Blaga and Nicolae Iorga did with such clarity and understanding.

KEITH HITCHINS

University of Illinois, Urbana

TRST I BIVŠE HABSBURŠKE ZEMLJE U MEĐUNARODNOM PROMETU (MERKANTILIZAM U DRUGOJ POLOVICI 18. STOLJEĆA). By *Ivan Erceg*. Građa za gospodarsku povijest Hrvatske, vol. 15. Zagreb: Jugoslavenska Akademija znanosti i umjetnosti, 1970. 231 pp.

Despite the subtitle, Erceg's book is not about mercantilism, which receives only a few pages, but about the commerce of the Habsburg provinces by way of the Adriatic port of Trieste, mostly between 1746 and 1767. The author alludes to Triestine merchants but deals with business organization and practice only in the more backward South Slavic regions. On the other hand, he discusses Triestine demography, the role of non-Catholics (Protestants, Jews, and Orthodox Serbians and Greeks) in Triestine commerce, and the growth of Trieste's population from 6,424 in 1758 to 10,664 in 1775 and 20,900 in 1800.

Trieste's international and interregional commerce expanded more rapidly than

its population, tripling in value between 1746 and 1767 and increasing by more than seven times between 1753 and 1790 (from five to thirty-seven million florins). Around 1760 Trieste was chiefly a port of export for Hungarian (especially copper and beeswax), Carinthian, and Carniolan (especially iron) goods, and a port of import for merchandise desired by Austria, Styria, Hungary, Bohemia, and Carniola. By 1780 its total trade (export, import, and transit) amounted to a fourth of the international trade of the Habsburg lands.

Until the 1780s, when it became a major grain emporium (a subject which Erceg omits), copper was the commodity of greatest value in Trieste's trade. It provided 19 percent of Trieste's total import and export business in 1760 and was derived mostly (about a million florins' worth) from Hungary. Trieste further redistributed 800,000 florins' worth of iron and steel products; 637,000 florins' worth of olive oil, an import from the Mediterranean countries; more than 400,000 florins' worth of linen items (mostly from Austria); and almost 300,000 florins' worth each of other textiles, wax, and mercury (the last from Idria in Carinthia). These commodities accounted for 60 percent of the port's interregional and international commerce.

The author's statistics enable us to note during 1760–63 an annual average export from Trieste of 101,117 florins' worth of sugar to Friuli, Carinthia, Carniola, Styria, and Hungary; 6,610 florins' worth to Austria, Bohemia, Moravia, and the Tyrol; and 5,308 florins' worth to Croatia, Slavonia, and Transylvania. The coffee imports of the same three groups of territories by way of Trieste attained an annual value, respectively, of 38,200, 4,413, and 3,843 florins. Erceg emphasizes that fourteen pounds of wheat or seven and a half pounds of rice, honey, or olive oil were required to purchase one pound of sugar, but he neglects to note that the northern Habsburg provinces obtained sugar and coffee by way of other ports too, and consequently consumed much more sugar and coffee than the Trieste import figures would suggest. The eastern regions, on the other hand, drew the bulk of their coffee and sugar from Trieste and therefore probably consumed (ca. 1760) only one-tenth as much coffee and one-twentieth as much sugar as Friuli, Carinthia, Carniola, Styria, and Hungary.

Erceg's work provides valuable statistics and detailed tables but does not always fully analyze the statistical evidence, it contains almost no information on shipping and port facilities and organization, and it fails to make adequate use of geographic concepts and models, including such simple ones as "hinterland" and especially "foreland." The book is nevertheless a valuable contribution, allowing us to compare the commerce of Trieste with that of other ports during the second half of the eighteenth century.

TRAIAN STOIANOVICH
Rutgers University

OSLOBOĐENJE GRADOVA U SRBIJI OD TURAKA 1862–1867. GOD.

Edited by *Vasa Čubrilović*. Belgrade: Srpska akademija nauka i umetnosti, odjeljenje društvenih nauka, 1970. xi, 703 pp.

The reader who picks up this 703-page book expecting to find an exhaustive treatment of the last five years of the Turkish presence in Serbia will be disappointed. In place of a coherent study he will find a collection of forty-six scholarly articles presented at a meeting commemorating the centenary of the Turkish departure