

the kind I have voiced about Romania. Yugoslavia is a better known, more open country, and there is far more material available, published by both Yugoslavs and Westerners, to keep the individual researcher from going astray. Here Granick comes much closer in his conclusions to the "conventional wisdom"—expressed in the writings of Benjamin Ward, Branko Horvat, Egon Neuberger, Jaroslav Vanek, H.M. Wachtel, and Stephen Sachs (much as they may differ from each other in details)—than in the case of Romania. He sees the Yugoslav enterprise as operating "in a basically competitive market environment, quite similar to that of Western countries" (p. 413), subject mainly to pressures by political authorities at the community and republican levels. The fairly large differences in workers' earnings, including net-income dividends, among enterprises suggest that the Ward model, which views the enterprises as maximizing net income per member of the collective, may be at least partially valid. If enterprises operate in this manner, there is no incentive for them to expand the size of the collective whenever workers earning less than average could be hired that would add more to total profits than to labor costs, this because these additional workers would be likely to diminish the net income per member. But he points out that there are institutional factors, besides political pressures for equalizing earnings across enterprises, that mitigate the "Ward effect". Perhaps the most important is the tendency of enterprises with free capital funds or with access to bank loans to expand into high-profit sectors, which has the effect of reducing at least inter-industry if not inter-enterprise differentials in earnings (p. 425). Finally, I should say that Granick's discussion of self-management and workers' councils is well informed, balanced and judicious. His main conclusion—that workers' participation mainly helps to assure "much greater access to information about the affairs of the enterprise and the alternatives facing it"—is based on plausible evidence, consistent with the findings of other scholars. If I had to recommend to students a single source on the actual operation of Yugoslavia's self-management system, I should choose the three chapters in this book devoted to the subject.

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Cornelia Papacosta-Danielopolu, "Organizarea și viața culturală a companiei 'grecești' din Brașov (sfârșitul secolului al XVIII-lea și prima jumătate a secolului al XIX-lea) [The Organization and Intellectual Life of the 'Greek' Compania of Brașov (at the end of the 18th century and in the first half of the 19th century)], *Studii Istorice Sud-Est Europene* 1 (1974) 159-212 with a summary in French.

This is the third study on the Greek Compania of Brașov published by Mrs Danielopolu. The previous two have appeared respectively in *Balkan Studies* 14 (1973) 313-325, and in the *Revue des Etudes Sud-Est Européennes* 12 (1974) 59-78. In this third study the author undertakes a more analytical examination of the politico-economical and intellectual role which this renowned Greek 'Compania' played in Balkan history. The basic advantage of the presentation of Mrs Danielopolu's study is the use of archival material—namely, of the archives of the Greek *kompania* of Brașov, material which we should be aware owes its preservation to the concern of Nicolae Lorga and Eleftherios Venizelos. These two men met at the level of prime-ministers in 1932, and in spite of the great political problems they had to confront took care of the conveyance of this archival material to the Library of the Rumanian

Academy in Bucharest. Let it further be noted here that Mrs Danielopolu is chiefly occupied in her study with the last, but most important, phase of the historical course of the Greek *kompania* of Brasov which was favoured (as all Balkan trade in general) by the well-known treaty of Kioutsouk Kainartzi (1774). The causes especially of this commercial development in the Balkan area Mrs Danielopolu examines preliminarily; in the next chapter of her study, however, as an extension of this introduction, she examines the mercantile diplomacy of Austria in the granting of privileges to the Greek merchants which began from the last quarter of the 17th century and can be considered as finishing in 1777. Very correctly Mrs Danielopolu denotes the role of the Greek merchants of Vienna who exercised in various circumstances a special influence on the central government in the capital of the Hapsburgs concerning the granting of privileges. Up till then the Greek *kompania* of Brasov had retained its closed Greek character and only after 1783 (after the relevant decree of the central government) did other foreign merchants begin to enter the *kompania*. The enumeration of conditions the newly-arrived Greek in the *kompania* had to fulfil is interesting concerning the point in question; thus it was necessary: to be a Turkish subject coming from Greek Anatolia, to have the relevant commercial capital, to be installed in Brasov, not to have any territorial property in his native country, and, finally, to be of honest character. As a counter-balance against the privileges granted to the members of the Greek *kompania* of Brasov they had to pay a protection tax to Austria, but chiefly what they had to do was to obey the laws of the state which gave them hospitality and protected them. The Hapsburg Empire had, after all, much to be obliged to the Greek merchants of Anatolia who were established in Transylvania (Brasov and Sibiu) because: they brought cheap merchandise and raw material from Anatolia, and their capital was located in Austrian territory. The structure of the Brasov *kompania* especially occupies Mrs Danielopolu; the elder, the commissioners, and the secretary were its administrative agents. The elder controlled the application of the laws and took care not only of the preservation of the privileges but also of their enlargement: he was also responsible for his colleagues' obligations towards the central government. The commissioners had responsibility for the proper selection of the teacher of the *kompania's* School and the curacy of their church—thus aiding the elder; they also took care of the smoothing down of chance differences between their colleagues. This gives Mrs Danielopolu the opportunity to mention the contribution to the growth of the *kompania* by its elder, Costa Tzanli. It is necessary, too, to note here that the Tzanli family from Meleniko was the one which for nearly all of the 18th century and beginning of the 19th century commanded the commercial region of Central Europe and the Northern Balkans. And here we introduce a parenthesis in order to signify the lack of relevant monographs about the Tzanlis, in spite of the existence of the rich archival material in the archives of Rumania and Vienna. Let this also be finally added: the case of another wholesale merchant of the Sibiu *kompania* from Meleniko was a parallel one: that of Manikati Safranios, who also with his trading agency controlled a great part of trade in the same area.

On account of the role of the secretary of the *kompania* Mrs Danielopolu informs us about the language of the documents which were chiefly composed in Greek and in very few cases in German, Hungarian, and in Rumanian, in accordance, of course, with the consignees of these documents. To solve internal differences between the members of the *kompania* there existed special agents in the *kompania*: the judge (*judex*) and the jurors; the members were tried on the basis of the customary justice which they brought with them from their enslaved native land. The composition of the Greek *kompania* of Brasov from the ethnical viewpoint belongs to the interesting chapters of this study. The author, following the view of N. Lorga, has the opinion that the *kompania* was composed of nearly all the Balkan

people who spoke the Greek language and whom the same religion united. We, however, are of the opinion that those who controlled the destinies of the *kompania* were Greeks—besides, its Greek character was closed. We shall mention here as an example the school of the *kompania* which had a purely Greek character and which prepared its pupils in the struggle for the liberation of the native land—as Mrs Danielopolu also informs us. Another similar example concerns the composition of the *kompania* of Sibiu, where out of its 24 members 18 were Greeks, 5 Rumanians from Transylvania and Bucharest, and 1 Pole. At all events, within the general term *graecus* of the Austrian ordinances which concern the Greek *kompanias* of Brasov and Sibiu are included Rumanians, Bulgarians, Serbians, and Albanians; nevertheless, those who formed the chief body of the *kompania* were Greeks: Epirotes, Thessalians, Macedonians, Koutsovlachs. Their names and their place of origin shows clearly their Greek origin. Well-known patriarchal families of the Greek *kompanias* of Brasov and of Sibiu originated from the Hellenic area: Tzanlis, Safranoses, Vilarases, Nanoses, and others. Continuously, the international economic and political pacts, the creation of the free Greek state, the growth of other commercial centres in Europe resulted in the dilution of the Greek element in the *kompania*; nonetheless, written anecdotes which we found recently in the Library of the Rumanian Academy mentioning the decade 1850-1860 give the struggles of the Greeks of Brasov for the preservation of their school and of their Club. Another important chapter concerns the structure of the social classes of these cities; there we discern the members of the *kompania*, the *cives graeci* who did not belong to the *kompania*, and finally the ruling class, the so-called *bürgers* (see Mrs Danielopolu's interesting views on page 186). Another subject which forms an object of the study is the connections of the *kompania* with the other commercial centres of the period: Vienna, Buda, Belgrade (and especially Zemun), Serre and Constantinople. Vienna, however, was that centre to which the fate of the *kompania* was linked, and the reasons are certainly easy to comprehend: it was the capital of the Hapsburg empire and a great economic centre, and here a second splendid branch of Hellenism of the Diaspora flourished. Certainly where there exists economic growth there also exists intellectual development; thus from early on the *kompania* saw to the organisation of the school where, according to Mrs Danielopolu, it had a double aim: to instruct capable cadres which would surround the *kompania* and to strengthen the patriotic spirit of its Greek children. The *kompania* showed the same lively interest in the building, and after the unhindered functioning, of the Greek Orthodox church of Brasov; thus was built the famous church of Agia Triada which was fortunate in having excellent curates chiefly originating from the Athonic monastery of Xiropotamos. The consequence of this flourishing of intellectual life in the Greek *kompania* of Brasov was the links which developed with the Greek literary world of the Diaspora: I mention, by way of example, Neofito Kavsokaliviti, Manassi Iliadi, Lambro Fotiadi, Constantine Vardalacho, Athanasios Stageiriti, Demetrius Darvari, and others. In spite of the perceptible final diminishing of the Greek element in the *kompania* the Greeks of Brasov together assisted with all their power in the reinforcement of the Great Struggle of 1821.

This exhaustive presentation of the Greek *kompania* of Brasov in its last and critical phase, with the plethoric use of archival material, solves many problems of Greek (but also of Balkan) economic history; it further aids the understanding of the function of similar Greek *kompanias* or firms in the same area (for example, Zemun, Sibiu); this we certainly owe to Mrs Danielopolu. In our opinion it would be very useful, however, for research, to have cited the Greek texts of documents in the respective references and the publication of these as a final support.

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