«ΣΠΟΥΔΑΙ», Τόμος 56, Τεύχος 1ο, (2006) / «SPOUDAI», Vol. 56, No 1, (2006), University of Piraeus, pp. 131-142

ΒΙΒΛΙΟΚΡΙΤΙΚΕΣ

🕮 ***Νικολάου Μ. Πουλαντζά*, «Ναυτικό Δίκαιο», 2η έκδοση επαυξημένη, Εκδόσεις Αθαν. Σταμούλη,** Αθήνα, 2005, σελ. 268.

Το σύγγραμμα αυτό του Ομότιμου Καθηγητή του Ναυτικού Δικαίου και του Δικαίου της Θάλασσας του Πανεπιστημίου Πειραιώς Νικολάου Μ. Πουλαντζά (μετά πολλές ανατυπώσεις), εκδόθηκε τώρα από το Πανεπιστήμιο Πειραιώς σε δεύτερη επαυξημένη έκδοση, διότι εξακολουθεί να διδάσκεται στους φοιτητές του παραπάνω Πανεπιστημίου και να γίνονται εξετάσεις από αυτό.

Σε ένα πεδίο, όπως το σύγχρονο **Ναυτικό Δίκαιο**, που μεταβάλλεται καθημερινά και που τείνει να αποκτήσει περισσότερο διεθνή χαρακτήρα, ο συγγραφέας παρουσιάζει ένα συστηματοποιημένο εγχειρίδιο χρήσιμο για το φοιτητή νομικών και ναυτιλιακών σπουδών, για τον ναυτιλιακό δικηγόρο και τον νομικό εν γένει.

Σε αυτό βοηθάει και η εμπειρία του συγγραφέα σε ακαδημαϊκή διδασκαλία σε Πανεπιστήμια της Δυτικής Ευρώπης και της Βόρειας Αμερικής, όπως και η μεγάλη συγγραφική του προσφορά με βιβλία και δημοσιεύσεις τόσο στο χώρο του ιδιωτικού δικαίου όσο και του δημόσιου διεθνούς δικαίου, όπως, π.χ., το θεωρούμενο διεθνώς κλασικό έργο του **The Right of Hot Pursuit in International Law** (2η έκδοση επαυξημένη, Martinus Nijhoff Publishers, Χάγη, Λονδίνο, Νέα Υόρκη, 2002, σελ. 500).

Στην πρώτη έκδοση του **Ναυτικού Δικαίου** το 1998, και στο τμήμα περί Ανωνύμων Εταιριών και ΕΠΕ (Εταιριών Περιορισμένης Ευθύνης) ο συγγραφέας αποκαλύπτει ότι η ναυτιλιακή πρακτική του «για κάθε πλοίο και μια ξεχωριστή ανώνυμη εταιρία» ήταν έμπνευση, όπως λέγεται, της ιδιοφυίας του Αριστοτέλη Ωνάση, που είχε δώσει και σχετική εντολή στη νομική του υπηρεσία. ΄Ετσι, οι υποχρεώσεις που δημιουργούνται από τη δραστηριότητα ενός πλοίου και της Ανώνυμης Εταιρίας ή ΕΠΕ, που συστήθηκε για το συγκεκριμένο πλοίο, περιορίζεται μόνο στο πλοίο αυτό.

Βέβαια, ο Ωνάσης δεν θα είχε φαντασθεί τις ακρότητες και τις μεγάλες καταστρατηγήσεις των νόμων της πατρίδας του στις οποίες οδήγησε η εφαρμογή αυτή της πρακτικής τού για κάθε πλοίο και μια ξεχωριστή Ανώνυμη Εταιρία ή ΕΠΕ.

Η δεύτερη έκδοση του **Ναυτικού Δικαίου** του Καθηγητή Νικολάου Μ. Πουλαντζά περιλαμβάνει και ένα νέο κεφάλαιο, μεταξύ άλλων, για τον αγγλικό θεσμό της «άκρας μέγιστης δυνατής καλής πίστης» (UTMOST GOOD FAITH) στο ναυτασφαλιστικό δίκαιο, που θα χρησιμεύσει πολύ, όπως προβλέπουμε, στον κατατοπισμό των Ελλήνων δικηγόρων και νομικών ώστε να αποφεύγουν τους σκοπέλους του αγγλικού ναυτικού δικαίου και της αγγλικής ναυτασφαλιστικής πρακτικής.

Επίσης, σε άλλο τμήμα της 2ης έκδοσης του **Ναυτικού Δικαίου**, ο συγγραφέας κατακρίνει τις εξαιρετικά σύντομες παραγραφές ενός έτους, στο ελληνικό ναυτικό δίκαιο, των απαιτήσεων από τη χορήγηση υλικών ή τροφίμων, και από την εκτέλεση εργασιών για τη ναυπήγηση, επισκευή, εξοπλισμό ή εφοδιασμό πλοίων. Συχνά, οι σύντομες αυτές παραγραφές, σε αντίθεση με αυτές που υπάρχουν σε άλλα κράτη, όπως π.χ. στην Αγγλία (6 χρόνια), δίνουν αφορμή για τη δυσφήμηση της ελληνικής ναυτιλίας, όταν μεγάλες ελληνικές ναυτιλιακές εταιρίες εκμεταλλεύονται τις σύντομες αυτές παραγραφές για να αποφύγουν την πληρωμή των νόμιμων απαιτήσεων ξένων εταιριών.

Ήδη, έχει ζητηθεί από τον συγγραφέα του **Ναυτικού Δικαίου** (2η έκδοση) από εκδοτικό οίκο του εξωτερικού και η μετάφραση του βιβλίου αυτού στην αγγλική γλώσσα, ώστε να επωφεληθούν από τις γνώσεις για την ελληνική νομολογία και νομοθεσία και οι αγγλοσάξονες και οι λοιποί ξένοι δικηγόροι και νομικοί, λόγω βέβαια και της μεγάλης σπουδαιότητας και επιρροής διεθνώς της ελληνικής ναυτιλίας.

🕮 ***Gloria Vivenza*, *Adam Smith and the Classics*. The Classical Heritage in Adam Smith's Thought.** Oxford, Oxford Univ. Press, 2001, pp. x +240.

Smith's reputation has risen and fallen several times since his death, reaching a peak in the mid-to late nineteenth century, concomitant with the rise of laissez-faire trade policies in Britain (Wight 2002, p. 56). By the mid-twentieth century Smith's prestige was at a nadir for a variety of reasons (Peil 1999, p. 8). The technological success of the Soviet Sputnik program had led many postwar economists to become enamored of development planning

(Todaro 2000, p. 621). Meanwhile, the ascedance of Keynesian macroeconomics and its rejection of laissez-fair doctrines contributed to the reception that Smith's views were obsolete. Graduate education shifted toward formal mathematical techniques, and the history of thought as a core field in both graduate and undergraduate programs went into declin (Barber 1997, pp. 90-93). Ever greater specialization within the discipline produced practitioners with less patience to unravel grand theories of classical economics and more likely to take away from Smith's work «caricatures, clichés, prejudices, distortions and silly criticisms» (Recktenwald 1978, p. 66, n. 66). Joseph Schumpeter's appraisal that *The Wealth of Nations* does not contain a single analytic idea, principle, or method that was entirely new in 1776, was often repeated, that Smith lacked originality (quoted in Recktenwald 1978, p. 57).

The bicentennial of *The Wealth of Nations* in 1976 provided an opportunity to reappraise the status of Adam Smith. H. – C. Recktenwald (1921-1991) identified four main lines of inquiry in the bicentenary renaissance: (1) the holistic integration of Smith's writings, especially the reconciliation of alleged contradictions between *The Wealth of Nations* and *The Theory of Moral Sentiments;* (2) the search for neoclassical roots, in Smithian economics; (3) the elaboration of Smith's social and historical system as a framework for understanding markets; and (4) the examination of the role of the state in a «mixed economy» (Recktenwald 1978, pp. 56-57; Wight 2002, p. 57).

By the 1990s, the scope of interest in Adam Smith had widely changed. Vivienne Brown (1997, pp. 281-312. Cf. also Kurz, 1991) describe the additional avenues by which scholars sought to understand Smith and his place at the modern table: the allocation mechanism and a rational reconstruction of public choise theory; the role of institutions; classical and Marxian theories of value and distribution; the process of economic growth; cultural dynamics in commercial society; the role of aesthetics and rhetoric; politics, civic leadership, and justice; moral philosophy in commercial society; and the role of imagination in intellectual constructions. Not all of this scholarship was flattering. Salim Rashid, for example, argues that Smith's legacy is overrated and that «it is high time that the modern revision, which views Adam Smith as also being an analytical economist, be questioned» (Rashid 1992, p. 150). Smith continues to attract notice, however, exemplified by Keith Tribe's recent assessment (Tribe 1999, pp. 609-632).

Ideology may explain some of the rise in demand for Smith's ideas during the building to the fall of communism in the 1980s and the aftermath of that fall in the 1990s. Keynesian economics also came under heavy attack from the Austrian School, and political changes favored a smaller role for government (Wight 2002, p. 58). At the same time, there were positive supply shocks: The University of Glasgow published new editions of Smith's works, beginning with *The Wealth of Nations* (Smith 1976a) and *The Theory of Moral Sentiments* (Smith 1976b) in 1976, followed by Smith's *Correspondence* (Smith 1977), *Lectures on Jurisprudence* (Smith 1978), *Essays on Philosophical Subjects*- which contains *The History of Astronomy*, *The History of Ancient Physics*, and *The History of Ancient Logics and Metaphysics* (Smith 1980)- and *Lectures on Rhetoric and Belles Lettres* (Smith 1983). The outpouring of his definitive editorial work- consisting of new introductions, extensive cross- referencing within and among edition and preparation of historical notes-accomodated the integrative and interdisciplinary study of Smith's works as never before (Cheng-chung Lai 2000). It is worth to note that Ian Ross (1995) released a modern biography taking advantage of these new materials.

Gloria Vivenza, Professor in Economics History at the University of Verona, covers a great vacuum in Smith's studies: She investigates and proves Smith's heritage to the Classics: The Ancient Greeks and the Romans. We have had in the past some works (Scott 1940; 1947/48; Foley 1974; 1975; McNulty 1975; Waszek 1984; Baloglou 1994; Kraus 2000), which covered the influence of the Greeks on Smith's thought, but this study very scholarly analyzes Smith's classical roots in all his works.

The book consists of five chapters. In the «Introduction» (pp. 1-8) the author examines that Smith's writings make the impression of his early classical education. She also explains (p. 2) that there are two types of classical influence, a direct and an indirect. Within the former group one can further class two types of reminiscence: the one explicit, including all the express references, quotations, recounted episodes, parallels, and so forth; the other unconscious but of great significance, observed when Smith, echoes classical phrasses or passages that he has clearly read over and studied so much that they stick in his memory and remerge as his own expressions. As for those influences which have been characterized indirect, they are more a matter of ideas, concepts, kernels, or trains of thought of classical origin which, passing through a lengthy process of transformation, adaptation, and «rediscovery» from century to century, had finally arrived, somewhat modified, to the Age of Enlightenment (p. 5). The author subdivides the material according to subject matter, creating different chapters under the heads of the various central disciplines, such as philosophy, jurisprudence, and literature.

The first chapter entitled «The Natural Philosophy in Smith's Essays» (pp. 9-40) inquires Smith's classical heritage in his works *The History of Astronomy, The History of Ancient Physics, The History of Ancient Logics and Metaphysics.* It is obvious that Smith dealt with Newton's astronomy and through him he read the Greek astronomers Eudemus, Aristotle's *De Caelo* and the Pythagoreans. Dealing with the premises of research, Smith goes back to Aristotle's *Metaphysics*. Smith describes in *The History of Astronomy* the origins of Philosophy and its birthplace. The first consistent philosophical notions were produced in the Greek colonies for the fundamental reason that economic well-being was achieved there first (Smith, *The History of Astronomy*, in Smith 1980, pp 4-5). The author does succeed to proceed Smith's thought and description on the History of Astronomy and the evolution of the philosophical subjects subject to Aristotle's *Metaphysics*.

The second chapter entitled «The Classical Heritage in Adam Smith's Ethics» (pp. 41-83) inquires the classical roots of Smith's Ethics. It is interesting and worth to note, as the author proves, that several terms, which are of great importance in Smith's thought, have classical patterns. The idea of «sympathy» goes back to Polybius (pp. 44-46), the term «golden mean» has its roots in Aristotle's *Nicomachean Ethics* (pp. 46-50), the «self-control» and «self-interest» are found in the Ancient Stoics and Epictetus (pp. 57-64). The fundamental contribution of the ancient moral philosophers is rather that of clarifying and deepening certain basic lines of thought which Smith reflected on, discussed, and argued about. He then made them his own or rejected them, according to the ideas he had formulated and natured in the course of this process, and with the help of the ancient doctrines themselves.

The third chapter is entitled «The Lectures on Jurisprudence and Roman Law» (pp. 84-125). Scotland's academic community was one with a heightened awareness of jurisprudential studies, and Smith's work in this area is associated with the names of certain famous jurists. It is also essentially defined by its intellectual associations, which look in two directions: towards moral philosophy, whith which it was closely linked as taught subject, and, as the clear course of its theoretical aspects, towards Roman Law. After an inquiry of the background of the study of Law in Scotland before Smith (pp. 25-97), the author emphasizes that for Adam Smith «the most important branch of political science is that which has for its object to ascertain the philosophical principles of jurisprudence» (p. 97). Smith's *Lectures on Jurisprudence* reveals the great significance accorded to Roman Law in his teaching. Not only was it a rich source of examples; it also gave him the chance to illustrate the evolution of a juridicial system over time. Furthermore, its continuing presence in the Scots law of Smith's own day meant that his interest in it was not solely historical or antiquarian, but in the last resort had contemporary relevance. The author identifies Smith's background in Roman jurisprudence (pp. 111-121). One characteristic aspect of Smith's *Lectures on Jurisprudence* is the fact that they are not about jurisprudence alone. They deal with a wide range of topics interconnected with each other and with that subject by association of thought rather than in a systematic way. The fact that they contain elements of historical, juridicial, socio-economic, and political import side by side makes it hard to follow the thread of Smith's argument, for all that it is an argument of some significance in the context of his thought in general. The reference to Roman Law, the study of which Smith recommends even to those who will not need to practice it, is enlightening because it reveals the exemplary status he attributed to its structure and organization, and the way in which he held that through it one could come to understand and resolve problems within quite different legal systems.

The fourth chapter entitled «The Division of Labour and the Theory of Value» (pp. 126-158) consists of two different and separate sections. The first section entitled «Plato and Adam Smith on the division of labor» (4.1., pp. 126-140) (first published in Vivenza 1983) analyzes Adam Smith's analysis and description of the division of labor and investigates his background to Plato's *Politeia*, *Laws* and Xenophon's *Cyropaedia*. It has been said that Adam Smith analyzed and described the phenomenon of the division of labor (Smith 1976a, p. 17; Smith 1763, in Smith 1978, pp. 562-581) in the best and most suitable manner; so, it has been justly recognized that the first chapter of the *Wealth of Nations* as «beyond all comparison, (is) the most popular chapter in the Wealth of Nations; no part of the work has been so often reprinted [...] no part of it is so commonly read by children, or so remembered by them» (E. G. Wakefield, editorial note in his edition of *The Wealth of Nations* (1843), I, p. 1, quoted in Rashid 1998, p. 14). Smith owes much of his analysis on Xenophon and Plato. Smith also refers to Sesostris' Law in his *Lectures* of 1766 (Smith 1766, in Smith 1978, p. 492). This law existed in the Egyptian society (Herodotus, *Histories* II 102-112; Aristotle, *Politics* VII 10, 1329 b1-6), which feature is the succession of the occupations into the productive process. Smith's analysis of the division of labour recognizes that the technical or internal division of labor leads to (a) increasing dexterity of each worker, (b) in terms of saving of production time, (c) of inventing and introducing innovations that lead to increase of production. These characteristics are also found in Hecataeus's analysis (Hecataeus's *Aigyptiaca* in Diodorus Siculus, *Historical Library* I 74,$_{3\text{-}5}$) of division of labour. The second section entitled «Aristotle, Adam Smith, and the Theory of Value» (4.2, pp. 141-158) (first published in Vivenza 1984, pp. 129-152), investigates Aristotle's theory of value and its influence on Smith. Vivenza investigates very carefully the Greek authors, who seem to have a relation to Aristotle and did influence his thought (pp. 141-143). She begins with Pindar's *First Olympionikus* I 1, where Pindar wrote in his Ode, dedicated to the tyran Hieron of Syracusse (476 B.C.):

Water is preminent and
gold, like a fire
burning in the night, outshines
all possessions that magnify men's pride..

Water indicates the first good for the human kind, the most necessary good, without which he cannot live. From this point of view «water» is characterized as «ἄριστον», indicated that it is of high value. A similar meaning is also found in Pindar's *Third Olympionikus* (III 72), dedicated to Theron of Acragas.

Plato observed, somewhat caustically perhaps, that the abundance of a good will bring a low price, whereas a plenty of it will raise it. He argued in *Euthydemus* (304B) that «only what is rare is valuable, and water, which is the best of all things [...] is also the cheapest». He repeats Pindar's verse and Samuel Pufendorf (1759, p. 672) repeats this passage also.

In Aristotle's development of the elements of efficiency choice (Aristotle, *Rhetorica* I 1363 b5-23), he repeats most of the hedonic comparisons formulated in the Protagorean utilitarian calculus as well as those of the *Topics*. Aristotle takes account of scarcity and use value when he observes (Aristotle, *Rhetorica* I 4, 1364 a20-25) that «what is rare is a greater good than what is plentiful. Thus gold is a better thing than iron, though less useful: it is harder to get, and therefore better worth getting». A few lines further on, he, in effect, alludes to what is known as the water/diamonds paradox in modern economic theory when, after stating that «what is often useful surpasses what is seldom useful», he quotes Pindar's line that «the best of things is water». The paradox of value- the paradox that many very useful commodities such as water have a low exchange value or none at all whereas much less useful ones such as diamonds have a high one – (Levy 1982, pp. 312-322), which was connected with Adam Smith's name (Smith 1762-63, in Smith 1978, pp. 70-71; Smith 1976a, Bk. I, ch. IV)[1] and did occupy several authors in Italy, like Davanzati (Davanzati 1588, quoted in Bianchini 1989, p. 54), Galilei (Galilei 1629 [1982] p. 74, quoted in Bianchini 1989, p. 54)[2], and Galiani (Houmanidis 1978, pp.

604-605), and Scotland[3] during the seventeenth and eighteenth century, has its roots in Classical Greek Tradition (Grice-Hutchinson 1976, p. 64; Langholm 1983, pp. 59-60; Lowry 1987, pp. 179-180; Issing 1992, pp. 109-111; Schefold 1997, p. 104).

The combination or relation between use value and scarcity is mentioned also by other Greek scholars. A greek explorer of the second century B.C., Agatharchides of Cnidus, explained the way use and scarcity were taken into account in determining exchange value by peoples in a region abounding in gold, as follows: «They exchange gold for three times as much bronze, and for iron they give twice as much gold, while silver is worth ten times what gold is. Their method of fixing value is based on abundance and scarcity. In these things the whole life of men considers not so much the nature of the thing as the necessity of its use» (Agatharcides, *De mari Erythraeo libris excerpta* 96, in Müller 1854 [1965], pp. 184-185). It is worth to note that Pufendorf (1759, Liber V, cap. I, p. 675) did mention this passage. In the second century A.D., Sextus Empiricus, the Sceptic philosopher, found the subject of value an appropriate illustration of relativity, stating: «Rare things too we count as precious, but not what is familiar to us and easily got. Thus, if we should suppose water to be rare, how much more precious it would appear to us than all the things which are accounted precious? Or, if we should imagine gold to be simply scattered in quantities over the earth like stones, to whom do we suppose it would then be precious or worth hoarding?» (Sextus Empiricus, *Pyrrhoneian Hypotheses* I, ch. XIV, 143). John Chrysostomus, the famous and significant Father of the Eastern Church in the fourth century, recognized, as A. Karayiannis discovered (Karayiannis 1994, pp. 39-67; Karayiannis 1998, pp. 215-216), the paradox of value, when he observed that iron is more useful than gold, whereas gold has more value than iron (J. P. Migne, *Patrologia Graeca*, vol. 10, col. 241A). The Emperor Julian (331-363) relates also gold and sand and observed the paradox of value (Julian, *To Heracleios the Cynic* (VII) 20, 225d-226a). Vivenza recognizes Aristotle's influence on Smith.

The firth chapter «Adam Smith and Ancient Literature» (pp. 159-184) informs us that Smith planned two publications neither of which he succeeded in completing. There were a *Theory and History of Law and Government* and *A sort of Philosophical History of all the different branches of Literature*, *of Philosophy, Poetry and Eloquence* (p. 159). Vivenza very carefully analyses the connection of the literature lectures with Smith's published work in these different areas, like poetry, prose, oratory, the characters. The influence of the Classical and Roman Times is obvious.

In «Conclusion» (pp. 185-190) the author summarizes the results of her investigation. It is important to underline that the father of modern economic science owed much to the classical studies and to the authors of the Greek and Roman Times.

A «Postscript» (pp. 191-212), a list of References (pp. 213-225) and a scholarly made Index of Personal Names and Subjects (pp. 227-240) integrates this excellent work. Many congratulations to the editor of this book.

Christos P. Baloglou
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Notes

1. A developed subjective value theory was available in the works of Pufendorf, Smith's teacher Hutcheson, and Hutcheson's teacher Carmichael. These writers had made value dependent on usefulness and relative scarcity. A. Smith had himself advanced a somewhat similar value theory in his *Lectures* and there solved the paradox that water is very useful but valueless while diamonds are useless but valuable on the basis of relative scarcity. But in *Wealth of Nations* we find that Smith advanced a «cost of production» theory of value, and relegated all the material from the earlier writers to a discussion of sort-run market fluctuations. Various reasons have been advanced for this change, notably the idea that the «cost of production» theory was more suitable for a work dealing with growth; and it has been (rather uneasily) linked with an attempt to see a welfare theory in Smith's value theory. But there is one rather obvious explanation. Smith's *Wealth of Nations* contained a theory of distribution, though his *Lectures* did not. Cf. O'Brien 1976, pp. 78-79.

2. Galilei considers the water-diamond paradox with admirable competence. He suggests that objects have a value in use different from their value in exchange and that «it is scarcity and plenty that make things esteemed and despised by the vulgar, who will say that here is a most beautiful diamond, for it resembles a clear water, and yet would not part with it for ten tons a water».

3. It is worth to note that the same example of water and diamond has been used by Locke 1692, p. 63, Law 1705, p. 4 [1934, p. 2] and Hutcheson 1755, pp. 53-55. Cf. Bowley 1963, pp. 130-132; Thompson 1987, pp. 239-230.

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ΟΔΗΓΙΕΣ ΠΡΟΣ ΤΟΥΣ ΣΥΓΓΡΑΦΕΙΣ
INSTRUCTIONS TO AUTHORS

ΟΔΗΓΙΕΣ ΠΡΟΣ ΤΟΥΣ ΣΥΓΓΡΑΦΕΙΣ

Το περιοδικό ΣΠΟΥΔΑΙ δημοσιεύει άρθρα το περιεχόμενο των οποίων εμπίπτει στο γνωστικό αντικείμενο της Οικονομικής Επιστήμης, της Διοικήσεως των Επιχειρήσεων, της Στατιστικής, της Επιχειρησιακής Έρευνας και της Ασφαλιστικής Επιστήμης και αναφέρεται στις βιβλιογραφικές ηλεκτρονικές αναφορές (indexing and abstracting) της American Economic Association (JEL). Τα άρθρα αυτά πρέπει να έχουν πρωτοτυπία και να είναι προϊόντα υψηλού επιπέδου αναλύσεως και ανεξάρτητης θεωρητικής ή εμπειρικής έρευνας του αρθρογράφου και να μην έχουν δημοσιευθεί ή υποβληθεί για δημοσίευση αλλού (το τελευταίο αυτό βεβαιώνεται με επιστολή του αρθρογράφου). **Οι συγγραφείς θα πρέπει να δίδουν ορθή και σαφή διατύπωση της γλώσσας, είτε γράφοντας στην ελληνική είτε στην αγγλική.** Η διαδικασία και οι προϋποθέσεις υποβολής άρθρων είναι οι παρακάτω:

1. Το άρθρο υποβάλλεται σε τρία αντίτυπα δακτυλογραφημένα με περιθώριο αριστερά 3 cm και μέγεθος σελίδας Α4 (τυπωμένη μόνον η μία όψη) και με αριθμό σελίδων που δεν υπερβαίνει τις 25. Τα άρθρα πρέπει να είναι γραμμένα στην Ελληνική ή Αγγλική και να έχουν abstract στην αγγλική γλώσσα (περίληψη έως 120 λέξεις), εντός του οποίου θα αναφέρεται και ο τίτλος του άρθρου στην Αγγλική. Το abstract πρέπει να εμφανίζεται πριν από την εισαγωγή.
   Οι συγγραφείς πρέπει να υποβάλουν ένα ηλεκτρονικό αντίγραφο του άρθρου τους με την τελευταία έκδοση του κειμένου τους. Το ηλεκτρονικό αντίγραφο πρέπει να αντιστοιχεί πλήρως στην έντυπη μορφή του άρθρου και να είναι συμβατό ηλεκτρονικού συστήματος (π.χ. WORD for WINDOWS).
2. Στο σώμα του άρθρου (και μόνο στο ένα αντίτυπο) να υπάρχει ο τίτλος του άρθρου ευκρινώς, το ονοματεπώνυμο του συγγραφέα και το Ίδρυμα στο οποίον εργάζεται, στα υπόλοιπα δύο θα αναφέρεται μόνον ο τίτλος. Επίσης θα πρέπει στο σώμα του άρθρου (στο τέλος της 1ης σελίδας), να εμφανίζεται ο κωδικός ταξινομήσεως του γνωστικού αντικειμένου σύμφωνα με την ταξινόμηση (classification) του JEL (η οποία περιέχεται στο τεύχος 3-4 του τόμου 42, Ιούλ.-Δεκ. 1992).
3. Αναφορά ευχαριστιών ή πρωτογενούς πηγής προέλευσης του άρθρου θα γίνεται με αστερίσκο σε υποσημείωση στο κάτω μέρος της πρώτης σελίδας και μόνο στο ένα αντίτυπο από τα τρία (εκείνο το οποίον περιέχει και το όνομα του συγγραφέα).
4. Το ονοματεπώνυμο, το πατρώνυμο, ο τίτλος του άρθρου, η πλήρης διεύθυνση, το τηλέφωνο, το Ίδρυμα (Σχολή, Ινστιτούτο, Κέντρο κ.λπ.) στο οποίο εργάζεται ο αρθρογράφος και κάθε άλλη πληροφορία, θα περιέχονται σε ξεχωριστή σελίδα που θα συνοδεύει το άρθρο, στην αγγλική και στην ελληνική γλώσσα.
5. Οι πίνακες να είναι καθαρογραμμένοι με τίτλο και συνεχή αρίθμηση (π.χ. Πίνακας 1, ...), το σχήμα των οποίων να μην υπερβαίνει εκείνο της σελίδας και να τοποθετούνται στο τέλος του άρθρου πριν από τις υποσημειώσεις (notes), υπό την μορφή παραρτήματος (Appendix).
6. Τα σχεδιαγράμματα να απεικονίζονται σε ειδικό διαφανές χαρτί με σινική μελάνη, με τίτλο (αρίθμηση σελίδας και συνεχή αρίθμηση σχεδ/τος π.χ. Σχεδιάγραμμα 1, ...) σε ξεχωριστή σελίδα.
7. Οι παράγραφοι και υποπαράγραφοι πρέπει να είναι αριθμημένες με αραβικούς αριθμούς, αρχίζοντας την αρίθμηση από την εισαγωγή π.χ., 1, 1.1, 1.2, 2, 2.1, 2.1.1.
8. Κάθε άρθρο θα συνοδεύεται από βιβλιογραφία άμεσα σχετική με το περιεχόμενο του άρθρου. Οι υποσημειώσεις θα έχουν συνεχή αρίθμηση παρουσιαζόμενες στο τέλος του άρθρου και πριν από την βιβλιογραφία.
9. Οι έχοντες σημασίαν τύποι (formulae) πρέπει να έχουν συνεχή αρίθμηση στο δεξιό μέρος της σελίδας, όπως (1), (2) κ.λπ.
10. Οι βιβλιογραφικές παραπομπές στο κυρίως κείμενο θα αναφέρουν το όνομα του συγγραφέα, το έτος και την σελίδα ως εξής: (Mundell R. 1968, σελ. 28). Οι βιβλιογραφικές αναφορές στην τελευταία σελίδα του άρθρου θα γράφονται με αλφαβητική σειρά ως εξής: *Για τα βιβλία:* π.χ. Mundell R. (1968), International Economics, The Macmillan Co. *Για τα άρθρα:* π.χ. Fleming J.M. (1962), *Domestic Financial Policies under Flexible Exchange Rates, International Monetary Fund Staff Papers.*
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