

general scholarship, and Balkan studies in particular, it is to be hoped that such a third volume will be published in the not too distant future.

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SOTSIALNO-IKONOMICHESKOTO RAZVITIE NA GRADA, XV–XIX V.:  
BIBLIOGRAFSKI OBZOR NA BŪLGARSKATA KNIZHNINA. Com-  
piled by *Liliana Shandanova* and *Stefka Angelova*. Edited by *Nikolai Todorov*  
and *Veselin Traikov*. Sofia: Bŭlgarska akademiia na naukite, 1974. iii, 221 pp.  
1.55 lv.

This bibliography will be a useful ancillary tool for research in general Bulgarian and Balkan history, and particularly in economic history and historical geography. The compilers provide basic bibliographic information for about 650 separate titles that in whole, or in part, contain information on Bulgarian urban life prior to the twentieth century. The bibliography opens with short sections grouping and listing titles according to the following rubrics: general studies, the urban economy, demography, toponymy, and construction and architecture. The main core of the bibliography follows, with titles assembled and listed for 113 individual towns and cities. Completing the volume are sections for works on more than one city; for regional studies (northern Bulgaria, Thrace, Macedonia, the Black Sea coast); for bibliographic sources; and for Bulgarian translations of travel accounts. The bibliography also contains a list of journals consulted, an author index, and a résumé in French.

Within its stated terms of reference, the bibliography is comprehensive. It does, however, contain some inconsistencies in classification, and there is a general lack of selectivity and critical annotation.

This bibliography has been printed in the same inexpensive format used in the *Bibliographie d'études balkaniques* series.

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CYRILLE LUCAR: SERMONS, 1598–1602. Edited by *Keetje Rozemond*. Leiden:  
E. J. Brill, 1974. vi, 161 pp. 44 Dglds., paper.

Kyrillos Loukaris, patriarch of Alexandria and Constantinople, is a fascinating figure. As patriarch, he fought against the Jesuits, who were trying to convert the Orthodox to Catholicism, and he fought against his own clergy; he flirted with Protestantism; and he became involved in endless diplomatic intrigues with the English, the Dutch, the Venetians, the French, and the Ottomans. At a time when the Greeks of the Ottoman Empire lived in profound ignorance, he was a learned man. He traveled extensively, not only within the Ottoman Empire, but also in Italy and Poland. His letters and sermons are important documents of his time.

The present edition contains twenty-six drafts of sermons, written between 1598 and 1602, which vary in completeness. They were delivered at various places, including Crete, Jassi, and Alexandria. Because they are presented in draft form, they are rough in style, and are written in various languages. Some are written in a combination of popular and learned Greek, intermingled with Latin, some are in Latin and Italian. They are proof of Loukaris's erudition—his learned Greek, Latin,

and Italian are good; his popular Greek is interesting. He quotes or refers to not only the Bible, but also the Greek fathers, St. Thomas Aquinas, St. Bernard Clairvaux, Peter Lombard, and Bede. In addition, he refers to classical writers such as Plato, Aristotle, Xenophon, Cicero, Ovid, and Vergil.

These sermons will be useful not only to those interested in the life and work of Kyrillos Loukaris, but also to those interested in Greek letters, in the question of the union of the Orthodox and Latin churches, and in Orthodox theology. Even the philologist, interested in the formation of the modern Greek language and in the influence of learned Greek upon the popular language, will find some of the sermons important.

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THE FANTASTIC: A STRUCTURAL APPROACH TO A LITERARY GENRE. By *Tzvetan Todorov*. Translated from the French by *Richard Howard*. Foreword by *Robert Scholes*. Ithaca: Cornell University Press, 1975. xii, 180 pp. \$3.95, paper.

Tzvetan Todorov has played a major role in the rise and development of French Structuralism, the most significant trend in contemporary poetics. It was Todorov's translation of the fundamental texts of Russian Formalism which was to become one of the foundation stones of the movement. The book under review, a translation of his *Introduction à la littérature fantastique* (1970), reveals all the aspects of the author's admirable talent: his mastery of theoretical literature, his systematic and logically coherent treatment of literary structures, and his keen sensitivity to the subtleties of literary textures.

Todorov defines the fantastic as a specific literary genre located between the uncanny ("l'étrange") and the marvelous ("le merveilleux"). It is a field of ambiguity, of hesitation over the "natural" or "supernatural" character of narrated events: the reader's uncertainty about the status of the narrated events is a necessary condition of the fantastic. If the narrated events are revealed as natural, we find ourselves in the domain of the uncanny; if they are confirmed as supernatural, we are in the sphere of the marvelous. Thus, the fantastic is a transitional genre based on unresolved structural tensions. It is this interpretation of the fantastic which, in my opinion, links Todorov most closely to the Structuralist tradition. The Structuralists have always been most attracted to literary works or genres characterized by a precarious structural balance. They established structural oppositions in order to be able to describe explicitly the process of their annihilation.

Todorov exemplifies his theory of the fantastic by analyzing a wide range of narrative texts, drawn primarily from French and English literature. He cannot, however, bypass the work of at least one Russian writer, Nikolai Gogol. Discussing Gogol's short story "The Nose," Todorov points out that Gogol initiated a substantial transformation of the fantastic which led directly to such twentieth-century writers as Franz Kafka.

The English translation of Todorov's book includes an informative introduction by Robert Scholes. The volume is supplemented by an index, but the bibliography of primary and secondary sources, regrettably, has been omitted.

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