The apparatus records all the variants in the three other manuscripts that are different from the readings in Lc and what the editor assumes to be scribal additions. The commentary contains full details of all the sources mentioned in *A Christian Mannes Bileeve* and gives additional information about the background of the emendations. Lastly, a glossary provides a selective but very instructive list of (forms of) words with their meanings. This is an extremely helpful tool for tracking the many Northern features of the text and its sometimes unfamiliar word forms and senses.

In all, this edition is very accurate and reliable. There are very few misprints and oversights (note 38 (xxviii) seems to be misplaced and on page xxvii a section heading has ended up as the last line of the page). So, this is a volume in the Middle English Texts series that meets very high scholarly standards. What I particularly like is that it manages to situate the text in its cultural and religious context, delineating a possible network that may reflect the religious attitudes and theological interests of devout aristocratic (lay)women in England during the 14ᵗʰ and 15ᵗʰ centuries.

THOMAS KOHNEN

Margaret Connolly and Thomas G. Duncan, eds. *The Middle English Mirror: Sermons from Quinquagesima to Pentecost.* MET 62. Heidelberg: Winter Verlag, 2021. 226 pp.

"Many men it ben þat han wille to heren reden romaunce and gestes" (Duncan and Connolly 2003, 3).[1] This opening line, which warns its readers against this reading practice, is taken from the first volume of the MET edition of the Middle English *Mirror*, a collection of 60 sermons that were translated in the mid-14ᵗʰ century from the Anglo-Norman *Miroir*. The 13ᵗʰ-century Anglo-Norman text, written in rhyme by Robert de Gretham opens differently by addressing a "lady Aline" at whose request he has undertaken the task of writing the text (Duncan and Connolly 2003, 2). This edition of the Middle English *Mirror* – based on Glasgow, University Library MS Hunter 250 – is published with the Anglo-Norman edition of *Miroir* – based on Nottingham, University Library MS WLC/LM/4 – in parallel. From the very first lines, the edition points to the different types of vernacular audiences that read *Miroir* and *Mirror*.

The manuscript tradition of *Mirror* indicates that the prologue and 60 sermons were planned and disseminated as a coherent unity (Duncan and Connolly 2003, liii). Even though none of the extant Anglo-Norman manuscripts seem to have served as an exemplar for the translator (Duncan and Connolly 2003, xi), comparison between the two texts is still fruitful. As the editors write in their introduction, the Middle English translator was "expanding and adding to his source text when he felt it necessary to explain a point more fully, but also cutting and suppressing material he judged to be extraneous" (Connolly and Duncan 2021, xx). These expansions and suppressions "may sometimes have been driven by contemporary concerns and by a sense of the particular needs of his late fourteenth-century audience" (Connolly and Duncan 2021, xx). The

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1   The opening lines can be found in volume I of the edition. See: Margaret Connolly and Thomas G. Duncan. *The Middle English Mirror: Sermons from Advent to Sexagesima.* MET 34. Heidelberg: Winter Verlag, 2003.

Middle English *Mirror* survives in six full manuscripts, one derivative copy and some fragmentary witnesses (Connolly and Duncan 2021, ix). The six full manuscripts of *Mirroir* – plus two fragments and two extracts – are generally speaking of finer quality than their later English counterparts. Duncan and Connolly suggest that this movement "from a noble household to urban clientele may reflect the demand for spiritual reading of any kind and especially scriptural material in the vernacular" (Duncan and Connolly 2003, lx).

The first volume of the Middle English *Mirror* and the Anglo-Norman *Miroir* was already published in 2003 and contains the prologue of the text and the first twelve sermons according to the Use of Sarum (from Advent to Sexagesima). This second volume (2021) presents the sixteen following sermons, from Quinquagesima to Pentecost. The most elaborate introduction to the text can be found in Volume I. In this introduction, the editors stress that the way in which French is used in the Middle English text, for instance by the marked influence of French syntax, does not necessarily reflect the translator's abilities, but rather the trilingual character of 13th- and 14th-century England (Duncan and Connolly 2003, xliii). By publishing a bilingual edition, the editors have underlined this important point. England "remained a multilingual society where readers could access scripture in more than one vernacular" (Duncan and Connolly 2003, lx). Anglo-Norman tends to be neglected by scholars of medieval England in favor of Middle English. It is therefore especially important that the Anglo-Norman *Miroir* is now made available alongside *Mirror*.

In the introduction to the second volume, the editors present some new manuscript evidence and additional observations on the comparison between *Mirror* and *Miroir*. They note that "the English translator continued to use the same tools throughout the cycle," expanding and adding to his source text, but also cutting and suppressing material (Connolly and Duncan 2021, xx). Sermons thirteen to 28 of *Mirror* and *Miroir* are followed by an elaborate commentary section on the Middle English text that records variant readings from the other manuscripts, glosses of difficult or particularly relevant words, and additional background information. The briefer appendixes one and two contain emendations and textual annotations of the Anglo-Norman text. The edition ends with a helpful glossary of words and phrases that "despite the help of their immediate contexts, may not be readily comprehensible even to readers with some familiarity with Middle English" (Connolly and Duncan 2021, 217) and a bibliography.

This edition – which not only considers all the manuscript witnesses to the Middle English text but is also the first to compare the Middle English translation of *Mirror* to its Anglo-Norman source – is an important addition to the field of 13th- and 14th-century vernacular religious literature in England. The edition of *Mirror* is part of the 'Middle English Texts' series published by Winter Verlag. The volumes in the MET series are compact and accessible. The series mainly focuses on "shorter works in Middle English" and on "parts of longer texts where a complete edition is not likely to appear."[2] This explains why this edition of the *Mirror*, which is in fact a long text, will be published in several shorter volumes. From the point of view of the reader, however, it might have been more helpful if this excellent edition, which is now about halfway

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2   See the section 'Aims and Coverage' on the website of the Middle English Text Series: <https://met.wp.st-andrews.ac.uk/about/> [accessed 23 November 2021].

complete, had been published in one or at most two larger volumes. For the moment it is not possible to refer to the complete text of *Mirror*. I am looking forward to the publication of the further volumes of this edition, containing the next 32 sermons of the cycle.

DIANA DENISSEN

Kirsten Sandrock. *Scottish Colonial Literature: Writing the Atlantic, 1603-1707*. Edinburgh: Edinburgh University Press, 2021. 240 pp.

Whereas the role played by Scotland in the emergence and development of the British Empire after the 1707 Acts of Union has been the subject of heated scholarly debate, the history of Scottish colonialism before 1707 has attracted much less attention – with one exception: this exception is the so-called Darien scheme, namely, the attempt, backed by Scottish investors, to found a colony on the Isthmus of Panama in the late 1690s, a venture which crippled the Scottish economy to such an extent that it is often held to be one of the contributory factors to the 1707 Acts. However, the Darien scheme was preceded by two other 17th-century Atlantic colonial enterprises in which Scotland was involved, the Nova Scotia and Cape Breton settlements in the 1620s, and the East New Jersey settlement in the 1660s. Investigating Scotland's Atlantic activities in the 17th century from a literary and cultural perspective, Kirsten Sandrock's *Scottish Colonial Literature: Writing the Atlantic, 1603-1707* revisits (and in some cases visits for the first time) a large and generically heterogeneous body of texts which do not merely describe these activities, but shape them through specific aesthetic practices. Most of the primary sources under consideration – literary and non-literary, in manuscript or in print – are near contemporaneous with the respective historical events. In the context of the Darien scheme, which has left a strong imprint on both Scottish and English cultural imaginaries, Sandrock's corpus includes more recent engagements with the Darien material, among them Douglas Galbraith's and David Nicol's novels *The Rising Sun* (2000) and *New Caledonia* (2003) and Alistair Beaton's play *Caledonia* (2010).

All three of Scotland's colonial endeavours were unmitigated disasters. Yet, to call Scotland's short-lived colonies "failed" is to adhere, as Sandrock reminds us, to the cultural logic of Western colonialism according to which failure is still seen as the exception to the rule of successful colonisation, and successful colonisation, in turn, as a precondition for, as well as a sign of, economic, social, and political progress. This may already indicate that Sandrock, while rightly suspicious of postcolonial readings of the relationship between Scotland and England after 1707, is herself firmly rooted in postcolonial theory (Paul Gilroy, Homi K. Bhabha, Gayatri Chakravorty Spivak, Dipesh Chakrabarty et al.). From this perspective, she regards Scottish colonial literature as an early instance of a dichotomy which underlies many postcolonial formations of nationalism, that of possession and dispossession: domestic dispossession is used, in text after text, to rationalise the acquisition of overseas possessions, at the cost of the dispossession of indigenous populations. Responding to the precarious socio-economic situation of 17th-century Scotland and to long periods of