

The Middle English Mirror: Sermons from Quinquagesima to Pentecost. Edited from Glasgow, University Library, Hunter 250, by Margaret Connolly and Thomas G. Duncan. With a Parallel Text of The Anglo-Norman Miroir. Edited from Nottingham, University Library, WLC/LM/4. Middle English Texts 62. Heidelberg: Universitätsverlag Winter, 2021. xxii+226pp. €60.00. ISBN 978-3-8253-4878-6

The Middle English *Mirror* consists of sixty prose sermons translated from the thirteenth-century Anglo-Norman *Miroir* by Robert de Gretham. It addresses a lay audience and offers useful evidence about preaching to the laity in fourteenth-century England, as well as information about communal devotion, to which the sermons contribute. Although an edition of the complete *Mirror* by Kathleen Blumreich appeared in 2002, this multiple-volume edition by Margaret Connolly and Thomas Duncan is both more erudite and more accessible to a larger public, thanks to its glossary and commentary. It is also a critical edition based on all the extant manuscripts, while Blumreich's edition is based on a sole manuscript, Bodleian Library, MS Holkam misc. 40, with collations from Magdalene College, MS Pepys 2498.

Volume two offers sixteen Middle English sermons in prose, with a parallel Anglo-Norman text in verse. It follows similar editorial procedures to volume one, but rather than repeating material, the editors complement the introduction to volume one with corrections and supplementary information. Between 2003 and 2021, the digitization process of medieval manuscripts has flourished exponentially and the editors offer useful information about the digital state of both the *Mirror* and the *Miroir* manuscripts. Of the eight manuscripts of the Middle English *Mirror*, Cambridge, Corpus Christi College, MS 282 (C), and Manchester, John Rylands Library, MS English 109 (R) exist now as digital surrogates. Of the eleven manuscripts containing the Anglo-

Norman *Mirror*, Cambridge, University Library, Gg.1.1(U), Paris, Bibliothèque Nationale, na fr. 11198 (F), Columbia (MO), University of Missouri, Ellis Library, Fragmenta Manuscripta 135 (MO) and Cambridge, Trinity College, B.14.39 (T) also exist in digital format. These new supplementary tools, rather than displacing the need for a critical edition, complement it in interesting ways. They allow readers to explore further some of the variants in their manuscript contexts, as well as giving them a better understanding of the way the sermons are displayed on some of the manuscript pages.

The nearly two decades that have passed between the publication of volume one (2003) and this second volume (2021) have led to new discoveries, reflections and corrections to some of the results found in the first volume. Some fragmentary witnesses of the text have been discovered and an additional copy of a sermon has been found. Also, nineteenth-century printed copies of sermons missing from the base manuscript but bilocated in two different manuscripts have been recently discovered. Additional information about the extant manuscripts has been found and added to the introduction to this second volume.

As with the first volume, the critical edition of the Middle English *Mirror* is offered with a parallel single-manuscript edition of the Anglo-Norman *Miroir* from Nottingham, University Library, WLC/LM/4. Variants from the other Middle English manuscripts are offered at the bottom of the page. The detailed commentary deals with emendations, textual and linguistic matters, variant readings from other manuscripts, particular and possibly difficult words, context and background, and identification of sources. Two appendixes deal with minor alterations made to the version of the *Miroir* offered in the volume (Appendix One) and Anglo-Norman textual annotations (Appendix Two). A glossary and a bibliography complete the edition.

The discussion of translation practices offers interesting insights, even if the choices of the translator cannot always be properly explained. Expansion, omission, suppression, compression and truncation do not reflect a clear overall translation strategy. Additions are sometimes made to achieve clarity and greater emphasis, and some are linked to the role of the clergy, which seems to be a concern of the Middle English translator. In addition to showing the role played by the translator in inflecting his source to reflect his devotional taste and that of his fourteenth-century audience, the parallel edition signals medieval England as a multilingual nation, with Latin, Anglo-Norman and Middle English accessible to the well-educated, but with the need for a version in English, the mother tongue of the larger readership and audience for these sermons. The editor's reflections point to further investigations in the transmission and appropriation of knowledge between languages and their linguistic communities. This excellent edition will be a very useful tool for facilitating further research on the fluidity between languages in circulating material about the practice of communal devotion in late medieval England.

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