Leah Shopkow, *William of Andres, The Chronicle of Andres*. Translated with an Introduction and Notes. The Catholic University of America Press, Washington D.C., 2017, x + 459 pp. ISBN 9780813229997. US\$ 75.

William of Andres (1177–1234) wrote his Latin cartulary-chronicle of the Benedictine priory of Andres, a daughter house of Charroux in Poitou, from the early 1220s until his death in 1234. Andres (not to be confused with nearby Ardres) is situated halfway on the road between Calais and St Omer in the small county of Guines to the south of Flanders. The motivation for writing this lengthy text (in modern print approximately 450 pages) came from the monks of Andres's desire to establish the right to choose their own abbot rather than be governed by Charroux-imposed ones. The leading figure in this quest was William, the chronicler, who achieved his goal after a four year long trip (1207–1211) taking in Charroux and Rome. By 1207 he was prior of the community at Andres and from 2011 until his death abbot.

William of Andres was a well-educated monk, brought up at the priory of Andres not as an oblate but probably from his early teens. His Latin is fluent though far less ornate than that of his older contemporary the secular clerk Lambert of Ardres, chaplain to the count of Ardres, who wrote his dynastic history of the counts of Ardres and Guines around 1200. William himself is an interesting figure in that he was clearly deeply interested in the legal status of his house, in the running of the monastic community and its estates, and in the past. Using well-known sources such as the version of the world chronicle of Sigebert of Gembloux by Andrew of Marchiennes and perhaps Lambert of Ardres's chronicle, he composed a historical narrative as framework for the charters of his house. As a historical narrative it derives its importance from the meticulous detail with which he accounts for his four year round trip to Charroux and Rome via Paris to achieve independence of his house and have this confirmed by Pope Innocent III (1198–1216). His discussions at the papal court in Italy with Innocent as well as with Stephen Langton, archbishop of Canterbury (1206–1228) and Richard Poore, later bishop of Salisbury 1217–1228 and then of Durham 1228–1237, are important first-hand testimonies. They show how interested William was in canon law and its procedures, and they also reveal that Andres possessed a copy of Gratian.

In his account of his mid-twelfth-century predecessor Abbot Peter II (1161–1195), who had been prior at Le Fresnoy near Beauvais and was therefore attuned to northern French politics, William reports how appalled Abbot Peter had been when upon his arrival he found the small Andres community consisting of only disabled monks. During his abbacy of 32 years, so William continues,

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Peter forbade the entry of any monk who was not able-bodied, a good singer, or literate. Particularly interesting is also his information about the language border in southern Flanders. One of the arguments he sets out for self government by the community of Andres is the fact that all its legal business and administration was dealt with in the Dutch-speaking court of the count of Guines. Thus he argues that having a French-speaking abbot would not make sense if a Dutch-speaking one could do this business more effectively. In his report on the dealings with the monks of Charroux at the monastery of Charroux William tells us on several occasions how he would confer with his fellow companions from Andres in Dutch so as not to give away their negotiating strategy to the French abbot. All this constitutes unique information about the bilingual nature of these negotiations.

The Latin text was edited in 1633 by Raphael de Bauchamps, in 1723 by Luc d'Achéry and in 1879 by Johann Heller for the *Monumenta Germaniae historica*. Leah Shopkow is preparing a new edition for the Corpus Christianorum Continuatio Mediaevalis series (Brepols, Turnhout) as a companion volume for the present modern English translation. In the three surviving manuscripts of William of Andres's chronicle, which all date to the seventeenth century, the layout of the text is a conventional one, or at least, is in accordance with most medieval cartulary-chronicles in that the charters of the monastery were copied in a more or less chronological order and then woven together with a narrative that provided their historical context. A cartulary-chronicle thus functioned not only as a register of charters with their full texts but also as a local and regional chronicle for the monastic house. With regard to the charters it is important to stress, as does Shopkow, that only one charter has survived outside the cartulary-chronicle. This makes it very hard for us to ascertain to what extent William faithfully copied originals or redacted their contents. Nevertheless, the medieval layout of cartulary-chronicles is a crucial genre aspect. We need to bear this in mind in our evaluation of the translation (and forthcoming edition) because Leah Shopkow has separated out the historical narrative from the charters, which are printed at the end of the 'chronicle.' On a few occasions when the text of the charter is essential for the reader to be able to follow the historical narrative the charter has been left in its original place with duplication in the catalogue of charters. I deeply regret this drastic editorial intervention as it is now extremely difficult to piece together the original cartulary-chronicle, as conceived by its author. The English translation is overall good, the introduction and historical annotation have been kept brief, presumably because fuller ones will appear in the forthcoming edition. In 2001 Leah Shopkow gave us an English translation of Lambert of Ardres's chronicle now followed by one of William of Andres's narrative

that will continue to open up the history the county of Guines-Ardres and its monastery of Andres.

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