

Authorship and Authority in Theoderic of Fleury/Trier/Amorbach's *Consuetudines Floriacenses antiquiores* (c. 1010–1022)

By

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The decades on either side of the year 1000 were a watershed era in the production of monastic customaries¹. Beginning at the latest in c. 970 and continuing into the middle of the eleventh century, compilers in different parts of the former Carolingian Empire submitted detailed accounts of how monks went through their liturgical routines, organized aspects of daily life in the cloister, and distributed responsibilities among various officeholders. Of the seven such documents that are currently known to scholars and that survive in more than a brief

1) Cf. by way of introduction to the genre and its development in the late tenth and early eleventh centuries Lin DONNAT, *Les coutumes monastiques autour de l'an Mil*, in: *Religion et culture autour de l'an Mil. Royaume capétien et Lotharingie. Actes du Colloque Hugues Capet 987–1987, La France de l'an Mil, Auxerre, 26 et 27 juin 1987 – Metz, 11 et 12 septembre 1987, études réunies par Dominique Iogna-Prat / Jean-Charles Picard (1990) p. 17–24; Anselme DAVRIL / Lin DONNAT / Dominique IOGNA-PRAT / Éric PALAZZO, *Moines et chanoines: règles, coutumiers et textes liturgiques*, in: *L'histoire des moines, chanoines et religieux au Moyen Âge. Guide de recherche et documents, sous la direction d'André Vauchez / Cécile Caby (L'atelier du médiéviste 9, 2003) p. 71–97; Isabelle COCHELIN, *Downplayed or Silenced: Authorial Voices Behind Customaries and Customs (Eighth to Eleventh Centuries)*, in: *Shaping Stability. The Normation and Formation of Religious Life in the Middle Ages*, ed. by Krijn Pansters / Abraham Plunkett-Latimer (*Disciplina Monastica* 11, 2016) p. 153–173. This paper was written with the support of Ghent University and the Research-Foundation-Flanders. I am grateful to Melissa Provijn for her helpful comments on the draft version.**