

contents and nature of the extant evidence from that stage were for the most part obscure until the early 1980s, when all seven customaries were edited in the series *Corpus Consuetudinum Monasticarum* (CCM) under the general direction of Kassius Hallinger⁵.

The CCM editions and their accompanying introductions greatly facilitated the work of scholars who were interested in how the customaries depicted various aspects of life in the cloister⁶. In addition, they also compelled specialists of the genre to reconsider traditional assumptions about the intended purpose of these texts. At the onset of the CCM project, Hallinger had assumed that the three Cluniac customaries were written for normative purposes, namely, to make it possible for communities that had joined the Burgundian abbey's reform movement to adopt its liturgical customs. He also stated that in contrast to this, the four other customaries had been created in a mindset that was typical of the so-called Gorze reform (which he named after the abbey of Gorze near Metz) and merely presented the works' users with descriptive accounts of monastic "best practice"⁷.

30 novembre – 4 décembre 1994, sous la direction de Marek Derwich (Travaux du L.A.R.H.C.O.R., Colloquia 1 = Opera ad historiam monasticam spectantia, Series 1, Colloquia 1, 1995) p. 31–49; Gert MELVILLE, Regeln – *Consuetudines*-Texte – Statuten. Positionen für eine Typologie des normativen Schrifttums religiöser Gemeinschaften im Mittelalter, in: *Regulae – Consuetudines – Statuta. Studi sulle fonti normative degli ordini religiosi nei secoli centrali del Medioevo. Atti del I e del II Seminario internazionale di studio del Centro italo-tedesco di storia comparata degli ordini religiosi (Bari/Noci/Lecce, 26–27 ottobre 2002 / Castiglione delle Stiviere, 23–24 maggio 2003)*, a cura di Cristina Andenna / idem (*Vita Regularis. Abh. 25, 2005*) p. 5–38; From Dead of Night to End of Day: The Medieval Customs of Cluny / Du cœur de la nuit à la fin du jour: Les coutumes clunisiennes au Moyen Âge, ed. by Susan BOYNTON / Isabelle COCHELIN (*Disciplina Monastica 3, 2005*); MALONE / MAINES, *Consuetudines* (as in n. 2), and several of the contributions in: *A Companion to Medieval Rules and Customaries*, ed. by Krijn PANSTERS (*Brill's Companions to the Christian Tradition 93, 2020*).

5) *Liber tramitis aevi Odilonis abbatis*, ed. Peter DINTER (CCM 10, 1980), and *Consuetudines saeculi X/XI/XII*, ed. Kassius HALLINGER, 4 vols. (CCM 7,1–4, 1984–1986), here 1 (1984; introduction) and 3 (1984; edition). Refer also to the commentary in Lin DONNAT, *Les coutumiers monastiques. Une nouvelle entreprise et un territoire nouveau*, *Revue Mabillon N. S. 3* (1992) p. 5–21.

6) Among a wealth of scholarship, cf. by way of example Jörg SONNTAG, *Klosterleben im Spiegel des Zeichenhaften. Symbolisches Denken und Handeln hochmittelalterlicher Mönche zwischen Dauer und Wandel, Regel und Gewohnheit* (*Vita regularis. Abh. 35, 2008*), and Anselme DAVRIL / Éric PALAZZO, *La vie des moines au temps des grandes abbayes, X^e–XIII^e siècle* (2012).

7) On the German scholar's distinction between Cluniac "cultic monasticism" (*Kultmönchtum*) and Gorzian "cultural monasticism" (*Kulturmonchtum*) cf. the