

any evidence that the contents of the text were imposed on a monastic community) is that shortly after the turn of the millennium another compiler, who may also have worked at Sankt Maximin, once again took inspiration from West Frankish and Lotharingian traditions to put together what is now known as Version FF¹ of the *Consuetudines Germaniae*⁴⁸. In doing so, he not only relied on an oral or written tradition that had previously served as the basis for Version E but also added material that he apparently obtained from Gorze abbey, and in a final stage adapted the entire text to realities and expectations in German monastic settings⁴⁹. Here again the author's intention was to present his readers with inspiring examples of best practice in Benedictine observance. To this end, he not only gave them an extensive account of liturgical and other customs as well as an overview of monastic offices, but also cited as particularly relevant the contemporary observance at the abbeys of Fleury, Gorze, Reichenau, and Sankt Emmeram⁵⁰. Furthermore, he also explicitly named Abbot Abbo of Fleury as a prominent benchmark of good monastic practice⁵¹. Yet another testimony of the same ongoing tradition of study and reflection is Version HF, which is usually dated between the beginning and the middle of the eleventh century and contains another variant on the *Consuetudines Germaniae* tradition and the dynamic culture of study

48) *Consuetudines Germaniae* FF¹, ed. Maria WEGENER / Candida ELVERT, in: CCM 7,3 (as in n. 5) p. 263–322. On the manuscript transmission and the dating of the text, cf. CCM 7,1 (as in n. 5) p. 183–188, 432.

49) CCM 7,1 (as in n. 5) p. 360–367, 408, 411–415; on notable differences between the Fleury tradition and the German one represented in FF¹, cf. *ibid.* p. 368–370. Also the discussion in RESMINI, *Benediktinerabtei* (as in n. 39) p. 641 (where he highlights notable differences between E and FF¹, for instance in the description of various monastic offices). Lin DONNAT, *Vie et coutume monastique dans la Vita de Jean de Gorze*, in: *L'abbaye* (as in n. 11) p. 159–182, at p. 181, speculates that FF¹ was intended for use at Gorze and Trier, at a time when the monks in these places there were already following customs that were close to E but were looking to further adapt these.

50) Speaking of the signal to be given for the vigils during winter, the author states that the communities of Sankt Maximin and Gorze do not have the habit of sounding the bell in the dormitory. He encourages his readers to adopt the same custom and adds to this that he also witnessed it at Reichenau and Sankt Emmeram (*Vidi etiam Augie et Radespone*). Presumably this comment reveals us that he was not a member of either of the two latter monasteries; *Consuetudines Germaniae* FF¹ (as in n. 48) p. 264.

51) *Consuetudines Germaniae* FF¹ (as in n. 48) p. 294: *Monachorum autem multitudo debet esse tanquam unus homo Abonis sumens exempla religiosissimi, omnium artium peritissimi.*