

940–950, was a native speaker of German, and had been ordained as a priest by the time he wrote his first work, the *Vita sancti Deicoli*, in the 970s–980s<sup>61</sup>. Several references in the customary to aspects of the communal life for clerics suggest that he had either received his training at, or had been a member of, a cathedral community, which Anselme Davril suggested was that of Mainz<sup>62</sup>. If correct, this hypothesis would help explain Theoderic’s statement in the c. 1005 *Vita sancti Firmani posterior* that he had known Otto III before he became emperor, since the imperial palace was situated near the cathedral<sup>63</sup>. It would also make sense of some of the connections that Theoderic had in the early eleventh century with clerical and monastic leaders in the Empire, including with Bernward of Hildesheim (who had received part of his training in Mainz) and Richard of Amorbach (who was a former monk of Hersfeld abbey, which was situated in Archbishop Willigis of Mainz’s territory)<sup>64</sup>. Finally, Mainz was also a major centre of literary and intellectual life at the time, which nicely dovetails with the abundant evidence in Theoderic’s preserved body of texts regarding his knowledge of the classical authors, his use of Graecisms and neologisms, and his obvious experience as an author when he wrote the *Vita sancti Deicoli*<sup>65</sup>.

Theoderic’s connection to Mainz would also help us to explain his familiarity with the city of Trier – which he refers to in the *Vita sancti Deicoli* and in the c. 1010 *Inventio sancti Celsi* as a “second Rome”<sup>66</sup> – and more specifically, with the abbey of Sankt Maximin, which in the

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61) The most up-to-date discussions of Theoderic’s early life and work are in HOFFMANN, Theoderich (as in n. 17), and especially VANDERPUTTEN / DE GUSSEM, *Monachus* (as in n. 17).

62) DAVRIL, Un moine (as in n. 23) p. 103.

63) Theoderic of Fleury/Trier/Amorbach, *Vita sancti Firmani posterior*, ed. Pierluigi LICCIARDELLO, *Scrittura e riscrittura della Vita di San Fermano di Montelupone* (*BHL* 3000–3001), *Analecta Bollandiana* 130 (2012) p. 89–150, at p. 125.

64) HALLINGER, Willigis (as in n. 44) p. 100.

65) Theoderic of Fleury/Trier/Amorbach, *Vita sancti Deicoli*, in: AA SS Januarii 2 (Antwerp 1643) p. 200–210. On that narrative and the institutional and ideological context in which it was written, cf. now STEVEN VANDERPUTTEN, ‘Columbanus Wore a Single Cowl, Not a Double One’: The *Vita Deicoli* and the Legacy of Columbanian Monasticism at the Turn of the First Millennium, *Traditio* 76 (2021) p. 157–184.

66) HEINZ THOMAS, *Studien zur Trierer Geschichtsschreibung des 11. Jahrhunderts, insbesondere zu den Gesta Treverorum* (*Rheinisches Archiv* 68, 1968) p. 162.