

former he describes as a major beacon of monastic observance⁶⁷. In the mid-tenth century strong links existed between the cathedral milieu of Mainz and the Trier abbey, since Abbot Ogo and his successors had rebuilt Sankt Maximin's library in part by sourcing manuscripts from there⁶⁸. Assuming that Theoderic was somehow involved with the cathedral milieu at the time and considering his strong interest in literary culture, we can even speculate that he was directly involved in some manuscript transfers and that it was through these that he had the opportunity to observe life at the abbey first hand. This in turn would explain his explicitly stated admiration of the Sankt Maximin community and the fact that he was well informed about liturgical and other aspects of life in both clerical and monastic milieus in the German-speaking world.

More implicit are the traces in his early literary work of a connection with the Metz area and the milieu around the abbey of Gorze. The *Vita sancti Deicoli* has some striking thematic interests that we also encounter in Gorze-influenced texts from the 970s–980s, which suggests that Theoderic was familiar with the specific ideological setting in which these originated⁶⁹. Also of note is the fact that in the *Vita's* so-called second prologue there is a list of important sanctuaries in France and Lotharingia and the saints whose relics are venerated in these places: in this list Metz jumps out on account of the sheer number of saints' names, suggesting that Theoderic was especially familiar with the region and its religious institutions⁷⁰. Finally, the *Vita sancti Deicoli* also references the bishop of Metz in negative terms, which is a likely allusion to Bishop Adalbero of Metz's (r. 929–962) troubled relations with the Gorze monks, reports of which are known to have reached the Sankt Maximin community as early as the mid-930s⁷¹. All of this makes it plausible that Theoderic had encountered

67) Theoderic of Fleury/Trier/Amorbach, *Vita sancti Deicoli* (as in n. 65) p. 201: *Maximinum incomparabilem virum, cuius monasterium specular habetur circum-circa monachorum.*

68) Isabel KNOBLICH, *Die Bibliothek des Klosters St. Maximin bei Trier bis zum 12. Jahrhundert* (1996) p. 81–84, 117–119. A further connection between the two regions derived from the fact that Sankt Maximin owned considerable properties in the Mainz area. In the early 990s Archbishop Willigis of Mainz also made some donations to the abbey, cf. HALLINGER, *Willigis* (as in n. 44) p. 101, 106–109.

69) VANDERPUTTEN, *Columbanus* (as in n. 65) p. 178.

70) Theoderic of Fleury/Trier/Amorbach, *Vita sancti Deicoli* (as in n. 65) p. 201.

71) *Ibid.* p. 209 and the commentary in VANDERPUTTEN, *Columbanus* (as in n. 65) p. 179. The Gorze monks' threat to the bishop to leave Gorze abbey and