

collection of texts that was designed to aid the monks' reflection on the ethical and practical dimensions of their own conduct and daily routines. Furthermore, this shared culture of working with inspirational literature also encompassed the production and dissemination of new commentaries and florilegia, some of which were produced at institutions that we can firmly place in the ideological orbit of the two monasteries. A notable example of this is Albuinus's *De vitiis et virtutibus*, an ascetic florilegium that was produced around the turn of the millennium at Gorze or another institution in the Metz area; a copy ended up at Sankt Maximin shortly afterwards⁷⁶. Another is Grimlaicus's mid-tenth century *Regula solitariorum*, also a product of the Metz area. Of that text, too, a copy entered the Trier abbey's collection at some point in the second half of the tenth century⁷⁷. And earlier we already saw that an oral or written account of monastic customs from Lotharingia was reworked, possibly at Sankt Maximin, into the *Consuetudines Germaniae* Version E.

Arguably this trend of assembling and expanding collections of inspirational commentaries on monastic ethics and conduct decisively shaped Theoderic's later decision to write an account of Fleury's customs at a time when they had long been worked into indigenous accounts of monastic best practice. Presumably the same trend also explains Theoderic's fascination with Fleury in particular, for it must have made him aware of the high regard with which its customs were held in the intellectual and institutional circles that he frequented. The *Consuetudines Germaniae* Version E bears witness to this. And in the *Vita sancti Deicoli*, which Theoderic wrote up to two decades prior to taking his monastic vows at Fleury, he documented the fact that he was well familiar with a discourse that presented the abbey as a "spiritual school for monks and an invincible and always open asylum

76) Monique PAULMIER-FOUCART / Anne WAGNER, Lire au Haut Moyen Âge: un florilège spirituel de l'abbaye Saint-Vanne de Verdun, *Annales de l'Est* ser. 6, 52 (2002) p. 9–24, at p. 14, 18.

77) Berlin, Staatsbibliothek – Preußischer Kulturbesitz, theol. lat. 726, fol. 1r–70r. On the *Regula solitariorum* and its transmission cf. in first place Gabriela SIGNORI, Textual Communities: Die frühmittelalterliche *Regula solitariorum* und die Waldbrüder und -schwestern im spätmittelalterlichen St. Gallen, in: *Manuscripts Changing Hands*, ed. by Corine Schleif / Volker Schier (Wolfenbütteler MA-Studien 31, 2016) p. 79–99, and most recently Steven VANDERPUTTEN, Grimlaicus's *Regula solitariorum* and Male Reclusion at the Turn of the First Millennium, *Studi Medievali* 65 (2024, in press).