

prevail among these codices, as revealed by the textual variants of the Libellus that they carry, will guide us in the analysis that follows.

All five of these codices share a series of minor variants and corruptions that, taken together, are decisive in placing them secondary to the Vatican Ennodius. Otherwise, the most significant feature of the Pseudo-Isidorian tradition is the independence of R134, which follows V far more closely than its fellows. A longer series of variants and other common errors divides V630, MH3, P9629 and N442 further from the tradition on hand in V, as well as from the earlier text of R134. Finally, a study of the Libellus in Pseudo-Isidore confirms what has long been known of the C recension represented by MH3, namely that it derives from A/B³¹.

31) A variety of interesting variants divide Pseudo-Isidore's text of the Libellus from V and the rest of the tradition. Thus VOGEL, *Enodii Opera* (as n. 7) p. 50 l. 10: *evangelio* R134 N442 P9629 V630 MH3 against *evangeliiis* V (and cett.); 51 l. 10: *vocari* R134 N442 P9629 V630 MH3 against *vocitari* V (and cett., save T = Troyes, Bibliothèque municipale, ms. 658, which shares *vocari* with Pseudo-Isidore); 51 l. 12: *quaestionem* R134 N442 P9629 V630 MH3 against *quaestione* V (and cett.); 52 l. 33: *Postes aummentationem* R134, *Postes augmentationem* N442 V630, *Postes aummentationem* P9629, *Post hanc augmentationem* MH3, against *Post Esau mentionem* V (and cett.); 53 l. 9, *Nam quid* R134 N442 P9629, *Numquid* V630 MH3 against *Nunc quid* in V (and cett.); 54 l. 3: *qui* omitted in R134 N442 P9629 V630 MH3, which must represent Pseudo-Isidore's correction *ex ingenio* against *qui* V (and cett.); 59 l. 20: *est* omitted in R134 N442 P9629 V630 MH3, against *est* V (and cett.); 59 l. 25: *congruenter* R134 N442 P9629 V630 MH3 against *congruentes* V (and cett.); 60 l. 33: *faciem* R134 N442 P9629 V630 MH3 against *facem* V (and cett.); 62 l. 10: *ait* R134 N442 P9629 V630 MH3 against *agit* V (and cett.); 62 l. 31–2: *in ... ut* R134 N442 P9629 V630 MH3 against *ut ... aut* V (and cett.). The variant at 52 l. 33 is particularly significant, as though it is not present in V it clearly originates with this codex. The scribe of V copies the words *Post* and *Esau* with no intervening space, prompting Pseudo-Isidore to read *Postes* (erroneously) and emend the rest to *augmentationem*. A further set of variants pit N442, P9629, V630 and MH3 against R134 and V: p. 49 l. 28: *auctoritate* N442 P9629 V630 MH3 against *auctore* R134 V (and cett.); 51 l. 3: *scabro cavo vomere* N442 (where *cavo* has been expunged), *scabro quo vomere* P9629, *scabroso vomere* V630 MH3, all against *scabro vomere* R134 V (and cett.); *indignas* N442 P9629 V630, *indignos* MH3, all against *indignus* R134 V (and cett.); 60 ll. 2–3: *habitationibus aut* N442, *habitaciones aut* P9629, *ob auditio nos aut* V630 MH3, all against *habitatio nos aut* R134 V (and cett.); 63 l. 10: *captionem* N442 P9629 V630 MH3 against *captione* R134 V (and cett.); 63 l. 15: *angelum* N442 (abbreviates *anglm*) P9629 V630 MH3 (abbreviates *anglm*), against *angulum* R134 V (and cett.). Common errors like *scabroso vomere* and *ob auditio nos aut* tie V630 to MH3 and confirm the close relationship between the C and A/B recensions of the False Decretals. For a further note on R134 and its unusual textual features, see Semih HEINEN, *Pseudoisidor auf dem Konzil von Aachen im Jahr 836*,