

interested episcopal manifesto produced under Hincmar. Rather, they took shape a full decade earlier. At their core they opposed the policies of Louis the Pious, with an eye towards shielding political dissidents from imperial retribution following the Council of Thionville in 835. Paschasius Radbertus, or Radbert, a leading Frankish theologian and later abbot of Corbie, became Zechiel-Eckes's preferred candidate for Pseudo-Isidore⁶⁰.

The evidence of the Vatican Ennodius speaks to the chronological plausibility of this thesis. Bernhard Bischoff dates V to 850 or shortly thereafter, a judgment that rests on our unusually complete knowledge of the Corbie scriptorium and its products. The first phase of Carolingian-era book production at the abbey occurred under the abbots Maurdramnus and Adalhard, in the fifty years between 780 and 830. This period, which saw a wealth of codices copied in characteristic Maurdramnus and a-b minuscules, ended with the first exile of Abbot Wala of Corbie in 830. The scriptorium did not resume operations until after Radbert's election as abbot in 844. Codices produced during this second, mid-century effort to expand the library represent an aesthetic and a technical departure from earlier volumes. They are easily recognized for their distinctive, mid-century Caroline minuscule. A chain of assumptions has associated this second phase of book production with Hadoard, a librarian whose name is known from the colophon of a classical florilegium from Corbie. From the subset of so-called Hadoard-era manuscripts that can be firmly dated, it is possible to place this second phase of production between the later 840s and 870⁶¹.

An unmistakable product of the Hadoard era, V reveals that Pseudo-Isidore worked late enough to benefit from at least one of the mid-century acquisitions of the Corbie library. Hadoard-era scribes at Corbie copied not only V, but also some of our earliest and most important Pseudo-Isidore codices. These include V630, surveyed as a representative of the A/B recension for this paper; Leipzig, Universitätsbibliothek, II.7, another copy of the A/B recension that survives only as a frag-

60) ZECHIEL-ECKES, *Pseudoisidors Werkstatt* (as n. 3) p. 54–60 especially. On the historiography, see ERIC KNIBBS, *Ebo, Pseudo-Isidore, and the Date of the False Decretals*, in: *Speculum* 92 (2017) p. 144–83, here 147–54.

61) Fundamental on the Hadoard era is BISCHOFF, *Hadoardus* (as n. 9). Also GANZ, *Corbie in the Carolingian Renaissance* (as n. 2) p. 56–57. There is room to doubt the specific connection of this development with Hadoard – thus CLARA AUVRAY-ASSAYAS, *Qui est Hadoard? Une réévaluation du manuscrit Reg. Lat. 1762 de la Bibliothèque Vaticane*, *Revue d'histoire des textes: nouvelle série* 8 (2013) p. 307–38 – but the stylistic shift and its mid-century date are secure.