

Lyon, and before an extensive and well-studied collection of excerpts from Pseudo-Isidore³³.

This leaves E₁, a codex well known to students of Pseudo-Isidore. At base it is another Dionysio-Hadriana manuscript, copied just after 800 by Corbie scribes in a-b minuscule. The Hadriana subtype is however different than that on hand in E₂ and E₃. Here is an earlier form of the collection, distinguished not by its prefatory items, but by a very rare appendix of supplements from the Hispana, known to scholarship as the *Collectio Sancti Amandi*. Well after 800, Caroline scribes reworked the a-b codex at the core of E₁, to bring the content and arrangement of this bipartite collection into closer alignment with Pseudo-Isidore's interpolated Hispana. It is the Caroline redactors of E₁ who add J³ †1118, along with many other expansions from the Hispana, to the eight-letter Leonine dossier native to the Dionysio-Hadriana and original to this codex³⁴. As in E₂ and E₃, we find that Ps.-Leo extravagans in E₁

33) The immediate textual context of Ps.-Leo in E₃ is potentially interesting, and has never been precisely described: Following the Argrim Dossier (on which see esp. Rudolf POKORNY, Ein unerkanntes Brieffragment Argrims von Lyon-Langres aus den Jahren 894/95 und zwei umstrittene Bischofsweihe in der Kirchenprovinz Lyon, *Francia* 13 [1985] p. 602–622; further references in KÉRY, *Canonical Collections* [as n. 30] p. 180) at fol. 1r–11r, is perhaps the only extant manuscript copy of Nicholas I, J³ 5962 (MGH Epp. 6 [as n. 27] p. 641–644), at fol. 11r–13r; then two works by Florus against the Jews, namely *De fugiendis contagiis Iudeorum* and *De coertione Iudeorum* (on which KÉRY, *Canonical Collections* [as n. 30] p. 171f. and Bernhard BLUMENKRANZ, *Deux compilations canoniques de Florus de Lyon: De Coertione Iudeorum et De fugiendis contagiis et l'action anti-juive d'Agobard*, *Revue historique de droit français et étranger* IV/33 [1955] p. 227–254 and p. 560–582); an excerpt from *Vetus Gallica XXXV, 1: DE REBUS ECCLESIAE ABSTRACTIS AUT CONTRADICTIS* (see MORDEK, *Kirchenrecht und Reform* [as n. 30] p. 178f.); then our Ps.-Leo; then, curiously, an excerpt from Hincmar, Ep. 331, a text otherwise known only in Berlin, Staatsbibl., Phillips 1769 (ed. Rudolf SCHIEFFER, MGH Epp. 8, 2 [2018] p. 454 l. 35 – p. 455 l. 9); some canonical items at fol. 19r–v; and finally extensive excerpts on procedural law from Book 9 of Alaric's Breviary at fol. 19v–22v.

34) On E₁: Paul HINSCHIUS, *Die kanonistischen Handschriften der Hamilton'schen Sammlung im Kupferstich-Kabinett des königlichen Museums zu Berlin*, ZKG 6 (1884) p. 193–246 at p. 193–238, esp. p. 205f., 227; BISCHOFF, *Katalog I* (as n. 31) p. 74 (n. 353); MORDEK, *Bibliotheca capitularium* (as n. 32) p. 29–34 (particularly useful for an accounting of capitulary additions to the codex); Helmut BOESE, *Die lateinischen Handschriften der Sammlung Hamilton zu Berlin* (1966) p. 72–75; and, most recently, Warren PEZÉ, *Une controverse carolingienne sur le corps ressuscité du Christ. Le traité inédit du ms. Hamilton 132, Sacris Erudiri* 60 (2021) p. 205–270, esp. p. 206–208. Insightful on many matters, but especially on the original form of the a-b codex, is Harald WILLJUNG, *Das Konzil von Aachen*