

B: Leiden, Universitätsbibl., Voss. lat. Q 108 (mid-9th c., Fulda), fols. 76r–77r.

Fols. 68–81 of this manuscript transmit a dossier of Pseudo-Isidorian items against the chorepiscopate, copied by mid-century Fulda scribes, in all likelihood for the benefit of Hrabanus Maurus. As we have seen, Hrabanus defended the chorepiscopate in an extended letter to Drogo of Metz, and so his interest in new legal texts attacking the institution would seem understandable⁴⁰. In B, J³ †1118 stands alongside Pseudo-Isidore's other decretal forgeries against chorbishops, as well as excerpts from Innocent I's J³ 701. In B, the Pseudo-Isidorian decretals and Innocent all follow the readings of the A/B version of the False Decretals. While A/B does not transmit Ps.-Leo, the architects of this recension must nevertheless have known J³ †1118, for we will see that B presents what looks to be their distinct recension of this forgery⁴¹. Superficially, this A/B recension of Ps.-Leo resembles A1, and likewise concludes suddenly with *et reliqua*.

40) On B, see above all BISCHOFF, *Katalog II* (as n. 30) p. 62 (n. 2236), who dates these leaves to the second third of the ninth century. According to Klaus ZECHIEL-ECKES, *Altes Recht und falsche Päpste. Überlegungen zu Rezeption und 'kreativer' Transformation spätantiker Literalität im frühen Mittelalter. Mit einem Exkurs zu den sog. Sexti Pythagorici sententiae*, in: *Persistenz und Rezeption. Weiterverwendung, Wiederverwendung und Neuinterpretation antiker Werke im Mittelalter*, hg. von Dietrich BOSCHUNG / Susanne WITTEKIND (Schriften des Lehr- und Forschungszentrums für die antiken Kulturen des Mittelmeerraumes 6, 2008) p. 85–104, at p. 92 n. 24, B is „der wohl älteste Überlieferungsträger“ of Pseudo-Isidorian decretals: „Nach meiner paläographischen Einschätzung sind die 15 Leidener Blätter vor der Jahrhundertmitte zu datieren – was von der Bischoffschen Situierung ja problemlos gedeckt wird“. This optimistic speculation becomes fact in Clara HARDER, *Pseudoisidor und das Papsttum. Funktion und Bedeutung des apostolischen Stuhls in den pseudoisidorischen Fälschungen (Papsttum im mittelalterlichen Europa 2, 2014)* p. 61 n. 175, for whom B is flatly the earliest decretals manuscript. Horst FUHRMANN, *Fälscher unter sich: Zum Streit zwischen Hinkmar von Reims und Hinkmar von Laon*, in: *Charles the Bald: Court and Kingdom*, ed. David GANZ / Margaret T. GIBSON / Janet L. NELSON (1981) p. 237–254, at p. 246 n. 4, dates B to „around 850“. B has Ps.-Damasus I, J³ †571 at fols. 68r–75v; excerpts from the ever-present Innocent decretal, J³ 701 at fols. 75v–76r; and Ps.-John III, J³ †2022, at fols. 78r–81r.

41) On the A/B version, see, first, the discussion of HINSCHIUS, *Decretales* (as n. 2) p. LX–LXVII, which erroneously discounts this arrangement of the False Decretals as a later, mixed recension. Compare FUHRMANN, *Pseudo-Isidorian Forgeries* (as n. 3) p. 158f. For a description of Vatican, Bibl. Apost. Vat., lat. 630 – in many ways the best and definitive manuscript of this version – see <https://pseudo-isidore.com/vat-lat-630/>.