

III. Sources

All of these text-critical moments increase the difficulty of ascribing J³ †1118 to Pseudo-Isidore without qualification. It would seem more defensible to posit that this is an early, atypical Pseudo-Isidorian product; or that Ps.-Leo represents a Pseudo-Isidorian source produced by a fellow traveller, which our master forger revised in minor ways at different stages of his work. A look at Ps.-Leo's source base confirms this impression.

We have already seen that Ps.-Leo draws heavily upon the Seville II, c. 7 from the Hispana Gallica. Pseudo-Isidore's own peculiar recension of the Gallican Hispana, the interpolated Hispana, likewise carries a manipulated text of Seville II, c. 7. Unfortunately, due to a loss of folios, our best source for this early Pseudo-Isidorian product – Vatican, Bibl. Apost., lat. 1341 – no longer transmits this crucial canon. A basic edition from other witnesses is therefore required to make sense of J³ †1118. The text below follows Eton, College Library, 97, fol. 360rb (Et), a later copy of the falsified Hispana; as well as Vatican, Bibl. Apost. lat., 630, fol. 179va–b (V), and Ottob. lat. 93, fol. 99vb (O) – representatives of the A/B and A1 versions of the False Decretals. I print Pseudo-Isidore's interpolations in small capitals⁵¹.

*VII. Septimo examine relatum est nobis venerantissimum^a quondam Agabium^b Cordobensis^b urbis episcopum frequenter CHOREPISCOPOS VEL presbyteros^c destinasse, QUI TAMEN IUXTA CANONES UNUM SUNT, qui absente pontifice altaria erigerent, basilicas consecrarent. Quod quidem non est mirum id praecepisse virum ecclesiasticis^d disciplinis^d 5
ignarum et statim a seculari militia in sacerdotale ministerium dele-*

a) *venenatissimum* Et. b) *agapium cordubensis* Et. c) corr. from *presbyteris* V, over eras. O. d) *aecclesiasticae disciplinae* Et.

51) On Et, see Joachim RICHTER, *Stufen pseudoisidorischer Verfälschung. Untersuchungen zum Konzilsteil der pseudoisidorischen Dekretalen*, ZRG Kan. 64 (1978) p. 1–72 at p. 25–27. On V, see above, n. 41; and on O, which is probably the best manuscript of the A1 version (although it is incomplete and does not transmit Ps.-Leo), see WILLIAMS, *Codices Pseudo-Isidoriani* (as n. 37) p. 60f. Pseudo-Isidore's copy of the Gallican Hispana had better text than Wien 411 (on which see above, n. 43), the only complete representative of this recension that has come down to us. To identify Pseudo-Isidore's interventions, the ensuing source commentary (n. 52–56) controls deviations from the Gallican text (as represented by Wien 411) against the ordinary Hispana tradition, best represented by GONZÁLEZ, *Collectio Canonum* (as n. 43) p. 642b–643a.