

ist material into Hrabanus Maurus's orbit; it assembles precisely those items that Pseudo-Isidore had devised to defeat Hrabanus Maurus's position. As we also noted above, the Ps.-Leo recension provided by B has an altered address that mentions only German bishops, and this too resonates with the deeper purpose of these forgeries⁸³.

Among the decretal forger's sources is, quite clearly, our very own Ps.-Leo extravagans recension. Ps.-John III draws on *Episcoporum relatio*, c. 6, perhaps via the extravagans capitulary appendix, for his appropriation ends directly after the citation of Neocaesarea c. 13, where we have seen both Ps.-Leo and Benedictus Levita introduce a crucial, telltale division⁸⁴. Ps.-Damasus is an even clearer case: Alongside heavy borrowings from the Gallican Hispana, he takes the greater part of Ps.-Leo's *De privilegio chorepiscoporum* into his text, complete with clear appropriations from the capitulary appendix, placing the priority of the extravagans recension over the False Decretals beyond all doubt⁸⁵.

83) See p. 495.

84) Ps.-John III, J³ †2022, ed. HINSCHIUS, *Decretales* (as n. 2) p. 715: The appropriation from *Episcoporum relatio*, c. 6 ends with *In concilio vero Cesariensi ... exhibent honorentur*, before Antioch c. 10. Some of the distinctive variants that mark the the peculiar recension of this capitulum adduced by Benedictus Levita and Ps.-Leo are also on hand (see above, p. 501, n. 62): *donum spiritus sancti, manus, honorentur*.

85) Ps.-Damasus, J³ †571, ed. HINSCHIUS, *Decretales* (as n. 2) p. 513: *Quod vero eis non liceat sacerdotes consecrare nec diaconos nec subdiaconos nec virgines nec altare erigere nec unguere aut sacrare nec ecclesias dedicare nec crisma conficere nec chrismate baptizatorum frontes signare nec publice quidem in missa quemquam in penitentiam reconciliare nec formatas epistolas mittere nec populum benedicere nec ante episcopum in baptisterio aut in sacrario introire nec presente episcopo infantem tingere aut signare nec penitentem sine praeceptione episcopi sui reconciliare nec eo praesente nisi illo iubente sacramentum corporis et sanguinis Christi conficere nec eo coramposito populum docere aut salutare nec plebem exortari, que omnia solis pontificibus deberi tam ex superioribus quam ex aliis patrum constitutis atque sacris canonibus edocti estis et, si necesse est, quibusdam minus scientibus doceri pleniter et instrui possunt, ut per hoc et discretio graduum et dignitatis fastigium summorum pontificum demonstratur. Similiter et de presbiteris haec habeantur et sine iussu proprii episcopi nil agant. Quia, quod est rarum, hoc et pulcrius esse videtur. Et si nomen vilescit pontificum, omnis status perturbatur ecclesiae. Triplex itaque reatus in hac parte est: Quod et prohibita agunt et quod sacrum ministerium talis consortii vilitate polluitur et episcoporum quantum ad illicitae usurpationis temeritatem pertinet iura solvuntur. Quod autem solis apostolis eorumque successoribus proprii sit officii tradere spiritum sanctum liber actuum apostolorum docet. Presertim cum nullus ex septuaginta discipulis quorum isti in aecclesia speciem gerunt, legatur donum sancti spiritus per manus inpositionem, ut praedictum est, tradidisse. For consecrare nec ... solis pontificibus: Ps.-Leo extravagans (as ed. Appendix) l. 27–38; Similiter et ... nil agant: Laodicea c. 57 via Ps.-Leo extravagans,*