

is an invention of our forgers, inspired perhaps by two passages in the *Collectio Dionysio-Hadriana*. One of these, c. 17 of the so-called *Concilium Africanum*, originally addressed disputed episcopal elections, requiring that the characters (*personae*) of those opposed to a candidate be subject to scrutiny. The second, c. 21 of the Chalcedon decrees in the Dionysian recension, specifies that accusers of bishops not be received until their reputation (*opinio*) is considered⁵⁶. The *Capitula Angilramni*, at CA 12, combine both of these sources to declare that the *vita et persona accusantium* are to be investigated before the charges themselves are dealt with. The False Capitularies, at BL 1.393 and 2.381h (as above), expand the list of considerations to include the *persona, fides, vita et conversatio* of accusers⁵⁷. Four decretal forgeries follow this latter, Benedictine formulation⁵⁸.

4) *Omnes, qui in fide Christi catholica suspecti sunt, in accusatione sacerdotum ... dubii habeantur, nec recipiantur*: So BL 3.177, one of many possible iterations. Here we encounter an involved problem with two authentic sources at its base. The first is the sixty-fourth canon of Toledo IV, available to Pseudo-Isidore in his own interpolated *Hispana*. This text declares that Jews cannot testify, *quia ... in fide Christi suspecti sunt*. The second is the secular counterpart of this canonical prohibition, from *Lex Visigothorum* 12.2.10. Like the fathers at Toledo, the Visigothic kings also hoped to exclude the testimony of Jews, whether or not they had been baptized, because they are *in divina fallax fide*. The words of these genuine sources follow a stemmatic path through the excerpt repositories. I underline Pseudo-Isidore's own enhancements to the authentic texts before him⁵⁹:

56) The former, as c. 50 of the *Registri ecclesiae Carthaginensis excerpta*, is ed. C. MUNIER, *Concilia Africae A. 345 – A. 525* (CC 149, 1974) p. 188 l. 207; the latter is ed. SCHWARTZ, *ACO 2.2.2* (as n. 20) p. 59 [151] l. 15–16.

57) Ed. SCHON, *Capitula Angilramni* (as n. 19) p. 119; SCHMITZ, *Book 1* (as n. 1) p. 130 l. 7–11; and PERTZ, *MGH LL 2, 2* (as n. 1) p. 69 and 94.

58) Ps.-Pius I, J³ †86; Ps.-Stephen I, J³ †256; Ps.-Marcellus, J³ †327; Ps.-Felix II, J³ †505 (ed. HINSCHIUS, *Decretales* [as n. 1] p. 117, 186, 228, 487).

59) For Toledo IV c. 64, cf. the interpolated *Hispana* tr. by GRABOWSKY (as n. 3), item 46; and DÍEZ / RODRÍGUEZ, *Colección canónica Hispana* (as n. 20) 5 p. 240 l. 2–8. *Lex Visig.* 12.2.10: ed. ZEUMER, *MGH LL nat. Germ.* 1 (as n. 48) p. 416–417. BL 1.335 is ed. SCHMITZ, *Book 1* (as n. 1) p. 111 l. 18–22; BL 3.176 is ed. SCHMITZ, *Book 3* (as n. 1) p. 40 l. 1–4; BL 3.427 is ed. PERTZ, *MGH LL 2, 2* (as n. 1) p. 129. CA 3a–c is ed. SCHON, *Capitula Angilramni* (as n. 19) p. 98 l. 6–100 l. 1.