

Party, modern parlance for the very same collection of Lothar partisans that Wasserschleben had accused. „Man kann ... die Entstehungsgeschichte der fingierten Papstbriefe nicht von den Vorkommnissen der Jahre 834/35 lösen“¹². An initial instalment of decretal forgeries, corresponding „cum grano salis“ to the short A2 version, therefore dates in Zechiel-Eckes’s view to the several years between 836 and 838¹³. Radbert, as a leading intellectual at Corbie and political opponent of Louis the Pious, became for Zechiel-Eckes the mastermind behind the Pseudo-Isidorian enterprise¹⁴.

To free the False Decretals from the 847 terminus ante quem non of Benedict’s preface, Zechiel-Eckes has denied that the decretal forgeries receive the False Capitularies in any way¹⁵. Other characteristics of Wasserschleben’s thought have also returned, including an overwhelming emphasis on the False Decretals at the expense of the rest of the corpus, and a drive to identify Pseudo-Isidore with a specific historical figure, now Paschasius Radbertus rather than Otgar. The dominant hypothesis has ceased to command agreement, and scholarship once again labours without any broader theory of Pseudo-Isidore’s literary production: „Durch die Forschungen der letzten Jahrzehnte ist das Bild des inneren Gefüges der Fälschungen [...] ins Wanken geraten“¹⁶. A recent monograph even doubts whether we can say anything at all about the internal dependencies that prevail among the constituents of Pseudo-Isidore’s oeuvre¹⁷. In this view the priority

12) ZECHIEL-ECKES, *Pseudoisidors Werkstatt* (as n. 9) p. 58–59.

13) ZECHIEL-ECKES, *Der „unbeugsame“ Exterminator* (as n. 9) p. 189–190. In his earliest articles, Zechiel-Eckes grasped after objective criteria to sustain his proposed redating, though these arguments have won little support. Compare Eric KNIBBS, *Ebo of Reims, Pseudo-Isidore and the Date of the False Decretals*, in: *Speculum* 92 (2017) p. 144–183, here p. 144–146 and 152.

14) ZECHIEL-ECKES, *Pseudoisidors Werkstatt* (as n. 9) p. 59–60; and the final, posthumously published statements in IDEM, *Fälschung als Mittel politischer Auseinandersetzung* (as n. 9) p. 16–19.

15) ZECHIEL-ECKES, *Auf Pseudoisidors Spur* (as n. 9) p. 25–26 (here the argument is implicit); and then more openly in IDEM, *Der „unbeugsame“ Exterminator* (as n. 9) p. 186–190 and esp. p. 187–188 with n. 69; IDEM, *Fälschung als Mittel politischer Auseinandersetzung* (as n. 9) p. 13–14.

16) Gerhard SCHMITZ, *Verfälschungen. Isidor und Benedict*, in: *Fälschung als Mittel der Politik?* (as n. 5) p. 127–151, here p. 151.

17) Clara HARDER, *Pseudoisidor und das Papsttum: Funktion und Bedeutung des apostolischen Stuhls in den pseudoisidorischen Fälschungen (Papsttum im mittelalterlichen Europa 2, 2014)* p. 75, on the priority of the False Capitularies: „Eine definitive Lösung dieser Frage ist aufgrund der vielschichtigen Natur der Querbeziehungen zwischen den Fälschungsteilen wahrscheinlich nicht möglich“.