

five capitula. The first of these is from the *Episcoporum relatio* issued under Louis the Pious (BK 196), reporting the decrees of the 829 Council of Paris; it forbids chorbishops from imparting the Holy Spirit at confirmation. The others hail from the fourth-century councils of Antioch (cc. 10, 19), Ancyra (c. 12) and Laodicea (c. 57); respectively, these require chorbishops to observe their *modus mensurae*, forbid them from ordaining priests or deacons without the permission of their diocesan bishop, and specify that they be ordained by the bishop of the city to which they are subject¹.

The *De privilegio chorepiscoporum* appeared in print for the first time in 1524, alongside many other letters of Pope Leo I, with Jacques Merlin's editio princeps of the Pseudo-Isidorian decretal forgeries. Merlin's manuscript appears to have been an antecedent of the C-version of the forgeries, a later arrangement distinguished for its extensive collection of Leonine correspondence. Subsequent editions of Leo's letters propagated a vulgate text derived from Merlin's printing, with the consequence that generations came to read the *De privilegio chorepiscoporum* as an authenticum of Leo I. This changed only when the French theologian Pasquier Quesnel edited Leo's œuvre anew in 1675. Quesnel saw that this item was a forgery, and in the course of defending its exclusion from Leo's works, he raised the possibility of its Pseudo-Isidorian authorship. Since then, Ps.-Leo has remained an uncertain curiosity at the margins of Pseudo-Isidore's corpus, with views on its origins oscillating according to broader theories of the forgeries and their manuscript tradition. When the Ballerini brothers produced their own edition of Leo's works seventy-five years later, they reprinted Quesnel's arguments, but denied that *De privilegio chorepiscoporum* represented the work of Pseudo-Isidore. They noted that the decretal is unknown to the A/B version of the False Decretals, which they took to be the purest form of the forgeries². It was left

1) For all of this, with full references to the sources of the final capitula, see the critical edition in the Appendix, p. 519–523.

2) On the early editorial history, see Carlo SILVA-TAROUCA, *Nuovi studi sulle antiche lettere dei papi*, *Gregorianum* 12/4 (1931) p. 1–56, 349–425 and 547–598, esp. p. 8–15; on Jacques Merlin's editio princeps, Henri QUENTIN, *Jean-Dominique Mansi et les grandes collections conciliaires* (1900) p. 7–12. Quesnel's attack on J³ †1118 occurs in his *Dissertatio Undecima*, repr. with Ballerini commentary by MIGNE PL 55 col. 758–764. Since Paul HINSCHIUS, *Decretales Pseudo-Isidorianae* (1863) p. LXXII f., scholars have held that Merlin had his text from Paris, Bibliothèque de l'assemblée nationale, Ms. 27. Yet for the space of the Leo letters at least, this cannot be true; see Antoine CHAVASSE, *Les lettres du pape Léon le*