

*benedicere^t aut salutare, nec plebem utique exortari, QUAE OMNIA EIS
A SEDE APOSTOLICA PROHIBITA ESSE NOSCUNTUR.*

Pseudo-Isidore's manipulations to this canon remind us of nothing so much as Ps.-Leo, for they also strive to apply the discussion of priests to the chorepiscopate and impose the same limitations upon both offices.

The specifics of the textual relationship between the interpolated recension of Seville II, c. 7 and Ps.-Leo is strange and revealing. Only once do we find the same interpolation in Ps.-Leo extravagans and the interpolated Hispana, namely the alteration of *presbytero* from the unfalsified Gallican Hispana (... *sicut presbytero illicita consecratio est altaris* ...) to read *presbytero vel chorepiscopo*, as at p. 497 l. 2f. in the above edition and p. 520 l. 7f. in the Appendix⁵⁷. Otherwise, the Hispana interpolator and Ps.-Leo contribute similar revisions, but they appear to work with considerable independence of each other. Consider the passage where the delinquency of Agapius is deplored, with its varying fates in Pseudo-Isidore's interpolated Hispana and Ps.-Leo extravagans:

Hispana Gallica (Wien 411, fol. 196r l. 32– fol. 196v l. 2):	Interpolated Hispana (above, p. 496 l. 1–4):	Ps.-Leo extravagans (Appendix, p. 519 l. 13–p. 520 l. 2):
<i>...relatum est nobis ... Agapium ... episcopum ... frequenter presbyteros destinasse, qui absente pontifice altaria erigerent ...</i>	<i>...relatum est nobis ... Agabium ... episco- pum ... frequenter chorepiscopos vel presbyteros destinasse, qui tamen iuxta canones unum sunt, qui absente pontifice altaria eri- gerent...</i>	<i>...relatum est nobis, quod quidam ... episcopi frequenter chorepiscopos, qui iux- ta canones Caesarienses sive secundum alia decreta patrum idem sunt qui et presbyteri, vel presbyteros destina- rent, qui absente ponti- fice altaria erigerent...</i>

⁵⁷ For the Gallica text: Wien 411, fol. 196v l. 6.