

On the one hand, it seems impossible to deny some relationship between the interpolated Hispana and Ps.-Leo. The same falsifications – *qui tamen iuxta canones unum sunt* in the interpolated Hispana and *qui...iuxta canones idem sunt* in Ps.-Leo – could hardly recur twice by chance. On the other hand, Ps.-Leo appears to have the unfalsified Gallican text to hand, for his single-part interpolation retains an approximation of the original word order at *presbyteros destinarent, qui absente ...*

Elsewhere, the evidence for independence is even stronger. Halfway through Seville II, c. 7, both Pseudo-Isidore and Ps.-Leo stumble over a puzzling corruption to the Gallican text. What should read *siquidem nec licere eis ecclesiam vel altaria consecrare* had become, in the Gallican Hispana, ... *nec legere eis ...* The Hispana interpolator (above, p. 497 l. 14) replaces *legere* with *benedicere*, which he probably has from a slightly earlier clause at l. 13, where Seville II, c. 7 speaks of *altaris benedictio*. Ps.-Leo extravagans also opts to emend *legere*, and precisely as his Doppelgänger, he even looks for guidance elsewhere in the canon. Yet his solution is *erigere*, for earlier in Seville II, c. 7 there is discussion of constructing altars (p. 496 l. 4: *altaria erigerent*; p. 497 l. 4f.: *Moyses ... erexit altare*)⁵⁸.

Also related but fundamentally independent are the changes interpolator and forger make to a brief summation near the end of Seville II, c. 7:

Hispana Gallica (Wien 411, fol. 196v l. 18f.):	Interpolated Hispana (above, p. 497 l. 19):	Ps.-Leo extravagans (Appendix, p. 521 l. 10):
<i>Haec enim omnia illicita esse presbyteris ...</i>	<i>Haec enim omnia illicita esse presbyteris vel chorepiscopis ...</i>	<i>Haec enim omnia illicita esse chorepiscopis, qui ad exemplum vel ad formam LXX discipulorum esse noscuntur, vel presbyteris</i>

The Hispana interpolator inserts *vel chorepiscopis* after *presbyteris*, while Ps.-Leo adds his interpolation before, where it is more awkward. This leaves a final moment of manipulation near the very end of the source canon, at the passage about those things priests may not do

58) See the Appendix, p. 521 l. 4; for *legere*: Wien 411, fol. 196v l. 14.