

portant fact that chorbishops are a rare and atypical preoccupation of our forger. In general, Pseudo-Isidore presents the different facets of his polemic in relentlessly intertwined, cross-pollinated form. Specific forgeries blend different Pseudo-Isidorian themes together via complex verbal formulae elaborated through Pseudo-Isidore's own prior, mediating compilations. When Pseudo-Isidore discusses chorbishops, however, it is almost always in discrete items, totally removed from the rest of his program. Forgeries on chorbishops are also far less indebted to underlying authentic sources, and for long stretches appear to represent Pseudo-Isidore's own free composition.

Ten capitula among the False Capitularies address chorbishops. Their contents and organisation betray Benedictus Levita's growing interest in the subject through the course of his collection. Book I, we have seen, merely repeats *Episcoporum relatio*, c. 6, at BL 1.320–321. Benedictus returns to the topic in Book II, with two short forgeries at BL 2.121 and 2.369. The former, *De chorepiscopis, ne deinceps fiant*, laments that chorbishops have been consecrated *a nescientibus sanctorum patrum et maxime apostolicorum decreta*, as well as by bishops who prefer leisure to the rigours of their ministry. They have been prohibited in the past and present by the apostolic see, and they have likewise been forbidden by the entire episcopate of Charlemagne's kingdoms⁶⁶. At BL 2.369, Benedictus Levita brings new focus to his complaints. It is confirmation, the consecration of chrism, churches, and altars, the consecration of virgins, and ordinations to the priesthood, diaconate and subdiaconate that are invalid if performed by chorbishops. Any such rites dispensed by chorbishops must be repeated by the regular episcopate⁶⁷.

SIMSON, Entstehung (as n. 62) esp. p. 7–13, based his theory of Pseudo-Isidore's Le Mans origins partly on this aspect of the forgeries. The relevant passage from the *Actus Pontificum Cenomannis in urbe degentium*, Part 3, c. 15 (ed. Margarete WEIDEMANN, Geschichte des Bistums Le Mans von der Spätantike bis zur Karolingerzeit. Actus Pontificum Cenomannis in urbe degentium und Gesta Aldrici, Teil 1.: Die erzählenden Texte [Römisch-Germanisches Zentralmuseum, Monographien 56,1, 2002] p. 92, with p. 99 for commentary) had earlier been discussed by WEIZSÄCKER, Kampf gegen den Chorepiskopat (as n. 6) esp. p. 16–19.

66) Ed. PERTZ, MGH LL 2, 2 (as n. 63) p. 79b l. 40–48; Emil SECKEL, Studien zu Benedictus Levita VII, Teil I, NA 34 (1909) p. 319–381, at p. 365, can contribute little source analysis to this outright forgery.

67) Ed. PERTZ, MGH LL 2, 2 (as n. 63) p. 91 l. 12–27; see also SECKEL, Studien zu Benedictus Levita VII, Schlussteil III, NA 35 (1910) p. 433–539 at p. 478–480.