

A full investigation shows that Ps.-Leo's *De privilegio chorepiscoporum* has priority over the rest of Pseudo-Isidore's forgeries. Either it is an *œuvre de jeunesse*, or – perhaps more likely – the work of an associate who shared Pseudo-Isidore's aims and had access to materials from the master forger's atelier. Whoever he was, Ps.-Leo likely developed his fiction in the wake of the 829 Council of Paris, and his work exercised a profound influence on Pseudo-Isidore's approach to the chorepiscopate, particularly at the level of Benedictus Levita's False Capitularies. In Book 3, the capitulary forger invents multiple capitula that restate, adjust and extend the provisions of J³ †1118, which they associate with Pope Leo III. Ps.-Leo also informed the decretals forger. One of Pseudo-Isidore's earliest fictions, Ps.-Damasus, *De vana superstitione chorepiscoporum vitanda* (J³ †571), incorporates Ps.-Leo almost entirely; and the A1 and C versions of the False Decretals also fold the forgery into their decretals repertoire. In this context, however, Ps.-Leo suddenly becomes Leo I, rather than Leo III as in Benedictus Levita; and the decretals forger is far less interested in the specifics of Ps.-Leo's argument. This minor forgery is above all important for the light it sheds on the origins and nature of Pseudo-Isidore's bitter polemic against chorbishops, one of the most characteristic and mysterious aspects of his forgery programme.

Dekretalen mit einem exemplarischen editorischen Anhang, *Francia* 28 (2001) p. 37–90; and IDEM, *Auf Pseudoisidors Spur. Oder: Versuch, einen dichten Schleier zu lüften*, in: *Fortschritt durch Fälschungen? Ursprung, Gestalt und Wirkungen der pseudoisidorischen Fälschungen*, hg. von Wilfried HARTMANN / Gerhard SCHMITZ (MGH Studien und Texte 31, 2002) p. 1–28. While Zechiel-Eckes broke new ground in the identification of Pseudo-Isidore's sources and working methods, my view is that his broader theories as to Pseudo-Isidore's identity, the date of his work and the internal chronology of his products, are mistaken. See Eric KNIBBS, *Ebo, Pseudo-Isidore, and the Date of the False Decretals*, *Speculum* 92 (2017) p. 144–183; IDEM, *Pseudo-Isidore's Ennodius*, *DA* 74 (2018) p. 1–52; and IDEM, *Pseudo-Isidorus collectione Benedicti Levitae ut fonte usus est: A Defence of the Hinschius Thesis*, *DA* 75 (2019) p. 449–491. What follows therefore assumes, along more traditional lines and contrary to much recent research, that Pseudo-Isidore was active primarily in the 840s; that he most likely hails from the circles around Ebo of Reims and is not to be identified with Paschasius Radbertus; and that the False Decretals of Isidorus Mercator represent his latest and most advanced production. The False Capitularies of Benedictus Levita are to be placed somewhat earlier, as they are indeed received by the decretal forgeries; and the interpolated Hispana known today only from Vatican City, *Bibl. Apost. Vat. lat.* 1341, emerged still earlier.