

among the northern Frankish episcopate, and thus found his way to Pseudo-Isidore. Our master forger worked to incorporate this small item into all three major constituents of his corpus. He interpolated Seville II, c. 7 in his own Gallican Hispana along the same lines as Ps.-Leo, but for the most part independently. He leaned heavily upon Ps.-Leo in Book III of his capitulary forgeries, where he recast the author as Pope Leo III. Finally, he forged Ps.-Damasus, J³ †571, and Ps.-John III, J³ †2022, which incorporate and advance upon everything we find in Ps.-Leo. Here, of course, the author becomes Leo I.

Pseudo-Isidore's approach to the chorepiscopate developed over time, in part thanks to his knowledge of Ps.-Leo extravagans. Benedictus Levita's Book I merely restates the authentic – and, as we have seen, inadequate – *Episcoporum relatio*, c. 6 from 829. In the course of Book II, however, we have our first hints that the capitulary forger knows J³ †1118; it is here that he declares, for the first time, that chorbishops have been prohibited by the Apostolic See. The rest of the capitulary forgeries attack the office from within this framework. While the decretal forgeries take a much sharper tone in their more open effort to discredit Hrabanus's letter to Drogo, the fundamental argument remains the same. In the False Decretals as in Book III of Benedictus Levita, chorbishops are equated with priests and they are denied the same catalogue of sacramental faculties, although the decretals forger is far less interested in denying them the capacity to ordain subdeacons. The upshot is that chorbishops are not to be consecrated in the future, but current office-holders may retain their positions, provide they observe the manifold restrictions on their faculties and take their place among the priests.

A final point remains: Pseudo-Isidore's program on the chorepiscopate is so heavily indebted to Ps.-Leo extravagans that it has been hard to disentangle the source from its reception. It is easy to mistake Ps.-Leo for just another Pseudo-Isidorian invention, because for all of its oddities, it seems to do nothing but repeat Pseudo-Isidore's favourite points. Once we take away everything on the matter of chorbishops that Pseudo-Isidore has from Ps.-Leo, we find a great emptiness. Beyond the *Episcoporum relatio*, c. 6, we are left with a few brief points in the False Capitularies, and what can only be called a personal animus against Hrabanus. Benedictus Levita, who strives to disguise his dependence on Ps.-Leo and ventures here and there to strike out on his own, cannot get far before misconstruing the abolitionist program and denying to chorbishops also the ordination of subdeacons. Pseu-