

qui in sacris canonibus prefixus est, non excedant. The text beneath this rubric characteristically invokes Neocaesarea, c. 13, and the seventy disciples from Luke 10, 1–10; it also quotes Acts 8, 14–17 in extenso, which must be read as an indirect allusion to J³ 701. The canon is thus poised to equate chorbishops with priests, and yet it studiously avoids drawing this conclusion. Priests are mentioned not a single time; the citation from Neocaesarea is carefully truncated, such that the analogy of the seventy disciples appears to apply to chorbishops alone. Paris 829, c. 27 concludes by quoting Antioch, c. 10, likewise in truncated form, excising the crucial lines saying that chorbishops are to be consecrated by the bishop of their diocese and that they may consecrate priests and deacons with episcopal permission¹⁵. An abbreviated version of the Paris 829 statement, with identical force and identical citations from Neocaesarea, c. 13 and Antioch, c. 10, recurs in the *Episcoporum relatio* that the Paris fathers directed to Louis the Pious later that same year¹⁶.

The abolitionist campaign announced at Paris 829 provoked opposition, and two extended defences of the chorepiscopate have come down to us. The first, fragmentary and anonymous, cannot be located or dated precisely. Because it does not appear to know any Carolingian-era legislation against chorbishops at all, it is perhaps a relic of the discussions that preceded the Paris legislation. Like our very own Ps.-Leo, it too carries a canonical appendix, where we find among other things a characteristic excerpt from Innocent I, J³ 703¹⁷. The second

15) Paris 829, c. 27: ed. Albert WERMINGHOFF (MGH Conc. 2, 2, 1908) p. 629 l. 5 – p. 630 l. 23. On Paris 829 in general see Steffen PATZOLD, *Episcopus. Wissen über Bischöfe im Frankenreich des späten 8. bis frühen 10. Jahrhunderts* (Mittelalter-Forschungen 25, 2008) p. 149–168; and Wilfried HARTMANN, *Die Synoden der Karolingerzeit im Frankenreich und in Italien* (Konziliengeschichte A, Darstellungen 6, 1989) p. 181–187. The decrees of the council, including c. 27, appear to have been drafted by Jonas of Orléans: thus Joachim SCHARF, *Studien zu Smaragdus und Jonas*, DA 17 (1961) p. 333–384, at p. 371–384; a reasonable supposition would be that Jonas himself muted the abolitionist polemic. In place of the instructions in Antioch, c. 10 on how chorbishops are to be ordained, and whom they might consecrate (TURNER, *EOMIA* 2, 1 [as n. 5] p. 263b l. 9 – p. 265b l. 19: *ordinent etiam – subiectus est*), Paris 829, c. 27 adds this obfuscatory statement: *Ordinatio ... corepiscoporum qualiter fieri debeat et qualiter qualesve ipsi ordinationes iubentibus episcopis suis facere debeant, iura canonum liquido decernunt* (ed. WERMINGHOFF, p. 630 l. 16–18).

16) Ed. Alfred BORETIUS / Victor KRAUSE (MGH Capit. 2, 1897) p. 32 l. 17–31.

17) Ed. POKORNY, *Karolingisches Briefgutachten* (as n. 6) p. 374–381, with the capitulary appendix of six items from p. 379. Its contents are Neocaesarea c. 13,