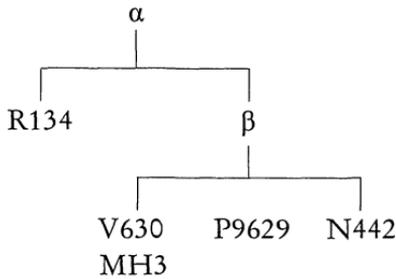


These considerations demand a stemma codicum along these lines:



Though this analysis probably oversimplifies the descent of P9629 and N442, together with their relationship to the A/B branch (V630), it is useful in two respects. Firstly, it clarifies the significance of R134 for understanding the textual development of Pseudo-Isidore's Ennodius. Secondly, it draws our attention to the lost, hypothetical archetypes  $\alpha$  and  $\beta$ . These archetypes are necessary to account for the textual variation that divides Pseudo-Isidore's Ennodius from V, and they are the ancestors of the Libellus both in the A/B recension (V630) and in the A1 recension (P9629 and N442) of the False Decretals. As I have argued in past work, A/B and A1 represent two independent efforts to compile the False Decretals from constituent components. Because no common archetype seems to unite A1 and A/B, it becomes hard to see how  $\alpha$  and  $\beta$  could have been early drafts of the False Decretals as a whole. Rather, in what follows, it will become increasingly clear that these hyparchetypes represent successive working copies of the Libellus maintained within the atelier of the Pseudo-Isidorian enterprise<sup>32</sup>.

The opening folios of the Libellus in V have received five separate glosses, clustered in two passages. These resonate throughout our representative Pseudo-Isidorian codices as follows (asterisks indicate erasure):

V, fol. 24rb (ed. Vogel, *Enodii Opera* [as n. 7] p. 49 l. 5-6): ... *ut dum intentioni famulatur, diligentiam decoris abiuret [marginal gloss: perdat], quia dicendi ornamenta not sunt negotii [interlinear gloss: intentionis] sed quietis, nec militiae sunt picta verba sed otii.*

in: Fälschung als Mittel der Politik? Pseudoisidor im Licht der neuen Forschung, ed. Karl UBL and Daniel ZIEMANN (MGH Studien und Texte 57, 2015) p. 103 n. 25.

32) Eric KNIBBS, *The Interpolated Hispana and the Origins of Pseudo-Isidore*, in: ZRG Kan. 99 (2013) p. 1-71.