

a general avoidance of Tironian notes beyond the sign for ‚hic‘ that probably indicates the limits of Pseudo-Isidore's education, and the recurrence of letters like *q*, *t* and *b*.

Vogel believed that Ennodius appealed to Pseudo-Isidore because he took an expansive view of papal authority<sup>52</sup>. Yet the False Decretals do not, as a rule, use Ennodius to talk up the papacy. Indeed, Pseudo-Isidore manifests a surprising disregard for Ennodius's broader themes and arguments. He uses words and statements primarily in isolation from their broader context. On two occasions, Pseudo-Isidore lifts judicial metaphors from Ennodius's literary discussions, which he deploys in a literal sense to the disadvantage of accusers. Thus, a passage in which Ennodius admits to enjoying his correspondent's writing and speaks of this admission, playfully, as a confession (no. 2 above), becomes in Pseudo-Isidore the principle that accusations from those who have willingly confessed to crimes should be excluded. Elsewhere, Ennodius's passing reference to „proof“, in the course of an involved literary metaphor (no. 4 above), is repurposed in the False Decretals in a literal, legal sense<sup>53</sup>. In a third case (no. 11 above), Ennodius writes of Symmachus having been stripped or spoliated, a general statement by which he means that Symmachus has been excluded from the proper exercise of his office. Pseudo-Isidore, however, uses the phrase to rehearse his celebrated *exceptio spoli*, according to which a bishop who has been driven from his see or denied the resources of his office – stripped or spoliated in a narrower sense – must be restored before any trial can proceed.

The generally tight focus of Pseudo-Isidore's attention sometimes verges on misunderstanding. One is reminded of the glossator studied in the first half of this paper, whose grasp of the *Libellus* seems to have been won only at the cost of serious effort. The passage indicated at no. 9 in the table above, which has received multiple annotations, is especially remarkable. At this point in the *Libellus* Ennodius speaks for Symmachus's opponents, placing in their mouths the facile assurance that the servile witnesses they have produced against Symmachus have surely been prompted by torture to tell the truth. In Pseudo-Isidore, these sarcastic remarks become the apparently earnest suggestion that

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52) VOGEL, *Enodii Opera* (as n. 7) p. xxvii: *Isidori gratiam Ennodius eo sibi conciliaverat, quod omnibus viribus auctoritatem pontificis Romani augere ceterorumque episcoporum potestatem circumcidere nixus erat.*

53) Relatedly, in no. 3, a generic statement on pastoral care is revised and repurposed to prohibit lessers from accusing greater.