

false or otherwise excluded accusers should be tortured to elicit the truth underlying their accusations⁵⁴.

Of the many Ennodian borrowings in Pseudo-Isidore, only a few have been deployed to further Pseudo-Isidore's procedural program, though nearly all of these have received marginal notae in V. In most other cases, Pseudo-Isidore uses Ennodius as a font of pastoral rhetoric, stout statements advising steadfastness in the face of injustice and persecution, and a wide variety of general moral admonitions⁵⁵. In Ennodius, it is clear, Pseudo-Isidore found a trove of difficult Latin, redolent of Antiquity, that he could be confident was unknown to most of his contemporaries. Thus he felt free to appropriate entire documents from Ennodius with only superficial adjustments.

Many of the notae demarcating passages without known reception in the False Decretals are hard to explain. Some stand near aphoristic *bons mots* or other easily repurposeable rhetoric, the likes of which interest the decretals forger on other occasions. A sequence of Ennodius's prose works, all of them marked with a marginal *o* at their incipit, are by and large neither annotated nor used by Pseudo-Isidore; the meaning is perhaps that these were to be excluded or omitted from consideration⁵⁶. In select cases, the notae listed in Appendix 3 cast curious light on Pseudo-Isidore's reasoning and interests. Thus, when Ennodius remarks facetiously that his correspondent's rhetorical ferocity makes him *clericorum certe exercitatissimus maledictor*, we find a telltale trigonus in the margin⁵⁷. Elsewhere, in the Libellus, notae highlight passages in which Ennodius discusses the struggles of bishops and competing royal and papal authority to convene synods, as well

54) Ps. Eusebius, JK †163, ed. HINSCHIUS, *Decretales* (as n. 1) p. 231: *Nec illi credendi sunt aut admittendi, qui aliorum sponte crimina confitentur, et ideo replicanda est sollicitate veritas, quam sponte prolata in illis vox habere non potest; hanc diversis cruciatibus e latebris suis religiosus tortor exigere debet, ut dum paenis corpora solvuntur, quae gesta sunt fideliter et veraciter exquirantur.* Ennodian borrowings (for which see VOGEL, *Enodii Opera* [as n. 7] p. 54 l. 29–31) underlined.

55) For examples, see the Ennodian appropriations adduced in Appendix 2 for Pseudo-Anacletus, JK †2; Pseudo-Vigilius, JK †35; Pseudo-John I, JK †872; and especially Pseudo-Pelagius, JK †1050.

56) The following works are marked with an *o*: nn. 15/Ep. 1.10 (fol. 12ra in V, l. 7; ed. VOGEL, *Enodii Opera* [as n. 7] p. 20), 16/Ep. 1.11 (12rb, l. 24; p. 21), 17/Ep. 1.12 (12va, l. 16; p. 21), 18/Ep. 1.13 (12vb, l. 29; p. 22), 19/Ep. 1.14 (13rb, l. 7; p. 23), 20/Ep. 1.15 (13va, l. 18; p. 23), 22/Ep. 1.17 (14rb, l. 1; p. 25), 118/Ep. 4.2 (68va, l. 24; p. 129), 121/Ep. 4.5 (69rb, l. 29; p. 131), 157/Ep. 4.24 (75va, l. 14; p. 145), 289/Ep. 6.22 (112va, ll. 7–8; p. 225), 458/Ep. 9.30 (152vb, l. 19; p. 318).

57) See Appendix 3 (fol. 5vb, ll. 10–11).