

Pseudo-Isidore derived a great part of this Symmachian dossier from the œuvre of Magnus Felix Ennodius, the sixth-century rhetorician, poet and bishop of Pavia. As a prominent Pseudo-Isidorian source, Ennodius has long attracted attention, for he was an exceedingly rare author in the early medieval period. Among the few Carolingian-era scholars to demonstrate a clear knowledge of Ennodius beyond Pseudo-Isidore was Paul the Deacon. A plausible theory holds that Paul learned of Ennodius while he was a student at Pavia, and introduced a copy of his work to the palace library. This would explain evidence suggesting that Ennodius was read at Charlemagne's court⁷. After 814, the palace library was dispersed, and Ennodius disappeared to emerge decades later with the production of two manuscripts. The older is Brussels, Bibliothèque Royale, ms. 9845–48 (B), copied for the abbey of Lorsch sometime shortly before 830. Shortly thereafter came Vatican, Biblioteca Apostolica Vaticana, Vat. lat. 3803 (V), set down by Corbie scribes around 850⁸. In other cases, mid-century manu-

itarum Romae, ed. Theodor MOMMSEN [MGH Auct. ant. 12, 1894] p. 399–455). Then comes the *Libellus pro synodo* of Ennodius, which HINSCHIUS, *Decretales* (as n. 1) p. 664–75, reprints from *Magni Felicis Ennodii Episcopi Ticinensis Opera*, ed. Jacques SIRMOND (Paris 1611). In penultimate position are the false fifth and sixth Symmachian synods, which HINSCHIUS, *Decretales* (as n. 1) p. 675–84, must edit from the Pseudo-Isidorian tradition. The final two items, false letters from Symmachus, HINSCHIUS, *Decretales* (as n. 1) p. 684–6, prints from the Pseudo-Isidorian tradition, though both are misattributed authentic letters again from Ennodius. Because of these lapses the only complete edition of Pseudo-Isidore's Symmachian dossier remains *Tomus primus quatuor conciliorum generalium*, ed. Jacques MERLIN (Paris 1524), repr. PL 130 col. 991–1033.

7) On Ennodius's reception among Carolingian-era authors, see Friedrich VOGEL, *Magni Felicis Ennodii Opera* (MGH Auct. ant. 7, 1885) p. xxvi–xxvii; Christian ROHR, *Der Theoderich-Panegyricus des Ennodius* (MGH Studien und Texte 12, 1995) p. 170–71; Michael LAPIDGE, *The Authorship of the Adonic Verses 'ad Fidorium' Attributed to Columbanus*, *Studi Medievali* 3a/18/II (1977) p. 249–314 at 256–9 and 272–3; and most recently, Stéphane GIOANNI, *Ennode de Pavie, Lettres: Tome I, Livres I et II* (2006), cxli–cxlvi. Lapidge and Rohr suggest that other court scholars beyond Paul, including Alcuin and Josephus Scotus, knew Ennodius in the time of Charlemagne. For a plausible if at points speculative theory of Ennodius's early medieval reception, see Richard H. ROUSE / Mary A. ROUSE, *Ennodius in the Middle Ages: Adonics, Pseudo-Isidore, Cistercians, and the Schools*, in: *Popes, Teachers and Canon Law in the Middle Ages*, ed. James Ross SWEENEY / Stanley CHODOROW (1989) p. 91–113, especially p. 91–101.

8) On these manuscripts see ROHR, *Theoderich-Panegyricus* (as n. 7) p. 65–81; and VOGEL, *Ennodii Opera* (as n. 7) p. xxxii–xxxviii. B was copied in the second quarter of the ninth century and is surely older than V: Bernhard BISCHOFF, *Die Abtei Lorsch im Spiegel ihrer Handschriften* (Geschichtsblätter Kreis Bergstraße: