

What is more, in this analysis Pseudo-Isidore becomes entangled with nearly all subsequent reception of Ennodius, who found his way to later centuries either through his presence in the Symmachian dossier of the False Decretals, or via the later manuscript tradition – which, with the exception of B, depends wholly upon V¹³.

This picture is mistaken in one respect. A review of the evidence reveals X to be an artifact of a paleographical misunderstanding that originated in the nineteenth century. The fundamental source for Ennodius in the False Decretals is in fact V itself, and of this there are two proofs. A subset of the textual corruption on hand in Pseudo-Isidore's Ennodius clearly arose from a misunderstanding of glosses in V. Additionally, the margins of the Vatican Ennodius, like the margins of the source codices uncovered by Zechiel-Eckes, bear distinctive notae showing that Pseudo-Isidore studied its folios closely. Dated by Bernhard Bischoff to the years immediately following 850, V is far younger than the three source codices that Zechiel-Eckes discovered. Its evidence provides important chronological insight into the development of the forgeries, falsifying a recent hypothesis about the date and origin of the False Decretals.

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Magnus Felix Ennodius was born in 473/4, probably in Gaul and possibly at Arles. After a failed betrothal, he was ordained a deacon by Epiphanius of Pavia and joined the clergy at Milan. In 515, Ennodius became bishop of Pavia, an office he held until his death on 17 July 521¹⁴. Modern scholars know Ennodius, above all, as an elaborate and opaque stylist. His difficult Latin won him renown in the self-conscious literary culture of Ostrogothic Italy, even as it inspired the distaste of later readers¹⁵. For Pseudo-Isidore, Ennodius's œuvre amounted to a trove

13) ROUSE / ROUSE, *Ennodius in the Middle Ages* (as n. 7) p. 97: „... since B had no discernible influence ... this implies ... that Pseudo-Isidore bears indirect responsibility for all the subsequent medieval transmission“.

14) On the biography of Ennodius, see VOGEL, *Enodii Opera* (as n. 7) p. i–xxviii; Jacques FONTAINE, *Ennodius*, in: *Reallexikon für Antike und Christentum* 5 (1960) p. 398–422; ROHR, *Theoderich-Panegyricus* (as n. 7) p. 1–15; Stefanie A.H. KENNEL, *Magnus Felix Ennodius: A Gentleman of the Church* (2000) p. 1–42; Bianca-Jeanette SCHRÖDER, *Bildung und Briefe im 6. Jahrhundert: Studien zum Mailänder Diakon Magnus Felix Ennodius* (*Millennium-Studien* 15, 2006) p. 20–31; and GIOANNI, *Lettres: Tome I* (as n. 7) p. viii–xxxiv.

15) See, for example, Bruno KRUSCH, review of *Magni Felicis Ennodii: Opera Omnia*, ed. Wilhelm HARTEL (*Corpus Scriptorum Ecclesiasticorum Latinorum* 6, 1882), in: *HZ* 51 (1884) p. 100–4, here 100–1: „Magnus Felix Ennodius ... hat bei