

appears to arrange them in chronological order. The earliest datable work in the collection, from 495, is an outlier. Everything else falls between 502, the year of the Synodus Palmaris; and 513, when Ennodius became bishop of Pavia²¹.

Critical study of the manuscript tradition behind this collection began at the end of the nineteenth century when Wilhelm Hartel and Friedrich Vogel undertook separate critical editions under the auspices of the *Corpus Scriptorum Ecclesiasticorum Latinorum* in Vienna and the *Monumenta Germaniae Historica* in Berlin²². For his editio minor of 1882, Hartel collated Pseudo-Isidore's appropriations from Ennodius, but only to illuminate the textual manipulations of the forgers. Hartel recognized immediately the dominant feature of the manuscript tradition, namely the clear distinction between the valuable independent tradition on hand in B; and the inferior, emended text that all other medieval manuscripts appear to provide. Hartel believed that all codices beyond B, including V and London, Lambeth Palace Library, ms. 325 (L: the only other complete ninth-century witness), descend variously from the hyparchetype X²³:

21) On Ennodius's works and their internal chronology, see Johannes SUNDWALL, *Abhandlungen zur Geschichte des ausgehenden Römertums* (1919) p. 1–83, which refines Benedikt HASENSTAB, *Studien zu Ennodius: Ein Beitrag zur Geschichte der Völkerwanderung* (1890) p. 1–26. Also Friedrich VOGEL, *Chronologische Untersuchungen zu Ennodius*, in: *NA* 23 (1898) p. 51–74, and *IDEM*, *Enodii Opera* (as n. 7) p. xxix–xxxii. GIOANNI, *Lettres: Tome I* (as n. 7) p. cxli–cxlvi, argues that the collection dates not from Ennodius's own period but rather to the Carolingian era.

22) HARTEL, *Opera Omnia* (as n. 15); VOGEL, *Enodii Opera* (as n. 7). The dual efforts of Hartel and Vogel replaced the seventeenth-century editions of SIRMOND (as n. 6) and Andreas SCHOTT, *Beati Ennodii Ticinensis Episcopi Opera* (1611). Whereas Vogel edited Ennodius's works in the order that the manuscripts provide them, Hartel followed Sirmond's arrangement, reordering the works along generic lines. For an overview of the editorial history, see Stefanie A.H. KENNEL, *Ennodius and his Editors*, *Classica et Mediaevalia* 51 (2000) p. 251–70. Recent years have witnessed new editorial efforts. All of Ennodius's letters are now available in the critical edition and French translation of GIOANNI, *Lettres: Tome I* (as n. 7), and *Tome II: Lettres, Livres III et IV* (2010). Finally, Frank M. AUSBÜTTEL has just edited and translated (into German) Ennodius's lives of Epiphanius of Pavia and Antonius of Lérins: *Magnus Felix Ennodius: Die beiden Heiligenviten* (*Texte zur Forschung* 109, 2016).

23) HARTEL, *Opera Omnia* (as n. 15) p. xxiii–xxiii, on the Pseudo-Isidorian tradition, and i–iiii, xxviii–xxviii on related aspects of the textual tradition.