

CLAUDIUS OF TURIN: *DMA* 3.436–37; *LMA* 2.2132–33; *LTK* 2.1220; Manitius 1.390–96; *NCE* 3.769–70; *ODCC* pp 359–60.

Commentary on the Gospel of Matthew [CLAVD.TVRON.Comm.Matt.]: *RBMA* 1958.
ed.: unedited.

MSS none (see below).

Lists Sæwold: ML 8.6.

A-S Vers none.

Quots/Cits 1. Comm.Matt.: an unpublished Latin homily for *Dominica 23 post Pentecosten* on Matthew 22:15–18 in Durham, Cathedral Library A.III.29 (HG 222).

2. Comm.Matt.: an unpublished Latin homily for *Dominica 24 post Pentecosten* on Matthew 9:18 in Durham, Cathedral Library A.III.29 (HG 222) and Worcester, Cathedral Library F.93 (HG 763.1).

3. Comm.Matt.: an unpublished Latin homily for *Dominica 25 post Pentecosten* on Matthew 13:24–29 in Durham, Cathedral Library A.III.29 (HG 222).

Refs none.

Claudius of Turin was a native Spaniard who became bishop of Turin in Italy from ca. 817 until his death ca. 827. He authored a commentary on the Gospel of Matthew which remains unedited, although the preface to this work, addressed to Justus, abbot of a monastery at Charroux within the diocese of Poitiers, is printed in *MGH ES* 4.593–96 and *PL* 104.835–38. Eleven manuscripts of this commentary are listed in *RBMA* 1958 and also by Gorman (1997 p 322). There are no English manuscripts of this work before ca. 1100. The earliest copy I have consulted occurs in Cambridge, Corpus Christi College 88 (s. x/xi or xi¹, origin and provenance unknown).

Two versions of the **HOMILIARIUM** of **PAUL THE DEACON** produced in England around the turn of the twelfth century contain homilies on readings from Matthew abstracted from Claudius's commentary. These homilies are to my knowledge unique and may therefore have been written in England, quite possibly at the centers where these two homiliaries were written (namely Durham and Worcester) in the late Anglo-Saxon or early Anglo-Norman period, with the use of a complete copy of Claudius's commentary, but more work needs to be done on the circulation of homiliaries derivative of Paul the Deacon before this can be presumed to be true. The homily for the twenty-third Sunday after Pentecost in Durham A.III.29, fols 153r–154r, corresponds closely to the text of Claudius's commentary in CCC 88, fols 144rb–145ra. The homily for the twenty-fourth Sunday after Pentecost in both Durham A.III.29, fols 154r–157r, and Worcester F.93, fols 207r–209r, corresponds to the text in CCC 88, fols 63va–65vb. The homily for the twenty-fifth Sunday after Pentecost in Durham A.III.29, fols 157r–159v, corresponds to the text in CCC 88, fols 91vb–94ra.

The sources used by Claudius in compiling his Matthew commentary are identified by Schönbach (1903 pp 90–108) and Stoll (1991). The Sæwold booklist, which dates to ca. 1070, refers to a “*Librum Claudii super Matheum*” which Lapidge (ML p 60; 2006 p 137) takes to be the Matthew commentary by Claudius of Turin. A recent study of Claudius's career and writings by Boulhol (2002) discusses his opposition to the cult of images and edits his commentary on the book of Joshua.

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Works Cited

Boulhol, Pascal. 2002. *Claude de Turin: un évêque iconoclaste dans l'Occident carolingien. Étude suivie de l'édition du Commentaire sur Josué*. Collection des Études Augustiniennes, Série Moyen Age et Temps Modernes 38. Paris.

Gorman, Michael. 1997. "The Commentary on Genesis of Claudius of Turin and Biblical Studies under Louis the Pious." *Speculum* 72: 279–329.

Lapidge, Michael. 2006. *The Anglo-Saxon Library*. Oxford.

Schönbach, Anton E. 1903. "Über einige Evangelienkommentare des Mittelalters." *Sitzungsberichte der kaiserlich und königlich Akademie der Wissenschaften in Wien*, Phil.-Hist. Klasse 146/4.

Stoll, Brigitta. 1991. "Drei karolingische Matthäus-Kommentare." *Mittellateinisches Jahrbuch* 26: 49–54.