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vided, as a whole, into two classes $\Phi\Psi$, some of the manuscripts being eclectic. The Syriac tradition, which is chiefly represented by two manuscripts ZL, a good deal older than the earliest Greek manuscripts, is closely related to Φ . It is clear from a comparison of Ψ with Φ and the Syriac that the basic differences between the two traditions may be traced back to a period within a century after the death of Gregory. The importance of this contribution made by the Syriac text to a critical edition of a work of Gregory cannot be overestimated. It indicates, for example, that many changes made in the text, including some that were made for doctrinal reasons, go back to a very early period in the transmission of the text.

On the other hand, there are clear indications that the extant Greek manuscripts are descended from a single archetype, which is also the source of the Syriac text because of its relationship to Φ . It might be well to begin with the examination of the evidence for the existence of such an archetype.

(1) All manuscripts hitherto examined have 24, 16 οὐδὲν, except that Taur. C.I.H. emends the passage to read ἅλλ' οὐκ ἔστιν ἕστι κοινονία, and Z paraphrases ἅλλ' οὐδὲν with καὶ πῶς. (Cf. *De instituto christiano*, VIII 1, 44-5, where all the manuscripts have πᾶσιν for πάντων.) It would be most unusual for an error of this kind to be made