

THE EARLY SYRIAC LECTIONARY



ANALECTA GORGIANA

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F C BURKITT



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THE EARLY SYRIAC LECTIONARY SYSTEM

By F. C. BURKITT

FELLOW OF THE ACADEMY

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THE importance of the document which is published for the first time in this Paper was pointed out by Dr Anton Baumstark in his interesting study of how the Bible was read in the Syriac-speaking Churches.¹ Dr Baumstark knew of it only from the description in Wright's Catalogue of the Syriac MSS in the British Museum, but I should be ungrateful were I not to acknowledge my debt to him in having been the first to lay stress upon its value. Indeed, the extraordinary thing is that B.M. Add. 14528 should have had to wait so many years for an editor.

Christian religious services are usually divided into Eucharistic, Daily, and Occasional Services. But in the case of Rites the arrangement and order of which are imperfectly known it is best to treat them all together on a Kalendar, or yearly, basis. We are ignorant of much of the arrangement of early Christian services, because Service-books tend to be destroyed by wear, and are rarely recopied when the use they represent has been changed. And early writers in their references to the services of their time do not often give the precise details which alone are of value to us at the present day.

The main divisions of the Syriac-speaking Church are the *Nestorians*, who were organized in the old Persian Empire of the Sasanians, and the *Jacobites* (or Monophysites) who were to be found chiefly within the bounds of the Roman Empire. It will be remembered that during the latter part of the 5th century, and indeed till the death of the Emperor Anastasius in 518, the tendency fostered by the authorities at Constantinople was Monophysite; after that, under Justin (518-527) and Justinian (527-565), the Monophysite belief was reckoned a heresy by the Greeks, and the non-Greek populations

¹ *Nichtevangelische syrische Perikopenordnungen des ersten Jahrtausends*, untersucht von DR ANTON BAUMSTARK, Münster, 1921.