Among the manuscripts from the Cairo Geniza there is a palimpsest of the Palestinian Syriac text of Jeremiah and Lamentations (and of the Epistle of Jeremiah as I have reason to believe) underneath a text of Beresit Rabbah, fragments of which are to be found in many libraries). Parts of this manuscripts have been published by A. S. Lewis/M. D. Gibson, *Palestinian Syriac Texts from palimpsest fragments in the Taylor Schechter Collection* (London, 1900): Fragments II-V.

Some 50 years ago A. E. Cowley in his catalogue of the Hebrew manuscripts in the Bodleian Library mentioned some more fragments of the same manuscript. With one—partial—exception these texts escaped the notice of later scholars and J. Ziegler in his edition of the LXX of Jeremiah, Lamentations, Baruch and the Epistle of Jeremiah does not mention these texts.

In this particular case time had a devastating effect for the leaves have been covered with grease-proof paper so that the underwriting has become largely illegible. Of whole pages of which Cowley could still determine the extent of palimpsest-text contained in them, scarcely one word can be read now. (The use of ultra-violet rays was of no great help in this connection).

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1) London, British Museum, Ms. Or. 6581, fragm. 3; Manchester, John Rylands Library, Parchment Geniza fragm. no. 49; Cambridge, University Library, Ms. Or. 1085, Box 48. To judge from P. Kahle, *The Cairo Genizah*, Oxford, 1959, p. 205 the Leningrad MS Antonin 958 seems to contain parts of the same manuscript.


3) M. H. Gottstein “A list of some uncatalogued syriac Biblical manuscripts” *BJRL*, 37 (= 1955), p. 435 where only Ms. heb. c 73 is mentioned (no reference being made to Cowley’s catalogue).


5) As I found during my visit, last summer, to the Bodleian Library, made possible by the Netherlands Organization for the Advancement of Pure Research (Z.W.O.).
In order to draw the attention of scholars—who with the help of modern techniques (fluorescence-photography, etc.) might be able to make more out of these texts—I publish herewith the only page (Ms. heb. b. 13, f. 12b) which can be read with some certainty ¹).

Oxford Ms heb. b. 13 f. 12 b [Lam. i 15-18]*

Col. b

Col. a

1) It is true that f. 13a is also quite legible, but 2/3 of this page is missing and the subject-matter of the remaining portion (the description of the temple in Jer. lii 22sqq.) is too difficult to allow reconstruction of the text.

* Letters that are imperfectly legible are enclosed within ( ).

Only those diacritical points of å and ä which can be read without doubt are reproduced.

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