Descriptive Catalogue of Bookrolls with Jewish and Christian Content

This catalogue comprises all early papyri written in bookroll format with Jewish and Christian content, omitting rolls dated after the third century, but including those dated 3–4 CE. The catalogue stands as a supplement to our analytical article, "Papyrus Bookrolls with Jewish and Christian Content," *Journal of Biblical Literature* (forthcoming 2026) but we expect it will also be useful in its own right. Specific data on matters like column width etc. can be found in the summary tables at the end of our article, or in full for individual papyri on our Ancient Books Website: https://ancientbooks.papyrology.org.

Table of Contents

I. Bookrolls—*Definitely or probably a bookroll; or fragmentary with no reason not to assume a bookroll*
   A. Early Septuagint Bookrolls (9 items)
   B. Later Septuagint Bookrolls (7 items)
   C. Bookrolls with Christian Content (24 items)
   D. Papyri with too little data to be included in the article (2 items)

II. Not a Bookroll—*Papyri that are sometimes claimed as bookrolls but most likely an excerpt or scribal exercise or the like* (3 items)

III. List of Papyri Excluded—*Rationale for excluding 21 items in Mugridge's catalogue claimed as Christian and as possible bookrolls*

I. BOOKROLLS — *Definitely or probably a bookroll; or fragmentary with no reason not to assume a bookroll*

A. EARLY SEPTUAGINT BOOKROLLS

(1) TM62298[1] **Deuteronomy** Egypt *P.Ryl.* 3 458 (Rahlfs 957) late 2 BCE (cartonnage with dated companion documents)

Type: A bookroll.

Sample size: Small- to medium-sized sample. 8 fragments are extant, but no full columns can be reconstructed. The upper margin and intercolumn are partially preserved, while the lower margin is missing.

Life & Character: This is a high-quality copy, written at considerable cost for display, written slowly and delicately by a well-trained, regular hand in a decorated, serifed script on generous leading. There are no examples of the divine names (κυριος, θεος) among the fragments, but the content and date indicate they were written in Hebrew characters (cf. TM62290). The frequent use of space gaps may indicate a liturgical context. Some of these spaces are, in the Greek, unexpected (e.g. Deut 28:32a), but in accord with disjunctive accents in the medieval Masoretic tradition, suggesting possible influence from Hebrew reading practices. The papyrus was among 10 papyri found in the same cartonnage, mostly literary classical texts, among which is a document dated to 115/116 BCE (TM7891).

Mise en page: The column height is indeterminate. Column width is at the outer limit of what is found relative to classical literary texts. The impression would be of a wide column, but not egregiously so. Intercolumn width is unknown, but at least the usual 1.5 cm finger width.

Punctuation system: Space gaps abound in the bookroll, with no punctuation dots present. About half (12x) are at breath pauses, from slight to full; but another half (10x) are at word breaks, not breath pauses. At the lone occasion where the left margin is extant at a verse change, there may be a trace of the left edge of a *paragraphus*, but that is hardly certain.

Lectional marks: Word initial trema is indeterminate (no examples). Scriptio plena is written at the sole occasion.

Orthography: Nu moveable is used before vowel (2x) and consonant (2x). Adscript is written for dative (2x) but not for non-dative (2x, both subjunctives).

Script: A (well-trained: regular, decorated)

(2) TM62292 **Deuteronomy** Fayyum(?) P.Fouad inv. 266 (Rahlfs 847) late 2–1 BCE (paleography)

Type: A bookroll.

Sample size: Extensive sample. Parts of 9 columns are extant. Intercolumn is complete. The upper margin is partially preserved, while the lower is missing.

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[1] The Trismegistos (TM) number is now the standard unique identifier for papyrological artefacts: see https://www.trismegistos.org.

Life & Character: This is a high-quality copy, written at considerable cost for display. Corrections by m1 and m2 (also of an early date) are common. Written slowly by a well-trained, regular hand in a decorated, serifed, and slightly large script, not quite calligraphic but showy and fine. The blocking of the columns presents an unusual look, relative to a classical literary text. The regularity and tight spacing of the script, with small gaps for punctuation, lends, however, a refined character. Treatment of the divine names (κυριος, θεος) is indeterminate. TM62290 and 62289 were bought at the same time from the same Egyptian dealer, and the three MSS were probably found together.

Mise en page: Relative to classical literary texts of any formality or date, the column width is aberrantly wide; intercolumn is, by contrast, aberrantly narrow, again for any manuscript. (Better-written classical examples tend toward wider intercolumn.) The overall impression would have been of large, tight blocks of text, marching along with a bare gap in between. Height is normative. Moses' hymn is written as prose, in contradistinction to TM62290, another papyrus preserving this part of Deuteronomy.

Punctuation system: Breath pauses are marked by slight spaces, without accompanying dot or *paragraphus*. A *paragraphus*, probably by m1, is used to demarcate the opening of the hymn by Moses, thus marking a sectional break (accompanying punctuation such as a space gap would fall in lacuna).

Lectional marks: Word initial trema is used at the lone occasion. No occasion for elision or scriptio plena.

Orthography: Nu moveable is used, but the only two examples are before vowels. Adscript is written at the lone occasion.

Script: A (well-trained: regular, decorated)

(3) TM62290 **Deuteronomy** Fayyum(?) P.Fouad inv. 266 (Rahlfs 848) late 2–1 BCE (paleography)

Type: A bookroll.

Sample size: Very extensive sample. Parts of 84 columns are extant, many with contiguous intercolumns fully preserved. Ample margins survive above and below.

Life & Character: This is a high-quality copy of early date, produced at considerable cost for display and executed with meticulous care by a skilled, consistent hand in a decorative, serifed, and almost calligraphic script. The use of the Hebrew *tetragrammaton* (left as blank by m1, added by m2) places the manuscript in a Jewish context. The script as well as mise-en-page is very close to Qumran 4Q120 (TM62291): the horizontal serif at the base of *upsilon* and *tau* is more pronounced, *tau* is also square with a balanced horizontal, and *epsilon* is slightly less wide and round, but otherwise has striking similarities. The hand is the same as TM62289 (Gen), though the column dimensions do not match. TM62292 was bought from the same Egyptian dealer, and the three MSS (TM62290, 62289, 62292) were apparently found together. Interestingly the column width, column-to-column width, and column height for TM62290 *do* match those of TM62292, copied by a different scribe and containing a different copy of Deuteronomy. Thus, one scribe seems to be imitating the format of the other, though not in the copying of

the text (Moses' hymn is here written as verse, whereas in TM62292 as prose). We can fairly infer a common scribal shop, perhaps with shared tools for measurement.[2]

Mise en page: Column width is aberrantly wide, for manuscripts of any formality or date; intercolumn is, by contrast, aberrantly narrow, again for any manuscript. (Better-written classical examples tend toward wider intercolumn.) The overall impression would have been of large, tight blocks of text, marching along with a bare gap in between. Height is normative. A hymnic section (col. 72) is written as verse.

Punctuation system: Medium to large spaces mark expected sense pauses, with smaller spaces sometimes including smaller units like cola. Chapters and other textual units are often marked by *paragraphus*, together with a mid-line space, or in some cases with the line cut short. *Paragraphus* is also used to disambiguate where a sense pause happens at line end.

Lectional marks: Word initial trema is not written. Mostly end vowels are elided but not marked with apostrophe; scriptio plena is sometimes written.

Orthography: Nu moveable is used before vowels and consonants. Adscript is written consistently, including for non-datives (with one error). Occasionally, ι is written for ει.

Script: A (well-trained: regular, decorated; same hand as TM62289, below)

(4) TM62289 Genesis Fayyum(?) P.Fouad inv. 266 (Rahlfs 942) late 2 –1 BCE (paleography)

Type: A bookroll.

Sample size: Small sample. 7 small fragments, all from the middle of columns. Margins are incomplete above and below.

Life & Character: The Genesis bookroll is written by the same scribe as TM62290 (Deut). The two MSS were bought from the same Egyptian dealer as TM62292, a different roll of Deuteronomy copied by a different scribe. The three MSS (TM62290, 62289, 62292) were apparently found together. The Genesis is too fragmentary to give much data, but the estimated column width is wider than that for TM62290 ([13.6] compared to 10.5). No instances of κυριος survive (θεος is not given special treatment), but the Deuteronomy roll written by the same hand (TM62290) uses the Hebrew *tetragrammaton* for κυριος (left as blank by the first hand, added by a second).

Mise en page: Column width is aberrantly wide, for manuscripts of any formality or date; intercolumn and column height are indeterminate. The overall column look, as opposed to the exact measurement, is broadly inconsistent with TM62290.

Punctuation system: Medium-sized space is added at the two extant strong pauses (once at verse change, once introducing a hymnic section); two minor sense pauses (commas) go unmarked; no left margins, so *paragraphus* use is indeterminate. Not enough survives to say whether the system did or did not match that of TM62290, but it appears to be along the same lines.

Lectional marks: Word initial trema is written neither for ι (1 occasion) or υ (3 occasions). Scriptio plena is written twice (one of these at line end).

[2] See William A. Johnson, "Scribal Tools of the Trade: Bone Rules, Dividers, and Lamps as Writing Aids," *Segno e Testo* (2023): 1–26.

Orthography: Nu moveable is used before vowels and consonants. Adscript is written consistently, including for non-datives.
Script: A (well-trained: regular, decorated; same hand as TM62290, above)

(5) TM62291 Leviticus Qumran 4Q120 (Rahlfs 802) 1 BCE–early 1 CE (archaeological context)
Type: A bookroll.
Sample size: Medium to extensive. Almost 100 mostly tiny fragments; 31 fragments have been placed, spanning sections of 13 different columns, none of which have the intercolumn extant. The remains include partial top and bottom margins.
Life & Character: This is a high-quality copy of early date, produced at considerable cost for display and executed with meticulous care by a skilled, consistent hand in a decorative, serifed, and almost calligraphic script. The divine name is written ιαω instead of the usual κυριοc (no extant examples of θεοc). The idea of the script and general look/feel is closely in alignment with TM62289 & 62290 (Gen & Deut), a pair of bookrolls found in Egypt. The blocking of the columns (wide with narrow intercolumn) presents a distinctive look, relative to better-written classical manuscripts. The wide spacing between lines, larger than the square-based letter, is also unusual, relative to classical literary texts, and differs also from TM62289 & 62290. The lone correction is by a second hand using a brush (!).[3]
Mise en page: Column width is aberrantly wide, for manuscripts of any formality or date; intercolumn is, by contrast, aberrantly narrow, again for any manuscript. (Better-written classical examples tend toward wider intercolumn.) The overall impression would have been of large, tight blocks of text, marching along with a thin gap in between. Column height is normative.
Punctuation system: Medium to large spaces mark most expected pauses and breaks. One forked *paragraphus* flags a chapter change, and a regular *paragraphus* survives on a small fragment, of uncertain import.
Lectional marks: Word initial trema is not written at the only two extant occasions (one of which is the divine name ιαω). No occasion for elision or scriptio plena.
Orthography: Nu moveable is used before vowels and consonants. Adscript is written consistently, including for non-datives.
Script: A (well-trained: regular, decorated)

(6) TM69054 Exodus paraphrase (?) Qumran 4Q127 1 BCE–early 1 CE (archaeological context)
Type: A bookroll.
Sample size: Very small sample. Mostly tiny fragments of an unknown text. The remains include partial top and bottom margins and complete intercolumn.
Life & Character Written slowly in a decorated, serifed script, in an attempt at a fine manuscript that seems regular in line layout but not well executed in terms of ink flow. Perhaps then a trained scribe not used to writing a

[3] Use of a rush pen is extremely rare among Greek papyri past the 3rd c. BCE. See Willy Clarysse, "Egyptian Scribes writing Greek," *CE* 68 (1993) 186-201.

bookhand, or a trained hand early in the career. The fragments contain three strike-outs and other corrections by the original scribe, showing an interest in fidelity. Treatment of divine names is indeterminate.

Mise en page: Very little survives, but the manuscript shows the same aberrantly small intercolumn (0.8 cm, ranging from 0.75 to 1.0) as TM62291 (4Q120, Lev).

Punctuation system: Space seems used for punctuation, and before and after foreign names. *Paragraphus* (fr. 17) and perhaps forked *paragraphus* or coronis (fr. 8) is added to indicate a full pause or section change.

Lectional marks: No occasion for trema, elision, etc.

Orthography: No occasion for nu moveable; adscript is written at the lone occasion (dative).

Script: A- (practiced and slow, regular layout with however inconsistent ink flow; a trained but not expert hand)

(7) TM62295 Exodus Qumran 7Q1 (Rahlfs 805) 1 BCE–early 1 CE (archaeological context)

Type: Probably a bookroll, but a small fragment.

Sample size: Very small sample. 11 partial lines from the middle of one column without margins.

Life & Character: The text of Exodus is written slowly and carefully by what appears to be a well-trained hand. Serifs are more crudely executed, but the idea of the serifed semi-formal style of script in general terms matches 62291 (Lev, Qumran) and 62290 (Deut, Fouad). Divine names (κυριος, θεος) are not present.

Mise en page: Very little survives, but column width, letter size, and leading are all in keeping with the look of a classical literary text.

Punctuation system: Small spaces, marginally noticeable, are deployed 3x (i.e. frequently) before και at period/verse change, all internal to the line and perhaps meant as breath pauses. Use of *paragraphus* unknown.

Lectional marks: No occasion for trema, elision, etc.

Orthography: No occasion for nu moveable or adscript.

Script: A (well-trained: regular, decorated)

(8) TM704655 Deuteronomy Qumran 7Q6.1-2, 7Q9 1 BCE–early 1 CE (archaeological context)

Type: Probably a bookroll, but a small fragment.

Sample size: Very small sample. 3 partial lines from the middle of one column without margins.

Life & Character: The text of Deuteronomy is written slowly and carefully by what appears to be a well-trained hand on generous leading. Serifs are larger and with more flair, but the idea of the serifed semi-formal style of script seems to be in keeping with TM62291 (Lev, Qumran) and 62290 (Deut, Fouad) and 62295 (Exod, Qumran), that is, these are in the same graphic stream. But there are few letters surviving, which makes comparison challenging. Divine names (κυριος, θεος) are absent from the three lines.

Mise en page: Very little survives, but column width is wide relative to a classical literary text, and the leading is at the far end of normative for a classical text.

Punctuation system: No occasion. If Puech is right that 7Q7 is the same roll (doubtful, in our view), then *paragraphus* was used to mark verse changes in a hymnic section (Deut 33:22-23).[4]

Lectional marks: No occasion for trema, elision, etc. If Blumell's transcription is adopted, one end vowel is elided without apostrophe (l. 1 ε]π α[υτα]).[5]

Orthography: No occasion for nu moveable. The lone adscript (a future middle 2 sg.) is marked.

Script: A (well-trained: regular, decorated)

(9) TM62299 Epistle to Jeremiah Qumran 7Q2 (Rahlfs 804) 1 BCE–early 1 CE (archaeological context)

Type: Probably a bookroll, but a small fragment.

Sample size: Very small sample. Five partial lines from the middle of one column without margins.

Life & Character: The text of Ep Jer is written slowly and carefully by what appears to be a well-trained hand on generous leading. Serifs are smaller and less noticeable, but the idea of the serifed semi-formal style of script matches TM62291 (Lev, Qumran), 62290 (Deut) and 62289 (Gen, both Egypt), and 62295 (Exod, Qumran). No divine names (κυριος, θεος) are present.

Mise en page: Very little survives, but column width is wide relative to a classical literary text, and the leading is at the far end of normative for a classical text.

Punctuation system: No occasion.

Lectional marks: No occasion for trema, elision, etc.

Orthography: No occasion for nu moveable or adscript.

Script: A (well-trained: regular, decorated)

[4] Émile Puech, "Les fragments de papyrus *7Q6* 1-2, *7Q9* et *7Q7* = *PAP7QLXXDT*," *Revue de Qumran* 29 (2017): 119-127.

[5] Lincoln Blumell, "A Proposal for a New LXX Text Among the Cave 7 Fragments," *Revue de Qumran* 29 (2017): 105-117.

B. Later Septuagint Bookrolls

(1) TM61922 Job Oxyrhynchus *P.Oxy.* 50 3522 1–early 2 CE? (paleography)

Type: A bookroll.

Sample size: Small sample. Remains of the right side of one column with top margin and traces of the contiguous column, with intercolumn present.

Life & Character: A scrap with two columns of a bookroll containing Job, twice using the *tetragrammaton* rather than κυριοc for the divine name (treatment of θεοc indeterminate). Probably, then, a Jewish context. The tetragrammata are written, perhaps by m1, confidently in paleo-Hebrew letters, but also backwards (written left to right), and without apparent understanding, given the inconsistent letter form for Hebrew *he*. The hand appears well-trained, and the somewhat speedily-written and largish script, of the backward-leaning oval type, is highly legible, but is also not formal, sacrificing evenness for speed. Spaces are left at all breath pauses, including the lone verse change. The overall impression would be of a fairly handsome and spacious bookroll, if also informal.

Mise en page: Column height is indeterminate. Column width is at the outer limit of what is found relative to classical literary texts, so not normative but not widely aberrant. The intercolumn is normative but at the narrow side of the spectrum. The impression would be of wide or widish columns, somewhat closely packed.

Punctuation system: The three examples of colon and period are marked with a medium to wide space, without dots. Use of *paragraphus* is indeterminate.

Lectional marks: Trema is used at the lone occasion, on initial ι. A slight space but no apostrophe is added after an indeclinable foreign name. Elision at lone occasion, without apostrophe.

Orthography: Nu moveable written before consonant, thus probably uniform before vowels and consonants. Adscript not written at the lone occasion (dative). No itacisms.

Script: A (well-trained: regular, written more rapidly than is usual for a bookroll)

(2) TM61923 Esther (with addition) Oxyrhynchus *P.Oxy.* 65 4443 (Rahlfs 996) late 1–early 2 CE (paleography)

Type: A bookroll.

Sample size: Medium-extensive. The several fragments, ranging from scrappy to substantial, form the remains of three contiguous columns, with intercolumn and partial top and bottom margins.

Life & Character: Designed for display, this deluxe roll has wide upper and lower margins, clean blocking with a stylish tilt (Mass's Law), and is written with care and fairly slowly by a well-trained, regular hand in a decorated, loopy hand of the oval type. The scribe keeps the writing horizontally compact, with letters often almost or barely touching; *pace* the editor, there are few true ligatures. The very fine, stylish script is of a type used for a showy petition (cf. TM13673) or honorary decree (cf. TM20608 [GMAW no. 69])— a high-end administrative hand. Adding to that high-end documentary look is the marking of each section with a new line set in ekthesis (previous

line shortened), enlarged initial letter, and *paragraphus*. Of the divine names (κυριοc, θεοc), only θεοc appears, once, written out in full.

Mise en page: The fact of prose, written in wide columns, and with ekthesis and a noticeably fine administrative hand, will in the first instance suggest a highfalutin document rather than a literary text. The height of column and papyrus is normative, with however generous upper and lower margins (lower larger than upper). This MS uses space fillers at the end, in the manner of a classical text, both a small diplê and (more uncommonly) a horizontal line, to help with right justification. The column width (7 cm) and intercolumn (1.9 cm) are normative relative to bookrolls containing a classical literary text (column width at the outer limit).

Punctuation system: Slighter breath pauses are marked with fair consistency by spaces. Three times a new section is marked by a fresh line, set in ekthesis, with hugely enlarged initial letter; the previous line has *paragraphus* at left and can run short, with a space gap at end. These devices flag two expected breaks, one the end of the Esther addition (8:13) and the other a paragraph in Rahlfs (8:14-17; the change from chapter 8 to 9 is in lacuna). But the third instance, at the start of 9:3, is altogether unexpected.

Lectional marks: Trema by m1 and m2 is common, though inconsistent, on initial ι and υ. Scriptio plena is used regularly; elision is used once but unmarked by apostrophe.

Orthography: Nu moveable used before vowel, not before consonant, per convention. Adscript is added regularly, including for non-datives; adscript is added irrationally 4X (!), including three to a feminine nominative. The only itacisms are ει for ι.

Script: A (well-trained: regular, written more rapidly than is usual for a bookroll)

(3) TM140272 Psalms Oxyrhynchus *P.Oxy.* 77 5101 late 1–early 2 CE (paleography)

Type: A bookroll.

Sample size: Medium-extensive. The several fragments, ranging from scrappy to substantial, form the remains of 6 columns (three contiguous), with intercolumn and partial top and bottom margins.

Life & Character: Carefully made, legible, and fairly slowly written, by a hand that is practiced but not entirely well trained, as is evident from the sometimes lack of regularity in matters like leading, horizontal line, and ink control. Thus, a copy made for private use. The *tetragrammaton* is used for the divine name, written by m1 in lieu of κυριοc, placing the papyrus, probably, in a Jewish context (θεοc is written out in full). The scribe is not entirely accurate or comfortable with the paleo-Hebrew letters, as we would expect in such a copy.

Mise en page: The irregularity of line length would immediately signal some kind of verse text. Stichs within a verse usually occupy one line each, but short stichs can be doubled up on one line, and long stichs sometimes spill over to a second, with the next stich filling out the line. In both of these cases, the point of division mid-line is often marked by m1 with dicolon+space. That look is one unexampled in classical texts, though the line lengths (c. 12 cm) are unremarkable, as are the column-to-column width and the column height.

Punctuation system: As said, dicolon+space mark long stichs that spill over and end midline before the next stich or verse (C.2.5, C.2.7, C.3.26, C.3.28) and occasionally also appear mid-line to split two short stichs occupying a single line (C.2.6, C.3.21, 25, D.16). The use of dicolon+space is, however, inconsistent: dicolon is missing when

the verse ends mid-line three times (C.3.12, 22, 24). Dicolon is not added when the stich or verse-end coincides with line end. Slighter breath pauses are not marked. For the similar use of dicolon, compare *P.Bodm.* 24 (TM61941), a 3–4 century Psalms codex, where it is used to mark verse end, stich, and pause mid-verse. (In the section overlapping with our papyrus, the use of dicolon is exactly parallel.) Chapter title is indented at the lone occasion (D.13); above and at left of that are remains of what is probably the tip of a *paragraphus* (common also in *P.Bodm.* 24).

Lectional marks: Trema is written consistently for initial ι and υ and for internal dieresis (πρωϊ, αϊδου), mostly and perhaps all by m1. Scriptio plena is used at the lone occasion. No occasion for elision.

Orthography: Nu moveable is consistently added before consonant and vowel. Adscript is consistently not written both for datives and non-datives. Common (ι for ει) and some less common (ο for ω) itacisms.

Script: B (a practiced hand trying to write carefully, but cf. lack of regularity in leading, horizontal line, ink control)

(4) TM61931 **Psalms** Fayyum(?) PSI 9 921 vo (Rahlfs 2054) 2 CE (recto dated 143/44) (paleography)

Type: Probably a small bookroll, containing one or more selected Psalms.

Sample size: Medium sample size. Substantial remains of two contiguous columns with intercolumn, written as a verse text, with top and bottom margins.

Life & Character: Written on the rough *verso* of a bank register (TM13813), with two scribes working as a pair and writing from dictation, in alternation.[6] The presence of *nomina sacra* may place this in a Christian context. [7] Since the beginning of the register and the start of Psalm 77 are at the same edge, this is more likely an excerpt reusing the register than a continuous copy of Psalms. The text began with Psalm 77 in any case, and if it included Psalm 77 only, there would have been 8 columns. The two hands do not at all match, but align in their poor control of horizontal lines and messy and irregular script. Neither scribe is at all used to copying out large amounts of text (note e.g. the extreme fatigue of hand at 1.11, just before the change of copyist). The itacistic spellings are so constant and extreme that the scribes must be relying on dictation (e.g. both hands write ε for αι and vice versa; m1 writes ο for ω twice; m1 writes υεις for υιους and ειοι for υιοι, while m2 writes υειυς for υιοις). Also, there is ample evidence of a correction pass where m2 corrects m1 and m1 corrects m2; the itacisms are however left intact, which implies that the correction pass was also done by dictation. The fact of the correction pass implies that this is not a school text or scribal exercise, but intended for use. The unexpected abbreviation τον θε(ον) at 2.18, may be further

[6] Note that the editor mistakenly reconstructs the life of the text such that m1 writes the first verses, and then leaves a gap, jumping to column 2, rather than having the two scribes write in alternation. The exact parallel of TM59294, the *Athenaion Politeia*, also written on the *verso* of a reused papyrus by scribes writing in alternation, tells us how better to interpret this papyrus. On the *Ath. Pol.* see Johnson, *Bookrolls and Scribes in Oxyrhynchus*, 157-158.

[7] We emphasize "may": on *nomina sacra* in non-Christian contexts, see Jonas Leipziger, "Ancient Jewish Greek Practices of Reading and Their Material Aspects," in *Material Aspects of Reading in Ancient and Medieval Cultures. Materiality, Presence, and Performance* (ed. A. Krauß, J. Leipziger, and F. Schücking-Jungblut; Berlin: De Gruyter, 2020), 149–176.

evidence of the scribe working from dictation (were the scribe copying from sight we expect θ(εο)ν, just as the other scribe writes at 1.13).

Mise en page: The verses are written as such, with the wide variation in length characteristic of this kind of poetry. The page is at a glance poetry of a non-classical genre. Column height is unremarkable.

Punctuation system: Occasionally a slight space separates a phrase within the verse, or a medium space signals a breath pause (comma); once a high dot is added at a breath pause (comma). No marks at period / verse end.

Lectional marks: Both hands generally omit trema for initial υ and ι but it is added on 3 occasions for initial υ by m1. Elision unmarked by apostrophe at the lone occasion.

Orthography: Nu moveable is consistently added before consonant and vowel for -εν (several instances), but not for -cι (one instance). Adscript is omitted for datives throughout (no examples of non-datives). See above on the many and extreme itacistic spellings.

Script: C (not trained: poor control of layout, irregular script, hand fatigue)

(5) TM220489 Amos Oxyrhynchus PSI 16 1575 3 CE? (paleography)

Type: Probably a bookroll, given the well-trained hand.

Sample size: Very small sample. 6 partial lines from the middle of one column without margins.

Life & Character: A scrap written on good quality papyrus in a handsome late severe hand. Carefully and slowly copied, with regularity to the lines. Treatment of divine names is indeterminate. The content suggests a Jewish and/or Christian context.

Mise en page: The column was very wide, in comparison to a classical literary text written as a roll , though the script would lend an elegant, regular look to the manuscript. No other data.

Punctuation system: The lone occasion, a question mark internal to the verse, is not marked. Use of *paragraphus* unknown.

Lectional marks: No occasion for trema, elision, etc.

Orthography: No occasion for nu moveable or adscript.

Script: A (well-trained: regular, controlled, stylish, late severe)

(6) TM61957 Genesis Oxyrhynchus *P.Oxy.* 9 1166 3–4 CE (paleography)

Type: A bookroll.

Sample size: Small sample. Fragments from the right side of one column, with partial intercolumn and top and bottom margins.

Life & Character: These remains of a single column appear to be from a fine and painstakingly-written bookroll. The formal biblical majuscule script is calligraphic, with shaded large letters as is characteristic for such scripts. The addition of punctuation, and use of spiritus asper for the sequence [ΑΥΤΗ] Ὁ ΑΓΓΕΛΟΣ, suggests perhaps an elaborated manuscript with many lectional marks, since the asper is hardly needed in this context. A well-written bookroll, then, with very much the look and feel of a classical literary text, aside from the use of *nomina sacra* (κυριος). The content and *nomina sacra* suggest a Jewish and/or Christian context.

Mise en page: Width and height of column are normative (width at upper end of the range), as is the roll height. Very much the look and feel of a deluxe bookroll.

Punctuation system: Wide space plus mid-dot by the original scribe at the lone expected point of punctuation (which is also a verse change). No left margin, so *paragraphus* use is unknown.

Lectional marks: No occasion for trema. Scriptio plena written at the sole occasion for elision. One rough breathing is added, at an unexpected context (no disambiguation, simply a run of three vowels). No visible reader marks, but a tiny sample.

Orthography: Nu moveable written before consonant, thus probably uniform. Adscript not written at the two lone occasions (both future middle 2 sg.). No itacisms.

Script: A (well-trained: regular, calligraphic biblical majuscule)

(7) TM61969 Isaiah Egypt *P.Pisa.Lit.* 14 3–4 CE (paleography)

Type: A bookroll.

Sample size: Medium sized sample. Right edge of one column and right edge and left edge of two contiguous columns, with intercolumn and top and bottom margins.

Life & character: Apparently a copy produced by a trained professional. Enough survives to suggest that this was originally a roll. Scribal production mostly accords with the look of a classical text. Written by a well-trained hand, in a popular mixed script type in precise, well controlled fashion, to normative bookroll conventions. One *nomen sacrum* appears at the lone occasion, for κυριοc, which combined with the content suggests a Jewish and/or Christian context. The *nomen sacrum*, blank line marking a new section, and lack of *paragraphi* are visually striking markers; otherwise, the look and feel are in accordance with classical literature.

Mise en page: The intercolumn and calculated column width are normative. The different columns appear to have measured to the same width. Column height also normative. The line ends are somewhat uneven, and without line fillers, which is less usual but not unexampled for this date.

Punctuation system: There are no signs of punctuation by dot or space, with however only two occasions. No *paragraphus* at the lone occasion. A line is left blank to signal a new section (a new paragraph in modern texts, and treated as a new section in ancient commentaries).

Lectional marks: Word initial trema is written by m1 at the lone occasion. No occasion for elision or scriptio plena.

Orthography: Nu moveable is written before consonant at the only two occasions. No occasion for adscript. One common itacism (ει for ι).

Script: A (well-trained: regular, controlled, stylish

C. Bookrolls with Christian Content

(1) TM63460 Treatise on eschatology (?) Oxyrhynchus PSI 1200 bis 2 CE (paleography)

Type: A bookroll, given the well-trained, calligraphic hand.

Sample size: Very small sample of 13 lines from the middle-top of one column (8 or fewer letters surviving per line), with generous top margin.

Life & Character: Written on good quality papyrus in a small, formal, round, decorated, and highly regular hand. Even with so little text surviving, this presents as a deluxe production. The use of *nomina sacra* for forms of θεος and eschatological language may place this in a Christian context.[8]

Mise en page: The top margin was generous at over 3.8 cm. Not enough survives to guess at column dimensions. Professional, regular look to the manuscript, and, as said, calligraphic and deluxe in appearance.

Punctuation system: Indeterminate.

Lectional marks: No occasion for trema, elision, etc.

Orthography: No occasion for nu moveable. Adscript not written for dative at the lone occasion.

Script: A (well-trained: regular, decorated)

(2) TM63857 Homily or letter(?) Egypt *P.Mich.* 18 763 late 2–3 CE (paleography)

Type: Possibly a bookroll.

Sample size: Small sample size, and of an unknown text aside from quotations. What survives is written in two columns, with intercolumn and generous lower margin, but there are reasons to doubt the extent.

Life & character: Reused papyrus on the back of an account (no TM no.). The two periphrastic citations from the NT (1 Cor 2:9, Matt 8:20=Luke 9:58) place this in a Christian context. The content and extent of the text are otherwise unclear. A practiced writer and perhaps a trained scribe, but with uneven ink control and not comfortable with writing a bookhand. No instances of a divine name.

Mise en page: The calculated column width at [9.0] cm (height indeterminate) would identify this to an ancient reader as more likely a commentary or the like than classical prose. The lines trail and bow, and the letter combinations are frequently cursive, which adds to a look that differs from a classical literary text.

Punctuation system: The scribe adds a mid-dot at the lone identifiable stop. Small spaces are common at word breaks, throughout.

Lectional marks: No occasion for trema. Elision is used, but any apostrophe would be in lacuna.

Orthography: Only occasions for nu moveable are before vowels. No occasion for adscript.

Script: B (practiced but uneven as well as rapidly written)

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[8] Cf. Daniel Stökl Ben Ezra, "Weighing the Parts: A Papyrological Perspective on the Parting of the Ways," *Novum Testamentum* 51 (2009): 182 n. 50, who suggests a possible Jewish context.

(3) TM69384 Hermas, *Visions, Mandates* Egypt *P.Oxy.* 69 4706 2–3 CE (paleography)

Type: Bookroll[9]

Sample size: Medium sample size. Many small fragments (27) from at least 10 or more columns, with intercolumn and lower margin.

Life & character: Written in a stylized but ungainly and somewhat irregular bookhand on rough papyrus (see the *kollesis* at frr. 4-5). The divine names remain unabbreviated (θεος, κυριος).

Mise en page: Wide columns (height indeterminate) and unusually narrow intercolumns combine with the ungainly script and messy correction (by the first hand) to present a look that is immediately differentiated from most bookrolls of classical literary texts.

Punctuation system: Space is used for breath pause, but not regularly; use of *paragraphus* is indeterminate.

Lectional marks: Trema is written over initial υ, on the lone occasion. Use of elision is indeterminate.

Orthography: Nu moveable is always written, before consonant as well as vowel; adscript is not written. Several itacisms of common type, all ει for ι.

Script: B+ (practiced and stylized but uneven as well as rapidly written)

(4) TM61317 Irenaeus, *Haer.* Oxyrhynchus *P.Oxy.* 3 405 early 3 CE (paleography)

Type: A bookroll.

Sample size: Small to medium sample size. Extant are parts of 34 lines from two columns, with intercolumn.

Life & character: Written regularly in a small, neat, fine, unshaded but almost calligraphic hand by a well-trained scribe, in a script that resembles the later canonical "biblical majuscule." A Christian context is indicated by the content, presence of *nomina sacra* (θεος, χριστος, ιησους, not σωτηρ), and biblical citations (marked by marginal diplai), including from the NT.

Mise en page: Column width is at the far edge of normative; intercolumn is the normal finger width; height is indeterminate. This MS uses space fillers at line end (small diplê), in the manner of a classical text, as well as suspended *nu*, to help with right justification. The heavy use of *nomina sacra* and lack of *paragraphus* in the punctuation system are the only features that strongly identify this as something other than a fine bookroll containing a classical literary text. (Note that use of marginal diplê to mark quotations of, e.g., Homer, is normative.)

Punctuation system: Punctuation is regular. The two stops at verse breaks are marked by space and mid dot; the breath pause at the introduction of a quotation mid-verse is also marked by space (use of dot indeterminate). *Paragraphus* not used.

Lectional marks: Trema is written over initial ι, not over initial υ, at the only two occasions. Scriptio plena is written in lieu of elision at the only two occasions. Spiritus asper written once, at a point where it is a helpful aid (genitive οὑ).

[9] Also the conclusion of Giovanni Bazzana, "'You Will Write Two Booklets and Send One to Clement and One to Grapte': Formal Features, Circulation, and Social Function of Ancient Apocalyptic Literature," *Scribal Practices and Social Structures among Jesus Adherents: Essays in Honour of John S. Kloppenborg* (ed. W. E. Arnal, R. S. Ascough, R. A. Derrenbacker, P.A. Harland; Leuven: Peeters, 2016), 52.

Orthography: Nu moveable is written before vowel and consonant (one example of each). No occasion for adscript.
Script: A (well-trained: regular, shaded, near calligraphic)

(5) TM69383 Hermas, Visions Egypt *P.Oxy.* 69 4705 early 3 CE (paleography)
Type: Possibly a bookroll.
Sample size: Small sample size. One fragment of 12 lines without margins or intercolumn.
Life & character: Written on the back of an unknown literary text carefully and somewhat slowly, in an undistinctive and informal rounded script, by a practiced hand who is, however, not trained in the copying of bookrolls (cf. false starts at lines 6, 8; allomorphs in letter ductus). The unusual quantity and style of punctuation may, as the editor also speculates, point to a text written for public reading; given the *nomen sacrum* (θεοc, the lone instance) and content of the fragment, a Christian group reading context seems suggested. The fragment comes from near the front of the text, likely from the bottom of column 2 or column 3, so whether this was a copy of *Vision* 1 or the complete book of *Visions* is indeterminate. In either case, written on reused papyrus of originally good quality. The two corrections indicate that the copy was carefully proofread by the original scribe (or perhaps a corrector), so this is a text intended for use. We unfortunately do not have information about the script or layout of the literary text on the back.
Mise en page: The wide column of almost 11 cm immediately identifies this as non-classical prose, alongside the use of a *nomen sacrum*.
Punctuation system: Each slight breath pause is marked by a wide space (wider than the widest letter), with a mid-dot in the center; one missed slight breath pause has a raised dot squeezed in by way of correction, and that dot's ink appears to match the lone textual correction. The one longer breath pause, at a period, is also marked by a wide space and, apparently, by a small oblique (only partially extant). No left margin, so *paragraphus* use is unknown.
Lectional marks: No occasion for trema. Elision is used, and marked by apostrophe, at the sole occasion.
Orthography: Nu moveable is written once before a vowel; indeterminate use before consonant. Adscript was not written at the lone occasion. One itacism appears, later corrected, of the common type, ει for ι.
Script: B+ (practiced and careful, but not trained to write a bookroll)

(6) TM64243 Apocryphal gospel Egypt MPER N.S. 19.62 3 CE or perhaps late 2 (paleography)
Type: Probably a bookroll.
Sample size: Very small sample of 7 lines from the middle of one column, without margins, of an unknown text.
Life & character: A scrap written fairly quickly but assuredly and competently on medium-to-poor quality papyrus in a cramped sloping majuscule, using a somewhat dull nib, providing a bold look without shading. So far as can be discerned, the lines are fairly regular. The presence of a *nomen sacrum* as well as allusions to a few biblical texts, including NT texts, indicate a Christian context. (*Nomen sacrum*, πετ(ρου?), is written after the fact in red with dots (not overbar) at start and finish, by the original scribe.)

Mise en page: The cramped horizontal and vertical spacing would, despite the assured majuscule, present as an informal production. The column width is estimated to be at the high end of normal, in comparison with classical literary texts, if the reconstruction is correct. No other data.

Punctuation system: No space or mark at the lone breath pause (assuming the reconstruction). Use of *paragraphus* unknown.

Lectional marks: No occasion for trema, elision, etc.

Orthography: Nu moveable is written once before a vowel; indeterminate use before consonant. Adscript is not written at lone occasion (dative).

Script: A- (well-trained, apparently (small sample): regular, written more rapidly than is usual for a classical literary text)

(7) TM62839 Gospel of Thomas Oxyrhynchus *P.Oxy.* 4 655 3 CE (paleography)

Type: A bookroll.

Sample size: Small to medium sample size. The best-preserved fragment contains a column of 23 lines, of which a dozen or so are complete or nearly so, and the left edge of the next column, with complete intercolumn. A tiny bit of the top margin is visible. Bottom margin present on two other fragments.

Life & character: Written confidently, tidily, and stylishly in a small, fine severe-style hand by a well-trained scribe. A later hand adds one correction. No occasion for *nomina sacra*. The book's content may indicate a Christian context.

Mise en page: Column and intercolumn are on the narrow side of the normative spectrum.[10] Combined with the small, fine severe style hand, use of line filler to help with right justification, and the inclination of the column (Maas's Law), this would very much have the appearance of a bookroll containing a classical literary text, aside from the lack of *paragraphus* and any punctuation. The height of the roll cannot be known due to the uncertainty of the text, but is at least 22 cm with a lower margin over 4 cm, which accords with the look of a relatively fine bookroll.

Punctuation system: Breath pauses of all types go unmarked, nor is *paragraphus* used. One of the Sayings (38) that begins at line start may show slight ekthesis; but another Saying starting mid-line shows no space or other marker.

Lectional marks: Trema is not written over initial υ (several occasions); no examples of initial ι. At the lone occasion, scriptio plena is written in lieu of elision.

Orthography: Nu moveable is written once before vowel; indeterminate use before consonant. Adscript is not written. Several itacisms of common type, ει for ι, and two of less common type (ει for η, ι for ει).

Script: A (well-trained: regular, stylish, neat, severe style)

[10] But not, *pace* Hurtado, out of the normative range. Larry Hurtado, "The Greek Fragments of the *Gospel of Thomas* as Artefacts: Papyrological Observations on Papyrus Oxyrhynchus 1, Papyrus Oxyrhynchus 654 and Papyrus Oxyrhynchus 655," in *Das Thomasevangelium: Enstehung – Rezeption – Theologie* (ed. J. Frey, J. Schröter, E.E. Popkes; Berlin: De Gruyter, 2008), 27.

(8) TM59984 Hermas, Mandates Egypt *P.Mich.* 2.2 130 3 CE (paleography)

Type: Possibly a bookroll.

Sample size: Small sample size. Parts of 15 lines from one column and a few letters at the edge of the next column, with intercolumn and partial upper margin; but there are reasons to doubt the extent.

Life & character: Written in a "not very regular upright semi-cursive hand," as the editor puts it, the text shows repeated problems in sentence connection and syntax, and at one point gives a word that seems to be patois (line 3) and a full line of nonsense that may also be regional non-standard Greek by a bilingual scribe (line 4).[11] Seven times vowels carry a horizontal mark that is mostly marking spiritus asper, with two mysterious uses. Punctuation is also partly sensible, partly mysterious. The scribe, then, gives every appearance of poor facility with Greek. The fragment's content may indicate a Christian context, though θεοc remains unabbreviated at the lone instance.

Mise en page: Column and intercolumn width are normative for classical bookrolls, despite the messy-looking script.

Punctuation system: Low dot is used twice, once at a period and the other irrationally; use of *paragraphus* is indeterminate. Low dot for a strong breath pause is unexampled, to our knowledge, in classical bookrolls.

Lectional marks: Trema is written over initial ι, on the lone occasion. Use of elision is indeterminate.

Orthography: Nu moveable is written before a vowel (2X); indeterminate use before consonant. Adscript is not written (2X). Two itacisms of common type, ει for ι.

Script: C (irregular, with poor control of ink and horizontal line)

(9) TM59988 Hermas, Similitudes Egypt P.Berol. inv. 5513 3 CE (paleography)

Type: A bookroll.

Sample size: Medium sample size. Almost complete bottom 30 lines of one column, with intercolumn, and with left edge of the next column.

Life & character: Written slightly hastily, if also confidently and competently, by a scribe well-trained in a well-exampled type of severe style commonly assigned to the early 3rd century.[12] The vertical spacing can be carelessly irregular, the left edge of the column bows slightly, and there is the occasional ink-flow problem; but the script is regular and the hand shows no signs of fatigue as it works through the text. The presence of *nomina sacra* (θεοc, κυριοc) and the content may suggest a Christian context.

Mise en page: The column width (10.3 cm) is well outside the expected range for a literary bookroll; intercolumn width is the standard finger/thumb width. Column height ([25.5] cm) is at the far edge of normative; assuming a normative height of 30-32 cm for the roll itself would suggest relatively narrow upper and lower margins.

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[11] Campbell Bonner, *A Papyryus Codex of the Shepherd of Hermas (Similitudes 2-9) with a Fragment of the Mandates* (Ann Arbor: University of Michigan, 1934), 129.

[12] The editors place the script in the 3rd or 4th c., but cf. e.g. C.H. Roberts, *Greek Literary Hands: 350 B.C.—A.D. 400* (Oxford: Clarendon, 1955) 22 (#22c; TM59592), dated to ca. 200 CE; cf. *P.Flor.* 2 120 (TM63799; before 250-261).

Punctuation system: Irregular: space is occasionally (4X) used at a breath pause or stop, but mostly absent. *Paragraphus* and dot are not used.
Lectional marks: Trema is not written over initial υ, despite several occasions; no occasions of initial ι. No elision: scriptio plena is used throughout (4 examples).
Orthography: Nu moveable is irregularly added (2X before consonant, 3X not). Adscript is not written (multiple occasions). One itacism of common type, ει for ι.
Script: A- (well-trained: regular with some signs of carelessness or haste, severe style)

(10) TM63986 Prayer collection (gnostic) Egypt P.Berol. inv. 9794 3 CE (paleography)
Type: Probably a bookroll.
Sample size: Medium-extensive, but an unknown text. Three contiguous columns: right edge of col. 1, complete but lacunose col. 2, right edge of col. 3; full intercolumn and remains of top and bottom margins.
Life & Character: This collection of prayers, at least one of which carries the rubric "prayer of the apostle Peter," is written medium quickly in an ungainly (*unschön* says the editor) but legible hand that is not used to copying long texts and writing long lines. You can see the scribe getting fatigued at, for instance, 1.15-17, where s/he takes a break and comes back with a more controlled script at 18-20. It perhaps shows sign of only light use (correction at 2.32 is the only reader's mark, and that could be m1). Treatment of divine names is inconsistent: two consecutive names are the only ones abbreviated in the customary way, with overbar ($\overline{\text{ιω}}$ $\overline{\text{χυ}}$); others are sometimes (ιηcουc) or always (κυριοc, θεοc, etc.) written out in full; and several are written plene with overbar (e.g. $\overline{\text{ιηcου}}$ $\overline{\text{χρηcτου}}$). These, together with the content, places this manuscript in a Christian context.
Mise en page: The column width at 16 cm immediately identifies this as non-classical prose, though in a manner of a classical text line fillers and suspended *nu* help with right justification. The position and content of the rubrics (αλλη) set on a separate line between prayers exactly mimic anthologies such as epigram collections. The horizontal decoration at the end of each prayer is a novel twist to the use of a coronis to mark the end of a poem or major division.
Punctuation system: A couple of times space seems to indicate a breath pause, but the evidence is scant and ambiguous. No use of *paragraphus* or mid/high dot. The occasional larger letters at line start are serendipitous.
Lectional marks: Trema is both used and not used for word initial ι and υ and at dieresis. Scriptio plena and elision are both used; elision goes unmarked by apostrophe.
Orthography: No occasion for moveable nu. Adscript is not used for datives (no examples of non-datives). One itacistic spelling, of less common type (ε for αι).
Script: C (not very practiced and unused to copying long texts)

(11) TM64187 Gospel of Mary Oxyrhynchus *P.Oxy.* 50 3525 3 CE (paleography)
Type: Probably a bookroll, but a small fragment.
Sample size: Small sample. 21 partial lines from the middle of one column without margins; one additional unplaced fragment.

Life & Character: Many signs of a documentary character: abbreviation by suspension of common words (twice), hastily and somewhat messily written in cursive by a hand that is experienced but not trained to control elements like straightness of horizontal line or regularity of leading. Difficult to read easily, so for private use. A Christian context may be indicated by the textual content as well as use of one *nomen sacrum* (ανθρωποc), though cωτηρ and, unexpectedly, κυριοc are written out complete.
Mise en page: Written as columns, apparently, but remains of only one column survive. The calculated column width is well outside the normative range for a literary bookroll, at [15.2] cm.
Punctuation system: There are no signs of punctuation, despite several occasions (once a wide space irrationally intervenes towards the end of a clause). No left margin, so *paragraphus* use is unknown.
Lectional marks: Word initial trema is written by m1 at the only two occasions. Scriptio plena is written at the only two occasions (no elision). Apostrophe between double consonants is added by m1 at the only two occasions.
Orthography: Nu moveable is written both before vowel and consonant at the only two occasions. One common itacism (υμειν). No occasion for adscript. Two common words are abbreviated (αυτου, λογων), in documentary style.
Script: C (practiced but written hastily and cursively in documentary style)

(12) TM61629 Gospel of John Oxyrhynchus *P.Oxy.* 10 1228 3 CE (paleography)
Type: Possibly a bookroll, but a small fragment.
Sample size: Medium sized sample. 2 fragments from contiguous columns with upper margin and without intercolumn.
Life & Character: If truly a roll rather than an excerpt, this copy seems for private use rather than for display. Back is blank, but likely reused papyrus since the text is written on the *verso*. The content and frequent use of *nomina sacra* (πατηρ, ανθρωποc, ιηcουc) seems to place the roll in a Christian context. The hand is practiced, but the writing is fairly quick, uneven, undisciplined with variations in script size, leading, a noticeable lack of horizontal control, and occasional problems with ink flow.
Mise en page: Intercolumn does not survive, but the column is aberrantly wide ([9.7]), relative to a classical literary text; column height is normative, at ca. [25] cm.
Punctuation system: Small to medium spaces, without dots, mark breath pauses at the few extant verse/sentence ends. No left margin, so *paragraphus* use is unknown.
Lectional marks: Trema is written over initial *upsilon* at all opportunities (no examples for *iota*), apparently by m1). No occasion for elision.
Orthography: Nu moveable is used before a vowel at the only occasion. Adscript is not written (two examples of msc. sg., two of subjunctive). Two itacisms of common type (ει for ι).
Script: B (practiced, but uneven and irregular; not trained as a bookroll scribe)

(13) TM66868 Hermetica Egypt P.Vindob. inv. G00180 + G28249 + G29456 + G29828 Ro 3 CE (paleography)

Type: Probably a bookroll.

Sample size: Medium-extensive, but an unknown text. 2 columns, without intercolumn, both full height with substantial surviving pieces of the column; further fragments. Written on the *recto*; the back contains TM64247 (Jan. Jam.).

Life & Character: Written hurriedly and sometimes messily in an ungainly if practiced bookhand that rapidly fatigues, has inconsistent control of ink and spacing and horizontal line, and sometimes adopts cursive elements. This bookroll is by a scribe not trained to the trade, and appears to have been written by dictation with many uncorrected phonetic mistakes. Mistakes like ωcδε for ωcτε may indicate a native Coptic speaker, or at least an Egyptian pronunciation (Gignac, 1.000), a mistake we find also in documentary texts of the era. The text shows but one possible sign of a second hand, marking a deletion with heavy scratches. Forms of θεoc are often, but not always, contracted; other instances of divine names are written out in full. The textual content and treatment of θεoc may suggest a Jewish and/or Christian context.

Mise en page: The wide column is beyond anything normative for a classical literary text; the short height of column if also unusual, suggests a roll cut down to half the standard height (as sometimes also for classical texts).

Punctuation system: The spacing is so erratic it is hard to be sure that the few examples of small space at points of pause are meaningful. Too little of the left margin exists to determine whether *paragraphus* was deployed.

Lectional marks: Trema is used once on initial υ; there are no other occasions. Twice m1 adds spiritus asper, neither occurring where disambiguation is needed. Elision is unmarked once; 3X scriptio plena is used. Apostrophe twice marks the same indeclinable name (Τατ’).

Orthography: Nu moveable is written before vowel and consonant. Adscript is not written (all contexts). Itacisms of common type (ι for ει) and uncommon types (ο for ω, ω for ο, υ for ου) are frequent. Interestingly, no examples of ει for ι.

Script: B (practiced but not trained as a bookroll scribe: poor control of layout and ink flow, hand fatigue)

(14) TM64247 Jannes & Jambres Egypt P.Vindob. inv. G00180 + 28249 + G 29456 + G29828 Vo 3 CE (paleography)

Type: Probably a bookroll.

Sample size: Medium-extensive, but an unknown text thus reconstruction is limited. 2 columns, both full height with substantial surviving pieces of the column, with partial intercolumn and upper and lower margins; further fragments. Written on the *verso*; the front contains TM66868 (*Hermetica*).

Life & Character: The script and character is much like the text on the *recto*, an ungainly if practiced bookhand that rapidly fatigues, and has inconsistent control of ink and spacing and horizontal line. Once a number is written in documentary fashion (numeral with overbar). This bookroll is by a scribe not trained to the trade, and, like the obverse, appears to have been written by dictation with many uncorrected phonetic mistakes. Mistakes like δαγρυα for δακρυα and εφρεων for εβραιων may indicate a native Coptic speaker, or at least an Egyptian pronunciation (Gignac, 1.000). There are also grammatical errors that would be odd for a competent Greek speaker. The text shows little if any sign of a second hand. Further indication of an untrained scribe incompetent in Greek is the bizarre word

division at col 2.10 πρ[οσκ]|εισθαι. The lone instance of an unabbreviated form of θεος has led too readily to the assumption of a Jewish context. The obverse (TM66868) also has one uncontracted form of θεος, alongside several contracted forms. Since both sides are similar in textual character, a shared context seems the more natural conclusion. So, a Jewish and/or Christian context.

Mise en page: The wide column is beyond anything normative for a classical literary text; the short height of column is also unusual, suggesting a roll cut down to half the standard height (as sometimes also for classical texts).

Punctuation system: There is heavy use of slight spaces at word breaks, so it is hard to be sure that the few examples of small space at points of pause are meaningful. There is the tip to a possible *paragraphus* at col. 1 l. 5, but that is doubtful; enough of the left of column 2 remains to say that *paragraphus* was in any case not part of any systematic punctuation.

Lectional marks: Trema is used at lone occasion on initial υ. Elision is unmarked once; 4X scriptio plena is used.

Orthography: Nu moveable is written before vowel and consonant on all but one occasion, at a fixed phrase, perhaps understood as a single "word" (εἶπε δή· "Tell me"). Adscript is not written (all contexts). Itacisms of common type (ι for ει) and uncommon types (ο for ω, ω for ο, ε for αι) are frequent. Interestingly, and just like the obverse (TM66868), there are no examples of ει for ι.

Script: B (practiced but not trained as a bookroll scribe: poor control of layout and ink flow, hand fatigue)

(15) TM61626 Revelation Egypt *P.IFAO* 2 31 3 CE (paleography)

Type: Generally presumed a bookroll, but possibly a scribal exercise.[13]

Sample size: Small sample. Remains of 21 lines with left quarter of 1 column.

Life & Character: This *verso* text may well be an excerpt from the beginning of Revelation rather than a roll, with another column at left, now lost, containing the beginning of Revelation. The copyist is trying to write a bookhand, but has poor control over ink flow, variable ductus (see φ in l. 8 [diamond shaped] and 9 [round]), and modest but noticeable lack of control over the regularity of horizontal line. Quite possibly this is a writing exercise, since the full line dittography at lines 19-20 goes uncorrected as does the error at line 1; there are no signs of use, in any case. The wide column, wide intercolumn, and abbreviations for numbers would have made the look of the text noticeably different from a classical literary text. Treatment of divine names is indeterminate. The content suggests a Christian context.

Mise en page: The column width is extremely wide, twice or thrice the farthest range of normative, and, if a bookroll, the same is true for the intercolumn (assuming a column at left). Height is normative. The impression would be of a very wide block of text, in the manner of a document, with very wide intercolumn.

Punctuation system: No space or dot at the lone occasion; no *paragraphus*.

[13] So Thomas J. Kraus, "'When Symbols and Figures Become Physical Objects': Critical Notes about Some of the 'Consistently Cited Witnesses' to the Text of Revelation," in *Book of Seven Seals: The Peculiarity of Revelation, its Manuscripts, Attestation, and Transmission* (ed. T.J. Kraus and M. Sommer; Tübingen: Mohr Siebeck, 2016), 60; Bazzana, "'You Will Write Two Booklets'", 46-47 (mistakenly identifying IFAO 2 31 as TM62980); contra Peter Malik, "The Greek Text of Revelation in Late Antique Egypt: Materials, Texts, and Social History," *ZAC* 22 (2018): 410.

Lectional marks: Word initial trema at the only occasion. No occasion for elision or scriptio plena.
Orthography: Nu moveable is written before consonant at the lone occasion. Adscript not written at the lone occasion (msc. dat.).
Script: B- (practiced but not trained as a bookroll scribe: poor control of layout and ink flow with variable letter forms)

(16) TM64203 Homily or Treatise (?) Egypt P.Ash. inv. 2 3 CE (paleography)
Type: Probably a bookroll, given the well-trained hand.
Sample size: Very small sample. 10 lines from the left edge of one column, with partial intercolumn and without top or bottom margins.
Life & Character: A scrap written in an informal but regular and handsome round hand. Only about 120 letters survive. Carefully and fairly slowly copied, with regularity to the lines. The fact that the piece is written over a *kollema* suggests multiple columns. Treatment of divine names is indeterminate. The content suggests a Christian context.
Mise en page: An unknown text, but apparently a regular look to the manuscript with punctuation and *paragraphus* consistent with a classical literary roll. That the column measures >5 cm, and there seems need for considerable text in the lacuna, suggests (but does not prove) a wide column.
Punctuation system: The original scribe twice marks shorter breath pauses with high dot and space and once marks a full stop with *paragraphus* (where the expected dot is in lacuna).
Lectional marks: No occasion for trema. Elision used once (apostrophe would be in lacuna).
Orthography: No occasion for nu moveable or adscript.
Script: A- (well-trained, apparently (small sample): regular and controlled, if informal)

(17) TM61959 Commentary (?) on Isaiah Egypt *P.Med.* 71 84 3 CE (paleography)
Type: Possibly a bookroll, since the scribe attempts a rapid bookhand.
Sample size: Small sample. 15 lines from the middle of one column, with a bit of the top margin.
Life & Character: Written in a rapid, stylish but somewhat ungainly script, with some ornamental serifs but without consistent control of evenness of line. Treatment of divine names is indeterminate. The content suggests a Jewish and/or Christian context.
Mise en page: The column was very wide, in comparison to a literary roll. A blank half line follows the lemma, and thus the text presents as a commentary.
Punctuation system: The lone certain occasion (at a new stichos) is marked with a blank space and mid dot; at end of the lemma, a high dot is used, with the rest of the line left blank. Use of *paragraphus* unknown.
Lectional marks: Trema is marked for initial *iota* at the lone occasion and internally for ηϲαϊου; no occasion for initial υ. No occasion for elision. Apostrophe marks the compound παρ’ειμι.
Orthography: No occasion for nu moveable or adscript. One itacism of common type (ει for ι).
Script: A- (well-trained, apparently (small sample): regular with signs of carelessness or haste)

(18) TM64185 Christian/Jewish dialogue (?) Oxyrhynchus *P.Oxy.* 17 2070 late 3 CE (paleography)

Type: Written in the manner of a bookroll, but an original draft so the extent is unknown. For private use, in any case.

Sample size: Medium sized sample. Right edge and left edge of two contiguous columns, with intercolumn and with top and bottom margins.

Life & Character: An exegesis text in dialogue form, with scriptural quotations from Psalms and Isaiah, which may indicate a Jewish theme; *nomen sacrum* for ιη(cου), thus presumably a Christian context. The many messy changes in different ink but by the same hand strongly suggest an autograph of an original text — the writer is working out the exact wording of the dialogue on the clean *recto* of a roll in a rapid, assured, but very informal hand. For private use, therefore.

Mise en page: Wide column, in comparison to classical literary texts, but normative intercolumn, height, leading.

Punctuation system: Mid dot is used twice at what appear breath pauses (after "He said to him"). *Paragraphus* also occurs twice, but at lines with only a couple of letters and thus unclear whether the purpose is to indicate a period or a speaker change.

Lectional marks: One rough breathing. One apostrophe separating geminate consonants. Scriptio plena at the only two occasions. Trema is irregular: added thrice on initial *upsilon* and twice for ηcαΐα, but also omitted once for initial *upsilon*.

Orthography: Nu moveable used before vowel, not before consonant, per convention. Adscript is consistently omitted for dative (no examples of non-datives).

Script: B- (practiced but not trained as a bookroll scribe: poor control of layout and ink flow with variable letter forms)

(19) TM62840 Gospel of Thomas Oxyrhynchus *P.Oxy.* 4 654 late 3 CE (recto late 2 or early 3 CE) (paleography)

Type: Possibly a bookroll – but only the top of the first column of the roll survives.

Sample size: Small to medium sample size. Extant are parts of 42 lines, most of which contain about one-half of the column width. The top margin is partially preserved and there is generous empty space to the left of the column.

Life & character: A non-distinctive, practiced, and probably trained hand writes with some haste and inconsistency in letter forms on the back of a document (TM704964), on crude papyrus. The same hand adds corrections. The several egregious orthographic mistakes are perhaps not frequent enough to suggest a copy from dictation, but this is a scribe not used to copying literary texts. Content and *nomina sacra* (ιη(cου)c) may suggest a Christian context. The elaborated punctuation, corrections of content but not of spelling, may suggest a lectional use.

Mise en page: The wide column ([8.5] cm), the rough papyrus and use of the *verso*, the long and wavery *paragraphi*, and the overall lack of precision would identify this to an ancient reader as something other than a literary bookroll. The use of *nomina sacra* and the mid-line *paragraphus obelismene* to mark the logia would perhaps make the content immediately recognizable to a Christian audience.

Punctuation system: Logia are marked by unusually long *paragraphi*, along with a *paragraphus obelismene* mid-line. Space marks the colon following repeated λεγει ιη(cου)c, as well as all but one mid-logion breath pause, including lesser pauses – thus lectional signals added by the original scribe.
Lectional marks: Trema is written over initial υ ι (several occasions); not over the abbreviation ιηc. Use of elision is indeterminate.
Orthography: Nu moveable is consistently added before consonant and vowel. Adscript is consistently not written. Itacisms are fairly common, including less usual ones like η for ει, αι for ε, ε for αι; θεθαμμενον is written for τεθαμμενον.
Script: A- (well-trained: mostly regular with inconsistent ductus and signs of haste)

(20) TM61861 Epistle to Hebrews Oxyrhynchus *P.Oxy.* 4 657 + *PSI* 1292 c. 300 CE (paleography)
Type: A bookroll.
Sample size. Extensive sample. 11 columns, some whole or close to whole, with intercolumn and top and bottom margins.
Life & Character: The first use of the roll was for a well-trained scribe to copy a Latin text (Livy epitome; TM61429) in deluxe fashion (calligraphic script, spacious margins and overall layout), even though the scribe's understanding of Latin was poor. That places the roll in an elite household, but we cannot know whether it stayed in that household or was sold on the used papyrus market. Later, the roll was patched by way of repair and the *verso* was used for transcribing Hebrews, along with at least one other text. The scribe, or perhaps a second hand (note the different style of *ksi*), added numbers for each column; this was common enough practice for a codex, but unusual for a bookroll. Surviving are parts or the whole of columns 47-50, 62-65, 67-69. The script is a fairly handsome late form of the severe style, which, since that style was a common epistolary script for elites, could (but need not) be put together with the possibility of an elite household. While the writer is practiced, s/he quite obviously does not copy bookrolls for a living. The hand gets noticeably fatigued, commonly but most obviously in the middle of column 64. The writer also has inconsistent control over matters like the darkness of ink, the horizontal line, the leading, and letter size. The height of columns and the measure from top margin and alignment with bottom margin are moderately well controlled, but the column width and column-to-column spacing varies widely as we move along the roll.

The copyist is careful with the text, with few errors aside from itacisms (some less common), adding—though not quite entirely consistently—extensive, frequent punctuation to help with reading. Trema is mostly consistent, and two disambiguating rough breathings are also added to help with reading. The text is very legible, carefully done, and seems designed for use. The corrections and other changes after the fact of copying appear to be the same hand, which would indicate private rather than shared use. The content as well as frequent use of *nomina sacra* (for forms of θεος, ιησους, χριστος, κυριος, υιος) suggest a Christian setting.
Mise en page: The columns are very wide, at over 13 cm, and are erratically wide as well; in what survives, column-to-column width ranges from 15 to 18 cm (!). Suspended *nu* at line end helps with right justification. Despite regular enough margins and column height, the width variance alone immediately marks this as something

other than a classical literary text, despite the handsome if not-quite-trained script. The irregularities in leading, uneven horizontal line (which can droop, bow, or run upwards), and the variation in letter size, all mark this as a strange amalgam of handsome script and a copyist not trained to the trade.

Punctuation system: Not quite consistent, but mostly so and very detailed is the punctuation using space and dicolon at breath pauses (and consequently also almost all verse changes). Interestingly, the lone example of a verse change that is not at a breath pause does not have punctuation. It may, in short, be that the writer is adding reading aids rather than marking verses. *Paragraphus* is not used.

Lectional marks: Trema is used commonly and fairly consistently for initial ι and υ and at dieresis. Scriptio plena and elision are both used; elision goes unmarked by apostrophe except for a lone case where the elision falls at line end. Apostrophe is, however, used to mark indeclinable foreign names, though not consistently. Spiritus asper is used twice to disambiguate οὐ from οὔ.

Orthography: Nu moveable is consistently added before consonant and vowel. Adscript consistently not written both for datives and non-datives. Itacisms are fairly common, including less usual ones like οι for υ.

Script: B (practiced but not trained as a bookroll scribe: poor control of layout and ink flow, hand fatigue)

(21) TM851632 Gospel of John Egypt P134 (*JBL* 2018) late 3–early 4 CE (paleography)

Type: Possibly a bookroll, but a small fragment.

Sample size. Small sample. Extant are 6 partial lines from the middle of one column.

Life & Character: If truly a roll rather than an excerpt, this copy seems for private use rather than for display. The hand is practiced, but the writing is rapid and uneven, with some tendency towards ligature (ει, τω), written in tightly spaced lines with noticeable lack of horizontal control and some observable trouble with ink flow. One sacred name is abbreviated (ανθρωποc), while another is not (θεοc). The *verso* (no TM no.) contains an unknown Christian text, with two *nomina sacra*, in a similar hand that the editor thinks may be the same. Despite the inconsistency, the content and *nomina sacra* on both sides suggests a Christian context.

Mise en page: There are no margins or intercolumn, but the column at an estimated 16 cm is extraordinarily wide, relative to a classical literary text.

Punctuation system: There are three marks on the papyrus that the editor takes to be diacritics, but which are better interpreted as obliques marking breath pauses, added by a similar pen to the original without any space. Use of *paragraphus* is indeterminate.

Lectional marks: No occasion for trema or elision. One apostrophe separating geminate consonants.

Orthography: No occasion for nu moveable. Adscript is not written at the lone occasion. One itacism of common type (ει for ι).

Script: B (practiced but not trained as a bookroll scribe: poor control of layout and ink flow)

(22) TM59463 Commentary or homily (?) Oxyrhynchus *P.Mich.* 18 764 3–4 CE (paleography)

Type: A bookroll.

Sample size: Medium sized sample but an unknown text. Partial right edge of one column and partial left edge of the next, with intercolumn and without top or bottom margin.

Life & character: The roll contains a "homily" or perhaps running commentary that quotes loosely from the Greek scriptures. The biblical citations, including from the NT, and use of *nomina sacra* (twice for forms of κυριος, at the only occasions) suggest a Christian context. The hand is well-trained and assured, writing informally and fairly quickly, for legibility rather than for display, with close attention to a developed system of punctuation, tremata, and to signaling quotations by adding diplê in the margin (as also in classical commentaries). All are the hallmarks of a competent, careful, if informal production. Written, in short, to be used, but without lectional marks by other than the first hand.

Mise en page: Intercolumn normative, column wide as is usual for commentaries, height indeterminate. Use of suspended *nu* at line end helps with right justification. The look and feel matches that of a commentary on a classical text written by a trained hand.

Punctuation system: Mid and low dot without *paragraphus* apparently mark breath pauses (the text is unknown, and the single low dot is at line end, so it's hard to say if these mark greater and lesser pauses, or whether full stops would also have been marked with *paragraphus*). *Paragraphus* plus dicolon marks the end of a biblical quote, perhaps to signal the lemma. Marginal diplê is used to mark quotations.

Lectional marks: Trema consistently used for initial ι and υ. Scriptio plena used once, at the lone occasion.

Orthography: Nu moveable apparently used before vowel and consonant. Adscript is consistently not written for msc. sg. dat. (no examples of non-datives).

Script: A (well-trained: regular and controlled, if informal)

(23) TM64363 Christian treatise quoting Isaiah Egypt *P.Yale* 2 88 3–4 CE (paleography)

Type: Probably a bookroll, given the well-trained hand.

Sample size: Very small sample of 11 lines from the middle of one column without margins, of which only 4-5 are from a known text (quotation from Isaiah).

Life & Character: A scrap written on good quality papyrus in a handsome late severe hand. So far as can be discerned, the lines are regular. One *nomen sacrum*, for κυριος, is used at the lone occasion. The content and *nomen sacrum* suggest a Christian context.

Mise en page: The column was very wide, in comparison to a literary roll, and the script lends a professional, regular look to the manuscript. No other data.

Punctuation system: The lone certain occasion (colon) is marked with a blank space, without dot (a possible second occasion also used space without dot). Use of *paragraphus* unknown.

Lectional marks: No occasion for trema, elision, etc.

Orthography: Nu moveable is written before consonant twice, thus probably uniform; adscript is not written at dative twice.

Script: A (well-trained: regular, controlled, stylish, late severe)

(24) TM145321 Biblical commentary Egypt P.Mich. inv. 4157a+4170a *verso* late 3–4 CE (document on *recto* dated paleographically to late 3rd CE)

Type: Probably a bookroll written on back of a *tomos synkollesimos*, given the apparently continuous commentary.

Sample size: Small sample. 11 lines from the left of one column, with the width mostly complete but without top or bottom margins.

Life & Character: Written on a somewhat crude *verso*, on the back of an administrative document (TM145320, apparently a petition). The hand writes slowly, irregularly, and unevenly in an ungainly majuscule, using a dull reed pen, perhaps practiced in the writing of documents like receipts, but certainly not used to writing a bookhand. The fragmentary text is formed of a series of biblical quotes from Matt 22 (verses 21, 22, then skipping to 35), marked as lemmata by ekthesis, each followed by brief explanations that go only a bit beyond paraphrase. In addition to contracted forms of θεοc with the usual overbar, a great many of the words are abbreviated by contraction or suspension, with the point of abbreviation marked by a horizontal or oblique stroke: these include not only common words, as in documentary papyri, but also less common words, using that style of idiosyncratic abbreviation sometimes called "learned abbreviations." This would have been hard for someone to read who was not the writer, thus the roll was intended for personal use or as an aide memoire to read to a group, an early instance of (banal) biblical exegesis. The content and *nomina sacra* suggest a Christian context.

Mise en page: The column was very wide, in comparison to a literary roll; the lines are wavery; the leading is unusually tight; the pen unusually dull. With the lemmata in ekthesis at the left, this would be immediately recognizable as something other than classical literary text, presenting as a commentary or a school text or register.

Punctuation system: The original scribe adds a high point with space at the end of the lemma before the comment, at a full stop within the comment, and at the end of the comment before the next lemma. Lemmata are marked by ekthesis, regardless of whether at line-start or mid-line. *Paragraphus* not used.

Lectional marks: No occasion for trema. Elision is used rather than scriptio plena, without apostrophe. Rough breathing written twice over the definite article (ὁ) and once to disambiguate εἰc, by the original scribe. No readers marks.

Orthography: Nu moveable written before vowel at the lone occasion. Adscript not written for dative (3X). Common form of itacism, ει for ι, twice.

Script: C (not very practiced, irregular, cursive)

D. Papyri with too little data to be included in the article summary tables

(1) TM63897 Apocryphal Gospel(?) Oxyrhynchus P.Oxy. 2949 late 2–early 3 CE (paleography)

Type: Possibly a bookroll, given the content and blank back (*verso*), but small fragments.

Sample size: Very small sample. One fragment contains 13 partial lines from the middle of a column without margins; another fragment contains 4 partial lines from the left side of a column with incomplete margin.

Life & Character: Two scraps written rapidly in a rough slanting hand. The fragments seem to contain a story told in the Gospel of Peter, with phrasing that resembles but does not match that gospel. No occasion for *nomina sacra*. The content may indicate a Christian context.

Mise en page: Too little data.

Punctuation system: Indeterminate.

Lectional marks: No occasion for trema, elision, etc.

Orthography: Nu moveable is written once but the text following is unknown. Adscript not written once internally.

Script: B (practiced but not trained to write a bookhand; poor control of pen and ink)

(2) TM976527 Unknown Christian text Oxyrhynchus P.Oxy. 5534 3 CE (paleography)

Type: Possibly a bookroll, but these small scraps could well be part of a brief text like a homily or commentary.

Sample size: Very small sample of one fragment containing 7 partial lines and another 3 partial lines, both from the middle of one, possibly two columns, without margins.

Life & Character: Two scraps written rapidly in a rough, clumsy, irregular hand. Written on the *verso* on the back of a document (no TM no.). Limited as it is, the content as well as frequent use of *nomina sacra* suggest a Christian setting. The *nomina sacra*, written in contracted rather than suspended forms, are unusual, though not unexpected if the date proves accurate: ιη(coυc), χρ(ιστoc), ανθρ(ωπων).

Mise en page: Too little data.

Punctuation system: Indeterminate.

Lectional marks: No occasion for trema, elision, etc.

Orthography: Nu moveable is written once, before a consonant (no pause). No occasion for adscript.

Script: C (a poor attempt at a book hand by an untrained writer)

II. **NOT A BOOKROLL—***Papyri that are sometimes claimed as bookrolls but are most likely an excerpt or scribal exercise or the like*

(1) TM61928 Psalms Egypt PSI Congr. 20 1 2–3 CE (paleography)

Type: Not a bookroll (written *transversa charta*).

Sample size: Very small sample. 7 partial lines from the middle of one column without margins.

Life & Character: The copyist is well trained and writes a plausible but not quite exacting rendition of a formal hand of the biblical majuscule type. This then is a display text. The quasi-calligraphic text is written, however, on the *recto* in *transversa charta* mode, thus this cannot be a bookroll. Best guesses would be that this is an amulet (since the text is Psalm 1 and so finely written) or an excerpt written for reading in a liturgical context (since the verse & sense pauses are so clearly indicated and the text is so highly legible). The wide line spacing (4 mm: leading of 7.4, letter height of 3.1) would be in the 7th percentile for a bookroll, which also signals the non-bookroll character. Columns are noticeably wide. Treatment of divine names is indeterminate. Presumably the context is Jewish and/or Christian.

Mise en page: Written as a prose block in a wide column, transversa charta.

Punctuation system: Breath pauses are marked by space and largish oblique at the lone two occasions, one marking the verse end, the other internal to the verse at a period.

Lectional marks: Word initial trema at the only occasion. No occasion for elision.

Orthography: No occasion for nu moveable. Adscript not written at the lone occasion (msc. dat.). Note the ambiguity created by itacism δωcι for δωcει.

(2) TM64088 Commentary on Genesis (?) Egypt *P.Lond.Lit.* 228 3 CE (recto dated to 237 CE)

Type: Not a bookroll, or at least not complete (ends abruptly).

Sample size: Medium sized sample but an unknown text. Two fragments, each with the partial right edge of one column and partial left edge of the next, with intercolumn and top and bottom margins.

Life & Character: More likely someone working out a text on scrap paper than a roll. Written on a rough *verso* on the back of a document (TM19971). Tellingly, the text ends abruptly after the quote from Genesis (14:17), with a documentary account following. The hand is rapid and assured, but akin to Turner's small square "scholar's hand." This appears then to be a text written for private use. The presence of tiny annotations at top and to the right of column 1 may be revisions by the writer, or annotations by a reader. Probably, then, an autograph of an original draft where the writer is working out the "lesson of the day" – if so, more likely a homily than a commentary perhaps. The content and appearance of one *nomen sacrum*, for ιηcουc, indicates a Christian context.

Mise en page: Column width is normative, intercolumn slightly wide (to accommodate the marginalia?); height of papyrus is shortish, but it may well be cut down for reuse.

Punctuation system: Unknown. No punctuation survives but far from clear that there is any occasion in the scant remains.

Lectional marks: Trema written once, omitted twice, on initial *iota*. Elision marked by apostrophe at lone occasion.
Orthography: Nu moveable used before vowel, not before consonant, per convention. Adscript is consistently written for dative (no examples of non-datives).

(3) TM61947 Exodus Egypt *P.Harris* 2 166 3 CE (paleography)

Type: Not a bookroll.

Sample size: Small sample. Tiny unplaced bit of the right edge of a column followed by a contiguous next column, with intercolumn and without top and bottom margins.

Life & Character: Not a bookroll, but a scribal exercise and reading exercise in which without thematic purpose small sections of Exodus are copied *seriatim*, with gaps (22:26-27; 22:31-23:2; 23:14-16; the last has part of a sentence dropped by homoioteleuton, but the other gaps are intentional). The scribe writes hesitantly and slowly in an over-large script designed to mimic the oval script of the 1st century, with unintended variations in script size and leading, a noticeable lack of horizontal control, and frequent problems with ink flow. Separately, someone has added high dots to mark "words" (meaning words and short prepositional or enclitic phrases), in a manner well-documented in school texts. The scribal exercise is by someone who cannot read or does not know much Greek: the visual error at col. 2 l. 8 (reading ε for θ in a common word) is accompanied by sound errors (cf. the unusual itacistic spellings at col. 2 ll. 9, 12 [αι to ε, ε to αι]). Treatment of divine names is indeterminate. The content suggests a Jewish and/or Christian context.

Mise en page: Wide columns and very wide vertical spacing between lines, also messy and wavery. This would not be mistaken for anything but an exercise.

Punctuation system: The new sections start on a new line at col. 2 l. 8 (previous line short) and l. 14 (previous line full length). Unclear whether the enlarged initial letters are intentional. High dots are added to signal word division, not punctuation. No *paragraphi*.

Lectional marks: Elision mark omitted at lone occasion; no surviving initial ι or υ.

Orthography: Nu moveable apparently added before consonant at lone occasion. Adscript consistently omitted for datives and non-datives. Extreme itacisms.

III. LIST OF PAPYRI EXCLUDED

We omit 20 catalog entries (21 Trismegistos entries) identified in Mugridge, *Copying Early Christian Texts*,[14] as (possible) papyrus rolls that date within the chronological limits of this study. Our omissions are organized into the following six groups. 1) No. 59 (TM61977) is omitted in preference for the later date assigned at Trismegistos. 2) No. 539 (TM65569 + TM66095 + TM69055) comprises numerous fragments from Qumran (7Q3-18) bearing unidentified literary texts. See Emanuel Tov, *Revised Lists of the Texts from the Judaean Desert* (Leiden: Brill, 2010), 124 n. 25. These fragments are excluded because of their small size and because they attest multiple hands. 3) No. 354 (TM62826) comprises two fragments with an unknown text on the *recto* (*verso* blank) discussing Manichaeans. Excluded because, despite its literary ambitions, this is more likely an actual letter than a copy of a literary text. 4) Nos. 36+255 (TM62314+61636), 331 (TM61318) are too idiosyncratic in form to fall comfortably within the contours of "bookroll". 5) Three are excluded because their content is identified as Christian without sufficient cause: nos. 332 (TM61406), 488 (TM64202), 543 (TM65588). 6) Eleven are excluded since they are more likely sheets than rolls in our estimation: nos. 30 (TM61947), 66 (TM62310), 125 (TM61982), 383 (TM64184), 458 (TM55956), 460 (TM60204), 492 (TM63820), 499 (TM64088), 514 (TM62339), 519 (TM64348), 542 (TM63231). As mentioned in our *JBL* article, the surveys of Christian texts in roll form in Sofía Torallas Tovar, "Resisting the Codex: The Christian Use of the Roll in Late Antiquity," *Early Christianity* 12, no. 3 (2021): 61–84, and Marco Stroppa, "Early Christian Rolls," in *Scribes and Their Remains* (London: T&T Clark, 2020), 290-299, include later materials and letters and amulets that were not bookrolls in the sense used here.

[14] Alan Mugridge, *Copying Early Christian Texts: A Study of Scribal Practice* (Tübingen: Mohr Siebeck, 2016).