



Calligraphic and Linguistic Characteristics of Selected Topics from Greek Legal Documents in Krokodilopolis (Medinet- El Fayoum) under Ptolemy III and IV

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ABSTRACT

This paper sheds light on the calligraphic and linguistic characteristics of Greek papyrus documents from Krokodilopolis (Medinet El Fayoum) by investigating selected Greek legal documents of the Ptolemaic period, which have not properly been discussed. Usually, studying legal documents does not provide sufficient space for knowledge of whether the style of writing can differ from one scribe to another, though in most cases scribes often have a stereotyped formula, and each scribe works on a given model, and this does not provide a space for creativity. Each legal document had a specific function in ancient times. Royal petitions, for example, served a judicial function as a model of civil service justice. The wills play an important role in preserving property and inheritance. Regarding the Ptolemaic witness depositions, they undoubtedly play a significant role as legal records; they provide us with insight into the legal procedure followed in the Court of Ten at Krokodilopolis, as well as how witnesses were summoned and interrogated. Furthermore, they are a very valuable source for studying the linguistic characteristics and how notaries handled the Greek language during this period.

1.Introduction:

Frequently, legal documents were written by professional scribes who committed in their writings to ancient traditions, Greek scribes used formulas imported from the mother land (Greece) by immigrants who followed Alexander's invasion, where their Egyptian fellows used local formulas that preceded the Greek occupation. the formulas used in both cases were naturally different and gives information about the nature of every institution (whether it is Egyptian or Greek one) (Firanko,2012). concerning the writing skills in legal and official offices. the observations showed that clearer writing was maintained in the state offices. The reason of this must have been only what came out of these offices could be read reliably, safely and without doubt. writing and its unrestricted legitimacy were the most important instrument for a functional state (Harrauer,2010).

2.Literature review

2.1. Royal Petitions

The latest Study We have come up with is the study of Gert Baetens entitled: "A Survey of Petitions and Related Documents from Ptolemaic Egypt"; 2020. Gert Baetens' 2020 study, "A Survey of Petitions and Related Documents from Ptolemaic Egypt," examines various types of petitions from the Ptolemaic period, including royal petitions. The work outlines the formulaic structure of each petition type, along with their dates and subject matter. However, it does not analyze their linguistic characteristics. Additionally, while the study discusses the structural characteristics of royal petitions, it omits any examination of their calligraphic or linguistic characteristics. Another important study is the study of Anna Di Bitonto entitled: "Le Petizioni al re (Studio sul formulario)";1967. This study concerns with studying the formula of royal petitions but didn't explain its Calligraphic or linguistic characteristics.

ENTEΥΞΕΙΣ: Requetêtes et plaints adressées au roi d' Egypte au III siècle avant J.-C.cd O. Gueraud. Le Caire 1931. Also the study deals with the study of the royal petitions from all their aspects, in that it doesn't express their linguistic characteristics. Jean Lesquier," Papyrus de Magdola: réédités d' Après Les Originaux" (Thèse pour le Doctorat ès Lettres, La Faculté des Lettres de L' Université de Paris,1912). Furthermore, this study deals with the study of all aspects of Royal petitions and highlights the calligraphic characteristics of each Royal petition which does not express their linguistic characteristics.

2.2. Cleruchs' wills

W. Clarysse, The Petrie Papyri (P. Petrie²): The Wills, Collectanea Hellenistica (Brussel: Comité Klassieke Studies, Subcomité Hellenisme Koninklike Academie voor wetenschappen, Letteren en schone kunsten van Belgie,1991). This Study Concerns with studying all aspects of These wills such as their contents, their Formula, their Texts. John Mahaffy, Cunningham Memoirs on the Flinders Petrie Papyri with Transcriptions, Commentaries, and Index: with thirty Autotypes, No. VIII (Dublin: Dublin University Press,1891. This book deals with the Formula of Cleruchs' wills.

2.3. Witnesses Depositions

Joanne Stolk," Archives from Cartonage: The Dossier of Lamiske," MA Thesis., (KU Leuven,2011). A master's thesis that has not yet been published examines all aspects of the Witnesses Depositions, including their formula, texts, calligraphic, and linguistic characteristics. This article aims at examining the standard formulas of legal documents, including royal petitions, cleruchs' wills, and witness depositions from Krokodilopolis during the reigns of Ptolemy III and IV, highlighting their notable calligraphic and linguistic characteristics from this period.

3.Methodology

As I prepare to talk about the calligraphic and linguistic characteristics of Greek legal documents from Krokodilopolis under Ptolemy III and IV, I have examined 13 royal petitions, three from Ptolemy III's reign and ten from Ptolemy IV's; five wills from Ptolemy III's reign; five papyrus fragments of witness depositions from Ptolemy III's reign; one papyrus document; and three papyrus fragments of legal documents from the Court of Ten (Δικαστηρίω) in Krokodilopolis during Ptolemy III's reign, showing their formula, their most important calligraphic and Linguistic characteristics.

4. Research Methods

First: The Royal Petitions:

A) Linguistic derivation of the term Royal petition

The word "Petition" derived from The Latin Verb "Peto" which means: "to request" or "to beg". In Ptolemaic Egypt, The Term "ἐντευξις" or "Enteuxis" used to indicate The Texts of Petitions and other formal communications (almost requests) with the authorities, importantly The King. The Term "ἐντευξις" "Enteuxis" is derived from the Greek Verb "ἐντυγχάνω" which means "to meet someone" or "to appeal to someone" this is either orally or through the written documents (Baetens,2020).

B) The Structural Characteristics

A) on the Recto of the Papyrus:

All royal petitions consist of five consecutive items: The Prescript, The Descriptive Section, the request which is considered the heart of the Petition; therefore, Petitions that are not focused on the request cannot be classified as Petitions, the rhetorical conclusion and finally the closing formula. Some texts may differ with this composition in terms of the absence of a rhetorical conclusion after the request, or the absence of the closing formula (Baetens,2020).

1)The Prescript:

It is typical in all royal petitions and fixed throughout the Ptolemaic Period, the sentence: "Βασιλεῖ Πτολεμαίῳ χαίρειν ὁ δεῖνα" and it means: "to King Ptolemy Greeting (from someone) ..." (Anna Bitonto ,1967). This Tribute is mentioned in many Royal Petitions as: (Pap.Gr.env.86/87;232 BC) (Baetens & Clarysse ,2016), (Enteux.49, Enteux.9, Enteux.5, Enteux.22, Enteux.57, Enteux.79, Enteux.90;222-218 BC) (Anna Bitonto ,1967).

-Notice: Petitions of the third century BC were in the Strategos' office and perhaps that's why the titles did not require accurate King's titles. While in the Second and First Centuries, Petitions was reaching the King. Thus, the need was determined to make the expression more serious, and hereinafter various forms of courtesy and address the King with his specific names (Anna Bitonto ,1967).

2) The body of the text (bringing the issue):

Immediately after the King's greeting; the petitioner begins to bring his issue and this was opened by the formula: "ἀδικοῦμαι ὑπὸ τοῦ δεῖνος" which means: I was wronged by (someone) and then highlight the injustice that he suffered right away, as: (Enteux.49, Enteux.9, Enteux.5, Enteux.22, Enteux.57, Enteux.79, Enteux.90;222-218 BC) (Anna Bitonto ,1967).

3)The Request:

After bringing the issue, the Petitioner introduce his request to the King with the formula: "δέομαι οὖν σου, Βασιλεῦ" which means "I owe You", as: (Pap.Gr.env.86/87;232 BC) (Baetens & Clarysse ,2016), (Enteux.49;221 BC). and after introducing the request the petty (the ordinary citizen) addresses the King directly and attributes to him various adjectives ranging from simple as "Βασιλεῦ" King" to other more complex forms (Anna Bitonto,1967) as: "βασιλεῦ τὸν πάντων" which means: "The King of all" or" the King over all Kings" (P. sorb.3.109,224 BC) which was one of King Ptolemy III and IV's significant names.

Following the introduction of the request with any of the previously mentioned phrases, there is a courteous expression known as the mitigating formulas that is included in the request as:

"εἴ σοι δοκεῖ" which means "If You believe" or "Please", as: (Pap.Gr.env.86/87;232 BC) (Baetens & Clarysse ,2016) or ἐὰν σοι (ὕμῃν) δοκῇ, as: (Enteux.49, Enteux.2, Enteux.79, Enteux.90; 221-218 BC). The reason they are referred to as "the mitigating formulas" is that they soften the nature of the request by using the verb "δέομαι". There are no mitigating formulas present in these documents:

(Enteux.5, Enteux.9, Enteux.22, Enteux.79;222-218 BC) (Anna Bitonto, 1967).

Following this, we find the formula concerning the sovereign regime, and the verb repeated here is (προστάζειν) "to order" (Anna Bitonto, 1967), as:

(Pap.Gr.env.86/87;232 BC) (Baetens & Clarysse ,2016), (Enteux.94;224-218 BC), (Enteux.22, Enteux.2, Enteux.9, Enteux.57, Enteux.79, Enteux.90;218 BC). The verbs used in the Ptolemaic Royal petitions have varied. By using the verb (ἀνακαλέομαι) "Summon", as: (Enteux.49;221 BC). By using the verb (ἀποστέλλω) "to send", as: (Enteux.2, Enteux.9, Enteux.57, Enteux.79;218 BC). By using the verb (ἐξετάζω) "examine", as: (Enteux.49;221 BC). By using the verb (διακρίνω) "to separate", as: (Enteux.57, Enteux.79; 218 BC). By using the verb (διαγινῶναι) "differentiates", and that's to make a decision about the accused or the guilt, as:

(Enteux.49;221 BC). By using the noun (ζημία) "the Punishment", as: (Enteux.79; 218 BC) (Baetens, 2020).

Key Elements of the Request:

A) True-to-life the Story:

Upon reviewing the Procedure that must be followed, the authorized body will develop a method to determine the legitimacy of the Procedure, as:

ἐὰν φαίνεται τὰ διὰ τῆς ἐντεύξεως (ὄντα) ἀληθῆ which means "If it seems to you that what I'm saying is true", as:

(Enteux.79, Enteux.90; 218 BC). or ἐὰν φαίνεται γράφω ἀληθῆ " If it appears that what I have written is true. " (Enteux.5; 222-218 BC) (Anna Bitonto, 1967).

B) The Pathetic Items:

This element is common in different parts of petitions; it can be found in the case narrative, in the request, or in the tribute formulas. We mean by these elements, the negative elements, the more miserable details and therefore more urgent to solve the problem, which we find in the papyrus document (Enteux.9;218 BC), where the orphan needs support here in this document and he uses the following phrase:

καταφρονῶ = καταφρονοῦσα ἐπὶ τῷ ὀρφανόμ με εἶναι which means "I do despise" = "I despise being an orphan". Περσεβυτέρα οὖσα καὶ ἀσθεν [ῆς: "being old and sick) (Enteux.22;218 BC) (Anna Bitonto, 1967).

4)The Rhetorical Conclusion

In the last part of the petition before the last greeting, we find expressions introduced by (τοῦ του γενομένου) "from what happened" in the absolute genitive or (ἵνα -ὅπως) "for this reason", which promote genuine charitable justice, J. Lesquier calls these terms "protocol expressions"; in his view, it was a protocol phrase similar to an initial greeting. While Octave Guéraud calls it the pathetic final; this to refer that frivolous by this phrase is trying to move the King.

the formula of (τοῦ δικαίου τύχῳ) "Obtaining Justice". from papyrus documents we have many examples: (τούτου γενομένου) "for this event": (Enteux.5; 222/218 BC), (τούτων γενομένων) "from these events": (Enteux.9, Enteux.57, Enteux.79, Enteux.90; 218 BC). (ἐπὶ σέ καταφυγόν) "I turn to You": (Enteux.2; 218 BC) (Anna Bitonto, 1967). ἵνα ἐπὶ σέ Βασιλεῦ, καταφυγοῦσα τοῦ δικαίου τύχῳ " King, I turn to you to obtain justice": (Pap.Gr.env.86/87; 232 BC) (Baetens & Clarysse, 2016).

There are Four main categories of rhetorical conclusions added to the Ptolemaic Petition may be distinguished:

- 1) The Rhetoric appeals to support the addressees.
- 2) Conclusions confirming the petitioners' ability to pay their dues to the Government.
- 3) Conclusions confirming the petitioners' ability to care for the worship of gods and rulers.
- 4) Conclusions confirming the petitioners' ability to achieve justice (Baetens, 2020).

5) The Closing Formula:

Normally, The Royal Petitions are closed by the final Salutations "εὐτύχει" which means "May you prosper" (Baetens, 2020).

B) on the Verso of the Papyrus:

In certain documents, the verso of the papyrus features a summary of the efforts made by the parties to reach a conciliation before the village epistatis (usually). The petitioner's name is also found in the nominative case with the preposition *περί* followed by the opponent's name in the Genitive case preceded by the preposition *πρός* followed by the noun in the accusative case, as: (Enteux.49, Enteux.2, Enteux.9, Enteux.22, Enteux.79; 221-218 BC) (Anna Bitonto, 1967).





Second: The Clerouchs' wills:


A) Terminological definition of a Will

the will is a legal document that outlines how the inheritance is distributed among the children, and it comes from the verb "to bequeath." He created a will to manage his possessions, finances, and responsibilities concerning his children after his death, and the subject revolves around "the guardian": this person is responsible for bequeathing and overseeing the child's affairs (فاطمة حسين, 2022).

wills are also: documents in which an individual states their final intentions and outlines the distribution of their finances and assets after their death (فاتن عبد المطلب, 2020).

B) Linguistic derivation of the Will

The Term will  (imy t.pr) meaning "what is in the house." It is a term that refers to the division of wealth in the presence of witnesses. Seidl sees and so Collier and Quirke it means "A document transferring ownership" and not a will. It is written also  (imy. r pr) meaning "Supervisor of the house". The verb  (wḏ) means "recommend" or "order" or  (wḏ mdw)

means "recommend" or "order" or  means "will" or "recommend" or "order" (فاطمة حسين، 2022).

The word will in Greek means (διαθήκη) Which means "disposing of property according to a will" (العايق، 2016), it is a noun, singular, feminine, nominative case derived from the verb (διατίθημι) means " Disposing of one's property according to a will", verb declined with the first person, singular, present, indicative, active (Perseus Greek Word Study Tool, 2024).

C) The Structural Characteristics

The first thing that opens the formulas of the wills is:

1) Date:

our papyrus fragments strictly follow the official formula of the Canopus Decree. Certainly, we have the tenth and the twelfth and the twenty second years' wills during reign of Ptolemy III (the years 237, 235, 225 BC) (Mahaffy, 1891). And it consists of:

a) The Name and Filiation of the reigning king:

Βασιλεύοντος Πτολεμαίου τοῦ Πτολεμαίου καὶ Ἀρσινοῆς Θεῶν Ἀδελφῶν

"King Ptolemy, son of Ptolemy, and Queen Arsinoe, the sibling gods" (Clarysse, 1991).

b) The Regnal Year:

ἔτους....

"the year..." (Mahaffy, 1891).

c) The Names and Patronymic of the eponymous priest of Alexander and of kanephoros of Arsinoe Philadelphos:

Ἀπολλωνίδου τοῦ μοσχίωνος Ἀλεξάνδρου καὶ Θεῶν Ἀδελφῶν καὶ Θεῶν Εὐεργετῶν, κανηφόρου Ἀρσινοῆς Φιλαδέλφου Μενεκρατείας

"Apollonides, son of Moschion, priest of Alexander and the sibling gods, Menekratias, being kanephoros of Arsinoe Philadelphus" (Clarysse, 1991).

d) The Macedonian month and the day of the month:

Μηνὸς Δίου..

"the month of Dios..." (Clarysse, 1991).

2) Provenance:

ἐν κροκοδίλῳ πόλει τοῦ Ἀρσινοίτου νομοῦ

"in Krokodilopolis in the Arsinoite nome" (Clarysse, 1991).

3) Testator's preamble and description:

the name of the testator is regularly introduced by the formula: "τάδε διέθετο νοῶν καὶ φρονῶν"

"NN has made the following will, being sane and in possession of his wits" (Clarysse, 1991).

and then he describes his age, and if he is from this country, if he is tall, short, obese or graceful, has straight or curly hair, mentioning his mole or scars, the latter being a distinctive feature among the Greek settlers in Fayoum, for these ancient warriors they also They named their old battalion

(corps, division), mentioning (assume with particular pride) both guards or warriors (Mahaffy,1891).

4) Opening words of the true will:

It is also a formula, although there are some differences, which show that it was not just a scribe in an office who formulated it(Mahaffy,1891). It is as follows:

ἐὰν δὲ τι ἀνθρώπινον πάσχω (πάθω)

"If I suffer a mortal fate", Which is extended by adding the statement: καὶ τελευτήσω τὸν βίον

"If I suffer a mortal fate and died", and sometimes it varies by using the verb (καταλείπω),

μέν μοι ὑγιαίνειν τι αὐτὸν τὰ ἑμαυτοῦ διοικεῖν (Clarysse,1991). εἴη

" It may be a pleasure to maintain my health and manage my own affairs, but if I suffer a mortal fate, I inherit..."(Mahaffy,1891).

It is a formula known as the "reservation formula," which is always at the forefront of testamentary dispositions, and through which the testator reserves for himself the right to cancel his will, here, the scribe turns from the substantive attitude (τάδε διέθετο) to the first person, singular (εἴη μέν μοι, καταλείπω) It is a formula that is almost uniform throughout (Clarysse,1991).

5)Will Details:

in instances where these details are lengthy, they tend to be so fragmented that they remain only partially legible; however, in rare cases where a sole heir inherits the entire estate, like a wife, son, or daughter, there is no indication (based on our existing fragments) that the will for the wife or daughter is linked to anyone's name among the testators (Mahaffy,1891).

6) Appointment of the Epitropoi:

in wills drawn up during the reign of Ptolemy III, the king and queen were usually appointed as epitropoi, which he believed meant nothing more than that the state managed the testator's dispositions(Mahaffy,1891).

ἐπιτρόπους δὲ]αἰροῦμαι β[ασιλέα Πτολεμαῖον τὸν ἐκ βασιλέως Πτολεμαίου καὶ Ἀρσινόης]θεῶν Ἀδε[λφῶν καὶ βασίλισσαν Βερενίκην τὴν βασιλέως Πτολεμαίου]ἀδελφὴν [καὶ γυναῖκα καὶ τὰ τούτων τέκνα(P.Petr².22;238/237 BC).

" I chose King Ptolemy, son of King Ptolemy and Queen Arsinoe, the sibling gods, and Queen Berenice, sister and wife of King Ptolemy, and their children as Epitropoi"(Clarysse,1991).

The Wills are ended as follows:

7)List of witnesses:

each will end with this list, in which the witnesses are listed, with an accurate description of them, name, patronymic, ethnic, age, status, military rank, physical description (Clarysse,1991), and number(Mahaffy,1891), as their number ranges from three to seven witnesses, and with this list each will ends suddenly(JAIA,1890).

There is no closing formula whatsoever (Mahaffy,1891).

Third: The Witnesses Depositions

A) The Structural Characteristics

The main components of Ptolemaic Witnesses Depositions can be identified as follows:

1)The Introductory formula:

This formula can take different forms:

a) The most common formula according to D. Kaltsas, which is:

"μαρτυρεῖ τῷ δεῖνι (one who calls the witness) ὁ δεῖνα (the witness)"

""Someone calls another person to witness..."

Where the witness is presented in accordance with the nomenclature rule in the following order:

name, patronymic name, ethnic, and rank, but complete information is not always given, and the person claiming the witness is only referred to by name; because they were already known in the court administration, it is possible to add the name of the witness or some additional information about the witness at a later time. It is possible that the name of the witness, at least the patronymic name and ethnic, were written later in a space between the introductory formula and the beginning of the document; because it is written somewhat longer, it is not on the same level.

b) formula of " μαρτυρεῖ τῷ δεῖνι (one who calls the witness) τῷ κρινομένῳ πρὸς τὸν δεῖνονι (the opponent)".

"Someone calls one party before the other party (the opponent) to witness."

c) formula of " ὁ δεῖνα (the witness) μαρτυρεῖ τῷ δεῖνι (one who calls the witness) πρὸς ἣν δικάζεται ὁ δεῖνα (the opponent)".

"Someone (the witness) bears witness in favor of someone (whom he calls to witness) against (the opponent)." This is the formula contained in the papyrus fragment (P.Petr.3.22 (c);229 BC):

[Name μαρτυρεῖ Λαμί] σκηι πρὸς ἣν δικάζεται Ἄτταλος.

" Someone bears witness in Lamisk's favor against Attalos, who took action against her".

d) formula of " ὁ δεῖνα (the witness) μαρτυρεῖ τῷ δεῖνι (one who calls the witness) πρὸς ὃν καθίσταται ὁ δεῖνα (the opponent) or τῷ καθισταμένῳ πρὸς τὸν δεῖναι (the opponent).

" Someone (the witness) bears witness before someone (who calls him to witness) against the person who is in a situation (the opponent) or is in a situation against someone (the opponent)." (J. Stolk,2011).

After the introductory formula, the witness's actual deposition begins using the first person without changing the line (Kaltsas,2001).

2)The Physical description of the witness:

A physical description can include the age, stature, complexion, hair, and many physical features of the witness. They were mentioned in some witness depositions. The physical description of the witness is usually added above the first line of the deposition, immediately following the witness's name. All witnesses in the documents we have don't include the physical description of the witness, and often only the name of the witness is written (J. Stolk,2011).

3)The Place:

The story usually begins with the place, which is the witness's residence, the place of the event described (the location of the incident), or the place where the deposition was given. It is likely that the witness's place of residence simultaneously determined the location of the event described. This "event" can also refer to the act of giving witness deposition (J. Stolk,2011).

4)The Date of incident:

Date can refer to two things: the moment the witness's deposition was presented or the moment the event occurred. the date stated on the body of the deposition on the recto, usually before or after the place, is the date of the event described. The date on the verso is the date of the witness's deposition, and there is a period between the two, usually a few months (J. Stolk,2011).

5)The Contents of the Deposition:

There are two important things in Greek and Ptolemaic witness depositions: to be present and to see. the interpretation of these two acts is always contained in witness depositions, albeit in different ways. the recurring verbs of "to see" are (ὁρᾶν, εἰδέναι), also (ἐώρακα) at the papyrus fragment (P.Petr.3.22(c), L7;229/228 BC). and to be present (παρεῖναι) mentioned in the papyrus fragments (P.Petr.3.22 (b), (c), (f), (e); 229/228 BC), and (γίγνομαι) in the papyrus fragments (P.Petr.3.22 (b), (c);229/228BC). These verbs show that the persons concerned were not present and that the witness did not notice any error.

In the papyrus fragment (P.Petr.3.22 (d);229/228 BC) none of these verbs are mentioned, but a number of verbs that express a quarrel are rejected as an alternative. negative depositions of witnesses as in the papyrus fragments (P.Petr.3.22 (b), (c), (d); 229/228 BC) are less frequent (Kaltsas,2001). Where deposition can be formulated in the negative; The witness can confirm that he did not notice an event or that he was not aware of an incident (J. Stolk,2011), and in the papyrus fragment (P.Petr.3.22 (c), L11,229/228 BC) The construction (οὐδ' ἐπεμαρτύρατό με Ἄτταλος) indicates that nothing of this sort happened (Kaltsas,2001). These texts do not become understandable unless we assume that their intention is to refute the opponent's claims (J. Stolk,2011). the subject of the deposition depends, of course, on the nature of the case, and the formula of statements in the same case can be somewhat similar, as in the papyrus fragments (P.Petr.3.22 (b), (c);229/228 BC). the most important difference between Attic and Ptolemaic depositions is their style; Attic and Ptolemaic depositions show an objective style, and any pivotal sentences that may be present are of course not written in the infinitive mood. As for the Ptolemaic Depositions, the Ptolemaic Depositions formula seems to represent a development of this (Kaltsas,2001).

6)Notes on the Verso:

The verso contains the following elements:

a) The Name of Witness in the Genitive case:

the noun is generally separated from other notes. It is usually with the personal description of the witness, as both are added later. the name of the witness in the genitive case is written separately from the other notes on the verso of the papyrus. The papyrus fragment (P.Petr.3.22 (b);229/228 BC) is the only fragment from the petrie papyri that carries the name of witness in the genitive case on its verso (J. Stolk,2011).

b) The Date.

c) Names of the two parties of the dispute.

Kaltsas believes that the deposition was submitted as a final document to the Court of Ten; where the reference was added and on the verso a "memorandum of support" was added, this information can be inferred from the fact that in all cases these additional notes are written by a hand other than the deposition itself (J. Stolk,2011).


Calligraphic analysis of various legal documents from Krokodilopolis under Ptolemy III and IV:

Facsimile no. (1):

it is a part of the recto of the papyrus (Enteux.79;218 BC), and its topic is " a royal petition for violence and insults", it is in fairly good condition, the writing on the recto of the papyrus is perpendicular to the fibers, the cursive script is clear and regular (Lesquier,1912), with erasing and separating lacunae (holes) (Octave,1931).

Facsimile no. (2):

it represents a fragment no. (4) of the papyrus (P. Petr.².3;238/238 BC) and its topic is the wills of [--] Dion, Minippus, Demetrios. This fragment written by an unattractive rough hand. we can see the triangular shape of the letter (α) which is clearly distinguished from the letter (λ) which is distinctive, that's side by side with a letter (ρ) which is stiff. The letter (ν) here has two shapes:

First: It has legs that rise up in the form of a hook 

Second: the most written shape is 

We also notice the strange connection between the two letters (ω) and (ν) that follows it as 

,also between the two letters (ω) and (ι) as  although the scribe avoided linking letters (Clarysse,1991).

Facsimile no. (3):

three papyrus fragments concern the court of ten at Krokodilopolis (P.Petr.3.21 (a), (b), (c). dated by 21st year of the king Ptolemy III (227-226 BC). The writing appears narrow, somewhat irregular, and thickly drawn (K. Robic,2011). these documents are of the type of double report, with a cursive script in the upper text and a neat text underneath (Clarysse, 2015).

The calligraphic characteristics that appeared in legal documents under Ptolemy III and IV:

1) Dittography, or the unintentional repetition of letters or words, it is often a scribal error (merriam-websetter,2025), as in (P.Petr.3.22 (b), L4; 229 BC):

"ἐν τῇι ἀνδρός μου ἐν τῇι τανδρός μου": "with My Father" (J. Stolk,2011).

2) Crasis, it is the integration or contraction of two adjacent vowels into one letter (Collindictionary,2025), as in (P.Petr.3.22 (b), L4; 229 BC):

" τανδρός": "a man". Here, it appears between the article (τοῦ) and the noun (ἀνδρός). this is a persistent character from literary texts to the Ptolemaic period, but it is rare in Ptolemaic papyri (J. Stolk,2011), it is also find in (P. Enteux.22, L5;218 BC): " τοῦ τανδρὸς"(Mayser,1970). this character continued to be used in the same word until the third century AD (199-299 AD) in the literary papyrus (P. Flor.8, L65; 199-299 AD).

3)since the third century BC, cases in which εἰ is replaced by ι (and vice versa) accumulate in papyri. where it is written before the consonant and at the absolute ending sound, as in (P. Enteux.57, L11; 218 BC):

"ἀπόστι(λον)" instead of "ἀπόστει(λον)": "You should send"(Mayser,1970). This character has appeared in Greek Papyrus documents from the reign of Ptolemy II and Ptolemy III (P. Cair.Zen.5.59819, L5; 254 BC), (P. Cair.Zen.3.59516, L7;263/229 BC), and still written in this manner until the seventh century AD, as (BGU.3.950, L7;300/699 AD).

4) Dissimilation, due to the loss of the disparate sound, as: (P. Enteux .60, L7 ;218 BC):

"ἐγκελημένους " instead of " ἐγκε<κ>λημένους": "they accuse" (Mayser,1970).

5) Assimilation, in the Ptolemaic papyri, nasals are sometimes assimilated before the sound stops, and in many cases they are completely deleted, including the omission of nasals before the dentals, as the letter (τ), as (P. Enteux .9, L1 ;218 BC):

" κατοικουντων" instead of " κατοικού<ν>των": " settler "(Mayser,1970).

The linguistic characteristics that appeared in legal documents under Ptolemy III and IV:

1) Connecting genuine prepositions to adverbs, the relationship between a preposition and an adverb in Hellenistic language expands compared to the Classical language; as true prepositions have diminished their flexibility, the locative or temporal contexts that a preposition introduces often have significant and intimate connections, which is why these compounds are formed from two distinct terms or are perceived and written as a single compound, as: (P. Petr.3.22 (b), L4 ;229/228 BC) (Mayser,1934):

"ἀπέναν-] τι κατά τι μέρος τῶν Ἀριστίππου λεγο [μένων προσφύρων": " Which partly corresponds to Aristippus' rental shop" (J. Stolk,2011). It is completed in (P.Petr.3.22 (c), L3; 229/228 BC):

"ὧν [ἐ]στιν ἀπέναντι κατά τι [μέρος τ] οὗ οἰκήματος": " which is partly opposite the house" (Mayser,1934).

2) Using the Preposition (πρός) with the accusative case, it expresses friendly or hostile behavior in word, deed and attitude in particular, as in the papyrus fragment (P.Petr.2.17 (3), L1;229/228 BC) (Mayser,1934):

"πρός ἣν δικάζεται": " by which he judges me".

the preposition (πρός) found in the Ptolemaic papyri from the third century, and it is a common preposition in the Ionic dialect, specifically with Herodotus, and its use with the general genitive has already become rare in Attic prose, which is supported by Polybius, in the Egyptian Greek language, and in the Septuagint (Mayser,1934). At Homer's, the preposition (πρός) with the accusative case follows it used to indicate the direction with the inanimate landmarks. While in Classic Greek, the preposition (πρός) with the accusative case used with Human references (J. Stolk,2017).

3)the Relative adjective, among them the attributive adjective with nouns and articles as an adjective linked to the articulated noun, as in the case in the classical Greek between the article and the noun. If the indefinite noun is at the beginning of the sentence (Mayser,1934), it is defined by adding attributives by adding relatives, this case occurs usually that represent the participle phrase, as: (P.Petr.2.17 (2), L4; 229/228 BC):

"ἀπέναν-] τι κατά τι μέρος τῶν Ἀριστίππου λεγο [μένων προσφύρων"(Mayser,1933).

"which partly corresponds to Aristippus' rental shop". (J. Stolk,2011).

- another case for linking between the noun and the adjective, when the adjective is accompanied without an article it is more common in the language of papyri than in the classic Greek, the use

is not limited to cases where an indefinite noun is initially identified by an adjective, and terms that actually require the article are entered without an article and are later completed as a separate adjective, as: (P. Gurob.2, L45; 225BC):

"γνώμηι τῇ δικαιοσάτηι"(Mayser,1934): "the Court's Justice".

4) Differences and Irregularities in the use of prepositions such as using the preposition (διά) meaning "through" as much as you refer to people the construction differs between the genitive and the accusative in the same patterned connections, this is what one usually reads in the rhetorical conclusion of the Royal petitions, as: (P.Petr.2.17(1), L28,229/228 BC):

" διὰ σέ, βασιλ [εὔ, τοῦ τε] [δικαίου] (*) τεύξομαι"(Mayser,1934): " Through You, O King, I can obtain Justice".

5) Social, Cooperative, or Self-interested Dative; the non-local social term refers to the person or thing through which cooperation or counter-action takes place, it is used with the verbs of (fighting, quarreling, competing, litigation), like the verb (δικάζομαι) meaning " right, going to court", as: (P.Petr.3.21 (g), L27;225 BC) (Mayser,1934):

"διὸ δ[ικάζο]μαί [σοι": I'm judging You".

6) Adjectives preceding Nouns, like (ἕκαστος) means " each of " and (ἐκάτερος) means " for each one" or "for each of the two", We have an example for using (ἐκάτερος) in: (P.Petr.3.21 (g), L10;225 BC):

" πάντ [ας δικ] αστὰς πλὴν ὧν [ἄν ἐ] κάτερος": " Both litigants" (Mayser,1934).

7) The Adverbial formation, including the conditional adverb ending with –ως derived from adjectives, as: (P. Enteux.79, L9 ;218 BC):

" ἀλόγως": "without reason"(Mayser,1935), this feature continued to be used in writing the same word in papyrus documents until the sixth century AD, as: (P. Lond.5.1677, V.L.54;568-570 AD).

8) the Verbal Composite, as the compound with (ἀντί), as: (P. Gurob.2, L20;225 BC):

" ἀντι] λoidopoῦντο [ς": " responding to incendiary speeches" (Mayser,1935), this word has mentioned another time in the papyrus (P. Enteux.79, L5;218 BC).

- a proper compound, the preposition comes before the completed noun, as: (P.Petr.3.21 (f), L3;225 BC):

" ἐπιλόχαγος"(Mayser,1935): " commander of commanders", this word has mentioned in (P.Petr.3.54 (a), L6 ;248 BC), (P. Petr².17, L34; 236/235 BC).

9) Compounds with the verb (ὑπάρχω), generally it gives the meaning of " begin, take the first step, to be, to exist, it also relates to the possessive structure that indicates "to belong to" with the dative in this existential sense of action, the meaning of "Possessive" which is often found in papyri.

Attributive use of the adjectival participle

the pronominal complement of an attributively used adjectival participle is expected to be in the dative case, just as the complement of the finite verb in section. Two possible construction variants with the attributively used adjectival participle and a dative pronoun are found in the will of Peisias (P. Petr².13, L5-8, L10-12;238/237 BC), by comparing the formulation of the possessions left to his son Pisikrates with the construction used for the possessions left to his wife Axiothea, as follows:

ἐὰν [δέ] τι ἀνθρώπινον πάσχω, καταλείπω [τὰ ὑπάρχοντά] μοι τὰ [ἐν Ἀ] λεξανδρείαι Πισικράτει τῷ υἱῷ μ[ο]ν τ[ῶ]ι ἐκ Νικ[οῦ]ς, συν[οικ]ίαν καὶ **τὰ ὑπάρχοντά μοι ἐκεῖ σκεύη πάντα**

‘But if I suffer the mortal fate, I bequeath my possessions in Alexandria to Pisikrates, my son from Niko: a tenement-house **and all the household equipment belonging to me there.**’

Ἀξιοθέαι δὲ Ἰππ[ίου] Λυκίδι τῇ ἐμαυτοῦ γυναικὶ παιδίσκην δ[ο]ύλην Σύρα[ν] Λιβύσειον καὶ τὴν οἰκίαν **τῇν ὑπάρχουσάν μοι** [ἐν κ] ὤμη Βουβάστῳ τοῦ Ἀρσινοίτου

‘To Axiothea, daughter of Hippias, from Lycia, my wife, (I bequeath) a Syrian slave-girl by the name Libuseion and the house **belonging to me** in the village of Boubastos in the Arsinoite nome.’

- ❖ the word order in the second paragraph is article-noun-article- participle is rarely found in the papyri. almost all attestations of the adjectival participle of (ὑπάρχω) occur in the order article-participle-pronoun-noun (as in the first paragraph), although the order in the second paragraph seems attested with other verbs in the Ptolemaic period, combined with the attributively used adjectival participle and an object noun, the pronoun is always found in the dative in Ptolemaic wills. However, in the Roman and Byzantine periods (1st–8th century AD), the genitive pronoun is sometimes attested in this construction as well (J. Stolk, 2015).

Substantive use of the adjectival participle

The adjectival participle of the verb (ὑπάρχω) is often used substantivized to denote ‘belongings’ or ‘possessions’ in the papyri, that is constructed with an article without a governing noun. In Ptolemaic wills, the testamentary disposition of possession is often expressed by the formula:

"ἐὰν [δέ] τι ἀνθρώπινον πάθω, καταλείπω [τὰ ὑπάρχοντά] μοι (μου πάντα)"

‘but if I suffer mortal fate, I bequeath all my possessions to’. In this formula, the possessor can be expressed as a dative complement of the verbal participle, as:

ἐὰν δέ τι [ἀνθρώπινον πάσχω, καταλείπω **τὰ ὑπάρχον] τα μοι πάντα**

or as a genitive adnominal possessive to a substantivized participle in the will of [--] and Aphrodisios (P. Petr².24, L25-26; 226/225 BC):

ἐὰν δέ τι πάθω ἀνθρώπιν[ο]ν, καταλείπω **τὰ ὑπάρχοντά μου [πάντ]α** Ἀξιοθέαι

‘But if I suffer mortal fate, I bequeath all my possessions to Axiothea.’

- ❖ Both examples with the dative (in the first paragraph) and with the genitive (in the second paragraph) pronoun are found in the same type of wills, probably copied at the same office in Krokodilopolis during the third century BC. the substantive participle of (ὑπάρχω) is often accompanied by the modifying adjective (πᾶς, παντός) to denote ‘all my possessions’. When ὑπάρχω is combined with a dative pronoun (τὰ ὑπάρχοντά μοι πάντα), the participle could be used substantively with (πάντα) as modifier (all My possessions), but (ὑπάρχοντα) could also be interpreted attributively, modifying a substantivized adjective (τὰ πάντα) (‘all things/everything that belong(s) to me’). In the case of a genitive pronoun (τὰ ὑπάρχοντά μου πάντα), the participle seems best interpreted substantively, modified by an adnominal genitive possessive pronoun (μου) and the adjective (πάντα) means (all my possessions). The variation between the dative and the genitive in this construction could then be related to the variation between the attributive and substantive interpretations of the participle. The occurrence of case variation in phrases from the same context shows that already in the Ptolemaic period (τὰ ὑπάρχοντά) was sometimes used as

a substantivized participle and could be combined with an adnominal possessive pronoun (J. Stolk,2015).

5.Results and Discussion

We have the term of the " Egyptian Greek Language": the language spoken in general, the diverse dialect of colloquialism that was spoken in Greek and Roman Period, not only observed in Literature written in Egypt, but also mainly in the documents written on papyrus (S. Tovar,2010). During the Hellenistic and Roman periods, it was also commonly referred to as "Koine Greek" and was spoken throughout the Eastern Mediterranean. This variety of Greek has a wide range of characteristics. shows prominently in non-literary papyri's calligraphy as opposed to its inscriptions or literary papyri. It is impossible to tell if the scribe is primarily speaking Greek or Egyptian, if he is educated or not, or if he is utilizing an interpreter (S. Tovar,2010). When discussing the calligraphic characteristics of Krokodilopolis' legal documents, we find that they are composed using a "Cursive Script": The script is made up of non-deviant letters that blend together (Hengstl,1978).

6.Conclusion

To Sum Up, the Royal petitions as a type of legal documents. regardless its important role in studying the judicial system in the Ptolemaic period, it displays a clear pattern of linguistic evolution as it includes many different and distinct calligraphic characteristics which mainly arises from the scribe's ignorance of the correct orthography rules of the Greek alphabet and the Greek grammar. the calligraphic importance for the Petrie wills which is known recently by "Cleruchs' wills" the point is that these documents have preserved for us a series of different-varying official calligraphy. Which was written by professional scribes in one office within a short period of time. There is also a large difference in the degree of care exercised by different scribes. Some documents contained a fair number of errors and erasures, while others were written with a great care. the Petrie Wills, like Grenfell and Hunt's Wills, were written by a professional document editor, who wrote the texts somewhat mechanically and he also wrote according to a form, perhaps a form in which he only had to enter the names in question according to the required documentation. It is a direct example of the official colloquial language in the third century BC. (Clarysse,1991). We also have studied another Legal documents which share together that they all came from one place "Greek Δικάστεριον in Krokodilopolis". Some legal documents share with the wills in the date formula, some others like the Affairs of Lamiske has its own formula which was mentioned in detail in the research. All legal documents regardless its original function, it is a rich source for studying the language of Greek papyri under Ptolemy III and IV.

Sources:

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- P. Cair.Zen.3.59516;263/229 BC. Line: 7
- P. Cair.Zen.5.59819; 254 BC. Line:5
- P. Enteux.94;224-218 BC. Line: 6
- P. Enteux.5;222-218 BC. Line:1,7,8,9
- P. Enteux.49;221 BC. Line:1,5,6
- P. Enteux.9; 218 BC. Line:1,6,10
- P. Enteux.2; 218 BC. Line:7,11
- P. Enteux.22; 218 BC. Line:1,5,6,9
- P. Enteux.57; 218 BC. Line:1,5,8,11

- P. Enteux .60;218 BC. Line:7
- P. Enteux.79;218 BC. Line:1,5,8,9,10,14,17
- P. Enteux.90;218 BC. Line:1,5,6,7
- P. Flor.8; 199-299 AD. Line:65
- Pap.Gr.env.86/87;232 BC. Line: 1,7,8
- P. Gurob.2;225 BC. Line:20,45
- P. Lond.5.1677;568-570 Ad. Line: 54 (verso)
- P. Petr².3;238/238 BC.
- P. Petr².13;238/237 BC. Line: 5-8,10-12
- P. Petr².22;238/237 BC. Line: 29-34
- P. Petr².17; 236/235 BC. Line:34
- P. Petr².24;226/225 BC. Line: 25-26
- P.Petr.2.17(1);229/228 BC. Line:28
- P.Petr.3.22 (b);229/228 BC. Line:4
- P.Petr.3.22 (c);229/228 BC. Line: 1,3,7,11
- P.Petr.3.22 (d);229/228 BC.
- P.Petr.3.22 (e);229 /228 BC.
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- P. Sorb.3.109;224 BC. Line:5
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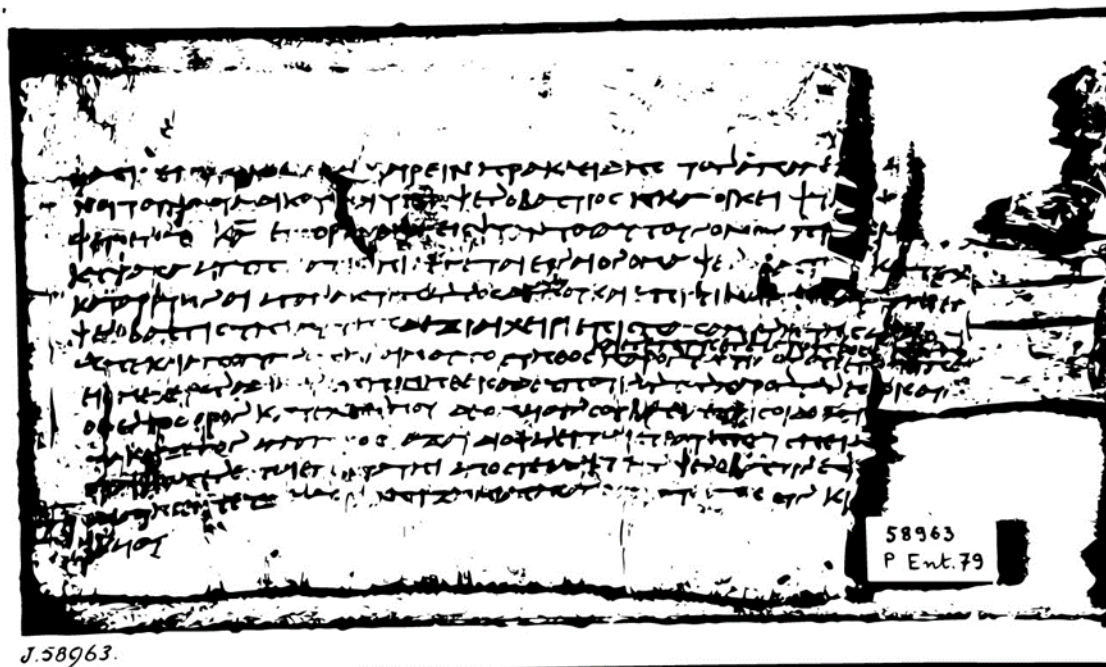
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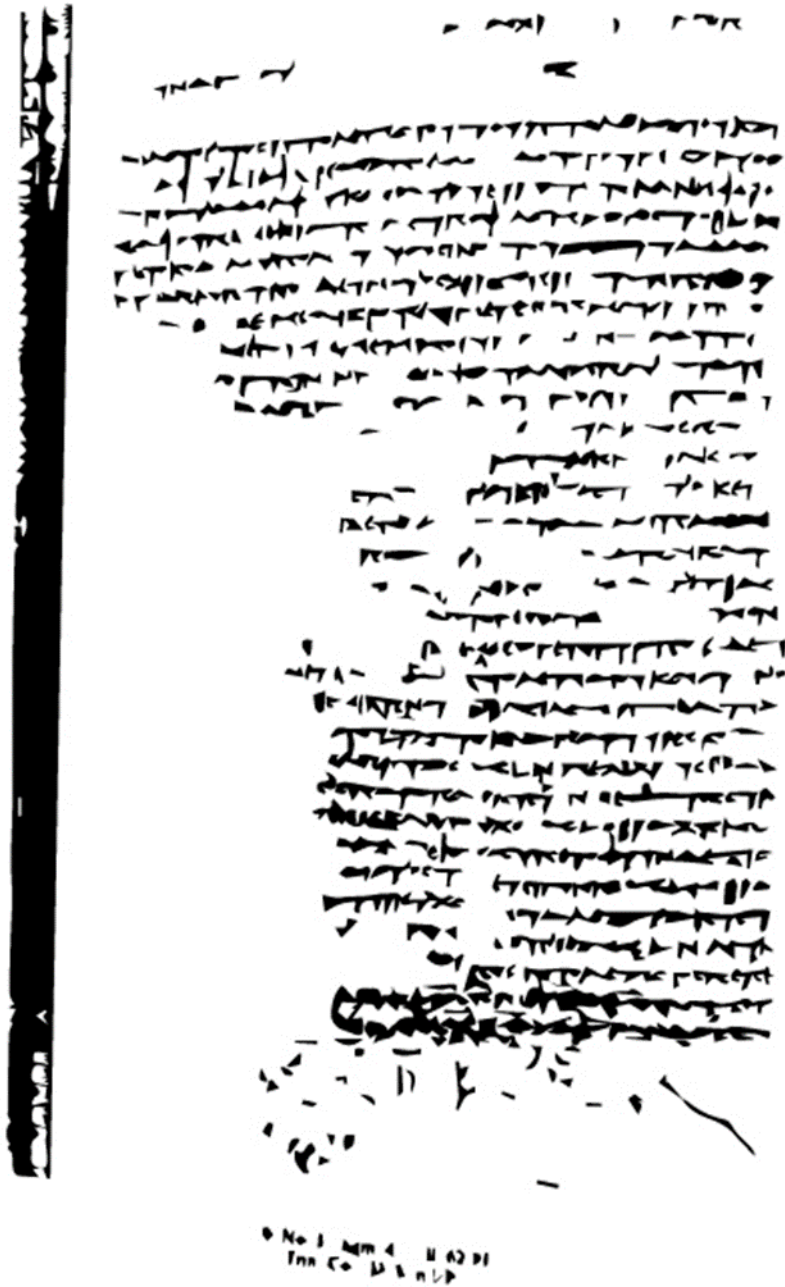
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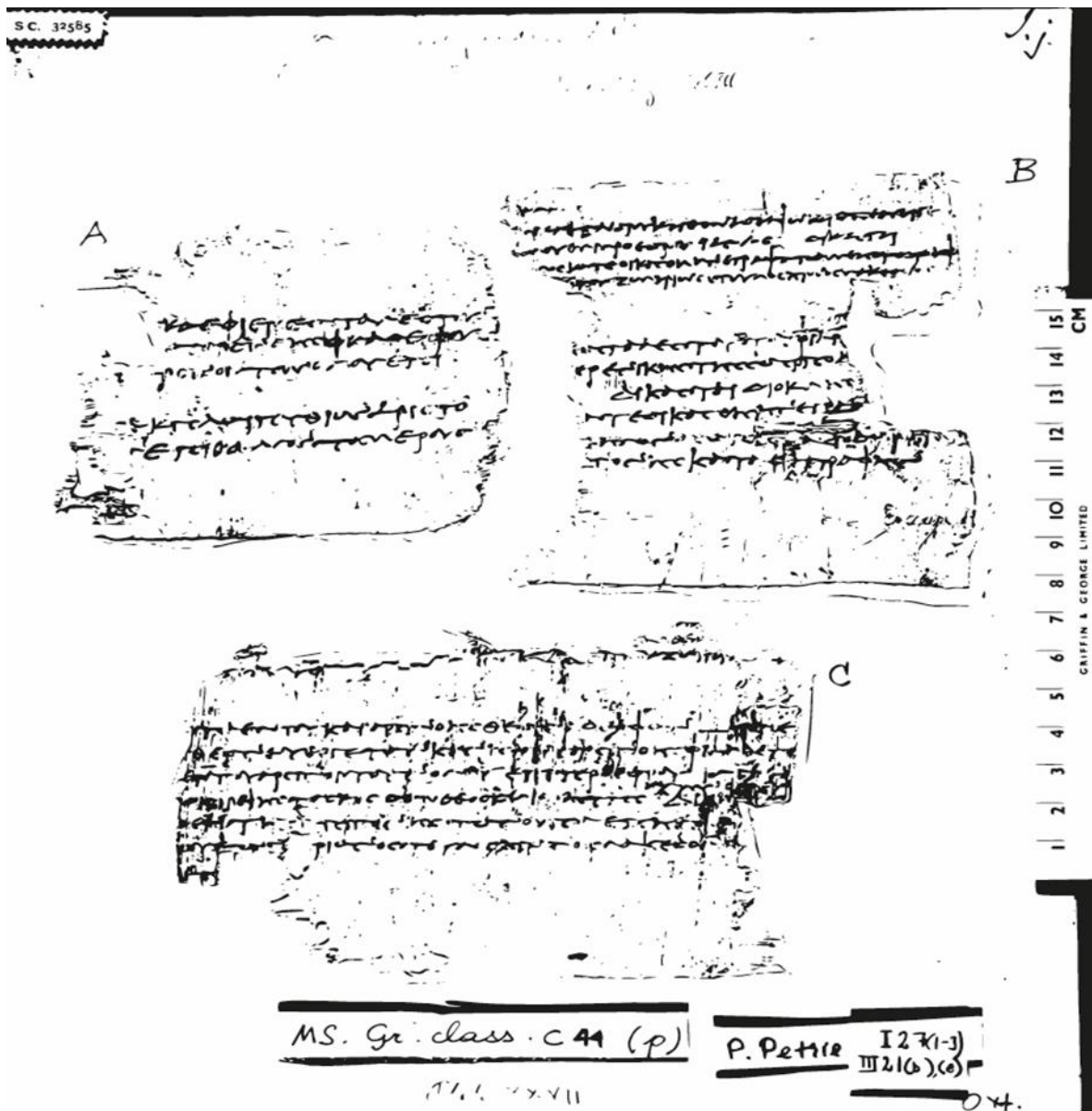
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