

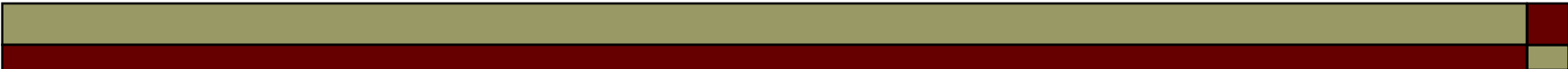
H8b

Prepositions, adverbs, numbers

Hieroglyphs Beginners

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Prepositions

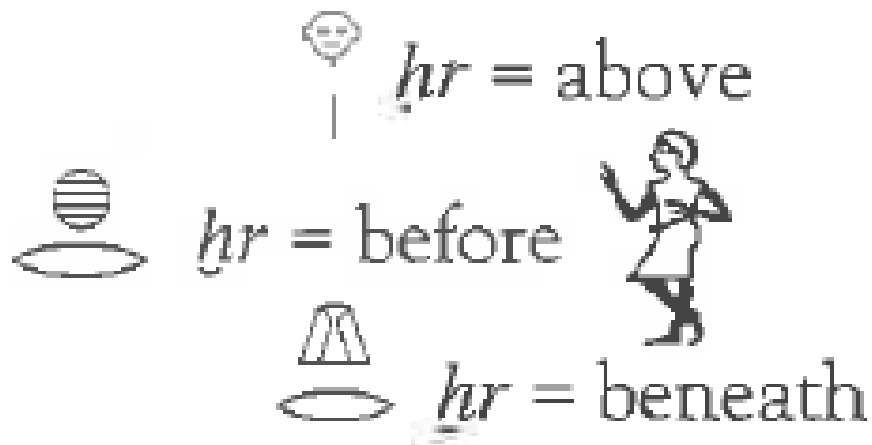
- Relate one thing to another
- *Katharina is in front of the table.

Prepositions

- Relate one thing to another
- *Katharina is **in front of** the table.

- prepositions governs the noun which follows
- p. very difficult to translate from one language into another – idiosyncratic (unusual behaviour)
- German unter = under, beneath, among, between

How did we experience prepositions so far?

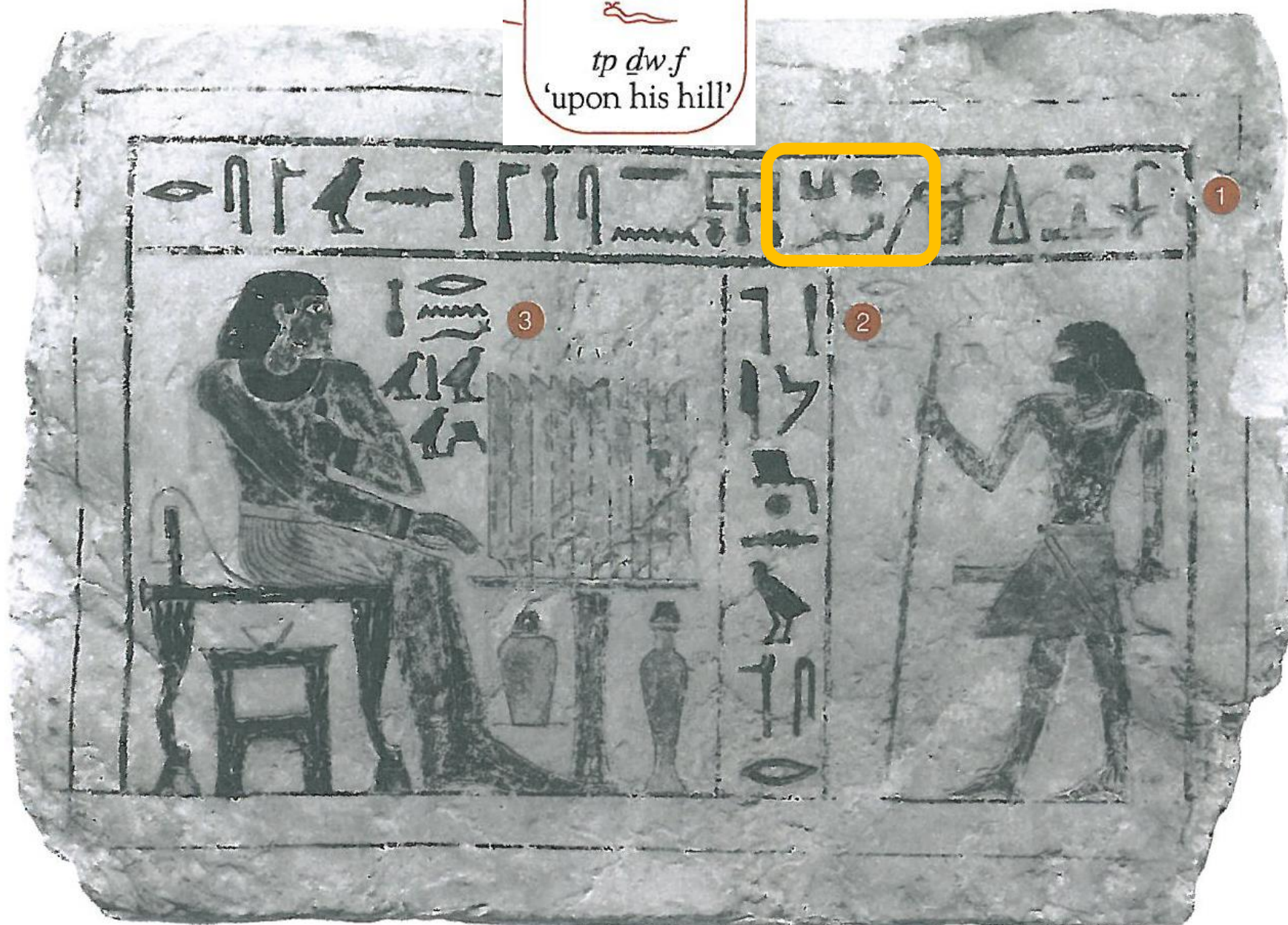


Offering Formula: introduction recipient





tp dw.f
'upon his hill'

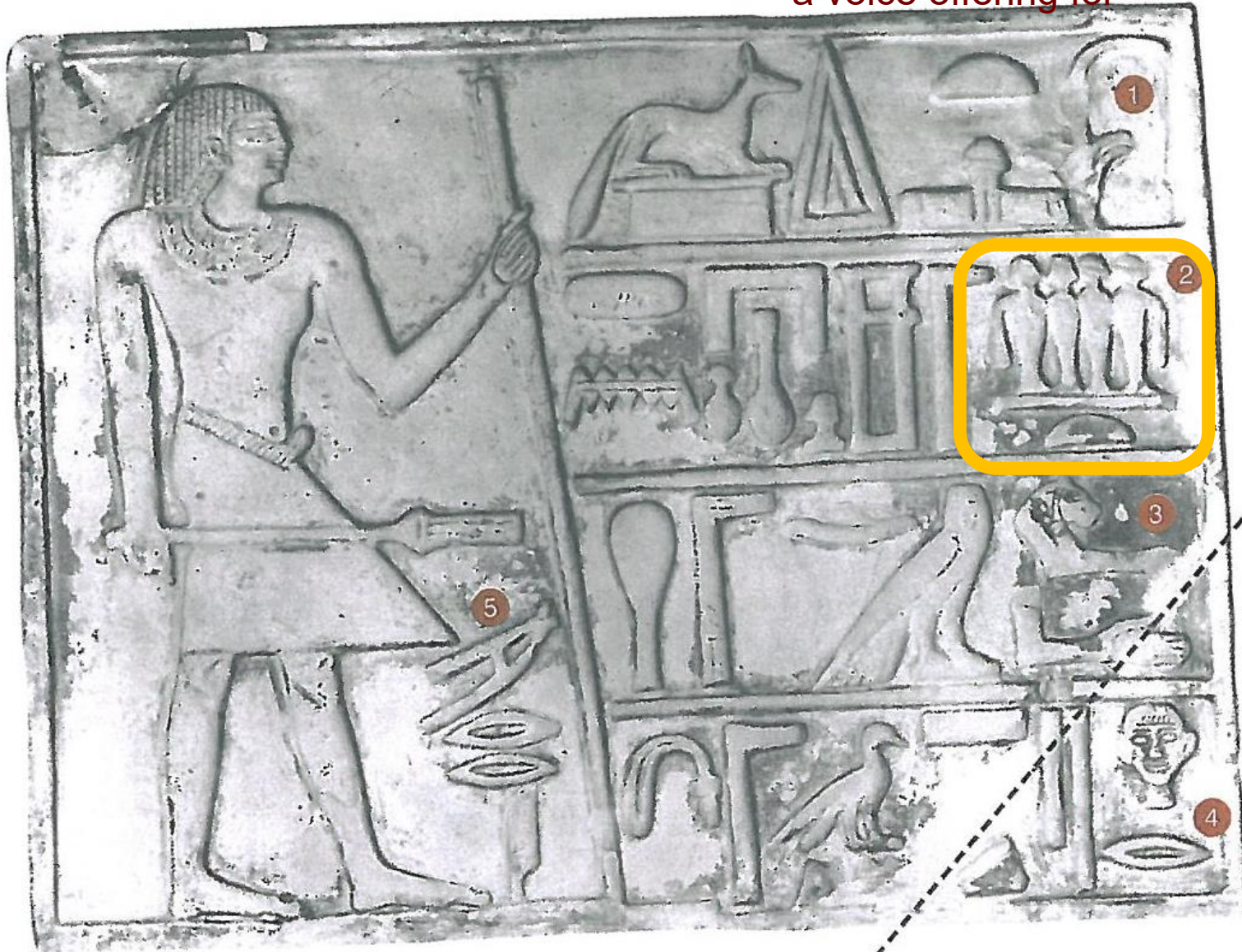


Another Stela of Mereri from his Tomb at Denderah

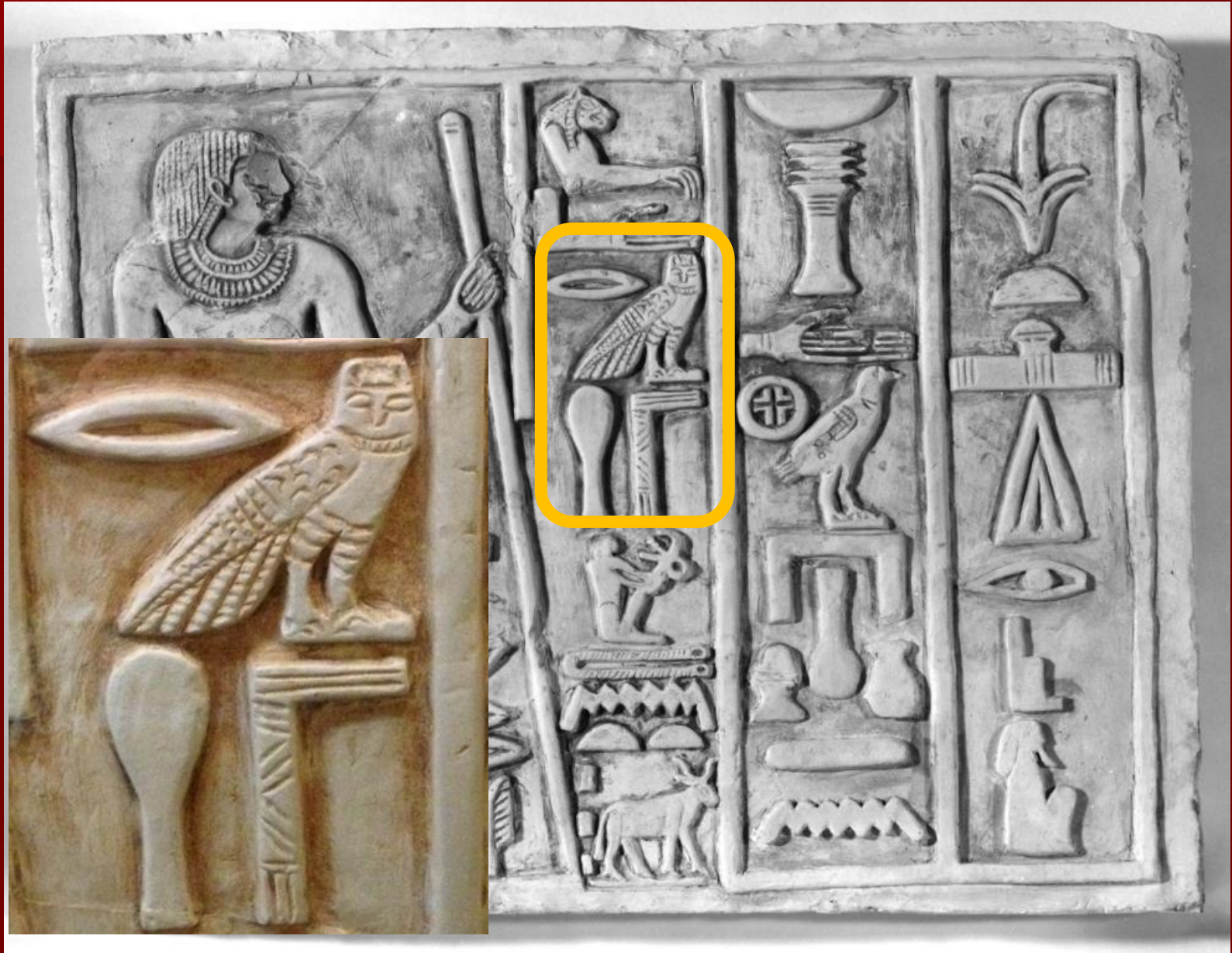
(6th Dynasty, c. 2200 BC)

hnt(j) sh-ntr pr.t-hrw n

Who is in front of his divine booth / god's booth,
a voice offering for



Offering Formula: recipient (titles)



Prepositions in ME

- 3 different forms of prepositions, depending how they are used
 - Primary prepositions
 - single word
 - 17 different prepositions
 - Compound prepositions
 - several words
 - Large number
 - Other: n + adjectival predicate, prepositional nisbes

Primary prepositions

- 1)   *jmjtw* (also , , etc.); adverbially   *jmjtw-nj*
“between, among”; adverbially “between them, among them”

This preposition means “between” when it is used with a dual: *jmjtw b3tj* “between two bushes”; when it is used with two different nouns (or noun phrases), the second is introduced by the preposition *r* (see § 8.2.7): *jmjtw h3st tn r nhrn* “between this country and Naharina” (literally, “between this country with respect to Naharina”). When *jmjtw* is used with a plural, it means “among, amidst, in the midst of”: *jmjtw šzpw* (Sin. B 249) “among the sacred images.” In texts from Dyn. 18, the preposition is often spelled *r-jmjtw* ( , etc.): *r-jmjtw srjw* “amidst the nobles.” The adverbial form *jmjtw-nj* is actually a compound of *jmjtw* and the adverbial form *nj* (see § 8.2.6).

- 2)  *jn* “by”

The word *jn* is not really a preposition, but it is used like the English preposition *by* to indicate the agent with a passive verb-form (as in “I was blessed by the king”). In this use, *jn* is always followed by a noun or noun phrase, never a personal pronoun. We will consider this and other uses of *jn* in future lessons.

Primary prepositions

- 3)  *m* (also ); with personal pronouns or adverbially  *jm* (also )
“in”; adverbially “therein,” “there,” or “in it,” “of them,” etc.

This is the most common of all Egyptian prepositions. Basically, *m* means “in,” but English often requires other translations, depending on how *m* is used:

- “in” or “into” space: *m pr* “in the house”; *‘q m pr* “enter into the house”
- “in,” “by,” “for” or “during” time: *m grḥ* “in the night, by night”; *m rnpwt 3* “for three years, during three years”
- “in” a state: *m ḥtp* “in peace”
- “in” or “of” a material or contents: *m jnr* “in stone, of stone,” *‘ḥw m rnpwt* “a period of years,” *w‘ jm.sn* “one of them”
- “from” or “of” a place or state (i.e., starting from “in”): *prj m njwt* “emerge from the town,” *šw m ‘b‘* “free from boasting, free of boasting”
- “as” something or someone (i.e., “in” the capacity of): *ḥ‘j m nswt* (Urk. IV, 2027, 2) “appear as king”
- “with,” “through,” or “by” something (i.e., “in” the use of): *wrḥ m mrḥt* “anoint with oil”; *jnj m zšʕ* (ShS. 129) “get through prayer, by prayer”; *njs m m* “call by name.”

Primary prepositions

- 4)  *mj* (also ); adverbially  *my* “like”; adverbially “likewise”

The preposition *mj* always indicates that one thing is like another. It can usually be translated as “like,” but English sometimes requires another translation:

- “like” something: *mj shr ntr* (Sin. B 43) “like the plan of a god”
- “in accordance with, according to” something: *mj nt-^cf nt r^c nb* “according to his daily custom” (literally, “like his custom of every day”)
- “as well as” something: *hrw mj grh* “day as well as night” (literally, “day like night”).

- 5)  *mm(j)* (also , , , etc.)

“among”; adverbially (Merikare 8, 7; 12, 7) “among them”

Used with a plural noun or a noun with plural sense: *mm ^cnhw* (Helck, *HBT*, 29) “among the living,” *mm mw* (Urk. IV, 616, 9) “among the waters.” The difference between *mm* and *jmjtw* (§ 8.2.1) is that *jmjtw* indicates a specific physical position while *mm* is used in a more general sense, without specifying an actual position.

Offering Formula: introduction recipient



Primary prepositions

- 6) *n* (also *nj*, only before a noun); adverbially *nj* (also *n*)
“to, for”; adverbially “thereto, therefor” or “for it,” etc.

The preposition *n* is used to indicate the goal of something. It is normally translated in English with the prepositions *for* and *to*, but some uses require a different translation:

- “to” or “for” something: *rdj j3w n jsjrt* (Sethe, *Lesestücke*, 63, 4) “giving praise to Osiris”; *nfr sdm n rmt* “Listening is good for people” (Exercise 7, no. 15). The preposition *n* normally indicates the goal of motion when the goal is a person: e.g., *šmj n ky* (Peas. R 13, 6) “go to another person”
- “at” in the sense of “to, toward”: *dg3 n q^chwj.k* (Smith 7, 16) “look at your elbows”
- “in, for” time: *n jbd 2* “in two months,” *n dt* “for ever”
- “for, at, because of” something: *rmj n mr* “weep for/at/because of pain.”

Primary prepositions

- 7) 𐤓 *r*; at the beginning of a sentence $\text{𐤓} \text{𐤍}$ *jr*, sometimes also $\text{𐤓} \text{𐤍}$ with personal pronouns (usually 𐤓); adverbially $\text{𐤓} \text{𐤍}$ *jrj* (often 𐤓)
“with respect to”; adverbially “thereto” or “with respect to it, pertaining to it,” etc.

The preposition *r* has the basic meaning “with respect to.” Depending on how it is used, many different translations are required in English:

- “to,” “toward,” “at” a place: *prj r pt* “go to/toward the sky,” *r rdwj hm.f* “at the feet of His Incarnation,” *spr r hmw* “arrive at home”; *r* normally indicates the goal of motion when the goal is a place: e.g., *šmj r nn-nswt* (Peas. B1 63–64) “go to Herakleopolis”
- “at” a time: *r tr pn* (Sinai 90, 3) “at this season”
- “to, in order to, for” a purpose: *r jnt ʿqw* (Peas. R 1, 3) “in order to get food,” *h3b r msw-nswt* “send for the king’s children”
- “against” something: *jrj r* “act against” someone or something (vs. *jrj n* “act for, on behalf of” someone or something)
- “from” something, indicating separation or distinction: *rh wh3 r rh* (Urk. IV, 970, 1) “to know the foolish man from the knowledgeable” (i.e., “to know the difference between a foolish and a knowledgeable man”: literally, “to know the foolish one with respect to the knowledgeable one”), *fh r kpnj* (Sin. R 53) “depart from Byblos” (literally, “depart with respect to Byblos”). This is also the sense of *r* when it is used with a comparative adjective (§§ 6.8, 7.4.2): *nfr r ht nbt* “better than everything” (literally, “good with respect to everything”).
- “concerning, about, according to” something: *dd r* “speak about” something (compare English “speak to the subject”); *r hp* “according to custom.”
- “as for” at the beginning of a sentence: *jr sf jsrt pw* (CT IV, 193b) “As for yesterday, it is Osiris.”

Primary prepositions

- 8)  *ḥ3* (also ) “behind, around”

This preposition is related to the noun  “back of the head.” Its basic sense is “around and behind”: *phr ḥ3 jnbw* “going around the walls,” *ḥ3 t* (Ptahhotep 7,2) “behind bread” (i.e., at a meal).

- 9)  *ḥn^c*; adverbially  *ḥn^cw* (usually )
“together with”; adverbially “with them,” etc.

The preposition *ḥn^c* indicates that one thing accompanies another: *ḥn^c snw.j* (ShS. 126) “together with my siblings.” The same meaning underlies the use of *ḥn^c* in coordination (§ 4.12), where it is usually translated “and”: *ḥ3tj ḥn^c zm3* “the heart and the lungs.” Note that the English preposition *with* has two different meanings, indicating accompaniment and means. The former corresponds to Egyptian *ḥn^c*; the latter, to the Egyptian preposition *m* (§ 8.2.3).

Primary prepositions

10)  *hr* (also ); with personal pronouns often  *hr* “on”; not used adverbially

The preposition *hr* is related to the noun *hr* “face, surface” (spelled the same way). It has the basic meaning “on” but its uses require many different translations in English:

- “on, upon, in, at, by” something, indicating placement: *hr w3t* “on the path,” *hr ht q3t* “upon a high tree,” *hr rdwj* “on foot,” *hr wnmj.f* “on his right, at his right,” *hr kmt* “in Egypt” (“on the Blackland”), *hr jbf* “in his heart, on his mind”; *prj hr hrw* “come forth at the sound” of something; *sw3 hr jz* “pass by the tomb”
- “than, with, and” indicating addition: *jrj h3w hr nfr* (Amenemhat 1, 3) “do more than well” (literally, “do excess on good”), *psj hr bjt* (Ebers 19, 2) “cook with honey.” This meaning underlies the use of *hr* in coordination (§ 4.12), where it is usually translated “and”: *d^c hr hyt* “stormwind and rain.”
- “for, per,” indicating distribution: *t-hd hr w^cb nb* (Siut I, 273) “a loaf of white bread for each priest”
- “from, of” indicating physical origin (literally, “from on”): *nbw hr h3st* “gold from the desert,” *prrt nbt hr h3t* (Urk. IV. 965, 4) “everything that comes from the altar,” *wn hwrw hr ht.f* “rob a poor man of his property”
- “at, with, concerning, about, because of, for,” indicating cause (nonphysical origin): *htp hr* “content at,” “content with” something, *hzj hr* “bless because of, on account of” something, *rs-tp hr* “watchful concerning” something, *jj hr* “come about,” “come for” something; *mhj hr* “forget about” something; *h3 hr* “fight for, on behalf of” someone.

Primary prepositions

- 11)  *hft* (not **htf*; also ); adverbially  *hftw* (also )

“opposite, in accordance with, while”; adverbially “accordingly”

The preposition *hft* indicates that something is opposed to something else. It is normally used in the spatial sense, of two things facing each other: *ḥ hft* “stand opposite, before” someone, *dd hft* “speak in front of, before” someone. This sense underlies the nisbe *hftj* “opponent, enemy.” When *hft* governs a noun or pronoun referring to a thing, it usually means “in accordance with”: *hft zḥ3 pn* “in accordance with this writing,” *hft ḥ3y* “according to measure.”

- 12)  *hnt* (also ); adverbially  *hntw* (also )

“at the head of”; adverbially “before, previously”

The preposition *hnt* indicates position in front of something: *ḥmsj hnt nṯrw* “sit in front of the gods.” It normally carries the connotation of superiority: *hnt ḥnhw* “at the head of the living.” The difference between *hft* and *hnt* is one of position: *hft* implies that two things are facing each other, while *hnt* indicates that something is first in line or priority. When used adverbially, *hnt* refers to time: *ḥpr hntw* “happen before, previously.”

Primary prepositions

- 13)  *hr* “near”; not used adverbially

The preposition *hr* indicates the proximity of one thing to another. It is regularly used when the noun, noun phrase, or pronoun governed by the preposition is someone of higher status: *dd hr hm.f* “speak to His Incarnation,” *hr ntrw* “in the presence of the gods.” This preposition is especially common in two phrases: *hr hm n* “during the incarnation of” followed by a king’s name (i.e., “during the reign of”); and *jm3hy hr* “honored by,” usually followed by the name of a god. Often *hr* is used to relate one person to another when the nature of the relationship cannot be specified because social customs prohibit a direct relationship. Thus, an Egyptian speaks *n* “to” an equal or an underling, but normally *hr* “near” the king or the gods.

- 14)  *ht* “throughout”; not used adverbially

The meaning of this preposition is essentially the same as that of its English counterpart: *hpr ht t3* “happen throughout the land.”

Primary prepositions

- 15)  *hr*; adverbially   *hrj* “under”; adverbially “under it, under them,” etc.

The basic sense of *hr* is “under”: *hmsj hr ht3w* (Leb. 133) “sit under an awning,” *hr mw* “under water.” To be “under” something is also to carry or have it: hence, *jw hr jnw* “come with tribute.” Egyptian often uses the preposition *hr* literally where English uses more general prepositions: *3tp hr jtj* (Peas. R 7, 6) “loaded with grain” (literally, “loaded under grain”), *t3 hr ršwt* “the land in joy,” *wrd hr šmt* “tired from walking.”

- 16)  *tp*; with personal pronouns often  *tp* “atop”; not used adverbially

This preposition is related to the word *tpj* “head” (spelled the same way). It indicates position above something: *tp jnb* “on top of the wall.” Like *hr* (§ 8.2.10), *tp* often implies contact with a surface, but *hr* indicates closer proximity to the surface than *tp*: thus, *nh tp t3* “live on earth” but *sdr hr t3* “lie on the ground”; both prepositions can also mean simply “above.” When *tp* has to be translated in a way that does not imply position above something, this is usually because English views a relationship differently than Egyptian does: for example, English normally thinks of speech as lying “in the mouth,” while Egyptian puts it *tp r* “atop the mouth.”

Primary prepositions

- 17)  *ḏr* “since”; adverbially “over, finished”

The preposition *ḏr* is related to the noun *ḏr* “limit, end.” In Middle Egyptian, it is used mostly in expressions of time: *ḏr rk ḥrw* (Merikare 9, 1) “since the age of Horus.”

Compound prepositions

- ❑ Large number see English – alongside (along + side)
- ❑ Always contain at least one primary preposition
- ❑ Formed in 3 ways
 - Preposition plus noun / noun phrase
 - ❑  *m ḥ3t* in front of
 - ❑  *r ḥ3t* to the front of
 - ❑  *ḥr ḥ3t* at the front of
 - Preposition plus infinitive / infinitival phrase (verbal form – to learn / learning)
 - ❑  *r db3* in exchange for, instead of

Compound prepositions

- Formed in 3 ways

- Adverb / adverbial phrase plus preposition

-  *ḥrw r* apart from, in addition to, as well as (Lit. apart in respect to)

- Meaning – clear from components

- When using dictionary – translation found under main component

- *ḥr ḥ3t*

- *ḥrw r*

Compound prepositions

- Formed in 3 ways

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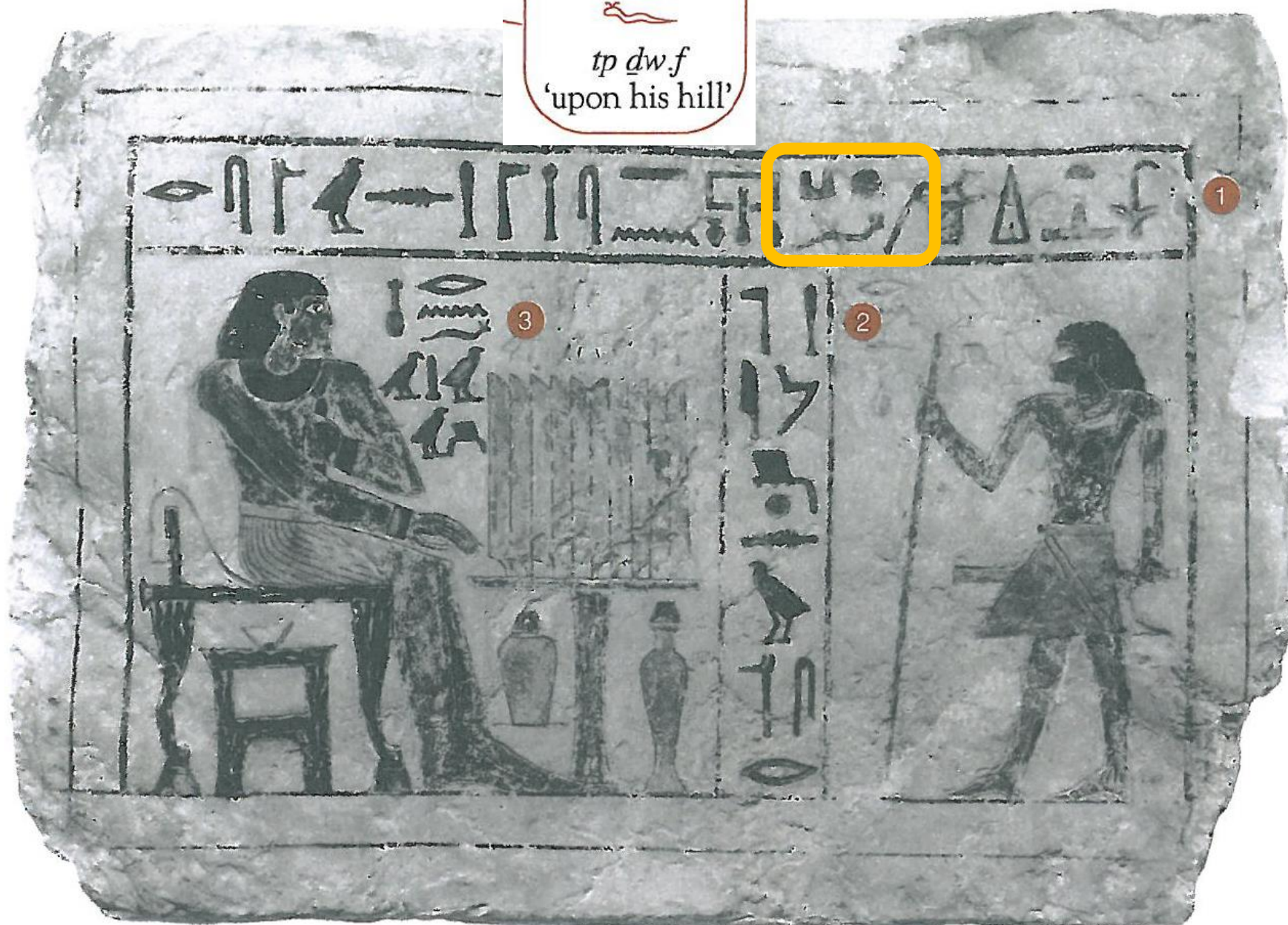
- *ḥr ḥ3t* under *ḥ3t*
 - *ḥrw r* under *ḥrw*

The object of prepositions

- Each preposition governs a noun / pronoun / noun phrase – called object of preposition
- Primary prepositions – no specific form for following noun / noun phrase / pronoun
 - When pronoun = suffix *hft=j* (before me – spatial); *hr=f* (on him)
 - *jn* (by); *mj* (like) not used with suffix
 - *jn* bound into verbal form – passive
 - *mj* – noun likeness used instead: *mjtw* or *mjtj*   – then added suffix *mjtw=j*
 - Eloquent Peasant B1, 314 *sh tj mjtw=j* a peasant like me (lit: a peasant, my likeness)



tp dw.f
'upon his hill'



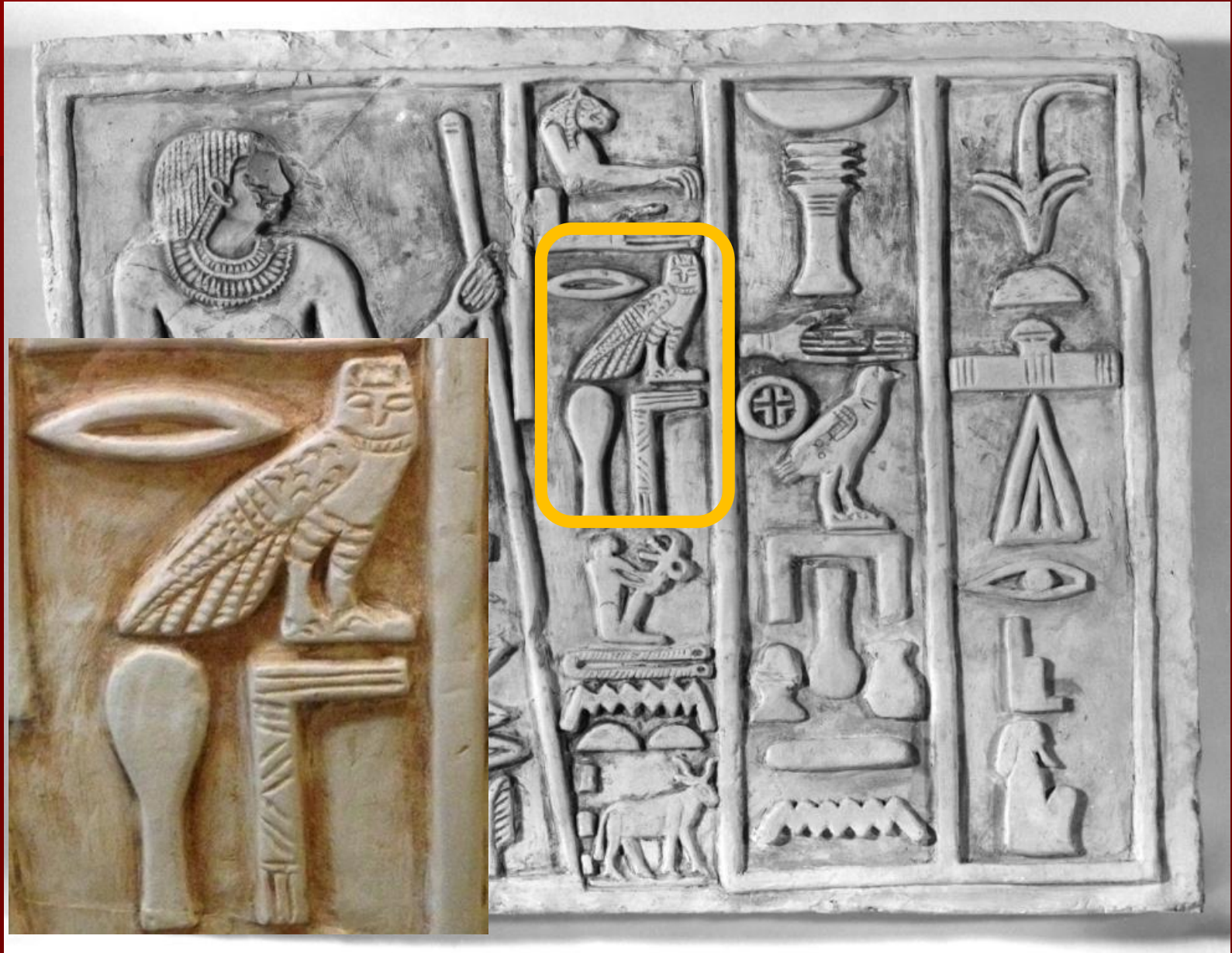
Special case: preposition n + adjectival predicate

- *n* to, for
- Used in adjectival sentences as predicate with no subject
-  *nfr n=tn* It is good for you.
 lit: good for you is
- English – requires subject grammatically, but does not carry meaning
- Egyptian – as it does not have meaning - omitted

Prepositional nisbe

- Similar to adjectival nisbes
 - Noun plus ending (m. –j; f. – t)
 - *njw.t* town → *njwtj* / *njwtt* local

Offering Formula: recipient (titles)



mr [jmj-rʒ] – the overseer

- Is a so-called *prepositional nisbe*
- Prepositions are words used to relate one thing to another – e.g. in the house
 - More on prepositions later
- One preposition is *m*

 *m* (also ); with personal pronouns or adverbially  *jm* (also )

“in”; adverbially “therein,” “there,” or “in it,” “of them,” etc.

This is the most common of all Egyptian prepositions. Basically, *m* means “in,” but English often requires other translations, depending on how *m* is used:

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- “in” a state: *m ḥtp* “in peace”
- “in” or “of” a material or contents: *m jnr* “in stone, of stone,” *ᶜḥᶜw m rnpwt* “a period of years,” *wᶜ jm.sn* “one of them”
- “from” or “of” a place or state (i.e., starting from “in”): *prj m njwt* “emerge from the town,” *šw m ᶜbᶜ* “free from boasting, free of boasting”
- “as” something or someone (i.e., “in” the capacity of): *ḥᶜj m nswt* (Urk. IV, 2027, 2) “appear as king”
- “with,” “through,” or “by” something (i.e., “in” the use of): *wrḥ m mrḥt* “anoint with oil”; *jnj m zš3* (ShS. 129) “get through prayer, by prayer”; *njs m rn* “call by name.”

mr [jmj-r3] – the overseer

- Is a so-called *prepositional nisbe*
- Nisbe: grammatical form/procedure to make adjectives out of prepositions

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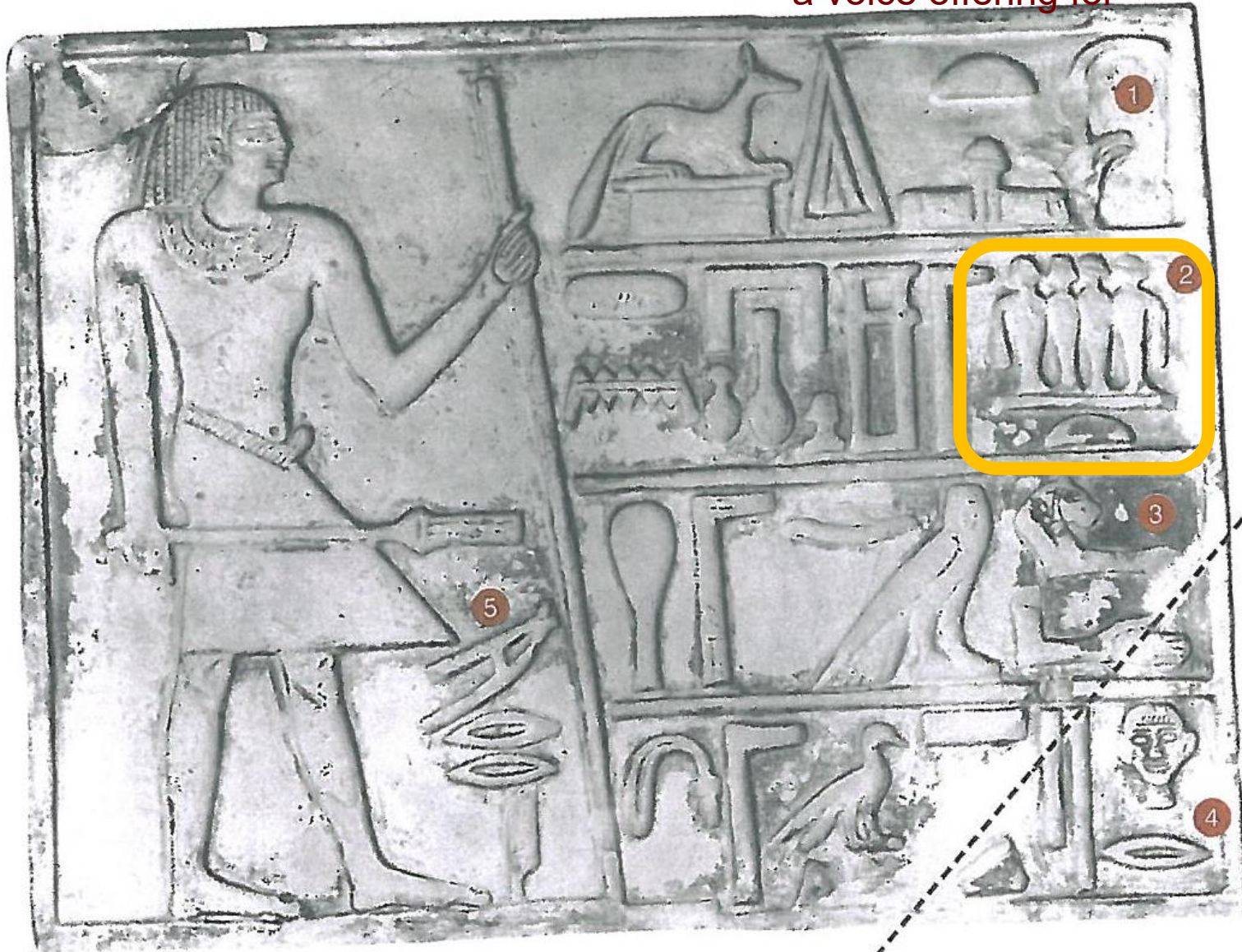
𐎠𐎵𐎶𐎶" (also 𐎠𐎶, 𐎠𐎵, 𐎶, 𐎶𐎶, etc.) *jmj* "inherent in," from *m* "in"

Another Stela of Mereri from his Tomb at Denderah

(6th Dynasty, c. 2200 BC)

hnt(j) sh-ntr pr.t-hrw n

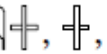
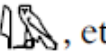
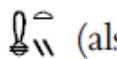
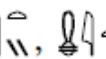
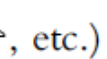
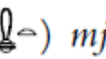
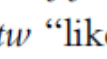
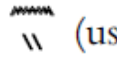
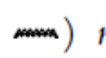
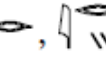
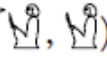
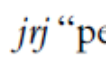
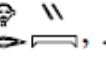
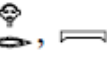
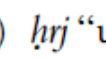
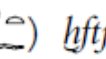
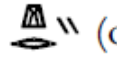
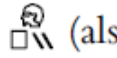
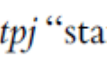
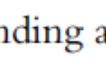
Who is in front of his divine booth / god's booth,
a voice offering for



Prepositional nisbe

- Similar to adjectival nisbes
 - Noun plus ending (m. –j; f. – t)
 - *njw.t* town → *njwtj* / *njwtt* local
- Same procedure for most primary prepositions

Prepositional nisbe

- 1)  (also , , , etc.) *jmj* “inherent in,” from *m* “in”
- 2)  (also , , etc.) *mjtj* “similar,” from *mj* “like”; not always distinguishable from the noun  (also ) *mjtw* “likeness” (see § 8.4). Both words are formed from an abstract noun *mjt* “similarity,” which is itself a feminine nisbe (“that which is like”) formed from *mj*.
- 3)  (usually ) *nj* “belonging to,” from *n* “to, for”; also known as the “genitival adjective.” We have seen its use in the indirect genitive (§ 4.13.2) and as an adjectival predicate (§ 7.5).
- 4)  (also , , ) *jrj* “pertaining to,” from *r* “with respect to”
- 5)  *h3(j)* “surrounding,” from *h3* “behind, around”
- 6)  *hn^c(j)* “accompanying,” from *hn^c* “with”
- 7)  (also , , ) *hrj* “upper, lying on” from *hr* “on”
- 8)  (often ) *hftj* “opposing,” from *hft* “opposite”
- 9)  (often ) *hntj* “foremost,” from *hnt* “at the head of”
- 10)  *hr(j)* “adjacent,” from *hr* “near”
- 11)  (often ) *hrj* “lower, lying under” from *hr* “under”
- 12)  (also , , ) *tpj* “standing atop,” from *tp* “atop.”

Prepositional nisbe – usage

□ Usage:

■ Modify noun / noun phrase:

- ḥr.t ḥr.t an upper room (lit. a room which is on top / upper)
- ḥr.t nb.t every upper one

■ Used as noun (especially in titles):

- Jmj-r3 overseer
- Jrj-3.t room keeper (lit.: the one in relation to a room)
- ḥrj-ḥ(3)b lector priest (lit.: the one who is under the festival scroll)

■ Special use ḥrj referring to a place

- ḥrj ntr the place where the god is (lit. that which is under the god) = **necropolis**
- Often connected with bw – bw ḥr(j)=f the place where he is (lit.: the place under him)

Prepositional phrases as modifiers

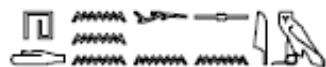
- English: gods **in the sky**
- Egyptian: only as nisbe
 - the gods in the sky = *ntr.w jmjw p.t* and NOT **ntr.w m p.t*
 - Most frequently used – *m*
 - *b3k jm* – the worker therein = idiom: yours truly, your humble servant
 - *w^c jm nb* – every one of them
 - *n* – genitival adjective *n(j) s3 n(j) s* can be expressed with preposition *n* + Suffix + nisbe *jm(j)*



ms n.f jmy (Urk. IV, 1068, 10) “a child of his, a child belonging to him”



t3 h3t n.n jmy (Urk. IV, 650, 5) “that front of ours”



hdmw n.sn jm (Urk. IV, 666, 17) “the footstool belonging to them.”

Adverbs

- Phrases which indicate if something happens / is true
 - Where
 - When
 - Why
 - How
 - *I teach you **here** and not in the UK.
- Can also be used with prepositional phrases.
 - *I teach you **in this room** and not in 313.
- Can modify adjectives, preposition, other adverbs, verbs
- Can be single words (moderately) or longer phrases (almost always)
- Most = prepositional phrase used as adverb – in this room

Adverbs

- Primary adverbs (used exclusively as adverbs)
 - ʕ – here
 - *rsj* – entirely / at all
 - *grw* – also / further / any more
- Interrogative adverb
 - *tnj* where? – only used in questions
 - Preposition + adverb
 - *mj mj* / *mj jh* how? (like what?)
 - *hr mj* / *r mj* why? (because of what? In respect of what?)
 - *sj* (pronoun) + noun of time when? → *sj nw* (which moment)

Adverbs

□ Other adverbs

■ Formed from adjectives

□ Can look the same

- ʿšʔ often (from ʿšʔ many)
- *wr* much (from *wr* great)
- *nfr* well (from *nfr* good)

□ Receives ending –w (can fall out as weak consonant!)

- ʿʔ.w greatly (from ʿʔ big)

□ Receives ending –t

- *wr.t* very (from *wr* great)

□ Preposition with feminine adjective

- *r ʿʔ.t* greatly (with respect to what is great)

Uses of adverbs

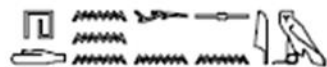
- Modify prepositions → Precede them
- Modify adjectives / adverbs → follow the word they modify (explain)
- Do not modify nouns
 - Exception *jm(j)*
 - *n* – genitival adjective *n(j) s3 n(j) s* can be expressed with preposition *n* + Suffix + nisbe *jm(j)*



ms n.f jmy (Urk. IV, 1068, 10) “a child of his, a child belonging to him”



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Comparative and superlative adverbs

- English – possible to form C and S of adverbs
 - Beautifully – **more** beautifully – **most** beautifully
- Also possible in Middle Egyptian
 - However, just like adjectives, there is no specific indicator (form), depending mostly on context
 - Rare cases: use of *r* (as with adjectives)
 - *nfr r jh.t nb.t* – lit.: beautifully in respect to everything
= more beautifully than anything

Numbers

- Decimal system
- Used numerals (numerical symbols) instead of spelling the word for the number
 - ▮ 1 — for units
 - ▮ 10 — for tens
 - ▮ 100 — for hundreds
 - ▮ 1,000 — for thousands
 - ▮ 10,000 — for ten-thousands
 - ▮ 100,000 — for hundred-thousands.
- Usage different to English - six numerals in repetition
 - ▮ 2, 3,000, 70,000.

How much is that?

1 — for units

10 — for tens

100 — for hundreds

1,000 — for thousands

10,000 — for ten-thousands

100,000 — for hundred-thousands.



■ 3x 100,000

■ 4x 10,000

■ 2x1,000

■ 2x100

■ 2x10

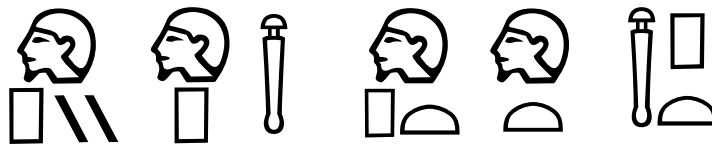
■ 3x1

■ = 342,223

- As only the numerals are known and not the number word, we need to reconstruct the latter from Coptic

	MASCULINE	FEMININE	COPTIC
one	 w^c	 $w^c t$	ΟΥΑ, ΟΥΕΙ
two	snw_j	snt_j	CNAΥ, CNTE
three	$hmtw$	$hmtt$	ΦΟΜΝΤ, ΦΟΜΤΕ
four	$jfdw$	$jfdt$	ϢΤΟΟΥ, ϢΤΟ
five	djw	djt	ϢΟΥ, ϢΕ
six	$sjsw$	$sjst$	COOY, CE
seven	$sflw$	$sflt$	CAΩϢ, CAΩϢΕ
eight	$hmnw$	$hmnt$	ΦΜΟΥΝ, ΦΜΟΥΝΕ
nine	$psdw$	$psdt$	ΦΙΤ, ΦΙΤΕ
ten	mdw	mdt	ΜΗΤ, ΜΗΤΕ
twenty	$mdwt_j$	$mdwt_t$	ΧΟΥΩΤ, ΧΟΥΩΤΕ
thirty	$m^c b_3$	$m^c b_3 t$	ΜΑΑΒ, ΜΑΑΒΕ
forty	hmv		ΖΜΕ
fifty	$dijw$		ΤΑΪΟΥ
sixty	$sjsjw$		CE
seventy	$sflhjw$		ΩϢΕ
eighty	$hmnjw$		ΖΜΕΝΕ
ninety	$psdjw$		ΠCΤΑΙΟΥ
one hundred		$\check{s}t$	ΩΕ
two hundred		$\check{s}t_j$	ΩΗΤ
one thousand	h_3		ΩΟ
ten thousand	$\underline{d}b^c$		ΤΒΑ
one hundred thousand	hfn		—
one million	hh		—

Ordinal numbers

- Numerical order in series
- In English – the fourth indicated by ending –th
- ME: special word for first, then root of cardinal number + *-nw* / *-nw.t*
- First – *tpj* / *tpt* 

The ordinals from “second” to “ninth” are formed by adding the endings *-nw* (𐀀, masculine singular) and *-nwt* (𐀁, feminine singular) to the **root** of the cardinal numbers:

<i>snnw, snnwt</i>	“second”	<i>sjsnw, sjsnwt</i>	“sixth”
<i>hmtnw, hmtnwt</i>	“third”	<i>sfnw, sfnwt</i>	“seventh”
<i>jfdnw, jfdnwt</i>	“fourth”	<i>hmnw, hmnwt</i>	“eighth”
<i>djnw, djnwt</i>	“fifth”	<i>psdnw, psdnwt</i>	“ninth.”

These are usually written with numerals plus the ending (e.g., 𐀀 2nw “second,” 𐀀 6nwt “sixth”), but they can also be spelled out: for example, 𐀀 𐀁 snw² “second,” 𐀀 𐀁 hmtnw “third.”

The rest of the ordinals, from “tenth” upwards, are formed by adding the words *mḥ* (𐀀, masculine singular) and *mḥt* (𐀁, feminine singular) before the cardinal number: for example, 𐀀 𐀀 mḥt-10 “tenth,” 𐀀 𐀀 mḥt-200 “two-hundredth.”

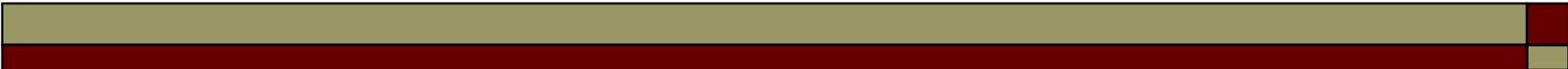
Usage of numbers

- Cardinal numbers behave like nouns
- Ordinal numbers either behave like nouns/noun phrases or follow noun like other adjectives
- w^r / $w^r.t$ (one) and $h3$ (1000) / $h.h$ (1,000,000) can be used before noun
- w^r / $w^r.t$ (one) used in spoken language (speech patterns in texts) to express indefinite article



$w^r n k3k3w$

a boat (= one of a boat)



Special use

- ❑ Fractions
- ❑ Weights and measurements
- ❑ Volume
- ❑ Dates
- ❑ Calenders