Problem #3.   The modifier follows its head in both languages.

(a)

jun	bone	
i-jun	skeleton	(multitude of bones)
i-wahnawa	bunch of bananas	(multitude of bananas)
i-drai	calendar	(multitude of days)
drai-hmitrötr	Sunday	(holy day)
gaa-hmitrötr	sanctuary	(holy place)
uma-hmitrötr	church	(holy house)
ngöne-uma	wall	(house border)
ngöne-gejë	coast	(water border)
nyine-thin	awl	(tool to poke)
tii	to write	
bé-tii	pencil	(tool to write)
bé-wöli	fork	(tool to poke)
wöta	animal	
bé-wöli-wöta	spur	(tool to poke animal)
bé-ôdu	cup	(tool to drink)
ba-jié	coast	(water border)
ba-bwén	twilight	(night border)
a-pulut	bed	(place to sleep)

(b) *wahnawa* 'banana', *drai* 'day'; *wöli* 'to poke', *pulut* 'to sleep'.

(c) *i-bii* 'swarm of bees (multitude of bees)', *tusi-hmitrötr* 'Bible (holy book)'.

Problem #4.   The noun suffixes seen in this problem are:

1. **-kʌsmʌ** 'above, overhead', **-kotoya** 'for', **-pit** 'with';

2. **-šeh** 'like, as if';

3. **-taʔm** plural;

4. **-tih** 'only (just, right)'.

After a nasal consonant (**m**, **n**, **ŋ**) the stops **p**, **t**, **k** become voiced (**b**, **d**, **g** respectively). If **k** comes after **y**, the two sounds exchange places.

The possessive pronouns are **ʔʌs** 'my' and **mis** 'your'; if the noun begins with a stop, this consonant becomes voiced and the corresponding nasal appears before it.

(a)

cakyʌsmʌtih	right above the vine
kʌmʌŋšeh	like a shadow
ʔʌs mok	my corn
mis ndʌctaʔm	your teeth
pahsunbit	with the squash
perolkotoyašehtaʔm	as if for the kettles

(b)

for the chair	**pokskukyotoya**
with my kettle	**ʔʌs mberolpit**
just like a mountain	**kocʌkšehtih**
posts	**komdaʔm**
above the shadows	**kʌmʌŋgʌsmʌtaʔm**
your town	**mis ŋgumguy**