

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

(a)	<i>jun</i>	bone
	<i>i-jun</i>	skeleton (multitude of bones)
	<i>i-wahnawa</i>	bunch of bananas (multitude of bananas)
	<i>i-drai</i>	calendar (multitude of days)
	<i>drai-hmitrötr</i>	Sunday (holy day)
	<i>gaa-hmitrötr</i>	sanctuary (holy place)
	<i>uma-hmitrötr</i>	church (holy house)
	<i>ngöne-uma</i>	wall (house border)
	<i>ngöne-gejë</i>	coast (water border)
	<i>nyine-thin</i>	awl (tool to poke)
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	<i>tii</i>	to write
	<i>bé-tii</i>	pencil (tool to write)
	<i>bé-wöli</i>	fork (tool to poke)
	<i>wöta</i>	animal
	<i>bé-wöli-wöta</i>	spur (tool to poke animal)
	<i>bé-ôdu</i>	cup (tool to drink)
	<i>ba-jié</i>	coast (water border)
	<i>ba-bwén</i>	twilight (night border)
	<i>a-pulut</i>	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 **?ʌs** ‘my’ and **mis** ‘your’; if the noun begins with a stop, this consonant becomes voiced and the corresponding nasal appears before it.

(a)	cakyʌsmatih	right above the vine
	kʌmʌŋšeh	like a shadow
	?ʌs 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	?ʌs mberolpit
	just like a mountain	kocʌkšehtih
	posts	komdaʔm
	above the shadows	kʌmʌŋgʌsmataʔm
	your town	mis ŋgumguy