

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-gejē</i>	coast	(water border)
	<i>nyine-thin</i>	awl	(tool to poke)
	<i>tii</i>	to write	
	<i>bē-tii</i>	pencil	(tool to write)
	<i>bē-wöli</i>	fork	(tool to poke)
	<i>wöta</i>	animal	
	<i>bē-wöli-wöta</i>	spur	(tool to poke animal)
	<i>bē-ödu</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. **-kasma** ‘above, overhead’, **-kotoya** ‘for’, **-pit** ‘with’;
2. **-šeh** ‘like, as if’;
3. **-ta?m** 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 **?as** ‘my’ and **mis** ‘your’; if the noun begins with a stop, this consonant becomes voiced and the corresponding nasal appears before it.

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| (a) | cakyasma_{ti}h | right above the vine |
| | kamaŋšeh | like a shadow |
| | ?as mok | my corn |
| | mis ndakta?m | your teeth |
| | pahsunbit | with the squash |
| | perolkotoyašehta?m | as if for the kettles |
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|-----|----------------------|----------------------------------|
| (b) | for the chair | pokskukyotoya |
| | with my kettle | ?as mberolpit |
| | just like a mountain | koka_kšehtih |
| | posts | komda?m |
| | above the shadows | kamaŋgasma_{ta}?m |
| | your town | mis ŋgumguy |