

46. Tempu (*Seasons*)

Objetivu

In this chapter you will learn to:

- Identify seasons and weather
- Indicate possibility and probability
- Hedge and fudge when speaking informally
- Use compounds consisting of *foo* plus another verb
- Modify a noun with *nebaa* 'there'

Liafuan foun

Nouns

bailoro	dry season
tempu udan	wet season
udan	rain
udabeen	rainwater, rain
lalehan	sky; heaven
kalohan	cloud
abuabu	mist, fog
anin	wind

mota	river
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mahobeen	dew
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Intransitive verbs/adjectives

nakdoko	shake
lakan	be alight (of fire, light, electricity)
tarutu	bang
malirin	cold
manas	hot
monu	fall
molik	bare, naked

Possibility

bele	can, it is possible
keta	perhaps
kala, kal	perhaps

Exclamations

ei pá!	sigh!
ei sa! / hei sa!	yes indeed



Idioms

Udan tau.	It is raining.
Udan biska.	It is drizzling.
Udan boot.	It is raining hard.
Udan monu rai.	The rains have come.

Kalohan taka rai metin.	Clouds cover the land.
Abuabu taka rai.	It is foggy.
Anin huu.	The wind blows.
Anin boot.	The wind is strong.
Mota boot.	The river floods.
Mota tuun.	The river rises.
Nia kona mahobeen.	He was dewed upon.

Rai nakdoko.	There is an earthquake
Rai lakan.	There is lightning.

Rai tarutu.	There is thunder.
Rai malirin.	It is cold; <i>Noun</i> cold place
Rai manas.	It is hot; <i>Noun</i> hot place
Rai monu.	There is a landslide.
rai molik	bare ground

Keta ... karik	perhaps ...
kala lima-nulu	approximately fifty

Komentáriu kona ba liafuan foun

- ❖ *Rai* ‘earth’ is the subject in many Tetun weather expressions, just as ‘it’ is in English. e.g. *Rai malirin loos!* ‘It’s very cold!’
- ❖ *Abuabu* ‘mist, fog’: Some people say *ai-abu*.
- ❖ *Kalohan*: Most people interpret this as ‘cloud’; however a minority also interpret it as ‘sky’.
- ❖ *Udan monu rai* means that the first rains of the wet season have come.
- ❖ Floods: In Timor, many rivers run dry for much of the year. The first flush of water down the river after rain in the hills is described as *Mota tuun*.
- ❖ *Ei pá!* is an exclamation which expresses such things as frustration, exasperation, or pain.
- ❖ For talking about seasons in temperate or cold countries, you will probably have most communicative success using *musim panas* (lit. ‘hot season’) and *musim dingin* (lit. ‘cold season’) from Indonesian for summer and winter; most people don’t know any terms for ‘spring’ or ‘autumn’. The Portuguese seasons, which are known by few people other than Portuguese-speakers, are *veraun* ‘summer’, *outonu* ‘autumn’, *invernu* ‘winter’ and *primavera* ‘spring’.
- ❖ Snow does not occur in Timor; however many people know the Indonesian term *salju*, and some know the Portuguese word *neve*. You could also try *jelu* ‘ice’, which some people extend to include snow.

Diálogo

Rai manas ona

Benevidez deskansa iha ai huun ida i koalia ho nia kolega Lucas.

Benevidez: **Ei pá! Agora rai para manas! Ita deskansa meiudia mos, la diak. Kalan mos nune. Senti baruk fali.**

Lucas: **Hei sa! Nusaa mak manas hanesan nee?**

Benevidez: **See mak hatene? O haree tok. Manas tiha ona, ema sunu tan rai, halo rai sai molik. Ida nee bele halo rai monu. Bainhira udan boot mai, bele mos halo estrada kotu, liu-liu estrada ba foho.**

Lucas: **Maibee toos nain sira tenki sunu duni rai, para halo toos. Se la sunu, sira la bele fila rai i la bele kuda fini.**

Benevidez: **Nee mos loos. Maibee la bele sunu arbiru deit. Tanba se lae, ai huun boot sira mate hotu, rai sei sai maran, i manas teb-tebes.**

Benevidez is resting under a tree, and talking with his friend Lucas.

Good grief! It’s so hot now! You can’t even have a good siesta. It’s the same at night. I’m sick of it.

Isn’t that right! Why is it so hot?

Who knows? You just think about it. It’s already been hot, and then on top of that people are burning off, making the ground become bare. This can cause landslides. When the big rains come, it can also cut the roads, especially the roads into the mountains.

But farmers do need to burn off, so that they can farm. If they don’t burn off, they can’t plough and can’t plant.

That’s true too. But they shouldn’t burn off arbitrarily. Otherwise, the big trees will all die, the land will be dry, and it will be very hot.

Komentáriu kona ba diálogu

- ❖ There has been a government campaign to reduce burning off and chopping down of trees. Both are in part consequences of using the system of shifting agriculture.

Kostumi

- ❖ Some people conduct various ceremonies to attempt to hold off rain, for instance during the building of an *uma lulik* or for weddings. This is called *kero udan*.
- ❖ *Rai lakan*: During lightning, children are not allowed outdoors. If adults go outside, they avoid wearing red (*mean*), lest the lightning strike them.
- ❖ *Mahobeen* ‘dew’: People try to avoid letting dew come down on their babies, for instance by having their heads covered. This is to prevent them getting sick.
- ❖ Traditionally, feasts were held in the dry season, so that people could more readily travel from outside the village. This is still a major consideration in public events, including the scheduling of the independence referendum in 1999.
- ❖ During sunshowers, people say *Lekirauk kaben* ‘monkeys mate’.

Estrutura língua nian

1. Possibility and probability

In English, there are many expressions for indicating degrees of probability of one’s statement, which cover a whole range from ‘certainly not’ and ‘just possibly’, through degrees such as ‘probably’ and ‘almost certainly’ to ‘definitely’. In Tetun, this is not the case, and speakers do not ‘hedge’ their statements as much as in English. Thus it is normal to make statements without hedging even if the speaker is not quite sure that the statement is true. A subsequent statement may well present the opposite side of the coin. It is also not so common to say ‘I think’ before making a statement, compared to English.

The main terms for expressing probability and possibility are illustrated in the examples below.

Bele ‘can, may’ as always precedes the verb.

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|--|---|
| . Keta book asu nee. Orsida <u>bele</u> tata o. | Don’t annoy the dog. It may/could bite you. |
| . La bele hatoba bebee iha kama ninin. | Don’t lay the baby on the edge of the bed. |
| . Se lae bebee fila aan, bele monu. | Otherwise if it rolls over, it could fall. |

Karik usually comes at the end of a clause, although some people place it initially.

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|----------------------------------|---------------------|
| . Nia moras <u>karik</u>. | Perhaps she’s ill. |
| . <u>Karik</u> nia moras. | Perhaps she is ill. |

Keta (in this sense of ‘perhaps’) is usually at the beginning of the sentence, with *karik* at the end.

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| . Buat nee lakon. <u>Keta</u> João mak foti <u>karik</u>. | This thing is lost. Perhaps João picked it up. |
| . <u>Keta</u> nunee <u>karik</u>. | Perhaps that’s how it is. |

Parese usually comes near the beginning of the sentence, or as a single-word response to a statement.¹

- . **Parese nia la mai.** Perhaps he won't come.
- . **Keta nia baa Maliana karik. – Parese.** Perhaps he's gone to Maliana. – Perhaps.

Dala ruma 'perhaps' comes near the beginning of the clause, or (like *parese*) stands alone as a response to a statement. It also means 'sometimes'.

- . **Ohin Maria la mai servisu. Dala ruma nia moras.** Today Maria didn't come to work. Perhaps she is sick.
- P: **Bainhira mak o baa Baucau?** When are you going to Baucau?
- H: **Dala ruma aban lokraik. Dala ruma hau la baa.** Perhaps tomorrow afternoon. Perhaps I won't go.
- O: **Aban o baa eskola ka?** Are you going to school tomorrow?
- H: **Dala ruma.** Perhaps.

Kala appears to be associated with statements that are deduced from evidence, somewhat like one use of English 'must' ('He must be ill, as he promised to come but didn't turn up.')

- . **Kala nia mak konta istória nee. Hau lae.** Perhaps he was the one who told that story. It wasn't me.
- . **Maun kala delek karik! Maun loke matan di-diak para haree!** You must be blind! Open your eyes properly so you can see (the reality of the situation)!

Kala is also used before a number to mean 'approximately'.

- . **Ema sira nee kala rihun lima hanesan nee.** These people numbered about 5000.
- . **Pistola kala hamutuk sanulu resin lima.** The pistols all together numbered about fifteen.
- . **Hau tama kala dala haat ka dala lima ida karik.** I went in perhaps four or five times.

2. Hedging and fudging

In colloquial Tetun, there are a number of ways of hedging which are not used in written or formal Tetun.

When a word doesn't come readily enough, *be*,² *saida* or *seda* 'what', *oinsaa* 'how', and *narsaa* 'what's-its-name' act as fillers. *Hanesan* or *hanesa* functions much like colloquial English 'like' in 'I think I'll go and, like, buy an ice-cream.'

- . **Balu hela iha be ponti okos, balu hela iha rai kuak.** Some live *umm* under bridges, some live in caves.
- . **Kuda ai sukaer baa be hodi foo mahon.** Plant a tamarind tree to *umm* give shade.
- . **Hau nia oan nenee, hanesa ami mesak, nee nia laduun seda – laduun manha.** My daughter here, like, when we're alone, she's not really you-know – not really demanding.

¹ In Portuguese, *parecer* is a verb meaning 'to seem'. In Tetun, it isn't used this way.

² *Bee* is also a noun meaning 'water', the name of the letter 'B', and 'but' (e.g. *Hau atu baa bee halo nusaa?* 'I'd like to go, but how?'); *be* is a relative clause marker like *nebee*.

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| <p>. Ami hakarak ami nia oan sira nee atu moris ho diak, moris ho <u>seda</u>, mais ami nia possibilidade la too – <u>hanesa</u> atu bele haree sira, atu tau sira <u>oinsaa</u>, tau sira disiplina.</p> <p>. Filmi nee kuandu ita haree, <u>narsaa</u> liu pa!</p> <p>. Hau atu baa <u>be narsaa</u>.</p> <p>. Hau atu baa koalia ho Dona Maria maibee hau <u>narsaa</u> fali.</p> | <p>We want our children to live well, live with what's-it, but we don't have enough possibilities – like to be able to look after them, to what-do-you-call-it, to discipline them.</p> <p>This film when we saw it was really what's-it! (funny/sad/bad...)</p> <p>I'm going to <i>umm</i> what's-its-name.</p> <p>I was going to talk with Mrs Maria but then I felt what's-it. (embarrassed/tired/...)</p> |
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When undecided about something, you may present two alternatives, each followed by *mak nee ka* with rising intonation; then add something like *Hau laduun hatene* 'I don't really know'. The list of alternatives doesn't need to be complete – you are not claiming that one of the two options is true, only that they are possible answers.

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| <p>P: Senhór Martinho sei moris ka?</p> <p>H: Nia moris mak nee ka, mate mak nee ka, hau la hatene.</p> <p>P: Acito hosi nebee?</p> <p>H: Nia hosi Aileu mak nee ka, Ainaro mak nee ka, see mak hatene?</p> | <p>Is Mr Martinho still alive?</p> <p>Whether he's alive, or dead, I don't know.</p> <p>Where's Acito from?</p> <p>He's from Aileu, or Ainaro, or somewhere like that; who knows?</p> |
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3. Compounds with *foo* 'give'

There are a number of compounds which begin with *foo* 'give'. Some, like *foo haan* 'feed', take a direct object. In others the object (if there is one) is optionally or compulsorily introduced by *ba* or (if it includes the speaker) *mai*.

Verbs

foo haan	feed
foo hemu	give drink to
foo susu	breastfeed
foo hariis	bathe
foo hatais	dress
foo hatene ba	inform
foo sala ba	accuse; recompense
foo empresta X ba Y	lend out X to Y
foo aluga X ba Y	rent out X to Y

Example

foo haan bebee	feed the baby
foo hemu karau	give water to the buffalo
foo susu bebee	breastfeed the baby
foo hariis labarik	bathe the child
foo hatais bebee	dress the baby
foo hatene ba imi	inform you
foo sala mai hau	accuse/recompense me

Here are some sentence examples:

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| <p>. Sira <u>foo hatene</u> mai ami, dehan ami nia uma ahi haan.</p> <p>. Ema <u>foo sala</u> ba nia dehan nia mak oho labarik nee.</p> <p>. Nia <u>foo sala</u> mai hau, tais ida.</p> <p>. Ami <u>foo aluga</u> ami nia uma ba malae Tailândia.</p> | <p>They informed us that our house was burned down.</p> <p>People accused him saying it was he who had killed the child.</p> <p>He gave me a hand-woven cloth as recompense (for having wronged me).</p> <p>We are renting our house out to Thai people.</p> |
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4. *nebaa* ‘there’

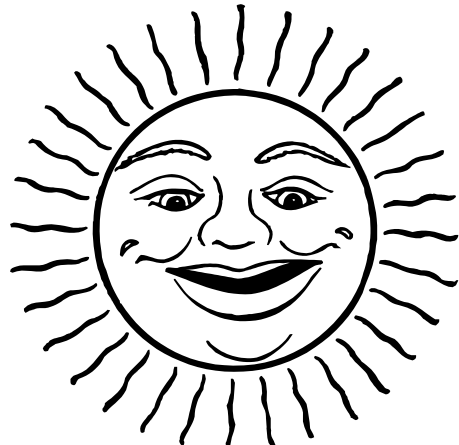
Nebaa ‘there’ sometimes modifies a noun. In this case, the noun refers to a distant place, and is usually preceded by a location verb or preposition such as *iha*, *hosi*, *baa/ba*, or *too*.

- . **Sira hela iha aldeia ida nebaa.** They live in that village over there.
- . **Sira lori ami hotu ba iha Gleno nebaa.** They took us all over to Gleno.

It is also possible to modify a noun without a preceding verb or preposition. Here *nebaa* still means ‘over there’.

- . **Uma ida nee la diak ida. Ida nebaa kapaas.** This house is no good. The one over there is lovely.
- . **Kareta tolu nebaa nee, ida hau nian.** Of those three cars over there, one is mine.

Nebaa can also be used for distant times; e.g. *iha momentu nebaa* ‘at that time (in the past, which I am talking about)’.

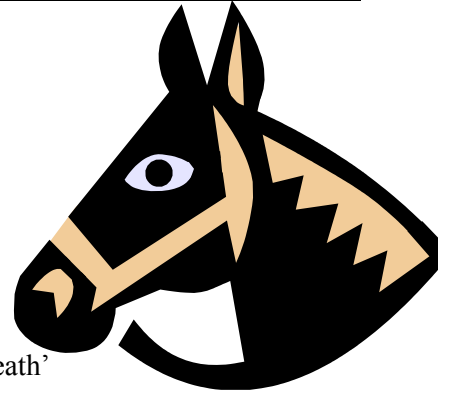


47. Animál ho ikan (*Animals and fish*)

Objetivu

In this chapter you will learn to:

- Discuss the raising of animals, hunting and fishing
- Specify sex and age of animals
- Talk about giving something to be used, as in *foo etu ba nia haan*
- Specify ‘both ... and’, ‘either ... or’ and ‘neither ... nor’
- Talk about allowing
- Use transitive-intransitive verb sequences like *baku mate* ‘beat to death’



Liafuan foun

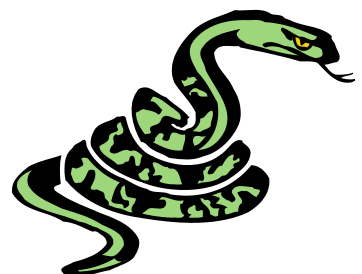
Animals

asu	dog
bani	bee
bibi	goat
bibi malae	sheep
bibi rusa	deer
boek	prawn
busa	cat
fahi	pig
karau	buffalo; cattle
karau baka / vaka	cattle
karau Timor	buffalo
kuda	horse
lafaek	crocodile
laho	mouse, rat
lekirauk	monkey
lenuk	turtle
manu	chicken; bird
manu fuik	wild bird
samea	snake
ular	crawling creatures, including worms, grubs, maggots



Other nouns

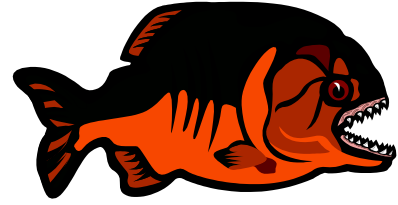
atan	slave, servant; herder
dikur	horn
diman, dima	spear
ikun	tail
kilat	gun, spear-gun
lasu	trap; <i>Verb</i> trap
liras	wing
luhan	(animal) pen, enclosure, cage
manu luhan	bird cage
rama	bow (to shoot an arrow)



redi	net; network
roo	boat

Transitive verbs and expressions

hakail ikan	fish with a fishing line
hakiak	raise (animal, child), adopt (child)
hana rama	shoot an arrow
hein	look after, guard
hein bibi	look after goats
hein manu	keep birds away (e.g. from a rice crop, or seed that is drying in the sun)
hein uma	keep house, stay at home to look after the house
husik	leave behind, abandon, allow, let
kapa	castrate
kasa	hunt
sulan	pen up (animals); cork up, put a stopper in (a bottle/hole)
tau matan (ba...)	look after, take care of
tiru	shoot
tula	transport, carry (as a load); give a lift to (a person), place (on something)



Intransitive verbs/adjectives

fuik	wild
kabuk	pregnant (of animals)
maus	quiet, tame; domesticated
siak	savage

Komentáriu kona ba liafuan foun

- ❖ *Atan* on its own refers to a hereditary servant or slave. Following an animal name, it indicates ‘herder’; e.g. *bibi atan* ‘goat herder’, *karau atan* ‘buffalo herder’.
- ❖ *Bibi malae* ‘sheep’ in Timor tend to look a lot like *bibi* ‘goat’. A distinguishing feature is the tail, which sticks up for goats and down for sheep.
- ❖ *Siak* describes a savage animal; e.g. a dog that bites, cock that fights, or horse that kicks. As a transitive verb, it means ‘reprimand, scold, tell off’. A person who is *siak-teen* is a stern disciplinarian.



Diálogu

Hakiak fahi

Ian hosi Nova Zelândia koalia halimar ho António kona ba tansaa hakiak fahi barak.

Ian: Hai, maun António, ita nia fahi barak loos – iha aman, iha inan, i balu sei kiik. Bainhira mak bele tunu ida ba ita haan?

António: Aii maun, ami hakiak fahi sira nee hodi selu ami nia oan sira nia eskola.

Ian: Fahi sira nee hotu hodi selu eskola deit ka?

António: Lae. Hakiak fahi, laós atu ajuda ekonomia uma laran deit, maibee mos ba lia adat. Bainhira iha lia, la presiza atu baa sosa fahi, kaer deit lori ba ona.

Ian: Buat hanesan nee iha Nova Zelândia la iha. Nusaa? Ida oan nebaa, foin kapa ka?

António: Foin kapa. Moris halo fulan tolu ona, tenki kapa tiha, atu nunee bele isin diak i boot lailais.

Ian: Maun nia fahi sira nee, loro-loron husik hela deit ka?

António: Lae, lokraik-lokraik hanesan nee, bolu mai foo haan tiha, depois sulan. Dadeer husik fali, para bele baa buka hahaan iha liur.

Ian: Ohin maun dehan ita hakiak fahi laós deit atu ajuda uma laran, maibee bele uza mos hodi baa lia. Se hau kaben ho ema Timor karik, oinsaa? Ita bele ajuda hau ho fahi ida?

António: Bele. Nusaa mak la bele? Maibee se maun kaben ho hau nia feton, ita tenki foo karau mai hau! Depois mak hau foo fali fahi ida ba ita.

Ian hamnasa loos, tanba nia dehan karau karun liu fahi.

Ian from New Zealand is chatting with António about why he raises lots of pigs.

Hi, António, you have lots of pigs – there are boars, sows, and some are still small. When can we roast one to eat?

Ah, brother, we raise pigs to pay for our children's education.

Are all these pigs just to pay for schooling?

No, we raise pigs not just to help with household economics, but also for *lia* (e.g. weddings, funerals, disputes...). When there is a *lia*, we don't have to go and buy pigs, we just take hold of one/some and bring it/them along.

There's nothing like that in New Zealand. What's the case? Has that young one over there just been castrated?

Yes. When they are three months old, they must be castrated, so that they will be healthy and grow fast.

Do you just let your pigs wander free all the time?

No, in the afternoons like this, I/we call them in and feed them, then put them in the pen. In the morning I/we let them go again, so that they can look for food outside.

Just now you said that you raise pigs not just to help the household, but also to take to *lia*. If I were to marry a Timorese, how about it? Could you help me with a pig?

I could. Why not? But if you were to marry my sister, you'd have to give me buffalo! Then I'd give you a pig in return.

Ian has a good laugh, because he says buffalo are worth more than pigs.

Kostumi

- ❖ Buffalo and pigs play very important roles in clan relationships; for instance, for weddings in most East Timorese cultures, the man's family gives buffalo to the woman's family, and her family in turn gives pigs. The *barlaki* 'bride-price' in Los Palos used to be as high as 70 buffalo. Exchanges of buffalo and pigs also take place at funerals.

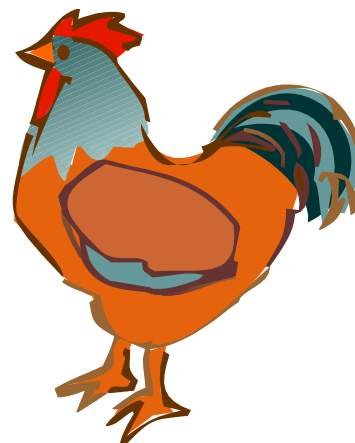
- ❖ Buffalo are traditionally used for puddling and ploughing rice fields; either by a group of buffalo being walked around and around the paddy (*halai natar*), or by pulling a plough. The majority of large livestock were killed or stolen from East Timor during the rampage of September 1999, leading to a serious shortfall in ploughing power, and an increased demand for tractors.
- ❖ The age of buffalo is specified by the number of young which its mother has since borne; e.g. *Karau nee alin rua* 'This buffalo has two younger siblings.'
- ❖ Crocodiles are *lulik* 'sacred' to nearly all East Timorese, and are not eaten. They are prominent in certain origin myths, and there are many beliefs associated with them.
- ❖ There are also many stories associated with cats; for instance, try asking what you should do if you ever run over one, or what would happen if a cat jumped over a corpse.
- ❖ Dogs are used for hunting, and to *hein uma* 'look after the house'. Indonesians introduced dog-meat restaurants, which are labelled 'RW'.

Estrutura língua nian

1. Sex and age of animals: aman, inan, oan

Terms for male, female and young of animals are formed by placing *aman*, *inan* and *oan* respectively after the animal name. For instance:

kuda aman	stallion
kuda inan	mare
kuda oan	foal
manu aman	rooster
manu inan	hen
manu oan	chick. (Also 'penis')



For plants, *oan* is placed after the plant name to indicate 'seedling'.

ai oan	seedling
hare oan	rice seedling

2. Giving something to use: foo ba ... haan

Note the following examples:

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| <p>. Nia foo ropa foun ba labarik hatais.</p> <p>. Tiu ohin foo tua kopu ida mai hau hemu.</p> <p>. Atino foo nia uma ba ema Brazil aluga.</p> <p>. Deut hudi nee halo dodok tiha, mak foin foo ba bebee haan.</p> | <p>She gave the child new clothes to wear (and the child wore them).</p> <p>Uncle gave me a glass of palm wine to drink (and I drank it).</p> <p>Atino rents out his house to Brazilians.</p> <p>Mash the banana finely before giving it to the baby to eat.</p> |
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In sentences with this construction, a giver gives something to a recipient, and the recipient uses it for a specified purpose. So, *hau foo bee ba nia hemu* not only means that I gave him water with the intention that he drink it, but also indicates (or at least strongly implies) that the recipient actually drank that water.

3. *mos ... mos...* ‘both ... and’, ‘either ... or’, ‘neither ... nor’

If something is true (or false) of two separate entities, this can be expressed by two parallel clauses, each of which includes *mos* ‘also’. In each clause, the entity is mentioned first, followed by *mos*, followed by whatever it is that both have in common.

In English this may be translated as ‘both A and B’, ‘either A or B’, or ‘neither A nor B’ depending on context.

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| <ul style="list-style-type: none"> . Martinha Portugés <u>mos</u> hatene, Inglés <u>mos</u> hatene. . Festa nee baibain deit. Mana hakarak tau saia <u>mos</u> bele, kalsa <u>mos</u> bele. . Ita baa aban <u>mos</u> bele, bainrua <u>mos</u> bele. . Agora osan <u>mos</u> la iha, servisu <u>mos</u> la iha. . Nia oan kiak, aman <u>mos</u> la iha, inan <u>mos</u> la iha. | <p>Martinha knows both Portuguese and English.</p> <p>It’s just an ordinary party. You can wear either a skirt or pants.</p> <p>We can go either tomorrow or the day after tomorrow.</p> <p>Now we have neither money nor work.</p> <p>She’s an orphan, having neither mother nor father.</p> |
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4. *Allowing: husik, hataan, foo*

Husik has a range of meanings. To *husik* someone, something or somewhere, means to leave, leave behind, abandon, let go, or release.

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| <ul style="list-style-type: none"> . Nia <u>husik</u> nia rain hodi baa estuda iha Portugal. . Nia <u>husik</u> nia oan sira hela ho avoo, depois baa eskola iha Jawa. | <p>He left his own country to go and study in Portugal.</p> <p>She left her children to live with their grandmother, then went and studied in Java.</p> |
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Husik hela means ‘leave behind, abandon’.

- | | |
|--|---|
| <ul style="list-style-type: none"> . Sira halai, <u>husik hela</u> sira nia sasaan hotu. . La bele <u>husik hela</u> labarik isin manas nee. | <p>They ran away, leaving all their possessions behind.</p> <p>You can’t leave this sick child (alone).</p> |
|--|---|

If you *husik* someone or something do something, it means you let, leave, allow, or permit them to do it.

- | | |
|---|--|
| <ul style="list-style-type: none"> . Keta <u>husik</u> ema barak tama iha sala votasaun. . Sira <u>husik</u> bibi sira nee haan hela duut iha uma oin. . La bele <u>husik</u> bee nalihun besik uma, tanba bele hakiak susuk. | <p>Don’t allow many people to enter the voting room.</p> <p>They let the goats eat the grass in front of the house.</p> <p>Don’t leave standing water near the house, because it can breed mosquitoes.</p> |
|---|--|

The expression *Husik ba!* means ‘Leave it be!’

Hataan is sometimes used to mean ‘allow’, *foo* occasionally is too.

- | | |
|--|--|
| <ul style="list-style-type: none"> . Amaa <u>hataan</u> ka lae, labarik sira baa Baucau? – Nia <u>hataan</u>. . Governu la <u>hataan</u> atu ami uza uma nee. . Horiseik hau hakarak baa halimar iha tasi ibun, maibee inan-aman la <u>hataan/foo</u>. . Milísia la <u>foo</u> ami sai hosi uma. | <p>Did mother give permission for the kids to go to Baucau? – She did.</p> <p>The government doesn’t agree to us using this house.</p> <p>Yesterday I wanted to go and relax at the beach, but my parents didn’t let me.</p> <p>The militia didn’t let us leave the house.</p> |
|--|--|

More formal options for expressing the giving of permission are *autoriza* ‘authorise’, *foo autorizasaun* ‘give authorisation’ and *foo lisensa* ‘permit’.

5. baku mate ‘beat to death’

You have already seen many types of verb sequences in Tetun. In the type illustrated below, the first (transitive) verb expresses what is done to someone or something, and the second (intransitive) verb expresses the result. The second verb is usually a direction verb (e.g. *soe tuun* ‘throw down’, *duni sai* ‘chase out’) or *mate* (e.g. *baku mate* ‘beat to death’, *tiru mate* ‘shoot to death’, *oho mate* ‘kill’).

- . Staf UNAMET sira hakneak ba raut surat tahan sira nee, soe sae ba iha aviaun laran.
- . La bele ajuda dada sai labarik tanba bele estraga fali labarik nee ho nia inan.
- . O bosok tan dala ida, ami tiru mate kedan o agora!
- . Nia istori malu ho nia feen, nia baku rahun sasaan uma laran nian hotu.

The UNAMET staff knelt and gathered together these papers, and threw them up into the aeroplane (which had arrived to collect them).

You must not help pull out the baby (during childbirth) as this can harm the baby and its mother.

If you lie one more time, we’ll shoot you dead on the spot!

When he quarrelled with his wife, he smashed everything in the house.



48. Númeru ho lian Portugés (*Numbers in Portuguese*)

Objetivu

In this chapter you will learn to:

- Use Portuguese numbers
- Specify quantity, time, and date in Portuguese
- Recognise gender and number agreement in Portuguese



Liafuan foun

Portuguese numbers

zero	0
ún	1
dois	2
trés	3
kuatru	4
sinku	5
seis	6
seti	7
oitu	8
novi	9
dés	10
onzi	11
dozi	12
trezi	13
katorzi	14
kinzi	15
dezaseis	16
dezaseti	17
dezoitu	18
dezanovi	19
vinti	20
trinta	30
kuarenta	40
sinkuenta	50
sesenta	60
setenta	70
oitenta	80
noventa	90

sein	100
duzentus	200
trezentus	300
kuatrusentus	400
kinhentus	500
seisentus	600
setisentus	700
oitusentus	800
novisentus	900
míl	1000
dois míl	2000
un milhaun	1,000,000
dois milhoens	2,000,000
un bilhaun	1,000,000,000
dois bilhoens	2,000,000,000

Portuguese loans

anu (-s)	year (-s)
ora (-s)	hour (-s)
dolar (-es)	dollar (-s)
kuartu	quarter
meia	half (feminine)
sentavu (-s)	cent (-s)

Estrutura língua nian

1. Portuguese numbers

Sentu ‘hundred’ and *milhaun* ‘million’ have plural forms *sentus* and *milhoens*. *Mil* ‘thousand’ has no separate plural.

Sein is ‘one hundred’. When there are following tens or units, or there are multiple hundreds, use *sentu* (e.g. *sentu i ún* ‘101’, *trézentus* ‘300’).

I ‘and’ is used as a linker, as in the following examples:

oitenta i trés	83
sentu i dois	102
sentu i vinti	120
míl novisentus setenta i sinku	1975
míl novisentus noventa i novi	1999
dois míl i trés	2003
dois míl trezentus kuarenta i oitu	2348

2. Quantity

In Portuguese, the number comes before the noun it modifies. In Tetun, Portuguese numbers only modify Portuguese nouns; they then follow the Portuguese order, with the number preceding the noun. When the quantity is greater than one, the Portuguese noun occurs in the plural form.

ún anu	one year
vinti i kuatru anus	24 years
ún milhaun dolares	one million dollars
kuatru oras	four hours OR four o'clock

3. Time

There are two Portuguese numbers which have a separate masculine and feminine form: *ún* ‘one’ has a feminine form *uma* which must be used with feminine nouns, and *dois* ‘two’ has the feminine form *duas*. The relevance of this for Tetun is that the noun for ‘o’clock’ is feminine, hence ‘one o’clock’ is *uma ora* (using the singular feminine form), and ‘two o’clock’ is *duas oras* (where *oras* is plural).¹

The various ways of telling the time are illustrated below.

uma ora	1:00
uma i meia	1:30
duas oras	2:00
trés oras	3:00
trés un kuartu	3:15 (a quarter past three)
trés i kinzi	3:15 (three fifteen)
trés i meia	3:30 (half past three)
(falta) un kuartu para oitu	7:45 (a quarter to eight)
(falta) sinku (minutu) para seis	5:55 (five to six)

Note that *trés oras* means ‘three o’clock’, while Tetun *oras tolu* means ‘three hours’.

¹ Final ‘s’ in Portuguese loans is pronounced as ‘z’ when it occurs between vowels; hence *duas oras* is pronounced ‘duaz oras’.

4. Date

If you ask *Ohin dia hira?* ‘What date is it today?’, the answer will almost invariably be given in Portuguese. As in Tetun, say the date first (preceded by *dia* ‘day’), then the month (preceded by *de* ‘of’), and then the year.

Ohin dia ún.

Today is the 1st.

Ohin dia dés de Maiu.

Today is the 10th of May.

Ohin dia trinta i ún de Junhu, dois mil i onzi.

Today is the 31st of June, 2011.

Note that *dia ún* means ‘day one’, while *ún dia* means ‘one day’.

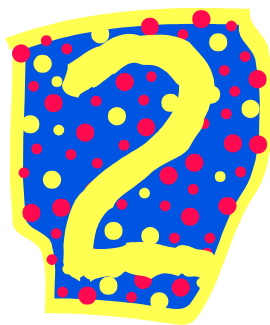
5. Portuguese gender and number agreement

In Portuguese, all nouns are either ‘masculine’ or ‘feminine’. As is usual in systems of grammatical gender, you often can’t guess which gender a noun is – it just has to be learned by heart. However, as a rule of thumb, most nouns that refer to males or that end in ‘o’ (in Portuguese spelling) are classed as masculine, while those that refer to females or end in ‘a’ are feminine.

Adjectives mostly have separate masculine and feminine forms, with the masculine often ending in ‘o’ (pronounced ‘u’) and the feminine in ‘a’. When an adjective modifies a noun, it must agree with the gender of the noun as well as with its number. So, for instance, ‘prime minister’ is masculine *primeiru ministru* if it refers to a man, but feminine *primeira ministra* if it refers to a woman.

In Tetun, for most speakers, adjectives only agree with the noun if the adjective-noun pair is borrowed as a single expression. Here are some examples. Note that some adjectives precede the noun while others follow it.

primeiru anu	(masculine singular <i>-u</i>)	first year
primeira klase	(feminine singular <i>-a</i>)	first class
Estadus Unidus	(masculine plural <i>-us</i>)	United States
forsas armadas	(feminine plural <i>-as</i>)	armed forces



Cognate nouns and adjectives ending in -i

The following words all end in ‘e’ in Portuguese, but in Tetun people write them variously with final ‘e’ or ‘i’. The variation in spelling reflects the pronunciation: the final vowel is more like Tetun ‘i’ than ‘e’ in most words, but not as clear a vowel. (There are however some exceptions for which the pronunciation is clearly ‘e’, such as *sempre*, *konhese* and *milagre* ‘miracle’.)

<u>Portuguese loan</u>	<u>English</u>
-------------------------------	-----------------------

Nouns

filmi	film
klienti	client
krimi	crime
limiti	limit
partisipante	participant
pasaporti	passport
prezidenti	president
restorante	restaurant
rezidenti	resident
tanki	tank

Adjectives

importante	important
inosenti	innocent
permanenti	permanent
protestante	Protestant
transparenti	transparent

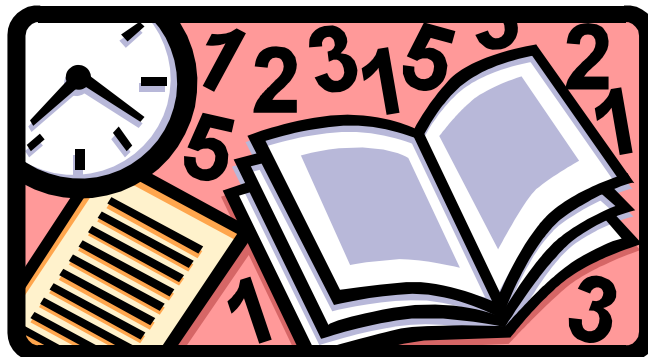
A noun which can easily be misunderstood by English speakers is *parenti*, which means ‘relative, relation, extended family member’, not ‘parent’.

49. Númeru ho lian Indonézia (*Numbers in Indonesian*)

Objetivu

In this chapter you will learn to:

- Use numbers in Indonesian
- Ask for and give prices in Indonesian
- Tell the date and time in Indonesian



Liafuan foun

Indonesian numbers

nol	0
kosong	0 (lit. 'empty')
satu	1
dua	2
tiga	3
empat	4
lima	5
enám	6
tujuh	7
delapan	8
sembilan	9
sepuluh	10
sebelás	11
dua belás	12
tiga belás	13
empat belás	14
lima belás	15
enám belás	16
tujuh belás	17
delapan belás	18
sembilan belás	19

dua puluh	20
tiga puluh	30
empat puluh	40
lima puluh satu	51
seratus	100
seratus dua	102
seratus dua puluh	120
dua ratus	200
seribu	1000
dua ribu	2000
dua ribu tiga ratus	2,300
sembilan belas ribu	19,000
satu juta	1,000,000
satu milyár	1,000,000,000
juta	million

Other Indonesian words

kurang	lack
setengah	half
jam	hour; o'clock
berapa	how many, how much?
tanggal	date
sén	cent

Komentáriu kona ba liafuan foun

- ❖ When giving telephone or sports score, use *kosong* (lit. 'empty') rather than *nol* 'zero'.

Fonolojia númeru lian Indonézia nian (*phonology of Indonesian numbers*)

- ❖ Indonesian stress usually falls on the second-last syllable, just as in Tetun. Where it falls on the final syllable, we have marked the stress with an accent (e.g. *milyár*); this is only to assist your pronunciation; such accents marks are not used in Indonesian spelling.

- ❖ In Indonesian, the letter ‘e’ is used for two different vowels, namely one much like that in Tetun, and a schwa (like the unstressed ‘e’ in ‘carpet’). All the ‘e’s in the Indonesian numerals are schwas.
- ❖ The letter ‘j’ is pronounced in standard Indonesian much like English ‘j’. However some Timorese pronounce it with the softer Portuguese ‘j’, especially when speaking Tetun.
- ❖ The letter ‘h’ at the end of a word is pronounced in standard Indonesian, but is often omitted by Timorese.

Estrutura língua Indonézia nian

1. Price

To ask the price in Indonesian, use *Berapa?* This is equivalent to Tetun *Hira?*

Unlike Tetun, Indonesian numbers precede the noun they modify.

dua dolar	two dollars
lima puluh sén	fifty cents
sepuluh ribu rupiah	10,000 rupiah



2. Date

In Indonesian, the day number is preceded by *tanggal* ‘date’. Unlike Tetun, month names are not normally preceded by *bulan* ‘month’, nor are years in everyday speech preceded by *tahun* ‘year’.

P: Tanggal berapa?	What date is it?
H: Tanggal dua-puluh.	It is the 20 th .
Nia moris iha tanggal tiga Mei, dua ribu satu.	She was born on 3 rd May, 2001.

The Indonesian month names are: *Januari, Februari, Maret, April, Mei, Juni, Juli, Agustus, September, Oktober, November, Desember*.

Years in Indonesian may be specified in full. Alternatively, the ‘19’ may be omitted for years that occurred in the 20th century.

seribu sembilan ratus tujuh puluh empat	1974
tujuh puluh empat	’74 (i.e. 1974)
dua ribu satu	2001

3. Time

Here are some common patterns for asking and telling the time in Indonesian.

jam berapa?	what time?
jam tiga	3.00
setengah empat	3.30 (lit. ‘half-four’)
jam tiga tiga puluh	3.30
jam tiga lima belas	3.15
jam tujuh empat puluh lima	7.45
jam enam kurang lima	5.55 (lit. ‘six o’clock less five’)

Appendix

1. Numerals

	<u>Tetun</u>	<u>Portuguese loan</u>	<u>Indonesian</u>
0	zero (P)	zero	nol (kosong for phone number)
1	ida	ún	satu
2	rua	dois	dua
3	tolu	trés	tiga
4	haat	kuatru	empat
5	lima	sinku	lima
6	neen	seis	enám
7	hitu	seti	tujuh
8	walu	oitu	delapan
9	sia	novi	sembilan
10	sanulu	dés	sepuluh
11	sanulu resin ida	onzi	sebelás
12	sanulu resin rua	dozi	dua belás
13	sanulu resin tolu	trezi	tiga belás
14	sanulu resin haat	katorzi	empat belás
15	sanulu resin lima	kinzi	lima belás
16	sanulu resin neen	dezaseis	enám belás
17	sanulu resin hitu	dezaseti	tujuh belás
18	sanulu resin walu	dezoitu	delapan belás
19	sanulu resin sia	dezanovi	sembilan belás
20	rua-nulu ¹	vinti	dua puluh
30	tolu-nulu	trinta	tiga puluh
40	haat-nulu	kuarenta	empat puluh
50	lima-nulu	sinkuenta	lima puluh
60	neen-nulu	sesenta	enám puluh
70	hitu-nulu	setenta	tujuh puluh
80	walu-nulu	oitenta	delapan puluh
90	sia-nulu	noventa	sembilan puluh
100	atus ida	sein ²	seratus
200	atus rua	duzentus	dua ratus
300	atus tolu	trezentus	tiga ratus
400	atus haat	kuatrusentus	empat ratus
500	atus lima	kinhentas	lima ratus
600	atus neen	seisentas	enám ratus
700	atus hitu	setisentas	tujuh ratus
800	atus walu	oitusentas	delapan ratus
900	atus sia	novisentas	sembilan ratus

¹ -nulu means ‘tens’; however it never stands alone as a word. The *sa-* in *sanulu* ‘ten’ looks like a prefix meaning ‘one’ (comparable to Indonesian *se-*), but it doesn’t occur in any other Tetun word.

² *Sein* is ‘one hundred’. When there are following tens or units, or there are multiple hundreds, use *sentu* (e.g. *sentu i ún* ‘101’, *trézentus* ‘300’).

	<u>Tetun</u>	<u>Portuguese loan</u>	<u>Indonesian</u>
1000	rihun ida	míl ¹	seribu
2000	rihun rua	dois míl	dua ribu
19,000	rihun sanulu resin sia	dezanovi míl	sembilan belas ribu
1,000,000	- ²	un milhaun	satu juta
2,000,000		dois milhoens	dua juta
1,000,000,000		un bilhaun	satu milyár
2,000,000,000		dois bilhoens	dua milyár
91	sia-nulu resin ida	noventa i ún	sembilan puluh satu
102	atus ida rua	sentu i dois	seratus dua
1975	rihun ida atus sia	mil novisentuk setenta	seribu sembilan ratus tujuh
	hitu-nulu resin lima	i sinku	puluh lima
1999	rihun ida atus sia sia-	mil novisentuk	seribu sembilan ratus
	nulu resin sia	noventa i novi	sembilan puluh sembilan
2002	rihun rua rua	dois mil i dois	dua ribu dua
3.6 ³		tréz vírgula seis	tiga koma enám

¹ Unlike *sentu* ‘hundred’ and *milhaun* ‘million’, there is no separate plural form for *míl*.

² There is no widely agreed and understood term for ‘million’. Some use the Indonesian word *juta*, and some use Portuguese *milhaun* (easily confused with Indonesian *milyár* ‘billion’). Others use *tokon*; however many people don’t recognise *tokon* as a number, and amongst those that do, not all equate it to a million.

³ Decimals are normally written preceded by a comma: e.g. 3,6

2. Imperial-metric conversion

Timor uses the metric system of measurements.

Below are the approximate conversions to imperial units for some of the most common metric measures.¹ For units not listed below, interpret *mili-* as ‘thousandth’, *sent-* as ‘hundredth’, and *kilo* as ‘thousand’ (e.g. *miligrama* ‘thousandth of a gram’).

Note that many of these units are used little in everyday life, where distance between towns is more likely to be measured in travel time, and volume is often measured by containers. Also, many people use short forms of the units, or Indonesian pronunciations.

	<u>English</u>	<u>Abbreviation</u>	<u>Imperial-metric conversion</u>
<u>Length</u>			
. sentímetru	centimetre	cm	1 cm = 0.4 inch 2.5 cm = 1 inch
. metru	metre	m	1 m = 1.1 yard = 3.3 feet
. kilómetru	kilometre	km	1 km = 0.62 mile
<u>Weight</u>			
. grama	gram	g	1 g = 0.035 oz 28g = 1 oz
. kilograma	kilogram	kg	1 kg = 2.2 lb
. tonelada	ton	t	1 t = 0.98 ton
<u>Volume of fluids</u>			
. mililitru	millilitre	ml	1 ml = 0.035 fl oz 28 ml = 1 fl oz
. litru	litre	l	1 l = 1.8 pint 4.5 l = 1 gallon
<u>Temperature</u>			
. graus (P) = derajat sélsius (I)	degrees Celsius	°C	0 °C = 32 °F 37 °C = 98.6 °F 100 °C = 212 °F °C = 5/9 (°F – 32)



¹ Conversions are rounded from the more exact figures given in *The New Collins Concise English Dictionary* (1982).

3. Alphabet

The Tetun alphabet below is based on Portuguesese, with a few variations.

	<u>Tetun</u>	<u>Indonesian</u>		<u>Tetun</u>	<u>Indonesian</u>
A	á	á	N	eni	én
B	bé	bé	O	ó	ó
C	sé	cé, sé	P	pé	pé
D	dé	dé	Q	ké	kí
E	é	é	R	eri	ér
F	éfi	éf	S	esi	és
G	gé, jigé	gé	T	té	té
H	há, agá	há	U	ú	ú
I	í	í	V	vé	vé
J	jota	jé	W	wé	wé
K	ká, kapa	ká	X	xís	eks
L	eli	él	Y	yé	yé
M	emi	ém	Z	zé	zéd

The following additional symbols are used in Portuguesese:

ç	sé sedilha
á	á ho asentu agudu
à	á ho asentu grave
ê	é ho asentu sirkunfleksu
ã	á ho asentu tíl



4. Punctuation

	<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian</u>
.	pontu	full stop, period	titik
!	pontu esklamasaun	exclamation mark	tanda seru
?	pontu interrogasaun	question mark	tanda tanya
,	vírgula	comma	koma
'	apóstrofu	apostrophe	tanda apostrof
“ ”	(entre) aspas	(in) quotation marks	(dalam) tanda petik/kutip
()	(entre) paréntezes	(in) brackets	(dalam) kurung
*	asterisku	asterisk	bintang
-	trasu	hyphen	strep
:	dois pontus	colon	titik dua
;	pontu i vírgula	semi-colon	titik koma
/	bara	slash	garis miring
@	aroba	ampersand, at (in email address)	

5. Personal pronouns

hau	I, me
o	you (singular familiar – for close family and friends, children to about 14 years)
ita	you (singular respectful)
ita boot	you (singular formal, very respectful)
nia	he, she, him, her
ita	we, us (including the person you are talking to)
ami	we, us (excluding the person you are talking to)
imi	you (plural)
ita boot sira	you (plural formal, very respectful)
sira	they, them

6. Determiners¹

mestri ida	a teacher / one teacher
mestri nee	this teacher / these teachers (e.g. the one(s) I am pointing to) / the teacher(s) I was talking about
mestri ida nee	the teacher (e.g. the one I am pointing to) / the teacher I was talking about
mestri sira	the teachers (all of the ones under consideration)
mestri sira nee	the teachers (all of the ones we were talking about)
mestri ruma	some teacher(s) or other (where the number and identity of the teachers is unknown or not relevant)
mestri nebee?	which teacher(s)?
mestri saida?	what kind of teacher(s)?

7. Question words

see	who
nebee	where; which (follows noun)
saida	what; what kind of (follows noun)
saa	what; which (precedes noun)
hira	how many, how much
bainhira	when (future)
hori-bainhira	when (past)
tansaa	why
tanba saa	why
nusaa	why, how come (in clause-initial position); what's up
halo nusaa	how
oinsaa	how (in clause-initial position) how; how is it, what is it like (in clause-final position)



¹ For the grammatically-minded: *ida* is singular; when it is used without a following definite *nee*, *ida* is normally interpreted as indefinite, and is often used to introduce 'new' characters into a discourse. *Nee* is definite, either demonstrative or anaphoric, and is neutral with respect to number. *Sira* is definite plural.

8. Tense-aspect

tiha ona	PERFECT, 'have (verb)-en'
tiha	PERFECTIVE, already
ona	ANTERIOR, already
hotu	finished
foin	only just, very recently
lai	first (before doing something else)
kedan, kedas	immediately; in advance
hela	CONTINUOUS, be (verb)-ing
dadauk, dadaun	PROGRESSIVE
sei	still; will
nafatin	continue, still
seidauk	not yet
atu	IRREALIS, want to, intend to, about to

9. Intensifiers

<u>Intensifier</u>	<u>Meaning</u>	<u>Example</u>
demais	too, excessive	malirin demais 'too cold'
liu tan	even more	diak liu tan 'even better'
liu	more, extremely, most	barak liu 'very many, most, the majority'
loos	very, truly	barak loos 'very many'
tebes	indeed, truly	presiza tebes 'really need'
tebe-tebes	truly, extremely	susar tebe-tebes 'very difficult'
atu-mate	very (not formal; especially for negative qualities such as hungry, sad)	susar at-mate 'very difficult'
la-halimar	very, really (informal)	matenek la-halimar 'really intelligent'
para	so (informal)	para kapaas 'so beautiful'

10. Prepositions and conjunctions

The following list includes a number of words which are not commonly used, or which are used only in restricted circumstances, such as formal speech.

Most of the following prepositions and preposition-like words deal with location.

ba	to (location, person – not including speaker); for (person); as for (person)
besik	close to, near (location, quantity)
entre	between, amongst (co-participants)
hanesan	like
ho	with (instrument, person), in the manner of, by (transport)
hosi	from, originate from
iha	in, at
iha...klaran	in the middle of; between
iha...kotuk	behind
iha...laran	in, within, inside; amongst; during (time)
iha...leet	in the space between; among, amongst
iha...leten	on, on top of, above
iha...ninin	at the edge of
iha...oin	in front of
iha...okos	underneath, under, below
iha...sorin	beside
iha...sorin ba	on the other side of
iha...sorin mai/née	on this side of
iha...sorin/liman karuk	on the left side of
iha...sorin/liman loos	on the right side of
kona ba	about (a topic)
konformi	according to, depending on (a person, ...)
mai	to (location, person – including speaker); for (person)
nudar	as, in the capacity of
sobre	about (a topic)
too	until (time, place)
tuir	according to

The following words are classed as both prepositions (i.e. able to introduce a noun phrase) and conjunctions (i.e. able to introduce a clause). Most deal with time.

antes (de)	before
até	until (time)
depois de	after
dezde	since (time)
durante	for (period of time), during
hahuu	from (time, phase); start
komesa	from (time, phase); start
liu	after
molok	before
tanba, tan	because
too	until, up to (time); for (a period of time)

The following conjunctions and adverbs can mark adverbial clauses.

bainhira	when, whenever
kuandu	when, whenever, if
momentu	when, just at the moment that
porké	because
basaa	because
komu	as, since, because
para	in order that
atu	to, in order that
hodi	in order that
se	if
... karik	if
maski	although
biar	although
mezmu	although
mezmu ke	although
embora	although

The following are coordinating conjunctions.

ho	and
no	and
i	and
ka	or
ou	or



11. Spelling

There is as yet lots of variation in Tetun spelling. This can be seen by comparing the various systems used in the newspapers and government documents, Catholic church documents, the orthography used by the National Institute of Linguistics (as represented in the orthography guides by Hull and by the Instituto Nacional de Linguística, listed in the bibliography), and that provisionally used in this book.

There is widespread agreement on most issues, such as how to represent the vowels and how to represent most of the consonants. The following are some of the differences that you may notice.

- Whether to spell Portuguese borrowings as they sound in Tetun, as they are spelled in Portuguese, or more-or-less like Portuguese (often with the diacritics omitted). Most writers have opted for the former. Compare the following:

English	Tetun spelling	Portuguese spelling
<i>information</i>	informasaun	informação
<i>ice</i>	jelu	gelo
<i>research</i>	peskiza	pesquisa

- How to represent the Portuguese palatal stops. The options are ‘lh’ and ‘nh’ (as per Portuguese), ‘ly’ and ‘ny’ (as in this book) or ‘ll’ and ‘ñ’ (as per the National Institute of Linguistics).

English	ny, ly	nh, lh	ñ, ll
<i>madam</i>	senhora	senhora	señora
<i>locust</i>	gafanyotu	gafanhotu	gafañotu
<i>council</i>	konselyu	konselhu	konsellu

- Whether to represent glottal stops (like the ‘t’ in the Cockney pronunciation of ‘butter’) by an apostrophe, or not to represent them at all. The glottal stop is an important consonant in Tetun Terik, but most speakers do not pronounce it in Tetun Dili, or retain it in only a few words. Here are some examples.¹

English	No glottal stop	With glottal stop
<i>I, me</i>	hau	ha’u
<i>walk</i>	lao	la’o

- Whether and how to mark stress. Most Tetun words are stressed on the second-last vowel; some, however, are stressed on the final one. Linguists agree that it is important to show this difference; however some other writers do not, so spelling both *haree* ‘see’ and *hare* ‘rice’ as ‘hare’. If final stress is marked on native Tetun words, most writers do it by doubling the vowel, while others use an acute accent.

English	double vowel	accent	no stress marking
<i>see</i>	haree	haré	hare
<i>shoulder</i>	kabaas	kabás	kabas
<i>how</i>	oinsaa	oinsá	oinsa

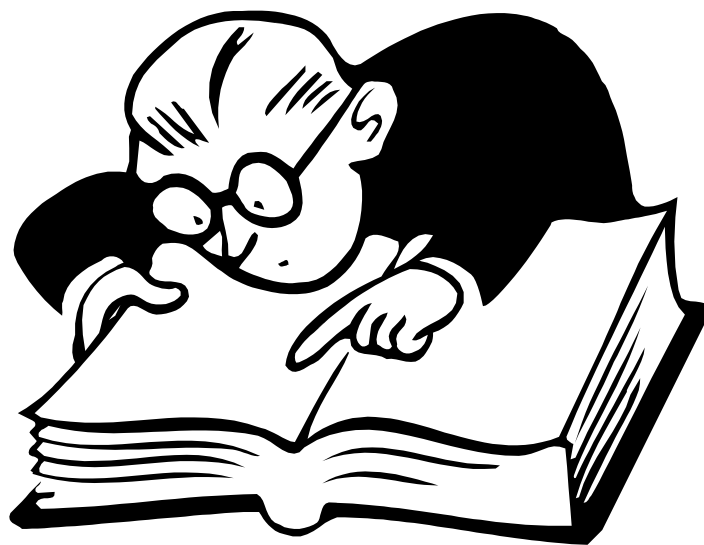
¹ The reason we do not represent glottal stops in our orthography is a practical literacy-orientated one: Many Timorese do not know where the glottal stops ‘should’ go. As a result, they have no trouble reading texts which represent glottal stops (after all, you can easily ignore apostrophes), but have much trouble writing them correctly. It is relatively common, for instance to spell *boot* ‘big’ as *bo’ot*, even though Tetun Terik does not have a glottal stop in this word. Conversely, writers not conversant with Tetun Terik frequently fail to put glottal stops in words which should have them.

For Portuguese loans, the situation is a little different. Some people (as does this book) use double vowels for short common Portuguese words that are felt to be ‘Tetunised’ (e.g. *avoo* ‘grandparent’, *apaa* ‘dad’). Everyone agrees, however, that double vowels must not be used to mark stress in longer or less-common Portuguese loans; for instance, *nasionál* is never spelled ‘nasionaal’. For such loans, some people mark irregular stress with an accent mark (as does this book, to facilitate learning new words), while most don’t mark it at all.

English	double vowel	accent	no stress marking
<i>grandparent</i>	avoo	avó	avo
<i>national</i>	-	nasionál	nasional
<i>America</i>	-	Amérika	Amerika

- Whether to distinguish ‘r’ and ‘rr’ as in Portuguese, or to represent both as ‘r’, since both are pronounced the same way in Tetun. If ‘rr’ is used, one would write *karrru* ‘cart’ but *karu* ‘expensive’.
- Whether to write compounds as one word, as two words, or with a hyphen; e.g. *aidila*, *ai dila* or *ai-dila* ‘papaya’.
- Whether to write names of people or places as they are spelled in Portuguese, or as they sound in Tetun. We are spelling Portuguese names of people as per Portuguese (unless the person themselves were to start spelling it as per Tetun), and spelling Timorese place names according to the current dominant convention (which is usually Portuguese). Foreign place names, however, we are spelling following Tetun rules.

English	Like Tetun	Portuguese
<i>John</i>	Joaun	João
<i>Iraq</i>	Iraki	Iraque
<i>Japan</i>	Japaun	Japão
<i>Viqueque</i>	Vikeke	Viqueque



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