

11. Halo planu (*Making plans*)

Objetivu

In this chapter you will learn to:

- Name the days of the week
- Suggest doing an activity together
- Use *ho* 'with'
- Express intentions using *atu*
- Use the definite plural marker *sira*



Liafuan foun

Transitive verbs

loke	open, turn on
taka	close, turn off, cover

Intransitive verbs/adjectives

hadeer	get up, wake up
toba	lie down, sleep
dukur	sleep
matan dukur	sleepy (lit. 'eye sleep')

Days of the week¹

domingu	Sunday
segunda	Monday
tersa	Tuesday
kuarta	Wednesday
kinta	Thursday
sesta	Friday
sábadu	Saturday

Other nouns

ahi	fire, electricity
odamatan	door
misa	(Catholic) mass
planu	plan

Other

atu	about to, want to, intend to
ho	with; and
sira	PLURAL DEFINITE MARKER
moos	also ²



Expressions

loke rádiu	turn on the radio
taka ahi	turn off the electricity

hadeer mai	get up (after a night's sleep)
toba dukur	sleep (lying down)
toba la dukur	lie down but unable to sleep



ahi mate	the electricity has gone off
loke odamatan	open the door
baa misa	go to mass

¹ The terms for Monday to Friday are the Portuguese feminine forms of 'second' (*segunda*) to 'sixth' (*sesta*) respectively. In Portuguese the full names of Monday to Friday all end in *-feira* (e.g. *segunda-feira* 'Monday'). It is possible but uncommon to include *feira* in Tetun. The use of lower case letters for the days of the week follows Portuguese tradition.

² *Moos* is also an adjective meaning 'clean', and can be used to mean 'although'.

Komentáriu kona ba liafuan foun

- ❖ *Toba* means both ‘lie down’ and ‘sleep’. It is the word you would use to say you want to sleep (*Hau hakarak toba*, not *Hau hakarak dukur*). To emphasise that someone both lay down and slept, say *toba dukur*. In contrast, lying down without succeeding in sleeping is *toba la dukur*.
- ❖ To ask what day of the week it is, ask *Ohin loron saida?* (lit. ‘today day which’).

Diálogu**(1) Domingu ita halo saida?**

Sesta lokraik, Joaquim koalia ho nia kolega Mario kona ba domingu.

Joaquim: **Hei, maun. Domingu ita nain rua halo saida? Ita baa pasiar ka?**

Mario: **Eh, maun, hau domingu la bele baa pasiar, tanba apaa ho amaa atu baa Liquiça! Ita deskansa iha uma deit. Hakarak?**

Joaquim: **Iha uma ita bele halo saida?**

Mario: **Ita loke rádiu ka, haree televizaun ka. Ita moos bele bolu Atoy ho João mai koalia halimar ho ita.**

Joaquim: **Diak. Hau sai hosi misa mai, depois baa maun nia uma. Ate domingu.**

Mario: **Ate domingu.**

On Friday afternoon, Joaquim talks with his friend Mario about Sunday.

Hey, older brother. What will we two do on Sunday? Will we go out?

Ah, younger brother, on Sunday I can’t go out, because mum and dad are going to Liquiça. We’ll just rest at home. Would you like that?

What can we do at home?

We can turn on the radio, or watch television, or whatever. We could also invite Atoy and João over for a chat.

OK. After mass I’ll go to your house. See you Sunday.

See you Sunday.

Komentáriu kona ba diálogu 1

- ❖ *Ita loke rádiu ka, haree televizaun ka*: To make an open-ended suggestion, it is common to mention two or three options, each with *ka* at the end. Recall that *ka* means ‘or’, and is also the question tag. Listen carefully to your tutor’s intonation on this sentence.
- ❖ *Ate domingu*: So far we’ve used *ate* only in fixed Portuguese farewells like *ate logu* ‘see you later’. Some people also use *ate* before days of the week, to mean ‘see you (on that day)’; e.g. *ate segunda* ‘see you Monday’.

(2) Sábadu o baa nebee?

Amelia husu nia oan kona ba sábadu.

Amelia: **Marta, ohin o dehan, sábadu atu baa pasiar. O la baa eskola ka?**

Marta: **La baa, amaa. Mestri sira dehan sábadu sira la tama eskola. Tanba sira tenki baa Manatuto.**

Amelia: **Nee, ka? Depois, o atu baa nebee?**

Marta: **Hau bele baa halimar iha Zelia nia uma ka, amaa?**

Amelia: **O baa ho see?**

Amelia asks her child about Saturday.

Marta, just now you said, Saturday (you) want to go out. Aren’t you going to school?

No, mum. The teachers said that Saturday they aren’t going to school. Because they have to go to Manatuto.

Is that right? Then, where are you intending to go?

Can I go and play at Zelia’s place, mum?

Who would you go with?

Marta:	Ho Abete ho Atina.	With Abete and Atina.
Amelia:	Bele. Maibee o tenki fila mai uma lokraik, tanba sábadu kalan ita atu baa Tiu Carlos.	OK. But you must return home in the (late) afternoon, because Saturday evening we're going to Uncle Carlos.


Komentáriu kona ba diálogu 2

- ❖ Note that Marta answers the negative question posed by Amelia (*O la baa eskola ka?*) with an echo of the question (*La baa*). The opposite answer would be *Baa!*
- ❖ *Nee ka?* (or *Nee ga?*) is a common means of showing interest in what the other person is saying.

Estrutura lingua nian

1. Suggesting activities to do together

Usually, people don't use a special construction corresponding to English "Let's ..." when making suggestions.³ To suggest that others do something with you, simply make a statement or yes-no question about what you would like to do together. For example:

. Aban ita baa pasiar?	Shall we go out tomorrow?	
. Agora ita estuda.	Now let's study.	
. Orsida ita nain rua lao ba merkadu, bele ka lae?	Later we two will walk to the market, OK?	

2. ho 'with'

Note the following examples:

Hau servisu ho Manuel.	I work with Manuel.
Hau baa pasiar ho sira.	I go out with them.
Tia koalia ho see?	Who is aunt talking with?
Tia hatudu ho liman karuk.	Aunt pointed with her left hand/arm.
Nia hakerek ho lapis.	He writes with a pencil.

Ho can introduce either people who are co-participants, or things which are used in performing an action.

3. atu 'about to, want to, intend to, going to'

Atu usually indicates that the activity or event specified by the following verb is about to happen, or that the person mentioned in the subject wants or intends it to happen.

Miguel atu baa uma.	Miguel is about to / wants to / intends to go to home.
Hau atu sae mikrolét.	I am about to / want to / intend to catch a minibus.
Nia atu deskansa.	He is about / wants to / intends to rest.

It doesn't necessarily mean that the event will actually happen. In fact, when talking about past plans that didn't work out, you usually preface the verb with *atu*:

³ There is a special construction for suggestions, namely *Mai ita...* For instance *Mai ita haan* 'Let's eat'. It is however not very commonly used in Tetun Dili.

Hau atu baa Áfrika, maibee la bele.	I wanted / intended to go to Africa, but couldn't.
Hau atu estuda, maibee la iha livru.	I wanted / intended to study, but have no books.

4. *sira* 'plural definite'

You've seen already that in many of the situations where English uses a plural noun, Tetun speakers simply use a bare noun. For example:

Ita iha maun-alin ka lae?	Do you have brothers and sisters?
Horiseik hau hasoru hau nia kolega.	Yesterday I met my friend(s).
Hau buka livru inglés.	I'm looking for English books / an English book.

However, when talking about a particular set of people or things, and including all the members of that set, you typically add *sira* after the noun. For example:

Mestri sira ohin la tama eskola.	The teachers (all of them) didn't go to school today.
Hau nia maun sira servisu iha Dili.	My older brothers (all of them) work in Dili.
Hau buka hau nia livru sira.	I'm looking for my books (all of them).

This *sira* can sometimes be translated as 'the ...-s' (e.g. *livru sira* 'the books').⁴

Recall that *sira* is also a pronoun meaning 'they, them'. As a pronoun, *sira* is normally only used of people. (In English, for instance, you can say of books that 'They are expensive'; however you can't use *sira* like this in Tetun.) In contrast, when *sira* is a plural marker, it can be used not only with nouns referring to people (e.g. *hau nia maun sira*), but also with nouns referring to animals or to things (e.g. *imi nia kareta sira*).

⁴ The definite plural marker *sira* is rarely used with other markers of plurality. You cannot, for instance, use it together with numerals (e.g. **livru rua sira*).

Here is a preview of two other constructions involving *sira*. Firstly, it is used after a noun referring to a single individual to mean 'this person and associated ones' (e.g. *João sira* 'John and his family/friends/...'). Secondly, it is commonly followed by *nee* (e.g. *livru sira nee* 'these books that we are talking about').

12. Atividade loro-loron nian (*Daily activities*)

Objetivu

In this chapter you will learn to:

- Offer help
- Ask for help in doing something
- Talk about bringing things
- Use *fali* 'again, back'
- Use the continuous aspect marker *hela*



Liafuan foun

Transitive verbs

fasi, fase	wash
habai	dry in the sun
hamoos	clean
estrika	iron (clothes); <i>Noun</i> iron
ajuda, tulun	help, assist
lori	bring, take
sosa	buy
faan	sell

Intransitive verbs/adjectives

tein	cook
foer	dirty
moos	clean

Nouns

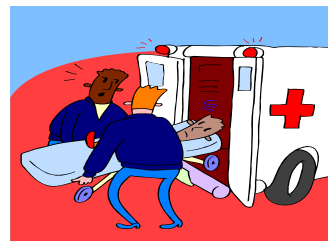
labarik	child (to about 15 years)
bebee	baby
vizinyu	neighbour
ospítal	hospital
hariis fatin	bathroom ¹
sentina	toilet
ropa	clothes
osan	money
atividade	activity

Other

foin	only just, very recently
hela	currently (continuous)
nusaa?	what's up? why?
fali	again, back
fila fali	return; again

Common sequences

fasi liman	wash hands
habai ropa	hang/spread out clothes to dry
hamoos uma	clean the house
estrika ropa	iron clothes
ajuda amaa	help mum
lori baa	take (it) there
sosa ropa	buy clothes
faan jornál	sell newspapers



lori nia ba ospítal take him to hospital

hamoos sentina clean the toilet

fasi ropa do the washing

Hau foin fila. I've only just returned.

Nia tein hela. She is cooking.

mai fali come back

baa fali go back

servisu fila fali work again

¹ Lit. 'bathe place'.

Komentáriu kona ba liafuan foun

- ❖ Whose ‘help’?: Both *tulun* and *ajuda* mean ‘help’. *Tulun* is the original Tetun Terik word. In Dili it is mainly used in church, with the Portuguese loan *ajuda* used in other contexts. As a result, for many Dili people, *tulun* is associated mainly with help from God, the saints, or ancestors, while *ajuda* is associated with help from mortals. In rural areas, *tulun* is in more general use.
- ❖ *Nusaa?* is an informal question equivalent to ‘What’s up?’ or ‘Tell me about it.’ It is also one means of asking ‘why’; see chapter 34 for details.
- ❖ *Fasi* means to wash in water. *Hamoos* means to clean up. It includes cleaning with a wet or dry cloth (e.g. *hamoos meza*) and removing rubbish and weeds (e.g. *hamoos dalan*). *Hamoos* may also translate ‘erase’ (e.g. *hamoos liafuan ida nee* ‘erase this one word’).

Diálogu**(1) Hau bele ajuda ka?**

Tuku lima, Martinha fila ba uma. Nia haree nia amaa hamoos hela hariis fatin.

Martinha: **Botardi, amaa! Hau bele ajuda ka?**

Amaa: **Bele. Agora o hamoos sentina lai. Orsida ita nain rua fasi lalais ropa. Depois ita tein.**

Martinha: **Nusaa? Mana Luci ohin la fasi ropa ka?**

Amaa: **La fasi. Ohin nia lori labarik sira ba loja, atu sosa ropa.**

At five o’clock, Martinha returns home. She sees her mother cleaning the bathroom.

Good afternoon, mum! Can I help?

Sure! First you clean the toilet. Later the two of us will quickly do the washing. After that we’ll cook.

What’s up? Didn’t older sister Luci do the washing today?

No. Today she took the children to the shop, to buy clothes.

(2) Atina husu ajuda

Atina nia bebee moras. Nia bolu nia vizinyu.

Atina: **Maun. Bele ajuda hau ka?**

Vizinyu: **Nusaa?**

Atina: **Bebée moras. Favór ida lori ami ba ospítal.**

Vizinyu: **Bele. Maibee hau la bele hein imi iha nebaa. Fila fali mai, sae deit taksi ka mikrolét.**

Atina: **Diak, maun. Obrigada.**

Atina’s baby is sick. She asks for her neighbour.

Older brother. Can you help me?

What’s up/How?

The baby is sick. Please take us to the hospital.

OK. But I can’t wait for you there. Coming back home, just catch a taxi or minibus.

That’s fine, older brother. Thanks.

(3) Fasi ropa

Marta ho Lidia hela hamutuk iha Farol.

Marta: **Lidia, aban dadeer o sai ka lae?**

Lidia: **Lae, aban hau iha uma deit.**

Marta: **Ita nain rua fasi ropa, bele ka lae? Hau fasi, depois o mak lori ba habai.**

Marta and Lidia live together in Farol.

Lidia, are you going out tomorrow morning?

No, tomorrow I’m staying home.

How about we two do the washing. I’ll wash, then you take them and hang/spread them out to dry.

Lidia:	Bele deit. Depois kalan hau mak estrika.	OK. In the evening I'll iron.
Marta:	Hau moos bele estrika balu.	I can iron some too.
Lidia:	Diak. Agora hau baa toba ona.	Good. I'll go and sleep now.

Kostumi

- ❖ Hosts normally wait on the guests. They may initially be embarrassed by your attempts to help yourself, let alone them. One way to be able to play host while living with a Timorese family is to offer to cook a foreign meal for the family, giving the hosts an opportunity to learn a new recipe.

Estrutura lingua nian

1. lori ba/mai 'take, bring'

Note the following pattern:

Sira lori hau ba ospítal.

Sira lori hau mai uma.

Nia lori bebee ba nebaa.

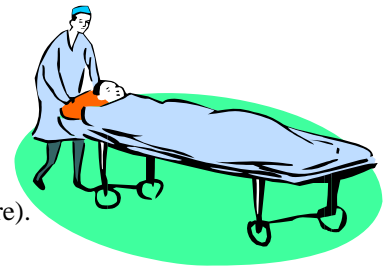
Nia lori bebee mai iha nee.

They took me to hospital.

They brought me home (here).

He took the baby there.

He brought the baby here.



When the object is brought to the place where the speaker is now, the destination is introduced by *mai*. If it is taken anywhere else, the destination is introduced by *ba* (the short form of *baa* 'go'). This is of course consistent with other uses of *mai* and *baa*: *mai* is 'towards here', and *baa* (or *ba*) is 'towards anywhere else'.

In practice, it is relatively uncommon for Tetun sentences to be as explicitly complete as the examples above are. Often the subject is omitted, or the object, or the destination. The result is sentences like the following.

No object:

. **Hau nia oan moras. Favór ida lori ba ospítal.**

. **Atita ohin baa eskola, maibee moras. Nia mestri lori mai uma.**

My child is sick. Please take (him/her) to hospital.

Atita went to school today, but was sick. Her teacher brought (her) home (here).

No destination:

. **Miguel hakarak baa loja. Nia maun bele lori nia baa.**

. **Joaquim agora iha Baucau. Nia tiu atu lori nia mai.**

Miguel wants to go to the shop. His older brother can take him (there).

Joaquim is currently in Baucau. His uncle is to bring him (here).

2. fali 'again'

A common use for the adverb *fali* 'again, back' is after motion verbs like *mai*, *baa* or *fila*, to emphasise that the person is moving 'back again' to where he or she started from.

- | | |
|--|---|
| . Agora ami baa Maliana. Aban mai fali. | We're going to Maliana now. Tomorrow we'll come back. |
| . Nia ohin mai iha nee tuku tolu. Agora atu baa fali. | He came here at three o'clock. Now he's about to go back. |
| . Nia hakarak fila fali ba uma. | He wants to return (back) home. |

A common expression is *fila fali mai* 'come back here again'.

- | | |
|--|---|
| . Ita dehan Senyór Benjamim agora iha Viqueque. Bainhira mak nia fila fali mai? | You said Mr Benjamim is currently in Viqueque. When is he coming back here? |
| . Nia sobrinu hela iha Australia. Nia lakohi fila fali mai iha Timor. | His niece lives in Australia. She doesn't want to come back here to Timor. |

Fali is also used to indicate that an event or situation that occurred in the past is happening 'again'.

- | | |
|--|--|
| . Ohin nia estuda, depois baa haan. Agora nia atu estuda fali. | Earlier he studied, then went to eat. Now he is about to study again. |
| . Ohin hau tein, maibee ema haan hotu. Agora hau tenki tein fali. | Earlier I cooked, but people ate all (the food). Now I have to cook again. |

Alternatively, people often also use *fila fali* (lit. 'return again') to mean 'again'. (For other uses of *fali*, see chapter 21.)

- | | |
|--|-------------------------------|
| . Favór ida husu fila fali. | Please ask again. |
| . Nia deskansa, depois servisu fila fali. | He rested, then worked again. |

3. *hela* 'currently'

Note the following contrasts (in which all the examples talk about earlier today):

- | | |
|---------------------------------------|--|
| . Ohin nia tein. She cooked. | . Ohin nia tein hela. She was cooking. |
| . Ohin nia toba. She lay down. | . Ohin nia toba hela. She was lying down. |

Putting *hela* after a verb indicates that the activity of that verb is happening at the time that you are talking about. Recall that *hela* is also a verb meaning 'to live, stay, reside (in a place)'. This is surely no accident, as both uses of *hela* share the notion of continuity and lack of change.²

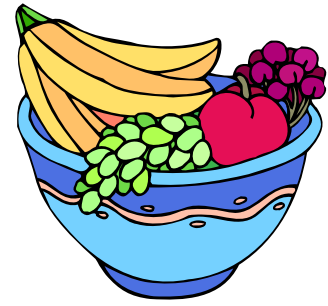
Note that *hela* does not mean that the activity is happening at the time of speaking, only that it is or was happening at the time that one is speaking about.³ Here are some examples of its use.

- | | |
|---|---|
| Present: P: Amaa iha nebee? | Where is Mum? |
| H: Nia tein hela. | She is (right now) cooking. |
| . Nia la bele mai agora, tanba servisu hela. | He can't come now, because he is working. |
| Past: . Horiseik hau haree mana lao hela. | Yesterday I saw you (older sister) walking. |
| . Ohin hau atu koalía ho João, maibee nia hariis hela. | Earlier today I was hoping to speak with John, but he was (at that time) bathing. |
| . Horiseik hau la bele lao ba loja, tanba moras hela. | Yesterday I couldn't walk to the shop, because I was (at that time) sick. |

² Using a verb meaning 'stay' as a continuous aspect marker is quite common in creole languages. Although Tetun Dili is not a creole, it does have a number of features of creoles, and this aspectual use of *hela* appears to have developed since Tetun Dili split off from its Tetun Terik roots.

³ It is difficult to find examples of *hela* used for future time events.

13. Ita haan lai! (*Let's eat!*)



Objetivu

In this chapter you will learn to:

- Issue invitations
- Use some tense-aspect markers: *seidauk* ‘not yet’, *ona* ‘already’, and *lai* ‘first’.
- Identify some basic foods

Liafuan foun

Foods

hahaan	food
etu	cooked rice
foos	uncooked husked rice
naan	meat
ikan	fish
modo	vegetables; any cooked dish eaten with rice
aifuan	fruit
batar	maize (corn)
aifarina	cassava
paun	bread
bee	water
xá	tea
kafee	coffee

Transitive verbs

hasai	remove, take out
hataan	reply, agree

Adjectives

bosu	full (from eating)
too	enough ¹

Other

tan	more, again, additional
seidauk	not yet
ona	already (PERFECTIVE)
lai	first (before something else)
barak	many, much
uitoan, ituan	a little, a few

Komentáriu kona ba liafuan foun

- ❖ *Barak* and *uitoan* indicate large and small quantities respectively. They are used both for things which you can count (e.g. *ema barak* ‘many people’, *ema uitoan* ‘few people’) and for mass nouns (e.g. *haan etu barak* ‘eat lots of rice’, *osan uitoan deit* ‘only a little money’).
- ❖ *Aifarina* is also pronounced *aifarinya*.

¹ *Too* is also a transitive verb meaning ‘reach’ and a preposition meaning ‘until’.

Diálogo

Amena lakohi haan

Amena mai Joanina nia uma. Joanina haan hela.	Amena comes to Joanina's house. Joanina is eating.
Amena: Joanina! Joanina! O baa ona ka?	Joanina! Joanina! Have you left yet?
Joanina: Seidauk! Tama mai.	No. Come in.
Amena: Botardi.	Good afternoon.
Joanina: Botardi. Tuur lai, Amena.	Good afternoon. Sit down, Amena.
Amena: Tuku ida ho balu ona, Nina. Ita tenki baa lalais eskola.	It's 1.30, Nina. We have to go to school quickly.
Joanina: Diak. Maibee ita haan lai. Depois mak ita baa.	OK. But we'll eat first. Then we'll go to school.
Amena: Lae. Hau foin haan.	No, I've just eaten.
Joanina: Mai haan uitoan deit.	Come and eat just a bit.
Amena: Obrigada. Hau bosu hela. Hau hemu bee deit.	Thanks. I'm still full. I'll just drink water.

Kostumi

- ❖ In most situations you should wait until the host explicitly invites you to eat or drink before starting, even if food or drink has been placed in front of you.
- ❖ Higher status people are normally served first. As a foreigner, you are automatically assigned high status. Honour older people by signalling to them to precede you.
- ❖ In Timor it is fine to visit people without warning. Suitable visiting hours are approximately 9am to 10.30am, and 3pm to 7pm, to avoid meal times, sleep times, and periods of maximum household work.
- ❖ As in the dialogue, you can politely refuse an offer of food or drink with *Obrigadu*.

Estrutura lingua nian

1. seidauk 'not yet'

In Timor, when asked whether something has happened, if it hasn't happened yet, but still might one day, the usual response is *seidauk* 'not yet'. For instance, this is the normal negative reply when you ask whether someone is married, or ask married people whether they have children – unless the person truly is past marriageable or child-bearing age. In a sentence, *seidauk* immediately precedes the verb:

Hau seidauk haan.	I haven't eaten yet.
Ami seidauk iha oan.	We don't have children yet.
Hau seidauk kompriende.	I don't understand yet.
Jorge seidauk hatene tetun.	Jorge doesn't know Tetun yet.
Nia seidauk bele lao.	He can't walk yet.



2. ona 'already'

To say that a state has been achieved, use *ona*. There is no English equivalent to *ona*; the closest is perhaps 'already'.² (You have already seen *ona* in the expression *Ami baa ona* 'We're going now.')

Nia tinan tolu ona.	She's (already) three years old.
Hau hamlaha ona.	I'm (already) hungry.
Obrigada, hau bosu ona.	Thanks, I'm (already) full. (So don't want more food!)
Hau lakohi baa, tanba kole ona.	I don't want to go, as I'm tired.

In transitive clauses, *ona* can either immediately follow the verb, or follow the object:

Sira hatene ona lian Indonézia.	They (already) know Indonesian.
Sira hatene lian Indonézia ona.	They (already) know Indonesian.

Ona cannot stand on its own; it always occurs as part of a sentence. So, for instance, if someone asks *Ita kole ona?* 'Are you tired?', you can reply *Kole* (but not **Ona*) for 'yes' or *Seidauk* for 'no'.

3. lai 'first'

Lai means something like 'first, before doing something else'. It implies that once this activity has been done, the person can then go and do something else. For instance, *Ita para lai* 'We'll stop now' implies that after stopping, we'll later resume again, and hence that stopping is not such an imposition.

Lai is a polite way to end invitations to eat or drink or have a rest. It is also common when asking someone to do something, so long as that activity won't last too long. *Lai* comes after the verb or after the object.

. Hein lai.	Please wait a while.
. Mai haan lai!	Come and eat (then you can do something else later).
. Ita haan lai, depois servisu fali.	Let's eat first, then work again.
. Orsida hau bele ajuda o, maibee hau hakarak hemu kafee ho senyora lai.	I can help you later, but I want to drink coffee with <i>Senyora</i> first.
. Hau tenki tein lai. Depois mak ita nain rua baa pasiar.	I have to cook first. Only then can the two of us go out.

² *Ona* means that the state was achieved at the time you are talking about. This can be the present – as shown by the translations of the examples above. However, the reference time can also be in the past or the future. For instance, if you are talking about an event last week, and say *Ami hamlaha ona!*, it would mean 'We were hungry (at this point in the story).'

Cognate verbs ending in -a

Portuguese verbs are borrowed into Tetun in the third-person singular present tense form, which for many verbs ends in *-a*. Here are some such verbs borrowed from Portuguese which are similar to their English counterparts.

abuza	abuse, rape	konfirma	confirm
asalta	assault, attack	kontinua	continue
ataka	attack	krítika	criticise
bazeia	base (something on)	modifika	modify
dansa	dance	realiza	realise, achieve
dezarma	disarm	rekomenda	recommend
estuda	study	selebra	celebrate
evakua	evacuate	simplifika	simplify
fasilita	facilitate	estimula	stimulate
infiltra	infiltrate	suporta	support
interoga	interrogate	suspeita	suspect
intérpreta	interpret	transforma	transform
intimida	intimidate	transporta	transport
investiga	investigate	verifika	verify
kolabora	collaborate	viola	violate
kompara	compare	vizita	visit
konfesa	go to confession	vota	vote

Here are some words which are used rather differently to the nearest-sounding English verb:

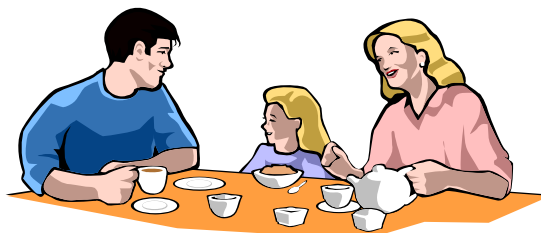
admira	be astonished (by unusual things, regardless of whether they are good or bad)
adora	worship (God; not 'adore' someone)
akompanya	accompany, listen to, watch (e.g. a television series), follow (e.g. progress of an election, a favourite football team)
arma	set up, arrange, lay (the table)
kombina	plan together. In Portuguese this also means 'combine', but few people recognise this meaning.
reforma	retire. This word <u>can</u> mean 'reform', but few people would recognise this meaning.
reklama	demand, claim (as a right)

14. Loro-loron haan saida? (*What do you eat every day?*)

Objetivu

In this chapter you will learn to:

- Identify meals, and state what is eaten at each meal
- Talk about frequency
- Use *iha* 'exist'
- Ask 'why?'



Liafuan foun

Intransitive verbs

matabixu	eat breakfast
haan meiudia	eat lunch
haan kalan	eat evening meal
iha	exist, be present

Frequencies

loro-loron	daily
kala-kalan	nightly
dadeer-dadeer	every morning
sempre	always
dala ruma	sometimes; perhaps
dala barak	often
dala ida	once
dala rua	twice
nunka	never

Foods

akar	sago
salada	salad
mantolun	egg (of chickens) ¹
susubeen	milk
xokolati	chocolate
rebusadu	candy
fehuk	potato
koto	bean (mainly red bean)
dosi	cake, biscuits

Other

dala	instance
tanba saa	why
tansaa	why

Komentáriu kona ba liafuan foun

- ❖ *Dala* is used in a number of fixed expressions, in which it can be interpreted as 'time, occasion'. You can use *dala* with any number X to mean 'X times' (e.g. *Hau baa Jakarta dala haat ona* 'I've already been to Jakarta four times.')
- ❖ *Akar* 'sago' is a kind of palm tree; the trunk of this tree is eaten after lengthy processing.
- ❖ *Dosi*: Timorese differ in how generically they use this word. It includes patty cakes and cakes; many people also include biscuits and banana fritters.

¹ From *manu-tolun* 'chicken-egg'.

Diálogu

Matabixu, haan saida?

Amina matabixu hela iha Jorge nia uma iha Maubara.	Amina is eating breakfast in Jorge's house at Maubara.
Amina: Ida nee saida, Jorge?	What is this, Jorge?
Jorge: Nee akar. Iha Atauro o nunka haan ka?	This is sago. Don't you ever eat it in Atauro?
Amina: Hau nunka haan. Imi loro-loron haan akar ka?	I never eat it. Do you eat sago every day?
Jorge: Lae. Dala ruma deit. Dala barak ami haan batar. Imi haan saida?	No. Only sometimes. Often we eat corn. What do you eat?
Amina: Dadeer-saan ami sempre haan etu ho ikan, tanba hau nia apaa kala-kalan baa buka ikan.	In the mornings we always eat rice and fish, because every night my father goes fishing.

Kostumi

- ❖ Major staple foods in Timor include rice, corn, and cassava.
- ❖ If you say *Hau haan ona* 'I have eaten', without saying what you have eaten, this is interpreted to mean that you have eaten a main meal. Eating bread or snacks is *haan paun* or *haan dosi*, not just *haan*.
- ❖ It is common for guests and senior household members to eat first, followed by everyone else. Food is kept aside for the second sitting. For instance, as a guest you may eat with the father (or father and mother, depending on the family), while the mother, children, or other household members wait on you. Very young children may be fed before the adults sit down to eat.
- ❖ After finishing the meal, wait until the host suggests leaving the table (e.g. by saying *Ita hamriik ona* before you stand up and leave the table. If you must leave before this, excuse yourself with a brief explanation first (e.g. *Kolisensa, hau tenki baa servisu.*)
- ❖ It is usual for each person to serve themselves. In some families, people take a single helping. In others, it is common to take two smaller ones. This gives you the opportunity to honour the cook by asking for more.

Estrutura lingua nian

1. Frequency

To indicate 'every unit-of-time', simply reduplicate the word specifying the unit of time. Here are some possibilities. Notice that sometimes the initial word is shortened.

loro-loron	every day
ful-fulan	every month
semana-semana	every week
tin-tinan	every year
domingu-domingu	every Sunday

These expressions have fairly free placement within the sentence, normally coming at the end of the sentence, before the verb, or at the beginning of the sentence.

Nia baa merkadu loro-loron.	She goes to the market every day.
Hau loro-loron matabixu tuku hitu.	Every day I eat breakfast at seven o'clock.
Loro-loron nia halimar deit.	Every day he just plays/hangs around (doesn't work).

Dala ruma and *dala barak* have similarly free placement (except that *dala ruma* is seldom at the end of the sentence).

Nia dala ruma toba la dukur.	He sometimes can't sleep.
Nia dala barak sosa hudi iha nee.	She often buys bananas here.
Dala ruma nia kole.	Sometimes he's tired.
Dala barak nia sosa hudi iha nee.	Often she buys bananas here.
Ami koalia dala barak ona.	We've often talked.

Sempre 'always' and *nunka* 'never' always precede the verb. Both are Portuguese loans.

Nia sempre kole.	He's always tired.
Nia sempre sosa hudi iha nee.	She always buys bananas here.
Nia nunka kole.	He's never tired.
Nia nunka sosa hudi iha nee.	She never buys bananas here.

2. How often?

There is no generic question for 'how often'. Instead, you must guess at the frequency, and ask whether your guess is true.

Ita hemu xá loro-loron ka?	Do you drink tea every day?
Ita haan salada dala barak ka?	Do you often eat salad?

3. iha 'there is'

Iha has three uses. You have already seen *iha* as a preposition meaning 'in, at', and as a transitive verb meaning 'have'. The third use of *iha* is as an intransitive verb meaning 'exist, there is, is present'.

It is the standard way of asking whether someone is present.²

P: Senyora iha ka?	Is <i>Senyora</i> here?
H: Iha.	She is.
P: Amaa iha ka?	Is (your/my) mother here?
H: La iha. Nia baa merkadu.	She's not. She went to the market.

It is also a common way of asking whether something is available. For instance, in a shop you could ask *Ita iha mantolun ka?* 'Do you have eggs?'; however people are at least as likely to ask *Mantolun iha ka?* 'Are there any eggs?'³

² Clearly 'being present' and 'being at somewhere' are very similar, except that in the former you don't state explicitly which location you are talking about. The assumption is that you are asking about the place where you are (e.g. *Senyora iha ka?* 'Is Madam here?') or about some other place which the hearer can be expected to interpret correctly. For instance, if over the telephone you ask a child *Amaa iha ka?*, this would be interpreted as 'Is Dad there?'

³ Clearly 'being available' is closely related to someone 'having' the item, except that you don't state explicitly who has the item in question. For instance, *Paun iha ka?* 'Is there bread?', might be interpreted as 'Do you have any bread?', 'Do we have any bread?', and so on, depending on context.

P: Foos iha ka?	Is there any rice?	(OR: Do you/we/... have any rice?)
H: Iha.	There is.	
P: Osan iha ka?	Is there any money?	(OR: Do you/we/... have any money?)
H: La iha.	There isn't.	
Hahaan la iha.	There is no food.	(OR: We/... have no food.)
Susubeen la iha.	There is no milk.	(OR: We/they/... have no milk.)

Notice that the above examples are of questions, answers to questions, and negative statements. This is no accident. This construction is seldom used to say that something is present, or is available, unless it is in response to a question.

Instead, when stating that something is present, you would more commonly say where it is (so using *iha* as a preposition 'at'; e.g. *Tia iha nee* 'Aunt is here'). When stating that something is available, you would normally say who has it (so using *iha* to mean 'have'; e.g. *Ami iha paun* 'We have bread').

4. **tanba saa?, tansaa? 'why?'**

Tanba saa (lit. 'because-go what') and *tansaa* (lit. 'because-what') are interchangeable, and mean 'why'. They usually occur at either the end or the beginning of the sentence. As with other question words, if they occur at the beginning of the sentence, they are nearly always followed by the focus marker *mak*. The answer is introduced by *tanba* or *tan* 'because'.

P: Tansaa mak imi mai iha nee?	Why did you come here?
H: Tanba ami presiza ajuda.	Because we need help.
P: Tanba saa mak o la baa eskola?	Why didn't you go to school?
H: Tan moras.	Because I'm sick.
P: Nia kole tanba saa?	Why is he tired?
H: Nia kole tanba nia servisu barak.	He's tired because he worked a lot.

Other words which you may hear for 'why' are *tanba saida* (lit. 'because-to what'), *porké* (from Portuguese, and mainly used by Portuguese speakers), *komu* (from Portuguese *como* 'as, since', used a lot by some individuals, and not at all by others), and *basaa* (lit. 'to-what', mostly used in liturgical Tetun).

15. Hau gusta ida nee! (*I like this one!*)

Objetivu

In this chapter you will learn to:

- Talk about likes and dislikes
- Specify intensity, with expressions like ‘very’ and ‘not very’
- Specify possession with *hau nian* ‘mine’...



Liafuan foun

Foods

masin	salt
baria	bitter gourd
modo tahan	leafy vegetables
ai manas	chilli
forai, fore rai	peanut ¹
ai-dila	papaya
hudi	banana
haas	mango
sabraka	orange
masin midar	sugar
kanko	water spinach
mina	oil; petrol

Other nouns

buat	thing
buat ida	something

Transitive verbs

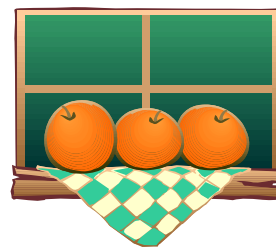
gosta	like, enjoy
toman	be accustomed to
presiza	need
tein	cook

Tastes

midar	sweet
moruk	bitter
meer	salty
siin	sour

Other

laduun	not very
loos	very
saida	what kind of, what



Komentáriu kona ba liafuan foun

- ❖ *Kanko* is a kind of green leafy vegetable grown in water, known by some English speakers as ‘kang kong’.
- ❖ *Presiza* is usually used of needing things; e.g. *Hau presiza osan* ‘I need money’. It can however also be used of needing to do things; e.g. *Nia presiza baa hariis fatin* ‘He needs to go to the bathroom.’ It is easy for English-speakers to overuse *presiza* when talking about needing to do things; often it can be replaced with *tenki* ‘must’; e.g. *Hau tenki estuda* ‘I must/need to study.’
- ❖ When *saida* comes after a noun, it means ‘what kind of’; e.g. *kareta saida* ‘what kind of vehicle (bus, truck, etc.)’, *ikan saida* ‘what kind of fish’, *moras saida* ‘what illness’. *Loron saida* means ‘what day (Monday, etc.)’.

¹ Literally ‘bean (of the) ground’.

Diálogu

Cathy la gosta moruk

Cathy ema Austrália. Nia koalia ho nia kolega Eza kona ba hakaan.	Cathy is an Australian. She is talking with her friend Eza about food.
Cathy: Eza. Ita ohin halo modo saida?	Eza. What dish did you cook today?
Eza: Eeh, hau ohin halo deit modo baria. O hakarak haan?	Eh, today I'm just cooking bitter gourd. Do you want to eat some?
Cathy: Baria? Aii, hau lakohi. Nee moruk loos, hau la gusta.	Bitter gourd? Ah, I don't want any. It's very bitter, I don't like it.
Eza: Moruk nee diak, hau gusta!	Bitter is good, I like it!
Cathy: Sín, maibee hau la toman haan buat moruk.	Yes, but I'm not used to eating bitter things.
Eza: Nee ka? O gusta haan buat siin ka lae?	Is that so? Do you like eating sour things?
Cathy: Laduun. Hau gusta liu haan buat midar.	Not very much. I like sweet things better.
Eza: Aban lokraik hau lori dosi baa, depois o halo kafee, ita nain rua hemu, i koalia halimar.	Tomorrow I'll take some cake over, then you make coffee and we'll drink and chat.
Cathy: OK, aban hau hein.	OK, I'll wait (for you) tomorrow.

Kostumi

- ❖ If you really don't want to take something that is offered to you, make sure you offer an explanation. Otherwise people may conclude that their offering is not good enough. Acceptable excuses include having already eaten (*Obrigada, maibee hau foin haan*. 'Thanks, but I've just eaten.'), being unaccustomed to such foods (*Ami la toman haan buat moruk* 'We're not used to eating bitter foods'), or not eating that particular food or drinking that drink (*Deskulpa, hau la hemu tua* 'Sorry, I don't drink wine'). It is not acceptable to say *Hau lakohi* 'I don't want it'!
- ❖ Usually the host will pour drinks for the guests, without asking what the guests want. If you do not drink the likely offerings (sweet coffee, sweet tea, cordial, soft drinks, beer or wine, depending on context), try to state so in advance. (*Deskulpa, Senyora, hau la hemu kafee.*)
- ❖ In Timor, opinions are stated more directly than in English. For instance, where in English one might say 'I like it' or 'I think it's great', in Timor you're more likely to hear *Midar loos!* 'Really sweet!'
- ❖ Bitter foods are far more popular in Timor than in the West. It is also commonly believed that they help prevent malaria.

Estrutura lingua nian

1. gusta 'like', toman 'be accustomed to'

Gosta is quite general: it includes liking people, liking food, and liking doing particular activities. You can either *gosta* something, or *gosta* doing something. That is, its complement can be either a noun phrase or a verb phrase. *Gosta* means you like doing something in principle; in contrast *hakarak* 'want' means that you want to do it (now, or whenever you are talking about).

Hau gosta sabraka.	I like oranges.
Hau la gosta violénsia.	I don't like violence.
Hau gosta haan sabraka.	I like eating oranges.
Ami la gosta haree televizaun.	We don't like watching television.

Toman 'used to, accustomed to' precedes the verb phrase which says what one is accustomed to doing.²

Hau la toman haan etu.	I'm not used to eating rice.
Ami toman ona haan etu.	We're now used to eating rice.
Hau la toman toba lokraik.	I'm not used to sleeping in the afternoon.

2. loos 'very'

There are a range of words meaning 'very'. Of these, *loos* (which also means 'straight, true, right') can be used in all situations. For a list of alternatives, see appendix 10. *Loos* follows the verb or adjective it modifies.

Hau gosta loos modo nee!	I really like this vegetable dish.
Baria nee moruk loos!	This bitter melon is really bitter!
Hau bosu loos.	I'm really full.

3. laduun 'not very'

To 'tone down' a description, precede it with *laduun* 'not very'.

Hau laduun gosta ida nee.	I don't like this one very much.
Baria nee laduun moruk.	This bitter melon isn't very bitter.
Ami laduun hatene.	We don't really know.

4. More on possession

Compare the following patterns:

Nee hau nia kareta.	This is my car.	Kareta nee hau nian.	This car is mine.
Nee senyór nia uma.	This is Sir's house.	Uma nee senyór nian.	This house is Sir's.
Nee nia livru.	This is her book.	Livru nee (ni)nian.	This book is hers.
Nee see nia xá?	Whose tea is this?	Xá nee see nian?	Whose tea is this?
Nee ema nia osan.	This is someone else's money.	Osan nee ema nian.	This money is someone else's.

That is, when the possessor noun or pronoun comes before the noun saying what is possessed, the possessive marker is *nia*. However when it comes at the end of the phrase, the possessive marker is *nian*. The difference is like that between English 'my' (*hau nia*) and 'mine' (*hau nian*).

² *Toman* also has another meaning, of catching up with someone who is travelling ahead of one. e.g. *Hau toman nia iha dalan*. 'I caught up with him on the way.'

Cognate nouns ending in -dade

The following Portuguese nouns are often written and pronounced with either a final *-dadi* or *-dade*.

<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
atividade	activity	aktivitas
autoridade	authority	otoritas
kapacidade	capacity, ability	
difikuldade	difficulty	
dignidade	dignity	
eletridade	electricity	listrik
estabilidade	stability	stabilitas
fasilidade	facility	fasilitas
fakuldade	faculty	fakultas
formalidade	formality	formalitas
identidade	identity	identitas
igualdade	equality	
kapacidade	capacity	kapasitas
komunidade	community	komunitas
kreatividade	creativity	kreativitas
kualidade	quality	kualitas
kuantidade	quantity	kuantitas
liberdade	liberty	
nasionalidade	nationality	nasionalitas
nesesidade	necessity	
oportunidade	opportunity	
posibilidade	possibility	posibilitas
prioridade	priority	prioritas
propriedade	property	
realidade	reality	realitas
responsabilidade	responsibility	
sosiedade	society	
unidade	unity	
universidade	university	universitas
variedade	variety	varietas
velocidade	velocity	