

21. Ita nia isin lolon (*Our body*)

Objetivu

In this chapter you will learn to:

- Name some body parts and bodily functions
- Specify conditions ('if')
- Express 'instead' (*fali*)
- Report what someone said, using *dehan*



Liafuan foun

Body parts

isin	body, flesh, ...
isin lolon	body (of person)
ulun	head; boss
kabun	stomach
ain	leg, foot
raan	blood
ruin	bone
kulit	skin, peel, ...
teen	intestine; excrement

Transitive verbs

kaer	hold, grasp
hatudu	show, point to
hatete, hateten	tell, say

Intransitive verbs/expressions

moras	sick; hurt; in pain
hasai raan	have a blood test
mii	urinate
tee	defecate
soe bee	urinate (polite)
baa liur	go to the toilet (polite)
baa hariis fatin	go to the bathroom (polite)
fase fulan	menstruate
kaer liman	shake hands



Other

se	if
karik	perhaps, maybe
fali	again; instead
ou	or (formal)

Komentáriu kona ba liafuan foun

- ❖ *Isin* means something like 'the physical essence'. It includes:
 - the body of a person (in contrast to the *klamar* 'soul, spirit')
 - the flesh of a person, animal or sea creatures (in contrast to the *ruin* 'bones' and *kulit* 'skin')
 - bulbs and edible tubers; for instance the tuber of the cassava plant, as opposed to its stem or leaves
 - the edible parts of some other plants (e.g. *nuu nia isin* 'coconut meat')
- ❖ *Kulit* is very general, including skin (of people and animals), peel (of fruit), leather, hide, bark, eggshell, shells, and book covers.
- ❖ *Teen* 'excrement': Animal excrement can be identified by placing the animal name before *teen*: e.g. *karau teen* 'cow manure', *laho teen* 'mouse droppings'. Human faeces, however, cannot be referred to by such a compound (you don't say **ema teen*), instead you use an explicit possessive: e.g. *ema nia teen* 'human faeces', *bebee nia teen* '(the) baby's poo'.

- ❖ ‘Going to the loo’: As you might expect, Tetun has various alternatives for talking about bodily functions. The most straightforward ones are *tee* and *mii*; you might use these in medical consultations or talking about infants. A polite way to say you are going to the toilet is *Hau baa liur* ‘I’m going outside’. A politer alternative to asking where the *sentina* is, is to ask after the *hariis fatin* – it can however backfire if the toilet and bathing place are not the same.

Diálogu

Ismael moras



Ismael toba hela iha sala vizita.

Avoo: **Diak ka lae, Ismael?**

Ismael: **Aai! La diak, avoo.**

Avoo: **Nusaa?**

Ismael: **Hori-bainruak hau diak hela. Horiseik hau nia ulun deit mak moras. Agora hau nia isin lolon moras hotu. Tanbaa nee mak ohin hau la baa servisu, i deskansa deit iha uma.**

Avoo: **Orsida o tenki baa hasai raan. O iha malaria karik.**

Ismael is lying down in the lounge room.

How are you, Ismael?

Oh, not good, grandma.

What’s up?

Two days ago I was still OK. Yesterday it was only my head that ached. Now my whole body hurts. It’s because of this that today I didn’t go to work, and am just resting at home.

Later you should go for a blood test. Perhaps you have malaria.

Kostumi

- ❖ Sexual love is expected to be expressed privately, with even hand-holding by couples in public being uncommon. It is however common for people of the same sex to hold hands in public, as a normal sign of (non-sexual) friendship.
- ❖ When someone is sick, there is no standard expression such as ‘I’m sorry to hear it.’ You certainly can’t use *Deskulpa* as a response. *Deskulpa* means ‘sorry for what I have done wrong, or for how I may be about to offend you’, and does not extend to ‘I’m sorry to hear your sad news.’ It is more common to give practical help, or to give advice.

Estrutura lingua nian

1. se ‘if’ and karik ‘perhaps’

Uncertainty can be expressed by *karik* ‘perhaps, maybe’. *Karik* usually comes at the end of a clause, although some people place it initially.

. **Nia ema Ermera karik.**

Perhaps she’s from Ermera.

. **Livru nee Joana nian karik.**

This book might be Joana’s.

. **Vivi dukur karik.**

Maybe Vivi is asleep.

. **Karik nia iha merkadu.**

Perhaps she is at the market.

The concept ‘if’ can be expressed in several ways. One way is to use the Portuguese conjunction *se*. (People in some districts use *kalo*, as in Tetun Terik.)

. **Se o la haan, orsida hamla.**

If you don’t eat, you’ll be hungry later.

. **Se nia hakarak baa, bele.**

If he wants to go, he can.

. **Se nia la baa, hau moos la baa.**

If she doesn’t go, I won’t go either.

Another is to show that the first clause is not certain, either by including *karik*, or simply by rising intonation.

- . **O la haan karik, orsida hamlaha.** If you don't eat, you'll be hungry later.
- . **Nia hakarak baa karik, bele.** If he wants to go, he can.
- . **Nia la baa, hau moos la baa.** If she doesn't go, I won't go either.

Finally, it is reasonably common to combine two strategies, using both *se* and *karik* together in the one clause.

- . **Se o la haan karik, orsida hamlaha.** If you don't eat, you'll be hungry later.
- . **Se nia hakarak baa karik, bele.** If he wants to go, he can.
- . **Se karik nia la baa, hau moos la baa.** If she doesn't go, I won't go either.

Polite suggestions, for instance during meetings, are often prefaced with *Se bele karik* 'Should it be possible'.

- . **Se bele karik, ita nain rua aban baa hasoru administradór.** If possible (I suggest) we two tomorrow go and visit the administrator.
- . **Se bele karik, senyór husu informasaun tan hosi doutór sira.** If possible (I suggest) ask for more information from the doctors.

A common expression is *se lae* 'if not, otherwise, else':

- . **Sira iha uma koalia lian inglés, ou se lae lian portugés.** At home they speak English, or else Portuguese.
- . **Ita tau ikan moos diak, se lae tuna moos diak.** If we put in fish (into this recipe) that's fine; otherwise eel is fine too.
- . **Ita lalika lao dook; se lae ita bele moras.** You shouldn't walk far; otherwise you could get sick.

2. *fali* 'instead'

As we saw earlier, *fali* can mean that something which happened before is happening 'again', or to indicate that movement is 'back to where one started from'.

- . **Nia foin sai ba merkadu. Orsida mai fali.** He's only just gone out to the market. He'll come back here soon.
- . **Ita sei deskansa, depois servisu fali.** We'll rest, and then work again.

Now we'll look at some other uses, in which *fali* can sometimes be translated as 'instead'.

Fali can be used when there has been a change, with an event happening 'instead' of a related (but different) earlier one. For instance, one may first buy something and then sell it *fali*, first do primary school and then high school *fali*, first live in Dili and then move to live in Viqueque *fali*.

- . **Ami sosa rádiu iha Kupang, depois faan fali iha merkadu.** We buy radios in Kupang, then sell them again in the market.
- . **Hau eskola iha Baucau tinan neen. Depois hau eskola fali iha Dili.** I went to school in Baucau for six years. Then I was instead/further educated in Dili.
- . **Horiseik o lao ho apaa. Agora hau fali.** Yesterday you walked with dad. Now it's my turn.

Finally, the new event may be not a repetition or change from an earlier event, but contrary to what was expected.

- . **Nia buka nia amaa, maibee hetan fali nia alin.** He looked for his mother, but found his younger sibling instead.
- . **Labarik nee hanorin fali nia mestri.** This child is teaching his teacher (contrary to the expectation that teachers teach children).
- . **Hau nia naran Atina. Maibee nia bolu hau Alita fali.** My name is Atina. But he instead calls me Alita.

3. hatete 'tell' and dehan 'say'

Hatete means 'tell, inform, say'. It is often associated with giving instructions, information, invitations, or messages. *Dehan* is more neutral, as 'say' only.

- . **Nia hatete, "Sai hosi nee!"** She told (him), "Get out of here!"



- . **Nia hatete ba sira, "La kleur, ema sei faan hau."** He told them, "Soon, someone/people will betray (lit. 'sell') me."
- . **Hanesan ohin ami nia kolega hatete ona, ami husu deskulpa barak ba familia nee.** As our friend has just said, we ask this family for much forgiveness. (i.e. we sincerely apologise to this family)

Often *dehan* is used in combination with a preceding verb of speaking, to introduce a quote. (Such sequences are found in some older styles of English too, e.g. "And he spoke unto them, saying '...'")

- . **Hatete ba nia dehan "Hein lai!"** Tell him "Wait a sec!"
- . **Nia hatete ba labarik nia amaa dehan "Labarik moras nee tenki deskansa lai."** He told the child's mother, "This sick child has to rest now."



- . **Sira husu dehan, "Atu baa nebee?"** They asked, "Where are you going?"

22. Iha nebee? (*Where?*)



Objetivu

In this chapter you will learn to:

- Express an object's location relative to other things: above, below, etc.
- Ask *nebee* 'which?'
- Talk about beginning something, using *komesa* and *hahuu*
- Express tentativeness using *tok*.

Liafuan four

Locations

iha ... oin	in front of
iha ... kotuk	behind
iha ... laran	in, inside, amongst; during (time)
iha ... klaran	in the middle of, between
iha ... leet	in the space between; among
iha ... sorin	beside
iha ... sorin baa	on the other side of
iha ... sorin mai	on this side of
iha ... sorin loos	on the right of
iha ... sorin karuk	on the left of
iha ... liman loos	at the right hand of
iha ... liman karuk	at the left hand of
iha ... leten	on top of, above
iha ... okos	underneath
iha ... ninin	at the edge of
iha liur	outside

Nouns

xavi key

Directions

ba oin	forwards
ba kotuk	backwards
ba kraik	go downhill, downwards
ba leten	go uphill, upwards

Verbs

sees	move aside, turn
tuir	follow, attend, according to
komesa	begin
hahuu	begin

Other

nebee	which
liu hosi	via, by means of, through
tok	try, 'have a...'

Base nouns

oin	face
kotuk	back
laran	inside; 'heart' (seat of emotions, thoughts and character)
klaran	middle, centre
leet	space (between things)
sorin	side
sorin loos	right side
sorin karuk	left side
liman loos	right hand
liman karuk	left hand
leten	upper
ninin	edge

Example

Lao ba oin	Walk forwards
Fila ba kotuk	Turn around 180 degrees

komesa koalia	start speaking
hahuu haan	start eating

uma nebee?	which house?
mai liu hosi uma	come via the house
haree tok	have a look

Komentáriu kona ba liafuan foun

- ❖ The location terms are only used for entities that are perceived to have an inherent front and back, such as people, houses and televisions. The left and right sides are determined from the point of view of the entity itself; hence the left side of the house is that which is to one's left if one is inside the house facing the front. In English, by contrast, we can talk about something being 'in front of' a tree, where the tree's 'front' is the direction from which the speaker is looking. In English, too, we can say 'the left side of the house if you are facing it from the front' – in Tetun this would be *iha uma nia sorin loos*.
- ❖ *Iha ... nia liman loos/karuk* 'at the right/left hand side of', can be used only for specifying the right or left side of things that have *liman*, such as people or chairs.
- ❖ *Ninin* refers to the edges, borders or sides of something, such as a road, field, or lake; e.g. *estrada ninin* 'road verge, the ground along the side of the road', *bee ninin* 'shore'.
- ❖ There is no generic expression to mean 'outside of (something)'. 'Outside (the house)' is *iha liur*.¹
- ❖ *Tuir* includes the following:
 - follow: *tuir hau* 'follow me'
 - attend: *tuir misa* 'attend mass', *tuir kursu* 'do a course', *tuir reuniaun* 'attend a meeting', *tuir ezame* 'do an exam'
 - according to: *tuir kultura Timor* 'according to Timorese culture', *tuir hau nia hanoin* 'in my opinion', *tuir hau rona* 'according to what I heard'

Diálogu

(1) Ana buka nia xavi

<p>Ohin Ana buka nia xavi, la hetan. Nia baa husu nia amaa.</p> <p>Ana: Amaa hetan hau nia xavi ka?</p> <p>Amaa: Lae. Ohin tau iha nebee?</p> <p>Ana: Ohin hau tau iha meza leten nee, maibee hau buka tia ona, la hetan.</p> <p>Amaa: Haree lai iha meza okos.</p> <p>Ana: La iha.</p> <p>Amaa: Haree tok iha rádiu nia kotuk.</p> <p>Ana: La iha.</p> <p>Amaa: Bolu tok Maria mai.</p> <p>Ana: Maria, o haree hau nia xavi ka lae?</p> <p>Maria: Sín. Hau tau iha televizaun nia sorin, tanba ohin labarik sira foti lori baa halimar iha liur.</p> <p>Ana: Ah, iha ona. Obrigada!</p>	<p>Ana has looked for her key, without finding it. She goes and asks her mother.</p> <p>Mum, have you seen my key?</p> <p>No. Where did you put it (earlier today)?</p> <p>I put it on this table, but I've looked for it and haven't found it.</p> <p>Look under the table.</p> <p>It's not there.</p> <p>Have a look behind the radio.</p> <p>It's not there.</p> <p>Call Maria over.</p> <p>Maria, did you see my key?</p> <p>Yes. I put it beside the television, because earlier the children picked it up and took it outside to play with it.</p> <p>Ah, I've got it. Thanks!</p>
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¹ Many speakers cannot use the construction **iha...liur* to mean 'outside of...'; instead, *iha xikra nia liur* 'at cup POSSESSIVE outside' would mean 'the outside surface of the cup', while *iha odamatan liur* 'at door outside' would mean 'at (the) outside door' (with *liur* as a modifier).

(2) Mario husu dalan ba Lihbaulelo

Sesta kalan, Sonia hasoru Mario iha restoranti iha Dili.	On Friday evening, Sonia meets Mario in a restaurant in Dili.
Sonia: Hai Mario. Aban ita atu baa nebee?	Hi, Mario. Where are you going tomorrow?
Mario: Hau hakarak atu baa vizita Joe sira iha Lihbaulelo. Maibee hau seidauk hatene dalan.	I would like to go and visit Joe and his mates in Lihbaulelo. But I don't know the way yet.
Sonia: Ita baa sae mikrolét iha Tasi Tolu. Depois, too kruzamentu iha Tibar, tuun iha nee.	You go and catch a minibus at Tasi Tolu. Then when you reach the intersection at Tibar, you get off there.
Mario: Kruzamentu nebee?	Which intersection?
Sonia: Estrada ida baa Liquiça, ida baa Ermera.	One road goes to Liquiça, one to Ermera.
Mario: O, hau hatene. Joe hela iha uma nebee?	Oh, I know. Which house does Joe live in?
Sonia: Joe nia uma iha kruzamentu nee, iha liman loos.	Joe's house is at the intersection, on the right hand side.
Mario: Dook hosi estrada ka?	Far from the road?
Sonia: Lae, nia uma iha estrada ninin.	No, by the side of the road.
Mario: Obrigadu. Hau hatene ona. Aban hau bele hetan.	Thanks. I know now. Tomorrow I'll be able to find it.

Komentáriu kona ba diálogu

- ❖ When *sira* follows a noun identifying one individual, it means 'and the associated people'. So, *Joe sira* could be interpreted (depending on local knowledge) as 'Joe and family' or 'Joe and colleagues' or 'Joe and friends'.

Estrutura lingua nian**1. Location**

Note the following pattern:

Hau hamriik iha senyora nia oin.	I stand in front of <i>senyora</i>
Sira tuur iha hau nia kotuk.	They sit behind me.
Nia tuur iha Simão nia sorin.	He sits beside Simão.
Alin toba iha hau nia liman loos.	Younger sibling lies down on my right.

When you specify the location of someone or something relative to a particular person, you use the construction: *iha ... nia* LOCATION, where LOCATION is one of the location nouns listed in the vocabulary section. Notice that many, though not all, of these location nouns also refer to body parts; for instance, *oin* means 'face'.

Exactly the same pattern can be used when specifying location relative to an object:

Hau hela iha Loja Gloria nia kotuk.	I live behind the Gloria shop.
Sanan iha fogaun nia kotuk.	The saucepan is behind the stove.
Hau nia uma iha loja rua nia klaran.	My house is between two shops.

While the above examples need to have *nia*, it is more common to omit *nia* if the 'relative to' location is not a person, and is expressed by a single noun:

Labarik nee iha meza okos.	The child is under the table.
Livru nee iha meza leten.	The book is on the table.
Sira hein iha uma laran.	They wait inside the house.
Kareta para iha uma oin.	The car stops/is parked in front of the house.

2. nebee ‘which’

To ask someone to choose from a limited number of options, place *nebee* ‘which’ after the noun. (Recall that *nebee* also means ‘where’).

Ita hela iha uma nebee?	Which house do you live in?
Ita hanorin iha eskola nebee?	Which school do you teach in?
Ita sae kareta nebee?	Which vehicle did you take?

To emphasise that you are asking the person to choose just one, use *ida nebee* ‘which one’.

Ita gosta livru ida nebee?	Which (one) book do you like?
Ita sae kareta ida nebee?	Which (one) vehicle did you take?

Maria ema nebee?, however, asks about where Maria comes from, rather than which person she is. The answer could be, *Nia ema Same* ‘She’s from Same.’

3. komesa, hahuu ‘begin’

Komesa and *hahuu* both mean ‘begin, commence, start’. In everyday spoken Tetun in Dili, the Portuguese loan *komesa* is more common. *Hahuu* is the original Tetun word, and is more common in liturgical, rural and some written contexts.

Both can occur in much the same constructions as in English. They often occur with a following verb, stating what is starting:

Horiseik ami komesa <u>hanorin</u>.	Yesterday we started teaching.
Nia hahuu <u>koalia</u> ho sira.	He started talking with them.
Nia komesa <u>lee</u>.	She started reading.

However the activity being started can also be expressed as a noun phrase which comes after the ‘start’ verb:

Ita tenki komesa <u>ita nia servisu</u> ona.	We must start our work now.
Ami hahuu <u>votasaun</u> tuku hitu.	We started the voting at seven o’clock.

Alternatively it can be the subject of ‘start’:

<u>Udan</u> komesa ona.	The rains have started.
<u>Servisu</u> seidauk hahuu.	Work hasn’t yet started.

And, not surprisingly, you can leave out saying explicitly what it is that was started:

Mai ita komesa ona!	Let’s start.
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4. tok ‘have a...’

Tok comes immediately after a verb, to indicate that the action of the verb is tentative, or is a try. It is often translatable into English using ‘have a ...’.

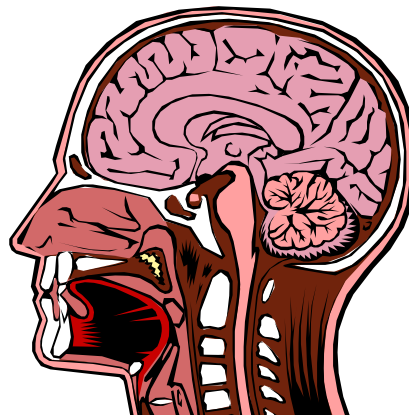
Nia iha ka lae? Baa haree tok!	Is she there or not? Go and have a look!
Hemu tok! Midar ka lae?	Have a taste (of the drink)! Is it sweet?
Husu tok Maria.	Try asking Maria.

23. Ita nia oin (*Our face*)

Objetivu

In this chapter you will learn to:

- Name body parts related to the face and head
- Deny statements using *laós* ‘not’
- Introduce a time expression with *bainhira* or *kuandu* ‘when’
- Express purpose using *para* ‘so that’
- Use perfective *tia*



Liafuan foun

Body parts

ulun fatuk	head
oin	face; front
matan	eye; source
tilun	ear
inus	nose
ibun	mouth
nehan, nihan	tooth
fuuk	hair (of head)
nanaal	tongue
hasan	cheek
hasan rahun	beard, moustache
kakorok	neck, throat
kakutak	brains



Other nouns

sasuit	comb, hairbrush
eskova	brush

Transitive verbs

tata	bite
nata	chew
tesu	cut
kose	wipe, rub
sui	comb, brush (hair)

Intransitive verbs/adjectives

kabeer	smooth
sabraut	messy
hadia-an	tidy oneself up

Other

laós	not, indeed not
para	so that, in order to
bainhira	when, whenever
kuandu	when, whenever, if
tia, tiha	PERFECTIVE ASPECT, already

Komentáriu kona ba liafuan foun

- ❖ Beards and moustaches: For many people, *hasan rahun* includes both beards and moustaches. Others, however, interpret *hasan rahun* as ‘beard’, and use *ibun rahun* for moustache. (*Rahun* means something like ‘small particle’.)
- ❖ *Tesu* means to cut across the width of something, usually by a single chop or cut (as opposed to a slow sawing motion). For instance, you *tesu fuuk* ‘cut hair’, and *tesu liman kukun* ‘cut fingernails’, but hopefully nobody will *tesu kakorok* ‘behead’ you.
- ❖ *Kabeer* ‘smooth’ could describe such things as a smooth road, ironed clothes, combed hair or a smoothly-finished plaster wall. *Sabraut* ‘messy’ can describe such things as a messy room or clothes, inappropriate talk in a meeting, or singing that is out of tune or out of time.

- ❖ *Hadia-an* includes making oneself presentable: bathing, getting dressed, doing one's hair, and applying makeup.
- ❖ *Eskova* includes many types of brushes: *eskova kose nehan* 'toothbrush', *eskova fasi ropa* 'brush for washing clothes', *eskova sapatu* 'shoe brush'. Hairbrushes are usually included in *sasuit*.
- ❖ *Kose* involves a rubbing or wiping motion (often but not necessarily to and fro), for instance when brushing teeth (*kose nehan*), cleaning a surface (e.g. *kose didin lolon* 'wipe clean the wall'), rubbing ointment onto skin (*kose aimoruk ba isin*), spreading butter onto bread (*kose manteiga ba paun*), or striking a match (*kose ahi*). It also describes cars which *kose malu* 'scrape against each other' as they go past.

Diálogu

Liman hodi halo saida?

Madalena hanorin nia oan kona ba nia isin lolon.

Madalena: **Adino, o nia ain ho liman hodi halo saida?**

Bernardino: **Ain hodi lao, liman hodi kaer.**

Madalena: **I matan ho tilun?**

Bernardino: **Matan hodi haree, i tilun hodi rona.**

Madalena: **Nehan hodi halo saida?**

Bernardino: **Nehan hodi nata hahaan.**

Madalena: **Diak! O halo saida para o nia isin bele moos hotu?**

Bernardino: **Hau kala-kalan hariis, i kose nehan. Baa tia sentina, tenki fasi liman.**

Madalena: **Diak loos. Agora o bele baa halimar ona. Hau tenki tein lai.**

Madalena teaches her child about his body.

Adino, what are your legs and arms for?

Legs are for walking, and arms/hands for holding (things).

And eyes and ears?

Eyes are for seeing, and ears for hearing.

What are teeth for?

Teeth are for chewing food.

Good! What do you do so that your body will be completely clean?

Every night I bathe, and brush my teeth.

Once I've been to the toilet, I have to wash my hands.

Very good. You can go and play now. I have to cook now.

Komentáriu kona ba diálogu

- ❖ Madalena asks: *O halo saida para o nia isin bele moos hotu?* Although this literally translates as 'so that your body can be clean', *para ... bele ...* is a common way of saying 'so that (something) will (be the case).'

Estrutura lingua nian



1. laós 'not'

Tetun has two basic ways of saying 'not'. *La*, which you know already, is used to negate verbs and adjectives (e.g. *la baa* 'not go', *la diak* 'not good').

The second negator is *laós*. (It is either stressed on the 'o', or given equal stress on both vowels.) *Laós* can negate almost anything.

- | | |
|--|---|
| . Nee laós loja. Lae! Nee Senyora Rita nia uma. | This isn't a shop. No! It's Mrs Rita's house. |
| . Nia laós hosi Amérika, maibee hosi Australia. | He's not from America, but from Australia. |
| . Amaa servisu loro-loron. Laós nia deit, maibee ami hotu. | Mother works every day. Not just her, but all of us (do). |
| . Nia mak husu ajuda. Laós hau mak husu. | It was him who asked for help. It wasn't me. |
| . Nia laós rona deit. Nia moos haree ho matan. | He didn't just hear (about it). He also saw (it) with his own eyes. |

As the examples above show, *laós* tends to be strongly contrastive. Very often, the statement which is denied is immediately preceded or followed by a statement which is claimed to be true.

2. bainhira, kuandu 'when, whenever'

There are three main ways of saying that two events occur at the same time, namely using the conjunctions *bainhira* 'when, whenever' or *kuandu* 'when, whenever, if', and simply putting two clauses together.

- | | |
|---|--|
| . Bainhira nia sae mikrolét, nia haree hau. | When she got onto the minibus, she saw me. |
| . Kuandu nia sae mikrolét, nia haree hau. | (ditto) |
| . Nia sae mikrolét, haree hau. | (ditto) |
| . Bainhira hau too uma, apaa toba hela. | When I reached the house, dad was sleeping. |
| . Kuandu hau too uma, apaa toba hela. | (ditto) |
| . Hau too uma, apaa toba hela. | (ditto) |
| . Bainhira ema halo festa, sira sempre dansa. | When people have parties, they always dance. |
| . Kuandu ema halo festa, sira sempre dansa. | (ditto) |
| . Ema halo festa, sempre dansa. | (ditto) |

Bainhira is often pronounced and written *wainhira* in church and other formal situations, just as it is in Tetun Terik.

3. tia 'already'

Tia comes after action verbs to indicate that the activity has been completed. It is often used with actions which have a clearly defined end-point, to indicate that the end-point was successfully reached. *Tia* is traditionally spelled 'tiha', although almost always pronounced 'tia'.

- | | |
|-------------------------------------|--|
| . Sira oho tia nia. | They killed him. (i.e. he died – it wasn't an unsuccessful attempt to kill him.) |
| . Hein lai! Hau nia xapeu monu tia. | Wait a sec! My hat has fallen off. |
| . Hau nia kafee nakfakar tia. | My coffee has (all) spilled. |

Many people use *tia* when giving instructions and issuing invitations to do something now.

- | | |
|----------------------------------|-------------------------------------|
| . Tuur tia! | Have a seat. ¹ |
| . Soe tia deit! | Just throw (it) out! |
| . Lori susubeen baa hamanas tia. | Take the milk and heat it up (now). |

Some speakers use *tia* a lot to mean 'having done ...', or 'after ...'. This is particularly common for speakers influenced by Tetun Terik, including those from the south coast and those speaking in a liturgical or formal context.

¹ In writing, this is ambiguous between *tia* meaning 'already' and *tia* meaning 'aunt'. However in speaking, there is a difference in intonation and stress.

- | | |
|--|--|
| <p>. Sira foo osan ba Nuno. Nia simu tia osan, baa tau iha banku, osan nee falsu!</p> <p>. Sira hotu haan too bosu. Haan tia, sira moos fahe malu.</p> <p>. Senyór Marco koalia hotu tia, Senyora Alexandra mak koalia tan.</p> | <p>They gave Nuno money. Having received the money, he went and put it in the bank, and (it turned out that) the money was counterfeit!</p> <p>They all ate until they were satisfied. Having eaten, they went their separate ways.</p> <p>Once Mr Marco has finished speaking, it was Mrs Alexandra who spoke next.</p> |
|--|--|

This use of *tia* is further illustrated in the text below.

Tekstu (text)

In this text, recorded in 2001, Patricia Magno (then 13 years old) talks about a typical school day.

Hau nia naran Patricia Magno. Eskola iha Amu Jezuita sira. Hau dadeer-saan hadeer mai, baa tia misa. Sai hosi misa mai, halo servisu. Hotu tia, loraik fali, baa eskola. Eskola tama tuku rua ho balu, sai tuku haat ho balu. Sai hosi eskola, baa fali igreja. Sai hosi igreja mai, tuku lima ho balu. Kalan fali, hau mai haree televizaun. Depois, hau baa haan. Haan tia, baa toba.

Translation:

My name is Patricia Magno. I am being educated by the Jesuit fathers. In the morning I get up, and go to mass. Coming out of mass, I do some work. After that, when it is afternoon, I go to school. I start school at 2.30 and finish at 4.30. When I come out of school, I go back to church. I come out of church at 5.30. In the evening, I come and watch television. Then I go and eat. Having eaten, I sleep.

Note that the speaker quite often repeats the end of one sentence at the beginning of the next; for instance *haan* 'eat' is repeated in the last sentence. This type of 'head-tail' repetition is characteristic of most good story-telling in Tetun Terik, and is also common amongst some speakers of Tetun Dili. It is however not used in writing.

24. Deskreve ema (*Describing people*)

Objetivu

In this chapter you will learn to:

- Describe a person's appearance and age
- Make comparisons using *liu*
- Negate informally using *la ... ida*
- Use expressions like *isin lotuk* 'slim'



Liafuan foun

Adjectives

naruk	long (of horizontal things)
aas	tall
badak	short
ain aas	tall (of person)
ain badak	short (of person)
isin boot	big, wide (of person)
bokur	fat
isin lotuk	slim (of person)
krekas	thin
aat	bad, out of order
bonitu	handsome (of males)
bonita	pretty (of females)
jeitu	attractive ²
oin aat	ugly (of person's face)
matenek	clever; well-mannered
beik	stupid; ill-mannered

oi-oin

konfuzaan

foin-sae

various

confused; confusion ¹

young adult (e.g. 17 up)

Nouns

ema boot, em-boot

ema boot

ema kiik

povu

ókulu

katuas

ferik

VIP, government leader

adult

the common people

the people, commoners, civilians

spectacles, glasses

mature man

mature woman

Adverbs

keta-ketak

liu

separately, individually

very, more, most



¹ This is from a Portuguese noun (*confusão*), but is used in Tetun as both a noun 'confusion' and adjective 'confused'.

² *Jeitu* is also a noun meaning 'manner, way, style; skill'.

Komentáriu kona ba liafuan foun

- ❖ *Aat* includes ‘bad; damaged, out of order, broken, useless; evil’.
- ❖ *Bonitu / bonita*: In Tetun (unlike Portuguese) these are used only to describe people. Although Portuguese adjectives are nearly always borrowed in the masculine form (which usually ends in ‘u’ in Tetun spelling), this is an exception, with the Portuguese masculine describing males, and the feminine *bonita* used for females.
- ❖ Thin/slim: It is fine to be *isin lotuk* (lit. ‘slim body’), since this may be your build. However it is not good to be described as *krekas*; this is associated with under-feeding or illness.
- ❖ Big/fat: *Isin boot* describes someone who is large width-ways, whether due to fat, muscle, or being big-boned. *Bokur* is an adjective meaning ‘fat’ (*Ema nee bokur loos!*), as well as ‘fertile’ (of land). It is also a noun meaning ‘fat’ (as opposed to *isin* ‘meat’). People are often described as ‘fat’ who would in the West be considered slim, simply because the standards of comparison are so different.
- ❖ *Ema boot* or *em-boot* are distinguished senior people or VIPs within government, while *ema kiik* ‘little people’ or *povu* ‘the people’ can be used to refer to those who have no power or prestige. *Ema boot* (but not the short form *em-boot*) also refers to adults as opposed to *labarik* ‘children’.
- ❖ In Tetun, the same terms are used to describe quickness to learn, quickness to obey authorities, and those who have received formal education. *Matenek* ranges through ‘intelligent, clever, wise; educated; well-mannered’. Its antonym *beik* means ‘stupid, slow learner; uneducated; ill-mannered, unwise, unable to distinguish right from wrong’.
- ❖ To say that someone is ‘old’, use *Nia katuas ona* for men, and *Nia ferik ona* for women. These expressions are usually interpreted as meaning that the person is over about 50 years; however they can also simply mean that the person is married. Both *katuas* and *ferik* can also be used as informal terms to refer to senior people whom one respects, such as your boss, your parents, or even your husband or wife. Respected senior figures such as President Xanana are also often referred to as *katuas*.
- ❖ Stages of life: Previous chapters already included *bebee* ‘baby’, *labarik* ‘child’, *klosan* ‘young single person’, *kaben nain* ‘married person’ and *ema boot* ‘adult’.

Diálogu

Ida nebee mak Frans? Ida nebee mak Simão?

	Sonia koalía ho nia biin Ana.	Sonia is talking with her older sister Ana.
Sonia:	Ana, ohin hau haree o koalía ho kolega nain tolu iha eskola oin. Maibee too agora hau sei konfuzauun kona ba sira. Ida nebee mak Frans? I ida nebee mak Simão?	Ana, today I saw you talking with three friends in front of the school. But until now I'm still confused about them. Which one is Frans? And which one is Simão?
Ana:	Frans nee bokur i ain aas. Hatene ona?	Frans is fat and tall. You know (which one he is)?
Sonia:	Hatene. Simão mak ida isin lotuk, tau ókulu nee ka?	I know. Simão is the slim one who wears glasses is he?
Ana:	Laós. Ida isin lotuk, tau ókulu nee naran Adino. Simão nee bokur, maibee ain badak.	No. The slim one who wears glasses is called Adino. Simão is fat, but short.
Sonia:	Ah, agora hau hatene ona. Frans ho Simão nee, bokur hanesan, maibee Frans ain aas, Simão ain badak.	Oh, now I know. Frans and Simão are similarly fat, but Frans is tall, and Simão is short.
Ana:	Loos.	Correct.

Kostumi

- ❖ When describing people in Timor (e.g. in order to find their house, or check whether someone is a mutual friend), a major factor is usually their place of origin. e.g. *Nia ema Maliana* 'He's a Maliana person', or *Nia ema Jawa* 'She's Javanese'.
- ❖ In Timor it is common to make comments such as 'you are fat' or 'you have so much money', which would be considered inappropriately 'personal' in the West. Here being *bokur* is generally considered a good thing – any poor person can be thin! It also has connotations of contentment, and if you stay *bokur* while living with your host family, it is a sign that their cooking agrees with you.

Estrutura lingua nian

1. liu 'more' and 'most'

Liu means 'very, extremely, more, most'. (You have already learned it as a verb meaning 'pass'.) Note the following examples:

. No comparison:	Nia ain aas liu! Nia bokur liu!	She's really tall. He's really fat!
. Explicit comparison:	Nia ain aas liu hau. Nia bokur liu nia alin.	She's taller than I am. He's fatter than his younger sibling.
. Superlative:	Nia ain aas liu ita hotu-hotu. Nia bokur liu sira hotu-hotu. Nia mak ain aas liu. Nia mak bokur liu.	She's taller than all of us. He's fatter than all of them. She's the tallest. He's the fattest.

If there is no explicit comparison, you interpret *liu* as ‘very, more (than some unspecified standard)’. If there is a following comparison, it is interpreted as ‘more than’.

To make a superlative (‘the most’), you can either say that the person has the quality ‘more than anyone else’, or emphasise that this person is unique in having this quality. A common way to emphasise uniqueness is to use *mak*. For instance, *Nia mak matenek liu* literally means ‘It is she who is clever’, and by implication ‘Nobody else is clever like that.’

2. Age

As noted in an earlier chapter, there is no general question for asking someone’s age. Instead, you must guess at the relevant unit (years, months, weeks, etc.), and ask how many there are.

Alin tinan hira? How many years old are you (*alin*)?
Hau tinan haat. I am four.

It is also possible (but less common) to introduce the age with *iha* ‘have’.

Nia iha ona tinan rua-nulu. She is already twenty years old.
Labarik nee iha fulan hira? How many months old is this child?



Here is how you can compare ages:

See mak tinan boot liu? Who is the oldest?
Nia tinan boot liu hau. He’s older than I am.
Hau tinan kiik liu nia. I’m younger than he is.
Nia tinan kiik, maibee isin boot ona. He’s young in years, but already large in body.



3. *la ... ida* ‘not’

In writing, adjectives and verbs are negated by *la*. In informal speaking, however, it is common to put *la* before the adjective or verb, and *ida* (lit. ‘one’) after it.

Hau la baa ida. I didn’t go.
Nia la bokur ida. He’s not fat.

This *la ... ida* combination is mainly used when negating only a single word. You can’t use it together with tense-aspect words like *ona* (for instance, you can’t say **Nia la baa ona ida*).

Ida can also be paired with other words which have negative meanings, like *lakohi* ‘don’t want, refuse’ and *seidauk* ‘not yet’. However this is less common.

Sira lakohi baa ida. They didn’t want to go.
Hau seidauk baa ida. I haven’t been yet.

4. More on adjectives

In English you can stack several adjectives into a single noun phrase, for instance: ‘a big fat juicy steak’, or ‘a pretty brown-eyed, brunette teacher’. In Tetun, even having two adjectives within the one noun phrase is unusual, and more than that is very rare. If you want to describe someone or something using multiple adjectives, split it into several clauses, as shown in the dialogue.

It is even relatively uncommon to have numbers (other than *ida*) and adjectives within the one noun phrase. But when they do co-occur, the adjective comes first.

ema isin lotuk nain rua two slim people
uma boot tolu three large houses

When an adjective and *nee* or *ida* both modify the same noun, the adjective always precedes *nee* 'this', and usually precedes *ida*.

ema ain aas nee	this tall person
uma boot ida	a large house

5. isin boot and related expressions

Note that some descriptive terms consist of a body part noun followed by an adjective (e.g. *ain aas*, *oin aat*, *isin lotuk*). This is a common means of forming descriptive expressions in Tetun, and you will learn many more of them in the following chapters.

Many of these expressions can be used in two ways. In the first, they function just as single words do:

João nee isin boot loos.	This João is really fat/broad.
Martinho mak ema ain aas nee.	Martinho is the tall person.

In the second, the body part is part of the subject of the sentence, while the adjective is part of the predicate:

João nia isin boot loos.	This João is really fat/broad. (lit. João's body is really fat.)
Uluk nia isin seidauk boot.	In the past he wasn't fat/broad yet.

Cognate nouns ending in -mentu

<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
argumentu	argument	argumén
asesimentu	assessment	
departementu	department	departemén
dezenvolvimentu	development	
dokumentu	document	dokumén
ekipamentu	equipment	
envolvimentu	involvement	
esklaresimentu	explanation	
instrumentu	instrument	instrumén
investimentu	investment	investasi
maltratamentu	mistreatment	
medikamentu	medication	
monumentu	monument	monumén
movimentu	movement	
parlamentu	parliament	parlemén
planeamentu	planning	
regulamentu	regulation	regulasi
sentimentu	feeling(s)	
sofrimentu	suffering	
testamentu	testament	
tratamentu	treatment	
treinamentu	training	

A possible surprise in this category is:

elementu subordinate (in the police or military); e.g. *hau nia elementu sira* ‘my staff’

As evidence that Timorese recognise this relationship between Portuguese and English words, note *environmentu* – this word is a new (and not particularly well accepted) invention based on English ‘environment’; the Portuguese loan is *meiu ambiente*, while the Indonesian equivalent is *lingkungan*.

25. Ropa ho kór (*Clothes and colours*)

Objetivu

In this chapter you will learn to:

- Talk about basic clothing and colours
- Intensify descriptions with ‘very’ and *demais* ‘too (much)’
- Express ‘nobody, nowhere, nothing’
- Introduce complements of verbs using *katak* ‘that’
- Use *oinsaa* ‘how’



Liafuan foun

Nouns

ropa	clothes ¹
kalsa	pants
kalsa naruk	long pants
kalsa badak	shorts
kamiza	shirt (men’s style)
kamiza liman naruk	long-sleeved shirt
kamiza liman badak	short-sleeved shirt
bluza	blouse (women’s style)
kamizola	T-shirt
saia	skirt
vestidu	dress
xapeu	hat, cap
sapatu	shoe
sandália	sandal
xinelus	thongs, flip-flops (BR)
kuekas	underpants
kalsinya	panties
sutián	bra
meias	socks
relójiu	watch, clock
brinkus	earring(s)
feixu	hairclip
kadeli	ring
kelu	bracelet (single band)
pulseira	bracelet (made of links)
korenti	necklace, chain
alfineti, alfaneti	safety pin
sintu	belt
kór	colour

Colours

metan	black
mutin	white
mean	red
kinur	yellow
azúl	blue
verdi	green
modok	green
kór kafee	brown
kór moris	bright colour
kór maten	dull colour

Other adjectives

bokon	wet
maran	dry

Transitive verbs

hanoin	think; miss, pity
haluha	forget
troka	replace, exchange
tara	hang up
kesi	tie up

Adverbs

la-halimar	very
at-mate	very ²
demais	too (excessive)
oinsaa	how, what is it like?

Other

katak	that (COMPLEMENTISER)
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¹ *Ropa* is from Portuguese. Tetun Terik *faru* is sometimes used, mainly for traditional women’s clothing.

² *At-mate* derives from *atu mate* ‘to death’, but the ‘u’ is usually dropped.

Komentáriu kona ba liafuan foun

- ❖ *Troka ropa* means to change one's clothes. *Troka osan* is to change money (for instance, of different currencies or different denominations).
- ❖ Hair colours: The options are *metan* 'black', *mutin* 'white, grey', or *mean*, with *mean* covering all colours of non-black non-aged hair.
- ❖ Skin colours: The basic options are *isin metan* 'dark' and *isin mutin* 'light', both being interpreted relative to the colour of other people in the environment. An intermediate 'light brown' option is *morenu* (for men) or *morena* (for women).
- ❖ 'Very big' can be expressed in many ways. So far you've had *boot loos* 'very big', and *boot liu* 'very big, bigger'. More informally, you can say *boot la-halimar* ('no-kidding!') or *boot at-mate* ('to-death!').
- ❖ 'Wear' is said in different ways depending on the item:
 - *hatais ropa* 'wear clothes', *hatais meias* 'wear socks'
 - *tau kadeli* 'wear a ring', *tau ókulu* 'wear glasses', *tau sapatu* 'wear shoes', *tau luvas* 'wear gloves', *tau relójiu* 'wear a watch', *tau brinkus* 'wear earrings', *tau sintu* 'wear a belt'
 - *taka xapeu* 'wear a hat'
 - *tara korenti* 'wear a necklace'
- ❖ *Demais* indicates that something is excessive: e.g. *boot demais* 'too big'.
- ❖ *Hanoin* covers a range of meanings. See below.

Diálogu**See mak buka Olivio?**

Olivio foin fila hosi servisu.	Olivio has just returned from work.
Olivio: Botardi, amaa.	Good afternoon, mum.
Amaa: Botardi. Ohin o nia kolega ida mai buka o. Maibee hau la konyese nia, i nia la foo nia naran.	Good afternoon. Today a friend of yours came looking for you. But I don't know him/her, and he/she didn't give his/her name.
Olivio: Feto ka mane?	Male or female?
Amaa: Mane.	Male.
Olivio: Ema nee oinsaa?	What did this person look like?
Amaa: Nia ema foin-sae, ain aas, isin lotuk, metan. Nia fuuk badak.	He's young, tall, slim, dark. He has short hair.
Olivio: Nee Manuel dos Santos karik. Horiseik nia dehan nia atu mai buka hau. Nia hatais saida?	Perhaps it's Manuel dos Santos. Yesterday he said he would come to look for me. What was he wearing?
Amaa: Nia hatais kalsa naruk, kór metan. Nia kamiza kór azúl. Nia dehan nia atu baa fali servisu.	He was wearing long pants – black. His shirt was blue. He said he would go back to work.
Olivio: Entaun, laós Manuel, tanba Manuel seidauk servisu. Hau laduun hatene, ema nee see loos. Nia hatete saida?	In that case, he's not Manuel, because Manuel isn't working yet. I don't really know, who this person would really be. What did he tell you?
Amaa: Nia dehan aban-bainrua nia sei mai fali.	He said he'd come again some time.
Olivio: Entaun, hau hein deit.	In that case, I'll just wait (for him).

Estrutura lingua nian

1. *Nobody, nowhere, nothing*

The usual way to say ‘nobody’, ‘nowhere’ or ‘nothing’ in Tetun, is to say ‘somebody’, ‘somewhere’ or ‘something’, and then negate the clause. Here are some examples:

Ema ida la haree.

Nobody saw (it).

Buat ida la iha.

There was nothing (there).

Hau la haree buat ida.

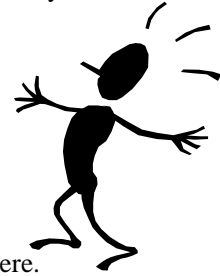
I don't see anything / I see nothing.

Hau la baa fatin ida.

I didn't go anywhere. / I went nowhere.

Nia la hasoru ema ida iha dalan.

He didn't meet anyone on the way. / He met nobody...



2. katak ‘that’

Katak translates ‘that’, and introduces complements for a wide range of verbs, including verbs of speaking, thinking, knowing, seeing, hearing, and feeling. Here are some examples:

- . **Sira dehan katak ami tenki koalia portugés iha uma, para bele aprende lalais.** They said that we had to speak Portuguese at home, so that we would learn it quickly.
- . **Sira hatene katak feto iha direitu hanesan mane.** They know that women have rights the same as men.
- . **Hau hanoin katak aban-bainrua Timor sei hetan independénsia.** I thought that in future Timor would get independence.
- . **Hau rona katak Atino moras.** I heard that Atino is sick.
- . **Nee hatudu katak ita bele ona uza tetun hodi hanorin.** This shows that we can already use Tetun to teach.

In many cases, however – including all the examples above – *katak* can be omitted. It is easy for English-speakers to overuse this word.

One word which takes on a special meaning before *katak* is *hein*. In other contexts it means ‘wait’. Sometimes people use *hein katak* to mean ‘hope that’.³

- . **Hau hein katak loron ida imi bele koalia tetun.** I hope that one day you will be able to speak Tetun.
- . **Ami hein katak ONU sei ajuda ami.** We hope that the UN will help us.

Katak is also a verb meaning ‘signify, mean’. It is used of words, expressions, stories or events meaning something. (It is not used for people meaning something.)

- . **Demokrásia katak ema hotu-hotu bele koalia.** Democracy means that everyone can speak.
- . **Nee katak saida?** What does that mean?

³ In Tetun Terik, *hein* does not have this sense of ‘hope’. Presumably the extension in meaning is influenced by the fact that Portuguese *esperar* includes both ‘hope’ and ‘wait’.

3. hanoin ‘think, miss’

Hanoin has a range of meanings. When it has an object referring to a person, it means ‘miss, think of, feel sorry for, pity (someone)’.

- . **Hau hanoin hau nia oan sira iha Australia.** I miss / think about / worry about my children in Australia.
- . **Hau sosa aifarina tahan hosi ferik nee, tanba hanoin nia. Ohin nia faan dadeer too lokraik, ema la sosa.** I bought cassava leaves from this old lady because I pity her. Today she was selling from morning until afternoon, but people didn’t buy (from her).

It includes both ‘think, consider’ (an issue in a logical way) and ‘worry’ (about an issue, without necessarily seeking a way out).

- . **Kalan ami toba la dukur, tanba hanoin barak.** At night we can’t sleep, because we are worried. (e.g. about thieves coming in, ghosts, ...)
- . **O la bele hanoin barak. Problema nee sei diak.** Don’t worry so much! The problem will come good.

With a clause as complement, *hanoin* means ‘think, consider’.

- . **Hau hanoin diak liu imi mai hela iha Timor deit.** I think you should just come and live in Timor.
- . **Hau hanoin (katak) nia la mai ona.** I think he won’t come any more.
- . **Hau hanoin katak o rona hau, maibee o la rona ida!** I thought you listened to me (i.e. would obey me), but you didn’t!

Hanoin atu means ‘consider, intend to, think of’.

- . **Hau lakohi servisu ona. Hau hanoin atu eskola fali.** I don’t want to work any more. I’m thinking of going back to school/college/university.
- . **Hau hanoin atu sosa motór ida, maibee hau nia osan seidauk too.** I’m thinking of buying a motorbike, but don’t have enough money yet.

Hanoin is also a noun, meaning ‘thought, opinion’. The usual way to say ‘in my opinion’, is *tuir hau nia hanoin* (lit. ‘follow my thought’).

- . **Tuir hau nia hanoin, ita baa Hera, diak liu.** In my opinion, it’s better if we go to Hera.
- . **Ita nia hanoin kona ba tetun nee oinsaa?** What (lit. ‘how’) is your opinion on Tetun?

4. oinsaa ‘how’

Oinsaa occurs at either the beginning or the end of a sentence, to ask ‘how, by what means’.

- . **Hakerek ita nia naran oinsaa?** How do you write/spell your name?
- . **Oinsaa mak ita bele ajuda nia?** How can we help him?
- . **Oinsaa mak ita bele hetan osan atu selu eskola?** How can we get money to pay for schooling?

At the end of a sentence, it can also be a general request for information, translatable as ‘how is it’, or ‘what is ... like’, or ‘tell me about it’.

- . **Festa hori-kalan nee oinsaa?** How was the party last night?
- . **Nia ropa oinsaa?** What are his clothes like?
- . **Emá nee oinsaa?** What does this person look like? / What is this person like?

On its own, *Oinsaa?* translates as something like ‘What’s up?’ It is much like *Nusaa?*, except that *Oinsaa?* is politer. (Someone who is irritated or angry is more likely to use *Nusaa?*)

Cognate nouns ending in -u or -a

Many Portuguese nouns and adjectives end in *-u* or *-a*. In many cases there is a clearly related English word with the same meaning.

<u>Portuguese</u>	<u>English</u>	<u>Portuguese</u>	<u>English</u>
loan		loan	
batizmu	baptism	mandatu	mandate
bomba	bomb	matemátika	mathematics
delegadu	delegate, representative	mekániku	mechanic
dentista	dentist	membru	member
depóztu	deposit	metru	metre (distance)
destinu	destiny	milímetru	millimetre
fanátiku	fanatic	momentu	moment
futuru	future	objetu	product
governu	government	pamfletu	pamphlet
grama	gram	produutu	product
grupu	group	promesa	promise
infraestrutúra	infrastructure	programa	program
inisiativa	initiative	sakrifísiu	sacrifice
jornalista	journalist	segredu	secret
kalendáriu	calendar	serámiku	ceramic
kamelu	camel	siénsia	science
kampanya	campaign	sintoma	symptom
kantina	canteen	sistema	system
kapela	chapel	sosialista	socialist
kilograma	kilogram	sufiksu	suffix
kilómetru	kilometre	susesu	success
kolonialista	colonialist	suspeitu	suspect (e.g. in a crime)
komunista	communist	tópiku	topic
konflitu	conflict	tráfiku	traffic
kongresu	congress, conference	turista	tourist
konsertu	concert	ultravioleta	ultraviolet
kontaktu	contact	vazu	vase
kultura	culture	verbu	verb
lejislativu	legislative	veteranu	veteran
lista	list	vitamina	vitamin

Note that while *vitamina* technically means ‘vitamins’, in general usage it means ‘vitamins, minerals and anything else in food that is good for health.’

Some words that are harder to guess at:

abortu	miscarry; miscarriage. This word <u>can</u> mean an intentional ‘abortion’, but rarely does.
kontratu	contract. This is also a verb meaning ‘bargain’.
	halo kontratu ‘bargain’, buka kontratu ‘buy and sell, act as a middleman’
kultu	Protestant church service
polítika	policy; politics
viola	guitar