

26. Saúdi 1 (*Health*)

Objetivu

In this chapter you will learn to:

- Talk about sickness and health
- Specify cause and effect using *halo*
- Use *senti* ‘feel’
- Express immediacy using *kedas*



Liafuan foun

Nouns

aimoruk	medicine
doutór / doutora	doctor (male / female)
enfermeiru / -a	nurse (male / female)
malaria (I)	malaria
malária (P)	malaria
reseita	prescription; recipe
apotík (I)	pharmacy, private clinic
farmásia (P)	pharmacy
klínika (P)	clinic
puskesmas (I)	local government health clinic
klinik (I)	clinic (private or church-run)

Adverbs

beibeik	often, always, continually
duni	indeed
kedas, kedan	immediately
nee duni	so, therefore

Intransitive verbs/adjectives

isin diak	healthy, well
isin manas	have a fever
muta	vomit
bedoko	fever-induced shivering
isin malirin	illness-induced cold
baa konsulta	go for a medical consultation
daet	contagious, spread to others

Transitive verbs

sona	stab, pierce, give an injection
halo	cause; make; do
senti, sente	feel

Komentáriu kona ba liafuan foun

- ❖ *Hemu aimoruk* ‘take medicine’: Any medication taken by mouth is ‘drunk’ in Tetun.
- ❖ *Sona* ‘stab, pierce’ is used both for stabbing someone with a knife or spear, and for giving them an injection. (And you thought Americans had reason to fear injections!) It sounds the same as the verb ‘fry’.
- ❖ The usual way to say you are going for a medical check-up or consultation is to say *Hau baa konsulta*. For non-medical people, the word *konsulta* is mainly used in this expression.
- ❖ The most commonly heard term for ‘malaria’ is *malaria* (with stress on the ‘i’), a term which fits the usual stress patterns of Tetun, and is identical to the Indonesian word. The alternative Portuguese loan is *malária* (with stress on the ‘a’). Many people use these terms loosely, for illnesses that look to them like malaria even if there has been no medical diagnosis. An alternative non-technical term is *bedoko*, which describes the fever-induced shivering associated with malaria. A related symptom is *isin malirin*, an illness-induced feeling of cold.

- ❖ What is a ‘clinic’? At this stage Indonesian terms are still the most widely used, with *puskesmas* being a local government-run clinic, and *klinik* being church or private clinics. The Portuguese term is *klínika*.
- ❖ Clinically-diagnosed malaria is assigned one of three levels, identified as one, two or three *krús* ‘cross’, with three being the most serious.
- ❖ A pharmacy, where one can obtain medicine, is known by either the Portuguese loan *farmásia* or (more widely) by the Indonesian loan *apotík* (alternatively pronounced *apoték*, or *apotik*, with stress on the ‘o’). *Apotík* also describes private medical clinics, which are usually open in the afternoon and evening.
- ❖ *Hau isin malirin* means I feel cold as a result of illness. If I am cold as a result of being in a cold place, I would say simply *Hau malirin*.
- ❖ *Daet* means to spread to others (of an illness); e.g. *Moras balu bele daet hosi ema ida ba ema ida liu hosi mear* ‘Some illnesses can spread from one person to another by coughing’.
- ❖ *Duni* may be used to indicate that a statement really is true – contrary to what someone might have said or expected. For instance, if someone suggests you didn’t go to school today, you could reply, *Hau baa duni!* ‘I really did go!’. Or if a student has questioned the necessity of studying, you could reply *O tenki estuda duni!* ‘You do indeed have to study!’ (Note that *duni* is also a verb meaning ‘chase’).

Diálogu

Armando isin diak fali

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|---|--|
| <p>Rui hasoru nia kolega eskola uluk.</p> <p>Rui: Hai, Armando, botardi! Hau rona katak o moras. Loos ka?</p> <p>Armando: Sín. Loos duni. Iha fulan rua liu baa, hau moras boot. Doutór dehan hau tenki toba iha ospítal lora lima.</p> <p>Rui: Tanba saa tenki toba iha ospítal?</p> <p>Armando: Tanba doutór dehan hau moras malaria. Krús tolu.</p> <p>Rui: Ai! Krús tolu keda ka? ¹</p> <p>Armando: Sín. Isin manas loos, kosar beibeik, haan la diak, muta beibeik. Hau hemu aimoruk lora lima. Agora hau senti diak ona.</p> <p>Rui: Nee diak.</p> | <p>Rui meets his former school mate.</p> <p>Hai, Armando, good afternoon! I heard that you are ill. Is that true?</p> <p>Yes, it is indeed true. Two months ago, I was very ill. The doctor said I had to sleep in the hospital five days.</p> <p>Why did you have to sleep at the hospital?</p> <p>Because the doctor said I had malaria. Three crosses.</p> <p>Wow! Three crosses!?</p> <p>Yes. I had a high fever, sweated constantly, could hardly eat (lit. ‘ate not well’), kept vomiting. I took medicine for five days. Now I feel well again.</p> <p>That’s good.</p> |
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¹ Here *keda* indicates surprise; to Rui it is as if the severe malaria suddenly appeared out of nowhere.

Kostumi

- ❖ When visiting sick people, whether at home or in hospital, it is appropriate to bring some suitable food (e.g. powdered milk or biscuits to the hospital, or fruit to the home). Do not bring flowers, as they are associated with death rather than well-wishes. There are no particular words to say; you could, if this is your practice, say that you will pray for their swift recovery (e.g. *Ami reza para ita diak lalais.*)

Estrutura lingua nian

1. halo ‘cause’

Note the following examples:

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| . Servisu nee halo hau kole la halimar. | This work makes me really tired. |
| . Aimoruk nee bele halo ita muta. | This medicine can make you vomit. |
| . Moras malária halo labarik barak mate. | The malaria illness kills many children (lit. ‘makes many children die’). |
| . Nia tau masin midar barak, hodi halo kafee nee midar. | He put in lots of sugar, to make this coffee sweet. |

This construction is virtually identical to that found in the English translation: any caused situation can be introduced by *halo* like this.

Alternative means of expressing cause and effect are taught in chapter 28.

2. senti ‘feel’

Traditionally one doesn’t draw a distinction between ‘being sick’ and ‘feeling sick’, or ‘being angry’ and ‘feeling angry’. This is consistent with the observation that Tetun sickness terms are all symptomatic (i.e. expressions of what you feel) rather than diagnostic (i.e. statements as to what a specialist tells you is the matter). Thus *Hau moras* could be translated as either ‘I am sick’ or ‘I feel sick’. This is still the most common way of talking about illness.

However, as a result of Portuguese influence one can also say *Hau senti moras* (lit. ‘I feel sick’). Here are some other examples of *senti*.

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|---|---|
| . Nia senti la diak. | He feels unwell / unhappy. |
| . Hau senti kabun moras. | I have a stomach ache / diarrhoea. |
| . Nia senti kontenti, tanba liu ezame. | He feels happy, as he passed his exams. |

Some people also use *senti* in the sense of ‘think, feel, suspect’, but this isn’t common.

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| . Hau senti katak ida nee importanti liu. | I feel that this (issue) is very important. |
| . Hau senti imi ohin la baa eskola karik. | I suspect you didn’t go to school today. |

3. kedas ‘immediately’

Kedas ‘immediately, straightaway’ occurs immediately after the verb, preceding the object (if any).

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| . Ita tenki baa kedas ospital, tanba o isin manas loos. | We must immediately go to hospital, because you are very fevered. |
| . Bainhira hau rona dehan hau nia oan moras, hau fila kedas ba uma. | When I heard (someone) say my child was ill, I immediately returned home. |
| . Nia hemu aimoruk nee, diak kedas. | (When) she took the medicine, she was immediately well. |

It is also used after time expressions, to mean ‘even at that very time’.

- . **Tanba ami tauk, ami fila mai Dili kalan nee kedas.** Because we were afraid, we returned to Dili that very night.
- . **Hau baa Hera agora, hau fila kalan nee kedas.** I’ll go to Hera now, and return this very evening.
- . **Uluk kedas, nia isin boot.** Even in the past, he was large.

Kedas is also used to mean ‘in advance’ (chapter 39).

27. Saúdi 2



Objetivu

In this chapter you will learn to:

- Specify more symptoms
- Mention frequency ('once a day')
- Use *rasik* to emphasise 'oneself; in person'
- Specify who something is done for, using *ba* or *mai*

Liafuan foun

Nouns

been liquid, sap

Intransitive verbs/adjectives

halai run, run away
oin halai dizzy
ulun moras have a headache
ulun fatuk moras have a headache
kabun moras have a tummy ache, diarrhoea
metin firm, tight
inus metin have a blocked nose
inus been have a runny nose
tee been have diarrhoea
siin aching; sour
ain siin have aching legs
katar itchy

Intransitive verbs/adjectives

isin katar itch, have itchy skin
kosar sweat, perspire
kanek wounded; *Noun* wound
ain kanek have a wounded leg
matan aat blind
tilun diuk deaf
laran sae nauseous
mear cough
seluk other

Transitive verbs

hola fetch, buy

Adverbs

rasik own, self; in person

Komentáriu kona ba liafuan foun

- ❖ *Siin* describes an ache within the body, such as from arthritis or fever. It does not include a pain on the skin, or stiffness from unaccustomed exercise.
- ❖ Many of the above conditions are nouns as well as adjectives or verbs in Tetun. e.g. *Kanek* is an adjective in *Nia ain kanek* 'He has a wound on his leg', but a noun in *Ita tenki taka kanek nee* 'You must cover this wound.'
- ❖ *Matan aat* indicates blindness, not just poor eyesight. Most people use *matan delek* the same way, although some extend it to poor eyesight.
- ❖ Frustrating situations are often said to *halo hau ulun moras* 'give me a headache' – an expression comparable to 'make me want to pull my hair out'.

- ❖ *Hola* means primarily ‘fetch, get’, but is often used where in English one would say ‘buy’. It also means ‘marry’ or ‘take as a partner’ (even if not officially married); e.g. *Nia hola feto Los Palos* ‘He married a woman from Los Palos’. It is a common way to ask who someone married; e.g. *Nia hola ema nebee?* ‘Where is his wife from?’. However to talk about when someone married, use *kaben* ‘marry’ rather than *hola*; e.g. *Nia kaben hori-bainhira?* ‘When did he get married?’. *Hola* also means ‘have sexual intercourse with’ (even outside the context of marriage); e.g. *Moras nee daet ba nia bainhira nia hola malu ho feto luroon* ‘The illness spread to him when he had sex with a prostitute.’

Diálogu

Hola aimoruk

Senyora Zelia baa hola aimoruk hosi Senyór Gaspar iha farmásia.	Mrs Zelia goes and buys medicine from Mr Gaspar in the pharmacy.
Zelia: Botardi, senyór.	Good afternoon, sir.
Gaspar: Botardi, senyora. Ita presiza saida?	Good afternoon, madam. What do you need?
Zelia: Hau buka aimoruk ba labarik isin manas.	I’m looking for medicine for a fevered child.
Gaspar: Ita iha reseita ka lae?	Do you have a prescription?
Zelia: La iha.	No.
Senyór Gaspar foti aimoruk ida hodi hatudu ba Senyora Zelia.	Mr Gaspar picks up some medication to show to Mrs Zelia.
Gaspar: Aimoruk nee ba labarik fulan neen too tinan rua. Labarik moras nee tinan hira?	This medicine is for children aged six months to two years. How old is the sick child?
Zelia: Tinan ida ho balu.	One and a half years.
Gaspar: Entaun, hemu rua, loron ida dala ida. Haan kalan lai mak hemu.	In that case, take two once a day. Take it after the evening meal.
Zelia: Diak, obrigada.	OK, thanks.

Kostumi

- ❖ Native Tetun terms specify symptoms (e.g. *isin manas* ‘hot body’). For diagnoses, Portuguese or Indonesian loans are used (e.g. Portuguese *malária* or Indonesian *malaria* ‘malaria’). With the exception of malaria, many disease names are not well understood by the general population, and health professionals would in any case not normally tell their patients what the diagnosis is.

Estrutura lingua nian

1. Frequency: loron ida dala tolu

The following illustrate how frequency, of the type ‘twice a day’, is typically specified in Tetun.

- . Hemu aimoruk nee, loron ida dala tolu. Take this medicine three times per day.
- . Ami haan naan fulan ida dala rua. We eat meat twice a month.
- . Nia fila ba Australia tinan rua, dala ida deit. He returns to Australia only once every two years.
- . Ami halo eleisaun tinan lima, dala ida. We have an election once every five years.

2. rasik ‘own, self; in person’

Rasik emphasises that it is the person talked about who has/does/is something, as opposed to someone else.

Together with a possessive, it can sometimes translate as ‘his/her... very own’.

- . Taksi nee hau nian rasik. This taxi is my very own (not someone else’s, as you may have expected).
- . Ida nee hau nia oan rasik. This one is my own child (by birth, not adoption).
- . Maria de Jesus nee hau nia amaa rasik. This Maria de Jesus is my birth mother (as opposed to adopted mother or aunts whom I call *amaa*).
- . Nee hau nia alin rasik. This is my younger sister/brother (not a cousin whom I call *alin*).

Combined with a noun or pronoun it can translate as ‘that person himself/herself – as opposed to someone else’, or ‘directly, in person – not via someone else’.

- . Ami rasik la bele ajuda ita, maibee ami bele husu ajuda ba ema seluk. We ourselves can’t help you, but we can ask for help from someone else.
- . Nia familia rasik mak hatete nunee. It was his very own family that said this.
- . Hau rasik mak hakerek surat nee. I wrote this letter myself (nobody did it for me).
- . Senyora tenki baa rasik; la bele haruka ema seluk baa. You (*Senyora*) must go in person; you can’t send someone else.
- . Diak liu koaliala rasik ho nia. How about you talk with him directly (not via an intermediary).
- . Ami buka rasik hakaan; la iha ema ida foo. We looked for food ourselves; there was nobody who gave (us any).

3. ba/mai ‘for’

The usual way to say that something is done ‘for’ someone, is to use *ba* or *mai*. As you might expect by now, *ba* is used if the beneficiary is someone other than the speaker, and *mai* if the beneficiary includes the speaker.

- . Amaa ohin tunu ikan ba apaa. Mum baked fish for Dad today.
- . Amaa, tunu ikan mai ami! Mum, bake us some fish!
- . Hau horiseik sosa livru ida ba Jorge. Yesterday I bought a book for Jorge.
- . Jorge horiseik sosa livru nee mai hau. Jorge bought me this book yesterday.

However, some people use *ba* for all beneficiaries, even if they include the speaker, just as is done in Tetun Terik. Such people would say:

- . **Amaa, tunu ikan ba ami!** Mum, bake us some fish!
- . **Jorge horiseik sosa livru nee ba hau.** Jorge bought me this book yesterday.

When there is no other verb in the sentence (that is when the beneficiary phrase is the predicate), you always use *ba*, not *mai*, regardless of whether the beneficiary includes the speaker.

- . **Ikan nee ba ami.** This fish is for us.
- . **Saia nee ba hau.** This skirt is for me.

28. Halo... (*Causing...*)

Objetivu

In this chapter you will learn to:

- Specify cause and effect using *halo* and *ha-*
- Front objects of clauses to topicalise or contrast them



Liafuan foun

Transitive derived verbs

habadak	shorten
habokon	wet (something)
hadia	repair, fix ¹
halao	conduct (e.g. meeting)
hamanas	heat up (something)
hamate	extinguish, turn off
hamaran	dry (something)
hametin	strengthen, make firm
hamoe	shame (someone)
hamoos	clean (something)
hasae	raise
hasai	remove
hatama	insert
hatoba	cause to lie down (e.g. a baby)
hatuun	lower
hatoo	pass on (e.g. a message)

Other transitive verbs

kona	touch; infect
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Nouns

moskiteiru	mosquito net
susuk	mosquito
tanki	tank (e.g. for bathing water)

Adverbs

nunee	so, for this reason, thus
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Intransitive verb/adjective roots

badak	short
bokon	wet
diak	good
lao	walk
manas	hot
mate	dead, die
maran	dry
metin	firm
moe	ashamed, embarrassed, shy
moos	clean
sae	rise
sai	exit, go out
tama	enter
toba	lie down
tuun	descend
too	arrive



Komentáriu kona ba liafuan foun

❖ *Kona* has various uses:

- strike (a target): *Polísia tiru milísia ida, kona nia ain.* ‘The police shot a militia, and (the bullet) struck his leg.’

¹ Note that *hadia* has no final ‘k’, even though the root *diak* does.

- be correct (e.g. in guessing the answer to a riddle): *Kona ona!* ‘You’re right!’
- infect: Usually the subject is a serious illness such as leprosy or TB, and the object refers to the person who contracted the illness (e.g. *Lepra kona nia* ‘He got leprosy’). However sometimes the person is the subject, and the disease is presented as the object (e.g. *Nia kona lepra* ‘He got leprosy’) – this latter order is common in Tetun Terik, but only some speakers accept it as valid for Tetun Dili.
- *kona ho* means ‘suit, go well with’: *Kór ida nee kona ho ita nia isin* ‘This colour suits your skin.’
- *kona ba* means ‘about’: *Doutór hanorin kona ba tuberkuloze* ‘The doctor teaches about tuberculosis.’

Diálogo

Malaria

Iha loron sábadu, doutór Rui baa iha aldeia Nauner hodi hanorin kona ba moras malaria.

Doutór: **Dala ruma ita boot sira hetan malaria ka lae? Moras nee halo ita isin malirin bedoko.**

Ema: **Sín. Ami nia oan sira dala barak hetan moras hanesan nee. Buat nee moos dala ruma kona ami.**

Tiu João: **Ami bele halo saida para moras nee la bele kona ami?**

Doutór: **Moras nee mai hosi susuk. Susuk tata ita mak halo ita moras malaria. Nunee, ita tenki halakon susuk. Imi nia uma laran tenki hamoos loro-loron. Iha liur, foer tenki lori baa soe dook. Tanki iha hariis fatin tenki fasi semana-semana.**

Kalan atu toba, tenki uza moskiteiru para susuk la bele tata. Hatuun tia lai moskiteiru, depois hatoba labarik sira.

On Saturday, doctor Rui went to the village of Nauner to teach about malaria.

Do you sometimes get malaria? This illness makes you cold and shivery.

Yes. Our children often get sick like this. This illness (lit. ‘thing’) also sometimes hits us.

What can we do so that this illness won’t hit us?

This illness comes from mosquitoes. It is mosquitoes biting us that makes us sick with malaria. So, we have to get rid of mosquitoes. (You) must clean your houses every day. Outside, rubbish should be taken away and thrown a long way away. The tanks (for bathing water) must be cleaned every week.

At night when you are about to sleep, you must use mosquito nets so that mosquitoes can’t bite you. Lower the mosquito net, then put the children to sleep.

Kostumi

- ❖ Traditional Timorese understandings of health and sickness are very different to secular western understandings. Many modern Timorese hold to both traditional and medical beliefs, in various proportions. Illness and death are held to originate from many causes, including *Maromak mak bolu* ‘It was God who called him’, and *Ema mak halo* ‘It was someone who caused this illness’ (e.g. through black magic). People also take many other spiritual, social and physical factors into account. Once people trust you, you can potentially learn much about the diversity of Timorese beliefs by asking ‘why?’

Estrutura lingua nian

1. halo ‘cause’

You have already learned to say ‘cause’ using *halo* plus a clause. Here are two other alternatives, which can be used if the caused event is described by only a single word, such as ‘make it short’, or ‘make it beautiful’.

One is to use *halo* immediately followed by a single-word verb or adjective.

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|--|---|
| . Labarik sira nee <u>halo kole</u> hau. | These children tire me out. |
| . La bele <u>halo foer</u> hau nia ropa! | Don’t dirty my clothes! |
| . Hau la bele <u>halo moris</u> fali ema mate! | I can’t make a dead person come back to life! |
| . Sira <u>halo mate</u> ikan nee. | They caused the fish to die (e.g. by not feeding them). |

2. ha- ‘cause’

The other alternative is to add a prefix *ha-* to the verb or adjective, as shown in the *Liafuan foun* above. Here are some examples of *ha-* in use.

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|--|--|
| . Nia hatama osan ba banku. | He puts money in the bank. |
| . Nia hamate ahi. | He turned off the light/extinguished the fire. |
| . Estrada ba Taroman aat ona, tenki hadia. | The road to Taroman has been damaged, (people) must repair it. |
| . Hatuun hau nia sasaan hosi kareta laran lai! | Get my things down out of the vehicle. |

Some words can be used with both *halo* and *ha-* (e.g. *hamate*, *halo mate*), while others take only one or the other. In Tetun Dili, the number of verbs taking *ha-* is quite restricted. For instance, *hamoos* ‘clean (something)’ is common, but the usual way to say ‘dirty (something)’ is *halo foer*, not *hafoer*.²

3. Object fronting

As you know, the default order in Tetun clauses is ‘subject – verb – object’; e.g. *Hau haree nia* ‘I see her’. However, the object can also be placed in first position. Here are some examples from the dialogue, along with their equivalents in the default clause order. The objects are underlined so you can pick them out more easily.

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|---|---|
| . <u>Imi nia uma laran</u> tenki hamoos loro-loron. | (Imi) tenki hamoos <u>imi nia uma laran</u> loro-loron. |
| . Iha liur, <u>foer</u> tenki lori baa soe dook. | Iha liur, (imi) tenki lori <u>foer</u> baa soe dook. |

These examples illustrate one reason for putting the object first: it is the object and not the subject that is the primary topic of this section of speech. In the above examples, the topic of these sentences is cleanliness, and the speaker is more concerned that the house be cleaned and the rubbish be thrown out than in who actually does the cleaning or the throwing out. In fact, the subject is so unimportant that it is omitted altogether.

² The situation is complicated by the fact that in Tetun Terik, *ha-* can be added to numerous root words. So speakers who are more influenced by Tetun Terik will tend to use *ha-* more freely than other speakers do.

Here are some other examples. In these, the fronted object is contrasted with other things (fish with meat, Mambae with Tetun). Expressing such contrast is another common reason for fronting objects.

- . **Hau hakarak haan deit naan. Ikan hau lakohi haan.** I only want to eat meat. I don't want to eat fish.
- . **Sira koalia tetun deit. Mambae sira la hatene.** They only speak Tetun. They don't know Mambae.
- . **Hau gosta loos vestidu nee. Ida nebaa laduun.** I really like this dress. That one there (I) don't (like) so much.

29. Moris no mate (*Birth and death*)

Objetivu

In this chapter you will learn to:

- Talk about pregnancy, birth and death
- Express reciprocity using *malu* ‘each other’
- Connect clauses using *mak* ‘and only then’
- Express that someone has done something to him/herself, using *aan* or *an*
- Use *nafatin* ‘continue, still’



Liafuan foun

Intransitive verbs/adjectives

isin rua	pregnant (people only)
tuur ahi	have a baby, give birth (people only)
moris	live, alive, be born
moris mai	be born
monu	fall
baku fila	overturn, capsize



Transitive verbs

hahoris	give birth (to)
xoke	crash into, shock
baku	beat, hit
hakoi	bury
tauk	afraid, fear
book	bother, irritate, tamper with
koko	test, taste, tempt, try
haruka	command; send

Nouns

Maromak	God
anju	angel
mate isin	corpse (human, before burial)
vida (P)	life
parteira (P)	midwife
bidan (I)	midwife
klamar	soul, spirit
mate klamar	ghost
aan, an	self
lia	traditional community

Other

nafatin	continue, still
malu	each other



Komentáriu kona ba liafuan foun

- ❖ ‘Having a baby’: When talking about humans giving birth, the common expression is *tuur ahi*; some people also use the Portuguese loan *partu*. *Hahoris* is the normal term for animals giving birth; many Timorese consider it impolite to use this term for humans.
- ❖ *Baku* includes hit, slap, beat (e.g. with a stick); hit (a ball with a bat), beat (an egg); bounce (a ball). *Baku malu* is a generic term for a physical fight.
- ❖ *Klamar*: All humans (both living and dead) have a *klamar* ‘spirit, soul’. People are often afraid of the *mate klamar* ‘ghost’ of those who have recently died.
- ❖ *Book*:
 - If you *book* something, it means you touch, move or tamper with it. So children may be warned: *Nee ema nian. O la bele book!* ‘This is someone else’s. You can’t touch it.’
 - If you *book* someone, it means you bother, irritate, or bug them, for instance by talking to them when they are trying to concentrate.

- When people *book-an* (*an* = self), they are in motion, moving parts of their body or shifting position of their own accord: e.g. *Bebee komesa book-an* ‘The baby started to move around (e.g. kick, wave its arms).’
 - When you *book-an la diak*, it means that you are totally restricted, unable to do anything. This could be physical, or metaphorical; for instance when you are surrounded by enemies on all sides and cannot find a way of escape.
- ❖ *Koko*:
- As a transitive verb it includes: taste to see if food is cooked or tasty, test temperature of water; test sputum for illness; check blood pressure; test whether a student knows the lesson; tempt someone to do wrong.
 - *Koko* can also combine with a preceding verb (not a following one as in English) to mean ‘try, test’. It is quite often followed by *tok*. e.g. *Hemu koko tok tua nee* ‘Have a taste of this wine.’
- ❖ *Haruka* has two uses:
- Command, order (someone to do something): *Doutór haruka hau hemu aimoruk nee loroloron*. The doctor told me to take this medicine every day.
 - Send (a person/letter/money...): *Nia ful-fulan haruka osan ba nia amaa* ‘He sends money to his mother every month.’
- ❖ *Lia* encompasses a range traditional communal events:
- *Lia moris*: engagements, marriages and all the associated gatherings and negotiations
 - *Lia mate*: all events associated with a death, including *hakoï mate* burial, *aifunan moruk* ceremony one week after a funeral, *ai funan midar* two weeks after the funeral, and *kore metan* which marks the end of the one-year mourning period
 - disputes and court cases, regardless of whether these are handled traditionally by the elders, or in less traditional ways by the police or courts.

Diálogo

Atu tuur ahi iha nebee?

Joana ho Irene hasoru malu iha ospital, bainhira baa konsulta. Sira nain rua nee isin rua.

Joana: **Irene, o fulan hira ona?**

Irene: **Agora hau fulan walu ho balu.**

Joana: **O mai konsulta beibeik ka?**

Irene: **Hau mai ful-fulan. Hau hakarak tuur ahi iha ospital.**

Joana: **Hau foin fulan tolu. Hau moos mai konsulta beibeik, maibee hau lakohi tuur ahi iha ospital.**

Irene: **Tansaa?**

Joana: **Hau tauk, tanba ema barak mate iha nee. Kalan toba, hau tauk mate klamar! Tanba nee mak hau hakarak tuur ahi iha uma deit.**

Joana and Irene meet in hospital, while going for a check-up. The two of them are expecting.

Irene, how many months (pregnant) are you?

I’m eight and a half.

Do you keep coming for check-ups?

I come every month. I want to have the baby in hospital.

I’m only three months. I come for check-ups often too, but I don’t want to have the baby in hospital.

Why?

I’m afraid, because many people die here. At night when going to sleep, I’d be afraid of ghosts! That’s why I just want to have the baby at home.

- Irene: **Ai, lalika tauk! La iha buat ida. Iha ospital diak liu, tanba parteira sira sempre mai haree ita. Se iha problema karik, sira bele ajuda lalais.** Ah, there's no need to be afraid! There's nothing. It's better in hospital, because the midwives always come and check on us. If there are any problems, they can help quickly.

Kostumi moris nian

- ❖ Most women give birth at home. Timor has many more traditional birth attendants than modern midwives.
- ❖ Most Timorese believe that a mother and newborn baby must be kept very warm for a month. For instance, the mother bathes only in scalding hot water, and drinks only hot drinks. The traditional practice of keeping mother and baby in a closed room by a fire is presumably behind the expression *tuur ahi*, which now refers not only to this period after birth, but also to the birth itself. Traditionally mothers are expected to stay inside and are freed from most housework during this time.
- ❖ When visiting a mother and newborn baby, it is appropriate to bring a gift for the baby, such as clothes or baby soap. Do not bring flowers, as these are associated with funerals rather than births.

Kostumi mate nian

- ❖ After a death, the body is usually kept lying in state at the deceased's home for a day or two. A flag on the road outside the home (black for adults, white for young children) warns passers-by to be respectful at this time. Amongst strongly Portuguese-influenced people, you can shake hands and say *sentidus pézames* 'condolences' to the bereaved. With other people, there are no particular words to say to the bereaved, with sympathy being expressed by actions rather than words. Friends and relatives visit the home. As friends of the family, you can bring a packet of candles, and a little money in an envelope, both of which are put in their respective places near the body. Then a visitor normally stands quietly praying facing the body for a while, before being invited to sit down for a while and have a drink.
- ❖ When little children die, it is usual to say *Nia fila* (lit. 'He returns') rather than *Nia mate*. There is a fairly common belief that when infants die, they are sinless; hence deceased infants can be called *anju oan*, literally 'little angels'.
- ❖ Funerals can be an expensive business, to which the entire extended family contributes.

Estrutura lingua nian

1. malu 'each other'

Malu basically means 'each other'; it goes in the object, recipient or addressee positions in the clause. Here are some examples:

- . **Ami horiseik hasoru malu iha merkadu.** Yesterday we met each other in the market.
- . **Sira baku malu.** They had a fight (lit. 'beat each other').
- . **Ami hela besik malu.** We live close to each other.
- . **Dulce ho Joana seidauk konyese malu.** Dulce and Joana don't know each other yet.
- . **Sira koalia ba malu, dehan 'Nia mate ona.'** They talked to each other, saying 'He's died.'
- . **Sira husu ba malu, 'Agora baa nebee?'** They asked each other, 'Where are you/we going now?'
- . **Sira foo osan ba malu.** They gave each other money.

Malu can be used if the two or more participants are all doing the activity described by the verb to the other participants. For instance, *Sira baku malu* could mean that each was hitting the other.

However, unlike English 'each other', it can also be used if only one of the participants is doing the activity to the other, so long as both participants are of comparable status. For instance, *Ami hanorin malu* could be used of an adult privately teaching another adult, but not of an adult teaching children. And *Sira baku malu* could be used of a man hitting his wife when the two are arguing, but not of parents hitting children.

For a closely related construction with *malu*, see the next chapter.

2. mak (foin) 'and only then'

You have already learned *mak* in examples like this:

- . **Senyór José mak hanorin hau.** It is Mr José (not anyone else) who teaches me.
- . **Alita mak halo uma nee foer.** It is Alita who made this house dirty.

Mak can also join a time expression or clause with a following clause. In this case it means 'and then; and only then'. It emphasises that the situation described in the second clause happens only if/after the condition expressed before *mak* comes true.

- . **Kinta mak nia baa.** It is next Thursday that she goes (not before then).
- . **Depois mak ami sei bolu fali imi.** It is only after that, that we will summon you again.
- . **Orsida mak hau sei ajuda.** I'll help later (not now).
- . **Nia moras mak mate.** She died only after being ill. (The implication is that it was the illness that caused her death.)

It is common for the clause before *mak* to include *lai*, and/or for the clause after *mak* to include *foin*. Both further emphasise that the situation presented in the first clause must happen first, before that presented in the second clause can or will happen.

- . **Ita haan lai, mak baa.** We'll eat first, and only then will we go.
- . **Hau baa iha nebaa mak foin husu.** I'll go over there and only then ask. (I won't ask here now.)
- . **Nia tinan lima lai, mak foin bele baa eskola.** She must be five years old before she can go to school. (She can't go earlier.)
- . **Ami baa hela iha Portugál mak foin aprende portugés.** We only learned Portuguese after going to live in Portugal.

Mak nee deit is a common expression meaning something like 'That's all'. It indicates that an interview or meeting is finished, or that someone telling a story or giving an explanation has finished it.

3. *aan*, an reflexive ‘*himself, herself...*’

There are several ways in Tetun of saying that a person did something to him/her self. Here are some examples, all meaning ‘He killed himself’:

- . **Nia oho nia aan.**
- . **Nia oho-an.**
- . **Nia oho nia aan rasik.**
- . **Nia oho-an rasik.**

Aan is a noun meaning ‘self’, and in this construction is always preceded by a possessive pronoun. The short unstressed form *an* is instead attached directly to the verb (as a ‘clitic’). Here are some more examples.

- | | |
|---|--|
| . Hau baku hau nia aan. | I beat myself. |
| . Ami uza kareta nee ba ami nia aan. | We use this car for ourselves (i.e. for private use). |
| . Fransisco foti nia aan rasik hanesan prezidenti ida. | Fransisco made himself president (nobody appointed him). |
| . Hau tenki hadia-an lai. | I’ll must get ready/dressed/tidied up first. |

Recall from chapter 27 that *rasik* emphasises that it is the person talked about who has/does/is something, as opposed to someone else. So it is not surprising that *rasik* is often used in such reflexive sentences.

4. *nafatin* ‘*continue, still*’

Nafatin means something like ‘continue to be, still; always, perpetually’. That is, it talks about the continuation of an action or state which has commenced earlier. It comes after the verb or at the end of the clause.

- | | |
|---|---|
| . Sira hela nafatin iha Dili. | They still live in Dili. |
| . Se organizasaun nee hakarak lao ba oin nafatin, tenki servisu hamutuk. | If this organisation wants to continue to advance, we must cooperate. |
| . Ami halai nafatin too Katedrál. | We kept running to the Cathedral. |
| . Emá nee sempre halo sala, maibee hau hadomi nafatin nia. | This person always does wrong, but I still keep loving him. |

Nafatin often co-occurs with *sei* ‘still’, which comes before the verb.

- | | |
|---|---|
| . Reinaldo sei servisu nafatin iha Corpo da Paz. | Reinaldo is still working at Peace Corps. |
| . Ami sei uza nafatin sistema ida nee. | We are still using this system. |



Cognate nouns ending in -nsia

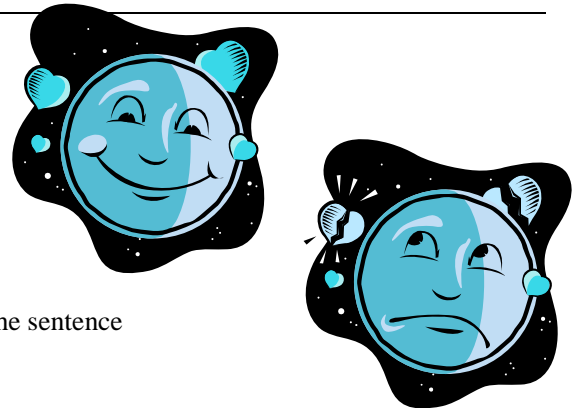
<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
ajénsia	agency	agen
ambulánsia	ambulance	ambulans
asisténsia	assistance	
audiénsia	audience, hearing	
distánsia	distance	
emerjénsia	emergency	
esperiénsia	experience	
evidénsia	evidence	
frekuénsia	frequency	frekuensi
importánsia	importance	
independénsia	independence	
influénsia	influence	
konferénsia	conference	konferensi
konsekuénsia	consequence	konsekuensi
konsiénsia	conscience	
korespondénsia	correspondence	korespondensi
pronúnsia	pronunciation	
provínsia	province	propinsi
relevánsia	relevance	relevansi
rezidénsia	residence	
rezisténsia	resistance	
tendénsia	tendency	tendensi
toleránsia	tolerance	toleransi
transferénsia	transfer	
transparénsia	transparency	transparan
violénsia	violence	

30. Kontenti ka triste? (*Happy or sad?*)

Objetivu

In this chapter you will learn to:

- Express basic emotions
- Use *maski* ‘although’
- Talk about reciprocal action which was initiated by one party (... *malu ho...*)
- State the topic of a sentence at the beginning of the sentence



Liafuan foun

Intransitive verbs/adjectives

tristi, triste	sad
kontenti	happy, contented
haksolok	happy
susar	be in difficulty; <i>Noun</i> difficulty
laran susar	upset, grieving, distressed, worried
tanis	cry
hakilar	shout, scream
nonook	be quiet, don't make a noise

Transitive verbs

hadomi	love, pity (someone)
hakuak, hakoak	hug, embrace
hirus	angry (at)
odi	hate, seek revenge; <i>Noun</i> revenge
rei	kiss

Both transitive and intransitive

laran moras	jealous (of); upset
hamnasa	laugh; smile (at)

Nouns

xefi	boss
servisu fatin	work place

Conjunctions

maski	although
biar	although

Adverbs

parese	perhaps
halo favór	please
la buat ida	it doesn't matter
arbiru	arbitrarily, without good reason

Komentáriu kona ba liafuan foun

- ❖ Where are feelings located? The traditional source of emotions is one's *laran*, with *fuan* referring only to 'heart' as a physical organ. Liturgical Tetun, however often follows Portuguese in treating the *fuan* as the locus of character and emotions.
- ❖ *Susar* is both a noun and an adjective. As a noun it means 'difficulty, trouble', while as an adjective it means to 'be in difficulty'. Prime candidates for *susar* are basic problems such as inadequate food, water, clothes or shelter.
- ❖ *Kontenti, haksolok*: In Dili, the Portuguese loan *kontenti* is more commonly used, while *haksolok* is more common in liturgical Tetun.
- ❖ *Tristi* = *laran tristi*, *kontenti* = *laran kontenti*.

- ❖ *Laran moras*, when used transitively, unambiguously means ‘be jealous of’; e.g. *Sira laran moras ami* ‘They are jealous of us’. When there is no object, it has a more general meaning, something like ‘upset’; for instance, it may describe what a young man feels when his girlfriend leaves him. This latter use of *laran moras* is relatively common; however some Tetun speakers dispute it, accepting only the ‘jealous’ meaning.
- ❖ *Hadomi* includes ‘love’ as well as ‘pity, feel sorry for’.
- ❖ *Rei* includes the cheek-to-cheek greeting as well as kissing on the lips.
- ❖ *Xefi* is often used jokingly to greet friends.
- ❖ *Servisu fatin* is a generic term for work place. Other compounds based on the same pattern include *hariis fatin* ‘bathing place’ and *moris fatin* ‘birth place’.

Diálogu

Amira la hatene odi

- | | |
|---|--|
| <p>Luci, Dica ho Aida, sira nain tolu koalía iha servisu fatin kona ba sira nia xefi.</p> <p>Luci: Senyora Amira nee, ita haree nia nunka tristi, nunka hirus. Ita sempre haree nia oin nee kontenti. Maski nia kole moos, nia hamnasa hela deit. Loos ka lae?</p> <p>Dica: Loos, hau moos haree hanesan nunee. Loos ka lae, Aida?</p> <p>Aida: Sín, maibee imi nain rua la haree, horibainruak lokraik nia ho Senyóra Amada, sira nain rua hakilar malu iha nee. Ei! Hau tauk loos!</p> <p>Luci: Nee ka? Hakilar malu tanba saa?</p> <p>Aida: See mak hatene?</p> <p>Dica: Maibee horiseik hau haree sira nain rua koalía hamnasa diak loos.</p> <p>Luci: Sín, tanba nia la gosta hirus kleur. Nia dehan mai hau, ema nebee mak hirus beibeik, nia ferik lalais.</p> <p>Aida: Hanesan nee mak diak. Sh! Nonook! Se lae orsida nia hakilar fali ita, tanba koalía beibeik.</p> | <p>Luci, Dica and Aida – the three of them are talking at work about their boss.</p> <p>Mrs Amira never looks sad or angry. She always looks happy. Even when she is tired, she is smiling. Isn’t that right?</p> <p>True, I see her that way too. Isn’t that so, Aida?</p> <p>Yes, but you two didn’t see her and Mrs Amada two days ago in the afternoon – the two of them were shouting at each other here. Wow! I was really scared!</p> <p>Is that right? Why did they shout at each other?</p> <p>Who knows?</p> <p>But yesterday I saw the two of them talking very happily.</p> <p>Yes, because she doesn’t like staying angry for long. She told me that people who are often angry, get old quickly.</p> <p>That’s the best way. Sh! Be quiet!</p> <p>Otherwise she’ll shout at us for talking all the time.</p> |
|---|--|

Komentáriu kona ba diálogu

- ❖ *Amira la hatene odi*: *Hatene* means not only ‘know’, but also ‘know how to’; e.g. *Hau la hatene tein* ‘I don’t know how to cook.’ Here *la hatene odi* it could perhaps be phrased as ‘Amira is a stranger to hatred/vengeance.’

Kostumi

- ❖ People will sometimes tell you stories of terrible events that have occurred to them in the past. There is no conventional expression equivalent to English “I’m sorry” or “I’m sorry to hear it”.

Estrutura lingua nian

1. maski, ... moos ‘although’

Concepts like ‘although’ and ‘even if’ can be expressed in several ways.

In informal speech, you can express either ‘although’ or ‘even if’ by placing *bele* ‘can’ or *moos* ‘also’ in the first clause; here *bele* is in its usual position before the verb or adjective, while *moos* occurs at the end of the clause. Only context can help you determine whether the meaning is ‘although’ (i.e. the situation expressed in that clause actually happened) or ‘even if’ (i.e. the situation may or may not happen).

- . **O bele hirus, maibee lalika hakilar!** You might be angry, but no need to shout!
- . **Ema husu ajuda moos, nia lakohi foo.** Even if/when people ask him for help, he doesn’t give any.
- . **Nia hemu aimoruk moos, nia muta nafatin.** Even though she took medicine, she kept vomiting.

The conjunction *maski* ‘although’ is primarily used in liturgical and written Tetun, with only a minority of people using it in everyday speaking. The word *biar* ‘although’ is also used; some people accept it as being Tetun, while others consider it to be an Indonesian loan. Both *maski* and *biar* go at the beginning of the clause, like English ‘although’.

- . **Hau tenki lao deit, maski eskola dook.** I have to walk, even though the school is a long way away.
- . **Hau tenki lao deit, biar eskola dook.** I have to walk, even though the school is a long way away.
- . **Maski nunee, sira lakoi ajuda ami.** Nevertheless, they refused to help us.
- . **Maski nia sala, hau hadomi nia nafatin.** Although he did wrong, I still love him.

2. malu ‘each other’ (again)

In the previous chapter you learned to use *malu* with a plural subject, to mean ‘each other’. There is a second construction which is used to present one participant as the instigator. In this case, the instigating party is made the subject, *malu* is in object position, and the other party is introduced afterwards by *ho*. Note the following contrasts:

- . **Alipio ho Pedro baku malu.** Alipio and Pedro hit each other (we’re not told who started it).
- . **Alipio baku malu ho Pedro.** Alipio and Pedro had a fight (Alipio started it).
- . **Horiseik hau ho Atina hasoru malu.** Yesterday I and Atina met.
- . **Horiseik hau hasoru malu ho Atina.** Yesterday I met with Atina (I initiated it).

3. Sentence topics

In Tetun you can specify who a statement is about first, and then start the clause which talks about them. Here are some examples:

- . **Pedro ho Maria, sira nain rua hirus malu.** Pedro and Maria – the two of them are angry at each other.
- . **La kleur, kolega ida naran Mateus, nia telefoni mai.** Soon, a friend called Mateus – he rang me/us.
- . **Hau nia maun sira iha Dare nee, sira sempre haruka osan mai.** These older brothers of mine in Dare – they always send me/us money.