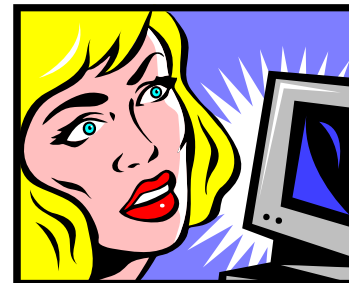


31. Badinas ka baruk-teen? (*Diligent or lazy?*)

Objetivu

In this chapter you will learn to:

- Express a person's character
- Derive agent nouns with *-dor*, *-teen* and *nain*



Liafuan foun

** See also terms listed in the language structure sections of this chapter.

Adjectives

badinas	hard-working, diligent
baruk	feel lazy, bored, fed up
laran diak	kind-hearted, generous
laran aat	nasty
barani, brani	bold, brave
nakar	mischievous
mamar	soft
toos	hard, tough, rigid
ulun mamar	intelligent, cooperative
ulun toos	slow learner, stubborn

Nouns

bapa (I)	Indonesian
nain	owner, master
istória	story

<u>Transitive verbs</u>	
bosok	deceive, lie
naok	steal
kaan	crave (food or drink)
konta	recount, narrate; count

Komentáriu kona ba liafuan foun

- ❖ *Baruk ho* means 'fed up with, sick of'; e.g. *Hau baruk ho servisu nee* 'I'm sick of this work.'
- ❖ *Barani*: bold, daring, courageous, brave, forward, have 'gall'.
- ❖ *Nakar* is hard to translate. In small children, it could be translated as 'mischievous, naughty, gets into everything, feisty'. Here it has positive connotations as the behaviour is associated with inquisitiveness; for instance, *nakar* can describe a child who touches everything even though instructed not to. In older children and teenagers, it can be simply 'mischievous, cheeky', but also negatively describes people who break more serious norms, for example by stealing, hassling women, or going from one girlfriend to the next.
- ❖ *Mamar* means 'soft' in a range of senses:
 - soft textured; e.g. of a substance you can press your fingers into
 - polite, gentle
 - soft, weak; e.g. of a person who can't go against another's wishes or won't discipline lazy staff
- ❖ *Toos*: hard, tough, stiff, rigid
- ❖ *Laran aat* is quite generic, for instance describing people who don't relate to others, won't give things when asked, or speak badly of others.

- ❖ *Uluu mamar* means both quick to learn, and quick to obey. *Uluu toos* means both slow to learn, and rebellious, headstrong. So one can in principle be *uluu mamar* at school, but *uluu toos* to your parents. These terms are very similar to *matenek* and *beik* respectively, except that *matenek* also means ‘educated’ and *beik* is also a (somewhat deprecating) term meaning ‘uneducated’.
- ❖ *Ema nee oinsaa?* is a general question ‘What is this person like?’ People may respond with a description of the person’s appearance, or of their character or behaviour.
- ❖ *Bosok* includes both deliberate lying and deception, and tricking someone in fun.
- ❖ *Konta*:
 - ‘recount, narrate’: *konta istória* ‘tell a story’, *konta ema nia vida* ‘gossip about someone’
 - ‘count’: *konta/sura osan* ‘count money’

Diálogu

Antonio nakar

Amelia badinas tebes. Nia agora iha uma ho nia biin Julia ho nia alin Antonio.

Amelia is truly diligent. She’s presently at home with her older sister Julia and her younger brother Antonio.

Julia: **Amelia, orsida lokraik o atu halo saida?**

Amelia, what are you going to do this afternoon?

Amelia: **Hau atu hamoos uma laran mana.**

I’m going to clean the house, older sister.

Julia: **Se bele karik, fasi moos hariis fatin ho sentina.**

Amelia, if you can, clean the bathroom and toilet too.

Amelia: **Bele, mana. Tansaa mak la bele?! Hau gosta halo servisu.**

OK, older sister. Why wouldn’t I be able to?! I like working.

Antonio: **Nee loos, mana Julia. Amelia nee badinas tebes, servisudór. Mana haree ka? Horiseik, hori-bainruak nia halo servisu barak, komesa dadeer too kalan.**

That’s true, older sister Julia. This Amelia is truly diligent, a worker. Did you see?

Yesterday and the day before, she did lots of work, from morning to night.

Amelia: **Hai, Antonio. Tansaa mak koalia hanesan nee?! Hori-bainruak hau moras, i depois horiseik hau tenki baa konsulta. O hanoin hau baruk-teen ka?**

Hai, Antonio. Why are you talking like that?! Two days ago I was sick, then yesterday I had to go for a check-up. You think I’m lazy, do you?

Antonio: **Eee, bosok! Horiseik pasiar karik!**

Ah., rubbish! Yesterday you probably went for an outing!

Amelia: **Oo..., mana Julia! Haree Antonio nee. Nia hanoin hau pasiardór hanesan nia ka?**

Oh..., older sister Julia! Look at this Antonio. He thinks I’m a gadabout like himself, does he?

Julia: **Ai Antonio, nonook ona! Se lae, orsida Amelia tanis!**

Ai, Antonio, shut up! Otherwise Amelia will cry.

Kostumi


- ❖ Keep an ear open for how people describe those whom they regard positively and negatively. In particular, listen for what constitutes good and bad *malae* ‘foreigners’. For instance, how do people view individualistic western society, with its emphasis on careful management of time and money?

Estrutura lingua nian

Tetun Dili has three ways of deriving nouns which describe people.

1. -dór ‘one who’

The suffix *-dór* attaches to a verb to derive a noun meaning ‘a person who habitually does this’.

dukurdór		sleepyhead
haluhadór		forgetful person
hamnasadór		giggler
hemudór		drinker (of alcohol)
husudór		person who keeps asking for things
koaliadór		chatterbox
moedór		very shy person
servisudór		hard-working, diligent
pasiardór		gadabout, person who keeps going out

This suffix is borrowed from Portuguese, and can be added to both Tetun and Portuguese verbs.

There are also many words ending in *-dór* which Tetun has borrowed directly from Portuguese. There are two differences between these loans and Tetun derivations. The first concerns meaning: the Tetun derivations all refer to people, usually to people who habitually do something. In contrast, the Portuguese loans include professions (see examples below), as well as terms which don’t refer to people at all. Here are some non-human derivations which are easy to recognise from English:

aseleradór	accelerator (of a vehicle)
indikadór	indicator, gauge
kalkuladór	calculator
komputadór	computer
radiadór	radiator (of a vehicle)

Secondly, the Tetun derivations don’t distinguish between masculine and feminine (e.g. both male and female shy people are *moedór*), whereas Portuguese loans that refer to women end in the feminine form *-dora*. Here are some examples of Portuguese loans referring to people. Where the feminine form is omitted from this list, it is because the term isn’t to date normally applied to women in Timor.

administradór	administradora	administrator (especially of a district)
diretór	diretora	director, headmaster, headmistress
ditadór		dictator
embaixadór		ambassador
fundadór		founder
governadór		governor
kolaboradór		collaborator
kordenadór	kordenadora	coordinator
moderadór		moderator, chairman
observadór	observadora	observer (e.g. of elections, parliament)
organizadór	organizadora	organiser
peskadór		fisherman (commercial)
salvadór		saviour
trabaljadór		labourer
traidór		traitor, betrayer, disloyal person
treinadór	treinadora	trainer



The plural form of such nouns in Portuguese usually ends in *-ores* (e.g. Portuguese *professores* ‘teachers’) for the masculine (and for mixed groups), and *-oras* (e.g. Portuguese *professoras*) for the feminine. While most people disapprove of using Portuguese plurals in Tetun, you may hear them used, especially in news broadcasts.

2. -teen ‘one who (negative connotation)’

Teen on its own means ‘faeces’ (e.g. *karau teen* ‘buffalo dung’). This negative connotation carries over when *-teen* is attached to verbs, adjectives or nouns. The resulting compound is an adjective which describes someone who is habitually like that mentioned in the root word.

baruk-teen	lazybones
beik-teen	stupid
bosok-teen	habitual liar
kaan-teen	glutton, greedy
karak-teen	mean, stingy (won’t share)
lanu-teen	drunkard
nakar-teen	trouble maker
naok-teen	habitual thief
tanis-teen	cry-baby

3. nain ‘master’

Nain on its own means ‘owner, master, lord’. Here are some compounds that include it:

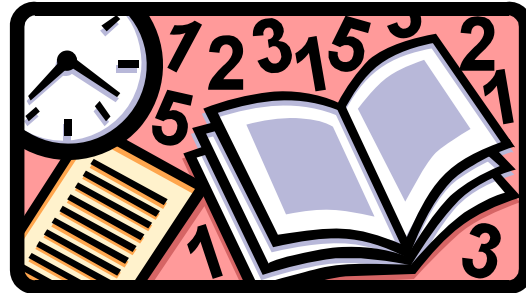
kaben nain	married person
loja nain	shop owner, shopkeeper
rai nain	native, indigenous inhabitant; spirit of the land
servisu nain	competent hard worker
uma nain	house owner, householder, the lady of the house

32. Data ho konvite (*Dates and invitations*)

Objetivu

In this chapter you will learn to:

- Ask for or tell the date
- Give written invitations
- Refuse an invitation to visit



Liafuan foun

See also expressions in *Estrutura língua nian 5*.

Months

Janeiru	January
Fevereiru	February
Marsu	March
Abríl	April
Maiu	May
Junyu	June
Julyu	July
Agostu	August
Setembru	September
Outubru	October
Novembru	November
Dezembru	December

Other date-related

día (P)	day; date
día hira?	what date?
data (P)	date
saa data?	what date?
tanggal (I)	date

Time-related adverbs

sedu	early
tardi	late
ho oras	on time

Nouns

konvite	written invitation
----------------	--------------------

Transitive verbs

konvida	invite
----------------	--------

Komentáriu kona ba liafuan foun

❖ Here are some examples for *konvida*:

- *Horiseik sira konvida ami baa festa.* ‘Yesterday they invited us to go to a party.’
- *Konvida ema boot sira atu mai haan.* ‘Invite the VIPs to come and eat (now).’

Diálogo

Anita lori konvite

	Anita lori konvite baa foo Luisa iha uma.	Anita takes an invitation and gives it to Luisa at her home.
Anita:	Bondia mana Rosa.	Good morning, older sister Rosa.
Luisa:	Bondia, mai tuur tia.	Good morning, come and have a seat.
Anita:	Lalika tuur ida! Hau lori deit konvite nee mai foo ba ita.	No need to sit! I'm just bringing this invitation to give to you.
Luisa:	Konvite? Konvite kona ba saida?	An invitation? An invitation for what?
Anita:	Hau nia maun nia oan mak atu kaben. Orsida mana lee deit iha konvite nee. Entaun mak nee deit, hau fila ona.	My older brother's child is about to get married. Just read about it in the invitation later. Well, that's all. I'll go back now.
Luisa:	Hai, la bele halo hanesan nunee. Tuur hemu buat ruma lai, depois mak baa.	Hey, you can't do that! Sit and drink something, then go.
Anita:	Obrigada. La bele hirus. Loron seluk mak hau hemu. Agora hau sei baa Fatuhada, depois liu ba Comoro.	Thanks. Don't be angry. Another day I'll (stay and) drink. Now I have to (lit. 'will') go to Fatuhada, and then on to Comoro.
Luisa:	Diak, kumprimentus ba ita nia katuas-oan ho labarik sira hotu.	OK. Greetings to your husband and all the children.
Anita:	Obrigada, adeus.	Thanks. Bye.
Luisa:	Adeus.	Bye.

Komentáriu kona ba diálogu: refusing an offer

- ❖ Anita refuses the offer of a drink with *Obrigada*. She then says *La bele hirus*, which is a common response when you may have offended someone. It literally means 'Don't be angry', but is used where in English one may say 'Sorry'.
- ❖ Notice that after refusing a drink, Anita says she'll stop for a drink another time. Using *loron seluk* like this is a common way of softening a refusal.
- ❖ In this dialogue the hostess offers her visitor a drink. If for some reason such an offer is not made or not accepted, there are various stereotypical ways for hosts to acknowledge this failure. These include *Mai moos, la hemu tan buat ida* 'You came, but didn't even drink'; *Ita hamriik deit* 'We only stood (didn't even sit)'; *Ita koalia deit* 'We only talked (didn't even eat or drink)'; and *Ita la tuur tan* 'You didn't even sit'.

Kostumi

- ❖ Dates are written with the day preceding the month, e.g. 31/12/2002, 31 Dezembru 2002.
- ❖ Dates are often given in Portuguese or Indonesian.
- ❖ Invitations to meetings or festivities are often given in person one or two days in advance. For weddings, family and close friends are given oral invitations; people with whom the relationship is less close or more formal, such as work colleagues, may be given written invitations. These are in Tetun, Portuguese, Indonesian, or – if many English-speaking foreigners are involved – in English. There is no RSVP; that is, those invited are not expected to inform the hosts as to whether they will attend.

- ❖ In Timor people often specify the date for events, rather than the day of the week.
- ❖ It is common for events to start late; this tendency is described by the Indonesian expression *jam karet* ‘rubber time’.

Estrutura língua nian

1. saa fulan? ‘which month?’

To ask for the day, month or year, you can either place *saa* before the noun, or *saida* after it.¹

- | | |
|---|------------------------------|
| P: Ohin saa loron? <u>KA</u> | What day is it today? |
| Ohin loron saida? | |
| H: Ohin domingu. | Today is Sunday. |
| P: Ita moris iha saa tinan? <u>KA</u> | Which year were you born in? |
| Ita moris iha tinan saida? | |
| H: Hau moris iha tinan rihun ida atus sia neen-nulu resin ida. | I was born in 1961. |

2. Dates in Tetun

To ask the date, you can ask either *dia hira?*, or *saa data?*² Both are likely to elicit an answer in Portuguese, although some people will respond in Tetun. There is no commonly understood question which will reliably elicit an answer in Tetun.

- | | |
|---------------------------------|------------------|
| Ohin dia hira? <u>KA</u> | What date is it? |
| Ohin saa data? | |

In Tetun (unlike in America), the date comes before the month. There are two ways of specifying the month. In Dili it is usual to specify *fulan* followed by the month name (e.g. *fulan Setembru*). The alternative, of using *fulan* followed by the month number (e.g. *fulan sia*), is common in some rural areas. If the month is already known, the date is often specified as simply *loron* followed by the day number.

- | | |
|---------------------------------------|---------------------------------------|
| Ohin loron sanulu, fulan Maiu. | Today is the 10 th of May. |
| Ohin loron sanulu, fulan lima. | Today is the 10 th of May. |
| Ohin loron sanulu. | Today is the 10 th . |

Note that years are said in full (as the equivalent of ‘one thousand, nine hundred and ninety-nine’), not abbreviated as per the common English pattern of ‘nineteen ninety-nine’.

- | | |
|--|---|
| . Ohin segunda, loron rua-nulu, fulan Maiu, tinan rihun rua rua. | Today is Monday, the 20 th of May, 2002. |
| . Hau moris iha loron tolu, fulan haat, tinan rihun ida atus sia sia-nulu resin haat. | I was born on 3 rd April, 1994. |

¹ *Saa* can also be used in other contexts to ask for a choices from a limited range of options (e.g. *saa kór* ‘what colour’). However not all speakers use it this way.

² While some people consider *saa data* to be normal everyday usage, others consider it unusual.

Here are some examples of other questions concerning dates.

- P: **Ita moris iha saa data?** What date were you born?
 H: **Hau moris iha loron rua, fulan Maiu, tinan rihun ida atus sia, neen-nulu resin haat.** I was born on 2nd May 1964.
- P: **Páskua iha tinan ida nee, (monu) iha fulan saida?** Which month is Easter in this year?
 H: **Páskua (monu) iha fulan Marsu.** Easter is in March.

3. Dates in Portuguese

Here is a preview of dates in Portuguese. As in Tetun, the date precedes the month. Portuguese numbers are listed in the appendix, and the month names listed above for Tetun are from Portuguese.

- P: **Ohin dia hira?** What date is it today?
 H: **Ohin dia vinti (de Maiu).** Today is the 20th (of May).

4. Dates in Indonesian

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

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

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

5. Next/last week

There are various ways of expressing ‘last’ and ‘next’.

<i>Future</i>		<i>Past</i>	
semana oin	next week	semana kotuk	last week
semana oin mai	next week	semana liu baa	last week
domingu agora	this coming Sunday	domingu liu baa	last Sunday
domingu oin	next Sunday (the Sunday after the coming one) ³	domingu rua liu baa	the Sunday before last
domingu oin mai	next Sunday (the Sunday after the coming one)		
tinan rua oin mai	in two years time	tinan rua liu baa	two years ago
tinan rua mai	in two years time		

³ As with English ‘next Sunday’, there is in practice sometimes confusion as to whether *domingu oin* should be interpreted as the coming Sunday (less than 7 days away), or the Sunday after that.

Dili, 9 Junyu tinan 2003

Ba :
.....
Númeru :/...../...../2003
Asuntu : **KONVITE**

Ho laran haksolok, ami konvida senyores xefi de suku hotu iha Distritu Bobonaro, atu mai tuir enkontru ho Sr. Administradór Distritu. Enkontru nee sei halao iha:

Loron : Sesta
Data : 13 fulan Junyu tinan 2003
Oras : Tuku 08.00 too 12.00
Fatin : Salaun enkontru Distritu Bobonaro

Ajenda enkontru:

1. Informasaun jerál husi Administradór Distritu
2. Xefi suku ida-idak hatoo relatóriu kona ba dezenvolvimentu iha suku laran
3. Sujestaun ka proposta husi xefi sira
4. Buat seluk tan seiha karik

Ba ita boot sira nia atensaun, ami hatoo obrigadu.

Komisaun organizadora ba enkontru,

José Manuel Soares da Costa Nunes de Oliveira Lopes

Sekretáriu

Com as bênçãos de Deus nosso Senhor, Nós
tencionamos realizar uma recepção para
festejar o enlace matrimonial dos nossos
filhos e irmãos

José Antonio de Jesus

(Azé)

e

Maria Lindalva

(Meri)

Cerimónia Ritual

Dia : Sábado, 27 de Julho de 2002

Horas : 10.00 HTL

Lugar : Igreja Catedral - Dili

Recepção

Dia: Sábado, 27 de Julho 2002

Horas : 19.00 HTL

Lugar : Ex- CNRT Balide - Dili

Será uma honra que nos fará feliz, se a
Vossa Excelência e família tenham a
amabilidade de participar nesta
cerimónia. Manifestamos antes de tudo,
a nossa profunda gratidão

Convidam

Familia

Familia

**Jesus
Lindalva**

33. Kuidadu an (*Taking care of yourself*)

Objetivu

In this chapter you will learn to increase your personal safety, including:

- Recognise and respond to unwelcome romantic attention
- Recognise male-female banter, and threatening talk
- Use *keta* 'don't', *para...* 'so...', *ruma* 'some or other' and tag *saa*



Liafuan foun – jerál

Nouns

buatamak	fellow (impolite)
buatinak	girl, woman (impolite)
doben	girlfriend, boyfriend; <i>Adjective</i> beloved
lisensa	permission
manu-talin	go-between (e.g. who carries messages between a boy and girl)
motór	motorbike
NGO [en ji o] (Eng)	NGO
seguransa	security
teki	gecko; young single woman (youth slang)
toke	kind of lizard; young single fellow (youth slang)
voluntáriu	volunteer

Transitive verbs

ameasa	threaten
bandu	prohibit, forbid; <i>Noun</i> : prohibition
estraga	destroy, damage, vandalise, hurt; rape
fahe	separate, distribute
inkomoda	bother, inconvenience, interrupt
kuidadu	care for; be careful
namora	court, go out with; Many people also use it as a noun: boyfriend, fiancé, girlfriend, fiancée
vizita	visit

Intransitive verbs/adjectives

furak	beautiful (of things, dance..., not of people), tasty
matan moris	be 'on the prowl', keep swapping girlfriends/boyfriends
mesak	alone
rame	bustling, busy, crowded, lively, festive

Other

...laran kona ho	... like, fall in love with
...laran kona malu	... like each other, have fallen for each other
di-diak	carefully, thoroughly
keta	don't!
liu-liu	especially
para ...	so, very...
ruma	some or other (as yet unknown quantity, or type)
teb-tebes	truly, very

- ❖ *Buatamak* and *buatinak* are impolite terms of reference for a man/woman whom you don't know, or whom you are angry at and pretend not to know. For instance, a girl could say to her girlfriends about a man who is hassling them: *O, haree buat amak ida nebaa nee!*
- ❖ Since international NGOs have multiplied since 1999, many people now use the English term *NGO* (pronounced as in English); the Portuguese equivalent is *ONG* (pronounced 'ó é n jé').
- ❖ *Voluntáriu*: In Portuguese, the feminine form *voluntária* is used of women. In Timor, the feminine form is not well known. The word is often pronounced *voluntari*.¹
- ❖ *Rame* represents a positive characteristic in Timorese culture. It is associated with lots of people and activity.
- ❖ *Fahe* includes: distribute, share, deal (cards); separate, divide.
 - *Sira fahe malu* means 'They separated'; this includes each one going their own way (e.g. at the end of a meeting), as well as breaking up a relationship; it is one way of saying they divorced.
- ❖ *Kuidadu!* is a common warning, meaning 'Be careful, watch out!'
- ❖ *Hau nia laran kona ho nia* suggests you fell for this person. It is primarily associated with romantic attraction (even if the other person doesn't know about it), but *laran kona ho* can also be used for 'falling in love with' or being attracted to a child you'd like to adopt, a house, or even clothing.

Attracting the girls

- ❖ As in the West, there are a wide range of expressions used by young men when young women walk past. Apart from words, there is whistling, and clearing the throat. As a woman, you can ignore them, or simply smile and keep walking. If you greet groups of men in Tetun before they get a chance to comment, it often prevents such comments being made in the first place.

Expressions used by young men when young women go past (translations are rather literal)

Isin para kabeer!	So beautiful (lit. 'such smooth skin')
teki	young single girl
... halo hau araska liu	... makes it hard for me
lao oan nee	– said when a girl walks past
soran saa	inciting, isn't it.
husar oan nee	(lit. 'navel child this') – said when the navel is showing
hamnasa oan nee	laugher/smiler
kelen oan nee	(lit. 'thigh child this') – said when a girl's skirt or shorts are short

Courtship

- ❖ Relationships that a westerner might interpret as a minor courtship or flirtation are likely to be interpreted by a Timorese as a serious intention to marry. There are exceptions (mainly in Dili) amongst those youth who are considered *nakar* 'wanton, mischievous'.

¹ Native Tetun has no words with stress on the third-last syllable; stress usually falls on the second-last syllable. One way to 'regularise' stress in Portuguese loans with stress on the third-last syllable is to drop the final syllable, as in this case.

- ❖ If a young man goes to visit a hopeful-girlfriend's parents, it is likely to be interpreted as a desire to have a serious relationship. If he takes the girl out, he is expected to also deliver her home afterwards.
- ❖ Unwanted romantic attentions can be reduced if you mix widely within the community, showing that there is no particular eligible man or woman who interests you more than others.

Diálogu

(1) Feto lakohi namora mane nee

Diogo mane foin-sae ida. Nia gosta teb-tebes Rosa, tanba Rosa nee feto oan ida bonita, hamnasadór, i fuuk naruk. Isin moos kapaas. Diogo buka dalan atu hatoo nia laran ba Rosa. Maibee Rosa nia laran la kona ho Diogo.

Diogo: **Rosa! Rosa!**
 Rosa: **Nusaa?**
 Diogo: **Lae, la iha buat ida.**
 Rosa: **Tansaa o bolu hau?**
 Diogo: **Hau hakarak hatete buat ida ba o, maibee o keta hirus.**
 Rosa: **Dehan tok mai!**
 Diogo: **Rosa! O bonita. Hau gosta o. Tebes nee! O halo hau toba la dukur!**
 Rosa: **Oo, obrigada. Hau baa ona. Adeus.**

Diogo is a young man. He really likes Rosa, because Rosa is a pretty girl, who often laughs/smiles, and has long hair. Her body is beautiful too. Diogo looks for a way to express his feelings to Rosa. But Rosa doesn't love Diogo.

Rosa! Rosa!
 What's up?
 No, there's nothing.
 Why did you call me?
 I want to tell you something, but don't get mad.
 Tell me!
 Rosa! You're pretty. I like you. It's true!
 You make me unable to sleep!
 Oh, (no) thank you. I'm going now. Bye.

(2) Douglas hakarak baa pasiar ho Nonoi

Douglas baa husu lisensa ba Nonoi nia amaa ho apaa, atu pasiar ba Pasir Putih.

Douglas: **Bondia tiu, hau inkomoda ita karik.**
 Tiu: **Tuur tia. Nusaa? Ohin sábadu imi la iha eskola ka?**
 Douglas: **La iha. Tanba nee mak ohin hau hakarak husu lisensa ba tiu ho tia, se bele karik, aban domingu hau hakarak pasiar ho Nonoi ba Pasir Putih.**

Douglas goes and asks Nonoi's mother and father for permission to go for an outing to Pasir Putih.²

Good morning, uncle, perhaps I'm bothering you.
 Have a seat. What's the case – today being Saturday, don't you have school?
 No we don't. That's why today I want to ask uncle and aunt for permission – if possible, tomorrow (Sunday) I'd like to go out with Nonoi to Pasir Putih.

² This beach between Dili and the headland with the Cristo Rei statue is also known by the Portuguese name *Areia Branca*.

Tiu:	Bele, maibee la bele too kalan, tanba seguransa laduun diak. Liu-liu iha domingu ema barak mak baa nebaa, i hemu tua too lanu. Nee duni, imi nain rua tenki fila sedu. Douglas, imi nain rua atu baa ho saida? Kareta ka motór?	That's fine, but you can't stay until evening, because the security isn't very good, especially on Sundays when there are lots of people there, and they drink alcohol until they get drunk. So you two must return early. Douglas, how are you two going to travel? By car/bus/truck or by motorbike?
Douglas:	Baa ho kareta tiu. Tanba Corpo da Paz bandu ami la bele sae motór.	By vehicle, uncle. Because Peace Corps has forbidden us to ride motorbikes.
Tiu:	Oh! Hanesan nee ka? Entaun diak, imi nain rua bele baa.	Oh! Is that so? So, OK, you two can go.
Douglas:	Obrigadu tiu. Até amanyá.	Thank you, uncle. See you tomorrow.
Tiu:	Até amanyá.	See you tomorrow.

Extramarital sex

- ❖ It is considered highly desirable for a girl to be a virgin when she gets married, or at least to lose her virginity to the man whom she will later marry. For young men this is not considered such an issue.

Expressions

feto bikan	prostitute (lit. 'woman plate')
feto puta	prostitute (lit. 'woman whore')
feto luroon	prostitute (lit. 'woman street')
panleiru	cross-dresser, man who acts or dresses like a woman; homosexual
maufeto	effeminate heterosexual male
bermanek	tomboy, woman who acts like a man
homo (I)	homosexual
lesbián (I)	lesbian
hola malu	have sex with each other, marry each other
baratu	cheap (easy to get; mainly applied to women)
kama rua	mistress (in addition to the wife)
hola feto kiik / feen kiik	take a mistress

Security

- ❖ A person on their own does not invite a person of the opposite sex into his or her home. Any business that needs to be transacted can usually be done outside the front door. If you want to invite them to sit, let them sit on the front veranda or in the front yard. If the guest stays too long, one option is to invite him or her to stay there, but state that you yourself must go out (e.g. to the neighbours).
- ❖ Women are expected to dress conservatively, not showing their midriff, and avoiding short skirts or short shorts, or wearing strappy tops. (Such clothes were acceptable during the Portuguese time, but a quarter-century of Indonesian rule has changed that.)
- ❖ If you sleep alone in a room or house, close the windows and doors properly. An open window or door can be interpreted as an invitation. It may be helpful to spread the story that you sleep with a weapon which you are happy to use if attacked.

- ❖ Should you ever be attacked, yell. e.g. *Ajuda hau* ‘Help me’, *Naokteen tama uma* ‘A thief has come into the house’.
- ❖ Questions you can avoid asking or answering with young people of the opposite sex include those about where, when and how well one sleeps.
- ❖ Women shouldn’t leave the township or walk at night without adult company. If you want a route to jog, stay inside the town, and gradually get to know people along the proposed route.
- ❖ If you are living with people, let them know where you are going when you go out.
- ❖ Greeting many people and mixing widely can help your acceptance into the community.

Diálogu

(3) La bele koalía iha uma laran

Juvito, nia hanesan joven nebee hela iha aldeia Hera. Nia gosta Susan, voluntáriu foun nebee halo servisu i hela iha Hera. Nia mesak deit iha uma.

Juvito: **Lisensa uma nain. Bondia.**

Susan: **Bondia. Mai tuur iha nee, ami nia varanda kiik hela.**

Juvito: **Diak obrigadu, la buat ida.**

Susan: **Nusaa? Iha buat ruma atu hatoo mai hau ka?**

Juvito: **Sín, ita bele koalía iha laran deit? Se lae, ema barak haree ita.**

Susan: **Aii... diak liu ita koalía deit iha liur nee, tanba iha laran manas teb-tebes.**

Juvito: **La buat ida! Ita baa iha laran mak hau koalía.**

Susan: **Se hanesan nee, diak liu ita bele fila, tanba hau atu sai. Adeus.**

Jovito is a young man who lives in the village of Hera. He likes Susan, a volunteer who works and stays in Hera. She is alone at home.

Excuse me, lady of the house. Good morning.

Good morning. Come and sit here, (though) our veranda is small.

Fine, thanks, that’s all right.

What’s up? Is there something you want to tell me?

Yes, can we just talk inside? Otherwise lots of people will see us.

Aii... it’s better to just talk outside here, because inside is terribly hot.

That’s all right. Once we go inside I’ll talk.

In that case, how about you go home, because I am about to go out. Bye.

(4) La bele vizita mesak

Zelinda voluntáriu foun ida, nebee foin mai hosi Amérika. Nia hela iha distritu Ermera. Nia konyese Senyór Paulo, nebee servisu iha NGO ida.

Paulo: **Zelinda, orsida hau bele baa ita nia uma?**

Zelinda: **Ita atu baa ho see?**

Paulo: **Hau baa mesak deit.**

Zelinda: **Ai, nee la furak ida. Bolu tan Maria ho Ana, para ita bele koalía rame.**

Zelinda is a new volunteer, who has only recently arrived from America. She lives in the district of Ermera. She knows Mr Paulo, who works in an NGO.

Zelinda, can I go to your home later?

Who would you go with?

I’d go alone.

Ah, that’s not so great. Ask Maria and Ana to come too, so that we can have a good chat as a group.

What are *malae* like?

- ❖ Complaints about and praise for foreigners often seem to revolve around two issues: whether they mix well with Timorese, and whether they are generous. In Timor, for instance, it is normal as a passenger in a car to share your snacks with the driver, or as a member of a household to share your food with the rest of the household. The high rate of unemployment and poverty exacerbate some complaints.
- ❖ The suspicion that Americans are spies was fed by Indonesian propaganda. To avoid encouraging this suspicion, it is safer to initially not directly ask about military aspects of the Indonesian occupation, such as who the perpetrators were, and what your addressee's role in it was.

Things sometimes said about foreigners

- | | |
|--|---|
| <ul style="list-style-type: none"> . Iha sira nia rai la iha servisu, mai buka servisu iha Timor. . Malae/buatamak nee halo estilu liu. . Sira nee intel, saa. . Sira nee CIA nia ema, saa. . Baa fiar fali malae teen toos!
 . Malae nee britas. | <p>In their country there aren't any jobs, (so) they come and look for work in Timor.</p> <p>This foreigner/fellow is showing off.</p> <p>They are intelligence agents, aren't they.</p> <p>They are CIA agents, aren't they.</p> <p>Would you trust a stingy foreigner?! (lit. 'hard-faeces', also meaning 'constipated')</p> <p>This foreigner is stingy (lit. 'pebble').</p> |
|--|---|

Male threats

- ❖ When men are threatened by other men, Timorese deem it wisest to walk away, especially as such behaviour is often associated with drunkenness.

Expressions used by young men when threatening other men

- | | |
|---|--|
| <ul style="list-style-type: none"> . Ita bomba tia nia! . Joga nia! . Malae avoo la hanorin, baku mate tia nia! | <p>We'll bash him up.</p> <p>Let's bash him!</p> <p>The foreigner wasn't properly brought up, bash him to death!</p> |
|---|--|

Estrutura língua nian

1. keta ‘don’t

Keta can, like *la bele*, be used in prohibitions. This is particularly common in the variety of Tetun used within the Catholic church, as well as in Tetun Terik. Outside of liturgical contexts, many people prefer *la bele*. It occurs before a verb, or occurs on its own (e.g. *Keta!* ‘Don’t!’).

. Keta tauk!	Don’t be afraid!
. Keta bosok!	Don’t lie/deceive!
. Keta rona nia!	Don’t listen to him!
. Keta lai!	Don’t (do it) yet!

2. para ‘so’

In slang, *para* means ‘so, really, very’. Unlike the other terms meaning ‘very’ (such as *liu*), it comes before the adjective:

. Dosi nee para midar!	This cake is so sweet/tasty!
. Ema nee para bokur!	This person is so fat!
. Feto nee para bonita!	This girl is a stunner!

3. ruma ‘some or other’

Ruma ‘some or other’ always comes after a noun, and indicates an unknown or unspecified quantity or type. It occurs in the standard phrases *ema ruma* ‘someone’, *buat ruma* ‘something’, *fatin ruma* ‘somewhere’, and *dala ruma* ‘sometimes’.

. Ita presiza buat ruma?	Do you need something/anything?
. Iha nasaun ruma bele ajuda ita?	Is there a country (any country/countries) who can help us?
. Ami fiar katak loron ruma Timor sei ukun-an.	We believed that some day Timor would rule itself (be independent).

4. saa tag

Saa is a tag which can be placed at the end of a statement or command in informal speech amongst friends of equal status.

On statements it appears to mean something like ‘this is true – so don’t argue about it’.

. O baa koalía ho Dona Patricia lai! –	Go and talk with Mrs Patricia. –
. Hau baa tia ona saa!	I’ve already done it!
. Hau hatene ona saa!	I already know!

On a command, it has falling intonation. Here *saa* aims to calm the other person down, while still showing that you are serious.

. Tuur tia saa.	Sit down.
. Kalma deit saa.	Just calm down.
. La bele book saa!	Don’t touch it!

34. Despede malu (*Farewell*)



Objetivu

In this chapter you will learn to:

- Handle farewells in a culturally appropriate manner
- Use *nusaa?* ‘why?’, *halo nusaa?* ‘how?’, *atu ... ona* ‘about to’
- Talk about finishing things, using *hotu* or *remata* ‘finish’
- Use *moos* to mean ‘and so’, and *la ... ona* ‘no longer ...’

Liafuan foun

Nouns

ansi	hurry
atensaun	attention, care
despedida	farewell
disiplina	discipline
hahalok	behaviour
kolaborasaun	collaboration
laran luak	wholeheartedness
lia menon	message, instructions
maluk	relative, friend, colleague
ministériu	ministry (government)
reuniaun	meeting (esp. large formal)
rohan	piece; end
salaun	hall (meeting/lecture...)

Example

ho ansi	in a hurry
foo atensaun ba...	pay attention to, care for
festa despedida	farewell party
ho disiplina	in a disciplined way
hahalok aat	bad behaviour

Ministériu Saúdi	Ministry of Health
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Transitive verbs and expressions

agradese	thank (mainly formal use)
aproveita	take (opportunity), make the most of
buka	look for; seek to, try to
despede	farewell, say goodbye to
despede malu	take leave of one another
fiar	believe, trust
foo hatene (ba ...)	inform, tell (to ...)
foo sai (ba ...)	announce, reveal (to ...)
foo tempu ba ...	give an opportunity to ... (e.g. to speak)
halibur	gather (usually people) together
halibur malu	gather together
hatete sai (ba...)	announce
kontinua	continue
organiza	organise
prepara	prepare
remata	finish
simu ho laran luak	receive wholeheartedly

Intransitive verbs

hotu	finish, be finished
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Other

derepentí	suddenly
foufoun	initially, at first
halo nusaa	how
husu deskulpa	say sorry, ask forgiveness
kona ho ... nia laran	suit, be pleasing to
la ... ona	no longer ...
la ... tan	no longer ...
maizoumenus	approximately
nudar	as, in the capacity of
nusaa?	why?; what's up?
oan-ida	a little, a small (e.g. festa oan-ida 'a small party')
tomak	whole, entire; all

Komentáriu kona ba liafuan foun

- ❖ *Halibur* 'gather, assemble', is usually used for assembling people together. It is both transitive and intransitive. That is, you can say both of the following:
 - *Mestri halibur estudante sira iha sala laran.* 'The teacher gathered his students into the hall.'
 - *Estudante sira hotu halibur iha sala.* 'The students all assembled in the hall.'
- ❖ *Nudar* is primarily used in formal speech and writing. It is often used to introduce the capacity in which someone is speaking or functioning:
 - *Nudar ema Timor hau fiar katak...* 'As a Timorese, I believe that...'
 - *Nudar ema foin sae, hau gosta duni aprende buat barak* 'As a young person, I really like to learn many things.'
 - *Nia servisu nudar enfermeira* 'She worked as a nurse.'
- ❖ *Foufoun* 'initially, at first'; e.g.
 - *Foufoun hau mai, hau seidauk hatene tetun.* 'When I first came, I didn't yet know Tetun.'
 - *Indonézia tama foufoun, ami hotu halai ba ai laran.* 'When Indonesia first came in (invaded), we all ran away to the forests.'
 - *Foufoun nia badinas; ikus mai, nia baruk-teen.* 'At first he was diligent; now he is lazy.'

Diálogo ho tekstuDiálogo: Despede malu

Aleixo servisu iha Ministériu Edukasaun. Nia hetan ona lisensa atu kontinua nia eskola iha Jakarta. Bainhira nia atu sai, nia moos despede ho nia maluk sira.

Aleixo works in the Ministry of Education. He has received permission to continue his studies in Jakarta. So when he is about to go, he farewells his colleagues.

Aleixo: **Halo favór, orsida tuku rua ita halibur malu lai iha salaun reuniaun nian.**

This afternoon at two o'clock please meet in the meeting hall.

Samuel: **Halibur malu ho see deit?**

Who will we meet with?

Aleixo: **Ita hotu, xefi mak lae. Hau foo hatene tia ba sira seluk.**

All of us, except the boss. I have already told the others.

- Samuel: **Koalia kona ba saida? Keta o atu kaben ona karik?**
Aleixo: **Orsida mak hau hatete sai ba maluk sira hotu. Agora ita baa haan lai.**
Fila hosi haan meiudia, sira hotu halibur iha salaun reuniaun. Ema hotu iha salaun laran hein ho ansi, saida mak Aleixo hakarak foo sai.
- Aleixo: **Maluk sira hotu, hau husu tia ona tempu ba ita nia xefi, atu ita halibur malu iha nee. Hau hakarak foo hatene deit katak ...**
- Inês: **Ehhhh ... hau hatene ona saa! Atu baa kaben iha Suai.**
- Josefa: **Nia teki mak see?**
- Samuel: **Diak liu, ita nonook lai. Ita rona tok, saida mak irmaun Aleixo atu hatete sai.**
- Aleixo: **Maluk sira, obrigadu tanba imi hotu hakarak mai halibur iha nee. Hau hakarak foo hatene katak, hahuu segunda mai, hau la servisu ona iha nee. Tanba hau atu baa eskola tan iha Jakarta maizomenus tinan tolu nia laran.**
- Josefa: **Eskola remata tia, mai servisu fali iha nee ka lae?**
- Aleixo: **Lae karik. Hau hanoin ema seluk sei mai tama fali iha hau nia fatin. Tanba nee, hau aproveita tempu ida nee atu despede ho imi hotu. Hau hatoo obrigadu barak ba imi nia ajuda, atensaun ho imi nia laran diak mai hau, durante ita servisu hamotuk. Hau husu deskulpa barak ba hau nia hahalok ka liafuan mak laduun kona imi nia laran. Servisu diak nafatin ho disiplina hanesan baibain. Maromak tulun ita nafatin. Obrigadu.**
- Samuel: **Obrigadu ba ita boot nia ajuda durante ita servisu hamutuk. Baa estuda di-diak. Maluk sira rona tia liafuan hosi Aleixo, sira fahe malu. Samuel buka atu organiza festa despedida.**
- Samuel: **Josefa, orsida sai servisu, ita koalia uituan lai atu prepara despedida oan-ida.**
- Josefa: **Loos, hau moos hanoin hanesan nee. Prepara hotu, ita baa konvida Aleixo. Orsida mak ita koalia liu tan. Ate logu.**
- Samuel: **Ate logu.**
- What will we be talking about. Are you perhaps about to get married?
I'll tell all of (you) colleagues later. Now let's go and eat first.
When they return from eating lunch, they all gather in the meeting hall. Everyone in the hall is waiting expectantly for what Aleixo wants to tell them.
Friends, I have asked our boss for time for us to meet here. I just want to inform you that ...
- Eh! I know! You're about to go and get married in Suai.
Who is his girlfriend?
Let's be quiet for a while. We'll listen to what Aleixo has to tell.
Friends, thank you because you all wanted to gather here. I want to inform you that, starting on Monday, I won't be working here any more. Because I am about to go to Jakarta to study further for about three years.
- After your schooling is finished, will you come back and work here?
I don't think so. I think someone else will come in my place. So, I'm taking advantage of this time to farewell you all. I thank you heartily for your help, care, and your kindness towards me during the period in which we have worked together. I sincerely ask forgiveness for my behaviour or words which didn't please you. Keep working well and in a disciplined manner just as usual. May God keep helping you. Thanks.
Thanks for your help during the time we worked together. Go and study well.
Having heard this news from Aleixo, the colleagues went their separate ways. Samuel sought to organise a farewell party.
Josefa, when we finish work later, let's talk a bit about preparing a little farewell.
- Right. I thought that too. When we've finished preparing it, we'll invite Aleixo. We'll talk more later. See you later.
See you.

Tekstu: José halo despedida ho nia kolega servisu sira

Maluk sira hotu,

Bonoiti ba imi hotu,

Hau nia laran haksolok, ho moos susar tebes, hasoru malu ho imi iha kalan ida nee. Hau haksolok, tanba besik tinan rua maka ita servisu hamutuk. Foufoun hau la hatene atu koalia ho see loos, maibee liu tia semana ida, semana rua, hau bele konyese i koalia ho maluk barak.

Maluk doben sira mak hau hadomi,

Iha tempu hirak mak liu tia ona, hau aprende buat barak hosi imi. Hau konyese diak liu tan rai ida nee, ho ema hotu mak moris iha nee. Ita servisu hamutuk, halimar hamutuk, dala barak moos ita baa pasiar iha tasi ho foho hamutuk. Buat barak mak ita halo tia ona, i buat barak moos mak ita hakarak halo, maibee seidauk. Hau hein katak maluk sira bele kontinua halao buat hirak mak ita hahuu tia ona.

Maluk sira hotu mak hau hadomi,

Ba imi nia atensaun, ajuda ho kolaborasaun mak hau simu hosi maluk tomak iha rai ida nee, hau hatoo obrigadu barak. Hau moos hakarak agradese ba imi nia laran luak atu simu hau. Hau hakarak agradese moos ba imi nia tulun mai hau, durante tempu tomak hau hela iha nee.

Nudar ema, hau hatene katak buat barak mak seidauk loos, i dala ruma sala. Iha tempu diak ida nee, hau hakarak husu deskulpa ba hau nia hahalok ka hau nia liafuan ruma mak la kona imi nia laran karik. La bele lori ba lia,¹ i lalika rai iha laran.² Hanoin deit baa, katak ema ida naran José uluk servisu hamutuk ho imi.

Hau nia lia menon³ ba imi hotu, servisu hamutuk di-diak hanesan ita halao ona. Hau fiar metin⁴ katak imi bele kontinua halo too rohan,⁵ saida mak ita hahuu ona hamutuk.

Dala ida tan, obrigadu barak ba buat hotu mak hau simu tia ona hosi maluk sira. I deskulpa se karik hau halo imi nia laran susar, tanba hau nia hahalok laduun diak ka liafuan ruma la kona imi nia laran.

Hau sei la haluha imi. Obrigadu.

Kostumi

- ❖ Farewells are important in Timor. Before leaving a location, it is expected that you go and say farewell to all those with whom you have developed relationships.
- ❖ When farewellling someone who is going to study overseas, colleagues often collect money and give it in an envelope. Even if the amount of money is relatively large, they may say something like *Ami la iha buat ida diak atu foo ba ita. Ami foo netik ida nee, hodi hola sigaru iha dalan ...* ‘We don’t have anything good to give you. We’re just giving you this, to buy cigarettes as you travel.’

¹ *La bele lori ba lia* is an idiom that means something like ‘don’t make an issue of it’. *Lia* includes court cases.

² *Rai iha laran* is literally ‘store it in your heart/mind’, that is, remember, or continue to think about.

³ *Lia menon* here means ‘parting word’. *Lia menon* also describes the parting words given by someone who has been interviewed, or the final words given by a priest during a sermon.

⁴ *fiar metin* ‘firmly believe’.

⁵ *too rohan* ‘to the end’.

- ❖ When farewelling someone who is leaving permanently, it is common to try to give a present ‘to remember me by’. The giver may say something like *Ami la iha buat diak ida atu foo ba ita. Maibee ita lori netik buat nee hodi temi ami nia naran.*⁶ ‘We don’t have anything good to give to you. But take this so that you will mention our names (i.e. to remember us by).’ A possible reply is *La buat ida. Buat nebee imi foo mai hau, hau simu ho laran. Hau sei la haluha imi.* ‘That’s OK. What you have given me, I receive whole-heartedly. I will not forget you.’ The one who is leaving may also give something (such as one of their clothes or possessions) to the ones staying behind.
- ❖ There are certain fairly standard elements in the speeches of those who are leaving. Most mention not only ‘thanks’, but also ‘I’m sorry if I have ever done you wrong’. This is illustrated in the dialogue and text. It is also common to mention that you will remember (or won’t forget) those who are left behind, and perhaps to invite them to visit should they ever go to your new destination. From those who stay, a representative also says ‘thanks’ and ‘sorry’. Men generally hug or shake hands (or hit each other on the back, if they are good friends). Between women, or between women and men, it is common to *rei malu* (‘kiss’ cheek-to-cheek).
- ❖ Relatively common expressions when farewelling are:
 - *Hela ho Maromak* ‘Stay with God’ (said by the person leaving)
 - *Baa ho Maromak* ‘Go with God’ (said to the person leaving)
- ❖ Speeches (not just farewell speeches) are often sprinkled with references to the audience, using expressions such as *maluk sira* ‘friends’, *irmaun sira* ‘brothers (and sisters)’, *maun-alin sira* ‘brothers and sisters’. These introduce new ‘paragraphs’. These references may be followed by expressions such as *mak hau respeita* ‘whom I respect’ and *mak hau hadomi* ‘whom I love’.⁷

Estrutura língua nian

1. nusaa? ‘why?’

At the beginning of a clause, *nusaa* is a relatively informal and often rhetorical way of asking ‘why?’ It is not used in formal situations or when interviewing high-status people.

- | | |
|---|------------------------------|
| . <u>Nusaa</u> mak Acata tanis? | What is Acata crying for? |
| . <u>Nusaa</u> mak imi la foo balu mai ami?! | Why don’t you give us some?! |
| . <u>Nusaa</u> o tama tardi hanesan nee?! | Why are you so late?! |

On its own, *Nusaa?* is something like ‘What’s up?’; for instance, if a friend calls out your name, you could ask *Nusaa?* ‘What’s up, what do you want?’

⁶ *Netik* is difficult to translate into English. Here it is self-humbling, suggesting that the gift is only small.

⁷ Here *mak* introduces a relative clause, just as it does in Tetun Terik. Using *mak* instead of *nebee* to introduce a relative clause seems to be restricted to these formal formulaic expressions. In contrast, in its ‘everyday’ use, an expression like *Senyór ... mak hau respeita* would be a full sentence meaning ‘It is only Mr ... that I respect.’

2. halo nusaa? ‘how?’

Halo nusaa occurs at either the beginning or the end of the question. It means ‘how’, asking about means or method.

- . **Odamatan nee loke halo nusaa?** How do you open this door?
- . **Halo nusaa mak profesór sira bele hatene portugés lailais?** How can the teachers come to know Portuguese quickly?
- . **Halo nusaa mak ita bele hetan ajuda hosi nasaun seluk? KA** How can we get help from other countries?
- . **Ita bele hetan ajuda hosi nasaun seluk halo nusaa?**
- . **Ita tesi lia nee halo nusaa?** What is your judgment? (lit. ‘How do you judge?’)
- . **“Square” iha tetun, bolu halo nusaa?** What is “square” in Tetun? (lit. ‘how is “square” said’)

It is sometimes rhetorical.

- . **O nunka estuda. Halo nusaa mak o bele matenek?!** You never study. How are you ever going to be smart?!
- . **Iha ema barak iha nee. Halo nusaa mak ita husu “See mak ohin kona hau nia ropa?!”** There are lots of people here. How can you ask “Who touched my clothes just now?!” (That’s unreasonable!)

Halo nusaa moos means ‘no matter what’.

- . **Malae hateten ba xofér, “Iha dalan, la bele para. Bele halo nusaa moos, la bele para. Se lae, ema oho imi iha dalan.”** The foreigner said to the drivers, “You cannot stop on the way. No matter what happens, do not stop. Otherwise people will kill you en route.”
- . **Halo nusaa moos, ami tenki too duni Suai aban dadeer.** No matter what, we have to arrive in Suai tomorrow morning.

3. atu ... ona ‘about to’

Atu ... ona means ‘about to’, and is used for events that are considered imminent.

- . **Jesús dehan, “Ema atu faan hau ona.”** Jesus said, “Someone is / people are about to betray me.”
- . **Ita tenki baa lalais ospitál, tanba bebee atu moris ona.** We have to hurry to the hospital, because the baby is about to be born.
- . **La bele hamriik iha nee, tanba aviaun atu tuun ona.** You can’t stand here, because the aeroplane is about to land (here).

4. hotu, remata ‘finish’

Hotu follows a noun or verb, to indicate that the action specified by that noun or verb has finished, for instance *haan hotu* ‘finished eating’. Note that this is the opposite order to English, and also the opposite order to *komesa* ‘start’ (*komesa haan* ‘start eating’).

- . **Funu nee seidauk hotu.** The war hasn’t finished.
- . **Nia eskola hotu ona.** He has finished his schooling.
- . **Senyór Marcos koalía hotu mak ita bele koalía fali.** Only when Mr Marcos has finished speaking can you in turn speak.

Remata too can follow a noun which says what has finished, but does not follow verbs.

- . **Votasaun remata tuku haat.** The voting finished at four o'clock.
- . **Misa remata ona.** Mass has finished.
- . **Enkontru nee tenki remata tuku rua.** The meeting must finish at two o'clock.

Remata can also mean 'finish (something)', in which case it is followed by a noun which states what is finished.

- . **Ita tenki remata enkontru nee tuku rua.** We must finish this meeting at two o'clock.
- . **Sira remata tia ona servisu nee.** They have already finished this work.

Another way of saying 'finish (something)' is *halo remata* or *halo hotu* 'cause to be finished'.

- . **Ami iha Komisaun Eleitoral tenki halo remata ami nia misaun iha tinan ida nee.** We in the Electoral Commission must finish our mission this year.
- . **Nia la bele halo remata nia kursu tanba osan la too.** She can't finish her course as she doesn't have enough money.
- . **Ita tenki halo hotu ita nia servisu nee mak foin bele fila ba uma.** You must finish this work before you can go home.

5. *moos* 'and so'

Moos is often used before a verb, to mean something like 'so', to indicate that someone has obeyed instructions, or responded appropriately to news.

- . **Ema ohin dehan hau nia oan derepentimoras iha uma. I hau moos fila kedas ba haree nia.** People told me my child had suddenly gotten ill at home. So I went immediately to see him.
- . **Bainhira polisia foti liman haruka kareta para, kareta moos para kedas.** When the policeman raises his hand to order the cars to stop, the cars stop immediately.
- . **Jesus hatete ba anin ho laloran nunee, "Para ona!" Anin moos para, i bee moos hakmatek kedan.** Jesus said to the wind and waves, "Stop!" And the wind stopped, and the waves became still.

6. *la ... ona* 'no longer'

la ... ona means 'no longer, not any more'.

- . **Uluk hau faan sasaan iha merkadu. Agora la faan ona.** I used to sell goods in the market. Now I don't sell any more.
- . **Hau la biban ona atu baa enkontru nee.** I won't manage to get to the meeting now (though I could have earlier).
- . **Komu hau nia inimigu la iha Timor ona, hau fila ba hau nia rain.** Because my enemies were no longer in Timor, I returned to my country.

35. Edukasaun 1 (*Education*)



Objetivu

In this chapter you will learn to:

- Talk about education
- Use relative clauses
- Talk about duration, using *durante* and *iha ... nia laran*
- Use some Tetun verbs as abstract nouns

Liafuan foun

Since education for most people has been in Indonesian over the last quarter century, many people still use Indonesian rather than Portuguese loans when talking about schooling. Hence we have included commonly-used Indonesian terms in the right-hand column, as well as other (usually Portuguese-based) terms.

People

eskola oan	school student (especially primary school)
alunu / a	student (especially primary school)
estudante	university student
mestri / mestra	school teacher (male / female)
profesór / profesora	teacher, lecturer (male / female)
dosente	lecturer

Indonesian

mahasiswa
guru
dosen

Educational institutions

jardín infantíl	kindergarten, preschool
eskola primária	primary school
eskola pre-sekundária	junior high school
eskola sekundária	senior high school
universidade	university
semináriu	seminary

TK [té ká]
SD [és dé]
SMP [és ém pé]
SMA [és ém á]
universitas
seminari

Other nouns

aula	lecture, lesson
CV [si vi]	CV (curriculum vitae)
disionáriu	dictionary
esperiénsia	experience
ezami	exam; <i>Verb</i> do an exam
intervista	interview
klase	class, grade, year (of school)
kursu	course (especially short courses)
lisaun	lesson
prezenti	present, gift
sertifikadu	certificate
servisu uma	homework
trabalyu da kaza	homework
teze	thesis
valór	exam results

kamus

ujian

klas
kursus

sertifikát
pekerjaan rumah
PR [pé ér]
skripsi
nilai

aula	lesson, lecture lecture (university) position within the class first place within the class	kuliah ranking ranking primeiru
<u>Verbal expressions</u>		
akaba	graduate from ¹	tamat
akaba universidade	graduate from university	
hasai	graduate from (a course, school or university)	
biban	have the chance to, manage to	
foo kursu	teach a course	
tuur kursu	attend a course	
haan tempu	take (a lot of) time	
...haan tempu hira?	how long does ... take?	
lakon (ezami)	fail (an exam)	
liu (ezami)	pass (an exam) study at tertiary level	kuliah
<u>Other</u>		
durante	during, for the specified period of time	
halo di-diak	well, thoroughly	
iha ... nia laran	during, for the specified period of time	
nebee	RELATIVE CLAUSE MARKER	
OK	OK	

Komentáriu kona ba liafuan foun

- ❖ The mainstream education system used since 1975 consists of the following steps. (Education during Portuguese rule used a different set of terms again, which are not listed here.)
 - *Jardín infantíl* (or TK, short for *taman kanak-kanak*) ‘kindergarten, preschool’ is voluntary.
 - *Eskola primária* (or SD, short for *sekolah dasar*) ‘primary school’ lasts six years.
 - *Eskola pre-sekundária* (or SMP, short for *sekolah menengah pertama*) lasts 3 years.
 - *Eskola sekundária* (or SMA, short for *sekolah menengah atas*) lasts 3 years. There are (or have been) various specialist schools at this senior high school level, including technical schools (STM), agricultural high schools (SPP), schools for training nurses (SPK), and economic high schools (SMEA).
- ❖ *Kursu* include short courses (e.g. in language or word processing), and longer courses (such as teachers’ college). Regular school subjects are not referred to as *kursu*.
- ❖ *Biban* is nearly always used negatively, as *la biban* ‘not have the opportunity, not have the time to, not manage to’:
 - *Hau la biban atu baa misa, tanba hau hadeer tardi.* ‘I don’t have the time to get to mass as I got up too late.’

¹ In Portuguese, *akaba* means ‘finish’; in Tetun it is largely restricted to the context of schooling.

Diálogu

(1) Fernando foo kursu inglés

Jony hasoru malu ho Fernando iha Dili.

Jony: **Hai, Fernando, hau kleur ona la hetan ita. Ita iha nebee deit?**

Fernando: **Hau foo kursu inglés ba eskola oan sira iha Liquiça.**

Jony: **Eskola saida? SD, SMP ka SMA?**

Fernando: **SD lae, maibee iha SMP ho SMA.**

Jony: **Tansaa la foo kursu ba labarik SD?**

Fernando: **Tanba labarik SD lee seidak moos, i lisaun inglés seidak iha.**

Jony: **Bainhira mak kursu nee remata?**

Fernando: **Kona ba SMP, sira sei ezami semana oin mai, depois hau sei hili estudante ida nebee mak hetan ranking primeiru iha kursu nee.**

Jony: **Estudiante nebee hetan valór diak, nia sei hetan prezenti ka?**

Fernando: **Sín, hau sei foo disionáriu inglés-tetun ida ba nia.**

Jony: **Oinsaa kona ba SMA nian?**

Fernando: **SMA sira sei ezami fulan oin mai, tanba atu hetan sertifikadu, tenki tuir kursu durante fulan tolu nia laran.**

Jony: **Entaun SMA sira foin tuir kursu fulan rua.**

Fernando: **Sín, loos duni.**

Jony: **OK. Hanorin di-diak.**

Fernando: **Obrigadu.**

Jony runs into Fernando in Dili.

Hi, Fernando. I haven't seen you for a long time. Where have you been?

I'm giving an English course to the school students in Liquiça.

Which school? Primary, junior high or senior high?

Not primary school, but (I am teaching) junior high and senior high school.

Why aren't you teaching the primary school kids?

Because the primary school children don't read well yet, and don't have English lessons yet.

When will the course finish?

With regard to junior high school, they will be doing an exam next week, then I'll choose the student who got top place in the course.

Will the student who got the best (lit. 'good') mark get a present?

Yes, I'll give him/her an English-Tetun dictionary.

How about the senior high school (students)?

The senior high school students do their exam next month, because to get a certificate, they must do a course for three months.

So the senior high schoolers have only done a course for two months (so far).

Yes, that's right.

OK. Teach well.

Thanks.

(2) Antonio tuir entrevista

Antonio tuir entrevista atu servisu iha banku BNU.

Hipolito: **Halo favór, tuur tia.**

Antonio: **Obrigadu.**

Hipolito: **Senyór Antonio, ita bele hatete kona ba ita nia tempu eskola? Tanba hau haree iha ita nia CV, kleur loos mak foin ita remata ita nia estuda.**

Antonio is being interviewed to work in the BNU (Banco Nacional Ultramarino) bank.

Please take a seat.

Thank you.

Mr Antonio, could you tell me about your period of education? Because I see in your CV that it took you a long time to finish your studies.

- Antonio: **Sín. Hau eskola primária iha tempu português, akaba iha tinan 1975. Depois iha tinan haat nia laran hau la eskola, tanba funu. Hau foin tama fali iha pre-sekundária iha tinan 1979. Hau akaba hosi pre-sekundária, depois hau servisu durante tinan rua, mak foin komesa eskola fali iha sekundária. Akaba hosi sekundária, hau tama iha universidade UnTim.² Lokraik hau baa kuliah, dadeer hau baa servisu iha banku BPD.** Yes. I did primary school during the Portuguese era, finishing in 1975. Then for four years I didn't go to school, because of war. I only started junior high school in 1979. I finished junior high, then worked for two years, and only then started senior high school. When I finished senior high, I went to the national university of East Timor. In the afternoons I went to lectures, and in the mornings I went and worked at the BPD (Bank Pembangunan Daerah) bank.
- Hipolito: **Ita akaba hosi universidade saa tinan?** What year did you graduate from university?
- Antonio: **Hau akaba iha tinan 2003. Tanba situasaun mak halo hau para beibeik.** I graduated in 2003. Because the situation made me keep interrupting my studies.

Kostumi

- ❖ Many Timorese parents place high value on formal education. Costs associated with schooling can be a major drain on family resources.
- ❖ In many schools at present, students attend school only in the morning or in the afternoon, depending on their class. This enables education to continue despite a shortage of classrooms and teachers.
- ❖ True education is seen to encompass not only academic knowledge, but also training for right living. This is reflected in the meanings of *matenek*, *beik*, *ulun mamar* and *ulun toos*, all of which include both a capacity to learn and a willingness to obey appropriate authority. The verb *eduka* too, includes not only formal education, but also training in right living.

Estrutura língua nian

1. Relative clauses

Relative clauses in Tetun Dili are usually introduced by *nebee*.

- | | | |
|----------|---|---|
| Subject: | . Hau la konyese ema nebee hakerek livru nee. | I don't know the person who wrote this book. |
| | . Ita tenki hanoïn maluk sira nebee mate iha funu laran. | We must remember those friends who died in the war. |
| Object: | . Buat ida nebee ita presiza duni mak kadernu. | Something we really need is exercise books. |
| | . Hau laduun fiar istória nebee hau ohin rona. | I don't really believe the story I just heard. |

² The state university set up during the Indonesian occupation was at that time called UnTim (Universitas Timor Timur). It is now UNTL (Universidade Nacional de Timor Leste).

Time:	. Iha loron nebee ita hasoru malu, ...	On the day we met each other...
	. Iha tempu nebee ita halo ezame, la bele pasiar.	In the time when we do exams, we can't go out.

In English, we can turn a large number of constituents into relative clauses. For instance, we can relativise location ('the house in which I live'), destination ('the motel to which I went') and means ('the means by which they achieved this'). Tetun relative clauses are not that flexible. As shown by the examples above, in Tetun you can relativise the subject, object or time. Most other constituents cannot be relativised.³ Instead, when translating from English, you normally need to split the sentence into two. For instance 'The man to whom we paid the money was most unkind' could be split into 'We paid the money to a man. He was most unkind.'

2. *Duration: iha ... nia laran*

You have already learned *iha ... nia laran* with the meaning 'inside'; e.g. *iha kareta nia laran* 'inside the car'. (*Iha*) ... *nia laran* can also be used to mean 'during, for (period of time)'. Alternatively, you can use the preposition *durante* (or *duranti*) 'during, for (period of time)', or use both *durante* and *nia laran* in combination. These three alternatives are illustrated below.

. Nia eskola iha Dare durante tinan haat nia laran.	He went to school in Dare for 4 years.
<u>KA</u>	
. Nia eskola iha Dare durante tinan haat. <u>KA</u>	
. Nia eskola iha Dare tinan haat nia laran.	
. Hau hanorin durante oras rua nia laran. <u>KA</u>	I teach for two hours.
. Hau hanorin oras rua nia laran. <u>KA</u>	
. Hau hanorin durante oras rua.	

3. *Abstract nouns from verbs*

In Tetun Dili, some native verbs can be used as abstract nouns. Usually, they are used in a possessive construction, with the person who does the action of the verb being presented as the possessor.

. tuir ita boot nia hanoin	in your opinion
. prezidenti nia hakarak	the president's desire
. Amérika nia ajuda	America's help
. sira nia fiar ba Nai Maromak	their faith in the Lord God

³ When pressed, and when translating from other languages, some people allow relativisation of location ('the place in which we live'). However there is little agreement amongst speakers about how this should be done.

Indonesian pronunciation

Much Indonesian pronunciation and spelling is like Tetun. Here are the major differences. Listen carefully to how your teacher pronounces them.

- ‘c’ sounds like English ‘ch’: *camat* ‘subdistrict head’
- ‘j’ sounds like English ‘j’: *juta* ‘million’. (Some Timorese pronounce Indonesian ‘j’ like the Tetun one, but this is not standard.)
- ‘ng’ sounds like English ‘ng’: *barang* ‘goods’
- ‘ngg’ sounds like English ‘ng’ plus ‘g’: *mangga* ‘mango’
- ‘ngk’ sounds like English ‘ng’ plus ‘k’: *tingkat* ‘level’
- A glottal stop is pronounced (but not written) between two vowels when they are:
 - both identical; e.g. *maaf* ‘sorry’ (pronounced: ma’af)
 - ‘ae’; e.g. *daerah* ‘region’ (pronounced: da’erah)
 - ‘e’ plus a following vowel; e.g. *keadaan* ‘situation’ (pronounced: ke’ada’an)
- There are two separate vowels written as ‘e’. One is much like the Tetun ‘e’. The other is a schwa, that is, somewhat like the unstressed ‘e’ in ‘carpet’.⁴ Listen to the contrast; the first column below has schwas, and the second has the Tetun-like ‘e’.

enam ‘six’	enak ‘tasty’
peta ‘map’	pesta ‘party’
empat ‘four’	ember ‘bucket’

- Syllables are pronounced with approximately equal stress, but usually slightly greater stress on the second-last vowel. The main exception is that schwas (written ‘e’) cannot be stressed, so if the second-last vowel is a schwa, stress shifts to the following vowel; hence *énak* ‘tasty’ is stressed on the ‘e’, while *enam* ‘six’ has stress on the ‘a’.

⁴ Some people from East Timor and parts of Eastern Indonesia tend to pronounce the schwa like the ‘é’, and to allow it to be stressed.