

## 36. Edukasaun 2

### Objetivu

In this chapter you will learn to:

- Talk about education, especially tertiary education and fields of study
- Use relative clauses with *nebee mak*
- Mark possession using *nian*
- Distinguish *kiik-oan* and *uitoan*



### Liafuan foun

Note: From the lists of subjects, concentrate on learning those that are relevant to you. At this stage, diplomas and degrees are almost universally referred to by their Indonesian terms, listed in the right-hand column.

#### Tertiary qualifications

	one-year certificate/diploma
	two-year diploma
<b>baxarelatu</b>	bachelor's degree (three years)
<b>lisensiatura</b>	bachelor's degree (four years)
<b>mestrardu</b>	master's degree
<b>doutoradu</b>	PhD

#### Subjects

<b>agrikultura</b>	agriculture
<b>alfabetizasaun</b>	literacy
<b>arte</b>	art
<b>biolojia</b>	biology
<b>kímika</b>	chemistry
<b>desportu</b>	sport, exercise
<b>edukasaun</b>	education
<b>ekonomia</b>	economics
<b>enjenyaria</b>	engineering
<b>estatística</b>	statistics
<b>filozofia</b>	philosophy
<b>fízika</b>	physics
<b>istória</b>	history
<b>jeografia</b>	geography
<b>jeolojia</b>	geology
<b>komérsiu</b>	business
<b>línua ...</b>	... language
<b>linguística</b>	linguistics
<b>matemática</b>	mathematics
<b>medisina</b>	medicine
<b>múzika</b>	music
<b>psikolojia</b>	psychology
<b>relijaun</b>	religion
<b>siénsia</b>	science

#### Indonesian

<b>D1</b>	[Dé satu]
<b>D2</b>	[Dé dua]
<b>D3</b>	[Dé tiga]
<b>S1</b>	[És satu]
<b>S2</b>	[És dua]
<b>S3</b>	[És tiga]

#### **pertanian**

<b>kesenian</b>
<b>biologi</b>
<b>kimia</b>
<b>olah raga</b>
<b>pendidikan</b>
<b>ekonomi</b>
<b>keahlian teknik</b>
<b>statistik</b>
<b>filsafat</b>
<b>fisika</b>
<b>sejarah</b>
<b>geografi</b>
<b>geologi</b>
<b>bisnis</b>
<b>bahasa ...</b>
<b>linguistik</b>
<b>matematika</b>
<b>kedokteran</b>
<b>musik</b>
<b>psikologi</b>
<b>agama</b>
<b>ilmu alam</b>

<b>siéncias naturais</b>	natural sciences
<b>siéncias polítiku</b>	political sciences
<b>siéncias sosiais</b>	social sciences
<b>teolojia</b>	theology
<b>trabalyu manuais</b>	manual arts (sewing, handcraft, woodwork, gardening, farming...)

**IPA** [ipa]  
**SOSPOL** [sospol],  
**FISIPOL** [ffsipol]  
**IPS** [í pé és]  
**teologi**  
**keterampilan**

Other nouns

<b>bolsa (de) estudu</b>	scholarship
<b>fakuldade</b>	faculty
<b>futuru</b>	future
<b>graduasaun</b>	graduation
<b>jurusan (I)</b>	field of study (e.g. biology); direction
<b>lian</b>	language; voice
<b>serimónia</b>	ceremony

**beasiswa**  
**fakultas**

Verbal and adjectival expressions

<b>foti</b>	pick up
<b>foti matemátika</b>	study mathematics, major in mathematics
<b>intelijenti</b>	intelligent
<b>prepara-an</b>	prepare oneself
<b>sorti</b>	lucky



Other

<b>agora dadaun</b>	these days
<b>kiik-oan</b>	small
<b>mais</b>	but

### Komentáriu kona ba liafuan foun

- ❖ *Universidade* (or *universitas*) is minimally 4 years for a degree (Indonesian *S satu*). Students normally state what semester they are in rather than their year.
- ❖ Amongst university students, the compulsory *teze* (or *skripsi*) ‘thesis’ is a big deal. It is normally done after coursework has been completed, and frequently takes a lot of time and money. During this phase (and indeed until formal graduation), the student is a *finalista*.
- ❖ *Agora dadaun* means ‘now, at present, these days’. It refers to a general period of time, not to this very moment.

## Diálogu

### Foti S2

**Jaime ho Adai foin akaba hosi UNTL. Sira nain rua koalia kona ba sira nia futuru.**

Adai: **Jaime, graduasaun hotu tia, o hanoin saida? Iha planu atu baa foti S2?**

Jaime: **Hau hanoin, maibee agora seidak. Hau servisu lai, depois tinan oin hau hakarak baa. Hau rona Edi atu baa foti kedas tinan nee.**

Adai: **Loos. Nia hetan bolsa estudu atu kontinua iha Australia.**

Jaime: **Nia sorti diak, i nia moos inteligenti. La hatene, nia atu foti jurusan saida?**

Adai: **Uluk nia dehan, nia hakarak foti linguística, kona ba Mambae.**

Jaime: **Nee diak, tanba ema Timor barak mak koalia lian nee.**

Jaime and Adai have just graduated from the National University of East Timor. The two of them are talking about their future.

Jaime, now that graduation is over, what do you think? Do you have plans to do a masters?

I'm thinking about it, but not yet. I'll work first, then I'd like to go next year. I hear that Edi is about to go and do his masters this year.

True. He received a scholarship to continue (his studies) in Australia.

He's lucky, and he's also intelligent. I don't know, what does he want to study?

In the past he said he wanted to study linguistics, about Mambae.

That's good, because many Timorese speak that language.

### **Kostumi**

- ❖ The titles to be given to graduates are still in a state of flux in East Timor, partly because of a mismatch between Portuguese titles and those Indonesian titles which sound most like them. Here are the options:
  - The Portuguese title *doutór* (*doutora* for women) is applicable to graduates and to medical doctors. Indonesian *doktor* is a title for holders of PhDs.
  - In Portuguese, *profesor* (*profesora* for women) is applicable to school teachers as well as university lecturers. In Indonesian, *profesor* is a title reserved for university professors (in the British sense of one who has a chair, i.e. who more senior than a lecturer).

## Estrutura língua nian

### 1. Relative clause with nebee mak

In the previous chapter you learned to introduce a relative clause with *nebee*. About a quarter of relative clauses in fact start with *nebee mak*, as in the following examples. *Mak* here appears to indicate that the speaker is presenting the information in the relative clause as if it is 'known' information – that is, as if such a grouping is something that the listener is already aware of.

. **Buat nebee mak nia hakarak, ita foo deit.**

Whatever he wants, we just give.

. **Sira buka ema nebee mak bele hanorin.**

They are looking for those people who can teach.

. **Ba ema nebee mak isin rua, diak liu la bele haan masin barak.**

For those people who are pregnant, it is better to not eat much salt.

## 2. Possessives with nian

Like English, Tetun has two ways of forming possessives. The first, which you have already learned, usually corresponds to using English possessive pronouns (*your, our, etc.*) or to using 's:

. <b>hau nia uma</b>	my house
. <b>Carlita nia apaa</b>	Carlita's father
. <b>senyora nia kareta</b>	madam's car

The second often corresponds to constructions using 'of' in English. Here the possessor is usually followed by *nian*. The alternative to *nian* is *ninian*, this longer form is uncommon in informal speech, being mostly restricted to formal settings.

. <b>iha tempu UNTAET nian</b>	in the time of UNTAET
. <b>kareta UNAMET nian</b>	UNAMET vehicles
. <b>doutrina igreja nian</b>	the doctrine of the church
. <b>direitu fetu sira nian</b>	the rights of the women
. <b>mentalidadi povu ninian</b>	the mentality of the (common) people

Some relationships can be talked about using either order, just as English allows both 'my house' and 'this house of mine'. However for many types of relationships, one of the two orders is either required or preferred.

Here are some relationships that require the possessor-first order:

. part-whole relationships	<b>hau nia liman</b> <b>kareta nee nia roda</b>	my hand/arm this car's wheel(s)
. location relative to something	<b>iha Simeão nia kotuk</b> <b>iha tasi nia sorin baa</b>	behind Simeão on the other side of the sea
. family relationships <sup>1</sup>	<b>labarik nee nia amaa</b> <b>Mario nia oan</b>	this child's mother Mario's child
. <i>naran</i> 'name'	<b>ita boot nia naran</b>	your name
. abstract nouns derived from verbs	<b>hau nia hanoin</b> <b>povu nia hakarak</b>	my opinion the people's desire
. possessor is a pronoun <sup>2</sup>	<b>hau nia uma</b> <b>ita nia kareta</b>	my house our car
. possessor is a particular individual <sup>3</sup>	<b>Maria nia uma</b> <b>João nia kareta</b>	Maria's house João's car

When talking about physical possessions, the possessor-first order is most common, but the other is possible too:

<b>UNTAET nia komputadór</b>	UNTAET's computers
<b>komputadór UNTAET nian</b>	UNTAET computers

<sup>1</sup> The exception is *família* 'family', which can occur after the possessor (e.g. *hau nia família*) or before it (e.g. *família Maria Lemos nian* 'Maria Lemos' family').

<sup>2</sup> In everyday speech, people consider it odd to put the pronoun last (e.g. *?uma sira nian*). However it can occur, and you may see it in the press (e.g. *ajuda sira nian* 'their help').

<sup>3</sup> You can put the possessor last when it refers to a particular individual, but it is uncommon (e.g. *uma Maria nian*).

<b>Corpo da Paz nia kareta</b>	Peace Corps' vehicles
<b>kareta Corpo da Paz nian</b>	Peace Corps vehicles

So when is the possessor-last order used? In this order, the entity marked as 'possessor' is usually not a particular individual, and usually does not 'own' the other entity; rather there is a more general association between the two. This possessor-last order is common in formal and fixed phrases, especially in fields such as law, economics, and politics. Here are some more examples.

<b>problema saúdi nian</b>	health problems
<b>futuru Timor Lorosae nian</b>	the future of East Timor
<b>tempu Indonézia nian</b>	the Indonesian period
<b>Dioseze Dili nian</b>	the Diocese of Dili
<b>governu Austrália nian</b>	the government of Australia
<b>lei inan Malázia nian</b>	the constitution of Malaysia
<b>aimoruk susuk nian</b>	mosquito repellent / spray

### 3. kiik-oan 'small' versus uitoan 'a little'

*Kiik-oan* 'small' refers to size:

<b>Labarik kiik-oan sira toba hotu ona.</b>	All the little children are already asleep.
<b>Sira istori malu tanba problema kiik-oan ida.</b>	They argued over a tiny problem.
<b>Kiik-oan sira nia aman ohin baa servisu.</b>	The littlies' father went to work.

*Uitoan* 'a few, a little bit' refers to quantity:

<b>Ema uitoan deit mak mai.</b>	Only a few people came.
<b>Tau masin midar uitoan.</b>	Put in a bit of sugar.
<b>Falta uitoan hau atu monu.</b>	I very nearly fell.

*Uitoan* is also an adverb meaning 'a bit, somewhat'. Often *uitoan* is used to downplay what is in fact a serious situation. For instance, people who are truly in difficulties may say they are *susar uitoan*.

<b>Hau kole uitoan.</b>	I'm a bit tired.
<b>Ita tenki book-an uitoan.</b>	We have to move around a bit.
<b>Ami laran susar uitoan.</b>	We're a bit distressed.

### Cognate adjectives ending in -u and -a

Many adjectives borrowed from Portuguese end in *-u*. Notice that the stress is sometimes different on the Portuguese to the English word, for instance *katólíka* and *primária* have stress on the second syllable, not on the first as in English.

<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
<b>báziku</b>	basic	
<b>falsu</b>	false	
<b>ijiéniku</b>	hygienic	
<b>intransítivu</b>	intransitive	intransitif
<b>justu</b>	just (fair)	
<b>katóliku/a</b>	Catholic	katolik
<b>kompletu</b>	complete	
<b>korektu</b>	correct	
<b>litúrjiku</b>	liturgical	liturgi
<b>másimu</b>	maximum	maksimum
<b>médiku</b>	medical	
<b>mínimu</b>	minimum	minimum
<b>modernu</b>	modern	modérn
<b>polítiku</b>	political	politik
<b>primáriu/a</b>	primary	
<b>públiku</b>	public	
<b>sekundáriu/a</b>	secondary	
<b>sensitivu</b>	sensitive	
<b>síviku</b>	civic	
<b>tékniku</b>	technical	teknis
<b>tranzítivu</b>	transitive	transitif
<b>tranzitóriu</b>	transitional	transisi
<b>úmidu</b>	humid	

The above forms ending in *-u* are all masculine in Portuguese; the corresponding feminine forms end in *-a*. In most cases, Tetun borrows the masculine form. However there are some adjectives which are often used together with grammatically feminine nouns, in what are essentially borrowed phrases. Examples of such borrowed phrases are:

<b>igreja Katólíka</b>	Catholic church
<b>eskola sekundária</b>	secondary school
<b>eskola primária</b>	primary school

## 37. Servisu (*Work*)

### Objetivu

In this chapter you will learn to:

- Talk about employment
- Use *sai* ‘become’ and *hirak* ‘these specific’
- Recognise omitted subjects and objects

### Liafuan foun

#### Nouns: occupations

<b>toos nain</b>	farmer (with non-rice crops)
<b>natar nain</b>	rice farmer
<b>xofér</b>	driver
<b>kondutór</b>	driver
<b>konjak (I)</b>	bus conductor
<b>seguransa</b>	security guard; security
<b>sekúriti (Eng)</b>	security guard
<b>polísia</b>	police
<b>polisi (I)</b>	police
<b>katekista</b>	catechist, lay religious leader
<b>funsionáriu</b>	government office worker
<b>pegawai (I)</b>	public servant, government employee
<b>durbasa</b>	interpreter; <i>Verb</i> interpret
<b>tradutór</b>	translator
<b>jornalista</b>	journalist
<b>badaen</b>	tradesman, craftsman
<b>badaen ai</b>	carpenter
<b>badaen besi</b>	blacksmith
<b>badaen fatuk</b>	bricklayer, stonemason
<b>advogadu/a</b>	lawyer
<b>enjenyeiru/a</b>	engineer

#### Other

<b>hirak</b>	these specific
<b>... para mate</b>	very ... (informal)
<b>saugati deit</b>	in vain, uselessly



#### Other nouns

<b>feriadu</b>	public holiday, holiday
<b>férias</b>	holiday
<b>administrasaun</b>	administration
<b>seksaun</b>	section
<b>governu</b>	government
<b>swasta (I)</b>	private sector
<b>kantor (I)</b>	office <sup>1</sup>
<b>toos</b>	agricultural gardens
<b>natar</b>	rice paddy
<b>formuláriu</b>	form (to fill in)
<b>estadu</b>	the state, national government
<u>Verbal expressions</u>	
<b>buka moris</b>	seek to earn a living
<b>buka mate</b>	court death
<b>fila liman</b>	conduct small business
<b>manaan</b>	win, earn
<b>manaan osan</b>	earn money
<b>...servisu saida?</b>	what work does ... do?
<b>...la servisu</b>	doesn't have a job
<b>servisu swasta (I)</b>	work in the private sector
<b>husu lisensa</b>	ask for a day off/holidays
<b>rekruta</b>	recruit
<b>sai</b>	become

<sup>1</sup> Indonesian *kantor* is by far the most widely used term for ‘office’. Other options include *sede* ‘headquarters, office’ (e.g. of the CNRT, of village-level government), *gabinete* ‘office of a senior leader’, *repartisaun* ‘large government office’ (the term was used prior to 1975 for the large governor’s palace at the seafront) and *sekretaria* ‘secretarial office’. In Portuguese, *eskritóriu* can mean ‘office’, but in Timor it is understood mainly as ‘office desk’. An *ofisina* is a mechanic’s workshop (more widely known by the Indonesian term *bengkel*).

### Komentáriu kona ba liafuan foun

- ❖ *Fila liman* includes selling things in the market or by the roadside, running a *kios*, preparing snacks to be sold at school, and running your own shop or restaurant.
- ❖ Holidays: In Portuguese, *férias* means ‘holidays, vacation’; in Timor, it tends to include public holidays as well. *Feriadu* includes only those days which everybody gets off, such as public holidays and school holidays. For leave which one gets upon request (such as annual leave or funeral leave), people use *lisensa* ‘permission’; e.g. *Hau husu lisensa ba aban* ‘I asked for tomorrow off’; *Nia hetan lisensa loron tolu* ‘She received three days off.’
- ❖ Cleaners and janitors: Before 1975, such people were called *serventi*. During the Indonesian time, *penjaga* carried out these duties amongst others. Since 1999, English *kliner* is used in some offices.

### Diálogu

#### (1) Maumeta buka servisu

**Maumeta buka servisu maibee seidak hetan.  
Nia koalía ho nia kolega eskola uluk.**

Maumeta: **Ei pá! Mausanu, ita eskola moos saugati deit.**

Mausanu: **Nusaa mak eskola saugati?**

Maumeta: **O hanoin tok. Remata tia ona universidade moos, buka servisu susar para mate.**

Mausanu: **Ita eskola laós atu buka servisu iha kantor deit; ita moos bele halo servisu hanesan iha toos ka natar.**

Maumeta: **Hau eskola laós atu servisu iha toos ka natar! Se hanesan nee karik, uluk hau lakohi eskola.**

Mausanu: **O keta triste demais; horiseik hau rona iha rádiu, katak governu atu rekruta mestri-mestra foun, komesa TK too SMA.**

Maumeta: **Aah...hanesan nee ka? Bainhira loos?**

Mausanu: **Agora ita nain rua baa foti formuláriu iha kantor Ministériu da Edukasaun iha Vila Verde.**

Maumeta: **Entaun diak. Ita baa agora kedas.**

Maumeta is looking for work, but hasn’t yet got any. He talks with his old school friend. Good grief! Mausanu, even though we are educated, it’s no use.

Why was our education useless?

Just think about it. Even though we have finished university, we still find it terribly difficult to get work.

We didn’t get educated just to look for work in offices; we can also do work such as on the farm or in the rice paddies.

I didn’t get educated to work in fields or rice paddies! If that were the case I wouldn’t have wanted to go to school.

Don’t be too sad. Yesterday I heard on the radio that the government was about to recruit new teachers, starting from preschool through to senior high school.

Ah, is that so? When exactly?

Let’s go now and pick up forms at the office of the Ministry of Education in Vila Verde.

OK. Let’s go right now.

(2) Mariano fila liman

**Mariano uluk servisu iha governu, maibee agora nia fila liman iha merkadu Comoro. Nia kolega Carlos hetan nia iha nebaa.**

Carlos: **Hai, bondia Mariano.**

Mariano: **Bondia Carlos. Buka saida?**

Carlos: **Hau lao pasiar deit. Nusaa mak agora o faan fali sasaan?! Tansaa la servisu iha governu hanesan uluk?**

Mariano: **Nee loos. Tempu Indonézia hau funsionáriu duni. Maibee agora hakarak tama governu moos, susar liu. Nee duni hau hanoin fila liman moos servisu ida.**

Carlos: **Loos duni. La bele hein deit servisu hosi estadu.**

Mariano used to work in the government, but now works for himself in the Comoro market. His friend Carlos runs into him there.

Hey, good morning Mariano.

Good morning, Carlos. What are you looking for?

I'm just strolling. How come you are selling things now?! Why don't you work in the government like you did before?

That's true. I was a public servant in the Indonesian time. But now even if you want to get work in the government, it is very difficult (to get in). So I figure running your own business is work too.

So true. We can't just wait for employment in the government.

**Kostumi**

- ❖ Most employees in Timor are paid monthly, usually at the end of the month.
- ❖ *Ita servisu saida?* is usually interpreted as a question about what paid job the person has. Alternatives to paid employment include *halo toos* 'farm', *halo natar* 'be a rice-farmer', *fila liman* 'be self-employed', *halimar iha uma deit* (which could cover running a household of 10 people!), and *joga* 'gambling'.
- ❖ A more general question than *Ita servisu saida?* is *Loro-loron ita halo saida?* 'What do you do every day?' Alternatively, try: *Oinsaa mak ita buka moris?* 'How do you try to earn a living?'

**Estrutura língua nian****1. sai 'become'**

*Sai* is a Portuguese loan meaning 'become'. It can introduce either nouns or adjectives. (Recall that *sai* is also a verb meaning 'go out, come out, exit'.)

- . **Hau hakarak sai doutór.** I want to become a doctor.
- . **Manuel sei sai Primeiru Ministru.** Manuel will become Prime Minister.
- . **See mak atu sai boot, nia tenki sai ema kiik.** Whoever wants to become great, he/she must become a 'little person'.
- . **Se o hakarak sai matenek, tenki estuda loro-loron.** If you want to become smart/educated, you must study every day.

**2. hirak 'these specific'**

*Hirak* is nearly always followed by *nee* 'this' or by a relative clause. It means that the things which are referred to form a group, whose members could in principle be known, even though they haven't necessarily been listed. It is used far more commonly in writing than in speaking.

- . **Sasaan hirak nee folin hira?**
- . **Ita simu osan ba lora hirak nebee ita servisu deit.**
- . **Liafuan hirak nee hatoo hosi Senyór Prezidenti horiseik lokraik.**

How much do these several goods cost?  
 We receive money only for those days on which we work.  
 These words (which I have just quoted), were uttered (lit. ‘delivered’) by the President yesterday afternoon.<sup>2</sup>

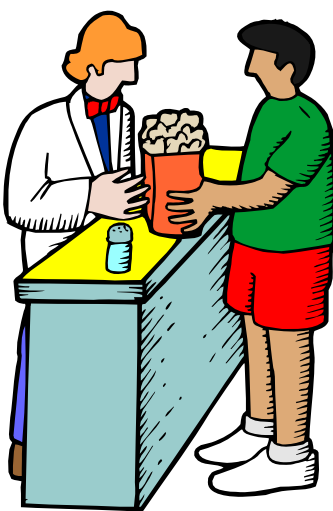
### 3. Missing subjects and objects

You will have noticed by now that in Tetun, subjects and objects are often omitted. It is up to the listener to work out “who did it” and “to whom”. This is a big difference with English; in English, if a subject is missing, there are usually grammatical rules to help you know “who did it”.

The following extract from a spoken recipe<sup>3</sup> illustrates frequent omission of the subject (‘we’) and object (the ingredients). While the inferred subject remains *ita* ‘we’ (here used in the indefinite sense of formal English ‘one’) throughout most of the clauses, the subject of the final verb *tasak* is instead the food.

- . **Depois ita tau mina;**
- . **ita sona uluk liis;**
- . **depuis tau tomati baa,**
- . **halo been tiha,**
- . **tau naan ona.**
- . **Tau ba taxu,**
- . **depuis fila,**
- . **fila too tasak.**

Then we put in oil;  
 first we fry the garlic;  
 then (we) add tomato to (it),  
 after making it soft/like liquid,  
 (we) add meat.  
 (We) put (it) in the pan,  
 then stir (it),  
 stir (it) until (it) is cooked.



<sup>2</sup> Sentences starting with *Liafuan hirak nee hatoo hosi* occur often (and only) in the media.

<sup>3</sup> This part of the recipe is adapted from Williams-van Klinken, Hajek and Nordlinger 2002:52.

### **Cognate nouns ending in -eiru**

Some Portuguese nouns which refer to people by occupation and which are clearly recognisable from English end in *-eiru*.

<b><u>Portuguese loan</u></b>	<b><u>English</u></b>
<b>karpinteiru</b>	carpenter
<b>bankeiru</b>	banker
<b>barbeiru</b>	barber
<b>marineiru</b>	mariner; sailor (mainly in the navy)
<b>prizoneiru</b>	prisoner <sup>4</sup>

Note that *bombeirus* (which is almost always used with plural *-s*) is ‘fire brigade; fireman’.

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<sup>4</sup> Another term for ‘prisoner’ is *ema dadur*.

**More cognate nouns ending in -ia**

<b><u>Portuguese loan</u></b>	<b><u>English</u></b>	<b><u>Indonesian cognate</u></b>
<b>alerjia</b>	allergy	alergi
<b>anémia</b>	anaemia	anemia
<b>anestezia</b>	anaesthetic	
<b>assembleia</b>	assembly	
<b>astrolojia</b>	astrology	astrologi
<b>autonomia</b>	autonomy	otonomi
<b>baktéria</b>	bacteria	bakteri
<b>bateria</b>	battery (rechargeable)	baterei
<b>biokímika</b>	biochemistry	biokimia
<b>demokrasia</b>	democracy	demokrasi
<b>diaréia</b>	diarrhoea	diaré
<b>difteria</b>	diphtheria	
<b>ekolojia</b>	ecology	ekologi
<b>enerjia</b>	energy	energi
<b>epilépsia</b>	epilepsy	epilepsi
<b>estrategia</b>	strategy	strategi
<b>fonolojia</b>	phonology	fonologi
<b>fotografia</b>	photograph; photography	foto; fotografi
<b>garantia</b>	guarantee	garansi
<b>glória</b>	glory	
<b>homília</b>	homily	
<b>ideia</b>	idea	ide
<b>ideolojia</b>	ideology	ideologi
<b>kompanyia</b>	company	
<b>kópia</b>	copy	
<b>maioria</b>	majority	maioritas
<b>média</b>	media	média
<b>milísia</b>	militia	milisi
<b>minoria</b>	minority	minoritas
<b>morfologia</b>	morphology	morfologi
<b>ortografia</b>	orthography	ejaan
<b>paralizia</b>	paralysis	
<b>pedagogia</b>	pedagogy	pedagogi
<b>pneumonia</b>	pneumonia	
<b>poezia</b>	poetry	puisi
<b>serimónia</b>	ceremony	
<b>sirurjia</b>	surgery	
<b>teknolojia</b>	technology	teknologi
<b>teoria</b>	theory	teori

## 38. Servisu nudar saida? (*Work roles*)

### Objetivu

In this chapter you will learn to:

- Talk about roles and duties
- Address community leaders and work colleagues
- Specify source of evidence using *tuir ...*
- Express what ‘should have’ happened, using *tuir loos* and *tuir lo-loos*
- Express ‘before’ and ‘after’
- Use imperative *baa*



### Liafuan foun

#### *Nouns: people*

<b>sekretária/u</b> (P)	secretary (female/male)
<b>sekretaris</b> (I)	secretary
<b>diretór / diretora</b>	director
<b>diretór jerál</b>	director general
<b>staf</b>	staff
<b>administradór distritu</b>	district head
<b>administradór subdistritu</b>	subdistrict head
<b>xefi (de) suku</b>	<i>suku</i> head
<b>xefi (de) aldeia</b>	<i>aldeia</i> head
<b>visi</b>	deputy
<b>padre</b>	priest (Catholic)
<b>madre</b>	nun (Catholic)
<b>liurai</b>	traditional Timorese ruler
<b>primeiru ministru</b>	prime minister
<b>ministru</b>	minister (in government)
<b>visi ministru</b>	deputy minister (in government)
<b>lia nain</b>	traditional elder (negotiator, arbitrator of disputes, spokesman)
<b>juventude</b>	youth
<b>xefi juventude</b>	youth leader
<b>OMT</b> [ó ém té]	Timorese women’s organisation ( <i>Organização das Mulheres Timorenses</i> )
<b>representante</b>	representative

#### *Nouns: other*

<b>distritu</b>	district (esp. governmental district, of which Timor has 13)
<b>subdistritu</b>	subdistrict
<b>suku</b>	village (government division within a subdistrict)
<b>aldeia</b>	sub-village (government division within a <i>suku</i> )
<b>responsabilidade</b>	responsibility
<b>knaar</b>	duty; role; job description
<b>obrigasaun</b>	obligation
<b>devér</b>	duty
<b>rejistu i notariadu</b>	civil registration
<b>pasaporti</b>	passport

<b>kartaun rejistu</b>	identity card
<b>akta (I)</b>	government-issued certificate; e.g. birth certificate, land title
<b>sertidaun</b>	church-issued document; e.g. baptism, marriage certificate
<b>sertidaun baptimu</b>	baptism certificate
<b>rejistu</b>	registration
<b>séminar (I)</b>	seminar <sup>1</sup>
<b>lisan</b>	tradition, custom
<b>adat (I)</b>	tradition, custom

Transitive verbs

<b>atende</b>	attend to (a person needing assistance)
<b>foti</b>	promote (somebody to a higher position), appoint (somebody)
<b>toma konta</b>	responsible for

Intransitive verbs and adjectives

<b>hakat</b>	step; <i>Noun</i> step
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Other

<b>antes</b>	before
<b>molok</b>	before
<b>baa</b>	IMPERATIVE MARKER: do it without me
<b>hafoin</b>	then
<b>liu</b>	after
<b>depois (de) (P)</b>	after

**Komentáriu kona ba liafuan foun**

- ❖ *Liurai*: Traditionally this was a hereditary ruler. Many ruled over areas about as big as a current subdistrict, although some had more extensive influence. However during Indonesian rule, the government appointed people as *kepala desa* (now *xefi suku*) ‘village head’, and declared those people to be *liurai*.
- ❖ *Suku*: This term has several meanings.
  - Within government structure, a *suku* is smaller than a subdistrict. Although usually translated into English as ‘village’, most rural *suku* actually contain several separate settlements.
  - ethnic group; e.g. *suku Bunak*.
  - sew, thatch; e.g. *suku ropa* ‘sew clothes’, *suku uma* ‘thatch the roof of a house’.
- ❖ *Juventude* is youth in the sense of ‘the youth’, e.g. *grupu juventude* ‘youth group’. They tend to be a vocal group in politics. You cannot describe an individual as a *juventude* – individuals are *joven* ‘young person’.
- ❖ A *sertidaun batizmu* from the church shows one’s birth date, baptism date, and the names of one’s parents, grandparents and godparents. It is an officially recognised form of identification.
- ❖ *Foti* ‘promote, appoint’ is used for appointing or choosing someone to a higher position than he or she is currently in. The position to which someone is appointed is introduced by *hanesan*, *nudar* or *ba*:

<sup>1</sup> The Portuguese term for ‘seminar’ is *semináriu*; to date in Timor this word is better known with its alternative meaning of ‘seminary’.

- *Ami nia partidu foti Jacinta hanesan kandidatu ba eleisaun nee* ‘Our party chose Jacinta as the candidate for this election.’
- *Depois de kudeta, jenerál Boki foti nia aan nudar prezidenti.* ‘After the coup d’état, general Boki appointed himself president.’
- *Partidu Fretilin foti Lu Olo ba prezidenti parlamentu nian.* ‘The Fretilin party appointed Lu Olo as president of parliament.’
- ❖ *Lisan* or *adat* (from Indonesian) refers to tradition, custom, or customary law of an ethnic group or clan.

## Local government terms

Terms for local government areas and leaders have gone through three main phases over the last few decades. These were the Portuguese period (up to 1975), the Indonesian period, and the period from the UN provisional administration until now. There have been some changes within the latter period, and it is not clear that the terms have stabilised even now. You may hear all three sets of terms used. Note that male administrators are *administradór*, while women are *administradora*.

	District	Subdistrict	Village	Sub-village
<b>Area name</b>				
<b>Current</b>	distritu	subdistritu	suku	aldeia
<b>Indonesian</b>	kabupaten	kecamatan	desa	kampung
<b>Portuguese</b>	konselyu	postu	suku	aldeia
<b>Head’s title</b>				
<b>Current</b>	administradór distritu	administradór subdistritu	xefi (de) suku	xefi (de) aldeia
<b>Indonesian</b>	bupati	camat	kepala desa	kepala kampung
<b>Portuguese</b>	xefi de konselyu	xefi de postu	xefi de suku	xefi de aldeia

## Diálogo

### Ita servisu iha nebee?

**Victor koalia ho Rui bainhira sira sai hosi séminar iha Balide.**

Victor: **Botardi, senyór Rui. Diak ka lae?**

Rui: **Hau diak. Kleur ona mak la hetan malu. Ita agora servisu iha nebee?**

Victor: **Hau iha Ospital Baucau, iha seksaun administrasaun.**

Rui: **Hau rona dehan senyór Estanislau Ferreira mak agora diretór ospital. Nia visi mak see?**

Victor: **Nia visi senyór Antonio. Nia uluk enfermeiru. Ita boot servisu iha nebee?**

Rui: **Foin mak servisu fulan neen iha Ministériu Justisa iha Dili.**

Victor: **Iha seksaun saida?**

Rui: **Hau iha seksaun rejistu i notariadu. Ami toma konta pasaporti, kartaun rejistu, i halo moos akta.**

Victor and Rui talk as they leave a seminar at Balide.

Good afternoon, Mr Rui. How are you?

I’m well. We haven’t seen each other in a long time. Where are you working now?

I’m in Baucau Hospital, in the administration section.

I hear that Mr Estanislau Ferreira is currently the hospital director. Who is his deputy?

His deputy is Mr Antonio. He used to be a nurse. Where do you work?

I’ve only been working for six months, in the Ministry of Justice in Dili.

What section are you in?

I am in the civil registration section. We are responsible for passports, identity cards, and also government certificates.

**Kostumi**

- ❖ At the local level, leaders come from at least three spheres: government, church, and traditional leadership.

**Estrutura língua nian****1. tuir ‘according to’**

In Tetun it is not unusual to specify the source of evidence. Here are some common options:

. <b>tuir hau nia hanoin</b>	in my opinion
. <b>tuir hau rona</b>	according to what I heard
. <b>tuir hau haree</b>	according to what I saw
. <b>tuir ema konta</b>	according to what people say/said
. <b>ba hau</b>	as for me
. <b>hau haree ho matan</b>	I saw it with my own eyes

For example:

. <b>Hau la <u>haree ho matan</u>, maibee <u>tuir hau rona</u>, Miguel mak baku uluk Pedro.</b>	I didn't see it myself, but according to what I heard, it was Miguel who bashed Pedro first.
. <b>Sosiedade sivil <u>tuir hau nia hanoin</u> mak nee: NGO sira, estudante sira, ...</b>	Civil society, in my opinion, consists of the following: the NGOs, the students, ...

**2. tuir lo-loos, tuir loos ‘in fact, should; correctly’**

At the beginning of a sentence, *tuir lo-loos* or *tuir loos* mean ‘in fact, it should be the case that’. They introduce something which ‘should’ be true, but usually isn't.

. <b><u>Tuir loos</u>, ami too ona Los Palos, maibee roda kuak besik Baucau.</b>	We should have already arrived in Los Palos, but we had a flat tyre near Baucau.
. <b><u>Tuir lo-loos</u> nia la iha direitu atu tama fatin lulik nee. Maibee nia tama deit.</b>	In fact he didn't have the right to enter this sacred place. But he went in anyway.
. <b><u>Tuir loos</u> Maria iha oan ona, maibee nia abortu.</b>	Maria should have already had a child by now, but she miscarried.
. <b><u>Tuir lo-loos</u>, daun nee tenki uza dala ida deit, la bele dala rua.</b>	In fact, you should use needles (for injections) only once, not twice.

After a verb, *tuir lo-loos* can mean ‘correctly, according to specifications’.

. <b>Kuandu hemu aimoruk ida nee, fetu balu la hetan fase fulan, i balu hetan fase fulan maibee la <u>tuir lo-loos</u>.</b>	When taking this medicine, some women don't menstruate, and some menstruate but not with regularity.
. <b>Kuandu ita foo susubeen lata la <u>tuir lo-loos</u>, labarik bele moras.</b>	If you give (a child) tinned milk not correctly made up, the child can get sick.

**3. ‘before’**

There are several options for translating ‘before’. One is the Portuguese loan *antes*. (Some more Portuguese-influenced speakers also use *antes de*.)

- . **Antes** labarik atu haan, diak liu foo hariis tia kedan. It is better to bathe the child before he/she eats.
- . **Sira** foo treinu ba staf votasaun hotu **antes** loron votasaun. They trained all the polling staff before election day.
- . **Antes de** funu tama, ami halai hotu ba Darwin. Before the war erupted, we all escaped to Darwin.

*Molok* is used mainly in liturgical Tetun and other formal contexts. It is usually used when there is only a short time between the two events (i.e. for ‘just before’, not ‘long before’).

- . **Molok** atu haan, ita sei reza lai. Before we eat, let us pray.
- . **Molok** manu kokoreek, o sei nega hau dala tolu. Before the cock crows, you will deny me three times.
- . **Molok** konsulta populár, ami nia lider sira halao kampanya. Before the popular consultation (on independence in 1999), our leaders campaigned.
- . **O loro-loron tenki kose nehan dala rua, dadeer ho molok** atu toba. Every day you must brush your teeth twice, in the morning and before going to bed.

Another option is to use *seidauk* ‘not yet’ in the ‘before’ clause:

- . **Hau seidauk** too uma, ema barak hein kedas hau iha nebaa. Even before I reached home, lots of people were already awaiting me there.
- . **Ita la bele sai hosi klase laran bainhira mestra seidauk** foo lisensa. You can’t leave the class if the teacher hasn’t yet given permission.

In spoken Tetun, however, these terms are not used as often as English ‘before’ is. One reason is that ‘before’ lets us talk about events in the reverse order to that in which they happened. For instance, ‘Before going to school, I dropped in on grandma’ mentions school first even though the visit to grandma occurred first. In spoken Tetun such reordering is uncommon. You normally relate events in the order in which they happened; e.g. *Hau ohin baa vizita avoo lai, mak foin baa eskola*.

#### 4. ‘after’

In English it is common to say that something happened ‘after’ something else. As noted above, in Tetun it is much more common to say that the first event happened, and then the second.

The following are some ways of saying ‘after’. These are relatively uncommon, however, and still require that the events are specified in the order in which they happen. One option is to use the Portuguese loan *depois de*. Another option, more common in liturgical Tetun and Tetun Terik, is to use *liu* or *liu tia*. A third, more common, option, is *tia*, which is illustrated in lesson 43.

- . **Depois de loron tolu, ami baa Suai.** After three days, we went to Suai.
- . **Loron tolu liu tia, ami baa Suai.** After three days, we went to Suai.
- . **Liu tia loron tolu, ami baa Suai.** After three days, we went to Suai.

#### 5. Imperative baa

*Baa* can be used at the end of a command or invitation, if you are asking the other person to do something without you.

- . **Senyora sira tuur baa. Hau fila ona.** You ladies (stay) seated. I’m going (home) now.
- . **Imi haan baa. Hau baa servisu lai.** You eat. I’ll go to work.
- . **Hanoin di-diak baa.** Think carefully.
- . **Husik baa.** Leave it be.

## Terms of address

In chapter 1 you learned a number of common terms of address. Here are some more.

<b>amu</b>	Sir, Father – to address priests and bishops. In some parts of rural East Timor, people also use it to address high-status visitors.
<b>amu bispu</b>	Sir, Father – to address bishops.
<b>anoi, noi</b>	lassie – to address young girls, or women considerably younger than oneself; it is affectionate.
<b>anoo</b>	laddie – to address young boys, or men considerably younger than oneself; it is affectionate. For instance, you can use it to address young shop assistants or waiters.
<b>avoo</b>	grandparent – this can be used for men or women much older than oneself.
<b>don</b>	Sir – used in conjunction with a Christian name, for bishops and senior <i>liurai</i> .
<b>dona</b>	Mrs – used as a respectful title in conjunction with a Christian name, for married women.
<b>doutór / doutora</b>	doctor – to address medical doctors (male/female); also used with a Christian name for members of parliament, university deans and rectors, as well as PhD holders. It is now starting to be used for university graduates as well.
<b>irmaan</b>	Sister - In the Catholic church, it is used to address religious, especially those who are not nuns; in the Protestant church it is used for all women; it is also used in formal contexts such as meetings to address any participating woman.
<b>irmaun</b>	Brother – In the Catholic church, it is used to address religious, especially those who are not priests; in the Protestant church it is used for all men; it is also used in formal contexts such as meetings.
<b>madre</b>	Mother – to address nuns.
<b>manu</b>	older brother – Unlike <i>maun</i> , <i>manu</i> is used only to address family members.
<b>padre</b>	Father – to address priests.
<b>vosa eselénsia</b>	Your Excellency – used in formal meetings and ceremonies to address senior dignitaries such as the president.

In addition to the terms of address above, it is common to address people in some professions by their work titles. These include the following; women are addressed with *senyora* rather than *senyór*:

<b>senyór presidente</b>	president (of the country, or of parliament)
<b>senyór primeiru ministru</b>	prime minister
<b>senyór ambaixadór</b>	ambassador
<b>senyór reitór</b>	rector (of university)
<b>mestri / mestra</b>	teacher (male / female)
<b>doutór / doutora</b>	doctor (male / female)
<b>liurai</b>	<i>liurai</i> (traditional ruler)

## 39. Halo uma (*Building*)

### Objetivu

In this chapter you will learn to:

- Talk about building
- Express order ('first', etc.)
- Use *kedas* 'in advance'
- Use *daudauk* for progressive aspect, and *la ... lai* 'not yet'



### Liafuan foun

#### Tools and materials

<b>ahioan</b>	lamp, light (e.g. electric light)
<b>ai</b>	wood, timber; plant
<b>ai kabelak</b>	plank, board
<b>ai riin</b>	wooden post
<b>aliserse</b>	foundations
<b>fundasi (I)</b>	foundations
<b>alkati</b>	pliers
<b>au</b>	bamboo
<b>azuleju</b>	glazed tile
<b>baliun</b>	axe
<b>bebak</b>	palm-leaf stalk (used to build walls)
<b>besi</b>	iron, metal
<b>blok (I)</b>	cement block
<b>fatuk</b>	rock, stone
<b>kadoo</b>	saw (tool); <i>Verb</i> saw (wood, etc.)
<b>kaleeng</b>	roofing iron, tin can
<b>kanuru</b>	spoon; shovel, spade, trowel
<b>martelu</b>	hammer
<b>materiál</b>	materials (e.g. for building), equipment
<b>piku</b>	prefabricated panel made of <i>bebak</i>
<b>pregu</b>	metal nail
<b>rai</b>	earth, land, region, country, soil
<b>raihenek</b>	sand
<b>sekóp (I)</b>	shovel
<b>sementi</b>	cement
<b>tali</b>	string, rope, line (e.g. fishing line)
<b>tali tahan</b>	palm leaf
<b>telya</b>	roof tile
<b>genteng (I)</b>	roof tile
<b>tinta</b>	ink, paint, dye
<b>triplek, tripleks (I)</b>	plywood
<b>vidru</b>	glass
<b>xavi</b>	key, spanner
<b>xavi defenda</b>	screwdriver



Other nouns

<b>didin</b>	wall (of plywood, <i>piku</i> , bamboo, wood); <i>Verb</i> put up such a wall
<b>didin lolon</b>	wall
<b>paredi</b>	wall (of blocks, bricks, plaster)
<b>eskada</b>	stairs, ladder, steps
<b>foru</b>	ceiling; lining; <i>Verb</i> put up a ceiling
<b>hadak</b>	platform of traditional materials (e.g. raised floor to sit on, sleeping area)
<b>kanu</b>	pipe
<b>kuak</b>	hole
<b>lutu</b>	fence
<b>masa</b>	dough, wet cement mixture; grease; hard plastic
<b>saku</b>	bag (e.g. for cement, rice)
<b>tenaga surya (I)</b>	solar panel
<b>ventilasi (I)</b>	ventilation

Transitive verbs

<b>augmenta</b>	increase, add more
<b>dada</b>	pull
<b>dada ahi</b>	connect up to electricity
<b>dada bee</b>	connect up to water source; pump water
<b>dudu</b>	push
<b>enxi</b>	fill up with (e.g. petrol, water, dirt)
<b>fera</b>	split
<b>futu</b>	tie up into a bundle
<b>hada</b>	stack, lay (bricks)
<b>harii</b>	set up, raise (to a vertical position); establish (an NGO...)
<b>hiit</b>	lift by strap or handle
<b>kahur</b>	mix
<b>kee</b>	dig
<b>lalin</b>	ferry
<b>liga</b>	relate to, connect with, join
<b>monta</b>	set up, install, assemble
<b>nahe</b>	spread out (e.g. a cloth over a flat surface); lay (tiles, cement)
<b>pinta</b>	paint (wall/picture), draw (picture)
<b>prega</b>	nail
<b>reboka</b>	plaster (a wall)
<b>rehab (I)</b>	rehabilitate, reconstruct (buildings)
<b>sobu</b>	take to pieces, demolish
<b>sukat</b>	measure
<b>suku</b>	sew; thatch
<b>suku uma</b>	thatch a roof
<b>suru</b>	scoop, ladle, shovel, dish up
<b>taa</b>	chop
<b>taka kaleeng</b>	put on a tin roof
<b>tetu</b>	weigh
<b>tutan</b>	join shorter pieces to make one long piece (e.g. rope, bamboo pipe)



Intransitive verbs/adjectives

<b>ferujen</b>	rust; <i>Noun</i> rust
<b>ikus</b>	last
<b>lahuk</b>	disintegrating (of wood caused by insect pests, of metal due to extensive rust)
<b>mahar</b>	thick (mainly of flat or thread-like objects, such as cloth, books or hair)
<b>mamuk</b>	empty
<b>mihis</b>	thin (mainly of flat or thread-like objects)
<b>nakonu</b>	full
<b>natoon</b>	enough, of the right size, fit well

Other

<b>ikus mai</b>	in the end, finally now
<b>kedas, kedan</b>	in advance
<b>keta lai</b>	do not yet (do whatever is being suggested)
<b>daudauk, daudaun</b>	PROGRESSIVE
<b>agora daudauk (nee)</b>	these days
<b>foin daudauk (nee)</b>	recently, a very short time ago

**Komentáriu kona ba liafuan foun**

- ❖ *Rai*: Some people distinguish between *hau nia rai* ‘my land (e.g. the hectare I farm)’ and *hau nia rain* ‘my country/region (e.g. Timor, Same)’, with the final ‘n’ being a remnant of a Tetun Terik marker of possession. This final ‘n’ is only added when the noun is possessed; e.g. you can’t say \**Rain nee kapaas*.
- ❖ *Lalin* means to transfer people or things somewhere, by making repeated trips to fetch more. For instance, one can *lalin ema ba festa* ‘give some of the group a lift to the party, then go back and fetch more’, or *lalin bee ba uma* ‘make repeated trips to fetch water’.
- ❖ *Nakonu* ‘full’: In English, a container is ‘full’. In Tetun, it is the contents of the container that are *nakonu*.
  - *(Tanki nee), bee nakonu*. ‘The tank is full (of water).’
  - *(Iha sala laran), ema nakonu*. ‘The hall was full (of people).’
- ❖ *Nakonu ho*: A container can be *nakonu ho* ‘full of’ something; in this case, however, the contents are usually surprising; for instance, a petrol tank may be *nakonu ho foer* ‘full of dirt’, but not \**nakonu ho gazolina* ‘full of petrol’.
- ❖ *Ikus mai* contrasts ‘these days’ with the past:
  - *Momentu nebaa, nia membru CNRM, nebee ikus mai naran CNRT* ‘At that time he was a member of CNRM, which these days is called CNRT.’
  - *Sira bosok povu atu hili sira; ikus mai haluha povu, tebe povu ba dook*. ‘They tricked the people into choosing them (as leaders), but in the end forgot the people, and kicked the people far from them.’

## Diálogo

### Hadia sentina

**Fulan oin Balbina sira atu simu bainaka hosi Amérika. Balbina moe tanba sentina ho hariis fatin aat ona.**

Balbina: **Anico, o koalia tia ona ho badaen atu hadia sentina?**

Anico: **Oou ... loos duni! Agora kedas hau baa buka nia.**

**Anico moos baa hasoru Maukiak, badaen ida.**

Anico: **Bondia xefi. Diak ka lae?**

Maukiak: **Hau diak. Imi mak xefi! Nusaa? Presiza buat ruma?**

Anico: **Hau mai husu ita boot atu halo lai servisu oan-ida.**

Maukiak: **Servisu saida?**

Anico: **Hau nia hariis fatin ho sentina aat. Presiza hadia fali. Bele ka lae?**

Maukiak: **Suku tali ka, prega kaleeng?**

Anico: **Prega kaleeng. Tenki kee fali rai kuak foun, tanba rai kuak ida uluk nakonu ona. Didin moos sobu tia ona. Hau hakarak hada fali blok i nahe azuleju.**

Maukiak: **Reboka ka lae?**

Anico: **Reboka, maibee laran deit. Liur keta lai, tanba osan seidauk too. Aban-bainrua, reboka liur hotu tia, mak pinta.**

Maukiak: **Se materiál kompletu ona, ita bele hahuu aban. Maibee tenki buka ema ida atu ajuda hau hodi kedok masa, kee rai kuak i foti blok.**

Anico: **Atu ajuda, ema iha. Hau nia oan sira bele, tanba oras nee sira feriadu hela. Entaun maka nee deit, aban maka ita hasoru malu iha Kulu Hun. Até amanyá. Baa sedu ee!**

Maukiak: **Konfia maun! Até amanyá.**

Next month Balbina's family are getting a visitor/visitors from America. Balbina is embarrassed because their toilet and bathroom are no longer usable.

Anico, have you talked with a tradesman about fixing the toilet?

Oh, that's right! I'll go right now and look for him.

So Anico goes to see Maukiak, a tradesman.

Good morning boss. How are you?

I'm well. You are the boss! What's up? Do you need something?

I came to ask you to do a small job soon.

What job?

My bathroom and toilet are out of order.

They need to be fixed. Can you do it?

Do you want to thatch it, or nail on roofing-iron?

Nail on roofing iron. A new hole needs to be dug, because the old hole is now full. The wall has also been demolished/fallen down. I want to put up a cement-block wall, and also lay tiles (on the floor).

Do you want to plaster (the walls)?

I want it plastered, but only inside. The outside can wait, because I don't have enough money yet. In future, when it is plastered, we'll paint it.

If you have the materials already, we can start tomorrow. But we must look for someone to help me mix cement, dig the hole and lift the cement blocks.

We have someone to help. My sons (lit. 'children') can, because at present they are on holidays. So, that's all, tomorrow we'll meet in Kulu Hun. See you tomorrow. Go early, won't you!

Trust me, brother! See you tomorrow.

### Komentáriu kona ba diálogu

- ❖ In Anico's final statement, he says *Baa sedu, ee*. This final *ee* is common in informal warnings and instructions that are at the same time friendly and serious.

## Estrutura língua nian

### 1. Ordinal numbers and alternatives

There are no native Tetun ordinal numbers ('first', 'second', etc.)

For low ordinal numbers (usually only up to about 'third'), Portuguese loans are often used. The forms ending in 'u' below are masculine. The corresponding feminine forms end in 'a'; these tend to be used in fixed feminine-gender expressions from Portuguese; e.g. *primeira dama* 'first lady', *primeira komunyaun* 'first communion', *kuarta klase* 'fourth class (of Portuguese primary school)'.

<b>primeiru</b>	first
<b>segundu</b>	second
<b>terseiru</b>	third
<b>kuartu</b>	fourth
<b>kintu</b>	fifth

- |  |  |
|--|--|
| . Razaun <b>segundu</b> mak nee: ...   | The second reason is this: ...   |
| . Nee <b>primeiru</b> . <b>Segundu</b> , CNRT desidi ona para portugés atu sai lian ofisiál. | That's the first (point). Secondly, CNRT has already decided that Portuguese is to become the official language. |

Some people use the Indonesian ordinal numbers. 'First' is *pertama*. For the rest, simply add the prefix *ke-* to the Indonesian number; e.g. *kedua* 'second', *ketiga* 'third'.

Another means of expressing ordinal numbers is to use *ba dala ...*. In this system, *ba dala uluk* is 'first, firstly', *ba dala ikus* is 'last, lastly', and for anything else, you use a number; e.g. *ba dala rua* is 'second, secondly'. For 'the first time', some people use *primeiravés* (lit. 'first time' in Portuguese).

- |  |   |
|--|---|
| . Ita koalia kleur ona kona ba asuntu ida nee iha ita nia reuniaun <b>ba dala uluk</b> . | We have already spoken at length about this subject in our first meeting. |
| . <b>Ba dala tolu</b> Jesus husu, "Simão, o hadomi hau?"                                 | For the third time Jesus asked, "Simão, do you love me?"                  |
| . <b>Ba dala ikus</b> , ami moos hakarak agradese ..., nebee selu konferénsia nee.       | Lastly, we also want to thank ..., who paid for this conference.          |
| . Hau foin <b>primeiravés</b> mai iha Dili.  | I've come to Dili for only the first time.                                |

Other ways of expressing order are to identify who is 'first', and then describe the second as *tuir* 'following' the first.

- |   |  |
|---|--|
| . <b>Kuda haat nee ohin halai taru. Hau nian mak uluk. José nian segundu. Tuir fali Martinho nian. Ikus liu mak Edmundo nian.</b> | The four horses ran a race today. Mine won. José's was second. Then came Martinho's. Edmundo's was last. |
| . <b>Hau nia oan boot mak Jorge. Tuir mai Alexandra. Ida tuir nia mak Edio. Ameu mak ikun.</b>                                    | My oldest child is Jorge. Then is Alexandra. After her is Edio. Ameu is the youngest.                    |

## 2. kedas, kedan ‘in advance’

We noted in an earlier lesson that *kedas* or *kedan* can mean ‘immediately’. It can alternatively indicate that an activity is done on purpose, in preparation for some other event.

- . **Antes labarik atu haan, diak liu foo hariis tia kedan.** It is better to bathe the child before he/she eats.
- . **Sasaan sira nee, ita tenki prepara kedas, molok kareta too mai.** You must prepare these things in advance, before the vehicle arrives.
- . **Hau tein kedas, para orsida ita fila mai, bele haan deit.** I’ll cook now (before we go), so that when we come back later, we can just eat.

## 3. daudauk *progressive aspect*

*Daudauk* comes immediately after a verb, to mark progressive aspect; that is, it indicates that the activity is taking place at the time you are talking about. This word is also pronounced *daudaun*, *dadauk* or *dadaun*.

- . **Sira tuun daudauk hosi foho.** They are coming down the mountain.
- . **Ami hein rezultadu hosi kongresu nebee lao daudaun.** We are waiting for the results of the congress that is currently running.
- . **Hau fasi daudauk ropa, labarik moos hadeer.** While I was doing the washing, the child woke up.
- . **Hau tuur hela, nia lao daudauk mai.** As I was sitting, he was walking towards me.

*Daudauk* is a lot like *hela*. There is however a difference, in that *hela* merely indicates that the activity is happening, while *daudauk* seems to imply that the activity is progressing towards an end-point. Hence *daudauk* is more likely to be used with expressions like *hemu kafee* (an activity which clearly finishes), than with *toba* or *tuur*.

## 4. la ... lai ‘not yet’

*La ... lai* means ‘not yet’. *La bele ... lai* is a polite way of giving a temporary prohibition.

- . **Ropa nee la bele uza lai, tanba sei bokon hela.** You can’t use these clothes yet, as they are still wet.
- . **La bele para lai.** Don’t stop yet.
- . **La bele haan dosi nee lai; orsida bainaka mai mak ita haan.** Don’t eat this cake yet; only later when the visitors come will we eat it.

## 40. Marka enkontru (*Making appointments*)

### Objetivu

In this chapter you will learn to:

- Set up appointments, and discuss schedules
- Express commands and invitations appropriately to the context
- Express 'each' using *ida-idak* and *kada*
- Create relative clauses introduced by *ke* or *be*
- Express approximation



### Liafuan foun

#### Nouns

<b>audiénsia</b>	hearing, audience (with a senior person)
<b>bee moos</b>	clean water
<b>jadwal (I)</b>	schedule, timetable
<b>jam karet (I)</b>	a casual attitude towards punctuality (lit. 'rubber time')
<b>objektivu</b>	objective, purpose, goal
<b>oráriu</b>	schedule, timetable
<b>parte</b>	part, section
<b>pasiénsia</b>	patience; that's life
<b>pontualidade</b>	punctuality
<b>programa</b>	policy, plan, program
<b>telefone</b>	telephone; <i>Verb</i> ring

#### Transitive verbs

<b>aprezenta</b>	present (e.g. a report), introduce (a person)
<b>aprezenta-an</b>	introduce yourself
<b>hameno</b>	order; request
<b>konfirma</b>	confirm
<b>konsege</b>	manage to, succeed in doing
<b>marka</b>	mark; set a date/time
<b>muda</b>	move, shift
<b>prenxe</b>	fill in (a form)
<b>tenta</b>	try; tempt

#### Intransitive verbs/adjectives

<b>atraza</b>	late, delayed
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#### Other

<b>afinál</b>	in fact (introduces a surprising conclusion)
<b>lo-loos</b>	exactly
<b>ida-idak</b>	each, every
<b>kada (P)</b>	each, every
<b>be</b>	which, who (RELATIVE CLAUSE MARKER)
<b>ke</b>	which, who (RELATIVE CLAUSE MARKER)



### Komentáriu kona ba liafuan foun

- ❖ *Aprezenta* ‘present’:
  - *Nia lori problema nee baa prezenta iha polisia* ‘He went and reported this problem to the police.’
  - *Sábadu liu baa, xefi bolu staf foun ida, dehan segunda nia tenki baa prezenta iha kantor.* ‘Last Saturday, the boss called a new staff member and said that on Monday he had to present himself at the office (to start work).’
  - *Senyór Antonio, nudar xefi foun, prezenta nia aan ba staf sira.* ‘Mr Antonio, as the new boss, (formally) introduced himself to the staff.’
- ❖ *Pasiénsia* (or *pasénsia*): This is a Portuguese loan meaning ‘patience’. It is also used to encourage acceptance of situations where something has to be done, although one may not like it. In these cases an English (or at least Australian) speaker might say ‘That’s life’, or ‘Put up with it.’
- ❖ *Konsege* ‘manage to, succeed in doing’:
  - *Horiseik ami iha enkontru komesa dadeer too meiodia, la iha rezultadu. Depois, too tuku lima besik atu remata mak foin ami konsege hetan solusaun ida diak.* ‘Yesterday we had a meeting all morning, without result. Then, when it got to five o’clock and we were about to finish, only then did we reach a good solution.’
  - *Ema barak mate. Iha moos ema kanek nain hitu mak ami konsege lori ba ospital, maski dook.* ‘Many people died. There were also seven injured people whom we managed to take to hospital, even though it was a long way.’
- ❖ *Muda* means ‘move, shift, change’. It can be used for a wide range of changes, including:
  - location: *Sira muda ba Ainaro* ‘They shifted to Ainaro.’
  - a schedule or appointment: *muda oráriu* ‘change the schedule (postpone/bring forward)’.
  - one’s opinion or position on a matter: *Amérika muda nia pozisaun kona ba Timor* ‘America changed its position on (East) Timor.’
  - language: *Ami muda ami nia lian ofisial ba portugés* ‘We changed our official language over to Portuguese.’
- ❖ *Hameno* includes ‘order (goods)’ and ‘request/arrange (someone to do something)’:
  - *Bainrua hau nia katuas-oan halo tinan; ohin hau baa kedas loja Aru, hameno kék ida hakerek “Happy Birthday”* ‘Two days’ time is my husband’s birthday. Today I went to the Aru shop and ordered a cake with “Happy Birthday” written on it.’
  - *Horiseik hau hameno karpinteiru Santa Cruz halo meza servisu nian* ‘Yesterday I arranged for the Santa Cruz carpenter to make a desk.’
  - *Ohin amaa hameno katak tuku haat o tenki baa kore bibi lori mai* ‘Mum said that at four o’clock you must untie the goat and bring it here.’
  - *Sira hameno malu atu hasoru malu aban lokraik* ‘They arranged to meet tomorrow afternoon.’
  - *Mestri hameno, aban tuku lima ami atu baa iha nia uma* ‘The teacher asked that we go to his house tomorrow at five o’clock.’
- ❖ *Marka* includes putting a mark on something (e.g. *marka surat vota* ‘place a mark on the ballot paper’) and setting a time for something (e.g. *Ita marka ba aban, Senyora mai haan iha nee* ‘We’ll agree that tomorrow that you come and eat here’). *Marka enkontru* is ‘make an appointment’; a high-level equivalent is *marka audiénsia*, which could formally describe making an appointment with a senior person. *Marka prezensa* is a formal way of saying ‘be present (e.g. at a meeting)’.

- ❖ *Afinál* introduces a statement which is surprising in light of the previous one. In English it is sometimes translatable by ‘in fact; however it turns out that; in the end’.
- *Hau hanoin katak nia la mai. Afinál mai.* ‘I didn’t think he would come, but in the end he did.’
- *Ohin hau buka o tuun-sae; afinál o halimar hela iha nee!* ‘I’ve looked for you everywhere, and it turns out you were relaxing here (e.g. at home, where I started from)!’
- *Hau hanoin ita hatene buat barak. Afinál o beik liu fali hau!* ‘I thought you knew a lot. But it turns out you are more ignorant than I am!’

## Diálogu

### Marka audiénsia

**Tuku 9.30 voluntáriu Cidalia baa iha kantor distritu Dili, hakarak atu hasoru administradór.**

At 9.30, volunteer Cidalia goes to the Dili district office, wanting to meet the district administrator.

Cidalia: **Bondia. Hau naran Cidalia, hosi Corpo da Paz. Hau hakarak hasoru ho senyór administradór.**

Good morning. My name is Cidalia, from Peace Corps. I would like to meet with the administrator.

Sekuriti: **Senyora bele baa hasoru iha leten.**

You can go and meet him upstairs.

Cidalia: **Iha parte nebee?**

In what section?

Sekuriti: **Iha nebaa iha sekretária. Ita boot bele husu deit ba nia.**

There’s a secretary up there. You can just ask her.

**Cidalia moos sae baa hasoru sekretária administradór nian.**

So Cidalia goes up and meets the administrator’s secretary.

Cidalia: **Kolisensa, hau naran Cidalia, voluntáriu hosi Corpo da Paz. Hau hakarak atu hasoru ho senyór administradór.**

Excuse me, my name is Cidalia, a volunteer from Peace Corps. I would like to meet with the administrator.

Mize: **Ita marka ona audiénsia ho senyór administradór ka, seidauk?**

Have you already made an appointment with him?

Cidalia: **Seidauk.**

Not yet.

Mize: **Entaun, ita prenxe lai formuláriu audiénsia nian, hakerek ita nia objetivu. Depois ita tuur hein lai.**

In that case, fill in the appointment form, stating your purpose. Then sit and wait a while.

Cidalia: **Hau bele hasoru administradór agora ka?**

Could I meet the administrator now?

Mize: **Hau la bele hatene lo-loos, tanba dala ruma iha ona programa ba loron ohin. Maibee koko tok. Se la bele, pasiénsia, ita tenki muda ba loron seluk.**

I can’t be sure, as he may already have something scheduled for today. But I’ll try. If it’s not possible, be patient/accept it, we’ll have to move it to another day.

**Mize baa husu administradór.**

Mize goes and asks the administrator.

Mize: **Senyór administradór, iha voluntáriu ida hosi Corpo da Paz hakarak atu hasoru ita boot agora.**

Mr administrator, there is a volunteer from Peace Corps who would like to meet you now.

Admin.: **Tuku sanulu hau iha enkontru ho primeiru ministru. Bele hameno atu nia bele mai iha tuku rua.**

At ten o’clock I have a meeting with the prime minister. You can arrange that she comes at two o’clock.

**Mize fila baa hasoru Cidalia.**

Mize returns to see Cidalia.

Mize:	<b>Administradór sei iha enkontru agora. Entaun ita boot bele mai fali iha tuku rua.</b>	The administrator has a meeting now. So you can come back at two o'clock.
Cidalia:	<b>Deskulpa. Hau iha tia ona programa ba tuku rua. Hau bele marka ba loron seluk?</b>	Sorry. I already have something on at two o'clock. Can I make an appointment for another day?
Mize:	<b>Bele. Aban tuku rua.</b>	Sure. Tomorrow at two o'clock.
Cidalia:	<b>Obrigada, mana. Ate amanyá.</b>	Thanks. See you tomorrow.

## Estrutura língua nian

### 1. Commands and invitations revisited

You will by now have noticed many special markers that tend to be used in commands and invitations. There are differences between them, which we will here try to clarify a little.

One set of markers is used when you ask someone else to do something. For instance, to ask someone to take a seat, you can say any of the following. In many cases, of course, you would add a term of address like *senyór*, *tiu* or *mana*. In more formal contexts you can also preface it with an expression like *favór ida* or *halo favór* 'please'.

- . **Tuur tia.** This is polite. With transitive verbs, however, *tia* can be used in both polite and impolite contexts; e.g. *Soe tia deit* 'Just throw it out', *Baku tia nia!* 'Bash him up!'
- . **Tuur lai.** This is sometimes translated 'sit first', since it means you are asking the person to sit for a while before doing something else. For instance, if a visitor standing at the door says he needs to go, you could suggest *Tuur lai* to indicate 'Sit a while (then you can go).' *Lai* suggests this is only a temporary invitation or imposition, and is negotiable.
- . **Tuur ona.** This is insistent, with *ona* indicating 'do it now'. For instance, if a child has refused to sit, and the parents are getting impatient, they may say *Tuur ona* 'Sit down right now.' Other than in such contexts, *ona* is not used much in commands.
- . **Tuur baa.** This indicates that you as the speaker will not sit with the people you are addressing. It can be used to informally give permission; for instance, if a visitor asks whether he can take a piece of fruit, you may say *Haan baa, la bele moe!* 'Eat up, don't be shy!' However, this *baa* can also be used if the person is already sitting, and you are giving them your 'blessing' to continue in that position while you yourself go somewhere else. For instance, *Senyora sira tuur baa, hau tenki fila ona* 'You ladies stay seated, I need to go home.' Or if people invite you to join them eating, you could refuse with *Imi haan baa; hau sei bosu* 'You eat (without me); I am still full.'
- . **Tuur tok.** Have a try. You could for instance say this to encourage someone to test the comfort level of a new chair. *Tok* suggests only trying (and not necessarily finishing) something. It is more naturally used with verbs other than *tuur*; e.g. *haan tok* 'have a taste', *hemu tok* 'have a taste (of a drink)', *husu tok* 'try asking', *loke tok* 'open it and see'.

- . **Tama mai.** With verbs of motion, you can add *baa* (for motion away from the speaker) or *mai* (for motion towards the speaker). Such phrases are polite, even though there is no subsequent marker like *tia*, *lai* or *tok*.
- . **Tuur.** A single verb on its own is either abrupt and impolite, or ‘foreigner-ese’.

With suggestions to do something together, the options are somewhat different than if you are telling the other person to do something. All the options below are polite. (You cannot really use a bare *\*Ita haan*, nor *\*Ita haan tia*).

- . **Ita haan lai.** Let’s eat first (before doing something else).
- . **Ita haan ona.** Let’s eat now.
- . **Mai ita haan.** Let’s eat now.
- . **Mai ita haan ona.** Let’s eat now.

## 2. kada, ida-idak, repetition ‘each’

There are several ways to say ‘each, every’.

*Ida-idak* ‘each’ is used almost exclusively in the context of possession, where ‘each’ person has their own possession. *Ida-idak* can either modify a preceding noun (e.g. *ema ida-idak* ‘each person’), or stand on its own as a pronoun (*ida-idak* ‘each (one)’).

- . **Suku ida-idak iha nia língua.** Each ethnic group has its own language.
- . **Iha kampu refujiadu, ami ida-idak tenki baa buka nia hahaan rasik.** In the refugee camp, each of us had to seek our own food.
- . **Ida-idak tuir nia hakarak.** Each one acts according to his/her own wishes.
- . **Matak ida-idak nian, tasak ita hotu nian.** Each one contributes, all share the results.<sup>1</sup>

An alternative is the Portuguese loan *kada*, which precedes the noun just as it does in Portuguese.

- . **Iha mestri nain tolu. Kada mestri ida hanorin estudante nain rua.** There are three teachers. Each teacher teaches two students.
- . **Kada uma kain ida iha direitu simu foos kilu sanulu.** Each household has the right to receive ten kilograms of rice.

To indicate ‘every’ for units of time, repeat the unit (e.g. *domingu-domingu* ‘every Sunday’), or repeat the modifying number (e.g. *minutu rua-rua* ‘every two minutes’).

## 3. Relative clauses with ke or be

You have already learned to make relative clauses with *nebee* or *nebee mak*:

- . **Ami nebee hatene portugés mak hanorin fali kolega sira seluk.** It was those of us who knew Portuguese who taught our other colleagues.
- . **Nia hamriik besik kareta nebee mak ami atu sae.** He stood close to the car which we were about to get into.

While *nebee* is the most common word for introducing relative clauses in speaking, there are other alternatives. The Portuguese loan *ke* is used by some people in speaking, but seldom in writing. Some combine *nebee ke*. *Be* is more common in church and in some formal writing. Relative clauses which start with *be* are often followed by *nee*, as in the examples below.

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<sup>1</sup> This is a saying. Using the metaphor of food, it literally says ‘Raw it belongs to each person individually; cooked it belongs to us all together.’

- . La iha buat ida ke nia la bele halo.
- . Feto balu ke uluk luta iha rezisténsia, agora tama ona parlamentu.
- . Língua ida nebee ke uza iha diskusaun nee mak lian Indonézia.
- . Ami hakarak halibur sira be sai hosi partidu rua nee.
- . Buat ida be uluk o hatete nee, afinál loos duni.
- . Senyór Diogo mak ida be uluk hasoru ita iha City Cafe, foo xokolati ba labarik sira nee.

There's nothing he cannot do.  
 Some women who in the past struggled in the resistance movement, have now gone into parliament.  
 The language which was used in this discussion was Indonesian.  
 We want to gather together those who have left these two political parties.  
 What you told (me) in the past eventually turned out to be true.  
 Mr Diogo is the one who met us at the City Cafe and gave chocolate to the children.

#### 4. Approximation

Approximate numbers can be expressed in various ways:

- . Nia mai tuku tolu hanesan nee.
- . Ema sira nee kala rihun lima hanesan nee.
- . Operasaun ida nee halao maizoumenus minutu tolu-nulu.
- . Ami hela iha nee tinan rua nulu resin ona.
- . Nia hela iha nebaa loron ida-rua deit.
- . Iha tinan rua ka tolu ONU atu entrega kbiit mai iha Timor nia liman.
- . Ema atus ba atus mak haree joga bola iha estádiun horiseik.
- . Ema rihun ba rihun mai tuir misa iha dozi de Outubru bainhira amu papa mai.
- . Horiseik ami baa haree motokrós, ema deit rihun rahun.

He came at about three o'clock.  
 The people numbered about five thousand.  
 This operation takes about thirty minutes.  
 We have lived here for over twenty years.  
 He stayed there only a day or two.  
 In two or three years the UN will hand over power into the hands of us Timorese.  
 There were hundreds of people watching the football in the stadium yesterday.  
 Thousands of people attended the mass on the 12<sup>th</sup> of October when the Pope came (in 1989).  
 Yesterday when we went to see the motor cross, there were thousands of people! (slang)

Another expression on the pattern of *rihun ba rihun* is *tokon ba tokon* 'zillions, numerous'.<sup>2</sup>



<sup>2</sup> Some people consider *tokon* to mean 'million'; for most it only occurs in this expression.