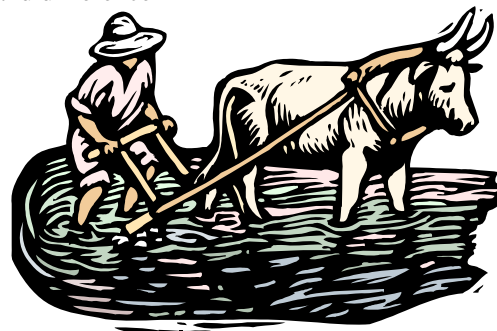


46. Halo toos ho natar (*Farming*)

In this chapter you will learn to:

- Talk about agriculture
- Recognise generic-specific compounds used as plant, bird and fish names
- Refer to plant parts
- Talk about categorisation, ‘kinds’ of things, sameness and difference



Liafuan foun

Plants

abokát	avocado
agriaun	watercress
ai ata	custard apple
ai bubur	kind of eucalyptus tree (used for firewood and building wood)
ai lele	kapok tree (produces cotton-like substance used for stuffing pillows)
ai lia	ginger
ai naa	rosewood (for making furniture and doors)
ai nanás	pineapple
ai samtuku	tall leguminous <i>albesia</i> tree used as shade tree for coffee plants
ai teka	teak tree (used for furniture and doors)
akadiru	<i>lontar</i> palm (used to make palm wine; leaves are woven into baskets)
alfase	lettuce
bua	betel nut (for chewing)
duut	grass, weeds, shrubs
fehuk ropa	Irish potato
fore	bean
kontas	arrowroot (edible root)
malus	betel pepper (for chewing)
masaan	apple
mostarda	Chinese mustard greens (leafy vegetable)
nuu	coconut
pateka	watermelon
pepinu	cucumber
repolyu	cabbage
repolyu funan	cauliflower
senoura	carrot
singkumas	yam bean (edible tuber)
sukaer	tamarind
talas	taro (edible tuber)
tohu	sugarcane
tomati	tomato
trigu	wheat, wheat flour
tunis	pigeon pea

Tools

ai suak	crowbar
enxada	hoe
katana	machete (long)
taha	machete (short)
tratór	tractor

Other nouns

agrikultór	farmer (educated term)
natar	rice paddy field
hare	rice plant
irigasaun	irrigation
bee dalan	ditch, drain, channel, gutter
aimoruk	fertiliser, pesticide
pestisida	pesticide
pupuk (I)	fertiliser
hare oan	rice seedling
armazen (P)	warehouse
gudang (I)	warehouse, storeroom
rezultadu	result
hasil (I)	yield, results
hektare	hectare
kantadeiru	garden bed (raised)
fini	seed (for planting)
oin	type, kind (of something)
rai lolon	hillside, slope
tetuk	level ground, plain; <i>Adj</i> level

Transitive verbs and expressions

baku hare	thresh rice by hitting it against a threshing board
dulas	mill, spin, turn
fila rai	plough
fokit	extract (e.g. teeth), pluck, rip out
hamoos duut	weed
hili ai	collect firewood
kari	scatter
kari aifunan	scatter/place flowers on grave
kari fini	broadcast seeds
koa	cut
kuda	plant (seeds in holes), transplant (seedlings)
kuu	pick, pinch
lere duut	slash weeds
lere rai	clear land for a new garden
rega	water (by sprinkling), spray (e.g. fertiliser)
silu	snap (by hand)
sama	tread on
sama hare	thresh rice by trampling it
sunu	burn
sunu rai	burn a patch of ground
tara bandu	place a prohibition (e.g. on entering a plot of land)
tau horok	place a prohibition on picking fruit



Intransitive verbs/adjectives

luan	wide, broad
kloot	narrow
bokur	fertile
moris rasik	comes up by itself, self-propagating (not planted)
oin seluk	different

Komentáriu kona ba liafuan foun

- ❖ *Duut* is generic. Weeds that grow within a crop are called by that crop name; e.g. *hare duut* are weeds that grow amongst rice, *batar duut* grow amongst corn, and *aifarina duut* grow amongst cassava.
- ❖ *Fini* is seed that has been set aside for planting.
- ❖ Terms for harvesting depend on how that particular crop is harvested. Common options are:
 - *kee* – dig up; e.g. *kee talas* ‘dig up taro’, *kee fehuk* ‘dig up potatoes’
 - *koa* – cut with a machete or knife; e.g. *koa hare* ‘harvest rice’
 - *kuu* – pick; e.g. *kuu aifunan* ‘pick flowers’, *kuu aidila* ‘pick pawpaws’
 - *taa* – chop with an axe or machete; e.g. *taa hudi* ‘chop down a banana tree’
 - *silu* – snap off by hand; e.g. *silu batar* ‘harvest corn by snapping off the cobs by hand’
 - *fokit* – pluck, pull out with a sudden motion; e.g. *fokit hare oan* ‘pull up rice seedlings’; the same verb is used for *fokit nehan* ‘extract a tooth’, and *fokit manu fulun* ‘pluck a chicken’.
- ❖ Weeding has several options:
 - *fokit duut* – pull weeds up with a sudden motion
 - *hamoos duut* – remove weeds entirely (by any means)
 - *kee duut* – dig up weeds
 - *lere rai* – slash/cut down plants on this patch of ground
 - *lere duut* – slash weeds
- ❖ Rice is labelled in four ways in Timor, and people get very confused when you use the wrong term:
 - *natar* – rice paddy; hence *halo natar* ‘work the rice fields’
 - *hare* – rice plant; hence *kuda hare* ‘plant rice seedlings’, *koa hare* ‘harvest rice’
 - *foos* – raw husked rice; hence *sosa foos* ‘buy rice’, *hoban foos* ‘soak rice’
 - *etu* – cooked rice; hence *tein etu* ‘cook rice’, *haan etu* ‘eat rice’

Kostumi

- ❖ The ‘slash-and-burn’ system is still prevalent for non-irrigated gardens. The basic steps towards setting up a new garden include: *lere rai* ‘slash, clear the land’, wait until the slashed material is dry, and *sunu rai* ‘burn off’.
- ❖ Timorese often plant several crops interspersed; for instance *batar ho aifarina kuda dala ida deit* ‘corn and cassava are planted (together) at the same time’.

- ❖ Some agricultural work is, just like building houses, cooperative. For instance, a group of households may plant one person's field first, then move on to the next person's. The one whose field is being worked (or house being built...) is responsible for feeding the workers.
- ❖ The traditional (and still current) way of banning people from eating fruit from a tree is to *tau horok*, while for more general bans, such as on trespassing, one can *tara bandu*. Both involve hanging something up on site (e.g. material, leaves, feathers, bones), and a curse on any who transgress the ban, such that, for instance, they would get sick.

Diálogu

Fila rai

- | | |
|--|--|
| <p>Januário moris iha Austrália. Nia foin mai hela iha Dili fulan ida. Depois, nia baa halimar ho nia avoo sira iha foho.</p> <p>Januário: Avoo, bondia!</p> <p>Avoo: Hai, foin mai ka?</p> <p>Januário: Foin too hosi Dili avoo. Avoo mane iha nebee?</p> <p>Avoo: O nia avoo mane oras hanesan nee nunka iha uma. Lokraik mak nia fila!</p> <p>Januário: Avoo mane baa nebee?</p> <p>Avoo: Baa toos, lere duut. Agora tempu atu prepara rai.</p> <p>Januário: Lere duut halo saida? Nusaa la sunu deit?</p> <p>Avoo: Tenki lere uluk lai. Maran tiha maka sunu. Sunu hotu tiha, fila.</p> <p>Januário: Fila saida, avoo?</p> <p>Avoo: Fila rai. Nunee ita bele kuda batar ho buat seluk tan.</p> <p>Januário: Rai toos loos hanesan nee, fila ho saida?</p> <p>Avoo: Fila ho enxada. Ema balu fila ho tratór. Fila hotu, husik hela too udan monu rai, depois kuda fini – batar ho fore. Bainhira fini nee moris ona, too fulan ida, ita tenki fokit batar duut.</p> <p>Januário: Se kuda aifarina, oinsaa?</p> <p>Avoo: Aifarina kain taa halo badak, depois mak kuda.</p> <p>Januário: Mmm. Hau gosta haan aifarina.</p> | <p>Januário was born in Australia. He has only stayed in Dili one month. Then he goes to visit his grandparents in the country.</p> <p>Grandma, good morning!</p> <p>Hey, have you just arrived?</p> <p>I've just arrived from Dili, grandma. Where is grandpa?</p> <p>Your grandfather is never at home at this time. He only returns in the afternoon!</p> <p>Where did grandpa go?</p> <p>He went to the gardens, to clear them. Now is the time for preparing the ground.</p> <p>What do you do to clear the ground? Why not just burn off?</p> <p>You have to clear it first. Only when (the cleared plants) are dry do you burn. After burning, you plough.</p> <p>What do you turn, grandma?</p> <p>You turn/plough the ground. So you can plant corn and other things.</p> <p>When the ground is hard like this, what do you plough it with?</p> <p>We plough with a hoe. Some people plough with a tractor. After ploughing, we leave it until the rains come, then plant seeds – corn and beans. When the seeds have sprouted, we wait a month, and then have to pull up the corn weeds.</p> <p>If you plant cassava, how do you do that?</p> <p>We chop its stalk into lengths, then plant them.</p> <p>Yum, I like eating cassava.</p> |
|--|--|

Estrutura língua nian

1. *Generic-specific compounds: ai teka*

Many plant names compulsorily start with *ai* ‘plant’, many bird names with *manu* ‘bird’, and many fish names with *ikan* ‘fish’; e.g. *ai-dila* ‘papaya’, *manu radi* ‘duck’, and *ikan lele* ‘catfish’. There are other plant, bird and fish names which do not start with the generic noun; e.g. *au* ‘bamboo’, and *kakatua* ‘cockatoo’. In yet other names, the generic noun is optional; e.g. ‘dove, pigeon’ can be either *pombu* or *manu pombu*.

Sometimes you will see such compounds written as single words, sometimes as two separate words, and sometimes with a hyphen. This partly reflects the fact that some compounds (especially some such as *ai-dila* which start with *ai*) ‘feel’ to native speakers as if they are single words, while others (such as *manu pombu*) are easier to separate and ‘feel’ like two separate words.

Some nouns referring to people can similarly be prefaced with *ema*; for instance, ‘interpreter’ can be either *durbasa* or *ema durbasa*, and while ‘woman’ is usually *feto*, you will probably hear *ema feto* too.

Finally, disease names are sometimes optionally preceded by the generic word *moras*; e.g. ‘leprosy’ can be *lepra* or *moras lepra*, and ‘malaria’ can be *malaria* or *moras malaria*.

2. *Plant part compounds: hudi tahan*

Note the following names for parts of plants:

abut	root
been	sap, juice
fuan	fruit
funan	flower
huun	tree, base of tree
kulit	bark, peel
musan	seed
tahan	leaf
tarak	thorn

If you are talking about a part of a particular type of plant, the plant name comes first; e.g. *ai bubur tahan* ‘eucalyptus leaf’, *nuu been* ‘coconut juice’, *batar musan* ‘corn/maize seed’.

If, however, you are talking about leaves in general, or a thorn from an unidentified source, then you cannot, as in English, just say *tahan* ‘leaf’ or *tarak* ‘thorn’. Rather, precede the plant part with generic *ai*, hence *ai tahan* ‘leaf’, and *ai tarak* ‘thorn’. (The exception is *musan*; many people don’t accept **ai musan*.)

- . **Hau nia kamiza ohin naklees, tanba kona sabraka tarak.** My shirt tore, as it got caught on a citrus thorn.
- . **Ohin hau sama ai tarak ida, moras loos.** Earlier I stood on a thorn, and it really hurts.
- . **Hau la gosta duut nee, tanba iha tarak barak.**¹ I don’t like this grass/shrub, as it has lots of thorns.

Note that *huun* is also a pervasive traditional metaphor for ‘origin’; hence you can speak of seeking *problema nee nia huun* ‘the origins of this problem’, or knowing *ita nia huun* ‘our origins’. *Abut* is similar.

¹ Here you use *tarak* rather than *ai tarak* or *duut tarak*, since the plant it comes from has already been identified.

3. Categorisation

There are various ways of asking whether one entity is classed as a type of another.

- . **Tomati modo, laós aifuan.** Tomatoes are vegetables, not fruit.
- . **Tomati tama ba modo.** Tomatoes are classed as vegetables.
- . **Tomati inklui iha/ba modo.** Tomatoes are included in (the class of) vegetables.

Here are some alternatives for talking about ‘kinds’ of things:

- . **Hudi nee, hudi saida? Singapura ka, hudi fatuk?** What kind of banana is this? Is it ‘Singapore’ banana or ‘rock’ banana?
- . **Hudi ida nee oin seluk liu! Nee hudi saida?** This banana is really different! What type is it?
- . **Imi kuda batar oin hira?** How many types of corn did you plant?
- . **Ami kuda batar oin rua: batar lais ho batar boot.** We planted two types of corn: ‘quick’ corn (a short type) and ‘big’ corn (a tall variety with large cobs).
- . **Iha Timor, iha koto oi-oin.** In Timor there are various types of *koto* bean.

To emphasise that two categories X and Y are distinct (for instance to a foreigner who has gotten them confused!), you can use the construction “X, X; Y Y”, where there is rising intonation on the first “X” and “Y”, and falling intonation on the second.

- . **Etu, etu; foos, foos.** *Etu* and *foos* are distinct.
- . **Fore, fore; koto koto.** *Fore* and *koto* are distinct.

4. Same and different

‘Same’ is *hanesan*; ‘different’ is *oin seluk* or *la/laós hanesan*.

- . **Nia oan oin hanesan lo-loos nia apaa.** The child (lit. ‘child’s face’) looks exactly like his father.
- . **Sira nain rua, oin atu hanesan.** The two of them look almost the same.
- . **Lian portugés ho lian espanyól la hanesan.** Portuguese and Spanish aren’t the same.
- . **Uma nee agora oin seluk ona; la hanesan uluk.** This house has changed (lit. is now different; e.g. as it has been rehabilitated); it isn’t like it was before.
- . **Hau hakarak eduka hau nia oan oin seluk, laós hanesan uluk.** I want to train my children differently, not like (the way I was raised) in the past.

A common alternative to saying ‘A and B are different’ is ‘A *oin seluk*, B *oin seluk*.’

- . **Los Palos oin seluk, Baucau oin seluk.** Los Palos and Baucau are different (in terms of countryside).
- . **Inglés, hakerek oin seluk, koalia oin seluk.** English is pronounced differently to how it is written.
- . **Imi nee koalia oin seluk, halo oin seluk.** You say one thing, but do another.

47. Animál ho ikan (*Animals and fish*)

Objetivu

In this chapter you will learn to:

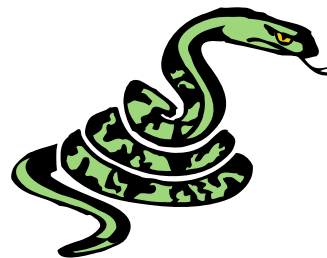
- Discuss the raising of animals, hunting and fishing
- Specify sex and age of animals
- Talk about giving something to be used, as in *foo etu ba nia haan*
- Specify ‘both ... and’, ‘either ... or’ and ‘neither ... nor’
- Talk about allowing



Liafuan foun

Animals

animál	animal
asu	dog
bani	bee
bibi	goat
bibi malae	sheep
bibi rusa	deer
boek	prawn
busa	cat
fahi	pig
karau	buffalo; cattle
karau baka / vaka	cattle
karau susubeen	dairy cattle
karau Timor	buffalo
kuda	horse
lafaek	crocodile
laho	mouse, rat
lekirauk	monkey
lenuk	turtle
manu	chicken; bird
manu fuik	wild bird
meda	cuscus, possum
samea	snake
ular	crawling creatures, including worms, grubs, maggots

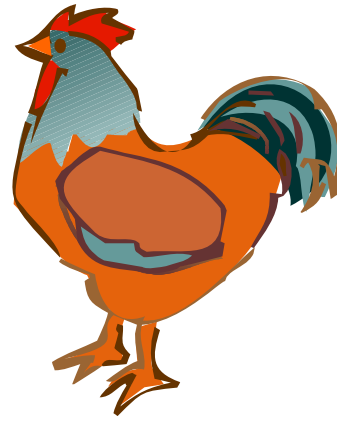


Other nouns

atan	slave, servant; herder
bero	canoe, small boat
dai	cast-net
dikur	horn
diman, dima	spear
ikun	tail
kilat	gun, spear-gun
lasu	trap; <i>Verb</i> trap



liras	wing
luhan	(animal) pen, enclosure, cage
manu luhan	bird cage
neré	scoop-net
rama	bow (to shoot an arrow)
redi	net; network
roo	boat



Transitive verbs and expressions

hakail ikan	fish with a fishing line
hakiak	raise (animal, child), adopt (child)
hana rama	shoot an arrow
hein	look after, guard
hein bibi	look after goats
hein manu	keep birds away (e.g. from a rice crop, or seed that is drying in the sun)
hein uma	keep house, stay at home to look after the house
husik	leave behind, abandon, allow, let
kapa	castrate
kasa	hunt
sulan	pen up (animals); cork up, put a stopper in (a bottle/hole)
suru boek	scoop up prawns (with a <i>neré</i> scoop-net)
tau matan (ba...)	look after, take care of
tau redi	put out a (fishing) net
tiru	shoot
tiru ikan	shoot fish (with a <i>kilat</i> spear-gun)
tuda bomba	throw a ‘bomb’ (to stun the fish)
tula	transport, carry (as a load); give a lift to (a person), place (on something)

Intransitive verbs/adjectives

fuik	wild
kabuk	pregnant (of animals)
maus	quiet, tame; domesticated
siak	savage

Komentáriu kona ba liafuan foun

- ❖ *Atan* on its own refers to a hereditary servant or slave. Following an animal name, it indicates ‘herder’; e.g. *bibi atan* ‘goat herder’, *karau atan* ‘buffalo herder’.
- ❖ *Bibi malae* ‘sheep’ in Timor tend to look a lot like *bibi* ‘goat’. A distinguishing feature is the tail, which sticks up for goats and down for sheep.
- ❖ *Siak* describes a savage animal; e.g. a dog that bites, cock that fights, or horse that kicks. As a transitive verb, it means ‘reprimand, scold, tell off’. A person who is *siak-teen* is a stern disciplinarian.

Diálogu

Hakiak fahi

- Ian hosi Amérika koalia halimar ho Antonio kona ba tansaa hakiak fahi barak.**
- Ian: **Hai, Antonio, ita halo saida iha nee?** Ian from America is chatting with Antonio about why he raises lots of pigs.
- Antonio: **Ida nee mak hau nia servisu dadeer ho lokraik. Tenki tau matan ba fahi hirak nee.** Hi, Antonio, what are you doing here? This is my work mornings and afternoons. I have to take care of these pigs.
- Ian: **Ita nia fahi barak loos – iha aman, iha inan, i balu sei kiik. Bainhira mak bele tunu ida ba ita haan?** You have lots of pigs – there are boars, sows, and some are still small. When can we roast one to eat?
- Antonio: **Aii Ian, tanba oan barak, balu boot ona maibee seidauk hetan servisu, entaun ami hakiak hodi selu oan sira nia eskola, hola sira nia farda, livru, kadernu.** Ah, Ian, because I have lots of children, some are already big but haven't yet got work, we raise (pigs) to pay for the children's education, to buy their uniforms, books, notebooks.
- Ian: **Dala ruma oho ba haan ka lae?** Do you sometimes kill one to eat?
- Antonio: **Sín. Hakiak fahi, laós atu ajuda ekonomia uma laran deit, maibee moos ba lia adat. Bainhira iha lia, la presiza atu baa sosa fahi, kaer deit lori baa ona.** Yes, we raise pigs not just to help with household economics, but also for *lia* (e.g. weddings, funerals, disputes...). When there is a *lia*, we don't have to go and buy pigs, we just take hold of one/some and bring it/them along.
- Ian: **Aa, buat hanesan nee iha Amérika la iha. Nusaa? Ida oan nebaa, foin kapa ka?** Ah, there's nothing like that in America. What's the case? Has that young one over there just been castrated?
- Antonio: **Foin kapa. Moris halo fulan tolu ona, tenki kapa tia, atu nunee bele isin diak i boot lailais.** Yes. When they are three months old, they must be castrated, so that they will be healthy and grow fast.
- Ian: **Ita nia fahi sira nee, loro-loron husik hela deit ka?** Do you just let your pigs wander free all the time?
- Antonio: **Lae, lokraik-lokraik hanesan nee, bolu mai foo haan tia, depois sulan. Dadeer husik fali, para bele baa buka hakaan iha liur. Só fahi aman deit mak sulan loron-kalan. Se lae ema naok. Maibee se ita sulan fahi inan, nee susar atu kabuk.** No, in the afternoons like this, I/we call them in and feed them, then put them in the pen. In the morning I/we let them go again, so that they can look for food outside. It's only boars that are kept in the pen night and day. Otherwise people will steal them. But if we keep females in the pen, it's hard to get them pregnant.
- Ian: **Ohin ita dehan ita hakiak fahi laós deit atu ajuda uma laran, maibee bele uza moos hodi baa lia. Se hau kaben ho ema Timor karik, oinsaa? Ita bele ajuda hau ho fahi ida?** Just now you said that you raise pigs not just to help the household, but also to take to *lia*. If I were to marry a Timorese, how about it? Could you help me with a pig?

<p>Antonio: Bele. Nusaa mak la bele? Maibee se ita kaben ho hau nia feton, ita mak tenki foo karau mai hau! Depois mak hau foo fali fahi ida ba ita.</p> <p>Ian hamnasa loos, tanba nia dehan karau karu liu fahi.</p>	<p>I could. Why not? But if you were to marry my sister, you'd have to give me buffalo! Then I'd give you a pig in return.</p> <p>Ian has a good laugh, because he says buffalo are worth more than pigs.</p>
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Kostumi

- ❖ Buffalo and pigs play very important roles in clan relationships; for instance, for weddings in most East Timorese cultures, the man's family gives buffalo to the woman's family, and her family in turn gives pigs. The *barlaki* 'bride-price' in Los Palos used to be as high as 70 buffalo. Exchanges of buffalo and pigs also take place at funerals.
- ❖ Buffalo are traditionally used for puddling and ploughing rice fields; either by a group of buffalo being walked around and around the paddy (*halai natar*), or by pulling a plough. The majority of large livestock were killed or stolen from East Timor during the rampage of September 1999, leading to a serious shortfall in ploughing power, and an increased demand for tractors.
- ❖ The age of buffalo is specified by the number of young which its mother has since borne; e.g. *Karau nee alin rua* 'This buffalo has two younger siblings.'
- ❖ Crocodiles are *lulik* 'sacred' to all East Timorese, and are not eaten. They are prominent in certain origin myths, and there are many beliefs associated with them.
- ❖ There are also many stories associated with cats; for instance, try asking what you should do if you ever run over one, or what would happen if a cat jumped over a corpse.
- ❖ Dogs are used for hunting, and to *hein uma* 'look after the house'. Indonesians introduced dog-meat restaurants, which are labelled 'RW'.

Estrutura língua nian

1. Sex and age of animals: aman, inan, oan

Terms for male, female and young of animals are formed by placing *aman*, *inan* and *oan* respectively after the animal name. For instance:

kuda aman	stallion
kuda inan	mare
kuda oan	foal
manu aman	rooster
manu inan	hen
manu oan	chick; penis

For plants, *oan* is placed after the plant name to indicate 'seedling'.

ai oan	seedling
hare oan	rice seedling

2. Giving something to use: foo ba ... haan

Note the following examples:

- . Nia foo ropa foun ba labarik hatais. She gave the child new clothes to wear (and the child wore them).
- . Tiu ohin foo tua kopu ida mai hau hemu. Uncle gave me a glass of palm wine to drink (and I drank it).
- . Atino foo nia uma ba ema Brazil aluga. Atino rents out his house to Brazilians.
- . Deut hudi nee halo dodok tia, mak foin foo ba bebee haan. Mash the banana finely before giving it to the baby to eat.

In sentences with this construction, a giver gives something to a recipient, and the recipient uses it for a specified purpose. So, *hau foo bee ba nia hemu* not only means that I gave him water with the intention that he drink it, but also indicates (or at least strongly implies) that the recipient actually drank that water.

3. moos... moos...: both A and B, either A or B

If something is true (or false) of two separate entities, this can be expressed by two parallel clauses, each of which includes *moos*. In English this may be translated as ‘both A and B’, ‘either A or B’, or ‘neither A nor B’ depending on context.

- . Ema UDT moos nia oho, Fretilin moos nia oho. He killed both UDT and Fretilin people.
- . Ita baa aban moos bele, bainrua moos bele. We can go either tomorrow or the day after tomorrow.
- . Agora osan moos la iha, servisu moos la iha. Now we have neither money nor work.
- . Nia oan kiak, aman moos la iha, inan moos la iha. She’s an orphan, having neither mother nor father.

4. Allowing: husik, hataan, foo

Husik has a range of meanings. To *husik* someone, something or somewhere, means to leave, leave behind, abandon, let go, or release.

- . Nia husik nia rain hodi baa estuda iha Portugál. He left his own country to go and study in Portugal.
- . Nia husik nia oan sira iha avoo, depois baa eskola iha Jawa. She left her children with their grandmother, then went and studied in Java.

Husik hela means ‘leave behind, abandon’.

- . Sira halai, husik hela sira nia sasaan hotu. They ran away, leaving all their possessions behind.
- . La bele husik hela labarik isin manas nee. You can’t leave this sick child (alone).

If you *husik* someone or something do something, it means you let, leave, allow, or permit them to do it.

- . Keta husik ema barak tama iha sala votasaun. Don’t allow many people to enter the voting room.
- . Sira husik bibi sira nee haan hela duut iha uma oin. They let the goats eat the grass in front of the house.
- . La bele husik bee nalihun besik uma, tanba bele hakiak susuk. Don’t leave standing water near the house, because it can breed mosquitoes.

The expression *Husik baa!* means ‘Leave it be!’

Hataan and *foo* are sometimes used to mean ‘allow’.

- . **Horiseik hau hakarak baa halimar iha tasi ibun, maibee inan-aman la hataan/foo.** Yesterday I wanted to go and relax at the beach, but my parents didn’t let me.
- . **Governu la hataan atu ami uza uma nee.** The government doesn’t agree to us using this house.
- . **Milisia la foo ami sai hosi uma.** The militia didn’t let us leave the house.

More formal options for expressing the giving of permission are *autoriza* ‘authorise’, *foo autorizasaun* ‘give authorisation’ and *foo lisensa* ‘permit’.



48. Númeru ho lian portugés (*Numbers in Portuguese*)

Objetivu

In this chapter you will learn to:

- Use Portuguese numbers
- Recognise gender and number agreement in Portuguese
- Specify date, time and price in Portuguese



Liafuan foun

Portuguese numbers

zero	0
ún	1
dois	2
trés	3
kuatru	4
sinku	5
seis	6
seti	7
oitu	8
novi	9
dés	10
onzi	11
dozi	12
trezi	13
katorzi	14
kinzi	15
dezaseis	16
dezaseti	17
dezoitu	18
dezanovi	19
vinti	20
trinta	30
kuarenta	40
sinkuenta	50
sesenta	60
setenta	70
oitenta	80
noventa	90

sein	100
duzentus	200
trezentus	300
kuatrusentus	400
kinyentus	500
seisentus	600
setisentus	700
oitusentus	800
novisentus	900
míl	1000
dois míl	2000
un milyaun	1,000,000
dois milyoens	2,000,000
un bilyaun	1,000,000,000
dois bilyoens	2,000,000,000

Portuguese loans

anu (-s)	year (-s)
ora (-s)	hour (-s)
dolar (-es)	dollar (-s)
kuartu	quarter
meia	half (feminine)
sentavu (-s)	cent (-s)

Estrutura língua nian

1. Portuguese numbers

Sentu ‘hundred’ and *milyaun* ‘million’ have plural forms *sentus* and *milyoens*. *Míl* ‘thousand’ has no separate plural.

Sein is ‘one hundred’. When there are following tens or units, or there are multiple hundreds, use *sentu* (e.g. *sentu i ún* ‘101’, *trézentus* ‘300’).

I ‘and’ is used as a linker, as in the following examples:

oitenta i três	83
sentu i dois	102
sentu i vinti	120
míl novisentus setenta i sinku	1975
míl novisentus noventa i novi	1999
dois míl i três	2003
dois míl trezentus kuarenta i oitu	2348

2. Quantity

In Portuguese, the number comes before the noun it modifies. In Tetun, Portuguese numbers only modify Portuguese nouns; they then follow the Portuguese order, with the number preceding the noun. When the quantity is greater than one, the Portuguese noun occurs in the plural form.

ún anu	one year
vinti i kuartu anus	24 years
dois milyaun dolares Amérika	two million American dollars
kuartu oras	four hours OR four o’clock

3. Portuguese gender and number agreement

In Portuguese, all nouns are either ‘masculine’ or ‘feminine’. As is usual in systems of grammatical gender, you often can’t guess which gender a noun is – it just has to be learned by heart. However, as a rule of thumb, most nouns that refer to males or that end in ‘o’ are classed as masculine, while those that refer to females or end in ‘a’ are feminine.

Adjectives mostly have separate masculine and feminine forms, with the masculine often ending in ‘o’ (pronounced ‘u’) and the feminine in ‘a’. When an adjective modifies a noun, it must agree with the gender of the noun as well as with its number. So, for instance, ‘prime minister’ is masculine *primeiru ministru* if it refers to a man, but feminine *primeira ministra* if it refers to a woman.

In Tetun, for most speakers, adjectives only agree with the noun if the adjective-noun pair is borrowed as a single expression. Here are some examples. Note that some adjectives precede the noun while others follow it.

primeiru anu	(masculine singular <i>-u</i>)	first year
primeira klase	(feminine singular <i>-a</i>)	first class (of Portuguese primary school)
Estadus Unidus	(masculine plural <i>-us</i>)	United States
forsas armadas	(feminine plural <i>-as</i>)	armed forces

4. Time

There are two Portuguese numbers which have a separate masculine and feminine form: *ún* ‘one’ has a feminine form *uma* which must be used with feminine nouns, and *dois* ‘two’ has the feminine form *duas*. The relevance of this for Tetun is that the noun for ‘o’clock’ is feminine, hence ‘one o’clock’ is *uma ora* (using the singular feminine form), and ‘two o’clock’ is *duas oras* (where *oras* is plural).¹

uma ora	1:00
uma i meia	1:30
duas oras	2:00
trés oras	3:00
trés un kuartu	3:15
trés i kinzi	3:15
trés i meia	3:30
(falta) un kuartu para oitu	7:45
(falta) sinku (minutu) para seis	5:55

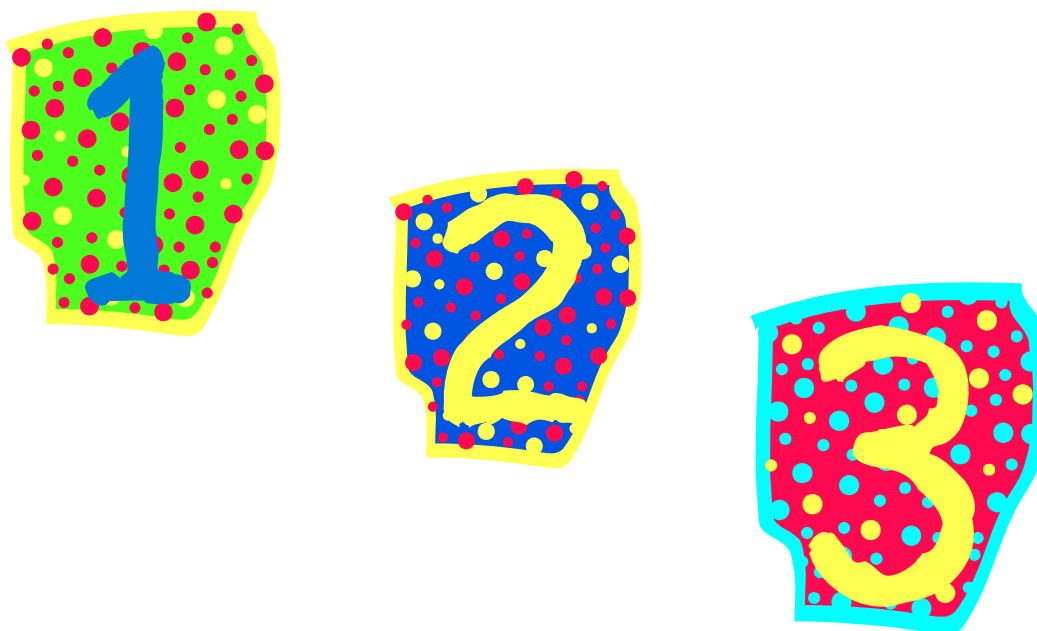
Note that *tréz oras* means ‘three o’clock’, while Tetun *oras tolu* means ‘three hours’.

5. Date

If you ask *Ohin dia hira?* ‘What date is it today?’, the answer will almost invariably be given in Portuguese. As in Tetun, say the date first (preceded by *dia* ‘day’), then the month (preceded by *de* ‘of’), and then the year.

Ohin dia ún.	Today is the 1 st .
Ohin dia dés de Maiu.	Today is the 10 th of May.
Ohin dia trinta i ún de Outubru, dois mil i dois.	Today is the 31 st of October, 2002.

Note that *dia ún* means ‘day one’, while *ún dia* means ‘one day’.



¹ Final ‘s’ in Portuguese loans is pronounced as ‘z’ when it occurs between vowels; hence *duas oras* is pronounced ‘duaz oras’.

Cognate nouns and adjectives ending in -i

The following words all end in ‘e’ in Portuguese, but in Tetun people write them variously with final ‘e’ or ‘i’. The variation in spelling reflects the pronunciation: the final vowel is more like Tetun ‘i’ than ‘e’ in most words, but not as clear a vowel. (There are however some exceptions for which the pronunciation is clearly ‘e’, such as *sempre*, *konyese* and *milagre* ‘miracle’.)

<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
<i><u>Nouns</u></i>		
filmi	film	filem
klienti	client	
krimi	crime	
limiti	limit	
partisipanti	participant	partisipan
pasaporti	passport	paspor
prezidenti	president	presiden
restoranti	restaurant	restoran
rezidenti	resident	
tanki	tank	tangki
<i><u>Adjectives</u></i>		
importanti	important	
inosenti	innocent	
permanenti	permanent	permanen
protestanti	protestant	protestan
transparenti	transparent	transparan

A noun which can easily be misunderstood by English speakers is *parenti*, which means ‘relative, relation, extended family member’, not ‘parent’.

49. Joga bola (*Sport*)



Objetivu

In this chapter you will learn to:

- Discuss sport
- Talk about opposing, and acting ‘against’ others
- Reply in less positive ways when people ask how you are
- Repeat verbs to indicate that an activity is intense or long-lasting
- Use *nee nee*, and *mesak ... deit* ‘all’

Liafuan foun

Nouns

árbitu	referee
wasit (I)	referee
jogadór	footballer, sports player, gambler
treinadór	trainer, coach
pelatih (I)	trainer, coach
kapitaun (P)	captain
kapten (I)	captain
avansadu	forward
defeza	back
guardaredi	goalkeeper
ekipa (P)	team
tim (I)	team
kartu merah (I)	red card
kartu kuning (I)	yellow card
klubu (P)	club
klub (I)	club
estádiun	stadium
jogu	match, game (esp. sport)
parte (P)	half (in soccer)
babak (I)	half (in soccer); round
kampu	field
baliza	goal (posts etc.); goalkeeper
golu	goal
falta	foul (in soccer)
basket	basketball
tenis	tennis
tenis meza	table tennis
bulu tangkis (I)	badminton
manu fulun	badminton shuttlecock
voli (I)	volleyball
motokrós (I)	motor-cross
apitu	whistle



Transitive verbs and expressions

asisti	watch (game, film, wedding...)
baku bola	hit a ball; bounce a ball
baku manu fulun	play badminton
halo falta	commit a foul
hatama golu	shoot a goal
huu	blow
huu apitu	blow a whistle
joga	play (a particular game: football, cards, ...); gamble
joga bola	play a ball game
joga foer	play dirty, cheat (slang)
joga tenis/voli	play tennis/volleyball
kabesa	head (a soccer ball)
kontra	oppose, transgress, against
nonton (I)	watch (a sports game, TV, ...)
soe	throw, discard, cast (a net)
tebe	kick
tebe bola	play football; kick a ball
tuda	pelt, throw something at
xuta	kick (a ball; mainly in soccer)

Intransitive verbs/adjectives

empata	draw, tie (in competition)
naksalak, naksala	sprained, dislocated (joint)
pintas	hog the ball

Other

moos	clearly
mo-moos	clearly
nee bee	so

Komentáriu kona ba liafuan foun

- ❖ *Kampu* is ‘field’ in a broad sense. It includes sports grounds; e.g. *kampu futeból* ‘football field’, *kampu tenis* ‘tennis court’, *kampu basket* ‘basketball court’. Outside of sport there is *kampu aviasaun* ‘airfield’, *kampu refujiadu* ‘refugee camp’, and *kampu internasionál* ‘the international arena’. It is also used of ‘the field’ as opposed to ‘the office’; e.g. *Ita tenki tuun ba kampu hodi haree situaun iha nebaa oinsaa* ‘We must go out to the field to see what the situation is like.’ The Indonesian term for *kampu* is *lapangan*.
- ❖ ‘Throw’ can be expressed by generic *soe*, or by *tuda* ‘throw (directly at someone/something)’. ‘Catch’ can be expressed by *kaer* or *simu*.
- ❖ *Tuda* means to throw something (a ball, stones, ...) at; e.g. *tuda ema nia uma (ho fatuk)* ‘pelt someone’s house (with stones...)’, *tuda fatuk ba janela* ‘throw stones at a window’.
- ❖ *Moos* ‘clearly’: e.g. *rona la moos* ‘don’t hear well (e.g. due to a hearing impediment or background noise)’, *koalia la moos* ‘speak unclearly (e.g. due to a speech impediment or presenting information in an unclear way)’, *koalia tetun moos loos* ‘speak Tetun fluently’.

Diálogu

Nonton tebe bola

Manuel ho Rui baa nonton tebe bola iha estádiun Dili.	Manuel and Rui go to watch soccer in the Dili stadium.
Manuel: Klubu nebee mak joga ohin?	Which clubs are playing today?
Rui: Se la sala, klubu Kakusan hasoru FC. Porto Taibesse.	If I'm not mistaken, Kakusan club is playing against FC. Porto Taibesse.
Manuel: Hau rona klubu FC. Porto Taibesse nia guardaredi ain naksalak. See mak atu troka nia?	I heard that FC. Porto Taibesse's goalkeeper has a sprained ankle. Who will replace him?
Rui: João Martins mak nee ka, Alfonso Pinto mak nee ka, la hatene loos.	João Martins, or Alfonso Pinto, or someone like that – I don't really know.
Manuel: Klubu rua nee, ida nebee mak sei manaan?	Of these two clubs, which will win?
Rui: Klubu rua nee mesak diak deit. Dala ruma bele empata karik.	Both clubs are good. It could be a draw.
Manuel: Ah, wasit huu apitu ona. Babak primeiru komesa agora.	Oh, the referee has blown the whistle. The first half is starting.
Rui: Wasit nee José nafatin?	Is the referee still José?
Manuel: Sín. Semana liu baa hau haree jogadór ida xuta nia, tanba nia hasai kartu merah.	Yes. Last week I saw a player kick him, because he gave out a red card.
Rui: Loos. Hau moos haree. Nia simu ona kartu kuning dala rua, depois tebe tan jogadór ida nia ain mo-moos loos. Nee bee, nia tenki sai hosi kampu.	True. I saw it too. He had already received a yellow card twice, then he very clearly kicked another player's leg. So, he had to leave the field.

Estrutura língua nian

1. hasoru, kontra 'against'

Kontra means 'oppose, transgress'.¹ As a verb on its own, *hasoru* primarily means 'meet', although it can be used for 'oppose' when the context makes it clear.

. Organizasaun nee sempre <u>kontra</u> governu.	This organisation always opposes the government.
. Polisia kaer nia tanba nia <u>kontra</u> lei imigrasaun nian.	The police arrested him because he broke the immigration law.
. Labarik nee <u>kontra</u> beibeik nia aman.	This child always talks back at / disobeys his father.
. Ohin Brazil <u>kontra/hasoru</u> Impettu iha estádiun Dili.	Today Brazil (played) against Impettu in the Dili stadium.

¹ In Portuguese, *contra* is a preposition; however in Tetun it is used as a verb.

Both can also be used after another verb, where they are translatable as ‘against’.

- . **Estudante sira horiseik halo demonstrasi kontra/hasoru regulamentu foun nee.** The students yesterday carried out a demonstration against this new regulation.
- . **Ami halo funu kontra/hasoru inimigu durante tinan rua-nulu resin haat.** We fought against the enemy for twenty four years.
- . **Katuas Antonio sempre koalia kontra amu lulik.** Mr Antonio always speaks against the priest (contradicting what he says, not necessarily to his face).

2. How are you? – Not too good!

Here are some ‘less than happy’ responses to the ubiquitous *Diak ka lae?*

- . **Aat mak barak!** Mostly bad!
- . **Diak hanesan ferik sira nian.** Not too bad for an old lady.
- . **Diak tuir ema idadi nian.** Not too bad for an oldie.
- . **Diak tuir ami servisu la iha.** Not too bad for us unemployed people.
- . **Hanesan baibain.** Like usual.
- . **Kala diak mak ita hasoru malu nee.** It’s only because I’m OK that we can meet like this.

3. Repeating a verb

In colloquial speech (but never in writing), a verb is sometimes repeated to indicate that the activity is intense and/or long-lasting.

- . **Loro-loron koalia koalia, la halo buat ida.** Every day they just talk and talk, and never do anything.
- . **Ami hanorin hanorin, mais sira la rona.** We teach/discipline them over and over, but they don’t obey.

The following examples, also restricted to speaking, uses a different type of repetition, again of a single verb. Ask a Timorese to show you the usual intonation pattern.

- . **Kompriende, kompriende, mais koalia laduun moos.** Sure I understand (Portuguese), but I don’t speak it well.
- . **Hatene, hatene, maibee hau la bele dehan sai.** Sure I know, but I’m not allowed to tell you.
- . **Bele, bele, maibee keta halo lakon!** Sure you can (borrow this book), but don’t lose it!

4. nee nee

In spoken not-overly-formal Tetun, you sometimes get a sequence of *nee nee* at the end of a phrase when it functions as a sentence-initial topic.

- . **Iha Tasi Tolu nee nee, ema la bele hariis, tanba tasi nee lulik.** Here in Tasi Tolu, people can’t bathe, as it taboo.
- . **Hau hakarak eduka hau nia oan, oin seluk. Tanba labarik nee nee, nakar.** I want to train my child differently. Because the kid is naughty.
- . **Antonio, kuandu lanu hanesan nee nee, kuidadu! La bele book!** Antonio, when he’s drunk like this, be careful! Don’t interfere!
- . **Uluk, fatin ida nee nee, ami nia halimar fatin.** In the old days, this place was where we played.

5. mesak ... deit 'all ...'

Mesak ... deit means that (allowing for exaggeration!) you are claiming this description to be true for everyone or everything you are talking about.

- . **Ami iha nebaa, nain rua nulu; ami mesak Timor oan deit.** Over there, there were twenty of us. We were all Timorese.
- . **Nia oan sira mesak oin kapaas deit.** Her children are all beautiful.
- . **Senyora nee faan ropa mesak karun deit.** This lady sells only expensive clothes.

Cognate adverbs ending in -mente

Adverbs such as the following are rarely used in conversation, but are used in the press.

<u>Portuguese loan</u>	<u>English</u>
diretamente	directly
indiretamente	indirectly
geralmente	generally
normalmente	normally
oficialmente	officially
provisoriamente	provisionally

50. Fín de semana (*Weekends*)

In this chapter you will learn to:

- Talk about non-sport recreation options, including music, cards, and gambling
- Use clauses with subject–object–verb order, such as *hau kafee la hemu* ‘I am not a coffee drinker’
- Express uniqueness with *só*
- Express ‘truly’ in colloquial ways
- Use *kan* ‘after all’

Liafuan four

Music and drama: nouns

ben (I)	(music) band
artista (P)	actor, singer, dancer
artis (I)	actor, singer, dancer
kantór	singer
filmi	film
bintang filem (I)	film star
drama	play, drama
babadook	traditional drum
viola	guitar



Music and drama: verbs

hasai filmi	make a film; show a film
kanta	sing
toka	play (music)
toka viola	play the guitar

Cards: nouns

karta	(playing) card
kartu (I)	(playing) card

Cards: verbs

joga karta	play cards
taa karta	shuffle the deck
koa karta	cut the deck
fahe karta	deal cards
haree karta	look at one's cards
dada karta	pick up a card (from the pile)
Hau nia karta moris.	I'm on a winning streak.
Hau nia karta mate liu.	I'm on a losing streak.
haan	beat; e.g. aas haan liurai an ace beats a king

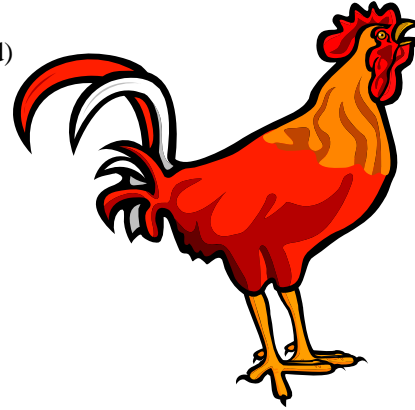


Other: nouns

kurukuru	dice; a certain dice game
catur (I)	chess; halimar/joga catur play chess
boneka	doll, teddy bear, stuffed toy
brinkedus	toy

Other: verbs

fasi matan	window shopping, people watching
haan	take (e.g. a chess piece off the board)
taru	gamble
halai taru	race
futu manu	have a cockfight
soran manu	incite fighting cocks to fight
hariis tasi	have a swim, play in the sea
nani	swim (laps, to somewhere)
luku	dive, snorkel



Other

kan (I)	after all
só	only, except

Kostumi

- ❖ Cock-fighting is one of several arenas for gambling. In some circles bets can be very high (even up to \$1000 on a single fight). Bets are arranged privately between the owners of the fighting cocks as well as amongst the punters.

Diálogu

Joga karta

Sábadu kalan Amanu ho nia kolega Sertorio tuur halimar iha nia uma.	On Saturday evening, Amanu and his friend Sertorio are relaxing at his house.
Amanu: Sertorio, mai iha joga karta.	Sertorio, let's play cards.
Sertorio: Diak, ita joga foker deit. Ita bolu tan Edi ho Lucas.	OK, we'll play <i>foker</i> . We'll invite Edi and Lucas as well.
Sertorio baa bolu Edi ho Lucas, depois mai, sira joga hamutuk.	Sertorio goes and calls Edi and Lucas. They come, and play cards together.
Edi: Agora hau mak taa karta. Amanu, o koa.	Now I'll shuffle the cards. Amanu, you cut the deck.
Lucas: Ei! Fahe lalais ona mai!	Hey, hurry up and deal!
Amanu: Ou! Hau nia karta moris loos!	Oh, my cards are great!
Edi: Ei pá! Hau nian mate liu.	Good grief! Mine are terrible.
Sertorio: Orsida see mak lakon, nia mak taa karta fali.	Whoever loses can shuffle next time.

Estrutura língua nian

1. Subject–object–verb

Sometimes in Tetun an object or complement can be placed before the verb. This is found only in informal speech, and the object or complement nearly always consists of just one or two words. Such clauses are usually negative, or contradict an earlier claim, or contrast what one person does with what other people do. The objects and complements are underlined.

- . Hau kafee la hemu. I am not a coffee-drinker.
- . Ami paun la haan, keiju moos la haan. We aren't bread-eaters or cheese-eaters.

Most verbs can't follow their complement, but *hatene* can.

- . Ami hakerek la hatene, lee la hatene. We don't know how to read or write.
- . Nia koalia la hatene. He hasn't learned to speak. OR He is mute. OR He doesn't know how to speak politely.
- . Labarik sira iha Dili sae kuda la hatene. Kids in Dili don't know how to ride a horse.

Similarly, *la bele* can follow its complement. Here it nearly always indicates inability, or at least inability to do something well. In contrast, when *la bele* precedes the verb, it can indicate either inability or lack of permission.

- . Hau lao ikus liu, tanba hau lao la bele. I walk last, as I don't walk well.
- . Nia la bele lao. He cannot walk. OR He is not allowed to walk.
- . Agora hakarak sosa uma moos, sosa la bele ona. Now even if we wanted to buy a house, we wouldn't be able to any more.
- . José lakohi atu ema hatene katak nia iha fatin nee. Maibe nia subar-an la bele. José didn't want anyone to know that he was in that place. But he was unable to hide.

2. só, só X deit mak: expressing uniqueness

You have already learned to use *mak* to express uniqueness:

- . Virgilio mak guardaredi. It is Virgilio (not anyone else) who is the goalkeeper.
- . Abilio mak hatama golu barak liu. It is Abilio who has kicked the most goals.

Uniqueness can be stressed using a preceding *só*, or by *só ... deit mak...*

- . Iha ema balu hanoin katak hola malu nee só para hodi hetan oan deit. There are some people who think that having intercourse is only for the purpose of getting children.
- . Ita la hois kuda! Só karau deit. We didn't milk horses! Only cattle.
- . Ami hotu-hotu baa tasi ibun. Só Bete deit mak hela. We all went to the beach. Only Bete stayed behind.
- . Só Benjamim Martins nia pozisaun deit mak ita la hatene. (We know what everyone thinks on this issue.) It is only Benjamim Martins' position that we don't know.

3. Really truly

Some colloquial ways of saying 'really truly':

- . **Fatin nee furak ida be furak tebes.**
- . **Nia hirus ida be hirus la halimar.**
- . **Nia siak ida be siak ahi haan rai.**

- . **Nia hirus aat liu!**
- . **Iha Dili, manas fuik!**

That mountain is truly beautiful.

He was furious!

He was furious! (**siak ahi haan rai** is a single expression)

He was furious!

In Dili, it's really hot!

4. kan 'after all'

Another term only used in colloquial speech (and only by some people) is *kan*, from Indonesian. It means something like 'after all'. It usually comes after the subject.

- . **Sira nee lakohi halo servisu, hakarak manda ema deit. Sira nia avoo nee kan uluk liurai.**
- . **Hau tenki fila agora, tanba ohin dadeer kan hau hatete tia ona.**
- . **Ami kala-kalan buka ikan. Tanba agora nee kan, buka osan araska.**

They don't want to work, and just like ordering people about. After all their grandfather was a *liurai*.

I must go home now, because after all this morning I said I would.

We go fishing every night. Because after all, it's really hard to earn money these days.

51. Funu (*War*)

Objetivu

In this chapter you will learn to:

- Better understand stories about the Indonesian occupation, and about war
- Use a range of idioms involving *malu* ‘each other’
- Use transitive-intransitive verb sequences like *baku mate* ‘beat to death’
- Use *finji* ‘pretend’

Liafuan foun


Nouns: weapons and transport

aviaun	aeroplane
bom (I)	bomb
bomba	bomb; pump
elikópteru (P)	helicopter
helikopter (I)	helicopter
granada	grenade, (military) shell
kilat musan	bullet
kroat sira	weapons
minas	landmine
pistola (P)	pistol
pistol (I)	pistol
punyál	bayonet, dagger
rakitan (I)	home-made traditional gun
roo ahi	ship
tanki de gera	tank (military)



Nouns: players

ABRI	Indonesian armed forces (including army and police)
asuwain	national hero
brimob (I)	mobile brigade (within the Indonesian police)
buihuu	female Timorese informer to the Indonesians, spy
CNRT [sé én ér té]	National Council of Timorese Resistance (<i>Concelho Nacional de Resistência Timorenses</i>)
eskolta	bodyguard; escort
espiaun	spy
estafeta	courier, messenger (for the resistance movement)
Falintil	the armed forces of East Timor's resistance movement during the Indonesian occupation (<i>Forças Armadas para Libertação Nacional de Timór-Leste</i>)
F-FDTL [éf éf dé té eli]	East Timor Defence Forces (post independence)
forsa defeza (P)	armed forces
militár	soldier
hansip	Indonesian civilian defence
inimigu	enemy
intel (I)	intelligence agent, spy (mainly for Indonesia)
mauhuu	male Timorese informer to the Indonesians, spy

milisia	militia	
milisi (I)	militia	
parakedista	paratrooper, parachutist	
responsavel	person in charge	
tentara (I)	Indonesian army, Indonesian soldier	
TNI [té én í]	Indonesian army	
tropa	army, soldier	
UNAMET	United Nations Assistance Mission to East Timor (the UN body which oversaw the 1999 referendum)	
UNTAET	United Nations Transitional Authority in East Timor (the UN body which oversaw the transition to independence)	

Nouns: other

bandeira	flag; hasae bandeira raise the flag
boatus	rumour
lia anin	rumour
isu-isu (I)	rumour
dame	peace, reconciliation
diviza	rank
pangkat (I)	rank
embuskada	ambush; halo embuskada conduct an ambush
funu	war
golpe	civil war
integrasaun (P)	integration (with Indonesia)
integrasi (I)	integration (with Indonesia)
klandestina	clandestine operations
komandante	commander (military)
konsulta populár	the referendum on independence versus autonomy on 30 August 1999
liberdade	freedom, liberty
luta	struggle (for a worthy goal), fight; <i>Verb</i> struggle
merdeka (I)	independence, freedom
novidade	news, piece of news
pos (I)	post (military/police)
primeira gera mundiál (P)	world war one
perang dunia pertama (I)	world war one
segunda gera mundiál (P)	world war two
perang dunia kedua (I)	world war two
propaganda	propaganda; halo propaganda carry out propaganda
referendum	referendum
rejaun	region (the clandestine movement was divided into 4 regions)
zona	zone (within a region)

Transitive verbs and expressions

ahi haan	burns down
deskonfia	suspect, distrust
duni	chase
hadau	snatch, grab, seize
hanehan	press; oppress
hatauk	frighten
kaer kilat	armed, gun-carrying
kaer rasik kuda talin	hold the reins oneself (be independent)
kesar	report (about someone's faults to an authority), tell on

konfia	trust
kontrola	check
obriga	compel, try to force
rende	surrender
subar	hide
tu-tuir	constantly check on
tuu	poke, pierce a hole in; vote by piercing a hole in the ballot paper
ukun	rule, govern

Intransitive verbs/adjectives

aman (I)	safe
araska	hard to get
independenti	independent
kroat	sharp (edge)
lori lia	spread gossip
manas	politically hot
mate mohu	die out
militár	military
perigozu	dangerous
pro-kemerdekaan (I)	pro-independence
pro-kém (I)	pro-independence
pro-integrasi (I)	pro-integration

Other

dezde	since (time)
momentu	when, at the moment when
naran katak	on condition that, provided that

Indonesian police

Level	Institution	Chief at this level
Suku		Bimpolda
Subdistritu	Polsek	Kapolsek
Distritu	Polres	Kapolres
Provínsia	Polda	Kapolda
Nasionál	Polri	Kapolri

Indonesian military

Level	Institution	Chief at this level
Suku		Babinsa
Subdistritu	Koramil	Danramil
Distritu	Kodim	Dandim
Propinsia	Korem	Danrem

Komentáriu kona ba liafuan foun❖ *Araska*: e.g.

- *Agora nee, buka osan araska.* ‘These days it is hard to earn money.’
- *Ita buka servisu, araska uitoan, tanba la hatene inglés.* ‘It’s rather hard to get work, as we don’t know English.’
- *Ita baa Same agora, araska, tanba dalan kotu.* ‘It’s hard to get to Same at present, as the road is cut.’
- ❖ *Ahi haan* nearly always follows the object: *Uma nee ahi haan* ‘This house was burned down.’ This reflects the fact that the speaker is more interested in what is burned than in the fire.
- ❖ *Obriga* ‘compel’ does not necessarily indicate that the attempt to force someone to do something was successful. Hence it is possible to say: *Hau halai hosi uma, tanba apaa ho amaa obriga hau tenki kaben ho Antonio.* ‘I ran away from home because my father and mother tried to force me to marry Antonio.’
- ❖ *Dezde* ‘since’:
 - *Dezde hau sei kiik, ami hela iha Dili.* ‘We have lived in Dili since I was young.’
 - *Nia servisu iha Baucau dezde fulan Outubru.* ‘He has been working in Baucau since October.’
- ❖ *Momentu* is a noun meaning ‘moment’. It is mainly used in educated speech, in constructions like (*Iha*) *momentu nee* ‘at that time’. It is also extended to mean ‘while, at the moment when’.
 - *Iha momentu nebaa, ami fiar katak loron ida Timor sei ukun-an.* ‘At that time we believed that one day Timor would be independent.’
 - *Momentu sira haan hela, feto ida tama ba hasoru Marco.* ‘As they were eating, a woman came in to see Marco.’
 - *Momentu militár sira kaer Acito, nia kolega sira hotu-hotu halai.* ‘When the soldiers caught/arrested Acito, all his friends ran away.’
- ❖ *Naran katak* ‘provided that, so long as, on condition that’:
 - *Hau la haree hau nia oan nia oin, la buat ida, naran katak bele rona nia lian.* ‘If I don’t see my child, that’s OK, so long as I can hear her voice (e.g. over the telephone).’
 - *O bele baa eskola iha Dili, naran katak tau ulun iha fatin.* ‘You can go and study in Dili, provided that you behave yourself.’
 - *Hau nia uma aat, la buat ida, naran katak udan la tama.* ‘It doesn’t matter if my house is poor, so long as the rain doesn’t come in.’
- ❖ The terms for Indonesian police and military institutions and heads reflect the pervasiveness of these institutions, with a representative even at *suku* level. Linguistically, they illustrate the Indonesian fondness for acronyms; e.g. *Kapolri* stands for *kepala polisi Republik Indonesia* ‘head of the police of the Republic of Indonesia’.

Tekstu

The following extract is part of a story told by Dulce A. Fernandes from Hatolia, Ermera, in November 1998. It is recorded in Buibere: Lian feto Timór Lorosa’e nian, a collection of stories about women’s experiences of the occupation, compiled by Sally-Anne Watson (2001:24f) . This portion starts just after the speaker has told about the frequency of rape (*violasaun*) by soldiers.¹

Iha Hatolia, la iha autorizasaun atu lao baa-mai bainhira loron monu ona. Mane sira moos hela iha uma laran. Ema nebee suspeitadu hanesan ‘pro-independénsia’, la iha autorizasaun atu lao baa-mai maski

¹ The spelling has been adjusted. In the first paragraph, *hetan lisensa* replaces the original *halo lisensa*.

rai naroman, tenki iha lisensa. Sira tenki baa aprezena sira nia aan ba militár beibeik atu hetan lisensa. Bainhira sira iha lisensa, sira bele baa fatin hotu-hotu. Militár haree sira, kontrola sira, maibee la halo buat ida. Militár Indonézia (“bapak”) iha subdistritu Hatolia naran Rajawali.

Kompara fali ho tinan hirak liu baa, agora diak uitoan ona. Hahuu “reformasi”², iha liberdade uitoan atu bele koalía. Maibee sei perigozu uitoan atu koalía kona ba violasaun hirak nee. Too ohin loron, bainhira ema baa halo demonstrasaun iha Dili, hotu tia sira fila fali baa Hatolia, militár sei ameasa sira. Militár buka sira nia uma, intimida no tu-tuir sira.

Iha tinan 1996 iha Desa Lisapat, Hatolia, militár abuza feto ida naran Angelina. Maibee nia la hatete buat ida, tanba tauk.

Iha tinan 1997 iha Coleate, vila ida iha parte Hatolia nian, feto ida moos sira abuza. Nia naran Mariana. Nia namoradu luta hamutuk ho Falintil sira iha foho. Sira la hamutuk maibee haruka surat ba malu, hanesan moos feto ho mane seluk. Iha fulan Outubru, tinan 1997, “bapak” sira kaer toman buat nee³, sira kaer feto nee. Iha interrogasaun nia laran, sira hasai tia nia ropa no abuza nia. Liu tia, nia moe no la bele lori kazu nee ba tribunál. Nia la kesar ba governu buat nebee mak akontese.

Hau baa haree nia. Hau koalía ho nia maibee nia la koalía ida. Nia tanis deit. Liu tia nia dehan ba hau hodi husu hau atu la bele hatete ba ema ida. Maibee agora hau iha oportunidade, nee duni hau konta istória nee, ba governu iha liur atu hatene buat nee no atu hatene katak ami presiza tulun. Laós deit sira nain rua nee maibee feto barak moos hetan violasaun hanesan nee iha Suku Fatubessi, Lisapat, Manusa’e, Mau-Ubo, Ura-Hou.

...

Kostumi

- ❖ During the occupation, many Timorese carried *biru* or *kakaluk* charms to protect them from harm, so that, for instance, the enemy wouldn’t see them, and bullets would not hurt them.

Estrutura língua nian

1. *malu* idioms

There are some idioms including *malu*:

diak malu	be on good terms with one another
dikuti malu	discuss, argue with each other
istori malu	quarrel
fahé malu	separate, go one’s separate ways
(ema) haan malu	fight, argue
(liafuan) la haan malu	disagree
hadau malu	compete for resources

² The period of ‘reformation’ after the fall of President Suharto.

³ That is, they found the letters.

- | | |
|--|--|
| <ul style="list-style-type: none"> . Timor tenki buka atu <u>diak malu</u> ho Indonézia. . Iha dalan, sira <u>diskuti malu</u> kona ba see mak boot. . Agora ita rua tenki <u>fahe malu</u>. Hau baa lorosae. O baa rende baa. | <p>Timor must seek to be on good terms with Indonesia.</p> <p>On the way, they argued about who was the greatest.</p> <p>Now we two must separate. I'll go east (with the Falintil fighters). You go and surrender (to the Indonesians).</p> |
| <ul style="list-style-type: none"> . Grupu nee sempre <u>haan malu</u> ho governu. . Ema seluk uza situasaun nee hodi provoka ema Timor atu <u>haan malu</u>. . Sasin nain rua nee, sira nia liafuan la <u>haan malu</u>. . Agora daudaun, ema barak <u>hadau malu</u> boot. | <p>This group always argues with the government.</p> <p>Other people are using this situation to provoke Timorese to fight each other.</p> <p>The testimonies of the two witnesses didn't agree.</p> <p>These days, many people are competing for power.</p> |

2. baku mate 'beat to death'

You have already seen many types of verb sequences in Tetun. In the type illustrated below, the first (transitive) verb expresses what is done to someone or something, and the second (intransitive) verb expresses the result. The second verb is usually *mate* (e.g. *baku mate* 'beat to death', *tiru mate* 'shoot to death', *oho mate* 'kill') or a direction verb (e.g. *soe tuun* 'throw down', *duni sai* 'chase out').

- | | |
|---|---|
| <ul style="list-style-type: none"> . Staf UNAMET sira <u>hakneak ba raut surat tahan sira nee, soe sae</u> ba iha aviaun laran. . La bele ajuda <u>dada sai</u> labarik tanba bele estraga fali labarik nee ho nia inan. . O bosok tan dala ida, ami <u>tiru mate</u> kedan o agora! . Nia istori malu ho nia feen, nia <u>baku rahun</u> sasaan uma laran nian hotu. | <p>The UNAMET staff knelt and gathered together these (ballot) papers, and threw them up into the aeroplane (which had arrived to collect them).</p> <p>You must not help pull out the baby (during childbirth) as this can harm the baby and its mother.</p> <p>If you lie one more time, we'll shoot you dead on the spot!</p> <p>When he quarrelled with his wife, he smashed everything in the house.</p> |
|---|---|

3. finji 'pretend'

Finji and *halo finji* mean 'pretend'.

- | | |
|---|--|
| <ul style="list-style-type: none"> . Sira <u>finji</u> la hatene. . Nia <u>halo finji</u> la konyese hau. . Ohin nia <u>finji</u> dehan moras, agora halimar iha liur. | <p>They pretended not to know.</p> <p>He pretended to not know me.</p> <p>Earlier she made out that she was sick, now she's playing outside.</p> |
|---|--|

It is also used of things which are actually done, but done in mockery or with hypocrisy.

- | | |
|---|---|
| <ul style="list-style-type: none"> . Sira <u>finji</u> hakneak no hakruuk iha Jesus nia oin. | <p>They mockingly knelt and bowed before Jesus.</p> |
|---|---|

52. Relijaun (*Religion*)

Objetivu

In this chapter you will learn to:

- Talk about Christianity and the church calendar in Timor
- Recognise the characteristics of liturgical Tetun



Liafuan foun kona ba sarani

Persons

(amu) bispu	bishop
(amu) papa	the Pope
amu lulik	priest
nai lulik	priest
Nosa Senyora	Our Lady
padrueiru / a	patron saint
pastór/pastora (P)	minister (Protestant)
pendeta (I)	minister (Protestant)
Virjen Maria	the Virgin Mary
reverendu	Reverend (title)
santu / a	saint (male/female); <i>Adj</i> holy, sacred
saun	St (as a title; e.g. Saun Pedro Saint Peter)

Holy days

kuarezma	Lent
Domingu Ramus	Palm Sunday
Semana Santa	Holy Week
Sesta-Feira Santa	Good Friday
sábadu aleluia	Easter Saturday
Domingu (da) Resureisaun	Easter Sunday
Finadu	All Souls' Day (2 Nov.)
Loron Matebian	All Souls' Day (2 Nov.)
Imakulada Konseisaun	Immaculate Conception (8 Dec.)
Natál	Christmas



Other religions

Islam (I)	Islam
Buda	Buddhist
Hindu	Hindu
Yahudi (I)	Jew, Jewish

Other nouns

bensaun	blessing
Bíblia	the Bible
diabu	the devil, evil spirit
espíritu	spirit
Espíritu Santu	the Holy Spirit
evanjelyu	gospel
fé	faith

gruta	grotto (cave with shrine)
kapela	chapel
katedrál	cathedral
kostumi	custom, norms
krizma	confirmation (sacrament)
krús	cross, crucifix
lalehan	heaven; sky
misaun	mission
Nai Maromak	Lord God
orasaun	prayer
parókia	parish
perdua	forgiveness; <i>Verb</i> forgive
rate	grave, cemetery
reinu	subjects of a ruler (in everyday Tetun); kingdom (in liturgical Tetun)
resureisaun	resurrection
semitériu	cemetery
tersu	rosary beads
ukun fuan sanulu	the ten commandments
uma kreda	church, place of worship



Transitive verbs

fui	pour
haraik	lower; give (if giver is God)
hisik	sprinkle (e.g. holy water), shake out (e.g. clothes)

Intransitive verbs/adjectives

foti-an	arrogant, boastful
hakneak	kneel
hananu	sing (mainly church term)
haraik-an	humble oneself
harohan	pray
halo orasaun	pray
reza	pray (mainly used for Catholic prayers)

Other

Ave Maria	Hail Mary
futar	HONORIFIC

Komentáriu kona ba liafuan foun

- ❖ *Misaun* is ‘mission’ in both the abstract sense (e.g. one’s mission in life, the mission of an organisation), and in a concrete sense, in which it refers to an entire (rural) church complex.
- ❖ *Pastór*: The Portuguese term *pastór* and its feminine form *pastora* are used for Protestant ministers. In Indonesian, however, a *pastor* is a Catholic priest.
- ❖ *Relijaun* excludes animism.
- ❖ *Futar*: When speaking about God’s ‘face’ or ‘hands’ or other ‘body parts’, it is respectful to place *futar* before the body part term; e.g. *iha Maromak nia futar oin* ‘before God’s face’.

Kostumi

- ❖ When a pronoun is used to address God, it can be *ita boot* or *ita*, showing respect, or *o*, showing intimacy. Another alternative is *senyór* ‘sir, lord’.
- ❖ Indonesia recognises five religions: Islam, Catholicism, Protestantism, Hinduism and Buddhism. While Timor was under Indonesian rule, Timorese – like all Indonesians – had to belong to one of these religions. If not, there was the risk of being labelled ‘communist’, which after the large-scale communist purge of the 1960s was not a happy prospect.
- ❖ If you are atheist or agnostic, be careful of how you express this; such positions are incomprehensible to nearly all Timorese, not respected, and highly suspect. Perhaps you can say what you do believe in, if necessary using such vague expressions as *buat nebee mak loos* ‘true things’.

Liafuan foun kona ba fiar tradisionál

Words relating to traditional religion and customs are mainly scattered throughout other lessons.

Nouns

buan	sorcerer, witch
lulik sira	sacred things
matadook	fortune teller, witchdoctor
matebian	spirit of the dead
uma lulik	traditional sacred house

Intransitive verbs/adjectives

hamulak	pray (animist)
lulik	taboo, sacred

Komentáriu kona ba liafuan foun

- ❖ *Lulik* is associated primarily with traditional animist religion, with ‘sacred’ in Christian religion being translated as *santu* ‘sacred, holy’ or *sagradu/a* ‘sacred’.

Tekstu kona ba laron boot

(1) Loron santu sira nian

Loron ida fulan Novembru, laron santu-santa nian. Ema sarani sira tenki baa rona misa iha parókia ida-idak. Iha misa nee, padre foo hanoin ba sarani sira kona ba santu-santa sira. Sarani sira moos husu santu-santa sira atu harohan ba Maromak atu bele hetan tulun ba sira nia moris.

(2) Loron matebian

Loron rua fulan Novembru moos laron boot ba Timor oan sira. Iha distritu hotu-hotu, ema baa vizita rate, hodi kari ai funan ba rate família nian, i sunu lilin. Molok atu kari ka tau ai funan ba rate, sempre iha misa iha kapela semitériu nian. Iha misa nee, amu lulik sira foo bensaun ba ai funan ho lilin nebee atu tau ba rate. Loron ida nee, ‘loron matebian’.

(3) Loron boot dioseze

Dioseze Dili tinan-tinan halo nia festa iha loron 8 fulan Dezembru. Ema hotu-hotu hetan feriadu hodi bele baa partisipa misa iha katedrál Dili, hamutuk ho bispu, nai lulik sira ho moos madre sira. Dioseze Dili hili loron ida nee hodi hanoin Nosa Senyora Imakulada Konseisaun.

Dioseze Baucau nia padrueiru mak Saun José¹, ema ida nebee badinas servisu, santu, i iha pasíensia. Tanba nee mak dioseze Baucau hili loron 19 fulan Marsu nudar sira nia loron boot. Sira halo misa, depois halo festa, hodi hanoin Saun José.

(4) Tempu kuarezma ho Semana Santa

Tempu kuarezma tinan-tinan hahuu iha fulan Feveireiru ka Marsu iha loron kuarta-feira. Iha loron ida nee, ema sarani baa rona misa hodi simu ahi kdesan. Ho ida nee, loke tempu kuarezma.

Durante loron haat-nulu nia laran, igreja husu ba ema sarani ida-idak atu la bele haan barak iha loron kuarta ho loron sesta, i la bele haan naan iha sesta-sesta. Igreja moos husu atu sarani sira baa konfesa di-diak, i halo diak ba ema seluk. Kuarezma remata ho misa boot iha Domingu Ramus.

Depois, iha Kinta-Feira Santa ho Sesta-Feira Santa, nee loron boot atu hanoin kona ba Jesus nia terus ho nia mate. Iha Sábado kalan, ema sarani hotu-hotu hamutuk hodi halo misa boot, hanoin Jesus nia moris fali. Iha misa nee, ahi iha igreja hamate hotu, nudar sinál katak ema moris iha nakukun laran. Depois padre hahuu sunu lilin boot, i sarani sira nebee lori lilin moos komesa sunu, nudar sinál katak Cristo moris fali.

Estrutura língua nian

1. Liturgical Tetun

The type of Tetun used in the translated liturgy and Scriptures is (not surprisingly) rather different to the Tetun used in everyday conversation. This liturgical Tetun is also used in sermons and prayers, as well as speeches on some formal occasions outside of the church context, such as welcome speeches and funeral speeches.²

A major distinguishing feature of liturgical Tetun is that it favours words from Tetun Terik, avoiding Portuguese loans where possible. Here are some examples of words which tend to be used in liturgical Tetun, along with the alternatives more commonly used in spoken Tetun Dili.

¹ Saint Joseph.

² For more information on liturgical Tetun, see Williams-van Klinken (2002a).

<u>Liturgical Tetun</u>	<u>Spoken Tetun Dili</u>	
aman	apaa	father
belun	kolega	friend
fuan	laran	seat of the emotions
hananu	kanta	sing
hias, hikas	fali	again
kalaek	gafanyotu	grasshopper
karik	se, se...karik	if
ksolok	kontenti	happy
kuana	loos	right (side)
molok	antes	before
no	ho, i	and
tulun	ajuda	help
wainhira	bainhira, kuandu	when

Liturgical Tetun also follows Tetun Terik in some areas of phonology; for instance it uses ‘w’ in some words which in Tetun Dili now have ‘b’ (e.g. *wee* ‘water’, *wainhira* ‘when’), and it uses glottal stops, which in Tetun Dili are largely lost.

In grammar too, it follows Tetun Terik in some respects; for instance, once can say *hau aman* ‘my father’, without needing the possessive marker *nia* as in Tetun Dili (*hau nia aman*).

For a comparison of liturgical Tetun and everyday Tetun, you can read two translations of the gospel of Mark: a liturgical one in *Liafuan diak ba imi*, and a ‘common language’ one in *Nai Jesus nia Lia Fuan Diak tuir Saun Markus*, both of which are listed in the bibliography.

The Lord’s Prayer

The Lord’s Prayer is printed below, following the spelling used in *Liafuan diak ba imi*, the New Testament released by the Catholic church in 2000.

Ami Aman iha lalehan,
 Tulun ema atu hahi Ita naran.
 Halo ita nia reinu to’o mai ami;
 tulun ami atu halo tuir Ita nia hakarak
 iha rai nudar iha lalehan.
 Haraik aihan lor-loron nian mai ami.
 Haraik perdua ba ami nia sala,
 nudar ami perdua sira nebe halo aat ami.
 Keta husik ami monu ba tentasaun
 Maibe hasai ami housi buat aat.

