

*Peace Corps  
East Timor*

# **TETUN LANGUAGE COURSE**

Catharina Williams-van Klinken

**3RD EDITION**

(With Revised Spelling)

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Revisions to the second edition were contributed by Catharina Williams-van Klinken, with the help of Alexandre Fernandes Xavier Cham, Anabela Maia Santos and Jacinta Canossa Soares, all from Dili Institute of Technology.

Revisions to the third edition comprise spelling changes only.

These materials were initially published by Peace Corps East Timor for use in training American Volunteers. They may be copied and used on condition that they remain unchanged.

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## Preface to the first edition

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As the first Country Director of Peace Corps in East Timor, I take great personal pride and pleasure in presenting the First Edition of the Tetun Language Course for Peace Corps East Timor. The manuals constituting the Language Course were developed by Peace Corps specifically to enable American Volunteers to work effectively in rural areas of East Timor, and get to know the people of the country in the fullest sense.

Peace Corps is the agency of the United States government that promotes development at the grass-roots level by recruiting Volunteers to work with local communities. Peace Corps Volunteers are U.S. citizens who have agreed to serve for two years to lend a hand in countries around the world to help people improve their quality of life. In 2003, Peace Corps has about 7,000 Volunteers working in over 77 countries. Since President John F. Kennedy inaugurated the Peace Corps in 1962, over 200,000 Volunteers have served in over 110 countries in all regions of the world.

Peace Corps was invited to work in East Timor in early 2002, by His Excellency, Minister of Foreign Affairs, Dr. José Ramos-Horta, on behalf of the Government of East Timor. Soon after the new country's independence, the first Volunteers arrived to work in local communities (at District and Sub-District level) to promote local governance, and to promote community health education. During the next years, more Volunteers will arrive to continue working in those areas and in other projects that are priorities of the East Timorese government. In the future, most Volunteers will be working in *sucos* and *aldeias*, where the needs for assistance are the greatest.

Aside from the agency's primary goal to assist with local development efforts, Peace Corps has two other important goals which most define the character of the organization and the way that it works. First, Volunteers working around the world provide Americans with an opportunity to know other peoples and cultures, and to promote peace through understanding. Second, Peace Corps Volunteers allow other peoples around the world to know Americans on a personal basis, and appreciate how American people might differ from the stereotypes presented in the popular media. These two goals are known as the "cross-cultural" goals of the Peace Corps.

Because Peace Corps Volunteers work at the most local levels, in the smallest towns and villages, it is essential that Volunteers learn to speak fluently the language that the people themselves speak. In fact, the ability to communicate fluently in the local language is the greatest determinant of Volunteer success in achieving development and cross-cultural goals. Peace Corps is widely recognized as providing some of the best foreign language training for native speakers of English in the world—indeed, Peace Corps language programs set the standard for teaching materials and methods for dozens of national or "minority" languages in many countries around the world. Most important to Peace Corps' own goals, the agency strives to create language programs that teach language as it is "popularly" spoken, with sensitivity to local customs, habits, and forms of address. Therefore, Peace Corps language programs often teach language that would be described as "slang" or "dialect" by language purists, but which, in fact, enables Volunteers to become fully integrated with the communities where they live and work.

The Peace Corps Tetun language training materials, prepared by and under the supervision of Dr. Catharina Williams-van Klinken, are the newest contribution by Peace Corps in promoting the use of national languages. Although these materials were developed specifically to help train American Volunteers to speak the most widely spoken indigenous language in East Timor, we sincerely hope that these materials will become part of a larger national patrimony, to promote the culture of the people of the world's newest nation. We hope that Tetun will be recognized around the world as a

national language of the people of East Timor, and that knowledge of the Tetun language will become synonymous with a deep appreciation of Timorese history, the Timorese people, and Timorese culture.



James Diego Hay - Director

## Preface to the second edition

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In the eight years since this book was first produced, Tetun has undergone rapid change, and become firmly entrenched in government, the media, and schools, in addition to its earlier roles as a community and church language. One effect has been a large increase in the number of Portuguese loan-words which are used by general educated speakers, even if they do not themselves speak Portuguese.

This second edition was produced partly to reflect changes in Tetun and in Timor over the last eight years, and partly to benefit from Dili Institute of Technology's experience in using the first edition to provide Tetun courses to over one thousand foreigners from over fifty countries and many walks of life. For more information on these courses, see <http://www.tetundit.tl>.

This book is designed to be used together with a Tetun-English dictionary. Dili Institute of Technology has produced the pocket dictionary *Word-finder*, as well as a larger interactive dictionary. Both are available from selected bookshops in Dili, from Dili Institute of Technology, and for free download from <http://www.tetundit.tl>



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## Notes on spelling revision in the third edition

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This edition has a slightly altered spelling to the first edition. Firstly, the sounds that are written as 'nh' and 'lh' in Portuguese, we now write that way in Tetun too. The previous edition used 'ny' and 'ly', to avoid confusion with three Tetun words that have an 'n h' sequence, namely *bainhira*, *bainhaat* and *bainhitu*. Secondly, the reflexive marker *aan* is now written as a separate word, no longer attached to a preceding verb (e.g. *foti aan*, not *foti-an*).



# Acknowledgments for the first edition

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The author gratefully acknowledges the encouragement of Dr Diego Hay as Country Director of Peace Corps East Timor. It is through his vision that time and resources were made available to produce these lessons. We acknowledge too the support of Minister José Ramos-Horta for Peace Corps East Timor as a whole.

Many people have contributed to developing these lessons. For the first part of the book, Mr Nuno Gomes patiently answered many questions about Tetun and about Timorese customs. Peace Corps teachers, Mr Ponciano da Cruz Leite, Mrs Terezinha Araujo Cardoso Gusmão, and Mr Simeão Brites Seixas continued this process, as well as writing many dialogues and texts. Along with the other pioneer Peace Corps teachers (Mrs Rosel de Fatima do Rego Magno, Mr Jorge de Orleans Alberto Magalhães, Mr Tobias Pinto Fernandes, Mr Fransisco Cruz Simões de Gonzaga Soares, and Mr Domingos Belo da Cruz) they tested the first draft of the materials with the first intake of Peace Corps trainees. Mr Antonio Rosario advised on the finance chapter.

Peace Corps Volunteers Jeff Sinanian and Mike Michel, and staff member Mr Jose Avelar, did wonders for the physical appearance of the book, Mike concentrating on general formatting, and Jeff and Jose selecting the graphics.

The first batch of Peace Corps volunteers in Timor contributed their ideas on what should be included, introduced me to their life in various townships around East Timor, and in some instances helped check wordlists in their communities. Miss Maxine McKinney commented in detail on some lessons and on the health terms wordlist. Various Timorese tutors trialled the lessons in one-to-one teaching of foreigners. This resulted in some useful feedback, especially from Dr Patti Delaney.

This course book is only one part of a set of materials being developed by Peace Corps East Timor for teaching Tetun to volunteers. Many people have contributed in major ways to developing the rest of the program.

Mr Antonio Sequeira has been the primary translator of the first part of this textbook into Tetun, to allow non-English-speaking teachers to use it.

Peace Corps Volunteer Luann Grondhovd has written a guide called “*Matadalan ba Hanorin Língua*”, which presents useful activities for language teaching.

The first group of Peace Corps teachers (named above), as well as Mr Nuno Gomes and Mr Antonio Sequeira, have developed a wide range of exercises, texts, lesson plans and teaching materials to facilitate presentation of these lessons.

Finally, the teachers benefited from excellent training by Miss 'Elenoa Kauvaka, the Language Coordinator in Peace Corps Tonga.

## Acknowledgments for the second edition

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This second edition was prepared with much assistance from Dili Institute of Technology's Tetun teachers, Alexandre Fernandes Xavier Cham, Jacinta Canossa Soares, Anabela Maia Santos, Guido Diamantino de Jesus, Hendriana da Costa Marçal, and Helio Brites da Silva. Thank you to you all.

On the artistic front, I am thankful to Elena Tognoli for her delightful drawings of Timor through a newcomer's eyes, and to Cynthia Bacon for the artistic flair she brought to the cover.

Finally, I am grateful to the leadership of Dili Institute of Technology, and particularly its rector, Mr Estanislau de Sousa Saldanha, for wholeheartedly supporting the development of Tetun, to the extent of employing five full-time Tetun teachers, and giving the language team encouragement, resources and free rein to work towards this goal.

**Obrigada barak**

# Introduction

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## Let's get started

The goal of this textbook is to help you get started in learning Tetun, one of the two official languages of East Timor.

Timorese will love it when you try to learn their language. Tetun has fairly simple grammar, and is mostly easy to pronounce, so it is relatively easy to get started.

## Languages in East Timor

East Timor has a large number of languages, each with their own function in society, and their own influence on Tetun.

The majority of Timorese, especially in rural areas, speak their own ethnic language at home. Most, such as Mambae (the one with the largest number of speakers) and Tokodede, are related to Tetun, belonging to the Austronesian language family. Some, such as Bunak, Makassae, and Fataluku, are totally unrelated to Tetun.

For nation-wide inter-ethnic communication there are currently four languages in use in Timor. Of these, Tetun and Portuguese are designated in the constitution as official languages, while Indonesian and English are recognised as 'working' languages.

1. Tetun has been a lingua franca in East Timor for centuries. It is spoken by the majority of Timorese in the majority of districts. The main exceptions are Los Palos and Oecussi, where Tetun is not traditionally spoken as a lingua franca, although it appears to be gaining ground.
2. Portuguese was the language of Portuguese colonisation for over four centuries, and hence the language of education, government and church prior to the Indonesian invasion in 1975. It has since been re-introduced as an official language, and as the language of education, initially starting from the lower grades of primary school. Portuguese has had an enormous impact on Tetun. This is particularly so in the area of vocabulary. In Dili even a casual Tetun conversation is likely to consist of 25% Portuguese words, while the percentage of Portuguese used in Tetun in the media is much higher (up to 80-90% for nouns and verbs!) Portuguese has also contributed many new sounds to Tetun (e.g. 'j' and 'ly'), new constructions, and even a new suffix (-*dór*, used to derive agent nouns).
3. Indonesian was the language of Indonesian rule from 1975 to 1999. It is hence the language in which younger people were educated, and was the language of government and commerce during this period. As a result, many people use Indonesian words when speaking Tetun, particularly when talking about work-related matters. Many people try to avoid Indonesian loans when writing Tetun, however, with the result that they may try to use lesser-known Portuguese loans when writing, but better-known Indonesian ones when speaking.
4. English had a very limited role prior to 1999, except as a foreign language taught at school. Since then it was the language of the UN body overseeing the referendum in August 1999, and of the UN mission overseeing East Timor's transition to full independence in May 2002. It is still the main working language used in many international agencies in Timor.

There are two main varieties of 'Tetun' spoken in Timor. One is 'Tetun Terik', an ethnic language spoken along both sides of the border with West Timor, and also along parts of the south coast. Relatively few people speak Tetun Terik unless they belong to that ethnic group.

The other is variously called ‘Tetun Dili’, ‘Tetun Prasa’ or just ‘Tetun’. This is the lingua franca variety of Tetun taught in this book. Tetun Dili has evolved from Tetun Terik, but the changes have been so great that speakers of the two varieties of Tetun have difficulty understanding each other. One huge difference is that Tetun Dili has been strongly influenced by Portuguese, whereas Tetun Terik has been much less influenced. In other respects, Tetun Dili is significantly simpler than Tetun Terik; for instance it has lost most of the word-building possibilities.<sup>1</sup>

Tetun Dili is not a standardised language. You will find large differences in how different people speak it, and also in how the same person speaks it in different contexts. One major difference is in the influence of other languages on Tetun Dili. For instance, some people (especially in formal contexts such as writing) borrow many more words from Portuguese than other people do, others borrow more from Indonesian, while yet others (particularly in formal contexts such as church sermons) borrow more from Tetun Terik. In addition, there are alternative pronunciations for some words (e.g. *hosi* or *husi* ‘from’).

## This textbook

What type of Tetun does this book teach? Our aim is to teach you to understand Tetun as it is spoken in Dili and in all other areas where it is a lingua franca, and to speak it in a way which is widely acceptable. In addition to everyday casual Tetun, you will learn many Portuguese loans and some constructions which are appropriate to formal situations such as meetings, even though they are not used much in conversation. You will also learn some common Indonesian loans, which are marked with ‘(I)’ in the wordlists. It is widely considered inappropriate to mix Indonesian with Tetun in formal contexts and in writing; nevertheless you will inevitably hear many Indonesian loans, and so need to at least understand them. This textbook does not teach liturgical Tetun, which is much more influenced by Tetun Terik than everyday spoken Tetun is, and which many Timorese hold up as a model for refined public speech.

This book was primarily designed for use in class, by people living in Timor. As such it does not include exercises, and omits many names for everyday things such as animals and household items, which you can either pick up in the community or learn from a dictionary. *Word-finder*, the pocket dictionary written to accompany the book, can be bought in book form or downloaded from [www.tetundit.tl](http://www.tetundit.tl). A larger interactive dictionary is available from the same site.

There is not yet a widely-accepted spelling system for Tetun. The spelling system provisionally used in this book is outlined in the Appendix, along with alternative systems.

Here are a few points about layout:

- Footnotes are used for those readers who have a more technical interest in language, or in the origins of words. If you are not in this category, or find the footnotes boring, please skip them!
- “(I)” in wordlists indicates that the word is from Indonesian. English loans are marked as “(Eng)”, and some Portuguese loans are marked as “(P)”. Portuguese loans that are well known and fully integrated into Tetun are not marked as such, nor are lesser-known words which occur in technical wordlists.
- An asterisk indicates that the following example is incorrect. e.g. \**Hau la mestri* (which should be *Hau laós mestri*).
- In examples, “P:” stands for *pergunta* ‘question’, while “H:” stands for *hataan* ‘answer’.

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<sup>1</sup> For a fuller picture of the differences between Tetun Terik and Tetun Dili, and of the development of Tetun Dili, see Thomaz (1981) or Williams-van Klinken (2002b).

## Overview of Tetun structure (for the grammatical types)<sup>2</sup>

### Phonology

Tetun has a simple five vowel system: /a, e, i, o, u/. A large number of consonants and almost all types of consonant clusters have been borrowed from Portuguese. On native Tetun words, stress is always on the second-last syllable; e.g. *Uma* ‘house’, *haTEne* ‘know’, *haREe* ‘see’.

### Portuguese loans

Tetun Dili has borrowed numerous words from Portuguese. This is especially obvious in technical and abstract vocabulary. However almost all greetings and common terms of address, as well as many prepositions, conjunctions and other common words, also come from Portuguese. In addition, Portuguese numbers are used in Tetun along with native Tetun and Indonesian numbers. Portuguese verbs are normally borrowed in the third person singular form (e.g. *kanta* from Portuguese *canta* ‘(he/she) sings’). Portuguese nouns and adjectives are normally borrowed in the masculine form (e.g. *falsu* from Portuguese masculine *falso* ‘false’), unless the feminine form specifically refers to women (e.g. *noiva* ‘bride, fiancée’).

### Morphology

Tetun Dili has numerous compounds (e.g. *uma nain* ‘landlord, lady of the house’ from ‘house’ plus ‘master, owner’). However it has very few productive prefixes or suffixes. The most common is the prefix *ha-*, which derives transitive causative verbs from intransitive verbs and adjectives (e.g. *habokon* ‘make wet’ from *bokon* ‘wet’).

### Syntax

In clauses, the order is usually subject-verb-object; e.g. *Hau buka nia* ‘I seek him’. There are no passives, but the object can be highlighted by placing it before the subject slot.

Tetun Dili has no agreement marking whatsoever – e.g. verbs do not agree with subjects (as they do in Tetun Terik), and there is no agreement between nouns and adjectives (as in Portuguese), or nouns and their possessors (as in some varieties of Tetun Terik). There is also no case marking (equivalent to English ‘he/him’).

Tense-aspect is marked by separate words, not (as in English or Portuguese) by changing the form of the verb (e.g. ‘sit’ versus ‘sat’).

Within a noun phrase, the modifiers follow the noun; e.g. ‘a big house’ is *uma boot ida*, lit. ‘house big one/a’. The exception is that possessors can either precede or follow the noun; e.g. ‘women’s rights’ can be either *feto nia direitu*, lit. ‘woman POSSESSIVE right’, or *direitu feto nian*, lit. ‘right woman POSSESSIVE’.

Pronouns and determiners are listed in the appendix, along with some other closed sets of words, such as numbers, prepositions and conjunctions, and intensifiers.

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<sup>2</sup> This overview is based on that found in Williams-van Klinken, Hajek and Nordlinger (2002: 5–6). Many of the grammar notes in this textbook draw on that book.



# Pronúnsia (Pronunciation)

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## Stress and long vowels

In Tetun, most words are stressed on the second-last (penultimate) syllable. This syllable tends to be longer and slightly louder than the others.

<b>hakarak</b>	haKAraK	want
<b>lao</b>	LAo	walk, go

Some words are stressed on the last vowel.<sup>1</sup> The difference between stressing the last vowel and the second-last one can be very important! We are spelling final long vowels as double vowels, except in long words of Portuguese origin, where we mark them with an accent to learners of Tetun (e.g. *nasionál* nasioNAL); such accents are not commonly used for Timorese audiences. Note that some writers don't distinguish between long and short vowels, so writing both *haree* 'see' and *hare* 'rice' as 'hare'.

<b>haree</b>	haREE	see
<b>hare</b>	HARe	rice (unhulled)
<b>kabeen</b>	kaBEEN	saliva, spittle
<b>kaben</b>	KABen	marry; spouse

Some words of Portuguese origin are stressed on the third-last syllable. We mark these with an accent.

<b>siénsia</b>	science
<b>régua</b>	ruler (for measuring)

## Consonants

**Stops:** All stops are unaspirated. That means that there is no puff of air escaping when you release your tongue. By contrast, English 'p', 't' and 'k' sounds are usually aspirated.

<b>tata</b>	bite	(Contrast English 'potato')
<b>hatete</b>	say	
<b>papa</b>	Pope	(Contrast English 'paper')
<b>okupa</b>	occupy	
<b>koko</b>	try	(Contrast English 'cocoa')
<b>hateke</b>	look at	

Final consonants are unreleased. That is, when a word ends in a consonant, your tongue goes to the position for that consonant, but you don't let out the air afterwards. You may need practice to be able to hear consonants at the ends of words. Usually the consonant is clearer when the next word starts with a vowel. (Note that the only words ending in 'p' are those which are borrowed from Indonesian.)

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<sup>1</sup> For the phonologists: it is not clear whether such final long vowels in Tetun Dili should be analysed as one syllable, or as two (e.g. *ha.ree* or *ha.re.e* 'see'). In Tetun Terik, which hasn't been significantly influenced by Portuguese, there is evidence for analysing them as two syllables; therefore, in Tetun Terik, stress is consistently on the penultimate syllable.

<b>mikrolét</b>	minibus	<b>mikrolét ida</b>	a minibus
<b>boot</b>	big	<b>ema boot ida</b>	a ‘big person’ (VIP)
<b>hamutuk</b>	together	<b>hamutuk iha nee</b>	together here
<b>seidauk</b>	not yet	<b>nia seidauk iha</b>	he isn’t here yet
<b>map (I)</b>	folder	<b>map ida</b>	a folder
<b>sirup (I)</b>	syrup	<b>sosa sirup aban</b>	buy syrup (medicine) tomorrow

**Variation:** Some sounds are pronounced differently by different speakers, especially consonants which are borrowed from Portuguese. These tend to be pronounced as per (European) Portuguese by those who are Portuguese-educated, but to be assimilated to the nearest native Tetun sound by some other speakers (especially more rural ones), or in words which were borrowed into Tetun a long time ago.

Sound (in our spelling)	Educated Portuguese pronunciation	Alternative pronunciations	Example
v	‘v’	‘b’	<b>servisu / serbisu</b> ‘work’ <b>avoo / aboo</b> ‘grandparent’
p	‘p’	‘b’, ‘f’ <sup>2</sup>	<b>paun / baun / faun</b> ‘bread’
s	‘x’ (English ‘sh’) at end of Portuguese words	‘s’ everywhere	<b>Portugés</b> ‘Portuguese’ <b>piris</b> ‘saucer’
	‘x’ before ‘t’, ‘k’ or ‘p’	‘s’	<b>festa</b> ‘party’ <b>eskola</b> ‘school’ <b>esperiénsia</b> ‘experience’
	‘s’ elsewhere	‘s’	<b>asina</b> ‘sign (do a signature)’ <b>moras</b> ‘sick’ <sup>3</sup>
‘z’	‘j’ at ends of words	‘z’ everywhere	<b>páz</b> ‘peace’ <b>tréz</b> ‘three’
	‘j’ before ‘m’	‘z’	<b>ezmola</b> ‘alms’ <b>azma</b> ‘asthma’
	‘z’ elsewhere	‘z’	<b>zero</b> ‘zero’ <b>onzi</b> ‘eleven’
x	‘x’	‘s’	<b>xaa / saa</b> ‘tea’ <b>taxu / tasu</b> ‘wok’
j	‘j’	‘z’ <sup>4</sup>	<b>janela / zanela</b> ‘window’ <b>ajuda / azuda</b> ‘help’
ny	‘ny’	‘n’	<b>Junyu / Junu</b> ‘June’ <b>senhora / senora</b> ‘madam’
ly	‘ly’	‘l’ or ‘il’	<b>barulyu / barulu / baruilu</b> ‘noise’
rr	‘rr’	‘r’ <sup>5</sup>	<b>karreta / kareta</b> ‘car’

<sup>2</sup> This pronunciation depends largely on the person’s native language.

<sup>3</sup> Some people pronounce the final ‘s’ in native Tetun words as ‘x’ (English ‘sh’) as well; for instance in *moras* ‘sick’ or *haas* ‘mango’. This is mainly in situations such as news broadcasts, where people are striving for Portuguese-style pronunciations.

<sup>4</sup> Many people cannot hear the difference between ‘j’ and ‘z’, and it is quite common for these two letters to be confused in writing. For instance, many people spell *uza* ‘use’ as *uja*.

<sup>5</sup> In the Portuguese pronunciation used in Timor, Portuguese words distinguish between a trilled ‘r’ (spelled ‘rr’) and a shorter tapped ‘r’ (spelled ‘r’). Very few speakers make this distinction in Tetun, however, and we are not marking it in our spelling.



**Initial ‘k’ plus a consonant:** In Tetun Terik, many words start with ‘k’ followed by another consonant. Most of these consonant sequences have disappeared from Tetun Dili, either because the ‘k’ has been dropped (e.g. Tetun Dili *todan* ‘heavy’ versus Tetun Terik *ktodan*) or because a vowel has been inserted after it (e.g. Tetun Dili *kamaan* ‘light (weight)’ versus Tetun Terik *kmaan*). However a few remain, particularly in the register of Tetun used in church. In these, the ‘k’ may be weakly pronounced, or pronounced followed by a short vowel off-glide.

<b>kbiit</b> ‘power’	<b>kmanek</b> ‘wonderful’	<b>knuu</b> ‘hamlet’
<b>knaar</b> ‘duties’	<b>knuuk</b> ‘nest’	<b>ksolok</b> ‘happiness’

Note however that initial ‘kr’ and ‘kl’ are common, and pronounced with a full ‘k’.

<b>klaran</b> ‘middle’	<b>klamar</b> ‘soul’	<b>klosan</b> ‘single person’
<b>krekas</b> ‘skinny’	<b>krimi</b> ‘crime’	<b>krúz</b> ‘cross’

**Final ‘n’** may be pronounced as ‘n’ or ‘ng’. Some speakers instead nasalise the preceding vowel.

<b>Tetun</b> ‘Tetun’	<b>naran</b> ‘name’	<b>kalan</b> ‘night’
<b>folin</b> ‘price’	<b>manaan</b> ‘win’	<b>jardín</b> ‘flower garden’

‘l’ tends to sound slightly different depending on whether it is at the beginning of a word, between two vowels, or at the end of a word. Basically, the tongue tends to be further forward in the mouth (lamino-alveolar) when ‘l’ is at the beginning of a word, somewhat raised at the back of the mouth (velarised) at the end of a word, and intermediate when it occurs between vowels or before a consonant. Listed carefully to your tutor pronounce the following words.

<b>laran</b> ‘inside’	<b>janela</b> ‘window’	<b>Portugál</b> ‘Portugal’
<b>lae</b> ‘no’	<b>fali</b> ‘again’	<b>Abríl</b> ‘April’
<b>loron</b> ‘day’	<b>hola</b> ‘take’	<b>azúl</b> ‘blue’

‘r’ is unlike English ‘r’. It tends to be a trill at the beginning of words, and a tap (almost like a fast ‘d’) at the end of a word or syllable.

<b>raan</b> ‘blood’	<b>maran</b> ‘dry’	<b>fiar</b> ‘believe’
<b>redi</b> ‘net’	<b>barani</b> ‘bold’	<b>batar</b> ‘corn’
<b>roda</b> ‘wheel’	<b>parte</b> ‘part’	<b>dadeer</b> ‘morning’
<b>rua</b> ‘two’	<b>sorti</b> ‘fortunate’	<b>diretór</b> ‘director’
<b>hamriik</b> ‘stand’	<b>harii</b> ‘erect’	<b>doutór</b> ‘doctor’
<b>patraun</b> ‘boss’	<b>karoon</b> ‘sack’	<b>fitar</b> ‘scar’

**Glottal stops:** Tetun Terik has a consonant called a ‘glottal stop’, which is rather like a catch in the throat, as per the middle consonant of the Cockney pronunciation of ‘butter’. This consonant has been largely lost in Tetun Dili, but you will nevertheless hear it from time to time. Some speakers use it much more than others, and in some words it is more common than in others. When people represent it in writing, they use the apostrophe: e.g. *la’o* ‘walk’.<sup>6</sup>

<b>makaas / maka’as</b> ‘strong’	<b>hiit / hi’it</b> ‘lift’
<b>sae / sa’e</b> ‘rise’	<b>siak / si’ak</b> ‘reprimand’
<b>nai / na’i</b> ‘lord’	<b>toos / to’os</b> ‘garden’
<b>lao / la’o</b> ‘walk’	<b>kous / ko’us</b> ‘cradle’
<b>nee / ne’e</b> ‘this’	<b>mear / me’ar</b> ‘cough’

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<sup>6</sup> The main reason we do not represent glottal stops in our orthography is that many Timorese either don’t use glottal stops when speaking Tetun, or pronounce them in only a few words. As a result, most do not know which words ‘should’ have glottal stops (according to Tetun Terik), and therefore often place apostrophes in the wrong places.

## Vowels

Tetun has five vowels: a, e, i, o, u. Listen carefully to how they sound. ‘a’, ‘i’ and ‘u’ tend to have relatively fixed sounds, while ‘e’ and ‘o’ vary according to speaker and context.<sup>7</sup>

a:	<b>matan</b> ‘eye’	<b>para</b> ‘stop’	<b>ajenda</b> ‘diary’
i:	<b>litik</b> ‘pester’	<b>bibi</b> ‘goat’	<b>idade</b> ‘age’
u:	<b>hamutuk</b> ‘together’	<b>tunu</b> ‘bake’	<b>utu</b> ‘lice’
e:	<b>hatete</b> ‘say’	<b>tebe</b> ‘kick’	<b>eduka</b> ‘train’
	<b>hetan</b> ‘get’	<b>feto</b> ‘woman’	<b>hemu</b> ‘drink’
o:	<b>horon</b> ‘smell’	<b>koko</b> ‘try’	<b>oferese</b> ‘offer’
	<b>tohar</b> ‘break’	<b>koi</b> ‘scratch’	<b>tohu</b> ‘sugarcane’

Vowels stay pure: In English, unstressed vowels often have a schwa-like (unclear) quality. In Tetun, they tend to keep their pure quality.

**ida** ‘one’  
**karu** ‘expensive’  
**kopu** ‘glass, tumbler’  
**mana** ‘older sister’  
**hatene** ‘know’  
**sanulu** ‘ten’  
**universidade** ‘university’

The difference is clear when you compare Timorese and English pronunciation of English words. In the following, listen particularly for the final vowel:

<b>mister</b>	Mister
<b>misez / misiz</b>	Mrs
<b>Washington</b>	
<b>dolar</b>	dollar
<b>kuarter</b>	quarter (25 cents)

Vowel sequences: In native Tetun words, sequences of two vowels are heard as distinct vowels when people are speaking carefully. However they may become diphthongs when people speak fast. (Sequences which are missing from the following table, such as ‘ie’, don’t occur in native Tetun words.)

	-a	-i	-u	-e	-o
a-	-	<b>fai</b> ‘hit end on’	<b>karau</b> ‘buffalo’	<b>sae</b> ‘ascend’	<b>lao</b> ‘walk’
i-	<b>nia</b> ‘he, she’	-	<b>liur</b> ‘outside’		
u-	<b>suar</b> ‘smoke’	<b>ruin</b> ‘bone’	-		
e-	<b>mean</b> ‘red’	<b>tein</b> ‘cook’	<b>haleu</b> ‘surround’	-	<b>neon</b> ‘mind’
o-	<b>koa</b> ‘cut’	<b>oin</b> ‘face’	<b>mout</b> ‘sink’	<b>soe</b> ‘throw’	-

Portuguese loans, however, do have diphthongs. Some of these (particularly ‘ei’ and ‘ou’) tend to be pronounced as pure vowels when people are speaking normally.

<b>kadeira / kadera</b> ‘chair’	<b>keiju / keju</b> ‘cheese’
<b>senoura / senora</b> ‘carrot’	<b>doutór / dotór</b> ‘doctor’

<sup>7</sup> For more details, see Williams-van Klinken, Hajek and Nordlinger (2002:11).

Initial 'es': Portuguese loans beginning in 'est', 'esp' and 'esk' tend to have the initial 'e' pronounced as 'i', or weakened or dropped altogether:

**eskola / iskola / skola** 'school'  
**estrada / istrada / strada** 'street'  
**espada / ispada / spada** 'sword'

## Compounds and reduplications

When two words are joined together to make a single compound, or a word is repeated to make a single reduplicated word, the first word is often shortened. Usually the final consonant is deleted; the remaining final vowel is often weakened or deleted. Sometimes people write the full words, and sometimes the shortened version.

**manu + tolun** 'bird + egg'  
**masin + midar** 'salt + sweet'  
**diak** 'good'  
**loron** 'day'  
**fulan** 'month'

**mantolun** 'bird egg'  
**masi-midar, mas-midar** 'sugar'  
**di-diak** 'well'  
**loro-loron, lor-loron** 'daily'  
**fula-fulan, ful-fulan** 'monthly'

However when a word of more than two syllables is reduplicated, there is usually no shortening involved.

**dadeer** 'morning'  
**Janeiru** 'January'

**dadeer-dadeer** 'every morning'  
**Janeiru-Janeiru** 'every January'

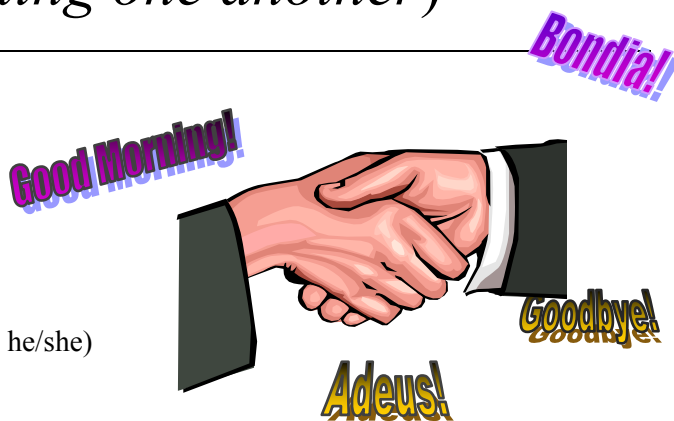


# 1. Hasee malu (*Greeting one another*)

## Objetivu (*objectives*)

In this chapter you will learn to:

- Greet people and take your leave
- Address people appropriately
- Ask and answer ‘*How are you?*’
- Use the singular personal pronouns (I, you, he/she)
- State your name and country of origin



## Liafuan foun (*new words*)

### Greetings

<b>bondia</b>	good morning (until about 11.30am)
<b>botardi</b>	good afternoon (until sunset) <sup>2</sup>
<b>bonoiti</b>	good evening, good night

### Leave-takings

<b>até amanhã</b>	see you tomorrow <sup>3</sup>
<b>ate logu</b>	see you later today
<b>adeus</b>	goodbye

### Terms of address <sup>4</sup>

<b>senhór</b>	sir, mister
<b>senhora</b>	Madam, Mrs
<b>tiu</b>	uncle
<b>tia</b>	aunt
<b>maun</b>	older brother
<b>mana</b>	older sister
<b>alin</b>	younger brother/sister

### Personal pronouns <sup>1</sup>

<b>hau</b>	I, me
<b>ita</b>	you (singular respectful)
<b>nia</b>	he, she, him, her; POSSESSIVE

### Interrogative pronouns

<b>saa</b>	what
<b>nebee</b>	where

### Other

<b>naran</b>	name
<b>hosi, husi</b>	from, originate from
<b>diak</b>	good; well; OK
<b>obrigadu / -a</b>	thank you

## Komentáriu kona ba liafuan foun (*Comments about new words*)

- ❖ These common greetings are all from Portuguese. Some people will tell you that the ‘true’ Tetun greetings are expressions like *loron diak* (lit. ‘day good’). However these are translations from the Portuguese greetings, and are rarely used. Traditional Tetun greetings focus more on things like where people are going, as taught in chapter 2.
- ❖ *Até amanhã* literally means ‘until tomorrow’, but is often used more loosely than that, even if people don’t expect to meet for a few days.

<sup>1</sup> The rest of the personal pronouns are in chapter 3.

<sup>2</sup> Portuguese is *boa tarde*, but the ‘a’ is omitted by most Tetun speakers.

<sup>3</sup> Note for Portuguese speakers: many people stress *até* on the first syllable, rather than on the final syllable, as in Portuguese.

<sup>4</sup> Note for Portuguese-speakers: the Portuguese titles are used without an article; e.g. you say *senhór*, not *\*o senhór*.

- ❖ For ‘thank you’, men say *obrigadu*, women say *obrigada*.<sup>5</sup>

### Komentáriu kona ba título (comments about titles)

- ❖ Titles are very important in Timor, and are used frequently. For instance, it is more common, and more polite, to greet a schoolmate with *Bondia maun* than with just a bare *Bondia*.
- ❖ In many of the common titles, you address the other person as if he or she is a member of your family, even though you may not be related at all, and may not in fact have even met before.
  - *Senhór* and *senhora* are used mainly for modern, formally educated people, such as professionals, government officials, and other people with ‘desk jobs’. These are relatively formal terms.
  - *Tiu* and *tia*, when used outside the circle of family and friends, are mainly used for people older than oneself, who have little formal education. These are appropriate terms of address for older vegetable sellers, cleaners, and farmers. You may also be addressed as *tiu* or *tia* by the children of friends, since these terms are less formal than *senhór* and *senhora*.
  - *Maun*, *mana* and *alin* are relatively informal terms. *Maun* and *mana* may be used for people older than oneself. Often it is also used for people slightly younger; for instance, university students call each other *maun* and *mana*. However if the other person is much older, it is safer to use *tiu* and *tia*. *Alin* may be used for people younger than oneself. These terms may be used, for instance, for shop assistants or waiters. During the Indonesian occupation, resistance leader Xanana Gusmão was often referred to with affection and respect as *maun boot* (lit. ‘older.brother big’).
- ❖ Titles are very often used where in English we would say ‘you’ or ‘he/she’. So, *Senhór hosi nebee?* can mean either ‘Where are you from?’ (when speaking to someone whom you call *senhór*) or ‘Where is he from?’ (when talking about someone whom you call *senhór*).

### Alo mister!

- ❖ Some titles are only used for foreigners.
  - *Mister* and *misez* may be used to address English-speakers. “*Alo mister!*” was a common cry of the children when meeting the highly welcome Interfet soldiers in 1999.
  - *Malae* is used for any foreigners other than Indonesians. It is not really translatable, since (unlike ‘foreigner’) it is a term of respect, reflecting the high status which is generally assigned to foreigners in East Timor. When Timorese are told that some foreigners take offence at being called *malae*, they are astounded that people could so misinterpret its connotations. *Malae* is used much more for talking about people than for addressing them.
  - Indonesian men may be addressed as *bapa* (from Indonesian *bapak* ‘sir, mister’) and women as *ibu*.

<sup>5</sup> Some Timorese may tell you that *obrigadu* is used when speaking to men (or mixed groups), and *obrigada* when speaking to women. If you observe their behaviour, however, you will find that most follow the Portuguese rule, whereby the ending is determined by the gender of the speaker, not the listener.

- ❖ How can you respond to such terms? Firstly, try to accept the situation as normal in Timor. If people address you politely as *malae* or *mister* on the street, stop and talk with them – this will almost always be well received. Once people know you, they will usually address you with other, more local, terms, from then on. (Remember though that if you are young or single, it is wiser to initially be reserved with young people of the opposite sex.)

## Diálogu (*dialogue*)

### (1) Bondia, senhór

Miguel:	<b>Bondia, senhór Antonio. Diak ka lae?</b>	Good morning Mr Antonio. How are you?
Antonio:	<b>Diak, obrigadu. Senhór diak ka lae?</b>	Well, thanks. How are you?
Miguel:	<b>Hau diak. Ate logu.</b>	I'm well. See you later.
Antonio:	<b>Ate logu.</b>	See you later.

### (2) Ita naran saa?

Maria:	<b>Botardi, mana. Ita naran saa?</b>	Good afternoon, older sister. What is your name?
Alda:	<b>Hau naran Alda. Alin naran saa?</b>	My name is Alda. What is your name?
Maria:	<b>Hau nia naran Maria. Mana hosi nebee?</b>	My name is Maria. Where are you from?
Alda:	<b>Hau hosi Amérika. Alin hosi nebee?</b>	I'm from America. <sup>6</sup> Where are you from?
Maria:	<b>Hau hosi Baucau. Até amanhã.</b>	I'm from Baucau. <sup>7</sup> See you tomorrow.
Alda:	<b>Até amanhã.</b>	See you tomorrow.

## Kostumi (*customs*)

- ❖ Timorese usually have several names. In formal situations or non-close relationships, the Christian name is used with a title (e.g. *Senhór José*). It is rare to address people by their surname. In informal situations and as a term of endearment, some Christian names are shortened to two syllables, and preceded by *a-* (e.g. *Carmelita* to *Alita*, *Bernardino* to *Adino*). In addition, some people still use code names from the resistance movement (e.g. *Lu Olo*, *Xanana*), and some have nicknames unrelated to their Christian name.
- ❖ “How are you?” is *Ita diak ka lae?* (lit. ‘you well or not’). Both participants in the conversation can ask the question in the same way. There is no short-cut equivalent to “And you?”
- ❖ When you meet new people in Timor, it is common to shake hands. Usually when shaking hands, you just hold hands briefly and not very firmly; there is no up-and-down movement. Some people will touch their right hand to their chest afterwards, in the Indonesian manner. People who worked together in the resistance movement (and sometimes close male friends outside of this circle) may grasp the thumb after the handshake, meaning ‘unity forever’. There is no equivalent to the English comment “I’m pleased to meet you.”

<sup>6</sup> There is a list of country names at the end of chapter 18.

<sup>7</sup> Baucau is the second-largest city in East Timor, about 3 hours drive to the east of Dili.

- ❖ Take the initiative in greeting people. Many Timorese will want to talk with you, but will be too shy, assuming you will have no language in common.

## Estrutura língua nian (*language structure*)

### 1. Verbal clauses

Intransitive clauses (i.e. those without an object) follow the order subject-verb or subject-adjective.<sup>8</sup> Note that adjectives directly follow the subject; there is no equivalent to the English copula ‘be’.

<b>Hau diak.</b>	I am well.
<b>Maria bonita.</b>	Maria is pretty.
<b>Nia monu.</b>	He/she fell.

Transitive clauses typically follow the order subject-verb-object.<sup>9</sup> Note the position of *nebee* ‘where’ in the questions below. In information questions, the question word slots into the same position in the sentence as does the answer.

<b>Ita hosi nebee?</b>	Where are you from?
<b>Hau hosi Fransa.</b>	I am from France.
<b>Nia sosa sigaru.</b>	He/she buys cigarettes.
<b>Hau haan xokolati.</b>	I eat chocolate.

### 2. Naming clauses

Naming clauses typically consist of a subject, followed by *naran* ‘name’ and then the name. To ask a person’s name, put *saa* ‘what’ into the name slot.

<b>Ita naran saa?</b>	What is your name?
<b>Hau naran Maria de Jesus.</b>	My name is Maria de Jesus.

An alternate, and equally common way of asking someone’s name, is to put the possessive marker *nia* before *naran*. (This possessive marker is taught more fully in chapter 9.)

<b>Ita nia naran saa?</b>	What is your name?
<b>Hau nia naran Maria de Jesus.</b>	My name is Maria de Jesus.

### 3. One word one form

One thing that makes Tetun easier to learn is that each word has only a single form.<sup>10</sup>

Nouns do not distinguish singular from plural. So *Hau hasoru maun* (lit. ‘I meet older.brother’) can mean either that you met one older brother, or more than one. If you really want to be specific, you just add extra words; some are listed in appendix 6 and taught in subsequent lessons.

There is no grammatical gender either (with the exception of some words borrowed from Portuguese). So, unlike Portuguese and other Romance languages, you don’t have to learn lists of masculine and feminine nouns.

<sup>8</sup> There are so few differences between adjectives and verbs, that adjectives in Tetun can be considered a type of verb.

<sup>9</sup> The object can however be put first, in a construction taught in chapter 26.

<sup>10</sup> Some words, like *hosi/husi* ‘originate from’ do have variant pronunciations, but these reflect differences between speakers.



Pronouns do not mark case. There is no difference between ‘he’ and ‘him’, for example. Instead, you work out which is the subject and which is the object by their position in the sentence.

**Hau hasoru nia.**

I meet him/her.

**Nia hasoru hau.**

He/she meets me.

Verbs, too, have a constant shape. They do not agree with the subject, and do not mark tense. For instance, *Hau baa Ermera* (lit. ‘I go Ermera’), can mean ‘I went to Ermera’, ‘I am going to Ermera’, or ‘I will go to Ermera’, depending on the context. Of course, there are various expressions which you will learn in later chapters which help to make the time explicit; these are listed in appendix 8. Here are some examples for those of you who can’t wait.

**Orsida hau baa Ermera.**

Later today I will go to Ermera.

**Aban hau baa Ermera.**

Tomorrow I will go to Ermera.

**Horiseik hau baa Ermera.**

Yesterday I went to Ermera.

**Hau sei haan.**

I will eat.

**Hau atu haan.**

I’m about to eat.

**Hau haan hela.**

I am eating.

**Hau haan tiha ona.**

I have already eaten.



## 2. Lisença! (*Excuse me*)

### Objetivu

In this chapter you will learn to:

- Greet and take leave in more traditional ways
- Thank, apologize, and excuse yourself
- Request permission to do something
- State basic feelings and wants
- Make negative statements

# Lisença!

### Liafuan foun

#### Intransitive verbs/adjectives

<b>hamrook</b>	thirsty
<b>hamlaha</b>	hungry
<b>kolen, kole</b>	tired
<b>moras</b>	sick
<b>deskansa</b>	rest
<b>hariis</b>	bathe

#### Transitive verbs

<b>mai</b>	come, come to
<b>baa</b>	go, go to <sup>2</sup>
<b>haan</b>	eat
<b>hemu</b>	drink
<b>hakarak</b>	want
<b>lakohi, lakoi</b>	don't want, refuse

#### Interjections

<b>lisença</b>	excuse me
<b>deskulpa</b>	sorry
<b>nada</b>	you're welcome

#### Nouns

<b>uma</b>	house, building, home
<b>eskola</b>	school
<b>bee</b>	water <sup>1</sup>

#### Other

<b>bele</b>	can, may, be able to, be allowed to
<b>la</b>	not
<b>lae</b>	no
<b>sín</b>	yes
<b>ka</b>	QUESTION TAG; or

### Komentáriu kona ba liafuan foun (*comments on new words*)

- ❖ *Nada* is a standard response to being thanked, somewhat like English 'You're welcome' or 'Don't mention it'.<sup>3</sup>
- ❖ *Mai* 'come' indicates movement towards where you are now, while *baa* 'go' is used for movement in any other direction. English 'come' and 'go' are a bit different, since they aren't so closely tied to where you are at the moment when you are speaking. For instance, in English I can, while in the office, invite you to 'come' to a party at my house tomorrow. In Tetun I would have to invite you to 'go' (*baa*) to my house, since I am currently somewhere else.

<sup>1</sup> *Bee* is also a common filler like English 'umm' – don't let it confuse you into thinking that everyone talks about water a lot!

<sup>2</sup> *Ba* (the unstressed form) is also a preposition meaning 'to'.

<sup>3</sup> *Nada* in Portuguese literally means 'nothing'.

## Diálogu

### (1) Marta baa uma

**Marta hakarak baa uma.**

Martha wants to go home.

Marta: **Hau baa ona, tia.**

I'm going now, aunt.

Tia: **Diak. Ate logu.**

OK. See you later.

Marta: **Ate logu.**

See you later.

### (2) Senhór Abel baa eskola

**Senhór Abel baa eskola.**

Mister Abel goes to school.

Alfredo: **Bondia, senhór. Diak ka lae?**

Good morning, sir. How are you?

Senhór Abel: **Diak.**

Well.

Alfredo: **Senhór baa nebee?**

Where are you going?

Senhór Abel: **Hau baa eskola. Ita baa uma ka?**

I'm going to school. Are you going home?

Alfredo: **Sín, hau baa uma.**

Yes, I'm going home.

Senhór Abel: **Diak. Até amanhã.**

OK. See you tomorrow.

Alfredo: **Até amanhã.**

See you tomorrow.

## Kostumi

- ❖ *Lisensa* (or, for more Portuguese influenced people, *kolisensa*) 'excuse me' is said when you pass in front of someone, or interrupt them, or otherwise inconvenience them. Try to avoid walking through a group of people who are talking, especially people of high status. If it cannot be avoided, some people follow the Indonesian custom of bending over slightly, holding the right hand forward and the left hand backwards, and saying *lisensa*. However there are other Timorese who disapprove of the custom, and it is in any case not followed if you repeatedly need to pass people, for instance in a crowded work situation.
- ❖ *Deskulpa* 'sorry' is said when one has committed an offence, or when one is about to say a word or expression that may be considered impolite (e.g. referring to bodily functions), or about to make a comment or question that may be considered too personal or offensive. It is not, as per English 'sorry', used in response to sad news.
- ❖ Traditionally, when you meet people who are walking, you ask where they are going (*Baa nebee?*). This can be answered with specifics like *Baa uma* 'going home', or with a vague expression like *Baa leten* 'up the hill'. This greeting is much like the English 'How are you?', in that it is conventional, not intended to be nosy, and the addressee is not expected to give much information.
- ❖ Alternatively, if you can tell where the person is going, you can greet them by "asking" them whether they are going there. For instance, you can greet children who are obviously walking to school with *Baa eskola ka?*, and they can reply *Baa eskola*.
- ❖ As you leave the house to go anywhere, a standard expression is *Hau baa ona* 'I'm going now'. Such a greeting is considered very important. If you are staying with Timorese people, your hosts will likely want to know where you are going, both because this is customary, and because they feel responsible for finding you if the need should arise. Again, it is more important to state that you are going somewhere than to give details. On return home, one should again greet the hosts, this time with *Bondia* 'good morning', *Botardi* 'good afternoon' or *Bonoiti* 'good evening'.
- ❖ Most people bathe before the evening meal. It is widely believed that women should not bathe late in the evening.

## Estrutura língua nian

### 1. Negatives

Note the pattern below.

**Hau baa Ermera.**

I am going to Ermera.

**Hau la baa Ermera.**

I am not going to Ermera.

**Inês moras.**

Inês is sick.

**Inês la moras.**

Inês is not sick.

**José hemu bee.**

José is drinking water.

**José la hemu bee.**

José is not drinking water.



To negate a verb or adjective, place *la* 'not' immediately in front of it. (Most other expressions are negated by *laós*, taught in chapter 3.) *La* cannot stand alone, and cannot be stressed, and so may sound like it is part of the following word. Sometimes people write it attached to the following word, especially for *la bele* (sometimes written *labele*) 'not able'.

### 2. Yes-no questions

To turn a statement into a yes-no question, you can do any of the following. Listen carefully to the intonation used by your tutor.

Use intonation only:

**Ita naran Antonio?**

Is your name Antonio?

**Ita hosi Amérika?**

Are you from America?

**Ita moras?**

Are you sick?

Add *ka* (lit. 'or'):

**Ita naran Antonio ka?**

Is your name Antonio?

**Ita hosi Amérika ka?**

Are you from America?

**Ita moras ka?**

Are you sick?

Add *ka lae* (lit. 'or not'):

**Ita naran Antonio ka lae?**

Is your name Antonio?

**Ita hosi Amérika ka lae?**

Are you from America?

**Ita moras ka lae?**

Are you sick?

The most common option is to use *ka* (often pronounced *ga* at the end of questions) – this clearly marks the utterance as a question, and doesn't sound as pedantic as *ka lae*. However you cannot shorten the fixed greeting *Ita diak ka lae?* 'How are you?' to *\*Ita diak ka?*

A positive answer may be *sín* 'yes'. For a negative answer, you can say *lae* 'no'. It is also common to answer with an echo of the question; this is taught in the next chapter.

### 3. Asking permission: bele 'can, may'

To ask permission, place *bele* 'can, may' before the verb, and signal that this is a question, for instance by adding a final question marker *ka*. The answer is either *Bele* '(You) may' or *La bele* '(You) may not.'

**Hau bele hemu ka?**

May I drink?

**Hau bele baa uma ka?**

May I go home?

**Hau bele hariis ka?**

May I bathe?

If you don't yet know how to say what you want, but you can make it obvious by sign-language, just ask *Bele?*

#### 4. **Forbidding: la bele ‘may not’**

*La bele* is often used in prohibitions.

**Ita la bele deskansa!**

Don’t rest!

**La bele baa uma!**

Don’t go home!

**Alin la bele hemu wiski!**

You (little brother/sister) can’t drink whisky!

#### 5. **Wanting: hakarak and lakohi**

To say that someone wants to do something, simply say *hakarak* followed by what is wanted. *Hakarak* is only used in positive sentences.

**Hau hakarak haan.**

I want to eat.

**Nia hakarak deskansa.**

He/she wants to rest.

**Tiu hakarak baa uma.**

He (uncle) wants to go home.



The opposite of *hakarak* is *lakohi* ‘don’t want, refuse’; people don’t say *\*la hakarak*.

**Alin lakohi haan.**

Younger brother/sister doesn’t want to eat.

**Nia lakohi deskansa.**

He/she doesn’t want to rest.

**Hau lakohi baa uma.**

I don’t want to go home.

If you noticed that *lakohi* looks like *la* ‘not’ plus *kohi*, you are correct; however *kohi* on its own doesn’t mean anything in Tetun Dili.

As you might expect, you do not use *lakohi* to turn down an offer. Instead you may say things like ‘I’ve just eaten’, or ‘Sorry, I’m not accustomed to drinking coffee’. For now, you can simply smile and hold up your hands palm forward.

### 3. Aprende Tetun (*Learning Tetun*)

#### Objetivu

In this chapter we focus on expressions that facilitate language learning. You will learn to:

- Ask: What is this? Who?
- Request clarification: Please repeat, please speak slowly.
- Answer yes-no questions.
- Use various terms meaning ‘you’ and ‘we’.
- Give simple commands.
- Deny statements using *laos*.



#### Liafuan foun

##### Nouns

<b>Tetun</b>	Tetun <sup>1</sup>
<b>Inglés</b>	English
<b>Portugés</b>	Portuguese
<b>Indonézia</b>	Indonesia
<b>lian Indonézia</b>	Indonesian language <sup>2</sup>
<b>Bahasa (I)</b>	Indonesian language <sup>3</sup>
<b>lisaun</b>	lesson
<b>liafuan</b>	word, short segment of speech

##### Transitive verbs

<b>kompriende</b>	understand
<b>hatene</b>	know (something) <sup>5</sup>
<b>aprende</b>	learn
<b>hatete</b>	tell, say
<b>hatete fali</b>	say (it) again

##### Intransitive verbs/adjectives

<b>koalia</b>	speak
<b>loos</b>	true, correct, straight, right
<b>sala</b>	wrong; error

##### Pronouns

<b>ita boot</b>	you (singular formal)
<b>o</b>	you (singular familiar)
<b>imi</b>	you (plural)
<b>ami</b>	we, us (excluding ‘you’)
<b>ita</b>	we, us (including ‘you’)
<b>sira</b>	they, them
<b>nee</b>	this <sup>4</sup>
<b>saida</b>	what

##### Adverbs

<b>lalais</b>	quickly
<b>neineik</b>	slowly, softly

##### Other

<b>favór ida</b>	please <sup>6</sup>
<b>laós</b>	not, indeed not

<sup>1</sup> In Portuguese, language names are written with lower case. We are using upper case because most language names in Tetun are derived from place names, which are, as per international convention, written with a capital letter; e.g. *lian Rúsia* ‘Russian’, *lian Sumba* ‘Sumbanese’.

<sup>2</sup> Literally ‘language Indonesia’.

<sup>3</sup> This Indonesian word literally means ‘language’; used on its own it always refers to the Indonesian language.

<sup>4</sup> For ‘that’ one can sometimes use *nebaa* ‘there’; however *nee* is far more common, and is often used where English would use ‘that’.

<sup>5</sup> Knowing ‘someone’ is *konhese*.

<sup>6</sup> Literally ‘favour one’.

### Komentáriu kona ba liafuan foun

- ❖ *Tetun* or *Tetum*? In Portuguese the language name is spelled with final ‘m’ as *Tetum*; in Tetun itself it is spelled *Tetun*, and in English both spellings are found. However the final consonant sounds like ‘n’ (or for some people ‘ng’); it is not pronounced with final ‘m’. Note that this word is, like most Tetun words, stressed on the second-last syllable, that is, ‘te’.
- ❖ *Sala* has a quite general meaning of ‘be wrong, incorrect; do wrong, err, make a mistake’; it is also a noun meaning ‘error’ or ‘sin’.
- ❖ *Saida* (from *saa ida* ‘what one’) is often pronounced *se-da*. It has the same meaning as *saa* ‘what’, but is used in many more contexts. *Saa* is mainly used to ask someone’s name (*naran saa?*) and what someone is doing (*halo saa?*). *Saida* can be used in these questions (*naran saida?*, *halo saida?*) as well as in any other ‘what’ question, such as *Nee saida?* ‘What is this?’
- ❖ ‘You’: there are a variety of ways of saying ‘you’ in Tetun, and the differences are very important. Here are the options:
  - The most common option is to use the person’s title (or, in the case of younger people, perhaps their name). This is appropriate with any age or status of person. For instance to ask someone whom you address as *senhora* ‘Where are you going?’, it is more common to say *Senhora baa nebee?* than *Ita baa nebee?*
  - *Ita* is appropriate for one adult or older teenager.
  - *Ita boot* (lit. ‘you big’) too is used to address one adult, mainly in formal situations such as interviews with the media, medical consultations, or with relatively high-status people. You could use it with your counterpart, or with local and national leaders.
  - *O*, too, is singular, but is used for close family and friends, and for children up to about the age of 14.<sup>7</sup>
  - *Imi* is used for addressing more than one person (like ‘y’all’).
  - *Ita boot sira* (lit. ‘you big PLURAL’) is used for addressing more than one person in formal situations.
- ❖ ‘We’: Tetun distinguishes two terms for ‘we’: *Ita* includes at least the speaker and hearer (i.e. me and you, and possibly some others). *Ami* includes the speaker and others, but it excludes the hearer (i.e. me and others, but not you). So, for instance, use *ita* for suggestions as to what you and the hearer can do together (*Ita baa uma*. ‘Let’s go home.’), and *ami* when asking for help or advice from the hearer (*Ajuda ami*. ‘Help us.’).
- ❖ *Ita*: Notice that *ita* has two meanings. It is both ‘we (inclusive)’ and ‘you (singular polite)’. That is, it always includes ‘you’ (the hearer), but sometimes includes ‘me’ (the speaker) as well. Usually context helps you interpret the difference, but sometimes it is genuinely ambiguous.

<sup>7</sup> Timorese usually interpret the English word ‘you’ as being equivalent to Tetun *o*, and hence as being impolite. In fact, until the 18<sup>th</sup> century, when ‘thou’ disappeared from standard English, it was ‘you’ that was the formal pronoun (like Tetun *ita*), with ‘thou’ being used for close family and friends, God, and social inferiors (hence more like Tetun *o*).



## Diálogu

### (1) John la kompriende

<b>Carla koalia Portugés.</b>	Carla is speaking Portuguese.
Carla: <b>Como está?</b>	How are you? (in Portuguese)
John: <b>Deskulpa. Hau la hatene Portugés. Favór ida koalia Tetun.</b>	Sorry. I don't speak Portuguese. Please speak Tetun.
Carla: <b>Bele. Ita hatene Tetun ka?</b>	OK. Do you know Tetun?
John: <b>Sín. Hatene.</b>	Yes, I know it.

### (2) Nee saida?

<b>Maria hosi Austrália. Nia la hatene liafuan 'bee'.</b>	Maria is from Australia. She doesn't know the word 'water'.
Tia: <b>Maria, ita hakarak hemu saida?</b>	Maria, what do you want to drink?
Maria: <b>Deskulpa, tia, hau la hatene: nee naran saa?</b>	Sorry, aunt, I don't know: what is this called?
Tia: <b>Nee naran 'bee'. Ita hakarak hemu bee ka?</b>	This is called 'water'. Do you want to drink water?
Maria: <b>Hakarak.</b>	(Yes), I do.

## Kostumi

- ❖ How have people responded to your attempts to speak Tetun? Enjoy those big smiles you are probably getting! Remember them when you get looks of puzzlement...
- ❖ *Obrigadu/obrigada* 'thank you'. This expression is used far less often in Tetun than in English. It is appropriate in formal relationships or with strangers, in response to significant help, or at significant moments in a relationship (e.g. when leaving your host family). It is not generally appreciated if you say *obrigadu/a* in response to being given food or drink at home. Seek other ways of showing appreciation, such as a smile, or a comment on how you like the cooking (*Nee diak!*). Returning a favour (either immediately or at some other time) is very appropriate; for instance, if a neighbour sends you some treats, you could return some of your own.
- ❖ If you are living with a Timorese host family, and need something, say so. This is generally interpreted as a sign that you want to fit in, rather than as an imposition. If you just keep quiet about your needs, people may be upset.
- ❖ As in the West, nodding your head means 'yes' and shaking it means 'no'.

## Estrutura língua nian

### 1. Answers to yes-no questions

In the previous chapter you learned to answer a yes-no question with *sín* ‘yes’ or *lae* ‘no’. Here is another common way of answering:

Alex:	<b>Ita baa eskola ka?</b>	Are you going to school?
Maria:	<b>Baa. / La baa.</b>	I am. / I’m not.
Alex:	<b>Ita hatene Inglés ka?</b>	Do you know English? (i.e. Can you speak it?)
Maria:	<b>Hatene. / La hatene.</b>	I do. / I don’t.

That is, a positive answer consists of the key verb or adjective from the question. A negative answer is preceded by *la* ‘not’.<sup>8</sup>

When a question asks *bele* ‘can, may’, a positive answer is *bele*, and a negative answer is *la bele* ‘can not, may not’.

Inês:	<b>Hau bele baa ka?</b>	Can/May I go?
Amaa:	<b>Bele. / La bele.</b>	You can. / You can’t.

It is also common to combine the two strategies for answering a question. In this case, a positive answer consists of *sín* ‘yes’ or *loos* ‘true’, followed by the key word. A negative answer consists of *lae* ‘no’, followed by *la* and the key word.

Alex:	<b>Ita baa uma ka?</b>	Are you going home?
Maria:	<b>Sín. Baa. / Lae. La baa.</b>	Yes, I’m going. / No, I’m not going.

### 2. Nominal clauses and questions: What is this?

Note the following pattern:

<b>Nee saida?</b>	What is this?
<b>Nee uma.</b>	This is a house.
<b>Nee saida?</b>	What is this?
<b>Nee eskola.</b>	This is a school.
<b>Nee see?</b>	Who is this?
<b>Nee Mario.</b>	This is Mario.



Sentences such as this have no verb in Tetun. There is no equivalent of the English copula verb ‘to be’. Note too that there is no equivalent of ‘a’ or ‘an’ in these sentences.

To ask what something is, use *Nee saida?* The question word is at the end of the sentence – that is, in exactly the same place as the answer.

<sup>8</sup> There are variations on this. For instance, you can repeat the subject along with the verb (e.g. *Hau baa*). However a bare verb is probably the most common.

### 3. Commands

Note the following commands:

**Koalia Tetun.**

Speak Tetun.

**Favór ida, senhór, koalia neineik.**

Please, sir, speak slowly.

There is no special grammar for commands in Tetun. Often a command starts with the verb, as in the above examples. You can precede a request with *Favór ida* 'please', and/or a term of address such as *senhór* 'sir'.

In later chapters you will learn words which can be added to commands to soften them or strengthen them (e.g. *lai*, *ona*).

### 4. *laós* 'not'

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

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

**Pedro: Uma nee boot!**

This house is big!

**Atoi: Nee laós uma. Nee eskola!**

That's not a house. It's a school!

**Atina: Ben hosi Xina ka?**

Is Ben from China?

**Marta: Lae, laós hosi Xina. Nia hosi Singapura.**

No, not from China. He's from Singapore.

**José: Marta koalia Portugés lalais.**

Marta speaks Portuguese fast.

**Linda: Nee laós Portugés; nia koalia Espanhól!**

That's not Portuguese, she's speaking Spanish!

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



## 4. Ita halo saida? (*What are you doing?*)

### Objetivu

In this chapter you will learn to:

- Ask what someone is doing
- Talk about some daily activities
- Ask and state where something is: where, here, there
- Use *ka* 'or'



### Liafuan foun

#### Transitive verbs

<b>halo</b>	do, make
<b>rona</b>	hear, listen to
<b>haree</b>	see, look at
<b>lee</b>	read



#### Intransitive verbs

<b>pasiar</b>	go for an outing
<b>halimar</b>	play, relax
<b>lao</b>	walk
<b>tuur</b>	sit
<b>hamriik</b>	stand
<b>servisu</b>	work, have a job
<b>hela</b>	live, stay, reside

#### Nouns

<b>rádiu</b>	radio
<b>televizaun</b>	television
<b>jornál</b>	newspaper
<b>fraze</b>	sentence



#### Other

<b>depois</b>	and then
<b>tenki</b>	must, have to
<b>iha</b>	in, at
<b>iha nebee?</b>	where?
<b>iha nee</b>	here
<b>iha nebaa</b>	there

#### Common sequences

<b>halo saida?</b>	what is ... doing?
<b>Rona mai!</b>	Listen here!
<b>Ita haree saida?</b>	What do you see?
<b>baa pasiar</b>	go out for a walk or drive
<b>koalia halimar</b>	chat
<b>lao halimar</b>	stroll (with no purpose)
<b>tuur halimar</b>	sit and relax
<b>hamriik iha nee</b>	stand here
<b>halo servisu</b>	do work
<b>... hela iha nebee?</b>	where does ... live?
<b>rona rádiu</b>	listen to the radio
<b>haree televizaun</b>	watch television
<b>lee jornál</b>	read a newspaper
<b>halo fraze</b>	make a sentence
<b>tenki baa</b>	must go

### Komentáriu kona ba liafuan foun

- ❖ *Depois* is ubiquitous in story-telling. If you want to encourage someone to continue with a half-finished story, you can simply prompt with *Depois?* 'And then?'
- ❖ *Tenki* 'must, have to' always precedes the verb, and nearly always indicates obligation; e.g. *O tenki baa eskola* 'You must go to school.' You can't use it to translate 'must' in the sense of 'be inevitable; therefore I conclude...' (e.g. 'I'm hungry; it must be lunch time.')

- ❖ Both *Ita halo saa?* and *Ita halo saida?* are common, and mean ‘What are you doing?’ It is a common question to ask of people you meet, on a par with *Baa nebee?* The reply is often very general, such as *Hau halimar* ‘I’m playing / not working.’
- ❖ *Servisu* is usually interpreted as paid work. So, many farmers and other self-employed people will tell you *Hau la servisu*. In contrast, *halo servisu* (lit. ‘do work’) does not imply paid work, and includes housework, farming, and selling things on the streets.
- ❖ *Hela* means ‘live’ in the sense of *Ita hela iha nebee?* ‘Where do you live?’ ‘Live’ in the sense of ‘be alive, not dead’ is *moris*.

## Diálogu

### (1) Halo saida?

**Paulo lao, haree Domingos tuur iha uma.**

Paulo is walking, and sees Domingos sitting at home.

Paulo: **Bondia maun.**

Good morning, older brother.

Domingos: **Ei, bondia Paulo. O baa nebee?**

Hey, good morning, Paulo. Where are you going?

Paulo: **Hau baa Lecidere. Maun halo saida?**

I’m going to Lecidere. What are you doing?

Domingos: **Aii, hau tuur halimar, rona rádiu. O baa Lecidere, halo saida?**

I’m just sitting relaxing, listening to the radio. What are you going to Lecidere to do?

Paulo: **Hau baa servisu, halo uma iha nebaa. Alin Zelia halo saida, maun?**

I’m going to work, building a house there. What is Zelia doing, older brother?

Domingos: **Nia haree televizaun.**

She’s watching television.

Paulo: **Ah, diak. Hau tenki baa ona. Ate logu.**

Oh, OK. I have to go now. See you later.

Domingos: **Ate logu.**

See you later.

### (2) Maria lakohi tuur

**Maria lao.**

Maria is walking.

Ana: **Maria baa nebee?**

Where are you (‘Maria’) going?

Maria: **Hau baa servisu.**

I’m going to work.

Ana: **Mai tuur!**

Come and sit down!

Maria: **Deskulpa, hau la bele tuur. Hau tenki baa lalais. Adeus!**

Sorry, I can’t sit. I have to go quickly.

Ana: **Adeus!**

Bye!

Goodbye!

## Kostumi

- ❖ Most work within the house is the responsibility of women, including cooking, cleaning, and household finances. They may be aided in cleaning, washing and food preparation by children and teenagers.

- ❖ To point, people often use a whole outstretched arm, or hold their face in that direction and jut out their chin and lips. It is fine to point at objects with an outstretched index finger, but not to point to people that way.

## Estrutura língua nian

### 1. baa/mai haan ‘go/come and eat’

If the person you are talking about needs to go somewhere before doing something, you usually put *baa* or *mai* before the action verb.<sup>1</sup>

<b>Hau tenki haan.</b>	I must eat. (This is suitable if you are currently in the place where you will eat.)
<b>Hau tenki baa haan.</b>	I must go and eat. (This is more usual if you first have to go to the place where you will eat, even if it is only in the next room.)
<b>Haan ona!</b>	Eat up! (said to someone already in position to eat)
<b>Mai haan ona!</b>	Come and eat! (said to someone who has to move first)
<b>Depois nia hariis.</b>	Then she bathed.
<b>Depois nia baa hariis.</b>	Then she went and bathed.

### 2. iha nebee? ‘where?’

Tetun has one very general marker of location, *iha*. Depending on context, it can mean ‘in’, ‘at’, or ‘on’, amongst other things. In chapter 22 you will learn how to combine it with other words to indicate such locations as ‘inside’, ‘beside’, and ‘in front of’.

To ask where something is, use *iha nebee* (lit. ‘at where’); ‘here’ is *iha nee* (lit. ‘at this’) and ‘there’ is *iha nebaa* (lit. ‘at there’). You can use each of these without any verb to talk about where someone or something is.

<b>José iha nebee?</b>	Where is José?
<b>Nia iha uma.</b>	He is at home.

You can also use these expressions after a verb to talk about where something takes place

<b>Nia hamriik iha nebee?</b>	Where is he standing?
<b>Nia hamriik iha nebaa.</b>	He is standing there.
<b>Hau bele tuur iha nebee?</b>	Where can I sit?
<b>Ita bele tuur iha nee.</b>	You can sit here.

*Iha* also means ‘have’ (see chapter 9) and ‘exist’ (see chapter 14).

---

<sup>1</sup> Such sequences of verbs are far more common in Austronesian languages such as Tetun than in European ones. In linguistics, they are called ‘serial verb constructions’. Other examples of serial verb constructions include *tuur halimar* (lit. ‘sit play’) meaning ‘sit and relax’, and *koalia halimar* (lit. ‘speak play’), meaning ‘chat’.

### 3. ka 'or'

To specify 'or', place *ka* between the two options. Unlike English, there tends to be a pause after the *ka* rather than before it. You can use *ka* to coordinate a wide range of constituents, including single words, and whole clauses.

. Ita rona rádiu ka televizaun?

Are we hearing a radio or a television?

. Favór ida, koalia Tetun ka Inglés.

Please speak Tetun or English.

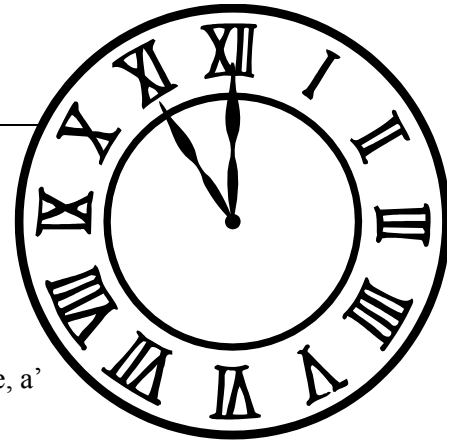
. Tia hakarak baa pasiar ka, halimar  
iha uma?

Do you (aunt) want to go out, or just relax at home?





## 5. Bainhira? (*When?*)



### Objetivu

In this chapter you will learn to:

- Ask and state when something will happen
- Name the times of day, and terms for ‘yesterday’, ‘today’, etc.
- Specify which item you mean, using *nee* ‘this, the’ and *ida* ‘one, a’

### Liafuan foun

#### Time words<sup>1</sup>

<b>uluk</b>	formerly, in the past
<b>horiseik</b>	yesterday
<b>ohin loron</b>	today
<b>aban</b>	tomorrow
<b>aban-bainrua</b>	in the future
<b>loron</b>	day
<b>kalan</b>	night
<b>loron-kalan</b>	day and night
<b>dadeer</b>	morning (to about 11 am)
<b>meiudia</b>	midday (about 11 - 2.30pm)
<b>lokraik, loraik</b>	afternoon (about 2.30-dark) <sup>3</sup>
<b>ohin</b>	just now, earlier today
<b>agora</b>	now

<b>orsida, oras ida</b>	soon, later today <sup>2</sup>
<b>hori-kalan</b>	last night, yesterday evening
<b>orsida kalan</b>	this evening
<b>bainhira</b>	when? (for future)
<b>hori-bainhira</b>	when? (for past)
<b>sedu</b>	early
<b>tardi</b>	late
<b>ho oras</b>	on time

#### Other

<b>nee</b>	this, these, the
<b>ida</b>	one, a

### Komentáriu kona ba liafuan foun

- ❖ Notice that the compounds *loron-kalan* ‘day and night’ and *aban-bainrua* ‘in the future’ both follow the same pattern, of coordinating two words which have related meanings. Some other common expressions fitting this pattern are: *baa-mai* ‘to and fro’, *tuun-sae* ‘up and down’, *midar-siin* ‘sweet and sour’, *inan-aman* ‘parents’ (lit. ‘mother-father’), and *maun-alin* ‘brothers and sisters’ (lit. ‘older brother – younger sibling’).
- ❖ Usually, *ohin* ‘earlier today’ contrasts with *orsida* ‘later today’. So, ‘this afternoon’ is *ohin lokraik* if it is now evening, but *orsida lokraik* if it is still morning. For ‘today’ as a whole day, use *ohin loron*.
- ❖ *Loron* means ‘day’ both in the sense of ‘a 24-hour period’, and in the sense of ‘daytime’ as opposed to ‘night’.

<sup>1</sup> For a fuller list of the times of day, see the list at the end of the chapter.

<sup>2</sup> Literally *oras ida* ‘hour one’.

<sup>3</sup> This derives from *loro kraik* ‘sun low’.

## Diálogu

### (1) Bainhira mak baa eskola?

**Martinho tenki baa eskola agora.**

Tia: **Martinho, o halo saida?**

Martinho: **Hau halimar, tia.**

Tia: **Halimar? Bainhira mak o baa eskola?**

Martinho: **Aban mak hau baa.**

Tia: **La bele! O tenki baa agora.**

Martinho: **Diak.**

Martinho has to go to school now.

Martinho, what are you doing?

I'm playing, aunt.

Playing? When are you going to school?

I'm going tomorrow.

You can't! You have to go now.

OK.

### (2) Ita mai hori-bainhira?

**Olivio mai hosi Brazíl. Nia hatene koalia Tetun.**

Olivio: **Botardi, senhór. Diak ka lae?**

Manuel: **Botardi. Aa! Ita hatene koalia Tetun? Ita hosi nebee?**

Olivio: **Hau hosi Brazíl.**

Manuel: **Ita mai iha Timor hori-bainhira?**

Olivio: **Hau mai horiseik lokraik.**

Manuel: **Ita servisu iha nebee?**

Olivio: **Hau servisu iha Viqueque. Aban dadeer hau baa.**

Manuel: **Diak.**

Olivio has come from Brazil. He can speak Tetun.

Good afternoon, sir. How are you?

Good afternoon. Oh! You know how to speak Tetun? Where are you from?

I'm from Brazil.

When did you come to Timor?

I came yesterday afternoon.

Where do you work?

I work in Viqueque. I'll go there tomorrow morning.

That's good.

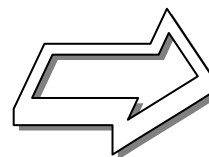
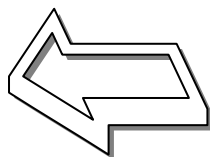
## Komentáriu kona ba diálogu

- ❖ *Hatene* in Manuel's first utterance means 'know how to'.

## Kostumi

- ❖ For Timorese, relationships tend to be more important than schedules, especially work schedules. For many events, such as parties and meetings, everyone waits until the most senior people have arrived before commencing. However school, office and church services tend to run on time. In any case, transport and communication difficulties often make keeping to exact time difficult.

## Estrutura língua nian



### 1. Past and future time

To ask about past time, use *hori-bainhira*. It can occur either at the end of the sentence, or at the beginning. If it is at the beginning, it is usually followed by the focus marker *mak*. (For a discussion of *mak*, see chapter 10.) The answer is normally at the end of the sentence.<sup>4</sup>

- |  |                                       |
|--|---------------------------------------|
| P: <b>Senhora mai hori-bainhira? KA</b>        | When did you ( <i>senhora</i> ) come? |
| <b>Hori-bainhira mak senhora mai?</b>          |                                       |
| H: <b>Hau mai horiseik.</b>                    | I came yesterday.                     |
| P: <b>Ita lee jornál nee hori-bainhira? KA</b> | When did you read this newspaper?     |
| <b>Hori-bainhira mak ita lee jornál nee?</b>   |                                       |
| H: <b>Hau lee jornál nee hori-kalan.</b>       | I read this newspaper last night.     |

To ask about future time, use *bainhira*. It usually occurs at the beginning of the sentence, followed by *mak*. The answer may be at the end of the sentence, or at the beginning followed by *mak*.

- |  |                                |
|--|--------------------------------|
| P: <b>Bainhira mak Senhora Rita mai?</b> | When will Mrs Rita come?       |
| H: <b>Nia mai aban.</b>                  | She's coming tomorrow.         |
| P: <b>Bainhira mak ita baa pasiar?</b>   | When will we go for an outing? |
| H: <b>Orsida mak ita baa.</b>            | We'll go soon.                 |

When mentioning time, the time phrase can occur at the beginning of the sentence, the end, or (especially if it is very short) in the middle.

- |  |  |
|--|--|
| <b>Nia mai horiseik.</b>                   | He came yesterday.                             |
| <b>Horiseik nia baa eskola tardi.</b>      | Yesterday he went to school late.              |
| <b>Mestri Pedro aban hanorin Portugés.</b> | Teacher Pedro is teaching Portuguese tomorrow. |

### 2. Which one?

In Tetun you do not have to say whether you are talking about one item or more (i.e. singular or plural) or whether you are talking about a particular item or 'any old one' (i.e. definite or indefinite).

- |                               |  |
|-------------------------------|--|
| . <b>Mestri baa Portugál.</b> | Teachers / the teacher / a teacher went to Portugal. |
| . <b>Nia baa eskola.</b>      | He went to school / the school / a school.           |

However it is possible to make such distinctions. (See appendix 6 on determiners for an overview of the options.) In this chapter we will concentrate on *nee* 'this, it, the' and *ida* 'one, a'.

<sup>4</sup> 'P' here stands for *pergunta* 'question', and 'H' for *hataan* 'reply'.

### 3. *nee* ‘this’

*Nee* is used in two main ways. Firstly, it is a pronoun meaning ‘this, these, it’. You can use it for something that you are pointing to or already talking about, regardless of whether it is a single object, or more than one.<sup>5</sup> Just as in English, you can also use *nee* to refer to someone you are looking at or pointing at, for instance to ask *Nee see?* ‘Who is this?’ However once you have started talking about people, you no longer use *nee*, instead using *nia* ‘he, she’ to refer to one person, or *sira* ‘they’ to refer to more than one.

- |                         |                      |
|-------------------------|----------------------|
| . <b>Nee naran saa?</b> | What is this called? |
| . <b>Nee saida?</b>     | What is this?        |

Secondly, *nee* can modify a preceding noun to mean ‘this, these, the’. Again, this indicates that you expect the other person to know which entities you are talking about, either because you have pointed to them, or because you have already mentioned them.

- |   |   |
|---|---|
| . <b>Nia hatene uma nee.</b>                        | He knows this house / these houses.   |
| . <b>Hau servisu iha eskola nee.</b>                | I work in this school / these schools.                                      |
| . <b>Nia lee jornál. Maibee jornál nee la diak!</b> | He read newspapers / a newspaper. But the newspaper(s) weren’t/wasn’t good! |
| . <b>Nia hela iha Otél Timór. Otél nee karun.</b>   | He is staying in Hotel Timor. It is expensive.                              |

Note that when it modifies a noun, *nee* is used not only for things and places, but also for people. In fact, it can follow proper names and pronouns if the person has already been mentioned.

- |  |   |
|--|---|
| . <b>Tiu nee hosi Ermera.</b>                              | This uncle is from Ermera.                    |
| . <b>Horiseik hau hasoru Senhora Catarina.</b>             | Yesterday I met Mrs Catarina. She is from Los |
| . <b>Senhora nee hosi Los Palos.</b>                       | Palos.  |
| . <b>Ohin hau haree Ela. Ela nee servisu iha Viqueque.</b> | Just now I saw Ela. She works in Viqueque.    |
| . <b>José servisu iha Oxfam. Nia nee koalialalais!</b>     | José works at Oxfam. This guy speaks fast!    |

### 4. *ida* ‘one, a’

Like *nee*, *ida* ‘one’ can stand on its own.

- |   |   |
|---|---|
| . <b>Ida naran Miguel, ida naran Sam.</b> | One is called Miguel, one is called Sam.        |
| . <b>Ida hira?</b>                        | How much is one? (i.e. how much does one cost?) |

*Ida* can also follow a noun. In this case it is often best translated as ‘a, an’ rather than ‘one’.<sup>6</sup>

- |  |                             |
|--|-----------------------------|
| . <b>Senhora ida hakarak baa Suai.</b> | A lady wants to go to Suai. |
| . <b>Depois tiu ida koaliala.</b>      | Then an uncle spoke.        |
| . <b>Hau haree rádiu ida.</b>          | I see one/a radio.          |

<sup>5</sup> In grammatical terms, *nee* is definite, and neutral with respect to number.

Note that Tetun also has *nebaa* ‘that’, which can be used when referring to things which are further away. *Nebaa* can modify a noun (e.g. *uma nebaa* ‘that house’) or *ida* (e.g. *ida nebaa* ‘that one there’). However *nebaa* is used relatively little, except in the fixed phrases *hosi nebaa* ‘from there’, *iha nebaa* ‘there’, and *baa nebaa* ‘go/to there’.

<sup>6</sup> In grammatical terms, *ida* is often interpreted as indefinite, unless you add some other marker of definiteness (such as *ida nee* in the next subsection).

## 5. ida nee ‘this one’

To emphasise that you are referring to one particular item, use the sequence *ida nee*. Again, this can stand alone, or can follow a noun.

**Ida nee diak.**

This one is good.

**Ida nee la diak.**

This one isn't good.

**Hau lee jornál ida nee.**

I read this (one) newspaper.

**Tiu ida nee naran Virgilio.**

This uncle is called Virgilio.



## 6. uluk ‘in the past’

*Uluk* ‘in the past’ comes at the beginning of the sentence or after the subject.<sup>7</sup>

. **Uluk hau servisu iha Embaixada Brazil.**

In the past I worked for the Brazilian

**Agora hau la servisu.**

Embassy. Now I don't have a job.

. **Ami uluk hela iha Same. Agora iha**

We used to live in Same. Now (we live) in

**Liquiça.**

Liquiça.

### Liafuan tan kona ba tempu: *Extra vocabulary for times of day*

Note that all times given are approximate. People generally agree as to what the central portion of a time period includes; for instance all would include noon as *meiudia*, and all would count 4pm as *lokraik*. However the boundaries are not clear.

<b>dadeer-saan nakukun</b>	very early morning before sunrise (3-5am)
<b>madrugada</b>	very early morning (3-5am)
<b>rai huun mutin</b>	the crack of dawn (as it is starting to get light)
<b>loro sae</b>	sunrise (lit. ‘sun rise’)
<b>dadeer-saan</b>	early morning (5-8am)
<b>loro monu</b>	sunset (lit. ‘sun fall’)
<b>kalan boot</b>	late at night, in the middle of the night when people are normally asleep

<sup>7</sup> *Uluk* also means ‘first (before doing something else, or before someone else)’. In this case, *uluk* comes after the verb; e.g. *Nia lao uluk* ‘He walks ahead (of the others)’.

## **Reading Portuguese names**

Most letters in Portuguese are pronounced in about the same way as they are in Tetun. The following basic rules will allow you to read most Portuguese names correctly. Note that the ‘pronounced as’ columns use the spelling which is used in this book for Tetun (so ‘x’ for instance corresponds to English ‘sh’).

<b><u>Letter</u></b>	<b><u>Pronounced as</u></b>	<b><u>Example</u></b>	<b><u>Pronounced as</u></b>
ç	s	Marçal	Marsál
ce, ci	se, si	Jacinto	Jasintu
ca, co, cu	ka, ko, ku	Baucau	Baukau
ch, x	x	China	Xina
ge, gi	je, ji	Virgílio	Virjília
ga, go, gu + consonant	ga, go, gu	Gusmão	Guzmaun
gu + vowel	g	Miguel	Migél
h	- (not pronounced)	Henrique	Enriki <sup>8</sup>
lh	ly	Julho	Julyu
nh	ny	Martinho	Martinyu
que, qui	ke, ki	Liquiça	Líkisa
qua, quo	kua, kuo	quarto	kuartu
s (initial)	s	Saturnino	Saturninu
s (medial followed by vowel)	z	Cesaltina	Sezaltina
s (followed by unvoiced t, c, f, p)	x / s	Sesta	sexta / sesta
s (followed by voiced b, d, g, m, n, r)	j / z	Ismael	Ijmaél / Izmaél
ss	s	Maubisse	Maubisi
z (initial, medial)	z	Zelia	Zélia
z (final)	s	da Cruz	da Krús
ão	aun	Simeão	Simeaun

In Portuguese, word-final ‘o’ is pronounced ‘u’, while final ‘e’ is pronounced in Timor as either ‘i’ or ‘e’ (depending partly on the word, and partly on the speaker). With place names in Timor, it is not always predictable whether a final ‘o’ means ‘u’ as in Portuguese (e.g. *Manatuto*, *Atauro*, *Gleno*, *Ainaro*) or ‘o’ as in native languages (e.g. *Suai Loro*, *Beco*).

o (final)	u	Manatuto	Manatutu
e (final)	i / e	Viqueque	Vikeke
		Maubisse	Maubisi

Many names which in Portugal are written with accent marks, are usually written without such diacritics in Timor; e.g. *António* is usually written *Antonio* in Timor.

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<sup>8</sup> Some people do pronounce the initial ‘h’ in some names, such as Henrique, under the influence of Indonesian.

## 6. Númeru ho oras (*Numbers and time*)

### Objetivu

In this chapter you will learn to:

- Use the Tetun numbers
- Ask and state the time
- Ask and state quantity
- Ask and tell age

### Liafuan foun

See also vocabulary in *Estrutura Língua nian* 5.

#### Numerals<sup>1</sup>

<b>zero (P)</b>	0
<b>ida</b>	1
<b>rua</b>	2
<b>tolu</b>	3
<b>haat</b>	4
<b>lima</b>	5
<b>neen</b>	6
<b>hitu</b>	7
<b>walu</b>	8
<b>sia</b>	9
<b>sanulu</b>	10
<b>sanulu resin ida</b>	11
<b>sanulu resin rua</b>	12
<b>sanulu resin tolu</b>	13
<b>sanulu resin haat</b>	14
<b>sanulu resin lima</b>	15
<b>sanulu resin neen</b>	16
<b>sanulu resin hitu</b>	17
<b>sanulu resin walu</b>	18
<b>sanulu resin sia</b>	19
<b>rua-nulu</b>	20 <sup>3</sup>
<b>tolu-nulu</b>	30
<b>haat-nulu</b>	40
<b>lima-nulu resin ida</b>	51



<b>atus ida</b>	100
<b>atus rua</b>	200
<b>atus ida rua</b>	102
<b>atus ida rua-nulu</b>	120
<b>rihun ida</b>	1000
<b>rihun rua</b>	2000

#### Nouns

<b>tuku</b>	o'clock <sup>2</sup>
<b>balu</b>	half, some, part of
<b>númeru</b>	number
<b>tinan</b>	year
<b>fulan</b>	month
<b>semana</b>	week
<b>oras</b>	hour
<b>minutu</b>	minute

#### Other

<b>falta</b>	absent, lack
<b>liu</b>	go past, further
<b>sura</b>	count
<b>hira</b>	how many, how much?
<b>tinan hira</b>	how old (in years)?
<b>ho</b>	and
<b>resin</b>	extra, excess <sup>4</sup>

<sup>1</sup> For a full list of numbers in Tetun, Indonesian and Portuguese, see the appendix.

<sup>2</sup> *Tuku* is also a verb meaning 'punch, strike'.

<sup>3</sup> *-nulu* means 'tens'; however it never stands alone as a word. The *sa-* in *sanulu* 'ten' looks like a prefix meaning 'one' (comparable to Indonesian *se-*), but it doesn't occur in any other Tetun word.

<sup>4</sup> Note that this is pronounced with an 's' sound in the middle, not with a 'z' sound as in English 'resin'.

### Komentáriu kona ba liafuan foun

- ❖ *Liu*: This word is used in many ways. Here are some examples; some will be covered in more detail in later chapters:
  - *Baa Baucau, tenki liu Manatuto*. ‘To get to Baucau, you must go through Manatuto.’
  - *Nia liu ezame* ‘He passed the exam.’
  - *tinan liu ba* ‘last year’
  - *Oportunidade liu ona!* ‘The opportunity has passed!’
  - *Nia kole liu!* ‘She is very tired.’
  - *Hau moras liu nia*. ‘I’m sicker than he is.’
  - *Liu tiha tinan ida, ...* ‘After a year had passed, ...’
  - *Nia baa liu uma*. ‘He went straight home.’
  - *liu hosi* ‘via’: *Nia baa liu hosi uma* ‘He goes via the house.’

### Númeru nebee? (Which numbers?)

- ❖ Tetun is used mainly for small numbers, such as for the number of children in a family, one’s age, or the time.
- ❖ Dates, prices and arithmetic are much more often given in Portuguese or Indonesian than in Tetun, while time is commonly specified in any of these three languages.
- ❖ While even children can count in all three languages, many people are uncertain about large Tetun numbers. For instance, during Indonesian rule, even children who frequently handled a thousand rupiahs tended to be unsure of the value of Tetun *rihun* ‘thousand’. Many adults too have difficulty specifying years or prices in Tetun. However, until you know the Portuguese or Indonesian numbers (listed in appendix 1 and taught in chapters 48 and 49), feel free to ask for numbers in Tetun: *Hau la hatene lian Indonézia/Portugés. Favór ida koalia Tetun*. If the process is frustrating, be patient – communication will get better!
- ❖ When used together with Tetun nouns, you can only use Tetun numerals; hence *uma rua* ‘two houses’, not *\*dois uma* (since *dois* is Portuguese) or *\*uma dua* (since *dua* is Indonesian).

### Hira? (How many, how much?)

- ❖ *Hira?* means either ‘how many?’ or ‘how much?’ You can use it to ask price, saying simply *Hira?* or *Nee hira?* You’ll learn more about shopping in chapter 16. For now, note that the price likely to be said in Indonesian or Portuguese, rather than Tetun.<sup>5</sup>

### Millions

- ❖ There is no generally agreed term for ‘million’ in Tetun. In speaking, many people use the Indonesian loan *juta*. Written materials tend to use either Portuguese *milhaun* or Tetun *tokon*. Many people don’t know either term, with *tokon* usually being recognised as a large, but indeterminate, number. It is recognised mainly from the expression *tokon ba tokon*, which means something like ‘zillions’.

<sup>5</sup> Prior to 2009, prices at small outlets were almost always given in Indonesian. In 2009, some outlets started to use Portuguese numerals instead.



## Diálogu

### Ita baa haan diku hira?

<b>Tuku sanulu dadeer, senhór João haree senhór Mario iha Colmera.</b>	At 10am, Mr João sees Mr Mario in Colmera.
João: <b>Bondia senhór. Orsida senhór hakarak haan meiudia ho hau ka?</b>	Good morning, sir. Would you like to eat lunch with me today?
Mario: <b>Hakarak. Ita haan iha nebee?</b>	I would. Where shall we eat?
João: <b>Iha restaurante Lili iha Lecidere. Ita baa iha nebaa diku ida. Bele ka lae?</b>	In the restaurant called Lili in Lecidere. We'll go there at one o'clock. Can you do that?
Mario: <b>Ai, la bele! Hau tenki baa servisu diku ida ho balu. La bele tardi! Senhór bele baa sedu diku sanulu resin rua ho balu ka?</b>	Ah, I can't! I must go to work at half past one. I can't be late! Can you go early, at half past twelve?
João: <b>Bele. Ate logu.</b>	I can. See you later.
Mario: <b>Ate logu.</b>	See you later.

### Kostumi

- ❖ It is more acceptable to ask adults their age in Timor than in the West.
- ❖ Writing of numbers varies.
  - Some follow the Portuguese and Indonesian systems, with a period marking thousands, and a comma to mark the decimal point; e.g. \$2.000,00 for two thousand dollars.
  - Some follow the English system (in part under pressure from Excel), with a comma marking thousands, and a full stop to mark the decimal point, e.g. \$2,000.00
  - Some use either a decimal point or a comma for both functions.

## Estrutura língua nian

### 1. Numbers

As you can see from the numbers in the vocabulary list, numbers from 11 to 99 are derived as follows:

	<u>Formula</u>	<u>Example</u>
11-19	<b>sanulu resin X</b>	<b>sanulu resin hitu</b> 17
20-90 (whole 10s)	<b>X-nulu</b>	<b>walu-nulu</b> 80
21-99 (in-between numbers)	<b>X-nulu resin Y</b>	<b>walu-nulu resin neen</b> 86

A number with no units can also be followed by *resin*; in this case, the meaning is 'greater than this number'.<sup>6</sup>

<b>sanulu resin</b>	over 10 (but presumably under 20)
<b>rua-nulu resin</b>	over 20 (but presumably under 30)
<b>atus ida resin</b>	over 100 (but presumably under 200)

<sup>6</sup> Some people interpret *atus ida resin* as 'over 100', while others interpret it as '100 or more'. For everyday interactions, the two interpretations amount to the same thing.

Here are some examples of numbers over 100. However note the above warnings that it is uncommon to use Tetun for such high numbers, and that *juta* ‘million’ is an Indonesian loan.

<b>atus ida rua</b>	102
<b>atus tolu sanulu resin haat</b>	314
<b>rihun ida atus sia sia-nulu resin sia</b>	1,999
<b>rihun rua rua</b>	2,002
<b>juta tolu</b>	3,000,000
<b>juta tolu rihun atus ida</b>	3,100,000

## 2. Telling the time to the nearest half-hour

Time is usually specified to the nearest half-hour. Although time is written using the 24-hour clock (as in the right-hand column), it is read as a 12-hour clock. A following *dadeer*, *lokraik* or *kalan* can be added to clarify which part of the day you are talking about.

<b>Tuku hira agora? / Agora tuku hira?</b>	What time is it?	
<b>Agora tuku sanulu.</b>	It's ten o'clock.	
<b>Agora tuku sanulu ho balu.</b>	It's half past ten.	
<b>tuku lima dadeer</b>	5am	5.00
<b>tuku lima lokraik</b>	5pm	17.00
<b>tuku sanulu ho balu kalan</b>	10.30pm	22.30

To ask what time something will happen or has happened, use *tuku hira* at either the end or the beginning of the sentence. As with many other question expressions, if *tuku hira* comes at the beginning of the sentence, it is followed by *mak*.

P: <b>Ita mai tuku hira?</b>	What time did/will you come?
H: <b>Hau mai tuku tolu lokraik.</b>	I came/will come at 3pm.
P: <b>Tuku hira mak ita mai?</b>	What time did/will you come?
H: <b>Tuku lima ho balu.</b>	5.30.

## 3. Telling the time to the nearest minute

To tell the time relative to the preceding hour, use *liu* ‘past, more than’.

<b>tuku tolu liu minutu tolu-nulu</b>	3.30
<b>tuku tolu liu minutu sanulu resin lima</b>	3.15
<b>tuku hitu liu minutu haat nulu resin lima</b>	7.45

After the half-hour, it is also possible to specify the number of minutes to the next hour, using *falta* ‘lack’.

<b>falta minutu lima (para) tuku neen</b>	five to six
<b>falta minutu sanulu-resin lima (para) tuku tolu</b>	a quarter to three

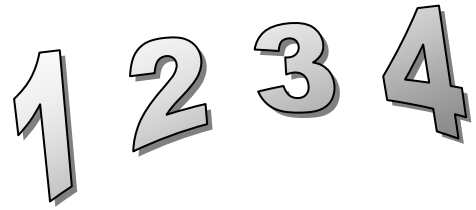
In Tetun, it is not customary to say ‘a quarter to’ or ‘a quarter past’ an hour, although this can be done when using Portuguese and Indonesian numbers.

Sometimes people specify the time zone; e.g. *tuku tolu Oras Timor Lorosae* is ‘3 o'clock East Timor Time.’

#### 4. How many things?

In Tetun, numbers come after the noun they modify.

<b>uma rua</b>	two houses
<b>eskola tolu</b>	three schools
<b>jornál haat</b>	four newspapers



To ask about quantity, use *hira*. It too comes after the noun it modifies.

<b>uma hira?</b>	how many houses?
<b>eskola hira?</b>	how many schools?
<b>jornál hira?</b>	how many newspapers?

#### 5. How old? How long?

There is no generic question for asking age or length of time. Instead, you must guess at the relevant units (*tinan* ‘years’, *fulan* ‘months’, *semana* ‘weeks’, *loron* ‘days’), and ask for the number of units.

<b>Ita tinan hira?</b>	How old are you (in years)?
<b>Hau tinan rua-nulu resin hitu.</b>	I am 27 years old.
<b>Maria tinan lima ho balu.</b>	Maria is 5 ½ years old.
<b>Senhór hela iha Suai tinan hira?</b>	How long (in years) did you live in Suai?
<b>Mario hela iha Washington fulan tolu.</b>	Mario stayed in Washington three months.

#### 6. Past and future time (continued)

Note the following pattern:

<b>bainhira?</b>	when? (in the future)	<b>hori-bainhira?</b>	when? (in the past)
<b>bainrua</b>	in two days’ time	<b>hori-bainrua</b>	two days ago
<b>baintolu</b>	in three days’ time	<b>hori-baintolu</b>	three days ago
<b>bainhaat</b>	in four days’ time	<b>hori-bainhaat</b>	four days ago
<b>bainlima</b>	in five days’ time	<b>hori-bainlima</b>	five days ago
<b>bainneen</b>	in six days’ time	<b>hori-bainneen</b>	six days ago

Although *bain* clearly means ‘day, 24-hour period’ in these compounds, it never occurs alone as a word. *Hori* can be interpreted to mean ‘at (past time)’; however it too is largely restricted to these expressions and *hori-uluk* ‘a long time ago’.<sup>7</sup> All of these expressions follow a regular pattern, except that *hori-bainrua* for some speakers ends in a ‘k’ (*hori-bainruak*).

<sup>7</sup> In Tetun Terik, *hori* is a preposition meaning ‘since’. However in Tetun Dili, it has been replaced as a preposition by the Portuguese loan *dezde* ‘since’.

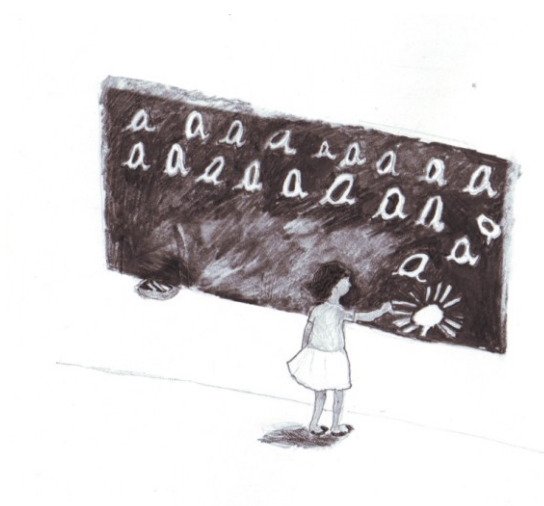


## 7. Eskola (*School*)

### Objetivu

In this chapter you will learn to:

- Talk about studying
- Report speech
- Ask and answer ‘Who?’
- Coordinate nouns and adjectives with *ho* ‘and’



### Liafuan foun

#### Transitive verbs

<b>estuda</b>	study
<b>hanorin</b>	teach
<b>hakerek</b>	write
<b>husu</b>	ask, request
<b>dehan</b>	say, mean
<b>konhese</b>	know (someone)
<b>hasoru</b>	meet
<b>buka</b>	seek, look for
<b>hetan</b>	find, get, come across
<b>tama</b>	enter
<b>sai</b>	exit <sup>1</sup>

#### Intransitive verbs/adjectives

<b>eskola</b>	be educated, attend school <sup>2</sup>
<b>kapaas</b>	beautiful, lovely
<b>boot</b>	big, important, adult
<b>kiik</b>	small

#### Nouns

<b>kolega</b>	friend, colleague, school-mate
<b>ema</b>	person, people
<b>livru</b>	book
<b>mestri / mestra</b>	teacher (male / female)
<b>estudante</b>	student (esp. university)
<b>klase</b>	class, grade (of school)

#### Common sequences

<b>estuda Portugés</b>	study Portuguese
<b>hanorin Inglés</b>	teach English
<b>aprende Tetun</b>	learn Tetun
<b>hakerek livru</b>	write a book
<b>husu livru ida</b>	request a book
<b>konhese nia</b>	know him/her
<b>hasoru kolega</b>	meet a friend
<b>buka la hetan</b>	search unsuccessfully
<b>hetan kolega</b>	come across a friend
<b>tama eskola</b>	start school
<b>sai hosi eskola</b>	finish school

<b>eskola iha Dili</b>	be educated in Dili
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#### Other

<b>deit</b>	just
<b>maibee</b>	but
<b>tanba, tamba</b>	because
<b>see</b>	who
<b>kona ba</b>	about (a topic), concerning <sup>3</sup>

<sup>1</sup> *Sai* also means ‘become’.

<sup>2</sup> This is one of a number of words that are nouns in Portuguese, but class as both nouns and verbs in Tetun. Others include: *xavi* ‘key; lock up’, *telefone* ‘telephone; call’, and *bomba* ‘pump; pump up’.

<sup>3</sup> Literally ‘touch go’.

### Komentáriu kona ba liafuan foun

- ❖ *Dehan* means
  - ‘say’: e.g. *João dehan*, ‘*Hau estuda Português.*’ ‘João said, ‘I study Portuguese.’
  - ‘mean’: e.g. *Lia fuan ‘hasoru’ nee dehan saida?* ‘What does this word ‘hasoru’ mean?’
- ❖ Rather than ‘starting’ and ‘finishing’ school, work or church at specified times, Tetun speakers usually *tama* ‘enter’ and *sai* ‘exit’. So, one would say: *Hau tama eskola tuku walu*, *sai tuku ida* ‘I start school at 8 o’clock, and finish at 1 o’clock.’
- ❖ Teachers are often politely addressed as *mestri* (if they are male) or *mestra* (if they are female), both in school and outside of it, by both their pupils and others.
- ❖ *Hetan*: If you look for something you may *hetan* ‘find’ it. If you try to see something, you may *hetan* ‘manage to see’ it. You may also *hetan* ‘meet’ someone by chance.
- ❖ *Kapaas* is quite general, for instance it can describe a beautiful or handsome person, a tasty meal, welcome rain, a lovely location, or beautiful clothes or jewellery.

### Diálogu

#### (1) Nina la hetan mestra Zita

**Nina buka mestra Zita.**

Nina: **Botardi mana. Hau bele husu?**

Mana: **Mm, bele. Husu saida?**

Nina: **Ita konhese mestra Zita ka?**

Mana: **Ah, hau konhese. Nia hanorin Tetun iha eskola DIT. Ita buka nia ka?**

Nina: **Sín. Hau buka nia. Nia hela iha nebee?**

Mana: **Hau la hatene. Maibee aban dadeer ita baa deit iha kampus Aimutin, tanba nia hanorin iha nebaa.**

Nina: **Obrigada, mana.**

Mana: **Adeus.**

Nina is looking for teacher Zita.

Good afternoon, older sister. May I ask (you something)?

Mm, sure. What (do you want to) ask?

Do you know teacher Zita?

Ah, I know (her). She teaches Tetun at DIT. Are you looking for her?

Yes, I’m looking for her. Where does she live?

I don’t know. But tomorrow morning just go to Aimutin campus, because she teaches there.

Thanks, older sister.

Goodbye.

### Komentáriu kona ba diálogu

- ❖ Although Nina is asking directions from a stranger, she calls her *Mana* ‘older sister’.



(2) Mestra Carla hetan livru Portugés

**Senhór Antonio** hasoru mestra Carla, **tuku rua ho balu.**

Mr Antonio meets teacher Carla at 2.30.

Antonio: **Lisensa, mestra. Hau bele husu ka?**

Excuse me, teacher. Can I ask you (something)?

Carla: **Bele! Hakarak husu saida?**

Of course. What do you want to ask?

Antonio: **Horiseik lokraik hau haree senhora ho mestri ida koalia. Hau la konhese mestri nee. Nia nee see?**

Yesterday afternoon I saw you and a (male) teacher talking. I don't know that teacher. Who is he?

Carla: **Nia naran Miguel dos Santos. Nia hanorin lian Portugés. Hau dehan ba nia, hau buka livru Portugés, tanba hau hakarak aprende lian nee.**

His name is Miguel dos Santos. He teaches Portuguese. I told him I am looking for a Portuguese book, because I want to learn that language.

Antonio: **Depois, senhora hetan ka lae?**

Then did you get (one) or not?

Carla: **Sín, hau hetan. Maibee lisensa, agora hau tenki tama eskola, tanba tuku tolu hau hanorin Inglés. Até amanhã, senhór.**

Yes, I did. But excuse me, I have to go into school now, because I teach English at three o'clock. See you tomorrow, sir.

Antonio: **Até amanhã, senhora.**

See you tomorrow, madam.

**Estrutura língua nian****1. Speaking**

You have now learned three common speaking verbs: *koalia* 'speak, talk', *dehan* 'say' and *husu* 'ask, request'. They function much like their English equivalents, as you can see from the following examples.<sup>4</sup>

**Nia husu saida?**

What did he ask / request?

**Nia dehan saida?**

What did he say?

**Nia husu kona ba eskola.**

He asked about school.

**Nia koalia kona ba eskola.**

He talked about school.

**Nia dehan "Mai iha nee."**

He said "Come here."

**Nia husu "Nee saida?"**

He asked "What is this?"

**2. see? 'who?'**

To ask 'who', place *see* 'who' in the same position in the sentence as you would expect the answer.

**Ema nee see?**

Who is this person?

**Nee Senhór José.**

This is Mr José.

**Ita ohin hasoru see?**

Who did you meet just now?

**Hau hasoru Atita.**

I met Atita.



<sup>4</sup> What cannot be said also parallels English. You can't say \**dehan kona ba* ..., just as you can't "say about" something in English. *Koalia* can't take a direct quote (e.g. you cannot say \**Nia koalia 'Hau baa nebaa'*), just as English 'speak' can't (e.g. you cannot say \*He spoke, 'I'm going there.').

If *see* starts the sentence (usually because it is the subject), it is always followed by *mak*. If the answer to such a question is a full sentence, the subject is usually followed by *mak* too. This emphasises that it is the specified person who performed the action, and not someone else.

**See mak hamriik iha nebaa?**  
**Maria mak hamriik iha nebaa.**

Who is standing over there?  
 It is Maria who is standing there.

**See mak hanorin imi?**  
**Senhora Alda mak hanorin.**

Who is teaching you?  
 It is Mrs Alda who is teaching us.

**See mak dehan?**  
**Hermánio mak dehan.**

Who said (that)?  
 It is Hermánio who said (it).

### 3. *ho* ‘and’

To coordinate two noun phrases or adjectives, simply link them with *ho* ‘and, with’. (For coordinating clauses, *i* and *no* are used instead; see the next chapter for examples.)

**Hau estuda Tetun ho Portugés**  
**Hau konhese Maria ho Simão.**

I study Tetun and Portuguese  
 I know Maria and Simon.



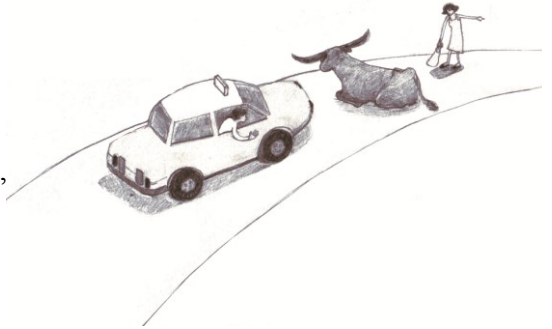


## 8. Hatudu dalan (*Giving directions*)

### Objetivu

In this chapter you will learn to:

- Specify directions: turn, go straight, stop, near/far
- Specify motion towards 'here' and 'there'
- Coordinate clauses and verb phrases with *i* and *no* 'and'
- Specify building names
- Use the focus marker *mak*



### Liafuan foun

#### Nouns

<b>kareta</b>	vehicle, car, bus, truck
<b>mikrolét</b>	minibus
<b>taksi</b>	taxi
<b>motór</b>	motorbike
<b>dalan</b>	path, road, way
<b>estrada</b>	road, street
<b>liman</b>	hand, arm
<b>merkadu</b>	market
<b>loja</b>	shop
<b>restorante</b>	restaurant
<b>igreja</b>	church
<b>kruzamentu</b>	intersection

#### Verbs and adjectives

<b>sae</b>	climb, ascend; get on, ride in (a vehicle)
<b>tuun</b>	descend, get out of (a vehicle)
<b>para</b>	stop
<b>fila</b>	turn, return
<b>hatudu</b>	show, point to
<b>hein</b>	wait for
<b>bolu</b>	summon, ask for, call
<b>selu</b>	pay, pay for
<b>lori</b>	bring, take; use; drive
<b>besik</b>	near
<b>dook</b>	far
<b>loos</b>	right (direction); straight, true
<b>karuk</b>	left (direction)

#### Other

<b>ba</b>	to (preposition)
<b>i</b>	and (joins clauses)
<b>no</b>	and (mostly formal)
<b>mak</b>	FOCUS MARKER

#### Examples

<b>hein kareta</b>	wait for the car
<b>sae mikrolét</b>	catch a minibus
<b>bolu taksi</b>	summon a taxi
<b>lori motór</b>	ride a motorbike
<b>Haree dalan!</b>	Have a safe trip!
<b>liman loos</b>	right hand
<b>sae foho</b>	climb a mountain
<b>sae taksi</b>	catch a taxi
<b>tuun hosi kareta</b>	get out of a car
<b>Para iha nee.</b>	Stop here.
<b>fila ba uma</b>	return home
<b>hatudu dalan</b>	show/point out the way
<b>hein taksi</b>	wait for a taxi
<b>bolu maun</b>	call older brother
<b>selu taksi</b>	pay for the taxi
<b>lori kareta</b>	drive a car
<b>Nia hela besik igreja.</b>	He lives near the church.
<b>Ami dook hosi loja.</b>	We are far from shops.
<b>Fila ba liman loos.</b>	Turn right.
<b>Baa loos deit.</b>	Just go straight.
<b>Fila ba liman karuk.</b>	Turn left.
<b>Nia lao ba loja.</b>	He walked to the shop.

**Komentáriu kona ba liafuan foun**

- ❖ *Sae / tuun*: In Timor, you don't 'catch' a vehicle, you *sae* 'ascend' it. To get out of a vehicle, you *tuun* 'descend'. Directions too are often given in terms of *sae* 'go upwards' and *tuun* 'go downwards'. In Dili, if the slope at a particular point is negligible, *sae* is generally towards the mountains, and *tuun* towards the sea.
- ❖ *Loos* means both 'right (as opposed to left)' and 'straight'. To avoid confusion, when you mean 'right (not left)' say *liman loos* 'right hand'.
- ❖ *Bolu* is used in two main senses. Firstly, it means 'to summon, to ask someone to come'; e.g. *Apaa bolu o* 'Dad is asking you to come'; this may be in a loud voice ('call out'), but need not be. Secondly, *bolu* means 'call' in the sense of 'name'; e.g. *Nia bolu hau 'tiu'* 'He calls me uncle.' 'Call' in the sense of 'telephone' is *telefone*.
- ❖ The preposition *ba* is effectively a short form of the verb *baa* 'go'. Like *baa* it indicates motion away from – or at least not towards – the speaker. Its opposite is *mai* 'come, to (speaker)'.

**Diálogu****(1) Miguel hein mikrolét**

**Miguel** lao iha dalan. Nia hetan tiu ida, i nia husu.

**Miguel:**      **Lisensa tiu! Hau hakarak baa merkadu Comoro. Bele hein mikrolét iha nee ka?**

**Tiu:**            **Iha nee la bele. Tuun ba igreja, depois hein iha nebaa. Sae mikrolét número sanulu.**

**Miguel:**      **Depois, hau tenki tuun iha nebee?**

**Tiu:**            **Husu deit ema iha mikrolét. Sira hatene.**

**Miguel:**      **Obrigadu, tiu. Hau baa ona.**

Miguel is walking on the road/way. He comes across an older man ('uncle'), and asks.

Excuse me, uncle! I want to go to the Comoro market. Can I wait for a minibus here?

Not here. Go down to the church, then wait there. Catch minibus number ten.

Then, where do I get off?

Just ask people in the minibus. They know.

Thanks, uncle. I'll go now.

**(2) Domingos sae taksi**

**Senhór Domingos** bolu taksi.

**Domingos:**    **Hau hakarak baa Motael, besik igreja.**

**Taksi** baa igreja Motael.

**Domingos:**    **Baa loos deit.**

**Fila ba liman loos iha nebaa.**

**Para iha nee.**

**Taksi para.** Domingos selu, depois tuun hosi taksi.

Mr Domingos summons a taxi.

I want to go to Motael (a suburb in Dili), near the church.

The taxi goes to the Motael church.

Go straight.

Turn right there.

Stop here.

The taxi stops. Domingos pays, then gets out of the taxi.

## Kostumi

- ❖ Taxis trawl Dili all day looking for passengers. If they honk their horn at you and you aren't interested in a lift, just shake your head slightly or shake your right forefinger. To call one, stand by the side of the road, and hold your arm out as the taxi approaches. To attract a driver's attention from further away, clap several times.
- ❖ There are standard fares for taxi rides within Dili, depending on the distance, with extra being incurred for airport runs. Taxi drivers may opportunistically ask for more, so it helps to know the standard fare in advance, and just pay it as you get out of the taxi. Fares often rise in the evening, when there are less taxis, so after dark it is wise to negotiate the fare in advance. You can also negotiate a fare if you want to make frequent stops, or want to go outside Dili. In practice it is the passenger's responsibility to have the correct change; if you need change, tell the driver in advance.
- ❖ Female passengers normally sit in the back of taxis, unless the back seat is full.
- ❖ *Mikrolét* run standard routes, but will stop at whatever point you want to get on or off. To get it to stop, tap a coin or ring against a metal bar, or call *Para iha oin* 'Stop in front'.
- ❖ Directions in Timor are based on a detailed knowledge of landmarks. Find out the nearest landmark to your home, and to the other places where you regularly go. These landmarks include churches, convents, schools, shops (even ones no longer existing!), government buildings, and statues. Also find out the name of the suburb (*bairu*). Naming the suburb and a landmark should get you close to where you want to go; after that you can use directions such as *fila ba liman karuk* 'turn left', *fila ba liman loos* 'turn right', *sae* 'go up (towards the mountains)' and *tuun* 'go down'.
- ❖ Distances in rural Timor are usually specified in time rather than kilometres. The distance from Suai to Dili, for instance, may be given as "You leave Suai at 6am, and arrive in Dili at 1pm."

## Estrutura língua nian

### 1. More about 'here' and 'there'

*Nee* 'this' also means 'here', while *nebaa* means 'there'. But note the following patterns.

When talking about something being somewhere or happening somewhere, use *iha nee* 'at here' or *iha nebaa* 'at there':

P: <b>Nia iha nebee?</b>	Where is he?
H: <b>Nia iha nee.</b>	He is here.
H: <b>Nia iha nebaa.</b>	He is there.
P: <b>Taksi para iha nebee?</b>	Where does the taxi stop?
H: <b>Taksi para iha nee.</b>	The taxi stops here.
H: <b>Taksi para iha nebaa.</b>	The taxi stops there.

When talking about something coming from somewhere, use *hosi nee* ‘from here’ or *hosi nebaa* ‘from there’; there is no *iha* after *hosi*:

P: <b>Nia hosi nebee?</b>	Where is he from?
H: <b>Nia hosi nee.</b>	He is from here.
H: <b>Nia hosi nebaa.</b>	He is from there.
P: <b>Nia lao hosi nebee?</b>	Where is he walking from?
H: <b>Nia lao hosi nee.</b>	He is walking from here.
H: <b>Nia lao hosi nebaa.</b>	He is walking from there.

When talking about going to somewhere, there are two options. Motion towards ‘here’ (i.e. where the speaker is now) is usually expressed by *mai iha nee* ‘come at here’, while motion in any other direction is usually expressed by *baa nebaa* ‘go there’ or (after another verb) by the shorter form *ba nebaa* ‘to there’.<sup>1</sup>

P: <b>Nia baa nebee?</b>	Where is he going?
H: <b>Nia mai iha nee.</b>	He comes here.
H: <b>Nia baa nebaa.</b>	He goes there.
P: <b>Nia lao ba nebee?</b>	Where is he going?
H: <b>Nia lao mai iha nee.</b>	He comes here.
H: <b>Nia lao ba nebaa.</b>	He goes there.

## 2. i, no ‘and’

*I* ‘and’ (from Portuguese *e*) coordinates mainly clauses and verb phrases. To coordinate noun phrases, it is much more common to use *ho* (e.g. *Pedro ho Maria* ‘Pedro and Maria’).

. <b>Nia hosi Baucau, i hau hosi Suai.</b>	He’s from Baucau, and I am from Suai.
. <b>Nia fila ba uma, i tama baa tein.</b>	She went back home, and went inside and cooked.
. <b>Sira lori nia ba Dare, i nia eskola iha nebaa.</b>	They brought him to Dare, and he went to school there.

In writing, sermons, and other formal situations, people often use the Tetun Terik word *no* ‘and’. Like English ‘and’, this coordinates all types of constituents, including nouns phrases and clauses.

. <b>Hau hatene sira, no sira tuir hau.</b>	I know them, and they follow me.
. <b>Nia bolu Pedro ho João.</b>	He summoned Peter and John.

## 3. Which building?

Note the following pattern:

<b>igreja Motael</b>	Motael church
<b>eskola Cristál</b>	Cristal school
<b>loja Jacinto</b>	Jacinto shop



<sup>1</sup> After *mai*, it is usual but not essential to use *iha* to introduce a location. After *baa*, *iha* is optional; so *Nia baa iha nebaa* ‘He goes at there’ is fine too.

The name of the building follows the noun stating what sort of building it is. Of course, by now you might expect this, since all other words that modify a noun follow the noun. So far you've seen this for:

determiners:	<b>taksi nee</b>	this taxi
adjectives:	<b>liman loos</b>	right hand
numbers:	<b>kareta rua</b>	two vehicles

#### 4. **mak focus marker**

Note the following contrasts:

<b>Nia mestri.</b>	He is a teacher.
<b>Nia mak mestri.</b>	<u>He</u> is the teacher. (Nobody else here is.)
<b>Jorge baa igreja horiseik.</b>	Jorge went to church yesterday.
<b>Jorge mak baa igreja horiseik.</b>	It was <u>Jorge</u> who went to church yesterday. (The rest of us didn't.)
<b>Inês hanorin ami.</b>	Inês teaches us.
<b>Inês mak hanorin ami.</b>	<u>Inês</u> is the one who teaches us. (Nobody else does.)

The 'focus marker' *mak* comes after the first constituent in the sentence. It means that the person, thing, time or place referred to before the *mak* is selected from a whole set of possibilities, and that the statement is true for only this one person, thing, time or place. Using *mak* is similar to putting the stress on that word or expression in English, or to using the construction "It was ... who..." (e.g. *Nia mak hanorin hau* "It was he who taught me.")

In questions, if the question word is at the beginning of the sentence, *mak* almost always follows it. After all, you are asking for a single true answer from amongst all the alternatives that you can think of.<sup>2</sup> In answers, if the answer word is at the beginning of the sentence, it is often followed by *mak*. (In practice, answers are rarely as complete as those given below. However when they are complete, they normally use *mak*.)

P: <b>See mak buka hau?</b>	Who was looking for me?
H: <b>Simão mak buka ita.</b>	Simão was looking for you.
P: <b>Hori-bainhira mak senhór mai?</b>	When did he (' <i>senhór</i> ') come?
H: <b>Nia mai horiseik.</b>	He came yesterday.



<sup>2</sup> The main exception is *oinsaa* 'how', which occurs equally often with and without a following *mak*. For further discussion and examples of *mak*, see:

- Williams-van Klinken et al. 'Tetun Dili' (2002): overall discussion 68-70; questions 59, 63-66; relative clause 115.
- Hull and Eccles (2001) '*Tetum Reference Grammar*': 88-89, questions 39-40, relative clause 44.
- Hull (1999) '*Mai kolia Tetun*': section 4b.

## **Vocabulary (almost) for free: nouns ending in -saun**

The good news with learning Tetun words is that while very few of the ‘everyday’ words are recognisable from English, a significant proportion of the ‘high-level’ terms are. Here is one set of examples. Learn the pattern rather than the words at this stage. Recognising such patterns may help you recognise key words in a newspaper article, or have an educated guess at what the Tetun term might be.

<b><u>Portuguese loan</u></b>	<b><u>English</u></b>	<b><u>Portuguese loan</u></b>	<b><u>English</u></b>
<b>administrasaun</b>	administration	<b>klasifikasaun</b>	classification
<b>asosiasaun</b>	association	<b>komemorasaun</b>	commemoration
<b>definisaun</b>	definition	<b>komunikasaun</b>	communication
<b>deklarasaun</b>	declaration	<b>konstituisaun</b>	constitution
<b>delegasaun</b>	delegation	<b>koperasaun</b>	cooperation
<b>demonstrasaun</b>	demonstration	<b>korupsaun</b>	corruption
<b>dominasaun</b>	domination	<b>menstruasaun</b>	menstruation
<b>diversifikasaun</b>	diversification	<b>operaasaun</b>	operation
<b>edukasaun</b>	education	<b>organizasaun</b>	organisation
<b>evakuasaun</b>	evacuation	<b>plantasaun</b>	plantation
<b>fundasaun</b>	foundation (institution)	<b>populasaun</b>	population
<b>identifikasaun</b>	identification	<b>pozisaun</b>	position
<b>imigrasaun</b>	immigration	<b>preparasaun</b>	preparation
<b>imunizasaun</b>	immunisation	<b>profisaun</b>	profession
<b>informasaun</b>	information	<b>protesaun</b>	protection
<b>instrusaun</b>	instruction	<b>rekonsiliaun</b>	reconciliation
<b>intensaun</b>	intention	<b>rekonstrusaun</b>	reconstruction
<b>interogasaun</b>	interrogation	<b>resureisaun</b>	resurrection
<b>intimidasaun</b>	intimidation	<b>salvasaun</b>	salvation
<b>introdusaun</b>	introduction	<b>sentralizasaun</b>	centralisation
<b>investigasaun</b>	investigation	<b>situasaun</b>	situation
<b>irigasaun</b>	irrigation	<b>tranzisaun</b>	transition

Sometimes you will hear related Indonesian words ending in *asi*; e.g. *demonstrasi* ‘demonstration’, *informasi* ‘information’, *situasi* ‘situation’.

Here are just a few warnings before you get ‘carried away’:

- These are ‘high-level’ words; children and people with little education won’t know many of them, and they don’t come up much when chatting. There are sometimes other, better-known, ways of getting these concepts across.
- For this level of vocabulary, some people use Portuguese loans, while others use Indonesian ones. Portuguese loans are strongly preferred in writing and in many formal situations.
- There are a few ‘false friends’.
  - o *Explorasaun* means not only the expected ‘exploration’, but also ‘exploitation’.
  - o Indonesian *demonstrasi*, and by extension Portuguese *demonstrasaun*, are in Timor primarily associated with political demonstrations (rather than science demonstrations, for instance).

Out of interest: How did such Portuguese, Indonesian and English get to have related terms at all? Indonesian borrowed these ones from Dutch, which, like English, borrowed them from French. And French and Portuguese are related Latinate languages.

## 9. Uma kain (*Household*)



### Objetivu

In this chapter you will learn to:

- Identify members of the nuclear family
- State possessive relationships, using *iha* 'have' and possessives like 'my', 'his'
- Ask or state the number of people
- Use *hotu* and *hotu-hotu* 'all'

### Liafuan foun

#### Kin nouns

<b>inan-aman</b>	parents
<b>amaa</b>	mother, mum
<b>apaa</b>	father, dad
<b>oan</b>	child
<b>maun</b>	older brother
<b>biin</b>	older sister
<b>alin</b>	younger brother or sister
<b>maun-alin</b>	brothers and sisters <sup>1</sup>
<b>avoo</b>	grandparent
<b>bei-oan</b>	grandchild
<b>uma kain</b>	household
<b>kaben</b>	spouse, husband, wife; <i>Verb</i> marry (church or civil)
<b>katuas-oan</b>	husband
<b>ferik-oan</b>	wife
<b>namoradu</b>	boyfriend, fiancé
<b>namorada</b>	girlfriend, fiancée

#### Other nouns

<b>feto</b>	woman, girl, female
<b>mane</b>	man, boy, male
<b>katuas</b>	mature man
<b>ferik</b>	mature woman
<b>klosan</b>	single person
<b>kaben nain</b>	married person

#### Other

<b>hakiak</b>	adopt, raise
<b>iha</b>	have
<b>moris</b>	live, be born
<b>mate</b>	die, dead
<b>hamutuk</b>	together
<b>nia</b>	POSSESSIVE MARKER
<b>see nia ... ?</b>	whose ...?
<b>nain</b>	COUNTER FOR PEOPLE
<b>hotu</b>	all <sup>2</sup>
<b>hotu-hotu</b>	all

### Komentáriu kona ba liafuan foun

- ❖ Timorese terms for family tend to emphasise relative age; for instance you almost always distinguish between sisters older than oneself (*biin*) and those who are younger (*alin*). There are other examples of this in the next chapter.
- ❖ *Maun* is used both to talk about your older brothers (*hau nia maun* 'my older brother'), and to address them. The situation for women is different: the traditional term *biin* is used for talking about one's older sisters (*hau nia biin* 'my older sister'), but you address her using the Portuguese loan *mana*, not *biin*. This is illustrated in dialogue (2).

<sup>1</sup> When asked, some Timorese say that *maun-alin* excludes sisters, or at least excludes older sisters. However this seems to be a result of analysing the expression literally. In practice, *maun-alin* certainly includes sisters.

<sup>2</sup> *Hotu* is also an intransitive verb meaning 'finished', and an adverb meaning 'also'.

- ❖ There are several sets of terms for ‘mother’ and ‘father’, depending on the family and the situation. In Dili the most common terms used within the family are *amaa* and *apaa*. For other terms see the next lesson.
- ❖ Timorese family terms do not distinguish between male and female as often as English terms do. It is possible to make this distinction by adding *feto* ‘female’ or *mane* ‘male’. For instance, one can say *oan feto* ‘daughter’, or *avoo mane* ‘grandfather’. However, if the gender of the person you are talking about is already obvious (e.g. because you can see the person), or it isn’t particularly relevant, just omit mentioning it.
- ❖ *Feto* ‘female’ and *mane* ‘male’ are used for people only (e.g. *alin mane* ‘younger brother’). For animals, *inan* (lit. ‘mother’) and *aman* (lit. ‘father’) are used (e.g. *kuda inan* ‘mare’), regardless of the animal’s age.
- ❖ *Oan* means ‘child’ in the sense of ‘offspring, son, daughter’. For ‘child’ in the sense of ‘person under the age of about 15’, use *labarik*.
- ❖ *Uma kain* refers to a household based around parents and unmarried children living together.
- ❖ To say that someone is ‘old’, use *Nia katuas ona* for men, and *Nia ferik ona* for women. These expressions are usually interpreted as meaning that the person is over about 50 years; however they can also simply mean that the person is married. Both *katuas* and *ferik* can also be used as informal terms to refer to senior people whom one respects, such as your boss, your parents, or even your husband or wife.
- ❖ Most couples eventually get married in both traditional and church ceremonies, with the latter often waiting until they have several children.
- ❖ *Katuas-oan* is literally ‘old/married man-child’, while *ferik-oan* is literally ‘old/married woman-child’. These are common but relatively new and informal terms. Other terms are listed in the next chapter.
- ❖ *Klosan sira* refers to young single people. Older single people can be described as *sei klosan* ‘still single’, but are otherwise no longer grouped with *klosan sira*. There is no general word for older single people.

## Diálogo

### (1) Armindo nia maun-alin sira

**Senhora Ana husu Armindo kona ba nia maun-alin sira.**

Ana: **Armindo iha maun-alin ka lae?**

Armindo: **Iha. Hau iha maun ida, ho alin nain rua.**

Ana: **Ita nia maun naran saa?**

Armindo: **Nia naran Ismael. Hau nia alin feto naran Candida, alin mane naran Mario.**

Ana: **Imi hela hamutuk ka?**

Armindo: **Sín. Ami hela hamutuk iha Vila Verde.**

Mrs Ana asks Armindo about his brothers and sisters.

Do you (Armindo) have brothers and sisters?

Yes. I have one older brother, and two younger siblings.

What is your older brother named?

He is called Ismael. My younger sister is called Candida, and younger brother is called Mario.

Do you live together?

Yes. We live together in Vila Verde (a suburb of Dili).



(2) Ameu tenki fila ba uma

**Ameu lao ba nia kolega nia uma. Nia hetan nia biin Atina iha dalan.**

Ameu: **Mana baa nebee?**

Atina: **Hau mai buka o! Amaa bolu. O tenki fila ba uma agora. La bele baa halimar iha o nia kolega nia uma.**

Ameu is walking to his friend's house. He comes across his older sister Atina on the way.

Where are you (older sister) going?

I've come looking for you. Mum asked for (you). You have to go home now. You can't go and play at your friend's house.

**Kostumi**

- ❖ A household in Timor is often larger than the nuclear family. It is common to have other people live with the nuclear family, such as grandparents, unmarried aunts or uncles, or (in towns with schools) students from more remote areas.
- ❖ Child mortality rates are high in Timor. Often when you ask how many children a couple have, they will include children who have died in the number. It is acceptable to add as a follow-up question *Sira moris hotu ka?* 'Are they all alive?' However, often if children have died, people will tell you so, e.g. *Nain rua fila, nain lima moris* 'Two died young, five are alive.' *Fila* 'return' is the polite way of saying 'die' for young children.
- ❖ When pointing to people (for instance to ask who they are), do not use the outstretched index finger. Rather, hold your whole hand in their general direction.

**Estrutura língua nian****1. Possessives**

Note the pattern below.

**hau nia alin**

**ami nia uma**

**senhór nia naran**

**Maria nia oan**

**see nia uma?**

**eskola nia diretór**

**kareta nia radiadór**

my younger brother/sister

our (exclusive) house

sir's name

Maria's child

whose house?

the school's director

the vehicle's radiator



That is, the most common way to make a possessive is simply to put the possessive marker *nia* between the possessor and the noun representing what is 'possessed'.<sup>3</sup>

<sup>3</sup> Sometimes you will see *ninia* used rather than *nia* (e.g. *avoo ninia biin* 'grandparent's older sister'; *ninia uma* 'his/her house'). This is more common in writing and in formal situations than in everyday speaking.

The one exception is when the possessor is ‘he, she, it’ – in this case, you use *nia* (not *\*nia nia*).<sup>4</sup>

<b>nia amaa</b>	his/her mother
<b>nia ferik-oan</b>	his wife
<b>nia livru</b>	his/her book

## 2. iha ‘have’

The verb ‘have’ in Tetun is *iha*.

<b>Nia iha livru rua.</b>	He has two books.
<b>Ema nee la iha uma.</b>	This person has no house.
<b>Ita iha oan ka?</b>	Do you have children?
<b>Eskola nee iha mestri nain hira?</b>	How many teachers does this school have?
<b>Hau iha alin nain walu.</b>	I have eight younger brothers/sisters.

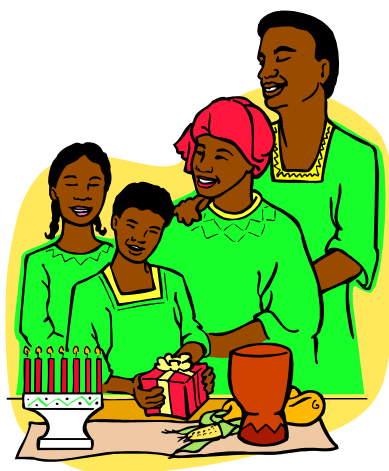
Recall that *iha* is also a location preposition meaning ‘in, at...’. Usually the context makes the meaning clear. However, very occasionally, *iha* could mean either ‘be in’ or ‘have’. For instance, *Senhora iha uma* could mean either ‘Madam is at home’ or ‘Madam has a house’.<sup>5</sup>

## 3. nain: counter for people

When you count people, it is usual (and politer) to put *nain* before the numeral.<sup>6</sup> So one would normally say *mestri nain rua* rather than just *mestri rua* to mean ‘two teachers’. The exception is that you rarely use *nain* before *ida* ‘one’; you would normally say just *mestri ida* ‘one teacher’. The closest equivalent to *nain* in English would be using ‘head’ to count cattle (‘fifty head of cattle’).

You also put *nain* before *hira* ‘how many’ when asking about people.

<b>Ita hasoru ema nain hira iha Suai?</b>	How many people did you meet in Suai?
<b>Hau hasoru ema nain tolu.</b>	I met three people.
<b>Sira nain haat lakohi baa eskola.</b>	The four of them don’t want to go to school.



<sup>4</sup> Remember that *nia* as a pronoun is usually used for people (i.e. as ‘he, she’ but not ‘it’). As a possessive pronoun, however, it can readily be used for inanimate objects too (e.g. *nia odamatan* ‘its door’).

<sup>5</sup> The two are however negated differently. *Iha* ‘have’ is a verb, so is negated by *la* (e.g. *Nia la iha uma* ‘She doesn’t have a house’). *Iha* ‘in, at...’ is a preposition, so is negated by *laós* (e.g. *Nia laós iha uma* ‘She is not at home’).

<sup>6</sup> *Nain* is also a noun meaning ‘noble, owner, master’. Grammatically, *nain* before numerals is classed as a ‘numeral classifier’. Some languages in this region have a large number of numeral classifiers, each used for enumerating a different class of items. Tetun Terik still uses one for domestic animals, amongst other things.

#### 4. hotu, hotu-hotu ‘all’

*Hotu-hotu* ‘all, really all’ follows the noun phrase or pronoun it modifies. It can also stand alone as a pronoun.

**Mestri hotu-hotu ohin baa Baucau.**

All the teachers went to Baucau today.

**Hau konhese sira hotu-hotu.**

I know all of them.

**Hotu-hotu kole.**

All are tired.

*Hotu* ‘all’ is slightly less strong. Its position in the sentence is freer. In particular, if it modifies the subject of an intransitive verb, it often ‘floats’ to after the verb. (Note that in English, too, it can float, as in ‘We are all well.’)

**Ami hotu kole. KA**

We were all tired.

**Ami kole hotu.**

**Ami hotu hela iha nebaa. KA**

We all stayed there.

**Ami hela hotu iha nebaa.**

When it quantifies the object, too, *hotu* can follow either the verb or the object. *Hotu* does not occur on its own as a pronoun.

**Nia bolu hotu ami. KA**

He summoned all of us (to come).

**Nia bolu ami hotu.**

### **More cognate nouns ending in -aun**

Many Portuguese loans ending in *-aun* are nouns with clear English equivalents. You have already seen loans ending in *-saun*. Here are some other *-aun* words.

<b><u>Portuguese loan</u></b>	<b><u>English</u></b>	<b><u>Portuguese loan</u></b>	<b><u>English</u></b>
<b>batalhaun</b>	battalion	<b>Kristaun</b>	Christian
<b>bilhaun</b>	billion	<b>lisaun</b>	lesson
<b>butaun</b>	button	<b>milhaun</b>	million
<b>desizaun</b>	decision	<b>opiniaun</b>	opinion
<b>invazaun</b>	invasion	<b>opsaun</b>	option
<b>kampiaun</b>	champion	<b>perdaun</b>	pardon
<b>kaniaun</b>	cannon	<b>prizaun</b>	prison
<b>komunhaun</b>	communion	<b>razaun</b>	reason (for something)
<b>kondisaun</b>	condition	<b>revizaun</b>	revision
<b>konfuzaun</b>	confusion	<b>sujestaun</b>	suggestion
<b>kontribuisaun</b>	contribution	<b>televizaun</b>	television

Sometimes you will hear related Indonesian words too, ending in *si*; e.g. *kondisi* ‘condition’, *opsi* ‘option’, *revisi* ‘revision’.

A few words ending in *-aun* which are used differently to the equivalent-sounding English word are:

<b>diresaun</b>	address (of a building); directions (only for more Portuguese-influenced speakers)
<b>formasaun</b>	training
<b>jerasaun</b>	descendant; generation
<b>reuniaun</b>	meeting. (In Portuguese it also means ‘reunion’, but that meaning hasn’t been incorporated into Tetun at this stage.)

The Portuguese plural form of nouns ending in *-aun* normally ends in what sounds like *-oens* (e.g. Portuguese *nação* ‘nation’ – *nações* ‘nations’). Although many Timorese dislike the use of Portuguese plurals in Tetun, you will come across it, particularly in the media.

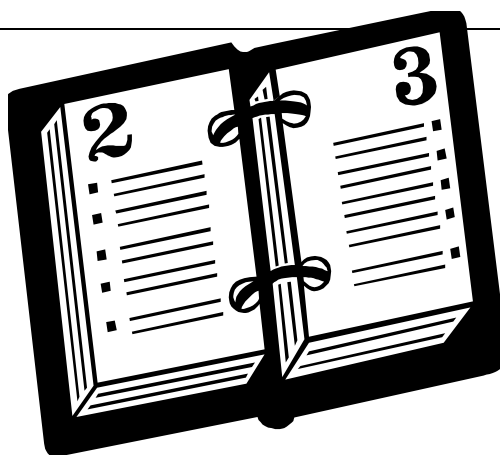


## 10. Halo planu (*Making plans*)

### Objetivu

In this chapter you will learn to:

- Name the days of the week
- Suggest doing an activity together
- Use *ho* 'with'
- Express intentions using *atu*
- Use the definite plural marker *sira*
- Express more complicated possessive relations



### Liafuan foun

#### Transitive verbs

<b>loke</b>	open, turn on
<b>taka</b>	close, turn off, cover
<b>haruka</b>	command, send
<b>joga</b>	play, gamble

#### Intransitive verbs/adjectives

<b>hadeer</b>	get up, wake up
<b>toba</b>	lie down, sleep
<b>dukur</b>	sleep
<b>matan dukur</b>	sleepy (lit. 'eye sleep')
<b>hariis tasi</b>	play in the sea
<b>nani</b>	swim (e.g. swim to and fro)

#### General nouns

<b>ahi</b>	fire, electricity
<b>odamatan</b>	door
<b>misa</b>	(Catholic) mass
<b>planu</b>	plan
<b>tasi ibun</b>	coast, shore, beach

#### Days of the week<sup>1</sup>

<b>Domingu</b>	Sunday
<b>Segunda</b>	Monday
<b>Tersa</b>	Tuesday
<b>Kuarta</b>	Wednesday
<b>Kinta</b>	Thursday
<b>Sesta</b>	Friday
<b>Sábadu</b>	Saturday

#### Expressions

<b>loke rádiu</b>	turn on the radio
<b>taka ahi</b>	turn off the electricity
<b>joga bola</b>	play football
<b>hadeer mai</b>	get up (after a night's sleep)
<b>toba dukur</b>	sleep (lying down)
<b>toba la dukur</b>	lie down but unable to sleep

<b>ahi mate</b>	the electricity has gone off
<b>loke odamatan</b>	open the door
<b>baa misa</b>	go to mass
<b>halo planu</b>	make plans

#### Other

<b>atu</b>	about to, going to, intend to
<b>ho</b>	with; and
<b>sira</b>	PLURAL DEFINITE MARKER
<b>mos</b>	also <sup>2</sup>

<sup>1</sup> The terms for Monday to Friday are the Portuguese feminine forms of 'second' (*segunda*) to 'sixth' (*sesta*) respectively. In Portuguese the full names of Monday to Friday all end in *-feira* (e.g. *Segunda-feira* 'Monday'). It is possible but uncommon to include *feira* in Tetun.

<sup>2</sup> *Mos* can also be used to mean 'although'. *Moos* (with a long 'o') is an adjective meaning 'clean'.

**Komentáriu kona ba liafuan foun**

- ❖ *Haruka* has two uses:
  - Command, order (someone to do something): *Mestri haruka labarik sira tuur*. The teacher orders the children to sit down.
  - Send (a person/letter/money...): *Horiseik nia haruka osan ba nia inan-aman* ‘Yesterday he sent money to his parents.’
- ❖ *Toba* means both ‘lie down’ and ‘sleep’. It is the word you would use to say you want to sleep (*Hau hakarak toba*, not *Hau hakarak dukur*). To emphasise that someone both lay down and slept, say *toba dukur*. In contrast, lying down without succeeding in sleeping is *toba la dukur*.
- ❖ To ask what day of the week it is, ask *Ohin loron saida?* (lit. ‘today day which’).
- ❖ *Mos* ‘also’ normally comes before the words that say what is ‘also’ true. It cannot stand on its own.
  - *Horiseik Anita baa iha merkadu. Nia maun mos baa*. ‘Yesterday Anita went to the market. Her older brother also went.’
  - *Apaa uluk polisia. Nia mos mestri*. ‘Dad used to be a policeman. He was also a teacher.’

**Diálogu****(1) Domingu ita halo saida?**

**Sesta lokraik, Joaquim koalia ho nia kolega Mario kona ba Domingu.**

Joaquim: **Hei, maun. Domingu ita nain rua halo saida? Ita baa pasiar ka?**

Mario: **Eh, maun, hau Domingu la bele baa pasiar, tanba apaa ho amaa atu baa Liquiça. Hau tenki hela iha uma ho hau nia alin sira. Ita deskansa iha uma deit. Hakarak?**

Joaquim: **Iha uma ita bele halo saida?**

Mario: **Ita loke rádiu ka, haree televizaun ka. Ita mos bele bolu Atoy ho João mai koalia halimar ho ita.**

Joaquim: **Diak. Hau sai hosi misa, depois baa maun nia uma. Até Domingu.**

Mario: **Até Domingu.**

On Friday afternoon, Joaquim talks with his friend Mario about Sunday.

Hey, older brother. What will we two do on Sunday? Will we go out?

Ah, younger brother, on Sunday I can’t go out, because mum and dad are going to Liquiça. I have to stay home with my younger brothers and sisters. We’ll just rest at home. Would you like that?

What can we do at home?

We can turn on the radio, or watch television, or whatever. We could also invite Atoy and João over for a chat.

OK. (When) I leave mass, I’ll go to your house. See you Sunday.

See you Sunday.

**Komentáriu kona ba diálogu 1**

- ❖ *Ita loke rádiu ka, haree televizaun ka*: To make an open-ended suggestion, it is common to mention two or three options, each with *ka* at the end. Recall that *ka* means ‘or’, and is also the question tag. Listen carefully to your tutor’s intonation on this sentence.
- ❖ *Até Domingu*: So far we’ve used *até* only in fixed Portuguese farewells like *ate logu* ‘see you later’. Some people also use *até* before days of the week, to mean ‘see you (on that day)’; e.g. *até Segunda* ‘see you Monday’.

(2) Sábadu Adelino baa nebee?

**Senhór Edio husu ba Adelino kona ba Sábadu.**  
 Edio: **Horiseik Adelino dehan, Sábadu atu baa distritu. Alin la baa eskola ka?**

Adelino: **Hau la baa, senhór. Mestri sira dehan, Sábadu la iha lisaun, tanba sira tenki baa Manatuto.**

Edio: **Depois, alin atu halo saida?**

Adelino: **Hau atu baa haree maun sira iha Ermera.**

Edio: **Alin baa ho see?**

Adelino: **Hau baa ho hau nia biin nia kaben.**

Edio: **Ah diak. Baa, haree dalan. Até amanhá.**

Mister Edio asks Adelino about Saturday. Adelino, just now you said, Saturday (you) are going to go to the districts. Aren't you going to school?

No, I'm not, sir. The teachers said that on Saturday there are no lessons, because they have to go to Manatuto.

Then, what are you going to do?

I'm going to go to see my older brothers in Ermera.

Who are you going with?

I'm going with my older sister's husband.

Ah, good. (When you) go, have a safe trip. See you tomorrow.

**Komentáriu kona ba diálogu 2**

- ❖ East Timor is divided into thirteen *distritu* 'districts'. When people in Dili talk about going to the *distritu*, they mean any of the non-Dili districts.
- ❖ Note that Adelino answers the negative question (*Alin la baa eskola ka?*) with an echo of the question (*La baa*). The opposite answer would be *Baa!*

**Estrutura língua nian**

**1. Suggesting activities to do together**

Usually, people don't use a special construction corresponding to English "Let's ..." when making suggestions.<sup>3</sup> To suggest that others do something with you, simply make a statement or yes-no question about what you would like to do together. For example:

. **Aban ita baa pasiar?**

Shall we go out tomorrow?

. **Agora ita estuda.**

Now let's study.

. **Orsida ita nain rua lao ba merkadu, bele ka lae?**

Later we two will walk to the market, OK?



<sup>3</sup> There is a special construction for suggestions, namely *Mai ita...* For instance *Mai ita haan* 'Let's eat'. It is however not very commonly used in Tetun Dili.

## 2. ho ‘with’

Note the following examples:

<b>Hau servisu ho Manuel.</b>	I work with Manuel.
<b>Hau baa pasiar ho sira.</b>	I go out with them.
<b>Tia koalia ho see?</b>	Who is aunt talking with?
<b>Tia hatudu ho liman karuk.</b>	Aunt pointed with her left hand/arm.
<b>Nia hakerek ho lapis.</b>	He writes with a pencil.
<b>Amaa haruka nia oan sira baa toba.</b>	Mother ordered her children to go and lie down/sleep.

*Ho* can introduce either people who are co-participants, or things which are used in performing an action.

## 3. atu ‘about to, going to, intend to’

*Atu* usually indicates that the activity or event specified by the following verb is about to happen, or that the person mentioned in the subject wants or intends it to happen.

<b>Miguel atu baa uma.</b>	Miguel is about to / wants to / intends to go home.
<b>Hau atu sae mikrolét.</b>	I am about to / want to / intend to catch a minibus.
<b>Nia atu deskansa.</b>	He is about / wants to / intends to rest.

It doesn’t necessarily mean that the event will actually happen. In fact, when talking about past plans that didn’t work out, you usually preface the verb with *atu*:

<b>Tinan 2009, hau atu baa estuda iha Portugal, maibee la liu ezame.</b>	In 2009, I wanted / intended to go and study in Portugal, but I didn’t pass the exam.
<b>Hori-kalan hau atu estuda, maibee la iha livru, entaun hau deskansa deit.</b>	Last night I wanted / intended to study, but had no books, so just had a rest.

## 4. sira ‘plural definite’

You’ve seen already that in many of the situations where English uses a plural noun, Tetun speakers simply use a bare noun. For example:

<b>Ita iha maun-alin ka lae?</b>	Do you have brothers and sisters?
<b>Horiseik hau hasoru hau nia kolega.</b>	Yesterday I met my friend(s).
<b>Hau buka livru Inglés.</b>	I’m looking for English books / an English book.

However, when talking about a particular set of people or things, and including all the members of that set, you typically add *sira* after the noun.<sup>4</sup>

<b>Mestri sira ohin la tama eskola.</b>	The teachers (all of them) didn’t go to school today.
<b>Hau nia maun sira servisu iha Dili.</b>	My older brothers (all of them) work in Dili.

Note that *mestri sira* is translatable as ‘the teachers’ or ‘these teachers’ rather than just ‘teachers’.

Recall that *sira* is also a pronoun meaning ‘they, them’. As a pronoun, *sira* is normally only used of people. (In English, for instance, you can say of books that ‘They are expensive’; however you can’t use *sira* like this in Tetun.)

<sup>4</sup> The definite plural marker *sira* is rarely used with other markers of plurality. You cannot, for instance, use it together with numerals (e.g. \**livru rua sira*).

*Sira* is also used after a noun referring to a single individual to mean ‘this person and associated ones’ (e.g. *João sira* ‘John and his family/friends/...’).



In contrast, when *sira* is a plural marker, it can be used not only with nouns referring to people, but also with nouns referring to animals or to things. In this case, it is most common to use *sira nee* ‘these’ rather than just *sira*.

<b>Loja sira nee la loke iha loron Domingu.</b>	These shops don’t open on Sundays.
<b>Imi sosa livru sira nee iha nebee?</b>	Where did you buy these books?

## 5. Possessives again: hau nia amaa nia alin

In an earlier chapter you learned this construction:

<b>hau nia maun</b>	my older brother
<b>nia ferik-oan</b>	his wife

You can also combine them as follows:

<b>hau nia maun nia ferik-oan</b>	my older brother’s wife
<b>hau nia ferik-oan nia maun</b>	my wife’s older brother

Here are a few more examples of possessives within possessives:

<b>hau nia alin nia uma</b>	my younger sibling’s house
<b>senhora nia maun nia oan</b>	madam’s older brother’s child
<b>Maria nia apaa nia kareta</b>	Maria’s father’s car



# 11. Atividade loro-loron nian (*Daily activities*)

## Objetivu

In this chapter you will learn to:

- Offer help
- Ask for help in doing something
- Talk about bringing things
- Use *fali* ‘again, back’
- Use the continuous aspect marker *hela*



## Liafuan foun

### Transitive verbs

<b>fasi, fase</b>	wash
<b>habai</b>	dry in the sun
<b>hamoos</b>	clean
<b>estrika</b>	iron (clothes); <i>Noun</i> iron
<b>ajuda, tulun</b>	help, assist
<b>sosa</b>	buy
<b>faan</b>	sell

### Intransitive verbs/adjectives

<b>tein</b>	cook
<b>foer</b>	dirty
<b>moos</b>	clean

### Nouns

<b>labarik</b>	child (to about 15 years)
<b>bebee</b>	baby
<b>vizinhu</b>	neighbour
<b>ospital</b>	hospital
<b>hariis fatin</b>	bathroom <sup>1</sup>
<b>sentina</b>	toilet
<b>ropa</b>	clothes
<b>osan</b>	money
<b>atividade</b>	activity

### Other

<b>foin</b>	only just, very recently
<b>hela</b>	currently (CONTINUOUS)
<b>nusaa?</b>	what's up? why?
<b>fali</b>	again, back
<b>fila fali</b>	return; again

### Common sequences

<b>fasi liman</b>	wash hands
<b>habai ropa</b>	hang/spread out clothes to dry
<b>hamoos uma</b>	clean the house
<b>estrika ropa</b>	iron clothes
<b>ajuda amaa</b>	help mum
<b>sosa ropa</b>	buy clothes
<b>faan jornal</b>	sell newspapers

**lori nia ba ospital** take him to hospital

**hamoos sentina** clean the toilet  
**fasi ropa** do the washing

**Hau foin fila.** I've only just returned.  
**Nia tein hela.** She is cooking.

**mai fali** come back  
**baa fali** go back  
**servisu fila fali** work again

<sup>1</sup> Lit. 'bathe place'.

**Komentáriu kona ba liafuan foun**

- ❖ Whose ‘help’?: Both *tulun* and *ajuda* mean ‘help’. *Tulun* is the original Tetun Terik word. In Dili it is mainly used in church, with the Portuguese loan *ajuda* used in other contexts. As a result, for many Dili people, *tulun* is associated mainly with help from God, the saints, or ancestors, while *ajuda* is associated with help from mortals. In rural areas, *tulun* is in more general use.
- ❖ *Nusaa?* is an informal question equivalent to ‘What’s up?’ or ‘Tell me about it.’ It is also one means of asking ‘why’; see chapter 34 for details.
- ❖ *Fasi* means to wash in water. *Hamoos* means to clean up. It includes cleaning with a wet or dry cloth (e.g. *hamoos meza*) and removing rubbish and weeds (e.g. *hamoos dalan*). *Hamoos* may also translate ‘erase’ (e.g. *hamoos liafuan ida nee* ‘erase this one word’).

**Diálogu****(1) Hau bele ajuda ka?**

**Tuku lima, Martinha fila ba uma. Nia haree nia amaa hamoos hela hariis fatin.**

Martinha: **Botardi, amaa! Hau bele ajuda ka?**

Amaa: **Bele. Agora o hamoos sentina lai. Orsida ita nain rua fasi lalais ropa. Depois ita tein.**

Martinha: **Nusaa? Mana Luci ohin la fasi ropa ka?**

Amaa: **La fasi. Ohin nia lori labarik sira ba loja, atu sosa ropa.**

At five o’clock, Martinha returns home. She sees her mother cleaning the bathroom.

Good afternoon, mum! Can I help?

Sure! First you clean the toilet. Later the two of us will quickly do the washing. After that we’ll cook.

What’s up? Didn’t older sister Luci do the washing today?

No. Today she took the children to the shop, to buy clothes.

**(2) Atina husu ajuda**

**Atina nia bebee moras. Nia bolu nia vizinhu.**

Atina: **Maun. Bele ajuda hau ka?**

Vizinhu: **Nusaa?**

Atina: **Bebée moras. Favór ida lori ami ba ospítal.**

Vizinhu: **Bele. Maibee hau la bele hein imi iha nebaa. Fila fali mai, sae deit taksi ka mikrolét.**

Atina: **Diak, maun. Obrigada.**

Atina’s baby is sick. She asks for her neighbour.

Older brother. Can you help me?

What’s up/How?

The baby is sick. Please take us to the hospital.

OK. But I can’t wait for you there. Coming back home, just catch a taxi or minibus.

That’s fine, older brother. Thanks.

### (3) Fasi ropa

**Marta ho Lidia hela hamutuk iha Farol.**

Marta and Lidia live together in Farol.

**Marta: Lidia, aban dadeer o sai ka lae?**

Lidia, are you going out tomorrow morning?

**Lidia: Lae, aban hau iha uma deit.**

No, tomorrow I'm just staying home.

**Marta: Ita nain rua fasi ropa, bele ka lae?  
Hau fasi, depois o mak lori baa habai.**

How about we two do the washing. I'll wash, then you take (the washing) and hang/spread it out to dry.

**Lidia: Bele deit. Depois kalan hau mak estrika.**

OK. In the evening I'll iron.

**Marta: Hau mos bele estrika balu.**

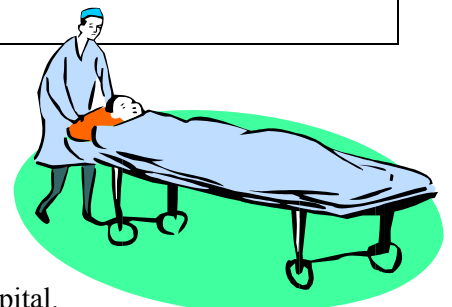
I can iron some too.

**Lidia: Diak. Agora hau baa toba ona.**

Good. I'll go and sleep now.

### **Kostumi**

- ❖ Hosts normally wait on their guests. If you live with a Timorese family, they may initially be embarrassed by your attempts to help yourself, let alone them. One way to be able to play host while living with a Timorese family is to offer to cook a foreign meal for the family, giving the hosts an opportunity to learn a new recipe.
- ❖ When visiting a house, if you are not spotted on arrival, you can knock on the door or call out *lisensa uma nain* 'excuse me house owner'. To attract the attention of a kiosk owner, call out *kios!* If you need to talk to someone who is already talking to someone else, stand so that they can see you want to meet them, then wait until they give you their attention. If possible, avoid interrupting, especially if the person is senior.



### **Estrutura língua nian**

#### **1. lori ba/mai 'take, bring'**

Note the following pattern:

**Sira lori hau ba ospítal.**

They took me to hospital.

**Sira lori hau mai uma.**

They brought me home (here).

**Nia lori bebee ba nebaa.**

He took the baby there.

**Nia lori bebee mai iha nee.**

He brought the baby here.

When the object is brought to the place where the speaker is now, the destination is introduced by *mai*. If it is taken anywhere else, the destination is introduced by *ba* (the short form of *baa* 'go'). This is of course consistent with other uses of *mai* and *baa*: *mai* is 'towards here', and *baa* (or *ba*) is 'towards anywhere else'.

In practice, it is relatively uncommon for Tetun sentences to be as explicitly complete as the examples above are. Often the subject is omitted, or the object, or the destination. The result is sentences like the following.

No object:

**. Hau nia oan moras. Favór ida lori ba ospítal.**

My child is sick. Please take (him/her) to hospital.

**. Atita ohin baa eskola, maibee moras.  
Nia mestri lori mai uma.**

Atita went to school today, but was sick. Her teacher brought (her) home (here).

No destination:

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>. Miguel hakarak baa loja. Nia maun bele lori nia ba.</li> <li>. Joaquim agora iha Baucau. Nia tiu atu lori nia mai.</li> </ul> | <p>Miguel wants to go to the shop. His older brother can take him (there).</p> <p>Joaquim is currently in Baucau. His uncle is to bring him (here).</p> |
|--|---|

## 2. fali ‘again’

A common use for the adverb *fali* ‘again, back’ is after motion verbs like *mai*, *baa* or *fila*, to emphasise that the person is moving ‘back again’ to where he or she started from.

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>. Agora ami baa Maliana. Aban mai fali.</li> <li>. Nia ohin mai iha nee tuku tolu. Agora atu baa fali.</li> <li>. Nia hakarak fila fali ba uma.</li> </ul> | <p>We’re going to Maliana now. Tomorrow we’ll come back.</p> <p>He came here at three o’clock. Now he’s about to go back.</p> <p>He wants to return (back) home.</p> |
|---|--|

A common expression is *fila fali mai* ‘come back here again’.

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>. Ita dehan Senhór Benjamim agora iha Viqueque. Bainhira mak nia fila fali mai?</li> <li>. Nia subrinhu hela iha Australia. Nia lakohi fila fali mai iha Timor.</li> </ul> | <p>You said Mr Benjamim is currently in Viqueque. When is he coming back?</p> <p>His niece lives in Australia. She doesn’t want to come back here to Timor.</p> |
|---|---|

*Fali* is also used to indicate that an event or situation that occurred in the past is happening ‘again’.

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>. Ohin nia estuda, depois baa haan. Agora nia atu estuda fali.</li> <li>. Ohin hau tein, maibee ema haan hotu. Agora hau tenki tein fali.</li> </ul> | <p>Earlier (today) he studied, then went to eat. Now he is about to study again.</p> <p>Earlier (today) I cooked, but people ate all (the food). Now I have to cook again.</p> |
|---|--|

Alternatively, people often also use *fila fali* (lit. ‘return again’) to mean ‘again’. (For other uses of *fali*, see chapter 21.)

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>. Favór ida husu fila fali.</li> <li>. Nia deskansa, depois servisu fila fali.</li> </ul> | <p>Please ask again.</p> <p>He rested, then worked again.</p> |
|--|---|

## 3. hela ‘currently’

Note the following contrasts (in which all the examples talk about earlier today):

- |  |  |   |
|--|--|---|
| <ul style="list-style-type: none"> <li>Ohin nia tein. She cooked.</li> <li>Ohin nia toba. She lay down.</li> </ul> |  | <ul style="list-style-type: none"> <li>Ohin nia tein hela. She was cooking.</li> <li>Ohin nia toba hela. She was lying down.</li> </ul> |
|--|--|---|

Putting *hela* after a verb indicates that the activity of that verb is happening at the time that you are talking about. Recall that *hela* is also a verb meaning ‘to live, stay, reside (in a place)’. This is surely no accident, as both uses of *hela* share the notion of continuity and lack of change.<sup>2</sup>

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<sup>2</sup> Using a verb meaning ‘stay’ as a continuous aspect marker is quite common in creole languages. Although Tetun Dili is not a creole, it does have a number of features of creoles, and this aspectual use of *hela* appears to have developed since Tetun Dili split off from its Tetun Terik roots.

Note that *hela* does not mean that the activity is happening at the time of speaking, only that it is or was happening at the time that one is speaking about.<sup>3</sup> Here are some examples of its use.

Present:	P: <b>Amaa iha nebee?</b> H: <b>Nia tein hela.</b>  . <b>Nia la bele mai agora, tanba servisu hela.</b>	Where is Mum? She is (right now) cooking.  He can't come now, because he is working.
Past:	. <b>Horiseik hau haree mana lao hela.</b> . <b>Ohin hau atu koalia ho João, maibee nia hariis hela.</b> . <b>Horiseik hau la bele lao ba loja, tanba moras hela.</b>	Yesterday I saw you (older sister) walking. Earlier today I was hoping to speak with John, but he was bathing. Yesterday I couldn't walk to the shop, because I was sick.

#### 4. Ways to say 'it'

Tetun does not have a word for 'it' or 'them' to refer to non-persons. Often when English uses 'it', Tetun simply leaves it unspecified:

. <b>Ami uluk estuda lian Xina, maibee agora la hatene ona.</b>	We used to study Chinese, but now we don't know (it) any more.
. <b>La bele hakerek iha livru nee, la bele halo foer, i la bele faan.</b>	You can't write in this book, can't make (it) dirty, and can't sell (it).
. <b>Kafé musan nee, ita bele hili lori mai fasi, habai, depois lori baa faan.</b>	The coffee beans, we can pick up, take (them) here and wash (them), dry (them), and then take (them) to sell.

Another option is to repeat the name of the object or the activity. Sometimes one can also use a general expression such as *buat nee* 'this thing/issue'.

. <b>Horiseik hau fasi hau nia alin nia ropa, maibee ohin loron ropa nee foer fali.</b>	Yesterday I washed my younger sibling's clothing, but today that clothing is dirty again.
. <b>Nia sosa kareta foun ida. Maibee uza la too fulan tolu, kareta nee aat ona.</b>	He bought a new car. But after he had used it for less than three months, it was out of order.
. <b>Juis husu suspeitu kona ba tiru malu iha Bobonaro, maibee suspeitu hataan dehan nia la hatene kona ba buat nee.</b>	The judge asked the suspect about a shoot-out in Bobonaro, but the suspect replied that he didn't know about it.

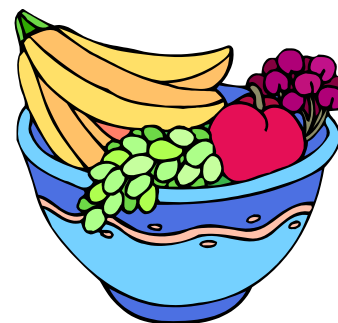


<sup>3</sup> It is difficult to find examples of *hela* used for future time events.





## 12. Ita haan lai! (*Let's eat!*)



### Objetivu

In this chapter you will learn to:

- Issue invitations
- Use some tense-aspect markers: *seidauk* 'not yet', *ona* 'already', and *lai* 'first'.
- Identify some basic foods

### Liafuan foun

#### Foods

<b>hahaan</b>	food
<b>etu</b>	cooked rice
<b>foos</b>	uncooked husked rice
<b>naan</b>	meat
<b>ikan</b>	fish
<b>modo</b>	vegetables; any cooked dish eaten with rice
<b>aifuan</b>	fruit
<b>batar</b>	maize (corn)
<b>ai farina</b>	cassava
<b>paun</b>	bread
<b>xá</b>	tea
<b>kafé</b>	coffee

#### Transitive verbs

<b>hasai</b>	remove, take out
<b>hataan</b>	reply, agree

#### Adjectives

<b>bosu</b>	full (from eating)
<b>too</b>	enough <sup>1</sup>

#### Other

<b>tan</b>	more, again, additional
<b>seidauk</b>	not yet
<b>ona</b>	already (PERFECTIVE)
<b>lai</b>	first (before something else)
<b>barak</b>	many, much
<b>uitoan, ituan</b>	a little, a few

### Komentáriu kona ba liafuan foun

- ❖ *Barak* and *uitoan* indicate large and small quantities respectively. They are used both for things which you can count (e.g. *ema barak* 'many people', *ema uitoan* 'few people') and for mass nouns (e.g. *haan etu barak* 'eat lots of rice', *osan uitoan deit* 'only a little money').
- ❖ *Ai farina* is also pronounced *ai farinha*.
- ❖ *Tan* means 'more, on top of, in addition to, as well, another'. e.g.
  - *Haan tan!* 'Eat some more!'
  - *Martinha ohin sosa ikan, modo ho tan batar.* 'Martinha bought fish, vegetables and also corn.'
  - *Hau iha dolar lima, maibee presiza tan dolar ida.* 'I have five dollars, but need one more dollar.'

<sup>1</sup> *Too* is also a transitive verb meaning 'reach' and a preposition meaning 'until'.

## Diálogu

### Amena lakohi haan

<b>Amena mai Joanina nia uma. Joanina haan hela.</b>	Amena comes to Joanina's house. Joanina is eating.
Amena: <b>Joanina! Joanina! O baa ona ka?</b>	Joanina! Joanina! Have you gone yet?
Joanina: <b>Seidauk! Tama mai.</b>	No (not yet). Come in.
Amena: <b>Botardi.</b>	Good afternoon.
Joanina: <b>Botardi. Tuur lai, Amena.</b>	Good afternoon. Sit down, Amena.
Amena: <b>Tuku ida ho balu ona, Nina. Ita tenki baa lalais eskola.</b>	It's already 1.30, Nina. We have to go to school quickly.
Joanina: <b>Diak. Maibee ita haan lai. Depois mak ita baa.</b>	OK. But we'll eat first. Then we'll go to school.
Amena: <b>Lae. Hau foin haan.</b>	No, I've just eaten.
Joanina: <b>Mai haan uitoan deit.</b>	Come and eat just a bit.
Amena: <b>Obrigada. Hau bosu hela. Hau hemu bee deit.</b>	Thanks. I'm still full. I'll just drink water.

### Kostumi

- ❖ In most situations you should wait until the host explicitly invites you to eat or drink before starting, even if food or drink has been placed in front of you.
- ❖ Higher status people are normally served first. As a foreigner, you are automatically assigned high status. Honour older people by signalling to them to precede you.
- ❖ In Timor it is fine to visit people without warning. Suitable visiting hours are approximately 9am to 10.30am, and 3pm to 7pm, to avoid meal times, sleep times, and periods of maximum household work.
- ❖ As in the dialogue, you can politely refuse an offer of food or drink with *Obrigadu*.
- ❖ In the city, people have breakfast at around 7-8am and lunch at about 12-1pm. The evening meal for many people is at about 7 or 8pm, though it can be much later for Portuguese-influenced people and for parties.

## Estrutura língua nian

### 1. seidauk 'not yet'

In Timor, when asked whether something has happened, if it hasn't happened yet, but still might one day, the usual response is *seidauk* 'not yet'. For instance, this is the normal negative reply when you ask whether someone is married, or ask married people whether they have children – unless the person truly is past marriageable or child-bearing age. In a sentence, *seidauk* immediately precedes the verb:

<b>Hau seidauk haan.</b>	I haven't eaten yet.
<b>Ami seidauk iha oan.</b>	We don't have children yet.
<b>Hau seidauk kompriende.</b>	I don't understand yet.
<b>Jorge seidauk hatene Tetun.</b>	Jorge doesn't know Tetun yet.
<b>Nia seidauk hatene lao.</b>	He can't walk yet (as hasn't learned it yet).



## 2. ona ‘already’

To say that a state has been achieved, use *ona*. There is no English equivalent to *ona*; the closest is perhaps ‘already’.<sup>2</sup> (You have already seen *ona* in the expression *Ami baa ona* ‘We’re going now.’)

<b>Nia tinan tolu ona.</b>	She’s (already) three years old.
<b>Hau bosu ona.</b>	I’m (already) full. (So don’t want more food!)
<b>Too ona!</b>	That’s enough!
<b>Hau lakohi baa, tanba kole ona.</b>	I don’t want to go, as I’m tired.

In transitive clauses, *ona* can either immediately follow the verb, or follow the object:

<b>Sira hatene ona lian Indonézia.</b>	They (already) know Indonesian.
<b>Sira hatene lian Indonézia ona.</b>	They (already) know Indonesian.

It can similarly be used with verbs that talk about activities, to say that the activity has happened, and still has effect at the time we are talking about.

<b>. Ohin mana Raquel hatete ona katak nia mai hosi Dili Institute of Technology.</b>	Raquel has already said that she is from Dili Institute of Technology.
<b>. Polisia identifika ona suspeitu rua.</b>	The police have identified two suspects.
<b>. Labarik nee aprende ona koalia.</b>	This child has learned to speak.

To ask whether something is already true, use ...*ona ka seidak*? For a ‘yes’ answer, repeat the verb with *ona*, for a ‘no’ answer, say *Seidak*.

P: <b>Ita kole ona ka seidak?</b>	Are you tired yet?
H: <b>Seidak.</b>	No, not yet.
P: <b>Nia mai ona ka seidak?</b>	Has he come yet?
H: <b>Mai ona.</b>	Yes he has.

Note that *ona* cannot stand on its own; it always occurs as part of a sentence.

## 3. lai ‘first’

*Lai* means something like ‘first, before doing something else’. It implies that once this activity has been done, the person can then go and do something else. For instance, *Ita para lai* ‘We’ll stop now’ implies that after stopping, we’ll later resume again, and hence that stopping is not such an imposition.

*Lai* is a polite way to end invitations to eat or drink or have a rest. It is also common when asking someone to do something, so long as that activity won’t last too long. *Lai* comes after the verb or after the object.

<b>. Hein lai.</b>	Please wait a while.
<b>. Mai haan lai!</b>	Come and eat (then you can do something else later).
<b>. Ita haan lai, depois servisu fali.</b>	Let’s eat first, then work again.
<b>. Orsida hau bele ajuda o, maibee hau hakarak hemu kafé ho senhora lai.</b>	I can help you later, but I want to drink coffee with <i>Senhora</i> first.
<b>. Hau tenki tein lai. Depois mak ita nain rua baa pasiar.</b>	I have to cook first. Only then can the two of us go out.

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<sup>2</sup> *Ona* means that the state was achieved at the time you are talking about. This can be the present – as shown by the translations of the examples above. However, the reference time can also be in the past or the future. For instance, if you are talking about an event last week, and say *Ami hamlaha ona!*, it would mean ‘We were hungry (at this point in the story).’

## **Cognate verbs ending in -a**

Portuguese verbs are borrowed into Tetun in the third-person singular present tense form, which for many verbs ends in *-a*. Here are some such verbs borrowed from Portuguese which are similar to their English counterparts.

<b>abuza</b>	abuse, taunt, rape	<b>konfirma</b>	confirm
<b>asalta</b>	assault, attack	<b>kontinua</b>	continue
<b>ataka</b>	attack	<b>kritika</b>	criticise
<b>bazeia</b>	base (something on)	<b>modifika</b>	modify
<b>dansa</b>	dance	<b>realiza</b>	realise, achieve
<b>dezarma</b>	disarm	<b>rekomenda</b>	recommend
<b>estuda</b>	study	<b>selebra</b>	celebrate
<b>evakua</b>	evacuate	<b>simplifika</b>	simplify
<b>fasilita</b>	facilitate	<b>estimula</b>	stimulate
<b>infiltra</b>	infiltrate	<b>suporta</b>	support
<b>interoga</b>	interrogate	<b>suspeita</b>	suspect
<b>intérpreta</b>	interpret	<b>transforma</b>	transform
<b>intimida</b>	intimidate	<b>transporta</b>	transport
<b>investiga</b>	investigate	<b>verifika</b>	verify
<b>kolabora</b>	collaborate	<b>viola</b>	violate, break (law), rape
<b>kompara</b>	compare	<b>vizita</b>	visit
<b>konfesa</b>	go to confession	<b>vota</b>	vote

Here are some words which are used rather differently to the nearest-sounding English verb:

<b>admira</b>	be astonished (by unusual things, regardless of whether they are good or bad)
<b>adora</b>	worship (God; not 'adore' someone)
<b>akompanha</b>	accompany, listen to, watch (e.g. a television series), follow (e.g. progress of an election, a favourite football team)
<b>arma</b>	set up, arrange, lay (the table). In Portuguese it also means 'arm, provide arms', but few civilians would recognise this meaning.
<b>kombina</b>	plan together. In Portuguese this also means 'combine', but few people recognise this meaning.
<b>reforma</b>	retire. This word <u>can</u> mean 'reform', but few people would recognise this meaning.
<b>reklama</b>	demand, claim (as a right)



## 13. Loro-loron haan saida? (*What do you eat every day?*)

### Objetivu

In this chapter you will learn to:

- Identify meals, and state what is eaten at each meal
- Talk about frequency
- Use *iha* 'exist, there is'
- Ask 'why?'

### Liafuan foun

#### Intransitive verbs

<b>matabixu</b>	eat breakfast
<b>haan meiudia</b>	eat lunch
<b>haan kalan</b>	eat evening meal
<b>iha</b>	exist, be present

#### Frequencies

<b>loro-loron</b>	daily
<b>kala-kalan</b>	nightly
<b>dadeer-dadeer</b>	every morning
<b>sempre</b>	always
<b>dala ruma</b>	sometimes; perhaps
<b>dala barak</b>	often; many times
<b>dala ida</b>	once
<b>dala rua</b>	twice
<b>nunka</b>	never

#### Foods

<b>akar</b>	sago
<b>salada</b>	salad
<b>mantolun</b>	egg (of chickens) <sup>1</sup>
<b>susubeen</b>	milk
<b>xokolati</b>	chocolate
<b>rebusadu</b>	lollies, sweets, candy
<b>fehuk</b>	potato
<b>koto</b>	bean (mainly red bean)
<b>dosi</b>	cake, biscuits

#### Other

<b>dala</b>	instance
<b>tanba saa</b>	why
<b>tansaa</b>	why



### Komentáriu kona ba liafuan foun

- ❖ *Dala* is used in a number of fixed expressions, in which it can be interpreted as 'time, occasion'. You can use *dala* with any number X to mean 'X times' (e.g. *Hau baa Jakarta dala haat ona* 'I've already been to Jakarta four times.')
- ❖ *Akar* 'sago' is a kind of palm tree; the trunk of this tree is eaten after lengthy processing.
- ❖ *Dosi*: Timorese differ in how generically they use this word. It includes patty cakes and cakes; many people also include biscuits and banana fritters.

<sup>1</sup> From *manu-tolun* 'chicken-egg'.

## Diálogu

### Matabixu, haan saida?

<b>Amina matabixu hela iha Jorge nia uma iha Manatuto.</b>	Amina is eating breakfast in Jorge's house at Manatuto.
Amina: <b>Ida nee saida, Jorge?</b>	What is this, Jorge?
Jorge: <b>Nee akar. Iha Atauro o nunka haan ka?</b>	This is sago. Don't you ever eat it in Atauro?
Amina: <b>Hau nunka haan. Imi loro-loron haan akar ka?</b>	I never eat it. Do you eat sago every day?
Jorge: <b>Lae. Dala ruma deit. Dala barak ami haan batar. Imi haan saida?</b>	No. Only sometimes. Often we eat corn. What do you eat?
Amina: <b>Dadeer-saan ami sempre haan etu ho ikan, tanba hau nia apaa kala-kalan baa buka ikan.</b>	In the mornings we always eat rice and fish, because every night my father goes fishing.

### Kostumi

- ❖ Major staple foods in Timor include rice, corn, and cassava.
- ❖ If you say *Hau haan ona* 'I have eaten', without saying what you have eaten, this is interpreted to mean that you have eaten a main meal. Eating bread or snacks is *haan paun* or *haan dosi*, not just *haan*.
- ❖ It is common for guests and senior household members to eat first, followed by everyone else. Food is kept aside for the second sitting. For instance, as a guest you may eat with the father (or father and mother, depending on the family), while the mother, children, or other household members wait on you. Very young children may be fed before the adults sit down to eat.
- ❖ After finishing the meal, wait until the host suggests leaving the table (e.g. by saying *Ita hamriik ona* before you stand up and leave the table. If you must leave before this, excuse yourself with a brief explanation first (e.g. *Lisensa, hau tenki baa servisu*.)
- ❖ It is usual for each person to serve themselves. In some families, people take a single helping. In others, it is common to take two smaller ones. This gives you the opportunity to honour the cook by asking for more.

## Estrutura língua nian

### 1. Frequency

To indicate 'every unit-of-time', simply reduplicate the word specifying the unit of time. Here are some possibilities. Notice that sometimes the initial word is shortened.

<b>loro-loron</b>	every day
<b>ful-fulan</b>	every month
<b>semana-semana</b>	every week
<b>tin-tinan</b>	every year
<b>Domingu-Domingu</b>	every Sunday

These expressions have fairly free placement within the sentence, normally coming towards the end of the sentence, before the verb, or at the beginning of the sentence.

<b>Nia baa merkadu loro-loron.</b>	She goes to the market every day.
<b>Hau loro-loron matabixu tuku hitu.</b>	Every day I eat breakfast at seven o'clock.
<b>Loro-loron nia halimar deit.</b>	Every day he just plays/hangs around (doesn't work).

*Dala barak* 'often, many times' has similarly free placement.

<b>Nia dala barak sosa hudi iha nee.</b>	She often buys bananas here.
<b>Dala barak nia sosa hudi iha nee.</b>	Often she buys bananas here.
<b>Ami koalia dala barak ona.</b>	We've often talked. = We have talked many times.

*Dala ruma* 'sometimes' usually occurs at the beginning of the sentence or before the verb. (Note that *dala ruma* can also mean 'perhaps'; normally you can tell from the context which meaning is intended.)

<b>Nia dala ruma toba la dukur.</b>	He sometimes can't sleep.
<b>Dala ruma nia sosa ikan.</b>	Sometimes she buys fish. / Perhaps she's buying fish.

*Sempre* 'always' and *nunka* 'never' always precede the verb. Both are Portuguese loans.

<b>Nia sempre kole.</b>	He's always tired.
<b>Nia sempre sosa hudi iha nee.</b>	She always buys bananas here.
<b>Nia nunka kole.</b>	He's never tired.
<b>Nia nunka sosa hudi iha nee.</b>	She never buys bananas here.

## 2. How often?

There is no generic question for 'how often'. Instead, try guessing at the frequency, and ask whether your guess is true.

P: <b>Ita hemu xá loro-loron ka?</b>	Do you drink tea every day?
H: <b>Lae, dala ruma deit.</b>	No, only sometimes.
P: <b>Ita haan salada dala barak ka?</b>	Do you often eat salad?
H: <b>Sin, loro-loron!</b>	Yes, every day!

## 3. iha 'there is'

*Iha* has three uses. You have already seen *iha* as a preposition meaning 'in, at', and as a transitive verb meaning 'have'. The third use of *iha* is as an intransitive verb meaning 'exist, there is, is present'.

It is the standard way of asking whether someone is present.<sup>2</sup>

P: <b>Senhora iha ka?</b>	Is <i>Senhora</i> here?
H: <b>Iha.</b>	She is.
P: <b>Amaa iha ka?</b>	Is (your/my) mother here?
H: <b>La iha. Nia baa merkadu.</b>	She's not. She went to the market.

<sup>2</sup> Clearly 'being present' and 'being at somewhere' are very similar, except that in the former you don't state explicitly which location you are talking about. The assumption is that you are asking about the place where you are (e.g. *Senhora iha ka?* 'Is Madam here?') or about some other place which the hearer can be expected to interpret correctly. For instance, if over the telephone you ask a child *Apaa iha ka?*, this would be interpreted as 'Is Dad there?'

It is also a common way of asking whether something is available. For instance, in a shop you could ask *Ita iha mantolun ka?* ‘Do you have eggs?’; however people are at least as likely to ask *Mantolun iha ka?* ‘Are there any eggs?’<sup>3</sup>

P: <b>Foos iha ka?</b>	Is there any rice?	(OR: Do you/we/... have any rice?)
H: <b>Iha.</b>	There is.	
P: <b>Osan iha ka?</b>	Is there any money?	(OR: Do you/we/... have any money?)
H: <b>La iha.</b>	There isn’t.	
<b>Hahaan la iha.</b>	There is no food.	(OR: We/... have no food.)
<b>Susubeen la iha.</b>	There is no milk.	(OR: We/they/... have no milk.)

Notice that the above examples are of questions, answers to questions, and negative statements. This is no accident. This construction is seldom used to say that something is present, or is available, unless it is in response to a question.

Instead, when stating that something is present, you would more commonly say where it is (so using *iha* as a preposition ‘at’; e.g. *Tia iha nee* ‘Aunt is here’). When stating that something is available, you would normally say who has it (so using *iha* to mean ‘have’; e.g. *Ami iha paun* ‘We have bread’).

#### 4. *tanba saa?*, *tansaa?* ‘why?’

*Tanba saa* (lit. ‘because-go what’) and *tansaa* (lit. ‘because-what’) are interchangeable, and mean ‘why’. They usually occur at either the end or the beginning of the sentence. As with other question words, if they occur at the beginning of the sentence, they are nearly always followed by the focus marker *mak*. The answer is introduced by *tanba* or *tan* ‘because’.

P: <b>Tansaa mak imi mai iha nee?</b>	Why did you come here?
H: <b>Tanba ami hakarak sosa koto.</b>	Because we want to buy red beans.
P: <b>Tanba saa mak o la baa eskola?</b>	Why didn’t you go to school?
H: <b>Tan moras.</b>	Because I’m sick.
P: <b>Nia kole tanba saa?</b>	Why is he tired?
H: <b>Nia kole tanba nia servisu barak.</b>	He’s tired because he worked a lot.

Other words which you may hear for ‘why’ are *tanba saida* (lit. ‘because-to what’), *porké* (from Portuguese, and mainly used by Portuguese speakers), *komu* (from Portuguese *como* ‘as, since’, used a lot by some individuals, and not at all by others), and *basaa* (lit. ‘to-what’, mostly used in liturgical Tetun).



<sup>3</sup> Clearly ‘being available’ is closely related to someone ‘having’ the item, except that you don’t state explicitly who has the item in question. For instance, *Paun iha ka?* ‘Is there bread?’, might be interpreted as ‘Do you have any bread?’, ‘Do we have any bread?’, and so on, depending on context.



## 14. Hau gusta ida nee! (*I like this one!*)

### Objetivu

In this chapter you will learn to:

- Talk about likes and dislikes
- Specify intensity, with expressions like ‘very’ and ‘not very’
- Specify possession with *nian*



### Liafuan foun

#### Foods

<b>masin</b>	salt
<b>masin midar</b>	sugar
<b>mina</b>	oil; petrol
<b>modo tahan</b>	leafy vegetables
<b>ai manas</b>	chilli
<b>forai, fore rai</b>	peanut <sup>1</sup>
<b>ai dila</b>	papaya
<b>hudi</b>	banana
<b>haas</b>	mango
<b>sabraka</b>	orange
<b>baria</b>	bitter gourd

#### Other nouns

<b>buat</b>	thing
<b>buat ida</b>	something

#### Transitive verbs

<b>gosta</b>	like, enjoy
<b>toman</b>	be accustomed to
<b>presiza</b>	need
<b>koko</b>	test, taste, tempt, try

#### Tastes

<b>midar</b>	sweet
<b>moruk</b>	bitter
<b>meer</b>	salty
<b>siin</b>	sour

#### Other

<b>laduun</b>	not very
<b>loos</b>	very
<b>saida</b>	what kind of, what

### Komentáriu kona ba liafuan foun

- ❖ *Baria* is a bitter vegetable shaped like a cucumber but with very rough skin.
- ❖ *Presiza* is usually used of needing things; e.g. *Hau presiza osan* ‘I need money’. It can however also be used of needing to do things; e.g. *Nia presiza baa hariis fatin* ‘He needs to go to the bathroom.’ It is easy for English-speakers to overuse *presiza* when talking about needing to do things; often it can be replaced with *tenki* ‘must’; e.g. *Hau tenki estuda* ‘I must/need to study.’
- ❖ *Koko*:
  - As a transitive verb it includes: taste to see if food is cooked or tasty, test temperature of water; test sputum for illness; check blood pressure; test whether a student knows the lesson; tempt someone to do wrong.
  - *Koko* can also combine with a preceding verb (not a following one as in English) to mean ‘try, test’. It is quite often followed by *took*. e.g. *Hemu koko took tua nee* ‘Have a taste of this wine.’

<sup>1</sup> Literally ‘bean (of the) ground’.

- ❖ When *saida* comes after a noun, it means ‘what kind of’; e.g. *kareta saida* ‘what kind of vehicle (bus, truck, etc.)’, *ikan saida* ‘what kind of fish’, *moras saida* ‘what illness’. *Loron saida* means ‘what day (Monday, etc.)’.

## Diálogu

### Cathy la gosta moruk

**Cathy ema Austrália. Nia koalia ho nia kolega Eza kona ba hahaan.**

Cathy: **Eza. Ita ohin halo modo saida?**

Eza: **Hau ohin halo deit modo baria. O hakarak haan ka?**

Cathy: **Baria? Nee moruk loos!**

Eza: **Moruk nee diak, hau gusta!**

Cathy: **Sin, maibee hau la toman haan buat moruk.**

Eza: **Nee ka? O gusta haan buat siin ka lae?**

Cathy: **Laduun. Hau gusta liu haan buat midar.**

Eza: **Aban lokraik hau lori dosi ba, depois o halo kafê, ita nain rua hemu, i koalia halimar.**

Cathy: **Diak, aban hau hein.**

Cathy is an Australian. She is talking with her friend Eza about food.

Eza. What dish did you cook today?

Today I’m just cooking bitter gourd. Do you want to eat some?

Bitter gourd? It’s very bitter!

Bitter is good, I like it!

Yes, but I’m not used to eating bitter things.

Is that so? Do you like eating sour things?

Not very much. I prefer eating sweet things.

Tomorrow afternoon I’ll take some cake/biscuit over, then you make coffee and we’ll drink and chat.

OK, I’ll wait (for you) tomorrow.

## Kostumi

- ❖ If you really don’t want to take something that is offered to you, make sure you offer an explanation. Otherwise people may conclude that their offering is not good enough. Acceptable excuses include having already eaten (*Obrigada, maibee hau foin haan*. ‘Thanks, but I’ve just eaten.’), being unaccustomed to such foods (*Ami la toman haan buat moruk* ‘We’re not used to eating bitter foods’), or not eating that particular food or drinking that drink (*Deskulpa, hau la hemu tua* ‘Sorry, I don’t drink wine’). It is not acceptable to say *Hau lakohi* ‘I don’t want it’!
- ❖ Usually the host will pour drinks for the guests, without asking what the guests want. If you do not drink the likely offerings (sweet coffee, sweet tea, cordial, soft drinks, beer or wine, depending on context), try to state so in advance. (*Deskulpa, Senhora, hau la hemu kafê*.)
- ❖ In Timor, opinions are stated more directly than in English. For instance, where in English one might say ‘I like it’ or ‘I think it’s great’, in Timor you’re more likely to hear *Midar loos!* ‘Really sweet!’
- ❖ Bitter foods are far more popular in Timor than in the West. It is also commonly believed that they help prevent malaria.

## Estrutura língua nian

### 1. gosta ‘like’, toman ‘be accustomed to’

*Gosta* is quite general: it includes liking people, liking food, and liking doing particular activities. You can either *gosta* something, or *gosta* doing something. That is, its complement can be either a noun phrase or a verb phrase. *Gosta* means you like doing something in principle; in contrast *hakarak* ‘want’ means that you want to do it (now, or whenever you are talking about).

<b>Hau gosta sabraka.</b>	I like oranges.
<b>Hau la gosta violénsia.</b>	I don’t like violence.
<b>Hau gosta haan sabraka.</b>	I like eating oranges.
<b>Ami la gosta haree televizaun.</b>	We don’t like watching television.

*Toman* ‘used to, accustomed to’ precedes the verb phrase which says what one is accustomed to doing.<sup>2</sup>

<b>Hau la toman haan etu.</b>	I’m not used to eating rice.
<b>Ami toman ona haan etu.</b>	We’re now used to eating rice.
<b>Hau la toman toba lokraik.</b>	I’m not used to sleeping in the afternoon.

### 2. loos ‘very’

There are a range of words meaning ‘very’. Of these, *loos* (which also means ‘straight, true, right’) can be used in all situations. For a list of alternatives, see appendix 9. *Loos* follows the verb or adjective it modifies.

<b>Baria nee moruk loos!</b>	This bitter gourd is very bitter!
<b>Hau bosu loos.</b>	I’m very full.
<b>Hau gosta loos modo nee!</b>	I really like this vegetable dish.

### 3. laduun ‘not very’

To ‘tone down’ a description, precede it with *laduun* ‘not very’.

<b>Hau laduun gosta ida nee.</b>	I don’t like this one very much.
<b>Baria nee laduun moruk.</b>	This bitter gourd isn’t very bitter.
<b>Ami laduun hatene.</b>	We don’t really know.

### 4. More on possession

Compare the following patterns:

<b>Nee hau nia kareta.</b>	This is my car.	<b>Kareta nee hau nian.</b>	This car is mine.
<b>Nee José nia uma.</b>	This is José’s house.	<b>Uma nee José nian.</b>	This house is José’s.
<b>Nee nia livru.</b>	This is her book.	<b>Livru nee (ni)nian.</b>	This book is hers.
<b>Nee see nia xá?</b>	Whose tea is this?	<b>Xá nee see nian?</b>	Whose tea is this?
<b>Nee ema nia osan.</b>	This is someone else’s money.	<b>Osan nee ema nian.</b>	This money is someone else’s.

That is, when the possessor noun or pronoun comes before the noun saying what is possessed, the possessive marker is *nia*. However when it comes at the end of the phrase, the possessive marker is *nian*. The difference is like that between English ‘my’ (*hau nia*) and ‘mine’ (*hau nian*).

<sup>2</sup> *Toman* also has another meaning, of catching up with someone who is travelling ahead of one. e.g. *Hau toman nia iha dalan*. ‘I caught up with him on the way.’

### **Cognate nouns ending in -dade**

The following Portuguese nouns ending in *-dade* have a corresponding English word ending in *-ity*. The final letter is often pronounced more like an ‘i’.

<b><u>Portuguese loan</u></b>	<b><u>English</u></b>
<b>atividade</b>	activity
<b>autoridade</b>	authority
<b>difikuldade</b>	difficulty
<b>dignidade</b>	dignity
<b>eletridade</b>	electricity
<b>estabilidade</b>	stability
<b>fakuldade</b>	faculty
<b>fasilidade</b>	facility
<b>formalidade</b>	formality
<b>identidade</b>	identity
<b>igualdade</b>	equality
<b>kapasidade</b>	capacity
<b>komunidade</b>	community
<b>kreatividade</b>	creativity
<b>kualidade</b>	quality
<b>kuantidade</b>	quantity
<b>liberdade</b>	liberty
<b>nasionalidade</b>	nationality
<b>nesesidade</b>	necessity
<b>oportunidade</b>	opportunity
<b>posibilidade</b>	possibility
<b>prioridade</b>	priority
<b>propriedade</b>	property
<b>realidade</b>	reality
<b>responsabilidade</b>	responsibility
<b>sosiedade</b>	society
<b>unidade</b>	unity
<b>universidade</b>	university
<b>variedade</b>	variety
<b>velosidade</b>	velocity

Sometimes you will hear the Indonesian equivalent used, ending in *-itas*; e.g. *universitas* ‘university’, *fakultas* ‘faculty’.

## 15. Halo kompras (*Shopping*)

### Objetivu

In this chapter you will learn to:

- Conduct basic bargaining
- Specify quantity in terms of containers, types of entity, weights, and *balu* ‘some’
- Use *mos* ‘also’



### Liafuan foun

#### Outlets

<b>loja</b>	shop
<b>kios</b>	small local convenience store
<b>supermerkadu</b>	supermarket
<b>basar</b>	market
<b>merkadu</b>	market, officially designated market place
<b>warung (I)</b>	food stall

#### Other nouns

<b>loja nain</b>	shopkeeper
<b>kios nain</b>	<i>kios</i> owner
<b>patraun</b>	employer, business owner, boss
<b>folin</b>	price, value
<b>kondutór</b>	driver
<b>kompras</b>	shopping (for multiple items)
<b>sasaan</b>	goods, wares; things

<b>dolar</b>	dollar
<b>sentavus</b>	cents
<b>kuarter (Eng)</b>	quarter (25c US)
<b>tempe</b>	tempeh

#### Adjectives

<b>karun, karu</b>	expensive
<b>baratu</b>	cheap

#### Other

<b>falun</b>	wrap
<b>folin sae</b>	the price goes up
<b>folin tuun</b>	the price goes down
<b>hatuun folin</b>	lower the price
<b>entaun</b>	so

### Komentáriu kona ba liafuan foun

- ❖ *Sasaan* are unspecified physical ‘goods, wares, luggage, things’. For instance, you can say that you are going to the shop to *hola sasaan* ‘buy things’, or ask someone to *lori hau nia sasaan baa nebaa* ‘take my luggage/stuff over there’. *Sasaan* are not normally counted, for instance you would not normally say *\*Hau baa hola sasaan rua*. However they can be quantified; for instance one can exclaim *Nia sasaan barak loos!* ‘He has lots of stuff/possessions/things!’
- ❖ In contrast a *buat* is a ‘thing’. It can be counted; hence *buat ida*, *buat rua*, *buat barak*. A *buat* can also be specific; hence you can ask *Buat nee naran saa?* *Buat* – but not *sasaan* – can also be used to talk about abstract ‘things’, for instance *Ita hakarak husu buat ruma?* ‘Do you want to ask something?’, or *Hau seidaunk kompriende buat nee* ‘I don’t understand this thing/issue yet.’

**Liafuan foun tan: kuantidade**

<i>Quantities</i>		<i>Example</i>
<b>botir</b>	bottle	<b>serveja, tua, sumu</b> ‘cordial (fruit drink)’
<b>butuk, fatin</b>	pile	<b>modo</b> ‘vegetables’, <b>ai farina</b> ‘cassava’, <b>liis</b> ‘onion’, <b>tabaku</b> ‘tobacco’
<b>fuan</b>	fruit. This is used for counting larger roundish items.	fruits, <b>mantolun</b> ‘egg’, <b>paun</b> ‘bread roll’
<b>futun</b>	bundle tied together	<b>ai</b> ‘(fire) wood’, <b>malus</b> ‘betel pepper’, <b>modo</b> ‘leafy vegetables’
<b>jérigen</b>	jerry can	<b>gazolina</b> ‘petrol (gas)’
<b>kaixa</b>	case, box	<b>serveja</b> ‘beer’, <b>sunkis</b> ‘orange drink’
<b>karoon</b>	sack. Sacks vary up to 35kg, although they used to be 100kg.	<b>foos</b> ‘rice’, <b>masin midar</b> ‘sugar’
<b>kesak</b>	skewer	<b>bua</b> ‘betel nut’, <b>sasate</b> ‘satay’
<b>kilu</b>	kilogram	<b>foos</b> ‘rice’, <b>masin midar</b> ‘sugar’, <b>trigu</b> ‘flour’, <b>naan</b> ‘meat’
<b>lata = kaleen</b>	tin can. Some goods come pre-canned. Many dry goods are sold by the can too; there are three sizes in use, the small ‘Enak’ condensed milk tins, a larger tin used for powdered baby milk, and a large tin about 50cm tall.	<b>serveja</b> ‘beer’, <b>ikan</b> ‘fish’; <b>batar</b> ‘corn’, <b>koto</b> ‘red beans’, <b>kafé musan</b> ‘coffee beans’, <b>kafé rahun</b> ‘coffee powder’
<b>litru</b>	litre	<b>gazolina</b> ‘petrol (gas)’, <b>gazoel</b> ‘diesel’, <b>mina rai</b> ‘kerosene’
<b>lolon</b>	trunk, length. This is used for counting long cylindrical items.	<b>au</b> ‘bamboo’, <b>sigaru</b> ‘cigarette’, <b>ai</b> ‘wood’
<b>masa</b>	plastic bottle, plastic jerry can	<b>bee</b> ‘water’
<b>masu</b>	packet (of cigarettes)	<b>sigaru</b> ‘cigarettes’
<b>musan</b>	seed. This is used for counting tiny roundish items.	<b>aimoruk</b> ‘medicine (tablet)’
<b>talin</b>	string (of items tied together)	<b>sabraka</b> ‘oranges’, <b>ikan, naan</b>
<b>tonelada</b>	ton (1000 kilogram) <sup>1</sup>	<b>foos</b> ‘rice’, <b>kafé</b>

**Bele sosa hahaan iha nebee? (Where can one buy food?)**

- ❖ *Restorante* are western-style upmarket restaurants. *Warung* are Indonesian-style eating houses, which usually sell drinks and pre-cooked Indonesian or Timorese foods; they too have places to sit. Alternatively you can buy cold drinks and some foods (such as *bakso* soup) from road-side vendors. Tipping of waiters is unheard of in Timor.
- ❖ *Loja* are general stores. Dili now has a few modern-style *supermerkadu* ‘supermarkets’ as well. *Kios* are small outlets, often attached to a house, or as a separate stall. They sell such everyday goods as *súpermi* or *xaumi* ‘two-minute noodles’, *sigaru* ‘cigarettes’, and *sabaun* ‘soap’. The goods are out of reach of the customer, and you tell the shopkeepers what you want (pointing is fine!).

<sup>1</sup> A metric ton is almost the same as an imperial one. For metric-imperial conversions, see appendix 2.

- ❖ A very wide range of goods are for sale at the three large *merkadu* in Dili. In smaller towns, the market may only operate one day per week.
- ❖ In Dili, at least, you can additionally buy many types of goods (bread, vegetables, frozen chickens...) from sales people who walk or ride through the streets, or from road-side stalls.
- ❖ A *merkadu* is an officially designated market place. *Basar* too translates as ‘market’, but it refers to the activity, not an officially designated place. *Loron basar* is market day. In recent times, some people have extended the term *merkadu* to refer to a ‘market for goods’ (e.g. *merkadu internasionál* ‘the international market’).

## Diálogu

### (1) Armando hakarak baa Cristo Rei

**Senhór Armando hakarak baa Cristo Rei.  
Nia bolu taksi.**

Armando: **Baa Cristo Rei, selu hira?**

Kondutór: **Nee baa deit ka, baa mai?**

Armando: **Hau hakarak baa halimar oras ida  
nia laran, depois mai fali.**

Kondutór: **Dolar sanulu.**

Armando: **Dolar sanulu karun liu. Hau  
hakarak selu dolar lima.**

Kondutór: **Agora mina folin sae!**

Armando: **Entaun, dolar hitu.**

Kondutór: **Bele.**

Mr Armando wants to go to *Cristo Rei* (the ‘Christ the King’ statue). He calls a taxi.

How much is it to *Cristo Rei*?

Is that just going, or a return trip?

I want to go and relax there for an hour, and then come back.

That’s ten dollars.

Ten dollars is too expensive. I want to pay five dollars.

Petrol prices have gone up!

Well then, seven dollars.

OK.

### (2) Manuel hakarak sosa fehuk

**Manuel baa merkadu, atu sosa fehuk.**

Manuel: **Fehuk nee, butuk ida hira?**

Tia: **Butuk ida, dolar ida.**

Manuel: **Butuk lima, dolar haat, bele ka lae?**

Tia: **La bele. Tanba ami sosa mos, karun!**

Manuel: **Entaun, hau buka seluk deit.**

Manuel goes to the market, to buy potatoes.

These potatoes, how much is one pile?

One pile is one dollar.

How about five piles for four dollars?

It’s not possible. Because we buy them expensive too!

Then I’ll just look for another.

### Kostumi: hatuun folin (*bargaining*)

- ❖ When buying foods in the market, prices may be lowered a bit on request, particularly if you are buying more than one item. Alternatively, if you buy several piles of a particular fruit or vegetable, the seller may add an extra piece gratis.
- ❖ Prices are generally fixed in shops, supermarkets, *kios* and all eating places. An exception is that the price on clothes and more expensive items such as cars may be lowered a bit on request (perhaps 5-20%). You can ask, *Bele hatuun ka?* ‘Can you lower that?’, or offer a specific price, *Bele ka lae, se dolar rua-nulu? / Dolar rua-nulu oinsaa?* ‘How about \$20.’
- ❖ Bargaining in Timor is seldom a heated affair. If you find yourself haggling, take a break! You can always move on and try elsewhere. It helps to know the usual prices before you start.

- ❖ Once you have bought something, you can not normally return it to the shop, unless you have arranged for this possibility in advance with the shop owner.

### Kostumi: husu

- ❖ Begging is not considered acceptable in Timor. Although people may ask you for things, it is not seriously expected that you give, especially if you do not have a relationship with that person. If you do not want to give what is asked, or are unable to, it is possible to make a joke ('I'll pick it off the money tree for you'), or if appropriate say that your organisation doesn't support such actions. A foreigner who claims *Osan la iha* is unlikely to be believed!
- ❖ It is very common for friends to ask each other how much things cost.

## Estrutura língua nian

### 1. Specifying quantity

Quantity is placed after the noun.

- |  |   |
|--|---|
| . <b>Ai farina butuk ida nee hira?</b>     | How much is this pile of cassava?               |
| . <b>Ohin hau sosa modo futun rua.</b>     | Today I bought two bundles of leafy vegetables. |
| . <b>Koto lata ida sentavus lima-nulu.</b> | A can of red beans is fifty cents.              |

For some types of objects, you can use a quantifying noun even if you are referring to a single item. In this case, the counter used depends on the size and shape of the object, with *lolon* (lit. 'trunk') being used for long cylindrical items, *musan* (lit. 'seed') for tiny seed-sized items, and *fuan* for roundish fruit-sized items. (The closest English equivalent is counting 'sheets' of paper or 'head' of cattle'.)

- |   |                                   |
|---|-----------------------------------|
| . <b>Sigaru lolon ida, hira?</b>          | How much does one cigarette cost? |
| . <b>Nia ohin hemu aimoruk musan rua.</b> | He took two tablets today.        |
| . <b>Nia sosa paun fuan tolu.</b>         | She bought three bread buns.      |

### 2. Asking price

To ask price, you can simply ask *Hira* 'how much?' or *Folin hira?* 'price how much'. To form a complete sentence, make the entity you want to ask about the subject of a sentence, and follow it with *(folin) hira* as the predicate.

- |                               |                             |
|-------------------------------|-----------------------------|
| . <b>Hudi nee hira?</b>       | How much are these bananas? |
| . <b>Hudi nee folin hira?</b> | How much are these bananas? |

To state the price, you follow the same format: either just state the price, or state the entity, followed by the price as the predicate.

- |   |                                |
|---|--------------------------------|
| . <b>Nee dolar ida.</b>                 | This is one dollar.            |
| . <b>Jornál nee sentavus lima-nulu.</b> | This newspaper is fifty cents. |



### 3. **balu** ‘some’

You have already used *balu* in telling the time (e.g. *tuku haat ho balu* ‘4.30’). Here are some examples from other contexts. Here *balu* is not specifically ‘half’, but rather ‘some (of)’. It is mostly used for things you can count (i.e. count nouns, rather than mass nouns).

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| . Ema balu la gosta baria.          | Some people don’t like bitter gourd. |
| . Balu gosta baria, balu la gosta.  | Some like bitter gourd, some don’t.  |
| . Hau kompriende liafuan balu deit. | I only understand some of the words. |
| . Hau kompriende balu deit.         | I only understand some.              |

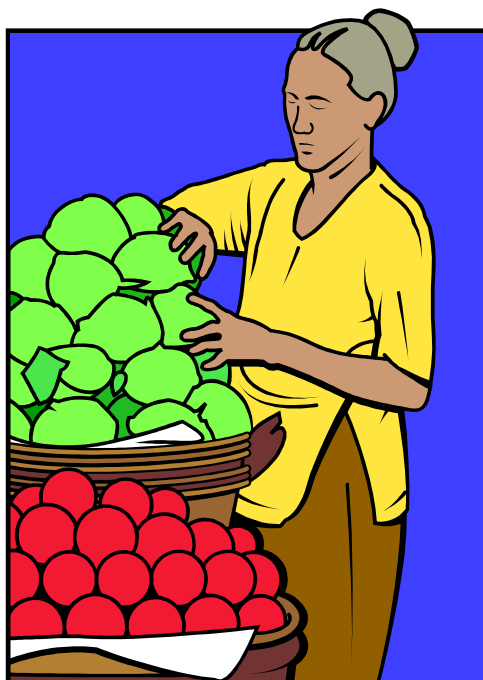
### 4. **mos** ‘also’

Note the following patterns:

- |   |  |
|---|--|
| . Nia gosta haan ai dila. Hau mos gosta.                            | He likes eating papaya. I like (it) too.                       |
| . Hau koalia ho Senhór Prezidenti, ho mos Senhór Primeiru Ministru. | I talked with the president, and also with the prime minister. |
| . Hau konhese Pedro. Hau mos konhese nia ferik oan.                 | I know Pedro. I also know his wife.                            |

Unlike English ‘too’, *mos* (when it means ‘also, too’) does not normally occur at the end of a sentence. The examples below show how you would use it in ‘Me too’ type situations.

- |                             |                             |
|-----------------------------|-----------------------------|
| O: I’m well.                | <b>Hau diak.</b>            |
| H: Me too.                  | <b>Hau mos diak.</b>        |
| O: I’m going to the market. | <b>Hau atu baa merkadu.</b> |
| H: So am I.                 | <b>Hau mos atu baa.</b>     |
| O: Pele is ill.             | <b>Pele moras.</b>          |
| H: Maria is too.            | <b>Maria mos moras.</b>     |





## 16. Tein (*Cooking*)

### Objetivu

In this chapter you will learn to:

- Talk about cooking
- Specify time of events using *sei* ‘will, still’, *too* ‘until’, *foin* ‘only just’, and *kleur* ‘a long time’



### Liafuan foun

#### Transitive verbs

<b>nono</b>	boil (water)
<b>daan</b>	boil in water
<b>tein</b>	cook
<b>tunu</b>	bake, roast
<b>sona</b>	fry
<b>fila</b>	stir-fry
<b>kedok</b>	stir
<b>fui</b>	pour
<b>tau</b>	put

#### Intransitive verbs/adjectives

<b>nakali</b>	boil, boiling
<b>matak</b>	raw, unripe, green
<b>tasak</b>	cooked, ripe

#### Nouns

<b>fogaun</b>	stove
<b>fornu</b>	oven
<b>sanan</b>	saucepan
<b>taxu</b>	wok

#### Other

<b>too</b>	until
<b>konforme</b>	according to
<b>kleur</b>	long time
<b>sei</b>	still; will

#### Common sequences

<b>nono bee</b>	boil water
<b>daan batar</b>	boil corn
<b>tein etu</b>	cook rice
<b>tunu paun</b>	bake bread
<b>sona mantolun</b>	fry eggs
<b>fila modo</b>	stir-fry vegetables
<b>tau masin ba modo</b>	put salt on vegetables
<b>bee nakali ona</b>	the water is boiling
<b>bee matak</b>	unboiled water
<b>bee tasak</b>	boiled water
<b>tein too tasak</b>	cook until it is cooked
<b>Konforme senhora.</b>	It's up to <i>senhora</i> .
<b>Hau hein kleur ona.</b>	I've been waiting a long time.
<b>Nia sei tein hela.</b>	She's still cooking.

### Komentáriu kona ba liafuan foun

- ❖ *Tein* without an object means ‘cook’ in general (*Hau baa tein* ‘I’ll go and cook’). However once you say what you are cooking, you must choose the correct verb. *Tein* is then used only for rice and rice porridge (*sasoro*), and for distilling wine (*tua*) and salt (*masin*). *Nono* is used only for boiling water. *Daan* is for anything else that you boil in water.
- ❖ Boiled or unboiled water: To ask whether drinking water has been boiled, ask *Bee nee tasak ka lae?* *Bee tasak* is boiled water, *bee matak* is unboiled water.

- ❖ *Tasak* means ‘ripe’ (e.g. of fruit), ‘boiled’ (of water), and ‘cooked’ (of food). It also describes a ‘productive’ cough. *Matak* is its opposite, namely ‘unripe’, ‘not boiled’ and ‘raw’. It is also the colour ‘green’.

## Diálogo

### Ita haan saida?

<b>Senhora Ana bolu Paulo atu haan.</b>	Mrs Ana calls Paulo to eat.
Ana: <b>Paulo, mai haan lai. Hahaan tasak ona.</b>	Paulo, come and eat. The food is cooked.
Paulo: <b>Amaa tein saida?</b>	What did you ( <i>amaa</i> ) cook?
Ana: <b>Hau tein etu, daan koto, i tunu ikan.</b>	I cooked rice, boiled beans and baked fish.
Paulo: <b>Salada iha ka lae?</b>	Is there salad?
Ana: <b>La iha. Tanba apaa laduun gosta.</b>	No. Because father doesn’t really like it.
Paulo: <b>Ikan nee diak loos!</b>	This fish is really good!
<b>Paulo haan too bosu.</b>	Paulo eats until he’s satisfied.
Ana: <b>Hasai tan, Paulo.</b>	Take some more, Paulo.
Paulo: <b>Obrigadu, hau bosu ona.</b>	Thanks, I’m full.

## Estrutura língua nian

### 1. *sei* ‘will’

*Sei* means either ‘definitely will’ or ‘still’. In both cases it immediately precedes the verb.

In the first sense, *sei* presents something as definitely happening in the future. It is thus particularly appropriate in discussing future plans, and in promises, threats, and prophecies. *Sei* is nowhere near as common as English ‘will’, though, and most statements about the future don’t need it.

. <b>Aban hau sei mai fali.</b>	Tomorrow I will come back.
. <b>Sira sei ajuda hau.</b>	They will help me.
. <b>O la servisu, o sei hamlaha.</b>	If you don’t work, you’ll be hungry.

You have already learned *atu* for talking about future intentions. *Sei* and *atu* are very different. *Sei* indicates that something will definitely happen in the future, but does not give any hint as to how far into the future that is, nor as to whether the speaker wants it to happen. In contrast, *atu* does not mean that the event is considered definite, but rather indicates that the speaker wants or intends it to happen, and/or that it is about to happen. Compare the following:

. <b>Hau atu baa Los Palos (maibee transporte la iha).</b>	I want to / was about to go to Los Palos (but have no transport).
. <b>Hau sei baa Los Palos tinan oin.</b>	I will go to Los Palos next year. (This is a definite plan, with no anticipated problems.)
. <b>Ema atu baku o!</b>	Someone is about to bash you! (This can be used as a warning to get out of the way.)
. <b>Ema sei baku o!</b>	Someone will bash you! (This can be used as a threat of a future bashing.)

. **Agora hau atu baa ajuda nia.**

I'm now about to go and help him. (*Atu* can refer to a present intention to do something.)

. **Aban hau sei baa ajuda nia.**

Tomorrow I will go and help him. (*Sei* necessarily refers to a future event.)

When *sei* occurs together with a future time expression (such as *aban* 'tomorrow') it nearly always means 'will', not 'still'. To say that something will not happen, use *sei la*.

. **Ami sei la uza dolar Amérika.**

We won't use American dollars (in future).

. **Hau sei la baa misa.**

I won't go to mass.

## 2. *sei* 'still'

In the sense of 'still', *sei* indicates that the specified situation, having begun, still holds now, although it is expected to finish sometime in the future. This *sei* can precede not only verbs, but also time expressions like *kalan* 'night'.

. **Nia sei moris. (Nia seidauk mate.)**

He's still alive. (He hasn't died yet.)

. **Nia sei iha Manatuto. (Nia seidauk fila.)**

She's still in Manatuto. (She hasn't come back yet.)

. **Agora sei kalan. (Seidauk loron.)**

At present it's still night. (It's not day yet.)

*Sei* often combines with continuous *hela* to mean that something is still happening. In combination with *hela*, *sei* can only mean 'still' (not 'will').

. **Nia sei toba hela.**

He's still asleep.

. **Hein lai! Hau sei tein hela.**

Wait a sec! I'm still cooking.

. **Senhora sei hanorin hela.**

Madam is still teaching (at this moment).

The opposite of *sei* 'still' is *seidauk* 'not yet'.



## 3. *too* 'until'

Note the following patterns:

. **Ami hein hosiuku lima too tuku hitu.**

We waited from five o'clock until seven o'clock.

. **Nia hela iha Portugál too agora.**

He has lived in Portugal up to the present.

. **Ami servisu hosi dadeer too kalan.**

We worked from morning until evening.

. **Nia hanorin iha eskola nee too nia mate.**

He taught at this school until his death.

. **Ami servisu too kole.**

We worked until (we) were tired.

. **Ita tenki tein etu too tasak.**

You must cook rice until (it) is cooked.

*Too* also means 'arrive', 'enough' and 'reach'.

. **Ami too Oecusse tuku neen dadeer.**

We reached/arrived in Oecusse at 6am.

. **Ami too iha Oecusse tuku neen dadeer.**

We arrived in Oecusse at 6am.

. **Horiseik ami sae bis ba Maliana. Ami sai hosi Dili tuku hitu dadeer, tuku 12 mak ami too.**

Yesterday we caught a bus to Maliana. We left Dili at 7 in the morning. It was 12 o'clock before we arrived.

. **Hau hakarak sosa laptop, maibee osan la too.**

I want to buy a laptop, but don't have enough money. ('Money is not enough.')

#### 4. foin 'just', deit 'only' and kleur 'a long time'

*Foin* comes immediately before a verb or other predicate. It means that a state has only very recently been achieved, or an activity has only very recently been completed.

**Hau foin mai.**

I've only just come. (i.e. I arrived not long ago.)

**Bebec nee foin moris.**

This baby has only just been born.

**Hau foin komesa aprende Tetun.**

I have only just started learning Tetun.

Note that when talking about developments, *foin* indicates that you expect the situation to continue into the future. In contrast, *deit* shows that the situation has reached an end. This is shown in the following contrasts.

**Labarik nee foin tinan lima, hatene ona tein.**

This child is (so far) only five years old, and already knows how to cook.

**Labarik nee mate, ho tinan sanulu deit.**

The child died at only ten years of age.

**Sira nia oan foin nain rua.**

They (so far) have only two children.

**Sira nia oan nain rua deit.**

They have only two children (and I don't expect them to have more).

*Kleur* 'a long time' comes after the verb. It indicates that the events have been happening for a (relatively) long time.

**Nia koalia kleur!**

He talked for a long time!

**Imi atu hela iha Timor kleur ka?**

Do you intend to stay in Timor long?

**Hau aprende Tetun kleur ona.**

I've already been learning Tetun for a long time.



## 17. Halo festa (*Having a party*)

### Objetivu

In this chapter you will learn to:

- Talk about parties
- Talk about giving
- Specify perfect aspect with *tiha ona*
- Use *lalika* 'don't, don't bother, no need'



### Liafuan foun

#### Transitive verbs

<b>foo</b>	give
<b>simu</b>	receive
<b>hatais</b>	wear, get dressed
<b>fahe</b>	separate, distribute
<b>oho</b>	kill

#### Intransitive verbs/adjectives

<b>lanu</b>	drunk, overdosed
<b>tua lanu</b>	drunk
<b>kareta lanu</b>	carsick
<b>dansa</b>	dance
<b>foun</b>	new
<b>halo tinan</b>	have a birthday

#### Nouns

<b>festa</b>	party
<b>kazamentu</b>	wedding
<b>karau</b>	buffalo, cattle
<b>fahi</b>	pig
<b>manu</b>	chicken, bird
<b>múzika</b>	music
<b>otél</b>	motel, hotel

#### Alcoholic drinks

<b>tua</b>	palm wine, alcohol
<b>tua manas</b>	distilled palm wine
<b>tua mutin</b>	sweet palm wine
<b>tua sabu</b>	palm brandy
<b>serveja</b>	beer
<b>tintu</b>	red wine

#### Other

<b>parabéns</b>	congratulations
<b>lalika, lalikan</b>	don't, don't bother
<b>nunee</b>	like this, in this way
<b>tiha ona</b>	PERFECT ASPECT

#### Common sequences

<b>foo osan ba avoo</b>	give money to grandparent
<b>simu osan hosi apaa</b>	receive money from dad
<b>hatais ropa foun</b>	wear new clothes
<b>fahe osan</b>	distribute money (handouts)
<b>oho karau</b>	kill buffalo/cattle

**Nia halo tinan hitu.** He turns seven.

**halo festa** have a party

**Lalika husu amaa.** Don't/no need to ask mum.  
**Nia koalía nunee.** He spoke like this.  
**Hau haan tiha ona.** I have eaten.

**Komentáriu kona ba liafuan foun**

- ❖ *Fahe* includes: distribute, share, deal (cards); separate, divide. *Sira fahe malu* means ‘They separated’; this includes each one going their own way (e.g. at the end of a meeting), as well as breaking up a relationship; it is one way of saying they divorced.
- ❖ *Lanu* includes ‘intoxicated, tipsy, overdosed, poisoned’. You can include a word before it to say what has made you like this; e.g. *kareta lanu* ‘carsick’, *tua lanu* ‘drunk’, *aimoruk lanu* ‘overdosed’.
- ❖ *Parabéns* can be used to congratulate someone on such things as a birthday, passing an exam, or winning a prize. This Portuguese loan is associated more with modern life, than with traditional events such as weddings or births. When congratulating someone at their wedding, birthday, or birth of a baby, people usually shake hands or (amongst women or people who are relatively close) ‘kiss’ cheek-to-cheek on both cheeks.
- ❖ Birthdays and anniversaries were not traditionally celebrated. However these days some people do have parties for birthdays.

**Diálogu****(1) Marta atu baa festa**

**Marta koalia ho nia avoo, dehan nia atu baa festa.**

Marta: **Botardi, avoo.**

Avoo: **Hai, botardi, Marta. Tuur lai iha nee.**

Marta: **Diak, avoo.**

Avoo: **O nia ropa kapaas loos. O hatais foun atu baa nebee?**

Marta: **Hau atu baa festa, avoo.**

Avoo: **Festa saida?**

Marta: **Hau nia tia Ana ohin halo tinan tolu-nulu.**

Avoo: **Nunee ka? Entaun o nia main ho pai la baa?**

Marta: **Sira seidauk hatais.**

Avoo: **Marta atu foo saida?**

Marta: **Hau foo osan deit. Hau la hatene, tia gosta saida.**

Avoo: **Nee diak. Parabéns ba tia Ana. Maibee o la bele hemu tua manas, tanba bele lanu!**

Marta: **Diak, avoo. Hau baa ona.**

Marta talks with her grandmother, saying she’s going to go to a party.

Good afternoon, grandma.

Hey, good afternoon, Marta. Sit down here a while.

OK, grandma.

Your clothes are really lovely. You’re dressed up in new clothes to go where?

I’m going to a party, grandma.

What sort of party?

My aunt Ana is having her thirtieth birthday today.

Is that so? So aren’t your mother and father going?

They aren’t dressed yet.

What will you give?

I’ll just give money. I don’t know what aunt likes.

That’s good. Congratulations to aunt Ana.

But don’t drink strong alcohol, because you could get drunk!

OK, grandma. I’ll go now.



## Aprende kultura foun

- ❖ Some things that are customarily said in English are not normally said in Tetun, even though it is possible to say them. You have already seen examples like not normally saying ‘thank you’ to waiters, ‘sorry to hear it’ to people who have received bad news, or ‘congratulations’ to more traditional Timorese on their birthday. If you ask ‘How do you say ... in Tetun’, you may be given a correct translation that isn’t used in the same contexts as you expect. It is safer to say: ‘In our country we say .... Do you say it like this in Tetun?’ (*Iha ami nia rai ami dehan ... Iha Timor ita dehan hanesan nee ka lae?*). Better still, present the scenario, and ask an open question like ‘In this situation, should you say anything? What should you say?’ (*Iha situasaun nee, ita tenki hatete buat ruma? Tenki hatete saida?*)

### (2) Nina baa festa kaben

**Nina koalia ho nia biin, dehan nia hori-kalan baa festa kaben.**

Mana: **Tok...tok...tok! Nina hadeer! Agora tuku sanulu ona.**

Nina: **Aiii..... hau nia matan sei dukur, hori-kalan hau baa festa.**

Mana: **Iha nebee? Festa saida?**

Nina: **Festa kaben. Iha Baucau.**

Mana: **Ou...Festa boot ka?**

Nina: **Eee...Festa boot, dansa, hahaan barak, serveja mos barak.**

Mana: **Ouu..., nee ka? Nina mos dansa ka?**

Nina: **Hau dansa, múzika kapaas, hau dansa bebeik deit ho Zito.**

Mana: **Zito? Zito nee see? O nia kolega eskola ka?**

Nina: **Lae, hau konhese nia bainhira ami nain rua dansa. Nia dansa kapaas!**

Mana: **Nia klosan ka kaben nain?**

Nina: **Nia sei klosan. Orsida lokraik nia atu mai, depois mana sei konhese nia.**

Nina is talking with her older sister, saying she went to a wedding last night.

Knock...knock...knock! Nina, get up! It’s already ten o’clock.

Ah...I’m still sleepy; last night I went to a party.

Where? What kind of party?

A wedding. In Baucau.

Oh, was it a big party?

Yeah! The party was big, (there was) dancing, lots of food, and lots of beer too.

Oh, is that so? Did you dance too?

I danced, the music was great, and I danced continually with Zito.

Zito? Who’s Zito? A school friend of yours?

No, I got to know him when we two danced. He dances beautifully!

Is he single or married?

He’s still single. This afternoon he is going to come, then you can get to know him.

## Kostumi

- ❖ Drinking: *Tua manas* plays an important role in many traditional ceremonies. You may be given beer at weddings (provided by the groom’s family), and some families serve beer or wine on occasion. Drinking in bars is a western tradition.
- ❖ For parties, food is cooked in advance, and served at room temperature.
- ❖ Invitations to parties are usually given in person, with only a day or two’s notice. Bring a wrapped gift, which will normally be opened only after the guests have left. Alternatively, give money in an envelope. In either case, write your name on the present or envelope; e.g. “*Parabéns hosi família* (name)”.

- ❖ *Dansa*: This includes only Portuguese (or at least Western) style dancing, which is a crucial element of *festa*. (Traditional dances such as *bidu* and *tebedai* aren't normally considered to be *dansa*.) When a man wishes to ask a woman to dance, if she is married or has a boyfriend, he must ask the man for permission first (e.g. *Hau bele dansa ho ita nia senhora?*), and then, after the dance, thank him. A woman can refuse a dance (e.g. *Deskulpa, hau nia ain kole ona* 'Sorry, my legs are tired.'), but cannot then accept an offer to dance from someone else until the next dance.
- ❖ People who are still formally in mourning after the death of close family members cannot dance.



## Estrutura língua nian

### 1. foo ba / foo mai 'give to'

Note the following patterns:

<b>Nia foo livru mai hau.</b>	He gives me a book.	<b>Hau foo livru ba nia.</b>	I give him a book.
<b>Sira foo bee mai ami.</b>	They give us water.	<b>Ami foo bee ba sira.</b>	We give them water.
<b>Sira foo fahi mai ita.</b>	They give us a pig.	<b>Sira foo fahi ba imi.</b>	They give you a pig.

If the recipient includes the speaker, it is introduced by *mai*; if the recipient does not include the speaker, it is introduced by *ba* (the short form of the verb *baa* 'go'). So, the pronouns *hau*, *ami* and *ita* (when it means 'we') are introduced by *mai*. The rest of the pronouns (*nia*, *sira*, *imi*, *o*, *ita boot*, *ita* when it means 'you') are introduced by *ba*. This is consistent with other uses of *mai* and *baa/ba*, since *mai* always movement in the direction of where the speaker is now, and *baa/ba* indicates movement in any other direction.<sup>1</sup>

Complete clauses such as the examples above are relatively uncommon in spoken Tetun Dili. It is more common to leave out the subject, object or recipient. If you leave out the recipient, you can still use final *mai* or *baa* to indicate whether the recipient includes the speaker or not.

<b>Foo livru mai!</b>	Give me/us a book!	<b>Foo livru baa!</b>	Give them/... a book.
<b>Foo mai!</b>	Give it to me/us!	<b>Foo baa!</b>	Give it to them/him/her.

### 2. tiha ona 'have already'

The common sequence *tiha ona* indicates that an activity has finished. Like English 'have ... -en', it does not show how long ago the activity finished, but does imply that it still has effect.<sup>2</sup> It is mainly used with intransitive clauses, where it occurs after the verb. *Tiha ona* cannot stand on its own. It is usually spelled 'tiha ona', but the 'h' is seldom pronounced. It overlaps with one use of *ona* (chapter 12).

<b>. Hau lalikan baa tan, tanba horiseik hau baa tiha ona.</b>	I don't need to go again, because I've already gone (there) yesterday.
<b>. Hau haan tiha ona.</b>	I've already eaten (and I am still full).
<b>. Nia mate tiha ona.</b>	He has died.

<sup>1</sup> There is however some inter-speaker variation in this construction. Some people follow the Tetun Terik pattern of introducing all recipients with *ba*, even if the recipient includes the speaker. Such people would say *Nia foo livru ba hau* rather than *Nia foo livru mai hau*.

<sup>2</sup> That is, *tiha ona* indicates perfect aspect. It is not often used with states; when it is, the focus is on entering the state rather than on being in it (e.g. *nia diak tiha ona* means 'he has become well' rather than 'he is well'). It is also used relatively little in story-telling.

Whether the activity has finished and still has effect at the time of speaking, or at some earlier time, depends on the context. For instance, if someone offers you food now and you say *Hau haan tiha ona*, you are saying that you are still full now ('I have eaten.') However, if you are telling a story about a visit to a friend last week, and say, *Nia atu tein mai hau, maibee hau haan tiha ona, entaun ami tuur halimar deit*, it means you claimed to be full at that time ('He was going to cook for me, but I had eaten, so we just sat relaxing.')

### 3. *lalika* 'don't'

*Lalika* 'don't, don't bother' is used to tell another person not to do something. When used to someone of lower status, it is equivalent to *la bele*. However it is sometimes soft enough to be translated as 'no need'.

- |   |                                       |
|---|---------------------------------------|
| . <i>Lalika tauk. Baa deit!</i>                   | Don't be afraid. Just go!             |
| . <i>Lalika koalia barak! Koalia uitoan deit.</i> | Don't talk for long. Just talk a bit. |
| . <i>SMS deit, lalika telefone.</i>               | Just send an SMS, no need to ring.    |

### 4. *Mai ita ... 'Let's ...'*

The most common way to make a suggestion that someone do something with you, is just to say: we will do this. However, you can also preface a suggestion with *Mai ita* 'Let's' (literally 'come we'). This seems to be particularly common with invitations to eat: *Mai ita haan* 'Let's eat'.

- |                              |  |
|------------------------------|--|
| . <i>Mai ita haan ona.</i>   | Let's eat now.                         |
| . <i>Mai ita komesa ona.</i> | Let's start now.                       |
| . <i>Mai ita reza lai.</i>   | Let's pray first (e.g. before we eat). |



### **Cognate nouns ending in -mentu**

The meaning of some Portuguese nouns ending in *-mentu* can be readily guessed from similar-sounding English words ending in *-ment* or sometimes *-ing*.

<b><u>Portuguese loan</u></b>	<b><u>English</u></b>
<b>argumentu</b>	argument
<b>departementu</b>	department
<b>dokumentu</b>	document
<b>ekipamentu</b>	equipment
<b>envolvimentu</b>	involvement
<b>instrumentu</b>	instrument
<b>investimentu</b>	investment
<b>monumentu</b>	monument
<b>movimentu</b>	movement
<b>parlamentu</b>	parliament
<b>planeamentu</b>	planning
<b>regulamentu</b>	regulation
<b>testamentu</b>	testament
<b>tratamentu</b>	treatment
<b>treinamentu</b>	training

A possible surprise in this category is:

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

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

A few of these words have related Indonesian words ending in *mén*, which you may hear from time to time; e.g. *departemén* ‘department’, *dokumén* ‘document’; *parlamén* ‘parliament’.

## 18. Iha uma laran (*Inside a house*)

### Objetivu

In this chapter you will learn to:

- Identify rooms and facilities in a house
- Express purpose, using *hodi* or *atu*
- Express similarity and introduce examples using *hanesan*



### Liafuan foun

#### Nouns

<b>kuartu</b>	bedroom
<b>sala</b>	lounge room, hall, large room
<b>sala vizita</b>	front living room
<b>dapur</b>	kitchen
<b>varanda</b>	veranda
<b>janela</b>	window
<b>meza</b>	table, desk
<b>kadeira</b>	chair
<b>kama</b>	bed
<b>ventuinha</b>	fan (electric)
<b>jeleira</b>	refrigerator
<b>almari, armáriu</b>	cupboard, wardrobe, bookcase
<b>baldi</b>	bucket
<b>bainaka</b>	visitor
<b>uma nain</b>	house owner
<b>rai</b>	earth, land, country, soil, floor

#### Transitive verbs

<b>uza</b>	use
<b>empresta, impresta</b>	borrow
<b>foti</b>	pick up, lift
<b>hanesan</b>	be like; for example
<b>vizita</b>	visit
<b>rai</b>	put, store
<b>kuru bee</b>	fetch water

#### Adjectives

<b>malirin</b>	cold
<b>manas</b>	hot

#### Other

<b>hodi</b>	bring; for (purpose)
<b>atu</b>	in order to
<b>diak liu ...</b>	how about ... (suggestion)

### Komentáriu kona ba liafuan foun

- ❖ A *sala vizita* is a front living room, where guests are received.
- ❖ *Uma nain* (lit. 'house owner/lord') strictly speaking refers to the house owner or landlord/landlady, but is also used to refer to the householder. It often refers specifically to the lady of the house, presumably as the house is the domain over which the woman usually rules. When you visit a house, you can attract attention by calling out *Lisensa, uma nain*.
- ❖ *Rai* means 'earth, land, country, soil, floor'. 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)'. Here the final 'n' is a remnant of a Tetun Terik marker of inalienable possession – that is, it identifies your country/region as something which you cannot give away or sell. This final 'n' is only added when the noun is possessed; e.g. you can't say \**Rain nee kapaas*.
- ❖ *Rai* also means to put something somewhere, to store it somewhere, or to leave it somewhere; e.g. *Hau ohin rai hau nia livru iha nebee?* 'Where did I just put my book?'
- ❖ *Foti* primarily means to pick up or lift. (But for 'pick up' in the sense of 'go and pick someone up in the car', use *tula*, not *foti*.)

- ❖ *Kuru bee* means to fetch water. *Kuru* is not commonly used in any other sense.
- ❖ *Hodi* has a range of meanings.
  - ‘bring, take, drive (a vehicle)’. In Dili, *lori* is more common than *hodi* for these meanings.
  - ‘use’. In Dili, the Portuguese loan *uza* is more common for this meaning.
  - ‘for the purpose of’. See *Estrutura Língua nian 1* below for details.
  - ‘in order to’: *Nia baa merkadu hodi sosa ai dila* ‘He went to the market to buy papaya (and succeeded in doing so).’ Unlike *atu*, *hodi* is used only when the purpose is achieved. This construction will be taught in more detail in chapter 41.
- ❖ *Diak liu ...* is one way of introducing a suggestion, for instance to a friend. A fairly literal translation is ‘It would be better if...’; however in English we might say ‘How about...’, or ‘I suggest...’. In formal situations such as meetings, or to people of high status, suggestions are more likely to be introduced by *se bele karik* ‘if it is perhaps possible’.

## Diálogu

### (1) Senhora Acata hakarak sosa uma

**Senhora Acata baa vizita Senhora Rosel iha uma.**

Mrs Acata visits Mrs Rosel at (her) home.

**Rosel: Bondia, senhora. Mai tuur. Presiza buat ruma ka?**

Good morning, ma’am. Come and have a seat. Do you need something?

**Acata: Bondia. Sín, hau hakarak koalia ho ita.**

Good morning. Yes, I want to talk with you.

**Rosel: Hakarak koalia kona ba saida?**

What do you want to talk about?

**Acata: Hau hakarak buka uma ida atu sosa. Iha ema faan uma besik iha nee ka?**

I want to look for a house to buy. Is there anyone selling a house near here?

**Rosel: Iha. Ami nia vizinhu ida hakarak atu faan nia uma. Uma nee iha kuartu tolu, sala rua. Iha mos varanda ho dapur.**

There is. One of our neighbours wants to sell his house. The house has three bedrooms, and two lounge rooms. There is also a veranda and kitchen.

**Acata: Uma hanesan nee, hira?**

How much does a house like that cost?

**Rosel: Hau la hatene. Diak liu, ita baa koalia ho uma nain.**

I don’t know. How about you go and talk with the house owner.

**Acata: Entaun diak. Hau baa husu nia. Obrigada. Até amanhã.**

OK, then. I’ll go and ask him. Thanks. See you tomorrow.

**Rosel: Até amanhã.**

See you tomorrow.



(2) Alda hakarak empresta ventuinya

**Orsida Alda atu tuur halimar iha sala vizita ho bainaka nain rua hosi Inglatera. Maibee sala vizita nee manas loos. Nia kolega la toman manas hanesan nee. Entaun, nia baa buka lai nia amaa.**

**Alda: Amaa, orsida hau nia kolega atu mai. Hau bele empresta ventuinha hosi amaa nia kuartu ka?**

**Amaa: Bele.**

**Alda: Obrigada. Orsida hau tau fali iha fatin.**

Alda will soon sit relaxing in the visitors' room with two visitors from England. But the visitors' room is very hot. Her friends are not used to heat like this. So she goes looking for her mother.

Mum, soon my friends will come. Can I borrow the fan from your bedroom?

OK.

Thanks. I'll put it back in its place later.

**Kostumi**

- ❖ When borrowing money from friends, it is customary to give the lender a *pinoor* (pawned item) of higher value than the loan, for instance jewellery. This is given back when the loan is repaid. Close family and friends may give loans without such a *pinoor*.
- ❖ Amongst friends it is normal to ask for drinks of water, or fruit or snacks (if they are lying around), or even the cap that your friend is wearing.

**Estrutura língua nian**

**1. hodi 'to be used for'**

*Hodi halo saida?* means 'to be used for what?' The answer too is introduced by *hodi*.

**P: Ita hakarak empresta osan nee hodi halo saida?**

What do you want to borrow this money for? (i.e. What will you do with it?)

**H: Hau presiza osan hodi selu eskola.**

I need money to pay for school.

**P: Bee nee hodi halo saida?**

What is this water for? (i.e. What is it to be used for?)

**H: Bee nee hodi hemu.**

This water is for drinking.

**2. atu 'to (purpose)'**

You have already learned *atu* as 'about to, want to, intend to'. It also often introduces the purpose for a preceding clause. Here it can be translated as 'in order to', or simply 'to'.

**. Hau baa eskola atu estuda Portugés.**

I go to school to study Portuguese.

**. Alin baa loja atu sosa livru.**

Younger brother/sister goes to the shop to buy books / a book.

**. Tiu faan modo atu hetan osan.**

Uncle sells vegetables to get money.

**. Ita baa loja atu halo saida?**

What did you go to the shop to do?



*Atu* simply indicates that what follows is a purpose, not that the purpose was necessarily achieved. So the following make good sense:

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>. <b>Horiseik hau baa loja atu sosa livru, maibee loja taka tiha ona.</b></li> <li>. <b>Ohin hau baa eskola atu buka hau nia alin, maibee la hetan.</b></li> </ul> | <p>Yesterday I went to the shop to buy books, but the shop was already closed.</p> <p>Today I went to school to look for my younger sibling, but didn't find (him/her).</p> |
|---|---|

### 3. *hanesan* 'same'

*Hanesan* is a verb meaning 'be alike, be the same'. It can be intransitive.

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>. <b>Sira nain rua hanesan deit.</b></li> <li>. <b>Inglés iha Austrália ho Inglés iha Índia la hanesan.</b></li> </ul> | <p>The two of them are the same.</p> <p>English in Australia and English in India are not the same.</p> |
|---|---|

It can also be used to say that two entities or two situations are alike, with one mentioned before *hanesan*, and one after it.

- |  |  |
|--|--|
| <ul style="list-style-type: none"> <li>. <b>Lian Inglés iha Inglatera la hanesan lian Inglés iha Índia.</b></li> <li>. <b>Iha nebaa malirin hanesan iha Kanadá.</b></li> <li>. <b>Nia koalia Portugés hanesan ema Brazil.</b></li> </ul> | <p>English in England is not the same as English in India.</p> <p>There it's cold like in Canada.</p> <p>She speaks Portuguese like Brazilian people do.</p> |
|--|--|

It is frequently used to introduce examples or instances:

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>. <b>Hau gosta koalia hamutuk hanesan nee.</b></li> <li>. <b>Nia dadeer-dadeer haan aifuan, hanesan haas ka hudi.</b></li> <li>. <b>Sira iha animál barak, hanesan karau, fahi ho bibi.</b></li> </ul> | <p>I love talking together like this.</p> <p>Every morning he eats fruit, such as mango or banana.</p> <p>They have many animals, such as buffalo, pigs and goats.</p> |
|---|--|

For 'similar', use *atu hanesan*.

- |  |  |
|--|--|
| <ul style="list-style-type: none"> <li>. <b>Teki nia modelu atu hanesan lafaek.</b></li> <li>. <b>Lian Indonézia ho lian Malázia atu hanesan.</b></li> </ul> | <p>A gecko's shape is similar to that of a crocodile.</p> <p>Indonesian and Malaysian are similar.</p> |
|--|--|

### 4. *ona* 'now'

You have already seen *ona* 'already' used to show that a state has been achieved, or that something has happened and is still relevant. e.g. *Hau hamrook ona*. 'I am thirsty / I have become thirsty.'

*Ona* can also be used to indicate that an activity is definitely about to happen.

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>. <b>Ita lao ona.</b></li> <li>. <b>Hau tenki baa ona eskola.</b></li> <li>. <b>Hau baa tein ona.</b></li> </ul> | <p>Let's go.</p> <p>I have to go to school now.</p> <p>I'll go and cook now.</p> |
|---|--|

Not surprisingly, when used in commands or invitations, it suggests that there is no room for delay or for negotiation:

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>. <b>Nonook ona!</b></li> <li>. <b>Baa ona!</b></li> <li>. <b>Mai haan ona!</b></li> </ul> | <p>Shut up!</p> <p>Go (away) now!</p> <p>Come and eat (now)!</p> |
|---|--|



## **Countries and continents**

As you can see by the list below, most country names are similar to English. For many countries, some Timorese use the Portuguese name, while others are still more familiar with the name in Indonesian. Where there is a major difference, the Indonesian name has been listed in the third column.

Portuguese has many nationality-based adjectives, such as ‘Japanese’ *japonês* (masculine) and *japonesa* (feminine), which are associated with more educated speech. Only the most common ones are listed below, with Tetun spelling. In Portuguese such adjectives are written in lower case. We are writing them with a capital letter in Tetun, since for most people the adjective can readily be replaced by the country name, which has upper case; e.g. *ema Olandês* or *ema Olanda* ‘Dutch person’.

<b><u>English</u></b>	<b><u>Portuguese-based name</u></b>	<b><u>Indonesian</u></b>
Africa	Áfrika	
America	Amérika	
American (m/f)	Amerikanu/a	
. North America	Amérika Norte	Amerika Utara
. South America	Amérika Súl	Amerika Selatan
Antarctica	Antártika	
Arabia	Arábia; Arabi <sup>1</sup>	Arab
Asia	Ázia	
Australia	Austrália	
Australian (m/f)	Australianu/a	
Brazil	Brazíl	
Brazilian	Brazileiru/a	
Brunei	Brunei	
Burma	Birmânia	Birma
Cambodia	Kamboja	
Canada	Kanadá	
China	Xina	Cina
Chinese	Xinés / Xineza	
Cuba	Kuba	
Dutch (m/f)	Olandês / Olandeza	Balanda <sup>2</sup>
Egypt	Ejitu	Mesir
England	Inglatera	Inggris
English	Inglés	
Europe	Europa	Eropa
European Union	Uniaun Europeia	
France	Fransa	Perancis
Germany	Alemanha	Jerman
Greece	Gregu	Yunani
Guinea-Bissau	Giné-Bisau	
Hong Kong	Hong Kong	
India	Índia	
Indonesia	Indonézia	
Iran	Iraun	Iran
Iraq	Iraki	Irak

<sup>1</sup> Tetun *Arabi* refers either to Arabs or to Muslims; prior to the Indonesian invasion, the Muslim community in East Timor was of Arabic descent.

<sup>2</sup> Indonesian is *Belanda*; in Tetun, the pronunciation is often *Balanda*.

Ireland	<b>Irlanda</b>	<b>Irlândia</b>
Israel	<b>Izrael</b>	
Italy	<b>Itália</b>	<b>Itali</b>
Japan	<b>Japaun</b>	<b>Jepáng</b>
Korea	<b>Koreia</b>	
Macao	<b>Makau</b>	
Malaysia	<b>Malázia</b>	<b>Malaysia</b>
Mexico	<b>Méxiku</b>	<b>Méksiko</b>
Mozambique	<b>Mosambike</b>	
Netherlands, Holland	<b>Olanda</b>	<b>Balanda</b>
New Zealand	<b>Nova Zelândia</b>	<b>Selândia Baru</b>
Norway	<b>Noruega</b>	<b>Norwegia</b>
Philippines	<b>Filipinas</b>	<b>Filipina</b>
Portugal	<b>Portugál</b>	
Portuguese (m/f)	<b>Portugés / Portugeza</b>	
Russia	<b>Rúsia</b>	
Singapore	<b>Singapura</b>	<b>Singapur</b>
Spain	<b>Espanha</b>	<b>Spanyol</b>
Spanish	<b>Espanhól</b>	
Thailand	<b>Tailândia</b>	<b>Thailand</b>
United States	<b>Estadus Unidus</b>	<b>Amerika Serikat</b>
USA	<b>EUA</b>	<b>AS</b>
Vietnam	<b>Vietname</b>	<b>Vietnam</b>

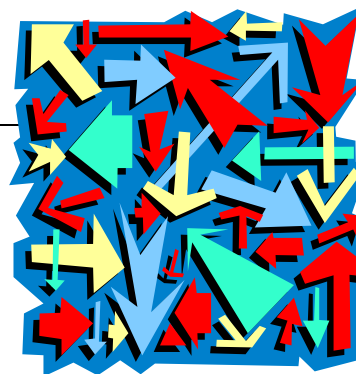


## 19. Iha nebee? (*Where?*)

### Objetivu

In this chapter you will learn to:

- Express an object's location relative to other things: above, below, etc.
- Ask *nebee* 'which?'
- Talk about beginning something, using *komesa* and *hahuu*
- Use *took* 'try, have a go'.



### Liafuan foun

#### Locations

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

#### Directions

<b>ba oin</b>	forwards
<b>ba kotuk</b>	backwards
<b>ba kraik</b>	go downhill, downwards
<b>ba leten</b>	go uphill, upwards

#### Other nouns

<b>xavi</b>	key; <i>Verb</i> : lock
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#### Base nouns

<b>oin</b>	face, front; type, sort
<b>kotuk</b>	back
<b>laran</b>	inside
<b>liur</b>	outside
<b>klaran</b>	middle, centre
<b>leet</b>	space (between things)
<b>leten</b>	upper, top
<b>okos</b>	lower, below
<b>ninin</b>	edge
<b>sorin</b>	side

#### Verbs

<b>sees</b>	move aside, turn
<b>tuir</b>	follow; attend; according to
<b>komesa</b>	begin
<b>hahuu</b>	begin

#### Other

<b>nebee</b>	which
<b>liu hosi</b>	via, by means of, through
<b>took</b>	try, 'have a...'

### Komentáriu kona ba liafuan foun

- ❖ *Ninin* refers to the edges, borders or sides of something, such as a road, field, or lake; e.g. *estrada ninin* 'road verge, the ground along the side of the road', *bee ninin* 'shore'.

- ❖ There is no easy way to express ‘outside of something’. The generic *iha liur* means ‘outside’, and is often used, as in English, to mean ‘outside of the building’.<sup>1</sup>
- ❖ The location terms are only used for entities that are perceived to have an inherent front and back, such as people, houses and televisions. The left and right sides are determined from the point of view of the entity itself; hence the left side of the house is that which is to one’s left if one is inside the house facing the front. In English, by contrast, we can talk about something being ‘in front of’ a tree, where the tree’s ‘front’ is the direction from which the speaker is looking. In English, too, we can say ‘the left side of the house if you are facing it from the front’ – in Tetun this would be *iha uma nia sorin loos*.
- ❖ *Iha ... nia liman loos/karuk* ‘at the right/left hand side of’, can be used only for specifying the right or left side of things that have *liman*, such as people or armchairs.
- ❖ *Tuir* includes the following:
  - follow: *tuir hau* ‘follow me’
  - attend: *tuir misa* ‘attend mass’, *tuir kursu* ‘do a course’, *tuir reuniaun* ‘attend a meeting’, *tuir ezame* ‘do an exam’
  - according to: *tuir kultura Timor* ‘according to Timorese culture’, *tuir hau nia hanoin* ‘in my opinion’, *tuir hau rona* ‘according to what I heard’

## Diálogu

### (1) Mario husu dalan ba Tibar

<b>Sesta kalan, Sonia hasoru Mario iha restaurante ida iha Dili.</b>	On Friday evening, Sonia meets Mario in a restaurant in Dili.
Sonia: <b>Hai maun Mario. Aban maun atu baa nebee?</b>	Hi, older brother Mario. Where are you going tomorrow?
Mario: <b>Hau hakarak atu baa vizita Manuel sira iha Tibar. Maibee hau seidauk hatene dalan.</b>	I would like to go and visit Manuel and his family/friends in Tibar. But I don’t know the way yet.
Sonia: <b>Ita baa sae mikrolét iha Tasi Tolu. Too kruzamentu iha Tibar, tuun iha nee.</b>	You go and catch a minibuss at Tasi Tolu. When you reach the intersection at Tibar, you get off there.
Mario: <b>Kruzamentu nebee?</b>	Which intersection?
Sonia: <b>Estrada ida baa Liquiça, ida baa Ermera.</b>	One road goes to Liquiça, one to Ermera.
Mario: <b>O, hau hatene. Manuel hela iha uma nebee?</b>	Oh, I know. Which house does Manuel live in?
Sonia: <b>Manuel nia uma iha kruzamentu nee, iha liman loos.</b>	Manuel’s house is at the intersection, on (your) right hand side.
Mario: <b>Dook hosi estrada ka?</b>	Far from the road?
Sonia: <b>Lae, nia uma iha estrada ninin.</b>	No, his house is by the side of the road.
Mario: <b>Diak. Aban hau bele hetan.</b>	Good. Tomorrow I’ll be able to find it.

<sup>1</sup> Many speakers cannot use the construction *\*iha...liur* to mean ‘outside of...’; instead, *iha xikra nia liur* ‘at cup POSSESSIVE outside’ would mean ‘the outside surface of the cup’, while *iha odamatan liur* ‘at door outside’ would mean ‘at (the) outside door’ (with *liur* as a modifier).

## Komentáriu kona ba diálogu

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

### (2) Ana buka nia xavi

**Ohin Ana buka nia xavi, la hetan. Entaun nia baa husu nia amaa.**

Ana: **Amaa hetan hau nia xavi ka?**

Amaa: **Lae. Ohin o tau iha nebee?**

Ana: **Hau tau iha meza leten nee, maibee hau buka la hetan.**

Amaa: **Haree lai iha meza okos.**

Ana: **La iha.**

Amaa: **Haree took iha rádiu nia kotuk.**

Ana: **La iha.**

Amaa: **Husu took Maria.**

Ana: **Maria, o haree hau nia xavi ka lae?**

Maria: **Sín. Hau tau iha televizaun nia sorin, tanba ohin labarik sira foti lori baa halimar iha liur.**

Ana: **Nee ga? Ah, hau hetan ona.**

Just now Ana looked for her key, without finding it. So she goes and asks her mother.

Mum, have you seen my key?

No. Where did you put it (earlier today)?

I put it on this table, but I’ve looked for it and haven’t found it.

Look under the table.

It’s not there.

Have a look behind the radio.

It’s not there.

Try asking Maria.

Maria, have you seen my key?

Yes. I put it beside the television, because earlier the children picked it up and took it to play with it outside.

Is that so? Ah, I found it!

## Estrutura língua nian

### 1. Location

Note the following pattern:

**Hau hamriik iha senhora nia oin.**

I stand in front of *senhora*

**Sira tuur iha hau nia kotuk.**

They sit behind me.

**Nia tuur iha Simão nia sorin.**

He sits beside Simão.

**Alin toba iha hau nia liman loos.**

Younger sibling lies down on my right.

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

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

**Hau hela iha Loja Jacinto nia kotuk.**

I live behind the Jacinto shop.

**Sanan iha fogaun gás nia kotuk.**

The saucepan is behind the gas stove.

**Hau nia uma iha loja rua nia klaran.**

My house is between two shops.

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

**Labarik nee iha meza okos.**

The child is under the table.

**Livru nee iha meza leten.**

The book is on the table.

**Sira hein iha uma laran.**

They wait inside the house.

**Kareta para iha uma oin.**

The car stops/is parked in front of the house.

## 2. nebee ‘which’

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

P:	<b>Ita hanorin iha eskola nebee?</b>	Which school do you teach in?
H:	<b>Hau hanorin iha São José.</b>	I teach in St Joseph’s.
P:	<b>Ita hela iha uma nebee?</b>	Which house do you live in?
H:	<b>Hau hela iha uma ida nebaa.</b>	I live in the house over there.
P:	<b>Ita sae kareta nebee?</b>	Which vehicle did you take?
H:	<b>Mikrolét número sanulu.</b>	Minibus number ten.

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

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

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

## 3. komesa, hahuu ‘begin’

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

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

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

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

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

Alternatively it can be the subject of ‘start’:

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

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

<b>Mai ita komesa ona!</b>	Let’s start.
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## 4. tok ‘have a...’

*Took* comes immediately after a verb. It is normally used to invite someone to ‘have a go’ at something, that is, to try something that should not be too difficult or time-consuming..

<b>. Xefi iha ka lae? Baa haree took!</b>	Is the boss there or not? Go and have a look!
<b>. Hemu took! O gosta ka lae?</b>	Have a taste (of the drink)! Do you like it?
<b>. Hau la hatene. Husu took Pedro.</b>	I don’t know. Try asking Pedro.

## 20. Ita nia isin lolon (*Our body*)

### Objetivu

In this chapter you will learn to:

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



### Liafuan foun

#### Body parts

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

#### Transitive verbs

<b>kaer</b>	hold, grasp
<b>hatete, hateten</b>	tell, say

#### Intransitive verbs/expressions

<b>moras</b>	sick; hurt; in pain
<b>hasai raan</b>	have a blood test

#### Other

<b>se</b>	if
<b>karik</b>	perhaps, maybe
<b>fali</b>	again; instead

### Komentáriu kona ba liafuan foun

- ❖ *Isin* means something like 'the physical essence'. It includes:
  - the body of a person (in contrast to the *klamar* 'soul, spirit')
  - the flesh of a person, animal or sea creatures (in contrast to the *ruin* 'bones' and *kulit* 'skin')
  - bulbs and edible tubers; for instance the tuber of the cassava plant, as opposed to its stem or leaves
  - the edible parts of some other plants (e.g. *nuu nia isin* 'coconut meat')
- ❖ *Kulit* is very general, including skin (of people and animals), peel (of fruit), leather, hide, bark, eggshell, shells, and book covers.
- ❖ *Teen* 'excrement': Animal excrement can be identified by placing the animal name before *teen*: e.g. *karau teen* 'cow manure', *laho teen* 'mouse droppings'. Human faeces, however, cannot be referred to by such a compound (you don't say *\*ema teen*), instead you use an explicit possessive: e.g. *ema nia teen* 'human faeces', *bebee nia teen* '(the) baby's poo'.
- ❖ 'Going to the loo': As you might expect, Tetun has various alternatives for talking about bodily functions. The most straightforward ones are *tee* 'defecate' and *mii* 'urinate'; you might use these in medical consultations or talking about infants. A politer way to mention passing water is *soe bee* (literally 'throw water'), and for going to the toilet you can use the euphemism *Hau baa liur* 'I'm going outside'. A politer alternative to asking where the *sentina* is, is to ask after the *hariis fatin* – it can however backfire if the toilet and bathing place are not the same.

- ❖ *Uat* ‘blood vessel’ includes both arteries and veins. For many people, the term also covers muscles, tendons and/or nerves.



## Diálogu

### Ismael moras

<b>Ismael toba hela iha sala vizita.</b>	Ismael is lying down in the front room.
Avoo: <b>Ismael, o moras ka?</b>	Ismael, are you sick?
Ismael: <b>Sin, avoo, hau moras.</b>	Yes, grandma, I'm sick.
Avoo: <b>Nusaa?</b>	What's up?
Ismael: <b>Hori-bainruak hau diak hela. Horiseik hau niaulun deit mak moras. Agora hau nia isin lolon moras hotu. Tanba nee mak ohin hau la baa servisu, i deskansa deit iha uma.</b>	Two days ago I was still OK. Yesterday it was only my head that ached. Now my whole body hurts. It's because of this that today I didn't go to work, and am just resting at home.
Avoo: <b>Diak liu o baa hasai raan. O iha malária karik.</b>	You go for a blood test. Perhaps you have malaria.

## Kostumi

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

## Estrutura língua nian

### 1. se ‘if’ and karik ‘perhaps’

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

. <b>Nia ema Ermera karik.</b>	Perhaps she's from Ermera.
. <b>Livru nee Joana nian karik.</b>	This book might be Joana's.
. <b>Vivi dukur karik.</b>	Maybe Vivi is asleep.
. <b>Karik nia iha merkadu.</b>	Perhaps she is at the market.

The concept ‘if’ can be expressed in several ways. One way is to use the Portuguese conjunction *se*.

. <b>Se o la haan, orsida hamlaha.</b>	If you don't eat, you'll be hungry later.
. <b>Se nia hakarak baa, bele.</b>	If he wants to go, he can.
. <b>Se nia la baa, hau mos la baa.</b>	If she doesn't go, I won't go either.

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



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

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

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

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

- |   |   |
|---|---|
| . <b>Se bele karik, ita nain rua aban baa hasoru administradór.</b>   | I suggest ('if possible') tomorrow we two go and visit the administrator. |
| . <b>Se bele karik, senhór husu informasaun tan hosi doutór sira.</b> | I suggest ('if possible') you ask for more information from the doctors.  |

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

- |  |  |
|--|--|
| . <b>Ita lalika lao dook; se lae ita bele moras.</b>   | You shouldn't walk far; otherwise you could get sick.            |
| . <b>La bele hirus beibeik; se lae, ferik lailais.</b> | Don't get angry all the time; otherwise you'll grow old quickly. |
| . <b>Koalia ho lian makaas; se lae, ema la rona.</b>   | Speak loudly; otherwise people won't hear (you).                 |

## 2. *fali* 'instead'

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

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

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

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

- |   |  |
|---|--|
| . <b>Ami sosa rádiu ho folin kiik, depois faan fali.</b>  | We buy radios at a low price, then sell them.  |
| . <b>Hau moris iha Baucau, i tuir eskola primária iha nebaa. Depois hau mai eskola fali iha Dili.</b> | I was born in Baucau, and did primary school there. Then I came (and) instead/further did schooling in Dili. |
| . <b>Horiseik o lao ho apaa. Agora hau fali.</b>  | Yesterday you walked with dad. Now it's my turn.   |

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

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

### 3. hatete ‘tell’ and dehan ‘say’

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

- . **Nia hatete, “Sai hosi nee!”** She told (him), “Get out of here!”
- . **Nia hatete ba sira, “La kleur, ema sei faan hau.”** He told them, “Soon, someone/people will betray (lit. ‘sell’) me.”
- . **Hanesan ohin ami nia kolega hatete ona, ami husu deskulpa barak ba família nee.** As our friend has just said, we ask this family for much forgiveness. (i.e. we sincerely apologise to this family)



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

- . **Hatete ba nia dehan, “Hein lai!”** Tell him “Wait a sec!”
- . **Mestri loro-loron hatete ba labarik sira dehan, “La bele haluha halo servisu uma.”** Every day the teacher tells the children, “Don’t forget to do your homework..”
- . **Sira husu dehan, “Atu baa nebee?”** They asked, “Where are you going?”

### 4. Talking about body parts

In Tetun, there are expressions involving body parts, for which you do not need to specify whose body you are talking about. For instance, in English we see with ‘our’ eyes, but in Tetun we *haree ho matan*.

- . **Hau hatene tanba hau haree ho matan, rona ho tilun.** I know because I saw it with my own eyes, and heard it with my own ears.
- . **Hori-kalan naok-teen tama uma laran, ami haree ho matan, kaer ho liman.** Last night a thief came into the house, and we caught him red-handed (lit. ‘saw with eyes, caught with hands’)
- . **Ema baku nia too tilun huun mean.** People bashed him until his ears (lit. ‘ear base’, the area behind the ears) were red.

## 21. Ita nia oin (*Our face*)

### Objetivu

In this chapter you will learn to:

- Name body parts related to the face and head
- Introduce a time expression with *bainhira* or *kuandu* 'when'
- Use perfective *tiha*
- Negate informally using *la ... ida*.
- Talk about sameness and difference



### Liafuan foun

#### Body parts

<b>ulun fatuk</b>	head
<b>matan</b>	eye; source
<b>tilun</b>	ear
<b>inus</b>	nose
<b>ibun</b>	mouth
<b>nehan, nihan</b>	tooth
<b>fuuk</b>	hair (of head)
<b>nanaal</b>	tongue
<b>kakorok</b>	neck, throat
<b>kakutak</b>	brains

#### Other nouns

<b>sasuit</b>	comb, hairbrush
<b>eskova</b>	brush

#### Transitive verbs

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

#### Intransitive verbs/adjectives

<b>kabeer</b>	smooth
<b>sabraut</b>	messy
<b>hadia aan</b>	tidy oneself up

#### Other

<b>para</b>	so that, in order to
<b>bainhira</b>	when, whenever
<b>kuandu</b>	when, whenever, if
<b>oin seluk</b>	different, strange
<b>tiha</b>	PERFECTIVE ASPECT, already

### Komentáriu kona ba liafuan foun

- ❖ *Tesi* means to cut across the width of something, usually by a single chop or cut (as opposed to a slow sawing motion). For instance, you *tesu fuuk* 'cut hair', and *tesu liman kukun* 'cut fingernails', but hopefully nobody will *tesu kakorok* 'cut (your) throat'.
- ❖ *Kabeer* 'smooth' could describe such things as a smooth road, ironed clothes, combed hair or a smoothly-finished plaster wall. *Sabraut* 'messy' can describe such things as a messy room or clothes, inappropriate talk in a meeting, or singing that is out of tune or out of time.
- ❖ *Hadia aan* includes making oneself presentable: bathing, getting dressed, doing one's hair, and applying makeup.
- ❖ *Eskova* includes many types of brushes: *eskova kose nehan* 'toothbrush', *eskova fasi ropa* 'brush for washing clothes', *eskova sapatu* 'shoe brush'. Hairbrushes are usually included in *sasuit*.

- ❖ *Kose* involves a rubbing or wiping motion (often but not necessarily to and fro), for instance when brushing teeth (*kose nehan*), cleaning a surface (e.g. *kose didin lolon* ‘wipe (clean) the wall’), rubbing ointment onto skin (*kose aimoruk ba isin*), spreading butter onto bread (*kose manteiga ba paun*), or striking a match (*kose ahi*). It also describes cars which *kose malu* ‘scrape against each other’ as they go past.

## Diálogo

### Liman hodi halo saida?

<b>Madalena hanorin nia oan kona ba nia isin lolon.</b>	Madalena teaches her child about his body.
Madalena: <b>Adino, o nia ain ho liman hodi halo saida?</b>	Adino, what are your legs and arms for?
Adino: <b>Ain hodi lao, liman hodi kaer.</b>	Legs are for walking, and arms/hands for holding (things).
Madalena: <b>I matan ho tilun?</b>	And eyes and ears?
Adino: <b>Matan hodi haree, i tilun hodi rona.</b>	Eyes are for seeing, and ears for hearing.
Madalena: <b>Nehan hodi halo saida?</b>	What are teeth for?
Adino: <b>Nehan hodi nata hahaan.</b>	Teeth are for chewing food.
Madalena: <b>Diak! O halo saida para o nia isin bele moos hotu?</b>	Good! What do you do so that your whole body will be clean?
Adino: <b>Hau kala-kalan hariis, i kose nehan. Baa tiha sentina, tenki fasi liman.</b>	Every night I bathe, and brush my teeth. Once I’ve been to the toilet, I have to wash my hands.
Madalena: <b>Diak loos. Agora o bele baa halimar ona. Hau tenki tein lai.</b>	Very good. You can go and play now. I have to cook now.

### Komentáriu kona ba diálogo

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

## Estrutura língua nian

### 1. bainhira, kuandu ‘when, whenever’

There are three main ways of saying that two events occur at the same time, namely using the conjunctions *bainhira* ‘when, whenever’ or *kuandu* ‘when, whenever, if’, and simply putting two clauses together. (Recall that *bainhira* is also a question word meaning ‘when?’ *Kuandu* is not.)

. Bainhira hau too uma, apaa toba hela.	When I reached the house, dad was sleeping.
. Kuandu hau too uma, apaa toba hela.	"
. Hau too uma, apaa toba hela.	"
. Bainhira ema halo festa, sira sempre dansa.	When people have parties, they always dance.
. Kuandu ema halo festa, sira sempre dansa.	"
. Ema halo festa, sempre dansa.	"

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

## 2. tiha ‘already’

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

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

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

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

One common construction is to have one sentence give the first event. The second sentence repeats the main component, with *tiha*. This is then followed by the next event.

- |  |   |
|--|---|
| . Tenki fasi liman lai.<br>Fasi tiha hotu,<br>depois bele haan.                            | EVENT 1: (You) must wash your hands first.<br>REPEAT: Having washed (them),<br>EVENT 2: then (you) can eat. |
| . Sira hotu haan too bosu. Haan tiha, sira mos fahe malu.                                  | They all ate until they were satisfied. Having eaten, they went their separate ways.                        |
| . Senhór Marco koalia kleur loos. Nia koalia hotu tiha, mak Senhora Alexandra koalia fali. | Mr Marco spoke for a long time. Once he had finished speaking, Mrs Alexandra in turn spoke.                 |

Sometimes the second phrase is not a repetition of the first, but a logical continuation of it; for instance in the next example, when money was given to Nuno, he logically ‘received’ it.

- |   |  |
|---|--|
| . Sira foo osan ba Nuno. Nia simu tiha osan, baa tau iha banku, osan nee falsu! | They gave Nuno money. Having received the money, he went and put it in the bank, and (it turned out that) the money was counterfeit! |
|---|--|

## 3. la ... ida ‘not’

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

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

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

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

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

#### 4. Same and different

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

- |  |   |
|--|---|
| . <b>Nia oan oin hanesan lo-loos nia apaa.</b>                       | His child looks exactly like his father.  |
| . <b>Sira nain rua, oin atu hanesan.</b>                             | The two of them look almost the same.   |
| . <b>Lian Portugés ho lian Espanhól la hanesan.</b>                  | Portuguese and Spanish aren’t the same.   |
| . <b>Uma nee agora oin seluk ona; la hanesan uluk.</b>               | This house is now different (e.g. as it has been rehabilitated); it isn’t like it was before. |
| . <b>Hau hakarak eduka hau nia oan oin seluk, laós hanesan uluk.</b> | 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*’ or ‘*A oin ida, B oin seluk*.’

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

The Portuguese loan *diferente* ‘different’ is widely understood, but not used very much.

## 22. Deskreve ema (*Describing people*)

### Objetivu

In this chapter you will learn to:

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



### Liafuan foun

#### Adjectives

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

**oi-oin**  
**konfuzau**  
**foin-sae**

various  
confused; confusion <sup>1</sup>  
young adult (e.g. 17 up)

#### Nouns

**ema boot**  
**ema kiik**  
**povu**  
**oklu**

VIP, government leader; adult  
the common people  
the people, commoners, civilians  
spectacles, glasses

#### Adverbs

**keta-ketak**  
**liu**

separately, individually  
very, more, most

### Komentáriu kona ba liafuan foun

- ❖ *Aat* includes 'bad; damaged, out of order, broken, useless; evil'.
- ❖ *Bonitu* / *bonita*: In Tetun (unlike Portuguese) these are used only to describe people. Although Portuguese adjectives are nearly always borrowed in the masculine form (which usually ends in 'u' in Tetun spelling), this is an exception, with the Portuguese masculine describing males, and the feminine *bonita* used for females.
- ❖ Thin/slim: It is fine to be *isin lotuk* (lit. 'slim body'), since this may be your build. However it is not good to be described as *krekas*; this is associated with under-feeding or illness.

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

<sup>2</sup> *Jeitu* is also a noun meaning 'manner, way, style'.

- ❖ Big/fat: *Isin boot* describes someone who is large width-ways, whether due to fat, muscle, or being big-boned. *Bokur* is an adjective meaning ‘fat’ (*Ema nee bokur loos!*), as well as ‘fertile’ (of land). It is also a noun meaning ‘fat’ (as opposed to *isin* ‘meat’). People are often described as ‘fat’ who would in the West be considered slim, simply because the standards of comparison are so different.
- ❖ *Ema boot* are distinguished senior people or VIPs within government, while *ema kiik* ‘little people’ or *povu* ‘the people’ can be used to refer to those who have no power or prestige. In the right contexts, *ema boot* also refers to adults as opposed to *labarik* ‘children’.
- ❖ In Tetun, the same terms are used to describe quickness to learn, quickness to obey authorities, and those who have received formal education. *Matenek* ranges through ‘intelligent, clever, wise; educated; well-mannered’. Its antonym *beik* means ‘stupid, slow learner; uneducated; ill-mannered, unwise, unable to distinguish right from wrong’.
- ❖ Stages of life: So far you have come across at least *bebee* ‘baby’, *labarik* ‘child’, *klosan* ‘young single person’, *kaben nain* ‘married person’, *ema boot* ‘adult’, *katuas* ‘mature man’, *ferik* ‘mature woman’.

## Diálogu

### Ida nebee mak Senhór Jacinto?

**José koalia ho nia kolega Toni.**

José: **Maun, ohin hau haree maun iha  
Palacio Governo nia oin. Maun koalia  
hela ho senhór nain tolu. Sira nee see?**

Toni: **Ida senhór Jacinto; nia polísia iha  
Baucau.**

José: **Senhór Jacinto mak bokur, ain aas  
nee ka?**

Toni: **Laós! Nia bokur maibee ain badak.  
Ida bokur ain aas nee uluk hau nia  
mestri.**

José: **Ida isin lotuk tau oklu nee see?**

Toni: **Nia ema matenek ida, foin fila hosi  
eskola iha Sydney.**

José: **Agora hau hatene ona. Senhór Jacinto  
ho ita nia mestri bokur hanesan,  
maibee mestri ain aas, senhór Jacinto  
ain badak. I ida foin mai nee mak isin  
lotuk no tau oklu.**

Toni: **Loos.**

José is talking with his friend Toni.

Older brother, today I saw you in front of the Government Palace. You were talking with three gentlemen. Who were they?

One was Mr Jacinto; he’s a policeman in Baucau.

Is Mr Jacinto the tall fat one?

No! He’s fat but short. The tall fat one used to be my teacher.

Who’s the slim one wearing glasses?

He’s a well-educated one, who’s just returned from study in Sydney.

Now I know. Mr Jacinto and your teacher are equally fat, but the teacher is tall and Mr Jacinto is short. And the one who’s just come is slim and wears glasses.

That’s right.

## Kostumi

- ❖ When describing people in Timor (e.g. in order to find their house), a major factor is usually their place of origin. For instance, saying *Nia ema Maliana* ‘He’s from Maliana’, or *Nia ema Jawa* ‘She’s Javanese’ is likely to get you much closer than using a surname or giving a description.



- ❖ In Timor it is common to make comments such as ‘you are fat’ or ‘you have so much money’, which would be considered inappropriately ‘personal’ in the West. Here being *bokur* is generally considered a good thing – any poor person can be thin! It also has connotations of contentment.

## Estrutura língua nian

### 1. liu ‘more’ and ‘most’

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

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

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

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

### 2. Age

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

<b>Alin tinan hira?</b>	How many years old are you ( <i>alin</i> )?
<b>Hau tinan haat.</b>	I am four.



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

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

Here is how you can compare ages:

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



### 3. More on adjectives

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

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

<b>ema isin lotuk nain rua</b>	two slim people
<b>uma boot tolu</b>	three large houses

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

<b>ema ain aas nee</b>	this tall person
<b>uma boot ida</b>	a large house

### 4. isin boot and related expressions

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

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

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

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

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





### Komentáriu kona ba liafuan foun

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



## Diálogu

### See mak buka Olivio?

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

## Estrutura língua nian

### **1. Nobody, nowhere, nothing**

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

<b>Ema ida la haree.</b>	Nobody saw (it).
<b>Buat ida la iha.</b>	There was nothing (there).
<b>Hau la haree buat ida.</b>	I don't see anything / I see nothing.
<b>Hau la baa fatin ida.</b>	I didn't go anywhere. / I went nowhere.
<b>Nia la hasoru ema ida iha dalan.</b>	He didn't meet anyone on the way. / He met nobody...

## 2. katak ‘that’

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

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

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

One word which takes on a special meaning before *katak* is *hein*. In other contexts it means ‘wait’, but *hein katak* mean ‘hope that’.<sup>2</sup>

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

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

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

## 3. hanoin ‘think; miss’

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

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

---

<sup>2</sup> In Tetun Terik, *hein* does not have this sense of ‘hope’. Presumably the extension in meaning is influenced by the fact that Portuguese *esperar* includes both ‘hope’ and ‘wait’.

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

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

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

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

*Hanoin barak* means ‘worry, stress’.

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

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

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

#### 4. oinsaa ‘how’

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

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

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

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

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

## **Cognate nouns ending in -u or -a**

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

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

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

Some words that are harder to guess at:

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



## 24. Saúde 1 (*Health*)

### Objetivu

In this chapter you will learn to:

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



### Liafuan foun

#### Nouns

<b>aimoruk</b>	medicine
<b>doutór / doutora</b>	doctor (male / female)
<b>enfermeiru / -a</b>	nurse (male / female)
<b>reseita</b>	prescription; recipe
<b>farmásia</b>	pharmacy
<b>apotík (I)</b>	pharmacy, private clinic
<b>klínika</b>	clinic
<b>malária</b>	malaria
<b>moskiteiru</b>	mosquito net
<b>susuk</b>	mosquito

#### Transitive verbs

<b>sona</b>	stab, pierce, give an injection
<b>halo</b>	cause; make; do
<b>senti, sente</b>	feel
<b>kontra</b>	oppose, transgress, against

#### Intransitive verbs/adjectives

<b>isin diak</b>	healthy, well
<b>isin manas</b>	have a fever
<b>muta</b>	vomit
<b>bedoko</b>	fever-induced shivering
<b>isin malirin</b>	illness-induced cold
<b>baa konsulta</b>	go for a medical consultation
<b>daet</b>	contagious, spread to others
<b>baixa</b>	be hospitalised
<b>alta</b>	be discharged from hospital

#### Other

<b>beibeik</b>	often, always, continually
<b>duni</b>	indeed
<b>kedas, kedan</b>	immediately
<b>moos</b>	clearly
<b>nee duni</b>	so, therefore

### Komentáriu kona ba liafuan foun

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

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

### Armando isin diak fali

- |   |   |
|---|---|
| <p><b>Rui hasoru nia kolega eskola uluk.</b></p> <p>Rui:       <b>Hai, Armando, botardi! Hau rona katak o moras. Loos ka?</b></p> <p>Armando: <b>Loos duni. Iha fulan rua liu ba, hau moras boot. Doutór dehan hau tenki baixa iha ospítal loron lima.</b></p> <p>Rui:       <b>Tanba saa mak tenki baixa?</b></p> <p>Armando: <b>Tanba doutór dehan hau moras malária. Krús tolu.</b></p> <p>Rui:       <b>Aii! Krús tolu kedas ka? <sup>1</sup></b></p> <p>Armando: <b>Sín. Isin manas bedoko, kosar beibeik, haan la diak, muta beibeik. Hau hemu aimoruk loron lima. Agora hau diak ona.</b></p> <p>Rui:       <b>Nee diak.</b></p> | <p>Rui meets his former school mate.</p> <p>Hi, Armando, good afternoon! I heard that you are ill. Is that true?</p> <p>It is indeed true. Two months ago, I was very ill. The doctor said I had to stay in the hospital five days.</p> <p>Why did you have to be hospitalised?</p> <p>Because the doctor said I had malaria. Three crosses.</p> <p>Wow! Three crosses!?</p> <p>Yes. I shivered with fever, sweated constantly, could hardly eat (lit. ‘ate not well’), kept vomiting. I took medicine for five days. Now I’m well again.</p> <p>That’s good.</p> |
|---|---|

<sup>1</sup> Here *kedas* indicates surprise; to Rui it is as if the severe malaria suddenly appeared out of nowhere.

## Kostumi

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

## Estrutura língua nian

### 1. halo 'cause'

Note the following examples:

- |  |   |
|--|---|
| . Servisu nee halo hau kole la halimar.                                    | This work makes me really tired.  |
| . Aimoruk nee bele halo ita muta.  | This medicine can make you vomit.   |
| . Moras malária halo labarik barak mate.                                   | The malaria illness kills many children (lit. 'makes many children die'). |
| . Susuk bele halo ita hetan moras malária. Nee duni, tenki uza moskiteiru. | Mosquitoes can make us get malaria. So we must use mosquito nets.         |
| . Nia tau masin midar barak, hodi halo kafé nee midar.                     | He put in lots of sugar, to make this coffee sweet.                       |

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

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

### 2. senti 'feel'

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

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

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

Some people also use *senti* or *senti katak* in the sense of 'think, feel, suspect', but this isn't very common.

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

### 3. kedas ‘immediately’

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

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>. Ita tenki baa kedas ospítál, tanba o isin manas loos.</li> <li>. Bainhira hau rona dehan hau nia oan moras, hau fila kedas ba uma.</li> <li>. Nia hemu aimoruk nee, diak kedas.</li> </ul> | <p>We must immediately go to hospital, because you have a high temperature.</p> <p>When I heard (someone) say my child was ill, I immediately returned home.</p> <p>(When) she took the medicine, she was immediately well.</p> |
|---|---|

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

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>. Tanba ami tauk, ami fila mai Dili kalan nee kedas.</li> <li>. Hau baa Hera agora, hau fila kalan nee kedas.</li> <li>. Uluk kedas, nia isin boot.</li> </ul> | <p>Because we were afraid, we returned to Dili that very night.</p> <p>I’ll go to Hera now, and return this very evening.</p> <p>Even in the past, he was big.</p> |
|---|--|

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

### 4. hasoru, kontra ‘against’

*Kontra* means ‘oppose, transgress’.<sup>2</sup> As a verb on its own, *hasoru* primarily means ‘meet’, although it can be used for ‘oppose’ when the context makes it clear.

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>. Organizasaun nee sempre <u>kontra</u> governu.</li> <li>. Polísia kaer nia tanba nia <u>kontra</u> lei imigrasaun nian.</li> <li>. Labarik nee <u>kontra</u> beibeik nia aman.</li> <li>. Ohin Brazil <u>kontra/hasoru</u> Impettu iha estádiun Dili.</li> </ul> | <p>This organisation always opposes the government.</p> <p>The police arrested him because he broke the immigration law.</p> <p>This child always talks back at / disobeys his father.</p> <p>Today Brazil (played football) against Impettu in the Dili stadium.</p> |
|---|---|

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

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>. Estudante sira horiseik halo manifestasaun <u>kontra/hasoru</u> regulamentu foun nee.</li> <li>. Ami halo funu <u>kontra/hasoru</u> inimigu durante tinan rua-nulu resin haat.</li> <li>. Katuas António sempre koalia <u>kontra</u> amu lulik.</li> </ul> | <p>The students yesterday carried out a demonstration against this new regulation.</p> <p>We fought against the enemy for twenty four years.</p> <p>Mr António always speaks against the priest (contradicting what he says, not necessarily to his face).</p> |
|---|--|

<sup>2</sup> In Portuguese, *contra* is a preposition; however in Tetun it is used as a verb.

## 25. Saúde 2

### Objetivu

In this chapter you will learn to:

- Specify more symptoms
- Mention frequency ('once a day')
- Use *rasik* to emphasise 'oneself; in person'
- Specify who something is done for, using *ba* or *mai*
- Reply in less positive ways when people ask how you are

### Liafuan foun

#### Nouns

**been** liquid, sap

#### Intransitive verbs/adjectives

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

#### Intransitive verbs/adjectives

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

#### Transitive verbs

**hola** fetch, buy

#### Adverbs

**rasik** own, self; in person



### Komentáriu kona ba liafuan foun

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

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

## Diálogo

### Hola aimoruk

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

### Kostumi

- ❖ Native Tetun terms specify symptoms (e.g. *isin manas* ‘hot body’). For diagnoses, Portuguese or Indonesian loans are used (e.g. Portuguese *sarampu* ‘measles’ or Indonesian *demam berdarah* ‘dengue’). With the exception of malaria, many disease names are not well understood by the general population, and health professionals would in any case not normally tell their patients what the diagnosis is.
- ❖ It is quite common for family members to go and fetch medicine for a sick person without the patient coming along. In this case, the person dispensing the medicine determines what to give based on what he or she is told about the patient’s symptoms.

## Estrutura língua nian

### 1. Frequency: loron ida dala tolu

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

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

Note that the time period is specified first, followed by the number of times the event occurs during that period. This is the opposite order to English.

### 2. rasik ‘own, self; in person’

*Rasik* emphasises that it is the person talked about who has/does/is something, as opposed to someone else. Together with a possessive, it can sometimes translate as ‘his/her... very own’.

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

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

- . Ami rasik la bele ajuda ita, maibee ami bele husu ajuda ba ema seluk. We ourselves can’t help you, but we can ask for help from someone else.
- . Senhora tenki baa rasik; la bele haruka ema seluk baa. You (*Senhora*) must go in person; you can’t send someone else.
- . Diak liu koalia rasik ho nia. How about you talk with him directly (not via an intermediary).
- . Ami buka rasik hakaan; la iha ema ida foo. We looked for food ourselves; there was nobody who gave (us any).

### 3. ba/mai ‘for’

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

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

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

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

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

. Ikan nee ba ami.

This fish is for us.

. Saia nee ba hau.

This skirt is for me.

#### 4. 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 idade 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.





## 26. Halo... (*Causing...*)

### Objetivu

In this chapter you will learn to:

- Specify cause and effect using *halo* and *ha-*
- Front objects of clauses to topicalise or contrast them
- Use *keta* ‘don’t!’



### Liafuan foun

#### Transitive derived verbs

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

#### Other

<b>soe</b>	throw, discard
<b>kona</b>	touch; infect
<b>tanki</b>	tank (e.g. for bathing water)
<b>keta</b>	don’t!
<b>nunee</b>	so, for this reason, thus

#### Intransitive verb/adjective roots

<b>badak</b>	short
<b>bokon</b>	wet
<b>diak</b>	good
<b>lao</b>	walk, run (meeting, engine)
<b>manas</b>	hot
<b>mate</b>	dead, die
<b>maran</b>	dry
<b>metin</b>	firm
<b>moe</b>	ashamed, embarrassed, shy
<b>moos</b>	clean
<b>sae</b>	ascend, rise
<b>sai</b>	exit, go out
<b>tama</b>	enter
<b>toba</b>	lie down
<b>tuun</b>	descend
<b>too</b>	arrive

### Komentáriu kona ba liafuan foun

❖ *Kona* has various uses:

- strike (a target): *Polisia tiru milisia ida, kona nia ain.* ‘The police shot a militia, and (the bullet) struck his leg.’
- be correct (e.g. in guessing the answer to a riddle): *Kona ona!* ‘You’re right!’
- *kona ho* means ‘suit, go well with’: *Kór ida nee kona ho ita nia isin* ‘This colour suits your skin.’

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

- *kona ba* means ‘about’: *Doutór hanorin kona ba tuberkuloze* ‘The doctor teaches about tuberculosis.’
- ❖ *Nunee*:
  - At the end of a sentence, it means ‘like this’; e.g. *La bele koalia nunee!* ‘Don’t talk like that’
  - At the beginning of a clause, it can mean ‘like this, in this way’; *Imi loro-loron istori malu. Nunee imi foo ezemplu la diak ba labarik sira.* ‘You quarrel every day. In this way you are giving a bad example to the kids.’
  - Initially it can also mean ‘so’; e.g. *Imi seidauk dame malu. Nunee diak liu la bele mai.* ‘You haven’t yet reconciled. So you’d better not come (here).’

## Diálogu

### Malaria

**Iha loron Sábado, doutór Rui baa iha Manatuto hodi hanorin kona ba moras malaria.**

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

Ema: **Sín. Ami nia oan sira dala barak moras hanesan nee.**

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

Doutór: **Moras malaria nee mai hosi susuk. Susuk tata ita mak halo ita moras. Nunee, ita tenki halakon susuk. Imi nia uma laran tenki hamoos loro-loron. Iha liur, foer tenki lori baa soe dook. Tanki iha hariis fatin tenki fasi semana-semana. Kalan atu toba, tenki uza moskiteiru para susuk la bele tata. Hatuun tiha lai moskiteiru, depois mak hatoba labarik sira.**

On Saturday, doctor Rui went to Manatuto to teach about malaria.

Do you sometimes get malaria? This illness makes you shiver from fever.

Yes. Our children are often sick like this.

What can we do so that (we) won’t get this illness?

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

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

### **Kostumi**

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

## Estrutura língua nian

### 1. halo ‘cause’ (again)

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

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

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

### 2. ha- ‘cause’

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

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

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

### 3. Object fronting

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

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

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

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

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

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

#### 4. keta 'don't'

*Keta* can, like *la bele*, be used in prohibitions.

- |                   |                         |
|-------------------|-------------------------|
| . Keta tauk nia!  | Don't be afraid of him! |
| . Keta bosok!     | Don't lie!              |
| . Keta rona sira! | Don't listen to him!    |
| . Keta lai!       | Don't (do it) yet!      |

## 27. Moris ho mate (*Birth and death*)

### Objetivu

In this chapter you will learn to:

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



### Liafuan foun

#### Intransitive verbs/adjectives

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

#### Transitive verbs

<b>hahoris</b>	give birth (to)
<b>xoke</b>	crash into, shock
<b>baku</b>	beat, hit
<b>kee</b>	dig
<b>hakoi</b>	bury
<b>tauk</b>	afraid, fear
<b>book</b>	bother, irritate, tamper with
<b>reza</b>	pray (Christian prayer)
<b>hamulak</b>	pray (animist prayer)

#### Nouns

<b>Maromak</b>	God
<b>anju</b>	angel
<b>matan-dook</b>	witchdoctor, traditional healer
<b>mate isin</b>	corpse (human, before burial)
<b>vida</b>	life
<b>parteira</b>	midwife
<b>klamar</b>	soul, spirit
<b>mate klamar</b>	ghost
<b>matebian</b>	spirit of the dead
<b>aan</b>	self
<b>lia</b>	traditional communal event
<b>kaixaun</b>	coffin
<b>kuak</b>	hole
<b>rai kuak</b>	hole in the ground
<b>rate</b>	grave, cemetery

#### Other

<b>nafatin</b>	continue, still
<b>malu</b>	each other

### Komentáriu kona ba liafuan foun

- ❖ ‘Having a baby’: When talking about humans giving birth, the common expression is *tuur ahi*; some people also use the Portuguese loan *partu*. *Hahoris* is the normal term for animals giving birth; many Timorese consider it impolite to use this term for humans.
- ❖ *Baku* includes hit, beat (e.g. with a stick), slap, hit (a ball with a bat), beat (an egg), bounce (a ball). *Baku malu* is a generic term for a physical fight.
- ❖ *Klamar*: All humans (both living and dead) have a *klamar* ‘spirit, soul’. People are often afraid of the *mate klamar* ‘ghost’ of those who have recently died.
- ❖ *Book*:

- If you *book* something, it means you touch, move or tamper with it. So children may be warned: *Nee ema nian. O la bele book!* ‘This is someone else’s. You can’t touch it.’
  - If you *book* someone, it means you bother, irritate, or bug them, for instance by talking to them when they are trying to concentrate.
  - When people *book aan* (*an* = self), they are in motion, moving parts of their body or shifting position of their own accord: e.g. *Bebee komesa book aan* ‘The baby started to move around (e.g. kick, wave its arms).’
  - When you *book aan la diak*, it means that you are totally restricted, unable to do anything. This could be physical, or metaphorical; for instance when you are surrounded by enemies on all sides and cannot find a way of escape.
- ❖ *Lia* encompasses a range of traditional communal events:
- *Lia moris*: engagements, marriages and all the associated gatherings and negotiations
  - *Lia mate*: all events associated with a death, including *hakoi mate* burial, *aifunan moruk* ceremony one week after a funeral, *ai funan midar* two weeks after the funeral, and *kore metan* which marks the end of the one-year mourning period
  - disputes and court cases, regardless of whether these are handled traditionally by the elders, or in less traditional ways by the police or courts.

## Diálogu

### Atu tuur ahi iha nebee?

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

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

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

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

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

Joana: **Hau foin fulan lima. Hau mos mai konsulta beibeik, maibee hau lakohi tuur ahi iha ospítal.**

Irene: **Tansaa?**

Joana: **Hau tauk, tanba hau rona dehan, ema barak mate bainhira partu iha ospítal. Tanba nee mak hau hakarak tuur ahi iha uma deit.**

Irene: **Ai, lalika tauk! La iha buat ida. Iha ospítal diak liu, tanba parteira sira sempre mai haree ita. Se iha problema karik, sira bele ajuda lalais.**

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

Irene, how many months (pregnant) are you? I’m eight and a half.

Do you keep coming for check-ups?

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

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

Why?

I’m afraid, because I hear that many people die when giving birth in hospital. That’s why I just want to have the baby at home.

Ah, there’s no need to be afraid! There’s nothing. It’s better in hospital, because the midwives always come and check on us. If there are any problems, they can help quickly.

### Kostumi moris nian

- ❖ Most women give birth at home. Timor has many more traditional birth attendants than modern midwives.

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

### Kostumi mate nian

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

## Estrutura língua nian

### 1. malu 'each other'

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

- |  |  |
|--|--|
| . Ami horiseik hasoru malu iha merkadu.      | Yesterday we met each other in the market.     |
| . Ami hela besik malu.                       | We live close to each other.                   |
| . Dulce ho Joana seidaok konhese malu.       | Dulce and Joana don't know each other yet.     |
| . Sira koalia ba malu, dehan 'Nia mate ona.' | They talked to each other, saying 'He's died.' |
| . Sira foo osan ba malu.                     | They gave each other money.                    |

*Malu* is typically used if the two or more participants are all doing the activity described by the verb to the other participants. For instance, *Sira baku malu* suggests that each was hitting the other. In practice *baku malu* is also used as a general term for a 'fight', even if it is unclear who exactly is doing the hitting.

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

## 2. mak (foin) ‘and only then’

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

- |                                  |   |
|----------------------------------|---|
| . Senhór José mak hanorin hau.   | It is Mr José (not anyone else) who teaches me. |
| . Alita mak mate, laos nia biin. | It is Alita who died, not her older sister.     |

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

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

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

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

*Mak nee deit* is a common expression meaning something like ‘That’s all’. It indicates that an interview or meeting is finished, or that the speaker has finished telling a story or giving an explanation.

## 3. aan, -an reflexive ‘himself, herself...’

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

- . Nia oho nia aan.
- . Nia oho aan.
- . Nia oho nia aan rasik.
- . Nia oho aan rasik.

*Aan* is a noun meaning ‘self’, and in this construction is always preceded by a possessive pronoun. Here are some more examples.

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

Recall from chapter 25 that *rasik* emphasises that it is the person talked about who has/does/is something, as opposed to someone else. So it is not surprising that *rasik* is often used in such sentences.



#### 4. nafatin ‘continue, still’

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

. Sira hela nafatin iha Dili.

They still live in Dili.

. Se organizaun nee hakarak lao ba oin nafatin, tenki servisu hamutuk.

If this organisation wants to continue to advance, we must cooperate.

. Ema nee sempre halo sala, maibee hau hadomi nafatin nia.

This person always does wrong, but I still keep loving him.

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

. Reinaldo sei servisu nafatin iha Ministériu Saúde.

Reinaldo is still working at Ministry of Health.

. Ami sei uza nafatin sistema ida nee.

We are still using this system.



### **Cognate nouns ending in -nsia**

The meaning of the following nouns ending in *-nsia* can be readily guessed from similar-sounding English words. Most of these terms are primarily used by educated people and in formal contexts.

<b><u>Portuguese loan</u></b>	<b><u>English</u></b>
<b>ajénsia</b>	agency
<b>ambulánsia</b>	ambulance
<b>asisténsia</b>	assistance
<b>audiénsia</b>	audience, hearing
<b>distánsia</b>	distance
<b>emerjénsia</b>	emergency
<b>esperiénsia</b>	experience
<b>evidénsia</b>	evidence
<b>frekuénsia</b>	frequency (e.g. for radio transmission)
<b>importánsia</b>	importance
<b>independénsia</b>	independence
<b>influénsia</b>	influence
<b>konferénsia</b>	conference
<b>konsekuénsia</b>	consequence
<b>konsiénsia</b>	conscience, consciousness, awareness
<b>korespondénsia</b>	correspondence
<b>pronúnsia</b>	pronunciation
<b>provínsia</b>	province
<b>relevánsia</b>	relevance
<b>rezidénsia</b>	residence
<b>rezisténsia</b>	resistance
<b>tendénsia</b>	tendency
<b>toleránsia</b>	tolerance
<b>transparénsia</b>	transparency
<b>violénsia</b>	violence

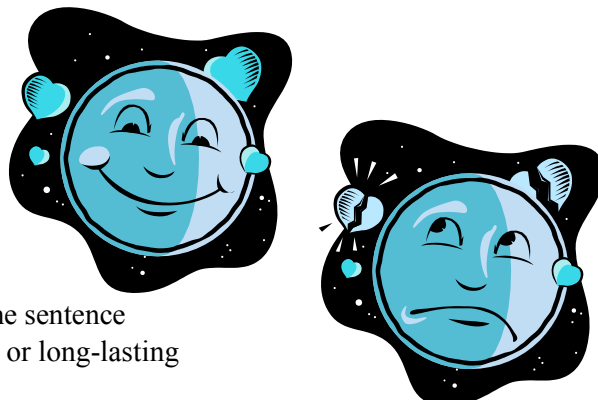
Some of these words have related Indonesian words ending in *-nsi*; e.g. *konferensi* ‘conference’.

## 28. Kontenti ka tristi? (*Happy or sad?*)

### Objetivu

In this chapter you will learn to:

- Express basic emotions
- Use *maski* ‘although’
- Talk about reciprocal action which was initiated by one party (... *malu ho...*)
- State the topic of a sentence at the beginning of the sentence
- Repeat verbs to indicate that an activity is intense or long-lasting



### Liafuan foun

#### Intransitive verbs/adjectives

<b>tristi</b>	sad
<b>kontenti</b>	happy, contented
<b>haksolok</b>	happy, joyful
<b>susar</b>	be in difficulty; <i>Noun</i> hardship
<b>laran susar</b>	upset, grieving, distressed, worried
<b>tanis</b>	cry
<b>hakilar</b>	shout, scream
<b>nonook</b>	be quiet, silent

#### Transitive verbs

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

#### Both intransitive and transitive

<b>laran moras</b>	upset; jealous (of)
<b>hamnasa</b>	laugh; smile (at)

#### Nouns

<b>xefi</b>	boss
<b>servisu fatin</b>	work place

#### Conjunctions

<b>maski</b>	although
<b>biar</b>	although

#### Adverbs

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

### Komentáriu kona ba liafuan foun

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

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

## Diálogu

### Mira la hatene odi

**Lucia, Neca ho Aida, sira nain tolu koalia iha servisu fatin kona ba sira nia xefi.**

**Lucia: Senhora Mira nee, ita haree nia nunka tristi, nunka hirus. Ita sempre haree nia oin kontenti. Maski nia kole mos, nia hamnasa hela deit. Loos ka lae?**

**Neca: Loos, hau mos haree hanesan nee. Loos ka lae, Aida?**

**Aida: Sín, maibee imi nain rua la haree, hori-bainruak lokraik nia ho Senhora Amada, sira nain rua hakilar malu iha nee. Ei! Hau tauk loos!**

**Lucia: Nee ka? Hakilar malu tanba saa?**

**Aida: See mak hatene?**

**Neca: Maibee horiseik hau haree sira nain rua koalia, hamnasa diak loos.**

**Lucia: Sín, tanba nia la gosta hirus kleur. Nia dehan mai hau, ema nebee hirus beibeik, nia ferik lalais.**

**Aida: Hanesan nee mak diak. Ssst! Nonook! Se lae orsida nia hakilar fali ita, tanba koalia beibeik.**

Lucia, Neca and Aida – the three of them are talking at work about their boss.

Mrs Mira never looks sad or angry. She always looks happy. Even when she is tired, she is smiling. Isn’t that right?

True, I see her that way too. Isn’t that so, Aida?

Yes, but you two didn’t see her and Mrs Amada two days ago in the afternoon – the two of them were shouting at each other here. Wow! I was really scared!

Is that right? Why did they shout at each other?

Who knows?

But yesterday I saw the two of them talking and laughing happily.

Yes, because she doesn’t like staying angry for long. She told me that people who are continually angry, grow old quickly.

That’s the best way. Sh! Be quiet!

Otherwise she’ll shout at us for talking all the time.

### **Komentáriu kona ba diálogu**

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

## Kostumi

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

## Estrutura língua nian

### 1. maski, ... mos ‘although’

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

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

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

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

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

### 2. malu ‘each other’ (again)

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

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

### 3. Sentence topics

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

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

### 4. Repeating a verb

In colloquial speech (but not in writing), a verb is sometimes repeated to indicate that the activity is intense and/or long-lasting.

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

The following examples, also restricted to speaking, illustrate a different type of repetition, again of a single verb. Ask a Timorese to show you the usual intonation pattern. This repetition indicates “Sure that is the case” but then adds a qualifier.

- |  |  |
|--|--|
| P: <b>Maun kompriende lian Portugés ka?</b>                | Do you understand Portuguese?                    |
| H: <b>Kompriende, kompriende, mais koalia laduun moos.</b> | Sure I understand it, but I don't speak it well. |
| P: <b>Senhór hatene, see mak atu sai diretór foun ka?</b>  | Do you know, who is to become the new director?  |
| H: <b>Hatene, hatene, maibee hau la bele dehan sai.</b>    | Sure I know, but I'm not allowed to tell you.    |
| P: <b>Hau bele empresta mana nia livru nee ka?</b>         | Can I borrow this book of yours?                 |
| H: <b>Bele, bele, maibee keta halo lakon!</b>              | Sure you can, but don't lose it!                 |

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

### Objetivu

In this chapter you will learn to:

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



### Liafuan foun

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

#### Adjectives/Intransitive verbs

<b>badinas</b>	hard-working, diligent
<b>baruk</b>	feel lazy, bored, fed up
<b>laran diak</b>	kind-hearted, good
<b>laran aat</b>	nasty, wicked
<b>brani, barani</b>	bold, brave
<b>haraik aan</b>	humble oneself
<b>foti aan</b>	arrogant, boast
<b>nakar</b>	mischievous
<b>mamar</b>	soft
<b>toos</b>	hard, tough, rigid
<b>ulun mamar</b>	intelligent, cooperative
<b>ulun toos</b>	slow learner, stubborn

#### Nouns

<b>bapa</b>	Indonesian
<b>nain</b>	owner, master
<b>istória</b>	story; history

#### Transitive verbs

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

### Komentáriu kona ba liafuan foun

- ❖ *Baruk ho* means 'fed up with, sick of'; e.g. *Hau baruk ho servisu nee* 'I'm sick of this work.'
- ❖ *Laran aat* is quite generic, for instance describing people who don't relate to others, won't help others or give things when asked, or speak badly of others.
- ❖ *Brani*: bold, daring, courageous, brave, forward, have 'guts'.
- ❖ *Nakar* is hard to translate. In small children, it could be translated as 'mischievous, naughty, gets into everything, feisty'. Here it can have positive connotations if the behaviour is associated with inquisitiveness. In older children and teenagers, it can be simply 'mischievous, cheeky', but also negatively describes people who break more serious norms, for example by stealing, hassling women, or going from one girlfriend to the next.
- ❖ *Mamar* has a range of senses:
  - soft textured; e.g. of a substance you can press your fingers into
  - polite, gentle; e.g. *koalia lia fuan mamar* 'speak gentle/polite words'
  - physically weak, of the arms and legs of a sick or hungry person. (*liman-ain mamar* is also an expression like comparable to 'pansy', used of homosexuals.)
  - soft, weak; e.g. of a person who can't go against another's wishes or won't discipline lazy staff

- ❖ *Toos*: hard, tough, stiff, rigid.
- ❖ *Ulung mamar* means both quick to learn, and quick to obey. *Ulung toos* means both slow to learn, and rebellious, headstrong. So one can in principle be *ulung mamar* at school, but *ulung toos* to one's parents. These terms are very similar to *matenek* and *beik* respectively, except that *matenek* also means 'educated' and *beik* is also a (somewhat deprecating) term meaning 'uneducated'.
- ❖ *Bapa* comes from the Indonesian word '*bapak*', meaning *senhór*. However it has been broadened to include both males and females. *Tempu bapa* is a common way of referring to the Indonesian occupation.
- ❖ *Ema nee oinsaa?* is a general question, 'What is this person like?' People may respond with a description of the person's appearance, or of their character or behaviour.
- ❖ *Bosok* includes both deliberate lying and deception, and tricking someone in fun.
- ❖ *Konta*:
  - 'recount, narrate': *konta istória* 'tell a story', *konta ema nia vida* 'gossip about someone'
  - 'count': *konta/sura osan* 'count money'

## Diálogu

### Kordenadór la kontenti ho Tito nia servisu

**Senhór Tito servisu iha ONG internasionál. Nia foin tama fulan ida. Maibee ninia kordenadór Felix la kontenti ho nia servisu. Tanba nee, Felix baa koalía ho Senhora Maria nudar sira nia diretór.**

Mr Tito works in an international NGO. He only started a month ago. But his coordinator Felix is not happy with his work. For this reason, Felix goes and talks with Mrs Maria, as their director.

**Felix: Bondia senhora, ita iha tempu ka? Hau hakarak koalía kona ba Tito nia servisu.**

Good morning ma'am, do you have time? I'd like to talk about Tito's work.

**Maria: Hau iha tempu oras rua deit. Se bele ita koalía agora.**

I only have two hours. If you can we'll talk now.

**Felix: Diak. Nunee senhora: Tito nee ema ida nebee ulung toos, hau foo hatene beibeik atu la bele tama servisu tardi, maibee nia sempre tardi. I nia bosok mak barak.**

Fine. It's like this, ma'am: Tito is a stubborn person; I've told him repeatedly to not come to work late, but he is always late. And he lies a lot.

**Maria: Nia bosok kona ba saida?**

What does he lie about?

**Felix: Kona ba nia servisu. Bainhira hau haruka nia halo relatóriu, nia dehan, halo tiha ona. Husu nia hatama mai hau, nia hataan dehan, seidauk hotu.**

About his work. When I tell him to prepare a report, he says, he has done it. (Then when I ask him to hand it in to me, he replies that it's not yet finished.

**Maibee lor-loron nia mai servisu konta istória ho sekuriti sira iha varanda nebaa.**

But every day he comes to work and swaps stories with the security officers over there on the verandah.



- Maria: **Tanba saa mak ita la foo hatene nia, saida mak nia tenki halo iha oras servisu?** Why didn't you tell him what he needs to do in work time?
- Felix: **Foo hatene senhora! Karik too ohin dadeer, dala lima ona.** I tell him, ma'am! Until today, (I must have told him) five times already.
- Maria: **Tuir hau haree, nia badinas iulun mamar.** From what I see, he's diligent and smart.
- Felix: **Iha senhora nia oin, nia badinas loos, maibee senhora la iha tiha, nia halimar mak barak. Hau hakaas aan atu kompriende, maibee ohin lora demais liu ona!** In front of you, he's very hard-working, but when you are no longer there, he mainly plays around. I try hard to be understanding, but today it just got too much!
- Maria: **Orsida bele haruka Tito mai hasoru hau.** You can tell Tito to come and see me.
- Felix: **Diak, senhora.** OK, ma'am.
- Maria: **Se bele ita foo tempu ba nia fulan ida tan, nia bele muda nia hahalok ka lae? Se la muda mak ita hapara nia kontratu. Ita tenke barani foo hanoin ba Tito, atu la bele bosok no keta baruk halo servisu.** If we can (i.e. 'I suggest') let's give him one more month, (to see if) he can change his behaviour. If he doesn't change, we'll cut off his contract. We/You must have the courage to warn Tito to not lie and not to be lazy in doing work.
- Felix: **Diak. Kolisensa, hau baa lai.** OK. Excuse me, I'll go now.
- Maria: **Diak.** OK.

### Komentáriu kona ba diálogu

- ❖ Felix introduces his explanation with *Nunee* 'It's like this:'
- ❖ *Nia ema ida nebee ulun toos*. Although Felix could have said simply *Nia ulun toos*, the words *ema ida nebee* or *ema ida ke* are often used to introduce someone's character and habitual behaviour. e.g. *Hau nia inan ema ida nebee gosta ajuda ema. Hau nia maun ema ida ke siak-teen*.

### Kostumi

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

## Estrutura língua nian

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

### 1. -dór ‘one who’ in Portuguese words

Tetun has borrowed many Portuguese words that end in *-dór* ‘one who’. Some of these name objects, such as the following which are clearly recognisable from English.

<b>aseleradór</b>	accelerator (of a vehicle)
<b>indikadór</b>	indicator
<b>komputadór</b>	computer

Many more identify people’s professions or roles. Note that many of these are high-level educated terms.

<b>administradór</b>	administrator (especially of a district or sub-district)
<b>diretór</b>	director , headmaster, headmistress
<b>ditadór</b>	dictator
<b>embaixadór</b>	ambassador
<b>fundadór</b>	founder
<b>governadór</b>	governor
<b>investigadór</b>	investigator
<b>kolaboradór</b>	collaborator
<b>kordenadór</b>	coordinator
<b>moderadór</b>	moderator, chairman/woman
<b>observadór</b>	observer (e.g. of elections, parliament)
<b>organizadór</b>	organiser
<b>oradór</b>	speaker (e.g. at a conference)
<b>peskadór</b>	fisherman (commercial)
<b>salvadór</b>	saviour
<b>trabalhadór</b>	labourer
<b>traidór</b>	traitor, betrayer, disloyal person
<b>treinadór</b>	trainer



For these words, Portuguese uses final *-dor* when talking about men, and *-dora* when talking about women. In Tetun, some people do this, particularly in formal contexts or if the speaker is heavily influenced by Portuguese. For instance, a *diretora* is a female director, and a *treinadora* is a female trainer. An alternative way to show that a person is a woman is to add *feto*; e.g. *moderadór fetu* ‘chairwoman’.

The plural form of such nouns in Portuguese usually ends in *-ores* (e.g. Portuguese *administradores* ‘administrators’) when talking about men or for mixed groups, and *-oras* (e.g. Portuguese *administradoras*) when talking about women. While most people disapprove of using Portuguese plurals in Tetun, you may hear them used, especially in news broadcasts.

## 2. door ‘one who’ in Tetun words

In Tetun, people also attach *-dór* to native Tetun words, as well as using it in innovative ways with some Portuguese loans. This ‘Tetun’ ending has however changed quite a lot from the Portuguese one. Firstly, the resulting word describes ‘a person who habitually does something’, rather than identifying the person’s role. Secondly, many people feel that the *-dor* should be written as a separate word *door*. Finally, such Tetun words can’t take a feminine ending or a plural ending (e.g. both male and female shy people are *moe-door*). Here are some examples.

<b>haluha-door</b>	forgetful person
<b>hamnasa-door</b>	giggler
<b>hemu-door</b>	drinker (of alcohol)
<b>husu-door</b>	person who keeps asking for things
<b>koalia-door</b>	chatterbox
<b>moe-door</b>	very shy person
<b>servisu-door</b>	hard-working, diligent
<b>joga-door</b>	player, footballer; gambler
<b>pasiar-door</b>	gadabout, person who keeps going out

Sometimes *door* attaches to a sequence two words, namely a verb and its object. It is placed either between the two words, or after the second one.

<b>oho-door ema</b>	murderer
<b>baku-door feen</b>	wife-beater
<b>futu manu-door</b>	cock-fighter, gambler on cock-fights
<b>lori lia-door</b>	someone who spreads gossip

## 3. -teen ‘one who (negative connotation)’

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

<b>baruk-teen</b>	lazybones
<b>beik-teen</b>	stupid
<b>bosok-teen</b>	habitual liar
<b>kaan-teen</b>	glutton. (Some also use it for ‘greedy, stingy’)
<b>karak-teen</b>	mean, stingy (won’t share)
<b>lanu-teen</b>	drunkard
<b>nakar-teen</b>	naughty, trouble-maker
<b>naok-teen</b>	thief (esp. habitual thief)
<b>tanis-teen</b>	cry-baby

## 4. nain ‘master’

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

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

## 5. finji ‘pretend’

*Finji* and *halo finji* mean ‘pretend’.

- |   |   |
|---|---|
| . Sira <u>finji</u> la hatene.                                  | They pretended not to know.   |
| . Nia <u>halo finji</u> la konhese hau.                         | He pretended to not know me.  |
| . Ohin nia <u>finji</u> dehan moras, agora halimar<br>iha liur. | Earlier she made out that she was sick, now<br>she’s playing outside. |

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

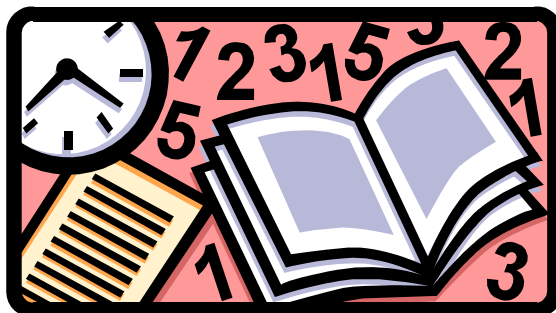
- |  |  |
|--|--|
| . Sira <u>finji</u> hakneak no hakruuk iha Jesus<br>nia oin. | They mockingly knelt and bowed before Jesus. |
|--|--|

## 30. Data ho konvite (*Dates and invitations*)

### Objetivu

In this chapter you will learn to:

- Ask for or tell the date
- Give written invitations
- Refuse an invitation to visit
- Express uniqueness with *só*



### Liafuan foun

See also expressions in *Estrutura língua nian 3*.

#### Months

<b>Janeiru</b>	January
<b>Fevereiru</b>	February
<b>Marsu</b>	March
<b>Abril</b>	April
<b>Maiu</b>	May
<b>Junhu</b>	June
<b>Julhu</b>	July
<b>Agostu</b>	August
<b>Setembru</b>	September
<b>Outubru</b>	October
<b>Novembru</b>	November
<b>Dezembru</b>	December

#### Other date-related

<b>dia</b>	date (used before Portuguese date)
<b>dia hira?</b>	what date?
<b>data</b>	date
<b>saa data?</b>	what date?

#### Nouns

<b>konvite</b>	written invitation
<b>serimónia</b>	ceremony
<b>partisipasaun</b>	participation

#### Verbs

<b>konvida</b>	invite
<b>partisipa</b>	participate

#### Other

<b>dezde</b>	since (time)
<b>momentu</b>	when, at the moment when
<b>só</b>	only, except

### Komentáriu kona ba liafuan foun

❖ Here are some examples for *konvida*:

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

❖ *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 hanoin katak loron ida Timor sei hetan independénsia.* ‘At that time we thought that one day Timor would gain independence.’
- *Momentu sira haan hela, feto ida tama ba hasoru sira.* ‘As they were eating, a woman came in to see them.’
- *Momentu militár sira kaer Acito, nia kolega sira hotu-hotu halai.* ‘When the soldiers caught/arrested Acito, all his friends ran away.’

## Diálogu

### Anita lori konvite

Anita lori konvite baa foo Luisa iha uma.

Anita takes an invitation and gives it to Luisa at her home.

Anita: **Bondia mana Luisa.**

Good morning, older sister Luisa.

Luisa: **Bondia, mai tuur tiha.**

Good morning, come and have a seat.

Anita: **Lalika tuur ida! Hau lori deit konvite nee mai foo ba ita.**

No need to sit! I’m just bringing this invitation to give to you.

Luisa: **Konvite? Konvite kona ba saida?**

An invitation? An invitation for what?

Anita: **Hau nia maun nia oan atu kaben. Orsida mana lee deit iha konvite nee. Entaun mak nee deit, hau fila ona.**

My older brother’s child is about to get married. Just read about later it in the invitation later. Well, that’s all. I’ll go back now.

Luisa: **Hai, la bele halo hanesan nee. Tuur hemu buat ruma lai, depois mak baa.**

Hey, don’t act like that! Sit and drink something, then go.

Anita: **Obrigada. La bele hirus. Loron seluk mak hau hemu. Agora hau sei baa Fatuhada, depois liu ba Comoro.**

Thanks. Don’t be angry. Another day I’ll (stay and) drink. Now I have to (lit. ‘will’) go to Fatuhada, and then on to Comoro.

Luisa: **Diak, kumprimentus ba ita nia katuas-oan ho labarik sira hotu.**

OK. Greetings to your husband and all the children.

Anita: **Obrigada, adeus.**

Thanks. Bye.

Luisa: **Adeus.**

Bye.

### Komentáriu kona ba diálogu: refusing an offer

- ❖ Anita refuses the offer of a drink with *Obrigada*. She then says *La bele hirus*, which is a common response when you may have offended someone. It literally means ‘Don’t be angry’, but is used where in English one may say ‘Sorry’.
- ❖ Notice that after refusing a drink, Anita says she’ll stop for a drink another time. Using *loron seluk* like this is a common way of softening a refusal.
- ❖ In this dialogue the hostess offers her visitor a drink. If for some reason such an offer is not made or not accepted, there are various stereotypical ways for hosts to acknowledge this failure. These include *Mai mos, la hemu tan buat ida* ‘You came, but didn’t even drink’; *Ita hamriik deit* ‘We only stood (didn’t even sit)’; *Ita koaliala deit* ‘We only talked (didn’t even eat or drink)’; and *Ita la tuur tan* ‘You didn’t even sit’. Suitable responses include: *La buat ida, sei iha tempu*. ‘No worries, there’s still time (for that in future).’; and *Diak sa! Loron seluk mak hemu*. ‘That’s fine. We’ll have a drink another day.’

## Kostumi

- ❖ Dates are written with the day preceding the month, e.g. 25/12/1999, 25 Dezembru 1999.
- ❖ Dates are often said in Portuguese or Indonesian. See chapters 48 and 49 for numbers and dates in these languages.
- ❖ Invitations to festivities are often given in person less than a week in advance. For weddings, family and close friends are given oral invitations; people with whom the relationship is less close or more formal, such as work colleagues, may be given written invitations (*konvite*). These are in Tetun, Portuguese, Indonesian, or – if many English-speaking foreigners are involved – in English. There is no RSVP; that is, those invited are not expected to inform the hosts as to whether they will attend.
- ❖ In Timor people often specify the date for events, rather than the day of the week.

## Estrutura língua nian

### 1. saa fulan? ‘which month?’

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

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

### 2. Dates in Tetun

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

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

In Tetun, the date comes before the month, and normally consists of *loron* plus the day number. The month name is usually preceded by *fulan*.

- |                                |                                       |
|--------------------------------|---------------------------------------|
| Ohin loron sanulu, fulan Maiu. | Today is the 10 <sup>th</sup> of May. |
| Ohin loron sanulu.             | Today is the 10 <sup>th</sup> .       |

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

- |   |   |
|---|---|
| . Timor komesa ukun aan iha Segunda, loron rua-nulu, fulan Maiu, tinan rihun rua rua. | Timor started ruling itself on Monday, the 20 <sup>th</sup> of May, 2002. |
| . Hau moris iha loron tolu, fulan haat, tinan rihun ida atus sia sia-nulu resin haat. | I was born on 3 <sup>rd</sup> April, 1994.                                |

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

Here are some examples of other questions concerning dates.

- P: **Ita moris iha saa data?** What date were you born?  
 H: **Hau moris iha loron rua, fulan** I was born on 2<sup>nd</sup> February 1974.  
**Fevereiru, tinan rihun ida atus sia, hitu-**  
**nulu resin haat.**
- P: **Páskua iha tinan ida nee, monu iha fulan** Which month does Easter fall in this year?  
**saida?**  
 H: **Páskua monu iha fulan Marsu.** Easter is in March.

### 3. Next/last week

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

<i>Future</i>		<i>Past</i>	
<b>semana oin</b>	next week	<b>semana kotuk</b>	last week
<b>semana oin mai</b>	next week	<b>semana liu ba</b>	last week
<b>Domingu agora</b>	this coming Sunday	<b>Domingu liu ba</b>	last Sunday
<b>Domingu oin</b>	next Sunday (the Sunday after the coming one) <sup>2</sup>	<b>Domingu rua liu ba</b>	the Sunday before last
<b>Domingu oin mai</b>	next Sunday (the Sunday after the coming one)		
<b>tinan rua oin mai</b>	in two years time	<b>tinan rua liu ba</b>	two years ago
<b>tinan rua mai</b>	in two years time		

### 4. só, só ... deit mak: expressing uniqueness

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

- . **Virgilio mak diretór.** It is Virgilio (not anyone else) who is the director.  
 . **Abilio mak badinas liu.** It is Abilio who is the most diligent.

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

- . **Ita la hois kuda! Só karau deit.** We didn’t milk horses! Only cattle.  
 . **Hau la hatene Portugés. Só Inglés deit.** I don’t know Portuguese, only English.

In combination with a previous statement, *só ... deit mak* can often be translated as ‘except’.

- . **Ami hotu-hotu baa tasiibun. Só Bete deit mak hela.** We all went to the beach except Bete. (Only Bete stayed behind.)  
 . **Ita rona ona diretór hotu-hotu nia hanoin. Só Benjamim Martins nia pozisaun deit mak ita la hatene.** We have heard the thoughts of all the directors except Benjamim Martins. (It is only Benjamim Martins’ position that we don’t know.)

<sup>2</sup> As with English ‘next Sunday’, there is in practice sometimes confusion as to whether *Domingu oin* should be interpreted as the coming Sunday (less than 7 days away), or the Sunday after that.



Bobonaro, 9 Junyu tinan 2010

Ba : .....

Númeru : 7/2/2011

Asuntu : Konvite

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

Data : Sesta, 11 fulan FEVEREIRU tinan 2011

Oras : Tuku 08:00 too remata

Fatin : Salaun enkontru Distritu Bobonaro

Ajenda enkontru:

1. Informasaun jerál husi Administradór Distritu
2. Xefi suku ida-idak hatoo relatóriu kona ba dezvoltimentu iha suku laran
3. Sujestaun husi xefi suku sira
4. Selu-seluk tan

Ba ita boot sira nia atensaun, ami hatoo obrigadu wain.

José Manuel Soares Lopes

Sekretáriu

Hodi grasa ho bensaun Nai Maromak nian,  
ami konvida maluk sira hotu bele mai asisti  
serimónia kazamentu ba ami nia oan

José António de Jesus

(Azé)

ho

Maria Lindalva

(Meri)

**Serimónia iha igreja sei halao iha:**

Loron/Data: Sábado, 30 Outubru 2010

Oras: 10.00 OTL

Fatin: Igreja Katedral – Dili

**Resepsaun sei halao iha:**

Loron/Data: Sábado, 30 Outubru 2010

Oras: 12.00 OTL

Fatin: Salaun Delta Nova - Dili

Ami agradese no haksolok ho partisipasaun  
husi maluk sira hotu. Ikus liu ami la haluha  
hatoo obrigadu wain.

**Família nebee konvida**

Família  
**de Jesus**

Família  
**Lindalva**

## 31. Kuidadu-an (*Taking care of yourself*)

### Objetivu

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

- Recognise and respond to unwelcome romantic attention
- Recognise male-female banter, and threatening talk
- Use *para...* 'so...', *ruma* 'some or other', tag *sa*, the topic marker *nenee* and *kan* 'after all'



### Liafuan foun – jerál

#### Nouns

<b>buatamak</b>	fellow (impolite)
<b>buatinak</b>	girl, woman (impolite)
<b>doben</b>	beloved
<b>lisensa</b>	permission
<b>manu-talin</b>	go-between (e.g. who carries messages between a boy and girl)
<b>NGO</b> [en ji o] (Eng)	NGO
<b>seguransa</b>	security

#### Transitive verbs

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

#### Intransitive verbs/adjectives

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

#### Other

<b>laran monu ba</b>	fall in love with
<b>di-diak</b>	carefully, thoroughly
<b>liu-liu</b>	especially
<b>para ...</b>	so, very...
<b>ruma</b>	some or other (as yet unknown quantity, or type)
<b>teb-tebes</b>	truly, very
<b>kan</b> (I)	after all

- ❖ *Buatamak* and *buatinak* are impolite terms of reference for a man/woman whom you don't know, or whom you are angry at and pretend not to know. For instance, a girl could say to her girlfriends about a man who is hassling them: *O, haree buatamak ida nebaa nee!*
- ❖ Since international NGOs have multiplied since 1999, many people now use the English term *NGO* (pronounced as in English); the Portuguese equivalent is *ONG* (pronounced 'ó én jé').

- ❖ *Rame* represents a positive characteristic in Timorese culture. It is associated with lots of people and activity.
- ❖ *Kuidadu!* is a common warning, meaning ‘Be careful, watch out!’
- ❖ *Hau nia laran monu ba nia* suggests you fell for this person. *Laran monu* is primarily associated with romantic attraction but can also be used for ‘falling in love with’ or being attracted to a child you’d like to adopt, a house, or even clothing.

## Attracting the girls

- ❖ As in the West, there are a wide range of expressions used by young men when young women walk past. Apart from words, and ‘sst’, there is whistling, and clearing the throat. Some will repeatedly call out a name, in the hope that the girl will come out with her own name. As a woman, you can ignore them and keep walking. If you greet groups of men in Tetun before they get a chance to comment, it sometimes prevents such comments being made in the first place.

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

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

## Courtship

- ❖ Relationships that a westerner might interpret as a minor courtship or flirtation are likely to be interpreted by a Timorese as a serious intention to marry. There are exceptions (mainly in Dili) amongst those youth who are considered *nakar* ‘wanton, mischievous’.
- ❖ If a young man goes to visit a hopeful-girlfriend’s parents, it is likely to be interpreted as a desire to have a serious relationship. If he takes the girl out, he is expected to also deliver her home afterwards.
- ❖ Unwanted romantic attentions can be reduced if you mix widely within the community, showing that there is no particular eligible man or woman who interests you more than others.

## Diálogu

### (1) Feto lakohi namora ho mane nee

**Duarte mane foin-sae ida. Nia gusta teb-tebes  
Rosa, tanba Rosa nee feto oan ida bonita,  
hamnasa-door, i fuuk naruk. Nia isin mos kapaas.  
Entaun Duarte buka dalan atu hatoo nia laran ba  
Rosa. Maibee Rosa nia laran la monu ba Duarte.**

Duarte: **Rosa! Rosa!**

Rosa: **Nusaa?**

Duarte: **Lae, la iha buat ida.**

Rosa: **Tansaa mak o bolu hau?**

Duarte: **Hau hakarak hatete buat ida ba o,  
maibee o keta hirus, e!**

Rosa: **Dehan took mai!**

Duarte: **Rosa! O bonita. Hau gusta o. Tebes  
nee! O halo hau toba la dukur!**

Rosa: **Oo, obrigada. Hau baa ona. Adeus.**

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

Rosa! Rosa!

What's up?

No, there's nothing.

Why did you call me?

I want to tell you something, but don't get mad!

Tell me!

Rosa! You're pretty. I like you. It's true!

You make me unable to sleep!

Oh, (no) thank you. I'm going now. Bye.

## Extramarital sex

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

### Expressions

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

## Security

- ❖ A person on their own does not invite a person of the opposite sex into his or her home. Any business that needs to be transacted can usually be done outside the front door. If you want to invite them to sit, let them sit on the front veranda or in the front yard. If the guest stays too long, one option is to invite him or her to stay there, but state that you yourself must go out (e.g. to the neighbours).

- ❖ Women are expected to dress conservatively, not showing their midriff, and avoiding short skirts or short shorts, or wearing strappy tops. (Such clothes were acceptable during the Portuguese time, but a quarter-century of Indonesian rule has changed that.)
- ❖ Should you ever be attacked, yell. If inside, call *Naokteen tama uma* ‘A thief has come into the house’. If attacked outside, you could call *Hau mate ona!* ‘I’m dying!’
- ❖ Women shouldn’t walk at night without adult company.
- ❖ Greeting many people and mixing widely can help your acceptance into the community.

## Diálogu

### (2) La bele koalía iha uma laran

**Juvito joven ida nebee hela iha Hera. Nia gosta Susana, ema Brazil ida nebee foin mai. Susana mesak deit iha uma.**

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

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

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

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

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

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

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

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

Jovito is a young man who lives in Hera. He likes Susana, a Brazilian who has just arrived. Susana is alone at home.

Excuse me, lady of the house. Good morning.

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

Fine, thanks, that’s all right.

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

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

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

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

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

### (3) La bele vizita mesak

**Zelinda voluntáriu foun ida, nebee foin mai hosi Amérika. Nia hela iha distritu Ermera. Nia konhese Senhór Paulo, nebee servisu iha NGO ida.**

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

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

Paulo: **Hau baa mesak deit.**

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

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

Zelinda, can I go to your home later?

Who would you go with?

I’d go alone.

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

## What are *malae* like?

- ❖ Complaints about and praise for foreigners often seem to revolve around two issues: whether they mix well with Timorese, and whether they are generous. In Timor, for instance, it is normal as a passenger in a car to share your snacks with the driver, or as a member of a household to share your food with the rest of the household.

### Things sometimes said about foreigners

- . **Malae/buatamak nee halo estilu liu.**
- . **Malae nee britas.**
- . **Baa fiar fali malae teen toos!**

This foreigner/fellow is showing off.

This foreigner is stingy (lit. 'pebble').

Would you trust a stingy foreigner?! (lit. 'hard-faeces', also meaning 'constipated')

## Male threats

- ❖ When men are threatened by other men without provocation, Timorese deem it wisest to walk away, especially as such behaviour is often associated with drunkenness.

### Expressions used by young men when threatening other men

- . **Ita bomba tiha nia!** We'll bash him up.
- . **O hakarak saida?!** What do you want?!
- . **Neebee, nusaa?!** So, what?!
- . **Joga nia!** Let's bash him!
- . **Malae avoo la hanorin, baku mate tiha nia!** The foreigner wasn't properly brought up, bash him to death!



## Estrutura língua nian

### 1. para 'so'

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

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

### 2. ruma 'some or other'

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

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

### 3. sa tag

*Sa* is a tag which can be placed at the end of a statement or command in informal speech amongst friends of equal status. On statements it appears to mean something like ‘this is true – so don’t argue about it’.

- |  |                                |
|--|--------------------------------|
| O: <b>O baa koalia ho Dona Patricia lai!</b> | Go and talk with Mrs Patricia. |
| H: <b>Hau baa tiha ona sa!</b>               | I’ve already done it!          |
| O: <b>O hatene ona ka lae?</b>               | Do you know it or not?         |
| H: <b>Hau hatene ona sa!</b>                 | Of course I know!              |

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

- |                         |                       |
|-------------------------|-----------------------|
| . <b>Kalma deit sa.</b> | Just calm down.       |
| . <b>Mai lai sa.</b>    | Just come.            |
| . <b>Foo mai sa.</b>    | Just give it (to me). |

### 4. nenee for topics

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

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

### 5. 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.

- |  |  |
|--|--|
| . <b>Sira nee lakohi halo servisu, hakarak manda ema deit. Sira nia avoo nee <u>kan</u> uluk liurai.</b> | They don’t want to work, just wanting to order people about. After all their grandfather was a <i>liurai</i> . |
| . <b>Hau tenki fila agora, tanba ohin dadeer <u>kan</u> hau hatete tiha ona.</b>                         | I must go home now, because after all this morning I said I would.   |
| . <b>Ami kala-kalan buka ikan. Tanba agora nee <u>kan</u>, buka osan araska.</b>                         | We go fishing every night. Because after all, it’s really hard to earn money these days.                       |



## 32. Família (*Family*)

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### Objetivu

In this chapter you will learn to:

- Describe an extended family
- Use *nusaa?* ‘why?’, *halo nusaa?* ‘how?’
- Use final *-n* on certain possessed nouns.
- Use *mesak ... deit* ‘all’

### What’s in a family?

There is one major difference between European and Timorese kinship systems which has a lot of ramifications in how relatives are classified. In European systems, there is a sharp distinction between your parents and their siblings (your uncles/aunts), and, concomitantly, between your parents’ children (your siblings) and the children of your uncles and aunts (your cousins).

In much of Timor, there is instead a distinction between people related through same-sex parents (two sisters, or two brothers) and those related through opposite-sex parents (a brother and a sister). So, your mother’s sisters are addressed as ‘mother’ and father’s brothers as ‘father’. Their children are identified as your brothers and sisters. In contrast, your mother’s brothers, and your father’s sisters, are classified as ‘uncles’ and ‘aunts’, and their children are considered as ‘cousins’. In much of Timor, such cross-cousins (so-called because they are related via opposite-sex parents), could traditionally marry one another.

Here is the basic system.

#### One generation up

<b>inan</b> <sup>1</sup>	mother, mother’s sister
<b>inan rasik</b>	mother (as distinct from mother’s sister)
<b>inan boot</b>	mother’s older sister
<b>inan kiik</b>	mother’s younger sister
<b>tia</b>	‘aunt’: father’s sister; mother’s brother’s wife
<b>aman</b>	father, father’s brother
<b>aman rasik</b>	father (as distinct from father’s brother)
<b>aman boot</b>	father’s older brother
<b>aman kiik</b>	father’s younger brother
<b>tiu</b>	‘uncle’: mother’s brother; father’s sister’s husband

#### Same generation

<b>maun</b>	older brother, older son of someone classified as one’s <i>inan</i> or <i>aman</i>
<b>biin</b>	older sister, older daughter of someone classified as one’s <i>inan</i> or <i>aman</i>
<b>alin</b>	younger brother or sister, younger child of someone classified as one’s <i>inan</i> or <i>aman</i>
<b>feton</b>	sister (of a man)
<b>naan</b>	brother (of a woman)

---

<sup>1</sup> In any of the following expressions, you can replace the traditional *inan* with other terms meaning ‘mother’ (e.g. *amaa*) and *aman* with other terms meaning ‘father’ (e.g. *apaa*).

<b>primu</b>	male cross-cousin (son of one's mother's brother or father's sister)
<b>prima</b>	female cross-cousin (daughter of one's mother's brother or father's sister)
<b>kunhadu</b>	brother-in-law (of a woman)
<b>rian</b>	brother-in-law (of a man)
<b>kunhada</b>	sister-in-law

One generation down

<b>oan</b>	child; child of a woman's sister or father's brother
<b>oan rasik</b>	own child (as distinct from children of one's brothers or sisters)
<b>subrinhu</b>	'nephew': son of a woman's brother or man's sister
<b>subrinha</b>	'niece': daughter of a woman's brother or man's sister

The system works for all generations. So, for instance, *avoo* can refer not only to your grandparent, but also to your grandfather's brother, or grandmother's sister.

Some families draw the European distinctions rather than the above ones. For them, *inan* and *aman* refer only to one's parents, and *tia* and *tiu* to any of the sisters or brothers of your parents.

Here are some other kin terms:

One generation up

<b>inan-aman</b>	parents
<b>main</b>	mother
<b>pai</b>	father
<b>banin</b>	parent-in-law
<b>banin feto</b>	mother-in-law
<b>banin mane</b>	father-in-law

One generation down

<b>feto foun</b>	daughter-in-law
<b>mane foun</b>	son-in-law
<b>oan boot</b>	oldest child
<b>oan ikun</b>	youngest child ( <b>ikun</b> 'tail')

Spouse

<b>kaben</b>	spouse
<b>feen</b>	wife
<b>laen</b>	husband

Other

<b>família</b>	family, relatives
<b>nusaa</b>	why; what's up
<b>halo nusaa</b>	how

**Komentáriu kona ba liafuan foun**

- ❖ Parents: As pointed out in chapter 9, there are several sets of terms for 'mother' and 'father'. The traditional terms *inan* and *aman* are used more in rural areas and in liturgical contexts, *main* and *pai* more within more Portuguese-influenced families, and *amaa* and *apaa* more within other Dili families. When speaking of parents in general (as opposed to someone's parents), use *inan* and *aman*, or *inan-aman* 'parents'. Note that the Portuguese loan *parenti*, which some people use in Tetun, means 'relation, extended family member', not 'parents'.

- ❖ Spouse: There are several terms for husband and wife. *Kaben* is a relatively formal term for spouse, as well as a verb meaning ‘marry’. In some parts of Timor, the Tetun Terik terms *feen* and *laen* are commonly used; however in Dili many people prefer *ferik-oan* and *katuas-oan*, and consider *feen* and *laen* to be less polite. While *kaben* is restricted to legally married people, the other terms include people who have been married in traditional ceremonies but have not yet had a church (or civil) wedding.
- ❖ In-laws: *Banin*, *feto foun* and *mane foun* are only used to talk about people (i.e. as terms of reference), not – like *tia* or *alin* – to call them (i.e. they are not terms of address).

## Diálogu

### Anita hau nia alin

**Sonia hasoru Rosa iha Xanana Reading Room.**

Sonia meets Rosa in the Xanana Reading Room.

Sonia: **Rosa, horiseik lokraik hau haree o nia maun Anito iha loja Lita.**

Rosa, yesterday afternoon I saw your older brother Anito at Lita shop.

Rosa: **Anito hau nia alin, laos hau nia maun. Hau mak oan feto boot. Anito hau nia alin ikun. Nia ferik-oan ema Indonézia. Sira iha oan nain rua.**

Anito is my younger brother, not my older brother. I’m the oldest daughter. Anito is my youngest sibling. His wife is Indonesian. They have two children.

Sonia: **O nia subrinhu sira koalia Tetun ka lian Indonézia?**

Do your nephews and nieces speak Tetun or Indonesian?

Rosa: **Sira koalia lian Indonézia ho sira nia amaa, tanba hau nia kunhada la hatene Tetun. Maibee agora nia aprende.**

They speak Indonesian with their mother, because my sister-in-law doesn’t know Tetun. But now she is learning.

Sonia: **Nee diak.**

That’s good.

## Kostumi

- ❖ Traditionally, you can call someone who has children by the name of their first child, followed by a term meaning ‘father’ or ‘mother’. For instance, in some communities, the mother of *Abete* could be addressed as *Abetina*. Although such naming is rare in Dili, it is common (and polite) when talking about someone to mention them as ‘so-and-so’s father/mother’. So, for instance, if your neighbours’ oldest child is called João, you could ask your neighbour whether her husband is home by saying *João nia apaa iha ka?*

## Estrutura língua nian

### 1. nusaa? ‘why?’

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

. **Nusaa mak Acata tanis?**

What is Acata crying for?

. **Nusaa mak imi la foo balu mai ami?!**

Why don’t you give us some?!

. **Nusaa mak o tama tardi hanesan nee?!**

Why have you come so late?!

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

## 2. halo nusaa? ‘how?’

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

- |   |  |
|---|--|
| . Odamatan nee loke <u>halo nusaa</u> ?                             | How do you open this door?                                 |
| . <u>Halo nusaa</u> mak profesór sira bele hatene Portugés lailais? | How can the teachers come to know Portuguese quickly?      |
| . Ita tesi lia nee <u>halo nusaa</u> ?                              | What is your judgment? (lit. ‘How do you judge’)           |
| . “Square” ho lian Tetun, bolu <u>halo nusaa</u> ?                  | What is “square” in Tetun? (lit. ‘how is “square” called’) |

It is sometimes rhetorical.

- |  |   |
|--|---|
| . O nunka estuda. <u>Halo nusaa</u> mak o bele sai matenek?! | You never study. How are you ever going to be become educated?! |
|--|---|

*Halo nusaa mos* means ‘no matter what’.

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

## 3. Final -n on possessives: hau nia tiun

Most (but not all) Tetun Dili speakers put an *-n* on the end of *tia* ‘aunt’ and *tiu* ‘uncle’ if they are preceded by a possessor. Thus one would say *hau nia tiun* ‘my uncle’ and *sira nia tian* ‘their aunt’. This *-n* is a relic from Tetun Terik, where it is added to all possessed kin nouns, amongst other things.

## 4. 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 <u>mesak</u> Timor oan <u>deit</u> . | When we were there, there were twenty of us. We were all Timorese. |
| . Nia oan sira <u>mesak</u> oin kapaas <u>deit</u> .                     | Her children are all beautiful.                                    |
| . Senhora nee faan ropa <u>mesak</u> karun <u>deit</u> .                 | This lady sells only expensive clothes.                            |

## 33. Rezolve problema (*Settling disputes*)

### Objetivu<sup>1</sup>

In this chapter you will learn to:

- Talk about traditional means of resolving conflict
- Use *mos* to mean ‘and so’, and *la ... ona* ‘no longer ...’
- Idioms using *malu*
- Use clauses with subject–object–verb order, such as *Hau kafee la hemu* ‘I am not a coffee drinker’



### Liafuan foun

#### Verbs and verbal expressions

<b>rezolve</b>	resolve, settle, sort out (a dispute)
<b>tesi lia</b>	hear a dispute, and make the final decision (mainly in non-legal setting)
<b>foo sala</b>	give compensation; blame
<b>promete</b>	promise
<b>jura</b>	swear an oath
<b>monu ain</b>	kneel with head bent to ask forgiveness
<b>kesar</b>	report (about someone's faults), tell on
<b>deskonfia</b>	suspect, distrust
<b>hakuak</b>	hug, embrace
<b>hadau</b>	snatch; grab; seize
<b>obriga</b>	compel, try to force
<b>lori lia</b>	spread gossip
<b>subar</b>	hide

#### Nouns

<b>problema</b>	problem
<b>dame</b>	peace, reconciliation
<b>liurai</b>	traditional ruler, king
<b>lia nain</b>	traditional elder
<b>lia anin</b>	rumour
<b>fahi</b>	pig
<b>lia</b>	traditional communal event, dispute, legal case
<b>tais</b>	hand-woven cloth
<b>multa</b>	fine (for wrong-doing)
<b>tua</b>	palm wine, alcohol
<b>lisan</b>	custom, tradition
<b>adat (I)</b>	custom, tradition

<sup>1</sup> The bulk of this chapter is taken from “Tetun for the Justice Sector”, by Catharina Williams-van Klinken *et al.*, published by the Timor-Leste Police Development Program and Dili Institute of Technology in 2009 and used with permission.

Other

<b>uluk</b>	first (before doing something else, or before someone else)
<b>La bele halo tan!</b>	Don't do it again!
<b>Se halo tan, ...</b>	If you do it again, ...
<b>la ... ona</b>	no longer ...
<b>la ... tan</b>	no longer ...

**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.
- ❖ *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 António*. 'I ran away from home because my father and mother tried to force me to marry António.'

**Lisan (Tradition)**

In Timor, life is traditionally governed by *lisan* (or *adat*). This refers to an ethnic group or clan's tradition and customary law. Although each ethnic group has its own *lisan*, there are many themes that are common throughout the country.

The experts in *lisan* are called *lia nain* ('word masters'). They can handle negotiations between families, judge in disputes, lead traditional ceremonies, and function as a font of traditional knowledge.

Timorese society is not individualistic. Each person belongs not only to an extended family, but also to an *uma lisan* (often called *uma adat*). This is a named clan house, with its associated clan. Most communities in East Timor are patrilineal; that is, children join the father's clan, and a wife joins her husband's clan. In these cultures the husband normally pays *barlaki* 'bride price' to his wife's family. This can be expensive, even taking a lifetime to pay off. A few communities in the west of East Timor are matrilineal; that is, children join the mother's clan; in these there is no bride price. At marriage, death, and when building a new *uma lulik*, each clan has obligations to the others with whom they have marriage relations.

Many of the major events in life involve a lot of negotiations between extended families. This is referred to as *tuur hamutuk* 'sit together'. For instance, before a couple get married, families must negotiate issues such as the bride price and what each family will contribute. Usually it is not the parents that handle such negotiations, but uncles and *lia nain*. Negotiations can go right through the night, and can get heated.

*Lia* include a range of ceremonies that involve a lot of negotiations. There are two basic kinds: *lia mate* are the negotiations and ceremonies surrounding death, while *lia moris* include all negotiations surrounding life and marriage.

## Rezolve problema (*Settling disputes*)

In Timor many disputes are handled outside of the police and court system, using traditional mechanisms. The primary goal of traditional dispute resolution is to restore the relationship that has been hurt. It is not to determine who is guilty; indeed it is hard to find terms for ‘guilty’ and ‘innocent’ in Tetun.<sup>2</sup>

Smaller problems within a household are handled by the father. Those in an extended family are also handled *iha uma laran* ‘within the family’. In patrilineal communities, it is normally the protagonists’ father, father’s brothers and paternal grandfather who handle the case, while in matrilineal cultures, it is the mother’s brothers and her father.

Problems crossing family boundaries, such as land disputes, are handled by *lia nain*. The final decision is made by a respected senior *lia nain*, who sits and listens to the whole discussion without taking part in it. The term for hearing a dispute and making the final decision is *tesu lia*; this literally means ‘cut word/dispute’, presumably reflecting the fact that the problem is now finished.

These days, some disputes are handled by the police and local government authorities, according to traditional principles.

Here is a simple example of dispute resolution within a family: A young man disowns his family because the family is poor. By hurting his parents so badly, he comes under a curse and gets sick. This brings him to his senses so that he wants to reconcile with his parents. The uncles decide that he must do the following:

- *monu ain* ‘kneel’ in front of his family, and *foo sala* (lit. ‘give fault’) of a *tais* (hand-woven cloth) to his parents. This symbolically acknowledges his guilt and restores the relationship.
- *foo multa* ‘give fine’: hand over money (\$100) to his uncles who will hand it on to the father, and give a pig. The pig will be killed immediately and eaten together with all those who participated in the dispute resolution. The object of the fine is to prevent him committing the same wrong again, since if he does, the fine will be doubled. Eating together symbolises that the relationship has been restored, and they are again united.

Note that none of these involve the culprit talking; it is his actions rather than his words that are important.

---

<sup>2</sup> The closest terms I have found for ‘guilty’ and ‘innocent’ are the very generic *sala*, which means ‘wrong, incorrect, err, mistaken, sin, not according to the rules’, and its opposite *la sala* ‘not wrong’.

## Diálogu

### Alito monu ain

**Horiseik Alito baku nia tiu Lucas too oin bubu. Sira rezolve kedas problema nee, i Alito promete atu lori tais, fahi no osan, foo ba nia tiu. Agora nia atu lori ba.**

**Julio: Alito! O atu baa nebee?**

**Alito: Hau atu lori tais ho fahi nee ba tiu Lucas.**

**Julio: Imi nia problema horiseik nee rezolve tiha ona ka seidak?**

**Alito: Sin, rezolve horiseik kedas. Hau foo sala tais, fahi ho osan dolar atus ida ba Tiu Lucas. Tais hodi foo sala. No fahi ho osan hanesan foo multa ba tiu, atu loron seluk hau la bele halo tan.**

**Julio: See mak tesi imi nia lia?**

**Alito: Hau nia avoo mane, apaa boot ho hau nia apaa. Horiseik hau monu ain ba tiu Lucas no nia hakuak hau hodi simu fali hau hanesan ninia subrinhu.**

**Julio: Nee fasi o nia matan! Tanba o la hatene o nia tiun. Diak liu la bele halo tan, atu la bele multa hanesan nee.**

**Alito: Hau lakohi halo tan. Hau baa lai! Sira hein hau iha kraik nebaa.**

**Julio: Entaun baa lai, loron seluk mak koaliala fali.**

Yesterday Alito bashed his uncle Lucas til his face was swollen. They immediately sorted out the problem, and Alito promised to bring *tais* cloth, a pig and money to give to his uncle. Now he is about to take them there. Alito! Where are you going?

I'm about to take this *tais* and pig to uncle Lucas.

Have you sorted out your problem yesterday?

Yes, we sorted it out straight away. I am giving uncle Lucas a *tais*, a pig and \$100. The *tais* is to acknowledge my wrong. And the pig and money are as a fine to him, to ensure I don't do it again another day.

Who decided your case?

My grandfather, father's older brother, and father. Yesterday I knelt before uncle Lucas, and he hugged me, receiving me back as his nephew.

That'll teach you! Because you didn't recognise your uncle (i.e. respect him as your uncle). You'd better not do it again, so you won't have to pay fines like this.

I don't want to do it again. I'm off now.

They're waiting for me down the road/hill.

So, off you go, we'll talk again another day.

### Komentáriu kona ba diálogu

- ❖ *Nee fasi o nia matan!* or just *Fasi matan!* literally means 'that will wash your eyes'. It's a way of saying 'That'll teach you!'



## Estrutura língua nian

### 1. mos ‘and so’

*Mos* is often used before a verb, to mean something like ‘so’, to indicate that someone has obeyed instructions, or responded appropriately to news.

- . Ema ohin dehan hau nia oan derepenti moras iha uma. I hau mos fila kedas ba haree nia.
- . Bainhira polisia foti liman haruka kareta para, kareta mos para kedas.
- . Jesus hatete ba anin ho laloran nune, “Para ona!” Anin mos para, i bee mos hakmatek kedan.

People told me my child had suddenly gotten ill at home. So I went immediately to see him.

When the policeman raises his hand to order the cars to stop, the cars stop immediately.

Jesus said to the wind and waves, “Stop!” And the wind stopped, and the waves became still.

### 2. la ... ona ‘no longer’

*la ... ona* means ‘no longer, not any more’.

- . Uluk hau faan sasaan iha merkadu. Agora la faan ona.
- . Tanba hau nia inimigu la iha Timor ona, hau fila ba hau nia rain.
- . Tanba sira halo sala beibeik, agora sira la hatene ona saida mak diak, saida mak aat.

I used to sell goods in the market. Now I don’t sell any more.

Because my enemies were no longer in Timor, I returned to my country.

Because they keep doing evil, they now no longer know what is good, and what is evil.

### 3. malu *idioms*

There are some idioms including *malu*:

diak malu  
haree malu diak  
haree malu la diak  
diskuti malu  
hadau malu  
istori malu  
fahe malu  
(ema) haan malu

(liafuan) la haan malu

be on good terms with one another  
get on well  
don’t get on well  
discuss, argue with each other  
compete for resources  
quarrel  
separate, go one’s separate ways  
constantly oppose one another and put one another down (e.g. of political groups)  
disagree

Here are some examples in use:

Sira la bele diak malu, tanba problema seidauk rezolve.

Ema hadau malu foos iha loja Audian, tanba iha nebaa foos baratu.

Ohin dadeer tiu Jaime istori malu ho nia feen kona ba osan.

Ema seluk uza situasaun nee hodi provoka ema Timor atu haan malu.

Sasin sira nia liafuan la haan malu.

They cannot be on good terms with one another, because their dispute has not yet been resolved.

People are pushing and shoving over rice at Audian shop, because the rice there is cheap.

This morning uncle Jaime had a quarrel with his wife about money.

Other people are using this situation to provoke Timorese to fight each other.

The witnesses’ testimonies didn’t match.

#### 4. 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. In the examples below, the objects and complements are underlined.

- . Hau kafee la hemu. I am not a coffee-drinker.
- . Ami paun la haan, keiju mos 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.
- . Agora hakarak sosa uma mos, 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 aan la bele. José didn't want anyone to know that he was in that place. But he was unable to hide.

## 34. Despede malu (*Farewell*)

### Objetivu

In this chapter you will learn to:

- Handle farewells in a culturally appropriate manner
- Use *hirak* ‘these specific’
- Talk about finishing things, using *hotu* or *remata* ‘finish’
- Use *ba* to ask someone to do something without you
- Express ‘truly’ in colloquial ways



### Liafuan foun

#### Nouns

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

#### Transitive verbs and expressions

<b>agradese</b>	thank (mainly formal term)
<b>aproveita</b>	take (opportunity), make the most of
<b>buka</b>	look for; seek to, try to
<b>despede</b>	farewell, say goodbye to
<b>despede malu</b>	take leave of one another
<b>fiar</b>	believe, trust
<b>foo hatene</b>	inform, tell
<b>foo sai</b>	announce, reveal
<b>foo tempu ba</b>	give an opportunity to (e.g. to speak)
<b>halibur</b>	gather (usu. people) together
<b>halibur malu</b>	gather together
<b>hatete sai</b>	announce
<b>kontinua</b>	continue
<b>organiza</b>	organise
<b>prepara</b>	prepare
<b>hirak</b>	these specific
<b>remata</b>	finish

#### Example

<b>ho ansi</b>	in a hurry
<b>foo atensaun ba...</b>	pay attention, care for; warn
<b>festa despedida</b>	farewell party
<b>ho disiplina</b>	in a disciplined way
<b>hahalok aat</b>	bad behaviour

#### Other

<b>hotu</b>	finish, be finished
<b>derepentí</b>	suddenly
<b>fo-foun</b>	initially, at first
<b>husu deskulpa</b>	say sorry, ask forgiveness
<b>kona ho ... nia laran</b>	suit, be pleasing to
<b>maizoumenus</b>	approximately
<b>nudar</b>	as, in the capacity of
<b>oan-ida</b>	a little, a small
<b>tomak</b>	whole, entire; all
<b>simu ho laran luak</b>	receive wholeheartedly
<b>baa</b>	IMPERATIVE MARKER: do it without me

### Komentáriu kona ba liafuan foun

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

### Testu: José halo despedida ho nia kolega servisu sira

*José ema Brazíl. Nia hela iha Timor tinan rua, maibee agora atu fila ona ba nia rain. Entaun nia halo festa despedida ho nia kolega servisu sira. Antes atu haan, nia hamriik hodi hatoo lia menon.*

Maluk sira hotu, bonoiti ba imi hotu.

Hau nia laran haksolok, ho mos susar tebes, hasoru malu ho imi iha kalan ida nee. Hau haksolok tanba tinan rua ona mak ita servisu hamutuk. Fo-foun hau la hatene atu koalia ho see loos, maibee liu tiha semana ida, semana rua, hau bele konhese i koalia ho maluk barak.

Maluk sira hotu mak hau hadomi, iha tempu nebee liu tiha ona, hau aprende buat barak hosi imi. Hau konhese liu tan rai ida nee, ho ema nebee moris iha nee. Ita servisu hamutuk, halimar hamutuk, dala barak mos ita baa pasiar hamutuk. Hau hein katak maluk sira bele kontinua halao buat hirak mak ita hahuu tiha ona.

Ba imi nia atensaun, ajuda ho kolaborasaun, hau hatoo obrigadu barak. Hau mos agradese ba imi nia laran luak atu simu hau, no imi nia tulun mai hau, durante tempu tomak hau hela iha nee.

Nudar ema, hau hatene katak buat barak mak seidauk loos. Iha tempu diak ida nee, hau hakarak husu deskulpa ba hau nia hahalok ka liafuan ruma mak la kona imi nia laran karik. La bele lori ba lia, i lalika rai iha laran.

Hau nia lia menon ba imi hotu mak nee: servisu hamutuk ho di-diak hanesan ita halao tiha ona. Hau fiar metin katak imi bele kontinua too rohan, saida mak ita hahuu ona hamutuk.

Dala ida tan, obrigadu barak ba buat hotu mak hau simu tiha ona hosi maluk sira.

Hau sei la haluha imi. Obrigadu.

## Kostumi

- ❖ Farewells are important in Timor. Before leaving a location, it is expected that you go and say farewell to all those with whom you have developed relationships.
- ❖ When farewelling someone who is leaving permanently, it is common to try to give a present ‘to remember me by’. The giver may say something like *Ami la iha buat diak ida atu foo ba ita. Maibee ita lori netik buat nee hodi temi ami nia naran.*<sup>1</sup> ‘We don’t have anything good to give to you. But take this so that you will mention our names (i.e. to remember us by).’ A possible reply is *La buat ida. Buat nebee imi foo mai hau, hau simu ho laran. Hau sei la haluha imi.* ‘That’s OK. What you have given me, I receive whole-heartedly. I will not forget you.’
- ❖ There are certain fairly standard elements in the speeches of those who are leaving. Most mention not only ‘thanks’, but also ‘I’m sorry if I have ever done you wrong’. This is illustrated in the text below. It is also common to mention that you will remember (or won’t forget) those who are left behind, and perhaps, if you are not going far, to invite them to visit should they ever go to your new destination. From those who stay, a representative also says ‘thanks’ and ‘sorry’. Men generally hug or shake hands (or hit each other on the back, if they are good friends). Between women, or between women and men, it is common to *rei malu* (‘kiss’ cheek-to-cheek).
- ❖ Relatively common expressions when farewelling are:
  - *Hela ho Maromak* ‘Stay with God’ (said by the person leaving)
  - *Baa ho Maromak* ‘Go with God’ (said to the person leaving)
- ❖ Speeches (not just farewell speeches) are often sprinkled with references to the audience, using expressions such as *maluk sira* ‘friends’, *irmaun sira* ‘brothers (and sisters)’, *maun-alin sira* ‘brothers and sisters’. These introduce new ‘paragraphs’. These references may be followed by expressions such as *mak hau respeita* ‘whom I respect’ and *mak hau hadomi* ‘whom I love’.<sup>2</sup>

## Estrutura língua nian

### 1. hirak ‘these specific’

*Hirak* shows 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.

. Sasaan hirak nee folin hira?	How much do these several goods cost?
. Buat hirak nebee ohin sira dehan nee, la loos ida.	Those things which they said earlier are not true.
. Liafuan hirak nee hatoo hosi Senhór Prezidenti horiseik lokraik.	These words (which I have just quoted), were uttered (lit. ‘delivered’) by the President yesterday afternoon. <sup>3</sup>

It is nearly always followed by *nee* ‘this’ or by a relative clause (such as *nebee ohin sira dehan*).

<sup>1</sup> *Netik* is difficult to translate into English. Here it is self-humbling, suggesting that the gift is only small.

<sup>2</sup> Here *mak* introduces a relative clause, just as it does in Tetun Terik. Using *mak* instead of *nebee* to introduce a relative clause seems to be restricted to these formal formulaic expressions. In contrast, in its ‘everyday’ use, an expression like *Senhór ... mak hau respeita* would be a full sentence meaning ‘It is only Mr ... that I respect.’

<sup>3</sup> Sentences starting with *Liafuan hirak nee hatoo hosi* occur often (and only) in the media, to introduce the speaker for a preceding quote.

## 2. hotu, remata ‘finish’

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

- |  |  |
|--|--|
| . Funu nee seidauk <u>hotu</u> .                             | The war isn’t finished yet.                                      |
| . Nia eskola <u>hotu</u> ona.                                | He has finished his schooling.                                   |
| . Senhór Marcos koalia <u>hotu</u> mak ita bele koalia fali. | Only when Mr Marcos has finished speaking can you in turn speak. |

*Remata* ‘finish’ too can follow a noun which says what has finished. However it does not follow verbs.

- |  |   |
|--|---|
| . Votasaun <u>remata</u> tuku haat.          | The voting finished at four o’clock.    |
| . Misa <u>remata</u> ona.                    | Mass has finished.                      |
| . Enkontru nee tenki <u>remata</u> tuku rua. | The meeting must finish at two o’clock. |

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

- |  |   |
|--|---|
| . Ita tenki <u>remata</u> enkontru nee tuku rua. | We must finish this meeting at two o’clock. |
| . Sira <u>remata</u> tiha ona servisu nee.       | They have already finished this work.       |

## 3. Imperative ba

*Ba* can be used when asking the other person to do something without you. It is usually used with a single verb (*liu ba* ‘go on past’) or verb plus adjective (*estuda di-diak ba* ‘study well’).

It is often used to invite other people to do something or keep doing something even though you will not join them.

- |   |  |
|---|--|
| . Senhora sira tuur <u>ba</u> . Hau fila ona. | You ladies (stay) seated. I’m going (home) now.  |
| . Imi haan <u>ba</u> . Hau baa servisu lai.   | You eat (or keep eating). (A standard statement when others are eating but you need to leave.) |

It can also be used when urging someone to go ahead and do something, or in otherwise giving instructions or advice.

- |   |   |
|---|---|
| P: Hau hakarak husu buat ruma.                                      | I’d like to ask something.                          |
| H: Husu <u>ba</u> !   | Ask away!   |
| P: Hau atu baa uma ona.   | I’m about to go home.                               |
| H: Baa <u>ba</u> !  | Go ahead!   |
| . Hanoin di-diak <u>ba</u> .  | Think carefully.                                    |
| . Koalia sai deit ba! Ita boot hakarak saida? Ita boot senti saida? | Just speak out! What do you want? What do you feel? |
| . Husik <u>ba</u> .   | Leave it be.  |

## 4. Really truly

Here are some colloquial ways of saying ‘really truly’:

- |                                       |                                   |
|---------------------------------------|-----------------------------------|
| . Fatin nee furak ida be furak tebes. | That mountain is truly beautiful. |
| . Nia hirus ida be hirus la halimar.  | He was furious!                   |
| . Nia hirus aat liu!                  | He was furious!                   |
| . Iha Dili, manas fuik!               | In Dili, it’s really hot!         |

## 35. Edukasaun (*Education*)

### Objetivu

In this chapter you will learn to:

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



### Liafuan foun

Education was in Portuguese until 1975, and in Indonesian from 1975-1999. Since 1999, Indonesian has gradually been phased out in favour of Tetun and Portuguese. As a result of these changes, you may well hear education terms in both Portuguese and Indonesian. Hence some commonly-used Indonesian terms are listed below, alongside other (usually Portuguese-based) terms.

#### People

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

#### Indonesian

#### Educational institutions

<b>jardín infantil</b>	kindergarten, preschool	<b>TK</b> [té ká]
<b>eskola primária</b>	primary school	<b>SD</b> [és dé]
<b>eskola pre-sekundária</b>	junior high school	<b>SMP</b> [és ém pé]
<b>eskola sekundária</b>	senior high school	<b>SMA</b> [és ém á]

#### Other nouns

<b>aula</b>	lecture, lesson	
<b>ezami</b>	exam; <i>Verb</i> do an exam	
<b>klase</b>	class, grade, year (of school)	<b>klas</b>
<b>kursu</b>	course (especially short courses)	<b>kursus</b>
<b>lisaun</b>	lesson	
<b>servisu uma</b>	homework	
<b>trabalhu da kaza</b>	homework	
<b>valór</b>	exam results	<b>nilai</b>
<b>intervista</b>	interview	
<b>CV</b> [si vi]	CV (curriculum vitae)	

Verbal expressions

<b>akaba</b>	graduate from <sup>1</sup>
<b>hasai</b>	graduate from (a course, school or university)
<b>biban</b>	have the chance to, manage to
<b>foo kursu</b>	teach a course
<b>tuir kursu</b>	attend a course
<b>haan tempu</b>	take (a lot of) time
<b>...haan tempu hira?</b>	how long does ... take?
<b>liu (ezami)</b>	pass (an exam)
<b>la liu (ezami)</b>	fail (an exam)

Other

<b>durante</b>	during, for the specified period of time
<b>halo di-diak</b>	well, thoroughly
<b>iha ... nia laran</b>	during, for the specified period of time
<b>nebee</b>	who, which, ... (RELATIVE CLAUSE MARKER)
<b>OK</b>	OK

**Komentáriu kona ba liafuan foun**

- ❖ The mainstream education system used since 1975 consists of the following steps. (Education during Portuguese rule used a different set of terms again, which are not listed here.)
  - *Jardín infantil* (or TK) ‘kindergarten, preschool’ is voluntary.
  - *Eskola primária* (or SD) ‘primary school’ lasts six years.
  - *Eskola pre-sekundária* (or SMP) lasts 3 years.
  - *Eskola sekundária* (or SMA) lasts 3 years.
- ❖ As of 2011, there are plans to change to a school system with nine years of compulsory ‘basic education’ (*ensinu báziku*) followed by three years of secondary education (*ensinu sekundáriu*). The basic education phase will be divided into three ‘cycles’ (*primeiru siklu*, *segundu siklu* and *terseiru siklu*).
- ❖ *Kursu* include short courses (e.g. in language or word processing), and longer courses (such as teachers’ college). Regular school subjects are not referred to as *kursu*.
- ❖ *Biban* is nearly always used negatively, as *la biban* ‘not have the opportunity, not have the time to, not manage to’:
  - *Hau la biban atu baa misa, tanba hau hadeer tardi*. ‘I don’t have the time to get to mass as I got up too late.’

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



## Diálogu

### António tuir intervista

**António tuir intervista atu servisu iha banku BNU.**

Hipólito: **Halo favór, senhór, tuur tiha.**

António: **Obrigadu.**

Hipólito: **Senhór António, ita bele hatete mai ami kona ba ita nia edukasaun? Tanba hau haree iha senhór nia CV, kleur loos mak foin ita remata ita nia estudu.**

António: **Sín. Hau eskola primária iha tempu Portugés, akaba iha tinan 1975. Depois iha tinan haat nia laran hau la eskola, tanba ami iha ai laran. Hau foin tama fali iha pre-sekundária iha tinan 1979. Hau akaba hosi pre-sekundária, hau kontínua ba sekundária. Akaba tiha, hau servisu durante tinan rua, mak foin tama iha universidade.<sup>2</sup> Dadeer hau baa servisu iha banku BPD, i lokraik hau baa eskola.**

Hipólito: **Ita akaba hosi universidade iha saa tinan?**

António: **Hau foin akaba iha tinan 2003, tanba situasaun mak halo hau para beibeik.**

António is being interviewed to work in the BNU (Banco Nacional Ultramarino) bank. Please, sir, take a seat.

Thank you.

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

Yes. I did primary school during the Portuguese era, finishing in 1975. Then for four years I didn't go to school, because we were in the jungles. I only started at junior high school in 1979. When I finished junior high, I continued on to senior high school. On finishing, I worked for two years before starting at the university. In the mornings I went and worked at the BPD (Bank Pembangunan Daerah) bank, and in the afternoons I went to school.

What year did you graduate from university?

I only graduated in 2003, because the situation caused me to keep interrupting my studies.

### Kostumi

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

<sup>2</sup> The state university set up during the Indonesian period was at that time called UnTim (Universitas Timor Timur). It is now UNTL (Universidade Nacional de Timor Lorosa'e).

## Estrutura língua nian

### 1. Relative clauses

You have already learned to modify nouns with single-word descriptions, such as *uma mutin* ‘white house’ or *kolega diak* ‘good friend’. Sometimes, however, you want to add longer descriptions, such as ‘the house which we bought last year’ or ‘the friend who visited me in hospital yesterday’. In this case, Tetun Dili speakers usually use *nebee* to introduce this ‘relative clause’.

- |   |   |
|---|---|
| . <b>Hau la konhese ema nebee hakerek livru nee.</b>            | I don’t know the person who wrote this book.        |
| . <b>Ita tenki hanoin maluk sira nebee mate iha funu laran.</b> | We must remember those friends who died in the war. |

In the above examples, the person talked about is the subject of the relative clause, that is, the actor – the one who wrote the book or died in the war. In the following examples, the thing talked about is the object of the relative clause, that is, the recipient of the action – the thing we need or the story we hear. Most examples in Tetun fall into these two categories.

- |   |  |
|---|--|
| . <b>Buat ida nebee ita presiza duni mak kadernu.</b> | Something we really need is exercise books.    |
| . <b>Hau laduun fiar istória nebee hau ohin rona.</b> | I don’t really believe the story I just heard. |

It is also possible to add a relative clause to a time expression, to give more information about that time.

- |  |  |
|--|--|
| . <b>Imi la hatene loron nebee hau sei fila mai.</b>     | You don’t know the day that I will return.     |
| . <b>Iha tempu nebee ita halo ezame, la bele pasiar.</b> | In the time when we do exams, we can’t go out. |

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

### 2. Duration: iha ... nia laran

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

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

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

### **3. Abstract nouns from verbs**

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

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

## **Indonesian pronunciation**

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

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

**enam** ‘six’

**enak** ‘tasty’

**peta** ‘map’

**pesta** ‘party’

**empat** ‘four’

**ember** ‘bucket’

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

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

## 36. Ensinu superiór (*Higher education*)

### 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*, *oan-ida* and *uitoan*



### Liafuan foun

Note: From the lists of subjects, concentrate on learning those that are relevant to you.

#### Tertiary qualifications

<b>baxarelatu</b>	bachelor's degree (three years)
<b>lisensiatura</b>	bachelor's degree (four years)
<b>mestradu</b>	master's degree
<b>doutoramentu</b>	PhD

#### Indonesian

<b>D3</b>	[dé tiga]
<b>S1</b>	[és satu]
<b>S2</b>	[és dua]
<b>S3</b>	[és tiga]

#### Other nouns

<b>treinamentu</b>	training
<b>formaun</b>	formation, training
<b>formaun profisionál</b>	vocational training
<b>bolsa (de) estudu</b>	scholarship
<b>fakuldade</b>	faculty
<b>futuru</b>	future
<b>graduasaun</b>	graduation
<b>departementu</b>	department, field of study (e.g. biology)
<b>lian</b>	language; voice
<b>serimónia</b>	ceremony
<b>teze</b>	thesis
<b>dosenti</b>	lecturer
<b>sertifikadu</b>	certificate
<b>universidade</b>	university
<b>semináriu</b>	seminary

**beasiswa**  
**fakultas**

**jurusan (I)**

**skripsi**  
**dosen**

#### Verbal and adjectival expressions

<b>foti</b>	pick up
<b>foti matemátika</b>	study mathematics, major in mathematics
<b>sorti</b>	lucky, fortunate

#### Other

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



Subjects

<b>agrikultura</b>	agriculture	<b>pertanian</b>
<b>alfabetizasaun</b>	literacy	
<b>arte</b>	art	<b>kesenian</b>
<b>biolojia</b>	biology	<b>biologi</b>
<b>kímika</b>	chemistry	<b>kimia</b>
<b>desportu</b>	sport, exercise	<b>olah raga</b>
<b>edukasaun</b>	education	<b>pendidikan</b>
<b>ekonomia</b>	economics	<b>ekonomi</b>
<b>enjenharia</b>	engineering	<b>keahlian teknik</b>
<b>estatística</b>	statistics	<b>statistik</b>
<b>filozofia</b>	philosophy	<b>filsafat</b>
<b>fízika</b>	physics	<b>fisika</b>
<b>istória</b>	history	<b>sejarah</b>
<b>jeografia</b>	geography	<b>geografi</b>
<b>jeolojia</b>	geology	<b>geologi</b>
<b>komérsiu</b>	business	<b>bisnis</b>
<b>lígua ...</b>	... language	<b>bahasa ...</b>
<b>linguística</b>	linguistics	<b>linguistik</b>
<b>matemática</b>	mathematics	<b>matematika</b>
<b>medisina</b>	medicine	<b>kedokteran</b>
<b>múzika</b>	music	<b>musik</b>
<b>psikolojia</b>	psychology	<b>psikologi</b>
<b>relijiaun</b>	religion	<b>agama</b>
<b>siénsia</b>	science	<b>ilmu alam</b>
<b>siénsias naturais</b>	natural sciences	<b>IPA [ipa]</b>
<b>siénsia política</b>	political science	<b>SOSPOL [sospol],</b>
		<b>FISIPOL [fisipol]</b>
<b>siénsias sosiais</b>	social sciences	<b>IPS [i pé és]</b>
<b>teolojia</b>	theology	<b>teologi</b>
<b>trabalhus manuais</b>	manual arts	<b>keterampilan</b>

**Komentáriu kona ba liafuan foun**

- ❖ A degree course at university takes at least 4 years to complete. Students normally state what semester they are in rather than their year.
- ❖ Amongst university students, the final year project, known as a *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

### Planu atu estuda tan mestradu

**Jaime ho Adão foin akaba hosi Universidade Nasionál Timor Lorosae. Sira nain rua koaliala kona ba sira nia futuru.**

**Adão: Jaime, graduasaun hotu tiha, o hanoin saida? Iha planu atu baa foti mestradu ka?**

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

**Adão: Loos. Nia hetan bolsa estudo atu kontínua iha Australia.**

**Jaime: Nia sorti diak, i nia mos matenek. Hau la hatene, nia atu foti saida?**

**Adão: Uluk nia dehan, nia hakarak foti enjenharia. Maibee buat nebee nia hakarak liu mak finansas.**

**Jaime: Nee diak, tanba organizasaun barak iha Timor, sira nia sistema finansa nian lao laduun diak.**

Jaime and Adão 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 go and do a masters?

I've thought (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 smart. I don't know, what does he want to study?

In the past he said he wanted to study engineering. But the thing he really prefers is finance.

That's good, because the financial systems of many organisations in Timor isn't going very well.

### 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* is applicable to graduates and to medical doctors. Indonesian *doktor* is a title for holders of PhDs.
  - In Portuguese, *profesor / profesora* 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.

. **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.

*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. For instance, in the first example the listener is assumed to know that little girls want things, and in the second, that there is a category of people who can teach.

## 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>senhora 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 nian</b>	the rights of women
. <b>mentalidade 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. These are mostly what is known as ‘inalienable’ relationships, that is, relationships which cannot normally be severed. For instance, you cannot sell your family or your body parts, and wheels are only a part of the car while they are attached to the car.

. family relationships <sup>1</sup>	<b>labarik nee nia amaa</b> <b>Mario nia oan</b>	this child’s mother Mario’s child
. 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 ba</b>	behind Simeão on the other side of the sea
. <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

The following, too, are nearly always expressed in this order:

. possessor is a pronoun	<b>hau nia uma</b> <b>ita nia kareta</b>	my house our car
. possessor is a particular individual	<b>Maria nia uma</b> <b>João nia kareta</b>	Maria’s house João’s car

<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* ‘the family of Maria Lemos’).



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

Physical possessions:	<b>UNTAET nia komputadór</b>	UNTAET's computers
	<b>komputadór UNTAET nian</b>	UNTAET computers
	<b>embaixada nia kareta</b>	embassy vehicles
	<b>kareta embaixada nian</b>	the embassy's 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 Saúde 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', oan-ida 'a small', and uitoan 'a few, a bit'

*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.

So does *oan-ida* 'a small, a little'. It can however only be used for talking about one thing. (You can't say *\*problema oan rua*)

<b>Hau baa rezolve problema oan-ida.</b>	I'm going to sort out a little problem.
<b>Nia foo mai hau livru oan-ida.</b>	He gave me a small booklet.

*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 deit hau atu monu.</b>	I very nearly fell. (I was a little short of falling)

*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 aan 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.

<b><u>Portuguese loan</u></b>	<b><u>English</u></b>
<b>báziku</b>	basic
<b>falsu</b>	false
<b>ijiéniku</b>	hygienic
<b>intransitivu</b>	intransitive
<b>justu</b>	just (fair)
<b>katóliku/a</b>	Catholic
<b>kompletu</b>	complete
<b>litúrjiku</b>	liturgical
<b>másimu</b>	maximum
<b>médiku</b>	medical
<b>mínimu</b>	minimum
<b>modernu</b>	modern
<b>polítiku</b>	political
<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
<b>tranzitivu</b>	transitive

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 in the feminine form in combination 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

Sometimes the final ‘u’ is omitted in speaking. This can occur when the stress is on the third-last syllable, to make the word fit the Tetun pattern of having

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

### Objetivu

In this chapter you will learn to:

- Talk about employment
- Use *atu ... ona* ‘about to’ and *sai* ‘become’
- 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>advogadu/a</b>	lawyer
<b>enjenheiru/a</b>	engineer
<b>padre</b>	priest (Catholic)
<b>madre</b>	nun (Catholic)
<b>xofér</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>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>vaga</b>	job vacancy

#### Other

<b>... para mate</b>	very ... (informal)
<b>saugati deit</b>	in vain, uselessly
<b>araska</b>	hard to get

#### Other nouns

<b>toos</b>	agricultural gardens
<b>natar</b>	rice paddy
<b>feriadu</b>	public holiday, holiday
<b>férias</b>	holiday, vacation
<b>administrasaun</b>	administration
<b>seksaun</b>	section
<b>governu</b>	government
<b>estadu</b>	the state, national government
<b>kantor (I)</b>	office
<b>surat</b>	letter, document; (playing) card
<b>formuláriu</b>	form (to fill in)

#### Verbal expressions

<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>husu lisensa</b>	ask for a day off/holidays
<b>rekruta</b>	recruit
<b>sai</b>	become



### Komentáriu kona ba liafuan foun

- ❖ Office: Indonesian *kantor* is still the most widely used term for ‘office’. Other options include *sede* ‘headquarters, office’ (e.g. *sede suku* ‘village-level government headquarters’), *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’. Note that an *ofisina* is a mechanic’s workshop (more widely known by the Indonesian term *bengkel*), not an office.

- ❖ Holidays: For leave which one gets upon request (such as annual leave or funeral leave), people use *lisensa* ‘permission’ or Indonesian *cuti* ‘leave’; e.g. *Hau husu lisensa ba aban* ‘I asked for tomorrow off’; *Nia hetan lisensa loron tolu* ‘She received three days off.’
- ❖ *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.
- ❖ *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.’

## Diálogo

### Maumeta buka servisu

**Maumeta buka servisu maibee seidauk hetan.**

**Nia koalia ho nia kolega eskola uluk.**

Maumeta: **Ei pá! Atoi, ita eskola mos saugati deit.**

Atoi: **Nusaa mak saugati?**

Maumeta: **O hanoïn took. Akaba tiha ona universidade mos, buka servisu susar para mate.**

Atoi: **Ita eskola laós atu buka servisu iha kantor deit; ita mos bele halo servisu seluk, hanesan fila liman ka halo kontratu.**

Maumeta: **Hau eskola laós atu fila liman! Se hanesan nee karik, uluk hau lakohi eskola.**

Atoi: **O keta tristi demais; horiseik hau rona iha rádiu katak, governu atu rekruta mestri foun, komesa eskola primária too sekundária.**

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

Atoi: **Agora ita nain rua baa haree vaga iha kuadru avizu Ministériu Edukasaun nian iha Vila Verde.**

Maumeta: **Entaun diak. Ita baa ona!**

Maumeta is looking for work, but hasn’t yet got any. He talks with his old school friend.

Good grief! Atoi, even though we are educated, it’s no use.

Why was it no use?

Just think about it. Even though we have graduated from 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 other work, like running a micro-business for yourself or trading.

I didn’t get educated to run a micro-business! 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, from primary school through to senior high.

Ah, is that so? When exactly?

Let’s go now and look at the job vacancies on the noticeboard of the Ministry of Education in Vila Verde.

OK. Let’s go!

## 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 *Ita loro-loron halo saida?* ‘What do you do every day?’

## Estrutura língua nian

### 1. atu ... ona ‘about to’

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

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

### 2. 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.      |

### 3. Missing subjects and objects

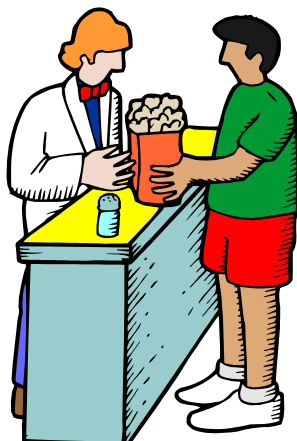
You will have noticed by now that in Tetun, subjects and objects are often omitted. It is up to the listener to work out “who did it” and “to whom”. This is a big difference with English; in English, if a subject is missing, there are usually grammatical rules to help you know “who did it”.

The following extract from a spoken recipe<sup>1</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* ‘cooked’ is of course the food, not the cook!

<sup>1</sup> This is part of a recipe, adapted from Williams-van Klinken, Hajek and Nordlinger (2002:52).

**Depois ita tau mina;  
ita sona uluk liis;  
depois tau tomati ba,  
halo been tiha,  
tau naan ona.  
Tau ba taxu,  
depois 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.



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

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

#### **Portuguese loan**

**karpinteiru**

**konselheiru**

**marineiru**

**prizoneiru**

#### **English**

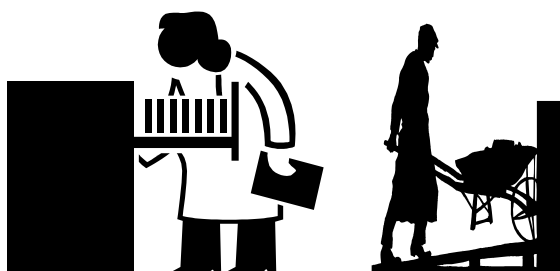
carpenter

adviser, counsellor

mariner; sailor (mainly in the navy)

prisoner

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



## 38. Governu (*Government*)

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### Objetivu

In this chapter you will learn to:

- Talk about roles within government
- 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’

### Liafuan foun

Nouns: people

<b>prezidenti</b>	president
<b>primeiru ministru</b>	prime minister
<b>ministru</b>	minister (in government)
<b>visi ministru</b>	deputy minister (in government)
<b>konselhu ministru</b>	council of ministers
<b>sekretáriu/a estadu</b>	secretary of state
<b>deputadu</b>	member of parliament
<b>diretór / diretora</b>	director
<b>diretór jerál</b>	director general
<b>visi</b>	deputy
<b>liurai</b>	traditional Timorese ruler
<b>juventude</b>	youth
<b>xefi juventude</b>	youth leader
<b>funsionáriu</b>	office worker, civil servant
<b>staf</b>	staff
<b>representante</b>	representative

Nouns: other

<b>responsabilidade</b>	responsibility
<b>knaar</b>	role, duties, task, job description
<b>obrigasaun</b>	obligation
<b>devér</b>	duty
<b>kartaun eleitorál</b>	voter registration card (used as identity card)
<b>sertidaun</b>	certificate: baptism ( <b>batizmu</b> ), marriage ( <b>kazamentu</b> ), and citizenship ( <b>RDTL</b> )
<b>semináriu (P)</b>	seminar <sup>1</sup>
<b>séminar (I)</b>	

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<sup>1</sup> The Portuguese term *semináriu* is to date better known with its alternative meaning of ‘seminary’.

Transitive verbs

<b>atende</b>	attend to (a person needing assistance)
<b>foti</b>	promote (somebody to a higher position), appoint (somebody)
<b>ukun</b>	rule, govern
<b>toma konta</b>	responsible for
<b>hanehan</b>	press; oppress

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>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’, 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*:
  - *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 ida nebee manaan iha eleisaun mak iha direitu atu foti nia ema ida sai prezidenti parlamentu nian.* ‘It is the party which wins the election that has the right to appoint one of its people as president of parliament.’



## Orgaun soberania (*Organs of state*)<sup>2</sup>

The organs of state comprise the President of the Republic, the National Parliament, the Government and the Courts.

The President of the Republic (*Prezidenti da Repúblika*) is the Head of State, the symbol and guarantor of national independence and unity of the State and of the smooth functioning of democratic institutions, and the Supreme Commander of the Defence Force. He or she is directly elected by the voters, for a period of 5 years. When the President is out of action, the President of Parliament is acting President of the Republic. The president in East Timor has limited powers.

The National Parliament (*Parlamentu Nasionál*) consists of a single house, with 5 year terms. Its responsibilities include making laws and approving the national budget prepared by the Government. At a general election, there is a single nation-wide electorate, with each voter choosing a single party. Parliamentary seats are then distributed to the parties based on the number of votes that each wins. There is no preferential voting, and there are no district representatives. The chair of parliament is the *Prezidenti Parlamentu*.

The Government (*Governu*) consists of the Prime Minister, the ministers, and the secretaries of state. It is responsible for conducting and executing the general policy of the country and is the supreme organ of public administration. The Prime Minister is chosen by the party or coalition of parties that have a majority in parliament. He or she in turn chooses the ministers and secretaries of state, who need not be from the winning party or coalition, and indeed may have no party affiliation at all, being selected for their technical knowledge and experience.

The Council of Ministers (*Konselhu Ministru*) comprises the Prime Minister, deputy Prime Ministers, and ministers. The council's tasks include defining the general guidelines of government policy and for its implementation, and approving bills and draft resolutions. Legislative powers are thus divided between the National Parliament and the Council of Ministers. Deputy ministers and secretaries of state may be called to attend meetings of the Council of Ministers, but do not have voting rights.

If a member of parliament is chosen to become Prime Minister, or appointed as minister or secretary of state, he or she must resign from parliament, and his or her place is taken by another member of the same party.

## Governu lokál

Timor has many levels of local government, most with minimal resources. Although changes are under discussion, as at May 2011, the levels and the titles of their heads are as follows. The government is planning to decentralise power in the next few years to elected municipal assemblies.

<u>Nivel</u>		<u>Xefi</u>	
<b>distritu</b>	district (13 in Timor)	<b>administradór distritu</b>	district administrator, DA
<b>subdistritu</b>	sub-district (65, average 5 per district)	<b>administradór subdistritu</b>	subdistrict administrator
<b>suku</b>	<i>suku</i> (average 7 per subdistrict)	<b>xefi suku</b>	<i>suku</i> head
<b>aldeia</b>	<i>aldeia</i> (average 6 per <i>suku</i> )	<b>xefi aldeia</b>	<i>aldeia</i> head

<sup>2</sup> This is taken from Williams-van Klinken *et al.* (2009). *Tetun for the Justice Sector*. Dili: Timor-Leste Police Development Program and Dili Institute of Technology, and used with permission.

## Testu: Parlamentu Nasionál<sup>3</sup>

Parlamentu Nasionál mak orgaun soberania Repúblika Demokrátika Timor-Leste nian nebee reprezenta Timor oan tomak. Orgaun ida nee iha kbiit atu halo lei no atu halo desizaun polítika.

Povu Timor-Leste hili Parlamentu Nasionál liu hosi eleisaun nasionál, nebee livre ho segredu. Parlamentu nia mandatu tinan lima. Maibee, se karik mosu krize boot institusionál nian, too parlamentu la bele forma governu ka la bele aprova Orsamentu Jerál Estadu nian, mak Prezidente Repúblika bele hakotu Parlamentu.

Tuir konstituisaun, Parlamentu Nasionál iha deputadu nain 52 too 65.

Iha tinan 2001, povu hili Assembleia Konstituente para desidi konstituisaun RDTL nian. Assembleia nee iha deputadu nain 88. Bainhira Timor-Leste hetan restorasaun independénsia iha loron 20 fulan Maiu tinan 2002, Assembleia Konstituente nee fila-an ba Parlamentu Nasionál. Nee mak parlamentu ida primeiru mos iha deputadu nain 88.

## Testu: Bandeira Timor-Leste

Tuir Konstituisaun Repúblika Demokrátika de Timór Leste", Parte 1, Artigu 15º, bandeira nia kór ida-idak iha nia signifikadu, hanesan tuir mai:

- Kinur: kolonializmu nia ain fatin
- Metan: nakukun no beik laran nebee tenki halakon
- Mean: luta ba libertasaun nasionál
- Mutin: dame



## Kostumi

- ❖ At the local level, leaders come from at least three spheres: government, church, and traditional leadership.
- ❖ Senior people in formal positions are often addressed as *senhór/senhora* followed by their position titles. For instance, *senhór presidente*, *senhór primeiru ministru*, *senhora ministra*. You can also talk about them this way when speaking formally. For instance: *Horiseik senhór ministru foo sai dehan ...* ‘Yesterday the minister announced that...’.
- ❖ Timor has a hierarchical society, with status being shown in many ways. For instance, when guests are invited to eat at parties or seminars, the most senior normally goes first. At meetings and seminars, everyone should be in place before the most senior person arrives.

<sup>3</sup> This text is based on information the Tetun Wikipedia article on the national parliament, in <http://tet.wikipedia.org/wiki/9/6/2011>.

## Estrutura língua nian

### 1. *tuir* ‘according to’

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

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

For example:

. <i>Hau la haree ho matan, maibee <u>tuir hau rona</u>, Miguel mak baku uluk Pedro.</i>	I didn’t see it myself, but according to what I heard, it was Miguel who bashed Pedro first.
. <i>Sosiedade sivil <u>tuir hau nia hanoin</u> mak nee: NGO sira, estudante sira, ...</i>	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.

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

After a verb, *tuir lo-loos* or *tuir loos* mean ‘correctly’.

. <i>Nia foo susubeen lata la <u>tuir lo-loos</u>, halo nia oan kabun moras.</i>	She gave tinned milk not according to the specifications, so giving her child a tummy ache.
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### 3. ‘before’

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

. <i><u>Antes</u> labarik atu haan, diak liu foo hariis tiha kedan.</i>	It is better to bathe the child before he/she eats.
. <i>Sira foo treinu ba staf votasaun hotu <u>antes</u> loron votasaun.</i>	They trained all the polling staff before election day.
. <i><u>Antes de</u> funu tama, ami halai hotu ba Darwin.</i>	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’).

- |  |  |
|--|--|
| . <b><i>Molok</i> koaliala, imi tenki hanoin lai!</b>                                    | Before speaking, you must think!   |
| . <b><i>Molok</i> atu haan, ita sei reza lai.</b>  | Before we eat, let us pray.  |
| . <b><i>Molok</i> konsulta populár, ami nia lider sira halao kampanha.</b>               | Before the popular consultation (on independence in 1999), our leaders campaigned. |
| . <b><i>O loro-loron tenki kose nehan dala rua, dadeer ho <i>molok</i> atu toba.</i></b> | 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:

- |   |   |
|---|---|
| . <b><i>Mestri <i>seidauk</i> too eskola, diretór eskola hein kedas nia iha sala laran.</i></b> | Before the teacher had arrived at school, the headmaster was already waiting for him in the schoolroom.                           |
| . <b><i>Bainhira problema nee <i>seidauk</i> rezolve, imi la bele koaliala barak.</i></b>       | Before the problem is resolved (or: While the problem isn’t yet resolved), you mustn’t speak much (i.e. mustn’t gossip about it.) |

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.*

This is also why, when recounting events in the reverse order, people often use two different ways to show that the events are told out of order. As you can see in the examples above, when the first clause uses *molok* or *antes* ‘before’, the other sometimes uses *lai*, *kedas* or *ona* to show that those events have already happened.

#### 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 *liu* or *liu tiha*. Another, sometimes used in formal contexts, is the Portuguese loan *depois de* ‘after’ followed by a noun phrase. A third, more common, option, is *tiha*, which is illustrated in chapters 21 and 44.

- |  |                                    |
|--|------------------------------------|
| . <b><i>Depois de lora tolu, ami baa Suai.</i></b> | After three days, we went to Suai. |
| . <b><i>Lora tolu liu tiha, ami baa Suai.</i></b>  | After three days, we went to Suai. |
| . <b><i>Liu tiha lora tolu, ami baa Suai.</i></b>  | After three days, we went to Suai. |

## **Terms of address**

You have already 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 <i>liurai</i> , and in some parts people use it as a term of endearment similar to <i>anoo</i> and <i>anoi</i> .
<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); people with PhDs, and sometimes also used with a Christian name for people with senior positions.
<b>irmaan</b>	Sister - In the Catholic church, it is used to address religious, especially those who are not yet 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>padre</b>	Father – to address priests.
<b>sua 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 *senhora* rather than *senhór*:

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

### ***Inu nasional* (National anthem)**

Pátria" ("Fatherland") is the national anthem of the Democratic Republic of East Timor. It was first used on 28 November, 1975 when East Timor unilaterally declared independence from Portugal, shortly before the Indonesian invasion on 7 December.

Following Indonesia's withdrawal and the transition to independence under UN administration, it was adopted as the national anthem on independence on 20 May, 2002.

The music was composed by Afonso de Araujo, and the words were written by the poet Francisco Borja da Costa, who was killed on the day of the invasion. It is sung in Portuguese. The first verse is as follows:<sup>4</sup>

Pátria, Pátria, Timor-Leste, nossa Nação.  
Glória ao povo e aos heróis da nossa libertação.  
Pátria, Pátria, Timor-Leste, nossa Nação.  
Glória ao povo e aos heróis da nossa libertação.  
Vencemos o colonialismo, gritamos:  
abaixo o imperialismo.  
Terra livre, povo livre,  
não, não, não à exploração.  
Avante unidos firmes e decididos.  
Na luta contra o imperialismo  
o inimigo dos povos, até à vitória final.  
Pelo caminho da revolução.

#### English translation:

Fatherland, fatherland, East Timor our Nation  
Glory to the people and to the heroes of our liberation  
Fatherland, fatherland, East Timor our Nation  
Glory to the people and to the heroes of our liberation  
We vanquish colonialism, we cry:  
down with imperialism!  
Free land, free people,  
no, no, no to exploitation.  
Let us go forward, united, firm and determined  
In the struggle against imperialism,  
the enemy of people, until the final victory,  
onward to revolution.

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<sup>4</sup> Anthem, translation and comments are taken from the "Pátria" article in Wikipedia.

## 39. Halo uma (*Building*)

### Objetivu

In this chapter you will learn to:

- Talk about building
- Express order ('first', etc.)
- Use *kedas* 'in advance'
- Use progressive *dadauk* and *la bele ... lai* 'don't yet'



### Liafuan foun

Concentrate on learning the verbs and adjectives, since most are commonly used even outside of the building industry.

#### Transitive verbs

<b>umenta</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 vertical); establish
<b>hiit</b>	lift by strap or handle
<b>kahur</b>	mix
<b>lalin</b>	ferry
<b>liga</b>	relate to, connect with, join
<b>monta</b>	set up, install, assemble
<b>nahe</b>	spread out (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>suru</b>	scoop, ladle, shovel, dish up
<b>taa</b>	chop
<b>taka kaleen</b>	put on a tin roof
<b>tetu</b>	weigh
<b>tutan</b>	join shorter pieces to make one long piece

#### Intransitive verbs/adjectives

<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>mihis</b>	thin (mainly of flat or thread-like objects)

<b>mamuk</b>	empty
<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>dadauk, dadaun</b>	PROGRESSIVE
<b>agora dadauk (nee)</b>	these days
<b>foin dadauk (nee)</b>	recently, a very short time ago

Tools

<b>alkati</b>	pliers
<b>baliun</b>	axe
<b>kadoo</b>	saw (tool); <i>Verb</i> saw (wood, etc.)
<b>kanuru</b>	spoon; shovel, spade, trowel
<b>martelu</b>	hammer
<b>xavi</b>	key, spanner
<b>xafenda</b>	screwdriver

Materials

<b>ai</b>	wood, timber; plant
<b>ai kabelak</b>	plank, board
<b>azuleju</b>	glazed tile
<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>kaleen</b>	roofing iron, tin can
<b>masa</b>	wet cement mixture; dough; grease; hard plastic
<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>raihenek</b>	sand
<b>sementi</b>	cement
<b>tinta</b>	ink, paint, dye
<b>vidru</b>	glass

**Komentáriu kona ba liafuan foun**

- ❖ *Rai*: Some people distinguish between *hau nia rai* ‘my land (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).’
- ❖ *Nakon 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.’

## Diálogu

### Hadia sentina

**Fulan oin Anico sira atu simu bainaka hosi Fransa. Sentina ho hariis fatin aat ona. Nunee nia baa bolu badaen atu hadia.**

- 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 ona. Presiza hadia fali. Bele ka lae?**  
 Maukiak: **Hadia oinsaa?**  
 Anico: **Tenki kee fali rai kuak foun, tanba rai kuak ida uluk nakonu ona. Hau mos hakarak hada fali blok i nahe azuleju.**  
 Maukiak: **Reboka ka lae?**  
 Anico: **Reboka, maibee laran deit. Liur keta lai, tanba osan seidauk too.**
- 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 amanhã. Baa sedu ee!**  
 Maukiak: **Konfia maun! Até amanhã.**

Next month Anico’s family are getting a visitor from France. Their toilet and bathroom are no longer usable. So he goes and calls a tradesman to fix them.

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?

How does it need to be fixed?

A new hole needs to be dug, because the old hole is now full. I also 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.

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 'second' or '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 komunhaun* 'first communion', *segunda leitura* 'second reading'.

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

The ordinal number can follow the noun using the Tetun order (e.g. *faze primeiru* 'first phase'); in this case the masculine version of the ordinal number (ending in 'u') is used. Alternatively, when combined with Portuguese nouns, the Portuguese order of number-noun is often used (e.g. *primeira faze* 'first phase'); in this case, the ordinal number normally agrees with the Portuguese gender of the noun (final 'a' for feminine nouns, and final 'u' for masculine ones).

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|---|--|
| <ul style="list-style-type: none"> <li>. Departementu finansas hatama ona relatóriu ba trimestre <u>primeiru</u>, maibee ba trimestre <u>segundu</u> ho <u>terseiru</u> seidauk.</li> <li>. Eleisaun <u>segundu</u> ronde mos lao ho diak.</li> <li>. Iha <u>segunda</u> gera mundiál, povu Timor mate barak tanba ajuda tropas Austrália.</li> </ul> | <p>The finance department have submitted the report for the first quarter, but not yet for the second and third quarters.</p> <p>The second round of the elections also went well.</p> <p>In the Second World War, many Timorese died because they helped the Australian soldiers.</p> |
|---|--|

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', *kelima* 'fifth'.

When talking about things that happen repeatedly, such as annual conferences or daily newspaper editions, you can also use *ba dala ...* 'for the ...th time'. In this system, *ba dala uluk* is 'first, for the first time', *ba dala ikus* is 'last, for the last time', and for anything else, you use a number; e.g. *ba dala rua* is 'second, for the second time'. This construction is rather formal.

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|---|--|
| <ul style="list-style-type: none"> <li>. Ita koalia kleur ona kona ba asuntu ida nee iha ita nia reuniaun <u>ba dala uluk</u>.</li> <li>. <u>Ba dala tolu</u> Jesus husu, "Simão, o hadomi hau?"</li> </ul> | <p>We have already spoken at length about this subject in our first meeting.</p> <p>For the third time Jesus asked, "Simão, do you love me?"</p> |
|---|--|

For 'the first time', some people use *primeira vés* (lit. 'first time' in Portuguese).

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|--|---|
| <ul style="list-style-type: none"> <li>. Hau foin <u>primeira vés</u> mai iha Dili.</li> </ul> | <p>I've come to Dili for only the first time.</p> |
|--|---|

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

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|--|---|
| <p>. Kuda haat nee ohin halai taru. Hau nian mak <u>uluk</u>. José nian <u>segundu</u>. <u>Tuir fali</u> Martinho nian. <u>Ikus liu</u> mak Edmundo nian.</p> <p>. Hau nia oan <u>boot</u> mak Jorge. <u>Tuir mai</u> Alexandra. <u>Ida tuir nia</u> mak Edio. Ameu mak <u>ikun</u>.</p> | <p>The four horses ran a race today. Mine was first (lit. ‘ahead’). José’s was second. Then came Martinho’s. Edmundo’s was last.</p> <p>My oldest child is Jorge. Then is Alexandra. The one after her is Edio. Ameu is the youngest.</p> |
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## 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.

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|---|---|
| <p>. Antes labarik atu haan, diak liu foo hariis tiha <u>kedan</u>.</p> <p>. Sasaan sira nee, ita tenki prepara <u>kedas</u>, molok kareta too mai.</p> <p>. Hau tein <u>kedas</u>, para orsida ita fila mai, bele haan deit.</p> | <p>Before the child is going to eat, it is better to bathe him/her.</p> <p>You must prepare these things in advance, before the vehicle arrives.</p> <p>I’ll cook now (before we go), so that when we come back later, we can just eat.</p> |
|---|---|

## 3. dadauk progressive aspect

*Dadauk* 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 *dadaun*, *dadauk* or *dadaun*.

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|---|---|
| <p>. Sira tuun <u>dadauk</u> hosi foho.</p> <p>. Hau tuur hela, nia lao <u>dadauk</u> mai.</p> <p>. Ami hein rezultadu hosi kongresu nebee lao <u>dadaun</u>.</p> <p>. Hau fasi <u>dadauk</u> ropa, labarik mos hadeer.</p> | <p>They are coming down the mountain.</p> <p>As I was sitting, he was walking towards me.</p> <p>We are waiting for the results of the congress that is currently running.</p> <p>While I was doing the washing, the child woke up.</p> |
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*Dadauk* is a lot like *hela*. There is however a difference, in that *hela* merely indicates that the activity is happening, while *dadauk* seems to imply that the activity is progressing towards an end-point. Hence *dadauk* is more likely to be used with expressions like *tuun hosi foho* (an activity which finishes on reaching the bottom of the hill), or *kongresu lao* (which finishes when the conference finishes), than with just plain *tuur* or *lao* (which could potentially go on and on).

## 4. la bele ... lai ‘do not yet’

*La bele ... lai* is a polite way of giving a temporary prohibition.

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

<b><u>Portuguese loan</u></b>	<b><u>English</u></b>
<i><u>Nouns</u></i>	
<b>kapitál</b>	capital
<b>katedrál</b>	cathedral
<b>manuál</b>	manual (handbook; not automatic)
<b>materiál</b>	materials (equipment)
<b>metál</b>	metal
<b>terminál</b>	terminal
<b>tribunál</b>	tribunal, court
<i><u>Adjectives</u></i>	
<b>artifisiál</b>	artificial
<b>eleitorál</b>	electoral
<b>finál</b>	final
<b>formál</b>	formal
<b>fundamentál</b>	fundamental
<b>ilegál</b>	illegal
<b>imparsiál</b>	impartial
<b>internasionál</b>	international
<b>judisiál</b>	judicial
<b>legál</b>	legal
<b>lokál</b>	local
<b>manuál</b>	manual
<b>nasionál</b>	national
<b>naturál</b>	natural
<b>ofisiál</b>	official
<b>orijinál</b>	original
<b>orizontál</b>	horizontal
<b>plurál</b>	plural
<b>prezidensiál</b>	presidential
<b>prinsipál</b>	principal
<b>rejonál</b>	regional
<b>sentrá</b>	central
<b>totál</b>	total
<b>tradisionál</b>	traditional
<b>universál</b>	universal
<b>vertikál</b>	vertical

The Portuguese plural of nouns and adjectives ending in *-ál* normally ends in *-ais* (e.g. Portuguese *catedral* ‘cathedral’ – *catedrais* ‘cathedrals’; *nacional* – *nacionais* ‘national’ (plural, used when the adjective modifies a plural noun). Although many Timorese dislike the use of Portuguese plurals in Tetun, it does occur.

## 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*, *kada* or repetition
- Create relative clauses introduced by *ke* or *be*
- Express approximation



### Liafuan foun

#### Nouns

<b>audiénsia</b>	hearing, audience (with a senior person)
<b>objetivu</b>	objective, purpose, goal
<b>oráriu</b>	schedule, timetable
<b>parte</b>	part, section
<b>pasiénsia</b>	patience; that's life
<b>programa</b>	policy, plan, program

#### Transitive verbs

<b>aprezenta</b>	present (e.g. a report), introduce (a person)
<b>aprezenta aan</b>	introduce yourself
<b>hameno</b>	request (someone to do something); order (goods)
<b>konfirma</b>	confirm
<b>konsege</b>	manage to, succeed in doing
<b>marka</b>	mark, put a mark on; 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</b>	each, every
<b>be</b>	who, which, ... (RELATIVE CLAUSE MARKER)
<b>ke</b>	who, which, ... (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 ba, xefi bolu staf foun, dehan Segunda nia tenki baa apresenta aan 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).’
- *Senhór António, nudar xefi foun, apresenta nia aan ba staf sira.* ‘Mr António, 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 or put up with, 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 meiudia, la iha rezultadu. Depois, too tuku lima besik atu remata mak foin ami konsege hetan solusaun ida diak.* ‘Yesterday we had a meeting from morning til noon, 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 mos 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:
  - shift location: *Sira muda ba Ainaro* ‘They shifted (moved house) to Ainaro.’
  - change a schedule or appointment: *muda oráriu* ‘change the schedule (postpone/bring forward)’.
  - change one’s opinion or position on a matter: *Amérika muda nia pozisaun kona ba Timor* ‘America changed its position on (East) Timor.’
  - shift language: *Ami muda ami nia lian ofisiál 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 an iced 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 go and untie the goat and bring it here.’
  - *Sira hameno malu atu hasoru malu aban lokraik* ‘They arranged together to meet tomorrow afternoon.’
- ❖ *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, Senhora mai haan iha nee* ‘We’ll make it that tomorrow 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 sia ho balu, Cidalia baa iha ministériu justisa, tanba nia hakarak atu hasoru ministru. Nia koalia lai ho ministru nia sekretária, naran Mize.**

**Cidalia: Bondia. Hau naran Cidalia, voluntáriu hosi Cruz Vermelha de Timor-Leste. Hau hakarak hasoru ho senhór ministru.**

**Mize: Ita marka ona audiénsia ho senhór ministru ka, seidak?**

**Cidalia: Seidak.**

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

**Cidalia prenxe tiha formuláriu, nia husu ba Mize:**

**Cidalia: Hau bele hasoru senhór ministru agora ka?**

**Mize: Agora senhór sei enkontru hela, i hau la hatene lo-loos, enkontru nee hotu tuku hira. Se urjente karik, ita boot bele hein too nia sai mai. Se lae, senhór bele simu ita bainrua, iha tuku tolu lokraik. Bele ka lae?**

**Cidalia: Deskulpa. Hau iha tiha ona programa ba bainrua. Hau bele marka ba loron seluk ka?**

**Mize: Bele. Sesta agora, tuku rua oinsaa?**

**Cidalia: Diak, obrigada, mana. Até Sesta.**

At half past nine, Cidalia goes to the ministry of justice, because she wants to meet the minister. She first talks with the minister’s secretary, named Mize.

Good morning. My name is Cidalia, a volunteer from the Timor-Leste Red Cross. I would like to meet with the minister.

Have you already made an appointment with him?

Not yet.

In that case, fill in the appointment form, stating your purpose.

After Cidalia has filled in the form, she asks Mize:

Could I meet the minister now?

He is currently in a meeting, and I don’t know exactly when it will finish. If it is urgent, you can wait until he comes out. If not, he can see you the day after tomorrow, at three o’clock in the afternoon. Is that suitable for you?

Sorry. I already have something on the day after tomorrow. Can I make an appointment for another day?

Sure. How is this Friday, at two o’clock.

Good, thanks, sister. See you Friday.

## 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 *senhór*, *tiu* or *mana*. In more formal contexts you can also preface it with an expression like *favór ida* or *halo favór* ‘please’.

- . **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 ba.** 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 ba, la bele moe!* ‘Eat up, don’t be shy!’  
However, this *ba* 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, *Senhora sira tuur ba, 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 ba; hau sei bosu* ‘You eat (without me); I am still full.’
- . **Tuur took.** Have a try. You could for instance say this to encourage someone to test the comfort level of a new chair. *Took* suggests only trying (and not necessarily finishing) something. It is more naturally used with verbs other than *tuur*; e.g. *haan took* ‘have a taste’, *hemu took* ‘have a taste (of a drink)’, *husu took* ‘try asking’, *loke took* ‘open it and see’.
- . **Tama mai.** With verbs of motion, you can add *ba* (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 *tiha*, *lai* or *took*.
- . **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 tiha*).

- . **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. *ida-idak, kada, 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 modify a preceding noun (e.g. *suku ida-idak* 'each ethnic group').

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|---|--|
| . Suku <u>ida-idak</u> iha nia língua.                                      | Each ethnic group has its own language.                          |
| . Iha kampu refujiadu, ami <u>ida-idak</u> tenki baa buka nia hakaan rasik. | In the refugee camp, each of us had to go and seek our own food. |

Alternatively, if people already know what you are talking about, *ida-idak* can stand on its own to mean 'each one'.

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|--|--|
| . <u>Ida-idak</u> tuir nia hakarak.                | Each one acts according to his/her own wishes.   |
| . Matak <u>ida-idak</u> nian, tasak ita hotu nian. | Raw it belongs to each person individually; cooked it belongs to us all together. (This is a saying meaning: Each one contributes, all share the results.) |

An alternative is the Portuguese loan *kada*, which precedes the noun just as it does in Portuguese. It is much more common in formal than informal contexts, and quite often co-occurs with *ida* 'one' to show that 'each one' is meant.

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|---|---|
| . Iha mestri nain haat. <u>Kada</u> mestri ida hanorin estudante nain tolu-nulu.          | There are four teachers. Each teacher teaches thirty students.        |
| . <u>Kada</u> uma kain ida iha direitu simu foos kilu sanulu.                             | Each household has the right to receive ten kilograms of rice.        |
| . Iha <u>kada</u> distritu, <u>kada</u> sub-distritu, ita bele loke sentru juventude ida. | In each district, (in) each sub-district, we can open a youth centre. |

To indicate 'every' for units of time, repeat the unit (e.g. *Domingu-Domingu* 'every Sunday').

## 3. *Relative clauses with ke or be*

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

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|--|---|
| . Ami <u>nebee</u> hatene Portugés mak hanorin fali kolega sira seluk. | It was those of us who knew Portuguese who taught it to our other colleagues. |
| . Nia hamriik besik kareta <u>nebee mak</u> 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*.

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|--|---|
| . La iha buat ida <u>ke</u> nia la bele halo.  | There's nothing he cannot do.   |
| . Feto balu <u>ke</u> uluk luta iha rezisténsia, agora tama ona parlamentu.                    | Some women who in the past worked hard in the resistance movement, have now gone into parliament. |
| . La bele taka matan ba kolega sira <u>nebee ke</u> lakon sira nia vida iha tempu rezisténsia. | Don't close your eyes to our friends who have lost their lives during the resistance period.      |
| . Língua ida <u>nebee ke</u> uza iha diskusaun nee mak lian Indonézia.                         | The language which was used in this discussion was Indonesian.                                    |

The other alternative, *be*, is more common in church and in some formal writing. Relative clauses which start with *be* are often followed by *nee*.

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| <p>. Mesias sei mai, Ida <u>be</u> naran Kristu.</p> <p>. Sira lori ema <u>be</u> uluk matan delek <u>nee</u> ba Farizeu sira.</p> | <p>The Messiah will come, the One called Christ.</p> <p>They took the person who used to be blind to the Pharisees.</p> |
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## 4. Approximation

Approximate numbers can be expressed in various ways:

- |  |   |
|--|---|
| <p>. Nia mai tuku tolu <u>hanesan nee</u>.</p> <p>. Ema sira nee <u>kala</u> rihun lima <u>hanesan nee</u>.</p> <p>. Operasaun ida nee halao <u>maizoumenus</u> minutu tolu-nulu.</p> <p>. Ami hela iha nee tinan rua-nulu <u>resin</u> ona.</p> <p>. Nia hela iha nebaa loron <u>ida-rua</u> deit.</p> <p>. Prosesu nee sei lori tan semana <u>rua ka tolu</u>.</p> <p>. Ema <u>atus ba atus</u> mak haree joga bola iha estádiun horiseik.</p> <p>. Ema <u>rihun ba rihun</u> mai tuir misa iha dozi de Outubru bainhira amu papa mai.</p> <p>. Horiseik ami baa haree motokrós, iha ema <u>rihun-rahun</u>.</p> | <p>He came at about three o'clock.</p> <p>The people numbered about five thousand.</p> <p>This operation takes about thirty minutes.</p> <p>We have lived here for over twenty years.</p> <p>He stayed there only a day or two.</p> <p>This process will take another two or three weeks.</p> <p>There were hundreds of people watching the football in the stadium yesterday.</p> <p>Thousands of people attended the mass on the 12<sup>th</sup> of October when the Pope came (in 1989).</p> <p>Yesterday when we went to see the motor cross, there were thousands of people! (slang)</p> |
|--|---|

Another expression on the pattern of *atus ba atus* 'hundreds' and *rihun ba rihun* 'thousands' is *tokon ba tokon* 'zillions, numerous'.<sup>1</sup>

<sup>1</sup> Some people consider *tokon* to mean 'million'; for most it only occurs in this expression.

# 41. Enkontru (*Meetings*)



## Objetivu

In this chapter you will learn to:

- Participate in meetings: open a meeting, close it, ask a question, agree or disagree with a previous speaker, and conclude a discussion.
- Express ‘There are many .... who...’
- Recognise verb-subject clauses, and when they can be used
- Use *hodi* ‘in order to/and’
- Express comparisons using *liu...duké*.
- Use *hela* ‘stay’ after transfer verbs to mean ‘and it stays there’.

## Liafuan foun

Note that many of the words in the list below, though used in formal contexts, are uncommon in informal conversation, and not necessarily widely known.

### Nouns

<b>abertura</b>	opening (of meeting...)
<b>ajenda</b>	agenda
<b>asuntu</b>	topic (of discussion), issue
<b>avizu</b>	notice, announcement
<b>debate</b>	debate; <i>Verb</i> debate
<b>ezemplu</b>	example
<b>komentáriu</b>	comment
<b>mensajen</b>	message
<b>pergunta</b> <sup>1</sup>	question (in formal context)
<b>polítika</b>	policy; politics
<b>pontu</b>	point; stitch
<b>portavós</b>	spokesperson
<b>resposta</b>	reply, response
<b>moderador</b>	moderator, chairman/woman
<b>rezumu</b>	summary
<b>snek</b> (Inglés)	snack (at meeting)

### Examples

<b>halo abertura ba...</b>	open (conference...)
<b>foti asuntu</b>	raise an issue
<b>hatoo/foo avizu</b>	make/post up an announcement
<b>avizu sai ona</b>	announcement is made/posted
<b>halo/foo k~</b>	make a comment
<b>hatoo mensajen</b>	deliver a message
<b>husu/hatoo p~</b>	ask a question
<b>foo resposta ba...</b>	reply to...
<b>halo rezumu</b>	summarise

<sup>1</sup> The Portuguese plural form *perguntas* is often used.

Verbs

<b>akontese</b>	happen
<b>mosu</b>	appear, happen
<b>aseita</b>	accept, agree to
<b>konkorda</b>	assent, agree to
<b>hatutan</b>	add to
<b>hela</b>	remain
<b>loke reuniaun</b>	open a meeting
<b>taka reuniaun</b>	close a meeting
<b>mehi</b>	dream; <i>Noun</i> dream
<b>prontu</b>	ready, prepared

Other

<b>duké</b>	than (comparison)
<b>hodi</b>	so that / and
<b>nar-naran deit</b>	any old how, arbitrarily
<b>por ezemplu</b>	for example
<b>naran katak</b>	on condition that, provided that
<b>tuir mai</b>	and next

Examples

<b>Saida mak akontese?</b>	What happened?
<b>Problema barak mosu</b>	Many problems arose.
<b>aseita desizaun</b>	accept the decision
<b>konkorda ho Sr. José</b>	agree (verbally) with Mr. José
<b>konkorda katak...</b>	agree that...
<b>hatutan lia</b>	pass on/add to what is said



<b>koalia nar-naran deit</b>	talk nonsense, talk unsuitably
------------------------------	--------------------------------

**Komentáriu kona ba liafuan foun**

- ❖ *Pontu* ‘point’ includes: full-stop; stitch (in sewing), and:
  - points made during a discussion; e.g. *Hau hakarak hatoo pontu tolu* ‘I wish to make three points.’
  - *pontu de vista* ‘point of view’
- ❖ English ‘snack’ (pronounced ‘snek’ and borrowed via Indonesian) is often used for the snacks which are provided to participants at some meetings and seminars.
- ❖ *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 estuda halo di-diak.* ‘You can go and study in Dili, provided that study well.’
  - *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.’
- ❖ *Tuir mai* often introduces the next item in a program, such as the next speaker at a funeral, the next player in a game, or the next statistic to be elaborated on from a set of statistics.

**Kostumi**

- ❖ In meetings, it is impolite to use *imi* to address the other meeting participants. Instead, for plural ‘you’, you can use *ita boot sira*, or expressions such as, *maluk sira*, *senhór sira* ‘gentlemen’, or (for less formal meetings) *maun-alin sira*; e.g. *Maluk sira nia hanoin oinsaa?* ‘What do you all think?’

- ❖ You also cannot refer to fellow participants as *nia*. Instead, where possible use the person's title and name, or simply their title; e.g. *Ohin Senhór Jorge hatete katak...*

### **Kostumi iha reuniaun boot**

- ❖ During the welcoming speech, dignitaries are acknowledged in decreasing order of seniority, and according to a rather fixed formula. In such highly formal contexts, it is common to use the plural forms of Portuguese nouns; e.g. *senhores* 'sirs', *senhoras* 'ladies', *profesores* 'teachers'. For instance: *Senhores deputadus Parlamentu Nasionál, membrus korpu diplomátiku sira hotu no comunidade doadores sira hotu.*
- ❖ Question time: When the floor is opened to questions, the chair asks those who want to raise questions to raise their hands, then selects a predetermined number (e.g. 3 or 5) to ask their questions in order. The questions are only addressed after they have all been asked. Question time is often used by participants to present their own comments. Before starting, questioners commonly state their name and organisation (if the meeting is large), and say something like *Obrigadu ba tempu nebee foo mai hau* 'Thank you for giving me this time/opportunity.' When you have finished expressing your question, say something like *Hau nia pergunta mak nee deit, obrigadu* 'That's my question, thank you.'
- ❖ When disagreeing with a previous speaker, some people first agree with parts of the preceding speakers' views, then state how they disagree or add further thoughts of their own. Of course not everyone is that diplomatic!
- ❖ A speaker can give opinions on many issues at once. It is rude for other meeting participants to interrupt in order to respond to one of the issues. You must wait until the speaker has finished before giving your views.
- ❖ Decisions are not normally taken by vote. Rather, the chair presents the decision after all views have been heard.
- ❖ Before closing the meeting, the chair presents a formal vote of thanks.
- ❖ For a sample meeting invitation and agenda, see chapter 30.

### **Testu: enkontru kiik**

Iha Tibar, senhór António nudar kordenadór ba grupu juventude, halo enkontru hamutuk ho joven sira atu koalia kona ba halo sentina jerál.

#### Kordenadór loke enkontru

“Botardi ba maluk sira hotu nebee marka prezensa iha fatin ida nee. Hau fiar katak enkontru nee importante tebes ba ita nia comunidade. Hau mos hein katak maluk sira hotu pruntu atu foo sujestaun, atu ita bele hetan rezultadu kapaas.

Iha lokraik kmanek ida nee, ita halibur malu iha nee atu koalia hamutuk, tau ideia hamutuk, tanba xefi suku husu ba ita joven sira atu bele harii sentina jerál ida ba ita nia aldeia. Too agora, povu iha nee seidak iha sentina diak ida.

Agora hau foo tempu ba maluk sira atu hatoo imi nia hanoin, oinsaa atu realiza mehi nee, oinsaa atu halo ita nia aldeia bele sai diak liu tan.”

Leo foo sujestaun

Leo foti liman hodi dehan,

“Hau konkorda ho ideia nee, tanba ita hotu hatene, povu iha aldeia nee seidauk iha sentina ida nebee diak. Nee importante ba ita hotu. Se lae, ema baa sentina nar-naran deit,<sup>2</sup> bele hamosu moras oi-oin.

Hau nia hanoin, se bele, halo sentina ida nebee modernu; hada blok, tau azuleju, i pinta.”

Filomena suporta Leo nia ideia

“Hau mos aseita ideia nee, tanba povu sei kontenti teb-tebes ho sentina modernu hanesan nee, tanba aban-bainrua se iha turista ruma ka bainaka foun ruma mai, sira mos bele uza sentina ida ke diak.”

Jaime la aseita sujestaun nebee Leo hatoo

“Halo sentina hanesan maun Leo nia hanoin nee, kapaas duni. Maibee halo ida modernu hanesan nee, bele gasta osan barak. I depois, ita mos laduun presiza.

Entaun tuir hau nia hanoin, atu la bele gasta osan barak liu, ita uza deit materiál lokál nebee iha tiha ona, hanesan bebak, tali tahan ho ai. Materiál sira nee la presiza hasai osan hodi hola.”

Madalena mos la suporta Leo nia ideia

Madalena hatutan,

“Hau konkorda ho primu Jaime, tanba razaun rua. Primeiru, atu harii sentina modernu, presiza osan barak hodi sosa materiál, i povu iha nee osan la too. Segundu, ami nia badaen sira hatene halo ho deit bebak ho ai. Maibee kuandu nahe azuleju, ita tenki bolu badaen mai hosi Dili, i selu karun.”

Jovi husu pergunta, i kordenadór hataan

Jovi foti liman hodi dehan,

“Hau iha pergunta ida. Oinsaa, se ita husu kada uma kain ida foo dolar rua hanesan nee? Nunee buat nee hosi ita nia kosar been hotu, i povu hotu sei senti sira mos iha responsabilidade atu kuidadu. Hanesan nee bele ka lae?”

Senhór António hataan,

“Bele. Maibee bainhira iha planu ona mak foin ita bele desidi kona ba osan hira mak ita hakarak hetan hosi uma kain ida-idak.”

Kordenadór halo rezumu

“Se la iha tan pergunta, hau hakarak hatoo ba ita boot sira katak tanba iha opiniaun rua, entaun solusaun mak nee. Diak liu ita koalia lai ho governu lokál ho ONG ruma nebee hakarak ajuda, kona ba oinsaa mak bele hetan osan uitoan. Tanba tuir hau nia hanoin, bainhira ita halo buat ida ba ita nia povu, ita buka atu halo diak kedas, foo kontribuisaun ida nebee iha folin. Laós ohin ita halo, fulan ida ka rua ita sobu fali; nee la bele.”

Kordenadór taka enkontru

“Obrigadu barak ba ita boot sira nia partisipasaun, ho ita boot sira nia sujestaun iha lokraik ida nee.

Iha Tersa oin mai, ita hamutuk fali iha tuku haat. Se bele, mai sedu, la bele tardi. Ita marka ba tuku haat, mai tuku haat, la bele tuku haat ho balu ka tuku lima.”

---

<sup>2</sup> *Ema baa sentina nar-naran deit* means they go anywhere, not in any fixed location.

## Estrutura língua nian

### 1. Iha ema barak... ‘There are many people who...’

You have already learned to use *iha* ‘exist’ with a preceding subject:

- |                    |                        |
|--------------------|------------------------|
| . Osan la iha.     | There is no money.     |
| . Problema la iha. | There are no problems. |

Sometimes, however, the thing which exists is referred to after *iha*. This usually occurs if you are talking about something new, that hasn’t been part of the conversation to date. Usually the noun is followed by more information about that person or thing – often the quantity (e.g. *Iha ema balu*, *Iha buat barak*), and what they do.<sup>3</sup>

- |  |  |
|--|--|
| . Se ita fani, ema dehan “ <u>Iha</u> ema ruma temi ita.”            | If you sneeze, people say “Someone has said your name.”                |
| . Horiseik <u>iha</u> malae ida mai iha uma.                         | Yesterday there was a foreigner who came to (our) house.               |
| . <u>Iha</u> ema balu hemu aimoruk tradisionál para prevene malaria. | There are some people who use traditional medicine to prevent malaria. |
| . Iha <u>buat</u> barak falta.                                       | There are still many things lacking.                                   |
| . Depois komesa <u>iha</u> funu.                                     | Then there started to be war.  |

### 2. Other verb–subject clauses

There are a few other intransitive verbs which can, like *iha*, come before the subject.

- |   |  |
|---|--|
| . Agora <u>mosu</u> problema barak tebes iha ita nia partidu laran.                           | Now a great many problems have arisen within our (political) party.                                |
| . Kuandu inan isin rua tin-tinan, bele <u>akontese</u> problema, hanesan inan raan menus, ... | If a mother is pregnant year after year, problems can occur, such as the mother being anaemic, ... |
| . Agora <u>hela</u> ema ida deit, toos nain nia oan mane.                                     | Now there remained only one person – the farmer’s son.   |

Verbs that allow this order include *mosu* ‘appear’, *akontese* ‘happen’, *moris* ‘live’, *hela* ‘remain’ and *falta* ‘be absent, be missing’.

This order copies that of Portuguese. It occurs in writing and formal speech, but rarely in everyday speech. As with *iha*, the verb-first order occurs only when the subject is not definite (e.g. doesn’t contain *nee* ‘this’) and presents something that hasn’t yet been mentioned in this discourse.

Note that this order is not obligatory; for instance, the first example above can be rephrased as: *Agora problema barak tebes mosu iha ita nia partidu laran*.

### 3. hodi ‘to/and’

You have already learned *hodi* to mean ‘be used for’:

- |   |  |
|---|--|
| . Hau presiza osan <u>hodi</u> selu eskola.     | I need money to pay for school.                      |
| . Sanan boot nee <u>hodi</u> tein etu ba festa. | This large saucepan is for cooking rice for parties. |

<sup>3</sup> These clauses are not introduced by *nebee*, like other relative clauses are.

*Hodi* can also be used to connect two verb phrases, where the first one describes something that is done in order to achieve the second. In this it is rather like *para* and *atu* ‘so that’. The difference is that *hodi* gives the strong implication that the purpose was achieved, while *para* and *atu* have no such implication.

- |  |   |
|--|---|
| . Horiseik Ina baa loja <b><u>hodi</u></b> sosa livru.     | Yesterday Ina went to the shop to buy books (and she indeed bought them).               |
| . Horiseik Ina baa loja <b><u>para/atu</u></b> sosa livru. | Yesterday Ina went to the shop to buy books. (It is not clear whether she bought them.) |

Because of this strong implication that the purpose actually happened, *hodi* is sometimes better translated as ‘and’ than as ‘in order to’. Here are some more examples.

- |  |   |
|--|---|
| . Sira loke rádiu <b><u>hodi</u></b> rona notísias.                              | They turned on the radio to / and listened to the news.                     |
| . Sira tuur <b><u>hodi</u></b> koalia kona ba problema horiseik.                 | They sat to / and talked about the problem (that occurred) yesterday.       |
| . Ami lor-loron faan sasaan <b><u>hodi</u></b> hetan osan ba sustenta uma laran. | Every day we sell things to / and (so) earn money to sustain the household. |

#### 4. liu ... duké ‘more than’

You have already learned to express comparisons using *liu*. This is most common when it is the subject that is compared with something else.

- |  |   |
|--|---|
| . Niaulun mamar <b><u>liu</u></b> hau.   | He is quicker to learn than I am.   |
| . Hau boot <b><u>liu</u></b> nia lori tinan neen.  | I am six years older than he is.  |
| . Ba fetosin rua, kuandu deskansa, se bele, tula ain halo aas <b><u>liu</u></b> ita niaulun. | For pregnant women, when resting, if possible, raise your legs higher than your head. |

For other comparatives, the object of comparison is usually introduced by *duké*.

- |  |  |
|--|--|
| . Iha 1999, ema barak <b><u>liu</u></b> hili independénsia <b><u>duké</u></b> autonomia.     | In 1999, more people chose independence than autonomy.                     |
| . Diak <b><u>liu</u></b> ita haan lai, mak baa, <b><u>duké</u></b> orsida hamlaha iha dalan. | It would be better to eat before going, than to be hungry during our trip. |
| . Hau gosta <b><u>liu</u></b> joga basket <b><u>duké</u></b> joga voli.                      | I prefer playing basketball to volleyball.                                 |

#### 5. husik hela ‘leave behind’

*Hela* ‘stay’ comes after verbs of giving, putting, leaving, or throwing, to indicate that the object being moved stays in its new location, at least temporarily.<sup>4</sup>

- |  |  |
|--|--|
| . Hau halai ba Atambua, hau nia feen, hau nia oan, hau <b><u>husik hela</u></b> iha Timor. | When I escaped to Atambua, I left my wife and children behind in Timor.  |
| . Hahaan nee tenki haan kedas; la bele <b><u>rai hela</u></b> .                            | This food must be eaten immediately; it can’t be put aside.  |
| . Orsida, <b><u>lori hela</u></b> ema nia bikan sira nee ba entrega.                       | Later, take these plates and deliver them to the owner. (Lit. ‘Take these plates belonging to someone else and deliver them.’) |

<sup>4</sup> Note that in principle this *hela* is ambiguous between a progressive aspect interpretation and a ‘leave it there’ interpretation. e.g. *Sira soe hela dai* could mean either ‘They were casting a net’ (with progressive *hela*), or ‘They threw the net down (with *hela* meaning ‘stay’).



## 42. Administrasaun (*Administration*)

### Objetivu

In this chapter you will learn to:

- Talk about office equipment and administrative procedures
- Express in Tetun what English handles by passive constructions



### Liafuan foun: jeral

Since Indonesian was the language of administration for many years, some things are more widely known by their Indonesian than their Portuguese names.

#### Transitive verbs

<b>agrafa</b>	staple
<b>habit</b>	squeeze, clip, peg
<b>apaga</b>	erase
<b>arkivu</b>	file; <i>Verb</i> file
<b>haloot</b>	tidy up, put away
<b>aruma</b>	tidy up
<b>asina</b>	sign (your name)
<b>cek (I) / xeke (P)</b>	cheque
<b>entrega</b>	deliver, hand over
<b>fotokopi</b>	photocopy; <i>Noun</i> <sup>1</sup>
<b>ketik (I)</b>	type
<b>koriji</b>	correct
<b>lakon</b>	lose; lost, defeated
<b>pasa</b>	pass

<b>prin (I)</b>	print
<b>prova</b>	test; prove
<b>rejista</b>	register
<b>trata</b>	arrange; treat

#### Intransitive verbs/adjectives

<b>dúvida</b>	doubtful, unsure; <i>Noun</i> doubt
<b>klaru</b>	clear
<b>tau naran</b>	register

#### Other

<b>asinatura</b>	signature
<b>relatóriu</b>	report
<b>keta halo (be)</b>	lest



### Komentáriu kona ba liafuan foun

- ❖ *Habit* refers to squeezing something between two things; hence:
  - *Habit hamutuk surat vota lima-nulu* ‘Staple/clip fifty ballot papers together.’
  - *Lori au habit ain tohar nee* ‘Use bamboo to splint the broken leg.’
  - *Habit ropa ba tali para la bele monu.* ‘Peg the clothes on the line so they won’t fall.’
- ❖ *Haloot* (native Tetun) means ‘tidy up, put things in their proper place’. It overlaps with *aruma* (from Portuguese *arrumar*) which means ‘tidy up’.
  - *Fasi bikan hotu, haloot/aruma tiha ba armáriu* ‘After washing the dishes, put them away in the cupboard.’
  - *Molok atu baa eskola, aruma tiha kama lai.* ‘Before going to school, tidy up (your) bed.’

<sup>1</sup> In Portuguese, the noun is stressed as *fotokópia*, and the verb as *fotokopia*. In Tetun, both are stressed on the ‘o’. The final ‘a’ is often not pronounced, in keeping with both native Tetun stress patterns and the Indonesian pronunciation.

- ❖ *Lakon* is both transitive ‘lose’ and intransitive ‘be lost’.
  - Transitivity, it includes losing something permanently (e.g. through gambling one’s money away), losing someone (through death), and failing (an exam).
  - Intransitively, it includes getting lost, being misplaced, disappearing, and being defeated (in sports or war).
- ❖ *Pasa* ‘pass’ has a range of transitive uses:
  - *pasa bola ba kolega* ‘pass the ball to a team mate’
  - *pasa informasaun ba komputadór* ‘type information into the computer’
  - *pasa Natál iha Dare* ‘spend Christmas in Dare’; *pasa semana tolu iha Bali* ‘spend three weeks in Bali’
  - *pasa ezame* ‘pass an exam’ (= *liu ezame*)
  - Intransitively it means ‘pass, be cured’: *Moras nee pasa tiha ona*. ‘The illness was cured’
- ❖ *Prova* includes both ‘test (to see whether something is correct)’ and (for Portuguese educated speakers) ‘proof’. For instance, a teacher may *prova* a student to determine whether she has learned her work.
- ❖ *Trata*: When you *trata* an official document (such as a visa, drivers’ licence, or birth certificate) you pursue it through the bureaucracy. Note that *tarata* means ‘insult, speak badly about’.
- ❖ *Keta halo* and *keta halo be* ‘lest’ are primarily used in speaking:
  - *Diak liu foo aimoruk kedas ba labarik hemu. Keta halo be nia orsida isin manas liu tan!* ‘It would be better to give the child medicine immediately, lest the fever get even worse.’
  - *Diak liu servisu! Keta halo be xefi fila derepentí, haree ita halimar hela deit!* ‘You’d better work, lest the boss suddenly return and find you just hanging around.’
  - *Kalan ona, ami hanoin hela deit. Keta halo orsida milisia mai.* ‘It was already evening, and we were worried: what if the militia would come later.’

## Liafuan foun: ekipamentu

### Office equipment

<b>agrafadór</b>	stapler
<b>ABC; alfabetu</b>	alphabet
<b>apagadór</b>	eraser
<b>dezenhu</b>	drawing, picture
<b>dokumentu</b>	document
<b>envelope</b>	envelope
<b>gaveta</b>	drawer
<b>goma</b>	glue; <i>Verb</i> glue
<b>karimbu</b>	stamp (rubber)
<b>kartaun</b>	card
<b>kateri</b>	scissors
<b>tezoura</b>	scissors
<b>komputadór</b>	computer
<b>lapizeira</b>	pen, biro
<b>mákina fotokopi</b>	photocopy machine
<b>map (I)</b>	folder
<b>rekerimentu</b>	application
<b>surat tahan</b>	sheet of paper
<b>tipeks</b>	liquid paper, whiteout <sup>2</sup>

### Associated activities

<b>agrafa surat</b>	staple papers
<b>forma/tau tuir alfabetu</b>	sort alphabetically
<b>apaga liafuan ke sala</b>	erase a wrong word
<b>hatama surat ba e~</b>	put a letter in an envelope
<b>goma envelope</b>	glue up an envelope
<b>tau k~ ba surat</b>	stamp a document
<b>tesi surat tahan</b>	cut a piece of paper
<b>hatama relatóriu ba k~</b>	type a report into the computer
<b>fotokopi dokumentu</b>	photocopy a document
<b>hamoos letra nebee sala</b>	delete erroneous letters

### Komentáriu kona ba liafuan foun

- ❖ Computer terms: Most computer users have learned to use computers since 1999. Since most use English-language software, they use tend to use English terms like ‘print’ and ‘file’, which also occur in Indonesian.
- ❖ *Tahan* is used for counting flat sheet-like objects, such as paper, roofing iron, or playing cards; e.g. *kaleen tahan tolu* ‘three sheets of iron’, *fotokopi tahan haat* ‘four pages of photocopy’. *Tahan* literally means ‘leaf’.

<sup>2</sup> This is one of several things for which Timorese use brand names, even if the particular object being referred to is not of that brand. Other examples where brand names are commonly used are clothes-washing powder (e.g. *Rinso*, *Klin*, *Omo*), fly spray (*Baygon*), and water pumps (*Sanyo*, *Dap*).

## Diálogu

### Halo selesaun dokumentus

**Senhór Bendito koalia ho nia asistente kona ba servisu nebee nia tenki halo ohin loron.**

**Bendito: Ita boot foti surat rekerimentu hotu-hotu nebee ema hatama horiseik kona ba vaga komputadór nian, depois fahe ba rua.**

**Janio: Atu fahe oinsaa, senhór?**

**Bendito: Sira nebee hatene uza komputadór no koalia Inglés, tau ketak. I sira nebee la hatene, tau ketak.**

**Janio: Depois ida-ida haloot iha nebee, senhór?**

**Bendito: Ba sira nebee hatene, hatama lista ba komputadór. Ketik sira nia naran, número kontaktu, nivel edukasaun ho esperiênsia, i forma tuir alfabetu. Depois prin tahan rua, ida foo mai hau, ida rai ba ita boot.**

**Janio: Entaun dokumentu ba sira nebee la hatene, haloot iha nebee?**

**Bendito: Rai di-diak iha arkivu ida, depois tau iha gaveta número tolu. Keta haluha foo hatene ba sira nebee liu selesaun dokumentus nee atu tuir entrevista iha loron Kuarta semana oin.**

Mr Bendito talks with his assistant about the work which he must do today.

Take all the application letters which were submitted yesterday for the computer job vacancy, then divide them into two (categories).

How do I divide them, sir?

Separate those who have computer knowledge and can speak English, from those who don't.

Then where do I put each (category), sir?

For those who know, make a list in the computer. Type their names, contact numbers, education levels and experience, and sort them alphabetically. Then print two sheets; give one to me, and keep the other for yourself.

So, where do I put the documents for those who don't know?

Put them away carefully in a file, then put it in drawer number three. Don't forget to inform those who are short-listed (lit. 'pass document selection') to attend an interview on Wednesday next week.

### Komentáriu kona ba diálogu

- ❖ Mr Bendito tells Janio, ... *tau ketak*, ... *tau ketak*. Using *ketak* in two parallel clauses like this, is one way to say 'separate'. e.g. *Feto tuur ketak, mane tuur ketak* 'Woman and men sit separately.'

## Estrutura língua nian

In English, particularly in formal contexts, we often want to pay more attention to what was done than to who did it. For instance, if a Japanese company built a bridge, then a report on the building project is likely to focus more on the bridge than on the company. To achieve this focus, we often use passive sentences, either putting the actor last (e.g. 'This bridge was built by a Japanese company.') or omitting mention of them altogether (e.g. 'This bridge was built in 2001.')

Tetun, like other languages of this region, does not have passives. In this chapter, we look at some ways of achieving similar results.

## 1. Detransitivising prefixes *nak-*, *nam-*

There are some transitive verbs to which you can attach a prefix *nak-* (or for some verbs, *nam-*), to get a passive-like verb. Here are some common examples:

<u>Transitive verbs</u>		<u>Intransitive verb</u>	
<b>doko</b>	shake, rock (something), nod (head)	<b>nakdoko</b>	shake, be shaken, rock
<b>duir</b>	roll (something)	<b>nakduir</b>	roll
<b>fakar</b>	spill (something), tip out	<b>nakfakar</b>	spill, be spilled
<b>fera</b>	split (something)	<b>nakfera</b>	split open, shatter, explode
<b>lees</b>	tear (something)	<b>naklees</b>	tear, be torn
<b>loke</b>	open (something)	<b>nakloke</b>	open, be opened
<b>sobu</b>	demolish, take to pieces, break up	<b>naksobu</b>	come apart, be demolished
<b>kari</b>	scatter (e.g. seeds for planting)	<b>namkari</b>	scatter, be scattered
<b>kore</b>	undo (e.g. a button), untie	<b>namkore</b>	come undone

Note that *doko ulun* includes both ‘shake head’ (meaning ‘no’) and ‘nod head’ (meaning ‘yes’).

The following examples illustrate the difference between the root and the derived verb:

. <b>Loke</b> odamatan lai.	Open the door.
. Odamatan <b>nakloke</b> ba ita boot sira hotu.	The door is open to all of you.
. Nia <b>fakar</b> bee ba rai.	He spilled water onto the ground (on purpose).
. Bainhira baldi monu, bee nee <b>nakfakar</b> hotu.	When the bucket fell, the water all spilled out.
. La bele <b>doko</b> bebee hanesan nee!	Don't shake/rock the baby like that!
. Kareta <b>nakdoko</b> tanba dalan aat.	The car shakes/bounces around because the road is rough.

These verbs with *nak-* (or *nam-*) imply that nobody directly caused the situation. For instance, *hau nia ropa naklees* ‘my clothes tore’ can be used if the cloth tore of its own accord or was the result of an accident (perhaps because it was so worn out, or was caught on a thorn). If someone tore it on purpose, it would be more appropriate to say *Ema lees hau nia ropa* ‘Someone tore my clothes.’

## 2. Topicalise the object

A major function of passives in other languages is to make the ‘patient’ noun phrase (identifying the person or thing to which the action is done) the subject. As subject, it tells you what the clause is about. For instance, if when discussing Italian soccer (a popular topic in Timor) you say *AC Milan defeated Juventus yesterday*, you are focusing on the AC Milan team; however if you use the passive and say *Juventus was defeated by AC Milan yesterday*, your topic is the *Juventus* team.

In Tetun, the patient cannot be made the subject, but it can be placed in front of the clause as a ‘topic’.

. <b>Hau nia oan nain tolu nee, hau la bele husik mesak deit.</b>	These three children of mine – I can't just leave them on their own.
. <b>Hau nia uma ahi haan.</b>	My house was burned down (lit. ‘fire ate it’).
. <b>Suspeitu nain rua nee, polisia baku too tasak di-diak.</b>	The two suspects were bashed by the police till they were black and blue all over.

### 3. Topicalise the object and omit the subject

Another function of passives in many languages is to let you avoid saying ‘who did it’. Omitting the agent is very common in academic, technical and bureaucratic writing. Such impersonal writing is difficult to translate well into Tetun.<sup>3</sup>

In Tetun there are some circumstances in which you can simply omit the subject. If the object is fronted (to show it is what you are talking about) and the subject omitted, you get a clause with object–verb word order, such as in the examples below.

. Forai nee daan; la sona ida.	These peanuts were boiled, not fried.
. Labarik nee hanorin hanorin la tama.	This child was disciplined/taught over and over again, but the teaching never sunk in.
. Relatóriu nee entrega tiha ona ba primeiru ministru.	This report has been submitted to the prime minister.
. Planu nee seidauk aprova.	This plan has not yet been approved.
. Problema nee la bele rezolve lailais.	This problem can’t be resolved quickly.

As the examples above show, the subject can be omitted when the identity of the agent is not considered relevant; for instance, we may be interested just in whether the peanuts have been boiled or fried, not in who actually did the boiling or frying.

This strategy only works if the object refers to something (or occasionally someone) which could not reasonably be interpreted as the actor. For instance, peanuts cannot boil anything, so in the first example, listeners can safely assume that the peanuts are the items which are boiled, not the one doing the boiling. So too, children are normally disciplined by adults, not the ones who give the discipline to others, so listeners can safely assume that in the second example the child is disciplined by someone.

If, however, you try to use this strategy to translate passives where you are talking about someone who could easily well be the actor as the patient (e.g. ‘John was taught’), you risk great confusion. For instance, *José hanorin* will be interpreted as ‘José taught (someone)’, not as ‘José was taught’. The default assumption is that José did the teaching, rather than that he received it.

Some verbs occur very commonly without an agent being specified. These include *loke* ‘open’, *taka* ‘close’, *tama* ‘enter, start’ and *sai* ‘exit, finish’. For instance, while it is possible to say *Sira loke loja nee tuku hitu* ‘They open the shop at seven o’clock’, it is more normal to say *Loja nee loke tuku hitu*, without an agent.

. Loja nee loke tuku hira?	What time does the shop open?
. Banku taka tiha ona.	The bank has already closed.
. Eskola tama tuku hira?	What time does school start?

The subject can often also be omitted if the agent is someone you have already been talking about.

. Ami foo aimoruk. Aimoruk nee foo ba la pasa, ami lori ema moras nee too ba Dili.	We gave (the patient) medicine. When (we) had given the medicine but (he) wasn’t cured, we took the sick person to Dili.
. Ami lakohi faan karau nee, tan foin sosa.	We don’t want to sell this buffalo, as (we) only just bought (it).
. Sira buka uma atu aluga, maibee la hetan.	They looked for a house to rent, but (they) didn’t find one.

<sup>3</sup> For more comments on this and other translation challenges, and suggestions as to how to write English which can be more easily be translated into Tetun, see Catharina Williams-van Klinken (2004) *Improving Tetun translations*, on <http://www.tetundit.tl/publications>.

#### 4. Generalise the subject as *ema*

Another way to avoid saying ‘who did it’ is to use generic *ema* ‘someone, person, people’ as the subject.

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>. <b>Balu mate, balu kiik-oan sira nee ema sama.</b></li> <li>. <b>Ema bele estraga hotu ami, liu-liu ami feto nain tolu nee.</b></li> <li>. <b>Ema la foo ami sai.</b></li> </ul> | <p>Some people died (in the stampede), some little ones were trampled.</p> <p>We could have all been hurt/raped, especially we three women.</p> <p>We weren’t allowed to leave.</p> |
|---|---|

Note though that *ema* implies ‘someone else’, and as such can’t really be used to avoid referring to yourself as subject. (Such avoidance is one function of passives in bureaucratic English writing.)

#### 5. *hetan/simu* ‘receive’

Another way occasionally used to get get passive equivalents, is to make an abstract noun the object of *hetan* or *simu*. This is more common in high-level formal Tetun. If the agent is specified, it is introduced by *hosi* ‘from’.

- |  |  |
|--|--|
| <ul style="list-style-type: none"> <li>. <b>Organizasaun nee <u>hetan apoiu</u> hosi ONU.</b></li> <li>. <b>Jesus mai atu <u>simu batizmu</u> hosi João.</b></li> <li>. <b>Sira <u>simu tulun</u> hosi Japaun.</b></li> <li>. <b>Iha kalan nee, nia <u>hetan violasaun</u> hosi komandante X.</b></li> </ul> | <p>This organisation is supported by the UN.</p> <p>Jesus came to be baptised by John.</p> <p>They received help from Japan.</p> <p>That night she was raped by commander X.</p> |
|--|--|

#### 6. Portuguese passives

Formal high-level Tetun has borrowed some passive forms from Portuguese. Many are easily recognisable from their English cognates.

The masculine forms listed below end in *-adu* if the verb itself ends in *-a* (e.g. *akuzadu* ‘accused’ from *akuza* ‘accuse’), and in *-idu* if the verb ends in *-i* or *-e* (e.g. *inkluidu* ‘included’ from *inklui* ‘include’). The feminine forms all end in *-a* instead of *-u* (e.g. *akuzada* instead of *akuzadu*). In the high-level Portuguese-influenced Tetun in which these words tend to occur, it is not uncommon to make adjectives agree with the gender of the modified noun, just as in Portuguese.

<u>Portuguese loan</u>	<u>English</u>
<b>akuzadu</b>	accused
<b>autorizadu</b>	authorised
<b>edukadu</b>	educated, well-behaved
<b>forsadu</b>	forced
<b>komplikadu</b>	complicated
<b>limitadu</b>	limited
<b>organizadu</b>	well-organized
<b>pasadu</b>	past
<b>respeitadu</b>	respected
<b>rezervadu</b>	reserved
<b>separadu</b>	separate(d)
<b>sentralizadu</b>	centralised
<b>inkluidu</b>	included

These words function as adjectives in Tetun. However, like passives, they let you avoid saying who caused the situation.

- . **Husik deit ema nebee autorizadu tama iha sala votasaun.** Only allow authorised people to go into the voting hall.
- . **Ita boot favór tuur iha meza ida nebaa, tanba meza nee rezervadu ona.** Please sit at the table over there, as the table here has been reserved.

### 7. Demote the subject with hosi 'from'

A new construction has been creeping into Tetun since independence, which is a direct translation of passives in other languages. The only difference is that there is no marking on the verb to show that it is a passive. The example below allows a direct comparison with the English translation.

<b>Julgamentu nee</b>	<b>diriji</b>	<b>hosi</b>	<b>juiz...</b>
This trial	was directed	by	judge...

In recent years this construction has become popular in the media. It is, however, not yet widely used elsewhere. The initial example below uses a formula (*Liafuan hirak nee hatoo hosi...*) typically found in newspapers to introduce the source of information.

- . **Liafuan hirak nee hatoo hosi administradór Bobonaro iha Sesta-feira semana kotuk.** This message/opinion... (which we have just reported) was given by the administrator of Bobonaro on Friday last week.
- . **... primeiru governu konstituisional, nebee lidera hosi Mari Alkatiri...** ... the first constitutional government, which was led by Mari Alkatiri





## 43. Uza telefone (*Using the telephone*)

### Objetivu

In this chapter you will learn to:

- Talk about and use the telephone appropriately in Tetun
- Express the number of people as a predicate
- Reduplicate numbers to indicate ‘as a group’ or ‘every’
- Reduplicate adjectives to mark plurality
- Express negative reactions using *mak nee* ‘what on earth!’



### Liafuan foun

#### Nouns

<b>telephone</b>	telephone; <i>Verb</i> ring, call (on the phone)
<b>mobail</b> (Eng)	mobile phone
<b>HP</b> [‘ha pe’] (I)	mobile phone
<b>telemovel</b> (P)	mobile phone
<b>pulsa</b>	phone credit; phone card
<b>SIM card</b> (Eng)	SIM card
<b>saldu</b> (P)	balance (financial term)
<b>SMS</b> [‘es em es’] (Eng)	SMS
<b>mensajen</b>	message, SMS
<b>redi</b>	network, net [Ind=jaringan]
<b>númeru telefone</b>	phone number
<b>númeru PIN</b> (Eng)	PIN number
<b>karegadó</b>	charger

#### Verbs and expressions

<b>foti (telefone)</b>	answer (the phone)
<b>simu (telefone)</b>	answer (the phone)
<b>miss call</b> [‘mis kol’]	missed call, do a missed call
<b>sala sambung</b> (I)	wrong number (lit. ‘wrong connect’)
<b>karega</b>	charge (a battery, phone...)
<b>cas</b> (I) [from ‘charge’]	charge (a battery, phone...)
<b>telefone</b>	ring, call (on the telephone)
<b>dere</b>	ring, call (on the telephone); knock on
<b>pilha fraku</b>	battery is low/flat.
<b>baterei low</b> (I) [lou]	battery is low/flat.
<b>telefone mate</b>	the phone is off/dead. (e.g. as battery flat, battery problems...)
<b>hamate telefone</b>	switch off the phone
<b>hamoris telefone</b>	switch on the phone
<b>taka telefone</b>	hang up, end the call
<b>telefone lian</b>	the phone is ringing.
<b>telefone la tama</b>	s/he’s not answering
<b>la iha redi</b>	there’s no signal.

Examples

<b>O nia pulsa hela hira?</b>	How much credit do you have left?
<b>Pulsa la iha.</b>	I have no credit.
<b>Haruka SMS ba Joni para aban nia mai sedu.</b>	Send an SMS to Joni to tell him to come early tomorrow.
<b>O nia númeru telefone hira?</b>	What is your phone number?
<b>Agora hatama númeru PIN.</b>	Now enter a PIN number.
<b>Hau nia pilha fraku. Hau sei karega lai.</b>	My battery is low/flat. I'll charge it first.
<b>Telefone took Hendri, hodi husu...</b>	Ring Hendri, to ask...
<b>See nia telefone mak lian?</b>	Whose phone is ringing?
<b>Orsida mak hau miss call ba.</b>	I'll give (you) a missed call later.

**Komentáriu kona ba liafuan foun**

- ❖ *Bolu* 'call' does not extend to 'calling' someone on the telephone. For phone calls, use *dere*, *telefone*, or the more general *kontaktu* 'contact'.

**Diálogu**

(1) Ema seluk mak foti

**Maria telefone ba António, maibee nia alin mak simu.**

Alin: **Haló.**

Maria: **Botarde, António.**

Alin: **Botarde! Deskulpa, nee ho António nia alin. Maun António sei hariis hela.**

Maria: **Diak, orsida mak hau telefone fali.**

(2) Númeru sala

**Marito telefone Nina, maibee menina seluk mak simu.**

Ema: **Haló.**

Marito: **Haló. Diak ka lae?**

Ema: **Nee see?**

Marito: **Nina, hau Marito, o nia kolega eskola!**

Ema: **Nee laos Nina. Iha nee ema naran Nina la iha.**

Marito: **Deskulpa, sala sambung.**

(3) Husu identidade

**Alex telefone senhór Pedro, maibee Pedro la hatene Alex ida nebee.**

Pedro: **Bondia.**

Alex: **Haló, bondia senhór.**

Pedro: **Bondia, hau koalia ho see?**

Alex: **Nee ho Alex.**

Pedro: **Nee Alex ida nebee? Alex da Costa ka, Alex dos Santos?**

Alex: **Hau Alex da Costa, senhór.**

Pedro: **O, nee ga? Ita presiza saida?**

Alex: **Senhór, aban hau sei la tama servisu tanba hau nia oan moras.**

Pedro: **Entaun diak. Adeus.**

(4) Simu telefone bainhira iha enkontru laran

**Manuel telefone ba nia xefi Marcos. Marcos foti, mais la hatete buat ida, tanba enkontru hela.**

Manuel: **Bondia, senhór.**

Marcos: **Hau enkontru hela. Orsida mak hau telefone fali ba.**

Manuel: **Diak senhór.**

(5) Hatene ona see mak telefone

**Telefone lian. Jacinta foti, haree nia kolega Alex nia naran.**

Jacinta: **Bondia Alex! Presiza saida?**

Alex: **Jacinta, orsida lori lai USB mai hau nia uma, tanba hau atu hatama diálogu foun.**

(6) Númeru foun

**Joni hasoru Cinto iha Colmera.**

Joni: **Ei pa! Cinto, horikalan hau kontaktu o, la tama.**

Cinto: **Ai, deskulpa! Hau nia *SIM card* foun tiha ona.**

Joni: **Nee mak hau telefone o, la tama hela deit.**

Cinto: **Agora hau nia númeru mak: 739 0978.**

Joni: **Diak, se nunee, hau sei telefone o uza númeru ida nee. Aban-bainrua troka *SIM card*, foo hatene hau e!**

**Kostumi**

- ❖ The one who answers the phone speaks first. If you don't know who is ringing, you do not normally identify yourself. It is enough to say: *Haló*. If you do know, you can greet them appropriately.
- ❖ The caller then checks the identity of the person answering. For instance, if the person might be the one you are after: *Nee mana Jacinta ka?* If it is obviously not the one you want: *Hau bele koalía ho maun Elias ka?*
- ❖ If it is the wrong number, the caller can say: *Deskulpa, hau telefone sala*. Most people use Indonesian *sambung* 'connect': *Deskulpa, sala sambung karik* 'Sorry, it must be the wrong number.'
- ❖ To close, *Entaun, mak nee deit*. You can then add, *Até amanhã* or whatever farewell is appropriate.

## Lia fuan badak nebee ema balu uza iha SMS

aju	ajuda
b	baa
bdia	bondia
ble	bele
bls	balas (lian Indonezia = haruka resposta mai)
btardi	botardi
dhn	dehan
hkr / hkarak	hakarak
hl	hela
hre	haree
hsr / hsoru	hasoru
ht	hotu
htn	hatene
htt	hatete
hu	hau
ih	iha
kntr	kantor
krik	karik
ktk	katak
mk	mak
na	ona
Sr	senyor
sr	sira
Sra	senhora
srn	sorin
tku / tk	tuku
tlf / tlp	telefone / telepon (lian Indonezia)
tmp	tempu
+	tanba
10kulpa	deskulpa



## Estrutura língua nian

### 1. How many?

Note the pattern below.

**Imi nain hira?**

How many of you are there?

**Ami nain neen.**

There are six of us.

To state how many people there are, you can state who you are talking about (as the subject), then follow it with the human classifier *nain* and a numeral (as the predicate).

### 2. Reduplicating numbers: operating as a group, 'every'

You can reduplicate small numbers or *uitoan* 'a little' to indicate that the specified number of individuals is being considered as a group.

. **Agora ita servisu tol-tolu lai.**

Now we'll work in groups of three for a while.

. **Ami tein uitoan-uitoan deit, tanba hahaan la too.**

We only cooked a little at a time, because there was not enough food.

Note that you do not use *nain* when the number is reduplicated; so you say *ema nain rua* ‘two people’, but *ema rua-rua* ‘groups of two people’.

*Ida-ida* means ‘one at a time’. (This is in contrast to *ida-idak* ‘each’.)

- |  |   |
|--|---|
| . <b>Atu simu osan, tama <u>ida-ida</u>; la bele tama hamutuk.</b> | To receive (your) money, come in one at a time; you can’t come in together. |
|--|---|

### 3. Reduplicating adjectives: plural

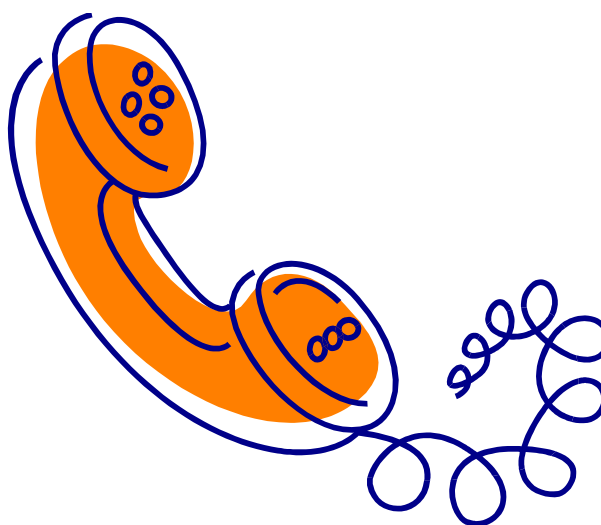
Some adjectives can be reduplicated if you are talking about multiple entities, especially if those entities are diverse. Some writers have started to use *ho/no selu-seluk tan* to mean ‘etcetera’.

- |   |  |
|---|--|
| . <b>Sira konvida ema <u>bo-boot</u> mai iha festa nee.</b>       | They invited all sorts of important people to this party (e.g. from the government, army, and NGOs). |
| . <b>Fera aimoruk halo <u>ki-kiik</u> atu foo ba labarik nee.</b> | Break the pills into small pieces to give to the child.  |
| . <b>Nia suku kamiza no ropa <u>selu-seluk tan</u>.</b>           | She sews shirts and various other clothes.   |

### 4. ... mak nee ‘What on earth!’

To express negative reactions such as frustration or irritation, one can put *mak nee* at the end of a question.

- |   |   |
|---|---|
| . <b>O halo saida mak nee?!</b>                   | What on earth are you doing?!           |
| . <b>Hai, xofér! Ita liu hosi nebee mak nee?!</b> | Hey, driver! What route are we taking?! |



**More cognate nouns ending in -ia**

Portuguese *-ojia* corresponds to English *-ogy*.

<b><u>Portuguese loan</u></b>	<b><u>English</u></b>
<b>astrolojia</b>	astrology
<b>ekolojia</b>	ecology
<b>fonolojia</b>	phonology
<b>ideolojia</b>	ideology
<b>morfologia</b>	morphology
<b>pedagogia</b>	pedagogy
<b>tecnolojia</b>	technology

Here are some other words ending in *-ia*, which look similar to their English equivalents.

<b>alerjia</b>	allergy
<b>anémia</b>	anaemia
<b>assembleia</b>	assembly
<b>autonomia</b>	autonomy
<b>baktéria</b>	bacteria
<b>bateria</b>	battery (rechargeable)
<b>demokrasia</b>	democracy
<b>diaréia</b>	diarrhoea
<b>enerjia</b>	energy
<b>estrategia</b>	strategy
<b>fotografia</b>	photograph; photography
<b>garantia</b>	guarantee
<b>glória</b>	glory
<b>omília</b>	homily
<b>ideia</b>	idea
<b>kompanhia</b>	company, firm
<b>kópia</b>	copy
<b>maioria</b>	majority
<b>milísia</b>	militia
<b>minoria</b>	minority
<b>ortografia</b>	orthography
<b>poezia</b>	poetry
<b>serimónia</b>	ceremony
<b>teoria</b>	theory

Keep in mind that some of these are educated or technical terms, which will not be understood by everyone.

## 44. Ekonomia (*Economics*)

### Objetivu

In this chapter you will learn to:

- Talk about money matters
- Distinguish 'becoming' from 'being', using *tiha ona*, *ona* and *tiha*
- Handle basic calculations in Tetun



### Liafuan foun

#### Nouns

<b>projetu</b>	project, esp. large-scale building or rehabilitation project
<b>dadus</b>	data
<b>emprezáriu / a</b>	businessman/woman
<b>finanssa</b>	finance
<b>funan</b>	interest (on money)
<b>kbiit</b>	power, ability
<b>osan inan</b>	capital (financial)
<b>modal (I)</b>	capital (financial)
<b>tusan</b>	debt, loan
<b>investidór (P)</b>	investor
<b>investór</b>	investor
<b>kréditu / kredit</b>	credit
<b>orsamentu</b>	budget
<b>osan rahun</b>	small change (esp. coins)
<b>pagamentu</b>	pay, payment
<b>osan tama</b>	income
<b>rendimentu</b>	income
<b>osan sai</b>	expenditure
<b>despeza</b>	expenditure
<b>peskiza</b>	research
<b>porsentu</b>	percent
<b>presu</b>	price, cost
<b>konta</b>	bank account, account
<b>rekening (I)</b>	bank account
<b>rekursus</b>	resources
<b>taxa</b>	tax
<b>tezoureira</b>	treasurer
<b>total</b>	total
<b>resibu</b>	receipt
<b>saláriu</b>	salary
<b>vensimentu</b>	salary
<b>periodu</b>	period



Transitive verbs and expressions

<b>deve</b>	buy on credit, be in debt for
<b>deve osan hosi ...</b>	borrow money from ...
<b>gasta</b>	spend (esp. a lot); waste
<b>halo tuir</b>	copy
<b>foti osan</b>	withdraw money, pick up money
<b>hasai osan (hosi...)</b>	withdraw money (from...)
<b>hatama osan (ba...)</b>	deposit money (into...)
<b>esporta</b>	export
<b>importa</b>	import
<b>kuda osan</b>	invest money
<b>kontribui</b>	contribute
<b>kuran</b>	lack, have insufficient
<b>kontratu</b>	bargain, trade; <i>Noun</i> contract
<b>kaer</b>	manage
<b>maneja</b>	manage (work, money, etc., not people)
<b>poupa (osan)</b>	save (money)

Intransitive verbs/adjectives

<b>kiak</b>	poor; <i>Noun</i> orphan
<b>riku</b>	rich; <i>Noun</i> riches
<b>partikulár</b>	private

**Komentáriu kona ba liafuan foun**

- ❖ The Indonesian term *proyek* refers to large-scale building or rehabilitation projects, done by a company, and involving lots of money. Most people interpret Portuguese *projetu* in the light of this Indonesian concept. Keep this in mind before telling people you would like to do a *projetu* in their district!
- ❖ Receipts and invoices: Timor businesses have operated on a cash basis, and have not traditionally given out invoices prior to payment. Hence when pressed, people use the English term ‘invoice’ or include invoices under the terms for ‘receipt’.
- ❖ Profit and loss: To ask about profit and loss, you can ask *Ita manaan hira?* and *Ita lakon hira?*
- ❖ *ema nia kosar been* ‘the fruit of one’s labours; money earned by one’s own efforts’
- ❖ *selu ema nia kolen* ‘pay someone for their work’



## Testu: Investimentu

*The following extract is from an article on investment by Estanislau S. Saldanha, published in Suara Timor Lorosae on Monday 15<sup>th</sup> September 2003. It is presented with minor adjustments.<sup>1</sup>*

Investimentu tuir defínisaun ema baibain nian, katak atividade ida ka liu, atu kuda osan ka modal iha setór ida ka liu, hodi hetan rendimentu. Investimentu importante tebes tanba hamosu servisu, hamoris kapasidade ekonomia ho mos kbiit comunidade ka nasaun ida nian liu husi transferénsia matenek ho teknolojia.

Iha fatór barak mak sei influénsia investimentu iha nasaun ida. Fatór sira nee mak nasaun nee tenki iha rekursu naturál, merkadu, estabilidade polítika ho seguransa, lei ..., defínisaun rai ho propriedade klaru, infraestrutur (bee, eletrisidade, telekomunikasaun, luroon, portu) diak, sistema tribunál lao diak ho iha rekursu ema nian. Nunee mos iha insentivu ba investór sira hanesan hamenus taxa, facilidade kréditu, simplifika prosesu investimentu, prepara rai ho uma, ho seluk tan.

Timor Lorosae (TL) presiza investimentu husi liur atu estimula ekonomia moris ho hamosu servisu tanba governu ho emprefáriu TL la iha kbiit finanseiru. Investimentu liur sei ajuda buat barak. Tuir rezultadu peskiza estudante DIT<sup>2</sup> (2003) katak huun violénsia TL ida mak la iha servisu. Tanba nee sira envolve iha krimi. Wainhira iha investimentu sei kontribui atu hamenus violénsia. Maibee ohin lora susar atu dada investimentu tama iha TL tanba:

Primeiru, ema liur barak seidauk hatene poténsia ekonomia TL nian. ...

Segundu, kapasidade ekonomia TL nian kiik atu dada investimentu liur. Populasaun hamutuk 800 mil, nebee barak liu hela iha kiak laran. ... Iha parte seluk, vensimentu ho vida moris, eletrisidade, telekomunikasaun mos karun kompara ho nasaun seluk hanesan Indonézia, Vietnam, Kamboja, Laos ho Filipina.

Terseiru, taxa iha TL karun liu. Governu nia polítika hasae taxa atu hetan osan hodi selu servisu públiku. Polítika nee diak iha tempu badak, maibee la ajuda dezentvolvimentu ekonomia iha lora ikus. Tanba taxa karun sei la estimula investimentu foun ho halo investimentu nebee iha mos bele hiit-an. Wainhira la iha investimentu foun, sei la iha diversifikasaun objetu taxa. Nee katak ema uitoan deit mak selu taxa. Karik hatuun taxa nia folin, bele dada investimentu foun. Nee katak ema sira selu taxa mos aumenta.

Kuartu, lei ho *law enforcement* seidauk lao ho diak. TL seidauk iha lei ho regulamentu kona ba investimentu. ...

### Kostumi

- ❖ The fiscal year (*anu fiskál*) in Timor-Leste is the calendar year (January to December).

<sup>1</sup> The spelling has been adjusted slightly to that used in this book, and a few other small changes have been made.

Formal Tetun with a high number of technical terms from Portuguese, such as is found in this article, is not at this stage well understood outside of well-read educated circles.

<sup>2</sup> Dili Institute of Technology.

## Estrutura língua nian

### 1. *Becoming versus being*

In English, there is often one word (an adjective) to describe being in a state, while a separate word (a verb) describes coming into that state. For instance, when you are ‘born’ you enter the state of being ‘alive’, when you ‘die’ you become ‘dead’, and when you ‘are healed’ you become ‘well’. In Tetun, entering a state and being in a state tend to use the same verbs/adjectives.<sup>3</sup> Instead, it is context, adverbs, and aspect markers like *tiha* and *hela* that help you distinguish between the ‘becoming’ and ‘being’ meanings.<sup>4</sup> Here are some examples:

. <b>Nia moris (mai) horiseik.</b>	She was born yesterday.
. <b>Nia sei moris.</b>	She is still alive.
. <b>Nia sei moris hela.</b>	She is still alive.
. <b>Labarik nee boot lailais.</b>	The child is growing fast.
. <b>Labarik nee boot ba beibeik; tinan-tinan presiza ropa foun.</b>	The child is continually growing; every year he needs new clothes.
. <b>Labarik nee boot ba dadauk; imi tenki kaben ona!</b>	The child is growing up; you (parents) must get legally married!
. <b>Labarik nee boot ona.</b>	The child is already big (e.g. six years old).
. <b>Sira kaben horiseik.</b>	They got married yesterday.
. <b>Sira atu kaben Sábado agora ka?</b>	Are they getting married this Saturday?
. <b>Lae! Sira kaben tiha ona! Horiseik!</b>	No. They have already gotten married! Yesterday!
. <b>Sira kaben ona ka seidauk?</b>	Are they married yet?
. <b>Sira kaben ona.</b>	Yes, they are.
. <b>Nia mate hori-kalan.</b>	She died last night.
. <b>O nia avoo sei moris ka?</b>	Is your grandmother still alive?
. <b>Lae, nia mate tiha ona.</b>	No, she has died.
. <b>HIV-AIDS too ona iha Timor. Ema balu mate ona tanba kona moras nee.</b>	HIV-AIDS has already reached Timor. Some people have already died because they contracted this disease.

### 2. *tiha ona ‘have already’*

*Tiha ona* indicates that a process has been completed, and still has effect. As the marker of perfect aspect, *tiha ona* is frequently translatable by English ‘have (verb)-en’; e.g. *Nia sai tiha ona* ‘She has gone out (and is still out)’, *Nia haan tiha ona* ‘He has eaten (and is still full).’

Usually *tiha ona* is used with active verbs, such as *hakerek*, *hariis* and *monu*. When it is used with verbs which in most contexts are stative, *tiha ona* focuses on completing the process of entering that state. For instance, *Nia kaben tiha ona* focuses on ‘having become married’ rather than ‘being married’, and *Nia mate tiha ona* focuses on ‘dying (having become dead)’ rather than ‘being dead’.

<sup>3</sup> There are few differences between verbs and adjectives in Tetun, which is why we have used ‘intransitive verbs/adjectives’ as a single heading in the word lists.

<sup>4</sup> For further descriptions of these aspectual terms, see Eccles’ (1998) article, and the two grammars by Hull and Eccles (2001) and Williams-van Klinken, Hajek and Nordlinger (2002).

### 3. ona 'already'

*Ona* has a wider range of uses than *tiha ona*.

After time expressions, *ona* indicates that the specified amount of time has passed.

- |                                      |                                   |
|--------------------------------------|-----------------------------------|
| . <b>Imi mai kleur ona ka?</b>       | Have you been here long?          |
| . <b>Lae, ami foin too mai.</b>      | No, we have only just arrived.    |
| . <b>Labarik nee tinan hira ona?</b> | How many years old is this child? |

With primarily stative verbs or adjectives, it indicates that the state has come into existence. For instance, *Nia iha nee ona* indicates that 'He is here now', with the understanding that at some earlier stage he was not in fact here.<sup>5</sup> The opposite of *ona* here is *seidauk*.

- |  |                          |
|--|--------------------------|
| . <b>Nia ferik ona.</b>                    | She is (already) old.    |
| . <b>Sabraka nee tasak ona ka seidauk?</b> | Is this orange ripe yet? |
| . <b>Seidauk.</b>                          | No, not yet.             |
| . <b>Rai kalan ona.</b>                    | It is (already) night.   |

With active punctual verbs (that is, verbs that describe something that happens so quickly that it can be considered instantaneous), *ona* indicates that the activity has happened, and still has effect at the time we are talking about.

- |  |  |
|--|--|
| . <b>Hau akaba ona universidade.</b>     | I have graduated from university (and so am a graduate).   |
| . <b>Nia tama ona polisia.</b>           | He has joined the police (and is still in it).   |
| . <b>Hugo lori ona surat ba koreius.</b> | Hugo has already taken the letter to the post office (and the letter is presumed to still be there). |

With active durative verbs, *ona* can indicate that the action has finished, or that it has begun. Perhaps it helps to think of it like this: These verbs describe activities that take place over a significant period of time. For these, *ona* can either focus on entering the 'state' of doing this activity (as it does with stative verbs), or focus on finishing the activity (as it does with punctual verbs).<sup>6</sup> In the examples below, the right-hand column shows alternative ways of expressing each of the three interpretations.

- |                             |  |                                |
|-----------------------------|--|--------------------------------|
| . <b>Nia hariis ona.</b>    | 1. He has finished bathing.              | <b>Nia hariis tiha ona.</b>    |
|                             | 2. He is (already) bathing.              | <b>Nia hariis hela.</b>        |
| . <b>Sira baa ona Suai.</b> | 1. They have gone to Suai (and arrived). | <b>Sira iha tiha Suai ona.</b> |
|                             | 2. They have set off for Suai.           | <b>Sira iha dalan klaran.</b>  |

<sup>5</sup> In other words, you don't use *ona* when stating something that has always been true. For instance, you wouldn't say \**Nia mane ona* to mean 'He is already male', since gender is (normally!) something you are born with. Rather, *Nia mane ona!* is a somewhat sarcastic way of saying 'Now he's a real man!' when a boy starts to play up.

<sup>6</sup> The same ambiguity happens with *foin* 'only just, only recently'. With punctual verbs, *foin* indicates that the activity was recently completed; e.g. *Hau foin too* 'I have only just arrived.' For active durative verbs, *foin* can be used either when the activity has just been finished, or when the activity has just been started; e.g. *Ami foin haan* 'We have just finished eating' or 'We have just started eating.' The latter interpretation is less likely, but can be forced by adding *hela*: *Ami foin haan hela* 'We have only just started eating.'

Although *ona* and *tiha ona* overlap, here are some examples contrasting them.

- |  |   |
|--|---|
| . Sei kiik-oan mos, sira fuma ona sigaru.      | Even so young, they smoke cigarettes (i.e. have started the activity of smoking). |
| . Sei kiik-oan mos, sira fuma tiha ona sigaru. | Even so young, they have smoked cigarettes.                                       |
| . Nia toba ona.                                | He is already asleep / has slept.   |
| . Nia toba tiha ona.                           | He has slept.   |

#### 4. tiha perfective aspect

*Tiha* focuses on completion. It is used mainly in clauses that talk about events that have a clearly-defined completion-point; for instance drinking a glass of water (versus drinking an unspecified amount of something), or waiting one month (versus just waiting).

- |  |   |
|--|---|
| . Ami halai ba Ermera. Too <u>tiha</u> nebaa, milisia sira haruka ami tuun hosi kareta.        | We fled to Ermera. When we got there, the militia ordered us to get out of the vehicle.               |
| . Sira lori aimoruk mai hosi foho. Tiu hemu <u>tiha</u> aimoruk, senti diak kedas.             | They brought medicine from the mountains. As soon as uncle had taken the medicine, he felt well.      |
| . José kaben ema Kupang. La kleur, nia soe <u>tiha</u> nia kaben hodi kaben fali ho ema seluk. | José married a woman from Kupang. Soon after, he divorced his wife, and married someone else instead. |

With its focus on completion, *tiha* occurs quite often in phrases meaning ‘after ...’. Such expressions seem to be used more in some districts (e.g. the south coast) than others.

- |   |  |
|---|--|
| . <u>Liu tiha</u> semana tolu, ami fila fali ba Kupang. | After three weeks, we went back to Kupang. |
| . Haan <u>tiha hotu</u> , fasi kedas bikan.             | After eating, immediately wash the plates. |
| . Nee <u>hotu tiha</u> , sira kanta hamutuk.            | After that, they sang a song together.     |

#### 5. Doing calculations in Tetun

Most people do mathematical calculations in the language in which they are educated. The basic operators in each language are as follows. Tetun multiplication can in principle be done using *dala* ‘times, instances’, but appears not to be standardised as yet.

	Tetun	Portuguese	Indonesian	English
+	tau tan	mais	tambah	plus
-	hasai	menos	kurang	minus
*		vezes	kali	times
/	fahe ba	dividir por	bagi	divided by

Note the various means of expressing ‘equals’ in the Tetun calculations below.

- |                                   |           |
|-----------------------------------|-----------|
| . Neen fahe ba tolu, rua.         | 6 / 3 = 2 |
| . Lima tau tan haat, hamutuk sia. | 5 + 4 = 9 |
| . Hitu hasai tiha lima, hela rua. | 7 - 5 = 2 |

$$5 + 4 = 9$$

## 45. Halo toos ho natar (*Farming*)

### Objetivu

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 and ‘kinds’ of things



### Liafuan foun

#### Transitive verbs and expressions

<b>lere</b>	slash
<b>lere rai</b>	clear land for a new garden
<b>sunu</b>	burn
<b>sunu rai</b>	burn off, burn a patch of ground
<b>fila rai</b>	plough
<b>kuda</b>	plant (seeds in holes), transplant (seedlings)
<b>kari</b>	scatter
<b>kari fini</b>	broadcast seeds
<b>rega</b>	water (by sprinkling), spray (e.g. fertiliser)
<b>dulas</b>	mill, spin, turn
<b>hili ai</b>	collect firewood
<b>tara bandu</b>	place a prohibition (e.g. on entering a plot of land)
<b>tau horok</b>	place a prohibition on picking fruit

### Komentáriu kona ba liafuan foun

- ❖ 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 ai dila* ‘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:
  - *hamoos duut* – remove weeds entirely (by any means)
  - *fokit duut* – pull weeds up with a sudden motion
  - *kee duut* – dig up weeds
  - *lere rai* – slash/cut down plants on this patch of ground
  - *lere duut* – slash weeds

Other nouns

<b>agrikultór</b>	farmer (educated term)
<b>toos nain</b>	farmer (with <i>toos</i> )
<b>natar nain</b>	rice farmer
<b>duut</b>	grass, weeds, shrubs
<b>irigasaun</b>	irrigation
<b>bee dalan</b>	ditch, drain, channel, gutter
<b>aimoruk</b>	medicine, fertiliser, pesticide
<b>pestisida</b>	pesticide
<b>adubu</b>	fertiliser
<b>pupuk (I)</b>	fertiliser
<b>armazén</b>	warehouse
<b>rezultadu</b>	result, yield
<b>kantadeiru,</b>	garden bed (raised)
<b>kantreiru</b>	
<b>fini</b>	seed (for planting)
<b>oin</b>	type, kind (of something)
<b>rai lolon</b>	hillside, slope

Intransitive verbs/adjectives

<b>luan</b>	wide, broad
<b>kloot</b>	narrow
<b>bokur</b>	fertile
<b>tetuk</b>	level; <i>Noun</i> level ground
<b>moris rasik</b>	comes up by itself, self-propagating

Tools

<b>ai suak</b>	crowbar
<b>enxada</b>	hoe
<b>katana</b>	machete (long)
<b>taha</b>	machete (short)
<b>tratór</b>	tractor

**Komentáriu kona ba liafuan foun**

- ❖ *Duut* ‘grass, weeds, shrubs’ 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 *ai farina duut* grow amongst cassava.
- ❖ *Fini* is seed that has been set aside for planting.
- ❖ 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. Look around a *toos* and see how many you can spot.
- ❖ 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.
- ❖ Most farmers do not know the area of their *toos*. When pressed to answer, many will say a hectare (*ektare*, Indonesian *hektar*, 2.5 acres. This seems to be used loosely to indicate that area which is considered sufficient for one household to farm.

- ❖ 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

**Januário moris iha Austrália. Nia foin mai hela iha Dili fulan ida. Depois, nia baa halimar ho nia avoo sira iha foho.**

Januário: **Avoo, bondia!**

Avoo: **Hai, foin mai ka?**

Januário: **Foin too hosi Dili avoo. Avoo mane iha nebee?**

Avoo: **O nia avoo mane oras hanesan nee nunka iha uma. Lokraik mak nia fila!**

Januário: **Avoo mane baa nebee?**

Avoo: **Baa toos, lere duut. Agora tempu atu prepara rai.**

Januário: **Lere duut halo saida? Nusaa la sunu deit?**

Avoo: **Tenki lere uluk lai. Maran tiha maka sunu. Sunu hotu tiha, fila.**

Januário: **Fila saida, avoo?**

Avoo: **Fila rai. Nunee ita bele kuda batar ho buat seluk tan.**

Januário: **Rai toos loos hanesan nee, fila ho saida?**

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.**

Januário: **Se kuda ai farina, oinsaa?**

Avoo: **Ai farina kain taa halo badak, depois mak kuda.**

Januário: **Mmm. Hau gosta haan ai farina.**

Januário was born in Australia. He has only stayed in Dili one month. Then he goes to visit his grandparents in the country.

Grandma, good morning!

Hey, have you just arrived?

I've just arrived from Dili, grandma. Where is grandpa?

Your grandfather is never at home at this time. He only returns in the afternoon!

Where did grandpa go?

He went to the gardens, to clear them. Now is the time for preparing the ground.

What do you do to clear the ground? Why not just burn off?

You have to clear it first. Only when (the cleared plants) are dry do you burn. After burning, you plough.

What do you turn, grandma?

You turn/plough the ground. So you can plant corn and other things.

When the ground is hard like this, what do you plough it with?

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.

If you plant cassava, how do you do that?

We chop its stalk into lengths, then plant them.

Yum, I like eating cassava.

## 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 (e.g. *ai dila* ‘papaya’) ‘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.

A similar construction is found for disease names, which are 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:

<b>abut</b>	root
<b>been</b>	sap, juice
<b>fuan</b>	fruit
<b>funan</b>	flower
<b>huun</b>	tree, base of tree
<b>kulit</b>	bark, peel
<b>musan</b>	seed
<b>tahan</b>	leaf
<b>tarak</b>	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*.)

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>. <b>Hau nia kamiza ohin naklees, tanba kona <u>sabraka tarak</u>.</b></li> <li>. <b>Ohin hau sama <u>ai tarak</u> ida, moras loos.</b></li> <li>. <b>Hau la gosta duut nee, tanba iha <u>tarak barak</u>.</b><sup>1</sup></li> </ul> | <p>My shirt tore, as it got caught on a citrus thorn.</p> <p>Earlier I stood on a thorn, and it really hurts.</p> <p>I don’t like this grass/shrub, as it has lots of thorns.</p> |
|--|---|

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.

---

<sup>1</sup> 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. |

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

- |  |  |
|--|--|
| . Hudi nee, hudi <u>saida</u> ? 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 <u>saida</u> ?      | This banana is really different! What type is it?  |
| . Imi kuda batar <u>oin</u> hira?                          | How many types of corn did you plant?  |
| . Ami kuda batar <u>oin</u> 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 <u>oi-oin</u> .                      | In Timor there are various types of <i>koto</i> 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.  | <i>Etu</i> and <i>foos</i> are distinct.  |
| . Fore, fore; koto koto. | <i>Fore</i> and <i>koto</i> are distinct. |

### **Cognate adverbs ending in -mente**

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

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

## 46. Tempu (*Seasons*)

### Objetivu

In this chapter you will learn to:

- Identify seasons and weather
- Indicate possibility and probability
- Hedge and fudge when speaking informally
- Use compounds consisting of *foo* plus another verb
- Modify a noun with *nebaa* 'there'

### Liafuan foun

#### Nouns

<b>bailoro</b>	dry season
<b>tempu udan</b>	wet season
<b>udan</b>	rain
<b>udabeen</b>	rainwater, rain
<b>lalehan</b>	sky; heaven
<b>kalohan</b>	cloud
<b>abuabu</b>	mist, fog
<b>anin</b>	wind

<b>mota</b>	river
-------------	-------

<b>mahobeen</b>	dew
-----------------	-----

#### Intransitive verbs/adjectives

<b>nakdoko</b>	shake
<b>lakan</b>	be alight (of fire, light, electricity)
<b>tarutu</b>	bang
<b>malirin</b>	cold
<b>manas</b>	hot
<b>monu</b>	fall
<b>molik</b>	bare, naked

#### Possibility

<b>bele</b>	can, it is possible
<b>keta</b>	perhaps
<b>kala, kal</b>	perhaps

#### Exclamations

<b>ei pá!</b>	sigh!
<b>ei sa! / hei sa!</b>	yes indeed



#### Idioms

<b>Udan tau.</b>	It is raining.
<b>Udan biska.</b>	It is drizzling.
<b>Udan boot.</b>	It is raining hard.
<b>Udan monu rai.</b>	The rains have come.

<b>Kalohan taka rai metin.</b>	Clouds cover the land.
<b>Abuabu taka rai.</b>	It is foggy.
<b>Anin huu.</b>	The wind blows.
<b>Anin boot.</b>	The wind is strong.
<b>Mota boot.</b>	The river floods.
<b>Mota tuun.</b>	The river rises.
<b>Nia kona mahobeen.</b>	He was dewed upon.

<b>Rai nakdoko.</b>	There is an earthquake
<b>Rai lakan.</b>	There is lightning.

<b>Rai tarutu.</b>	There is thunder.
<b>Rai malirin.</b>	It is cold; <i>Noun</i> cold place
<b>Rai manas.</b>	It is hot; <i>Noun</i> hot place
<b>Rai monu.</b>	There is a landslide.
<b>rai molik</b>	bare ground

<b>Keta ... karik</b>	perhaps ...
<b>kala lima-nulu</b>	approximately fifty

### Komentáriu kona ba liafuan foun

- ❖ *Rai* ‘earth’ is the subject in many Tetun weather expressions, just as ‘it’ is in English. e.g. *Rai malirin loos!* ‘It’s very cold!’
- ❖ *Abuabu* ‘mist, fog’: Some people say *ai-abu*.
- ❖ *Kalohan*: Most people interpret this as ‘cloud’; however a minority also interpret it as ‘sky’.
- ❖ *Udan monu rai* means that the first rains of the wet season have come.
- ❖ Floods: In Timor, many rivers run dry for much of the year. The first flush of water down the river after rain in the hills is described as *Mota tuun*.
- ❖ *Ei pá!* is an exclamation which expresses such things as frustration, exasperation, or pain.
- ❖ For talking about seasons in temperate or cold countries, you will probably have most communicative success using *musim panas* (lit. ‘hot season’) and *musim dingin* (lit. ‘cold season’) from Indonesian for summer and winter; most people don’t know any terms for ‘spring’ or ‘autumn’. The Portuguese seasons, which are known by few people other than Portuguese-speakers, are *veraun* ‘summer’, *outonu* ‘autumn’, *invernu* ‘winter’ and *primavera* ‘spring’.
- ❖ Snow does not occur in Timor; however many people know the Indonesian term *salju*, and some know the Portuguese word *neve*. You could also try *jelu* ‘ice’, which some people extend to include snow.

### Diálogo

#### Rai manas ona

**Benevidez deskansa iha ai huun ida i koalia ho nia kolega Lucas.**

Benevidez: **Ei pá! Agora rai para manas! Ita deskansa meiudia mos, la diak. Kalan mos nune. Senti baruk fali.**

Lucas: **Hei sa! Nusaa mak manas hanesan nee?**

Benevidez: **See mak hatene? O haree tok. Manas tiha ona, ema sunu tan rai, halo rai sai molik. Ida nee bele halo rai monu. Bainhira udan boot mai, bele mos halo estrada kotu, liu-liu estrada ba foho.**

Lucas: **Maibee toos nain sira tenki sunu duni rai, para halo toos. Se la sunu, sira la bele fila rai i la bele kuda fini.**

Benevidez: **Nee mos loos. Maibee la bele sunu arbiru deit. Tanba se lae, ai huun boot sira mate hotu, rai sei sai maran, i manas teb-tebes.**

Benevidez is resting under a tree, and talking with his friend Lucas.

Good grief! It’s so hot now! You can’t even have a good siesta. It’s the same at night. I’m sick of it.

Isn’t that right! Why is it so hot?

Who knows? You just think about it. It’s already been hot, and then on top of that people are burning off, making the ground become bare. This can cause landslides. When the big rains come, it can also cut the roads, especially the roads into the mountains.

But farmers do need to burn off, so that they can farm. If they don’t burn off, they can’t plough and can’t plant.

That’s true too. But they shouldn’t burn off arbitrarily. Otherwise, the big trees will all die, the land will be dry, and it will be very hot.

## Komentáriu kona ba diálogu

- ❖ There has been a government campaign to reduce burning off and chopping down of trees. Both are in part consequences of using the system of shifting agriculture.

## Kostumi

- ❖ Some people conduct various ceremonies to attempt to hold off rain, for instance during the building of an *uma lulik* or for weddings. This is called *kero udan*.
- ❖ *Rai lakan*: During lightning, children are not allowed outdoors. If adults go outside, they avoid wearing red (*mean*), lest the lightning strike them.
- ❖ *Mahobeen* ‘dew’: People try to avoid letting dew come down on their babies, for instance by having their heads covered. This is to prevent them getting sick.
- ❖ Traditionally, feasts were held in the dry season, so that people could more readily travel from outside the village. This is still a major consideration in public events, including the scheduling of the independence referendum in 1999.
- ❖ During sunshowers, people say *Lekirauk kaben* ‘monkeys mate’.

## Estrutura língua nian

### 1. Possibility and probability

In English, there are many expressions for indicating degrees of probability of one’s statement, which cover a whole range from ‘certainly not’ and ‘just possibly’, through degrees such as ‘probably’ and ‘almost certainly’ to ‘definitely’. In Tetun, this is not the case, and speakers do not ‘hedge’ their statements as much as in English. Thus it is normal to make statements without hedging even if the speaker is not quite sure that the statement is true. A subsequent statement may well present the opposite side of the coin. It is also not so common to say ‘I think’ before making a statement, compared to English.

The main terms for expressing probability and possibility are illustrated in the examples below.

*Bele* ‘can, may’ as always precedes the verb.

- |  |   |
|--|---|
| . <b>Keta book asu nee. Orsida <u>bele</u> tata o.</b> | Don’t annoy the dog. It may/could bite you. |
| . <b>La bele hatoba bebee iha kama ninin.</b>          | Don’t lay the baby on the edge of the bed.  |
| . <b>Se lae bebee fila aan, bele monu.</b>             | Otherwise if it rolls over, it could fall.  |

*Karik* usually comes at the end of a clause, although some people place it initially.

- |                                  |                     |
|----------------------------------|---------------------|
| . <b>Nia moras <u>karik</u>.</b> | Perhaps she’s ill.  |
| . <b><u>Karik</u> nia moras.</b> | Perhaps she is ill. |

*Keta* (in this sense of ‘perhaps’) is usually at the beginning of the sentence, with *karik* at the end.

- |  |  |
|--|--|
| . <b>Buat nee lakon. <u>Keta</u> João mak foti <u>karik</u>.</b> | This thing is lost. Perhaps João picked it up. |
| . <b><u>Keta</u> nunee <u>karik</u>.</b>                         | Perhaps that’s how it is.                      |

*Parese* usually comes near the beginning of the sentence, or as a single-word response to a statement.<sup>1</sup>

- . **Parese nia la mai.** Perhaps he won't come.
- . **Keta nia baa Maliana karik. – Parese.** Perhaps he's gone to Maliana. – Perhaps.

*Dala ruma* 'perhaps' comes near the beginning of the clause, or (like *parese*) stands alone as a response to a statement. It also means 'sometimes'.

- . **Ohin Maria la mai servisu. Dala ruma nia moras.** Today Maria didn't come to work. Perhaps she is sick.
- P: **Bainhira mak o baa Baucau?** When are you going to Baucau?
- H: **Dala ruma aban lokraik. Dala ruma hau la baa.** Perhaps tomorrow afternoon. Perhaps I won't go.
- O: **Aban o baa eskola ka?** Are you going to school tomorrow?
- H: **Dala ruma.** Perhaps.

*Kala* appears to be associated with statements that are deduced from evidence, somewhat like one use of English 'must' ('He must be ill, as he promised to come but didn't turn up.')

- . **Kala nia mak konta istória nee. Hau lae.** Perhaps he was the one who told that story. It wasn't me.
- . **Maun kala delek karik! Maun loke matan di-diak para haree!** You must be blind! Open your eyes properly so you can see (the reality of the situation)!

*Kala* is also used before a number to mean 'approximately'.

- . **Ema sira nee kala rihun lima hanesan nee.** These people numbered about 5000.
- . **Pistola kala hamutuk sanulu resin lima.** The pistols all together numbered about fifteen.
- . **Hau tama kala dala haat ka dala lima ida karik.** I went in perhaps four or five times.

## 2. Hedging and fudging

In colloquial Tetun, there are a number of ways of hedging which are not used in written or formal Tetun.

When a word doesn't come readily enough, *be*,<sup>2</sup> *saida* or *seda* 'what', *oinsaa* 'how', and *narsaa* 'what's-its-name' act as fillers. *Hanesan* or *hanesa* functions much like colloquial English 'like' in 'I think I'll go and, like, buy an ice-cream.'

- . **Balu hela iha be ponti okos, balu hela iha rai kuak.** Some live *umm* under bridges, some live in caves.
- . **Kuda ai sukaer baa be hodi foo mahon.** Plant a tamarind tree to *umm* give shade.
- . **Hau nia oan nenee, hanesa ami mesak, nee nia laduun seda – laduun manha.** My daughter here, like, when we're alone, she's not really you-know – not really demanding.

<sup>1</sup> In Portuguese, *parecer* is a verb meaning 'to seem'. In Tetun, it isn't used this way.

<sup>2</sup> *Bee* is also a noun meaning 'water', the name of the letter 'B', and 'but' (e.g. *Hau atu baa bee halo nusaa?* 'I'd like to go, but how?'); *be* is a relative clause marker like *nebee*.

- . **Ami hakarak ami nia oan sira nee atu moris ho diak, moris ho seda, mais ami nia possibilidade la too – hanesa atu bele haree sira, atu tau sira oinsaa, tau sira disiplina.** We want our children to live well, live with what's-it, but we don't have enough possibilities – like to be able to look after them, to what-do-you-call-it, to discipline them.
- . **Filmi nee kuandu ita haree, narsaa liu pa!** This film when we saw it was really what's-it! (funny/sad/bad...)
- . **Hau atu baa be narsaa.** I'm going to *umm* what's-its-name.
- . **Hau atu baa koalia ho Dona Maria maibee hau narsaa fali.** I was going to talk with Mrs Maria but then I felt what's-it. (embarrassed/tired/...)

When undecided about something, you may present two alternatives, each followed by *mak nee ka* with rising intonation; then add something like *Hau laduun hatene* 'I don't really know'. The list of alternatives doesn't need to be complete – you are not claiming that one of the two options is true, only that they are possible answers.

- P: **Senhór Martinho sei moris ka?** Is Mr Martinho still alive?  
 H: **Nia moris mak nee ka, mate mak nee ka, hau la hatene.** Whether he's alive, or dead, I don't know.
- P: **Acito hosi nebee?** Where's Acito from?  
 H: **Nia hosi Aileu mak nee ka, Ainaro mak nee ka, see mak hatene?** He's from Aileu, or Ainaro, or somewhere like that; who knows?

### 3. Compounds with *foo* 'give'

There are a number of compounds which begin with *foo* 'give'. Some, like *foo haan* 'feed', take a direct object. In others the object (if there is one) is optionally or compulsorily introduced by *ba* or (if it includes the speaker) *mai*.

#### Verbs

<b>foo haan</b>	feed
<b>foo hemu</b>	give drink to
<b>foo susu</b>	breastfeed
<b>foo hariis</b>	bathe
<b>foo hatais</b>	dress
<b>foo hatene ba</b>	inform
<b>foo sala ba</b>	accuse; recompense
<b>foo empresta X ba Y</b>	lend out X to Y
<b>foo aluga X ba Y</b>	rent out X to Y

#### Example

<b>foo haan bebee</b>	feed the baby
<b>foo hemu karau</b>	give water to the buffalo
<b>foo susu bebee</b>	breastfeed the baby
<b>foo hariis labarik</b>	bathe the child
<b>foo hatais bebee</b>	dress the baby
<b>foo hatene ba imi</b>	inform you
<b>foo sala mai hau</b>	accuse/recompense me

Here are some sentence examples:

- . **Sira foo hatene mai ami, dehan ami nia uma ahi haan.** They informed us that our house was burned down.
- . **Ema foo sala ba nia dehan nia mak oho labarik nee.** People accused him saying it was he who had killed the child.
- . **Nia foo sala mai hau, tais ida.** He gave me a hand-woven cloth as recompense (for having wronged me).
- . **Ami foo aluga ami nia uma ba malae Tailândia.** We are renting our house out to Thai people.

#### 4. *nebaa* ‘there’

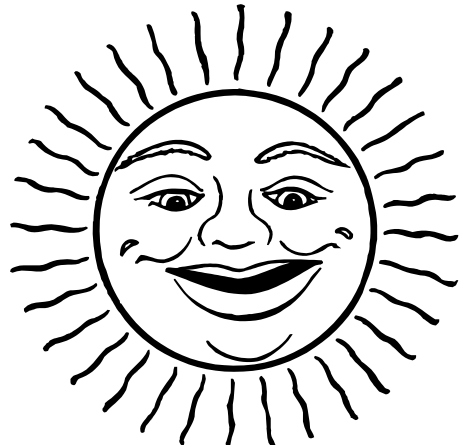
*Nebaa* ‘there’ sometimes modifies a noun. In this case, the noun refers to a distant place, and is usually preceded by a location verb or preposition such as *iha*, *hosi*, *baa/ba*, or *too*.

- . **Sira hela iha aldeia ida nebaa.** They live in that village over there.
- . **Sira lori ami hotu ba iha Gleno nebaa.** They took us all over to Gleno.

It is also possible to modify a noun without a preceding verb or preposition. Here *nebaa* still means ‘over there’.

- . **Uma ida nee la diak ida. Ida nebaa kapaas.** This house is no good. The one over there is lovely.
- . **Kareta tolu nebaa nee, ida hau nian.** Of those three cars over there, one is mine.

*Nebaa* can also be used for distant times; e.g. *iha momentu nebaa* ‘at that time (in the past, which I am talking about)’.



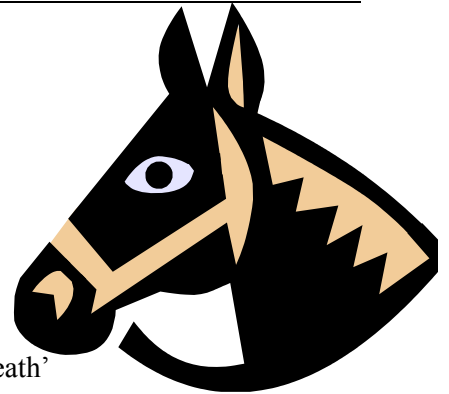


## 47. Animál ho ikan (*Animals and fish*)

### 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
- Use transitive-intransitive verb sequences like *baku mate* ‘beat to death’



### Liafuan foun

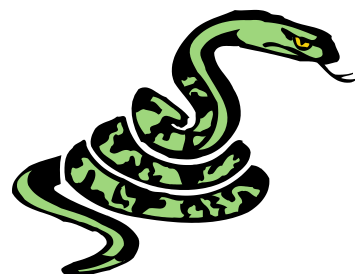
#### Animals

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 Timor	buffalo
kuda	horse
lafaek	crocodile
laho	mouse, rat
lekirauk	monkey
lenuk	turtle
manu	chicken; bird
manu fuik	wild bird
samea	snake
ular	crawling creatures, including worms, grubs, maggots



#### Other nouns

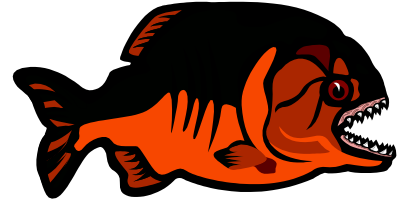
atan	slave, servant; herder
dikur	horn
diman, dima	spear
ikun	tail
kilat	gun, spear-gun
lasu	trap; <i>Verb</i> trap
liras	wing
luhan	(animal) pen, enclosure, cage
manu luhan	bird cage
rama	bow (to shoot an arrow)



<b>redi</b>	net; network
<b>roo</b>	boat

Transitive verbs and expressions

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



Intransitive verbs/adjectives

<b>fuik</b>	wild
<b>kabuk</b>	pregnant (of animals)
<b>maus</b>	quiet, tame; domesticated
<b>siak</b>	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 Nova Zelândia koalia halimar ho António kona ba tansaa hakiak fahi barak.**

**Ian:** Hai, maun António, ita nia fahi barak loos – iha aman, iha inan, i balu sei kiik. Bainhira mak bele tunu ida ba ita haan?

**António:** Aii maun, ami hakiak fahi sira nee hodi selu ami nia oan sira nia eskola.

**Ian:** Fahi sira nee hotu hodi selu eskola deit ka?

**António:** Lae. Hakiak fahi, laós atu ajuda ekonomia uma laran deit, maibee mos ba lia adat. Bainhira iha lia, la presiza atu baa sosa fahi, kaer deit lori ba ona.

**Ian:** Buat hanesan nee iha Nova Zelândia la iha. Nusaa? Ida oan nebaa, foin kapa ka?

**António:** Foin kapa. Moris halo fulan tolu ona, tenki kapa tiha, atu nunee bele isin diak i boot lailais.

**Ian:** Maun nia fahi sira nee, loro-loron husik hela deit ka?

**António:** Lae, lokraik-lokraik hanesan nee, bolu mai foo haan tiha, depois sulan. Dadeer husik fali, para bele baa buka hahaan iha liur.

**Ian:** Ohin maun dehan ita hakiak fahi laós deit atu ajuda uma laran, maibee bele uza mos hodi baa lia. Se hau kaben ho ema Timor karik, oinsaa? Ita bele ajuda hau ho fahi ida?

**António:** Bele. Nusaa mak la bele? Maibee se maun kaben ho hau nia feton, ita tenki foo karau mai hau! Depois mak hau foo fali fahi ida ba ita.

**Ian hamnasa loos, tanba nia dehan karau karun liu fahi.**

Ian from New Zealand is chatting with António about why he raises lots of pigs.

Hi, António, you have lots of pigs – there are boars, sows, and some are still small. When can we roast one to eat?

Ah, brother, we raise pigs to pay for our children's education.

Are all these pigs just to pay for schooling?

No, 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.

There's nothing like that in New Zealand. What's the case? Has that young one over there just been castrated?

Yes. When they are three months old, they must be castrated, so that they will be healthy and grow fast.

Do you just let your pigs wander free all the time?

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.

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?

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.

Ian has a good laugh, because he says buffalo are worth more than pigs.

### 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.

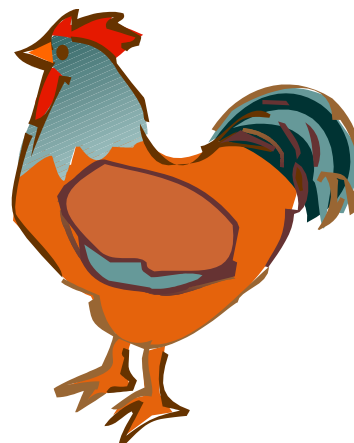
- ❖ Buffalo are traditionally used for puddling and ploughing rice fields; either by a group of buffalo being walked around and around the paddy (*halai natar*), or by pulling a plough. The majority of large livestock were killed or stolen from East Timor during the rampage of September 1999, leading 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 nearly 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:

<b>kuda aman</b>	stallion
<b>kuda inan</b>	mare
<b>kuda oan</b>	foal
<b>manu aman</b>	rooster
<b>manu inan</b>	hen
<b>manu oan</b>	chick. (Also 'penis')



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

<b>ai oan</b>	seedling
<b>hare oan</b>	rice seedling

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

Note the following examples:

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

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. *mos ... mos...* ‘both ... and’, ‘either ... or’, ‘neither ... nor’

If something is true (or false) of two separate entities, this can be expressed by two parallel clauses, each of which includes *mos* ‘also’. In each clause, the entity is mentioned first, followed by *mos*, followed by whatever it is that both have in common.

In English this may be translated as ‘both A and B’, ‘either A or B’, or ‘neither A nor B’ depending on context.

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>. <b>Martinha Portugés <u>mos</u> hatene, Inglés <u>mos</u> hatene.</b></li> <li>. <b>Festa nee baibain deit. Mana hakarak tau saia <u>mos</u> bele, kalsa <u>mos</u> bele.</b></li> <li>. <b>Ita baa aban <u>mos</u> bele, bainrua <u>mos</u> bele.</b></li> <li>. <b>Agora osan <u>mos</u> la iha, servisu <u>mos</u> la iha.</b></li> <li>. <b>Nia oan kiak, aman <u>mos</u> la iha, inan <u>mos</u> la iha.</b></li> </ul> | <p>Martinha knows both Portuguese and English.</p> <p>It’s just an ordinary party. You can wear either a skirt or pants.</p> <p>We can go either tomorrow or the day after tomorrow.</p> <p>Now we have neither money nor work.</p> <p>She’s an orphan, having neither mother nor father.</p> |
|---|---|

### 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.

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>. <b>Nia <u>husik</u> nia rain hodi baa estuda iha Portugal.</b></li> <li>. <b>Nia <u>husik</u> nia oan sira hela ho avoo, depois baa eskola iha Jawa.</b></li> </ul> | <p>He left his own country to go and study in Portugal.</p> <p>She left her children to live with their grandmother, then went and studied in Java.</p> |
|--|---|

*Husik hela* means ‘leave behind, abandon’.

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>. <b>Sira halai, <u>husik hela</u> sira nia sasaan hotu.</b></li> <li>. <b>La bele <u>husik hela</u> labarik isin manas nee.</b></li> </ul> | <p>They ran away, leaving all their possessions behind.</p> <p>You can’t leave this sick child (alone).</p> |
|--|---|

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

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>. <b>Keta <u>husik</u> ema barak tama iha sala votasaun.</b></li> <li>. <b>Sira <u>husik</u> bibi sira nee haan hela duut iha uma oin.</b></li> <li>. <b>La bele <u>husik</u> bee nalihun besik uma, tanba bele hakiak susuk.</b></li> </ul> | <p>Don’t allow many people to enter the voting room.</p> <p>They let the goats eat the grass in front of the house.</p> <p>Don’t leave standing water near the house, because it can breed mosquitoes.</p> |
|---|--|

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

*Hataan* is sometimes used to mean ‘allow’, *foo* occasionally is too.

- |  |  |
|--|--|
| <ul style="list-style-type: none"> <li>. <b>Amaa <u>hataan</u> ka lae, labarik sira baa Baucau? – Nia <u>hataan</u>.</b></li> <li>. <b>Governu la <u>hataan</u> atu ami uza uma nee.</b></li> <li>. <b>Horiseik hau hakarak baa halimar iha tasi ibun, maibee inan-aman la <u>hataan/foo</u>.</b></li> <li>. <b>Milísia la <u>foo</u> ami sai hosi uma.</b></li> </ul> | <p>Did mother give permission for the kids to go to Baucau? – She did.</p> <p>The government doesn’t agree to us using this house.</p> <p>Yesterday I wanted to go and relax at the beach, but my parents didn’t let me.</p> <p>The militia didn’t let us leave the house.</p> |
|--|--|

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

### 5. 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 a direction verb (e.g. *soe tuun* ‘throw down’, *duni sai* ‘chase out’) or *mate* (e.g. *baku mate* ‘beat to death’, *tiru mate* ‘shoot to death’, *oho mate* ‘kill’).

- . Staf UNAMET sira hakneak ba raut surat tahan sira nee, soe sae ba iha aviaun laran.
- . La bele ajuda dada sai labarik tanba bele estraga fali labarik nee ho nia inan.
- . O bosok tan dala ida, ami tiru mate kedan o agora!
- . Nia istori malu ho nia feen, nia baku rahun sasaan uma laran nian hotu.

The UNAMET staff knelt and gathered together these papers, and threw them up into the aeroplane (which had arrived to collect them).

You must not help pull out the baby (during childbirth) as this can harm the baby and its mother.

If you lie one more time, we’ll shoot you dead on the spot!

When he quarrelled with his wife, he smashed everything in the house.



## 48. Númeru ho lian Portugés (*Numbers in Portuguese*)

### Objetivu

In this chapter you will learn to:

- Use Portuguese numbers
- Specify quantity, time, and date in Portuguese
- Recognise gender and number agreement 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
kinhentus	500
seisentus	600
setisentus	700
oitusentus	800
novisentus	900
míl	1000
dois míl	2000
un milhaun	1,000,000
dois milhoens	2,000,000
un bilhaun	1,000,000,000
dois bilhoens	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 *milhaun* ‘million’ have plural forms *sentus* and *milhoens*. *Mil* ‘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:

<b>oitenta i trés</b>	83
<b>sentu i dois</b>	102
<b>sentu i vinti</b>	120
<b>míl novisentus setenta i sinku</b>	1975
<b>míl novisentus noventa i novi</b>	1999
<b>dois míl i trés</b>	2003
<b>dois míl trezentus kuarenta i oitu</b>	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.

<b>ún anu</b>	one year
<b>vinti i kuatru anus</b>	24 years
<b>ún milhaun dolares</b>	one million dollars
<b>kuatru oras</b>	four hours OR four o'clock

### 3. 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).<sup>1</sup>

The various ways of telling the time are illustrated below.

<b>uma ora</b>	1:00
<b>uma i meia</b>	1:30
<b>duas oras</b>	2:00
<b>trés oras</b>	3:00
<b>trés un kuartu</b>	3:15 (a quarter past three)
<b>trés i kinzi</b>	3:15 (three fifteen)
<b>trés i meia</b>	3:30 (half past three)
<b>(falta) un kuartu para oitu</b>	7:45 (a quarter to eight)
<b>(falta) sinku (minutu) para seis</b>	5:55 (five to six)

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

---

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



#### 4. 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<sup>st</sup>.

**Ohin dia dés de Maiu.**

Today is the 10<sup>th</sup> of May.

**Ohin dia trinta i ún de Junhu, dois mil i onzi.**

Today is the 31<sup>st</sup> of June, 2011.

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

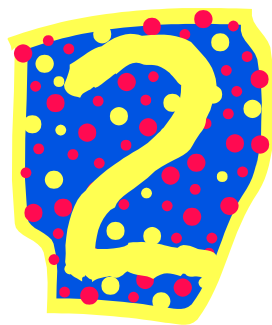
#### 5. Portuguese gender and number agreement

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’ (in Portuguese spelling) 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.

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



### **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*, *konhese* and *milagre* ‘miracle’.)

<b><u>Portuguese loan</u></b>	<b><u>English</u></b>
-------------------------------	-----------------------

Nouns

<b>filmi</b>	film
<b>klienti</b>	client
<b>krimi</b>	crime
<b>limiti</b>	limit
<b>partisipante</b>	participant
<b>pasaporti</b>	passport
<b>prezidenti</b>	president
<b>restorante</b>	restaurant
<b>rezidenti</b>	resident
<b>tanki</b>	tank

Adjectives

<b>importante</b>	important
<b>inosenti</b>	innocent
<b>permanenti</b>	permanent
<b>protestante</b>	Protestant
<b>transparenti</b>	transparent

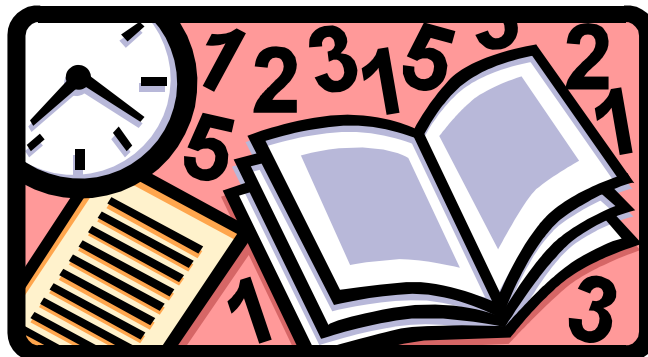
A noun which can easily be misunderstood by English speakers is *parenti*, which means ‘relative, relation, extended family member’, not ‘parent’.

## 49. Númeru ho lian Indonézia (*Numbers in Indonesian*)

### Objetivu

In this chapter you will learn to:

- Use numbers in Indonesian
- Ask for and give prices in Indonesian
- Tell the date and time in Indonesian



### Liafuan foun

#### Indonesian numbers

<b>nol</b>	0
<b>kosong</b>	0 (lit. 'empty')
<b>satu</b>	1
<b>dua</b>	2
<b>tiga</b>	3
<b>empat</b>	4
<b>lima</b>	5
<b>enám</b>	6
<b>tujuh</b>	7
<b>delapan</b>	8
<b>sembilan</b>	9
<b>sepuluh</b>	10
<b>sebelás</b>	11
<b>dua belás</b>	12
<b>tiga belás</b>	13
<b>empat belás</b>	14
<b>lima belás</b>	15
<b>enám belás</b>	16
<b>tujuh belás</b>	17
<b>delapan belás</b>	18
<b>sembilan belás</b>	19

<b>dua puluh</b>	20
<b>tiga puluh</b>	30
<b>empat puluh</b>	40
<b>lima puluh satu</b>	51
<b>seratus</b>	100
<b>seratus dua</b>	102
<b>seratus dua puluh</b>	120
<b>dua ratus</b>	200
<b>seribu</b>	1000
<b>dua ribu</b>	2000
<b>dua ribu tiga ratus</b>	2,300
<b>sembilan belas ribu</b>	19,000
<b>satu juta</b>	1,000,000
<b>satu milyár</b>	1,000,000,000
<b>juta</b>	million

#### Other Indonesian words

<b>kurang</b>	lack
<b>setengah</b>	half
<b>jam</b>	hour; o'clock
<b>berapa</b>	how many, how much?
<b>tanggal</b>	date
<b>sén</b>	cent

### Komentáriu kona ba liafuan foun

- ❖ When giving telephone or sports score, use *kosong* (lit. 'empty') rather than *nol* 'zero'.

### Fonolojia númeru lian Indonézia nian (*phonology of Indonesian numbers*)

- ❖ Indonesian stress usually falls on the second-last syllable, just as in Tetun. Where it falls on the final syllable, we have marked the stress with an accent (e.g. *milyár*); this is only to assist your pronunciation; such accents marks are not used in Indonesian spelling.

- ❖ In Indonesian, the letter ‘e’ is used for two different vowels, namely one much like that in Tetun, and a schwa (like the unstressed ‘e’ in ‘carpet’). All the ‘e’s in the Indonesian numerals are schwas.
- ❖ The letter ‘j’ is pronounced in standard Indonesian much like English ‘j’. However some Timorese pronounce it with the softer Portuguese ‘j’, especially when speaking Tetun.
- ❖ The letter ‘h’ at the end of a word is pronounced in standard Indonesian, but is often omitted by Timorese.

## Estrutura língua Indonézia nian

### 1. Price

To ask the price in Indonesian, use *Berapa?* This is equivalent to Tetun *Hira?*

Unlike Tetun, Indonesian numbers precede the noun they modify.

<b>dua dolar</b>	two dollars
<b>lima puluh sén</b>	fifty cents
<b>sepuluh ribu rupiah</b>	10,000 rupiah



### 2. Date

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

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

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

Years in Indonesian may be specified in full. Alternatively, the ‘19’ may be omitted for years that occurred in the 20<sup>th</sup> century.

<b>seribu sembilan ratus tujuh puluh empat</b>	1974
<b>tujuh puluh empat</b>	’74 (i.e. 1974)
<b>dua ribu satu</b>	2001

### 3. Time

Here are some common patterns for asking and telling the time in Indonesian.

<b>jam berapa?</b>	what time?
<b>jam tiga</b>	3.00
<b>setengah empat</b>	3.30 (lit. ‘half-four’)
<b>jam tiga tiga puluh</b>	3.30
<b>jam tiga lima belas</b>	3.15
<b>jam tujuh empat puluh lima</b>	7.45
<b>jam enam kurang lima</b>	5.55 (lit. ‘six o’clock less five’)

# Appendix

## 1. Numerals

	<u>Tetun</u>	<u>Portuguese loan</u>	<u>Indonesian</u>
0	zero (P)	zero	nol (kosong for phone number)
1	ida	ún	satu
2	rua	dois	dua
3	tolu	trés	tiga
4	haat	kuatru	empat
5	lima	sinku	lima
6	neen	seis	enám
7	hitu	seti	tujuh
8	walu	oitu	delapan
9	sia	novi	sembilan
10	sanulu	dés	sepuluh
11	sanulu resin ida	onzi	sebelás
12	sanulu resin rua	dozi	dua belás
13	sanulu resin tolu	trezi	tiga belás
14	sanulu resin haat	katorzi	empat belás
15	sanulu resin lima	kinzi	lima belás
16	sanulu resin neen	dezaseis	enám belás
17	sanulu resin hitu	dezaseti	tujuh belás
18	sanulu resin walu	dezoitu	delapan belás
19	sanulu resin sia	dezanovi	sembilan belás
20	rua-nulu <sup>1</sup>	vinti	dua puluh
30	tolu-nulu	trinta	tiga puluh
40	haat-nulu	kuarenta	empat puluh
50	lima-nulu	sinkuenta	lima puluh
60	neen-nulu	sesenta	enám puluh
70	hitu-nulu	setenta	tujuh puluh
80	walu-nulu	oitenta	delapan puluh
90	sia-nulu	noventa	sembilan puluh
100	atus ida	sein <sup>2</sup>	seratus
200	atus rua	duzentus	dua ratus
300	atus tolu	trezentus	tiga ratus
400	atus haat	kuatrusentus	empat ratus
500	atus lima	kinhentas	lima ratus
600	atus neen	seisentas	enám ratus
700	atus hitu	setisentas	tujuh ratus
800	atus walu	oitusentas	delapan ratus
900	atus sia	novisentas	sembilan ratus

<sup>1</sup> -nulu means ‘tens’; however it never stands alone as a word. The *sa-* in *sanulu* ‘ten’ looks like a prefix meaning ‘one’ (comparable to Indonesian *se-*), but it doesn’t occur in any other Tetun word.

<sup>2</sup> *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’).

	<u><b>Tetun</b></u>	<u><b>Portuguese loan</b></u>	<u><b>Indonesian</b></u>
1000	<b>rihun ida</b>	<b>míl</b> <sup>1</sup>	<b>seribu</b>
2000	<b>rihun rua</b>	<b>dois míl</b>	<b>dua ribu</b>
19,000	<b>rihun sanulu resin sia</b>	<b>dezanovi míl</b>	<b>sembilan belas ribu</b>
1,000,000	<b>-</b> <sup>2</sup>	<b>un milhaun</b>	<b>satu juta</b>
2,000,000		<b>dois milhoens</b>	<b>dua juta</b>
1,000,000,000		<b>un bilhaun</b>	<b>satu milyár</b>
2,000,000,000		<b>dois bilhoens</b>	<b>dua milyár</b>
91	<b>sia-nulu resin ida</b>	<b>noventa i ún</b>	<b>sembilan puluh satu</b>
102	<b>atus ida rua</b>	<b>sentu i dois</b>	<b>seratus dua</b>
1975	<b>rihun ida atus sia</b>	<b>mil novisentuk setenta</b>	<b>seribu sembilan ratus tujuh</b>
	<b>hitu-nulu resin lima</b>	<b>i sinku</b>	<b>puluh lima</b>
1999	<b>rihun ida atus sia sia-</b>	<b>mil novisentuk</b>	<b>seribu sembilan ratus</b>
	<b>nulu resin sia</b>	<b>noventa i novi</b>	<b>sembilan puluh sembilan</b>
2002	<b>rihun rua rua</b>	<b>dois mil i dois</b>	<b>dua ribu dua</b>
3.6 <sup>3</sup>		<b>tréz vírgula seis</b>	<b>tiga koma enám</b>

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<sup>1</sup> Unlike *sentu* ‘hundred’ and *milhaun* ‘million’, there is no separate plural form for *míl*.

<sup>2</sup> There is no widely agreed and understood term for ‘million’. Some use the Indonesian word *juta*, and some use Portuguese *milhaun* (easily confused with Indonesian *milyár* ‘billion’). Others use *tokon*; however many people don’t recognise *tokon* as a number, and amongst those that do, not all equate it to a million.

<sup>3</sup> Decimals are normally written preceded by a comma: e.g. 3,6

## 2. Imperial-metric conversion

Timor uses the metric system of measurements.

Below are the approximate conversions to imperial units for some of the most common metric measures.<sup>1</sup> For units not listed below, interpret *mili-* as ‘thousandth’, *sent-* as ‘hundredth’, and *kilo* as ‘thousand’ (e.g. *miligrama* ‘thousandth of a gram’).

Note that many of these units are used little in everyday life, where distance between towns is more likely to be measured in travel time, and volume is often measured by containers. Also, many people use short forms of the units, or Indonesian pronunciations.

	<u>English</u>	<u>Abbreviation</u>	<u>Imperial-metric conversion</u>
<u>Length</u>			
. <b>sentímetru</b>	centimetre	cm	1 cm = 0.4 inch 2.5 cm = 1 inch
. <b>metru</b>	metre	m	1 m = 1.1 yard = 3.3 feet
. <b>kilómetru</b>	kilometre	km	1 km = 0.62 mile
<u>Weight</u>			
. <b>grama</b>	gram	g	1 g = 0.035 oz 28g = 1 oz
. <b>kilograma</b>	kilogram	kg	1 kg = 2.2 lb
. <b>tonelada</b>	ton	t	1 t = 0.98 ton
<u>Volume of fluids</u>			
. <b>mililitru</b>	millilitre	ml	1 ml = 0.035 fl oz 28 ml = 1 fl oz
. <b>litru</b>	litre	l	1 l = 1.8 pint 4.5 l = 1 gallon
<u>Temperature</u>			
. <b>graus (P) = derajat sélsius (I)</b>	degrees Celsius	°C	0 °C = 32 °F 37 °C = 98.6 °F 100 °C = 212 °F °C = 5/9 (°F – 32)



<sup>1</sup> Conversions are rounded from the more exact figures given in *The New Collins Concise English Dictionary* (1982).

### 3. Alphabet

The Tetun alphabet below is based on Portuguesese, with a few variations.

	<u>Tetun</u>	<u>Indonesian</u>		<u>Tetun</u>	<u>Indonesian</u>
A	á	á	N	eni	én
B	bé	bé	O	ó	ó
C	sé	cé, sé	P	pé	pé
D	dé	dé	Q	ké	kí
E	é	é	R	eri	ér
F	éfi	éf	S	esi	és
G	gé, jigé	gé	T	té	té
H	há, agá	há	U	ú	ú
I	í	í	V	vé	vé
J	jota	jé	W	wé	wé
K	ká, kapa	ká	X	xís	eks
L	eli	él	Y	yé	yé
M	emi	ém	Z	zé	zéd

The following additional symbols are used in Portuguesese:

ç	sé sedilha
á	á ho asentu agudu
à	á ho asentu grave
ê	é ho asentu sirkunfleksu
ã	á ho asentu tíl



### 4. Punctuation

	<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian</u>
.	pontu	full stop, period	titik
!	pontu esklamasaun	exclamation mark	tanda seru
?	pontu interrogasaun	question mark	tanda tanya
,	vírgula	comma	koma
'	apóstrofu	apostrophe	tanda apostrof
“ ”	(entre) aspas	(in) quotation marks	(dalam) tanda petik/kutip
( )	(entre) paréntezes	(in) brackets	(dalam) kurung
*	asterisku	asterisk	bintang
-	trasu	hyphen	strep
:	dois pontus	colon	titik dua
;	pontu i vírgula	semi-colon	titik koma
/	bara	slash	garis miring
@	aroba	ampersand, at (in email address)	



## 5. Personal pronouns

<b>hau</b>	I, me
<b>o</b>	you (singular familiar – for close family and friends, children to about 14 years)
<b>ita</b>	you (singular respectful)
<b>ita boot</b>	you (singular formal, very respectful)
<b>nia</b>	he, she, him, her
<b>ita</b>	we, us (including the person you are talking to)
<b>ami</b>	we, us (excluding the person you are talking to)
<b>imi</b>	you (plural)
<b>ita boot sira</b>	you (plural formal, very respectful)
<b>sira</b>	they, them

## 6. Determiners<sup>1</sup>

<b>mestri ida</b>	a teacher / one teacher
<b>mestri nee</b>	this teacher / these teachers (e.g. the one(s) I am pointing to) / the teacher(s) I was talking about
<b>mestri ida nee</b>	the teacher (e.g. the one I am pointing to) / the teacher I was talking about
<b>mestri sira</b>	the teachers (all of the ones under consideration)
<b>mestri sira nee</b>	the teachers (all of the ones we were talking about)
<b>mestri ruma</b>	some teacher(s) or other (where the number and identity of the teachers is unknown or not relevant)
<b>mestri nebee?</b>	which teacher(s)?
<b>mestri saida?</b>	what kind of teacher(s)?

## 7. Question words

<b>see</b>	who
<b>nebee</b>	where; which (follows noun)
<b>saida</b>	what; what kind of (follows noun)
<b>saa</b>	what; which (precedes noun)
<b>hira</b>	how many, how much
<b>bainhira</b>	when (future)
<b>hori-bainhira</b>	when (past)
<b>tansaa</b>	why
<b>tanba saa</b>	why
<b>nusaa</b>	why, how come (in clause-initial position); what's up
<b>halo nusaa</b>	how
<b>oinsaa</b>	how (in clause-initial position) how; how is it, what is it like (in clause-final position)



<sup>1</sup> For the grammatically-minded: *ida* is singular; when it is used without a following definite *nee*, *ida* is normally interpreted as indefinite, and is often used to introduce 'new' characters into a discourse. *Nee* is definite, either demonstrative or anaphoric, and is neutral with respect to number. *Sira* is definite plural.

## 8. Tense-aspect

<b>tiha ona</b>	PERFECT, 'have (verb)-en'
<b>tiha</b>	PERFECTIVE, already
<b>ona</b>	ANTERIOR, already
<b>hotu</b>	finished
<b>foin</b>	only just, very recently
<b>lai</b>	first (before doing something else)
<b>kedan, kedas</b>	immediately; in advance
<b>hela</b>	CONTINUOUS, be (verb)-ing
<b>dadauk, dadaun</b>	PROGRESSIVE
<b>sei</b>	still; will
<b>nafatin</b>	continue, still
<b>seidauk</b>	not yet
<b>atu</b>	IRREALIS, want to, intend to, about to

## 9. Intensifiers

<u>Intensifier</u>	<u>Meaning</u>	<u>Example</u>
<b>demais</b>	too, excessive	<b>malirin demais</b> 'too cold'
<b>liu tan</b>	even more	<b>diak liu tan</b> 'even better'
<b>liu</b>	more, extremely, most	<b>barak liu</b> 'very many, most, the majority'
<b>loos</b>	very, truly	<b>barak loos</b> 'very many'
<b>tebes</b>	indeed, truly	<b>presiza tebes</b> 'really need'
<b>tebe-tebes</b>	truly, extremely	<b>susar tebe-tebes</b> 'very difficult'
<b>atu-mate</b>	very (not formal; especially for negative qualities such as hungry, sad)	<b>susar at-mate</b> 'very difficult'
<b>la-halimar</b>	very, really (informal)	<b>matenek la-halimar</b> 'really intelligent'
<b>para</b>	so (informal)	<b>para kapaas</b> 'so beautiful'

## 10. Prepositions and conjunctions

The following list includes a number of words which are not commonly used, or which are used only in restricted circumstances, such as formal speech.

Most of the following prepositions and preposition-like words deal with location.

<b>ba</b>	to (location, person – not including speaker); for (person); as for (person)
<b>besik</b>	close to, near (location, quantity)
<b>entre</b>	between, amongst (co-participants)
<b>hanesan</b>	like
<b>ho</b>	with (instrument, person), in the manner of, by (transport)
<b>hosi</b>	from, originate from
<b>iha</b>	in, at
<b>iha...klaran</b>	in the middle of; between
<b>iha...kotuk</b>	behind
<b>iha...laran</b>	in, within, inside; amongst; during (time)
<b>iha...leet</b>	in the space between; among, amongst
<b>iha...leten</b>	on, on top of, above
<b>iha...ninin</b>	at the edge of
<b>iha...oin</b>	in front of
<b>iha...okos</b>	underneath, under, below
<b>iha...sorin</b>	beside
<b>iha...sorin ba</b>	on the other side of
<b>iha...sorin mai/née</b>	on this side of
<b>iha...sorin/liman karuk</b>	on the left side of
<b>iha...sorin/liman loos</b>	on the right side of
<b>kona ba</b>	about (a topic)
<b>konformi</b>	according to, depending on (a person, ...)
<b>mai</b>	to (location, person – including speaker); for (person)
<b>nudar</b>	as, in the capacity of
<b>sobre</b>	about (a topic)
<b>too</b>	until (time, place)
<b>tuir</b>	according to

The following words are classed as both prepositions (i.e. able to introduce a noun phrase) and conjunctions (i.e. able to introduce a clause). Most deal with time.

<b>antes (de)</b>	before
<b>até</b>	until (time)
<b>depois de</b>	after
<b>dezde</b>	since (time)
<b>durante</b>	for (period of time), during
<b>hahuu</b>	from (time, phase); start
<b>komesa</b>	from (time, phase); start
<b>liu</b>	after
<b>molok</b>	before
<b>tanba, tan</b>	because
<b>too</b>	until, up to (time); for (a period of time)

The following conjunctions and adverbs can mark adverbial clauses.

<b>bainhira</b>	when, whenever
<b>kuandu</b>	when, whenever, if
<b>momentu</b>	when, just at the moment that
<b>porké</b>	because
<b>basaa</b>	because
<b>komu</b>	as, since, because
<b>para</b>	in order that
<b>atu</b>	to, in order that
<b>hodi</b>	in order that
<b>se</b>	if
<b>... karik</b>	if
<b>maski</b>	although
<b>biar</b>	although
<b>mezmu</b>	although
<b>mezmu ke</b>	although
<b>embora</b>	although

The following are coordinating conjunctions.

<b>ho</b>	and
<b>no</b>	and
<b>i</b>	and
<b>ka</b>	or
<b>ou</b>	or



## 11. Spelling

There is as yet lots of variation in Tetun spelling. This can be seen by comparing the various systems used in the newspapers and government documents, Catholic church documents, the orthography used by the National Institute of Linguistics (as represented in the orthography guides by Hull and by the Instituto Nacional de Linguística, listed in the bibliography), and that provisionally used in this book.

There is widespread agreement on most issues, such as how to represent the vowels and how to represent most of the consonants. The following are some of the differences that you may notice.

- Whether to spell Portuguese borrowings as they sound in Tetun, as they are spelled in Portuguese, or more-or-less like Portuguese (often with the diacritics omitted). Most writers have opted for the former. Compare the following:

English	Tetun spelling	Portuguese spelling
<i>information</i>	informasaun	informação
<i>ice</i>	jelu	gelo
<i>research</i>	peskiza	pesquisa

- How to represent the Portuguese palatal stops. The options are ‘lh’ and ‘nh’ (as per Portuguese), ‘ly’ and ‘ny’ (as in this book) or ‘ll’ and ‘ñ’ (as per the National Institute of Linguistics).

English	ny, ly	nh, lh	ñ, ll
<i>madam</i>	senhora	senhora	señora
<i>locust</i>	gafanyotu	gafanhotu	gafañotu
<i>council</i>	konselyu	konselhu	konsellu

- Whether to represent glottal stops (like the ‘t’ in the Cockney pronunciation of ‘butter’) by an apostrophe, or not to represent them at all. The glottal stop is an important consonant in Tetun Terik, but most speakers do not pronounce it in Tetun Dili, or retain it in only a few words. Here are some examples.<sup>1</sup>

English	No glottal stop	With glottal stop
<i>I, me</i>	hau	ha’u
<i>walk</i>	lao	la’o

- Whether and how to mark stress. Most Tetun words are stressed on the second-last vowel; some, however, are stressed on the final one. Linguists agree that it is important to show this difference; however some other writers do not, so spelling both *haree* ‘see’ and *hare* ‘rice’ as ‘hare’. If final stress is marked on native Tetun words, most writers do it by doubling the vowel, while others use an acute accent.

English	double vowel	accent	no stress marking
<i>see</i>	haree	haré	hare
<i>shoulder</i>	kabaas	kabás	kabas
<i>how</i>	oinsaa	oinsá	oinsa

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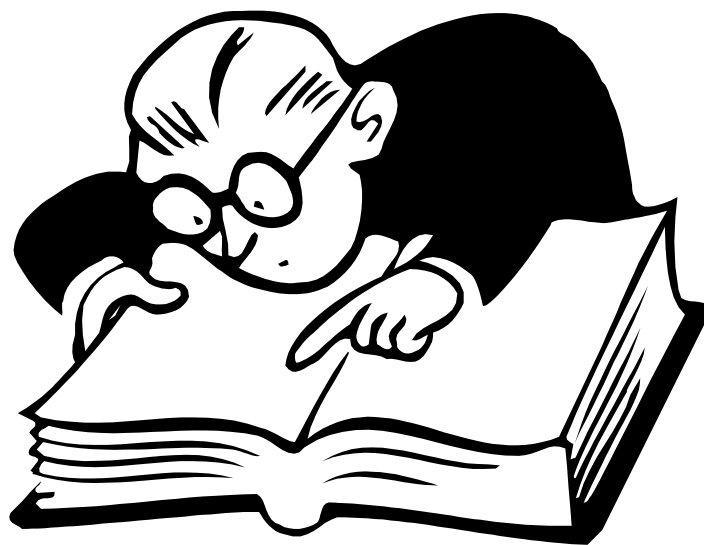
<sup>1</sup> The reason we do not represent glottal stops in our orthography is a practical literacy-orientated one: Many Timorese do not know where the glottal stops ‘should’ go. As a result, they have no trouble reading texts which represent glottal stops (after all, you can easily ignore apostrophes), but have much trouble writing them correctly. It is relatively common, for instance to spell *boot* ‘big’ as *bo’ot*, even though Tetun Terik does not have a glottal stop in this word. Conversely, writers not conversant with Tetun Terik frequently fail to put glottal stops in words which should have them.

For Portuguese loans, the situation is a little different. Some people (as does this book) use double vowels for short common Portuguese words that are felt to be ‘Tetunised’ (e.g. *avoo* ‘grandparent’, *apaa* ‘dad’). Everyone agrees, however, that double vowels must not be used to mark stress in longer or less-common Portuguese loans; for instance, *nasionál* is never spelled ‘nasionaal’. For such loans, some people mark irregular stress with an accent mark (as does this book, to facilitate learning new words), while most don’t mark it at all.

English	double vowel	accent	no stress marking
<i>grandparent</i>	avoo	avó	avo
<i>national</i>	-	nasionál	nasional
<i>America</i>	-	Amérika	Amerika

- Whether to distinguish ‘r’ and ‘rr’ as in Portuguese, or to represent both as ‘r’, since both are pronounced the same way in Tetun. If ‘rr’ is used, one would write *karrru* ‘cart’ but *karu* ‘expensive’.
- Whether to write compounds as one word, as two words, or with a hyphen; e.g. *aidila*, *ai dila* or *ai-dila* ‘papaya’.
- Whether to write names of people or places as they are spelled in Portuguese, or as they sound in Tetun. We are spelling Portuguese names of people as per Portuguese (unless the person themselves were to start spelling it as per Tetun), and spelling Timorese place names according to the current dominant convention (which is usually Portuguese). Foreign place names, however, we are spelling following Tetun rules.

English	Like Tetun	Portuguese
<i>John</i>	Joaun	João
<i>Iraq</i>	Iraki	Iraque
<i>Japan</i>	Japaun	Japão
<i>Viqueque</i>	Vikeke	Viqueque



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