

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.

Numerals¹

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

atus ida	100
atus rua	200
atus ida rua	102
atus ida rua-nulu	120
rihun ida	1000
rihun rua	2000

Nouns

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

Other

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

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

² *Tuku* is also a verb meaning 'punch, strike'.

³ *-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.

⁴ 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 koalía 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.⁵

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’.

⁵ 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 tuku hira?

Tuku sanulu dadeer, senhór João haree senhór Mario iha Colmera.	At 10am, Mr João sees Mr Mario in Colmera.
João: Bondia senhór. Orsida senhór hakarak haan meidia ho hau ka?	Good morning, sir. Would you like to eat lunch with me today?
Mario: Hakarak. Ita haan iha nebee?	I would. Where shall we eat?
João: Iha restaurante Lili iha Lecidere. Ita baa iha nebaa tuku ida. Bele ka lae?	In the restaurant called Lili in Lecidere. We'll go there at one o'clock. Can you do that?
Mario: Ai, la bele! Hau tenki baa servisu tuku ida ho balu. La bele tardi! Senhór bele baa sedu tuku sanulu resin rua ho balu ka?	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: Bele. Ate logu.	I can. See you later.
Mario: Ate logu.	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	sanulu resin X	sanulu resin hitu	17
20-90 (whole 10s)	X-nulu	walu-nulu	80
21-99 (in-between numbers)	X-nulu resin Y	walu-nulu resin neen	86

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

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

⁶ 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.

atus ida rua	102
atus tolu sanulu resin haat	314
rihun ida atus sia sia-nulu resin sia	1,999
rihun rua rua	2,002
juta tolu	3,000,000
juta tolu rihun atus ida	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.

Tuku hira agora? / Agora tuku hira?	What time is it?	
Agora tuku sanulu.	It's ten o'clock.	
Agora tuku sanulu ho balu.	It's half past ten.	
tuku lima dadeer	5am	5.00
tuku lima lokraik	5pm	17.00
tuku sanulu ho balu kalan	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: Ita mai tuku hira?	What time did/will you come?
H: Hau mai tuku tolu lokraik.	I came/will come at 3pm.
P: Tuku hira mak ita mai?	What time did/will you come?
H: Tuku lima ho balu.	5.30.

3. Telling the time to the nearest minute

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

tuku tolu liu minutu tolu-nulu	3.30
tuku tolu liu minutu sanulu resin lima	3.15
tuku hitu liu minutu haat nulu resin lima	7.45

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

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

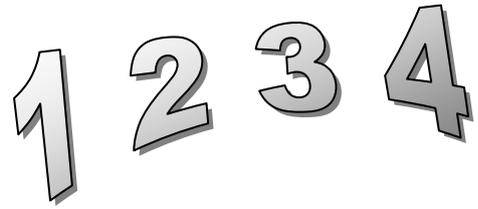
In Tetun, it is not customary to say ‘a quarter to’ or ‘a quarter past’ an hour, although this can be done when using Portuguese and Indonesian numbers.

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.

uma rua	two houses
eskola tolu	three schools
jornál haat	four newspapers



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

uma hira?	how many houses?
eskola hira?	how many schools?
jornál hira?	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.

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

6. Past and future time (continued)

Note the following pattern:

bainhira?	when? (in the future)	hori-bainhira?	when? (in the past)
bainrua	in two days’ time	hori-bainrua	two days ago
baintolu	in three days’ time	hori-baintolu	three days ago
bainhaat	in four days’ time	hori-bainhaat	four days ago
bainlima	in five days’ time	hori-bainlima	five days ago
bainneen	in six days’ time	hori-bainneen	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’.⁷ All of these expressions follow a regular pattern, except that *hori-bainrua* for some speakers ends in a ‘k’ (*hori-bainruak*).

⁷ 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

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

Intransitive verbs/adjectives

eskola	be educated, attend school ²
kapaas	beautiful, lovely
boot	big, important, adult
kiik	small

Nouns

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

Common sequences

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

eskola iha Dili	be educated in Dili
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Other

deit	just
maibee	but
tanba, tamba	because
see	who
kona ba	about (a topic), concerning ³

¹ *Sai* also means ‘become’.

² 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’.

³ Literally ‘touch go’.

Komentáriu kona ba liafuan foun

- ❖ *Dehan* means
 - ‘say’: e.g. *João dehan, ‘Hau estuda Portugés.’* ‘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 koalialia. 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.⁴

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 koalialia 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.



⁴ 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 koalialia '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.

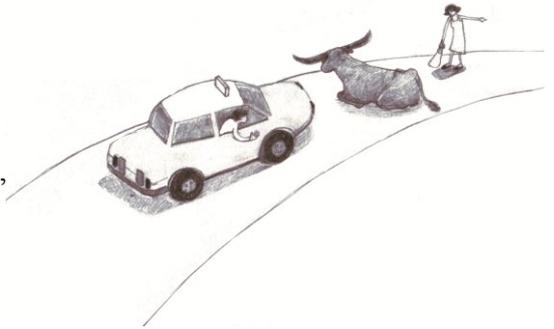


8. Hatudu dalan (*Giving directions*)

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

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

Verbs and adjectives

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

Other

ba	to (preposition)
i	and (joins clauses)
no	and (mostly formal)
mak	FOCUS MARKER

Examples

hein kareta	wait for the car
sae mikrolét	catch a minibus
bolu taksi	summon a taxi
lori motór	ride a motorbike
Haree dalan!	Have a safe trip!
liman loos	right hand
sae foho	climb a mountain
sae taksi	catch a taxi
tuun hosi kareta	get out of a car
Para iha nee.	Stop here.
fila ba uma	return home
hatudu dalan	show/point out the way
hein taksi	wait for a taxi
bolu maun	call older brother
selu taksi	pay for the taxi
lori kareta	drive a car
Nia hela besik igreja.	He lives near the church.
Ami dook hosi loja.	We are far from shops.
Fila ba liman loos.	Turn right.
Baa loos deit.	Just go straight.
Fila ba liman karuk.	Turn left.
Nia lao ba loja.	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: Nia iha nebee?	Where is he?
H: Nia iha nee.	He is here.
H: Nia iha nebaa.	He is there.
P: Taksi para iha nebee?	Where does the taxi stop?
H: Taksi para iha nee.	The taxi stops here.
H: Taksi para iha nebaa.	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: Nia hosi nebee?	Where is he from?
H: Nia hosi nee.	He is from here.
H: Nia hosi nebaa.	He is from there.
P: Nia lao hosi nebee?	Where is he walking from?
H: Nia lao hosi nee.	He is walking from here.
H: Nia lao hosi nebaa.	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’.¹

P: Nia baa nebee?	Where is he going?
H: Nia mai iha nee.	He comes here.
H: Nia baa nebaa.	He goes there.
P: Nia lao ba nebee?	Where is he going?
H: Nia lao mai iha nee.	He comes here.
H: Nia lao ba nebaa.	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’).

. Nia hosi Baucau, i hau hosi Suai.	He’s from Baucau, and I am from Suai.
. Nia fila ba uma, i tama baa tein.	She went back home, and went inside and cooked.
. Sira lori nia ba Dare, i nia eskola iha nebaa.	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.

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

3. Which building?

Note the following pattern:

igreja Motael	Motael church
eskola Cristal	Cristal school
loja Jacinto	Jacinto shop



¹ 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:	taksi nee	this taxi
adjectives:	liman loos	right hand
numbers:	kareta rua	two vehicles

4. *mak* focus marker

Note the following contrasts:

Nia mestri.	He is a teacher.
Nia mak mestri.	<u>He</u> is the teacher. (Nobody else here is.)
Jorge baa igreja horiseik.	Jorge went to church yesterday.
Jorge mak baa igreja horiseik.	It was <u>Jorge</u> who went to church yesterday. (The rest of us didn't.)
Inês hanorin ami.	Inês teaches us.
Inês mak hanorin ami.	<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.² 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: See mak buka hau?	Who was looking for me?
H: Simão mak buka ita.	Simão was looking for you.
P: Hori-bainhira mak senhór mai?	When did he (' <i>senhór</i> ') come?
H: Nia mai horiseik.	He came yesterday.



² 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) '*Tetun 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.

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

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

Other nouns

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

Other

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

¹ 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.

² *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

<p>Senhora Ana husu Armindo kona ba nia maun-alin sira.</p> <p>Ana: Armindo iha maun-alin ka lae?</p> <p>Armindo: Iha. Hau iha maun ida, ho alin nain rua.</p> <p>Ana: Ita nia maun naran saa?</p> <p>Armindo: Nia naran Ismael. Hau nia alin feto naran Candida, alin mane naran Mario.</p> <p>Ana: Imi hela hamutuk ka?</p> <p>Armindo: Sín. Ami hela hamutuk iha Vila Verde.</p>	<p>Mrs Ana asks Armindo about his brothers and sisters.</p> <p>Do you (Armindo) have brothers and sisters?</p> <p>Yes. I have one older brother, and two younger siblings.</p> <p>What is your older brother named?</p> <p>He is called Ismael. My younger sister is called Candida, and younger brother is called Mario.</p> <p>Do you live together?</p> <p>Yes. We live together in Vila Verde (a suburb of Dili).</p>
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(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'.³

³ 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*).⁴

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

2. *iha* ‘have’

The verb ‘have’ in Tetun is *iha*.

Nia iha livru rua.	He has two books.
Ema nee la iha uma.	This person has no house.
Ita iha oan ka?	Do you have children?
Eskola nee iha mestri nain hira?	How many teachers does this school have?
Hau iha alin nain walu.	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’.⁵

3. *nain*: counter for people

When you count people, it is usual (and politer) to put *nain* before the numeral.⁶ 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.

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



⁴ 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’).

⁵ 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’).

⁶ *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. <u>KA</u>	We were all tired.
Ami kole hotu.	
Ami hotu hela iha nebaa. <u>KA</u>	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. <u>KA</u>	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.

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

dirisaun	address (of a building); directions (only for more Portuguese-influenced speakers)
formasaun	training
jerasaun	descendant; generation
reuniaun	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.

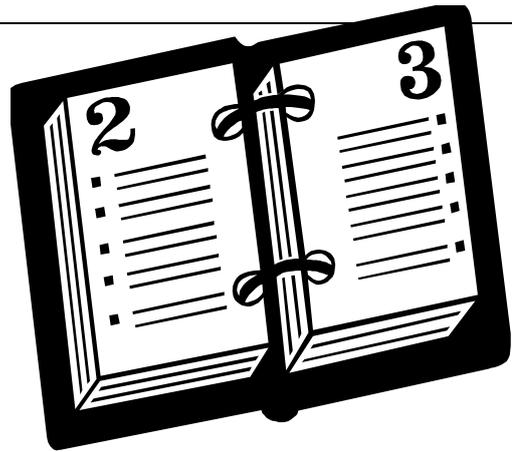


10. Halo planu (*Making plans*)

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

loke	open, turn on
taka	close, turn off, cover
haruka	command, send
joga	play, gamble

Intransitive verbs/adjectives

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

General nouns

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

Days of the week¹

Domingu	Sunday
Segunda	Monday
Tersa	Tuesday
Kuarta	Wednesday
Kinta	Thursday
Sesta	Friday
Sábadu	Saturday

Expressions

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

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

Other

atu	about to, going to, intend to
ho	with; and
sira	PLURAL DEFINITE MARKER
mos	also ²

¹ 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.

² *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 kabem.**

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.³ 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?



³ 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:

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

Miguel atu baa uma.	Miguel is about to / wants to / intends to go home.
Hau atu sae mikrolét.	I am about to / want to / intend to catch a minibus.
Nia atu deskansa.	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*:

Tinan 2009, hau atu baa estuda iha Portugal, maibee la liu ezame.	In 2009, I wanted / intended to go and study in Portugal, but I didn’t pass the exam.
Hori-kalan hau atu estuda, maibee la iha livru, entaun hau deskansa deit.	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:

Ita iha maun-alin ka lae?	Do you have brothers and sisters?
Horiseik hau hasoru hau nia kolega.	Yesterday I met my friend(s).
Hau buka livru Inglés.	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.⁴

Mestri sira ohin la tama eskola.	The teachers (all of them) didn’t go to school today.
Hau nia maun sira servisu iha Dili.	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.)

⁴ 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*.

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

5. Possessives again: hau nia amaa nia alin

In an earlier chapter you learned this construction:

hau nia maun	my older brother
nia ferik-oan	his wife

You can also combine them as follows:

hau nia maun nia ferik-oan	my older brother’s wife
hau nia ferik-oan nia maun	my wife’s older brother

Here are a few more examples of possessives within possessives:

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

