

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

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

Intransitive verbs/adjectives

tein	cook
foer	dirty
moos	clean

Nouns

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

Other

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

Common sequences

fasi liman	wash hands
habai ropa	hang/spread out clothes to dry
hamoos uma	clean the house
estrika ropa	iron clothes
ajuda amaa	help mum
sosa ropa	buy clothes
faan jornál	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

¹ 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.

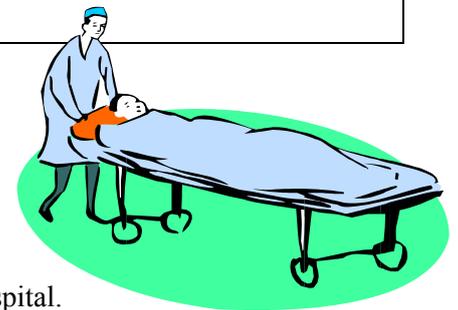
That’s fine, older brother. Thanks.

(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:

- | | |
|---|---|
| . Miguel hakarak baa loja. Nia maun bele lori nia ba. | Miguel wants to go to the shop. His older brother can take him (there). |
| . Joaquim agora iha Baucau. Nia tiu atu lori nia mai. | Joaquim is currently in Baucau. His uncle is to bring him (here). |

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.

- | | |
|---|---|
| . Agora ami baa Maliana. Aban mai fali. | We’re going to Maliana now. Tomorrow we’ll come back. |
| . Nia ohin mai iha nee tuku tolu. Agora atu baa fali. | He came here at three o’clock. Now he’s about to go back. |
| . Nia hakarak fila fali ba uma. | He wants to return (back) home. |

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

- | | |
|---|--|
| . Ita dehan Senhór Benjamim agora iha Viqueque. Bainhira mak nia fila fali mai? | You said Mr Benjamim is currently in Viqueque. When is he coming back? |
| . Nia subrinhu hela iha Australia. Nia lakohi fila fali mai iha Timor. | His niece lives in Australia. She doesn’t want to come back here to Timor. |

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

- | | |
|---|--|
| . Ohin nia estuda, depois baa haan. Agora nia atu estuda fali. | Earlier (today) he studied, then went to eat. Now he is about to study again. |
| . Ohin hau tein, maibee ema haan hotu. Agora hau tenki tein fali. | Earlier (today) I cooked, but people ate all (the food). Now I have to cook again. |

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

- | | |
|---|-------------------------------|
| . Favór ida husu fila fali. | Please ask again. |
| . Nia deskansa, depois servisu fila fali. | He rested, then worked again. |

3. hela ‘currently’

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

- | | |
|------------------------------|---|
| Ohin nia tein. She cooked. | Ohin nia tein hela. She was cooking. |
| Ohin nia toba. She lay down. | Ohin nia toba hela. She was lying down. |

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.²

² 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.³ Here are some examples of its use.

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

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

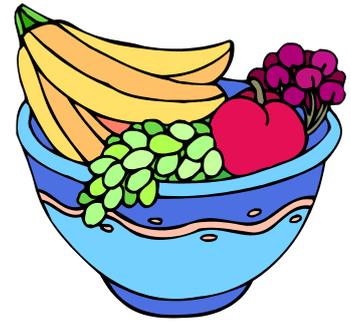
Another option is to repeat the name of the object or the activity. Sometimes one can also use a general expression such as *buat nee* 'this thing/issue'.

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



³ 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

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

Transitive verbs

hasai	remove, take out
hataan	reply, agree

Adjectives

bosu	full (from eating)
too	enough ¹

Other

tan	more, again, additional
seidauk	not yet
ona	already (PERFECTIVE)
lai	first (before something else)
barak	many, much
uitoan, ituan	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.’

¹ *Too* is also a transitive verb meaning ‘reach’ and a preposition meaning ‘until’.

Diálogu

Amena lakohi haan

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

Hau seidauk haan.

I haven't eaten yet.

Ami seidauk iha oan.

We don't have children yet.

Hau seidauk kompriende.

I don't understand yet.

Jorge seidauk hatene Tetun.

Jorge doesn't know Tetun yet.

Nia seidauk hatene lao.

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'.² (You have already seen *ona* in the expression *Ami baa ona* 'We're going now'.)

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

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

Sira hatene ona lian Indonézia.	They (already) know Indonesian.
Sira hatene lian Indonézia ona.	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.

. Ohin mana Raquel hatete ona katak nia mai hosi Dili Institute of Technology.	Raquel has already said that she is from Dili Institute of Technology.
. Polísia identifika ona suspeitu rua.	The police have identified two suspects.
. Labarik nee aprende ona koalia.	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: Ita kole ona ka seidak?	Are you tired yet?
H: Seidak.	No, not yet.
P: Nia mai ona ka seidak?	Has he come yet?
H: Mai ona.	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.

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

² *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.

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

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

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

matabixu	eat breakfast
haan mejudia	eat lunch
haan kalan	eat evening meal
iha	exist, be present

Frequencies

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

Foods

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

Other

dala	instance
tanba saa	why
tansaa	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.

¹ From *manu-tolun* ‘chicken-egg’.

Diálogu

Matabixu, haan saida?

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

loro-loron	every day
ful-fulan	every month
semana-semana	every week
tin-tinan	every year
Domingu-Domingu	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.

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

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

Nia dala barak sosa hudi iha nee.	She often buys bananas here.
Dala barak nia sosa hudi iha nee.	Often she buys bananas here.
Ami koalia dala barak ona.	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.)

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

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

Nia sempre kole.	He's always tired.
Nia sempre sosa hudi iha nee.	She always buys bananas here.
Nia nunka kole.	He's never tired.
Nia nunka sosa hudi iha nee.	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: Ita hemu xá loro-loron ka?	Do you drink tea every day?
H: Lae, dala ruma deit.	No, only sometimes.
P: Ita haan salada dala barak ka?	Do you often eat salad?
H: Sin, loro-loron!	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.²

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

² 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 *Apa 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?’³

P: Foos iha ka?	Is there any rice?	(OR: Do you/we/... have any rice?)
H: Iha.	There is.	
P: Osan iha ka?	Is there any money?	(OR: Do you/we/... have any money?)
H: La iha.	There isn't.	
Hahaan la iha.	There is no food.	(OR: We/... have no food.)
Susubeen la iha.	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: Tansaa mak imi mai iha nee?	Why did you come here?
H: Tanba ami hakarak sosa koto.	Because we want to buy red beans.
P: Tanba saa mak o la baa eskola?	Why didn't you go to school?
H: Tan moras.	Because I'm sick.
P: Nia kole tanba saa?	Why is he tired?
H: Nia kole tanba nia servisu barak.	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).



³ 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 gosta 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

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

Other nouns

buat	thing
buat ida	something

Transitive verbs

gosta	like, enjoy
toman	be accustomed to
presiza	need
koko	test, taste, tempt, try

Tastes

midar	sweet
moruk	bitter
meer	salty
siin	sour

Other

laduun	not very
loos	very
saida	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.’

¹ 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 is an Australian. She is talking with her friend Eza about food.
Cathy: Eza. Ita ohin halo modo saida?	Eza. What dish did you cook today?
Eza: Hau ohin halo deit modo baria. O hakarak haan ka?	Today I’m just cooking bitter gourd. Do you want to eat some?
Cathy: Baria? Nee moruk loos!	Bitter gourd? It’s very bitter!
Eza: Moruk nee diak, hau gusta!	Bitter is good, I like it!
Cathy: Sin, maibee hau la toman haan buat moruk.	Yes, but I’m not used to eating bitter things.
Eza: Nee ka? O gusta haan buat siin ka lae?	Is that so? Do you like eating sour things?
Cathy: Laduun. Hau gusta liu haan buat midar.	Not very much. I prefer eating sweet things.
Eza: Aban lokraik hau lori dosi ba, depois o halo kafé, ita nain rua hemu, i koalia halimar.	Tomorrow afternoon I’ll take some cake/biscuit over, then you make coffee and we’ll drink and chat.
Cathy: Diak, aban hau hein.	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 kafé.*)
- ❖ 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).

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

Toman ‘used to, accustomed to’ precedes the verb phrase which says what one is accustomed to doing.²

Hau la toman haan etu.	I’m not used to eating rice.
Ami toman ona haan etu.	We’re now used to eating rice.
Hau la toman toba lokraik.	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.

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

3. *laduun* ‘not very’

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

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

4. *More on possession*

Compare the following patterns:

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

² *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'.

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

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

Other nouns

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

dolar	dollar
sentavus	cents
kuarter (Eng)	quarter (25c US)
tempe	tempeh

Adjectives

karun, karu	expensive
baratu	cheap

Other

falun	wrap
folin sae	the price goes up
folin tuun	the price goes down
hatuun folin	lower the price
entaun	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 seidauk kompriende buat nee* ‘I don’t understand this thing/issue yet.’

Liafuan foun tan: kuantidade

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

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!).

¹ 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.

- | | |
|--|---|
| . Ai farina butuk ida nee hira? | How much is this pile of cassava? |
| . Ohin hau sosa modo futun rua. | Today I bought two bundles of leafy vegetables. |
| . Koto lata ida sentavus lima-nulu. | 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'.)

- | | |
|---|-----------------------------------|
| . Sigaru lolon ida, hira? | How much does one cigarette cost? |
| . Nia ohin hemu aimoruk musan rua. | He took two tablets today. |
| . Nia sosa paun fuan tolu. | 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.

- | | |
|-------------------------------|-----------------------------|
| . Hudi nee hira? | How much are these bananas? |
| . Hudi nee folin hira? | 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.

- | | |
|---|--------------------------------|
| . Nee dolar ida. | This is one dollar. |
| . Jornál nee sentavus lima-nulu. | 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).

- | | |
|--|--------------------------------------|
| . Emá balu la gosta baria. | Some people don’t like bitter melon. |
| . Balu gosta baria, balu la gosta. | Some like bitter melon, 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. | Hau diak. |
| H: Me too. | Hau mos diak. |
| O: I’m going to the market. | Hau atu baa merkadu. |
| H: So am I. | Hau mos atu baa. |
| O: Pele is ill. | Pele moras. |
| H: Maria is too. | Maria mos moras. |



