

# 16. Tein (*Cooking*)

## Objetivu

In this chapter you will learn to:

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

## Liafuan foun

### Transitive verbs

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

### Intransitive verbs/adjectives

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

### Nouns

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

### Other

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

### Common sequences

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



## Komentáriu kona ba liafuan foun

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

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

## Diálogu

### Ita haan saida?

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

## Estrutura língua nian

### 1. sei ‘will’

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

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

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

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

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

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

I'm now about to go and help him. (*Atu* can refer to a present intention to do something.)

. **Aban hau sei baa ajuda nia.**

Tomorrow I will go and help him. (*Sei* necessarily refers to a future event.)

When *sei* occurs together with a future time expression (such as *aban* 'tomorrow') it nearly always means 'will', not 'still'. To say that something will not happen, use *sei la*.

. **Ami sei la uza dolar Amérika.**

We won't use American dollars (in future).

. **Hau sei la baa misa.**

I won't go to mass.

## 2. *sei* 'still'

In the sense of 'still', *sei* indicates that the specified situation, having begun, still holds now, although it is expected to finish sometime in the future. This *sei* can precede not only verbs, but also time expressions like *kalan* 'night'.

. **Nia sei moris. (Nia seidauk mate.)**

He's still alive. (He hasn't died yet.)

. **Nia sei iha Manatuto. (Nia seidauk fila.)**

She's still in Manatuto. (She hasn't come back yet.)

. **Agora sei kalan. (Seidauk loron.)**

At present it's still night. (It's not day yet.)

*Sei* often combines with continuous *hela* to mean that something is still happening. In combination with *hela*, *sei* can only mean 'still' (not 'will').

. **Nia sei toba hela.**

He's still asleep.

. **Hein lai! Hau sei tein hela.**

Wait a sec! I'm still cooking.

. **Senyora sei hanorin hela.**

Madam is still teaching (at this moment).

The opposite of *sei* 'still' is *seidauk* 'not yet'.

## 3. *too* 'until'

Note the following patterns:

. **Ami hein hosi tuku lima too tuku hitu.**

We waited from five o'clock until seven o'clock.

. **Nia hela iha Portugál too agora.**

He has lived in Portugal up to the present.

. **Ami servisu hosi dadeer too kalan.**

We worked from morning until evening.

. **Nia hanorin iha eskola nee too nia mate.**

He taught at this school until his death.

. **Ami servisu too kole.**

We worked until (we) were tired.

. **Ita tenki tein etu too tasak.**

You must cook rice until (it) is cooked.

*Too* also means 'arrive', 'enough' and 'reach'.

. **Ami too Oecusse tuku neen dadeer.**

We reached/arrived in Oecusse at 6am.

. **Ami too iha Oecusse tuku neen dadeer.**

We arrived in Oecusse at 6am.

. **Horiseik ami sae bis ba Maliana. Ami sai hosi Dili tuku hitu dadeer, tuku 12 mak ami too.**

Yesterday we caught a bus to Maliana. We left Dili at 7 in the morning. It was 12 o'clock before we arrived.

. **Hau hakarak sosa laptop, maibee osan la too.**

I want to buy a laptop, but don't have enough money. ('Money is not enough.')



#### 4. foin 'just', deit 'only' and kleur 'a long time'

*Foin* comes immediately before a verb or other predicate. It means that a state has only very recently been achieved, or an activity has only very recently been completed.

**Hau foin mai.**

I've only just come. (i.e. I arrived not long ago.)

**Bebee nee foin moris.**

This baby has only just been born.

**Hau foin komesa aprende Tetun.**

I have only just started learning Tetun.

Note that when talking about developments, *foin* indicates that you expect the situation to continue into the future. In contrast, *deit* shows that the situation has reached an end. This is shown in the following contrasts.

**Labarik nee foin tinan lima, hatene ona tein.**

This child is (so far) only five years old, and already knows how to cook.

**Labarik nee mate, ho tinan sanulu deit.**

The child died at only ten years of age.

**Sira nia oan foin nain rua.**

They (so far) have only two children.

**Sira nia oan nain rua deit.**

They have only two children (and I don't expect them to have more).

*Kleur* 'a long time' comes after the verb. It indicates that the events have been happening for a (relatively) long time.

**Nia koalia kleur!**

He talked for a long time!

**Imi atu hela iha Timor kleur ka?**

Do you intend to stay in Timor long?

**Hau aprende Tetun kleur ona.**

I've already been learning Tetun for a long time.



# 17. Halo festa (*Having a party*)

## Objetivu

In this chapter you will learn to:

- Talk about parties
- Talk about giving
- Specify perfect aspect with *tiha ona*
- Use *lalika* 'don't, don't bother, no need'



## Liafuan foun

### Transitive verbs

<b>foo</b>	give
<b>simu</b>	receive
<b>hatais</b>	wear, get dressed
<b>fahe</b>	separate, distribute
<b>oho</b>	kill

### Intransitive verbs/adjectives

<b>lanu</b>	drunk, overdosed
<b>tua lanu</b>	drunk
<b>kareta lanu</b>	carsick
<b>dansa</b>	dance
<b>foun</b>	new
<b>halo tinan</b>	have a birthday

### Nouns

<b>festa</b>	party
<b>kazamentu</b>	wedding
<b>karau</b>	buffalo, cattle
<b>fahi</b>	pig
<b>manu</b>	chicken, bird
<b>múzika</b>	music
<b>otél</b>	motel, hotel

### Alcoholic drinks

<b>tua</b>	palm wine, alcohol
<b>tua manas</b>	distilled palm wine
<b>tua mutin</b>	sweet palm wine
<b>tua sabu</b>	palm brandy
<b>serveja</b>	beer
<b>tintu</b>	red wine

### Other

<b>parabéns</b>	congratulations
<b>lalika, lalikan</b>	don't, don't bother
<b>nunee</b>	like this, in this way
<b>tiha ona</b>	PERFECT ASPECT

### Common sequences

<b>foo osan ba avoo</b>	give money to grandparent
<b>simu osan hosi apaa</b>	receive money from dad
<b>hatais ropa foun</b>	wear new clothes
<b>fahe osan</b>	distribute money (handouts)
<b>oho karau</b>	kill buffalo/cattle

**Nia halo tinan hitu.** He turns seven.

**halo festa** have a party

**Lalika husu amaa.** Don't/no need to ask mum.  
**Nia koalía nunee.** He spoke like this.  
**Hau haan tiha ona.** I have eaten.

**Komentáriu kona ba liafuan foun**

- ❖ *Fahe* includes: distribute, share, deal (cards); separate, divide. *Sira fahe malu* means ‘They separated’; this includes each one going their own way (e.g. at the end of a meeting), as well as breaking up a relationship; it is one way of saying they divorced.
- ❖ *Lanu* includes ‘intoxicated, tipsy, overdosed, poisoned’. You can include a word before it to say what has made you like this; e.g. *kareta lanu* ‘carsick’, *tua lanu* ‘drunk’, *aimoruk lanu* ‘overdosed’.
- ❖ *Parabéns* can be used to congratulate someone on such things as a birthday, passing an exam, or winning a prize. This Portuguese loan is associated more with modern life, than with traditional events such as weddings or births. When congratulating someone at their wedding, birthday, or birth of a baby, people usually shake hands or (amongst women or people who are relatively close) ‘kiss’ cheek-to-cheek on both cheeks.
- ❖ Birthdays and anniversaries were not traditionally celebrated. However these days some people do have parties for birthdays.

**Diálogu****(1) Marta atu baa festa**

**Marta koalia ho nia avoo, dehan nia atu baa festa.**

Marta: **Botardi, avoo.**

Avoo: **Hai, botardi, Marta. Tuur lai iha nee.**

Marta: **Diak, avoo.**

Avoo: **O nia ropa kapaas loos. O hatais foun atu baa nebee?**

Marta: **Hau atu baa festa, avoo.**

Avoo: **Festa saida?**

Marta: **Hau nia tia Ana ohin halo tinan tolu-nulu.**

Avoo: **Nunee ka? Entaun o nia main ho pai la baa?**

Marta: **Sira seidauk hatais.**

Avoo: **Marta atu foo saida?**

Marta: **Hau foo osan deit. Hau la hatene, tia gosta saida.**

Avoo: **Nee diak. Parabéns ba tia Ana. Maibee o la bele hemu tua manas, tanba bele lanu!**

Marta: **Diak, avoo. Hau baa ona.**

Marta talks with her grandmother, saying she’s going to go to a party.

Good afternoon, grandma.

Hey, good afternoon, Marta. Sit down here a while.

OK, grandma.

Your clothes are really lovely. You’re dressed up in new clothes to go where?

I’m going to a party, grandma.

What sort of party?

My aunt Ana is having her thirtieth birthday today.

Is that so? So aren’t your mother and father going?

They aren’t dressed yet.

What will you give?

I’ll just give money. I don’t know what aunt likes.

That’s good. Congratulations to aunt Ana.

But don’t drink strong alcohol, because you could get drunk!

OK, grandma. I’ll go now.

## Aprende kultura foun

- ❖ Some things that are customarily said in English are not normally said in Tetun, even though it is possible to say them. You have already seen examples like not normally saying ‘thank you’ to waiters, ‘sorry to hear it’ to people who have received bad news, or ‘congratulations’ to more traditional Timorese on their birthday. If you ask ‘How do you say ... in Tetun’, you may be given a correct translation that isn’t used in the same contexts as you expect. It is safer to say: ‘In our country we say .... Do you say it like this in Tetun?’ (*Iha ami nia rai ami dehan ... Iha Timor ita dehan hanesan nee ka lae?*). Better still, present the scenario, and ask an open question like ‘In this situation, should you say anything? What should you say?’ (*Iha situasaun nee, ita tenki hatete buat ruma? Tenki hatete saida?*)

### (2) Nina baa festa kaben

**Nina koalia ho nia biin, dehan nia hori-kalan baa festa kaben.**

Mana: **Tok...tok...tok! Nina hadeer! Agora tuku sanulu ona.**

Nina: **Aiii..... hau nia matan sei dukur, hori-kalan hau baa festa.**

Mana: **Iha nebee? Festa saida?**

Nina: **Festa kaben. Iha Baucau.**

Mana: **Ou...Festa boot ka?**

Nina: **Eee...Festa boot, dansa, hahaan barak, serveja mos barak.**

Mana: **Ouu..., nee ka? Nina mos dansa ka?**

Nina: **Hau dansa, múzika kapaas, hau dansa bebeik deit ho Zito.**

Mana: **Zito? Zito nee see? O nia kolega eskola ka?**

Nina: **Lae, hau konyese nia bainhira ami nain rua dansa. Nia dansa kapaas!**

Mana: **Nia klosan ka kaben nain?**

Nina: **Nia sei klosan. Orsida lokraik nia atu mai, depois mana sei konyese nia.**

Nina is talking with her older sister, saying she went to a wedding last night.

Knock...knock...knock! Nina, get up! It’s already ten o’clock.

Ah...I’m still sleepy; last night I went to a party.

Where? What kind of party?

A wedding. In Baucau.

Oh, was it a big party?

Yeah! The party was big, (there was) dancing, lots of food, and lots of beer too.

Oh, is that so? Did you dance too?

I danced, the music was great, and I danced continually with Zito.

Zito? Who’s Zito? A school friend of yours?

No, I got to know him when we two danced.

He dances beautifully!

Is he single or married?

He’s still single. This afternoon he is going to come, then you can get to know him.

## Kostumi

- ❖ Drinking: *Tua manas* plays an important role in many traditional ceremonies. You may be given beer at weddings (provided by the groom’s family), and some families serve beer or wine on occasion. Drinking in bars is a western tradition.
- ❖ For parties, food is cooked in advance, and served at room temperature.
- ❖ Invitations to parties are usually given in person, with only a day or two’s notice. Bring a wrapped gift, which will normally be opened only after the guests have left. Alternatively, give money in an envelope. In either case, write your name on the present or envelope; e.g. “*Parabéns hosi família* (name)”.

- ❖ *Dansa*: This includes only Portuguese (or at least Western) style dancing, which is a crucial element of *fiesta*. (Traditional dances such as *bidu* and *tebedai* aren't normally considered to be *dansa*.) When a man wishes to ask a woman to dance, if she is married or has a boyfriend, he must ask the man for permission first (e.g. *Hau bele dansa ho ita nia senyora?*), and then, after the dance, thank him. A woman can refuse a dance (e.g. *Deskulpa, hau nia ain kole ona* 'Sorry, my legs are tired. '), but cannot then accept an offer to dance from someone else until the next dance.
- ❖ People who are still formally in mourning after the death of close family members cannot dance.



## Estrutura língua nian

### 1. foo ba / foo mai 'give to'

Note the following patterns:

<b>Nia foo livru mai hau.</b>	He gives me a book.	<b>Hau foo livru ba nia.</b>	I give him a book.
<b>Sira foo bee mai ami.</b>	They give us water.	<b>Ami foo bee ba sira.</b>	We give them water.
<b>Sira foo fahi mai ita.</b>	They give us a pig.	<b>Sira foo fahi ba imi.</b>	They give you a pig.

If the recipient includes the speaker, it is introduced by *mai*; if the recipient does not include the speaker, it is introduced by *ba* (the short form of the verb *baa* 'go'). So, the pronouns *hau*, *ami* and *ita* (when it means 'we') are introduced by *mai*. The rest of the pronouns (*nia*, *sira*, *imi*, *o*, *ita boot*, *ita* when it means 'you') are introduced by *ba*. This is consistent with other uses of *mai* and *baa/ba*, since *mai* always movement in the direction of where the speaker is now, and *baa/ba* indicates movement in any other direction.<sup>1</sup>

Complete clauses such as the examples above are relatively uncommon in spoken Tetun Dili. It is more common to leave out the subject, object or recipient. If you leave out the recipient, you can still use final *mai* or *baa* to indicate whether the recipient includes the speaker or not.

<b>Foo livru mai!</b>	Give me/us a book!	<b>Foo livru baa!</b>	Give them/... a book.
<b>Foo mai!</b>	Give it to me/us!	<b>Foo baa!</b>	Give it to them/him/her.

### 2. tiha ona 'have already'

The common sequence *tiha ona* indicates that an activity has finished. Like English 'have ... -en', it does not show how long ago the activity finished, but does imply that it still has effect.<sup>2</sup> It is mainly used with intransitive clauses, where it occurs after the verb. *Tiha ona* cannot stand on its own. It is usually spelled 'tiha ona', but the 'h' is seldom pronounced. It overlaps with one use of *ona* (chapter 12).

<b>. Hau lalikan baa tan, tanba horiseik hau baa tiha ona.</b>	I don't need to go again, because I've already gone (there) yesterday.
<b>. Hau haan tiha ona.</b>	I've already eaten (and I am still full).
<b>. Nia mate tiha ona.</b>	He has died.

<sup>1</sup> There is however some inter-speaker variation in this construction. Some people follow the Tetun Terik pattern of introducing all recipients with *ba*, even if the recipient includes the speaker. Such people would say *Nia foo livru ba hau* rather than *Nia foo livru mai hau*.

<sup>2</sup> That is, *tiha ona* indicates perfect aspect. It is not often used with states; when it is, the focus is on entering the state rather than on being in it (e.g. *nia diak tiha ona* means 'he has become well' rather than 'he is well'). It is also used relatively little in story-telling.



Whether the activity has finished and still has effect at the time of speaking, or at some earlier time, depends on the context. For instance, if someone offers you food now and you say *Hau haan tiha ona*, you are saying that you are still full now ('I have eaten.'). However, if you are telling a story about a visit to a friend last week, and say, *Nia atu tein mai hau, maibee hau haan tiha ona, entaun ami tuur halimar deit*, it means you claimed to be full at that time ('He was going to cook for me, but I had eaten, so we just sat relaxing.')

### 3. *lalika* 'don't, no need'

*Lalika* 'don't, don't bother, no need' is used to tell another person not to do something. When used to someone of lower status, it is equivalent to *la bele*. However it is sometimes soft enough to be translated as 'no need'.

- |   |                                       |
|---|---------------------------------------|
| • <b>Lalika tauk. Baa deit!</b>                   | Don't be afraid. Just go!             |
| • <b>Lalika koalia barak! Koalia uitoan deit.</b> | Don't talk for long. Just talk a bit. |
| • <b>SMS deit, lalika telephone.</b>              | Just send an SMS, no need to ring.    |

### 4. *Mai ita* ... 'Let's ...'

The most common way to make a suggestion that someone do something with you, is just to say: we will do this. However, you can also preface a suggestion with *Mai ita* 'Let's' (literally 'come we'). This seems to be particularly common with invitations to eat: *Mai ita haan* 'Let's eat'.

- |                              |  |
|------------------------------|--|
| • <b>Mai ita haan ona.</b>   | Let's eat now.                         |
| • <b>Mai ita komesa ona.</b> | Let's start now.                       |
| • <b>Mai ita reza lai.</b>   | Let's pray first (e.g. before we eat). |



**Cognate nouns ending in -mentu**

The meaning of some Portuguese nouns ending in *-mentu* can be readily guessed from similar-sounding English words ending in *-ment* or sometimes *-ing*.

<b><u>Portuguese loan</u></b>	<b><u>English</u></b>
<b>argumentu</b>	argument
<b>departementu</b>	department
<b>dokumentu</b>	document
<b>ekipamentu</b>	equipment
<b>envolvimentu</b>	involvement
<b>instrumentu</b>	instrument
<b>investimentu</b>	investment
<b>monumentu</b>	monument
<b>movimentu</b>	movement
<b>parlamentu</b>	parliament
<b>planeamentu</b>	planning
<b>regulamentu</b>	regulation
<b>testamentu</b>	testament
<b>tratamentu</b>	treatment
<b>treinamentu</b>	training

A possible surprise in this category is:

**elementu** subordinate (in the police or military); e.g. *hau nia elementu sira* ‘my staff’

As evidence that Timorese recognise this relationship between Portuguese and English words, note *environmentu* – this word is a new (and not particularly well accepted) invention based on English ‘environment’; the Portuguese loan is *meiu ambiente*, while the Indonesian equivalent is *lingkungan*.

A few of these words have related Indonesian words ending in *mén*, which you may hear from time to time; e.g. *departemén* ‘department’, *dokumén* ‘document’; *parlamén* ‘parliament’.

## 18. Iha uma laran (*Inside a house*)

### Objetivu

In this chapter you will learn to:

- Identify rooms and facilities in a house
- Express purpose, using *hodi* or *atu*
- Express similarity and introduce examples using *hanesan*



### Liafuan foun

#### Nouns

<b>kuartu</b>	bedroom
<b>sala</b>	lounge room, hall, large room
<b>sala vizita</b>	front living room
<b>dapur</b>	kitchen
<b>varanda</b>	veranda
<b>janela</b>	window
<b>meza</b>	table, desk
<b>kadeira</b>	chair
<b>kama</b>	bed
<b>ventuinya</b>	fan (electric)
<b>jeleira</b>	refrigerator
<b>almari, armáriu</b>	cupboard, wardrobe, bookcase
<b>baldi</b>	bucket
<b>bainaka</b>	visitor
<b>uma nain</b>	house owner
<b>rai</b>	earth, land, country, soil, floor

#### Transitive verbs

<b>uza</b>	use
<b>empresta, impresta</b>	borrow
<b>foti</b>	pick up, lift
<b>hanesan</b>	be like; for example
<b>vizita</b>	visit
<b>rai</b>	put, store
<b>kuru bee</b>	fetch water

#### Adjectives

<b>malirin</b>	cold
<b>manas</b>	hot

#### Other

<b>hodi</b>	bring; for (purpose)
<b>atu</b>	in order to
<b>diak liu ...</b>	how about ... (suggestion)

### Komentáriu kona ba liafuan foun

- ❖ *A sala vizita* is a front living room, where guests are received.
- ❖ *Uma nain* (lit. ‘house owner/lord’) strictly speaking refers to the house owner or landlord/landlady, but is also used to refer to the householder. It often refers specifically to the lady of the house, presumably as the house is the domain over which the woman usually rules. When you visit a house, you can attract attention by calling out *Lisensa, uma nain*.
- ❖ *Rai* means ‘earth, land, country, soil, floor’. Some people distinguish between *hau nia rai* ‘my land (e.g. the hectare I farm)’ and *hau nia rain* ‘my country/region (e.g. Timor, Same)’. Here the final ‘n’ is a remnant of a Tetun Terik marker of inalienable possession – that is, it identifies your country/region as something which you cannot give away or sell. This final ‘n’ is only added when the noun is possessed; e.g. you can’t say \**Rain nee kapaas*.
- ❖ *Rai* also means to put something somewhere, to store it somewhere, or to leave it somewhere; e.g. *Hau ohin rai hau nia livru iha nebee?* ‘Where did I just put my book?’
- ❖ *Foti* primarily means to pick up or lift. (But for ‘pick up’ in the sense of ‘go and pick someone up in the car’, use *tula*, not *foti*.)

- ❖ *Kuru bee* means to fetch water. *Kuru* is not commonly used in any other sense.
- ❖ *Hodi* has a range of meanings.
  - ‘bring, take, drive (a vehicle)’. In Dili, *lori* is more common than *hodi* for these meanings.
  - ‘use’. In Dili, the Portuguese loan *uza* is more common for this meaning.
  - ‘for the purpose of’. See *Estrutura Língua nian 1* below for details.
  - ‘in order to’: *Nia baa merkadu hodi sosa ai dila* ‘He went to the market to buy papaya (and succeeded in doing so).’ Unlike *atu*, *hodi* is used only when the purpose is achieved. This construction will be taught in more detail in chapter 41.
- ❖ *Diak liu ...* is a common way of introducing a suggestion, for instance to a friend. A fairly literal translation is ‘It would be better if...’; however in English we might say ‘How about...’, or ‘I suggest...’. In formal situations such as meetings, or to people of high status, suggestions are more likely to be introduced by *se bele karik* ‘if it is perhaps possible’.

## Diálogo

### (1) Senyora Acata hakarak sosa uma

**Senyora Acata baa vizita Senyora Rosel iha uma.**

Mrs Acata visits Mrs Rosel at (her) home.

Rosel: **Bondia, senyora. Mai tuur. Presiza buat ruma ka?**

Good morning, ma’am. Come and have a seat. Do you need something?

Acata: **Bondia. Sín, hau hakarak koalia ho ita.**

Good morning. Yes, I want to talk with you.

Rosel: **Hakarak koalia kona ba saida?**

What do you want to talk about?

Acata: **Hau hakarak buka uma ida atu sosa. Iha ema faan uma besik iha nee ka?**

I want to look for a house to buy. Is there anyone selling a house near here?

Rosel: **Iha. Ami nia vizinyu ida hakarak atu faan nia uma. Uma nee iha kuartu tolu, sala rua. Iha mos varanda ho dapur.**

There is. One of our neighbours wants to sell his house. The house has three bedrooms, and two lounge rooms. There is also a veranda and kitchen.

Acata: **Uma hanesan nee, hira?**

How much does a house like that cost?

Rosel: **Hau la hatene. Diak liu, ita baa koalia ho uma nain.**

I don’t know. How about you go and talk with the house owner.

Acata: **Entaun diak. Hau baa husu nia. Obrigada. Até amanyá.**

OK, then. I’ll go and ask him. Thanks. See you tomorrow.

Rosel: **Até amanyá.**

See you tomorrow.



## (2) Alda hakarak empresta ventuinya

**Orsida Alda atu tuur halimar iha sala vizita ho bainaka nain rua hosi Inglatera. Maibee sala vizita nee manas loos. Nia kolega la toman manas hanesan nee. Entaun, nia baa buka lai nia amaa.**

Alda: **Amaa, orsida hau nia kolega atu mai. Hau bele empresta ventuinya hosi amaa nia kuartu ka?**

Amaa: **Bele.**

Alda: **Obrigada. Orsida hau tau fali iha fatin.**

Alda will soon sit relaxing in the visitors' room with two visitors from England. But the visitors' room is very hot. Her friends are not used to heat like this. So she goes looking for her mother.

Mum, soon my friends will come. Can I borrow the fan from your bedroom?

OK.

Thanks. I'll put it back in its place later.

### **Kostumi**

- ❖ When borrowing money from friends, it is customary to give the lender a *pinoor* (pawned item) of higher value than the loan, for instance jewellery. This is given back when the loan is repaid. Close family and friends may give loans without such a *pinoor*.
- ❖ Amongst friends it is normal to ask for drinks of water, or fruit or snacks (if they are lying around), or even the cap that your friend is wearing.

## **Estrutura língua nian**

### **1. hodi 'to be used for'**

*Hodi halo saida?* means 'to be used for what?' The answer too is introduced by *hodi*.

P: **Ita hakarak empresta osan nee hodi halo saida?**

What do you want to borrow this money for? (i.e. What will you do with it?)

H: **Hau presiza osan hodi selu eskola.**

I need money to pay for school.

P: **Bee nee hodi halo saida?**

What is this water for? (i.e. What is it to be used for?)

H: **Bee nee hodi hemu.**

This water is for drinking.

### **2. atu 'to (purpose)'**

You have already learned *atu* as 'about to, want to, intend to'. It also often introduces the purpose for a preceding clause. Here it can be translated as 'in order to', or simply 'to'.

. **Hau baa eskola atu estuda Portugés.**

I go to school to study Portuguese.

. **Alin baa loja atu sosa livru.**

Younger brother/sister goes to the shop to buy books / a book.

. **Tiu faan modo atu hetan osan.**

Uncle sells vegetables to get money.

. **Ita baa loja atu halo saida?**

What did you go to the shop to do?



*Atu* simply indicates that what follows is a purpose, not that the purpose was necessarily achieved. So the following make good sense:

- **Horiseik hau baa loja atu sosa livru, maibee loja taka tiha ona.** Yesterday I went to the shop to buy books, but the shop was already closed.
- **Ohin hau baa eskola atu buka hau nia alin, maibee la hetan.** Today I went to school to look for my younger sibling, but didn't find (him/her).

### 3. hanesan 'same'

*Hanesan* is a verb meaning 'be alike, be the same'. It can be intransitive.

- **Sira nain rua hanesan deit.** The two of them are the same.
- **Inglés iha Austrália ho Inglés iha Índia la hanesan.** English in Australia and English in India are not the same.

It can also be used to say that two entities or two situations are alike, with one mentioned before *hanesan*, and one after it.

- **Lian Inglés iha Inglatera la hanesan lian Inglés iha Índia.** English in England is not the same as English in India.
- **Iha nebaa malirin hanesan iha Kanadá.** There it's cold like in Canada.
- **Nia koalia Portugés hanesan ema Brazíl.** She speaks Portuguese like Brazilian people do.

It is frequently used to introduce examples or instances:

- **Hau gosta koalia hamutuk hanesan nee.** I love talking together like this.
- **Nia dadeer-dadeer haan aifuan, hanesan haas ka hudi.** Every morning he eats fruit, such as mango or banana.
- **Sira iha animál barak, hanesan karau, fahi ho bibi.** They have many animals, such as buffalo, pigs and goats.

For 'similar', use *atu hanesan*.

- **Teki nia modelu atu hanesan lafaek.** A gecko's shape is similar to that of a crocodile.
- **Lian Indonézia ho lian Malázia atu hanesan.** Indonesian and Malaysian are similar.

### 4. ona 'now'

You have already seen *ona* 'already' used to show that a state has been achieved, or that something has happened and is still relevant. e.g. *Hau hamrook ona*. 'I am thirsty / I have become thirsty.'

*Ona* can also be used to indicate that an activity is definitely about to happen.

- **Ita lao ona.** Let's go.
- **Hau tenki baa ona eskola.** I have to go to school now.
- **Hau baa tein ona.** I'll go and cook now.

Not surprisingly, when used in commands or invitations, it suggests that there is no room for delay or for negotiation:

- **Nonook ona!** Shut up!
- **Baa ona!** Go (away) now!
- **Mai haan ona!** Come and eat (now)!

## Countries and continents

As you can see by the list below, most country names are similar to English. For many countries, some Timorese use the Portuguese name, while others are still more familiar with the name in Indonesian. Where there is a major difference, the Indonesian name has been listed in the third column.

Portuguese has many nationality-based adjectives, such as ‘Japanese’ *japonês* (masculine) and *japonesa* (feminine), which are associated with more educated speech. Only the most common ones are listed below, with Tetun spelling. In Portuguese such adjectives are written in lower case. We are writing them with a capital letter in Tetun, since for most people the adjective can readily be replaced by the country name, which has upper case; e.g. *ema Olandés* or *ema Olanda* ‘Dutch person’.

<u>English</u>	<u>Portuguese-based name</u>	<u>Indonesian</u>
Africa	<b>Áfrika</b>	
America	<b>Amérika</b>	
American (m/f)	<b>Amerikanu/a</b>	
· North America	<b>Amérika Norte</b>	<b>Amerika Utara</b>
· South America	<b>Amérika Súl</b>	<b>Amerika Selatan</b>
Antarctica	<b>Antártika</b>	
Arabia	<b>Arábia; Arabi</b> <sup>1</sup>	<b>Arab</b>
Asia	<b>Ázia</b>	
Australia	<b>Austrália</b>	
Australian (m/f)	<b>Australianu/a</b>	
Brazil	<b>Brazíl</b>	
Brazilian	<b>Brazileiru/a</b>	
Brunei	<b>Brunei</b>	
Burma	<b>Birmánia</b>	<b>Birma</b>
Cambodia	<b>Kamboja</b>	
Canada	<b>Kanadá</b>	
China	<b>Xina</b>	<b>Cina</b>
Chinese	<b>Xinés / Xineza</b>	
Cuba	<b>Kuba</b>	
Dutch (m/f)	<b>Olandés / Olandeza</b>	<b>Balanda</b> <sup>2</sup>
Egypt	<b>Ejitu</b>	<b>Mesir</b>
England	<b>Inglatera</b>	<b>Inggris</b>
English	<b>Inglés</b>	
Europe	<b>Europa</b>	<b>Eropa</b>
European Union	<b>Uniaun Europeia</b>	
France	<b>Fransa</b>	<b>Perancis</b>
Germany	<b>Alemanya</b>	<b>Jerman</b>
Greece	<b>Gregu</b>	<b>Yunani</b>
Guinea-Bissau	<b>Giné-Bisau</b>	
Hong Kong	<b>Hong Kong</b>	
India	<b>Índia</b>	
Indonesia	<b>Indonézia</b>	
Iran	<b>Iraun</b>	<b>Iran</b>
Iraq	<b>Iraki</b>	<b>Irak</b>

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<sup>1</sup> Tetun *Arabi* refers either to Arabs or to Muslims; prior to the Indonesian invasion, the Muslim community in East Timor was of Arabic descent.

<sup>2</sup> Indonesian is *Belanda*; in Tetun, the pronunciation is often *Balanda*.

Ireland	<b>Irlanda</b>	<b>Irlândia</b>
Israel	<b>Izrael</b>	
Italy	<b>Itália</b>	<b>Itali</b>
Japan	<b>Japaun</b>	<b>Jepáng</b>
Korea	<b>Koreia</b>	
Macao	<b>Makau</b>	
Malaysia	<b>Malázia</b>	<b>Malaysia</b>
Mexico	<b>Méxiku</b>	<b>Méksiko</b>
Mozambique	<b>Mosambike</b>	
Netherlands, Holland	<b>Olanda</b>	<b>Balanda</b>
New Zealand	<b>Nova Zelândia</b>	<b>Selândia Baru</b>
Norway	<b>Noruega</b>	<b>Norwegia</b>
Philippines	<b>Filipinas</b>	<b>Filipina</b>
Portugal	<b>Portugál</b>	
Portuguese (m/f)	<b>Portugés / Portugeza</b>	
Russia	<b>Rúsia</b>	
Singapore	<b>Singapura</b>	<b>Singapur</b>
Spain	<b>Espanya</b>	<b>Spanyol</b>
Spanish	<b>Espanyól</b>	
Thailand	<b>Tailândia</b>	<b>Thailand</b>
United States	<b>Estadus Unidus</b>	<b>Amerika Serikat</b>
USA	<b>EUA</b>	<b>AS</b>
Vietnam	<b>Vietname</b>	<b>Vietnam</b>





## 19. Iha nebee? (*Where?*)



### Objetivu

In this chapter you will learn to:

- Express an object's location relative to other things: above, below, etc.
- Ask *nebee* 'which?'
- Talk about beginning something, using *komesa* and *hahuu*
- Use *tok* 'try, have a go'.

### Liafuan foun

#### Locations

<b>iha ... oin</b>	in front of
<b>iha ... kotuk</b>	behind
<b>iha ... laran</b>	in, inside, amongst; during (time)
<b>iha liur</b>	outside
<b>iha ... klaran</b>	in the middle of, between
<b>iha ... leet</b>	in the space between; among
<b>iha ... leten</b>	on top of, above
<b>iha ... okos</b>	underneath
<b>iha ... ninin</b>	at the edge of
<b>iha ... sorin</b>	beside
<b>iha ... sorin ba</b>	on the other side of
<b>iha ... sorin mai</b>	on this side of
<b>iha ... sorin loos</b>	on the right of
<b>iha ... sorin karuk</b>	on the left of
<b>iha ... liman loos</b>	at the right hand of
<b>iha ... liman karuk</b>	at the left hand of

#### Directions

<b>ba oin</b>	forwards
<b>ba kotuk</b>	backwards
<b>ba kraik</b>	go downhill, downwards
<b>ba leten</b>	go uphill, upwards

#### Other nouns

<b>xavi</b>	key; <i>Verb</i> : lock
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#### Base nouns

<b>oin</b>	face, front; type, sort
<b>kotuk</b>	back
<b>laran</b>	inside
<b>liur</b>	outside
<b>klaran</b>	middle, centre
<b>leet</b>	space (between things)
<b>leten</b>	upper, top
<b>okos</b>	lower, below
<b>ninin</b>	edge
<b>sorin</b>	side

#### Verbs

<b>sees</b>	move aside, turn
<b>tuir</b>	follow; attend; according to
<b>komesa</b>	begin
<b>hahuu</b>	begin

#### Other

<b>nebee</b>	which
<b>liu hosi</b>	via, by means of, through
<b>tok</b>	try, 'have a...'

### Komentáriu kona ba liafuan foun

- ❖ *Ninin* refers to the edges, borders or sides of something, such as a road, field, or lake; e.g. *estrada ninin* 'road verge, the ground along the side of the road', *bee ninin* 'shore'.

- ❖ There is no easy way to express ‘outside of something’. The generic *iha liur* means ‘outside’, and is often used, as in English, to mean ‘outside of the building’.<sup>1</sup>
- ❖ The location terms are only used for entities that are perceived to have an inherent front and back, such as people, houses and televisions. The left and right sides are determined from the point of view of the entity itself; hence the left side of the house is that which is to one’s left if one is inside the house facing the front. In English, by contrast, we can talk about something being ‘in front of’ a tree, where the tree’s ‘front’ is the direction from which the speaker is looking. In English, too, we can say ‘the left side of the house if you are facing it from the front’ – in Tetun this would be *iha uma nia sorin loos*.
- ❖ *Iha ... nia liman loos/karuk* ‘at the right/left hand side of’, can be used only for specifying the right or left side of things that have *liman*, such as people or armchairs.
- ❖ *Tuir* includes the following:
  - follow: *tuir hau* ‘follow me’
  - attend: *tuir misa* ‘attend mass’, *tuir kursu* ‘do a course’, *tuir reuniaun* ‘attend a meeting’, *tuir ezame* ‘do an exam’
  - according to: *tuir kultura Timor* ‘according to Timorese culture’, *tuir hau nia hanoin* ‘in my opinion’, *tuir hau rona* ‘according to what I heard’

## Diálogu

### (1) Mario husu dalan ba Tibar

<b>Sesta kalan, Sonia hasoru Mario iha restaurante ida iha Dili.</b>	On Friday evening, Sonia meets Mario in a restaurant in Dili.
Sonia: <b>Hai maun Mario. Aban maun atu baa nebee?</b>	Hi, older brother Mario. Where are you going tomorrow?
Mario: <b>Hau hakarak atu baa vizita Manuel sira iha Tibar. Maibee hau seidauk hatene dalan.</b>	I would like to go and visit Manuel and his family/friends in Tibar. But I don’t know the way yet.
Sonia: <b>Ita baa sae mikrolét iha Tasi Tolu. Too kruzamentu iha Tibar, tuun iha nee.</b>	You go and catch a minibus at Tasi Tolu. When you reach the intersection at Tibar, you get off there.
Mario: <b>Kruzamentu nebee?</b>	Which intersection?
Sonia: <b>Estrada ida baa Liquiça, ida baa Ermera.</b>	One road goes to Liquiça, one to Ermera.
Mario: <b>O, hau hatene. Manuel hela iha uma nebee?</b>	Oh, I know. Which house does Manuel live in?
Sonia: <b>Manuel nia uma iha kruzamentu nee, iha liman loos.</b>	Manuel’s house is at the intersection, on (your) right hand side.
Mario: <b>Dook hosi estrada ka?</b>	Far from the road?
Sonia: <b>Lae, nia uma iha estrada ninin.</b>	No, his house is by the side of the road.
Mario: <b>Diak. Aban hau bele hetan.</b>	Good. Tomorrow I’ll be able to find it.

<sup>1</sup> Many speakers cannot use the construction *\*iha...liur* to mean ‘outside of...’; instead, *iha xikra nia liur* ‘at cup POSSESSIVE outside’ would mean ‘the outside surface of the cup’, while *iha odamatan liur* ‘at door outside’ would mean ‘at (the) outside door’ (with *liur* as a modifier).

### Komentáriu kona ba diálogu

- ❖ When *sira* follows a noun identifying one individual, it means ‘and the associated people’. So, *Manuel sira* could be interpreted (depending on local knowledge) as ‘Manuel and family’ or ‘Manuel and colleagues’ or ‘Manuel and friends’.

#### (2) Ana buka nia xavi

<b>Ohin Ana buka nia xavi, la hetan. Entaun nia baa husu nia amaa.</b>	Just now Ana looked for her key, without finding it. So she goes and asks her mother.
Ana: <b>Amaa hetan hau nia xavi ka?</b>	Mum, have you seen my key?
Amaa: <b>Lae. Ohin o tau iha nebee?</b>	No. Where did you put it (earlier today)?
Ana: <b>Hau tau iha meza leten nee, maibee hau buka la hetan.</b>	I put it on this table, but I’ve looked for it and haven’t found it.
Amaa: <b>Haree lai iha meza okos.</b>	Look under the table.
Ana: <b>La iha.</b>	It’s not there.
Amaa: <b>Haree tok iha rádiu nia kotuk.</b>	Have a look behind the radio.
Ana: <b>La iha.</b>	It’s not there.
Amaa: <b>Husu tok Maria.</b>	Try asking Maria.
Ana: <b>Maria, o haree hau nia xavi ka lae?</b>	Maria, have you seen my key?
Maria: <b>Sín. Hau tau iha televizaun nia sorin, tanba ohin labarik sira foti lori baa halimar iha liur.</b>	Yes. I put it beside the television, because earlier the children picked it up and took it to play with it outside.
Ana: <b>Nee ga? Ah, hau hetan ona.</b>	Is that so? Ah, I found it!

## Estrutura língua nian

### 1. Location

Note the following pattern:

<b>Hau hamriik iha senyora nia oin.</b>	I stand in front of <i>senyora</i>
<b>Sira tuur iha hau nia kotuk.</b>	They sit behind me.
<b>Nia tuur iha Simão nia sorin.</b>	He sits beside Simão.
<b>Alin toba iha hau nia liman loos.</b>	Younger sibling lies down on my right.

When you specify the location of someone or something relative to a particular person, you use the construction: *iha ... nia* LOCATION, where LOCATION is one of the location nouns listed in the vocabulary section. Notice that many, though not all, of these location nouns also refer to body parts; for instance, *oin* means ‘face’.

Exactly the same pattern can be used when specifying location relative to an object:

<b>Hau hela iha Loja Jacinto nia kotuk.</b>	I live behind the Jacinto shop.
<b>Sanan iha fogaun gás nia kotuk.</b>	The saucepan is behind the gas stove.
<b>Hau nia uma iha loja rua nia klaran.</b>	My house is between two shops.

While the above examples need to have *nia*, it is more common to omit *nia* if the ‘relative to’ location is not a person, and is expressed by a single noun:

<b>Labarik nee iha meza okos.</b>	The child is under the table.
<b>Livru nee iha meza leten.</b>	The book is on the table.
<b>Sira hein iha uma laran.</b>	They wait inside the house.
<b>Kareta para iha uma oin.</b>	The car stops/is parked in front of the house.

## 2. nebee ‘which’

To ask someone to choose from a limited number of options, place *nebee* ‘which’ after the noun. (Recall that *nebee* also means ‘where’).

P: <b>Ita hanorin iha eskola nebee?</b>	Which school do you teach in?
H: <b>Hau hanorin iha São José.</b>	I teach in St Joseph’s.
P: <b>Ita hela iha uma nebee?</b>	Which house do you live in?
H: <b>Hau hela iha uma ida nebaa.</b>	I live in the house over there.
P: <b>Ita sae kareta nebee?</b>	Which vehicle did you take?
H: <b>Mikrolét número sanulu.</b>	Minibus number ten.

To emphasise that you are asking the person to choose just one, use *ida nebee* ‘which one’.

<b>Ita gosta livru ida nebee?</b>	Which (one) book do you like?
<b>Ita sae kareta ida nebee?</b>	Which (one) vehicle did you take?

*Maria ema nebee?*, however, asks about where Maria comes from, rather than which person she is. The answer could be, *Nia ema Same* ‘She’s from Same.’

## 3. komesa, hahuu ‘begin’

*Komesa* and *hahuu* both mean ‘begin, commence, start’. In everyday spoken Tetun in Dili, the Portuguese loan *komesa* is more common. *Hahuu* is the original Tetun word, and is more common in liturgical, rural and some written contexts.

Both can occur in much the same constructions as in English. They often occur with a following verb, stating what is starting:

<b>Horiseik ami komesa <u>hanorin</u>.</b>	Yesterday we started teaching.
<b>Nia hahuu <u>koalia ho sira</u>.</b>	He started talking with them.
<b>Nia komesa <u>lee jornal</u>.</b>	She started reading the newspaper.

However the activity being started can also be expressed as a noun phrase which comes after the ‘start’ verb:

<b>Ita tenki komesa <u>ita nia servisu ona</u>.</b>	We must start our work now.
<b>Ami hahuu <u>votasaun</u> tuku hitu.</b>	We started the voting at seven o’clock.

Alternatively it can be the subject of ‘start’:

<b><u>Udan</u> komesa ona.</b>	The rains have started.
<b><u>Servisu</u> seidauk hahuu.</b>	Work hasn’t yet started.

And, not surprisingly, you can leave out saying explicitly what it is that was started:

<b>Mai ita komesa ona!</b>	Let’s start.
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## 4. tok ‘have a...’

*Tok* comes immediately after a verb. It is normally used to invite someone to ‘have a go’ at something, that is, to try something that should not be too difficult or time-consuming..

• <b>Xefi iha ka lae? Baa haree tok!</b>	Is the boss there or not? Go and have a look!
• <b>Hemu tok! O gosta ka lae?</b>	Have a taste (of the drink)! Do you like it?
• <b>Hau la hatene. Husu tok Pedro.</b>	I don’t know. Try asking Pedro.

## 20. Ita nia isin lolon (*Our body*)

### Objetivu

In this chapter you will learn to:

- Name some body parts and bodily functions
- Specify conditions ('if')
- Express 'instead' (*fali*)
- Report what someone said, using *dehan* and *hatete*



### Liafuan foun

#### Body parts

<b>isin</b>	body, flesh, ...
<b>isin lolon</b>	body (of person)
<b>ulun</b>	head; boss
<b>kabun</b>	stomach
<b>ain</b>	leg, foot
<b>raan</b>	blood
<b>ruin</b>	bone
<b>kulit</b>	skin, peel, ...
<b>teen</b>	intestine; excrement
<b>uat</b>	blood vessel

#### Transitive verbs

<b>kaer</b>	hold, grasp
<b>hatete, hateten</b>	tell, say

#### Intransitive verbs/expressions

<b>moras</b>	sick; hurt; in pain
<b>hasai raan</b>	have a blood test

#### Other

<b>se</b>	if
<b>karik</b>	perhaps, maybe
<b>fali</b>	again; instead

### Komentáriu kona ba liafuan foun

- ❖ *Isin* means something like 'the physical essence'. It includes:
  - the body of a person (in contrast to the *klamar* 'soul, spirit')
  - the flesh of a person, animal or sea creatures (in contrast to the *ruin* 'bones' and *kulit* 'skin')
  - bulbs and edible tubers; for instance the tuber of the cassava plant, as opposed to its stem or leaves
  - the edible parts of some other plants (e.g. *nuu nia isin* 'coconut meat')
- ❖ *Kulit* is very general, including skin (of people and animals), peel (of fruit), leather, hide, bark, eggshell, shells, and book covers.
- ❖ *Teen* 'excrement': Animal excrement can be identified by placing the animal name before *teen*: e.g. *karau teen* 'cow manure', *laho teen* 'mouse droppings'. Human faeces, however, cannot be referred to by such a compound (you don't say *\*ema teen*), instead you use an explicit possessive: e.g. *ema nia teen* 'human faeces', *bebee nia teen* '(the) baby's poo'.
- ❖ 'Going to the loo': As you might expect, Tetun has various alternatives for talking about bodily functions. The most straightforward ones are *tee* 'defecate' and *mii* 'urinate'; you might use these in medical consultations or talking about infants. A politer way to mention passing water is *soe bee* (literally 'throw water'), and for going to the toilet you can use the euphemism *Hau baa liur* 'I'm going outside'. A politer alternative to asking where the *sentina* is, is to ask after the *hariis fatin* – it can however backfire if the toilet and bathing place are not the same.

- ❖ *Uat* ‘blood vessel’ includes both arteries and veins. For many people, the term also covers muscles, tendons and/or nerves.



## Diálogu

### Ismael moras

<p><b>Ismael toba hela iha sala vizita.</b>          Avoo: <b>Ismael, o moras ka?</b>          Ismael: <b>Sin, avoo, hau moras.</b>          Avoo: <b>Nusaa?</b>          Ismael: <b>Hori-bainruak hau diak hela. Horiseik hau nia ulun deit mak moras. Agora hau nia isin lolon moras hotu. Tanba nee mak ohin hau la baa servisu, i deskansa deit iha uma.</b>          Avoo: <b>Diak liu o baa hasai raan. O iha malária karik.</b></p>	<p>Ismael is lying down in the front room.          Ismael, are you sick?          Yes, grandma, I'm sick.          What's up?          Two days ago I was still OK. Yesterday it was only my head that ached. Now my whole body hurts. It's because of this that today I didn't go to work, and am just resting at home.          You go for a blood test. Perhaps you have malaria.</p>
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## Kostumi

- ❖ Sexual love is expected to be expressed privately, with even hand-holding by couples in public being uncommon. It is however common for people of the same sex to hold hands in public, as a normal sign of (non-sexual) friendship.
- ❖ When someone is sick, there is no standard expression such as ‘I’m sorry to hear it.’ You certainly can’t use *Deskulpa* as a response. *Deskulpa* means ‘I’m sorry for what I have done wrong, or for how I may be about to offend you’, and does not extend to ‘I’m sorry to hear your sad news.’ It is more common to give practical help, or to give advice.

## Estrutura língua nian

### 1. se ‘if’ and karik ‘perhaps’

Uncertainty can be expressed by *karik* ‘perhaps, maybe’. *Karik* usually comes at the end of a clause, although some people place it initially.

• <b>Nia ema Ermera karik.</b>	Perhaps she’s from Ermera.
• <b>Livru nee Joana nian karik.</b>	This book might be Joana’s.
• <b>Vivi dukur karik.</b>	Maybe Vivi is asleep.
• <b>Karik nia iha merkadu.</b>	Perhaps she is at the market.

The concept ‘if’ can be expressed in several ways. One way is to use the Portuguese conjunction *se*.

• <b>Se o la haan, orsida hamlaha.</b>	If you don’t eat, you’ll be hungry later.
• <b>Se nia hakarak baa, bele.</b>	If he wants to go, he can.
• <b>Se nia la baa, hau mos la baa.</b>	If she doesn’t go, I won’t go either.

Another is to show that the first clause is not certain, either by including *karik*, or simply by rising intonation.

- . **O la haan karik, orsida hamlaha.** If you don't eat, you'll be hungry later.
- . **Nia hakarak baa karik, bele.** If he wants to go, he can.
- . **Nia la baa, hau mos la baa.** If she doesn't go, I won't go either.

Finally, it is reasonably common to combine two strategies, using both *se* and *karik* together in the one clause.

- . **Se o la haan karik, orsida hamlaha.** If you don't eat, you'll be hungry later.
- . **Se nia hakarak baa karik, bele.** If he wants to go, he can.
- . **Se karik nia la baa, hau mos la baa.** If she doesn't go, I won't go either.

Polite suggestions, for instance during meetings, are often prefaced with *Se bele karik* 'Should it be possible'.

- . **Se bele karik, ita nain rua aban baa hasoru administradór.** I suggest ('if possible') tomorrow we two go and visit the administrator.
- . **Se bele karik, senyór husu informasaun tan hosi doutór sira.** I suggest ('if possible') you ask for more information from the doctors.

A common expression is *se lae* 'if not, otherwise, else':

- . **Ita lalika lao dook; se lae ita bele moras.** You shouldn't walk far; otherwise you could get sick.
- . **La bele hirus beibeik; se lae, ferik lailais.** Don't get angry all the time; otherwise you'll grow old quickly.
- . **Koalia ho lian makaas; se lae, ema la rona.** Speak loudly; otherwise people won't hear (you).

## 2. *fali* 'instead'

As we saw earlier, *fali* can mean that something which happened before is happening 'again', or to indicate that movement is 'back to where one started from'.

- . **Ita sei deskansa, depois servisu fali.** We'll rest, and then work again.
- . **Nia foin sai ba merkadu. Orsida mai fali.** He's only just gone out to the market. He'll come back soon.

Now we'll look at some other uses, in which *fali* can sometimes be translated as 'instead'.

*Fali* can be used when there has been a change, with an event happening 'instead' of a related (but different) earlier one. For instance, one may first buy something and then sell it *fali*, first do primary school and then high school *fali*, first live in Dili and then move to live in Viqueque *fali*.

- . **Ami sosa rádiu ho folin kiik, depois faan fali.** We buy radios at a low price, then sell them.
- . **Hau moris iha Baucau, i tuir eskola primária iha nebaa. Depois hau mai eskola fali iha Dili.** I was born in Baucau, and did primary school there. Then I came (and) instead/further did schooling in Dili.
- . **Horiseik o lao ho apaa. Agora hau fali.** Yesterday you walked with dad. Now it's my turn.

Finally, the new event may be not a repetition or change from an earlier event, but contrary to what was expected.

- **Nia buka nia amaa, maibee hetan fali nia alin.** He looked for his mother, but instead found his younger sibling.
- **Labarik nee hanorin fali nia mestri.** This child is teaching his teacher (contrary to the expectation that teachers teach children).
- **Hau nia naran Atina. Maibee nia bolu hau Alita fali.** My name is Atina. But he instead calls me Alita.

### 3. hatete ‘tell’ and dehan ‘say’

*Hatete* means ‘tell, inform, say’. It is often associated with giving instructions, information, invitations, or messages. *Dehan* is more neutral, as just ‘say’.

- **Nia hatete, “Sai hosi nee!”** She told (him), “Get out of here!”
- **Nia hatete ba sira, “La kleur, ema sei faan hau.”** He told them, “Soon, someone/people will betray (lit. ‘sell’) me.”
- **Hanesan ohin ami nia kolega hatete ona, ami husu deskulpa barak ba família nee.** As our friend has just said, we ask this family for much forgiveness. (i.e. we sincerely apologise to this family)



Often *dehan* is used in combination with a preceding verb of speaking, to introduce a quote. (Such sequences are found in some older styles of English too, e.g. “And he spoke unto them, saying ‘...’”)

- **Hatete ba nia dehan, “Hein lai!”** Tell him “Wait a sec!”
- **Mestri loro-loron hatete ba labarik sira dehan, “La bele haluha halo servisu uma.”** Every day the teacher tells the children, “Don’t forget to do your homework..”
- **Sira husu dehan, “Atu baa nebee?”** They asked, “Where are you going?”

### 4. Talking about body parts

In Tetun, there are expressions involving body parts, for which you do not need to specify whose body you are talking about. For instance, in English we see with ‘our’ eyes, but in Tetun we *haree ho matan*.

- **Hau hatene tanba hau haree ho matan, rona ho tilun.** I know because I saw it with my own eyes, and heard it with my own ears.
- **Hori-kalan naok-teen tama uma laran, ami haree ho matan, kaer ho liman.** Last night a thief came into the house, and we caught him red-handed (lit. ‘saw with eyes, caught with hands’)
- **Ema baku nia too tilun huun mean.** People bashed him until his ears (lit. ‘ear base’, the area behind the ears) were red.



## 21. Ita nia oin (*Our face*)



### Objetivu

In this chapter you will learn to:

- Name body parts related to the face and head
- Introduce a time expression with *bainhira* or *kuandu* 'when'
- Use perfective *tiha*
- Negate informally using *la ... ida*.
- Talk about sameness and difference

### Liafuan foun

#### Body parts

<b>ulun fatuk</b>	head
<b>matan</b>	eye; source
<b>tilun</b>	ear
<b>inus</b>	nose
<b>ibun</b>	mouth
<b>nehan, nihan</b>	tooth
<b>fuuk</b>	hair (of head)
<b>nanaal</b>	tongue
<b>kakorok</b>	neck, throat
<b>kakutak</b>	brains

#### Other nouns

<b>sasuit</b>	comb, hairbrush
<b>eskova</b>	brush

#### Transitive verbs

<b>tata</b>	bite
<b>nata</b>	chew
<b>tesu</b>	cut
<b>kose</b>	wipe, rub
<b>sui</b>	comb, brush (hair)

#### Intransitive verbs/adjectives

<b>kabeer</b>	smooth
<b>sabraut</b>	messy
<b>hadia-an</b>	tidy oneself up

#### Other

<b>para</b>	so that, in order to
<b>bainhira</b>	when, whenever
<b>kuandu</b>	when, whenever, if
<b>oin seluk</b>	different, strange
<b>tiha</b>	PERFECTIVE ASPECT, already

### Komentáriu kona ba liafuan foun

- ❖ *Tesu* means to cut across the width of something, usually by a single chop or cut (as opposed to a slow sawing motion). For instance, you *tesu fuuk* 'cut hair', and *tesu liman kukun* 'cut fingernails', but hopefully nobody will *tesu kakorok* 'cut (your) throat'.
- ❖ *Kabeer* 'smooth' could describe such things as a smooth road, ironed clothes, combed hair or a smoothly-finished plaster wall. *Sabraut* 'messy' can describe such things as a messy room or clothes, inappropriate talk in a meeting, or singing that is out of tune or out of time.
- ❖ *Hadia-an* includes making oneself presentable: bathing, getting dressed, doing one's hair, and applying makeup.
- ❖ *Eskova* includes many types of brushes: *eskova kose nehan* 'toothbrush', *eskova fasi ropa* 'brush for washing clothes', *eskova sapatu* 'shoe brush'. Hairbrushes are usually included in *sasuit*.

- ❖ *Kose* involves a rubbing or wiping motion (often but not necessarily to and fro), for instance when brushing teeth (*kose nehan*), cleaning a surface (e.g. *kose didin lolon* ‘wipe (clean) the wall’), rubbing ointment onto skin (*kose aimoruk ba isin*), spreading butter onto bread (*kose manteiga ba paun*), or striking a match (*kose ahi*). It also describes cars which *kose malu* ‘scrape against each other’ as they go past.

## Diálogu

### Liman hodi halo saida?

<b>Madalena hanorin nia oan kona ba nia isin lolon.</b>	Madalena teaches her child about his body.
Madalena: <b>Adino, o nia ain ho liman hodi halo saida?</b>	Adino, what are your legs and arms for?
Adino: <b>Ain hodi lao, liman hodi kaer.</b>	Legs are for walking, and arms/hands for holding (things).
Madalena: <b>I matan ho tilun?</b>	And eyes and ears?
Adino: <b>Matan hodi haree, i tilun hodi rona.</b>	Eyes are for seeing, and ears for hearing.
Madalena: <b>Nehan hodi halo saida?</b>	What are teeth for?
Adino: <b>Nehan hodi nata hahaan.</b>	Teeth are for chewing food.
Madalena: <b>Diak! O halo saida para o nia isin bele moos hotu?</b>	Good! What do you do so that your whole body will be clean?
Adino: <b>Hau kala-kalan hariis, i kose nehan. Baa tiha sentina, tenki fasi liman.</b>	Every night I bathe, and brush my teeth. Once I’ve been to the toilet, I have to wash my hands.
Madalena: <b>Diak loos. Agora o bele baa halimar ona. Hau tenki tein lai.</b>	Very good. You can go and play now. I have to cook now.

### **Komentáriu kona ba diálogu**

- ❖ Madalena asks: *O halo saida para o nia isin bele moos hotu?* Although this literally translates as ‘so that your body can be clean’, *para ... bele ...* is a common way of saying ‘so that (something) will (be the case).’

## Estrutura língua nian

### 1. bainhira, kuandu ‘when, whenever’

There are three main ways of saying that two events occur at the same time, namely using the conjunctions *bainhira* ‘when, whenever’ or *kuandu* ‘when, whenever, if’, and simply putting two clauses together. (Recall that *bainhira* is also a question word meaning ‘when?’ *Kuandu* is not.)

- |  |  |
|--|--|
| . <b>Bainhira hau too uma, apaa toba hela.</b>       | When I reached the house, dad was sleeping.  |
| . <b>Kuandu hau too uma, apaa toba hela.</b>         | "  |
| . <b>Hau too uma, apaa toba hela.</b>                | "  |
| . <b>Bainhira ema halo festa, sira sempre dansa.</b> | When people have parties, they always dance. |
| . <b>Kuandu ema halo festa, sira sempre dansa.</b>   | "  |
| . <b>Ema halo festa, sempre dansa.</b>               | "  |

*Bainhira* is often pronounced and written *wainhira* in church and other formal situations, just as it is in Tetun Terik.

## 2. tiha 'already'

*Tiha* comes after action verbs to indicate that the activity has been completed. It is often used with actions which have a clearly defined end-point, to indicate that the end-point was successfully reached. *Tiha* is traditionally spelled 'tiha', although almost always pronounced 'tia'.

- . **Sira oho tiha nia.** They killed him. (i.e. he died – it wasn't an unsuccessful attempt to kill him.)
- . **Hein lai! Hau nia xapeu monu tiha.** Wait a sec! My hat has fallen off.
- . **Hau nia kafé nakfakar tiha.** My coffee has (all) spilled.

Many people use *tiha* when giving instructions and issuing invitations to do something now.

- . **Tuur tiha!** Have a seat.
- . **Soe tiha deit!** Just throw (it) out!
- . **Lori susubeen baa hamanas tiha.** Take the milk and heat it up (now).

One common construction is to have one sentence give the first event. The second sentence repeats the main component, with *tiha*. This is then followed by the next event.

- . **Tenki fasi liman lai.** EVENT 1: (You) must wash your hands first.  
**Fasi tiha hotu,** REPEAT: Having washed (them),  
**depois bele haan.** EVENT 2: then (you) can eat.
- . **Sira hotu haan too bosu. Haan tiha, sira mos fahe malu.** They all ate until they were satisfied. Having eaten, they went their separate ways.
- . **Senyór Marco koalia kleur loos. Nia koalia hotu tiha, mak Senyora Alexandra koalia fali.** Mr Marco spoke for a long time. Once he had finished speaking, Mrs Alexandra in turn spoke.

Sometimes the second phrase is not a repetition of the first, but a logical continuation of it; for instance in the next example, when money was given to Nuno, he logically 'received' it.

- . **Sira foo osan ba Nuno. Nia simu tiha osan, baa tau iha banku, osan nee falsu!** They gave Nuno money. Having received the money, he went and put it in the bank, and (it turned out that) the money was counterfeit!

## 3. la ... ida 'not'

In writing, adjectives and verbs are negated by *la*. In informal speaking, however, it is common to put *la* before the adjective or verb, and *ida* (lit. 'one') after it.

- . **Hau la baa ida.** I didn't go.
- . **Nia la bokur ida.** He's not fat.

This *la ... ida* combination is mainly used when negating only a single word. You can't use it together with tense-aspect words like *ona* (for instance, you can't say \**Nia la baa ona ida*).

*Ida* can also be paired with other words which have negative meanings, like *lakohi* 'don't want, refuse' and *seidauk* 'not yet'. However this is less common.

- . **Sira lakohi baa ida.** They didn't want to go.
- . **Hau seidauk baa ida.** I haven't been yet.

#### 4. Same and different

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

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

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

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

The Portuguese loan *diferente* ‘different’ is widely understood, but not used very much.

## 22. Deskreve ema (*Describing people*)

### Objetivu

In this chapter you will learn to:

- Describe a person's appearance and age
- Make comparisons using *liu*
- Use expressions like *isin lotuk* 'slim'



### Liafuan foun

#### Adjectives

<b>aat</b>	bad, out of order
<b>naruk</b>	long (of horizontal things)
<b>aas</b>	tall
<b>badak</b>	short
<b>ain aas</b>	tall (of person)
<b>ain badak</b>	short (of person)
<b>isin boot</b>	big, large (of person)
<b>bokur</b>	fat
<b>isin lotuk</b>	slim (of person)
<b>krekas</b>	thin
<b>bonitu</b>	handsome (of males)
<b>bonita</b>	pretty (of females)
<b>jeitu</b>	attractive <sup>2</sup>
<b>oin aat</b>	ugly (of person's face)
<b>matenek</b>	clever; well-mannered
<b>beik</b>	stupid; ill-mannered

<b>oi-oin</b>	various
<b>konfuzau</b>	confused; confusion <sup>1</sup>
<b>foin-sae</b>	young adult (e.g. 17 up)

#### Nouns

<b>ema boot</b>	VIP, government leader; adult
<b>ema kiik</b>	the common people
<b>povu</b>	the people, commoners, civilians
<b>oklu</b>	spectacles, glasses

#### Adverbs

<b>keta-ketak</b>	separately, individually
<b>liu</b>	very, more, most

### Komentáriu kona ba liafuan foun

- ❖ *Aat* includes 'bad; damaged, out of order, broken, useless; evil'.
- ❖ *Bonitu / bonita*: In Tetun (unlike Portuguese) these are used only to describe people. Although Portuguese adjectives are nearly always borrowed in the masculine form (which usually ends in 'u' in Tetun spelling), this is an exception, with the Portuguese masculine describing males, and the feminine *bonita* used for females.
- ❖ Thin/slim: It is fine to be *isin lotuk* (lit. 'slim body'), since this may be your build. However it is not good to be described as *krekas*; this is associated with under-feeding or illness.

<sup>1</sup> This is from a Portuguese noun (*confusão*), but is used in Tetun as both a noun 'confusion' and adjective 'confused'.

<sup>2</sup> *Jeitu* is also a noun meaning 'manner, way, style'.

- ❖ **Big/fat:** *Isin boot* describes someone who is large width-ways, whether due to fat, muscle, or being big-boned. *Bokur* is an adjective meaning ‘fat’ (*Ema nee bokur loos!*), as well as ‘fertile’ (of land). It is also a noun meaning ‘fat’ (as opposed to *isin* ‘meat’). People are often described as ‘fat’ who would in the West be considered slim, simply because the standards of comparison are so different.
- ❖ *Ema boot* are distinguished senior people or VIPs within government, while *ema kiik* ‘little people’ or *povu* ‘the people’ can be used to refer to those who have no power or prestige. In the right contexts, *ema boot* also refers to adults as opposed to *labarik* ‘children’.
- ❖ In Tetun, the same terms are used to describe quickness to learn, quickness to obey authorities, and those who have received formal education. *Matenek* ranges through ‘intelligent, clever, wise; educated; well-mannered’. Its antonym *beik* means ‘stupid, slow learner; uneducated; ill-mannered, unwise, unable to distinguish right from wrong’.
- ❖ Stages of life: So far you have come across at least *bebee* ‘baby’, *labarik* ‘child’, *klosan* ‘young single person’, *kaben nain* ‘married person’, *ema boot* ‘adult’, *katuas* ‘mature man’, *ferik* ‘mature woman’.

## Diálogu

### Ida nebee mak Senyór Jacinto?

**José koalia ho nia kolega Toni.**

- José: **Maun, ohin hau haree maun iha Palacio Governo nia oin. Maun koalia hela ho senyór nain tolu. Sira nee see?**
- Toni: **Ida senyór Jacinto; nia polisia iha Baucau.**
- José: **Senyór Jacinto mak bokur, ain aas nee ka?**
- Toni: **Laós! Nia bokur maibee ain badak. Ida bokur ain aas nee uluk hau nia mestri.**
- José: **Ida isin lotuk tau oklu nee see?**
- Toni: **Nia ema matenek ida, foin fila hosi eskola iha Sydney.**
- José: **Agora hau hatene ona. Senyór Jacinto ho ita nia mestri bokur hanesan, maibee mestri ain aas, senyór Jacinto ain badak. I ida foin mai nee mak isin lotuk no tau oklu.**
- Toni: **Loos.**

- José is talking with his friend Toni.
- Older brother, today I saw you in front of the Government Palace. You were talking with three gentlemen. Who were they?
- One was Mr Jacinto; he’s a policeman in Baucau.
- Is Mr Jacinto the tall fat one?
- No! He’s fat but short. The tall fat one used to be my teacher.
- Who’s the slim one wearing glasses?
- He’s a well-educated one, who’s just returned from study in Sydney.
- Now I know. Mr Jacinto and your teacher are equally fat, but the teacher is tall and Mr Jacinto is short. And the one who’s just come is slim and wears glasses.
- That’s right.

## Kostumi

- ❖ When describing people in Timor (e.g. in order to find their house), a major factor is usually their place of origin. For instance, saying *Nia ema Maliana* ‘He’s from Maliana’, or *Nia ema Jawa* ‘She’s Javanese’ is likely to get you much closer than using a surname or giving a description.

- ❖ In Timor it is common to make comments such as ‘you are fat’ or ‘you have so much money’, which would be considered inappropriately ‘personal’ in the West. Here being *bokur* is generally considered a good thing – any poor person can be thin! It also has connotations of contentment.

## Estrutura língua nian

### 1. liu ‘more’ and ‘most’

*Liu* means ‘very, extremely, more, most’. (You have already learned it as a verb meaning ‘pass’.) Note the following examples:

- |                        |   |  |
|------------------------|---|--|
| . No comparison:       | <b>Nia ain aas liu!</b><br><b>Nia bokur liu!</b>  | She’s really tall.<br>He’s really fat!   |
| . Explicit comparison: | <b>Nia ain aas liu hau.</b><br><b>Nia bokur liu nia alin.</b>   | She’s taller than I am.<br>He’s fatter than his younger sibling.   |
| . Superlative:         | <b>Nia ain aas liu ita hotu-hotu.</b><br><b>Nia bokur liu sira hotu-hotu.</b><br><br><b>Nia mak ain aas liu.</b><br><b>Nia mak bokur liu.</b> | She’s taller than all of us.<br>He’s fatter than all of them.<br><br>She’s the tallest.<br>He’s the fattest. |

If there is no explicit comparison, you interpret *liu* as ‘very, more (than some unspecified standard)’. If there is a following comparison, it is interpreted as ‘more than’.

To make a superlative (‘the most’), you can either say that the person has the quality ‘more than anyone else’, or emphasise that this person is unique in having this quality. A common way to emphasise uniqueness is to use *mak*. For instance, *Nia mak matenek liu* literally means ‘It is she who is clever’, and by implication ‘Nobody else is clever like that.’

### 2. Age

As noted in an earlier chapter, there is no general question for asking someone’s age. Instead, you must guess at the relevant unit (years, months, weeks, etc.), and ask how many there are.

- |                         |   |
|-------------------------|---|
| <b>Alin tinan hira?</b> | How many years old are you ( <i>alin</i> )? |
| <b>Hau tinan haat.</b>  | I am four.                                  |



It is also possible (but less common) to introduce the age with *iha* ‘have’. This follows the Portuguese pattern.

- |                                    |                                    |
|------------------------------------|------------------------------------|
| <b>Nia iha ona tinan rua-nulu.</b> | She is already twenty years old.   |
| <b>Labarik nee iha fulan hira?</b> | How many months old is this child? |

Here is how you can compare ages:

- |  |   |
|--|---|
| <b>See mak tinan boot liu?</b>               | Who is the oldest?                              |
| <b>Nia tinan boot liu hau.</b>               | He’s older than I am.                           |
| <b>Hau tinan kiik liu nia.</b>               | I’m younger than he is.                         |
| <b>Nia tinan kiik, maibee isin boot ona.</b> | He’s young in years, but already large in body. |



### 3. More on adjectives

In English you can stack several adjectives into a single noun phrase, for instance: ‘a big fat juicy steak’, or ‘a pretty brown-eyed, brunette teacher’. In Tetun, even having two adjectives within the one noun phrase is unusual, and more than that is very rare. If you want to describe someone or something using multiple adjectives, split it into several clauses, as shown in the dialogue.

It is even relatively uncommon to have numbers (other than *ida*) and adjectives within the one noun phrase. But when they do co-occur, the adjective comes first.

<b>ema isin lotuk nain rua</b>	two slim people
<b>uma boot tolu</b>	three large houses

When an adjective and *nee* or *ida* both modify the same noun, the adjective always precedes *nee* ‘this’, and usually precedes *ida*.

<b>ema ain aas nee</b>	this tall person
<b>uma boot ida</b>	a large house

### 4. isin boot and related expressions

Note that some descriptive terms consist of a body part noun followed by an adjective (e.g. *ain aas*, *oin aat*, *isin lotuk*). This is a common means of forming descriptive expressions in Tetun, and you will learn many more of them in the following chapters.

Many of these expressions can be used in two ways. In the first, they function just as single words do:

<b>João nee isin boot loos.</b>	This João is really fat/broad.
<b>Martinho mak ema ain aas nee.</b>	Martinho is the tall person.

In the second, the body part is part of the subject of the sentence, while the adjective is part of the predicate:

<b>João nia isin boot loos.</b>	This João is really fat/broad. (lit. João’s body is really fat.)
<b>Uluk nia isin seidauk boot.</b>	In the past he wasn’t fat/broad yet.





## 23. Ropa ho kór (*Clothes and colours*)

### Objetivu

In this chapter you will learn to:

- Talk about basic clothing and colours
- Intensify descriptions with ‘very’ and ‘too (much)’
- Express ‘nobody, nowhere, nothing’
- Introduce complements of verbs using *katak* ‘that’
- Use *hanoin* ‘think; miss’
- Use *oinsaa* ‘how’



### Liafuan foun

#### Nouns

<b>ropa</b>	clothes
<b>faru</b>	top, blouse, shirt
<b>kamiza</b>	shirt (men’s style)
<b>kamiza liman naruk</b>	long-sleeved shirt
<b>kamiza liman badak</b>	short-sleeved shirt
<b>bluza</b>	blouse (women’s style)
<b>kamizola</b>	T-shirt
<b>kalsa</b>	pants
<b>kalsa naruk</b>	long pants
<b>kalsa badak</b>	shorts
<b>saia</b>	skirt
<b>vestidu</b>	dress
<b>xapeu</b>	hat, cap
<b>sapatu</b>	shoe
<b>sandália</b>	sandal
<b>xinelus</b>	thongs, flip-flops
<b>relójiu</b>	watch, clock
<b>brinkus</b>	earring(s)
<b>kadeli</b>	ring
<b>korenti</b>	necklace, chain
<b>sintu</b>	belt
<b>kór</b>	colour

#### Transitive verbs

<b>hanoin</b>	think; miss, pity
<b>haluha</b>	forget
<b>troka</b>	replace, exchange
<b>tara</b>	hang up
<b>kesi</b>	tie up

#### Colours

<b>metan</b>	black
<b>mutin</b>	white
<b>mean</b>	red
<b>kinur</b>	yellow
<b>azúl</b>	blue
<b>verdi</b>	green
<b>modok</b>	green
<b>kór kafé</b>	brown
<b>kór moris</b>	bright colour
<b>kór maten</b>	dull colour

#### Other adjectives

<b>bokon</b>	wet
<b>maran</b>	dry

#### Adverbs

<b>la-halimar</b>	very
<b>at-mate / atu mate</b>	very <sup>1</sup>
<b>demais</b>	too (excessive)
<b>oinsaa</b>	how, what is it like?

#### Other

<b>katak</b>	that (COMPLEMENTISER)
--------------	-----------------------

<sup>1</sup> *At-mate* derives from *atu mate* ‘to death’, but the ‘u’ is usually dropped, resulting in different pronunciation for *tauk atu mate* ‘afraid to die’ and *tauk at-mate* ‘deathly scared’.

### Komentáriu kona ba liafuan foun

- ❖ *Ropa* is a Portuguese loan which mainly refers to modern clothes. The native Tetun term *faru*, which traditionally meant ‘clothes’, now covers mainly tops; for some people it refers particularly to traditional women’s blouses.
- ❖ *Troka ropa* means to change one’s clothes. *Troka osan* is to change money (for instance, of different currencies or different denominations).
- ❖ Hair colours: The options are *metan* ‘black’, *mutin* ‘white, grey’, or *mean*, with *mean* covering all colours of non-black non-aged hair.
- ❖ Skin colours: The basic options are *isin metan* ‘dark’ and *isin mutin* ‘light’, both being interpreted relative to the colour of other people in the environment. An intermediate ‘light brown’ option is *morenu* (for men) or *morena* (for women).
- ❖ ‘Very big’ can be expressed in many ways. So far you’ve had *boot loos* ‘very big’, and *boot liu* ‘very big, bigger’. More informally, you can say *boot la-halimar* (‘no-kidding!’) or *boot at-mate* (‘to-death!’).
- ❖ ‘Wear’ is said in different ways depending on the item:
  - *hatais ropa* ‘wear clothes’, *hatais meias* ‘wear socks’
  - *tau kadeli* ‘wear a ring’, *tau oklu* ‘wear glasses’, *tau sapatu* ‘wear shoes’, *tau luvas* ‘wear gloves’, *tau relójiu* ‘wear a watch’, *tau brinkus* ‘wear earrings’, *tau sintu* ‘wear a belt’
  - *taka xapeu* ‘wear a hat’
  - *tara korenti* ‘wear a necklace’
- ❖ *Demais* indicates that something is excessive: e.g. *boot demais* ‘too big’.



## Diálogu

### See mak buka Olivio?

	<b>Olivio foin fila hosi servisu.</b>	Olivio has just returned from work.
Olivio:	<b>Botardi, amaa.</b>	Good afternoon, mum.
Amaa:	<b>Botardi. Ohin o nia kolega ida mai buka o. Maibee hau la konyese nia, i nia la foo nia naran.</b>	Good afternoon. Today a friend of yours came looking for you. But I don't know him/her, and he/she didn't give his/her name.
Olivio:	<b>Nia feto ka mane?</b>	Was he/she male or female?
Amaa:	<b>Mane.</b>	Male.
Olivio:	<b>Ema nee oinsaa?</b>	What did this person look like?
Amaa:	<b>Nia ema foin-sae, ain aas, isin lotuk, metan. Nia fuuk badak.</b>	He's young, tall, slim, dark. He has short hair.
Olivio:	<b>Nee Manuel dos Santos karik. Horiseik nia dehan nia atu mai buka hau. Nia hatais saida?</b>	Perhaps it's Manuel dos Santos. Yesterday he said he would come to look for me. What was he wearing?
Amaa:	<b>Nia hatais kalsa naruk, kór metan. Nia kamiza kór azúl. Nia dehan nia atu baa fali servisu.</b>	He was wearing long pants – black. His shirt was blue. He said he would go back to work.
Olivio:	<b>Entaun, laós Manuel, tanba Manuel seidauk servisu. Hau laduun hatene, ema nee see loos. Nia hatete saida?</b>	In that case, he's not Manuel, because Manuel isn't working yet. I don't really know, who this person would be. What did he tell you?
Amaa:	<b>Nia dehan orsida nia sei mai fali.</b>	He said he'd come back later.
Olivio:	<b>Entaun, hau hein deit.</b>	In that case, I'll just wait (for him).

## Estrutura língua nian

### 1. *Nobody, nowhere, nothing*

The usual way to say 'nobody', 'nowhere' or 'nothing' in Tetun, is to say 'somebody', 'somewhere' or 'something', and then negate the clause. Here are some examples:

<b>Ema ida la haree.</b>	Nobody saw (it).
<b>Buat ida la iha.</b>	There was nothing (there).
<b>Hau la haree buat ida.</b>	I don't see anything / I see nothing.
<b>Hau la baa fatin ida.</b>	I didn't go anywhere. / I went nowhere.
<b>Nia la hasoru ema ida iha dalan.</b>	He didn't meet anyone on the way. / He met nobody...

## 2. katak 'that'

*Katak* translates 'that', and introduces complements for a wide range of verbs, including verbs of speaking, thinking, knowing, seeing, hearing, and feeling. Here are some examples:

- **Sira dehan katak ami tenki koalia Portugés iha uma, para bele aprende lalais.** They said that we had to speak Portuguese at home, so that we would learn it quickly.
- **Sira hatene katak feto iha direitu hanesan mane.** They know that women have the same rights as men.
- **Hau hanoin katak aban-bainrua Timor sei hetan independénsia.** I thought that in future Timor would get independence.
- **Hau rona katak Atino moras.** I heard that Atino is sick.
- **Nee hatudu katak ita bele ona uza Tetun hodi hanorin.** This shows that we can already use Tetun to teach.

In many cases, however – including all the examples above – *katak* can be omitted. It is easy for English-speakers to overuse this word.

One word which takes on a special meaning before *katak* is *hein*. In other contexts it means 'wait', but *hein katak* mean 'hope that'.<sup>2</sup>

- **Hau hein katak loron ida imi bele koalia Tetun.** I hope that one day you will be able to speak Tetun.
- **Ami hein katak ONU sei ajuda ami.** We hope that the UN will help us.

*Katak* is also a verb meaning 'signify, mean'. It is used of words, expressions, stories or events meaning something. (It is not used for people meaning something.)

- **Demokrásia katak ema hotu-hotu bele koalia.** Democracy means that everyone can speak.
- **Nee katak saida?** What does that mean?

## 3. hanoin 'think; miss'

*Hanoin* has a range of meanings. When it has an object referring to a person, it means 'miss, think of, feel sorry for, pity (someone)'.<sup>2</sup>

- **Hau hanoin hau nia oan sira iha Australia.** I miss / think about / worry about my children in Australia.
- **Hau sosa ai farina tahan hosi ferik nee, tanba hanoin nia. Ohin nia faan dadeer too lokraik, ema la sosa.** I bought cassava leaves from this old lady because I pity her. Today she was selling from morning until afternoon, but people didn't buy (from her).

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<sup>2</sup> In Tetun Terik, *hein* does not have this sense of 'hope'. Presumably the extension in meaning is influenced by the fact that Portuguese *esperar* includes both 'hope' and 'wait'.

With a clause as complement, *hanoin* means ‘think, consider’.

- . **Hau hanoin, diak liu imi mai hela iha Timor deit.** I think you should just come and live in Timor.
- . **Hau hanoin (katak) nia la mai ona.** I think he won’t come any more.
- . **Hau hanoin katak o rona hau, maibee o la rona ida!** I thought you listened to me (i.e. would obey me), but you didn’t!

*Hanoin atu* means ‘consider, intend to, think of’.

- . **Hau lakohi servisu ona. Hau hanoin atu eskola fali.** I don’t want to work anymore. I’m thinking of going back to school/college/university.
- . **Hau hanoin atu sosa motór ida, maibee hau nia osan seidauk too.** I’m thinking of buying a motorbike, but don’t have enough money yet.

*Hanoin barak* means ‘worry, stress’.

- . **Kalan ami toba la dukur, tanba hanoin barak.** At night we can’t sleep, because we are worried. (e.g. about thieves coming in, ghosts, ...)
- . **O la bele hanoin barak. Problema nee sei diak.** Don’t worry so much! The problem will come good.

*Hanoin* is also a noun, meaning ‘thought, opinion’. The usual way to say ‘in my opinion’, is *tuir hau nia hanoin* (lit. ‘follow my thought’).

- . **Tuir hau nia hanoin, ita baa Hera, diak liu.** In my opinion, it’s better if we go to Hera.
- . **Ita nia hanoin kona ba Tetun nee oinsaa?** What (lit. ‘how’) is your opinion on Tetun?

#### 4. oinsaa ‘how’

*Oinsaa* occurs at either the beginning or the end of a sentence, to ask ‘how, by what means’.

- . **Hakerek ita nia naran oinsaa?** How do you write/spell your name?
- . **Oinsaa mak ita bele ajuda nia?** How can we help him?
- . **Oinsaa mak ita bele hetan osan atu selu eskola?** How can we get money to pay for schooling?

At the end of a sentence, it can also be a general request for information, translatable as ‘how is it’, or ‘what is ... like’, or ‘tell me about it’.

- . **Festa hori-kalan nee oinsaa?** How was the party last night?
- . **Nia ropa oinsaa?** What are his clothes like?
- . **Ema nee oinsaa?** What does this person look like? / What is this person like?

On its own, *Oinsaa?* translates as something like ‘What’s up?’ It is much like *Nusaa?*, except that *Oinsaa?* is politer. (Someone who is irritated or angry is more likely to use *Nusaa?*)

## Cognate nouns ending in -u or -a

Many Portuguese nouns and adjectives end in *-u* or *-a*. In many cases there is a clearly related English word with the same meaning.

<u>Portuguese</u>	<u>English</u>	<u>Portuguese</u>	<u>English</u>
<b>loan</b>		<b>loan</b>	
<b>batizmu</b>	baptism	<b>mandatu</b>	mandate
<b>bomba</b>	bomb	<b>matemátika</b>	mathematics
<b>delegadu</b>	delegate, representative	<b>mekániku</b>	mechanic
<b>dentista</b>	dentist	<b>membru</b>	member
<b>depóztu</b>	deposit; petrol tank	<b>metru</b>	metre (distance); tape measure
<b>destinu</b>	destiny	<b>milímetru</b>	millimetre
<b>fanátiku</b>	fanatic	<b>momentu</b>	moment
<b>futuru</b>	future	<b>objetivu</b>	objective
<b>governu</b>	government	<b>produutu</b>	product
<b>grama</b>	gram	<b>promesa</b>	promise
<b>grupu</b>	group	<b>programa</b>	program
<b>infraestrutúra</b>	infrastructure	<b>sakrifísiu</b>	sacrifice
<b>inisiativa</b>	initiative	<b>segredu</b>	secret
<b>jornalista</b>	journalist	<b>serámiku</b>	ceramic
<b>kalendáriu</b>	calendar	<b>siénsia</b>	science
<b>kamelu</b>	camel	<b>sintoma</b>	symptom
<b>kampanya</b>	campaign	<b>sistema</b>	system
<b>kantina</b>	canteen	<b>sosialista</b>	socialist
<b>kapela</b>	chapel	<b>sufiksu</b>	suffix
<b>kilograma</b>	kilogram	<b>susesu</b>	success
<b>kilómetru</b>	kilometre	<b>suspeitu</b>	suspect (e.g. in a crime)
<b>kolonialista</b>	colonialist	<b>tópiku</b>	topic
<b>komunista</b>	communist	<b>tráfiku</b>	traffic (e.g. in drugs)
<b>konfliktu</b>	conflict	<b>turista</b>	tourist
<b>kongresu</b>	congress, conference	<b>ultravioleta</b>	ultraviolet
<b>konsertu</b>	concert	<b>vazu</b>	vase
<b>kontaktu</b>	contact	<b>verbu</b>	verb
<b>kultura</b>	culture	<b>veteranu</b>	veteran
<b>lejislativu</b>	legislative	<b>vitamina</b>	vitamin
<b>lista</b>	list		

Note that while *vitamina* technically means ‘vitamins’, in general usage it means ‘vitamins, minerals and anything else in food that is good for health.’

Some words that are harder to guess at:

<b>abortu</b>	miscarry; miscarriage. This word <u>can</u> mean an intentional ‘abortion’, but rarely does.
<b>kontratu</b>	contract. This is also a verb meaning ‘bargain’ e.g. <b>halo kontratu</b> ‘bargain’, <b>buka kontratu</b> ‘buy and sell, act as a middleman’
<b>kultu</b>	Protestant church service
<b>polítika</b>	policy; politics
<b>viola</b>	guitar

## 24. Saúde 1 (*Health*)

### Objetivu

In this chapter you will learn to:

- Talk about sickness and health
- Specify cause and effect using *halo*
- Use *senti* ‘feel’
- Express immediacy using *kedas*
- Talk about opposing, and acting ‘against’ others



### Liafuan foun

#### Nouns

<b>aimoruk</b>	medicine
<b>doutór / doutora</b>	doctor (male / female)
<b>enfermeiru / -a</b>	nurse (male / female)
<b>reseita</b>	prescription; recipe
<b>farmásia</b>	pharmacy
<b>apotík (I)</b>	pharmacy, private clinic
<b>klínika</b>	clinic
<b>malária</b>	malaria
<b>moskiteiru</b>	mosquito net
<b>susuk</b>	mosquito

#### Transitive verbs

<b>sona</b>	stab, pierce, give an injection
<b>halo</b>	cause; make; do
<b>senti, sente</b>	feel
<b>kontra</b>	oppose, transgress, against

#### Intransitive verbs/adjectives

<b>isin diak</b>	healthy, well
<b>isin manas</b>	have a fever
<b>muta</b>	vomit
<b>bedoko</b>	fever-induced shivering
<b>isin malirin</b>	illness-induced cold
<b>baa konsulta</b>	go for a medical consultation
<b>daet</b>	contagious, spread to others
<b>baixa</b>	be hospitalised
<b>alta</b>	be discharged from hospital

#### Other

<b>beibeik</b>	often, always, continually
<b>duni</b>	indeed
<b>kedas, kedan</b>	immediately
<b>moos</b>	clearly
<b>nee duni</b>	so, therefore

### Komentáriu kona ba liafuan foun

- ❖ *Hemu aimoruk* ‘take medicine’: Any medication taken by mouth is ‘drunk’ in Tetun.
- ❖ *Sona* ‘stab, pierce’ is used both for stabbing someone with a knife or spear, and for giving them an injection. (And you thought you had reason to fear injections!) It sounds the same as the verb ‘fry’.
- ❖ The usual way to say you are going for a medical check-up or consultation is to say *Hau baa konsulta*. For non-medical people, the word *konsulta* is mainly used in this expression.
- ❖ The most commonly heard term for ‘malaria’ is *malaria* (with stress on the ‘i’), a term which fits the usual stress patterns of Tetun, and is identical to the Indonesian word. The alternative Portuguese pronunciation is *malária* (with stress on the ‘a’). Many people use these terms loosely, for illnesses that look to them like malaria even if there has been no medical diagnosis. An alternative non-technical term is *isin manas bedoko*, which describes the fever-induced shivering associated with malaria. A related symptom is *isin malirin*, an illness-induced feeling of cold.

- ❖ Clinically-diagnosed malaria is assigned one of three levels, identified as one, two or three *krús* ‘cross’, with three being the most serious.
- ❖ A pharmacy, where one can obtain medicine, is known by either the Portuguese loan *farmásia* or by the Indonesian loan *apotik*. *Apotik* also describes private medical clinics, which are usually open in the afternoon and evening.
- ❖ *Hau isin malirin* means I feel cold as a result of illness. If I am cold as a result of being in a cold place, I would say simply *Malirin* ‘cold’ or *Rai malirin* ‘It’s cold’.
- ❖ *Daet* means to spread to others (of an illness); e.g. *Moras balu bele daet hosi ema ida ba ema ida liu hosi mear* ‘Some illnesses can spread from one person to another by coughing’.
- ❖ *Duni* may be used to indicate that a statement really is true – contrary to what someone might have said or expected. For instance, if someone suggests you didn’t go to school today, you could reply, *Hau baa duni!* ‘I really did go!’. Or if a student has questioned the necessity of studying, you could reply *O tenki estuda duni!* ‘You do indeed have to study!’ (Note that *duni* is also a verb meaning ‘chase’.)
- ❖ *Moos* ‘clearly’: e.g. *rona la moos* ‘don’t hear well (e.g. due to a hearing impediment or background noise)’, *koalia la moos* ‘speak unclearly (e.g. due to a speech impediment or presenting information in an unclear way)’, *koalia Tetun moos loos* ‘speak Tetun fluently’.

## Diálogu

### Armando isin diak falí

	<b>Rui hasoru nia kolega eskola uluk.</b>	Rui meets his former school mate.
Rui:	<b>Hai, Armando, botardi! Hau rona katak o moras. Loos ka?</b>	Hi, Armando, good afternoon! I heard that you are ill. Is that true?
Armando:	<b>Loos duni. Iha fulan rua liu ba, hau moras boot. Doutór dehan hau tenki baixa iha ospítal lora lima.</b>	It is indeed true. Two months ago, I was very ill. The doctor said I had to stay in the hospital five days.
Rui:	<b>Tanba saa mak tenki baixa?</b>	Why did you have to be hospitalised?
Armando:	<b>Tanba doutór dehan hau moras malária. Krús tolu.</b>	Because the doctor said I had malaria. Three crosses.
Rui:	<b>Aii! Krús tolu keda ka? <sup>1</sup></b>	Wow! Three crosses!?
Armando:	<b>Sín. Isin manas bedoko, kosar beibeik, haan la diak, muta beibeik. Hau hemu aimoruk lora lima. Agora hau diak ona.</b>	Yes. I shivered with fever, sweated constantly, could hardly eat (lit. ‘ate not well’), kept vomiting. I took medicine for five days. Now I’m well again.
Rui:	<b>Nee diak.</b>	That’s good.

<sup>1</sup> Here *keda* indicates surprise; to Rui it is as if the severe malaria suddenly appeared out of nowhere.



## Kostumi

- ❖ When visiting sick people, whether at home or in hospital, it is appropriate to bring some suitable food (e.g. powdered milk or biscuits to the hospital, or fruit to the home). Do not bring flowers, as they are associated with death rather than well-wishes. There are no particular words to say; you could, if this is your practice, say that you will pray for their swift recovery (e.g. *Ami reza para ita diak lalais.*)

## Estrutura língua nian

### 1. halo ‘cause’

Note the following examples:

- |  |   |
|--|---|
| . Servisu nee halo hau kole la halimar.                                    | This work makes me really tired.  |
| . Aimoruk nee bele halo ita muta.  | This medicine can make you vomit.   |
| . Moras malária halo labarik barak mate.                                   | The malaria illness kills many children (lit. ‘makes many children die’). |
| . Susuk bele halo ita hetan moras malária. Nee duni, tenki uza moskiteiru. | Mosquitoes can make us get malaria. So we must use mosquito nets.         |
| . Nia tau masin midar barak, hodi halo kafé nee midar.                     | He put in lots of sugar, to make this coffee sweet.                       |

This construction is virtually identical to that found in the English translation: any caused situation can be introduced by *halo* like this.

Alternative means of expressing cause and effect are taught in chapter 28.

### 2. senti ‘feel’

Traditionally one doesn’t draw a distinction between ‘being sick’ and ‘feeling sick’, or ‘being angry’ and ‘feeling angry’. This is consistent with the observation that Tetun sickness terms are all symptomatic (i.e. expressions of what you feel) rather than diagnostic (i.e. statements as to what a specialist tells you is the matter). Thus *Hau moras* could be translated as either ‘I am sick’ or ‘I feel sick’. This is still the most common way of talking about illness.

However, as a result of Portuguese influence one can also say *Hau senti moras* (lit. ‘I feel sick’). Here are some other examples of *senti*.

- |  |   |
|--|---|
| . Nia senti la diak.                   | He feels unwell / unhappy.              |
| . Hau senti kabun moras.               | I have a stomach ache / diarrhoea.      |
| . Nia senti kontenti, tanba liu ezame. | He feels happy, as he passed his exams. |

Some people also use *senti* or *senti katak* in the sense of ‘think, feel, suspect’, but this isn’t very common.

- |   |   |
|---|---|
| . Hau senti katak ida nee importante liu. | I feel that this (issue) is very important. |
| . Hau senti imi ohin la baa eskola karik. | I suspect you didn’t go to school today.    |

### 3. kedas ‘immediately’

*Kedas* ‘immediately, straightaway’ occurs immediately after the verb, preceding the object (if any).

- **Ita tenki baa kedas ospital, tanba o isin manas loos.** We must immediately go to hospital, because you have a high temperature.
- **Bainhira hau rona dehan hau nia oan moras, hau fila kedas ba uma.** When I heard (someone) say my child was ill, I immediately returned home.
- **Nia hemu aimoruk nee, diak kedas.** (When) she took the medicine, she was immediately well.

It is also used after time expressions, to mean ‘even at that very time’.

- **Tanba ami tauk, ami fila mai Dili kalan nee kedas.** Because we were afraid, we returned to Dili that very night.
- **Hau baa Hera agora, hau fila kalan nee kedas.** I’ll go to Hera now, and return this very evening.
- **Uluk kedas, nia isin boot.** Even in the past, he was big.

*Kedas* is also used to mean ‘in advance’ (chapter 39).

### 4. hasoru, kontra ‘against’

*Kontra* means ‘oppose, transgress’.<sup>2</sup> As a verb on its own, *hasoru* primarily means ‘meet’, although it can be used for ‘oppose’ when the context makes it clear.

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

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

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

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<sup>2</sup> In Portuguese, *contra* is a preposition; however in Tetun it is used as a verb.

## 25. Saúde 2

### Objetivu

In this chapter you will learn to:

- Specify more symptoms
- Mention frequency ('once a day')
- Use *rasik* to emphasise 'oneself; in person'
- Specify who something is done for, using *ba* or *mai*
- Reply in less positive ways when people ask how you are



### Liafuan foun

#### Nouns

**been** liquid, sap

#### Intransitive verbs/adjectives

**halai** run, run away  
**oin halai** dizzy  
**ulun moras** have a headache  
**ulun fatuk moras** have a headache  
**kabun moras** have a tummy ache, diarrhoea  
**metin** firm, tight  
**inus metin** have a blocked nose  
**inus been** have a runny nose  
**tee been** have diarrhoea  
**siin** aching; sour  
**ain siin** have aching legs  
**katar** itchy

#### Intransitive verbs/adjectives

**isin katar** itch, have itchy skin  
**kosar** sweat, perspire  
**kanek** wounded; *Noun* wound  
**ain kanek** have a wounded leg  
**matan aat** blind  
**tilun diuk** deaf  
**laran sae** nauseous  
**mear** cough  
**seluk** other

#### Transitive verbs

**hola** fetch, buy

#### Adverbs

**rasik** own, self; in person

### Komentáriu kona ba liafuan foun

- ❖ *Siin* describes an ache within the body, such as from arthritis or fever. It does not include a pain on the skin, or stiffness from unaccustomed exercise.
- ❖ Many of the above conditions are nouns as well as adjectives or verbs in Tetun. e.g. *Kanek* is an adjective in *Nia ain kanek* 'His leg is wounded', but a noun in *Ita tenki taka kanek nee* 'You must cover this wound.'
- ❖ *Matan aat* and *matan delek* indicate blindness, not just poor eyesight.
- ❖ Frustrating situations are often said to *halo hau ulun moras* 'give me a headache' – an expression comparable to 'make me want to pull my hair out'.

- ❖ *Hola* means primarily ‘fetch, get’, but is often used where in English one would say ‘buy’. It also means ‘marry’ or ‘take as a partner’ (even if not legally married); e.g. *Nia hola feto Los Palos* ‘He married a woman from Los Palos’. It is a common way to ask who someone married; e.g. *Nia hola ema nebee?* ‘Where is his wife from?’. However to talk about when someone married, use *kaben* ‘marry’ rather than *hola*; e.g. *Nia kaben hori-bainhira?* ‘When did he get married?’. *Hola* also means ‘have sexual intercourse with’ (even outside the context of marriage); e.g. *Moras nee daet ba nia bainhira nia hola malu ho feto luroon* ‘The illness spread to him when he had sex with a prostitute.’

## Diálogo

### Hola aimoruk

<b>Senyora Zelia baa hola aimoruk hosi Senyór Gaspar iha farmásia.</b>	Mrs Zelia goes and buys medicine from Mr Gaspar in the pharmacy.
Zelia: <b>Botardi, senyór.</b>	Good afternoon, sir.
Gaspar: <b>Botardi, senyora. Ita presiza saida?</b>	Good afternoon, madam. What do you need?
Zelia: <b>Hau buka aimoruk ba labarik isin manas.</b>	I’m looking for medicine for a fevered child.
Gaspar: <b>Ita iha reseita ka lae?</b>	Do you have a prescription?
Zelia: <b>La iha.</b>	No.
<b>Senyór Gaspar foti aimoruk ida hodi hatudu ba Senyora Zelia.</b>	Mr Gaspar picks up some medication to show to Mrs Zelia.
Gaspar: <b>Aimoruk nee ba labarik fulan neen too tinan rua. Labarik moras nee tinan hira?</b>	This medicine is for children aged six months to two years. How old is the sick child?
Zelia: <b>Tinan ida ho balu.</b>	One and a half years.
Gaspar: <b>Entaun, hemu musan rua, loron ida dala ida. Haan kalan lai mak hemu.</b>	In that case, take two tablets once a day. Take it after the evening meal.
Zelia: <b>Diak, obrigada.</b>	OK, thanks.

### **Kostumi**

- ❖ Native Tetun terms specify symptoms (e.g. *isin manas* ‘hot body’). For diagnoses, Portuguese or Indonesian loans are used (e.g. Portuguese *sarampu* ‘measles’ or Indonesian *demam berdarah* ‘dengue’). With the exception of malaria, many disease names are not well understood by the general population, and health professionals would in any case not normally tell their patients what the diagnosis is.
- ❖ It is quite common for family members to go and fetch medicine for a sick person without the patient coming along. In this case, the person dispensing the medicine determines what to give based on what he or she is told about the patient’s symptoms.

## Estrutura língua nian

### 1. Frequency: lora ida dala tolu

The following illustrate how frequency, of the type ‘twice a day’, is typically specified in Tetun.

- . Hemu aimoruk nee, lora ida dala tolu. Take this medicine three times per day.
- . Ami haan naan fulan ida dala rua. We eat meat twice a month.
- . Nia fila ba Australia tinan rua, dala ida deit. He returns to Australia only once every two years.
- . Ami halo eleisaun tinan lima, dala ida. We have an election once every five years.

Note that the time period is specified first, followed by the number of times the event occurs during that period. This is the opposite order to English.

### 2. rasik ‘own, self; in person’

*Rasik* emphasises that it is the person talked about who has/does/is something, as opposed to someone else. Together with a possessive, it can sometimes translate as ‘his/her... very own’.

- . Taksi nee hau nian rasik. This taxi is my very own (not someone else’s, as you may have expected).
- . Ida nee hau nia oan rasik. This one is my own child (by birth, not adoption).
- . Maria de Jesus nee hau nia amaa rasik. This Maria de Jesus is my birth mother (as opposed to adopted mother or aunts whom I call *amaa*).
- . Nee hau nia alin rasik. This is my younger sister/brother (not a cousin whom I call *alin*).

Combined with a noun or pronoun it can translate as ‘that person himself/herself (as opposed to someone else)’, or ‘directly, in person (not via someone else)’.

- . Ami rasik la bele ajuda ita, maibee ami bele husu ajuda ba ema seluk. We ourselves can’t help you, but we can ask for help from someone else.
- . Senyora tenki baa rasik; la bele haruka ema seluk baa. You (*Senyora*) must go in person; you can’t send someone else.
- . Diak liu koaliala rasik ho nia. How about you talk with him directly (not via an intermediary).
- . Ami buka rasik hakaan; la iha ema ida foo. We looked for food ourselves; there was nobody who gave (us any).

### 3. ba/mai ‘for’

The usual way to say that something is done ‘for’ someone, is to use *ba* or *mai*. As you might expect by now, *ba* is used if the beneficiary is someone other than the speaker, and *mai* if the beneficiary includes the speaker.

- . Amaa ohin tunu ikan ba apaa. Mum baked fish for Dad today.
- . Amaa, tunu ikan mai ami! Mum, bake us some fish!
- . Hau horiseik sosa livru ida ba Jorge. Yesterday I bought a book for Jorge.
- . Jorge horiseik sosa livru nee mai hau. Jorge bought me this book yesterday.

However, some people use *ba* for all beneficiaries, even if they include the speaker, just as is done in Tetun Terik. Such people would say:

- . Amaa, tunu ikan ba ami! Mum, bake us some fish!
- . Jorge horiseik sosa livru nee ba hau. Jorge bought me this book yesterday.

When there is no other verb in the sentence (that is when the beneficiary phrase is the predicate), you always use *ba*, not *mai*, regardless of whether the beneficiary includes the speaker.

- **Ikan nee ba ami.**
- **Saia nee ba hau.**

This fish is for us.  
This skirt is for me.

#### **4. How are you? – Not too good!**

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

- **Aat mak barak!**
- **Diak hanesan ferik sira nian.**
- **Diak tuir ema idade nian.**
- **Diak tuir ami servisu la iha.**
- **Hanesan baibain.**
- **Kala diak mak ita hasoru malu nee.**

Mostly bad!  
Not too bad for an old lady.  
Not too bad for an oldie.  
Not too bad for us unemployed people.  
Like usual.  
It’s only because I’m OK that we can meet like this.

