

## 26. Halo... (*Causing...*)



### Objetivu

In this chapter you will learn to:

- Specify cause and effect using *halo* and *ha-*
- Front objects of clauses to topicalise or contrast them
- Use *keta* ‘don’t!’

### Liafuan foun

#### Transitive derived verbs

<b>habadak</b>	shorten
<b>habokon</b>	wet (something)
<b>hadia</b>	repair, fix <sup>1</sup>
<b>halao</b>	carry out, conduct, implement
<b>hamanas</b>	heat up (something)
<b>hamate</b>	extinguish, turn off
<b>hamaran</b>	dry (something)
<b>hametin</b>	strengthen, make firm
<b>hamoe</b>	shame (someone)
<b>hamoos</b>	clean (something)
<b>hasae</b>	raise
<b>hasai</b>	remove
<b>hatama</b>	insert
<b>hatoba</b>	cause to lie down (e.g. a baby)
<b>hatuun</b>	lower (something)
<b>hatoo</b>	deliver, pass on (a message), express (opinion)

#### Other

<b>soe</b>	throw, discard
<b>kona</b>	touch; infect
<b>tanki</b>	tank (e.g. for bathing water)
<b>keta</b>	don’t!
<b>nunee</b>	so, for this reason, thus

#### Intransitive verb/adjective roots

<b>badak</b>	short
<b>bokon</b>	wet
<b>diak</b>	good
<b>lao</b>	walk, run (meeting, engine)
<b>manas</b>	hot
<b>mate</b>	dead, die
<b>maran</b>	dry
<b>metin</b>	firm
<b>moe</b>	ashamed, embarrassed, shy
<b>moos</b>	clean
<b>sae</b>	ascend, rise
<b>sai</b>	exit, go out
<b>tama</b>	enter
<b>toba</b>	lie down
<b>tuun</b>	descend
<b>too</b>	arrive

### Komentáriu kona ba liafuan foun

❖ *Kona* has various uses:

- strike (a target): *Polisia tiru millisia ida, kona nia ain.* ‘The police shot a militia, and (the bullet) struck his leg.’
- be correct (e.g. in guessing the answer to a riddle): *Kona ona!* ‘You’re right!’
- *kona ho* means ‘suit, go well with’: *Kór ida nee kona ho ita nia isin* ‘This colour suits your skin.’

<sup>1</sup> Note that *hadia* has no final ‘k’, even though the root *diak* does.

- *kona ba* means ‘about’: *Doutór hanorin kona ba tuberkuloze* ‘The doctor teaches about tuberculosis.’
- ❖ *Nunee*:
  - At the end of a sentence, it means ‘like this’; e.g. *La bele koalía nunee!* ‘Don’t talk like that’
  - At the beginning of a clause, it can mean ‘like this, in this way’; *Imi loro-loron istori malu. Nunee imi foo ezemplu la diak ba labarik sira.* ‘You quarrel every day. In this way you are giving a bad example to the kids.’
  - Initially it can also mean ‘so’; e.g. *Imi seidak dame malu. Nunee diak liu la bele mai.* ‘You haven’t yet reconciled. So you’d better not come (here).’

## Diálogu

### Malaria

- |   |   |
|---|---|
| <b>Iha loron Sábado, doutór Rui baa iha Manatuto hodi hanorin kona ba moras malaria.</b>  | On Saturday, doctor Rui went to Manatuto to teach about malaria.  |
| Doutór: <b>Dala ruma ita boot sira hetan malaria ka lae? Moras nee halo ita isin manas bedoko.</b>  | Do you sometimes get malaria? This illness makes you shiver from fever.   |
| Ema: <b>Sín. Ami nia oan sira dala barak moras hanesan nee.</b>   | Yes. Our children are often sick like this.   |
| Tiu João: <b>Ami bele halo saida para la bele hetan moras nee?</b>  | What can we do so that (we) won’t get this illness?   |
| Doutór: <b>Moras malaria nee mai hosi susuk. Susuk tata ita mak halo ita moras. Nunee, ita tenki halakon susuk. Imi nia uma laran tenki hamoos loro-loron. Iha liur, foer tenki lori baa soe dook. Tanki iha hariis fatin tenki fasi semana-semana. Kalan atu toba, tenki uza moskiteiru para susuk la bele tata. Hatuun tiha lai moskiteiru, depois mak hatoba labarik sira.</b> | This illness malaria comes from mosquitoes. It is mosquitoes biting us that makes us sick. So, we have to get rid of mosquitoes. (You) must clean your houses every day. Outside, rubbish should be taken away and thrown a long way away. The tanks (for bathing water) must be cleaned every week. At night when you are about to sleep, you must use mosquito nets so that mosquitoes can’t bite you. Lower the mosquito net, and only then put the children to sleep. |

### **Kostumi**

- ❖ Traditional Timorese understandings of health and sickness are very different to secular western understandings. Many modern Timorese hold to both traditional and medical beliefs, in various proportions. Illness and death are held to originate from many causes, including *Maromak mak bolu* ‘It was God who called him’, and *Ema mak halo* ‘It was someone who caused this illness’ (e.g. through black magic). People also take many other spiritual, social and physical factors into account. Once people trust you, you can potentially learn much about the diversity of Timorese beliefs by asking ‘why?’

## Estrutura língua nian

### 1. halo ‘cause’ (again)

You have already learned to say ‘cause’ using *halo* plus a clause. Here are two other alternatives, which can be used if the caused event is described by only a single word, such as ‘make it short’, or ‘make it beautiful’.

One is to use *halo* immediately followed by a single-word verb or adjective.

- |  |   |
|--|---|
| . Labarik sira nee <u>halo kole</u> hau.       | These children tire me out.                             |
| . La bele <u>halo foer</u> hau nia ropa!       | Don’t dirty my clothes!                                 |
| . Hau la bele <u>halo moris</u> fali ema mate! | I can’t make a dead person come back to life!           |
| . Sira <u>halo mate</u> ikan nee.              | They caused the fish to die (e.g. by not feeding them). |

### 2. ha- ‘cause’

The other alternative is to add a prefix *ha-* to the verb or adjective, as shown in the *Liafuan foun* above. Here are some examples of *ha-* in use.

- |  |   |
|--|---|
| . Nia hatama osan ba banku.                    | He deposits money in the bank.                              |
| . Nia hamate ahi.                              | He turned off the light/extinguished the fire.              |
| . Estrada ba Same aat ona, tenki hadia.        | The road to Same has been damaged, (people) must repair it. |
| . Hatuun hau nia sasaan hosi kareta laran lai! | Get my things down out of the vehicle.                      |

Some words can be used with both *halo* and *ha-* (e.g. *halo mate*, *hamate*), while others take only one or the other. In Tetun Dili, the number of verbs taking *ha-* is quite restricted. For instance, *hamoos* ‘clean (something)’ is common, but the usual way to say ‘dirty (something)’ is *halo foer*, not *hafoer*.<sup>2</sup>

### 3. Object fronting

As you know, the default order in Tetun clauses is ‘subject–verb–object’; e.g. *Hau haree nia* ‘I see her’. However, the object can also be placed in first position. Here are some examples from the dialogue, along with their equivalents in the default clause order. The objects are underlined so you can pick them out more easily.

- |   |   |
|---|---|
| . <u>Imi nia uma laran</u> tenki hamoos loro-loron. | (Imi) tenki hamoos <u>imi nia uma laran</u> loro-loron. |
| . Iha liur, <u>foer</u> tenki lori baa soe dook.    | Iha liur, (imi) tenki lori <u>foer</u> baa soe dook.    |

These examples illustrate one reason for putting the object first: it is the object and not the subject that is the primary topic of this section of speech. In the above examples, the topic of these sentences is cleanliness, and the speaker is more concerned that the house be cleaned and the rubbish be thrown out than in who actually does the cleaning or the throwing out. In fact, the subject is so unimportant that it is omitted altogether.

Here are some other examples. In these, the fronted object is contrasted with other things (fish with meat, Mambae with Tetun). Expressing such contrast is another common reason for fronting objects.

---

<sup>2</sup> The situation is complicated by the fact that in Tetun Terik, *ha-* can be added to numerous root words. So speakers who are more influenced by Tetun Terik will tend to use *ha-* more freely than other speakers do.

- . **Hau hakarak haan deit naan. Ikan hau lakohi haan.** I only want to eat meat. I don't want to eat fish.
- . **Sira koalia Tetun deit. Mambae sira la hatene.** They only speak Tetun. They don't know Mambae.
- . **Hau gosta loos vestidu nee. Ida nebaa laduun.** I really like this dress. That one there (I) don't (like) so much.

#### **4. keta 'don't'**

*Keta* can, like *la bele*, be used in prohibitions.

- . **Keta tauk nia!** Don't be afraid of him!
- . **Keta bosok!** Don't lie!
- . **Keta rona sira!** Don't listen to him!
- . **Keta lai!** Don't (do it) yet!

## 27. Moris ho mate (*Birth and death*)

### Objetivu

In this chapter you will learn to:

- Talk about pregnancy, birth and death
- Express reciprocity using *malu* ‘each other’
- Connect clauses using *mak* ‘and only then’
- Express that someone has done something to him/herself, using *aan* or *an*
- Use *nafatin* ‘continue, still’



### Liafuan foun

#### Intransitive verbs/adjectives

<b>isin rua</b>	pregnant (people only)
<b>tuur ahi</b>	have a baby, give birth (people only)
<b>partu</b>	give birth (people only)
<b>moris</b>	live, alive, be born
<b>moris mai</b>	be born
<b>monu</b>	fall
<b>baku fila</b>	overturn, capsize

#### Transitive verbs

<b>hahoris</b>	give birth (to)
<b>xoke</b>	crash into, shock
<b>baku</b>	beat, hit
<b>kee</b>	dig
<b>hakoi</b>	bury
<b>tauk</b>	afraid, fear
<b>book</b>	bother, irritate, tamper with
<b>reza</b>	pray (Christian prayer)
<b>hamulak</b>	pray (animist prayer)

#### Nouns

<b>Maromak</b>	God
<b>anju</b>	angel
<b>matan-dook</b>	witchdoctor, traditional healer
<b>mate isin</b>	corpse (human, before burial)
<b>vida</b>	life
<b>parteira</b>	midwife
<b>klamar</b>	soul, spirit
<b>mate klamar</b>	ghost
<b>matebian</b>	spirit of the dead
<b>aan</b>	self
<b>lia</b>	traditional communal event
<b>kaixaun</b>	coffin
<b>kuak</b>	hole
<b>rai kuak</b>	hole in the ground
<b>rate</b>	grave, cemetery

#### Other

<b>nafatin</b>	continue, still
<b>malu</b>	each other

### Komentáriu kona ba liafuan foun

- ❖ ‘Having a baby’: When talking about humans giving birth, the common expression is *tuur ahi*; some people also use the Portuguese loan *partu*. *Hahoris* is the normal term for animals giving birth; many Timorese consider it impolite to use this term for humans.
- ❖ *Baku* includes hit, beat (e.g. with a stick), slap, hit (a ball with a bat), beat (an egg), bounce (a ball). *Baku malu* is a generic term for a physical fight.
- ❖ *Klamar*: All humans (both living and dead) have a *klamar* ‘spirit, soul’. People are often afraid of the *mate klamar* ‘ghost’ of those who have recently died.
- ❖ *Book*:

- If you *book* something, it means you touch, move or tamper with it. So children may be warned: *Nee ema nian. O la bele book!* ‘This is someone else’s. You can’t touch it.’
  - If you *book* someone, it means you bother, irritate, or bug them, for instance by talking to them when they are trying to concentrate.
  - When people *book aan* (*an* = self), they are in motion, moving parts of their body or shifting position of their own accord: e.g. *Bebee komesa book aan* ‘The baby started to move around (e.g. kick, wave its arms).’
  - When you *book aan la diak*, it means that you are totally restricted, unable to do anything. This could be physical, or metaphorical; for instance when you are surrounded by enemies on all sides and cannot find a way of escape.
- ❖ *Lia* encompasses a range of traditional communal events:
- *Lia moris*: engagements, marriages and all the associated gatherings and negotiations
  - *Lia mate*: all events associated with a death, including *hakoi mate* burial, *aifunan moruk* ceremony one week after a funeral, *ai funan midar* two weeks after the funeral, and *kore metan* which marks the end of the one-year mourning period
  - disputes and court cases, regardless of whether these are handled traditionally by the elders, or in less traditional ways by the police or courts.

## Diálogu

### Atu tuur ahi iha nebee?

**Joana ho Irene hasoru malu iha ospital, bainhira baa konsulta. Sira nain rua nee isin rua.**

Joana: **Irene, o fulan hira ona?**

Irene: **Agora hau fulan walu ho balu.**

Joana: **O mai konsulta beibeik ka?**

Irene: **Hau mai ful-fulan. Hau hakarak tuur ahi iha ospital.**

Joana: **Hau foin fulan lima. Hau mos mai konsulta beibeik, maibee hau lakohi tuur ahi iha ospital.**

Irene: **Tansaa?**

Joana: **Hau tauk, tanba hau rona dehan, ema barak mate bainhira partu iha ospital. Tanba nee mak hau hakarak tuur ahi iha uma deit.**

Irene: **Ai, lalika tauk! La iha buat ida. Iha ospital diak liu, tanba parteira sira sempre mai haree ita. Se iha problema karik, sira bele ajuda lalais.**

Joana and Irene meet in hospital, while going for a check-up. The two of them are expecting.

Irene, how many months (pregnant) are you?

I’m eight and a half.

Do you keep coming for check-ups?

I come every month. I want to have the baby in hospital.

I’m only five months. I come for check-ups often too, but I don’t want to have the baby in hospital.

Why?

I’m afraid, because I hear that many people die when giving birth in hospital. That’s why I just want to have the baby at home.

Ah, there’s no need to be afraid! There’s nothing. It’s better in hospital, because the midwives always come and check on us. If there are any problems, they can help quickly.

### **Kostumi moris nian**

- ❖ Most women give birth at home. Timor has many more traditional birth attendants than modern midwives.

- ❖ Most Timorese believe that a mother and newborn baby must be kept very warm for a month. For instance, the mother bathes only in scalding hot water, and drinks only hot drinks. The traditional practice of keeping mother and baby in a closed room by a fire is presumably behind the expression *tuur ahi*, which now refers not only to this period after birth, but also to the birth itself. Traditionally mothers are expected to stay inside and are freed from most housework during this time.
- ❖ When visiting a mother and newborn baby, it is appropriate to bring a gift for the baby, such as clothes or baby soap. Do not bring flowers, as these are associated with funerals rather than births.

### Kostumi mate nian

- ❖ After a death, the body is usually kept lying in state at the deceased's home for a day or two. A flag on the road outside the home (black for adults, white for young children) warns passers-by to be respectful at this time. Amongst strongly Portuguese-influenced people, you can shake hands and say *sentidus pézames* 'condolences' to the bereaved. With other people, there are no particular words to say to the bereaved, with sympathy being expressed by actions rather than words. Friends and relatives visit the home. As friends of the family, you can bring a packet of candles, and a little money in an envelope, both of which are put in their respective places near the body. Then a visitor normally stands quietly praying facing the body for a while, before being invited to sit down for a while and have a drink.
- ❖ When little children die, it is usual to say *Nia fila* (lit. 'He returns') rather than *Nia mate*. There is a fairly common belief that when infants die, they are sinless; hence deceased infants can be called *anju oan*, literally 'little angels'.
- ❖ Funerals can be an expensive business, to which the entire extended family contributes.

## Estrutura língua nian

### 1. malu 'each other'

*Malu* basically means 'each other'; it goes in the object, recipient or addressee position in the clause. Here are some examples:

- |   |  |
|---|--|
| . <b>Ami horiseik hasoru malu iha merkadu.</b>      | Yesterday we met each other in the market.     |
| . <b>Ami hela besik malu.</b>                       | We live close to each other.                   |
| . <b>Dulce ho Joana seidauk konhese malu.</b>       | Dulce and Joana don't know each other yet.     |
| . <b>Sira koalia ba malu, dehan 'Nia mate ona.'</b> | They talked to each other, saying 'He's died.' |
| . <b>Sira foo osan ba malu.</b>                     | They gave each other money.                    |

*Malu* is typically used if the two or more participants are all doing the activity described by the verb to the other participants. For instance, *Sira baku malu* suggests that each was hitting the other. In practice *baku malu* is also used as a general term for a 'fight', even if it is unclear who exactly is doing the hitting.

For a closely related construction with *malu*, see the next chapter.

## 2. mak (foin) ‘and only then’

You have already learned *mak* in examples like this:

- . **Senhór José mak hanorin hau.** It is Mr José (not anyone else) who teaches me.
- . **Alita mak mate, laos nia biin.** It is Alita who died, not her older sister.

*Mak* can also join a time expression or clause with a following clause. In this case it means ‘and then; and only then’. It emphasises that the situation described in the second clause happens only after the condition expressed before *mak* comes true.

- . **Kinta mak nia baa.** It is next Thursday that she goes (not before then).
- . **Depois mak ami sei bolu fali imi.** It is only after that, that we will summon you again.
- . **Orsida mak hau sei ajuda.** I’ll help later (not now).
- . **Nia moras mak mate.** She died only after being ill. (The implication is that it was the illness that caused her death.)

It is common for the clause before *mak* to include *lai*, and/or for the clause after *mak* to include *foin*. Both further emphasise that the situation presented in the first clause must happen first, before that presented in the second clause can or will happen.

- . **Ita haan lai, mak baa.** We’ll eat first, and only then will we go.
- . **Hau baa iha nebaa mak foin husu.** I’ll go over there and only then ask. (I won’t ask here now.)
- . **Nia tinan lima lai, mak foin bele baa eskola.** She must be five years old before she can go to school. (She can’t go earlier.)
- . **Ami baa hela iha Portugal mak foin aprende Portugés.** We only learned Portuguese after going to live in Portugal.

*Mak nee deit* is a common expression meaning something like ‘That’s all’. It indicates that an interview or meeting is finished, or that the speaker has finished telling a story or giving an explanation.

## 3. aan, -an reflexive ‘himself, herself...’

There are several ways in Tetun of saying that a person did something to himself/herself. Here are some examples, all meaning ‘He killed himself’:

- . **Nia oho nia aan.**
- . **Nia oho aan.**
- . **Nia oho nia aan rasik.**
- . **Nia oho aan rasik.**

*Aan* is a noun meaning ‘self’, and in this construction is always preceded by a possessive pronoun. Here are some more examples.

- . **Hau baku hau nia aan.** I beat myself.
- . **Ami uza kareta nee ba ami nia aan.** We use this car for ourselves (i.e. for private use).
- . **Fransisco foti nia aan hanesan prezidenti.** Fransisco made himself president (nobody appointed him).
- . **Hau tenki hadia aan lai.** I must get ready/dressed/tidied up first.

Recall from chapter 25 that *rasik* emphasises that it is the person talked about who has/does/is something, as opposed to someone else. So it is not surprising that *rasik* is often used in such sentences.

#### 4. nafatin 'continue, still'

*Nafatin* means something like 'continue to be, still'. That is, it talks about the continuation of an action or state which has commenced earlier. It comes after the verb or at the end of the clause.

- . **Sira hela nafatin iha Dili.** They still live in Dili.
- . **Se organizasaun nee hakarak lao ba oin nafatin, tenki servisu hamutuk.** If this organisation wants to continue to advance, we must cooperate.
- . **Emá nee sempre halo sala, maibee hau hadomi nafatin nia.** This person always does wrong, but I still keep loving him.

*Nafatin* often co-occurs with *sei* 'still', which comes before the verb.

- . **Reinaldo sei servisu nafatin iha Ministériu Saúde.** Reinaldo is still working at Ministry of Health.
- . **Ami sei uza nafatin sistema ida nee.** We are still using this system.



**Cognate nouns ending in -nsia**

The meaning of the following nouns ending in *-nsia* can be readily guessed from similar-sounding English words. Most of these terms are primarily used by educated people and in formal contexts.

<b><u>Portuguese loan</u></b>	<b><u>English</u></b>
<b>ajénsia</b>	agency
<b>ambulánsia</b>	ambulance
<b>asisténsia</b>	assistance
<b>audiénsia</b>	audience, hearing
<b>distánsia</b>	distance
<b>emerjénsia</b>	emergency
<b>esperiénsia</b>	experience
<b>evidénsia</b>	evidence
<b>frekuénsia</b>	frequency (e.g. for radio transmission)
<b>importánsia</b>	importance
<b>independénsia</b>	independence
<b>influénsia</b>	influence
<b>konferénsia</b>	conference
<b>konsekuénsia</b>	consequence
<b>konsiénsia</b>	conscience, consciousness, awareness
<b>korespondénsia</b>	correspondence
<b>pronúnsia</b>	pronunciation
<b>provínsia</b>	province
<b>relevánsia</b>	relevance
<b>rezidénsia</b>	residence
<b>rezisténsia</b>	resistance
<b>tendénsia</b>	tendency
<b>toleránsia</b>	tolerance
<b>transparénsia</b>	transparency
<b>violénsia</b>	violence

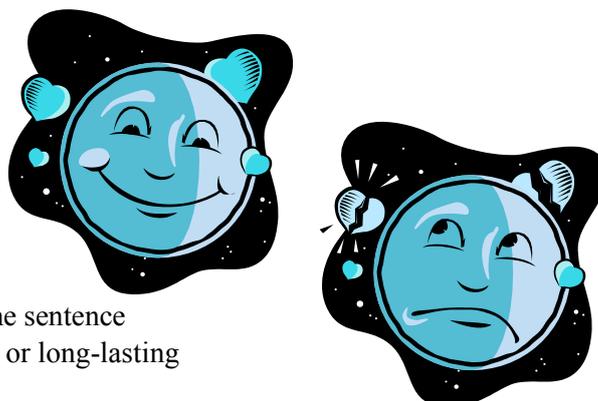
Some of these words have related Indonesian words ending in *-nsi*; e.g. *konferensi* ‘conference’.

## 28. Kontenti ka tristi? (*Happy or sad?*)

### Objetivu

In this chapter you will learn to:

- Express basic emotions
- Use *maski* ‘although’
- Talk about reciprocal action which was initiated by one party (... *malu ho...*)
- State the topic of a sentence at the beginning of the sentence
- Repeat verbs to indicate that an activity is intense or long-lasting



### Liafuan foun

#### Intransitive verbs/adjectives

<b>tristi</b>	sad
<b>kontenti</b>	happy, contented
<b>haksolok</b>	happy, joyful
<b>susar</b>	be in difficulty; <i>Noun</i> hardship
<b>laran susar</b>	upset, grieving, distressed, worried
<b>tanis</b>	cry
<b>hakilar</b>	shout, scream
<b>nonook</b>	be quiet, silent

#### Transitive verbs

<b>hadomi</b>	love, pity (someone)
<b>hakuak, hakoak</b>	hug, embrace
<b>hirus</b>	angry (at)
<b>odi</b>	hate, seek revenge; <i>Noun</i> revenge
<b>rei</b>	kiss

#### Both intransitive and transitive

<b>laran moras</b>	upset; jealous (of)
<b>hamnasa</b>	laugh; smile (at)

#### Nouns

<b>xefi</b>	boss
<b>servisu fatin</b>	work place

#### Conjunctions

<b>maski</b>	although
<b>biar</b>	although

#### Adverbs

<b>parese</b>	perhaps
<b>halo favór</b>	please
<b>la buat ida</b>	it doesn't matter
<b>arbiru</b>	arbitrarily, without good reason

### Komentáriu kona ba liafuan foun

- ❖ Where are feelings located? The traditional source of emotions is one's *laran* 'inside'. That is, *laran* is the seat of one's emotions and character, with *fuan* referring only to 'heart' as a physical organ. Liturgical Tetun, however often follows Portuguese in treating the *fuan* as the locus of character and emotions.
- ❖ *Susar* is both a noun and an adjective. As a noun it means 'hardship', while as an adjective it means to 'be in difficulty'. Prime candidates for *susar* are basic problems such as inadequate food, water, clothes or shelter.
- ❖ *Kontenti*, *haksolok*: In Dili, the Portuguese loan *kontenti* is more commonly used, while *haksolok* is more common in liturgical Tetun.

- ❖ *Tristi* = *laran tristi*, *kontenti* = *laran kontenti*.
- ❖ *Laran moras*, when used transitively, unambiguously means ‘be jealous of’; e.g. *Sira laran moras ami* ‘They are jealous of us’. When there is no object, it has a more general meaning, something like ‘upset’; for instance, it may describe what a young man feels when his girlfriend leaves him.
- ❖ *Hadomi* includes ‘love’ as well as ‘pity, feel sorry for’.
- ❖ *Rei* includes the cheek-to-cheek greeting as well as kissing on the lips.
- ❖ *Xefi* is in some circles also used jokingly to greet friends.
- ❖ *Servisu fatin* is a generic term for work place. Other compounds based on the same pattern include *hariis fatin* ‘bathing place’ and *moris fatin* ‘birth place’.

## Diálogo

### Mira la hatene odi

**Lucia, Neca ho Aida, sira nain tolu koalia iha servisu fatin kona ba sira nia xefi.**

Lucia: **Senhora Mira nee, ita haree nia nunka tristi, nunka hirus. Ita sempre haree nia oin kontenti. Maski nia kole mos, nia hamnasa hela deit. Loos ka lae?**

Neca: **Loos, hau mos haree hanesan nee. Loos ka lae, Aida?**

Aida: **Sín, maibee imi nain rua la haree, hori-bainruak lokraik nia ho Senhora Amada, sira nain rua hakilar malu iha nee. Ei! Hau tauk loos!**

Lucia: **Nee ka? Hakilar malu tanba saa?**

Aida: **See mak hatene?**

Neca: **Maibee horiseik hau haree sira nain rua koalia, hamnasa diak loos.**

Lucia: **Sín, tanba nia la gosta hirus kleur. Nia dehan mai hau, ema nebee hirus beibeik, nia ferik lalais.**

Aida: **Hanesan nee mak diak. Ssst! Nonook! Se lae orsida nia hakilar fali ita, tanba koalia beibeik.**

Lucia, Neca and Aida – the three of them are talking at work about their boss.

Mrs Mira never looks sad or angry. She always looks happy. Even when she is tired, she is smiling. Isn’t that right?

True, I see her that way too. Isn’t that so, Aida?

Yes, but you two didn’t see her and Mrs Amada two days ago in the afternoon – the two of them were shouting at each other here. Wow! I was really scared!

Is that right? Why did they shout at each other?

Who knows?

But yesterday I saw the two of them talking and laughing happily.

Yes, because she doesn’t like staying angry for long. She told me that people who are continually angry, grow old quickly.

That’s the best way. Sh! Be quiet!

Otherwise she’ll shout at us for talking all the time.

### **Komentáriu kona ba diálogo**

- ❖ *Amira la hatene odi*: *Hatene* means not only ‘know’, but also ‘know how to’; e.g. *Hau la hatene tein* ‘I don’t know how to cook.’ Here *la hatene odi* it could perhaps be phrased as ‘Amira is a stranger to hatred/venge.’

## Kostumi

- ❖ People will sometimes tell you stories of terrible events that have occurred to them in the past. There is no conventional expression equivalent to English “I’m sorry” or “I’m sorry to hear it”.

## Estrutura língua nian

### 1. maski, ... mos ‘although’

Concepts like ‘although’ and ‘even if’ can be expressed in several ways.

In informal speech, you can express either ‘although’ or ‘even if’ by placing *bele* ‘can’ or *mos* ‘also’ in the first clause; here *bele* is in its usual position before the verb or adjective, while *mos* occurs at the end of the clause. Only context can help you determine whether the meaning is ‘although’ (i.e. the situation expressed in that clause actually happened) or ‘even if’ (i.e. the situation may or may not happen).

- . **O bele hirus, maibee lalika hakilar!** You might be angry, but no need to shout!
- . **Emá husu ajuda mos, nia lakohi foo.** Even if/when people ask him for help, he doesn’t give any.
- . **Nia hemu aimoruk mos, nia muta nafatin.** Even though she took medicine, she kept vomiting.

The conjunction *maski* ‘although’ is primarily used in liturgical and written Tetun, with only a minority of people using it in everyday speaking. *Biar* ‘although’ is also used; some people accept it as being Tetun, while others consider it to be an Indonesian loan. Both *maski* and *biar* go at the beginning of the clause, like English ‘although’.

- . **Hau tenki lao deit, maski eskola dook.** I have to walk, even though the school is far away.
- . **Hau tenki lao deit, biar eskola dook.** I have to walk, even though the school is far away.
- . **Maski nia sala, hau hadomi nia nafatin.** Although he did wrong, I still love him.
- . **Maski nunee, sira lakoi ajuda ami.** Nevertheless, they refused to help us.

### 2. malu ‘each other’ (again)

In the previous chapter you learned to use *malu* with a plural subject, to mean ‘each other’. There is a second construction which is used to present one participant as the instigator. In this case, the instigating party is made the subject, *malu* is in object position, and the other party is introduced afterwards by *ho*. Note the following contrasts:

- . **Alipio ho Pedro baku malu.** Alipio and Pedro hit each other (we’re not told who started it).
- . **Alipio baku malu ho Pedro.** Alipio and Pedro hit each other (Alipio started it).
- . **Horiseik hau ho Atina hasoru malu.** Yesterday I and Atina met.
- . **Horiseik hau hasoru malu ho Atina.** Yesterday I met with Atina (I initiated it).

### 3. Sentence topics

In Tetun you can specify who a statement is about first, and then start the clause which talks about them. Here are some examples:

- . **Pedro ho Maria, sira nain rua hirus malu.** Pedro and Maria – the two of them are angry at each other.
- . **La kleur, kolega ida naran Mateus, nia telefone mai.** Soon, a friend called Mateus – he rang me/us.
- . **Hau nia maun sira iha Dare nee, sira sempre haruka osan mai.** These older brothers of mine in Dare – they always send me/us money.

### 4. Repeating a verb

In colloquial speech (but not in writing), a verb is sometimes repeated to indicate that the activity is intense and/or long-lasting.

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

The following examples, also restricted to speaking, illustrate a different type of repetition, again of a single verb. Ask a Timorese to show you the usual intonation pattern. This repetition indicates “Sure that is the case” but then adds a qualifier.

- P: **Maun kompriende lian Portugés ka?** Do you understand Portuguese?
- H: **Kompriende, kompriende, mais koalia laduun moos.** Sure I understand it, but I don't speak it well.
- P: **Senhór hatene, see mak atu sai diretór foun ka?** Do you know, who is to become the new director?
- H: **Hatene, hatene, maibee hau la bele dehan sai.** Sure I know, but I'm not allowed to tell you.
- P: **Hau bele empresta mana nia livru nee ka?** Can I borrow this book of yours?
- H: **Bele, bele, maibee keta halo lakon!** Sure you can, but don't lose it!

## 29. Badinas ka baruk-teen? (*Diligent or lazy?*)

### Objetivu

In this chapter you will learn to:

- Express a person's character
- Derive agent nouns with *-dor*, *-teen* and *nain*
- Use *finji* 'pretend'



### Liafuan foun

\*\* See also terms listed in the language structure sections of this chapter.

#### Adjectives/Intransitive verbs

<b>badinas</b>	hard-working, diligent
<b>baruk</b>	feel lazy, bored, fed up
<b>laran diak</b>	kind-hearted, good
<b>laran aat</b>	nasty, wicked
<b>brani, barani</b>	bold, brave
<b>haraik aan</b>	humble oneself
<b>foti aan</b>	arrogant, boast
<b>nakar</b>	mischievous
<b>mamar</b>	soft
<b>toos</b>	hard, tough, rigid
<b>ulun mamar</b>	intelligent, cooperative
<b>ulun toos</b>	slow learner, stubborn

#### Nouns

<b>bapa</b>	Indonesian
<b>nain</b>	owner, master
<b>istória</b>	story; history

#### Transitive verbs

<b>bosok</b>	deceive, lie
<b>naok</b>	steal
<b>kaan</b>	crave (food or drink)
<b>konta</b>	recount, narrate; count

### Komentáriu kona ba liafuan foun

- ❖ *Baruk ho* means 'fed up with, sick of'; e.g. *Hau baruk ho servisu nee* 'I'm sick of this work.'
- ❖ *Laran aat* is quite generic, for instance describing people who don't relate to others, won't help others or give things when asked, or speak badly of others.
- ❖ *Brani*: bold, daring, courageous, brave, forward, have 'guts'.
- ❖ *Nakar* is hard to translate. In small children, it could be translated as 'mischievous, naughty, gets into everything, feisty'. Here it can have positive connotations if the behaviour is associated with inquisitiveness. In older children and teenagers, it can be simply 'mischievous, cheeky', but also negatively describes people who break more serious norms, for example by stealing, hassling women, or going from one girlfriend to the next.
- ❖ *Mamar* has a range of senses:
  - soft textured; e.g. of a substance you can press your fingers into
  - polite, gentle; e.g. *koalia lia fuan mamar* 'speak gentle/polite words'
  - physically weak, of the arms and legs of a sick or hungry person. (*liman-ain mamar* is also an expression like comparable to 'pansy', used of homosexuals.)
  - soft, weak; e.g. of a person who can't go against another's wishes or won't discipline lazy staff

- ❖ *Toos*: hard, tough, stiff, rigid.
- ❖ *Ulung mamar* means both quick to learn, and quick to obey. *Ulung toos* means both slow to learn, and rebellious, headstrong. So one can in principle be *ulung mamar* at school, but *ulung toos* to one's parents. These terms are very similar to *matenek* and *beik* respectively, except that *matenek* also means 'educated' and *beik* is also a (somewhat deprecating) term meaning 'uneducated'.
- ❖ *Bapa* comes from the Indonesian word '*bapak*', meaning *senhór*. However it has been broadened to include both males and females. *Tempu bapa* is a common way of referring to the Indonesian occupation.
- ❖ *Ema nee oinsaa?* is a general question, 'What is this person like?' People may respond with a description of the person's appearance, or of their character or behaviour.
- ❖ *Bosok* includes both deliberate lying and deception, and tricking someone in fun.
- ❖ *Konta*:
  - 'recount, narrate': *konta istória* 'tell a story', *konta ema nia vida* 'gossip about someone'
  - 'count': *konta/sura osan* 'count money'

## Diálogu

### Kordenadór la kontenti ho Tito nia servisu

- |   |  |
|---|--|
| <b>Senhór Tito servisu iha ONG internasionál. Nia foin tama fulan ida. Maibee ninia kordenadór Felix la kontenti ho nia servisu. Tanba nee, Felix baa koalía ho Senhora Maria nudar sira nia diretór.</b> | Mr Tito works in an international NGO. He only started a month ago. But his coordinator Felix is not happy with his work. For this reason, Felix goes and talks with Mrs Maria, as their director. |
| Felix: <b>Bondia senhora, ita iha tempu ka? Hau hakarak koalía kona ba Tito nia servisu.</b>  | Good morning ma'am, do you have time? I'd like to talk about Tito's work.  |
| Maria: <b>Hau iha tempu oras rua deit. Se bele ita koalía agora.</b>  | I only have two hours. If you can we'll talk now.  |
| Felix: <b>Diak. Nunee senhora: Tito nee ema ida nebee ulung toos, hau foo hatene beibeik atu la bele tama servisu tardi, maibee nia sempre tardi. I nia bosok mak barak.</b>                              | Fine. It's like this, ma'am: Tito is a stubborn person; I've told him repeatedly to not come to work late, but he is always late. And he lies a lot.   |
| Maria: <b>Nia bosok kona ba saida?</b>  | What does he lie about?  |
| Felix: <b>Kona ba nia servisu. Bainhira hau haruka nia halo relatóriu, nia dehan, halo tiha ona. Husu nia hatama mai hau, nia hataan dehan, seidauk hotu.</b>   | About his work. When I tell him to prepare a report, he says, he has done it. (Then when I ask him to hand it in to me, he replies that it's not yet finished.                                     |
| <b>Maibee lor-loron nia mai servisu konta istória ho sekuriti sira iha varanda nebaa.</b>   | But every day he comes to work and swaps stories with the security officers over there on the verandah.  |

Maria:	<b>Tanba saa mak ita la foo hatene nia, saida mak nia tenki halo iha oras servisu?</b>	Why didn't you tell him what he needs to do in work time?
Felix:	<b>Foo hatene senhora! Karik too ohin dadeer, dala lima ona.</b>	I tell him, ma'am! Until today, (I must have told him) five times already.
Maria:	<b>Tuir hau haree, nia badinas i ulun mamar.</b>	From what I see, he's diligent and smart.
Felix:	<b>Iha senhora nia oin, nia badinas loos, maibee senhora la iha tiha, nia halimar mak barak. Hau hakaas aan atu kompriende, maibee ohin loron demais liu ona!</b>	In front of you, he's very hard-working, but when you are no longer there, he mainly plays around. I try hard to be understanding, but today it just got too much!
Maria:	<b>Orsida bele haruka Tito mai hasoru hau.</b>	You can tell Tito to come and see me.
Felix:	<b>Diak, senhora.</b>	OK, ma'am.
Maria:	<b>Se bele ita foo tempu ba nia fulan ida tan, nia bele muda nia hahalok ka lae? Se la muda mak ita hapara nia kontratu. Ita tenke barani foo hanoin ba Tito, atu la bele bosok no keta baruk halo servisu.</b>	If we can (i.e. 'I suggest') let's give him one more month, (to see if) he can change his behaviour. If he doesn't change, we'll cut off his contract. We/You must have the courage to warn Tito to not lie and not to be lazy in doing work.
Felix:	<b>Diak. Kolisensa, hau baa lai.</b>	OK. Excuse me, I'll go now.
Maria:	<b>Diak.</b>	OK.

### Komentáriu kona ba diálogu

- ❖ Felix introduces his explanation with *Nunee* 'It's like this:'
- ❖ *Nia ema ida nebee ulun toos*. Although Felix could have said simply *Nia ulun toos*, the words *ema ida nebee* or *ema ida ke* are often used to introduce someone's character and habitual behaviour. e.g. *Hau nia inan ema ida nebee gosta ajuda ema. Hau nia maun ema ida ke siak-teen*.

### Kostumi

- ❖ Keep an ear open for how people describe those whom they regard positively and negatively. In particular, listen for what constitutes good and bad *malae* 'foreigners'. For instance, how do people view individualistic western society, with its emphasis on careful management of time and money?

## Estrutura língua nian

Tetun Dili has three ways of deriving nouns which describe people.

### 1. -dór 'one who' in Portuguese words

Tetun has borrowed many Portuguese words that end in *-dór* 'one who'. Some of these name objects, such as the following which are clearly recognisable from English.

<b>aseleradór</b>	accelerator (of a vehicle)
<b>indikadór</b>	indicator
<b>komputadór</b>	computer

Many more identify people's professions or roles. Note that many of these are high-level educated terms.

<b>administradór</b>	administrator (especially of a district or sub-district)
<b>diretór</b>	director, headmaster, headmistress
<b>ditadór</b>	dictator
<b>embaixadór</b>	ambassador
<b>fundadór</b>	founder
<b>governadór</b>	governor
<b>investigadór</b>	investigator
<b>kolaboradór</b>	collaborator
<b>kordenadór</b>	coordinator
<b>moderadór</b>	moderator, chairman/woman
<b>observadór</b>	observer (e.g. of elections, parliament)
<b>organizadór</b>	organiser
<b>oradór</b>	speaker (e.g. at a conference)
<b>peskadór</b>	fisherman (commercial)
<b>salvadór</b>	saviour
<b>trabalhadór</b>	labourer
<b>traidór</b>	traitor, betrayer, disloyal person
<b>treinadór</b>	trainer



For these words, Portuguese uses final *-dor* when talking about men, and *-dora* when talking about women. In Tetun, some people do this, particularly in formal contexts or if the speaker is heavily influenced by Portuguese. For instance, a *diretora* is a female director, and a *treinadora* is a female trainer. An alternative way to show that a person is a woman is to add *feto*; e.g. *moderadór feto* 'chairwoman'.

The plural form of such nouns in Portuguese usually ends in *-ores* (e.g. Portuguese *administradores* 'administrators') when talking about men or for mixed groups, and *-oras* (e.g. Portuguese *administradoras*) when talking about women. While most people disapprove of using Portuguese plurals in Tetun, you may hear them used, especially in news broadcasts.

## 2. door ‘one who’ in Tetun words

In Tetun, people also attach *-dór* to native Tetun words, as well as using it in innovative ways with some Portuguese loans. This ‘Tetun’ ending has however changed quite a lot from the Portuguese one. Firstly, the resulting word describes ‘a person who habitually does something’, rather than identifying the person’s role. Secondly, many people feel that the *-dor* should be written as a separate word *door*. Finally, such Tetun words can’t take a feminine ending or a plural ending (e.g. both male and female shy people are *moe-door*). Here are some examples.

<b>haluha-door</b>	forgetful person
<b>hamnasa-door</b>	giggler
<b>hemu-door</b>	drinker (of alcohol)
<b>husu-door</b>	person who keeps asking for things
<b>koalia-door</b>	chatterbox
<b>moe-door</b>	very shy person
<b>servisu-door</b>	hard-working, diligent
<b>joga-door</b>	player, footballer; gambler
<b>pasiar-door</b>	gadabout, person who keeps going out

Sometimes *door* attaches to a sequence two words, namely a verb and its object. It is placed either between the two words, or after the second one.

<b>oho-door ema</b>	murderer
<b>baku-door feen</b>	wife-beater
<b>futu manu-door</b>	cock-fighter, gambler on cock-fights
<b>lori lia-door</b>	someone who spreads gossip

## 3. -teen ‘one who (negative connotation)’

*Teen* on its own means ‘faeces’ (e.g. *karau teen* ‘buffalo dung’). This negative connotation carries over when *-teen* is attached to verbs, adjectives or nouns. The resulting expression is an adjective which describes someone who is habitually like that mentioned in the root word.

<b>baruk-teen</b>	lazybones
<b>beik-teen</b>	stupid
<b>bosok-teen</b>	habitual liar
<b>kaan-teen</b>	glutton. (Some also use it for ‘greedy, stingy’)
<b>karak-teen</b>	mean, stingy (won’t share)
<b>lanu-teen</b>	drunkard
<b>nakar-teen</b>	naughty, trouble-maker
<b>naok-teen</b>	thief (esp. habitual thief)
<b>tanis-teen</b>	cry-baby

## 4. nain ‘master’

*Nain* on its own means ‘owner, master, lord’. Here are some compounds that include it:

<b>kaben nain</b>	married person
<b>loja nain</b>	shop owner, shopkeeper
<b>rai nain</b>	native, indigenous inhabitant; spirit of the land
<b>servisu nain</b>	competent hard worker
<b>uma nain</b>	house owner, householder, host, the lady of the house

## 5. finji 'pretend'

*Finji* and *halo finji* mean 'pretend'.

- . Sira **finji** la hatene. They pretended not to know.
- . Nia **halo finji** la konhese hau. He pretended to not know me.
- . Ohin nia **finji** dehan moras, agora halimar  
iha liur. Earlier she made out that she was sick, now  
she's playing outside.

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

- . Sira **finji** hakneak no hakruuk iha Jesus  
nia oin. They mockingly knelt and bowed before Jesus.

## 30. Data ho konvite (*Dates and invitations*)

### Objetivu

In this chapter you will learn to:

- Ask for or tell the date
- Give written invitations
- Refuse an invitation to visit
- Express uniqueness with *só*



### Liafuan foun

See also expressions in *Estrutura língua nian 3*.

#### Months

<b>Janeiru</b>	January
<b>Fevereiru</b>	February
<b>Marsu</b>	March
<b>Abríl</b>	April
<b>Maiu</b>	May
<b>Junhu</b>	June
<b>Julhu</b>	July
<b>Agostu</b>	August
<b>Setembru</b>	September
<b>Outubru</b>	October
<b>Novembru</b>	November
<b>Dezembru</b>	December

#### Other date-related

<b>dia</b>	date (used before Portuguese date)
<b>dia hira?</b>	what date?
<b>data</b>	date
<b>saa data?</b>	what date?

#### Nouns

<b>konvite</b>	written invitation
<b>serimónia</b>	ceremony
<b>partisipasaun</b>	participation

#### Verbs

<b>konvida</b>	invite
<b>partisipa</b>	participate

#### Other

<b>dezde</b>	since (time)
<b>momentu</b>	when, at the moment when
<b>só</b>	only, except

### Komentáriu kona ba liafuan foun

❖ Here are some examples for *konvida*:

- *Horiseik sira konvida ami baa festa.* ‘Yesterday they invited us to go to a party.’
- *Konvida ema boot sira atu mai haan.* ‘Invite the VIPs to come and eat (now).’

❖ *Dezde* ‘since’:

- *Dezde hau sei kiik, ami hela iha Dili.* ‘We have lived in Dili since I was young.’
- *Nia servisu iha Baucau dezde fulan Outubru.* ‘He has been working in Baucau since October.’

❖ *Momentu* is a noun meaning ‘moment’. It is mainly used in educated speech, in constructions like (*Iha*) *momentu nee* ‘at that time’. It is also extended to mean ‘while, at the moment when’.

- *Iha momentu nebaa, ami hanoin katak loron ida Timor sei hetan independénsia.* ‘At that time we thought that one day Timor would gain independence.’
- *Momentu sira haan hela, fetu ida tama ba hasoru sira.* ‘As they were eating, a woman came in to see them.’
- *Momentu militár sira kaer Acito, nia kolega sira hotu-hotu halai.* ‘When the soldiers caught/arrested Acito, all his friends ran away.’

## Diálogu

### Anita lori konvite

**Anita lori konvite baa foo Luisa iha uma.**

Anita takes an invitation and gives it to Luisa at her home.

Anita: **Bondia mana Luisa.**

Good morning, older sister Luisa.

Luisa: **Bondia, mai tuur tiha.**

Good morning, come and have a seat.

Anita: **Lalika tuur ida! Hau lori deit konvite nee mai foo ba ita.**

No need to sit! I’m just bringing this invitation to give to you.

Luisa: **Konvite? Konvite kona ba saida?**

An invitation? An invitation for what?

Anita: **Hau nia maun nia oan atu kaben.**

My older brother’s child is about to get

**Orsida mana lee deit iha konvite nee.**

married. Just read about later it in the

**Entaun mak nee deit, hau fila ona.**

invitation later. Well, that’s all. I’ll go back now.

Luisa: **Hai, la bele halo hanesan nee. Tuur hemu buat ruma lai, depois mak baa.**

Hey, don’t act like that! Sit and drink something, then go.

Anita: **Obrigada. La bele hirus. Loron seluk mak hau hemu. Agora hau sei baa Fatuhada, depois liu ba Comoro.**

Thanks. Don’t be angry. Another day I’ll (stay and) drink. Now I have to (lit. ‘will’) go to Fatuhada, and then on to Comoro.

Luisa: **Diak, kumprimentus ba ita nia katuas-oan ho labarik sira hotu.**

OK. Greetings to your husband and all the children.

Anita: **Obrigada, adeus.**

Thanks. Bye.

Luisa: **Adeus.**

Bye.

### **Komentáriu kona ba diálogu: refusing an offer**

- ❖ Anita refuses the offer of a drink with *Obrigada*. She then says *La bele hirus*, which is a common response when you may have offended someone. It literally means ‘Don’t be angry’, but is used where in English one may say ‘Sorry’.
- ❖ Notice that after refusing a drink, Anita says she’ll stop for a drink another time. Using *loron seluk* like this is a common way of softening a refusal.
- ❖ In this dialogue the hostess offers her visitor a drink. If for some reason such an offer is not made or not accepted, there are various stereotypical ways for hosts to acknowledge this failure. These include *Mai mos, la hemu tan buat ida* ‘You came, but didn’t even drink’; *Ita hamriik deit* ‘We only stood (didn’t even sit)’; *Ita koaliala deit* ‘We only talked (didn’t even eat or drink)’; and *Ita la tuur tan* ‘You didn’t even sit’. Suitable responses include: *La buat ida, sei iha tempu*. ‘No worries, there’s still time (for that in future).’; and *Diak sa! Loron seluk mak hemu*. ‘That’s fine. We’ll have a drink another day.’

## Kostumi

- ❖ Dates are written with the day preceding the month, e.g. 25/12/1999, 25 Dezembru 1999.
- ❖ Dates are often said in Portuguese or Indonesian. See chapters 48 and 49 for numbers and dates in these languages.
- ❖ Invitations to festivities are often given in person less than a week in advance. For weddings, family and close friends are given oral invitations; people with whom the relationship is less close or more formal, such as work colleagues, may be given written invitations (*konvite*). These are in Tetun, Portuguese, Indonesian, or – if many English-speaking foreigners are involved – in English. There is no RSVP; that is, those invited are not expected to inform the hosts as to whether they will attend.
- ❖ In Timor people often specify the date for events, rather than the day of the week.

## Estrutura língua nian

### 1. saa fulan? ‘which month?’

To ask for the day, month or year, you can either place *saa* before the noun, or *saida* after it.<sup>1</sup>

- |    |  |                              |
|----|--|------------------------------|
| P: | <b>Ohin saa loron?</b> <u>KA</u>                                   | What day is it today?        |
|    | <b>Ohin loron saida?</b>   |                              |
| H: | <b>Ohin Domingu.</b>   | Today is Sunday.             |
| P: | <b>Ita moris iha saa tinan?</b> <u>KA</u>                          | Which year were you born in? |
|    | <b>Ita moris iha tinan saida?</b>                                  |                              |
| H: | <b>Hau moris iha tinan rihun ida atus sia neen-nulu resin ida.</b> | I was born in 1961.          |

### 2. Dates in Tetun

To ask the date, you can ask either *dia hira?*, or *saa data?* Both are likely to elicit an answer in Portuguese, although some people will respond in Tetun. There is no commonly understood question which will reliably elicit an answer in Tetun.

- |                                 |                  |
|---------------------------------|------------------|
| <b>Ohin dia hira?</b> <u>KA</u> | What date is it? |
| <b>Ohin saa data?</b>           |                  |

In Tetun, the date comes before the month, and normally consists of *loron* plus the day number. The month name is usually preceded by *fulan*.

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| <b>Ohin loron sanulu, fulan Maiu.</b> | Today is the 10 <sup>th</sup> of May. |
| <b>Ohin loron sanulu.</b>             | Today is the 10 <sup>th</sup> .       |

Note that years are said in full (as the equivalent of ‘one thousand, nine hundred and ninety-nine’), not abbreviated as per the common English pattern of ‘nineteen ninety-nine’.

- |  |   |
|--|---|
| <b>. Timor komesa ukun aan iha Segunda, loron rua-nulu, fulan Maiu, tinan rihun rua rua.</b> | Timor started ruling itself on Monday, the 20 <sup>th</sup> of May, 2002. |
| <b>. Hau moris iha loron tolu, fulan haat, tinan rihun ida atus sia sia-nulu resin haat.</b> | I was born on 3 <sup>rd</sup> April, 1994.                                |

<sup>1</sup> *Saa* can also be used in other contexts to ask for a choice from a limited range of options (e.g. *saa kór* ‘what colour?’). However not all speakers use it this way.

Here are some examples of other questions concerning dates.

- P: **Ita moris iha saa data?** What date were you born?  
 H: **Hau moris iha loron rua, fulan** I was born on 2<sup>nd</sup> February 1974.  
**Fevereiru, tinan rihun ida atus sia, hitu-**  
**nulu resin haat.**
- P: **Páskua iha tinan ida nee, monu iha fulan** Which month does Easter fall in this year?  
**saida?**
- H: **Páskua monu iha fulan Marsu.** Easter is in March.

### 3. Next/last week

There are various ways of expressing ‘last’ and ‘next’.

<i>Future</i>		<i>Past</i>	
<b>semana oin</b>	next week	<b>semana kotuk</b>	last week
<b>semana oin mai</b>	next week	<b>semana liu ba</b>	last week
<b>Domingu agora</b>	this coming Sunday	<b>Domingu liu ba</b>	last Sunday
<b>Domingu oin</b>	next Sunday (the Sunday after the coming one) <sup>2</sup>	<b>Domingu rua liu ba</b>	the Sunday before last
<b>Domingu oin mai</b>	next Sunday (the Sunday after the coming one)		
<b>tinan rua oin mai</b>	in two years time	<b>tinan rua liu ba</b>	two years ago
<b>tinan rua mai</b>	in two years time		

### 4. só, só ... deit mak: expressing uniqueness

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

- . **Virgilio mak direktór.** It is Virgilio (not anyone else) who is the director.
- . **Abilio mak badinas liu.** It is Abilio who is the most diligent.

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

- . **Ita la hois kuda! Só karau deit.** We didn’t milk horses! Only cattle.
- . **Hau la hatene Portugés. Só Inglés deit.** I don’t know Portuguese, only English.

In combination with a previous statement, *só ... deit mak* can often be translated as ‘except’.

- . **Ami hotu-hotu baa tasiibun. Só Bete deit mak hela.** We all went to the beach except Bete. (Only Bete stayed behind.)
- . **Ita rona ona direktór hotu-hotu nia hanoin. Só Benjamim Martins nia pozisaun deit mak ita la hatene.** We have heard the thoughts of all the directors except Benjamim Martins. (It is only Benjamim Martins’ position that we don’t know.)

<sup>2</sup> As with English ‘next Sunday’, there is in practice sometimes confusion as to whether *Domingu oin* should be interpreted as the coming Sunday (less than 7 days away), or the Sunday after that.

Bobonaro, 9 Junyu tinan 2010

Ba : .....

Número : 7/2/2011

Asuntu : Konvite

Ho laran haksolok, ami konvida senyor xefi suku hotu-hotu iha Distritu Bobonaro atu mai tuir enkontru ho Sr. Administradór Distritu. Enkontru nee sei halao iha:

Data : Sesta, 11 fulan FEVEREIRU tinan 2011

Oras : Tuku 08:00 too remata

Fatin : Salaun enkontru Distritu Bobonaro

Ajenda enkontru:

1. Informasaun jerál husi Administradór Distritu
2. Xefi suku ida-idak hatoo relatóriu kona ba dezvoltimentu iha suku laran
3. Sujestaun husi xefi suku sira
4. Selu-seluk tan

Ba ita boot sira nia atensaun, ami hatoo obrigadu wain.

José Manuel Soares Lopes

Sekretáriu

Hodi grasa ho bensaun Nai Maromak nian,  
ami konvida maluk sira hotu bele mai asisti  
serimónia kazamentu ba ami nia oan

José António de Jesus

(Azé)

ho

Maria Lindalva

(Meri)

**Serimónia iha igreja sei halao iha:**

Loron/Data: Sábado, 30 Outubru 2010

Oras: 10.00 OTL

Fatin: Igreja Katedral – Dili

**Resepsaun sei halao iha:**

Loron/Data: Sábado, 30 Outubru 2010

Oras: 12.00 OTL

Fatin: Salaun Delta Nova - Dili

Ami agradese no haksolok ho partisipasaun  
husi maluk sira hotu. Ikus liu ami la haluha  
hatoo obrigadu wain.

**Família nebee konvida**

Família  
**de Jesus**

Família  
**Lindalva**

## 31. Kuidadu-an (*Taking care of yourself*)

### Objetivu

In this chapter you will learn to increase your personal safety, including:

- Recognise and respond to unwelcome romantic attention
- Recognise male-female banter, and threatening talk
- Use *para...* ‘so...’, *ruma* ‘some or other’, tag *sa*, the topic marker *nenee* and *kan* ‘after all’



### Liafuan foun – jerál

#### Nouns

<b>buatamak</b>	fellow (impolite)
<b>buatinak</b>	girl, woman (impolite)
<b>doben</b>	beloved
<b>lisensa</b>	permission
<b>manu-talin</b>	go-between (e.g. who carries messages between a boy and girl)
<b>NGO</b> [en ji o] (Eng)	NGO
<b>seguransa</b>	security

#### Transitive verbs

<b>ameasa</b>	threaten
<b>bandu</b>	prohibit, forbid; <i>Noun</i> : prohibition
<b>estraga</b>	destroy, damage, vandalise, ruin; rape
<b>inkomoda</b>	bother, inconvenience
<b>kuidadu</b>	care for; be careful
<b>namora</b>	court, go out with; Many people also use it as a noun: boyfriend, fiancé, girlfriend, fiancée

#### Intransitive verbs/adjectives

<b>furak</b>	tasty; beautiful (of things, dance..., not of people)
<b>matan moris</b>	be ‘on the prowl’, keep swapping girlfriends/boyfriends
<b>mesak</b>	alone
<b>rame</b>	bustling, busy, crowded, lively, festive

#### Other

<b>laran monu ba</b>	fall in love with
<b>di-diak</b>	carefully, thoroughly
<b>liu-liu</b>	especially
<b>para ...</b>	so, very...
<b>ruma</b>	some or other (as yet unknown quantity, or type)
<b>teb-tebes</b>	truly, very
<b>kan</b> (I)	after all

- ❖ *Buatamak* and *buatinak* are impolite terms of reference for a man/woman whom you don’t know, or whom you are angry at and pretend not to know. For instance, a girl could say to her girlfriends about a man who is hassling them: *O, haree buatamak ida nebaa nee!*
- ❖ Since international NGOs have multiplied since 1999, many people now use the English term *NGO* (pronounced as in English); the Portuguese equivalent is *ONG* (pronounced ‘ó én jé’).

- ❖ *Rame* represents a positive characteristic in Timorese culture. It is associated with lots of people and activity.
- ❖ *Kuidadu!* is a common warning, meaning ‘Be careful, watch out!’
- ❖ *Hau nia laran monu ba nia* suggests you fell for this person. *Laran monu* is primarily associated with romantic attraction but can also be used for ‘falling in love with’ or being attracted to a child you’d like to adopt, a house, or even clothing.

## Attracting the girls

- ❖ As in the West, there are a wide range of expressions used by young men when young women walk past. Apart from words, and ‘sst’, there is whistling, and clearing the throat. Some will repeatedly call out a name, in the hope that the girl will come out with her own name. As a woman, you can ignore them and keep walking. If you greet groups of men in Tetun before they get a chance to comment, it sometimes prevents such comments being made in the first place.

*Expressions used by young men when young women go past* (translations are rather literal)

<b>Isin para kabeer!</b>	So beautiful (lit. ‘such smooth skin’)
<b>... halo hau araska liu</b>	... makes it hard for me
<b>lao oan nee</b>	– said when a girl walks past
<b>soran sa</b>	inciting, isn’t it.
<b>husar oan nee</b>	(lit. ‘navel child this’) – said when the navel is showing
<b>hamnasa oan nee</b>	laugher/smiler
<b>kelen oan nee</b>	(lit. ‘thigh child this’) – said when a girl’s skirt or shorts are short

## Courtship

- ❖ Relationships that a westerner might interpret as a minor courtship or flirtation are likely to be interpreted by a Timorese as a serious intention to marry. There are exceptions (mainly in Dili) amongst those youth who are considered *nakar* ‘wanton, mischievous’.
- ❖ If a young man goes to visit a hopeful-girlfriend’s parents, it is likely to be interpreted as a desire to have a serious relationship. If he takes the girl out, he is expected to also deliver her home afterwards.
- ❖ Unwanted romantic attentions can be reduced if you mix widely within the community, showing that there is no particular eligible man or woman who interests you more than others.

## Diálogu

### (1) Feto lakohi namora ho mane nee

**Duarte mane foin-sae ida. Nia gusta teb-tebes Rosa, tanba Rosa nee feto oan ida bonita, hamnasa-door, i fuuk naruk. Nia isin mos kapaas. Entaun Duarte buka dalan atu hatoo nia laran ba Rosa. Maibee Rosa nia laran la monu ba Duarte.**

Duarte: **Rosa! Rosa!**

Rosa: **Nusaa?**

Duarte: **Lae, la iha buat ida.**

Rosa: **Tansaa mak o bolu hau?**

Duarte: **Hau hakarak hatete buat ida ba o, maibee o keta hirus, e!**

Rosa: **Dehan took mai!**

Duarte: **Rosa! O bonita. Hau gusta o. Tebes nee! O halo hau toba la dukur!**

Rosa: **Oo, obrigada. Hau baa ona. Adeus.**

Duarte is a young man. He really likes Rosa, because Rosa is a pretty girl, who often laughs/smiles, and has long hair. Her body is beautiful too. So Duarte looks for a way to express his feelings to Rosa. But Rosa doesn't love Duarte.

Rosa! Rosa!

What's up?

No, there's nothing.

Why did you call me?

I want to tell you something, but don't get mad!

Tell me!

Rosa! You're pretty. I like you. It's true!

You make me unable to sleep!

Oh, (no) thank you. I'm going now. Bye.

## Extramarital sex

- ❖ It is considered highly desirable for a girl to be a virgin when she gets married, or at least to lose her virginity to the man whom she will later marry. For young men this is not considered such an issue.

### Expressions

<b>feto bikan</b>	prostitute (lit. 'woman plate')
<b>feto puta</b>	prostitute (lit. 'woman whore')
<b>feto luroon</b>	prostitute (lit. 'woman street')
<b>panleiru</b>	cross-dresser, man who acts or dresses like a woman; homosexual
<b>buifeto, maufeto</b>	effeminate male (heterosexual)
<b>bermanek</b>	tomboy, woman who acts like a man
<b>homo (I)</b>	homosexual
<b>lesbián (I)</b>	lesbian
<b>hola malu</b>	have sex with each other, marry each other
<b>baratu</b>	cheap (easy to get; mainly applied to women)
<b>kama rua</b>	mistress (in addition to the wife)
<b>hola feto kiik / feen kiik</b>	take a mistress

## Security

- ❖ A person on their own does not invite a person of the opposite sex into his or her home. Any business that needs to be transacted can usually be done outside the front door. If you want to invite them to sit, let them sit on the front veranda or in the front yard. If the guest stays too long, one option is to invite him or her to stay there, but state that you yourself must go out (e.g. to the neighbours).

- ❖ Women are expected to dress conservatively, not showing their midriff, and avoiding short skirts or short shorts, or wearing strappy tops. (Such clothes were acceptable during the Portuguese time, but a quarter-century of Indonesian rule has changed that.)
- ❖ Should you ever be attacked, yell. If inside, call *Naokteen tama uma* ‘A thief has come into the house’. If attacked outside, you could call *Hau mate ona!* ‘I’m dying!’
- ❖ Women shouldn’t walk at night without adult company.
- ❖ Greeting many people and mixing widely can help your acceptance into the community.

## Diálogu

### (2) La bele koalía iha uma laran

**Juvito joven ida nebee hela iha Hera. Nia gosta Susana, ema Brazil ida nebee foin mai. Susana mesak deit iha uma.**

Juvito: **Lisensa uma nain. Bondia.**

Susana: **Bondia. Mai tuur iha nee, ami nia varanda kiik hela.**

Juvito: **Diak obrigadu, la buat ida.**

Susana: **Nusaa? Iha buat ruma atu hatoo mai hau ka?**

Juvito: **Sín, ita bele koalía iha laran deit? Se lae, ema barak haree ita.**

Susana: **Aii... diak liu ita koalía deit iha liur nee, tanba iha laran manas teb-tebes.**

Juvito: **La buat ida! Ita baa iha laran mak hau koalía.**

Susana: **Se hanesan nee, diak liu ita bele fila, tanba hau atu sai. Adeus.**

Juvito is a young man who lives in Hera. He likes Susana, a Brazilian who has just arrived. Susana is alone at home.

Excuse me, lady of the house. Good morning.

Good morning. Come and sit here, (though) our veranda is small.

Fine, thanks, that’s all right.

What’s up? Is there something you want to tell me?

Yes, can we just talk inside? Otherwise lots of people will see us.

Aii... it’s better to just talk outside here, because inside is terribly hot.

That’s all right. Once we go inside I’ll talk.

In that case, how about you go home, because I am about to go out. Bye.

### (3) La bele vizita mesak

**Zelinda voluntáriu foun ida, nebee foin mai hosi Amérika. Nia hela iha distritu Ermera. Nia konhese Senhór Paulo, nebee servisu iha NGO ida.**

Paulo: **Zelinda, orsida hau bele baa ita nia uma?**

Zelinda: **Ita atu baa ho see?**

Paulo: **Hau baa mesak deit.**

Zelinda: **Ai, nee la furak ida. Bolu tan Maria ho Ana, para ita bele koalía rame.**

Zelinda is a new volunteer, who has only recently arrived from America. She lives in the district of Ermera. She knows Mr Paulo, who works in an NGO.

Zelinda, can I go to your home later?

Who would you go with?

I’d go alone.

Ah, that’s not so great. Ask Maria and Ana to come too, so that we can have a good chat as a group.

## What are *malae* like?

- ❖ Complaints about and praise for foreigners often seem to revolve around two issues: whether they mix well with Timorese, and whether they are generous. In Timor, for instance, it is normal as a passenger in a car to share your snacks with the driver, or as a member of a household to share your food with the rest of the household.

### Things sometimes said about foreigners

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>. <b>Malae/buatamak nee halo estilu liu.</b></li> <li>. <b>Malae nee britas.</b></li> <li>. <b>Baa fiar fali malae teen toos!</b></li> </ul> | <p>This foreigner/fellow is showing off.</p> <p>This foreigner is stingy (lit. ‘pebble’).</p> <p>Would you trust a stingy foreigner?! (lit. ‘hard-faeces’, also meaning ‘constipated’)</p> |
|---|--|

## Male threats

- ❖ When men are threatened by other men without provocation, Timorese deem it wisest to walk away, especially as such behaviour is often associated with drunkenness.

### Expressions used by young men when threatening other men

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>. <b>Ita bomba tiha nia!</b></li> <li>. <b>O hakarak saida?!</b></li> <li>. <b>Neebee, nusaa?!</b></li> <li>. <b>Joga nia!</b></li> <li>. <b>Malae avoo la hanorin, baku mate tiha nia!</b></li> </ul> | <p>We’ll bash him up.</p> <p>What do you want?!</p> <p>So, what?!</p> <p>Let’s bash him!</p> <p>The foreigner wasn’t properly brought up, bash him to death!</p> |
|---|--|



## Estrutura língua nian

### 1. para ‘so’

In slang, *para* means ‘so, really, very’. Unlike the other terms meaning ‘very’ (such as *liu*), it comes before the adjective:

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>. <b>Dosi nee para midar!</b></li> <li>. <b>Ema nee para bokur!</b></li> <li>. <b>Feto nee para bonita!</b></li> </ul> | <p>This cake is so sweet/tasty!</p> <p>This person is so fat!</p> <p>This girl is a stunner!</p> |
|---|--|

### 2. ruma ‘some or other’

*Ruma* ‘some or other’ always comes after a noun, and indicates an unknown or unspecified quantity or type. It occurs in the standard phrases *ema ruma* ‘someone’, *buat ruma* ‘something’, *fatin ruma* ‘somewhere’, and *dala ruma* ‘sometimes’.

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>. <b>Ita presiza buat ruma?</b></li> <li>. <b>Iha nasaun ruma bele ajuda ita?</b></li> <li>. <b>Ami fiar katak loron ruma Timor sei ukun aan.</b></li> </ul> | <p>Do you need something/anything?</p> <p>Is there a country (any country/countries) who can help us?</p> <p>We believed that some day Timor would rule itself (be independent).</p> |
|---|--|

### 3. sa tag

*Sa* is a tag which can be placed at the end of a statement or command in informal speech amongst friends of equal status. On statements it appears to mean something like ‘this is true – so don’t argue about it’.

- |  |                                |
|--|--------------------------------|
| O: <b>O baa koalia ho Dona Patricia lai!</b> | Go and talk with Mrs Patricia. |
| H: <b>Hau baa tiha ona sa!</b>               | I’ve already done it!          |
| O: <b>O hatene ona ka lae?</b>               | Do you know it or not?         |
| H: <b>Hau hatene ona sa!</b>                 | Of course I know!              |

On a command, it has falling intonation. Here *sa* aims to calm the other person down, while still showing that you are serious.

- |                         |                       |
|-------------------------|-----------------------|
| . <b>Kalma deit sa.</b> | Just calm down.       |
| . <b>Mai lai sa.</b>    | Just come.            |
| . <b>Foo mai sa.</b>    | Just give it (to me). |

### 4. nenee for topics

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

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

### 5. kan ‘after all’

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

- |  |  |
|--|--|
| . <b>Sira nee lakohi halo servisu, hakarak manda ema deit. Sira nia avoo nee <u>kan</u> uluk liurai.</b> | They don’t want to work, just wanting to order people about. After all their grandfather was a <i>liurai</i> . |
| . <b>Hau tenki fila agora, tanba ohin dadeer <u>kan</u> hau hatete tiha ona.</b>                         | I must go home now, because after all this morning I said I would.   |
| . <b>Ami kala-kalan buka ikan. Tanba agora nee <u>kan</u>, buka osan araska.</b>                         | We go fishing every night. Because after all, it’s really hard to earn money these days.                       |

## 32. Família (*Family*)

---



### Objetivu

In this chapter you will learn to:

- Describe an extended family
- Use *nusaa?* ‘why?’, *halo nusaa?* ‘how?’
- Use final *-n* on certain possessed nouns.
- Use *mesak ... deit* ‘all’

### What’s in a family?

There is one major difference between European and Timorese kinship systems which has a lot of ramifications in how relatives are classified. In European systems, there is a sharp distinction between your parents and their siblings (your uncles/aunts), and, concomitantly, between your parents’ children (your siblings) and the children of your uncles and aunts (your cousins).

In much of Timor, there is instead a distinction between people related through same-sex parents (two sisters, or two brothers) and those related through opposite-sex parents (a brother and a sister). So, your mother’s sisters are addressed as ‘mother’ and father’s brothers as ‘father’. Their children are identified as your brothers and sisters. In contrast, your mother’s brothers, and your father’s sisters, are classified as ‘uncles’ and ‘aunts’, and their children are considered as ‘cousins’. In much of Timor, such cross-cousins (so-called because they are related via opposite-sex parents), could traditionally marry one another.

Here is the basic system.

#### One generation up

<b>inan</b> <sup>1</sup>	mother, mother’s sister
<b>inan rasik</b>	mother (as distinct from mother’s sister)
<b>inan boot</b>	mother’s older sister
<b>inan kiik</b>	mother’s younger sister
<b>tia</b>	‘aunt’: father’s sister; mother’s brother’s wife
<b>aman</b>	father, father’s brother
<b>aman rasik</b>	father (as distinct from father’s brother)
<b>aman boot</b>	father’s older brother
<b>aman kiik</b>	father’s younger brother
<b>tiu</b>	‘uncle’: mother’s brother; father’s sister’s husband

#### Same generation

<b>maun</b>	older brother, older son of someone classified as one’s <i>inan</i> or <i>aman</i>
<b>biin</b>	older sister, older daughter of someone classified as one’s <i>inan</i> or <i>aman</i>
<b>alin</b>	younger brother or sister, younger child of someone classified as one’s <i>inan</i> or <i>aman</i>
<b>feton</b>	sister (of a man)
<b>naan</b>	brother (of a woman)

---

<sup>1</sup> In any of the following expressions, you can replace the traditional *inan* with other terms meaning ‘mother’ (e.g. *amaa*) and *aman* with other terms meaning ‘father’ (e.g. *apaa*).

<b>primu</b>	male cross-cousin (son of one's mother's brother or father's sister)
<b>prima</b>	female cross-cousin (daughter of one's mother's brother or father's sister)
<b>kunhadu</b>	brother-in-law (of a woman)
<b>rian</b>	brother-in-law (of a man)
<b>kunhada</b>	sister-in-law

One generation down

<b>oan</b>	child; child of a woman's sister or father's brother
<b>oan rasik</b>	own child (as distinct from children of one's brothers or sisters)
<b>subrinhu</b>	'nephew': son of a woman's brother or man's sister
<b>subrinha</b>	'niece': daughter of a woman's brother or man's sister

The system works for all generations. So, for instance, *avoo* can refer not only to your grandparent, but also to your grandfather's brother, or grandmother's sister.

Some families draw the European distinctions rather than the above ones. For them, *inan* and *aman* refer only to one's parents, and *tia* and *tiu* to any of the sisters or brothers of your parents.

Here are some other kin terms:

One generation up

<b>inan-aman</b>	parents
<b>main</b>	mother
<b>pai</b>	father
<b>banin</b>	parent-in-law
<b>banin feto</b>	mother-in-law
<b>banin mane</b>	father-in-law

One generation down

<b>feto foun</b>	daughter-in-law
<b>mane foun</b>	son-in-law
<b>oan boot</b>	oldest child
<b>oan ikun</b>	youngest child ( <b>ikun</b> 'tail')

Spouse

<b>kaben</b>	spouse
<b>feen</b>	wife
<b>laen</b>	husband

Other

<b>familia</b>	family, relatives
<b>nusaa</b>	why; what's up
<b>halo nusaa</b>	how

**Komentáriu kona ba liafuan foun**

- ❖ Parents: As pointed out in chapter 9, there are several sets of terms for 'mother' and 'father'. The traditional terms *inan* and *aman* are used more in rural areas and in liturgical contexts, *main* and *pai* more within more Portuguese-influenced families, and *amaa* and *apaa* more within other Dili families. When speaking of parents in general (as opposed to someone's parents), use *inan* and *aman*, or *inan-aman* 'parents'. Note that the Portuguese loan *parenti*, which some people use in Tetun, means 'relation, extended family member', not 'parents'.

- ❖ Spouse: There are several terms for husband and wife. *Kaben* is a relatively formal term for spouse, as well as a verb meaning ‘marry’. In some parts of Timor, the Tetun Terik terms *feen* and *laen* are commonly used; however in Dili many people prefer *ferik-oan* and *katuas-oan*, and consider *feen* and *laen* to be less polite. While *kaben* is restricted to legally married people, the other terms include people who have been married in traditional ceremonies but have not yet had a church (or civil) wedding.
- ❖ In-laws: *Banin*, *feto foun* and *mane foun* are only used to talk about people (i.e. as terms of reference), not – like *tia* or *alin* – to call them (i.e. they are not terms of address).

## Diálogu

### Anita hau nia alin

<b>Sonia hasoru Rosa iha Xanana Reading Room.</b>	Sonia meets Rosa in the Xanana Reading Room.
Sonia: <b>Rosa, horiseik lokraik hau haree o nia maun Anito iha loja Lita.</b>	Rosa, yesterday afternoon I saw your older brother Anito at Lita shop.
Rosa: <b>Anito hau nia alin, laos hau nia maun. Hau mak oan feto boot. Anito hau nia alin ikun. Nia ferik-oan ema Indonézia. Sira iha oan nain rua.</b>	Anito is my younger brother, not my older brother. I’m the oldest daughter. Anito is my youngest sibling. His wife is Indonesian. They have two children.
Sonia: <b>O nia subrinhu sira koalia Tetun ka lian Indonézia?</b>	Do your nephews and nieces speak Tetun or Indonesian?
Rosa: <b>Sira koalia lian Indonézia ho sira nia amaa, tanba hau nia kunhada la hatene Tetun. Maibee agora nia aprende.</b>	They speak Indonesian with their mother, because my sister-in-law doesn’t know Tetun. But now she is learning.
Sonia: <b>Nee diak.</b>	That’s good.

### **Kostumi**

- ❖ Traditionally, you can call someone who has children by the name of their first child, followed by a term meaning ‘father’ or ‘mother’. For instance, in some communities, the mother of *Abete* could be addressed as *Abetina*. Although such naming is rare in Dili, it is common (and polite) when talking about someone to mention them as ‘so-and-so’s father/mother’. So, for instance, if your neighbours’ oldest child is called João, you could ask your neighbour whether her husband is home by saying *João nia apaa iha ka?*

## Estrutura língua nian

### 1. nusaa? ‘why?’

At the beginning of a clause, *nusaa* is a relatively informal and often rhetorical way of asking ‘why?’ It is not used in formal situations or when interviewing high-status people.

- |   |                              |
|---|------------------------------|
| . <b>Nusaa mak Acata tanis?</b>               | What is Acata crying for?    |
| . <b>Nusaa mak imi la foo balu mai ami?!</b>  | Why don’t you give us some?! |
| . <b>Nusaa mak o tama tardi hanesan nee?!</b> | Why have you come so late?!  |

On its own, *Nusaa?* is something like ‘What’s up?’; for instance, if a friend calls out your name, you could ask *Nusaa?* ‘What’s up, what do you want?’

## 2. halo nusaa? ‘how?’

*Halo nusaa* occurs at either the beginning or the end of the question. It means ‘how’, asking about means or method.

- . **Odamatan nee loke halo nusaa?** How do you open this door?
- . **Halo nusaa mak profesór sira bele hatene Portugés lailais?** How can the teachers come to know Portuguese quickly?
- . **Ita tesi lia nee halo nusaa?** What is your judgment? (lit. ‘How do you judge’)
- . **“Square” ho lian Tetun, bolu halo nusaa?** What is “square” in Tetun? (lit. ‘how is “square” called’)

It is sometimes rhetorical.

- . **O nunka estuda. Halo nusaa mak o bele sai matenek?!** You never study. How are you ever going to be become educated?!

*Halo nusaa mos* means ‘no matter what’.

- . **Malae hateten ba xofér, “Iha dalan, la bele para. Bele halo nusaa mos, la bele para. Se lae, ema oho imi iha dalan.”** The foreigner said to the drivers, “You cannot stop on the way. No matter what happens, do not stop. Otherwise people will kill you en route.”
- . **Halo nusaa mos, ami tenki too duni Suai aban dadeer.** No matter what, we have to arrive in Suai tomorrow morning.

## 3. Final -n on possessives: hau nia tiun

Most (but not all) Tetun Dili speakers put an *-n* on the end of *tia* ‘aunt’ and *tiu* ‘uncle’ if they are preceded by a possessor. Thus one would say *hau nia tiun* ‘my uncle’ and *sira nia tian* ‘their aunt’. This *-n* is a relic from Tetun Terik, where it is added to all possessed kin nouns, amongst other things.

## 4. mesak ... deit ‘all ...’

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

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

## 33. Rezolve problema (*Settling disputes*)

### Objetivu<sup>1</sup>

In this chapter you will learn to:

- Talk about traditional means of resolving conflict
- Use *mos* to mean ‘and so’, and *la ... ona* ‘no longer ...’
- Idioms using *malu*
- Use clauses with subject–object–verb order, such as *Hau kafee la hemu* ‘I am not a coffee drinker’



### Liafuan foun

#### Verbs and verbal expressions

<b>rezolve</b>	resolve, settle, sort out (a dispute)
<b>tesi lia</b>	hear a dispute, and make the final decision (mainly in non-legal setting)
<b>foo sala</b>	give compensation; blame
<b>promete</b>	promise
<b>jura</b>	swear an oath
<b>monu ain</b>	kneel with head bent to ask forgiveness
<b>kesar</b>	report (about someone's faults), tell on
<b>deskonfia</b>	suspect, distrust
<b>hakuak</b>	hug, embrace
<b>hadau</b>	snatch; grab; seize
<b>obriga</b>	compel, try to force
<b>lori lia</b>	spread gossip
<b>subar</b>	hide

#### Nouns

<b>problema</b>	problem
<b>dame</b>	peace, reconciliation
<b>liurai</b>	traditional ruler, king
<b>lia nain</b>	traditional elder
<b>lia anin</b>	rumour
<b>fahi</b>	pig
<b>lia</b>	traditional communal event, dispute, legal case
<b>tais</b>	hand-woven cloth
<b>multa</b>	fine (for wrong-doing)
<b>tua</b>	palm wine, alcohol
<b>lisan</b>	custom, tradition
<b>adat (I)</b>	custom, tradition

<sup>1</sup> The bulk of this chapter is taken from “Tetun for the Justice Sector”, by Catharina Williams-van Klinken *et al.*, published by the Timor-Leste Police Development Program and Dili Institute of Technology in 2009 and used with permission.

Other

<b>uluk</b>	first (before doing something else, or before someone else)
<b>La bele halo tan!</b>	Don't do it again!
<b>Se halo tan, ...</b>	If you do it again, ...
<b>la ... ona</b>	no longer ...
<b>la ... tan</b>	no longer ...

**Komentáriu kona ba liafuan foun**

- ❖ *Liurai*: Traditionally this was a hereditary ruler. Many ruled over areas about as big as a current subdistrict, although some had more extensive influence.
- ❖ *Obriga* 'compel' does not necessarily indicate that the attempt to force someone to do something was successful. Hence it is possible to say: *Hau halai hosi uma, tanba apaa ho amaa obriga hau tenki kaben ho António*. 'I ran away from home because my father and mother tried to force me to marry António.'

**Lisan (Tradition)**

In Timor, life is traditionally governed by *lisan* (or *adat*). This refers to an ethnic group or clan's tradition and customary law. Although each ethnic group has its own *lisan*, there are many themes that are common throughout the country.

The experts in *lisan* are called *lia nain* ('word masters'). They can handle negotiations between families, judge in disputes, lead traditional ceremonies, and function as a font of traditional knowledge.

Timorese society is not individualistic. Each person belongs not only to an extended family, but also to an *uma lisan* (often called *uma adat*). This is a named clan house, with its associated clan. Most communities in East Timor are patrilineal; that is, children join the father's clan, and a wife joins her husband's clan. In these cultures the husband normally pays *barlaki* 'bride price' to his wife's family. This can be expensive, even taking a lifetime to pay off. A few communities in the west of East Timor are matrilineal; that is, children join the mother's clan; in these there is no bride price. At marriage, death, and when building a new *uma lulik*, each clan has obligations to the others with whom they have marriage relations.

Many of the major events in life involve a lot of negotiations between extended families. This is referred to as *tuur hamutuk* 'sit together'. For instance, before a couple get married, families must negotiate issues such as the bride price and what each family will contribute. Usually it is not the parents that handle such negotiations, but uncles and *lia nain*. Negotiations can go right through the night, and can get heated.

*Lia* include a range of ceremonies that involve a lot of negotiations. There are two basic kinds: *lia mate* are the negotiations and ceremonies surrounding death, while *lia moris* include all negotiations surrounding life and marriage.

## Rezolve problema (**Settling disputes**)

In Timor many disputes are handled outside of the police and court system, using traditional mechanisms. The primary goal of traditional dispute resolution is to restore the relationship that has been hurt. It is not to determine who is guilty; indeed it is hard to find terms for ‘guilty’ and ‘innocent’ in Tetun.<sup>2</sup>

Smaller problems within a household are handled by the father. Those in an extended family are also handled *iha uma laran* ‘within the family’. In patrilineal communities, it is normally the protagonists’ father, father’s brothers and paternal grandfather who handle the case, while in matrilineal cultures, it is the mother’s brothers and her father.

Problems crossing family boundaries, such as land disputes, are handled by *lia nain*. The final decision is made by a respected senior *lia nain*, who sits and listens to the whole discussion without taking part in it. The term for hearing a dispute and making the final decision is *tesu lia*; this literally means ‘cut word/dispute’, presumably reflecting the fact that the problem is now finished.

These days, some disputes are handled by the police and local government authorities, according to traditional principles.

Here is a simple example of dispute resolution within a family: A young man disowns his family because the family is poor. By hurting his parents so badly, he comes under a curse and gets sick. This brings him to his senses so that he wants to reconcile with his parents. The uncles decide that he must do the following:

- *monu ain* ‘kneel’ in front of his family, and *foo sala* (lit. ‘give fault’) of a *tais* (hand-woven cloth) to his parents. This symbolically acknowledges his guilt and restores the relationship.
- *foo multa* ‘give fine’: hand over money (\$100) to his uncles who will hand it on to the father, and give a pig. The pig will be killed immediately and eaten together with all those who participated in the dispute resolution. The object of the fine is to prevent him committing the same wrong again, since if he does, the fine will be doubled. Eating together symbolises that the relationship has been restored, and they are again united.

Note that none of these involve the culprit talking; it is his actions rather than his words that are important.

---

<sup>2</sup> The closest terms I have found for ‘guilty’ and ‘innocent’ are the very generic *sala*, which means ‘wrong, incorrect, err, mistaken, sin, not according to the rules’, and its opposite *la sala* ‘not wrong’.

## Diálogu

### Alito monu ain

**Horiseik Alito baku nia tiu Lucas too oin bubu. Sira rezolve kedas problema nee, i Alito promete atu lori tais, fahi no osan, foo ba nia tiu. Agora nia atu lori ba.**

**Julio: Alito! O atu baa nebee?**

**Alito: Hau atu lori tais ho fahi nee ba tiu Lucas.**

**Julio: Imi nia problema horiseik nee rezolve tiha ona ka seidak?**

**Alito: Sin, rezolve horiseik kedas. Hau foo sala tais, fahi ho osan dolar atus ida ba Tiu Lucas. Tais hodi foo sala. No fahi ho osan hanesan foo multa ba tiu, atu lora seluk hau la bele halo tan.**

**Julio: See mak tesi imi nia lia?**

**Alito: Hau nia avoo mane, apaa boot ho hau nia apaa. Horiseik hau monu ain ba tiu Lucas no nia hakuak hau hodi simu fali hau hanesan ninia subrinhu.**

**Julio: Nee fasi o nia matan! Tanba o la hatene o nia tiun. Diak liu la bele halo tan, atu la bele multa hanesan nee.**

**Alito: Hau lakohi halo tan. Hau baa lai! Sira hein hau iha kraik nebaa.**

**Julio: Entaun baa lai, lora seluk mak koaliala fali.**

Yesterday Alito bashed his uncle Lucas til his face was swollen. They immediately sorted out the problem, and Alito promised to bring *tais* cloth, a pig and money to give to his uncle. Now he is about to take them there. Alito! Where are you going?

I'm about to take this *tais* and pig to uncle Lucas.

Have you sorted out your problem yesterday?

Yes, we sorted it out straight away. I am giving uncle Lucas a *tais*, a pig and \$100. The *tais* is to acknowledge my wrong. And the pig and money are as a fine to him, to ensure I don't do it again another day.

Who decided your case?

My grandfather, father's older brother, and father. Yesterday I knelt before uncle Lucas, and he hugged me, receiving me back as his nephew.

That'll teach you! Because you didn't recognise your uncle (i.e. respect him as your uncle). You'd better not do it again, so you won't have to pay fines like this.

I don't want to do it again. I'm off now.

They're waiting for me down the road/hill.

So, off you go, we'll talk again another day.

### Komentáriu kona ba diálogu

- ❖ *Nee fasi o nia matan!* or just *Fasi matan!* literally means 'that will wash your eyes'. It's a way of saying 'That'll teach you!'

## Estrutura língua nian

### 1. mos ‘and so’

*Mos* is often used before a verb, to mean something like ‘so’, to indicate that someone has obeyed instructions, or responded appropriately to news.

- . Ema ohin dehan hau nia oan derepenti moras iha uma. I hau mos fila kedas ba haree nia. People told me my child had suddenly gotten ill at home. So I went immediately to see him.
- . Bainhira polísia foti liman haruka kareta para, kareta mos para kedas. When the policeman raises his hand to order the cars to stop, the cars stop immediately.
- . Jesus hatete ba anin ho laloran nunee, “Para ona!” Anin mos para, i bee mos hakmatek kedan. Jesus said to the wind and waves, “Stop!” And the wind stopped, and the waves became still.

### 2. la ... ona ‘no longer’

*la ... ona* means ‘no longer, not any more’.

- . Uluk hau faan sasaan iha merkadu. Agora la faan ona. I used to sell goods in the market. Now I don’t sell any more.
- . Tanba hau nia inimigu la iha Timor ona, hau fila ba hau nia rain. Because my enemies were no longer in Timor, I returned to my country.
- . Tanba sira halo sala beibeik, agora sira la hatene ona saida mak diak, saida mak aat. Because they keep doing evil, they now no longer know what is good, and what is evil.

### 3. malu *idioms*

There are some idioms including *malu*:

diak malu	be on good terms with one another
haree malu diak	get on well
haree malu la diak	don’t get on well
diskuti malu	discuss, argue with each other
hadau malu	compete for resources
istori malu	quarrel
fahe malu	separate, go one’s separate ways
(ema) haan malu	constantly oppose one another and put one another down (e.g. of political groups)
(liafuan) la haan malu	disagree

Here are some examples in use:

- Sira la bele diak malu, tanba problema seidauk rezolve. They cannot be on good terms with one another, because their dispute has not yet been resolved.
- Ema hadau malu foos iha loja Audian, tanba iha nebaa foos baratu. People are pushing and shoving over rice at Audian shop, because the rice there is cheap.
- Ohin dadeer tiu Jaime istori malu ho nia feen kona ba osan. This morning uncle Jaime had a quarrel with his wife about money.
- Ema seluk uza situasaun nee hodi provoka ema Timor atu haan malu. Other people are using this situation to provoke Timorese to fight each other.
- Sasin sira nia liafuan la haan malu. The witnesses’ testimonies didn’t match.

#### 4. Subject–object–verb

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

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

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

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

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

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

## 34. Despede malu (*Farewell*)

### Objetivu

In this chapter you will learn to:

- Handle farewells in a culturally appropriate manner
- Use *hirak* ‘these specific’
- Talk about finishing things, using *hotu* or *remata* ‘finish’
- Use *ba* to ask someone to do something without you
- Express ‘truly’ in colloquial ways



### Liafuan foun

#### Nouns

<b>ansi</b>	hurry
<b>atensaun</b>	attention, care
<b>despedida</b>	farewell
<b>disiplina</b>	discipline
<b>hahalok</b>	behaviour
<b>kolaborasaun</b>	collaboration
<b>laran luak</b>	wholeheartedness
<b>lia menon</b>	message, instructions
<b>maluk</b>	relative, friend, colleague
<b>ministériu</b>	ministry (government)
<b>reuniaun</b>	meeting (esp. large formal)
<b>rohan</b>	piece; end
<b>salaun</b>	hall (meeting/lecture...)

#### Transitive verbs and expressions

<b>agradese</b>	thank (mainly formal term)
<b>aproveita</b>	take (opportunity), make the most of
<b>buka</b>	look for; seek to, try to
<b>despede</b>	farewell, say goodbye to
<b>despede malu</b>	take leave of one another
<b>fiar</b>	believe, trust
<b>foo hatene</b>	inform, tell
<b>foo sai</b>	announce, reveal
<b>foo tempu ba</b>	give an opportunity to (e.g. to speak)
<b>halibur</b>	gather (usu. people) together
<b>halibur malu</b>	gather together
<b>hatete sai</b>	announce
<b>kontinua</b>	continue
<b>organiza</b>	organise
<b>prepara</b>	prepare
<b>hirak</b>	these specific
<b>remata</b>	finish

#### Example

<b>ho ansi</b>	in a hurry
<b>foo atensaun ba...</b>	pay attention, care for; warn
<b>festa despedida</b>	farewell party
<b>ho disiplina</b>	in a disciplined way
<b>hahalok aat</b>	bad behaviour

#### Other

<b>hotu</b>	finish, be finished
<b>derepenti</b>	suddenly
<b>fo-foun</b>	initially, at first
<b>husu deskulpa</b>	say sorry, ask forgiveness
<b>kona ho ... nia laran</b>	suit, be pleasing to
<b>maizoumenus</b>	approximately
<b>nudar</b>	as, in the capacity of
<b>oan-ida</b>	a little, a small
<b>tomak</b>	whole, entire; all
<b>simu ho laran luak</b>	receive wholeheartedly
<b>baa</b>	IMPERATIVE MARKER: do it without me

### Komentáriu kona ba liafuan foun

- ❖ *Lia menon* includes the parting instructions and advice sometimes given at the end of an interview or talk, and instructions to pass on from one person to another.
- ❖ *Halibur* ‘gather, assemble’, is usually used for assembling people together. It is both transitive and intransitive. That is, you can say both of the following:
  - *Mestri halibur estudante sira iha sala laran.* ‘The teacher gathered his students into the hall.’
  - *Estudante sira hotu halibur iha sala.* ‘The students all assembled in the hall.’
- ❖ *Nudar* is primarily used in formal speech and writing. It is often used to introduce the capacity in which someone is speaking or functioning:
  - *Nudar ema Timor hau fiar katak...* ‘As a Timorese, I believe that...’
  - *Nudar ema foin sae, hau gosta duni aprende buat barak* ‘As a young person, I really like to learn many things.’
  - *Nia servisu nudar enfermeira* ‘She worked as a nurse.’
- ❖ *Fo-foun* ‘initially, at first’:
  - *Fo-foun hau mai, hau seidak hatene Tetun.* ‘When I first came, I didn’t yet know Tetun.’
  - *Indonézia tama fo-foun, ami hotu halai ba ai laran.* ‘When Indonesia first came in (invaded), we all ran away to the forests.’
  - *Fo-foun nia badinas; ikus mai, nia baruk-teen.* ‘At first he was diligent; now he is lazy.’

### Testu: José halo despedida ho nia kolega servisu sira

*José ema Brazil. Nia hela iha Timor tinan rua, maibee agora atu fila ona ba nia rain. Entaun nia halo festa despedida ho nia kolega servisu sira. Antes atu haan, nia hamriik hodi hatoo lia menon.*

Maluk sira hotu, bonoiti ba imi hotu.

Hau nia laran haksolok, ho mos susar tebes, hasoru malu ho imi iha kalan ida nee. Hau haksolok tanba tinan rua ona mak ita servisu hamutuk. Fo-foun hau la hatene atu koalia ho see loos, maibee liu tiha semana ida, semana rua, hau bele konhese i koalia ho maluk barak.

Maluk sira hotu mak hau hadomi, iha tempu nebee liu tiha ona, hau aprende buat barak hosi imi. Hau konhese liu tan rai ida nee, ho ema nebee moris iha nee. Ita servisu hamutuk, halimar hamutuk, dala barak mos ita baa pasiar hamutuk. Hau hein katak maluk sira bele kontinua halao buat hirak mak ita hahuu tiha ona.

Ba imi nia atensaun, ajuda ho kolaborasaun, hau hatoo obrigadu barak. Hau mos agradese ba imi nia laran luak atu simu hau, no imi nia tulun mai hau, durante tempu tomak hau hela iha nee.

Nudar ema, hau hatene katak buat barak mak seidak loos. Iha tempu diak ida nee, hau hakarak husu deskulpa ba hau nia hahalok ka liafuan ruma mak la kona imi nia laran karik. La bele lori ba lia, i lalika rai iha laran.

Hau nia lia menon ba imi hotu mak nee: servisu hamutuk ho di-diak hanesan ita halao tiha ona. Hau fiar metin katak imi bele kontinua too rohan, saida mak ita hahuu ona hamutuk.

Dala ida tan, obrigadu barak ba buat hotu mak hau simu tiha ona hosi maluk sira.

Hau sei la haluha imi. Obrigadu.

## Kostumi

- ❖ Farewells are important in Timor. Before leaving a location, it is expected that you go and say farewell to all those with whom you have developed relationships.
- ❖ When farewelling someone who is leaving permanently, it is common to try to give a present ‘to remember me by’. The giver may say something like *Ami la iha buat diak ida atu foo ba ita. Maibee ita lori netik buat nee hodi temi ami nia naran.*<sup>1</sup> ‘We don’t have anything good to give to you. But take this so that you will mention our names (i.e. to remember us by).’ A possible reply is *La buat ida. Buat nebee imi foo mai hau, hau simu ho laran. Hau sei la haluha imi.* ‘That’s OK. What you have given me, I receive whole-heartedly. I will not forget you.’
- ❖ There are certain fairly standard elements in the speeches of those who are leaving. Most mention not only ‘thanks’, but also ‘I’m sorry if I have ever done you wrong’. This is illustrated in the text below. It is also common to mention that you will remember (or won’t forget) those who are left behind, and perhaps, if you are not going far, to invite them to visit should they ever go to your new destination. From those who stay, a representative also says ‘thanks’ and ‘sorry’. Men generally hug or shake hands (or hit each other on the back, if they are good friends). Between women, or between women and men, it is common to *rei malu* (‘kiss’ cheek-to-cheek).
- ❖ Relatively common expressions when farewelling are:
  - *Hela ho Maromak* ‘Stay with God’ (said by the person leaving)
  - *Baa ho Maromak* ‘Go with God’ (said to the person leaving)
- ❖ Speeches (not just farewell speeches) are often sprinkled with references to the audience, using expressions such as *maluk sira* ‘friends’, *irmaun sira* ‘brothers (and sisters)’, *maun-alin sira* ‘brothers and sisters’. These introduce new ‘paragraphs’. These references may be followed by expressions such as *mak hau respeita* ‘whom I respect’ and *mak hau hadomi* ‘whom I love’.<sup>2</sup>

## Estrutura língua nian

### 1. hirak ‘these specific’

*Hirak* shows that the things which are referred to form a group, whose members could in principle be known, even though they haven’t necessarily been listed.

. Sasaan hirak nee folin hira?	How much do these several goods cost?
. Buat hirak nebee ohin sira dehan nee, la loos ida.	Those things which they said earlier are not true.
. Liafuan hirak nee hatoo hosi Senhór Prezidenti horiseik lokraik.	These words (which I have just quoted), were uttered (lit. ‘delivered’) by the President yesterday afternoon. <sup>3</sup>

It is nearly always followed by *nee* ‘this’ or by a relative clause (such as *nebee ohin sira dehan*).

<sup>1</sup> *Netik* is difficult to translate into English. Here it is self-humbling, suggesting that the gift is only small.

<sup>2</sup> Here *mak* introduces a relative clause, just as it does in Tetun Terik. Using *mak* instead of *nebee* to introduce a relative clause seems to be restricted to these formal formulaic expressions. In contrast, in its ‘everyday’ use, an expression like *Senhór ... mak hau respeita* would be a full sentence meaning ‘It is only Mr ... that I respect.’

<sup>3</sup> Sentences starting with *Liafuan hirak nee hatoo hosi* occur often (and only) in the media, to introduce the speaker for a preceding quote.

## 2. hotu, remata ‘finish’

*Hotu* follows a noun or verb, to indicate that the action specified by that noun or verb has finished, for instance *haan hotu* ‘finished eating’. Note that this is the opposite order to English, and also the opposite order to *komesa* ‘start’ (*komesa haan* ‘start eating’).

- . **Funu nee seidak hotu.** The war isn’t finished yet.
- . **Nia eskola hotu ona.** He has finished his schooling.
- . **Senhór Marcos koalia hotu mak ita bele koalia fali.** Only when Mr Marcos has finished speaking can you in turn speak.

*Remata* ‘finish’ too can follow a noun which says what has finished. However it does not follow verbs.

- . **Votasaun remata tuku haat.** The voting finished at four o’clock.
- . **Misa remata ona.** Mass has finished.
- . **Enkontru nee tenki remata tuku rua.** The meeting must finish at two o’clock.

*Remata* can also mean ‘finish (something)’, in which case it is followed by a noun which states what is finished.

- . **Ita tenki remata enkontru nee tuku rua.** We must finish this meeting at two o’clock.
- . **Sira remata tiha ona servisu nee.** They have already finished this work.

## 3. Imperative ba

*Ba* can be used when asking the other person to do something without you. It is usually used with a single verb (*liu ba* ‘go on past’) or verb plus adjective (*estuda di-diak ba* ‘study well’).

It is often used to invite other people to do something or keep doing something even though you will not join them.

- . **Senhora sira tuur ba. Hau fila ona.** You ladies (stay) seated. I’m going (home) now.
- . **Imi haan ba. Hau baa servisu lai.** You eat (or keep eating). (A standard statement when others are eating but you need to leave.)

It can also be used when urging someone to go ahead and do something, or in otherwise giving instructions or advice.

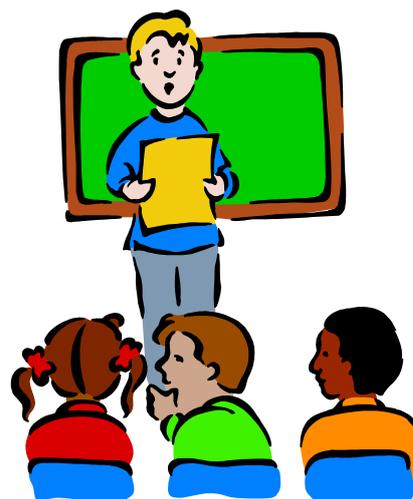
- P: **Hau hakarak husu buat ruma.** I’d like to ask something.
- H: **Husu ba!** Ask away!
- P: **Hau atu baa uma ona.** I’m about to go home.
- H: **Baa ba!** Go ahead!
- . **Hanoin di-diak ba.** Think carefully.
- . **Koalia sai deit ba! Ita boot hakarak saida? Ita boot senti saida?** Just speak out! What do you want? What do you feel?
- . **Husik ba.** Leave it be.

## 4. Really truly

Here are some colloquial ways of saying ‘really truly’:

- . **Fatin nee furak ida be furak tebes.** That mountain is truly beautiful.
- . **Nia hirus ida be hirus la halimar.** He was furious!
- . **Nia hirus aat liu!** He was furious!
- . **Iha Dili, manas fuik!** In Dili, it’s really hot!

## 35. Edukasaun (*Education*)



### Objetivu

In this chapter you will learn to:

- Talk about education
- Use relative clauses
- Talk about duration, using *durante* and *iha ... nia laran*
- Use some Tetun verbs as abstract nouns

### Liafuan foun

Education was in Portuguese until 1975, and in Indonesian from 1975-1999. Since 1999, Indonesian has gradually been phased out in favour of Tetun and Portuguese. As a result of these changes, you may well hear education terms in both Portuguese and Indonesian. Hence some commonly-used Indonesian terms are listed below, alongside other (usually Portuguese-based) terms.

#### People

<b>eskola oan</b>	school student (especially primary school)
<b>alunu / a</b>	student (especially primary school)
<b>estudante</b>	university student
<b>mestri / mestra</b>	school teacher (male / female)
<b>profesór / profesora</b>	teacher, lecturer (male / female)

#### Indonesian

#### Educational institutions

<b>jardín infantíl</b>	kindergarten, preschool	<b>TK</b> [té ká]
<b>eskola primária</b>	primary school	<b>SD</b> [és dé]
<b>eskola pre-sekundária</b>	junior high school	<b>SMP</b> [és ém pé]
<b>eskola sekundária</b>	senior high school	<b>SMA</b> [és ém á]

#### Other nouns

<b>aula</b>	lecture, lesson	
<b>ezami</b>	exam; <i>Verb</i> do an exam	
<b>klase</b>	class, grade, year (of school)	<b>klas</b>
<b>kursu</b>	course (especially short courses)	<b>kursus</b>
<b>lisaun</b>	lesson	
<b>servisu uma</b>	homework	
<b>trabalhu da kaza</b>	homework	
<b>valór</b>	exam results	<b>nilai</b>
<b>intervista</b>	interview	
<b>CV</b> [si vi]	CV (curriculum vitae)	

Verbal expressions

<b>akaba</b>	graduate from <sup>1</sup>
<b>hasai</b>	graduate from (a course, school or university)
<b>biban</b>	have the chance to, manage to
<b>foo kursu</b>	teach a course
<b>tuir kursu</b>	attend a course
<b>haan tempu</b>	take (a lot of) time
<b>...haan tempu hira?</b>	how long does ... take?
<b>liu (ezami)</b>	pass (an exam)
<b>la liu (ezami)</b>	fail (an exam)

Other

<b>durante</b>	during, for the specified period of time
<b>halo di-diak</b>	well, thoroughly
<b>iha ... nia laran</b>	during, for the specified period of time
<b>nebee</b>	who, which, ... (RELATIVE CLAUSE MARKER)
<b>OK</b>	OK

### Komentáriu kona ba liafuan foun

- ❖ The mainstream education system used since 1975 consists of the following steps. (Education during Portuguese rule used a different set of terms again, which are not listed here.)
  - *Jardín infantil* (or TK) ‘kindergarten, preschool’ is voluntary.
  - *Eskola primária* (or SD) ‘primary school’ lasts six years.
  - *Eskola pre-sekundária* (or SMP) lasts 3 years.
  - *Eskola sekundária* (or SMA) lasts 3 years.
- ❖ As of 2011, there are plans to change to a school system with nine years of compulsory ‘basic education’ (*ensinu báziku*) followed by three years of secondary education (*ensinu sekundáriu*). The basic education phase will be divided into three ‘cycles’ (*primeiru siklu*, *segundu siklu* and *terseiru siklu*).
- ❖ *Kursu* include short courses (e.g. in language or word processing), and longer courses (such as teachers’ college). Regular school subjects are not referred to as *kursu*.
- ❖ *Biban* is nearly always used negatively, as *la biban* ‘not have the opportunity, not have the time to, not manage to’:
  - *Hau la biban atu baa misa, tanba hau hadeer tardi*. ‘I don’t have the time to get to mass as I got up too late.’

<sup>1</sup> In Portuguese, *akaba* means ‘finish’; in Tetun it is largely restricted to the context of schooling.

## Diálogu

### António tuir entrevista

**António tuir entrevista atu servisu iha banku BNU.**

Hipólito: **Halo favór, senhór, tuur tiha.**

António: **Obrigadu.**

Hipólito: **Senhór António, ita bele hatete mai ami kona ba ita nia edukasaun? Tanba hau haree iha senhór nia CV, kleur loos mak foin ita remata ita nia estudu.**

António: **Sín. Hau eskola primária iha tempu Portugés, akaba iha tinan 1975. Depois iha tinan haat nia laran hau la eskola, tanba ami iha ai laran. Hau foin tama fali iha pre-sekundária iha tinan 1979. Hau akaba hosi pre-sekundária, hau kontínua ba sekundária. Akaba tiha, hau servisu durante tinan rua, mak foin tama iha universidade.<sup>2</sup> Dadeer hau baa servisu iha banku BPD, i lokraik hau baa eskola.**

Hipólito: **Ita akaba hosi universidade iha saa tinan?**

António: **Hau foin akaba iha tinan 2003, tanba situasaun mak halo hau para beibeik.**

António is being interviewed to work in the BNU (Banco Nacional Ultramarino) bank.

Please, sir, take a seat.

Thank you.

Mr António, could you tell us about your education? Because I see in your CV that it took you a long time to finish your studies.

Yes. I did primary school during the Portuguese era, finishing in 1975. Then for four years I didn't go to school, because we were in the jungles. I only started at junior high school in 1979. When I finished junior high, I continued on to senior high school. On finishing, I worked for two years before starting at the university. In the mornings I went and worked at the BPD (Bank Pembangunan Daerah) bank, and in the afternoons I went to school.

What year did you graduate from university?

I only graduated in 2003, because the situation caused me to keep interrupting my studies.

### **Kostumi**

- ❖ Many Timorese parents place high value on formal education. Costs associated with schooling can be a major drain on family resources.
- ❖ In some schools at present, students attend school only in the morning or in the afternoon, depending on their class. This enables education to continue despite a shortage of classrooms.
- ❖ True education is seen to encompass not only academic knowledge, but also training for right living. This is reflected in the meanings of *matenek*, *beik*, *ulun mamar* and *ulun toos*, all of which include both a capacity to learn and a willingness to obey appropriate authority. The verb *eduka* too, includes not only formal education, but also training in right living.

<sup>2</sup> The state university set up during the Indonesian period was at that time called UnTim (Universitas Timor Timur). It is now UNTL (Universidade Nacional de Timor Lorosa'e).

## Estrutura língua nian

### 1. Relative clauses

You have already learned to modify nouns with single-word descriptions, such as *uma mutin* ‘white house’ or *kolega diak* ‘good friend’. Sometimes, however, you want to add longer descriptions, such as ‘the house which we bought last year’ or ‘the friend who visited me in hospital yesterday’. In this case, Tetun Dili speakers usually use *nebee* to introduce this ‘relative clause’.

- |   |   |
|---|---|
| . <b>Hau la konhese ema nebee hakerek livru nee.</b>            | I don’t know the person who wrote this book.        |
| . <b>Ita tenki hanoin maluk sira nebee mate iha funu laran.</b> | We must remember those friends who died in the war. |

In the above examples, the person talked about is the subject of the relative clause, that is, the actor – the one who wrote the book or died in the war. In the following examples, the thing talked about is the object of the relative clause, that is, the recipient of the action – the thing we need or the story we hear. Most examples in Tetun fall into these two categories.

- |   |  |
|---|--|
| . <b>Buat ida nebee ita presiza duni mak kadernu.</b> | Something we really need is exercise books.    |
| . <b>Hau laduun fiar istória nebee hau ohin rona.</b> | I don’t really believe the story I just heard. |

It is also possible to add a relative clause to a time expression, to give more information about that time.

- |  |  |
|--|--|
| . <b>Imi la hatene loron nebee hau sei fila mai.</b>     | You don’t know the day that I will return.     |
| . <b>Iha tempu nebee ita halo ezame, la bele pasiar.</b> | In the time when we do exams, we can’t go out. |

In English, we can turn a large number of constituents into relative clauses. For instance, we can use this construction to talk about location (‘the house in which I live’), destination (‘the motel to which I went’) and means (‘the means by which they achieved this’). Tetun relative clauses are not that flexible. As shown by the examples above, in Tetun you can relativise the subject, object or time. Most other constituents cannot be relativised.<sup>3</sup> Instead, when translating from English, you normally need to split the sentence into two. For instance ‘The man to whom we paid the money was most unkind’ could be split into ‘We paid the money to a man. He was most unkind.’

### 2. Duration: iha ... nia laran

You have already learned *iha ... nia laran* with the meaning ‘inside’; e.g. *iha kareta nia laran* ‘inside the car’. (*Iha*) ... *nia laran* can also be used to mean ‘during, for (period of time)’. Alternatively, you can use the preposition *durante* ‘during, for (period of time)’, or use both *durante* and *nia laran* in combination. These three alternatives are illustrated below.

- |  |  |
|--|--|
| . <b>Nia eskola iha Dare tinan haat nia laran. <u>KA</u></b> | He went to school in Dare for 4 years. |
| . <b>Nia eskola iha Dare durante tinan haat. <u>KA</u></b>   |  |
| . <b>Nia eskola iha Dare durante tinan haat nia laran.</b>   |  |
| . <b>Hau hanorin oras rua nia laran. <u>KA</u></b>           | I teach for two hours.                 |
| . <b>Hau hanorin durante oras rua. <u>KA</u></b>             |  |
| . <b>Hau hanorin durante oras rua nia laran.</b>             |  |

<sup>3</sup> When pressed, and when translating from other languages, some people allow relativisation of location (‘the place in which we live’). However there is little agreement amongst speakers about how this should be done.

### **3. Abstract nouns from verbs**

In Tetun Dili, some native verbs can be used as abstract nouns. Usually, they are used in a possessive construction, with the person who does the action of the verb being presented as the possessor.

- |                                       |                             |
|---------------------------------------|-----------------------------|
| . <b>tuir ita boot nia hanoin</b>     | in your opinion             |
| . <b>prezidenti nia hakarak</b>       | the president's wish        |
| . <b>Amérika nia ajuda</b>            | America's help              |
| . <b>sira nia fiar ba Nai Maromak</b> | their faith in the Lord God |

## **Indonesian pronunciation**

Much Indonesian pronunciation and spelling is like Tetun. Here are the major differences. Listen carefully to how your teacher pronounces them.

- ‘c’ sounds like English ‘ch’: *camat* ‘subdistrict head’
- ‘j’ sounds like English ‘j’: *juta* ‘million’. (Some Timorese pronounce Indonesian ‘j’ like the Tetun one, but this is not standard.)
- ‘ng’ sounds like English ‘ng’: *barang* ‘goods’
- ‘ngg’ sounds like English ‘ng’ plus ‘g’: *mangga* ‘mango’
- ‘ngk’ sounds like English ‘ng’ plus ‘k’: *tingkat* ‘level’
- A glottal stop is pronounced (but not written) between two vowels when they are:
  - both identical; e.g. *maaf* ‘sorry’ (pronounced: ma’af)
  - ‘ae’; e.g. *daerah* ‘region’ (pronounced: da’erah)
  - ‘e’ plus a following vowel; e.g. *keadaan* ‘situation’ (pronounced: ke’ada’an)
- There are two separate vowels written as ‘e’. One is much like the Tetun ‘e’. The other is a schwa, that is, somewhat like the unstressed ‘e’ in ‘carpet’.<sup>4</sup> Listen to the contrast; the first column below has schwas, and the second has the Tetun-like ‘e’.

<b>enam</b> ‘six’	<b>enak</b> ‘tasty’
<b>peta</b> ‘map’	<b>pesta</b> ‘party’
<b>empat</b> ‘four’	<b>ember</b> ‘bucket’

- Syllables are pronounced with approximately equal stress, but with usually slightly greater stress on the second-last vowel. The main exception is that schwas (written ‘e’) cannot be stressed, so if the second-last vowel is a schwa, stress shifts to the following vowel; hence *énak* ‘tasty’ is stressed on the ‘e’, while *enam* ‘six’ has stress on the ‘a’.

---

<sup>4</sup> Some people from East Timor and parts of Eastern Indonesia tend to pronounce the schwa like the ‘é’, and to allow it to be stressed.