

Tetun for the justice sector

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Preface

This book was developed by the Tetun teaching team from Dili Institute of Technology, in conjunction with the Timor-Leste Police Development Programme, to provide intermediate-level Tetun language and cultural training for international police officers. Some chapters are specific to the justice and policing sectors, while others are of general interest.

Before starting on this book, learners should have knowledge of chapters 1-11 of the *Peace Corps East Timor Tetun Language Course*.

We trust that this course will help further the cooperation and good-will between Timorese and internationals working in these areas.

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Edio da Costa helped the appearance of the book by locating clipart for each chapter.

To all these people we say:

Obrigada barak!

1. Atividade loro-loron nian (*Daily activities*)

Objetivu

Iha kapitulu ida nee ita sei aprende:

- Ask for and offer help
- Conduct basic shopping and bargaining
- Specify quantity
- Ask price
- Talk about bringing things
- Use *fali* 'again, back'



Liafuan foun

Nouns

loja	shop
merkadu	market, market place
sasaan	goods, wares; things
buat	thing
buat ida	something
folin	price, value
osan	money
dolar	dollar
sén (I)	cent
vizinhu	neighbour
ospítal	hospital
sentina	toilet
labarik	child (to about 15 years)
hudi	banana

Transitive verbs

ajuda, tulun	help, assist
lori	bring, take
sosa	buy
faan	sell
foo	give

Other

karu, karun	expensive
baratu	cheap
fali	again, back
fila fali	return; again
entaun	so

Common sequences



folin sae	the price goes up
folin tuun	the price goes down



ajuda hau	help me
lori baa	take (it) there
sosa jornál	buy newspapers
faan pulsa	sell phone cards
foo mai	give (to) to (me/us)

mai fali	come back
baa fali	go back

Komentáriu kona ba liafuan foun

- ❖ *Sasaan* are unspecified physical 'goods, wares, luggage, things'. For instance, you can say that you are going to the shop to *hola saasaan* 'buy things', or ask someone to *lori hau nia saasaan baa nebaa* 'take my luggage/stuff over there'. *Sasaan* are not normally counted, for instance you would not normally say **Hau baa hola saasaan rua*. However they can be quantified; for instance one can exclaim *Nia saasaan barak loos!* 'He has lots of stuff/possessions/things!'

- ❖ In contrast a *buat* is a ‘thing’. It can be counted; hence *buat ida, buat rua, buat barak*. A *buat* can also be specific; hence you can ask *Buat nee naran saa? Buat* – but not *sasaan* – can also be used to talk about abstract ‘things’, for instance *Ita hakarak husu buat ruma?* ‘Do you want to ask something?’, or *Hau seidauk kompriende buat nee* ‘I don’t understand this thing/issue yet.’
- ❖ Whose ‘help’?: Both *tulun* and *ajuda* mean ‘help’. *Tulun* is the original Tetun Terik word. In Dili it is mainly used in church, with the Portuguese loan *ajuda* used in other contexts. As a result, for many Dili people, *tulun* is associated mainly with help from God, the saints, or ancestors, while *ajuda* is associated with help from mortals. In rural areas, *tulun* is in more general use.

Liafuan foun tan: kuantidade

Kuantidade

botir	bottle
litru	litre
kaixa	case, box
lata =	tin can. Some goods come pre-canned.
kaleen	Many dry goods are sold by the can too.
fuan	fruit. This is used for counting larger roundish items.

Ezemplu

tua	‘palm wine, alcohol’
gazolina	‘petrol’, gazoel ‘diesel’
serveja	‘beer’
aidila	‘papaya’, paun ‘bread (bun)’

Diálogu

(1) Marta husu ajuda

Marta nia oan moras. Nia bolu nia vizinhu, Mario.	Marta’s child is sick. She calls for her neighbour Mario.
Marta: Maun Mario bele ajuda hau ka?	Can you (older brother Mario) help me?
Mario: Ajuda saida?	Help with what?
Marta: Hau nia oan moras. Favór ida lori ami baa ospítal.	My child is sick. Please take us to the hospital.
Mario: Bele. Maibee hau la bele hein imi iha nebaa. Fila fali mai, sae deit taksi ka mikrolét.	OK. But I can’t wait for you there. Coming back home, just catch a taxi or minibus.
Marta: Diak, maun. Obrigada.	That’s fine, older brother. Thanks.

(2) Pedro hakarak sosa aidila

Pedro baa merkadu, atu sosa aidila.	Pedro goes to the market, to buy pawpaw.
Pedro: Aidila nee, fuan ida hira?	This pawpaw, how much is one?
Tia: Ida, sen lima nulu.	One is fifty cents.
Pedro: Hau hakarak sosa neen. Neen, dolar rua bele ka?	I want to buy six. How about six for two dollars?
Tia: La bele. Tanba ami sosa mos, karu!	That’s not possible. Because we buy them expensive too!
Pedro: Entaun, hau buka seluk deit.	Then I’ll just look for another.

Kostumi: folin

- ❖ Prices are generally fixed in shops, supermarkets, *kios* and all eating places. An exception is that the price on expensive items may be lowered a bit on request.
- ❖ When buying foods in the market, prices may be lowered a bit on request, particularly if you are buying more than one item. Alternatively, if you buy several piles of a particular fruit or vegetable, the seller may add an extra fruit gratis.
- ❖ Bargaining in Timor is seldom a heated affair. If you find yourself haggling, take a break! You can always move on and try elsewhere. It helps to know the usual prices before you start.
- ❖ Once you have bought something, you can not normally return it to the shop, unless you have arranged for this possibility in advance with the shop owner.

Kostumi: husu

- ❖ Begging is not considered acceptable in Timor. Although people may ask you for things, it is not seriously expected that you give, especially if you do not have a relationship with that person. If you do not want to give a young person what they ask, or are unable to, it is possible to make a joke. For instance to young people one could say *Osan laos kuu deit!* 'Money isn't just picked off trees!' A less polite option for children is *Osan laos tee deit!* 'Money doesn't just come out like poo', or *Hein lai e, apaa atu baa sentina lai. Osan sai mak hau foo.* 'Wait a sec, I (*apaa*) will go to the toilet, if money comes out I'll give it to you.' A foreigner who claims *Osan la iha* is unlikely to be believed!
- ❖ It is very common for friends to ask each other how much things cost.

Estrutura lingua nian**1. Specifying quantity**

Quantity is placed after the noun.

- | | |
|--|---|
| . Serveja kaixa ida hira? | How much is one slab of beer? |
| . Ohin hau sosa haas fuan lima. | Today I bought five mangoes. |
| . Gazolina botir ida dolar ida s n lima-nulu. | A bottle of petrol is one dollar fifty cents. |

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

- | | |
|--|--|
| . Sigaru lolon ida, hira? | How much does one cigarette cost? |
| . Orsida kalan, o tenki hemu aimoruk musan rua. | Tonight you must take two tablets. |
| . Hau ohin sosa paun fuan lima. | I bought five loaves of bread / five bread buns. |

2. Asking price

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



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

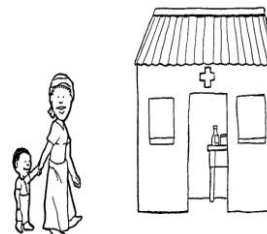
To state the price, you follow the same format: either just state the price, or state the entity, followed by the price as the predicate.

- . **Nee dolar rua.** This is two dollars.
- . **Jornál Timor Post sén lima-nulu.** The Timor Post newspaper is fifty cents.

3. lori ba/mai 'take, bring'

Note the following pattern:

- . **Hau lori Antonio ba eskola.** I took Antonio to school.
- . **Hau lori Antonio mai uma.** I brought Antonio home (here).
- . **Sira lori avoo ba nebaa.** They took grandpa there.
- . **Sira lori avoo mai iha nee.** They brought grandpa here.



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

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

No object:

- . **Hau nia oan moras. Favór ida lori ba ospítal.** My child is sick. Please take (him/her) to hospital.
- . **Pedro ohin baa servisu, maibee moras. Nia kolega lori mai uma.** Pedro went to work today, but was sick. His friend brought (him) home (here).

No destination:

- . **Martinho hakarak baa restoranti, maibee transporte la iha. Entaun nia kolega sei lori nia baa.** Martinho wants to go to the restaurant but has no transport. So his friend will take him (there).
- . **Tina agora iha Suai. Nia maun atu lori nia mai.** Tina is currently in Suai. Her older brother is to bring her (here).

4. fali 'again'

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

- . **Agora ami baa Lecidere. Orsida mai fali.** We're going to Lecidere now. We'll come back later today.
- . **Suzana ohin mai iha nee tuku walu. Agora atu baa fali.** Suzana came here at ten o'clock. Now she's about to go back.
- . **Nia moras, entaun hakarak fila fali ba uma.** He's sick, so wants to return (back) home.

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

- . **Hau rona dehan Senhór Tito agora iha Baucau. Bainhira mak nia fila fali mai?** I heard that Mr Tito is currently in Baucau. When is he coming back?
- . **Nia apaa hela iha Austrália, maibee hakarak fila fali mai iha Timor.** Her father lives in Australia but wants to come back here to Timor.

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

- . **Ohin dadeer nia estuda Tetun, depois servisu. Agora nia estuda fali.** This morning he studied Tetun, then worked. Now he is studying again.
- . **Ohin hau sosa serveja, maibee ema hemu hotu. Agora hau tenki sosa fali.** Earlier I bought beer, but people drank (it) all. Now I have to buy again.

Alternatively, people often also use *fila fali* (lit. ‘return again’) to mean ‘again’. (For other uses of *fali*, see chapter 9.)

- . **Favór ida hatete fila fali.** Please say (that) again.
- . **Nia deskansa, depois estuda fila fali.** He rested, then studied again.

2. Estrutura polisia (*Structure of police*)

Objetivu

Iha kapitulu ida nee ita sei aprende:

- Talk about the structure of the police force, and how people fit into it.
- Use *balu* ‘some’
- Deny statements using *laós* ‘not’
- Specify possession with *nian*.
- Specify time of events using *seidauk* ‘not yet’, *foin* ‘only just’, and *kleur* ‘a long time’

Liafuan foun

Nouns

polisia	police
PNTL	East Timorese Police Force
komisáriu	commissioner
superintendente	superintendent
inspetór	inspector
sarjentu	sergeant
ajente	agent
kadete	(police) cadet
rekruta	recruit
komandante	commander
xefi	boss, head, chief, manager
distritu	district
eskuadra	police station
kuartél jerál	general headquarters
estrutura	structure

Transitive verbs

troka	replace, exchange
uza	use

Other

barak	many, much
uitoan, ituan	a little, a few
jerál	general
foun	new
sivíl	civilian
foin	only just, very recently
kleur	long time
laós	not, indeed not
seidauk	not yet



Komentáriu kona ba liafuan foun

- ❖ Some of these police terms are not yet widely used in the community. For instance, police stations are still known by many people by the Indonesian term *kantor polisi*.
- ❖ *Xefi* ‘boss’ is in some circles used by men to greet colleagues or friends.
- ❖ *Distritu* is normally interpreted as referring to the 13 administrative districts into which Timor is divided. If a Dili person says *Hau baa distritu*, it means he is going out of Dili to one of the other 12 districts.
- ❖ *Barak* and *uitoan* indicate large and small quantities respectively. They are used both for things which you can count (e.g. *ema barak* ‘many people’, *ema uitoan* ‘few people’) and for mass nouns (e.g. *haan etu barak* ‘eat lots of rice’, *etu uitoan deit* ‘only a little rice’).

Unidade Polísia (*Police Units*)

Currently the PNTL includes the following units. These fall under *Operasaun* ‘Operations’. There are however likely to be changes in the near future.

Unidade Intervensaun Rápida (UIR)	Rapid Intervention Unit, to respond to civil disorder, especially in urban areas.
Unidade Patrulhamentu Fronteira (UPF)	Border Patrol Unit (BPU), responsible for security, patrol and management of the border regions.
Unidade Investigasaun Kriminál/Krimi = Departementu Investigasaun Nasional	Criminal Investigation Unit = National Investigation Department (NID)
Unidade Tránsito	Traffic and Road Safety Unit
Unidade Protesaun Pesoal	Close Protection Unit (CSP)
Unidade Polísia Marítima	Marine Police Unit
Unidade Protesaun Komunitária	Community Protection Unit
Servisu Informasaun da Polísia	Strategic Information Unit = Police Intelligence Service. (The word ‘intelligence’ has too many negative overtones as a result of Indonesian police oppression.)
Unidade Rezerva Polísia (URP)	Reserve Police Unit
Migrasaun	Migration
Akademia Polísia	Police Academy

There is also *Administrasaun ho planeamentu* ‘Administration and planning’, which includes finance and budget, logistics, human resources, and information technology.

Informasaun kona ba PNTL

International Civilian Police (CivPol) began training the first East Timorese police on 27 March 2000. Over a year later, on 10 August 2001, the East Timor Police Service was officially established. It worked alongside CivPol, eventually gradually taking over responsibility until it assumed full responsibility for policing nation-wide on 10 December 2003.

There is a separation between the mandates of the police and the military. Police responsibility includes response to civil unrest (primarily through the Rapid Intervention Unit), as well as border issues (at least since the establishment of the Border Patrol Unit in 2003). Initially the PNTL fell under the ministry of the interior, while F-FDTL (the East Timorese Defence Force) was under the ministry of defence. Both the PNTL and F-FDTL were involved in the crisis of 2006. After that, PNTL was put under the secretary of state for security, and F-FDTL under the secretary of state for defence. Both are currently answerable directly to the Prime Minister.

Nevertheless the relationship and demarcation between police and military is a point of tension. The most deadly incident was the shooting dead of 9 unarmed policemen on 25 May 2006. On the other hand, the two institutions worked together under a single military command for the *operasaun konjunta* ‘combined operation’ to bring the attackers in after the shooting of President Ramos Horta in February 2008.

Police have been recruited from diverse backgrounds. Some were police under Indonesian rule, while others were publicly active in the pro-independence struggle, either in the resistance movement in East Timor or as students in Indonesia. This is but one source of factionalism within the PNTL.

The PNTL is bottom-heavy. There are very few inspectors and sub-inspectors, and no shift supervisors. As at September 2008, there were a total of 3185 police, including 23 inspectors, 191 sub-inspectors, 3 senior agents, and 123 recruits. The remainder (89%) were all agents.

Saláriu polísia nian (Police salaries)

According to the scale published in February 2009¹, the PNTL salary system consists of a base salary plus subsidies, supplements and allowances. The base salary (in US\$) is as follows:

		Starting salary	Maximum
komisáriu	commissioner	850	
superintendente xefi	chief superintendent	572	634
superintendente	superintendent	516	592
superintendente assistente	assistant superintendent	465	534
inspetór xefi	chief inspector	413	523
inspetór	inspector	367	464
inspetór assistente	assistant inspector	339	367
sarjentu xefe	chief sergeant	297	370
primeiru sarjentu	first sergeant	260	339
sarjentu	sergeant	238	260
ajente xefe	chief agent	206	263
ajente prinsipál	principal agent	187	216
ajente	agent	170	196
kadete (nebee liu hosi segundu nivel entrada nian)	cadet (for Second Level Entry)	75% of assistant inspector	
rekruta	recruit	85	



¹ Decree-law N^o, 18 February 2009, *Salary regime of the Policia Nacional de Timor-Leste*.

Diálogu

See mak komisáriu?

<p>Senhór John, jornalista ida hosi Austrália, hakarak hasoru komisáriu PNTL nian. Nia husu informasaun ba ajente ida.</p> <p>John: Bondia, senhór, hau bele husu ka?</p> <p>Ajente: Bele, husu saida?</p> <p>John: Ohin hau husu hau nia kolega, see mak komisáriu PNTL nian. Balu dehan Paul Martins. Maibee balu dehan Longuinhos Monteiro mak komisáriu. See mak loos?</p> <p>Ajente: Loos mak senhór Longuinhos. Senhór Martins komisáriu uluk, laos agora.</p> <p>John: Entaun, hau bele hasoru senhór komandante iha nebee?</p> <p>Ajente: Iha kuartél jerál PNTL nian iha Caicoli.</p> <p>John: Obrigadu senhór, hau baa agora.</p>	<p>Mr John, a journalist from Australia, would like to meet the police commissioner. He asks a policeman for information.</p> <p>Good morning, sir, may I ask?</p> <p>Sure, what would you like to ask?</p> <p>I just asked my friends, who the commissioner of the East Timor Police Force is. Some said Paul Martins. But some (others) said it is Longuinhos Monteiro who is commissioner. Who is right?</p> <p>The correct one is Mr Longuinhos. Mr Martins was commissioner in the past, not now.</p> <p>So, where can I meet the commissioner?</p> <p>At the PNTL headquarters in Caicoli.</p> <p>Thank you sir, I'll go now.</p>
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Kostumi

- ❖ In East Timor, it is important to show respect by the way in which we address people. You can address commanders as *senhór/senhora komandante*, usually without their name. A lower-rank male boss can be called *xefi* 'boss'. You can call junior people who are older than you *maun/mana*, while those younger and more junior than you can be called by name.
- ❖ Most Timorese think that 'you' is the same as Tetun *o*, thus showing disrespect. To counteract this, perhaps you can use people's titles (in English or Tetun) more often than you would in English, even while speaking English.

Estrutura lingua nian

1. balu 'some'

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

<ul style="list-style-type: none"> . Inspetór balu servisu iha distritu. . Balu polísia foun, balu polísia tuan. . Hau kompriende liafuan balu deit. . Hau kompriende balu deit. 	<p>Some inspectors work in the districts.</p> <p>Some are new police, some old ones.</p> <p>I only understand some of the words.</p> <p>I only understand some.</p>
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2. laós 'not'

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

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

- | | |
|--|--|
| . Nee laós Polisia Maritima. Lae! Nee Unidade Polisia Rezerva. | This isn't the Maritime Police. No! It's the Police Reserve Unit. |
| . Nia hosi Austrália, laós hosi Xina. | He's from Australia, not from China. |
| . Ami servisu iha Akadémia Polisia. Laós iha nebaa deit, maibee ami mos servisu iha Lecidere. | We work at the Police Academy. Not just there, but also in Lecidere. |
| . Iha Timor ita uza dolar Amérika, laós dolar Australia. | In Timor we use American dollars, not Australian dollars. |
| . Nia laós rona deit. Nia mos haree ho matan. | He didn't just hear (about it). He also saw (it) with his own eyes. |

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

3. More on possession

Compare the following patterns:

- | | | | |
|-----------------------------|-------------------------------|------------------------------|-------------------------------|
| . Nee tiu nia uma. | This is uncle's house. | . Uma nee tiu nian. | This house is uncle's. |
| . Nee hau nia livru. | This is my book. | . Livru nee hau nian. | This book is mine. |
| . Nee nia motór. | This is his motorbike. | . Motór nee (ni)nian. | This motorbike is his. |
| . Nee see nia kafé? | Whose coffee is this? | . Kafé nee see nian? | Whose coffee is this? |
| . Nee ema nia osan. | This is someone else's money. | . Osan nee ema nian. | This money is someone else's. |

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

4. seidak 'not yet'

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

- | | |
|-----------------------------------|---------------------------------|
| . Hau seidak kompriende. | I don't understand yet. |
| . Marta seidak kaben. | Martha is not yet married. |
| . Ami seidak haan. | We haven't eaten yet. |
| . Jacinto seidak iha osan. | Jacinto doesn't have money yet. |
| . Kadete Tomas seidak mai. | Cadet Tomas hasn't come yet. |

5. foin 'just' and kleur 'a long time'

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

- | | |
|---|--|
| . Nia foin mai hosi Austrália. | He has only just come from Australia. |
| . Nia foin hasoru Inspektór. | She has only just met the inspector. |
| . Komandante foin sai. | The commander has only just gone out. |
| . Sira foin troka estrutura polisia. | They have only just changed the structure of the police force. |

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

- | | |
|--|--|
| . Komandante ohin koalia kleur! | The commander spoke for a long time! |
| . Imi sei servisu kleur iha nee ka? | Will you still be working here for a long time? |
| . Nia tama polisia kleur ona. | He has been a policeman for a long time. (lit. 'entered the police force a long time already') |

Atu hatene tan, bele lee:

Human Rights Watch (2006). *Tortured beginnings: Police violence and the beginnings of impunity in East Timor*. Vol 18, No 2. (C). This outlines the establishment and composition of PNTL, police abuse, and recommendations for reform.

Decree-law No. 8/2004. *The organic law of the National Police of Timor-Leste (PNTL)*.

Report of the United Nations Independent Commission of Inquiry for Timor-Leste, Geneva, 2 October 2006. This deals with the events of April and May 2006.

Cognate verbs ending in -a

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

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

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

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

3. Estrutura governu (*Structure of government*)

Objetivu

Iha kapitulu ida nee ita sei aprende:

- Talk about the structure of national government, esp. as it relates to PNTL.
- Use *mos* ‘also’
- Specify time of events using *sei* ‘will, still’
- Express similarity and introduce examples using *hanesan* ‘like’

Liafuan foun

Nouns

governu	government
ministériu	ministry (government)
departementu	department
parlamentu	parliament
konselhu ministru	council of ministers
defeza	defence
justisa	justice
seguransa	security
prezidente	president
prezidente parlamentu	speaker of parliament
primeiru ministru	prime minister
ministru/a	minister (in government)
visi ministru/a	deputy minister (in government)
sekretáriu/a estadu	secretary of state
surat	letter, document, (playing) card
rai	earth, land, region, country, soil ¹

Transitive verbs

harii	set up, raise (to a vertical position); establish (an NGO...)
tau	put
trata	arrange, do the paperwork for

Other

hanesan	be like, for example
oin seluk	different
mesak	alone
sei	still; will
agora daudauk (nee)	these days



¹ *Rai* is also a verb meaning ‘put, place, store (something somewhere)’.

Komentáriu kona ba liafuan foun

- ❖ *Trata*: When you *trata* an official document (such as a visa, drivers' licence, or birth certificate) you pursue it through the bureaucracy. This has connotations of working your way through multiple offices on multiple occasions. In Portuguese, *trata* also means 'treat', but few people use it like that in Tetun. (Note that *tarata* means 'insult, speak badly about'.)

Orgaun soberania (*Organs of state*)

The organs of state comprise the President of the Republic, the National Parliament, the Government and the Courts.

The President of the Republic is the Head of State, the symbol and guarantor of national independence and unity of the State and of the smooth functioning of democratic institutions, and the Supreme Commander of the Defence Force. He or she is directly elected by the voters, for a period of 5 years. When the President is out of action, the President of Parliament is acting President of the Republic. The president in East Timor has limited powers.

The National Parliament consists of a single house, with 5 year terms. Its responsibilities include making laws and approving the national budget prepared by the Government. At a general election, there is a single nation-wide electorate, with each voter choosing a single party. Parliamentary seats are then distributed to the parties based on the number of votes that each wins. There is no preferential voting, and there are no district representatives.

The Government consists of the Prime Minister, the ministers, and the secretaries of state. It is responsible for conducting and executing the general policy of the country and is the supreme organ of public administration. The Prime Minister is chosen by the party or coalition of parties that have a majority in parliament. He or she in turn chooses the ministers and secretaries of state, who need not be from the winning party or coalition, and indeed may have no party affiliation at all, being selected for their technical knowledge and experience.

The Council of Ministers comprises the Prime Minister, deputy Prime Ministers, and ministers. The council's tasks include defining the general guidelines of government policy and for its implementation, and approving bills and draft resolutions. Legislative powers are thus divided between the National Parliament and the Council of Ministers. Deputy ministers and secretaries of state may be called to attend meetings of the Council of Ministers, but do not have voting rights.

If a member of parliament is chosen to become Prime Minister, or appointed as minister or secretary of state, he or she must resign from parliament, and his or her place is taken by another member of the same party.

See mak iha governu?

As at March 2009, the following people hold key government positions in overall national leadership or with responsibilities relating to security and justice:

Prezidente da Repúblika	Josá Ramos Horta
Prezidente Parlamentu Nasionál	Fernando Lasama Araújo
Primeiru Ministru ho Ministru Defeza no Seguransa	Kay Rala Xanana Gusmão
Sekretáriu Estadu Defeza	Julio Tomas Pinto
Sekretáriu Estadu Seguransa	Francisco Guterres
Ministra Justisa	Lucia Lobato

The following people hold key posts in the legal area:

Tribunál Rekursu (<i>court of appeal</i>)	Claudio Ximenes
Prokuradór Jeral Repúblika (<i>attorney general</i>)	Ana Pessoa Pinto
Provedór Direitus Humanus no Justisa (<i>ombudsman</i>)	Sebastião D. Ximenes

Governu lokál

Timor has many levels of local government, most with minimal resources. Although changes are under discussion, as at September 2008, the levels and the titles of their heads are as follows.

<u>Nivel</u>		<u>Xefi</u>	
distritu	district (13 in Timor)	administradór distritu	district administrator, DA
subdistritu	sub-district (65, average 5 per district)	administradór subdistritu	subdistrict administrator
suku	<i>suku</i> (average 7 per subdistrict)	xefi suku	<i>suku</i> head
aldeia	<i>aldeia</i> (average 6 per <i>suku</i>)	xefi aldeia	<i>aldeia</i> head

Diálogo

Sekretáriu estadu nia servisu

Kadete ida husu ba nia komandante kona ba estrutura governu. See mak haree ba polísia ho militar?

Kadete: **Senhór komandante. Hau bele husu ka?**

Komandante: **Husu saida?**

Kadete: **Uluk iha tinan 2002, iha Ministériu Interiór no Ministériu Defeza. Agora sei hanesan ka?**

Komandante: **Lae, agora oin seluk. Agora iha Sekretáriu Estadu Seguransa. Nia haree ba PNTL. Iha mos Sekretáriu Estadu Defeza. Nia haree ba F-FDTL.**

Kadete: **Sekretáriu rua nee, sira nia boot nee see?**

Komandante: **Sira nia boot mak Primeiru Ministru.**

Kadete: **Oh nee ka. Sekretáriu Estadu Seguransa bele koalía ho Primeiru Ministru kona ba nia problema. Sekretadu Estadu Defeza mos hanesan. Nee loos ka?**

Komandante: **Loos!**

Kadete: **Agora hau foin hatene. Obrigada.**

Komandante: **Nada. Hau baa servisu fali.**

A cadet asks her commander about the structure of government. Who oversees the police and the military?

Sir. May I ask a question?

What (do you want to) ask?

Back in 2002, there was a Ministry of the Interior and a Ministry of Defence. Is it still the same now?

Now, now it is different. Now there is a Secretary of State for Security. He oversees the PNTL. There is also a Secretary of State for Defence. He oversees the F-FDTL (East Timorese Defence Force).

Who is the boss of these two Secretaries?

Their boss is the Prime Minister.

Oh, like that. The Secretary of State for Security can talk with the Prime Minister about his problems. The Secretary of State for Defence likewise. Is that right?

Right!

Now I understand. Thank you.

You're welcome. I'll go back to work.

Kostumi

- ❖ Senior people in formal positions often addressed by *senhór/senhora* followed by their position titles. For instance, *senhór presidente*, *senhór primeiru ministru*, *senhora ministra*. You can also talk about them this way when speaking formally. For instance: *Horiseik senhór ministru foo sai dehan ...* ‘Yesterday the minister announced that...’.
- ❖ Timor has a hierarchical society, with status being shown in many ways. For instance, when guests are invited to eat at parties or seminars, the most senior normally goes first. At meetings and seminars, everyone should be in place before the most senior person arrives.

Estrutura lingua nian

1. mos ‘also’

Note the following patterns:

- | | |
|--|--|
| <ul style="list-style-type: none"> . Ministra justisa ohin la mai iha konselhu ministru tanba moras. Sekretáriu estadu seguransa mos la mai. . Horiseik jornalista husu pergunta ba Presidente Ramos Horta ho mos Primeiru Ministru Xanana Gusmão. . Hau konhese ministra justisa. Hau mos konhese nia visi. | <p>The minister of justice didn’t come to the council of ministers today because she was sick. The secretary of state for security didn’t come either.</p> <p>Yesterday journalists asked questions of President Ramos Horta and also Prime Minister Xanana Gusmão.</p> <p>I know the minister of justice. I also know her deputy.</p> |
|--|--|

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

- | | |
|--|---|
| <ul style="list-style-type: none"> . I’m sick. – Me too. . I’m about to go home. – So am I. . The Prime Minister is in Manatuto. – And the President too. | <p>Hau moras. – Hau mos moras.
 Hau atu baa uma. – Hau mos atu baa.
 Primeiru Ministru iha Manatuto. – Presidente mos iha nebaa.</p> |
|--|---|

2. sei ‘will’

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

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

- | | |
|---|--|
| <ul style="list-style-type: none"> . Governu sei ajuda ita. . Ministru sei la lao mesak. . O la servisu, o sei hamlaha. | <p>The government will help us.
 The minister will not go alone.
 If you don’t work, you’ll be hungry.</p> |
|---|--|

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

- | | |
|---|---|
| . Hori-bainrua hau atu baa Maliana (maibee transporte la iha). | Two days ago I wanted/was going to go to Baucau (but I had no transport). |
| . Hau sei baa Baucau semana oin. | I will go to Baucau next week. (This is a definite plan, with no anticipated problems.) |
| . Emá atu baku o! | Someone is about to bash you! (This can be used as a warning to get out of the way.) |
| . Emá sei baku o! | Someone will bash you! (This can be used as a threat of a future bashing.) |
| . Agora hau atu baa ajuda nia. | I'm now about to go and help him. (<i>Atu</i> can refer to a present intention to do something.) |
| . Aban hau sei baa ajuda nia. | Tomorrow I will go and help him. (<i>Sei</i> necessarily refers to a future event.) |

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

- | | |
|--|--|
| . Ami sei la haree ba nia problema nee. | |
| . Hau sei la baa Tribunal. | |
| . Ami sei la uza dolar Amérika. | We won't use American dollars (in future). |
| . Hau sei la baa misa. | I won't go to mass. |

3. *sei* 'still'

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

- | | |
|---|--|
| . Nia sei moras. (Nia seidauk diak.) | He's still sick. (He's not well yet.) |
| . Nia sei iha nebaa. (Nia seidauk fila.) | She's still there. (She hasn't come back yet.) |
| . Agora sei lokraik. (Seidauk kalan.) | At present it's still afternoon. (It's not evening yet.) |
| . Hau sei kole. (Hau seidauk deskansa.) | I'm still tired. (I haven't rested yet.) |

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

- | | |
|---|--|
| . Nia la bele mai tanba sei hanorin hela. | She can't come as she is teaching. |
| . Hein lai! Hau sei haan hela. | Wait a sec! I'm still eating. |
| . Nia sei hariis hela. Orsida telefone fali. | He is still bathing. Ring again later. |

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

4. *hanesan* 'like'

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

- | | |
|--|---|
| . Polísia nain rua nee hanesan deit. | Those two police are the same (e.g. in appearance, rank, character). |
| . Estrutura polísia agora ho uluk iha tempu Indonézia la hanesan. | The structure of the police now and in the Indonesian time is not the same. |

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

- . **Sistema governu iha Timor Leste la hanesan ho sistema governu iha Austrália.** The government system in East Timor is not the same as the government system in Australia.
- . **Iha nebaa manas hanesan iha Timor.** There it is hot like in Timor.
- . **Nia koaliala Tetun Terik hanesan ema Suai.** He speaks Tetun Terik like a person from Suai.

It is frequently used to introduce examples or instances:

- . **Ami gosta tuur hamutuk hanesan nee.** We like sitting together like this.
- . **Jornalista nee hasoru ema boot barak, hanesan presidente, primeiru ministru, ho ministru edukasaun.** The journalist met many senior people, like the President, Prime Minister, and minister of education.

Atu hatene tan, bele lee:

Constitution of the Democratic Republic of Timor-Leste. The original is in Portuguese, but English translation is available in softcopy and hardcopy form.

4. Ita nia isin lolon (*Our body*)



Objetivu

Iha kapitulu ida nee ita sei aprende:

- Name some body parts
- Specify intensity, with expressions like ‘very’ and ‘not very’
- Express likes and dislikes
- Ask ‘why?’

Liafuan foun

Isin lolon

isin	body, flesh, ...
isin lolon	body (of person)
ulun	head; boss
ulun fatuk	head
kabun	stomach
ain	leg, foot
raan	blood
ruin	bone
kulit	skin, peel, ...
oin	face; front
matan	eye; source
tilun	ear
inus	nose
ibun	mouth
fuuk	hair (of head)

Verbu tranzitivu

kaer	hold, grasp, manage, arrest
hatudu	show, point to
hatete, hateten	tell, say
gosta	like, enjoy
toman	be accustomed to
hasai	remove

Seluk

moras	sick; hurt; in pain
mii	urinate
kaer liman	shake hand
laduun	not very
loos	very
tanba saa	why
tansaa	why



Headache

Komentáriu kona ba liafuan foun

- ❖ *Isin* means something like ‘the physical essence’. It includes:
 - the body of a person (in contrast to the *klamar* ‘soul, spirit’)
 - the flesh of a person, animal or sea creatures (in contrast to the *ruin* ‘bones’ and *kulit* ‘skin’)
 - bulbs and edible tubers; for instance the tuber of the cassava plant, as opposed to its stem or leaves
 - the edible parts of some other plants (e.g. *nuu nia isin* ‘coconut meat’)
- ❖ *Kulit* is very general, including skin (of people and animals), peel (of fruit), leather, hide, bark, eggshell, shells, and book covers.
- ❖ ‘Going to the loo’: As you might expect, Tetun has various alternatives for talking about bodily functions. The most straightforward ones are *tee* ‘defecate’ and *mii* ‘urinate’; you might use these in medical consultations or talking about infants. A polite way to say you are going to the toilet is *Hau baa liur* ‘I’m going outside’. A politer alternative to asking where the *sentina* ‘toilet’ is, is to ask after the *hariis fatin* ‘bathing place’ – it can however backfire if the toilet and bathing place are not the same.
- ❖ *Hodi* has a range of meanings.
 - ‘bring, take, drive (a vehicle)’. In Dili, *lori* is more common than *hodi* for these meanings.
 - ‘use’. In Dili, the Portuguese loan *uza* is more common for this meaning.

- ‘for the purpose of’. See chapter 5 for details.
- ‘in order to’: *Nia baa merkadu hodi sosa ai-dila* ‘He went to the market to buy papaya (and succeeded in doing so).’ Unlike *atu*, *hodi* is used only when the purpose is achieved.
- ❖ *Kaer* includes:
 - hold in one’s hands, grasp: *kaer liman* ‘hold/shake hands’, *kaer kilat* ‘be armed’
 - seize, take hold of, arrest: *kaer naok-teen* ‘catch a thief’
 - manage, lead: *kaer osan* ‘manage money matters’, *kaer governu* ‘head the government’
 - drive: *kaer kareta* ‘drive a vehicle’



Diálogu

Marito moras

Sabdu dadeer, Helder baa vizita nia kolega Marito iha uma. Marito sei toba.

Helder: **Bondia maun. Tansaa mak maun seidauk hadeer? Ita moras ka?**

Marito: **Ei pa! Hau la diak, Helder.**

Helder: **Tanba saa? Maun moras saida?**

Marito: **Hau nia ulun moras loos. I hau nia kabun mos moras.**

Helder: **Horiseik maun baa servisu ka lae?**

Marito: **Hau baa. Horiseik dadeer hau diak. Lokraik hau nia ulun moras, maibee laduun.**

Helder: **Tansaa mak maun horiseik lokraik la deskansa deit iha uma?**

Marito: **Tanba hau servisu barak. Hau mos la gosta toba iha loron servisu.**

On Saturday morning, Helder went to visit his colleague Marito at home. Marito was still lying down/sleeping.

Good morning older brother. Why haven’t you got up yet? Are you sick? Eh, I’m not well, Helder.

Why? What’s wrong? (‘What sickness?’)

My head really aches. And my stomach aches too. (Often associated with diarrhoea.)

Did you go to work yesterday?

I did. Yesterday morning I was fine. In the afternoon I had a headache, but not much of one.

Why didn’t you just rest at home yesterday afternoon?

Because I have a lot of work. I also don’t like sleeping on work days.

Komentáriu kona ba diálogu

- ❖ Marito’s final comment includes *Hau servisu barak* ‘I have a lot of work.’ In some situations where English needs ‘have’, Tetun does not require *iha*. Other examples are *Nia ulun moras* ‘He has a headache’, and *Malae osan barak* ‘Foreigners have lots of money.’

Kostumi

- ❖ Sexual love is expected to be expressed privately, with even hand-holding by couples in public being uncommon. It is however common for people of the same sex to hold hands in public, as a normal sign of (non-sexual) friendship. So too, it is normal for male friends or family members to share a bed, just as it is for women.
- ❖ In Timor, opinions are stated more directly than in English. For instance, where in English one might say ‘I like it’ or ‘I think it’s great’, in Timor you’re more likely to hear *Midar loos!* ‘Really sweet!’

- ❖ Dress codes are more conservative in Timor than in Australia. In work situations, men wear long pants and a shirt (ties being extremely rare), and women wear a knee-length skirt or long pants, and a sleeved top. Shorts are common in casual wear, so long as they are not too short. Even in casual situations and at the beach, women are expected to keep their stomach covered.

Estrutura lingua nian

1. *gosta* 'like', *toman* 'be accustomed to'

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

- | | |
|--------------------------------------|---------------------------------|
| . Hau gosta koalia halimar. | I like chatting. |
| . Hau la gosta violénsia. | I don't like violence. |
| . Nia gosta haree televizaun. | He likes watching television. |
| . Ami la gosta servisu kalan. | We don't like working at night. |

Toman 'used to, accustomed to' precedes the verb phrase which says what one is accustomed to doing.¹

- | | |
|--|--|
| . Nia la toman hemu kafé. | She's not used to drinking coffee. |
| . Hau toman ona haan etu loro-loron. | I'm now used to eating rice every day. |
| . Hau la toman haree mane lao kaer liman ho mane. | I'm not used to seeing men walking holding hands with men. |

2. *loos* 'very'

There are a range of words meaning 'very'. Of these, *loos* (which also means 'straight, true, right') can be used in all situations. For a list of alternatives, see appendix 10. *Loos* follows the verb or adjective it modifies.

- | | |
|--|----------------------------|
| . Hau gosta loos Aida nia fuuk. | I really like Aida's hair. |
| . Nia liman foer loos! | His hands are very dirty! |
| . Xefi moras loos. | The boss is very sick. |

3. *laduun* 'not very'

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

- | | |
|---|---|
| . Hau laduun gosta restoranti nee. | I don't like this restaurant very much. |
| . Nia loja laduun boot. | Her shop isn't very big. |
| . Ami laduun hatene. | We don't really know. |

4. *tanba saa?*, *tansaa?* 'why?'

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

- | | |
|--|---|
| P: Tansaa mak o haan dosi nee hotu? | Why did you eat all these biscuits/cakes? |
| H: Tanba hau hamlaha. | Because I was hungry. |

¹ *Toman* also has another meaning, of catching up with someone who is travelling ahead of one. e.g. *Hau toman nia iha dalan*. 'I caught up with him on the way.'

- P: **Tanba saa mak nia ohin la baa servisu?** Why didn't he go to work today?
H: **Tan moras.** Because he is sick.
- P: **Nia kole tanba saa?** Why is he tired?
H: **Nia kole tanba nia servisu barak.** He's tired because he worked a lot.

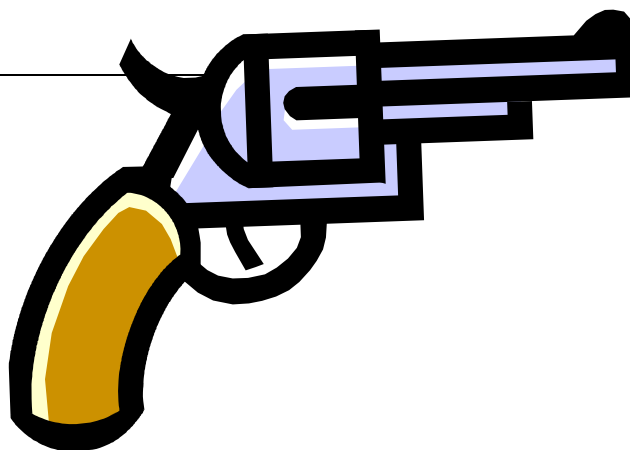
Other words which you may hear for 'why' are *tanba saida* (lit. 'because-to what'), *porké* (from Portuguese, and mainly used by Portuguese speakers), *komu* (from Portuguese *como* 'as, since', used a lot by some individuals, and not at all by others), and *basaa* (lit. 'to-what', mostly used in liturgical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

5. Violénsia (*Violence*)

Objetivu

Iha kapitulu ida nee ita sei aprende:

- Some common fighting terms and weapons
- Express purpose, using *hodi*
- Show that a state has been achieved, using *ona*
- Express reciprocity using *malu* ‘each other’
- Order events, using *lai* ‘first’



Liafuan foun

Nouns

bomba	bomb
bomba marotok	Molotov cocktail
samurai (I)	long fighting sword
stik	baton
tudik	knife
katana	machete (long)
fatuk	rock, stone
besi	iron, metal
arte marsiais	martial arts
violénsia	violence
krimi	crime
dame	peace, reconciliation
grupu	group
problema	problem
joven	youth (esp. male)

Intransitive verbs/adjectives

kanek	wounded; Noun wound
tohar	broken, fractured
bubu	swollen

Transitive verbs

baku	beat, hit
tuku	punch, pound
tuda	pelt, throw something at
soe	throw, discard
tebe	kick
sama	tread on
book	bother, irritate, tamper with
dere	beat (drum...), knock on (a door)
soran	incite (to fight), stir up
provoka	stir up, provoke, cause (problems)
ameasa	threaten
halo dame	reconcile
sori	separate (fighting parties)
merese	deserve, worthy of

Other

ona	already (perfective)
lai	first (before something else)
malu	each other

Komentáriu kona ba liafuan foun

- ❖ *Baku* includes hit, slap, beat (e.g. with a stick); hit (a ball with a bat), beat (an egg); bounce (a ball). *Baku malu* is a generic term for a physical fight. Hitting someone til they are black and blue all over is *baku too dolar di-diak* (lit. ‘bash til crawl thoroughly’)
- ❖ *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. This also includes sexual harassment.
 - When people *book aan* (*aan* = 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.
- ❖ With *tuda*, you can specify either what is thrown (*tuda fatuk* ‘pelt stones’) or the target (*tuda kareta* ‘throw (usually stones) at vehicles’).

Grupu arte marsiais (*Martial arts groups*)

According to Scambury’s 2006 report into youth groups, there are about 15-20 martial arts groups in East Timor, with approximately 20,000 registered members, and an estimate of over 90,000 non-registered members. If true, this would mean that 70% of young Timorese men are active in martial arts groups. While all groups claim to preach principles of self discipline and non-violence, many function as gangs, with much of the communal violence having been done by them, or at least in their name. Some are also active in organized crime.

Both during Portuguese and Indonesian rule, gangs were used as a tool of repression. Some of the current gangs are aligned with political parties or prominent figures, and some are led by former resistance leaders. With chronic high unemployment, recruiting gang members is not difficult.

Commitment to the gang can take precedence over other commitments. One of the many implications is that it is hard for police who are members of such a gang to take action against other members of the same group.

Note that many young men in Timor are also members of other formal groups with positive goals. This includes many voluntary community-based civil society groups.

Kostumi

- ❖ A common means to call people of a local area to action is to *dere besi*, that is, to repeatedly hit metal (e.g. a metal pole or fence). This can mean anything from calling people together for a communal cleanup, to warning of an impending attack or other intruders. It is also done during an eclipse and during earthquakes, and sometimes ‘just for the heck of it’. A similar sound is made by ice-cream sellers pushing carts around the suburbs, but this is not called *dere besi*.
- ❖ Timor has a long tradition of revenge, ironically expressed through a Portuguese word *odi* (in Portuguese meaning ‘hate’). When people *odi malu*, they seek means to get back at the other, either for having done them wrong in the past, or because of jealousy. People can wait a long time, years or even generations, before taking action.



Diálogo

Grupu rua provoka malu

Horiseik ema provoka malu iha Bairro Pite.

Marito husu nia kolega Anoo kona ba problema nee.

Marito: **Hei Anoo, hau rona dehan hori-kalan problema boot iha Bairro Pite.**

Anoo: **Sin, ami toba la dukur! Grupu arte marsiais sira tuda malu. Balu hodi katana ho samurai taa malu.**

Marito: **Balu kanek ka?**

Anoo: **Sin, laós kanek deit, balu mos tohar.**

Marito: **Ah! Nee merese duni! Sira mak hakarak buka problema.**

Anoo: **Polísia hatene ona ka seidauk?**

Marito: **Hori-kalan tia sira telefone ba polísia. Maibee tuku neen dadeer foin Taskforce mai. Depois joven sira nee fila ba uma.**

Yesterday people stirred each other up in Bairro Pite. Marito asks Anoo about this problem.

Hei, Anoo, I hear there was a big problem in Bairro Pite last night.

Yes, we couldn't sleep! The martial arts groups pelted (rocks) at each other. Some used machetes and swords to slash each other.

Were some wounded?

Yes, not just wounded, some also had broken bones.

Ah! It serves them right! They're the ones who are trying to make trouble.

Do the police know (about it) yet?

Last night the aunts/women telephoned the police. But it was six o'clock in the morning before the Taskforce arrived.

Then the young people went back home.



Estrutura lingua nian

1. hodi 'to be used for'

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

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

What are these rocks for?

H: **Fatuk nee hodi halo uma.**

These rocks are to build a house.

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

What is this bottle for?

H: **Botir nee hodi halo bomba marotok.**

This bottle is to make a Molotov cocktail.

P: **Imi presiza kareta nee hodi baa nebee?**

Where do you need to go with this vehicle? (lit. 'You need this car to go where?')

H: **Ami presiza kareta hodi baa Same.**

We need the vehicle to go to Same.

2. ona 'already'

To say that a state has been achieved, use *ona*. There is no English equivalent to *ona*; the closest is perhaps 'already'.¹ (You have already seen *ona* in the expression *Ami baa ona* 'We're going now.')

. **Labarik nee tinan haat ona.**

This child is (already) four years old.

. **Sira dere besi ona.**

They are (already) banging metal.

. **Sira kaben ona.**

They are already married.

. **Obrigada, hau bosu ona.**

Thanks, I'm (already) full. (So don't want more food.)

¹ *Ona* means that the state was achieved at the time you are talking about. This can be the present – as shown by the translations of the examples above. However, the reference time can also be in the past or the future. For instance, if you are talking about an event last week, and say *Ami hamlaha ona!*, it would mean 'We were hungry (at this point in the story).'

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

- . **Nia hatene ona lian Tetun.** She (already) knows Tetun.
- . **Nia hatene ona lian Tetun.** She (already) knows Tetun.

Ona cannot stand on its own; it always occurs as part of a sentence. So, for instance, if someone asks *Ita kole ona?* ‘Are you tired?’, you can reply *Kole* (but not **Ona*) for ‘yes’ or *Seidauk* for ‘no’.

3. *malu* ‘each other’

Malu basically means ‘each other’; it goes in the object, recipient or addressee positions in the clause. Here are some examples:

- . **Sira horiseik ameasa malu iha merkadu Comoro.** Yesterday they threatened each other at the Comoro market.
- . **Sira baku malu iha eskola.** They beat each other up at school.
- . **Ami nain rua hela besik malu.** We two live close to each other.
- . **Arte marsiais sira seidauk dame malu.** The martial arts people have not yet reconciled.
- . **Doutór koalia ba malu, dehan “Nia mate ona.”** The doctors said to each other, “He’s (already) dead.”
- . **Sira foo sasaan ba malu.** They gave each other things.

Malu can be 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* could mean that each was hitting the other.

However, unlike English ‘each other’, it can also be used if only one of the participants is doing the activity to the other, so long as both participants are of comparable status. For instance, *Ami hanorin malu* could be used of an adult privately teaching another adult, but not of an adult teaching children. And *Sira baku malu* could be used of a man hitting his wife when the two are arguing, but not of parents hitting children.

4. *lai* ‘first’

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

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

- . **Hau baa lai. Orsida mai fali.** I’ll go now (for a while). I’ll be back later.
- . **Mai ita haan lai! Depois mak ita estuda fali.** Let’s eat first. Only after that will we study again.
- . **Imi tenki husu lisensa lai, depois mak bele baa.** You have to ask permission first, then you can go.
- . **Hein lai.** Please wait a while.
- . **Mai haan lai!** Come and eat (then you can do something else later).

Atu hatene tan, bele lee:

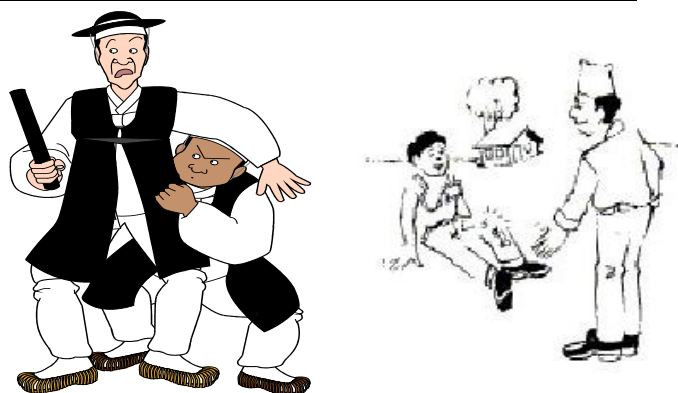
James Scambary (Sept. 15, 2006). *A survey of gangs and youth groups in Dili, Timor-Leste*. A report commissioned by Australia’s Agency for International Development, AusAID.

6. Sira baibain baku malu ka? (*Do they usually have fights?*)

Objetivu

Iha kapitulu ida nee ita sei aprende:

- Some more fighting terms
- Talk about frequency
- Use *iha* 'exist, there is'



Liafuan foun

Frequency

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

Transitive verbs

tuir	follow, attend, according to
tiru	shoot
koa	cut
oho	kill
sona	stab, pierce, inject; fry
tolok	swear at

Nouns

kilat	gun, spear-gun
kilat boot	rifle
pistola	pistol
kilat musan	bullet
kartús	bullet
rama ambon	barbed metal arrow
treinu	training
konflitu	conflict
seguransa	security
dala	instance

Intransitive

akontese	happen
tarutu	bang
kroat	sharp (edge); weapons
naksala(k)	sprained, dislocated (joint)

Other

iha	exist, be present
------------	-------------------

Komentáriu kona ba liafuan foun

- ❖ *Dala* is used in a number of fixed expressions, in which it can be interpreted as 'time, occasion'. You can use *dala* with any number X to mean 'X times' (e.g. *Hau baa Jakarta dala haat ona* 'I've already been to Jakarta four times.')
- ❖ *Sona* 'stab, pierce' is used both for stabbing someone with a knife or spear, and for giving an injection. (And you thought English-speakers had reason to fear injections!) It sounds the same as the verb 'fry'.
- ❖ *Tuir* includes the following:
 - follow: *tuir hau* 'follow me'
 - attend: *tuir kursu* 'do a course', *tuir reuniaun* 'attend a meeting', *tuir ezame* 'do an exam', *tuir misa* 'attend mass'
 - according to: *tuir kultura Timor* 'according to Timorese culture', *tuir hau nia hanoin* 'in my opinion', *tuir hau rona* 'according to what I heard'

- obey: *tuir regra* ‘obey/follow the rules’

Lia fuan tan kona ba violénsia

Transitive verbs

basa	slap
basa liman	clap
hana rama	shoot an arrow
sobu	take to pieces, demolish
taa	chop
tara	hang up
kesi	tie up
fera	split
ataka	attack
asalta	assault, attack

Weapons

armas (P)	weapons
besi kanu	metal pipe
ai dona	cudgel, wooden club
baliun	axe
diman, dima	spear
granada	grenade, (military) shell
rakitan (I)	home-made traditional gun



Diálogu

Treinu tiru

Marito eskoltu, no João polísia Unidade Intervensaun Rápida. Sira nain rua tuir treinu tiru ho pistola iha Tasi Tolu.

Marito: João, ita dadeer-dadeer tuir treinu tiru nee, o gosta ka lae?

João: Ai, hau laduun gosta.

Marito: Tanba saa?

João: Tanba hau treinu, sempre uza kilat boot.

Marito: Ah, imi nunka uza pistola ka?! Foin dala ida nee mak o uza pistola ka?

João: Lae, uluk loro-loron ami treinu ho pistola. Maibee agora kleur ona la uza. Ami sempre lori kilat boot. Martino, imi baibain treinu ho pistola ka?

Marito: Lae, dala ruma deit. Dala barak uza kilat boot.

Marito is a bodyguard, and João is a policeman within the Rapid Intervention Unit. The two of them are attending pistol shooting training in Tasi Tolu.

João, this shooting training we're attending every morning, do you like it? Not really.

Why?

Because (when) I train, I always use a rifle.

Eh, don't you ever use pistols?! Is this the first time you've used a pistol?

No, in the past we trained with pistols every day. But (I) haven't used (them) for a long time. We always carry rifles

Martino, do you guys normally train with pistols?

No, only sometimes. Often we use rifles.

Kostumi

- ❖ One common problem that can lead to violence is land disputes, which can last for generations.
- ❖ Violence can rapidly escalate when participants call their friends and family to join in on their side.
- ❖ When communal problems arise, such as in 2006, people can *aproveita situasaun* ('seize the opportunity') to get back at people over old hurts or to cut down tall poppies.

- ❖ Gun control has been a problem in the past. The Independent Commission of Enquiry into the 2006 crisis noted “with concern the absence of systematic control over PNTL weapons and ammunition.”

Estrutura lingua nian

1. Frequency

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

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

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

. Sira tuda malu loro-loron.	They pelt rocks at each other every day.
. Sira loro-loron provoka ami.	Every day they stir us up.
. Loro-loron sira halimar deit.	Every day they just play/hang around (i.e. not work).

Dala ruma and *dala barak* have similarly free placement (except that *dala ruma* is seldom at the end of the sentence).

. Hau dala ruma toba la dukur, tanba vizinhu loke múzika makaas.	I sometimes can’t sleep, because the neighbours turn their music on loud.
. Grupu rua nee dala barak tuda malu iha kruzamentu Bairro Pite.	These two groups often pelt stones at each other at the Bairro Pite intersection.
. Dala ruma nia moras.	Sometimes/perhaps he is sick.
. Dala barak sira ameasa malu.	Often they threaten each other.
. Nia kanek dala barak ona.	He has often been wounded.

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

. Nia sempre moras.	He’s always sick.
. Nia sempre lori pistola ba uma.	He always takes a pistol home.
. Marito nunka baku nia feen.	Marito never bashes his wife.
. Nia nunka tuda ema nia kareta.	He never pelts (rocks) at cars.

2. How often?

There is no generic question for ‘how often’. Instead, you must guess at the frequency, and ask whether your guess is true.

. Imi baibain haan paun ka?	Do you usually eat bread?
. Sira provoka malu loro-loron ka?	Do they stir each other up every day?
. Imi baa Viqueque dala barak ona ka?	Have you often been to Viqueque?

3. *iha* 'there is'

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

It is the standard way of asking whether someone is present.¹

P:	Senhór komandante iha ka?	Is the commander here?
H:	Iha.	He is.
P:	Amaa iha ka?	Is (your/my) mother here?
H:	La iha. Nia baa merkadu.	She's not. She went to the market.

It is also a common way of asking whether something is available. For instance, in a shop you could ask *Ita iha mantolun ka?* 'Do you have eggs?'; however people are at least as likely to ask *Mantolun iha ka?* 'Are there any eggs?'²

P:	Serveja iha ka?	Is there any beer?	OR: Do you/we/... have any beer?
H:	Iha.	There is.	
P:	Osan iha ka?	Is there any money?	(OR: Do you/we/... have any money?)
H:	La iha.	There isn't.	
	Hahaan la iha.	There is no food.	(OR: We/... have no food.)
	Naan la iha.	There is no meat.	(OR: We/they/... have no meat.)

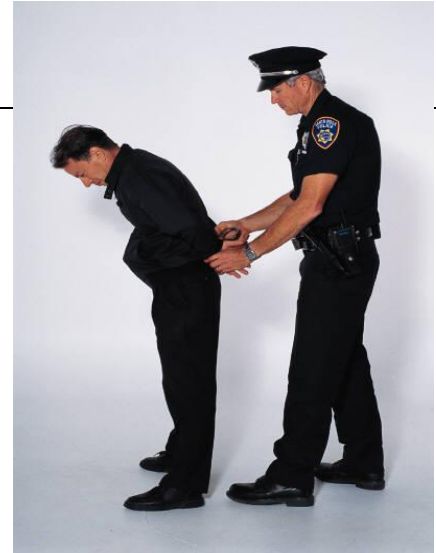
Notice that the above examples are of questions, answers to questions, and negative statements. This is no accident. This construction is seldom used to say that something is present, or is available, unless it is in response to a question.

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

¹ Clearly 'being present' and 'being at somewhere' are very similar, except that in the former you don't state explicitly which location you are talking about. The assumption is that you are asking about the place where you are (e.g. *Senhora iha ka?* 'Is Madam here?') or about some other place which the hearer can be expected to interpret correctly. For instance, if over the telephone you ask a child *Apa iha ka?*, this would be interpreted as 'Is Dad there?'

² Clearly 'being available' is closely related to someone 'having' the item, except that you don't state explicitly who has the item in question. For instance, *Paun iha ka?* 'Is there bread?', might be interpreted as 'Do you have any bread?', 'Do we have any bread?', and so on, depending on context.

7. Detensaun (*Detention*)



Objetivu

Iha kapitulu ida nee ita sei aprende:

- Talk about arrest and detention, and giving
- Introduce a time expression with *bainhira* or *kuandu* ‘when’
- Specify perfect aspect with *tiha ona*
- Use the continuous aspect marker *hela*

Liafuan foun

Police technical terms which the average population may not know are marked as (T)

Nouns

suspeitu	suspect
arguidu	the accused
vitima	victim
sasin	witness (both the person and their testimony)
prokuradór	prosecutor
ministériu públiku	public prosecutor’s office
sela (T)	cell
direitu	right (e.g. human rights)
kapturasaun (T)	capture
detensaun (T)	detention
mandatu (T)	mandate
mandatu detensaun (T)	detention order, arrest warrant
mandatu kapturasaun (T)	detention order, arrest warrant
liberdade	freedom, liberty
forsa	strength, power
aljema(s) (T)	handcuffs (also known by Indonesian borgol)

Verb

kaptura	capture
detein (T)	detain
husik	leave, leave behind, let go, release; let, allow
hasai	remove, take out; graduate from (a course, school or university)
hataan	reply, agree
hasoru	meet; oppose, against
kontra	oppose, against, transgress (a law)
subar	hide
toman	catch up with (someone going in the same direction as you), come upon (someone doing something)
kaer toman	catch (someone you are chasing); catch red-handed, catch in the act
haree ho matan, kaer ho liman	catch red-handed

Other

halai	run, run away
bainhira	when, whenever
kuandu	when, whenever, if
tiha ona	already (PERFECT ASPECT)
hela	currently (continuous)

Komentáriu kona ba liafuan foun

- ❖ To emphasize that you directly witnessed something, options include: *haree ho matan* ‘saw it with (my own) eyes’, and *rona ho tilun* ‘heard it with (my own) ears’.
- ❖ Here are some examples of *husik*:
 - *Juiz haruka polísia husik tiha suspeitu nee, tanba halo detensaun ilegal.* ‘The judge ordered the police to release the suspect, as the detention was illegal.’
 - *La bele husik labarik sira halimar iha estrada boot.* ‘Don’t let the kids play on the big road.’
 - *Husik baa!* Leave it be!
 - *husik hela* ‘leave behind’: *Nia halai husik hela nia oan sira mesak.* ‘He fled leaving his children behind.’

Fraze

Foti liman!

Atu sala ka loos, ami tenki kaer o.

Ami tau o iha sela oras hitu-nulu resin rua nia laran.

Raise your hands!

We’re going to arrest you anyway. (Despite you’re protestations of innocence.)

We’re putting you in the cell for 72 hours.

Informasaun kona ba detensaun

Police in East Timor have less discretionary powers than they do in Australia.

They can, without special authorisation, bring people in for *identifikasaun* (‘identification’) for up to 12 hours. In particular, if a person refuses to give their identity or cannot do so, the police can bring them in, usually to the nearest police station, and keep them for this duration while giving them the opportunity to be able to show their identity. (This does not count as *detensaun* ‘detention’.)

However suspects can only be arrested and detained in the watch-house if the police have an arrest warrant, or if the person is caught *flagrante delito*.

Flagrante delito refers to any crime that is in the process of being committed or that has (under certain conditions) just been committed. It includes any case in which the perpetrator is, as soon as the crime has been committed, tracked down by any person or found with items or indications that clearly show that they have just committed or taken part in the crime (article 218-219 Decree Law 13/2005 – Timor Leste Criminal Procedure Code). In such cases, any police authority or any person witnessing an offence may carry out an arrest.

A detention order (arrest warrant) is obtained by submitting an application to the prosecutor, who can then apply to a judge to issue one. Warrants are only issued if the crime carries a sentence of at least 3 years.

Once the judge issues a warrant, or a person caught *flagrante delito* has been deemed by a judge to indeed have a case against them, the suspect’s status changes from *suspeitu* ‘suspect’ to *arguidu* ‘the accused’. At this point, the investigation becomes the responsibility of the prosecutor, although a lot will be delegated to the police.

Police have 72 hours from the time of arrest to present the detainee to a magistrate for preliminary questioning. In practice, this time limit means that many prisoners are released, and that police are tempted to use more direct means of dealing with infractions. Reasons include difficulty in getting transport from remote areas (especially during the wet season), public holidays, and the long backlog in cases before the court.

Detention orders may also be requested for people who are not suspects, for instance for witnesses who have refused previous requests to come in and give a statement. In such cases, the person is

presented to the requesting officer (as identified on the warrant), and released as soon as the requirements have been met.

Sistema kahur malu (*A mixture of systems*)

Communication between police, prosecutors and judges can be problematic. Timorese police, prosecutors and judges can normally speak Tetun and Indonesian, but very few have mastered Portuguese. International prosecutors and judges speak Portuguese but not Tetun or Indonesian. Documentation and forms are in Portuguese, Tetun or English.

A further complication is that many lawyers and judges have attended Portuguese language training, and are familiar with Portuguese legal terms. In contrast, many police are more familiar with Indonesian terms.

Most of the large number of foreign police in East Timor do not speak Tetun or Indonesian, and have not learned the Timorese policing or legal systems. This has led to much confusion, and many improper arrests.

Diálogu

Flagrante delito

Rekruta ida koalia ho ajente kona ba halo kapturasaun.

Rekruta: **Horiseik ami estuda kona ba halo kapturasaun. Instrutór dehan, kuandu atu halo kapturasaun ba suspeitu, tenki iha mandatu kapturasaun.**

Ajente: **Loos.**

Rekruta: **Maibee hori-kalan hau haree ho matan, tiu ida lori kilat baa subar iha hau nia vizinhu nia uma. Hau atu kaer nia, maibee la iha mandatu kapturasaun. Entaun hau la halo buat ida.**

Ajente: **Tanba saa mak o la kaer kedas?! Bainhira haree ho matan, kaer ho liman, ema halo hela krimi, nee naran *flagrante delito*. I ita la presiza mandatu kapturasaun. Polisia hotu-hotu iha direitu atu kaer kedas. Kuandu polisia la iha, ema sivil mos bele kaer.**

Rekruta: **Diak, agora hau kompriende.**

A recruit agent talks with an agent about making arrests.

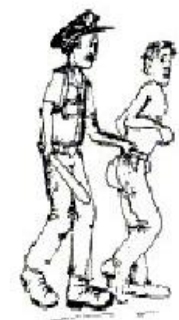
Yesterday we studied about making arrests. The instructor said, when you are about to arrest a suspect, you must have an arrest warrant.

True.

But last night I saw ('saw with eyes'), a man bringing a gun and hiding it at my neighbour's house. I wanted to arrest him, but didn't have an arrest warrant. So I did nothing.

Why didn't you arrest him immediately?! When you catch someone red-handed doing a crime, this is called *flagrante delicto*. And you don't need an arrest warrant. All police have the right to arrest (the person) immediately. When there are no police present, civilians can arrest (them) too.

OK, now I understand.



Istória

Ajente Celestino konta nia esperiênsia kona ba halo kapturasaun:

Uluk hau halo kapturasaun ba ema ida naran Joni. Nia hela iha Bairro Pite. Ami buka nia tanba ami rona dehan nia iha pistola.

Atu baa halo kapturasaun, ami halo lai planu. Ami buka hatene, nia hela iha nebee. Depois ami husu ba nia vizinyu sira, “Baibain, tuku hira mak nia tama uma?” Sira dehan, “Nia tama tuku lima lokraik, maibee la kleur, nia sai fali.”

Entaun iha tuku haat lokraik ami serka kedas Joni nia uma. La kleur ami haree Joni mai ho nia kolega nain rua, i sira tama uma laran. Iha momentu nee kedas ami mos tama tuir hodi dehan, “Foti liman! Ami polisia!” Sira hakfodak loos i foti liman. Depois ami kaer sira nain tolu, i tau aljema ba sira. Ami lori sira baa kuartél jerál atu investiga.

Notes:

- . *hakfodak* ‘startled, surprised, shocked’
- . *serka* ‘surround (for military or police purposes), besiege’
- . *iha momentu nee* ‘at that time’, *iha momentu nee kedas* ‘at that very time’
- . *tama tuir* ‘go in after someone’ (i.e. ‘enter following’)

Estrutura lingua nian

1. foo ba / foo mai ‘give to’

Note the following patterns:

. Nia foo osan mai hau.	He gives me money.	Hau foo osan ba nia.	I give him money.
. Sira foo liberdade mai ami.	They gave us freedom.	Ami foo liberdade ba sira.	We gave them freedom.
. Sira foo kilat mai ita.	They gave us guns.	Sira foo kilat ba imi	We gave you guns.

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

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

. Foo pistola mai!	Give me/us the pistol!	Foo pistola baa!	Give them/... the pistol!
. Foo mai!	Give it to me/us!	Foo baa!	Give it to them/him/her.

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

2. bainhira, kuandu ‘when, whenever’

There are three main ways of saying that two events occur at the same time, namely using the conjunctions *bainhira* ‘when, whenever’ or *kuandu* ‘when, whenever, if’, and simply putting two clauses together.

- | | |
|---|--|
| . Bainhira ami sae baa Dare, ami haree sira. | When we went up to Dare, we saw them. |
| . Kuandu ami sae baa Dare, ami haree sira. | (ditto) |
| . Ami sae baa Dare, haree sira. | (ditto) |
| . Bainhira hau too eskola, eskola tama tiha ona. | When I got to school, classes had already started. |
| . Kuandu hau too eskola, eskola tama tiha ona. | (ditto) |
| . Hau too eskola, eskola tama tiha ona. | (ditto) |

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

3. tiha ona ‘already’

The common sequence *tiha ona* indicates that an activity has finished and still has effect.¹ It is often translatable into English with ‘have ... -en’. It is mainly used with intransitive clauses. This marker is usually spelled *tiha ona*, but the ‘h’ is seldom pronounced. *Tiha ona* comes after the verb; it cannot stand on its own.

- | | |
|--|---|
| . Imi lalikan subar, tamba ami haree tiha ona imi. | Don’t hide, because we’ve already seen you. |
| . Imi la bele kontra governu tan, tanba Timor hetan tiha ona independensia. | Don’t oppose the government any more, as Timor has already gained its independence. |
| . Nia laós iha uma. Nia sai tiha ona. | He’s not at home. He has gone out. |

4. hela ‘currently’

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

- | | | |
|--------------------------------------|--|---|
| . Ohin nia haan. She ate. | | . Ohin nia haan hela. She was eating. |
| . Ohin nia toba. He lay down. | | . Ohin nia toba hela. He was lying down. |

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

¹ That is, *tiha ona* indicates perfect aspect. It is not often used with states; when it is, the focus is on entering the state rather than on being in it (e.g. *nia diak tiha ona* ‘he had become well’). It is also used relatively little in story-telling. When it is, it tends to indicate that the events had already occurred before the time that the story-teller is talking about (e.g. *ami haan tiha ona* ‘we had already eaten (at that time)’).

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

Note that *hela* does not mean that the activity is happening at the time of speaking, only that it is or was happening at the time that one is speaking about.¹ Here are some examples of its use.

Present:	P: Suspeitu iha nebee? H: Ami buka hela. . Vitima la bele koalia agora, tanba nia toba hela.	Where is the suspect? We're looking (for him). The victim can't talk now, because he's asleep.
Past:	. Horiseik hau haree maun hamriik hela iha merkadu Comoro. . Ohin hau atu koalia ho Abel, maibee nia hanorin hela. . Horiseik polisia buka nia, maibee nia subar hela iha nia kolega nia uma.	Yesterday I saw you (older brother) standing in the Comoro market. Earlier today I was hoping to speak with Abel, but he was (at that time) teaching. Yesterday the police looked for him but he was hiding at his friend's house.

Atu hatene tan, bele lee:

Decree Law 13/2005: Timor Leste Criminal Procedure Code.

Directorate General of Law and Legislation, Ministry of Justice, Indonesia (1982) Penal code of Indonesia.

¹ It is difficult to find examples of *hela* used for future time events.

Cognate nouns ending in *-dade*

The following Portuguese nouns ending in *-dade* have a corresponding English word ending in *-ity*. The final letter often pronounced more like an ‘i’. Sometimes you will hear the Indonesian equivalent used, ending in *-itas*.

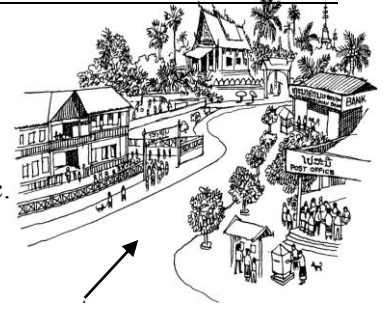
<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
atividade	activity	aktivitas
autoridade	authority	otoritas
kapacidade	capacity, ability	
difikuldade	difficulty	
dignidade	dignity	
eletridade	electricity	listrik
estabilidade	stability	stabilitas
facilidade	facility	fasilitas
fakuldade	faculty	fakultas
formalidade	formality	formalitas
identidade	identity	identitas
igualdade	equality	
kapacidade	capacity	kapasitas
komunidade	community	komunitas
kreatividade	creativity	kreativitas
kualidade	quality	kualitas
kuantidade	quantity	kuantitas
liberdade	liberty	
nasionalidade	nationality	nasionalitas
nesesidade	necessity	
oportunidade	opportunity	
posibilidade	possibility	posibilitas
prioridade	priority	prioritas
propriedade	property	
realidade	reality	realitas
responsabilidade	responsibility	
sosiedade	society	
unidade	unity	
universidade	university	universitas
variedade	variety	varietas
velocidade	velocity	

8. Iha nebee? (*Where?*)

Objetivu

Iha kapitulu ida nee ita sei aprende:

- Express an object's location relative to other things: above, below, etc.
- Ask *nebee* 'which?'
- Talk about beginning something, using *komesa* and *hahuu*
- Express tentativeness using *took*.



Iha nebee?

Liafuan foun

Locations

iha ... oin	in front of
iha ... kotuk	behind
iha ... laran	in, inside, amongst; during (time)

iha ... klaran	in the middle of, between
iha ... leet	in the space between; among
iha ... sorin	beside
iha ... sorin ba	on the other side of
iha ... sorin mai	on this side of
iha ... sorin loos	on the right of
iha ... sorin karuk	on the left of
iha ... liman loos	at the right hand of
iha ... liman karuk	at the left hand of
iha ... leten	on top of, above
iha ... okos	underneath
iha ... ninin	at the edge of
iha liur	outside

Nouns

kadeira	chair
karteira	wallet, purse, handbag
sorti	luck; lucky

Directions

ba oin	forwards
ba kotuk	backwards
ba kraik	go downhill, downwards
ba leten	go uphill, upwards

Verbs

lakon	disappear, be lost, missing; be defeated
sees	move aside, get out of the way
rai	put, place, store
komesa	begin
hahuu	begin

Base nouns

oin	face
kotuk	back
laran	inside; 'heart' (seat of emotions, thoughts and character)
klaran	middle, centre
leet	space (between things)
sorin	side
sorin loos	right side
sorin karuk	left side
liman loos	right hand
liman karuk	left hand
leten	upper
ninin	edge

Example

Lao ba oin	Walk forwards
Fila ba kotuk	Turn around 180°

komesa koalia	start speaking
hahuu haan	start eating

Other

nebee	which	uma nebee?	which house?
liu hosi	via, by means of, through	mai liu hosi uma	come via the house
took	try, 'have a...'	haree took	have a look

Komentáriu kona ba liafuan foun

- ❖ The location terms are only used for entities that are perceived to have an inherent front and back, such as people, houses and televisions. The left and right sides are determined from the point of view of the entity itself; hence the left side of the house is that which is to one's left if one is inside the house facing the front. In English, by contrast, we can talk about something being 'in front of' a tree, where the tree's 'front' is the direction from which the speaker is looking. In English, too, we can say 'the left side of the house if you are facing it from the front' – in Tetun this would be *iha uma nia sorin loos*.
- ❖ *Iha ... nia liman loos/karuk* 'at the right/left hand side of', can be used only for specifying the right or left side of things that have *liman*, such as people or chairs.
- ❖ *Ninin* refers to the edges, borders or sides of something, such as a road, field, or lake; e.g. *estrada ninin* 'road verge, the ground along the side of the road', *bee ninin* 'shore'.
- ❖ There is no generic expression to mean 'outside of (something)'. 'Outside (the house)' is *iha liur*.¹
- ❖ In English we often use 'first', 'second', 'third' to explain which of several roads or houses we mean. In Tetun this is difficult. You can use Portuguese (*primeiru, segundu, terseiru, ...*), but most people only do this for the first three numbers. Some people use Indonesian ordinal numbers (*pertama, kedua...*). Usually people use alternative ways of specifying the place; e.g. 'the house next to ...', or 'the street with the kiosk in it'.

Diálogu**(1) Paul husu dalan ba Tibar****Paul husu Atino kona ba Julio nia uma.**

Paul: **Atino, aban hau atu baa Julio nia uma iha Tibar. Maibee hau seidauk hatene dalan.**

Atino: **Ita baa, sae mikrolét iha Tasi Tolu. Too kruzamentu iha Tibar, bele tuun.**

Paul: **Kruzamentu ida nebee?**

Atino: **Estrada ida baa Ermera, ida baa Liquiça.**

Paul: **Depois, Julio nia uma mak nebee?**

Atino: **Lao uitoan tuir estrada ba Liquiça. Julio nia uma iha liman loos, iha sede suku nia oin.**

Paul asks Atino about Julio's house.

Atino, tomorrow I want to go to Julio's house in Tibar. But I don't know the way yet.

You go, and catch the minibus in Tasi Tolu. When you reach the intersection at Tibar, you can get off.

Which intersection?

One road goes to Ermera, one to Liquiça.

And then, which house is Julio's?

Walk a bit along the road to Liquiça. Julio's house is on the right hand side, opposite the *suku* office.



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

(2) Marta buka nia karteira

Marta nia karteira lakon. Nia husu nia kolega Lita.	Marta has lost her purse ('Marta's purse is lost'). She asks her friend Lita.
Marta: Lita, hau nia karteira lakon. O haree ka?	Lita, I've lost my purse. Have you seen it?
Lita: Lae. O rai iha nebee?	No. Where did you put it?
Marta: Hau la hatene. Dala ruma iha kadeira leten.	I don't know. Perhaps on top of the chair.
Lita: O haree ona iha kadeira okos?	Have you looked under the chair?
Marta: Hau haree iha kadeira leten ho kadeira okos, maibee la iha.	I looked on the chair and under the chair, but it's not there.
Lita: Husu tiha ona Carlito ka? Tanba ohin dadeer ita nain tolu tuur hamutuk iha sofá nee.	Have you asked Carlito? Because this morning the three of us sat together on this sofa.
Marta: Loos. Nia tuur iha klaran, i hau tuur iha nia liman loos. Depois ita hotu baa haan meiudia iha liur. Agora nia foin fila. Hau rona nia koalia hela iha uma oin. Hau baa husu took.	True. He sat in the middle, and I sat on his right. Then we all went to eat lunch out (i.e. not in the office or at home). He's only just returned. I (can) hear him talking in front of the house. I'll go and ask.
Marta lao ba odamatan oin.	Marta goes to the front door.
Marta: Carlito! Mai lai.	Carlito! Come here.
Carlito: Ai, Marta. Ida nee o nia karteira ka?	Ai, Marta. Is this your purse?
Marta: Sin, o hetan iha nebee?	Yes, where did you find it?
Carlito: Ohin meiudia o sae taksi, karteira nee monu iha estrada ninin. Hau bolu tuir, maibee taksi halai lalais loos.	At midday (when) you got into the taxi, the purse fell onto the side of the road. I called after (you), but the taxi was going very fast.
Marta: Obrigada Carlito. Sorti o mak haree, se lae hau lakon boot.	Thanks, Carlito. It's lucky it was you who saw it; otherwise I'd have lost big time.

Estrutura lingua nian**1. Location**

Note the following pattern:

- . **Labarik nee hamriik iha tia nia oin.** The child stands in front of auntie.
- . **Estudante sira tuur iha mestra nia liman karuk.** The teachers are sitting at the left hand of the teacher.
- . **Vitima tuur iha polisia nia sorin.** The victim is sitting beside the police.

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

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

- . **Mestri hela iha merkadu Comoro nia kotuk.** The teacher lives behind the Comoro market.
- . **Pistola tara iha almari kotuk.** The pistol is hanging behind the cupboard.
- . **Nia uma iha loja rua nia klaran.** His house is between two shops.

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

- . **Sira subar iha meza okos, tanba rona kilat tarutu.** They hid under the table, because they heard gunfire.
- . **Polísia hetan kilat nee iha meza leten.** The police found the gun on the table.
- . **Sira halai tama ba uma laran.** They ran into the house.
- . **Kareta para iha eskola oin.** The vehicle stopped/was parked in front of the school.

2. *nebee* ‘which’

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

- . **Polísia buka armas iha uma nebee?** Which house did the police look for weapons in?
- . **Ita sosa livru nee iha loja nebee?** Which shop did you buy this book in?
- . **Nia subar kroat iha kareta nebee?** Which vehicle did he hide weapons in?

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

- . **Imi gosta lee jornal ida nebee?** Which (one) newspaper do you like reading?
- . **O gosta sosa kareta ida nebee?** Which (one) vehicle do you like?

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

3. *komesa, hahuu* ‘begin’

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

Both often occur with a following verb, stating what is starting:

- . **Fulan oin ami komesa hanorin.** Next month we will start teaching.
- . **Polísia hahuu koalia ho sasin.** The police began talking with the witness.
- . **Sira komesa tiru.** They started shooting.

Not surprisingly, you can also leave out saying explicitly what it is that was started:

- . **Ita komesa ona!** Let’s start!

4. *took* ‘have a...’

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

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

9. Tránsito ho asidente (*Traffic and accidents*)

Objetivu

Iha kapitulu ida nee ita sei aprende:

- Talk about traffic and accidents
- Specify conditions ('if')
- Express 'instead' (*fali*)
- Use *too* 'until'



Liafuan foun

Nouns

bairu	suburb, neighbourhood
motór	motorbike
rotunda	roundabout
bundaran (I)	roundabout
kurva	curve, bend
tránsito (P)	traffic
tráfiku (P)	traffic in drugs...
asidente	accident, mishap
dezastre	accident, crash, disaster (including natural disasters)
karta kondusaun	driver's licence
SIM (I)	driver's licence
fatin	place
akontesimentu	incident, happening, event
fatin akontesimentu	the place where an incident happened
ambulánsia	ambulance
gang (I)	alley, narrow street
lampu merah (I)	traffic light
asu	dog
P3K (Pe tiga ka) (I)	first aid
primeiru sokoru (P)	first aid

Verbs

tesik	go across a slope (neither ascending nor descending)
korta	cross (esp. a road), cut across (someone's path), take a short-cut, interrupt
xoke	crash into, shock
too	until; reach; arrive; enough
monu	fall
baku fila	overturn, capsize

Other

saida	what kind of (kareta saida 'what kind of vehicle')
foin	only just, very recently
nusaa?	what's up? why?
tan	more, again, additional
se	if
karik	perhaps, maybe
fali	again; instead
makaas	fast; strongly, vigorously, hard; loud; stern



Komentáriu kona ba liafuan foun

- ❖ What is ‘traffic’? According to Portuguese, vehicle traffic is *tránzitu* (often still called using Indonesian *lalu lintas*), while traffic in women, drugs, or other illegal substances is *tráfiku*. However many people are using *tráfiku* for vehicle traffic as well, under the influence of English.
- ❖ *Nusaa?* is an informal question equivalent to ‘What’s up?’ or ‘Tell me about it.’ It is also one means of asking ‘why’.



Diálogu

(1) Polísia haree Alex halai sala dalan

Polísia haree Alex halai sala dalan ho motór. Nia hatudu ho liman hodi haruka Alex para iha estrada ninin.

Polísia: Para iha sorin!

Alex: Bondia maun.

Polísia: O hatene o nia sala saida?

Alex: Deskulpa. Aa, hatene, hau halai sala dalan.

Polísia: Foo took o nia surat motór mai.

Alex hasai motór nia surat.

Polísia: O iha SIM ka lae?

Alex: Deskulpa maun, la iha. Hau seidauk trata.

Polísia: O hatene ka lae, ohin nee sala! Se ohin ema xoke o karik, bele o loos mos, o sala! Tanba o SIM la iha. Rona ka lae?!

Alex: Rona maun. Hau sei la halo tan.

Polísia: O bele baa. Lao neineik e!

A policeman saw Alex going the wrong way on his motorbike (down a one-way road). He points with his hand to order Alex to stop on the side of the road.

Stop beside (me).

Good morning, older brother.

Do you know what your mistake was?

Sorry. Hmm, I know, I was going the wrong way.

Give (me) your motorbike’s registration papers.

Alex takes out his motorbike’s papers.

Do you have a licence?

Sorry, older brother, I don’t. I haven’t done the paperwork for one yet.

Do you realise, what you just did was wrong! If someone had run into you, even if you were right, you would be in the wrong! Because you don’t have a drivers’ licence. Do you hear me?!

I hear you, brother. I won’t do it again.

You can go. Drive slowly, hey!

Komenáriu kona ba diálogu

- ❖ *Bele...mos*: ‘even if’
- ❖ *Rona ka lae?!* This is a standard way to finish telling someone off. The expected response is *Rona!*, which is supposed to indicate ‘I hear you and will obey.’

(2) Mario xoke Tia Marta

Mario xoke Tia Marta iha rotunda Lafatik. Polísia tránsito too keda iha fatin akontesimentu.

Polísia:	O matan aat ka?! Tanba saa mak o xoke tia nee?	Mario crashes into Tia Marta at the Lafatin roundabout (near the airport). Traffic police arrive at the scene immediately afterwards.
Mario:	Senhór, hau la hatene! Hau kurva hosi rotunda nebaa, hau la haree tia nee korta fali dalan.	Are you blind?! Why did you run over this lady? Sir, I don't know! I was turning out of the roundabout there, and I saw this lady unexpectedly cutting across the road.
Polísia:	Maibee ema foin hatete, o mai hosi nebaa, halai makaas loos.	But people/someone just told me, you came from there driving very fast.
Mario:	Lae, senhór. Hau halai neineik. Se hau halai makaas karik, hau mos bele monu ho motór.	No, sir. I was driving slowly. If I had driven fast, I could have fallen off the motorbike
Polísia:	Tia nee hatete mai hau, o mak sala.	The lady said to me, it was you who was in the wrong.
Mario:	Lae senhór, tia la korta karik, asidenti nee la akontese.	No, sir. If the lady hadn't cut across, the accident wouldn't have happened.
Polísia:	Agora hau tenki telefone ambulánsia para lori lai tia nee baa ospítal. Foo motór nia surat mai; o bele baa foti iha kuartél jerál Caicoli.	Now I have to ring the ambulance to take the lady to the hospital. Give me the motorbike's papers; you can collect them at the Caicoli headquarters.

Kostumi: completely unofficial road practices

- ❖ At traffic lights, many people believe you can 'turn left at any time with care'. A few treat the whole concept of traffic lights as a suggestion only.
- ❖ For most drivers, "STOP" signs and zebra crossing don't mean anything. In fact, stopping at them could cause accidents as people don't expect it.
- ❖ Right of way:
 - At an intersection, if two vehicles are both going straight, the one going faster or the one who gets to the intersection first normally goes ahead.
 - When a driver flashes his lights on and off, it normally means 'You go ahead', but it can also mean 'Watch out, I'm coming through.'
 - On narrow rural roads, where possible the one going downhill gives way to the one going up. Otherwise, one vehicle may need to back up until they find a place wide enough to pass.
- ❖ In funeral processions, motorbikes go ahead with lights on, followed by other vehicles with hazard lights on. You should pull aside and stop until the procession is past.
- ❖ It is very un-cool to have mirrors on your bike, so most motorcyclists can't tell what is happening behind them. Enforcement of mirror rules may change this.
- ❖ The horn is used to: warn potential oncoming traffic when you are about to go around blind corners (daytime only), to warn that you are about to pass someone, to warn animals to get out of the way, to greet friends, and to show respect when passing graves or some sites where people were killed in violence or accidents.

Kostumi: hatudu dalan

- ❖ People give directions very differently in Tetun than in English. They do not use ‘left’ and ‘right’ very much. Instead, it is common to speak of *baa leten/sae* ‘go up’ and *baa kraik/tuun* ‘go down’, *baa sorin/tesik* ‘go across’, and *tama* ‘enter (e.g. a suburb or compound)’ or *sai* ‘leave (a suburb or compound)’.
- ❖ People know detailed suburb and area names, and numerous landmarks (both current ones and places that used to be well-known). However they do not use street names or house numbers.
- ❖ Most people cannot read maps.
- ❖ Common directions are: “Get to ..., and then ask.”

Kostumi: asidente

- ❖ Most traffic accidents are sorted out amongst the participants. If one accepts that he is in the wrong, he pays the other’s expenses, e.g. for fixing a damaged vehicle or for medical treatment. If both are in the wrong, they may agree to each pay their own expenses.
- ❖ If you run over and kill an animal, you normally pay the owner the price that the animal would fetch if it were alive; the body then belongs to the driver, who can take it away to eat. As a very rough rule of thumb, prices could be: small dog \$20, small pig \$20, large pig \$80 or more, rooster or hen \$10-20 (for hens they can charge for the hen’s eggs and chicks!).
- ❖ If you run over and kill someone, most people advise you to immediately go to the police and hand yourself in. If you stay to talk, people may kill you.
- ❖ There is no system of insurance in East Timor.

Estrutura lingua nian**1. se ‘if’ and karik ‘perhaps’**

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

- | | |
|----------------------------------|----------------------------------|
| . Hendri ema Same karik. | Perhaps Hendri is from Same. |
| . Motór nee Tomas nian karik. | This motorbike might be Tomas’. |
| . Ana dukur karik. | Maybe Ana is asleep. |
| . Karik suspeitu halai tiha ona. | Perhaps the suspect has escaped. |

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

- | | |
|--------------------------------------|--|
| . Se polísia mai, ita halai. | If the police come, we’ll run away. |
| . Se o la servisu, o la haan. | If you don’t work, you won’t eat. |
| . Se sira tiru mai, ita mos tiru ba. | If they shoot towards us, we’ll shoot at them too. |

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

- | | |
|---|--|
| . Polísia mai karik, ita halai. | If the police come, we’ll run away. |
| . O la servisu karik, o la haan. | If you don’t work, you won’t eat. |
| . Sira tiru mai karik, ita mos tiru ba. | If they shoot towards us, we’ll shoot at them too. |

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

- . **Se polísia mai karik, ita halai.** If the police come, we'll run away.
- . **Se o la servisu karik, o la haan.** If you don't work, you won't eat.
- . **Se sira tiru mai karik, ita mos tiru ba.** If they shoot towards us, we'll shoot at them too.

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

- . **Se bele karik, aban ita baa hasoru xefi suku.** If possible (I suggest) we go and meet the *xefi suku* tomorrow.
- . **Se bele karik, baa husu informasaun dala ida tan.** If possible (I suggest) go once more to ask for information.

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

- . **O tenki estuda, se lae o sei la hatene buat ida.** You must study, otherwise you won't know anything.
- . **Ita lalikan halai kareta makaas, se lae ita baku fila.** Don't drive fast, otherwise it will overturn.

2. *fali* 'instead'

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

- . **Nia aban baa Indonézia. Semana oin mai fali.** Tomorrow he's going to Indonesia. Next week he'll come back.
- . **Sira haan meiudia, depois servisu fali.** They ate lunch, then worked again.

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

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

- . **Ami sosa livru iha Bali, depois faan fali iha ami nia loja.** We buy books in Bali, then sell them again in our shop.
- . **Horiseik o xoke asu. Agora fahi fali!** Yesterday you run over a dog. Now (you run over) a pig!
- . **Tinan liu ba, hau tuir treinu iha Malázia kona ba tiru. Depois tuir fali kursu Portugés iha Dili.** Last year I attended shooting training in Malaysia. Then I further attended a Portuguese course in Dili.

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

- . **Polísia buka Alex, maibee hetan fali nia maun.** The police were looking for Alex, but found his older brother instead.
- . **Labarik nee hanorin fali nia mestri.** The child is teaching her teacher. (Normally it is the teachers who teach the children.)
- . **Mestri dehan ba nia estudante, "Nusaa mak o manda fali hau?!"** The teacher said to her student, "Why are you telling me what to do?!" (It should be me ordering you about.)

3. too 'until'

Note the following patterns:

- . **Hau hein nia hosi tuku haat too tuku neen.** I waited for him from four o'clock to six o'clock.
- . **Nia hela iha Austrália too nia kaben.** She lived in Australia until she got married.
- . **Iha festa, joven sira gosta dansa too dadeer.** At parties, young people like dancing til morning.
- . **Nia halai too la bele ona.** He ran til he couldn't (run) any more.

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

- . **Ami too Oecusse tuku neen dadeer.** We reached/arrived in Oecusse at 6am.
- . **Ami too iha Oecusse tuku neen dadeer.** We arrived in Oecusse at 6am.
- . **Horiseik ami sae bis ba Maliana. Ami sai hosi Dili tuku hitu dadeer, tuku 12 mak ami too.** Yesterday we caught a bus to Maliana. We left Dili at 7 in the morning. It was 12 o'clock before we arrived.
- . **Hau hakarak sosa laptop, maibee osan la too.** I want to buy a laptop, but don't have enough money. ('Money is not enough.')

4. nebaa 'there'

Nebaa 'there' sometimes modifies a noun. In this case, it is usually so that the noun refers to a distant place, and is preceded by a location-oriented verb or preposition like *iha*, *hosi*, *baa/ba*, or *too*.

- . **Nia subar iha uma ida nebaa.** He's hiding in that house over there.
- . **Polisia lori sira hotu ba iha Becora nebaa.** The police took them all over to Becora.

It is also possible to modify a noun without a preceding verb or preposition. Here *nebaa* still means 'over there'.

- . **Kareta ida nee la diak ida. Ida nebaa kapaas.** This vehicle is no good. The one over there is lovely.
- . **Motór rua nebaa nee, ida hau nian.** Of those two motorbikes over there, one is mine.

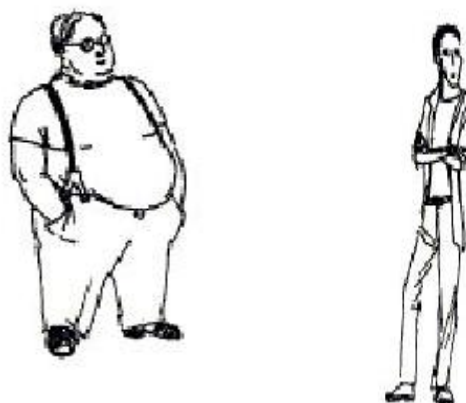
Some people also use *nebaa* for distant times; e.g. *iha momentu nebaa* 'at that time (in the past, which I am talking about)'.

10. Deskreve ema (*Describing people*)

Objetivu

Iha kapitulu ida nee ita sei aprende:

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



Liafuan foun

Adjectives

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

oi-oin	various
konfuzaun	confused; confusion ¹
foin-sae	young adult (e.g. 17 up)

Nouns

ema boot	VIP, government leader; adult
ema kiik	the common people
povu	the people, commoners, civilians
oklu	spectacles, glasses
katuas	mature man
ferik	mature woman

Adverbs

keta-ketak	separately, individually
liu	very, more, most

Komentáriu kona ba liafuan foun

- ❖ *Aat* includes 'bad; damaged, out of order, broken, useless; evil'.
- ❖ Thin/slim: It is fine to be *isin lotuk* (lit. 'slim body'), since this may be your build. However it is not good to be described as *krekas*; this is associated with under-feeding or illness.
- ❖ Big/fat: *Isin boot* describes someone who is large width-ways, whether due to fat, muscle, or being big-boned. *Bokur* is an adjective meaning 'fat' (*Ema nee bokur loos!*), as well as 'fertile' (of land). It is also a noun meaning 'fat' (as opposed to *isin* 'meat'). People are often described as 'fat' who would in the West be considered slim, simply because the standards of comparison are so different.
- ❖ *Bonitu* / *bonita*: In Tetun (unlike Portuguese) these are used only to describe people. Although Portuguese adjectives are nearly always borrowed in the masculine form (which usually ends in 'u' in Tetun spelling), this is an exception, with the Portuguese masculine *bonitu* describing males, and the feminine *bonita* used for females.

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

² *Jeitu* is also a noun meaning 'manner, way, style; skill'.

- ❖ In Tetun, the same terms are used to describe quickness to learn, quickness to obey authorities, and those who have received formal education. *Matenek* ranges through ‘intelligent, clever, wise; educated; well-mannered’. Its antonym *beik* means ‘stupid, slow learner; uneducated; ill-mannered, unwise, unable to distinguish right from wrong’.
- ❖ *Ema boot* are distinguished senior people or VIPs within government, while *ema kiik* ‘little people’ or *povu* ‘the people’ can be used to refer to those who have no power or prestige. In the right contexts, *ema boot* also refers to adults as opposed to *labarik* ‘children’.
- ❖ To say that someone is ‘old’, use *katuas ona* for men, and *ferik ona* for women. These expressions are usually interpreted as meaning that the person is over about 50 years; however they can also simply mean that the person is married. Both *katuas* and *ferik* can also be used as informal terms to refer to senior people whom one respects, such as your boss, your parents, or even your husband or wife. Respected senior figures such as President Xanana are also often referred to as *katuas*.
- ❖ Stages of life include *bebee* ‘baby’, *labarik* ‘child’, *klosan* ‘young single person’, *kaben nain* ‘married person’ and *ema boot* ‘adult’.

Diálogu

Ida nebee mak Senyór Jacinto?

José koalia ho nia kolega Toni.

José: **Maun, ohin hau haree maun iha Palacio Governo nia oin. Maun koalia hela ho senhór nain tolu. Sira nee see?**

Toni: **Ida senhór Jacinto; nia polisia iha Baucau.**

José: **Senhór Jacinto mak bokur, ain aas nee ka?**

Toni: **Laós! Nia bokur maibee ain badak. Ida bokur ain aas nee uluk hau nia mestri.**

José: **Ida isin lotuk tau oklu nee see?**

Toni: **Nia ema matenek ida, foin fila hosi eskola iha Sydney.**

José: **Agora hau hatene ona. Senhór Jacinto ho ita nia mestri bokur hanesan, maibee mestri ain aas, senhór Jacinto ain badak. I ida foin mai nee mak isin lotuk no tau oklu.**

Toni: **Loos.**

José is talking with his friend Toni.

Older brother, today I saw you in front of the Government Palace. You were talking with three gentlemen. Who were they?

One was Mr Jacinto; he’s a policeman in Baucau.

Is Mr Jacinto the tall fat one?

No! He’s fat but short. The tall fat one used to be my teacher.

Who’s the slim one wearing glasses?

He’s a well-educated one, who’s just returned from study in Sydney.

Now I know. Mr Jacinto and your teacher are equally fat, but the teacher is tall and Mr Jacinto is short. And the one who’s just come is slim and wears glasses.

That’s right.

Kostumi

- ❖ When describing people in Timor (e.g. in order to find their house), a major factor is usually their place of origin. For instance, saying *Nia ema Maliana* ‘He’s from Maliana’, or *Nia ema Jawa* ‘She’s Javanese’ is likely to get you much closer than using a surname or giving a description.
- ❖ In Timor it is common to make comments such as ‘you are fat’ or ‘you have so much money’, which would be considered inappropriately ‘personal’ in the West. Here being *bokur* is generally considered a good thing – any poor person can be thin! It also has connotations of contentment.

Estrutura lingua nian

1. liu ‘more’ and ‘most’

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

No comparison:	. Nia matenek liu!	She’s really smart.
	. Nia krekas liu!	He’s really skinny!
Explicit comparison:	. Nia matenek liu hau.	She’s smarter than I am.
	. Nia krekas liu nia maun.	He’s skinnier than his older brother.
Superlative:	. Nia matenek liu ita hotu-hotu.	She’s smarter than all of us.
	. Nia krekas liu sira hotu-hotu.	He’s skinnier than all of them.
	. Nia mak matenek liu.	She’s the smartest.
	. Nia mak krekas liu.	He’s the skinniest.

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

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

2. Age

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

. Senhór tinan hira?	How old are you (<i>senhór</i>)?
. Hau tinan tolu nulu resin lima.	I am thirty-five.

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

. Hau iha ona tinan haat-nulu.	I am forty.
. Bebee nee iha iha fulan hira?	How many months old is this baby?

Here is how you can compare ages:

. See mak tinan boot liu?	Who is the oldest?
. Marta tinan boot liu nia xefi.	Marta is older than her boss.
. Labarik nee tinan kiik liu hau nia oan ikun.	The kid is younger than my youngest child.
. Nelson nee tinan kiik maibee ain aas ona.	Nelson is young in years, but already tall.

3. la ... ida ‘not’

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

. Hau la baa ida.	I didn’t go.
. Nia la naok ida.	He didn’t steal (it).

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

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

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

4. More on adjectives

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

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

- . **ema isin lotuk nain rua** two slim people
- . **uma boot tolu** three large houses

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

- . **ema ain aas nee** this tall person
- . **uma boot ida** a large house

5. isin boot and related expressions

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

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

- . **Alex isin boot loos.** Alex is really big (fat/muscly/big-boned).
- . **Nia mak ema ain badak nee.** He’s the short person.

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

- . **Alex nia isin boot loos.** Alex is really big (fat/muscly/big-boned).
- . **Uluk nia isin seidauk boot.** In the past he wasn’t fat/broad yet.



Countries and continents

As you can see by the list below, most country names are similar to English. For many countries, some Timorese use the Portuguese name, while others are more familiar with the name in Indonesian.

Portuguese has many nationality-based adjectives, such as *português* (masculine) and *portuguesa* (feminine), which are associated with more educated speech. Only the most common ones are listed below. In English such adjectives are written with a capital letter; in Portuguese they are not. We are writing them with a capital letter in Tetun, because most people use the country name anyway; e.g. *ema Olandês* or *ema Olanda* ‘Dutch person’

<u>English</u>	<u>Portuguese-based name</u>	<u>Indonesian</u>
Africa	Áfrika	Afrika
America	Amérika	Amerika
American (m/f)	Amerikanu/a	
. North America	Amérika Norte	Amerika Utara
. South America	Amérika Súl	Amerika Selatan
Arabia	Arábia; Arabi ¹	Arab
Asia	Ázia	Asia
Australia	Austrália	Australi(a)
Australian (m/f)	Australianu/a	
Brazil	Brazíl	Brazil
Brazilian	Brazileiru/a	
Cambodia	Kamboja	Kamboja
Canada	Kanadá	Kanada
China	Xina	Cina
Chinese	Xinés / Xineza	
Cuba	Kuba	Kuba
England	Inglatera	Inggris
English	Inglés	
Europe	Europa	Eropa
France	Fransa	Perancis
Germany	Alemanha	Jerman
Greece	Gregu	Yunani
India	Índia	India
Indonesia	Indonézia	Indonésia
Iran	Iraun	Iran
Iraq	Iraki	Irak
Ireland	Irlanda (rarely used)	Irlándia (usual term)
Israel	Izraél	Israél
Italy	Itália	Itali
Japan	Japaun	Jepáng
Korea	Koreia	Korea
Malaysia	Malázia	Malaysia

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

Netherlands, Holland	Olanda	Balanda
New Zealand	Nova Zelândia	Selândia Baru
Philippines	Filipinas	Filipina
Portugal	Portugál	Portugal
Portuguese (m/f)	Portugés / Portugeza	Portugis
Russia	Rússia	Rusia
Singapore	Singapura	Singapur
Spain	Espanha	Spanyol
Spanish	Espanhól	
Thailand	Tailândia	Thailand
United States	Estadus Unidus	Amerika Serikat
USA	EUA	AS
Vietnam	Vietname	Vietnam



11. Saúde (Health)



Objetivu

Iha kapitulu ida nee ita sei aprende:

- Talk about sickness and health
- Specify cause and effect using *halo*
- Use *senti* 'feel'
- Express immediacy using *kedas*
- Report what someone said, using *dehan* and *hatete*

Liafuan foun

Nouns

doutór / doutóra	doctor (male / female)
enfermeiru/a	nurse (male / female)
malária	malaria
aimoruk	medicine
ai moruk aat	drugs (non-pharmaceutical)
droga	drugs (non-pharmaceutical)

Intransitive

muta	vomit
metin	firm, tight
katar	itchy
kosar	sweat, perspire
siin	aching; sour
seluk	other

Transitive verbs

halo	cause; make; do
hola	fetch, buy
senti, sente	feel
konsulta	consult
baa konsulta	go for a medical consultation

Adverbs

rasik	own, self; in person
beibeik	often, always, continually
duni	indeed
nee duni	so, therefore
kedas, kedan	immediately

Liafuan foun: kondisaun

Tetun has hundreds of expressions for talking about people's body, health, character, and behaviour. These usually consist of one word identifying a body part followed by another describing that body part. Many have obvious meanings to English speakers, while others (like **oin halai**) are not so obvious. Here are some examples:

isin diak	healthy, well
isin manas	have a fever
oin halai	dizzy
ulun moras / ulun fatuk moras	have a headache
kabun moras	have a tummy ache, diarrhoea
inus metin	have a blocked nose
isin katar	itch, have itchy skin
ain kanek	have a wounded leg
matan aat	blind
ain siin	have aching legs
ain aat	crippled, lame

Komentáriu kona ba liafuan foun

- ❖ *Hemu aimoruk* ‘take medicine’: Any medication taken by mouth is ‘drunk’ in Tetun.
- ❖ The most commonly heard term for ‘malaria’ is *malaria* (with stress on the ‘i’), a term which fits the usual stress patterns of Tetun, and is identical to the Indonesian word. The alternative Portuguese loan is *malária* (with stress on the ‘a’). Many people use these terms loosely, for illnesses that look to them like malaria even if there has been no medical diagnosis. An alternative non-technical term is *bedoko*, which describes the fever-induced shivering associated with malaria. A related symptom is *isin malirin*, an illness-induced feeling of cold.
- ❖ *Siin* describes an ache within the body, such as from arthritis or fever. It does not include a pain on the skin, or stiffness from unaccustomed exercise.
- ❖ Frustrating situations are often said to *halo hau ulun moras* ‘give me a headache’ – an expression comparable to ‘make me want to pull my hair out’.
- ❖ *Hola* means primarily ‘fetch, get’, but is often used where in English one would say ‘buy’. It also means ‘marry’ or ‘take as a partner’ (even if not officially married); e.g. *Nia hola fetu Los Palos* ‘He married a woman from Los Palos’. It is a common way to ask who someone married; e.g. *Nia hola ema nebee?* ‘Where is his wife from?’. However to talk about when someone married, use *kaben* ‘marry’ rather than *hola*; e.g. *Nia kaben hori-bainhira?* ‘When did he get married?’. *Hola* also means ‘have sexual intercourse with’ (even outside the context of marriage); e.g. *Moras nee daet ba nia bainhira nia hola malu ho fetu luroon* ‘The illness spread to him when he had sex with a prostitute.’
- ❖ The usual way to say you are going for a medical check-up or consultation is to say *Hau baa konsulta*. For non-medical people, the word *konsulta* is mainly used in this expression.
- ❖ *Duni* may be used to indicate that a statement really is true – contrary to what someone might have said or expected. For instance, if someone suggests you didn’t go to school today, you could reply, *Hau baa duni!* ‘I really did go!’. Or if a student has questioned the necessity of studying, you could reply *O tenki estuda duni!* ‘You do indeed have to study!’ (Note that *duni* is also a verb meaning ‘chase’).
- ❖ Native Tetun terms specify symptoms (e.g. *isin manas* ‘hot body’). For diagnoses, Portuguese or Indonesian loans are used (e.g. Portuguese *malária* or Indonesian *malaria* ‘malaria’). With the exception of malaria, many disease names are not well understood by the general population, and health professionals would in any case not normally tell their patients what the diagnosis is.

Diálogu

Maria foin diak fali

Marta baa vizita nia kolega Maria iha Hera.	Marta goes to visit er friend Maria in Hera.
Marta: Kolisensa! Kolisensa!	Excuse me, excuse me!
Maria: Oh Marta! Tama liu mai. Diak ka lae?	Oh, Marta! Come on in. How are you?
Marta: Diak hanesan baibain. Tuur tiha. Hau rona dehan o moras. Maibee agora o diak hela. Moras saida?	As usual. Have a seat. I heard that you were sick. But now you are well. What were you sick with?
Maria: Ai! Hau hetan moras malária, halo hau senti la diak liu! Tamba hau nia forsa la iha, isin manas loos, muta beibeik, i haan mos la diak.	Ai! I got malaria, which made me feel terrible! Because I had no strength, a high fever, continually vomited, and had no appetite.
Marta: O baa konsulta iha nebee mak o diak lailais deit?	Where did you go for a consultation, that you got well so quickly?
Marta: Hau la baa konsulta ida, tamba hau atu hadeer deit mos, forsa la iha. Entaun hau nia oan mane boot baa bolu deit enfermeira mai iha uma. Nia foo aimoruk mai hau hemu. Hau mos haan aidila tahan.	I didn't go for a consultation, because I didn't even have the strength to get up. So my oldest son just called a nurse to come to the house. She gave me medicine to take. I also ate pawpaw leaves.
Maria: Hanesan nee diak.	That's good.

Komentáriu kona ba diálogu

- ❖ When visiting a house, you can attract attention by standing at the front gate or outside the front door and calling *Kolisensa*, or *Lisensa uma nain* ('excuse me, householder'). This is equivalent to knocking in Australia.
- ❖ *haan la diak* = have no appetite.
- ❖ Marta says '*O baa konsulta iha nebee mak o diak lailais deit?*'. The *mak* here shows her surprise at the rapid recovery from such a serious condition.

Kostumi

- ❖ When someone is sick, there is no standard expression such as 'I'm sorry to hear it.' You certainly can't use *Deskulpa* as a response. *Deskulpa* means 'sorry for what I have done wrong, or for how I may be about to offend you', and does not extend to 'I'm sorry to hear your sad news.' It is more common to give practical help, or to give advice.
- ❖ When visiting sick people, whether at home or in hospital, it is appropriate to bring some suitable food (e.g. powdered milk or biscuits to the hospital, or fruit to the home). Do not bring flowers, as they are associated with death rather than well-wishes. There are no particular words to say; you could, if this is your practice, say that you will pray for their swift recovery (e.g. *Ami reza para ita diak lalais.*)

- ❖ 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 lingua nian

1. halo ‘cause’

Note the following examples:

- | | |
|---|--|
| <ul style="list-style-type: none"> . Dezastre nee halo nia ain kanek. | <p>The accident gave him a wounded leg.</p> |
| <ul style="list-style-type: none"> . Hemu aimoruk aat bele halo ita oin halai. | <p>Taking drugs can make you dizzy.</p> |
| <ul style="list-style-type: none"> . Kabun moras beibeik halo labarik isin krekas. | <p>Having stomach troubles all the time makes children skinny.</p> |
| <ul style="list-style-type: none"> . Antonio haan barak, hodi halo isin bokur. | <p>Antonio eats a lot, making himself fat.</p> |
| <ul style="list-style-type: none"> . Nia tau masin midar barak, hodi halo kafé nee midar. | <p>He put in lots of sugar, to make this coffee sweet.</p> |

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

2. senti ‘feel’

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

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

- | | |
|---|--|
| <ul style="list-style-type: none"> . Atina senti kontenti tanba José gusta nia. | <p>Atina feels happy because José likes her.</p> |
| <ul style="list-style-type: none"> . Tiu Ameu senti oin halai. | <p>Uncle Ameu feels dizzy.</p> |
| <ul style="list-style-type: none"> . Mario senti la diak. | <p>Mario feels unwell / unhappy.</p> |

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

- | | |
|---|---|
| <ul style="list-style-type: none"> . Hau senti nia mak suspeitu ba kazu nee karik. | <p>I think he might be a suspect in this case.</p> |
| <ul style="list-style-type: none"> . Hau senti katak asidenti nee mak halo nia moras. | <p>I suspect it was this accident that made him sick.</p> |

3. kedas ‘immediately’

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

- | | |
|--|---|
| <ul style="list-style-type: none"> . O tenki toba kedas, tanba o isin manas loos. . Ohin Tiu Antonio hetan dezastre iha dalan. Ambulánsia too kedas. . Jacinta rona hau moras, nia telefone kedas ba hau nia família iha Dili. | <p>You must lie down immediately, because you have a high fever.</p> <p>Today Uncle Antonio had an accident on the road. The ambulance arrived immediately.</p> <p>Jacinta heard that I was sick, and immediately rang my family in Dili.</p> |
|--|---|

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

- | | |
|--|--|
| <ul style="list-style-type: none"> . Uluk kedas, Agus krekas. . Ohin dadeer Marta baa Liquiça vizita nia avoo, nia fila lokraik nee kedas. | <p>Even in the past, Agus was skinny.</p> <p>This morning Marta went to Liquiça to visit her grandparents; she returned this afternoon (not staying the night, as one might expect).</p> |
|--|--|

Kedas is also used to mean ‘in advance’.

4. hatete ‘tell’ and dehan ‘say’

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

- | | |
|--|---|
| <ul style="list-style-type: none"> . Polísia hatete, “Para iha nee!” . Hau hatete ba sira, “Ita haan lai, depois bele baa.” . O hatete saida ba polísia nee? . Nia la hatete buat ida mai hau. | <p>The police said, “Stop here!”</p> <p>I said to them, “Let’s eat, then we’ll go.”</p> <p>What did you tell that policeman?</p> <p>He didn’t tell me anything.</p> |
|--|---|

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

- | | |
|---|---|
| <ul style="list-style-type: none"> . Nia hatete mai hau dehan, “Deskansa lai mak baa!” . Doutór hatete ba labarik nee dehan, “O nia ain kanek, la bele lao barak.” . Polísia husu dehan, “Imi atu baa nebee?” | <p>He told me, “Rest a while before going!”</p> <p>The doctor said to the child, “Your leg has a wound; you mustn’t walk (on it) much.”</p> <p>The police asked, “Where are you going?”</p> |
|---|---|



12. Rezolve problema (*Settling disputes*)

Objetivu

Iha kapitulu ida nee ita sei aprende:

- Talk about traditional means of resolving conflict
- Express purpose, using *atu*
- Idioms using *malu*
- Express 'before' and 'after'



Liafuan foun

Verbs and verbal expressions

rezolve	resolve, settle, sort out (a dispute)
tesi lia	hear a dispute, and make the final decision (mainly in non-legal setting)
foo sala	give compensation; blame
promete	promise
jura	swear an oath
monu ain	kneel with head bent to ask forgiveness
kesar	report (about someone's faults), tell on
hakuak	hug, embrace

Nouns

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

Other

atu	in order to
uluk	first (before doing something else, or before someone else)
molok	before
antes	before
nunee	so, for this reason, thus; like this, in this way
La bele halo tan!	Don't do it again!
Se halo tan, ...	If you do it again, ...

Komentáriu kona ba liafuan foun

- ❖ *Liurai*: Traditionally this was a hereditary ruler. Many ruled over areas about as big as a current subdistrict, although some had more extensive influence. However during Indonesian rule, the government appointed people as *kepala desa* (now *xefi suku*) 'village head', and declared those people to be *liurai*.

❖ *Nunee:*

- At the end of a sentence, it means ‘like this’; e.g. *La bele koalio 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’re always (‘daily’) quarrelling. In this way you are giving a bad example to the kids.’
- Initially it can also mean ‘so’; e.g. *Imi seidauk dame malu. Nunee diak liu la bele mai.* ‘You haven’t yet reconciled. So you’d better not come (here).’

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.¹

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

¹ 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’.

in it. The term for hearing a dispute and making the final decision is *tesi 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.

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 seidauk?

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

Julio: See mak tesi imi nia lia?

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

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

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

Julio: Entaun baa lai, loron seluk mak koalia 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 standard way of saying ‘That’ll teach you!’

Estrutura língua nian

1. atu ‘to (purpose)’

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

- | | |
|--|--|
| . Ami baa tuur hamutuk atu rezolve problema. | We’ll go and sit down together to sort this problem out. |
| . Ohin sira baa sosa fahi atu multa mai ami. | They went and bought a pig to pay us as a fine. |
| . Tia faan tais atu hetan osan. | Aunt sells <i>tais</i> to get money. |
| . Nia promete atu foo saida? | What did he promise to give? |

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

- | | |
|--|---|
| . Horiseik nia baa ospital atu konsulta maibee doutor la iha, entaun nia fila fali deit. | Yesterday she went to the hospital for a consultation but the doctor wasn’t there, so she just returned (home). |
| . Nia promete atu la halo problema tan, maibee nia la halo tuir. | He promised to not make further trouble, but didn’t keep (that promise). |

2. malu *idioms*

There are some idioms including *malu*:

- | | |
|---|---|
| . 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 |
| . Sira la bele <u>diak malu</u> , tanba problema seidauk rezolve. | They cannot be on good terms with one another, because their dispute has not yet been resolved. |
| . Ema <u>hadau malu</u> 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 <u>istori malu</u> 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 <u>haan malu</u> . | Other people are using this situation to provoke Timorese to fight each other. |
| . Sasin sira nia liafuan la <u>haan malu</u> . | The witnesses’ testimonies didn’t match. |

3. 'before'

There are several options for translating 'before'. One is the Portuguese loan *antes*. (Some more Portuguese-influenced speakers also use *antes de*.)

- . **Antes nia atu baa eskola iha Amérika, diak liu nia aprende tan Inglés lai.** Before she goes to school/university in America, she'd better learn some more English.
- . **Sira tuir ezame antes tama polísia.** They sat an exam before joining the police force.
- . **Antes de funu tama, ami halai hotu ba Darwin.** Before the war erupted, we all escaped to Darwin.

Molok is used mainly in liturgical Tetun and other formal contexts. It is usually used when there is only a short time between the two events (i.e. for 'just before', not 'long before').

- . **Molok koalia, imi tenki hanoin lai!** Before speaking, you must think!
- . **Molok polísia mai, sira halai hotu ona.** Before the police arrived, they had all fled.
- . **Molok tuir ezame, hotu-hotu mai estuda iha nee.** Before sitting the exam, everyone (should) come and study here.
- . **Molok atu haan, ita sei reza lai.** Before we eat, let us pray.

Another option is to use *seidauk* 'not yet' in the 'before' clause:

- . **Mestri seidauk too eskola, diretór eskola hein kedas nia iha sala laran.** Before the teacher had arrived at school, the headmaster was already waiting for him in the schoolroom.
- . **Bainhira problema nee seidauk rezolve, imi la bele koalia barak.** Before the problem is resolved (or: While the problem isn't yet resolved), you mustn't speak much (i.e. mustn't gossip about it.)

In spoken Tetun, however, these terms are not used as often as English 'before' is. One reason is that 'before' lets us talk about events in the reverse order to that in which they happened. For instance, 'Before going to school, I dropped in on grandma' mentions school first even though the visit to grandma occurred first. In spoken Tetun such reordering is uncommon. You normally relate events in the order in which they happened; e.g. *Hau ohin baa vizita avoo lai, mak foin baa eskola*.

This is also why, when recounting events in the reverse order, people often use two different ways to show that the events are told out of order. As you can see in the examples above, when one clause uses *molok* or *antes* 'before', the other often uses *lai*, *kedas* or *ona* to show that those events have already happened.

4. 'after'

In English it is common to say that something happened 'after' something else. As noted above, in Tetun it is much more common to say that the first event happened, and then the second.

The following are some ways of saying 'after'. These are relatively uncommon, however, and still require that the events are specified in the order in which they happen. One option is to use *liu* or *liu tiha*. Another, sometimes used in formal contexts, is the Portuguese loan *depois de* 'after'. A third, more common, option, is *tiha*, which is illustrated in lesson 15.

- . **Liu tiha loron lima, polísia kaer nia.** After five days, the police arrested him.
- . **Depois de loron lima, polísia kaer nia.** After five days, the police arrested him.

Atu hatene tan, bele lee:

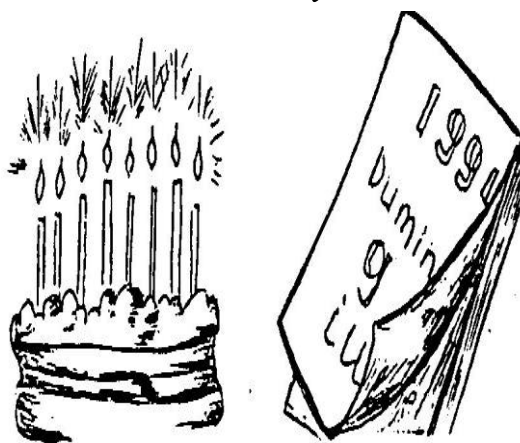
Williams-van Klinken, Catharina (in press). Metaphors we judge by: Mediation in Wehali. In Bowden, John & Nikolaus Himmelmann (Eds.) *Festschrift*.

13. Data ho konvite (*Dates and invitations*)

Objetivu

Iha kapitulu ida nee ita sei aprende:

- Ask for or tell the date in Tetun
- Give written invitations
- Specify 'last/next' period of time



Liafuan foun

Months

Janeiru	January
Fevereiru	February
Marsu	March
Abril	April
Maiu	May
Junhu	June
Julhu	July
Agostu	August
Setembru	September
Outubru	October
Novembru	November
Dezembru	December

Nouns

festa	party
uma nain	house owner, hosts
konvite	written invitation
kumprimentus	greetings

Time and date

dia (P)	day; date
dia hira?	what date?
tanggal (I)	date
data (P)	date
saa data?	what date?
sedu	early
tardi	late
ho oras	on time

Transitive verbs

konvida	invite
presiza	need
simu	receive
foo hatene (ba)	inform, tell (to ...)
fahé	distribute; separate



Komentáriu kona ba liafuan foun

- ❖ *Uma nain* can refer to a house owner, the hosts of a party, or the people who live in a house, especially the lady of the house.
- ❖ *Presiza* is usually used of needing things; e.g. *Hau presiza osan* 'I need money'. It can however also be used of needing to do things; e.g. *Nia presiza baa hariis fatin* 'He needs to go to the bathroom.' It is easy for English-speakers to overuse *presiza* when talking about needing to do things; often it can be replaced with *tenki* 'must'; e.g. *Hau tenki estuda* 'I must/need to study.'
- ❖ 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).'

❖ *Fahe* includes:

- ‘distribute, hand out’ (usually as a handout): *Governu fahe foos ba populasoun.* The government handed out rice to the population.
- ‘divide’: *Mestri fahe estudantee sira ba grupu rua.* ‘The teacher divided the students into two groups.’
- ‘deal’ (cards)

Diálogu

Anita konvida Luisa ba festa

Anita baa nia tia Luisa nia uma atu konvida nia baa festa kaben.

Anita: **Bondia tia Luisa.**

Luisa: **Bondia Anita, tama mai.**

Anita: **Deskulpa, tia, hau mai lalais deit. Apaa ho amaa foo kumprimentus. Hau mai foo hatene dehan, maun nia oan atu kaben.**

Luisa: **Oh, kaben bainhira?**

Anita: **Semana oin.**

Luisa: **Iha saa data?**

Anita: **Iha loron rua-nulu. Tuku rua iha serimónia iha igreja Motael, depois tuku hitu kalan iha festa iha maun nia uma.**

Luisa: **Entaun, diak. Obrigada barak.**

Anita: **Nada. Mak nee deit, tia. Hau fila ona, tanba sei baa foo hatene família sira seluk.**

Anita goes to her aunt Luisa’s house to invite her to go to a wedding feast.

Good morning aunt Luisa.

Good morning Anita, come on in.

Sorry, auntie, I’m only here briefly. Dad and Mum send you their greetings. I’ve come to let you know that my older brother’s son/daughter is about to get married.

Oh, when is s/he getting married?

Next week?

What date?

On the twentieth. At two o’clock there is a ceremony at Motael church, then at seven in the evening there is a party at my brother’s house.

OK then. Thanks very much.

You’re welcome. That’s all then auntie. I’ll go now, as I still have to go and inform other family members.

Komentáriu kona ba diálogu

- ❖ Luisa’s final comment is *Entaun, diak*. This is a common way of showing that you have heard and accept what someone is saying, and that you are drawing the conversation to a close. It does not necessarily mean that the news is good; for instance, if a staff member asks for an afternoon off to attend to a very sick child, the boss can give permission by saying *Entaun, diak, bele baa*.

Kostumi

- ❖ Dates are written with the day preceding the month, e.g. 31/12/2002, 31 Dezembru 2002. In speaking, dates are often given in Portuguese or Indonesian.

- ❖ Invitations to meetings or festivities are often given in person one or two days 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. 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.
- ❖ It is common for events to start late; this tendency is described by the Indonesian expression *jam karet* ‘rubber time’.
- ❖ Usually, people do not reject an invitation outright. Instead, they talk around the issue, effectively presenting reasons why they might not come. This is in keeping with the common practice of keeping quiet or talking in a roundabout way when you disagree with a superior, while quietly avoiding doing what they want you to do.

Estrutura lingua 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.¹

P: Aban saa loron?	What day is it tomorrow?
Aban loron saida?	
H: Aban Tersa.	Tomorrow is Tuesday.
P: Nia moris iha saa tinan?	What year was he born in?
Nia moris iha tinan saida?	
H: Nia moris iha tinan iha tinan rihun ida atus sia sia-nulu resin ida.	He was born in 1991.

2. Dates in Tetun

To ask the date, you can ask either *dia hira?*, or *saa data?*² Both are likely to elicit an answer in Portuguese, although some people will respond in Tetun. There is no commonly understood question which will reliably elicit an answer in Tetun.

. Ohin dia hira? <u>KA</u>	What date is it?
. Ohin saa data?	

In Tetun (unlike in America), the date comes before the month. There are two ways of specifying the month. In Dili it is usual to specify *fulan* followed by the month name (e.g. *fulan Setembru*). The alternative, of using *fulan* followed by the month number (e.g. *fulan sia*), is common in some rural areas. If the month is already known, the date is often specified as simply *loron* followed by the day number.

. Ohin loron lima, fulan Agostu.	Today is the 5 th of August.
. Ohin loron lima, fulan walu.	Today is the 5 th of August.
. Ohin loron lima.	Today is the 5 th .

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

² While some people consider *saa data* to be normal everyday usage, others consider it unusual.

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’.

- | | |
|---|---|
| <ul style="list-style-type: none"> . Sira kaben iha Sabdu, loron neen, fulan Setembru, tinan rihun rua walu. . Nia oan feto boot moris iha loron lima, fulan Marsu, tinan rihun rua haat. | <p>They married on Saturday, the 6th of September 2008.</p> <p>Her oldest daughter was born on the 5th of March 2004.</p> |
|---|---|

Here are some examples of other questions concerning dates.

- | | |
|---|--|
| <p>P: Marcos moris iha saa data?</p> <p>H: Nia moris iha loron tolu, fulan Maiu, tinan rihun ida atus sia, hitu-nulu resin lima.</p> <p>P: Páskua iha tinan oin, (monu) iha fulan saida?</p> <p>H: Páskua (monu) iha fulan Abril.</p> | <p>What date was Marcos born?</p> <p>He was born on the 3rd of May, 1975.</p> <p>Which month is Easter next year?</p> <p>Easter will be in April.</p> |
|---|--|



3. Next/last week

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

<u>Future</u>		<u>Past</u>	
. semana oin	next week	semana kotuk	last week
. semana oin mai	next week	semana liu baa	last week
. Domingu agora	this coming Sunday	Domingu liu baa	last Sunday
. Domingu oin	next Sunday (the Sunday after the coming one) ¹	Domingu rua liu baa	the Sunday before last
. Domingu oin mai	next Sunday (the Sunday after the coming one)		
. tinan rua oin mai	in two years time	tinan rua liu baa	two years ago
. tinan rua mai	in two years time		

¹ 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.

14. Intervista (*Interviewing*)

Objetivu

Iha kapitulu ida nee ita sei aprende:

- Express ‘nobody, nowhere, nothing’
- Introduce complements of verbs using *katak* ‘that’
- Use *oinsaa* ‘how’
- Use *halo* to make verbal expressions from Portuguese abstract nouns



Liafuan foun

Verbs

asina	sign (your name)
bosok	deceive, lie
buka hatene	seek to find out, investigate
fiar	believe, trust
hanoïn	think; miss, pity
inventa	make up, invent
konta	narrate, tell (what happened)
litik	badger, ask repeatedly
obriga	compel, try to force
investiga	investigate
identifika	identify

Intransitive

mamar	soft
klaru	clear, obvious; of course!
kalma	calm, unruffled
klean	deep
tebes	true, real
arbiru	arbitrarily, without good reason

Nouns

deklarasaun	declaration, statement
pergunta ¹	question
resposta	reply, response
asuntu	topic (of discussion), issue
intervista	interview (also <i>verb</i>)
pasiénsia	patience; That’s life!
lia loos	truth
segredu	secret
informasaun	information
investigasaun	investigation
identifikasaun	identification
inkéritu (P)	inquiry
dokumentu	document
kazu	case

Other

di-diak	carefully, thoroughly
katak	that (COMPLEMENTISER)
oinsaa	how, what is it like?

Komentáriu kona ba liafuan foun

- ❖ *Litik* means to keep stating or asking something, in a hassling way, e.g. when repeatedly insisting someone did wrong or repeatedly interrogating them.
- ❖ *Pasiénsia* includes patience, and accepting hardship with a positive outlook and without complaining. It is also an exclamation when you have to accept a situation that you’d rather not accept, somewhat like English ‘That’s life.’



¹ The Portuguese plural form *perguntas* is often used.

Fraze

- . **O rona ka lae?!** You got that?! (You'd better be listening and had better do what I say!)
- . **O hatene o nia sala saida?** Do you know what you've done wrong?

Diálogu

Manuel lakohi foo informasaun

<p>Polísia entrevista Manuel de Jesus kona ba kazu sunu senhór Antonio nia uma.</p> <p>Polísia: Hau hakarak buka hatene kona ba see mak sunu senhór Antonio nia uma. I problema nee oinsaa? Konta took mai.</p> <p>Manuel: Lae, hau la hatene ida.</p> <p>Polísia: O keta bosok. Ema hatete mai polísia katak, o mak hatene klaru kona ba problema nee, tanba o hela besik senhór Antonio.</p> <p>Manuel nonook i la hataan buat ida.</p> <p>Polísia: Hoi! Hatete mai. O koalía la hatene ka?!</p> <p>Manuel: Hau dehan ona, hau la hatene buat ida. Hau mos iha direitu atu nonook.</p>	<p>Police are interviewing Manuel de Jesus about the case of the burning of Mr Antonio's house.</p> <p>I want to find out who burned Mr Antonio's house. And all about the problem (why, who, what happened...)? Tell me.</p> <p>No, I don't know.</p> <p>Don't lie. People/someone told us police that it is you who knows all about this problem, because you live close to Mr Antonio.</p> <p>Manuel keeps quiet and doesn't answer. Hoi! Tell me. Can't you speak?!</p> <p>I've already said, I don't know anything. I also have the right to keep quiet.</p>
---	---

Komentáriu kona ba diálogu

- ❖ The police's final comment includes *O koalía la hatene*. Usually, what a person knows follows *hatene* (e.g. *Nia hatene koalía Portugés* 'She can speak Portuguese'). However, when you say someone doesn't know something, it is possible to reverse the order.¹

Kostumi

- ❖ Most people do not know a general term for 'torture' (Portuguese *tortura*, Indonesian *siksa*). However anyone old enough to have participated in the resistance against Indonesian occupation knows the concept well enough, and can give specific examples, as can some who have experienced it in more recent times. Options include: *baku* 'hit', *tebe* 'kick', *xoke ho eletrisidade* 'give an electric shock', *tau kadeira iha ema nia ain fuan depois tuur iha leten* 'put a chair on someone's toes and then sit on it', *fokit liman kukun* 'pull out fingernails', *la foo haan* 'don't feed'.
- ❖ The tradition of *odi malu* 'revenge' is enough to ensure that most people, especially young men, haven't seen or heard anything when they are interviewed by police.

¹ In linguistic terms, Tetun has subject-verb-object order. However in negatives and denials, the order can be subject-object-verb. This construction only occurs with very short objects, of one or two words.

- ❖ Most Timorese speak their own local language at home and in the local community. A significant minority of people, especially in some rural areas, do not speak Tetun, Indonesian or Portuguese. In this case, if the police does not speak the relevant language, they need to seek an interpreter. These are usually unqualified and untrained.
- ❖ People's identification can be quite tricky. Many people have a diversity of names, including Portuguese Christian names and surnames, a nickname, and perhaps a code name. Specifying 'residential address' is also not simple, as house numbers and road names are not used.

Estrutura lingua nian

1. *Nobody, nowhere, nothing*

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

- | | |
|---|--|
| . Em ida la rona. | Nobody heard (it). |
| . Buat ida la lakon. | Nothing was lost. |
| . Sira la simu buat ida. | They didn't receive anything. / They received nothing. |
| . Vitima la haree buat ida. | The victim didn't see anything. / ... saw nothing. |
| . Hori-kalan hau la baa fatin ida. | Last night I didn't go anywhere. / I went nowhere. |

2. *katak 'that'*

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

- | | |
|---|---|
| . Suspeitu nee hatene katak nia iha direitu atu la hataan pergunta. | The suspect knows he has the right to not answer questions. |
| . Hau hanoin katak polisia la bele tolok nia . | I think police shouldn't swear at him. |
| . Hau rona katak nia sei konvida o ba nia festa kaben . | I heard that he will invite you to his wedding feast. |
| . Nee hatudu katak sira iha ona kapasidade . | This shows that they are already capable. |
| . Xefi dehan katak aban ami tenki mai sedu . | The boss said that tomorrow we have to come early. |

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

One word which takes on a special meaning before *katak* is *hein*. In other contexts it means 'wait'. Sometimes people use *hein katak* to mean 'hope that'.¹

- | | |
|---|--|
| . Hau hein katak loron ida sira sei hetan lia loos . | I hope that one day they will find the truth. |
| . Ami hein katak sira bele rezolve lailais kazu nee . | We hope that they can quickly resolve this case. |

¹ In Tetun Terik, *hein* does not have this sense of 'hope'. Presumably the extension in meaning is influenced by the fact that Portuguese *esperar* includes both 'hope' and 'wait'.

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

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

3. *hanoin* ‘think, miss’

Hanoin has a range of meanings. When it has an object referring to a person, it means ‘miss, think of, feel sorry for, pity (someone)’.

- . **Hau hanoin tiu nee, tanba joven sira ohin tolok nia aat loos.** I pity this uncle/man, because the young people swore at him terribly today.
- . **Hau hanoin loos Marta, tanba polísia obriga nia atu koalía sai segredu nee.** I really pity Marta, because the police forced her to let out this secret.
- . **Hau hanoin hau nia oan sira iha Austrália.** I miss / think about / worry about my children in Australia.

It includes both ‘think, consider’ (an issue in a logical way) and ‘worry’ (about an issue, without necessarily seeking a way out).

- . **Kalan hau toba la dukur, tanba hanoin barak.** At night I can’t sleep, because I worry a lot.
- . **Imi la bele hanoin barak. Problema nee sei rezolve.** Don’t worry about it. This problem will be sorted out.

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

- . **Hau hanoin polísia tenki entrevista nia klean liu tan.** I think police should interview him more deeply.
- . **Ami hanoin (katak) nia koalía inventa deit.** We think that he’s just making things up.
- . **Hau hanoin o atu koalía di-diak ho nia, maibee o koalía tolok deit.** I thought you were going to talk properly with him, but you just swore.

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

- . **Hau lakohi foo resposta ona. Hau hanoin atu nonook deit.** I don’t want to give answers any more. I think I’ll just keep quiet.
- . **Ana hanoin atu sosa motór ida, maibee nia osan seidauk iha.** Ana is thinking of buying a motorbike, but doesn’t yet have money.

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

- . **Tuir xefi nia hanoin, ita baa Oecusse diak liu.** In the boss’ opinion, it’s best we go to Oecusse.
- . **Ita nia hanoin kona ba polísia Timor nee oinsaa?** What (lit. ‘how’) is your opinion of Timorese police?

4. *oinsaa* ‘how’

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

- . **Oinsaa mak ita bele obriga nia koalía?** How can we force him to speak?
- . **Oinsaa mak ita bele rezolve problema nee?** How can we resolve this problem?
- . **Hakerek ita nia naran oinsaa?** How do you write/spell your name?

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

- | | |
|---|---|
| . Baa Maliana horiseik oinsaa? | How was (your) trip to Maliana yesterday? (i.e. tell me about it) |
| . Suspeitu nee nia hahalok oinsaa? | What is the suspects behaviour/character like? |
| . Festa hori-kalan nee oinsaa? | How was the party last night? |
| . Emá nee oinsaa? | What does this person look like? / What is this person like? |

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

5. Using Portuguese nouns to derive verbal expressions

In high-level Tetun, people often use Portuguese abstract nouns such as *investigasaun* ‘investigation’. To turn these into verbal expressions, you can often add *halo*. Here are some examples, along with the alternative way of saying the same thing. In many cases, the expression using *halo* is more widely known than the Portuguese verb in the right-most column is.

. halo intimidasaun	intimidate	intimida
. halo invazaun	invade	invade
. halo juramentu	take an oath	jura
. halo investigasaun	investigate	investiga
. halo deklarasaun	declare	deklara
. halo entrevista	interview	entrevista

Here are some examples of how such expressions can be used.

- | | |
|--|---|
| . Ita presiza halo investigasaun klean liu tan. | We need to conduct an even deeper investigation. |
| . Sira halo investigasaun kona ba violasaun direitus umanus. | They conducted an investigation into human rights violations. |
| . Militár Indonézia halo intimidasaun ba ami nia família. | Indonesian soldiers intimidated our family. |
| . Iha kursu nee hau aprende oinsaa halo entrevista ho ema boot. | In this course I learned how to interview senior people. |



Cognate nouns ending in -mentu

<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
argumentu	argument	argumén
departementu	department	departemén
dezenvolvimentu	development	
dokumentu	document	dokumén
equipamentu	equipment	
esklaresimentu	explanation	
instrumentu	instrument	instrumén
investimentu	investment	investasi
monumentu	monument	monumén
movimentu	movement	
parlamentu	parliament	parlemén
planeamentu	planning	
regulamentu	regulation	regulasi
sentimentu	feeling(s)	
sofrimentu	suffering	
testamentu	testament	
tratamentu	treatment	
treinamentu	training	

A possible surprise in this category is:

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

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

15. Buka ho prende (*Search and seizure*)

Objetivu

Iha kapitulu ida nee ita sei aprende:

- Use perfective *tiha*
- Show that something is finished, using *hotu* or *remata*.
- Use *lalika* ‘don’t, don’t bother, no need’

Liafuan foun

Transitive verbs

bandu	forbid, prohibit
dada	pull
deskonfia	suspect, distrust
dudu	push
foti	pick up, lift
halao	conduct (e.g. meeting)
haleu	surround, encircle, around
hatama	insert, put into; submit (a document)
kuidadu	care for; be careful
nega	deny; disown (someone)
prende	arrest, apprehend; seize
remata	finish
pasa revista	inspect, check

Adjectives

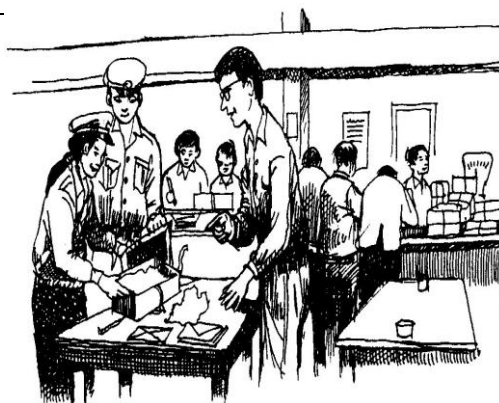
legál	legal
ilegál	illegal

Nouns

dadus	data
mate isin	corpse (human)
rate	grave, cemetery
evidénsia	evidence
relatóriu	report (written)
revista	inspect, check, search; inspection
fita	ribbon, tape
protesaun	protection
foto	photo
plastik	plastic bag; soft plastic
mandatu de buska	search warrant (not for people)

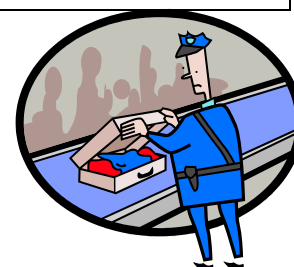
Other

lalika, lalikan	don’t; no need
para	so that, in order to
tiha	already (PERFECTIVE ASPECT)
hotu	finish, be finished; all; also



Komentáriu kona ba liafuan foun

- ❖ The term for ‘search’ depends on context. The everyday non-technical term is *buka*, conducting a police search of someone is *revista*, and conducting a search of premises or vehicles or other inanimate things is *halo buska*.
- ❖ ‘Take a photo’ is *hasai foto*.
- ❖ *Plastik* is soft plastic such as is used for plastic supermarket bags. Hard plastic is *masa*.
- ❖ Tetun has many specific terms, but is short on generic terms. For instance, there are many terms for specific liquids (such as *raan* ‘blood’, *kosar been* ‘sweat’), but no general term for ‘liquid’.



Diálogu

Foti evidénsia iha fatin akontesimentu

Hori-kalan ema oho joven ida iha Becora. Ajente Unidade Investigasaun Krimi nain lima halo investigasaun iha fatin nee.

Ajente Pedro: **Husu ba maun-alin sira, favor ida sees aan husi fatin nee. Xefi investigasaun krimi, ajente Pedro, fahe servisu ba ajente sira seluk.**

Ajente Pedro: **Ajente Antonio hamutuk ho ajente Luis bele dada fita haleu uma nee. Bainhira dada hotu tiha, foti sasaan evidénsia, hanesan tudik ka, katana ka. Ajente Marcos bele halo entrevista ho vitima nia família, hanesan inan-aman, ho maun-alin. Entrevista mos vizinhu sira, ho vitima nia kolega diak.**

Ajente Nando: **Xefi, bainhira ajente Luis ho ajente Antonio foti sasaan evidénsia sira nee, diak liu hau hasai foto lai. Hasai hotu tiha mak foin sira bele foti i tau ba plastik laran.**

Ajente Pedro: **Sin. Klaru. Bainhira imi tau sasaan ba plastik laran, tau keta-ketak.**

Last night somebody killed a young man in Becora. Five agents from the Criminal Investigation Unit are investigating the scene.

I ask you all ('older brother-younger siblings') to please leave this site. The head of the crime investigation, agent Pedro, assigns the work to the other agents.

Agent Antonio together with agent Luis can use the tape to cordon off the building. When (you) have finished, pick up physical evidence, such as knives or machetes or whatever. Agent Marcos can interview the victim's family, such as his parents and brothers and sisters. Also interview the neighbours, and good friends of the victim.

Boss, when agent Luis and agent Antonio pick up physical evidence, how about I take photos first. When I've finished taking photos, only then can they pick (them) up and put them in plastic (exhibit) bags.

Yes, of course. When you put the things into plastic bags, put them (in) separate ones.

Estrutura lingua nian

1. tiha 'already'

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

. **Polísia kaer tiha hau nia kolega.**

The police have arrested my friend. (He is now in detention/prison.)

. **Hau haluha tiha osan iha uma.**

I left (forgot) my money at home. (It is still there.)

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

. **Mai tuur tiha!**

Come and have a seat!

. **Soe tiha deit!**

Just chuck (it) out!

. **Lori motór nee baa faan tiha.**

Take this car and sell it.

Some speakers use *tiha* a lot to mean ‘having done ...’, or ‘after ...’. This is particularly common for speakers influenced by Tetun Terik, including those from the south coast and those speaking in a liturgical or formal context.

- | | |
|--|--|
| <ul style="list-style-type: none"> . Ohin polisia pasa revista ba ami nia kareta. . Pasa revista tiha, sira foo ami liu deit, tan la hetan buat ida. . Polisia ohin intervista sasin nee. Intervista hotu tiha, sira hodi nia baa deskansa. | <p>Earlier today the police searched our car. Having searched it, they let us go on, as they didn’t find anything (illegal).
The police interviewed the witness. Having interviewed him, they took him (somewhere else) to rest.</p> |
|--|--|

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’).

- | | |
|---|---|
| <ul style="list-style-type: none"> . Relatóriu nee seidak <u>hotu</u>. . Sira pasa revista <u>hotu</u> ona. . Senhora Tina koalia <u>hotu</u> mak ita boot bele koalia fali. | <p>The report is not yet finished.
They have finished their inspection.
Only when Mrs Tina has finished speaking can you in turn speak.</p> |
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Remata too can follow a noun which says what has finished, but does not follow verbs.

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| <ul style="list-style-type: none"> . Misa seidak <u>remata</u>. . Enkontru nee tenki <u>remata</u> tuku tolu. | <p>Mass has not yet finished.
The meeting must finish at three o’clock.</p> |
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Remata can also mean ‘finish (something)’, in which case it is followed by a noun which states what is finished.

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| <ul style="list-style-type: none"> . Sira tenki remata intervista nee tuku lima. . Ami tenki <u>remata</u> lai servisu nee, mak ita baa. | <p>They must finish the interview at five o’clock.
We must finish this work before we go.</p> |
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3. lalika ‘don’t’

Lalika ‘don’t’, is used like *la bele* to tell someone not to do something.

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| <ul style="list-style-type: none"> . Dadeer ona. Lalika toba tan! . Lalika baku nia; nia katuas ona! . Nia mate ona. Lalika tiru tan! | <p>It’s morning. Don’t sleep any longer!
Don’t bash him; he’s an old man!
He’s dead. Don’t shoot any more!</p> |
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It can also mean ‘no need’, for instance to turn down an offer.

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| <ul style="list-style-type: none"> . Mai haan, tiu. – Lalikan, hau foin haan. . Lalika preokupa, hau mai lalais deit. | <p>Come and eat, uncle. – No need/No thanks, I’ve already eaten.
Don’t hassle yourself, I’m only here briefly. (e.g. said to a host who wants to prepare drinks for you when you don’t have time to stay.)</p> |
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Notas (*Notes*)
