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Creol Potuguese of the Tugu Village: Colonial Heritage in Jakarta Based on the Historical and Linguistic Review

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ABSTRACT: *In 1641, the Dutch seized Malacca from Portuguese hands. The Portuguese society, which is left now, occupied the territory of "Kampung" (Village) of Portuguese on the west coast of Malacca. VOC (Vereenigde Oost Indische Compagnie) has then brought some of them to Batavia to be employed as unskilled laborers and soldiers. At Batavia (now Jakarta), they were forced to convert to Protestantism and the service was held at the Portuguese church outside of the city walls. To defend from attacks of Bantam Sultanate, some of them were placed in Tugu Village, outside of Batavia (now North Jakarta). They form an exclusive community by maintaining the Portuguese Creole language. This paper discusses the historical and linguistics of the Potuguese Creole by a small portion of the population, especially by older generations which were decreased naturally. They had to master the Indonesian language very well since the children entered the Elementary School. From the data contained inscriptions on the tombstone monument next to the church, seen their family names, for example Quiko, Abrahams, Michiels, Andries, Browne, Salomons, and others seem Portuguese influence.*
KEY WORD*: Portuguese Creole language, Tugu Village, extinction of languages, and historical and linguistic approachs.*

INTRODUCTION

This paper reminds my meeting with the late of Mr. Fernando Quiko, as my informant during my language research about Creole Portuguese in *Kampung* (Village) of Tugu, almost seven years ago (interview on 24 January 2004 and 28 November 2004) at Plumpang area, North Jakarta. At the time, it happened on Sunday in the Tugu church, there was the worship service. The church was full with visitors from the Tugu Village. Most of the Church visitors came from Tugu village community itself.

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Before entering the church of Tugu, I stopped at the cemetery next to the church. What interesting is the inscription on the tombstones that almost all wore the name of such families *Quiko, Abrahams, Michiels, Andries, Browne, Salomons*, and others. These are clearly not a Dutch families name or the Moluccas or other ethnic group in Indonesia. These are family names of the Tugu villagers who handed down for generations to generations. At the time of passing villagers said they were admonished that is interesting to remark: "Happy Sunday!", a greeting that is not prevalent in the Jakarta area in general. I was received by Mr. Fernando Quiko, who asked me to come along to his house because I told him that I would like to know more about the community of Tugu Village.

My curiosity about language and culture of the Tugu Village was so large, in this research fortunetly I could collect a number of Creole dialect vocabulary in terms of linguistic which is called the *Creole Portuguese* (Suratminto, n.y.). My vocabulary lists of this language were become more complete because I was allowed to copy the list of words compiled by the father of my informan, Mr. Fernando Quiko.

I often wondered why the Dutch which had taken control of Indonesia for almost four centuries and during this period was certainly no social and cultural relationships that influence each others, and the Dutch language can never become a language of pidgin or language of creole.[1] This question has been answered by Kees Groeneboer in his dissertation entitled *Weg tot het Westen* (1993) which was then translated into Indonesian language by Erasmus Educatief with the title *Jalan ke Barat* or *the Way to the West* (1995).

Pidgin language emerged through a process of learning a second language because of pressure situation such as in plantations, where the slaves from various regions in Africa are employed in one place and they must communicate with their peers in addition to their master. Varieties of language emerge from the process of fossilization and convention (van Bree, 1996:272).

If the language was later inherited by their children and then followed by the development of language, functions of language structure can occur suddenly in one generation or gradually involving future generations, and this process called a process "creolisation". The term *creole* comes from

[1]Look *Weg tot het Westen* by Kees Groeneboer (1993:90) whereas he stated as follows, "*Als gevolg van de zwakke positie die het Nederlands op de taalkaart van Indië innam, heeft er zich nooit een 'pidgin-Nederlands', laat staan een 'gecreoliseerd Nederlands', ontwikkeld*". Clearly, more Dutch people take advantage of the Malays and Portuguese language which has become a common communication tool in this trade and it is more economic.

the French *creole* or from Spanish *criollo* meaning "innate outward". Pidgin language thus also including creole languages.

Figure 1:
The Church of *Kampung* Tugu
(Source: Document of Lilie Suratminto)

The title of this article is "Creole Portuguese Language in Tugu Village". Since I have not mastered the Portuguese of Tugu Village language, I shall compare the data with the vocabulary of the Portuguese-English / English-Portuguese dictionary with their meaning in Indonesian language. Through this way, we will see how far these changes of the Creole Portuguese of Tugu. The Tugu ancestors came from Portuguese-speaking people from different colonies of the Portuguese in Malacca, Malabar Coast, Calcutta, Surate, Coromandel, Goa, and Ceylon (Sri Lanka). Some of them as prisoners of war trafficked to Batavia and they were placed in Tugu Village which was geographically far from Batavia, the influence of Dutch was not so great. *Kampung* Tugu is surrounded by the Betawi people. Their language was influenced by Malay language.

HISTORICAL BACKGROUND

On the Padrão as a sign of the Portuguese relationship with the Indonesian people. A century before the arrival of the Dutch, Portuguese had made contact with the culture of tribes in this archipelago. As evidence was the discovery of the Padrão stone at the junction between Jalan Cengkeh

and Jalan Kali Besar Timur. Padrão was discovered in 1918 when the Dutch East Indies government made a reclamation in this area. This agreement dated on August 21th, 1522 with the signature of the Portuguese officers (Heuken, 1999:49).

Padrão is a monument stone about 2 meters height which was founded by the Portuguese as a sign of having held an agreement with the local king, in this case the King Surawisesa of Pasundan (Pajajaran), in 1522. In the erection of this monument was usually accompanied by salvation ceremonies. The main contents of the agreement were that between these two peoples were friends. They helped each other in order to fight against the Muslims.[2] Padrão has a lance and the globe symbol, it is a symbol of the discovery of new places that used by King Manuel of Portugal (1495-1521).

Figure 2:
Padrão stone, the token of an agreement between Potuguese and the King of Pajajaran in 1522 (Source: Document of Lilie Suratminto)

At the top of Padrão is the symbol of the order of Christ with the words O (D) and the inscription reads: DSPOR ESFERA, a meaningful: the king of Portugal throws the lance to the whole universe. The signification of the inscription on the Padrão is as follows: (1) The cross is the symbol of the Order of Christ as the successor of the Order of the Temple of Jerusalem

[2]In the original manuscript reads, among others, thus: "*Em XXI dias do mes d'Agosto era de b XXI annos neste porto de Çumda estamdo ahy Amrrique Leme kapitam na dita viagem omde veyo emviado per Jorge d'Alboquerque capitam de Malaqua com embaxada a el rei de Çumda a fazer comcerto e trato de pazes e amizade ao dito rey de Çumda* […]". See, for further, Adolf Heuken (1999:48).

in area of the Portuguese king's power; (2) DSPOR acronym stands for *Do Senhario D.S.P.O.R. de Portugal*; (3) ISFERя ªM⁰ *Esfera du Mundo* or Espera do Mundo regions of the world/hope of the world; and (4) Sign of the cross as the first line but less clear.

C.L. Guillot questioned abaout the location of this Padrão. He said that Padrão is not in the Sunda Kelapa but in the village of Bantam Girang (cited by Suratminto, 1998). This opinion was disputed by Adolf Heuken (1999:57) based on his paleografi data. This argument should be interesting to investigate the truth. Hopefully, in the future, archaeologists can express an opinion which is true or both are incorrect. Document of the agreement between the Portuguese and the king of Pajajaran were still kept in the archives of Torre do Tombo in Lisbon, Portugal.

On the influence of Portuguese in Indonesia. Since the first arrival of Portuguese to Indonesia as described above, it is certainly happened language and cultural contacts between the Portuguese and the inhabitants of the archipelago. This language contact clearly visible of the number of the Portuguese vocabulary in the Indonesian language on vocabulary lists ever recorded, and published by C.D. Grijns, J.W. de Vries and L. Santa Maria entitled *European Loan-Words in Indonesian: A Check-List of Words of European Origin in Bahasa Indonesia and Traditional Malay,* Leiden: KITLV, Indonesian Etymological Project V (1983).

According to previous research conducted by Antonio Pinto da França (1970) in his book *A Influencia Portuguesa na Indonesia* (the book was later translated into Indonesian by Pustaka Sinar Harapan in 2000 with the title *Pengaruh Portugis di Indonesia* or *Portuguese Influence in Indonesia*). In the Indonesian language today, there is a lot of our vocabulary comes from the Portuguese, for example: *armada* = vehicles*, bola* = ball*, pena* = pen*, roda* = wheel*, ronda* = ronda*, sisa* = rest*, tenda* = tent*,* and *tinta* = ink. There are also experiencing a change of vocabulary words, for example: *algojo* = hangman (*algoz*), *bangku* = bench (*banco*), *bantal* = pillow (*aventa*l), *bendera* = flag (*bandeira*), *biola* = violin (*viola*), *bolu* = cake (*balo*), *boneka* = doll (*boneca*), *jendela* = window (*janela*), *gereja* = church (*igreja*), *kaldu* = broth (*caldo*), *kantin* = canteen (*cantina*), *kemeja* = shirt (*camisa*), *kereta* = train (*carreta*), *meja* = table (*mesa*), *mentega* = butter (*manteiga*), *pesiar* = cruises (*passear*), *pigura* = frame (*textures*), *pita* = ribbon (*fita*), *sepatu* = shoes (*sapato*), *serdadu* or *soldadu* = soldier (*soldado*), *cerutu* = cigars (*charuto*), and *tolol* = fool (*tolo*).

We do not realize that there are a lot of Portuguese vocabulary in the Indonesian language. This shows how great the role of Portuguese in Indonesia before and after the arrival of the Dutch in Indonesia. Keep in

mind that without the help of cartographic knowledge of Portuguese and Malay-Portuguese interpreter, it was impossible for the Dutch to set their foot on the Archipelago.

On the arrival of the Dutch and the fall of the Portuguese in Indonesia. The aim of the first arrival of the Dutch in Indonesia in Karangantu, Banten (1596) was to look for spices. Because the trading monopoly of Dutch East Indies Company (VOC, *Vereneegde Oost-Indische Compagnie*), the status of Portuguese in the archipelago started resessive. The mission brought by VOC other than trading is to drive the Portuguese from the region. At that time, the Dutch Republic Seven States Union (*Republiek der Zeven Verenigde Nederlanden*) is being fought against Spain in the 80 years war (*de tachtig jaarig oorlog*) in which Portugal fell to Spain and later be united with Spain. Portuguese thus automatically become the enemy of the Dutch and the several Dutch trade offices in Lisbon moved to the Amsterdam, Rotterdam, Middelburg, etc. (Heuken, 2000a).

In the year 1641, after a long blockade of the Portuguese fort at Malacca, VOC could finally capture Malacca. In the year 1657, following the fall of Malabar, Gujarat, and Sri Lanka, Governor-General Alfonso d'Albuquerque survived in Goa. In Indonesia, the Portuguese, after the fall of Sultan Hasanuddin of Makassar (1667) into Dutch hands, survived in East Timor (Heuken, 1996a; 1996b; and 2000b).

On the Mardyker groups and their residence. At the time of the fall of Malacca, Coromandel, Sri Lanka, and other Indian coast into the hands of the VOC, a lot of prisoners from the Portuguese who were transported to Batavia. Because of these were Roman Catholics, following the VOC legislation, they should not be used as slaves. They were free men, in Sanskrits means *mahardikha*. The Dutch people called them *Mardyker* (old spelling) and then became *Mardijker* (new spelling). In the Indonesian spelling, *Mardeiker* may be more appropriate. In a national movement of Indonesia (since the beginning of the 20th century) said that *mardijker* then chosen to become *merdeka* or independent, but its connotation is different with the prisoners of war from this Portuguese colony.

Mardyker people were living outside of the Castle of Batavia, and they should worship in Protestant church that is located outside the walls of Batavia (now Zion Church located on Jalan Pangeran Jayakarta). VOC used them as a shield of Batavia if there was an attack from outside the fortress of Batavia (Heuken, 2003). Zion Church was later called the Portuguese church outside the walls *Portugeesche Buitenkerk*. For church services were still in Portuguese, a language understood by them and many people of Batavia, Malays, and *Nederduits* (Dutch). Portuguese language was, at

that time, used as everyday language. Some of the *Mardeikers* asked for permission to live outside of Batavia. They are allowed to stay in *Kampung* Tugu or Tugu Village (now *Kampung* Semper in North Jakarta). This is very exciting because the *Mardeiker* can be used by the Company as a shield against attacks of Bantam.

Figure 3:
The *Mardykers* familiy at Tugu Village in the 17th century
(Source: Document of Lilie Suratminto)

Therefore, they are armed. Those who live among other Quiko family, Abrahams, Michiels, Andries, Browne, Salomon, and others as mentioned above. They formed a Tugu community, with there is non standard Portuguse as their language because a lot of changing, especially the use of everyday vocabulary. The worship service was until some time still in Portuguese. Leydecker, a Dutch government pastor, was allowed by the highest VOC to worship in Tugu Church in the Malay language.

From Mardyker through the community of Tugu. The people of the Tugu Village, in its development, show the characteristics of group identity, because they have the same historical background. This village, in the colonial period, was isolated with the surrounding area. Therefore, they were in a long time to maintain their group identity. This is still visible in the social life of their culture. They have also a strong religious group and, therefore, they form a group of isolated and not easily accept the group from

outside. They now embrace Protestant Christianity with the characterized Tugu community.

Figure 4:
Mandi-mandi ceremony
(Source: Document of Lilie Suratminto)

They used to be forced by the Dutch government into the flow of Calvinist Protestant Christianity which different greatly from the Roman Catholic religion they professed. This is apparent for example in the funeral ceremony and their attitude towards the buried of their familiy. They place an oil lamp in the tomb that lit continuously 40 days long. This behave is not contained in the teachings of Protestantism, may be possible in the Catholic religion or maybe it is the influence of their ancestors.

At the time of Christmas celebrations, they have to follow the ritual procedures before the guests entered the house and shook hands with the host. They have also to say this sentence:

> *Bi singku dia Desember, nasedu di nos sior, nos sior jabina mundu. Libra nos pekador, unga annti di kinta ferra assi klar kuma dia unga anju di nos sior assi grandi di allegria, ashi mes ku bosso ter, dies Lobu sua da bida kompredu lo-dapang kria so podeer, santu justru.*
> It means:
> On December 25, God gave his only Son, the savior so is that whoever believes in Him should not perish, but eternal life, and we should be allowed to put my trust in Him.

After shaking the hands, the guests were invited in to enjoy the meal. In their Christmas celebrations are not allowed to drink liquor, and they sang the spiritual chants only.

After the New Year celebrations in the church, the young people play the Tugu *keroncong* music that strongly influenced by Portuguese music. They are dancing and drinking. The New Year's event takes place every day for one week. At the closing party on the seventh day, they make a party called *mandi-mandi,* a shower-bath party. In this party, the young people, or in the local language be called *Viluvilu-vilavila,* accompanied with their music each other rub the powder into the face of the opposite sex.

On the distribution of the Tugu population. There was a wealthy landowner in Cilincing at the time of the Company named Justinus Vink. He presented the land for the church that established on 21th July 1647. As mention above, the worship was in the beginning in Portuguese language only, but later held in the Malay language. The use of this language was supported by the publication of the *New Testament* in Malay language translated by Malchior Leydecker in Amsterdam (Groeneboer, 1993:24 and 54).[3]

The Tugu community was experiencing the peak of its power at the time of pastor Capitein Jonker Leiydeckers that settled in this village. Influence of these two was very large, ranging from the village of Mango, Pejongkoran (probably from the word *Jonker*), Cilincing, Marunda, and Tugu. Therefore, until nowadays, there are still traces of the sacred relics of Captain Jonker in Pejongkoran. Since the death of both figures, the Tugu Village is declining. Many residents moved to Batavia, because their children have to go to Dutch school and then they became the Dutch citizens. The attention of the Tugu residents, who live outside the Tugu Village, is very less. This is understandable since they moved from this village to find a new life in order to survive and be able to educate their children.

With so many immigrants from Manado, Ambon, and east part of Indonesia, including teachers who are living in Tugu Village, then in the 19th century with the mediator of clergyman Leimena, they entered as the Dutch East Indies citizen, and at the time of independence be Indonesian citizen. In the period before World War II (1939-1945), the young men of Tugu who sign up as a Colonial Army Soldiers or KNIL (*het Koninklijk Nederlands Indische Leger*). They can only be accepted as a native soldiers or *de inheemse soldaat*.

On the music of Tugu community. For the fans of *keroncong* music surely they know *Mina Bobo* and *Keroncong Moresco*, these twoo songs were arranged by the Tugu people and most populer during the revolution

[3]*New Testament* book translation in the language of Malay by Malchior Leydecker published in Amsterdam, Netherlands, in 1731.

of Indonesian independence after World War II (Quiko, n.y.a. and n.y.b.). At that moment, how proud the fighters and the Indonesian people when they listened to the gold voice of the Indonesian *keroncong* singer, Miss Netty, broadcasted from the Voice of America (VOA). Of course, there are many patriotic songs like *Selendang Sutera* (Silk Shawl), *Sepasang Mata Bola* (A Pair of Eye Balls), *Rangkaian Melati* (Chain of Jasmine), etc.[4]

Figure 5:
Fernando Quiko, the Manager of Tugu *Kroncong*
(Source: Document of Lilie Suratminto)

Examples of children's play songs are as follows:

Tugu Creole Language:	**Indonesian Language:**
Yan kagè léti.	*Yan buang air susu*. (John throws milk)
Trees pedra keenti.	*Tiga batu panas*. (Three heat stones)
Ladang busi kampu.	*Siapa jahatkan mantu*. (Who tease doughter in law)
Boi thing picadu.	*Maling ganggu di tanah lapang*. (Thief disturbs in the field)
Tróng ku thing.	*Bui ada tertutup*. (The jail is closed)
Tróng ku èbèrtu.	*Penjara ada terbuka*. (The prison is opened)
Eru éru sinyo kaber jèru.	*Ayo ayo kami bersorak*. (Lets we applause)
Cirmel isté tèra.	*Ciremai ini negri*. (This is Ciremai state)
Tambur labe géra.	*Tambur bikin rusuh*. (The drum makes crowded)
Ja tokka piloor.	*Kalau kena pelor*. (If hits by bullet)
Ja bira bandè.	*Terbalik bandera*. (The flag be upside down)
Isa pusa naris di justisa.	*Tarik-tarik hidung di hukuman*. (Stretch the nose be punished)
Di dèra di dèra.	*Lihat tetamu lagi datang*. (Look the guests come)
Taflak fól figèra.	*Buka taplak daun pisang*. (Open tablecloth of banana leaf)
Unga rabana unga gitèra.	*Satu rebana satu gitar*. (One tambourine one guitar)
Unga alfada unga istèra.	*Satu bantal satu tikar*. (One pillow one plain mat)

Source: IKBT (Ikatan Keluarga Besar Tugu), 1995:21

[4]See an article on "Keroncong Kampung Toegoe" in magazine of *Sarinah* (Jakarta: 25 March 1991), p.115.

THE PORTUGUESE CREOLE OF TUGU VILLAGE

There are many attentions about the Portuguese Creole of Tugu Village and it has been studied and reviewed by language experts from the existence of their community in Batavia, among others, by Hugo Schuhardt (1891) entitled *Kreolische Studien IX: Űber das Malaioportugiesische von Batavia und Tugu*. Hugo Schuhardt gave some examples of Portuguese vocabulary combined with other vocabularies. He gave for this language the term *Creole Malaioportugiesischen.* It was paralelized with the nature of language in Spanish-speaking community Tagalok, *Tagalosspanischen*, in the Philippine (Schuhardt, 1891:147).

Dutch people, in politics, were reluctant to develop their language to the indigenous people based on the political and economic reasons. They let the Portuguese and the Malays equally develop in the middle of their official language communities, *the Nederduits*. It created thus problems for the preachers who broadcasted their religion at that time. Benkhoff in Depok (1884) called the Portuguese language in Tugu, *the Portuguese dialect of Tugu* (as cited by Schuhardt, 1891). Based on the language situation in Batavia was so complicated the state paublisher (stads-drukker in Tijgergracht – now Jalan Cengkeh – aan de Westzijden), in 1780 published a dictionary entitled *Nieuwe Woordenschat-uyt het Nederduitsch in het Gemeene Maleidsch en Portugeesch, zeer Gemakkelyk voor die Eerst op Batavia Komen.*

On May 15th, 1778 the Castle of Batavia had issued an order to publish a guide book in Dutch, Portuguese, and Malay languages. As a result, there were reprints of the Portuguese-Dutch dictionary by Allewijn en Colle.[5] Seeing that language situation in Batavia in the 17th and 18th centuries was dominated by the language of Malay, Portuguese, and Dutch were the possibilities that the Portuguese language in Tugu Village was more influenced by the Dutch and Malay languages. At the time of the Dutch language began to dominate the language of government in the next centuries, followed by the disappearance of the Portuguese language, the language user community was capable of practical urgency and maintain until at some point for Tugu community that has a historical relationship and most closely with the Portuguese in the 16th century. Considering place in Tugu community outside the walls of Batavia, and if it may say a geographically isolated areas, marshy land, wet, and isolated from the daily interactions with the central government, they could maintain their language.

[5]See archive on the *Register op de Generale Resolution van het Casteel Batavia, 1632-1805, III*.

After the Dutch left Indonesia, and especially following the highway infrastructure Tugu-Tanjung Priok port, which was built by the Dutch government before World War II, the Tugu area start crowded and many settlers and settlements around the increasingly crowded, it was difficult for them to maintain their purity Portuguese Creole language.[6]

Language which the number of users in 1940 amounted to 300 people and at the Japanese occupation era had grown to 400 people, now left 40-50 people only. From this data, it can be predicted that this language is very difficult to maintain their existence. Now, only those users who are elderly could speak their Creole Portuguese language. Their children would attend public school in the surrounding areas and thought in the Indonesian language and this combined with intermarriage with people of Java, Ambon, Manado, and others who, of course, speak in Indonesian language.

To provide a clear describing of Creole Portuguese language, hereinafter *Portugis of Tugu*, the following will be shown several examples of Portuguese of Tugu vocabulary compared with Original Portuguese language. To the Portuguese of Tugu language likely come from Malay or Dutch languages are marked with an asterisk.[7]

Nominal

Indonesian Language:	**Portuguese of Tugu:**	**Origional Portuguese:**
air mata	*olu soelager*	*rasgalo*
badan	*korpo*	*corpo*
batok kepala	*miolu*	-
belakang	*kosta*	*costas*
bibir	*besu*	*labio, borda*
buah pelir	*kote*	-
buah pinggang	*nier**	*rim*
butuh / pelir	*kote / cuni*	*penis*
dagu	*barba*	*parente*
dahi	*testa*	*testa*

[6]Jalan Raya Tanjung Priok-Tugu developed by D.V.O. (*Divisie Voor de Oorlog*) of the Dutch-East Indies. See Adolf Heuken (1996a; 1996b; and 2000b).

[7]For the research, I used many dictionaries such as James L. Taylor (1963), *A Portuguse-English Dictionary,* California: Institute of Hispanic American and Luso-Brazilian Studies, Stanford University Press, second edition; Maria Fernanda Allen (1994), *Portuguese Dictionary (Portuguese-English/English-Portuguese),* London: Plantin Intype; and Susi Moeimam & Hein Steinhauer (2004), *Nederlands-Indonesisch Woordenboek,* Leiden: KITLV Uitgeverij.

hajat	*merdah*	*desejo*
hidung	*nares*	*nariz*
ingus	*ranyoh*	-
kentut	*sedu*	-
kepala	*kabesa*	*cabeça*
kumis	*bril*	*bigode*
lambung / pinggang	*bras, kadera*	-
lendir (reak)	*salober*	-
lubang hidung	*burako nares*	*narina*
lubang pantat	*burako oldiko*	-
ludah	*kuspi*	*saliva*
mata	*olu*	*olho*
muka	*korto*	*cara, rosto*
mulut	*boka*	*boca*
pantat	*oldiko*	*fundo, traserio*
pipi	*rostu*	*bochecha, discaramento*
pusar	*imbigo*	*umbigo*
rambut	*kabelu*	*cabelo*
rongga mulut	*denter boka*	*gaita*
suara	*tuada*	*saudavel*
tahi telinga	*merda orela*	-
telinga	*orela*	*orelha*
tulang belakang	*osu kosta*	-

For further this vocabulary, list is given only in the *Bahasa Indonesia* (Indonesian Language) and its equivalent in the language of Creole Portuguese of Tugu as follows:

Nominal

Indonesian Language:	**Portuguese of Tugu :**	**Indonesian Language:**	**Portuguese of Tugu:**
adat	*lajistil*	*kuku binatang*	*unyah animal*
adik	*adi**	*kulit*	*peli*
air	*agu*	*kulit*	*kaska*
air bah	*agu funda*	*kulit buah*	*kaska*
air seni	*mijuh*	*kulit kayu*	*kaska pao*
alang-alang	*erba ispinyo*	*kulit kerang*	*kaska kerang*
alat tenun	*luga faji*	*kumbang*	*bandu fitu*
alu	*pilang so olu, filu**	*kunang-kunang*	*kunang-kunang*
ampas	*ampas**	*kupas*	*limpa*

anak binatang	*filo animal*	*kupu-kupu*	*kupu-kupu**
anak bungsu	*vilu piklina*	*kura-kura*	*kaudu*
anak gadis	*vila-vila*	*kutu*	*piolu**
anak kembar	*pilodo*	*kutu anjing*	*piolu kocor*
anak muda	*jenti masegu*	*laba-laba*	*andua*
anak sulung	*vilu gerandi*	*labu air*	*bobrah rond**
anak-anak muda laki-laki dan perempuan	*vilu-vilu-vila-vila*	*labu manis*	*bobrah*
angin	*bentu*	*lading, sawah*	*lugar tara, naseko*
angin ribut	*bentu drai**	*lalat*	*moska*
ani-ani	*ani-ani**	*lalat besar*	*moska grandi*
anjing	*kacor*	*landak*	*ratu sera*
api	*fogu*	*landasan*	*lugar dali*
arang	*karbang*	*langit*	*seau*
asah	*asah,* rusah*	*lantai, dasar*	*mio kaju*
asap	*sinja*	*laut*	*mar*
atap, sirap	*tela, atap**	*layar*	*kabel*
ayam betina	*gali yemai*	*layar(tiang layer)*	*furkila*
ayam jantan	*galu*	*lebah*	*mel*
babi	*forku**	*lebah penyengat*	*bandu*
babi hutan	*forku matu*	*lesung, lumpang*	*pilang so olu*
bagian pohon kelapa	*fruta koku*	*lintah*	*asmuga*
bajing (tupai)	*atu alber*	*lipas*	*kakerlak**
baju perempuan dan laki-laki	*kabaya**	*loteng*	*solder**
bakul	*sestu, bakul**	*luka*	*frida*
balairung /aula	*kaju kompu*	*lumbung padi*	*lugar neli*
bale-bale	*tratak**	*lumut*	*moli*
bambu	*bambu**	*luwak*	*ratu matu*
bangku	*bangku**	*madu lebah*	*suker mel**
bangku kecil	*bangku piklino*	*mahal*	*karuh*
bangsa / kaum	*nasang*	*makam*	*tara jenti nako*
bantal kepala	*alpada*	*makam*	*tara jenti nakoba*
bapak	*pai*	*makanan*	*komeria*
bara api	*senja*	*mangga*	*mangga**
barang dagangan	*fatur per bende*	*manik-manik*	*kote-kote*
batang padi	*ram neli*	*martil*	*macadi*
batas (perhinggaan)	*watas**	*mata air*	*olu ogu*
batu	*pedra*	*matahari*	*sol*

bayar	*paga*	*mayang padi*	*ram neli*
bedil, senapan	*senapang* (spinggada)*	*menang*	*aca, ganya*
bekas luka	*rasto frida*	*menantu*	*jenda*
bekas tapak kaki	*rastu piah*	*menempa*	*dali*
belalang	*balang**	*mertua*	*suger omi*
belanga	*panela*	*minyak*	*ajiti*
beli	*nungku ganya*	*moncong binatang*	*naris animal*
belirang	*colak*	*monyet*	*baling ceru*
belut, moa	*india*	*mulut binatang*	*boka animal*
benteng	*lugar bakia*	*murah*	*bratu*
beras	*askura*	*musuh*	*makalai*
bersetubuh (binatang)	*intofa*	*nampan, baki*	*lugar bebe*
bersetubuh (manusia)	*tomarido*	*nangka*	*nagka**
besi	*ver*	*nasi*	*aros*
biawak	*udumbu*	*nenek*	*tyang*
bibit padi	*lote neli*	*nira, tuak*	*saguer*
biji buah	*kote fruta*	*nyaman / segar*	*bong / saodi*
bilik, kamar	*kamber*	*nyamuk*	*muskito**
binatang	*animal*	*nyanyian*	*kanta*
bintang	*istrela*	*nyawa / roh / jiwa*	*alma*
biruang	*biruang**	*nyiru*	*supu*
bisul	*pateka*	*obat*	*mijina*
blimbing	*blimbing**	*ombak (gelombang)*	*ombak**
blimbing asam	*blimpiklina*	*orang bangsawan*	*jenti garendi*
blimbing manis	*blimbing dosi*	*orang tua laki-laki*	*belu*
buah	*fruta**	*orang yang punya hutang*	*jenti dibda*
buah psiang	*fruta pigu*	*orang-orang tua*	*jenti belu-belu*
buaya	*largati*	*pacul*	*mamoti*
bubu	*bubu**	*padang gurun*	*lugar erba*
bubur	*noli*	*padi belum diketam*	*neli indana korta*
bubur nasi	*aros noli*	*padi belum masak (masih muda)*	*inda tender*
bubur sagu, pepeda	*saguer moli*	*padi tua (siap panen)*	*cuku* belu*
bukit	*sera piklino*	*pagar*	*pagar**
bulan	*lungar*	*paha*	*perna*
bulu	*kabelu*	*paman / bibi*	*mu / mi*
bulu	*kabelu**	*pandai besi*	*sirbis ver*
bulu burung	*kabelu poster*	*pantai*	*bordu*

bumbung, buluh air	*lugar*	*parang, pedang*	*katana*
bumi	*bar*	*para-para*	*tratak**
bunga	*fula*	*pasang api*	*sande fogu*
buritan (perahu)	*tras perahu**	*pasar*	*bajar*
burung	*paster*	*pasir*	*aria*
burung bangau	*hanse pader*	*pati sagu, sagu*	*saguer**
burung bayan	*paster bayan**	*patung*	*dona*
burung dara	*pomba*	*pedang*	*katana*
burung elang	*gabyang*	*pelabuhan*	*roa*
burung enggang	*paster enggong**	*pelanduk*	*pancilang*
burung gagak	*grala*	*pelangi*	*sinal*
burung hantu	*kruja*	*pelita, lampu*	*lampu**
burung kakaktua	*paster papakai**	*pelor*	*pilor**
burung kasuari	*paster kasuari**	*peluru*	*polber*
burung kerut	*paster kerut*	*pematang (gili-gili)*	*galang**
burung nuri	*paster nori**	*pemimpin agama*	*pader*
burung pipit	*paster ki kumi reli*	*penjepit*	*jipit**
burung puyuh	*paster baar*	*penyu kaudu*	*kaudu mar*
burung serindit	*paster serindit**	*perahu (jukung)*	*perahu garandi*
busung laut	*galang mar*	*perak*	*prata*
cabang, dahan	*ram*	*perang*	*brigu*
cabe	*cili*	*perangkap*	*perpega*
cacar	*dorduenti grand*	*perempuan tua*	*bela*
cacing	*mioka*	*pergelangan tangan*	*rammao*
cakar	*rala*	*peti*	*kasang**
cawat	*kalsang*	*peti mati*	*kosan*
cecak, kadal, toke	*jeko, toke**	*peti-peti, rangga*	*neli sumai*
cerita / kisah	*rejang*	*pilek*	*ranyoh*
cincin	*anela*	*pinang*	*areka*
cucu	*neta*	*pinggan, mangkuk*	*pring grandi**
daging	*karni*	*pintu*	*porta*
daging, ikan	*karni, pes*	*piring*	*piring**
damar	*dammar**	*pisau*	*paka*
danau, telaga	*lugar agu*	*pohon aren*	*pohon aren, alber aren**
dapur	*tugang*	*pohon damar*	*alber dammar*
dapur tukang besi	*vugang ver*	*pohon glagah*	*alber glaga**
darah	*sanggi*	*pohon kapok*	*alber kapok**
darat	*lugar alto*	*pohon kayu*	*alber pao*
daun	*fola*	*pohon kelapa*	*alber klapa**
daun kelapa	*pol klapa**	*pohon lontar*	*alber lontar*

dayung	*nabiga*	*pohon nipah*	*alber atap**
denda	*pagu**	*pohon pandan*	*alber pandan**
denda menurut adat	*poka pagu*	*pohon pisang*	*alber pigu*
dinding	*pagar**	*pohon rumbia*	*alber rumbia**
disiksa menurut adat	*kastiga*	*pohon sukun*	*alber sukun*
dosa	*pekador*	*pondok*	*gubuk**
duku	*juku**	*pulau*	*kumpuna miu mar*
dunia orang mati	*mundu jenti more*	*raja / orang kaya*	*re*
duri	*ispinyo*	*ranjau*	*borang*
durian	*duriang**	*rantang*	*lugar kukis*
ekor	*rabu*	*rawa*	*rawa**
emas	*oru*	*rayap*	*aria*
emas kawin	*doykaya*	*rebung*	*rebung**
embun	*seren*	*rimba raya*	*matu sertuh*
galih kayu	*korsang pao*	*rotan*	*rotang**
gambir	*gamber**	*rugi*	*nungku ganya*
garam	*sal*	*rumah*	*kaju*
gasing	*drai**	*rumah berhala / kuil*	*kaju diabo*
gelang	*gelang**	*rumput*	*erba*
gelas	*laba*	*rupa-rupa ikan*	*pesang-pesang pes*
gempa bumi	*buli cang*	*rupa-rupa kacang (buncis)*	*garang*
gerhana bulan	*kres* lungar*	*rupa-rupa tikus*	*ratu**
gerhana matahari	*kres * sol*	*rupa-rupa ubi*	*batata*
getah	*lem**	*rusa*	*biadi*
gonggong	*gonggong**	*sabit, arit*	*parang**
gorango	*hiu**	*sagu baker, sagu lempeng*	*sagu asa**
guntur, geledek	*donder**	*sakit*	*dore*
gunung	*sera*	*saku, pundit-pundi*	*saku**
haluan (perahu)	*dianti perahu**	*sapi*	*baka*
hamba (abdi dalem)	*iskrabo*	*sapu tangan, ikat kepala*	*lengsu*
hamil	*prinyah*	*sarang*	*sarang**
harga	*preju*	*sarung*	*panu*
hilang	*dios*	*sarung dukung*	*panu kumfridu*
hilir	*menmar*	*sarung pedang*	*kaska katana*
hujan	*cua*	*saudagar*	*omi bende*
hutan	*matu*	*saudara / famili*	*arenti*
hutang	*dibda*	*sayur*	*bredu*

ibu	*mai*	*sekam padi*	*kaska neli*
ibu jari (jempol)	*dedu grandi*	*semangat*	*ekspristo*
ijuk padi (merang)	*macika neli*	*semut*	*furmingga*
ikan	*pes*	*sendok*	*kuler*
ikan pari	*pes kaskadu*	*sepupu (misan)*	*kosen*
induk ayam	*moi galinya*	*serambi, beranda*	*beranda**
ipar laki-laki	*konyadu*	*seruling*	*fluit**
ipar perempuan	*konyadu muler*	*siku*	*punyadu*
isi	*inci*	*siput*	*mati*
isi buah	*karni fruta*	*sirih*	*beter*
istri	*muler*	*sodet (untkuk goring)*	*tiansi*
itik, bebek	*adi*	*suami*	*maridu muler*
jala, jaring	*redi*	*suluh*	*obor**
jalan air	*sorta agu*	*sungai*	*riu*
jambu	*goyaba*	*susu sapi*	*leti bakali*
jamur	*jamur**	*talam, baki, dulang*	*dulang**
jarum	*jarum**	*tali*	*kordali*
jembatan	*fonti*	*tali hutan*	*alber korda*
jendela	*janela**	*tanah*	*bar*
jeruk	*palmpamos*	*tanah datar*	*bai largo*
kabut	*cua seren*	*tanaman*	*tarado*
kai seribu	*kuja kumbridu*	*tandan buah*	*ram fruta*
kain	*panu*	*tanduk*	*rangga*
kain tenunan	*luga faji*	*tangan*	*mao**
kakak	*bung**	*tangga*	*iskada*
kakek	*tata*	*tanjung*	*punca*
kaki binatang	*pioh animal*	*tarum*	*blau**
kalah, ewas	*jakore*	*tawanan*	*toka muda*
kalung	*kote-kote*	*tebu*	*kangsaker*
kambing	*kabra*	*teka-teki*	*bade-bade**
kampung	*kompu*	*telapak tangan*	*dedu pioh*
kandang babi	*lugar kria*	*teluk*	*punca*
kapak	*makadi*	*telur*	*obu*
kapur	*cunambu*	*telur kutu (lingsa)*	*obu piolu*
karang laut	*pedra mar*	*teman*	*kambrado**
karpus rumah	*riba kaju*	*tembaga*	*kobri**
kaso	*kaso**	*tembak*	*ponta*
kayu	*pao*	*tembakau*	*tabaku**
kayu api	*paa fogu*	*tempurung*	*cireta*
kedai, toko	*butika**	*tenggiling*	*tenggiling**
kelelawar (paniki)	*morsegu*	*terbit bulan*	*lungar saai*

kelingking	*iskardu*	*terbit matahari*	*sol saai*
kemudi	*kemudi**	*tetek*	*korta*
kepala kampung	*weikmeester**	*tiang rumah*	*forkila kaju*
kepiting	*kangreju**	*tifa, tambur, gendang, rebana*	*gendang rebana*
keponakan	*niki*	*tikar*	*istera*
kera, monyet	*bujiu*	*tikus busuk (celurut)*	*ratu fede*
keramaian orang meninggal	*junta kaju more*	*topeng*	*baldera*
kerbau betina	*bufra muler*	*tugal*	*garbutu*
kerbau jantan	*bufra moridu*	*tulang*	*usu*
kerbau muda	*bufra femi*	*tuma (kutu kepala)*	*piolu brangku*
kerikil	*pedra finyo*	*tumbak, lembing*	*armu, lansa,keris**
keringat	*suet*	*tumbuh-tumbuhan*	*parkis**
ketela, kastela	*kastela**	*tutup jenang*	*pagar**
ketimun	*pipinyo*	*udang*	*kambrang*
kijang	*gajila*	*udara (hawa)*	*alagria*
kodok	*manduku*	*udik*	*mensera*
kodok buduk	*manduku kaskadu*	*ular*	*kobra**
kolong rumah	*basa kaju*	*ular sawah*	*kobra sawah**
kubur	*koba*	*ulat*	*kabludu*
kucing	*gatu*	*untung*	*ganya*
kudis	*kaskado*	*upeti*	*kas**
kuku	*unyah*	*urat*	*nerba*
		utusan	*mandadu*

Verb

Indonesian Language:	**Portuguese of Tugu:**	**Indonesian Language:**	**Portuguese of Tugu:**
ambil	*toma*	*memecahkan*	*fai kebra*
angkut	*karta**	*memejamkan mata*	*picaolu*
bangun / sadar	*irgidi drumi*	*memelihara*	*kria**
batuk	*tose*	*memintal tali*	*fai kordali*
bawa	*lawa*	*memotong*	*rusa*
bawa kemari	*mandabi*	*memotong kepala*	*korta kabesa*
bawa pergi	*anda loba*	*memukul kulit kayu*	*dali kas kepau*
bekerja	*sirbis*	*memutuskan*	*fai kurtu*
beranak	*pare*	*menabur*	*abuna samenti*
berangkat	*kere paa*	*menaman*	*fara*
berbau	*ceru*	*menambah*	*sebeju*
berbisik	*papiah bagar*	*menanam padi*	*fara neli*

berburu dengan anjing	*pontedor ku kacor*	*menangis*	*curah*
bercrai	*diskaya*	*menanti, tunggu*	*isprah*
berdiam diri	*laladu*	*mencari*	*buska*
berdiri	*empe*	*mencium*	*cera*
berdusta	*mintoju*	*mencuri*	*furta*
berfikir	*lembrang sah*	*mendatangkan*	*mandabi*
berhenti	*pora*	*menempa*	*dali*
berhenti	*pora*	*menenun*	*faji panu*
beri, kasih	*da*	*menertawakan*	*ri*
berjalan	*santa*	*menetas*	*kebra obu*
berjina	*fajimah*	*mengail*	*pincaredi*
berjumpa	*jing konta*	*mengantuk*	*sonah*
berkata, omong	*papia*	*menganyam*	*anyam**
berkelahi	*baklai**	*mengawinkan*	*dakaja*
berkumpul	*junta*	*mengecap*	*purba*
berlayar	*nabiga**	*mengeong*	*mengeong**
bermain	*bringa*	*mengeram*	*coka*
bermain bantingan	*bate-bate*	*mengerjakan tanah*	*sirbis cang*
bermain gasing	*bringka drai**	*menggeram*	*jimi*
bermimpi	*sunyah*	*menggiling*	*rola*
berniaga	*anda bende*	*mengikat*	*mara*
berperang	*brigu*	*mengonggong*	*gomggomg**
bersembunyi	*perbakia*	*mengsihi, cinta*	*koitadu*
bersila	*minjura*	*mengtakan, bilang*	*parpala*
bersin	*deskria*	*menguap*	*Abriboka, detuada*
bersua /bertemu	*jing konta*	*mengusung*	*karta dosang*
bertanya	*prunta*	*menikah*	*toma muler / toma maridu*
bertelur	*fuja*	*meninggal*	*more*
berteriak	*abrigurla*	*menipu (berdusta)*	*faji mintrioju*
bicara, berkata	*rejang*	*meniup api*	*sande fogu*
bisa, dapat	*cadu*	*menjaga*	*berbijah*
boleh	*poi*	*menjerit*	*padede, palpa*
buang	*pinca*	*menuai*	*korta*
buang hajat	*kaga, boprago*	*menuai padi*	*korta neli*
buat, bikin	*faji*	*menugal*	*faji buraku kufer*
cari	*boska*	*menumbuk padi*	*pila neli*
cubit, jepit	*ranyah*	*menutup*	*picah*
cuci muka	*limpa rastu*	*menyabung ayam*	*de baklai galu**
cuci pakaian	*limpa ropa*	*menyahut*	*raskundi*

cuci piring	*limpa piring**	*menyampaikan*	*mandabi*
cuci rambut	*limpa kabelu*	*menyanyi*	*kanta*
dapat	*juku aca*	*menyembunyikan*	*bkia*
datang	*bi*	*menyunat*	*kortu pontu*
dengar	*obi*	*menyunat, mengurangi*	*kortu*
dimakan api	*kumi fogu*	*meraba*	*palpa*
gali	*garbuta*	*merajut, menjahit*	*tisi**
gendong, dukung	*bota na basu petu*	*merasa*	*sabar**
gigit	*mordeh*	*merasa sakit*	*sintidore*
habiskan	*fai kaba*	*merebus, menanak*	*kuji lemang**
hanguskan	*fai karbang*	*meringkik*	*grita**
hantar	*antar**	*merombak rumah*	*abri kaju*
hirup	*bebe*	*minta*	*pidi*
ingat	*lembra*	*mudik*	*mensera*
isap	*cupa**	*mulai*	*ong bes*
jongkok	*rakuah*	*naik ke rumah*	*subi na kaju*
junjung	*karta na kabesa*	*panggil*	*coma*
kena	*toka*	*patah*	*kebra*
kenal	*kongse*	*pegang*	*pega**
kencing	*mijah*	*pergi*	*anda*
kentut	*sedu*	*pergi ambil*	*anda toma*
kirim	*delaba*	*pergi ke sana*	*anda ala*
lempar	*pinca*	*pikul*	*karta*
lihat	*ola*	*pimpin*	*pega mao*
lupa	*jiskesi*	*putus*	*larga*
mabuk (minuman keras)	*beridu (beudu)*	*sampai, tiba*	*cega*
makan minum	*kumi*	*sangkal*	*mintroju*
maki-maki	*rondadi*	*siapkan, sediakan*	*juku lestu*
mandi	*limpa korpu*	*suka*	*kotenti*
masuk	*intra**	*suruh*	*manda*
mau	*kere*	*tahu (tau)*	*sabe*
mebengbeng	*marah*	*telan*	*ingguli*
megaku	*da sabe*	*terbang*	*aboah*
melompat (ke atas)	*salta*	*terbit*	*saai*
meludah	*pinca, kuspi*	*terjun, melompat* (ke bawah)*	*pinca korpu*
melukai	*faji frida*	*tertawa*	*ri*
memadamkan api	*fogu more*	*tidak kasih*	*ning kere*
memang	*aca ganya*	*tidak tidur (berjaga)*	*irji drumi*

memanjat	*trafe**	*tidur*	*drumi*
mematahkan	*fai kebra*	*unjuk*	*musta*
membakar belanga	*jara**	*membawa di sarung*	*bota na mad*
membangun rumah	*empe kaju*	*membuka*	*abri*
membawa di sarung	*bota na mad*	*membunuh*	*faji more*
membangun rumah	*empe kaju*		

Adjective

Indonesian Language:	**Portuguese of Tugu:**	**Indonesian Language:**	**Portuguese of Tugu:**
asam	*ajidu*	*lancip, mancung*	*agudu*
asin	*salgado*	*lebar*	*largo*
bagus, elok	*bunitu*	*lega, luas, lapang*	*largo*
baik	*bong*	*lekas, laju*	*gas**
baru	*nabu*	*lelah, capek*	*soeet*
basah	*toka agu*	*lemah*	*nungku forsa*
belu	*tua*	*lembut, lembek*	*moli*
bengkok	*bira*	*liar, malu*	*bergonyah*
berani	*almi*	*longgra, kendor*	*abri*
berat	*fejedu*	*lurus*	*lurus**
besar	*grandi*	*malas*	*luidadi**
betul, benar	*dretu*	*manis*	*dosi*
biru	*blau**	*marah*	*reiba*
bodoh	*beste, dadi*	*menggigil*	*freme*
bulat	*rond**	*mentah*	*krua*
busuk	*fede*	*merah*	*bormelu, belu*
buta	*tartu*	*miskin*	*fabric*
ceper	*seku*	*moridu*	*jantan*
dermawan	*bangloy*	*muda*	*masegu*
dingin	*vriu*	*muler*	*betina*
empat segi	*kater jiku*	*pahit*	*marga*
femi	*muda*	*pandai, pintar*	*cadisa*
gemuk	*gordu*	*panjang*	*kompridu*
gila	*dodu*	*pedas*	*arde*
hangat, panas	*kenti*	*pendek*	*kurtu**
hartawan (kaya)	*riku**	*penuh*	*oinci*
hijau	*berdi*	*perlahan-lahan, lambat*	*bagar-bagar*
hitam	*pretu*	*putih*	*brangko*
jahat	*mal**	*rajin*	*kroju*

jeli	*feiya*	*ramping*	*kadera, piklino*
jemur	*seka*	*rendah*	*kurto*
jinak	*bong*	*ringan*	*lebi*
kecil	*piklino*	*salah*	*aradu*
keras	*duruh*	*sempit*	*nungku largo*
kering	*deku*	*tajam*	*agudu*
kikir, pelit	*eskader*	*takut*	*medrang*
kosong	*bajiu*	*tebal*	*tebal**
kuar	*forsa*	*terikat, erat*	*marah*
kurang	*nungku*	*timpang*	*pio kebrah*
kurang lebar	*nungku largo*	*tinggi*	*alto*
kurus	*mager**	*tipis*	*piklino*
lama	*dura*	*tua*	*idadi*
lama (barang-barang)	*dura*	*tuli*	*surdu*
lancip, mancung	*agudu*	*tumpul*	*nungku*

Adverb

Indonesian Language:	**Portuguese of Tugu:**	**Indonesian Language:**	**Portuguese of Tugu:**
apabila, kapan-kapan	*kiora*	*keluar*	*sai*
atas	*riba*	*kemarau*	*ekstemper sol*
banyak	*tantu*	*kemari, lekas*	*biaki gas*
barangkali	*alum bes*	*kemarin*	*onti*
barat	*moresol*	*kemarin dulu*	*onti dia*
bawah	*basu*	*kemudian hari*	*tra sero dia*
beberapa	*perkantu*	*lekas*	*gas*
begini	*asley*	*luar*	*for a*
begini	*asley*	*lusa*	*oter dia*
begitu	*asley ka*	*lusa*	*oter dia*
belum	*indana*	*malam*	*anoti*
bermacam-macam	*pesang-pesang*	*mana*	*undi*
besok	*amiang*	*musim hujan*	*ektemper cua*
besok	*amiang*	*pada hari ini*	*iste dia*
betapa	*kiler*	*pagi*	*palmiang*
bukan	*oter*	*pagi ini*	*miang iste*
bukan	*oter*	*petang, sore*	*artadi*
cukup	*cega*	*sakit*	*bariga*
cuma	*cuma**	*sama (seperti)*	*inggoal*
dalam	*denter*	*sangat, amat*	*mutu**

dari	*dari**	*seberapa banyak*	*kantu*
dari atas	*na riba*	*sedikit*	*empoku*
dari bawah	*na basu*	*sekarang*	*agora*
dekat	*perto*	*seketika (sebentar)*	*mas engkora*
di atas	*nariba*	*selatan*	*menura*
di bawah	*na basu*	*siang*	*media*
di dalam	*na denter*	*tadi (baru saja)*	*engkora*
di luar	*nafora*	*tadi pagi*	*angkora palmiang*
di mana	*na undi*	*tahun*	*anno*
di sana	*na alo*	*telah, sudah*	*basta*
di sini	*na aki*	*tempo dulu*	*akel dia*
gelap	*iskur*	*tempo hari*	*akel dia*
hamper, kurang sedikit	*falta empoko*	*terang*	*lumi*
hari	*dia*	*terpingkal-pingkal*	*iskardo*
hari ini	*iste dia*	*tiada lagi*	*nungku mas*
jangan-jangan	*nang numeiste*	*tidak*	*nungku*
jauh	*lonji*	*timur*	*nasesol*
kadang-kadang	*oter sumau*	*utara*	*menmar*
kapan-kapan	*kiora*	*ya*	*seng*
kelak	*mas engkora*	*yang*	*ki*
keliling	*rudia*		

Conjuction

Indonesian Language:	**Portuguese of Tugu:**	**Indonesian Language:**	**Portuguese of Tugu:**
dengan	*ku*	*oleh karena itu*	*aka bida*
jikalau, kalau	*alum bes*	*oleh sebab itu*	*aka bida*
meskipun, meski	*desa, asley*	*tetapi*	*mer**

Preposition

Indonesian Language:	**Portuguese of Tugu:**	**Indonesian Language:**	**Portuguese of Tugu:**
dari	*dari*	*di atas*	*nariba*
dengan	*ku*	*di bawah*	*na basu*
di	*na*	*keliling*	*rudia*

Pronoun

Indonesian Language:	**Portuguese of Tugu:**	**Indonesian Language:**	**Portuguese of Tugu:**
dia	*ele, seng*	*kita*	*nos*
engkau, kamu	*bos*	*mereka*	*jenti*
ia, dia	*seng*	*mereka itu*	*jenti aka*
kami	*nos, nosoter*	*saya*	*yo (kasar), parmi (halus)*
kamu	*bos, booster*	*saya sendiri*	*yo ong song*

Interrogation

Indonesian Language:	**Portuguese of Tugu:**	**Indonesian Language:**	**Portuguese of Tugu:**
apa	*gi*	*mana*	*undi*
berapa	*kantu*	*mengapa*	*parki*
di mana	*na undi*	*siapa*	*?*

Numeral

Indonesian Language:	**Portuguese of Tugu:**	**Indonesian Language:**	**Portuguese of Tugu:**
delapan	*oitu*	*satu kaki*	*ung bes*
delapan belas	*disoitu*	*sebelas*	*onji*
delapan puluh	*oitenta*	*sembilan*	*nabi*
dua	*dos*	*sembilan belas*	*disnobi*
dua puluh	*binti*	*sembilan puluh*	*nobenta*
dua belas	*onji doji*	*seperempat*	*perkater*
dua kaki	*dos bes*	*sepuluh*	*des*
dua puluh dua	*binti dos*	*seratus*	*ungaentu*
dua puluh satu	*binti unga*	*seribu*	*ung mil*
dua puluh tiga	*binti tres*	*setengah*	*metey*
dua ratus	*dosentu*	*tiga*	*tres*
empat	*kater*	*tiga belas*	*freji*
empat belas	*katarji*	*tiga puluh*	*frenta*
empat puluh	*korenta*	*tujuh*	*seti*
enam	*ses*	*tujuh belas*	*diseti*
enam belas	*dises*	*tujuh puluh*	*setenta*
enam puluh	*sesenta*	*yang kedua*	*ki per dos*
lima	*singko*	*yang kedua kali*	*ki per dos bes*
lima belas	*disingku*	*yang ketiga*	*ki per tres bes*
lima puluh	*singkunta*	*yang ketiga kali*	*ki per tres bes*

satu	*unga*	*yang pertama*	*ki per unga*
satu kaki	*ung bes*	*yang pertama kali*	*ki per unga embe*

Possession

Indonesian Language:	**Portuguese of Tugu:**	**Indonesian Language:**	**Portuguese of Tugu:**
dia orang punya	*eleter sua*	*kita punya*	*nos sua*
dia punya	*ele sua*	*saya punya*	*mes sua (halus)* *yo sua (kasar)*
kami punya	*nos sua*	*siapa punya*	*keng sua*
kamu punya	*bos sua*	-	-

Determination

Indonesian Language:	**Portuguese of Tugu:**	**Indonesian Language:**	**Portuguese of Tugu:**
ini	*iste*	*sana*	-
itu	-	*sini*	-

On the everyday example sentences are as follows:

I like it or not. (*Bos kere ning kere*)
Do st down! (*Santa!*)
Why do you cry? (*Parki bos cura?*)
I can not. (*Yo nungku cadu*)
I do not know yet. (*Yo ja sabe*)
Put it! (*Bota!*)
Where are you going? (*Bos anda undi?*)
Wait a minute! (*Ispra mas saint*)
Ten days before we left. (*Des dia mas nubu yo anda*)
I do not allow it. (*Yo ningker dah*)
She's dead. *(Ele ja more*)
He's not dead. (*Ele indana more*)
Put on the fire. (*Asah*)
It's boiling. (*Ja forbeh*)
Cooked! (*Ja teng**)
Food is ready. (*Komaria juku lestu*)
I go take a bath first. (*Yo anda limpa korpu*)
Do you have taken a bath? (*Bos ja limpa korpu?*)
What do you ask? (*Bos frunta gi?*)
Good bye, have a nice trip. (*Sao di pasa, bong pasa*)
Let's go now. (*Bino soter pasa agora*)
Tomorrow leaving two men. (*Amiang pasa dosong omi-omi*)
Eat this rice! (*Kumi iste aros!*)
Please you eat this rice. (*Kumi bos iste aros!*)

I want to buy a chicken. (*Yo kere kompra ung galinya*)
I have to kill pigs or zwine. (*Vorku ki yo jimata*)
Which ring is for me? (*Anela kiundi per yo?*)
He said that a certain man had already left. (*Ele pala ja anda*)

Compare the examples sentence above with a recorded conversation between two soldiers of the Company in the colonial period, the soldier *orlam* or *orang lama* (senior) B and *orenpare* or *orang baru* (junior), a newly arrived in Batavia, as cited by Hugo Schuhardt (1891:11) is as follows:

A: *Dabtjes, Camrad*.	A: *Glück zu, Camrad*.
B: *Mutemersi Camrad, bene vene aqui Supra Java Major au Batavia.*	B: *Grossen danck Camrad, willekommen auf Java Major oder Batavia.*
A: *Este terre mute cinte.*	A: *Dieses ist ein überaus warmes land*.
B: *Causa Sole cum ille cima*.	B: *Das machete die Sonne und dero heftiges stralenbrennen*.
A: *Semper aqui aussi cinte?*	A: *Ists hier allezeit zo warm?*
B: *Se, semper, anno, de annos*.	B: *Ja, allezeit, jahr aus, ein*.
A: *O! Miracul de munde, contra Europa nos, Patria au simper, frige cum Nova Zemla.*	A: *O! Verwunderliche welt, gegen Europa, unserm Vaterlande, oder allezet kalten Norden-Ländern*.

CONCLUSION

From this small study, we can conclude that the language of the Tugu Village is the Creole Portuguese. This language can survive longer in Batavia, because the location of Tugu Village is isolated with other villages surround by marsh and big river. The community of Tugu Village is Christian and their customs, clothes, and food are different with the Betawi people that are mostly Muslims, in addition they are very tied with another group of Portuguese Church in Batavia. For this hypothesis is still to be investigated in depth.

This language is on the verge of a critical period in the time of independence, because there are economic, sociological, and anthropological reasons. Economic reasons, they could not hunting and farming any more because the land surround this village is increasingly narrow and turned into a residents of immigrants or people around. They should look for livelihood outside their community. In other words, they are forced to change the type of their livelihoods and they are forced to use Indonesian language in their daily lives. Politically, they felt in the colonial times to feel proud of their languages and customs which are more European, but at the time of independence, they have the same degree with the other people.

Sociological reasons, the Dutch government at the recruitment of the army received the youth of Tugu Village as local soldiers or *inheemse soldaten* and not a Colonial Army (KNIL, *Koninklijk Nederlands Indische Leger*). This was probably due to educational reasons and this may made them disappointed to the Dutch government and they must realize that their standing in society was equal with other Indonesian citizens. And, finally, anthropological reasons, they are difficult to sustain indigenous culture or their customs because of erosion from the outside.

The validity of this hypothesis still needs to be tested. Therefore, research on Tugu Village community still needs to be done, before this precious cultural heritage disappear forever from the Indonesian society.

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