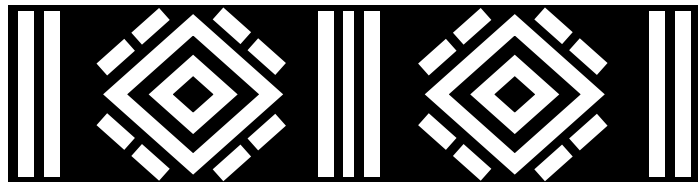


Kodrah **KRISTANG**
KAMINYU DI
KODRAMINTU
KINYANG NGUA | 2016-2017



The Kristang Language Revitalization Plan
Phase One | 2016-2017

Sorti 1
16 Julyu 2016

Version 1
July 16, 2016

Kevin Martens Wong

Papia Kristang krensa di linggu Portugis kon linggu Malaio. Ozinidia menus mil jenti podih papiah Papia Kristang, na dos komunidadi di jenti Portugis-Eurasian: Melaka kon Singapura. Kristang nus sa linggu mai, ngua kinyang di nus sa kultura, istoria kon tradisang ki teng mutu balor.

Na Singapura linggu Kristang ta mureh prepesta – teng ung sentu jenti ki podih papiah eli namas. Nteh intindemintu di namba-namba di papianti. Nteh krengkrensa ta prendih Kristang, nteh mestri, nteh skola. Impodih olah eli na TV kon radio. Impodih ubih eli na rua-rua. Nteh na greza, nteh na festa. Ngua kinyang grandi di jenti Singapura mesu ngka sabeh ki nus teng isti linggu.

Nus mistih kodrah Kristang.

Klai? Agora nus falah ku bos.

Kristang is an endangered Portuguese-Malay contact language spoken by less than 1,000 people in Melaka and Singapore. It is the heritage language of the Portuguese-Eurasian community, and an intangible and priceless aspect of the community's cultural heritage, tradition and history.

In Singapore, the language is critically endangered, with less than 100 people thought to still speak the language. There are no official statistics on Kristang speakers. No children are known to be learning Kristang, and it is not taught in schools, seen on the media, or spoken in the streets. It is not used in religious services, and has no festivals. Most Singaporeans are barely aware Kristang even exists.

Kodrah Kristang hopes to change that.

How? Now we will tell you.

KARNIFOLA

Contents

BISTA KUMPRIDU <i>The Kodrah Kristang Vision</i>	4
KRISTANG SA JENTI KON ISTORIA <i>Kristang's People and History</i>	5
BALOR-BALOR KAPAS <i>The KAPAS goals</i>	8
KAMINYU DI TEMPU <i>Project Timeline</i>	11
KAMINYU ANDADU <i>Phase Zero Progress Report</i>	15
KAMINYU KRISTANG: JUDAH KU BOS <i>The Road Ahead: How You Can Help</i>	21
NASIMINTU KON MERSEH <i>Sources and acknowledgements</i>	25

1. BISTA KUMPRIDU | VISION

The long-term vision of the *Kodrah Kristang* initiative is to halt the ongoing rapid decline of the Kristang language in Singapore, and put Kristang back on the path towards renewed use and transmission. Toward this vision, we propose the following three objectives for the status of Kristang in Singapore by 2045:

- (1) By 2045, based on class size projections for the current ongoing *Kodrah Kristang* adult classes, there exists a sizeable pool of 50-100 new adult speakers who have learned Kristang as adults, speaking the language alongside the remaining 75-100 L1 elderly speakers. This is the basis for objective (2), as adult education and awareness must take place before children can start learning the language.
- (2) By 2045, again based on *Kodrah Kristang* class size projections and declared learner intentions of teaching Kristang to their children, the language is used by 5 to 10 new bilingual native (L1) speakers of Kristang, meaning that
 - a. some children have been raised in the language, and
 - b. the language is spoken on a daily basis in some households.

The revival of intergenerational transmission of Kristang in families is crucial to ensuring the language does not become extinct.

- (3) By 2045, there is partial institutional support for Kristang from the Ministry of Education (MOE): Kristang is offered as an official subject in primary schools for children of Portuguese-Eurasian descent and has acquired a coherent and holistic curriculum and syllabus in much the same fashion as the other languages presently taught at primary school. This is a secondary long-term objective of the project, as although such institutional support for the language is critical, it requires a substantial amount of effort and long-term commitment from a larger number of Kristang speakers and educators, developed under objective (1).

2045 was selected as our target end-date for these three objectives following the example set by Bengali, Gujarati, Hindi, Punjabi and Urdu, also known in Singapore as the five Non-Tamil Indian Languages (NTIL). Besides the four national languages English, Mandarin Chinese, Malay and Tamil, the NTIL can also be taken as subjects in Singapore's public education system from primary school — however, this only came about in 2007, following a prolonged period of continual negotiation with the government by the NTIL communities from the late 1980s. This constitutes a period of roughly 20 years; however, because the initiative and Kristang are starting from a weaker position and presently lack a significant amount of community support that the NTIL initiative possessed at its onset, we have suggested a target date 30 years into the future.¹

To fulfil the *Kodrah Kristang* vision and these three objectives by 2045, the initiative has been divided into five key phases. However, this document is primarily concerned with events in Phase One, and will be updated in March 2017 in time for the start of Phase Two in May of that year.

But what is Kristang? Why is it falling asleep, and why do we need to reawaken it?

¹ *Unravel* magazine's [interview with Dr Bhajan Singh and Dr Harjinder Kaur](#) has much more information about the NTIL and their path into the public education system, as well as the development of the NTIL common curriculum.

2. KRISTANG SA JENTI KON ISTORIA | KRISTANG'S PEOPLE AND HISTORY

Kristang is a contact language, meaning that it was formed when two other languages met and mixed together, creating a third language separate and distinct from the first two. Other contact languages in Singapore's rich multilinguistic history, for example, are Singlish and Baba Malay. Kristang itself traces its ancestry back to two main parent languages in the 16th century CE: Continental Portuguese, the language of the Portuguese Empire, and Malay, the language of the Malay people and the Sultanate of Malacca, which at the time was a flourishing port city along the Western edge of the Malayan Peninsula. The meeting of these two languages, and the people of who spoke them, was to produce Kristang, and the people who were to speak it, the Portuguese-Eurasians.

In 1511, pursuing a new, lucrative spice route, a small group of Portuguese soldiers led by the erstwhile explorer Afonso de Albuquerque attacked and captured Malacca, seizing control of it from Sultan Mahmood Shah despite his arsenal of cannons and elephants. Settling in the city, the Portuguese colonisers intermarried with local Malay residents, giving rise to children of two very different worlds: the first Portuguese-Eurasians, and Kristang, the language they spoke.

From the start, the Portuguese-Eurasians were a tight-knit group, reflected in how the word Kristang can refer to the language, the people who speak it, and the religion they practice: *Kristang* comes from the Portuguese





word *cristão*, itself directly related to the English word *Christian*. The community survived two further waves of colonization: first the Dutch, who captured Malacca in 1648, and then the British, who traded the city for their own port of Bencoolen on the island of Sumatra in 1824. Together with Hokkien and other Sinitic languages, spoken by traders long part of Malacca's rich tapestry of cultures, both Dutch and English have also left lasting marks on Kristang vocabulary and grammar; however, the majority of the language continues to reflect its two main parent languages: Portuguese and Malay.



It was under the British in the late 19th century that the Singapore community of Portuguese-Eurasians first began to grow in size and stature, as many Eurasians moved to the new city. However, it was also under the British that the language started its slow, inexorable decline, as many Eurasians in both Malacca and Singapore sought to emulate the prestige a British, middle-class identity offered, and shifted away from Kristang to English. By the time Malaysia and Singapore gained their independence, a generation was already growing up without Kristang.



Today, in Malacca, the decline has been slowed, although it has not stopped completely. You can still hear snatches of the language whispering along the wide, shorefront roads of the *Padri sa Chang*: the Priest's Land, also known as the Portuguese Settlement. Sometimes, you can hear it at Eurasian festivals still celebrated throughout the year, like Intrudu and the Festa San Pedru. Kristang is still a living part of the Eurasian community there, though it edges ever close to slumber.

But in Singapore, the language has been forgotten.



Most young Singaporeans of Portuguese-Eurasian descent cannot speak Kristang. Throughout the country, there is almost no recognition of the language's existence, in any sphere of public life or by any public institution except the Eurasian Association. No census data has ever existed on the number of speakers in the country, before or after independence. There is no Kristang television, no Kristang radio, no Kristang newspaper. There is a single Kristang dictionary, produced in 2004 by Valerie Scully and Catherine Zuzarte, and a single well-known Kristang song, the *Jingkli Nona*. There are no Kristang books. The

FOIA 6

dedicated and passionate Kristang dance troupe, perhaps one of the last visible symbols of Eurasian culture, shut down in late 2014.

Yet there are still Kristang speakers.

They are few and far between, but they are there. They may speak the language rarely now—maybe with close family members, or alone, in quiet prayer—but Kristang still lives in Singapore. In 2015, the first ever Kristang Language in Singapore Documentation Project found fourteen of them, and spoke to them.

These fourteen Kristang speakers shared their stories and their lives, and their experiences of the language. They told of younger days, long ago, learning to walk in the language. Singing in it. Cursing with it. Playing with it with their friends, and growing in it. Growing past it. Forgetting it.

Words have been lost. Idioms and proverbs are only known in their English forms. Songs are a tangle of misremembered notes and lyrics. Many stories are simply gone. Longer sentences are glimpses of memory interspersed with flashes of regret. Even shame, at having let so much go.

The fourteen Kristang speakers were asked if there was anything they wanted to share with the community.

All of them asked that the language be spoken again.

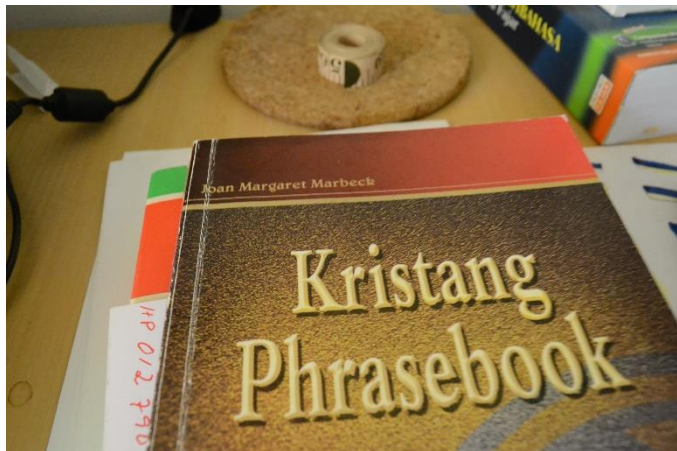


Image Credits:

Fola 6, top right. Joan Margaret Marbeck in her home in Seremban in March 2015. Photo by Frances Loke Wei.

Fola 6, centre right. Bernard Mesenas during the first session of Kodrah Kristang in April 2016 at NUS. Photo by Sabrina Noronha.

Fola 6, bottom right. Sara Santa Maria in her home in Malacca in March 2015. Photo by Frances Loke Wei.

Fola 7, all images and Fola 8, top right. The Portuguese Settlement in Malacca in March 2015. Photos by Frances Loke Wei.

Fola 8, centre right. Joan's copy of the Kristang Phrasebook in her home in Seremban in March 2015. Photo by Frances Loke Wei.

Fola 8, bottom right. Photographs on Joan's dresser in her home in Seremban in March 2015. Photo by Frances Loke Wei.

FOLA 7

3. BALOR-BALOR KAPAS | THE KAPAS GOALS

Kristang cannot return without a clear, focused path to that return.

The word *kapas* means ‘capable’ or ‘wise’ in Kristang, and it forms the foundation of the five strategic goals that guide the *Kodrah* initiative. The goals are adapted from learner profiles and needs, and existing language revitalization projects and initiatives that have been successful around the world.

Kodrah KRISTANG
The **KAPAS** goals
kapas means
“capable” in Kristang

Adapted from the Te Puni Kokiri, the New Zealand Ministry of Maori Development (1999), *The Maori Language, The Steps that Have Been Taken*, 1999; the Assembly of First Nations (2007) *National First Nations Language Strategy* (p. 9); and the First Peoples' Cultural Council (2013), *A Guide to Language Policy and Planning for B.C. First Nations Communities* (p. 32).

Grow	Excel	Learn	Embrace	Rise
Kriseh	Alkansah	Prendeh	Abrasah	Subih
<p>Increase in Portuguese-Eurasians awareness of the emotive and cultural significance of Kristang to the Portuguese-Eurasian community.</p>	<p>Improve proficiency levels of Portuguese Eurasians in speaking, listening to, reading and writing Kristang.</p>	<p>Increase the number of Portuguese Eurasian people who speak Kristang by increasing the opportunities to learn Kristang</p>	<p>Foster among all Singaporeans accurate beliefs and positive values about Kristang, and an understanding of the need to protect our shared history.</p>	<p>Increase the rate at which Kristang can be enhanced, and developed such that it can be used in the full range of modern activities in Singapore.</p>

The diamond, taken from the Two of Coins Chikey card design, encapsulates both the low value of the Two of Coins card in Chikey, and the pricelessness of a diamond: Kristang, once and still thought to be of little value to the community and to the nation, is actually an immensely valuable cultural treasure.

Descriptions of each of the KAPAS goals follow below. Each goal is very much a part of every one of the five phases in the revitalisation effort, and in each phase one goal also takes additional precedence as the most important and critical in that particular phase.

PRENDEH | TO LEARN AND TO TEACH

At the diamond’s heart and the centre of the word *kapas* is the first goal, *prendeh*, which means both *to learn* and *to teach*: to increase the number of people who speak Kristang by increasing the opportunities to learn Kristang. The demand for *Kodrah Kristang* classes and the commitment to the classes by learners who do come for class demonstrate the need for more opportunities for learning Kristang, and no matter how one sees it, this is the most critical and foundational of the five KAPAS

goals, for without more learners of the language, all the other objectives are irrelevant --- there will be no more language to speak of within a generation. This is the main focus of Phase One of the initiative.

ABRASAH | TO EMBRACE

The second goal, *abrasah*, is almost as important as the first: without acceptance by all Singaporeans, Kristang can never contribute to the nation's multicultural fabric and harmony. Through the *abrasah* goal, or the embracing of Kristang, *Kodrah Kristang* hopes to foster among all Singaporeans positive beliefs and values about Kristang, and an understanding of the need to protect this beautiful and unique aspect of our shared history. As the diverse and multicultural classes of *Kodrah Kristang* learners have shown, this respect and appreciation is more than possible: it allows classroom, community and language to thrive. This is the main focus of Phase Two of the initiative.

ALKANSAH | TO EXCEL AND TO ACHIEVE

Kristang will not survive if the language is simply used for profanities and secret conversations, as is often currently observed: learners must be able to use the language in a variety of contexts and settings, and with a variety of speakers and text types. However, beyond this, they must also understand that as an endangered contact language, Kristang offers its own unique challenges and rewards as a focus of study. This requires a careful and structured development of Kristang teaching and syllabi with the inclusion of some linguistics study, and is therefore the main focus of Phase Three of the initiative, where new curricula based on a strong understanding of the unique features of contact languages become essential for the sustainability of *Kodrah Kristang*, and also sow the seeds for a new niche field of study in Singapore: contact languages and linguistics.

KRISEH | TO GROW AND INCREASE

To survive and become a healthy language again, Kristang must grow; and not only in the number of people who speak it and in the number of places it can be spoken in, but in the hearts and minds of the Portuguese-Eurasian community who speak it. The fourth goal, *kriseh*, is the main focus of the longest phase in the initiative, Phase Four, where each learner develops enough of an appreciation for the language to welcome it into hir home, family and daily use, and values its place in hir identity and understanding of self. Through the language, too, Portuguese-Eurasians will feel every bit as valued as their countrypeople who 'have their own languages'. As children grow up using the language, so too will the impetus for the entry of Kristang into the formal education system grow.

SUBIH | TO RISE

Subih means 'to rise'. For Kristang to reawaken, it must be both useful and relevant in the twenty-first century contexts that it live and thrive in. Nonetheless, much of the language remains either lost as a result of its gradual decline over the twentieth century, or inaccessible, tied to the past and not prepared for the future. The Kristang-speaking community must breathe new life into the language by filling its many vocabulary gaps, and allowing it to flourish in literature, art and music, so that it is ready to take up its place in society alongside Singapore's other languages. *Subih*, then, is also the focus of the final phase of the initiative, as Kristang enters the education system and becomes a healthy language, and gains new domains of use in art, story and song.

BALOR-BALOR JUNTADU: FIGURA DI PAPIANTI KRISTANG | GOALS TOGETHER: A PORTRAIT OF THE FLUENT KRISTANG SPEAKER

Based on learner profiles and the overall goals of the initiative, the KAPAS goals together aim to develop Kristang speakers who are

- **fluent and articulate speakers of Kristang** who are able to express complex opinions and thoughts in clear and coherent Kristang, whether in writing or in speech, and who can work with the language in complex but meaningful ways in new songs, stories and other forms of linguistic art and beauty.
- **community-oriented speakers of Kristang** who embrace Kristang's unique place in the unique multicultural environment of Singapore and what the other communities of Singapore have to offer Kristang, who welcome new learners and speakers of Kristang with open arms regardless of background, and who step up to teach the language to new generations.
- **well-informed speakers of Kristang** who appreciate its distinctive types of complexity as a contact language, especially the variation inherent in its orthography, pronunciation and syntax, as well as the features and urgent needs it shares with many other endangered languages around the region and the world.
- **reflective speakers of Kristang** who recognise Kristang's value as an intangible treasure of the Portuguese-Eurasian community and a major part of their ancestors' lives, and continually negotiate and revise their understanding of the language and its place in their own identities, without creating new boundaries that cause division within Singapore's multicultural society.
- **adaptable and creative speakers of Kristang** who respect and take reference from the language's five-hundred year old history in developing its new place and relevance in modern society in a way that simultaneously respects the past and addresses the ever-changing needs of the present and of the future.

4. KAMINYU DI TEMPU | PROJECT TIMELINE

Revitalising Kristang will take at least thirty years and will involve engaging new Kristang speakers at all levels: child, youth and adult. The overall curriculum plan for the initiative is summarised according to the five revitalisation phases below.

		PHASE				
		ONE 2016-2017	TWO 2017-2019	THREE 2019-2021	FOUR 2021-2036	FIVE 2036 onwards
ADULT LEARNER	KODRAH KRISTANG Komesah Stage 1 of adult classes for L2, HL and RL learners	KODRAH KRISTANG Komesah, Kompanyah, Këriah Stages 1, 2 and 3 of adult classes for L2, HL and RL learners	KODRAH KRISTANG Komesah, Kompanyah, Këriah, Koruah Stage 1-4 of adult classes for L2, HL and RL learners	KODRAH KRISTANG All stages	KODRAH KRISTANG All stages	
	KONTAH KRISTANG Audio course	KONTAH KRISTANG	KONTAH KRISTANG	KONTAH KRISTANG	KONTAH KRISTANG	
	KRISEH KRISTANG Vocabulary course	KRISEH KRISTANG	KRISEH KRISTANG	KRISEH KRISTANG	KRISEH KRISTANG	KRISEH KRISTANG
	ADULT TEACHER			KARTAH KRISTANG Teacher training course	KARTAH KRISTANG	KARTAH KRISTANG Mainstream NIE
				PRIMARY	KENTAH KRISTANG Primary school classes for MT learners	KENTAH KRISTANG Mainstream MOE
				SECONDARY	KOLCHAH KRISTANG Secondary school classes for MT learners	KOLCHAH KRISTANG Mainstream MOE
				TERTIARY	KEMAH KRISTANG Junior college classes for MT learners	KEMAH KRISTANG Mainstream MOE H2 CONTACT LANGUAGES AND LINGUISTICS (COLL) Junior college subject for academic study of contact languages
					KINDERGARTEN	KADAKIKI KRISTANG Preschool classes for MT learners

The Phase One *Karnilisang*, or Curriculum Plan, further describes the *Kodrah Kristang* adult classes commencing under Phase One, which are the core of the revitalisation effort. The *Karnilisang* can be found on the Kodrah Kristang Archive. The next few pages provide more detail about each of the revitalisation phases.

Date	Event
KINYANG KAPOTI / PHASE ZERO, 03/2015 to 03/2016	
<p><i>Kodrah Kristang</i> begins after initiative founder Kevin Martens Wong, working on an article for <i>Unravel: The Accessible Linguistics Magazine</i>, discovers Kristang, one of his heritage languages, and becomes determined to revitalise it. He learns the language himself and pilots a small group class, <i>Korsang di Kristang</i>, that will form the genesis of the <i>Kodrah Kristang</i> revitalisation effort, which begins public outreach in March 2016.</p>	
06/03/2015	The <i>Unravel</i> field expedition to Melaka, Seremban and Kuala Lumpur, and first meetings with Joan Margaret Marbeck, Sara Santa Maria and Stefanie Pillai.
28/03/2015	Pilot Kristang class <i>Korsang di Kristang</i> ('Heart of Kristang') commences.
02/06/2015	<i>Unravel</i> feature on Kristang, "Kristang: A Shallow Sea", published.
KINYANG NGUA / PHASE ONE, 03/2016 to 05/2017 PRENDEH	
<p><i>Kodrah Kristang</i> adult classes for beginners commence and run for 80 contact hours, leading up to the first Kristang Language Festival and the first group of learners completing the Komesah stage of <i>Kodrah Kristang</i> in May 2017. Also launched are <i>Kontah Kristang</i> and <i>Kriseh Kristang</i>, which seek to reach learners in the diaspora community outside of Singapore. Momentum and public and community interest are generated and sustained.</p>	
19/03/2016	First round of public <i>Kodrah Kristang</i> classes commence.
05/06/2016	<i>Kontah Kristang</i> audio course launched.
06/07/2016	<i>Kriseh Kristang</i> vocabulary course launched.
17/06/2016 to 29/06/2016	<i>Kodrah Kristang Kaminyu di Kodramintu</i> drafted in conjunction with specialists at the 2016 Institute on Collaborative Language Research (CoLang) at the University of Alaska Fairbanks.
30/06/2016	<i>Kodrah Kristang Kaminyu di Kodramintu</i> sent to key community members, linguists and specialists for vetting and feedback.
14/07/2016	<i>Kodrah Kristang Kaminyu di Kodramintu</i> published.
30/07/2016	Second round of <i>Kodrah Kristang</i> classes commence.
07/01/2017	Third round of <i>Kodrah Kristang</i> classes commence.
18/03/2017	Fourth round of <i>Kodrah Kristang</i> classes commence.
12/05/2017 to 19/05/2017	First Kristang Language Festival.
20/05/2017	March 2016 learners complete <i>Kodrah Kristang</i> stage 1 Komesah (Beginner) and reach 80 contact hours in Kristang, equivalent to the Common European Framework of Reference for Languages (CEFR) A1, and the American Council on the Teaching of Foreign Languages (ACTFL) Novice Mid.
KINYANG DOS / PHASE TWO, 05/2017 to 11/2019 ABRASAH	
<p>Classes continue and progress through the Kompanyah stage to the Këriah stage in May 2019, when the first group of learners completes 320 contact hours in Kristang. Also launched are the <i>Kodrah Kristang</i> textbook, and the Eurasian Association's Centennial</p>	

Celebrations and Kristang Tea Sessions, which generate further forward momentum and public interest, and for the first time strongly demonstrate Kristang's 'legitimacy' and suitability for the education system.	
03/2018	March 2016 learners complete <i>Kodrah Kristang</i> stage 2 Kompanyah (Intermediate) and reach 160 contact hours in Kristang, equivalent to CEFR A2 and ACTFL Novice High.
04/2018	Second Kristang Language Festival.
05/2018	First textbook in <i>Kodrah Kristang</i> textbook series for Komesah stage launched.
05/2019	EA Stage Production and EA Centennial Celebrations. Third Kristang Language Festival.
	EA Kristang Tea Sessions start around this time.
11/2019	March 2016 learners complete <i>Kodrah Kristang</i> stage 3 Kèriah (Experienced) and reach 320 contact hours in Kristang, equivalent to CEFR B1 and ACTFL Intermediate Mid.
KINYANG TRES / PHASE THREE, 11/2019 to 09/2021 ALKANSAH	
As the first group of learners completes the Koruah stage of classes, finishing 480 hours of instruction in Kristang and becoming ready to teach the language, the <i>Kara di Kristang</i> and <i>Kartah Kristang</i> teacher training courses begin. The <i>Kodrah Kristang</i> initiative now becomes sustainable, and with enough momentum and interest, the first new Kristang-speaking children in a generation are raised.	
03/2021	Teacher training syllabus and assessment plan (TTSA) published.
04/2021	Pilot <i>Kara di Kristang</i> teacher training course commences.
06/2021	March 2016 learners complete <i>Kodrah Kristang</i> stage 4 Koruah (Advanced) and reach 480 contact hours in Kristang, equivalent to CEFR B2 and ACTFL Intermediate High.
	First 3-month <i>Kartah Kristang</i> teacher training course commences.
09/2021	First group of <i>Kartah</i> -teachers start <i>Kodrah Kristang</i> classes.
	Target for first family documented using Kristang at home with young children.
KINYANG KWARTU / PHASE FOUR, 2021-2036 KRISAH	
Over the next fifteen years, the teaching of Kristang to adults is refined, while syllabi are developed for the teaching of Kristang in schools. After piloting these syllabi and several years of documented and consistent success, the initiative opens discussions with MOE for the introduction of Kristang into mainstream education, following the example of the Non-Tamil Indian Languages Bengali, Gujarati, Hindi, Punjabi and Urdu in 1994, and Malayalam in 2016.	
2026	<i>Kentah Kristang</i> co-curricular / private Kristang course for primary school students commences.
2032	<i>Kolchah Kristang</i> co-curricular / private Kristang course for secondary school students commences.
2036	Draft curriculum for Kristang in schools based on 1994 NTIL common curriculum benchmarks completed; discussions open with MOE.
	<i>Kemah Kristang</i> co-curricular / private Kristang course for junior college students commences.
KINYANG SINGKU / PHASE FIVE, 2040-2045 SUBIH	
The initiative syllabi are refined to match the MOE common curriculum, while a new junior college subject, H2 Contact Languages and Linguistics, is suggested to ensure that future generations are able to understand, work with and preserve Singapore's unique	

contact languages, such as Kristang, Singlish and Baba Malay. Kristang itself enters primary school education in 2042, and kindergarten in 2045, with secondary and tertiary levels to come in the years that follow.

2040	MOE begins training first set of Kristang teachers at NIE.
	Proposal for core of new junior college subject Contact Languages and Linguistics (CoLL) completed; discussions open with MOE.
2041	Draft syllabus for 01 / Singlish, 02 / Baba Malay and 03 / Kristang specialization options for H2 CoLL completed; discussions open with MOE.
2042	Kristang enters mainstream education system at primary school level as <i>Kentah Kristang</i> .
2045	Kristang enters mainstream education system at kindergarten level as <i>Kadakiki Kristang</i> .
	H2 CoLL enters mainstream education system at junior college level with options for specialization in 01 / Singlish, 02 / Baba Malay and 03 / Kristang.

The next chapter highlights the successes of the initiative thus far, three months into Phase One of revitalisation.

5. KAMINYU ANDADU | PROGRESS REPORT

This chapter describes the events related to the initiative in Phase Zero and Phase One thus far, and highlights the successes of the project, as well as areas for improvement.

SKRIBU-SKRIBU DI UNRAVEL | THE UNRAVEL ARTICLES

The genesis of the initiative were two *Unravel: The Accessible Linguistics Magazine* articles on Kristang written by initiative founder Kevin Martens Wong. The first of these was "[Kristang: A Shallow Sea](#)", published in the special feature on endangered languages in Issue 3 on June 2, 2015, and focused on Kristang's history and current status in Malacca; the second was "[Kristang, lost language of the Eurasians](#)", published in the special feature on the languages of Singapore in issue 4 on September 1, 2015, and focused on Kristang's in Singapore.



The cover art for "Kristang: A Shallow Sea" (left) and "Kristang, lost language of the Eurasians." Art by Michael Lee for Unravel Issues 3 and 4.

Despite being of Portuguese-Eurasian descent, Kevin previously had not known of Kristang's existence before embarking on research for the endangered languages feature in *Unravel*. With published information on Kristang's current status, research for the articles brought the core *Unravel* team, consisting of Kevin, Anirudh Krishnan, Frances Loke Wei and Fuad Johari, to Seremban, Malacca and Kuala Lumpur, where they met with prolific Kristang writer Joan Margaret Marbeck, Kristang teacher Sara Santa Maria, and Kristang researcher Dr Stefanie Pillai. Returning to Singapore, Kevin also met with Jacqueline Peeris from the Heritage department of the Eurasian Association.

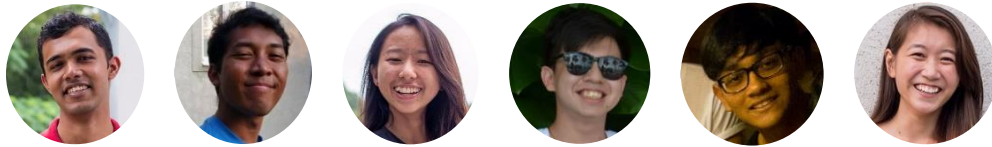


Unravel editors with Joan Margaret Marbeck in Seremban (left), Sara Santa Maria and her husband in Malacca (center), and Stefanie Pillai (right) in Kuala Lumpur in March 2015. Photos by Frances Loke Wei.

These meetings were the impetus for the *Kodrah Kristang* initiative, especially the latter conversation between Kevin and Jacqueline, where Kristang classes that had been briefly held in 2004 in conjunction with the release of the *Eurasian Heritage Dictionary* were discussed. It was also during these meetings that Kevin resolved to document the language as it was still spoken in Singapore, learn it himself, and start teaching it to others.

KORSANG DI KRISTANG | THE KORSANG DI KRISTANG PILOT COURSE

In March 2015, Kevin launched the pilot adult language beginner's class for Kristang, known as *Korsang di Kristang* ('Heart of Kristang'), with six learners, three of whom were the other *Unravel* editors who had gone up to Malaysia.



The six *Korsang di Kristang* learners: Anirudh Krishnan, Fuad Johari, Frances Loke Wei, Nicholas Euthymius Loo, Najib Indra and Tammy Lim. Photos by Faiz Rosli and Kevin Martens Wong.

In consultation with Joan Marbeck via email, Kevin developed his own materials for *Korsang*, which ran for eight sessions in a room in his family apartment in Singapore. All sessions were free-of-charge.

The handouts include several sections:

- LISANG-LISANG DI PAPIA KRISTANG**: A header with three stars.
- KORSANG DI KRISTANG**: The main title.
- LISANG NAMBA SETI**: A sub-section.
- LUGAH-LUGAH**: A section with icons and words like 'Kaza', 'Kambra', 'baliza', 'kanilyu', 'rua', 'Kampo', 'riu', 'logo', 'praya', 'nir', 'ila', 'montanya', 'matu'.
- RELATOR DI**: A section with 'di' and a list of words: 'cidade', 'greza', 'skala', 'lagan parah di bus', 'lugah parah di Karetu fegu', 'bara'.
- KIFOI? KAUZU DI...**: A section with 'Kifoi' and 'kauzu' and a list of questions: '1. Kifoi bos kereh prendih papiah Kristang?', '2. Kifoi bos (ngkal) bai Myanmar / Gajah Wang?', '3. Bos bai na greza? Kifoi?', '4. Bos gestah nadah na praya? Kifoi?', '5. Bos kereh bibeh na cidade grandi? Kifoi?', '6. Bos gestah sibrin komputer? Kifoi?', '7. Bos presizah drumih seti bridu? Kifoi?', '8. Bos ja prubah bibeh na matu? Kifoi?', '9. Bos legu Kamprah Karetu na Futura? Kifoi?', '10. Bos lembrah ki gatu mudah mas bagah di Kacharu? Kifoi?'.
- KLOR-KLOR**: A section with a grid of circles and words: 'brumilu', 'marelu', 'bedri', 'azul', 'pretu', 'brangku', 'choklat', 'laranja', 'rotsu', 'brumilu', 'jambu'.
- ORDER OF ADJECTIVES**: A diagram showing 'Value', 'Colour', 'Dimension', 'Propensity', 'Age'.
- Value**: A list of words: 'Montanya', 'Gatu', 'Praya', 'Pesi', 'Filu'.

Handouts for the seventh session of *Korsang di Kristang*

Kevin spent the next six months refining the material from the course based on feedback from participants, as well as new information he was gaining from his ongoing documentation project, the *Peskisa di Papiia Kristang na Singapura*.

PESKISA DI PAPIA KRISTANG NA SINGAPURA | THE KRISTANG LANGUAGE IN SINGAPORE DOCUMENTATION PROJECT

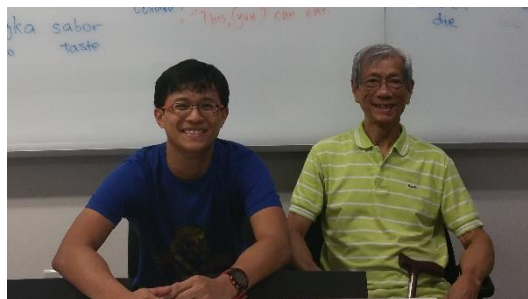
With little known about Kristang's status in Singapore, Kevin embarked on the *Peskisa di Papiia Kristang na Singapura* ('The Kristang Language in Singapore Documentation Project') in May 2015 to begin documenting the language as it was still spoken in the country. Since then, the *Peskisa* has been able to speak to fourteen Kristang speakers still living in Singapore.

Results from interviews with these speakers suggest that there are an estimated 100 speakers of Kristang or less left in Singapore, most of whom are over 50 years of age and who haven't spoken the language in years. There is little, if any, transmission of the language to children, other than some formulaic phrases and idiomatic expressions, and the language has few, if any domains of use. Due to lack of use of the language, many speakers express concern at large vocabulary gaps, and there is widespread variation in pronunciation and sentence structure, even with simple sentences and function words. Additionally, although not a target of the study, the lack of awareness regarding the language's existence, especially among the youth was noted by almost every speaker. This information is crucial to the revitalisation effort and acquisition of further data refining these still preliminary understandings continues to be a top priority for the *Peskisa*.

Additional information from these interviews regarding the current structure and vocabulary of Kristang continues to feed the current development of the *Kodrah Kristang* adult classes, particularly in the curriculum focus on developing learners capable of working with systematic variation throughout the language. The *Peskisa* has also led to a number of publications and presentations produced by Kevin, including his undergraduate thesis on formal aspects of Kristang syntax, and further work on Kristang passives that will be presented at the School of Oriental and African Studies in December 2016.

Unfortunately, most collaborators on the *Peskisa di Papiia Kristang na Singapura* were not interested in teaching the language to newcomers. Most deemed themselves incapable of teaching. Some explicitly noted their disinterest. One or two asked why anyone would want to learn Kristang at all.

Faced with this, Kevin decided to embark on teaching the language himself, together with the one *Peskisa* speaker who had displayed a keen and passionate interest in passing the language on to the next generation: seventy-eight year old Bernard Mesenas, who met Kevin in February 2016 with his brother Clement, and who was immensely energized by the idea of new classes for Kristang.



Kevin and Bernard after class in April 2016. Photo by Frances Loke Wei.

LISANG-LISANG DI KODRAH KRISTANG | THE KODRAH KRISTANG CLASSES

Kodrah Kristang, the first iteration of Kristang classes open to the public in 12 years, began sessions in March 2016. Sessions were free-of-charge and publicity was organized through the Singapore Eurasian Association and the College of Alice and Peter Tan at the National University of Singapore, which hosted the sessions; Kevin also ensured Kristang maintained a vigorous online social media presence in the weeks leading up to the start of class. The class was far more successful than predicted, attracting fourteen learners from an array of backgrounds, including four learners from *Korsang di Kristang*, and two heritage language speakers: Kevin's grandparents. It was featured on Singapore media publications *The New Eurasian*, *Six-Six.com* and *The Independent*, and formed the focus of two presentations at the College of Alice and Peter Tan Minorities & Languages Reading Group, and the 2016 Institute on Collaborative Language Research at the University of Alaska Fairbanks. Planning for the second round of classes started almost immediately after this first round ended in May, and as of July 13, 2016, 28 new learners have signed up for *Kodrah Kristang 1A*, while 11 learners from the March group are continuing on to *Kodrah Kristang 1B*. A full Curriculum Plan for up to 480 hours of classes was published on the *Kodrah Kristang* website in July 2016, and the EA now officially supports the courses. Accreditation will be offered from the July 2016 courses.

Pictures below and right of class in April 2016 at CAPT. Pictures below by Wong Soon Fen; group picture to the right by Sabrina Noronha.

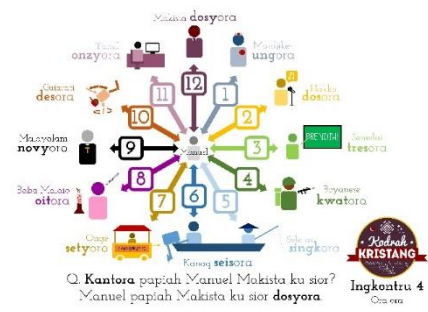
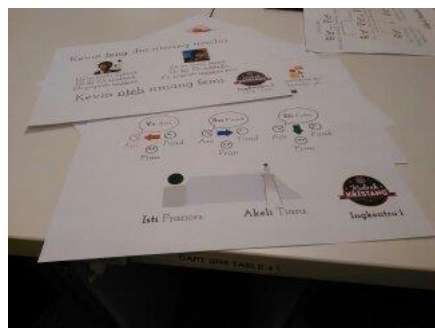


Kristang is the endangered heritage language of the Portuguese Eurasian community, and an intangible part of Singapore's cultural and historical landscape. With so few speakers, Kristang has fallen asleep in the Lion City.

Now we seek to awaken it.

Beng papiah kung nus.

Saturdays at the College of Alice and Peter Tan, NUS
Email Kevin Martens Wong at a0110481@u.nus.edu.



FOLA 18



LISANG PAPIADU DI KONTAH KRISTANG | THE KONTAH KRISTANG AUDIO COURSE

In the course of the March iteration of *Kodrah Kristang*, Kevin was contacted by a number of Portuguese-Eurasians in the diaspora community commending the initiative for restarting classes, but lamenting that they could not attend; simultaneously, older *Peskisa* collaborators mentioned their desire to attend classes but their inability to do so due to age and immobility. Inspired by these, Kevin initiated an online [Kontah Kristang audio course](#) targeting these two groups of speakers, free-of-charge and freely available on the

Soundcloud music sharing website. Each *Kontah Kristang* ('Speak, Kristang' or 'Talk about Kristang') lesson is scripted by Kevin, and performed by Anirudh Krishnan, Frances Loke Wei, Fuad Johari and Tammy Lim, four of the more advanced *Kodrah Kristang* learners. The first unit has accumulated nearly 500 plays since it was published on June 5, 2016, while subsequent units have consistently averaged 20-30 plays, likely indicating 20-30 committed learners. New units are released fortnightly, although these are also contingent on team schedules and availability to record.

LISANG PALABRA DI KRISEH KRISTANG | THE KRISEH KRISTANG VOCABULARY COURSE

Complementing the *Kontah Kristang* audio course is the [Kriseh Kristang](#) ('Grow, Kristang') vocabulary course, which was first published on July 7, 2016 on the Memrise website. The inspiration for *Kriseh Kristang* came from *Kodrah Kristang* learner Melissa De Silva in June 2016, who in an email to Kevin highlighted the appeal of app-based learning:



I've just started trying Duolingo for French and I'm enjoying the points-scoring game set up and the goal of getting more points so I can buy clothes for my owl, haha. And when I first tried it I was like, arrgh, it's so easy to learn French this way, I wish we had Duolingo for Kristang too! You are so good at coming up with games, maybe you might like to try something in that vein?

While inquiries to Duolingo about starting Kristang on Duolingo have thus far met with no reply, *Kriseh Kristang* is built on the free online and mobile vocabulary language learning application Memrise, and makes use of Memrise's spaced repetition algorithm, gamified design and leaderboards to engage learners and help them learn vocabulary in a fun, modern and competitive way. Each unit of *Kriseh Kristang* complements six units of *Kontah Kristang*, revising all the vocabulary learnt in the latter while also adding new items of its own, although both courses can be used independently of each other. Providing the voices for *Kriseh Kristang* are Kevin Michael Sim, a Portuguese-Eurasian heritage speaker, and Linda Longue, a native speaker and Kevin's mother-in-law. The open source nature of Memrise, where almost all its courses are community initiated and produced, and the success of *Kriseh Kristang* has already prompted the start of a similar project for the Eskimo-Aleut language Unangam Tunuu known as *Unangam Qilingingin*. (Note for *Kriseh Kristang* iOS / iPhone users: you need to first login on the desktop version of Memrise and add the course to your account (by playing a bit of it) before it

appears on your phone — otherwise it will not show up on your phone, and there is no search function on the iOS version of Memrise. Android users do not have this problem.)



NOBAS NOBU KON KANTAH KRISTANG | KANTAH KRISTANG AND SOCIAL MEDIA

Kevin early on realized the importance of creating a presence for Kristang online to engage younger learners in the revitalisation effort. Since International Mother Tongue Day on February 21, 2016, Kevin has produced one new video a month under the [Kantah Kristang](#) umbrella, where he translates a song from popular culture into Kristang and performs it with piano accompaniment. So far, he has performed renditions of Coldplay's "[Yellow](#)", which was the

debut video for *Kantah Kristang* on International Mother Tongue Day and as of July 13, 2016 has garnered 6,147 views on Facebook; Shakira's "[Try Everything](#)" in March, from the movie *Zootopia*; Leonard Cohen's "[Hallelujah](#)" in April; Aivi and Surasshu's "[Love Like You](#)" in May, from the television show *Steven Universe*; and the Sam Willows' "[Take Heart](#)" in June. Planned upcoming songs include Billy Joel's "For the Longest Time" in July, and Dick Lee and Kit Chan's "Home" in August, which will tie in with Singapore's 51st National Day celebrations on August 9. In collaboration with fellow linguists and language workers at CoLang 2016, Kevin also developed [Amigos e Kambradu-Kambradu](#), a short film featuring him and Kira Dell, a Brazilian Portuguese speaker, talking about the differences between Kristang and Brazilian Portuguese — in Kristang and Brazilian Portuguese.

SIBRISU PROSIMU | FUTURE PHASE ONE PROJECTS

The initiative continues to grow by leaps and bounds, as more people become interested in and then committed to helping revitalize the language. The following projects are planned between now and the start of *Kodrah Kristang* Phase Two in May 2017.

- Phase One is planned to conclude with the **Festa Sumana Kristang na Singapura**, or the **1st Singapore Kristang Language Festival**, which will be held in late April or early May 2017. Kevin, Melissa De Silva, Anirudh Krishnan, Frances Loke Wei and Fuad Johari are the steering committee for the Festa.
- Filling an important gap in the revitalisation initiative will be Melissa De Silva's **Bruang Barnaby** ('Barnaby the Bear') series of books for young children. The Bruang Barnaby series will be structured in a systematic function to encourage learning of the language, while remaining fun, vivid and appealing to very young learners.
- Acknowledging calls for more online reference resources for Kristang, Kevin and Luis Morgado da Costa, a native Continental Portuguese-speaking *Kodrah* learner, have begun plans for an as-of-yet unnamed **online Wordnet dictionary for Kristang**. The dictionary is planned to be open access and freely updatable by the community.
- In conjunction with the Singapore Eurasian Association, Kevin, Anirudh Krishnan and Fuad Johari have begun developing **a full textbook for Kristang learners** based on *Kodrah Kristang* material. The textbook is targeted for publication in May 2018.
- Other projects that may arise as initiative participants come forward with new ideas.

6. KAMINYU KRISTANG: JUDAH KU NUS | THE ROAD AHEAD: HOW YOU CAN HELP

Kristang remains in danger of extinction, but there is hope. In just one year, many people, Eurasian and non-Eurasian alike, have already come forward to walk with the language as it begins to awaken again. There is talk about Kristang in university classrooms and online. Some learners say that speaking the language has given them back a part of themselves they never knew they had. Some want to give it new stories and songs. Some want to raise their children in it. All want to hear it spoken again.

Here is what you can do if you want to help Kristang reawaken in Singapore.

JENTI KRISTANG PODIH PAPIAH KRISTANG | PORTUGUESE-EURASIANS WHO CAN SPEAK KRISTANG

If you can speak Kristang, and you're of Portuguese-Eurasian descent, married into a Portuguese-Eurasian family, were adopted into a Portuguese-Eurasian family, or are dating someone of Portuguese-Eurasian descent,

- **volunteer to teach the language.** Join the *Kodrah Kristang* classes as a teacher, or start your own classes, or develop your own learning materials. The possibilities are endless. *If you need resources*, The Canadian [First Peoples' Cultural Council](#) and their [Guide to Language Policy and Planning for B.C. First Nations Communities](#) are an excellent place to begin learning about how you can teach to support the language and the community.
- if you have a child or children, **teach Kristang to your child or children**, and guide them toward viewing the language in a positive and meaningful way. Decide with the family that you will only speak Kristang on certain days, or at meals, or some other agreed upon routine time. Tell your children stories in Kristang, especially about what life was like when you were growing up. Encourage them to use the language whenever they can. Play Eurasian games with This is the best way to preserve the language in the long-term. *If you need resources*, Kevin can loan you Leanne Hinton's beautiful and moving edited volume *Bringing Our Languages Home: Language Revitalization for Families*.
- if you have a grandchild or grandchildren, **teach Kristang to your grandchild or grandchildren**, using the same ideas and concepts as above.
- **create new things in Kristang.** Novels, short stories, poems, plays, songs, videos, blogs, podcasts, vodcasts, Vines, Snaps, memes, 9gag material, Tweets, Instagram posts, status updates, nursery rhymes, T-Shirts, cups and mugs, souvenirs. All of these will give the language strength and substance it does not currently have. *If you need resources*, [Audacity](#) is free for song and podcast creation, [GIMP](#) and [GIMPShop](#) for images, and [Memrise](#) for vocabulary courses. Most smartphones can record audio and video content. Kevin also uses Microsoft PowerPoint for design, and Windows Live MovieMaker for videos.
- **talk about the language everywhere and all the time.** Kristang needs exposure. Tell your non-Eurasian family members. Tell your friends and co-workers and maids and acquaintances and strangers you meet on the train. If you don't like face-to-face interaction, social media networks like Facebook, Twitter, Instagram, Snapchat and Tumblr are all free for use. Papiah-papiah.

- if you own or run a business or organisation, you can **support the initiative** by considering some form of collaboration. Write to kodrahkristang@gmail.com.
- if you live in Singapore, **write to or arrange to meet a representative of the Eurasian Association in a polite, cooperative and professional manner asking about what can be done for Kristang**. Contact details for the Eurasian Association can be found [here](#).
- if you live in Singapore, **write to or arrange to meet your Member of Parliament (MP), the Minister representing the Eurasians in Parliament and the Minister for Education (Schools) in a polite, cooperative and professional manner asking about what can be done for Kristang**. The current Minister representing the Eurasians in Parliament is the very approachable and down-to-earth Mr S Iswaran, whose profile is [here](#); the Acting Minister for Education (Schools) is Mr Ng Chee Meng, whose profile is [here](#). You can find out who your current MP is [here](#), as well as when their Meet-the-People Sessions are.

JENTI KEREH PRENDIH KRISTANG | PEOPLE WHO WANT TO LEARN KRISTANG

If you want to learn Kristang, regardless of your ethnicity or family background, you can

- **come for class**. Join the [Kodrah Kristang classes](#) in Singapore, or Sara Santa Maria's classes in Malacca, or classes being offered wherever you are. Commit to learning the language with a diverse group of people passionate about keeping Kristang alive, and have fun doing so. If you'd like to get in touch with Sara, let Kevin know through kodrahkristang@gmail.com.
- while you're at it, **get a certificate for coming to class**. If you're joining *Kodrah Kristang*, certificates are now presented to all learners who choose to complete an optional summative assessment at the end of each module, signed by the *Kodrah Kristang* Kabesa and the President of the Eurasian Association. More information on this and the *Kodrah Kristang* initiative is available in the *Kodrah Kristang Karnilisang* document on the website.
- **convince all your friends and family to come for class**. This is a given!
- if you can't make it for class or no classes are offered around you, **download the [Kontah Kristang audio course](#) and the [Kriseh Kristang vocabulary course](#)** — they were made specifically for you if you're in this situation. Load these onto your smartphone, listen to the audio on the way to work, and work on the vocabulary when you're taking a break in the office or in school — or use them on the desktop. (Note for *Kriseh Kristang* iOS / iPhone users: you need to first login on the desktop version of Memrise and add the course to your account (by playing a bit of it) before it appears on your phone — otherwise it will not show up on your phone, and there is no search function on the iOS version of Memrise. Android users do not have this problem.)
- **send *Kontah Kristang* and *Kriseh Kristang* to all your friends and family**.
- **talk about the language everywhere and all the time**. Kristang needs exposure. Tell your non-Eurasian family members. Tell your friends and co-workers and maids and acquaintances and strangers you meet on the train. If you don't like face-to-face interaction, social media networks like Facebook, Twitter, Instagram, Snapchat and Tumblr are all free for use. Papiah-papiah.
- if you own or run a business or organisation, you can **support the initiative** by considering some form of collaboration. Write to kodrahkristang@gmail.com.
- if you live in Singapore, **write to or arrange to meet a representative of the Eurasian Association in a polite, cooperative and professional manner asking about what can be done for Kristang**. Contact details for the Eurasian Association can be found [here](#).

- if you live in Singapore, **write to or arrange to meet your Member of Parliament (MP), the Minister representing the Eurasians in Parliament and the Minister for Education (Schools) in a polite, cooperative and professional manner asking about what can be done for Kristang.** The current Minister representing the Eurasians in Parliament is the very approachable and down-to-earth Mr S Iswaran, whose profile is [here](#); the Acting Minister for Education (Schools) is Mr Ng Chee Meng, whose profile is [here](#). You can find out who your current MP is [here](#), as well as when their Meet-the-People Sessions are.

JENTI NNGEREH PRENDIH KRISTANG MAS KEREH JUDAH | PEOPLE WHO DON'T WANT TO LEARN KRISTANG BUT WANT TO HELP

If you don't want to learn Kristang but want to help the revitalisation initiative, regardless of your ethnicity or family background, you can

- **volunteer and help us run things.** We always need help with the Festa Sumana Kristang, taking photographs, helping elderly learners get to class, writing press releases, food, outreach, website design, podcast compilation, finance management, grant applications, materials design and coming up with new and awesome ideas. If you have a skill in something, we can use it, no matter what that skill is — this is language revitalisation! Write to kodrahkristang@gmail.com.
- **talk about the language everywhere and all the time.** Kristang needs exposure. Tell your non-Eurasian family members. Tell your friends and co-workers and maids and acquaintances and strangers you meet on the train. If you don't like face-to-face interaction, social media networks like Facebook, Twitter, Instagram, Snapchat and Tumblr are all free for use. Papiah-papiah.
- point people who are interested in learning the language to the [Kodrah Kristang Archive](#).
- if you own or run a business or organisation, you can **support the initiative** by considering some form of collaboration. Write to kodrahkristang@gmail.com.
- if you live in Singapore, **write to or arrange to meet a representative of the Eurasian Association in a polite, cooperative and professional manner asking about what can be done for Kristang.** Contact details for the Eurasian Association can be found [here](#).
- if you live in Singapore, **write to or arrange to meet your Member of Parliament (MP), the Minister representing the Eurasians in Parliament and the Minister for Education (Schools) in a polite, cooperative and professional manner asking about what can be done for Kristang.** The current Minister representing the Eurasians in Parliament is the very approachable and down-to-earth Mr S Iswaran, whose profile is [here](#); the Acting Minister for Education (Schools) is Mr Ng Chee Meng, whose profile is [here](#). You can find out who your current MP is [here](#), as well as when their Meet-the-People Sessions are.

REMU-REMU KRISTANG | LINKS TO KRISTANG RESOURCES

If you're from another community looking to revitalize your language, check out the next chapter with a list of sources and useful links to revitalisation resources and tools.

1. Email Kevin [here](#) or contact him on Facebook [here](#).
2. The **Kodrah Kristang Archive** is [here](#). All the materials from the Kodrah Kristang classes, together with links to other exciting Kristang happenings and writings, are posted there.
3. The **Kontah Kristang** Audio Course is [here](#).
4. The **Kriseh Kristang** Vocabulary Course is [here](#).
5. The **Kantah Kristang** playlist is [here](#).
6. Dr Alan Baxter's **grammar and dictionary of Kristang** are freely and legally available [here](#) as PDF documents at the Pacific Linguistics Out-of-Print Archive. (Search "Kristang" or "Baxter").
7. Contact Joan Margaret Marbeck [here](#) to get copies of ***Ungua Adanza, Linggu Mai and the Kristang Phrasebook***.
8. Contact the Singapore Eurasian Association [here](#) to get copies of the ***Eurasian Heritage Dictionary***.
9. Contact the Malaccan Portuguese Eurasian Association [here](#) on Facebook.

TUDU JUNTADU | EVERYONE TOGETHER

All of what we are doing requires community support, but that support must come from many different communities: Eurasians, learners, students, parents, politicians, educators, linguists, archivists, teachers, researchers, Singaporeans, Malaysians, native speakers, new speakers, friends and supporters around the world. Language revitalisation is a long, hard and difficult struggle, and involves many, many people working together to bring a language back to life; but with your help, Kristang might be reawakened again.

We thank you for reading this document, and ask that you choose to learn Kristang yourself, so that one day, this document might itself be written in Kristang by future generations.

There is much more to be done, but perhaps, soon, Kristang will be heard, sung and spoken again on our shores.

Mutu grandi merseh, and Kodrah Kristang!

7. NASIMINTU KON MERSEH | SOURCES AND ACKNOWLEDGEMENTS

The following people helped make this document a reality with their support for the revitalisation initiative, and their insightful comments and suggestions for improvement.

Korsang di Kristang, Kodrah Kristang, Kontah Kristang and Kriseh Kristang Learners
Kristang Language in Singapore Documentation Project Collaborators
The Eurasian Association Singapore
College of Alice & Peter Tan
CoLang 2016 Participants and organisers
CoLang 2016 Orthography Workshop Participants
CoLang 2016 Project Planning Workshop Participants
CoLang 2016 Teaching an Indigenous Language Workshop Participants
College of Alice & Peter Tan Minorities & Languages Reading Group Participants

Adeline Seow
Chua Ai Lin
Alan Lowe and family
Alan Norman Baxter
Alex Hope
Alexandra Nicole Schoon
Alexius Anthony Pereira
Alice Taff
Alice Wong
Amanda Eber
Ana Krajinovic
Anastasia Lucianna Thomson
Andrea, Jorge and Bento
Andrea L. Berez-Kroeker
Angela Concenciao
Anna Berge
Anirudh Krishnan
Barbara Kelly
Barry Desker
Ben Levine
Benett Theseira
Bethwyn Evans
Bernard Mesenas
Bhajan Singh
Bridget Welford
Bonnie McLean
Brenda Yeoh
Bruce M. Lockhart
Bryan Fernandez
Bryce Kositz
Camilla Franklin Liberati
Catherine Zuzarte
Cédric Emmanuel
Chantel Tan
Chelsea Tan Yuan Yun
Cheryl de Mello
Christian Fraser
Christianne Ono
Christine Chong and NUS Press
Christopher Cox

Clarissa Forbes
Clement Mesenas
Colin Bolton
Collette Pereira
Daniel Brodtkin
Daniel Jew Yun Hsien
Dannii Yarborough
Debbie Phua
Denise Kristen Ng and family
Denise Pinto
Denise Yuen
Denyse Tessensohn
Dominic Ng
Edwina Paglar
Eisler Pereira
Eleanor Thomas
Elisabela Larrea
Elisabeth Pierite-Mora
Elizabeth Mesenas
Emmanuel Asonye
Emmanuel Paul Ng
Erika Melson
Erin Odgers-Chew
Evelyn Goh (Mrs Pereira)
Faiz Rosli
Fibbie Tatti
Florie Wilcoxson
Fernanda Lopes Marinho
Frances Loke Wei
Francis Teo
Fuad Johari
Gabriel Christopher Lee
Geneva Goldenberg
Geoffrey Benjamin
Gerard Freddie
Gerry Cordeiro
Giorgio Francesco Arcodia
Grant Rebne
Gretchen McCulloch
Hali Dardar

Hannah Hendriks
Harjinder Kaur
Heather Powell and the Tlingit
community at CoLang 2016
Heleyna-Ann Fernandez
Hishinlai' Peter
Hortênsia Curell
Chia Hsiao Ching
Imelda Udoh
Irene Elizabeth Paul
Isabel Freitas
Jacqueline Peeris
Jaeci Hall
James Newton Boss
Janet Jock
Jean-Luc Pierite
Jeanette Flower Kwan
Jenny L. Davis
Jeremy Ou
Jessica J. De Silva
Jillian Ann Martens
Joan Margaret Marbeck
Joan Scully and family
Joanna "Joey" McFarland
João L. P. Silva
Joe Concecao
Joel Joshua Mathias
Johan Sopaheluwakan
John Concecao
John Huisman
Jorene Teh and the NUS IRB
Jorge Emilio Rosés Labrada
Joy Aroozoo Olsen
Jozina Vander Kloek
Julia D'Silva
Julia Renée Marina Estevez
Julia Sallabank
Julia Schwarz
Julian Rauter
Justin Ee

Karen Mezentsef	Martha Fernandez	Sara Frederica Santa Maria and family
Karl Rezansoff	Mary Thomas	Sean O'Hara
Kathlyn Loke	Maureen Martens	Sharanya Vedula
Kavon Jahani	Maureen Westerhout	Sharon Ortega
Kayleen Tiboleng	Maya Wax Cavallaro	Shauna Simon
Keith Jayden Fernandez	Melanie Ann Martens	Shereen Lappen
Kennedy Momanyi Bosire	Melissa De Silva	Shun Saito
Kenneth Gerard Pinto	Michael Broughton	Siri Tuttle
Kenny He	Michael Cahill	Sonny Mak Jun Yeen
Keren Rice	Michael Lee	Stefanie Shamila Pillai
Kerry Pereira and family	Michael Yoshitaka Erlewine	Stephanie Lo-Philip
Kevin Aeria	Mie Hiramoto	Steve Iveson
Kevin Michael Sim	Moses Qagida' Dirks	Sugar Ashley Janarathanan
Kira Dell	Naakilaan Seltään	Susan Paskvan
Klara Bilic Mestrič	Naatosi Fish	Tammy Lim
Tan Lai Yong	Najib Indra	Thomas Wong
Lala Gwen Thomas	Nala Huiying Lee	Tiara Robyn Chew
Lauren Gawne	Ng Keng Boon	Tresille Melson
Lawrence Kaplan	Nicholas Euthymius Loo	Umberto Ansaldo
林靖深	Nigel Fernandez	Valerie Scully
Linda Longue	Nina Chabra	Vanessa Pereira
Linus Wong Tian Ching	Olivia Sammons	Veronica Lim-Lowe and family
Lionel Wee	Olivia Tiboleng	Vincent Schoon and family
Lionel Zuzarte	Guo Peizhi (Mrs Galistan)	Warren Sheldon
Lisa Lim Li Su	Peter Austin	Wendy Koh and family
Lisa Morgan Johnson	Peter K W Tan	Willem J. de Reuse
Loretta Lucia	Peter Martens	William Henry Taslim
Luanne Theseira	Philip Lim and family	Wilson Wong
Luis Morgado da Costa	PT Yeo	Winnie Ng
Luke Pereira	Rebecca Lurie Starr	Winnie Sgarabella
Lucija Šimičić	Renee Pereira	Winston Longue
M Revathhi	Reuben Wong	Wong Jock Onn
Mackenzie Rae Schoon	Rick James Gerard Galistan	Wong Soon Fen
Maida Percival	Rita Wong	Xie Wenhan
Marc Robinson	Ritu Jain	Yoko Kugo
Marcus The	Ruanni Tupas	Yutaka Tomioka
Margaret James	Ryan Sim	Yvonne Pereira
Margaret Florey	Sabapathy Karpagalakshmi	Zoe Tee
Maria Cristina Cortesão Casimiro	Sabrina Noronha	Zulfarhan Dino
Mário Pinharanda Nunes	Sam Alexander	
Mark Sabine	Samadhi Mendiola Quintero	

The initiative could not have happened without the experiences and successes of those who have come before, and *Kodrah Kristang* is indebted to the following organisations and individuals and their amazing resources and materials that have helped this project become a reality:

Aaliya Rajah-Carrim and her articles "Mauritian Creole and Language Attitudes in the Education System of Multiethnic and Multilingual Mauritius" and "Choosing a spelling system for Mauritian Creole".
 Abraham Nathanson and *Bananagrams*.
 Alan Norman Baxter and his *Grammar of Kristang*, numerous articles on Kristang, and much fascinating email correspondence on Kristang.
 Alan Norman Baxter and Patrick de Silva and their *Dictionary of Kristang*.
 Alexius A. Pereira and his book *Singapore Chronicles: Eurasians*.
 Alexius A. Pereira, his collaborators, and their book *Singapore Eurasians: Memories and Dreams*.
 Andrew Carnie and his article "Modern Irish: A Case Study in Language Revitalisation Failure".
 Andrew Cowell and his article "The Hawaiian model of language revitalization: problems of extension to mainland Native America".
 Andrew Penn and the game known in this document as *Snap Sing Fing*.
 Anna Berge and Moses Dirks, and their book *Niiŋuŋis Mataliin Tunuxtazangis: How the Atkans Talk*.

Antonio Revuelta Puigdollers and his *Griego moderno* course, Memrise course and other materials.

April Gale Laktonen Counciller and her PhD dissertation "Niugnelyukut (We are Making New Words): A Community Philosophy of Language Revitalization".

Arthur K. Spears, Carole M. Berotte Joseph and Albert Valdman, and their book *The Haitian Creole Language: History, Structure, Use and Education*.

Bettina Migge, Isabelle Léglise and Angela Bartens, and their book *Creoles in education: An appraisal of current programs and projects*.

Bonnie McLean and her *Learner's Guide to Wayilwan Ngiyambaa*.

Bryce Kositz, Bethwyn Evans and the [Pacific Linguistics Out-of-Print Publications Archive](#).

Catherine Zuzarte and Valerie Scully, their *Singapore Eurasian Heritage Dictionary*, and many wonderful conversations about Kristang and being Eurasian.

Charlotte Batham and Ann K. Fathman, and their article "The Latent Speaker: Attaining Adult Fluency in an Endangered Language".

Chua Ai Lin and [the Heritage Languages of Singapore](#) Facebook group.

Claire Bower and her book *Linguistic Fieldwork: A Practical Guide*.

Cynthia Schneider and her article "Why Field Linguists Should Pay More Attention to Research in Applied Linguistics".

D. Victoria Rau and Margaret Florey, and their book *Documenting and Revitalising Austronesian Languages*.

Darrell R. Kipp and his manifesto "[Encouragement, Guidance, Insights, and Lessons Learned for Native Language Activists Developing Their Own Tribal Language Programs](#)".

Daryl Wade Baldwin and his PhD dissertation "Myaamia iilaataweenki (The Miami Language)".

Dennis L. Malone and his article "Developing Curriculum Materials for Endangered Language Education: Lessons from the Field"

Dennis R. Preston and his workshop "The interface between sociolinguistics and cognitive science" at the 4th New Ways of Analysing Variation Asia-Pacific conference.

E.R. Goilo and his *Papiamentu Textbook*.

Emerson Lopez Odango and his article "[Unravelling language shift and youth perspectives](#)".

Elisabela Larrea and the [Bela Maquista](#) revitalisation initiative.

[Ethnologue](#).

Erin Debenport and her article "The potential complexity of linguistic ownership": Cultural property, textual circulation, and linguistic fieldwork.

Errukine Olaziregi Gómez and Euskaletxea Madrid, and their course materials.

FontFabric and their font Intro Condensed Free.

Gerard Freddie and [the Singapore Eurasians](#) (TSE) Facebook group.

Gláucia V. Silva and her article "Textbook Activities among Heritage and Non-heritage Portuguese Learners".

[Glottolog](#).

Gregory D.S. Anderson and his article "Language Hotspots: what (applied) linguistics and education should do about language endangerment in the twenty-first century".

Gretchen McCulloch and her blog [All Things Linguistic](#).

Hugo C. Cardoso, Alan Norman Baxter and Mário Pinharanda Nunes, and their book *Ibero-Asian creoles: Comparative Perspectives*.

Ian Hancock for his pioneering work on Kristang and numerous articles on the language.

Irina A. Vagner and her Master's thesis "Language Revitalization on the Web: Technologies and Ideologies among the Northern Arapho".

J. Clancy Clements and his book *The Linguistic Legacy of Spanish and Portuguese: Colonial Expansion and Language Change*.

James N. Stanford and Dennis R. Preston, and their book *Variation in Indigenous Minority Languages*.

Jeff Siegel and his articles "Creoles and Minority Dialects in Education" and "Literacy in Pidgin and Creole Languages".

Jennifer Anne Quincey and her PhD dissertation "Symbols and Symptoms: Adult Learners in Welsh Revitalization".

Jenny L. Davis and her article "Language affiliation and ethnolinguistic identity in Chickasaw Language Revitalization".

Joan Margaret Marbeck, her publications *Ungua Adanza*, *Kristang Phrasebook* and *Linggu Mai*, and her courage and commitment to the Kristang language for over 30 years.

John Hobson, Kevin Lowe, Susan Poetsch and Michael Walsh, their contributors, and their book *Re-Awakening Languages: Theory and practice in the revitalisation of Australia's indigenous languages*.

John Holm for his numerous articles and papers on Portuguese creoles in comparison.

[John Martz](#) for his font Big Fish Ensemble.

John R. Rickford, Julie Sweetland, Angela R. Rickford and Thomas Grano, and their book *African American, Creoles and Other English Vernaculars in Education: A Bibliographical Resource*.

Josh Dillon and the creators of *Cards Against Humanity*.

Joshua Fishman and his entire body of work.

Julia Sallabank and her book *Attitudes to endangered languages: Identities and policies*.

Katya Drozdova, Natasha Spessot, Tamara Ostanina and The [Russian Language Center in Singapore](#), and their course materials.

Las Lilas School Singapore, Monica Hortelano Lopez, Alfredo Mena Navarro and Maite Rodriguez, and their course materials.

Laura Jarnagin, her collaborators, and their book *Portuguese and Luso-Asian legacies, 1511-2011*.

Lauren Gawne and her blog [Superlinguo](#).

[Lauren Thompson](#) and her font Caviar Dreams.

Leanne Hinton, her book *How to Keep Your Language Alive* and her numerous articles on language revitalisation.

Leanne Hinton and collaborators, and their book *Bringing Our Languages Home: Language Revitalization for Families*.

Leanne Hinton and Ken Hale, and their book *Green Book of Language Revitalization*.

Lenore A. Grenoble and her numerous articles on language revitalization and language sustainability.

Leisy T. Wyman and her article "Youth, Linguistic Ecology, and Language Endangerment: A Yup'ik Example".

Lindsay J. Whaley and her article "Some ways to endanger an endangered language project".

[Lingit Yoo X'atángi](#) and their Tlingit resources and course materials.

Lisa Lim Li Su, her website [linguisticminorities.hk](#), and her resources and materials.

Lise M. Dobrin, Peter Austin and David Nathan, and their article "Dying to be counted: the commodification of endangered languages in documentary linguistics".

Lizette Peter and Tracy Hirata Edds, and their article "Learning to Read and Write Cherokee: Toward a Theory of Language Revitalization".

Lyle Campbell and Martha C. Muntzel, and their book chapter "The structural consequences of language death".

Margaret Sarkissian and her article "Playing Portuguese: Constructing Identity in Malaysia's Portuguese Community".

Maria M. Carreira and her article "Formative Assessment in HL Teaching: Purposes, Procedures, and Practices".

Marie Lily Cerat and her article "Myths and Realities: A History of Haitian Creole Language Programs in New York City".

Mariyam Bee binte Abu Bakar and the National University of Singapore Centre for Language Studies Arabic department, and their course materials.

Mary Dalrymple and her presentation on Dusner at EL3212 Field Methods in Linguistics.

Mary MacGroarty, Ann Beck and Frances A. Butler, and their article "Policy Issues in Assessing Indigenous Languages: A Navajo Case".

Melissa A. Reinhart and her PhD dissertation "Miami Indian Language Shift and Recovery".

[Memrise](#).

Michael Cahill and Keren Rice, and their book *Developing Orthographies for Unwritten Languages*.

Michael Yoshitaka Erlewine "Mitcho" and his National University of Singapore EL3212 Field Methods in Linguistics course.

Michel DeGraff and his numerous articles, presentations and video links on Haitian Creole education.

Mie Hiramoto and her National University of Singapore EL3211 Language in Contact course.

Miranda Weinberg and Haley De Korne, and their article "Who can speak Lenape in Pennsylvania? Authentication and language learning in an endangered language community of Pennsylvania".

Monika S. Schmid and her book *Language Attrition*.

Nancy C. Dorian, her contributors, and their book *Small languages and small language communities*.

Natasha Rappa and her undergraduate thesis "An Examination of Language Death: A Case Study of a Portuguese Creole".

Noemi Kiss, Imre Iszák and Partium Keresztesy Egyetem's Colloquia Summer Course in Hungarian, and their course materials.

Nicholas Evans and his book *Dying Words: Endangered Languages and What They Have to Tell Us*.

Paul B. Garrett and his short note "Contact languages as "endangered" languages: What is there to lose?"

Peter Austin and Julia Sallabank and their book *The Cambridge Handbook of Endangered Languages*.

Philippe Maurer and his book *The former Portuguese Creole of Batavia and Tugu (Indonesia)*.

Ronald Severing and Christa Weijer, and their article "The Fundashon Planifikashon di Idioma: Language Planning and Language Policy in Curaçao".

Rusty Barrett and his article "Mayan language revitalization, hip hop, and ethnic identity in Guatemala".

Sabapathy Karpagalakshmi and the National University of Singapore Centre for Language Studies Tamil department, and their course materials.

Sally Goddard and her Master's thesis "Community Language Revitalization".

Sara Santa Maria and their family for wonderful conversations about Kristang.

Sol Chaves and the Universidad Autonoma de Madrid Servicio de Idiomas, and their course materials.

Stefanie Pillai for her numerous articles on Kristang and her interviews "[Revitalising Kristang: An interview with Stefanie Pillai](#)", "[Lingo Episode 10: Kristang Part 1](#)" and "[Lingo Episode 11: Kristang Part 2](#)" with Philomena Singho and Sara Santa Maria.

Stephanie Lo-Philip and her National University of Singapore course EL3880E: Second Language Learning.

Stephanie Stuart and her article "Dominican Patwa — mother tongue or cultural relic?"

[Te Taura Whiri i te Reo Maori](#), the Māori Language Commission of New Zealand, and their Māori Language Level Finder Examination (LFE) Candidate Handbook.

The [2016 Institute on Collaborative Language Research](#) (CoLang 2016) and [materials](#) from Allan Hayton's Language Revitalization & The Arts plenary;

Anna Berge and Moses Dirks' Unangam Tunuu practicum;
 Christopher Cox and Olivia Sammons' Oral Annotation Methods workshop;
 Fibbie Tatti and Steve Iveson's Intergenerational Approach to the Deline Mapping Project plenary;
 Hali Dardar's Cultural Impact in Community Linguistics workshop;
 Heather Powell, Naakilaan Seltáan and the Tlingit community at CoLang;
 Hishinlai' Peter and Sam Alexander's Teaching an Indigenous Language workshop;
 Jenny Davis and Kennedy Momanyi Bosire's Language Activism workshop;
 Lauren Gawne and Barbara Kelly's Including Children in Language Documentation and Revitalisation workshop;
 Margaret Florey's Project Planning workshop;
 Michael Cahill and Keren Rice's Orthography workshop;
 Mizuki Miyashita and Tracy Hirata-Edds' Guided Conversation for Language Documentation and Revitalisation plenary;
 and Susan Paskvan's Teaching Through Distance Education plenary.

The [Alaska Native Language Archive](#) at the University of Alaska Fairbanks (UAF) and their publications and materials.
 The [Alaska Native Language Center](#) at the University of Alaska Fairbanks (UAF) and their publications and materials.
 The American Council on Foreign Language Teaching and Learning, and their [proficiency guidelines](#).
 The [Atlas of Pidgin and Creole Language Structures](#) (APiCS).
 The Canadian [First Peoples' Cultural Council](#) and their [Guide to Language Policy and Planning for B.C. First Nations Communities](#).
 The [Kawaihuelani Center for Hawaiian Language](#) at the University of Hawaii at Manoa (UHM), and their Hawaiian Language Assessment Plan.
 The [Living Tongues Institute for Endangered Languages](#) and their publications and materials.
 The [Northwest Indian Language Institute](#) (NILI) at the University of Oregon, and their [Language Proficiency Benchmarks](#).
 The [Resource Network for Linguistic Diversity](#) and their materials.
 The [Endangered Languages Archive](#) (ELAR) at the School of Oriental and African Studies and their materials.
 The [Endangered Languages Catalogue](#) and [endangeredlanguages.com](#), and their publications and materials.
 The [Endangered Languages Documentation Programme](#) (ELDP) at the School of Oriental and African Studies and their materials.
 The Singapore [Board of Teaching and Testing of South Asian Languages](#) (BTTSAL) and their Non-Tamil Indian Language (NTIL) Common Curriculum.
 The Singapore [Ministry of Education Language Center](#) (MOELC) German programme and their course materials.
 The University of Alaska Fairbanks (UAF) Tr'ookit Gwich'in k'yàa Girinikhii programme and their course materials.
[Tom Murphy](#) and his font Hockey is Lif.
 Typemake and their fonts Josefin Sans and Josefin Slab.
 Umberto Ansaldo and his book *Contact Languages: Ecology and Evolution in Asia*.
 Umberto Ansaldo, Lisa Lim Li Su, Peter Austin, their team, and the first and second iterations of their conference *Documenting Linguistics: Asian Perspectives*
 Vera Ferreira and her article "New speakers of Minderico: Dynamics and tensions in the revitalization process".
 Wesley Y. Leonard and his PhD dissertation "Miami Language Reclamation in the Home".
 Winoka Rose Begay and her Master's thesis "Mobile Apps and Indigenous Language Learning: New Developments in the Field of Indigenous Language Revitalization".

and all others who have contributed to the initiative in some way; any inadvertent omissions are my own unintended errors.

Isti fola-fola ja fazeh di Kevin Martens Wong
 Kabesa di *Kodrah Kristang*
 16 di Julyu 2016
 Pra nus sa futura.