

Kodrah **KRISTANG** **KARNILISANG**

The *Kodrah Kristang* Curriculum Plan



Kinyang Ngua | 2016-2017
Phase One (2016-2017)

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KARNIFOLA

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1. KODRAH KRISTANG | AWAKEN, KRISTANG

Kodrah Kristang is a 480-hour series of classes for adult learners of Kristang. The class was piloted as *Korsang di Kristang* ('Heart of Kristang') between March and May 2015, and the first *Kodrah Kristang* class open to the public was launched in March 2016. The Eurasian Association Singapore began officially supporting the second iteration of the class in July 2016.

Kodrah Kristang incorporates the KAPAS goals and the portrait of a Kristang learner (page 13) as its key foci. However, the success of the three long-term objectives and the overall project vision (page 4) currently hinges on the recruitment and training of teachers of Kristang, the most critical shortfall in the revitalisation effort. Most remaining fluent speakers, unfortunately, are too elderly to teach, too infirm, not trained to do so, or disinterested, and so the development of a new pool of teachers is therefore contingent on the recruitment and development of a new generation of fluent Kristang speakers who are committed to revitalising and preserving the language. Two additional short-term objectives of *Kodrah Kristang* are thus the following:

- (1) To develop a critical mass of 10-15 committed and fluent Kristang speakers interested in and capable of becoming teachers of Kristang through a new 480-hour series of classes for adult learners of Kristang.
- (2) To develop awareness of Kristang's existence and seed awareness of said existence into broader Singaporean public discourse such that the preservation of the language starts to accumulate both institutional support and support from the general public.

This curriculum plan, accompanying proficiency guidelines and benchmarks, and assessment methods for *Kodrah Kristang* were adapted from a number of existing language learning documents such as the Common European Framework of Reference for Languages (CEFR), the American Council on Teaching of Foreign Languages (ACTFL), and the Northwest Indian Language Institute (see Chapter 9 for full bibliography).

The next chapter describes the profile of the new learners of Kristang.

2. KODRADOR | THE *KODRAH* LEARNER

In this first phase of revitalisation, general awareness about Kristang is low. Most people don't know the language exists; for those who do, few non-specialists understand the complexity and variation inherent in creole and contact languages, and many negative stereotypes about the language perpetuate, partially as a result of institutional stagnation and non-provision of accurate information. There is no media representation and almost no written material, to say anything of a standardised orthography. Within the community, the language has been almost entirely lost as a result of decades of language shift, and a loss of prestige vis-à-vis English. Only a few, mainly older adults retain some rudimentary ability in usually formulaic or profane Kristang phrases, and it is rare to encounter either a family or children still using the language in daily life. Remaining L1 speakers, diffused among the ethnically integrated population, lament the impending death of Kristang, but due to age and sickness usually lack the energy and resources to teach the language. Many have migrated and now retain only a fragmentary connection with the community in Singapore.

The learner that takes up the invitation to attend *Kodrah Kristang* is a product of these circumstances. Nonetheless, by actively choosing to learning Kristang, xe becomes a fundamental agent in changing these circumstances, and jumpstarting the process of revitalisation. At its core, therefore, the initiative and the classes and lessons that constitute it must be informed by the characteristics and profile of these learners, since it is only through their active participation that the language might be revived. Although Portuguese-Eurasians form the bulk of these learners, Kristang is a part of a multi-ethnic and multicultural society, and all people, regardless of race, religion or any other difference, are welcome to learn this beautiful and fascinating language.

Linguistics has long recognised that new Second Language (L2) learners of Kristang, learning the language from scratch, demonstrate different characteristics from their Heritage Language (HL) learners, who may have some knowledge of Kristang from their parents or relatives who still occasionally speak it in their home environment, or who may have once used the language when they were younger. In the special case of Kristang, we also here observe a third group of learners, known as Related Language (RL) learners, who either speak or have some knowledge of any of the following languages: Angolar, Brazilian Portuguese, Castilian Spanish, Continental Portuguese, Fa d'Ambu, Forro, Indonesian, Kabuverdianu, Kriolu, Kristi, Latin American Spanish, Língua da Casa, Malabar Indo-Portuguese, Italian, Malay, Papiamentu, Patuá, Principense, Sri Lanka Portuguese Creole, and, to a lesser extent, the related languages French and Romanian. Thanks to cognate vocabulary, this group of learners are generally able to acquire Kristang faster than their L2 peers.

These three groups are described separately below.

STUDANTI DI KRISTANG CHUMA LINGGU DI KAZA | HERITAGE LANGUAGE LEARNERS

HL learners are the focus of the initiative. In Phase One of *Kodrah Kristang*, they are a diverse group, but with their Portuguese-Eurasian heritage, they tend to have relatively similar traits and goals. They

- make up one-third of *Kodrah Kristang* learners.
- are usually between 21 and 70 years of age, although they tend to skew toward an older demographic.
- are of Portuguese-Eurasian descent.
- are sometimes actively involved in the community but often express a disaffect toward community organisations and leaders.
- speak English at home with a number of Kristang phrases and expressions, usually profanities, exclamations and food-related items.
- have an older family member or relative who speaks Kristang fluently, but cannot communicate with this older family member or relative in Kristang.
- sometimes have residual stereotypes and prejudices about Kristang influenced by parents, elders and friends in the Eurasian community.
- sometimes feel some connection or attachment to Kristang and recognise Kristang as an aspect of their identity.
- sometimes express their ownership over Kristang and knowledge of linguistic issues such as orthography, pronunciation and word meaning.

As self-reported by learners in the first three iterations of *Kodrah Kristang*, HL learners want

- to speak the language fluently.
- mostly to learn the language for conversational purposes.
- mostly to learn the language to communicate with parents, grandparents, relatives or friends who are fluent speakers of the language.
- sometimes to learn the language to develop new forms of art and written expression in the language, especially poems, songs, short stories and novels.
- mostly to use their learning of the language to strengthen their Portuguese-Eurasian identity.
- mostly to feel an increased sense of belonging in Singapore vis-à-vis members of the other races who 'have their own languages' and speak these fluently.
- sometimes to pass the language on to their children and families, whether present or expected.

STUDANTI DI KRISTANG CHUMA LINGGU STRANJERU | SECOND LANGUAGE LEARNERS

In Phase One of *Kodrah Kristang*, L2 learners are also a diverse and exciting group of people. They

- make up half of *Kodrah Kristang* learners.
- are usually between 18 and 60 years of age, although they tend to skew toward a younger demographic.
- are mostly of Portuguese-Eurasian descent, although up to a quarter of students are often from the other two constituent Singapore Eurasian communities, the Dutch-Eurasians and British-Eurasians, and from other ethnicities and races outside of the traditional Eurasian cline. Non-Eurasian ethnicities and races represented in the first three iterations of *Kodrah Kristang* as self-reported by learners include Cantonese, Filipino, Hakka, Hokkien, Japanese, Javanese, Malay, Malayali, Mandarin Chinese and Portuguese.
- hail from a wide variety of backgrounds and experiences divergent from the Portuguese-Eurasian community norms. Non-ethnic minority communities represented in the first three *Kodrah Kristang* iterations as self-reported by learners include LGBTQIA+ individuals, Singapore expatriates and third-culture individuals, Eurasian Muslims, and atheists. Occupations represented in the first three *Kodrah Kristang* iterations as self-reported by learners include fulltime National Serviceman, primary school teacher, marketing administrator, human resources manager, retail and services operator, university undergraduate, medical researcher, retiree, publications editor, diplomat, urban developer and civil servant.
- speak an L1 language other than English. L1 languages represented in the first three *Kodrah Kristang* iterations as self-reported by learners include Japanese, Malayalam.
- have mostly learnt a language other than their L1 language in a formal setting as a child, especially Malay, Mandarin Chinese or Tamil.
- have sometimes learnt a language other than their L1 language as an adult, whether in a formal setting or otherwise. Languages outside of the Romance and Austronesian families represented in the first three *Kodrah Kristang* iterations as self-reported by learners include Ancient Greek, Aymara, Basque, Burmese, Cantonese, Croatian, German, Hindi, Hokkien, Hungarian, Indonesian, Irish, Japanese, Korean, Mandarin Chinese, Modern Greek, Modern Standard Arabic, Nepali, Russian, Swedish, Tamil and Turkish.
- have little to no knowledge of Kristang's formal linguistic characteristics.
- have little to no knowledge of Kristang's history and historical development.
- have little to no knowledge of Kristang's current sociolinguistic state.
- sometimes have residual stereotypes and prejudices about Kristang influenced by parents, elders and friends in the Eurasian community, especially if Eurasian.
- have at least some interest in learning more about Portuguese-Eurasian culture and history, especially if Eurasian.
- sometimes have some academic background in linguistics, especially if non-Eurasian.
- already know to treat the language and Portuguese-Eurasian community with respect and appreciation.
- currently feel no connection or attachment to Kristang and do not recognise Kristang as an aspect of their identity, even if Eurasian.
- mostly have at least some passion for Singapore's heritage and the heritage of its constituent communities.

As self-reported by learners in the first three iterations of *Kodrah Kristang*, L2 learners want

- mostly to learn the language for conversational purposes.
- mostly to learn the language to communicate with parents, grandparents, relatives or friends who are fluent speakers of the language.
- sometimes to learn the language to develop new forms of art and written expression in the language, especially poems, songs, short stories and novels.
- mostly to learn the language to connect with an aspect of their ethnic identity they did not know they had, if Portuguese-Eurasian.
- mostly to use their learning of the language as a vehicle to connect with other aspects of their Portuguese-Eurasian identity, if Portuguese-Eurasian.
- mostly to feel an increased sense of belonging in Singapore vis-à-vis members of the other races who 'have their own languages', if Portuguese-Eurasian.
- sometimes to pass the language on to their children and families, whether present or expected, if Portuguese-Eurasian.
- sometimes to learn about linguistic issues facing contact and endangered languages, especially if non-Eurasian.
- to have fun during lessons while learning the language.
- to meet new people, Eurasian and non-Eurasian alike, during lessons.

STUDANTI DI KRISTANG CHUMA LINGGU CHEGADU | RELATED LANGUAGE LEARNERS

Phase One of *Kodrah Kristang* also attracts RL learners, who are often curious about Kristang's grammar and vocabulary, and its place and history in Singapore. They

- make up a sixth of *Kodrah Kristang* learners.
- usually are between 21 and 30 years of age.
- sometimes are native speakers of other related languages and have a very high awareness of cognate vocabulary and structure. Related languages represented in the first three *Kodrah Kristang* iterations as self-reported by learners include Malay and Portuguese.
- Sometimes are advanced learners of other related languages and have a moderate to high awareness of cognate vocabulary and structure. Related languages represented in the first three *Kodrah Kristang* iterations as self-reported by learners include Brazilian Portuguese, Castilian Spanish, Continental Portuguese, French, Italian, Latin American Spanish, Malay and Tagalog.
- Sometimes have an academic background and are often well-informed about linguistic issues.
- recognise the urgent situation of language endangerment and the importance of preserving and protecting linguistic heritage.
- recognise the importance and long-term commitment of language revitalisation efforts.
- sometimes are polyglots and language learning enthusiasts, and are thus able to leverage a variety of language learning strategies to complement classroom learning.
- know to treat the language and the Portuguese-Eurasian community with respect and appreciation, as if they are 'guests in a home'.
- are highly enthusiastic about the differences between Kristang and the languages they already know.
- currently feel no connection or attachment to Kristang and do not recognise Kristang as an aspect of their identity.

As self-reported by learners in the first three iterations of *Kodrah Kristang*, RL learners want

- to speak the language fluently.
- to understand how Kristang developed into its current form.
- to understand Kristang's sociolinguistic situation and use it as a window into the wider ecolinguistic system of Singapore and the region.
- to be part of a language revitalisation movement and understand how such movements start, grow and succeed.
- to meet and work with the people participating in this movement.
- sometimes to appreciate the positive aspects of the legacy of the Portuguese colonial period and how it has given rise to new and exciting daughter cultures and traditions.
- sometimes to appreciate Kristang's place in the diverse multiculturalism of Singapore.
- sometimes to learn the language to develop new forms of art and written expression in the language, especially poems, songs, short stories and novels.

STUDANTI JUNTADU | LEARNERS TOGETHER

The small size and limited manpower of Phase One means that *Kodrah Kristang* classes in this phase must teach these three groups of learners together, a less-than-desirable outcome. Nonetheless, from the descriptions above, it can be seen that although each group of learners has its own unique characteristics and desires, there are common traits that can be drawn together from the three groups.

- *Kodrah Kristang* learners **hail from a diverse range** of ages, backgrounds, ethnicities, occupations and linguistic and language learning competencies.
- *Kodrah Kristang* learners **want to learn the language for conversation** and spoken communication, but a significant number of learners also **want to develop new literature** and written art forms for the language, including poems, songs, stories and novels.
- *Kodrah Kristang* learners are interested in learning not just the language, but **learning about the language**, and its sociocultural evolution, development and current situation.
- *Kodrah Kristang* learners **appreciate the diversity of people and perspectives** who are part of the class, whether these are from the Portuguese-Eurasian community or outside of it.
- *Kodrah Kristang* learners are aware that **attitudes about language shape the future of that language**, whether in the form of non-academic stereotypes and prejudices, or academic policies and theories.
- *Kodrah Kristang* learners recognise **the importance of preserving and revitalising Kristang**, whether explicitly, as demonstrated by their stated desire to work on the revitalisation effort, or implicitly, as demonstrated by their commitment to the class.

These common traits, together with the individual profiles of each group of language learners, are the foundation upon which the *Kodrah Kristang* classes are built. The next chapter describes these classes in detail.

3. KARNILISANG | CURRICULUM PLAN

The 480 hours of *Kodrah Kristang* are divided into four stages: *Komesah* ('to start', 80 hours cumulative), *Kompanyah* ('to accompany', 160 hours cumulative), *Këriah* ('to mature', 320 hours cumulative) and *Koruah* ('to crown', 480 hours cumulative). Each class is tied to a specific chikee card design. For the ACTFL approximate standards, the language probably closest in curriculum development to Kristang regulated under the ACTFL is Haitian Creole, and so like Haitian Creole, Kristang is considered to be an ACTFL Group I Language.

CLASS	HOURS		FIRST IMPLEMENTED		CHIKEE CARD	APPROXIMATE STANDARDS	
	IND	CUM	START	END		ACTFL	CEFR
STAGE 1 KOMESAH / BEGINNER, 80 hours cumulative							
1A	20	20	03/2016	05/2016	One of Coins	Novice Low	A1
1B	20	40	07/2016	09/2016	Two of Coins		
1C	20	60	01/2017	03/2017	Three of Coins	Novice Mid	
1D	20	80	03/2017	05/2017	Four of Coins		
STAGE 2 KOMPANYAH / INTERMEDIATE, 160 hours cumulative							
2A	20	100	06/2017	08/2017	Five of Coins	Novice Mid	A2
2B	20	120	08/2017	10/2017	Six of Coins	Novice High	
2C	20	140	10/2017	12/2017	Seven of Coins		
2D	20	160	12/2017	02/2018	Eight of Coins		
STAGE 3 KËRIAH / EXPERIENCED, 320 hours cumulative							
3A	20	180	03/2018	05/2018	One of Strings	Intermediate Low	A2
3B	20	200	05/2018	07/2018	Two of Strings		
3C	20	220	08/2018	10/2018	Three of Strings		
3D	20	240	10/2018	12/2018	Four of Strings	Intermediate Mid	B1
3E	20	260	01/2019	03/2019	Five of Strings		
3F	20	280	03/2019	05/2019	Six of Strings		
3G	20	300	06/2019	08/2019	Seven of Strings		
3H	20	320	08/2019	10/2019	Eight of Strings		
STAGE 4 KORUAH / ADVANCED, 480 hours cumulative							
4A	20	340	11/2019	01/2020	One of Myriads	Intermediate Mid	B1
4B	20	360	01/2020	03/2020	Two of Myriads		
4C	20	380	04/2020	06/2020	Three of Myriads	Intermediate High	B2
4D	20	400	06/2020	08/2020	Four of Myriads		
4E	20	420	09/2020	11/2020	Five of Myriads		
4F	20	440	11/2020	01/2021	Six of Myriads		
4G	20	460	02/2021	04/2021	Seven of Myriads		
4H	20	480	04/2021	06/2021	Eight of Myriads		

Dates of first implementation are targets, not hard deadlines, and remain contingent on learner and teacher availability. A fifth stage, *Kuniseh* ('to recognise'), could also be added in 2021, addressing the upper Advanced level of the ACTFL and the upper C levels of the CEFR, depending on both learner demand and teacher proficiency and availability.



Chikee-based designs for each module

In April 2021, learners completing the Koruah stage 4G module of *Kodrah Kristang* will be invited to become the first teachers-in-training of Kristang, piloting the *Kara di Kristang* ('Face/Courage of Kristang') teacher training course, and eventually joining the full three-month *Kartah Kristang* ('Carry Kristang') teacher training course in September 2021.

The next chapter describes the proficiency guidelines and benchmarks that the initiative follows.

3. ASENU-ASENU DI PRENDISA | THE PROFICIENCY GUIDELINES

This chapter details the *Kodrah Kristang* proficiency guidelines for the four core language learning competencies—listening, speaking, reading and writing—as well as for grammar and vocabulary.

These proficiency guidelines place a special emphasis on working with written and spoken variation in Kristang. As a contact language, Kristang exists on a continuum rather than as one, codified language variety, and it is essential for learners to be able to acknowledge and appreciate this variation, rather than work to reduce it. The guidelines also place a focus on interaction with native speakers, and working toward developing new written and spoken literature for Kristang, as per learner profile observations.

Each competency has been gradated according to the first three planned *Kodrah Kristang* stages (pages 16-17). The fourth stage, *Koruah*, and the fifth stage, *Kuniseh*, will receive detailed descriptions in Phase Two, when enough new speakers of Kristang have been created such that a clearer understanding of the path ahead has formed, and the initiative comes closer to the development of these stages.

Each set of descriptions represents the ideal minimum L2 learner benchmark possible for each competency: RL learners with strong abilities in any variety or contact variety of Portuguese and/or Malay, HL learners who have a Kristang speaker at home, and more committed L2 learners will likely progress at a faster rate.

UBIH | LISTENING

The sub-competencies for Listening are

U1. Intindih Kristang papiadu | **Comprehending** spoken Kristang
Podih intindih ki yo ta ubih? Can I understand what I am hearing?

U2. Raskundeh Kristang papiadu | **Responding** to spoken Kristang
Podih raskundeh ki yo ta ubih? Can I respond to what I am hearing?

U3. Chapah bariasang na Kristang papiadu | **Approaching variation** in spoken Kristang
Ki yo logu fazeh, kantu otru jenti falah diferenti? How do I respond to variation in other people's speech?

U4. Gostah sorti-sorti di Kristang papiadu | **Appreciating different text types** in spoken Kristang
Podih ubih sorti-sorti di falamintu? Can I understand different types of spoken texts?

Learners who have completed KOMESAH / Beginner

1-U1a. You are able to follow slow, simple and short conversations on the topics listed under **1-B1**, as long as the person who is talking to you

- deliberately speaks slowly;
- deliberately uses simple vocabulary that you have already learned;
- speaks in short, brief bursts, almost like short, simple sentences;

- uses paralinguistic aids to help you understand what is happening, like gestures;
 - doesn't mind occasionally repeating or rephrasing what he is saying to you;
 - doesn't employ the use of particles, prosody and other pragmatic items to vary his speech.
- 1-U1b.** You can follow the Kristang sections of the *Kontah Kristang* audio course with
- some repetition and playback;
 - almost no recognition of new vocabulary;
 - mostly confusion over the new part of the opening conversation at the start of each unit;
 - difficulty in the review units, with frequent playback and slowing down of the audio.
- 1-U2.** You can respond to
- another person in a slow, focused conversation of up to a minute in length that deals with a topic listed under **1-B1**;
 - dictation read in a very clear and audible voice of up to thirty contiguous seconds in length that only employs words you already know;
 - greetings, farewells and exclamations;
 - yes/no questions that employ vocabulary you already understand;
 - short, open-ended questions involving the interrogatives *ki, keng, kantu, kantora* and *undi*, as long as they employ vocabulary you already understand;
 - simple commands that you have heard frequently in class from your tutor.
- 1-U3.** You are able to
- understand the concept of variation in spoken language;
 - understand why variation in spoken language is natural;
 - explain (in the language of your choice) the concept of variation in spoken language to another person;
 - give an example of variation in Kristang that you have heard in class.
- 1-U4.** You are able to
- understand that there are many types of spoken texts, just as there are written texts.
 - give at least three examples of spoken texts that still employ Kristang in either Malacca or Singapore.

Learners who have completed KOMPANYAH / Intermediate

- 2-U1a.** You are able to follow conversations at a normal rate of speech on the topics listed under **2-B1**, so long as the person who is talking to you
- speaks at a relatively even pace, with no sudden bursts of rapid speech and unfamiliar vocabulary;
 - mostly employs vocabulary you have already encountered;
 - speaks in short utterances where the function of each word in the utterance can be derived;
 - uses appropriate prosody and rhythm such that the meaning of unfamiliar portions of each utterance can be extracted from contextual cues;
 - doesn't employ particles and other prosodic strategies that you are unfamiliar with.
- 2-U1b.** You can follow the Kristang sections of the *Kontah Kristang* audio course with
- occasional repetition and playback of sections with a lot of new vocabulary;
 - some recognition of uncommon vocabulary you have learned in class;
 - some confusion over the new part of the opening conversation at the start of each unit;
 - some difficulty in the review units, with some playback.
- 2-U2.** You can respond to
- another person in an informal, well-paced conversation of up to two minutes in length that deals with a topic listed under **2-B1**;

- dictation read in a very clear and audible voice of up to two contiguous minutes in length that occasionally employs vocabulary you haven't encountered before;
- yes/no questions on any topic, including some employing vocabulary you haven't encountered before;
- most open-ended questions as long as they employ vocabulary you already understand;
- both positive and negative commands involving the negator *nang*.

2-U3. You are able to

- understand why people sometimes deliberately vary their pronunciation;
- explain (in the language of your choice) why people sometimes deliberately vary their pronunciation to another person;
- locate up to three examples of variation in the pronunciation of consonants in a short spoken text of up to twenty contiguous seconds in length.

2-U4. You are able to

- understand the 'Jingkli Nona' if the song is played at a slow and even tempo with minimal noise in the audio quality;
- explain what the 'Jingkli Nona' is about in brief sentences in Kristang to another person;
- understand a short anecdote of up to thirty seconds in contiguous length told slowly and with deliberate use of vocabulary you have already learned;
- respond to simple yes-no and open-ended questions similar to those under **U2-2** about the short anecdote such as:
 - *Mai ja judah eli sa krensa?*
 - *Keng ingkontrah omi na kaminyu?*
 - *Ki sorti di kareta bela-belu kereh?*

Learners who have completed KĒRIAH / Experienced

3-U1a. You are able to follow conversations at a normal rate of speech on most topics while contributing to the conversation in short, brief utterances, so long as the person who is talking to you

- speaks at a natural pace, with no sudden bursts of rapid speech employing variation you are unfamiliar with;
- uses vocabulary you have already encountered as the frame of the conversation
- includes new vocabulary in situations where the meaning of the new vocabulary can be contextually derived;
- employs particles, intonation and other pragmatic strategies that are familiar to you to highlight particular, crucial or new information.

3-U1b. You can follow the Kristang sections of the *Kontah Kristang* audio course with

- minimal repetition and playback;
- a high level of recognition of uncommon vocabulary you have learned before in class;
- minimal confusion over the new part of the opening conversation at the start of each unit, except over words whose contextual meaning is not immediately clear;
- minor difficulty in the review units, with some occasional playback.

3-U2. You can respond to

- another person in an informal conversation of up to four minutes in length on any topic;
- dictation read in a clear voice of up to three contiguous minutes in length;
- open-ended questions with ease unless they employ complex clause chaining and/or are very long;
- a series of instructions of up to one contiguous minute in length read out loud which can take the form of

- directions to a place;
- a groceries list;
- or a simple recipe for a Kristang dish.

3-U3. You are able to

- understand why people sometimes unconsciously vary their pronunciation;
- explain (in the language of your choice) why people sometimes unconsciously vary their pronunciation to another person;
- understand the concept of word stress;
- explain (in the language of your choice) the concept of word stress to another person;
- locate up to three examples of variation in the pronunciation of consonants or vowels in a short spoken text of up to thirty contiguous seconds in length;
- locate up to one example of variation in word stress in a short spoken text of up to twenty contiguous seconds in length.

3-U4. You are able to

- take instructions for up to a contiguous minute from someone recounting
 - directions to a place
 - a grocery list
 - a simple recipe for a Kristang dish;
- understand most of the instructions to a *Kodrah Kristang* board game or card game if repeated in Kristang;
- understand a very simple poem, recited slowly and with appropriate emphasis;
- respond to very simple yes-no and open-ended questions about the poem such as:
 - *Bos gostah isti poesia?*
 - *Keng ja skribeh isti poesia?*
 - *Ki isti skribadora kereh falah kung isti poesia?*
- understand a short story of up to a minute in contiguous length told at a normal pace with deliberate use of vocabulary you have already learned;
- respond to yes-no and open-ended questions about the short story such as:
 - *Ku keng eli ta papiah?*
 - *Kora Stefanie ja fikah mestri?*
 - *Kifoi eli nggereh bai peskah na mar?*

PAPIAH | SPEAKING

The sub-competencies for Speaking are

P1. Dah Kristang kureh | Speaking Kristang fluently and accurately

Yo papiah Kristang bong, klaru kon konfiansa? Do I speak Kristang well, clearly and with confidence?

P2. Sibrih Kristang papiadu | Using spoken Kristang

Ki yo podih fazeh kung Kristang papiadu? What can I do with spoken Kristang?

P3. Fazeh sorti-sorti di Kristang papiadu | Creating different spoken texts in Kristang

Podih fazeh sorti-sorti di falamintu? Can I create different types of spoken texts?

Learners who have completed KOMESAH / Beginner

1-P1. You are able to

- take part in a conversation of up to a minute in length with a native speaker who speaks with the norms detailed under **1-U1a**;
- speak in short, brief bursts of Kristang with
 - a large amount of code-switching between Kristang and another, more familiar language you and the interlocutor understand,
 - long pauses between utterances,
 - occasional repetition when the interlocutor does not understand your pronunciation and/or prosody,
 - and a slight overreliance on gestures, prosody and other paralinguistic features to facilitate understanding;
- speak about any the topics listed under **1-B1** with prompting from vocabulary lists or a dictionary;
- use 15-20 formulaic phrases and expressions without prompting that you recognise from their frequent appearance in class such as:
 - *Isti ngua libru.*
 - *Yo podih papiah Kristang.*
 - *Ki bos ta fazeh?*
- use a formulaic SVO sentence structure that mirrors English;
- pronounce the unfamiliar word-initial /ŋ/ sound (spelt <ng>) with some difficulty;
- distinguish stressed /a/, the sound in *kazah* and *papiah*, and unstressed word-final /ə/, the sound in *kaza* and *papia*, with difficulty.

1-P2. You are able to

- take part in a slow, deliberate and informal conversation with a native speaker as detailed in **1-U1a**;
- talk about any of the topics listed under **1-B1** in this informal conversation;
- greet, ask after and bid farewell to new acquaintances;
- describe basic information about yourself or another person to a new acquaintance, including your name, occupation, age, place of residence and other basic biographical information;
- ask short yes/no questions about a new acquaintance or another person's name, occupation, age, place of residence and other basic biographical information;
- ask about a word you don't understand;
- describe your recent doings and your plans for the near future using sentences such as:
 - *Onti yo bai greza.*

- *Amiang yo logu skribeh mas.*
- ask short, open-ended questions involving the interrogatives *ki, keng, kantu, kantora* and *undi*;
- respond to questions asking you to describe the basic attributes of an object, picture or photograph such as:
 - *Ki klor teng isti kareta?*
 - *Keng isti?*
 - *Kantu jenti teng na isti retratu?*

1-P3. You are able to

- understand that there are many types of spoken texts, just as there are written texts.
- give at least three examples of spoken texts that still employ Kristang in either Malacca or Singapore;
- use Kristang at the level indicated under **1-P2** in the *Kodrah Kristang* board games or card games, for in-game actions that require the use of Kristang.

Learners who have completed KOMPANYAH / Intermediate

2-P1. You are able to

- take part in a conversation of up to two contiguous minutes in length with a native speaker who speaks with the norms detailed under **2-U1a**;
- speak in controlled bursts of Kristang with
 - some code-switching between Kristang and another, more familiar language you and the interlocutor understand,
 - short pauses between utterances that employ more complex structures,
 - minimal repetition when the interlocutor does not understand your pronunciation and/or prosody,
 - an attempt to use paralinguistic features to facilitate understanding.
- speak about any the topics listed under **2-B1** with some prompting from a dictionary;
- use a range of common vocabulary, especially relating to daily living, without prompting;
- use some variation in sentence structure to emphasise and focus on ideas;
- use some pragmatic particles, especially Singlish-cognate particle *la*, to convey additional nuances of meaning;
- pronounce the unfamiliar word-initial /ŋ/ sound (spelt <ng>) with some difficulty;
- distinguish stressed /a/, the sound in *kazah* and *papiah*, and unstressed word-final /ə/, the sound in *kaza* and *papia*, with some difficulty.

2-P2. You are able to

- take part in an informal conversation with a native speaker as detailed in **2-U1a**;
- talk about any of the topics listed under **2-B1** in this informal conversation;
- ask for directions;
- express your own desires, opinions and intentions using simple relative clauses and making use of overt relative conjunctions, such as:
 - *Yo lembrah ki kora yo mas krensa, yo ngka gostah bai mar.*
 - *Yo sperah ki eli beng.*
- describe historical events, incomplete events from the past and your plans for the long-term future using sentences such as:
 - *Na anu 1511, jenti Portugis bai sidadi Malacca.*
 - *Anu prosimu yo bibeh na Peru sa sidadi mas grandi.*
 - *Isti omi nenang chegah.*

- use Kristang to work through simple problem-solving and decision-making situations in a spoken context such as:
 - where to go for dinner
 - what to buy for dinner
 - who to go out with
 - when to go out

2-P3. You are able to

- produce a spoken anecdote or monologue of up to thirty seconds in length on a topic of your choice from **2-B1**;
- use Kristang in the *Kodrah Kristang* board games or card games for most in-game actions, especially asking about your turn and declaring your choice of behaviour for a turn;
- sing the first verse and chorus of the 'Jingkli Nona' if the accompanying music is played at a slow and even tempo;
- respond to simple yes-no and open-ended questions similar to those under **2-U2** about the short anecdote such as:
 - *Mai ja judah eli sa krensa?*
 - *Keng ingkontrah omi na kaminyu?*
 - *Ki sorti di kareta bela-belu kereh?*

Learners who have completed KĒRIAH / Experienced

3-P1. You are able to

- take part in a conversation of up to four contiguous minutes in length with a native speaker who speaks with the norms detailed under **3-U1a**;
- speak in even, appropriately-paced Kristang with
 - minimal code-switching between Kristang and another, more familiar language you and the interlocutor understand, especially when a word's meaning cannot be understood from context or morphology,
 - short pauses between utterances that employ complex structures,
 - targeted use of paralinguistic features and discourse particles to facilitate understanding and add additional nuances of meaning.
- speak about most topics with minimal prompting from a dictionary;
- use a range of common vocabulary, especially relating to daily living and your own areas of interest, without prompting;
- explain new vocabulary and neologisms that you have coined;
- employ variation in sentence structure to emphasise and focus on ideas;
- use pragmatic particles, especially the question particle *seng ka*, to convey additional nuances of meaning;
- distinguish stressed /a/, the sound in *kazah* and *papiah*, and unstressed word-final /ə/, the sound in *kaza* and *papia*.

3-P2. You are able to

- take part in a conversation with a native speaker as detailed in **3-U1a**;
- paraphrase and explain simple processes and chains of events using information derived from either spoken or written instructions, as detailed in **4-U3**;
- describe cause-and-effect and hypotheticals within these chains of events using *kauzu di* and *kontu* constructions;
- express and ask about the desires, opinions and intentions of others using simple relative clauses, making use of covert relative conjunctions and ellipsis, such as:

- *Yo lembrah kora isti grupu jenti mas krensa gostah bai praya bringkah fogu.*
- *Bolotu sperah eli beng prendeh Kristang fazeh ki?*
- use some verbal reduplication to express additional nuances of meaning;
- use Kristang to work through problem-solving and decision-making situations in a spoken context such as:
 - What length of a song to sing at a friend's wedding
 - Which mass time is most suitable for the family
 - The best graduation trip destination between Malacca, Phuket and Bangkok

3-P3. You are able to

- produce a spoken short story, podcast or monologue of up to a minute in length on a topic of your choice;
- play any of the *Kodrah Kristang* board games or card games using mostly Kristang, including to ask for instructions and to clarify points of doubt about rules;
- provide instructions for up to a contiguous minute about
 - directions to a place
 - a grocery list
 - a simple recipe for a Kristang dish;
- recite a very simple poem of your own construction slowly and with appropriate emphasis;
- explain the poem in spoken Kristang to another person, with use of another language where terminology has not yet been developed such that it would be appropriate to describe it in Kristang.

LES | READING

The sub-competencies for Reading are

L1. Intindih Kristang skribadu | **Comprehending** written Kristang
Podih intindih ki yo ta les? Can I understand what I am reading?

L2. Raskundeh Kristang skribadu | **Responding** to written Kristang
Podih raskundeh ki yo ta les? Can I respond to what I am reading?

L3. Chapah bariasang na Kristang skribadu | **Approaching variation** in written Kristang
Ki yo logu fazeh, kantu otru jenti skribeh diferenti? How do I respond to variation in other people's writing?

L4. Gostah sorti-sorti di Kristang skribadu | **Appreciating different text types** in written Kristang
Podih les sorti-sorti di skribemintu? Can I understand different types of written texts?

Learners who have completed KOMESAH / Beginner

1-L1. You can understand short texts of up to 100 words that

- are based on a topic listed under **1-B1**;
- only use simple vocabulary that you have already learned;
- deliberately use vocabulary whose constituent morphology is very transparent and/or very obviously related to English;
- employ short sentences that mirror the English SVO structure;
- do not omit subject, tense-mood-aspect particles, relators and other function words in a way that would render the text's meaning less transparent;
- consistently employ the 2004 Baxter-de Silva dictionary orthography.

1-L2. You can respond to

- short texts of up to 100 words as detailed under **1-L1**;
- yes/no questions that employ vocabulary you already understand;
- short, open-ended questions involving the interrogatives *ki, keng, kantu, kantora* and *undi*, as long as they employ vocabulary you already understand;
- gap-filling exercises that employ vocabulary you already understand;
- the *Preguntu Dodu Kristang* (Kristang Crazy Questions) card game with difficulty;
- the *Kahootah Kristang* Kahoot game with some difficulty.
-

1-L3. You are able to

- understand the concept of variation in written language;
- understand why variation in written language occurs;
- explain (in the language of your choice) the concept of variation in written language to another person;
- give an example of variation in the spelling of /k/ between <c> and <k>;
- give one other example of written variation that you have observed in class;
- recognise the use of <ë> and <ě> for word-final unstressed /ə/;
- recognise the use of <-h> for word-final unstressed /ə/.

1-L4. You are able to

- give at least three examples of written texts that still employ Kristang in either Malacca or Singapore;
- understand familiar phrases and words used in *Kodrah Kristang* Facebook updates;

- recognise simple, familiar phrases and words on the *Kodrah Kristang* board and card games.

Learners who have completed KOMPANYAH / Intermediate

2-L1. You can understand short texts of up to 200 words that

- are based on a topic listed under **2-B1**;
- largely use vocabulary that you have already learned;
- use new vocabulary whose constituent morphology can be derived from words you have already learned;
- employ sentences of varying sentence structure that you have already learned in class;
- occasionally omit subject, tense-mood-aspect particles, relators and other function words in order to make the text more coherent;
- occasionally display variation from the 2004 Baxter-de Silva dictionary orthography.

2-L2. You can respond to

- short texts of up to 200 words as detailed under **2-L1**;
- yes/no questions on any topic, including some employing vocabulary you haven't encountered before, but whose function in the sentence can be derived from their location in the sentence;
- most open-ended questions as long as they employ vocabulary you already understand;
- gap-filling exercises employing vocabulary you haven't encountered before, but whose function in the sentence can be derived from their location in the sentence;
- questions asking you to attempt to determine the meaning of vocabulary whose constituent morphology is very transparent or can be derived from words you have already learned;
- simple instructions employing structures and phrases you are familiar with on the *Kodrah Kristang* board and card games;
- the *Preguntu Dodu Kristang* card game with some difficulty;
- the *Kahootah Kristang* game with minimal difficulty.

2-L3. You are able to

- read texts that display a small amount of variation (maximum one different grapheme for each word displaying variation) from the 2004 Baxter-de Silva dictionary orthography;
- understand why some people prefer certain ways of spelling over others;
- understand why spelling varies greatly online;
- understand the pros and cons of standardised spelling;
- understand the difference between deep and shallow spelling systems;
- understand why the 2004 Baxter-de Silva dictionary proposed the spelling of <ë> and <ě> and the use of <-h> for word-final unstressed /ə/;
- explain to another person (in the language of your choice) why the 2004 Baxter-de Silva dictionary proposed the spelling of <ë> and <ě> and the use of -h for word-final unstressed /ə/;
- understand the use of the <-2> short form for reduplicated plural nouns.

2-L4. You are able to

- understand most of the transcribed conversations from the 2004 *Linggu Mai* Marbeck collection with accompanying audio;
- understand WhatsApp messages and emails that correspond closely (maximum one different grapheme for each word displaying variation) from the 2004 Baxter-de Silva dictionary orthography;
- understand most short *Kodrah Kristang* Facebook updates;
- understand most short descriptions on the *Kodrah Kristang* board and card games;
- understand short signs and notices in Kristang employing the imperative.

Learners who have completed KĒRIAH / Experienced

3-L1. You can understand short texts of up to 300 words that

- use new vocabulary whose constituent morphology can be derived from your knowledge of prefixes and suffixes used in Kristang;
- employ sentences of varying sentence structure whose meaning can be derived from context and your knowledge of each word's meaning;
- omit subject, tense-mood-aspect particles, relators and other function words either to make the text more coherent or as stylistic choices;
- only occasionally conform to or approach the 2004 Baxter-de Silva dictionary orthography.

3-L2. You can respond to

- short texts of up to 300 words as detailed under **3-L1**;
- questions asking you about the main points and simple details of these texts;
- questions asking you to attempt to determine the meaning of vocabulary whose constituent morphology can be derived from your knowledge of prefixes and suffixes used in Kristang;
- gap-filling exercises involving common proverbs and idiomatic expressions that you have encountered in class;
- most instructions on the material of *Kodrah Kristang* board and card games;
- the *Preguntu Dodu Kristang* card game with minimal difficulty and the variant orthography option enabled;
- the *Kahootah Kristang* game with no difficulty and the variant orthography option enabled.

3-L3. You are able to

- read texts that only occasionally conform to the 2004 Baxter-de Silva dictionary orthography; (two different graphemes or more for each word displaying variation);
- understand the effects spelling sometimes has on pronunciation;
- understand the pros and cons of listing different spelling forms in the dictionary;
- vary your own orthography to match that of another interlocutor on new media.

3-L4. You are able to

- understand the transcribed conversations from the 2004 *Linggu Mai* Marbeck collection without accompanying audio;
- understand the short one page stories from the 2004 *Linggu Mai* Marbeck collection with accompanying audio;
- understand the short one page texts from the 1995 *Ungua Adanza* collection with some difficulty;
- understand WhatsApp messages and emails that only occasionally conform to the 2004 Baxter-de Silva dictionary orthography; (two different graphemes or more for each word displaying variation);
- understand most *Kodrah Kristang* Facebook updates;
- understand instructions and lists such as:
 - directions to a place
 - a grocery list
 - a simple recipe for a Kristang dish;
- understand most instructions under the rules of *Kodrah Kristang* board and card games;
- understand signs and notices in Kristang of up to 50 words with detailed instructions.

SKRIBEH | WRITING

The sub-competencies for Writing are

S1. Dah Kristang kureh | Writing Kristang **fluently and accurately**
Yo skribeh Kristang bong kon klaru? Do I write Kristang well and with clarity?

S2. Sibrih Kristang skribadu | **Using** written Kristang
Ki yo podih fazez kung Kristang skribadu? What can I do with written Kristang?

S3. Fazez sorti-sorti di Kristang skribadu | **Creating different written texts** in Kristang
Podih fazez sorti-sorti di skribemintu? Can I create different types of written texts?

Learners who have completed KOMESAH / Beginner

1-S1. You can produce short written texts of up to 50 words that

- are based on a topic listed under **1-B1**;
- are largely formulaic and based on texts you have observed in class;
- only use simple vocabulary that you have already learned;
- that are written with frequent reference to a vocabulary list or dictionary;
- employ short sentences that mirror English SVO structure;
- attempt to employ the 2004 Baxter-de Silva dictionary orthography but are inconsistent and deviate frequently from this;
- are occasionally unsure of word boundaries in clauses involving particles.

1-S2. You can respond to

- dictation read in a very clear and audible voice of up to thirty contiguous seconds in length that only employs words you already know;
- forms or questions asking for basic information about yourself or another person, including name, occupation, age, place of residence and other basic biographical information;
- *Kabakatra* cards with some use of formulaic phrases and sentence structures that you have already heard in class;
- short, open-ended questions involving the interrogatives *ki, keng, kantu, kantora* and *undi*;
- gap-filling exercises that employ vocabulary you already understand;
- the *Figuletras Kristang* board game with difficulty;
- the *Kriseh Kristang* Memrise course with some difficulty.

1-S3. You are able to

- give at least three examples of written texts that still employ Kristang in either Malacca or Singapore;
- type simple messages, tweets, and captions using formulaic phrases on WhatsApp, Facebook, Twitter, Instagram and other new media.

Learners who have completed KOMPANYAH / Intermediate

2-S1. You can produce short written texts of up to 100 words that

- are based on a topic listed under **2-B1**;
- that are written with occasional reference to a dictionary;
- demonstrate some understanding of some complex sentence structures in Kristang, though you still employ simple sentences that mostly mirror English SVO structure;
- make some use of complex grammatical features including tense-mood-aspect particles and relators;

- consistently employ the 2004 Baxter-de Silva dictionary orthography in order to aid understanding;
- may unnecessarily develop new words for meanings and phrases that already have an accepted, codified form.

2-S2. You can respond to

- dictation read in a very clear and audible voice of up to two contiguous minutes in length that occasionally employs vocabulary you haven't encountered before;
- WhatsApp conversations in a mixture of Kristang and the language of your choice;
- *Kodrah* Facebook posts asking for your opinion in a mixture of Kristang and the language of your choice;
- *Kabakatra* cards in a mixture of Kristang and the language of your choice;
- simple problem-solving and decision-making situations in a written context such as:
 - where to go for dinner
 - what to buy for dinner
 - who to go out with
 - when to go out
- gap-filling exercises that employ new vocabulary whose constituent morphology is very transparent or can be derived from words you have already learned;
- the *Figuletras Kristang* board game with some difficulty;
- the *Kriseh Kristang* Memrise course with minimal difficulty.

2-S3. You are able to

- write short *Lembransa skribadu* journal entries of up to 50 words;
- type messages, captions, status updates and tweets employing simple sentences on WhatsApp, Facebook, Twitter, Instagram and other new media;
- translate verses from popular songs in the language of your choice into Kristang with reference to a dictionary or native speaker;
- play *Papiah Gregu Kristang* with some difficulty.

Learners who have completed KĒRIAH / Experienced

3-S1. You can produce short written texts of up to 150 words that

- are written with minimal reference to a dictionary;
- are on a topic you find interesting;
- demonstrate strong understanding of most complex sentence structures in Kristang;
- make appropriate use of complex grammatical features including tense-mood-aspect particles and relators;
- demonstrate some understanding of ellipsis, especially subject-drop, in order to advance textual cohesion;
- vary some spelling based on prompt and audience in order to accommodate to the reader;
- develop new words in a generally strategic and targeted fashion that adds to the language in a new way without strong overlap with another existing word or expression.

3-S2. You can respond to

- dictation read in a clear voice of up to three contiguous minutes in length;
- WhatsApp conversations in mostly Kristang;
- *Kodrah* Facebook posts asking for your opinion in mostly Kristang;
- An email written to you in Kristang;
- *Kabakatra* cards in mostly Kristang;
- problem-solving and decision-making situations in a written context such as:

- The best graduation trip destination between Malacca, Phuket and Bangkok
- The possible routes to take to a hospital
- gap-filling exercises that employ new vocabulary whose constituent morphology can be derived from your knowledge of prefixes and suffixes used in Kristang;
- the *Figuletras Kristang* board game with minimal difficulty.

3-S3. You are able to

- transcribe short spoken texts of native speakers of up to fifteen seconds using standard transcription conventions and the International Phonetic Alphabet where necessary;
- write a short email of up to 100 words;
- write short *Lembransa skribadu* journal entries of up to 100 words;
- create short signs and memes in Kristang;
- create a poem in Kristang;
- type up to paragraph-level messages, captions, status updates and tweets on WhatsApp, Facebook, Twitter, Instagram and other new media;
- translate lyrics from popular songs in the language of your choice into Kristang with reference to a dictionary or native speaker;
- play *Papiah Gregu Kristang* with minimal difficulty.

OSULINGGU KON LINGGU | GRAMMAR AND LINGUISTICS

The sub-competencies for Grammar and Linguistics are

01. Intindih Kristang sa osulinggu | **Understanding** the structure of Kristang
Yo sabeh ki sibrih linggu dretu? Do I know how to use the language?

02. Komparah Kristang kon linggu-linggu | **Comparing** Kristang and other languages
Klai bariasang teng na Kristang? Mas intresmiu Kristang kung otru linggu-linggu? What differences are there within Kristang and between Kristang and other languages?

Learners who have completed KOMESAH / Beginner

1-01a. You are able to use the following with minimal reference to class materials:

- The Kristang zero-copular
- Kristang basic SVO structure
- Demonstratives *isti* and *akeli*
- *teng* possession constructions and the genitive particles *sa* and *di*
- The question words *ki*, *keng*, *kantu*, *kantora*, *kora* and *undi* and associated question types
- The accusative particle *ku* and object pronouns
- *teng* locative constructions and the locative particles *ku* and *na*
- *Bai/beng* constructions
- Deictic locatives *aki*, *ali* and *ala*
- Temporal constructions and basic temporal adverbials
- The past tense particle *ja*
- The progressive tense particle *ta*
- The future-irrealis tense particle *logu*
- Adjectives
- The conjunctive particle *kon*
- Definite *ngua* reference
- Definite reference without determiners or articles
- Indefinite reference without determiners or articles
- Plural reduplication
- The additive adverb *pun*

1-01b. You are able to use the following with some difficulty and reference to class materials:

- Present tense negation and irregular negated forms *nreh*, *nggereh* etc.
- Modals *podih* and *mistih*
- Negative modals *impodih* and *numistih*
- Negative imperatives
- Polite / *dah* Imperatives
- *Santah* transport constructions
- The question words *klai* and *kifoi* and associated question types
- Adverbs of intensity *mutu* and *bomong*
- Adverbs of manner *presta* and *bagah*
- The negative future particle *nadi*
- The negative past perfect particle *nenang*
- The negative imperative particle *nang*
- Serial verbs
- The disjunctive particle *kë*

1-02. You are able to

- understand that Kristang is a unique language that is different from Portuguese and Malay;
- understand why Kristang developed from Portuguese and Malay;
- understand that Kristang offers its own particular complexities as a contact language;
- appreciate Kristang's unique features;
- explain to another person (in a language of your choice) how Kristang differs from Portuguese and Malay with minimal reference to linguistic jargon;
- provide a simple example of how Kristang is different from English, Portuguese and Malay using a comparison of, for example
 - vocabulary
 - pronunciation of a word
 - pluralisation
 - verb conjugation
 - accusative marking
- understand the general concepts involved in the process of language revitalisation;
- understand why relexification is important;
- understand why working as a community in relexification is important;
- understand the general concepts involved in relexification;
- understand the concept of variation in spoken language;
- understand why variation in spoken language is natural;
- explain (in the language of your choice) the concept of variation in spoken language to another person;
- give an example of variation in Kristang that you have heard in class.

Learners who have completed KOMPANYAH / Intermediate

2-01a. In addition to the items under **1-01a**, you are able to use the following with minimal reference to class materials:

- Present tense negation and irregular negated forms *nteh*, *nggereh* etc.
- Modals *podih* and *mistih*
- Negative modals *impodih* and *numistih*
- Negative imperatives
- Polite / *dah* Imperatives
- *Santah* transport constructions
- The question words *klai* and *kifoi* and associated question types
- Adverbs of intensity *mutu* and *bomong*
- Adverbs of manner *presta* and *bagah*
- The negative future particle *nadi*
- The negative past perfect particle *nenang*
- The negative imperative particle *nang*
- Serial verbs
- The disjunctive particle *kë*
- The conjunctive particle *mas*
- Modals *achah* and *tokah*
- *kung* instrumental constructions
- Order of adjectives
- Adjectival reduplication
- Nominaliser *sa*

2-01b. You are able to use the following with some difficulty and reference to class materials, as well as the 1988 Baxter grammar:

- *Kauzu* causative constructions
- The benefactive particles *padi* and *pra*
- *Dah* benefactive constructions
- Relator *ki* constructions
- Relator *keng* constructions
- Prepositions and locative adverbs
- Indefinite pronouns
- Frequency adverbs

2-02. You are able to

- understand the concept of a contact language continuum;
- understand why people sometimes deliberately vary their pronunciation;
- explain (in the language of your choice) why people sometimes deliberately vary their pronunciation to another person;
- understand the particular complexities of Kristang's spelling system;
- understand why some people prefer certain ways of spelling over others;
- understand why spelling varies greatly online;
- understand the pros and cons of standardised spelling;
- understand the difference between deep and shallow spelling systems;
- understand why relexification should be informed by historical and current considerations;
- understand the concept of morphology;
- create new words in an informed way that respects Kristang's past and the community.

Learners who have completed KĒRIAH / Experienced

3-01a. In addition to the items under **1-01a** and **2-01a**, you are able to use the following with minimal reference to class materials:

- *Kauzu* causative constructions
- The benefactive particles *padi* and *pra*
- *Dah* benefactive constructions
- The instrumental particle *kung*
- Relator *ki* constructions
- Relator *keng* constructions
- Prepositions and locative adverbs
- Indefinite pronouns
- Frequency adverbs
- Restricting adverbs
- Adjectival comparison of relations
- *Chuma* correspondence constructions
- *Kantu* hypothetical constructions
- Verbal reduplication

3-01b. You are able to use the following with some difficulty and reference to class materials, as well as the 1988 Baxter grammar:

- Aspectual adverbs
- *Tokah* adversity passives
- Modal adverbs
- The completive particle *kaba*

- The consensus particle *na*
- The interrogative particles *ka* and *seng ka*
- Negative indefinite pronouns
- Adverbial reduplication
- Subordinating adverbial relators
- *Kal teng* existential constructions
- Left dislocation
- Topicalisation
- Left/right movement and focusing

3-02. You are able to

- understand why people sometimes unconsciously vary their pronunciation;
- explain (in the language of your choice) why people sometimes unconsciously vary their pronunciation to another person;
- understand the effects spelling sometimes has on pronunciation;
- understand the pros and cons of listing different spelling forms in the dictionary.

PALABRA-PALABRA | VOCABULARY

The sub-competencies for Vocabulary are

B1. Kriseh palabra-palabra Kristang | **Increasing** Kristang vocabulary

Ki yo podih papiah na Kristang? What can I talk about in Kristang?

B2. Nsaminah palabra kon osupalabra Kristang | **Examining** Kristang words and morphology

Kontu yo nsabeh ngua palabra, ki yo podih fازه? What can I do if I can't understand a word?

B3. Fازه palabra Kristang **nobu** | **Creating new words** in Kristang

Klai fازه ngua palabra nobu? Kora? When and how do I create a new word in Kristang?

Learners who have completed KOMESAH / Beginner

1-B1. You are able to use Kristang to talk about the following topics with minimal reference to a word-list or dictionary:

- Basic introductions and greetings
- The languages you can speak
- The things you have at home
- The things you have in your bag
- The things someone else you know has
- Your family
- Your good friends
- What you do for a living
- What someone else you know does for a living
- Your hobbies
- Your home
- Where you work
- Where you live
- The places you have visited
- The places you would like to visit
- Your daily routine
- Your weekly routine
- What you like to eat and drink
- Money
- Shopping
- The sports you like to play
- The games you like to play
- Your favorite color
- Eurasian families
- Eurasian occupations
- Eurasian hobbies
- Other topics not listed here that you take a special interest to

1-B2. You are able to

- understand how dictionaries work;
- look words up in the 2004 Baxter-de Silva dictionary and the 2004 Scully-Zuzarte dictionary.

1-B3. You are able to

- understand why relexification is important;

- understand why working as a community in relexification is important;
- understand the general concepts involved in relexification;
- work together with classmates to determine gaps in Kristang's vocabulary for new words;
- understand how words for older concepts might be repurposed for new, modern concepts;
- create new words to represent meanings that nonetheless may already be captured by existing expressions and phrases.

Learners who have completed KOMPANYAH / Intermediate

2-B1. In addition to the topics listed under **1-B1**, you are able to use Kristang to talk about the following topics with minimal reference to a word-list or dictionary:

- Cooking
- Going fishing
- School
- How you get to your place of occupation
- The weather
- Your body
- Getting sick
- Visiting the doctor
- Buildings in the city
- Your favorite parts of the city
- Birthdays, anniversaries and other celebrations
- How you feel about something
- Events in the distant past
- Events in the recent past
- Events that started in the past but haven't been finished yet
- Events in the future
- Cursing in Kristang
- The church and mass
- Getting married
- Singapore's history
- Singapore's culture
- Singapore's music
- The other races of Singapore
- Eurasian history
- Eurasian culture
- Eurasian music
- The Eurasian diaspora

2-B2. You are able to

- understand the concept of morphology;
- understand the concepts of loanwords, borrowing and cognates;
- use your knowledge of English morphology to derive the meanings of words that you don't know in Kristang;
- use your existing knowledge of Kristang vocabulary to derive the meanings of words that you don't know.
- begin to use your existing knowledge of Kristang morphology to derive the meanings of words that you don't know.

2-B3. You are able to

- understand why relexification should be informed by historical and current considerations;
- understand how new words might be spelt.
- quickly identify new gaps in the language based on emerging domains of use like new media.

Learners who have completed KĒRIAH / Experienced

3-B1. You are able to speak about the topics listed under **1-B1** and **2-B1**, and topics that you are interested in and have a passion for developing in Kristang.

3-B2. You are able to

- use your existing knowledge of Portuguese and Malay vocabulary to derive the meanings of words that you don't know;
- use your existing knowledge of Kristang prefixes and suffixes to derive the meanings of words that you don't know.

3-B3. You are able to create new words

- that are derived from Kristang, Portuguese and Malay vocabulary and morphotactics in a systematic fashion;
- in an informed way that respects Kristang's past and the community;
- in a generally strategic and targeted fashion that add to the language in a unique way.

ASENU-ASENU JUNTADU | COMPETENCIES TOGETHER

Together, the proficiency guidelines provide a structured and systematic way of determining where a learner of Kristang is currently in his journey. However, they **should not** be taken as a firm, inflexible and standardized measure; every learner's path is different and unique. The guidelines should instead be used as an adaptable instrument that helps teachers and revitalisation leaders in their planning process for classes, events and new sub-initiatives; if necessary, they can and should be modified whenever and wherever possible to ensure the best fit for learners and the overall project.

The proficiency guidelines inform the *Kodrah Kristang* assessment plan, which is detailed in the next chapter.

5. FUNDAMINTU | THE ASSESSMENT PLAN

This chapter describes the *Kodrah Kristang* assessment system, which consists of formative assessment that all learners complete as they progress through the course, and an optional summative assessment system that allows learners who wish to do so to systematically check their learning in a more formal setting. Learners who choose the latter receive accreditation in the form of a course completion certificate signed by representatives from *Kodrah Kristang* and the Singapore Eurasian Association.

Learning a new language is a challenge and a commitment for any individual, and requires energy, dedication and discipline. By allowing learners to systematically check their progress, *Kodrah Kristang* validates that commitment to the language, and shows learners how their energy, dedication and discipline has paid off in the form of the progress they have made since embarking on their Kristang language learning journey. This system also provides data about the overall progress of the initiative, which is vital information for not just revitalisation leaders and teachers, but community organisations, funding agencies, media groups, and other external stakeholders with vested interests in the project.

As with the *Asenu-Asenu di Prendisa* (page 19), the fourth stage, *Koruah*, and the fifth stage, *Kuniseh*, will receive detailed descriptions in Phase Two, when enough new speakers of Kristang have been created such that a clearer understanding of the path ahead has formed, and the initiative comes closer to the development of these stages.

FUNDAMINTU DI KAMINYU | FORMATIVE ASSESSMENT

Formative Assessment activities for each module are summarised below.

ACTIVITY	KOMESAH				KOMPANYAH				KĒRIAH							
	1A	1B	1C	1D	2A	2B	2C	2D	3A	3B	3C	3D	3E	3F	3G	3H
Kabakatra / Exit cards	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
Skrībēh lembrasang / Reflective journaling										X	X	X	X	X	X	X
Poesia kung bersu / Poem and songs											X	X				
Grababos / Podcasting													X	X		
Transkripsang / Transcription															X	X
Bringku Bangku / Board games																
Bistidu ku Strela <i>A Starry Sky</i>								X			X			X		X
Figuletras <i>Bananagrams</i>				X		X				X		X		X		X
Intremares <i>Between Oceans</i>	X				X				X				X		X	
Papiah Gregu Kristang <i>Kristang Balderdash</i>		X					X	X			X	X			X	X

ACTIVITY	KOMESAH				KOMPANYAH				KĒRIAH							
	1A	1B	1C	1D	2A	2B	2C	2D	3A	3B	3C	3D	3E	3F	3G	3H
Riu di Gera <i>Rivers of War</i>							X				X				X	
Rua-Rua di Malacca <i>Streets of Malacca</i>			X				X			X						
Bringku kung Katra / Card games																
Chikee <i>Chikee / Cherki</i>				X		X		X				X				
Di Fundu di Mar <i>From the Bottom of the Sea</i>			X		X				X							
Katra kontra Jenti <i>Cards Against Humanity</i>													X	X	X	X
Komunitadi <i>Community</i>	X				X				X							
Preguntu Dodu <i>Crazy Questions</i>			X		X		X		X				X			
Sigih Tempu <i>Chasing Time</i>		X		X		X			X							
Snap Sing Fing <i>Neverending Snap</i>		X								X						
Bringku di Sibrisu / Roleplaying game																
Mundu Skundidu <i>The Hidden World</i>						X	X	X	X	X	X	X	X	X	X	X

X = assessment offered in that module

KABAKATRA | EXIT CARDS

Exit cards are designed to generate quick but useful feedback for both instructor and learner at the end of each lesson, and to allow both parties to reflect on how the lesson went. At the end of each session in the last five minutes, the instructor will issue three to four questions about key features of the lesson, the answers to which students will write down on index cards. These can be quick checks for understanding such as:

- Write down the names of three animals that you remember from today's lesson.
- Construct a sentence using the past tense particle *ja*.
- Provide an example of a word that can be spelt in different ways in Kristang.

They can also be broader questions regarding:

- challenges and difficulties students faced with new vocabulary or grammar presented
- activities students did or did not like and why
- suggestions students have for improving the delivery of material

Kabakatra will initially be issued in English; starting from module 2C, some questions will be issued in Kristang, and by module 3A, all questions will be in Kristang.

SKRIBEH LEMBRASANG | REFLECTIVE JOURNALLING

In addition to the *Kabakatra*, learners will be encouraged to keep a reflective journal starting from module 3A. This is so that learners can practice longer-form writing and the use of more uncommon grammatical constructions, as well as give them an opportunity for greater reflective activity in the language compared with the *Kabakatra* in line with the fourth KAPAS goal KRİSEH. Learners who wish for their work to be checked can submit their journal to instructors each week; submission is otherwise optional.

POESIA KON BERSU | POEMS AND SONGS

In line with learner goals and as part of the fifth KAPAS goal SUBIH, learners will be given the opportunity to develop their own poems in Kristang or their own translations of popular songs into Kristang over the course of modules 3C and 3D. As learners develop their work, they will be able to assess their own writing and speaking abilities in the language, and also simultaneously help to jumpstart a future body of Kristang literature and art.

GRABABOS | PODCASTING

Also as part of the fifth KAPAS goal SUBIH, learners will be given the opportunity to develop their own podcast or vodcast in Kristang in a structured fashion over the course of modules 3E and 3F. Again, as learners develop their work, they will be able to observe improvements and gaps in their writing and speaking abilities; this will also increase Kristang's presence online and on new media, and will further help to increase publicity efforts for the initiative.

TRANSKRIPSANG | TRANSCRIPTION

Both the initiative and learners recognise the importance of giving back to and working with the community. Transcription training in modules 3G and 3H (and onward in the fourth stage of classes) will allow learners to preserve stories, songs and other spoken texts that their Kristang-speaking relatives or friends produce, while giving learners opportunities for a deeper study of the language's spoken features. The success of these efforts may also lead to the development of a Kristang Community Archive in the future.

BRINGKU-BRINGKU | GAMES

Board games, card games and roleplaying games provide an excellent way of engaging all four language competencies while simultaneously providing a fun and engaging way for learners to assess their own proficiencies in these competencies, and work together with fellow learners to master a feature of the language. The *Kodrah Kristang* board games and card games are either based on successful existing games, or developed from scratch to suit the needs of the class. Early board games will also gain new features and rules during replay in later modules so that they become available for assessment of new grammatical features of the language, while simultaneously providing a sense of continuity through the classes. Below follow brief descriptions of the board games and card games, and the language features they are intended to help learners develop:

Name of Game	Short description	Feature focus
BRINGKU BANGKU / Board games		
Bistidu ku Strela <i>A Starry Sky</i>	Each player takes control of a travelling space-city and tries to establish contact with the most number of new alien civilisations.	1st iteration: Locative, bai/beng and temporal constructions 2nd iteration: Very large numbers, negative indefinite pronouns, completive particle <i>kaba</i>
Figuletras <i>Bananagrams</i>	Based on the existing game <i>Bananagrams</i> , where players compete to produce the most number of correct words joined together in a tile tree.	Spelling and orthographic variation, vocabulary retention
Intremares <i>Between Oceans</i>	1st iteration: Players search an island archipelago for treasure while avoiding pirates 2nd iteration: 200 years later, players compete to win the allegiance of the most number of	1st iteration: Cardinal directions, genitive particles <i>sa</i> and <i>di</i> 2nd iteration: Large numbers, money, benefactive particles <i>pra</i> and <i>padi</i>

	city-states in the archipelago through trade and war	
Papiah Gregu Kristang <i>Kristang</i> <i>Balderdash</i>	Based on the existing game <i>Balderdash</i> , where players try to get each other to guess their false answers to a question or definition.	Writing skills, uncommon vocabulary use and retention
Riu di Gera <i>Rivers of War</i>	Players take control of the army of one of six empires in an alternate Southeast Asia that has to cooperatively repel a massive Portuguese invasion in the 15 th century.	1st iteration: Future particle <i>logu</i> , accusative particle <i>ku</i> , relator <i>ki</i> clauses 2nd iteration: Order of adjectives, adjectival reduplication, modal adverbs, <i>kal teng</i> existential constructions
Rua-Rua di Malacca <i>Streets of Malacca</i>	1st iteration: In the 14 th century, players compete to impress the Sultan of Malacca with their section of the city's defences. 2nd iteration: 200 years later, players compete to collect the most Portuguese artefacts under the watchful eyes of the Dutch.	1st iteration: <i>Santah</i> transport constructions, locative, <i>bai/beng</i> and temporal constructions 2nd iteration: Numbers 21-100, money, coordinating clauses
BRINGKU DI KATRA / Card games		
Chikee <i>Chikee / Cherki</i>	A traditional game also played in the Peranakan community; players attempt to form three sets of three cards of the same value.	Numbers, cultural knowledge
Di Fundu di Mar <i>From the Bottom of the Sea</i>	Players work cooperatively to defeat a number of transdimensional sea monsters that are attacking Singapore using spell and technological upgrade cards.	<i>Klai</i> and associated question types and adverbs
Katra kontra Jenti <i>Cards Against Humanity</i>	Based on the existing game <i>Cards Against Humanity</i> , where players match cards with each other to create humorous statements.	Uncommon vocabulary use and retention
Komunidadadi <i>Community</i>	Players compete to fill a fixed number of occupations using occupation and number cards.	1st iteration: numbers 1-10, <i>teng</i> -possession constructions, zero-copular, pronouns 2nd iteration: modals, imperatives
Preguntu Dodu <i>Crazy Questions</i>	Based on the existing game <i>Crazy Questions</i> , where players match questions with possible answers to the question to gain points.	1st iteration: <i>ki</i> , <i>keng</i> , <i>kantu</i> , <i>kantora</i> , <i>undi</i> question types 2nd iteration: <i>klai</i> , <i>kifoi</i> question types, modal adverbs
Sigih Tempu <i>Chasing Time</i>	After Singapore is attacked from the future, players must track down ten hidden time-displaced weapons that will help protect the country, while ensuring that other players don't erase their timelines.	1st iteration: months, dates, temporal constructions 2nd iteration: years and very long numbers, indefinite pronouns, all tense-mood-aspect markers
Snap Sing Fing <i>Neverending Snap</i>	A variant of snap where a new, ever more complicated rule is added to the game each round.	1st iteration: numbers 1-100, vocabulary retention 2nd iteration: Eurasian songs

The first *Kodrah Kristang* roleplaying game is **Mundu Skundidu** ('The Hidden World'), and will be text-based and hosted online. Text-based roleplaying games allow all players to contribute to the story actively while simultaneously developing their ability to construct full and grammatically accurate sentences and narratives in Kristang. The *Mundu Skundidu* story will revolve around a group of companions exploring an apocalyptically-devastated Southeast Asia in the early twenty-second century.

FUNDAMINTU DI FING | SUMMATIVE ASSESSMENT

The summative assessment plan for the initiative is summarised below. As mentioned above, learners are only required to take a summative assessment if they require certification; summative assessment is otherwise optional, as it is believed that the formative activities in class already allow for learners to quite clearly document their progress.

ACTIVITY	KOMESAH				KOMPANYAH				KËRIAH							
	1A	1B	1C	1D	2A	2B	2C	2D	3A	3B	3C	3D	3E	3F	3G	3H
Incheh sa sibrisu Gap filling	X	X	X	X	X	X	X	X								
Les sa sibrisu Text comprehension		X		X		X		X		X		X		X		X
Papiah sa sibrisu Guided conversation	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
Skribeh sa sibrisu Writing task		X		X		X		X	X	X	X	X	X	X	X	X
Ubih sa sibrisu Listening test			X		X		X	X	X		X		X		X	

X = assessment offered in that module

Limited resources and personnel prevent all four language competencies from being assessed individually across every module; however, an effort has been made to ensure the productive competencies, writing and speaking, are assessed at almost every level, especially starting from the third stage, Këriah. It is again important to note here that these are **not** meant to be standardized assessments; although each group of learners will sit for the same assessment at the end of each module, that assessment will be tailored specifically to what has been taught in that particular iteration of the module.

INCHEH SA SIBRISU | GAP-FILLING ACTIVITIES

Gap-filling activities are primarily intended to assess the learner's awareness of Kristang grammar and vocabulary as appropriate to the learner's level (see the *Asenu-Asenu di Prendisa*, page 33-39). An example of a gap-filling activity for module 1A is below.

Use the most appropriate particle to complete the sentence.

Isti yo _____ kamradu, Fuad.

- logu
- sa
- ja

LES SA SIBRISU | TEXT COMPREHENSION ACTIVITIES

Reading comprehension activities are primarily intended to assess the learner's ability in reading Kristang as appropriate to the learner's level (see the *Asenu-Asenu di Prendisa*, page 27-29). An example of a textual comprehension activity for module 1B is below.

Ozi Kevin sa familia teng na kaza di eli sa aboh-aboh. Kevin teng irmang, mai pai kon aboh-aboh. Kevin sa pai china: eli sa nomi Wilson. Kevin sa mai kristang: eli sa nomi Jillian. Olotu dos

teng singkuenta anu. Olotu teng tres filu. Kevin teng binti tres anu, Trevor teng binti anu, Jared teng diznovi anu. Kevin teng ngua tia, Melanie. Melanie susi sa Kevin sa mai. Kevin pun teng ngua tiu, Thomas. Thomas irmang sa Kevin sa pai.

- Q1. Kantu anu teng Kevin sa mai? _____ anu.
- Q2. Keng Trevor sa kanyong? Nomi:_____.
- Q3. Keng Melanie sa sobrinya? Nomi:_____.
- Q4. Kantu irmang teng Jillian? _____ irmang.

PAPIAH SA SIBRISU | GUIDED CONVERSATION ACTIVITIES

Guided conversation activities are primarily intended to assess the learner's ability in speaking Kristang as appropriate to the learner's level (see the *Asenu-Asenu di Prendisa*, page 23-26). At lower levels, the conversation revolves heavily around a prompt such as an image or photograph, while at higher levels, the conversation is more freeform. An example of a guided conversation activity for module 1A is below.



Mestri pruntah:

- Q1. *Teng machu na isti figura? Kantu machu?*
- Q2. *Teng femi?*
- Q3. *Undi teng isti jenti?*
- Q4. *Ki olotu ta fazeh?*
- Q5. *Bos gostah isti retratu?*
- Q6. *Papiah parti-parti di retratu: mang, bolsa, kabesa, kabelu, rua / chang, olu, boka, kaza, lampu*

SKRIBEH SA SIBRISU | WRITTEN TASK ACTIVITIES

Written task activities are primarily intended to assess the learner's ability in writing Kristang as appropriate to the learner's level (see the *Asenu-Asenu di Prendisa*, page 30-32). An example of a written task activity for module 1A is below.

Write a short paragraph of up to 30 words introducing yourself. Tell us about your age, occupation, hobbies and what you did last week. If you need more ideas, ask the examiner.

UBIH SA SIBRISU | LISTENING TEST ACTIVITIES

Listening test activities are primarily intended to assess the learner's ability in working with spoken Kristang as appropriate to the learner's level (see the *Asenu-Asenu di Prendisa*, page 19-22). An example of a listening test activity for module 1C is below.

Transkripsang:

Papianti 1 (Machu): Oi, teng bong!

Papianti 2 (Femi): Teng bong. Ki bos kereh komprah?

Papianti 1: Yo kereh komprah pesi.

Papianti 2: Pesi nteh.

Papianti 1: Mmm. Bos teng fruta?

Papianti 2: Seng. Karambola, nanas, figu...tudu teng.

Papianti 1: Yo kereh singku karambola kon dizoitu figu.

Papianti 2: Aki bos teng.

Papianti 1: Mutu merseh.

Preguntu-preguntu:

Q1. Undi teng isti papia? _____.

Q2. Kantu karambola komprah femi? _____karambola.

Q3. Machu teng pesi? Seng/ngka

Q4. Kantu nanas komprah femi? _____ nanas.

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

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

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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".

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