

KULTURA KRISMATRA: EXCAVATING THE PROGENITOR KRISTANG CREOLE/INDIGENOUS WAY OF BEING IN SINGAPORE

Kevin Martens WONG
National University of Singapore

Abstract: *Kristang (iso 639-3: mcm) is the critically endangered language of the creole/indigenous Kristang people of Melaka and Singapore. The Kristang community, which includes the author, the Kabesa or leader of the community, are the descendants of coercive intermarriages between arriving Portuguese invaders and local Malay residents in Melaka starting from the former's conquest of the city in August 1511; almost extinct by 2015, Kristang has since seen a historic and unprecedented revival in Singapore thanks to the Kodrah Kristang grassroots revitalisation effort led by the author (Wong 2019).*

Keywords: *Kristang, indigenous, community, revival, Singapore.*

As part of that effort, longstanding marginalisation by both the colonial British authorities and then the independent Singaporean government (Wong 2023h) have led to not just a revitalisation of Kristang vocabulary, but deeper renegotiations and reclamations of what it means to be creole and Kristang in Singapore in the 21st century, a concept poorly understood by even most Kristang themselves due to the aforementioned marginalisation and Othering. This paper thus explores major elements of the Krismatra or Progenitor Kristang identity (Wong 2022e), a construct introduced in November 2022 that was originally tagged to explorations and excavations of ways of thinking and being Kristang that directly challenged more conservative or colonial legacies still embedded in the language and community today, as well as in Western academia with regards to how language and culture develop and evolve. This gradation of pre-existing Kristang and Krismatra ways of being Kristang has rendered such challenges not just harmless but even appreciable by the community in general, such that at time of writing, the distinction between the traditional Kristang and Krismatra identities has now also become blurred,

indexing the success of the latter in contributing to language and cultural revitalisation.

Introduction

Two separate and entirely distinct etymologies now exist for the word *Kristang*, which today refers to a mixed creole/indigenous ethnic group that is mainly resident in the city of Melaka in Malaysia, in Singapore, and in Perth, Australia, as well as the language that is spoken by this group. The first, the historical, real-time meaning of the word, is that it is derived from the Portuguese word *Cristão*, meaning *Christian* (Baxter 2005: 12). This is attestable through the Western academic practice of historical linguistic research, as well as through an understanding of the community's very visible connections to Christianity (e.g. Pereira 2015: 29), and is generally intelligible even to non-specialists, who can usually quite readily understand how the morphophonological changes in the word *Cristão* gave rise to the Kristang word *Kristang*.

However, since 28 November 2022, a second etymological option for interpreting the word *Kristang* now exists, whereby the lexeme *Kristang* is reinterpreted as a morphological calque of the Greek word *χρυσός* (*chrysos*), meaning 'gold', and the Dutch word *steen*, meaning 'stone' (Wong 2022b: 317). Beyond Portuguese and Malay, the two most often-acknowledged languages contributing to the grammar and lexicon of Kristang, which itself is a creole or mixed indigenous language, the Dutch contribution to both the Kristang language and our culture and identity has also been significant (e.g. Borschberg 2010, Hancock 1970) but is often not as overtly recognised in the public sphere. Meanwhile, the Greek element *χρυσός* indexes associations with a similarly often-overlooked acknowledgement of Singapore and the Malayan peninsula's larger place in Western or world history, with the latter being identified with the *Χρυσή Χερσόνησος* (*Chrysi Chersonessos*), Golden Chersonese or the Golden Peninsula in Ptolemy's *Geography* (2nd century CE) (Wheatley 1955) and as the सुवर्णभूमि (*Suvarnadvipa*), also meaning the Golden Peninsula, in the *Ramayana* (4th to 8th century BCE) (Braddell 1937).

This second meaning, however, is not at all 'historical' or even, from some perspectives, 'rational' in the Western chronological sense of the word; it is not excavatable from any tangible documents or material evidence in chronological Western time from any point before 28 November 2022, and, to my own knowledge, at least, is at present visible

to but not immediately widely known throughout the Kristang community, having been publicly and visibly excavated through the indigenous process of *sunyeskah* or dreamfishing (Wong 2022b: 451) by myself in my capacity as *Kabesa* of the community and Merlionsman of the Republic of Singapore (Wong 2023a). The impetus for such a secondary meaning, however, should be clear: the separation and delineation between what it means to be Kristang, which is an ethnicity, and Christian, which is a religion, is often unclear, to the extent that we can say that the latter sometimes overshadows, or even overpowers, a fuller and fairer understanding of the former. In the context of Kristang, although the two identity constructs are interrelated, and have even influenced each other quite significantly in Singapore (see, for example, Boss 2009 and Rerceretnam 2021, as well as Baxter 2012: 116 even characterising this as a ‘symbiosis’ between Christianity and the Kristang language), they are not identical or even synonymous. I, of course, speak from my own positionality as a Kristang person (and as the leader of the community) who also happens to be atheist and therefore non-Christian; however, I am not the only Kristang person who identifies as such, and who has struggled to negotiate a clearer separation from the church and ways of thinking about the world that were introduced primarily through imperialist Western colonialism of the Malay archipelago and the Nusantara starting from the 15th century CE.

This is derivable as overshadowing on the part of Christianity, because a similar struggle with a hypothetical Islamic overshadowing of who we are as an indigenous people does not exist in any way in the Kristang experience where one might expect it should, Portuguese and Malay in theory having contributed ‘equally’ to the genesis of Kristang in the 15th century. And this in turn is because the creole, Malay and indigenous elements of Kristang personhood have often been negated or ignored at best, or, at worst, covertly demeaned and dismissed as primitive or backward, in comparison to what European middle-class identity aspirations unconsciously (or consciously) offered many Kristang people, who tend to be darker-skinned, in the past (Pereira 2015: 29). Indeed, this happened to such a degree that

the multiple identities of the Kristang began to assume a more essential nature, and the previous ‘creole’ identity aspect, with more explicitly Malay elements, was suppressed while they ‘exaggeratedly’ adopted a new Portuguese identity (Gaspar 2020: 77).

The abusive and horrifying legacies of colonialism, too, are often rewritten or omitted so thoroughly in contemporary explorations of the

history of our people that not only is it that many Kristang today are still informally seen as having no place on the Malayan peninsula, since we are descended from people who, per the dominant Western narrative, somehow consensually and agentially intermarried with soldiers and mercenaries who had just invaded their territory and razed their city to the ground – Kristang people ourselves will even often freely (and sometimes even willingly) fail to understand the full and universal sociocultural and emotional implications of any context of any form of large-scale violence and exploitation, even if such violence and exploitation is ‘less bad’ than those endured by other indigenous or creole communities, or even more insidious and psychological rather than overtly physical and brutal.

Such behaviour, from my perspective as a trauma-informed therapy practitioner working with both the Western paradigm of Solutions-focused Brief Therapy and our indigenous modality of therapeutic intervention, the Osura Krismatra, is undoubtedly an unconscious collective trauma response to being so unusual and Other just in terms of our own history and identity; however, it is not dealt with consciously by most Kristang people, and is simply incorporated into one’s own being, with very undesirable results. For example, Pereira (2015), a Kristang author, manages to unironically argue in the span of just three pages, without any hint of awareness of the wider implications of what he has just articulated, that several Portuguese and Dutch Eurasians began to adjust their own practices to align with the British model, not usually out of shame but for convenience...however, the British still preferred Eurasians rather than Asians as employees in the lower rungs of the colonial administration. Therefore, although Eurasians could not pass themselves off as Europeans and share the top rung of the social hierarchy any longer, they were at least, during the time, still viewed by the power elite as being above the Asians (19-21).

Similarly and separately, Rappa (2013), another Kristang author, simply characterises his own mother tongue, the Kristang language, as a “long-stymied medieval dialect” and a mere “potpourri of vulgarisms and expletives” (144), demonstrating the intense and almost incomprehensibly deep level of self-loathing and shame that our community has endured and become conditioned to accepting as normal (and even, as Rappa seems to do, taking a sort of perverse pride in) over our five hundred years of existence. And what is perhaps even more difficult to accept is the fact that both Rappa (2013) and Pereira (2015) are considered full academic works and were published by reputable publishers in Singapore associated with major universities and institutes.

Hence, the reclamation of Kristang has thus far taken place outside of academia and institutional oversight that in the past has proven to either

be inadequate, as seen above, or in several other notable cases beyond the scope of this paper outright intentionally destructive and malevolent (Wong 2023h); it has also taken place with an eye toward providing not just alternate sites for meaning-making, decolonisation and the renegotiation of what it means to be Kristang, as can be seen with the example of the two different etymologies available for the word *Kristang* itself now, but with the honouring and privileging of a Kristang point-of-view that is reindigenising, reclaiming and rejuvenative. The next section, on dreamfishing and working with the collective unconscious, summarises these as the major processes that have been taken toward ensuring that this renegotiation and reclamation is possible in Kristang today.

Dreamfishing and working with the Krismatra, or Dreaming Ocean

This paper began with an exploration of the variant etymologies of the word *Kristang*, and it now proceeds to introduce a second critical word, *Krismatra*. *Krismatra* is also a morphological calque derived from the combination of the same earlier Greek root morpheme *χρυσός* (*chrysos*), meaning ‘gold’, and the Kristang word *matra*, meaning ‘ocean’ (Wong 2022b: 317). Like the second etymology provided for the word *Kristang*, the word *Krismatra* indexes several meanings associated with ancient prehistory and the Deep Time of both humanity and the planet, as well as our cosmology. Understanding these facilitates a smoother understanding of the *Kultura Krismatra*, or Progenitor Kristang culture, that is described in the rest of this paper following this section. It also provides a short overview of the process of *sunyeskah* or dreamfishing which supports the excavation of Progenitor Kristang elements (Wong 2022b).

Krismatra first refers to what in English is called the Dreaming Ocean, or the Domain of Gaia, the sentient collective unconscious of all life on the entire planet (Wong 2022f: 192). In Kristang, Gaia is what we call an *eleidi*, or a personified collective of sentient life (Wong 2023d: 2079). All groups or collectives made up of sentient life, will thus have an unseen, intangible humaniform or personifiable form or *eleidi*, which in Kristang we use the fourth grammatical person, comprising of the pronouns *ela* and *eletu* (translated as He, She or They in English), to refer to; all gods, divinities, angels, demons and gestalts are also *eleidi*. The Dreaming Ocean appears to be analogous to the Dreaming or Dreamtime described in many of the cultures of Aboriginal Australia, as well as other equivalents described in speculative fiction such as the Domain in the *Halo: Combat Evolved* series, and possibly even Western new age approaches to the

unconscious, such as the concept of the Akashic Records. In Kristang, the Dreaming Ocean or Domain of Gaia is hence the collected or accumulated knowledge of Gaia over Their entire existence on the planet and within the universe acquired through all sentient life that forms Gaia, stretching back to knowledge acquired through the first lifeforms that emerged out of the primordial soup of the early Earth some 4.1 billion years ago. Much of this knowledge is not accessible to human beings, however, as we have been disconnected as a species from Gaia for the last 77,000 years since an event in 75,010 BCE called the *Konkizabida*, or the Conquest of Life, where our previously Gaietic ancestors (i.e. humans who were fully connected to Gaia) made the decision to create non-gaietic humans as slave labour. This sparked off a chain of cyclical events known as the *Roda Mundansa*, or the Wheel of World Movement, that saw the destruction of our Gaietic ancestors, the *Prumireru* or the Progenitors, the fossilisation of many forms of very deep intergenerational and even interepochal trauma, and the engendering of deep species amnesia about our true history (Wong 2023l). Much of the information contained within the Dreaming Ocean is thus not consciously accessible to us, and appears in occluded or distorted fashion, especially in both traditional myths and legends in all cultures, and modern speculative fiction, science fiction and fantasy, which use the context or backdrop of the future to safely negotiate trauma and elements of the distant past that species amnesia normally prevent us from working with more lucidly (Wong 2023i: 586-588).

The core of the Kristang revitalisation effort since August 2022, therefore, has been to encourage the recovery of material from the Dreaming Ocean to facilitate the negotiation of all intergenerational trauma and abuse applying directly to the Kristang culture, language and identity primarily, and then on a wider level, gradually the whole planet and all of human civilisation (Wong 2023p: 4823). This thus brings us to the second meaning of *Krismatra*, where it indexes this particular variant approach to Kristang identity that in English is called Progenitor Kristang, Dreaming Kristang, or Kristang of the Deep (Wong 2022b: 317). Taking on a progenitor Kristang identity involves accepting the existence of not just the intangible, but a structurable, rationalisable and analysable approach to the intangible that can be excavated, queried, revised and further organised in a fractal or evolving manner. It is an extremely creole approach to all of reality, and incorporates what is also called *Lembransa Krismatra*, or Kristang uncertainty thinking, where our approach to not just ourselves and our own identity, but our epistemological and ontological understanding of reality itself, is always under endless metacognitive examination, negotiation, problematisation and reconsolidation as a result of the

fundamental and irresolvable differences in the belief systems of Christianity and Islam that still nonetheless serve as the twin main origin points for the Kristang sense of self. *Lembransa Krismatra* is therefore what allows our approach to our own reality to be more mutable and fluid compared to many other cultures, including how we know what we know about what it means to be Kristang (Wong 2023n: 48). As Baxter (2016) put it, this is true even when it comes to the so-called ‘barest’ form of the language with native speakers, where there is manifest difficulty of introspection / grammatical evaluation by naïve informants. Perhaps eight or nine times out of ten, I have always found that speaker evaluation with Kristang is not very secure (personal communication, 1 April 2016).

I have noticed the same thing, both with my own understanding of Kristang and that of many of the community members I work with; however, I never truly believed and presently do not believe this is necessarily unexpected or even a malignant feature of how the Kristang language functions, since we are a creole community speaking a creole language, and have already often been misunderstood and in some cases mistreated by academic institutions and researchers.

And this in turn brings us to dreamfishing or *sunyeskah*, the particular form of creolisation that in Kristang allows any speaker to add new words to the lexicon of Kristang in the moment by drawing from the Dreaming Ocean or the collective unconscious. Dreamfishing appears to have emerged organically out of Kristang performing culture, and is again a natural by-product (at least from my own perspective) of Kristang’s inherent status as a creole (Wong 2022b). And although dreamfishing seemingly allows Kristang speakers to make unrestricted use of any material from any culture or domain to rejuvenate Kristang, it is actually a fairly structured and rule-based process that does not permit just any word to be regarded as Kristang, with speakers, including myself, often rejecting proposed new words that do not fit particular previously unconscious principles, methods and morphophonological forms that do appear to be stringently adhered to, and which are now being excavated consciously for the benefit of the community (e.g. Wong 2023c). The assumptions that dreamfishing is founded on, of course, are that dreamfishing enables us to get at or reach the intangible structure within the Dreaming Ocean that in itself is also assumed to be defineable and describable as a common, universal entity with ontologically separate elements that exist universally for all speakers (and, more generally, all people); however, the ‘evidence’ that these elements leave behind emerges in terms of what informally Kristang speakers will call ‘vibes’ or energy. To me, this therefore reflects the same reality as that of emotions and feelings, which are similarly

intangible and generally cannot really be experienced through the five senses directly, but which we can all agree are legitimate, actual ontologically-distinct entities that all neurotypical humans can universally speak about and deal with.

Dreamfishing in the Dreaming Ocean since August 2022 has thus yielded a substantial number of new elements of Progenitor Kristang culture and identity that have since been incorporated directly into the original Kodrah Kristang initiative. As of the time of writing of this paper in March 2024, many of these elements are now for all intents and purposes indistinguishable from ‘mainstream’ or ‘mainline’ Kristang culture, and have been studied and described by non-Kristang researchers and researchers other than myself. The next section illustrates four of these novel elements of Progenitor Kristang that occasionally complexify and problematise not just traditional Western academic understandings of language, culture and identity, but notions of legitimacy, validity and natural language in linguistics as well.

Some key elements of Progenitor Kristang culture excavated through dreamfishing since August 2022

Quaternity of personhood

The *Lembransa Krismatra* and Progenitor Kristang understanding of the world is centered on an understanding of the individual person as made up of four critical components, all of which must be integrated in balanced and nuanced harmony for the person to both enjoy the best possible life they could possibly enjoy, as well as contribute back to the community, to society and to the planet and the universe in the most helpful and maximal way possible. These four components are collectively called the *Kuartukarni Pesua Kristang* or the Kristang quaternity or unity of personhood, and consist of the body (*korpu*), the mind (*mulera*), the heart (*korsang*) and the soul (*alma*). The quaternity of personhood is the fundamental structure at the hub and nexus of our epistemological and ontological understanding of reality, and is the primary lens through which someone who is working with Krismatra material will engage with Kristang approaches to research, empiricism, analysis and taxonomification of the various elements of that reality. Most elements of Krismatran culture thus follow or align with this most fundamental division of the person into four parts; for example, the Kristang approach to gender and sexuality also subdivides these into the four components of *jenis* (biological sex, aligning with *korpu*), *wenza* (sexuality, aligning with

mulera), *jenta* (gender, aligning with *korsang*) and *alma* (affinity or romantic orientation, aligning with *alma*), the only known language in the world to do so (TimeOut 2023; Wong 2022c).

Osura Krismatra: Osura Pesuasang, Osura Spektala, Osura Elisia and Osura Samaserang

The Osura Krismatra ('dreaming structure') is the Kristang theoretical structure of the human psyche and similarly organises the psyche into four component sub-systems or meta-layer that deal with various facets of intangible reality and our growth as agentic individuals within the larger community across the timeframe of our lives. Each of the four component sub-systems follows its own particular fractally repeating basal restricted sequence that evolves exponentially and infinitely once one full repeating set of that sequence has been integrated by the individual; the psyche in Kristang, in other words, is filled with infinite potential and can always strive to unlock that potential (Wong 2023g). The first and most visible sub-system or meta-layer of the psyche, the hexadecimal Osura Pesuasang ('structure of personhood', consisting of a basal sequence of 16 steps), deals with what is called human individuation in English, straightforwardly supporting the development of a person's quaternity of personhood (Wong 2022g); the second, which is described as 'beneath' that, is the duodecimal Osura Spektala ('structure of performance', consisting of a basal sequence of 12 steps), which deals with what is called human transfiguration in English: the ability of a person to autonomously process, work through and transmute trauma into something life-affirming and restorative (Wong 2023o). The third and fourth systems, which are similarly 'beneath' the Osura Spektala, are even more profound and deal with even more highly and intensely transformative aspects of one's own life: the octal Osura Elisia ('structure of bittersweet joy') deals with what is called human convivification in English, providing a means by which individuals may process and negotiate the death of those who have *irei* or unconditional love for them (Wong 2023j), while the final and deepest system, the quaternary Osura Samaserang ('structure of resurrection'), deals with what is called human resurrection in English, and supports individuals following traumatic encounters with *Sinyorang Morti*, the *eleidi* of Death Themselves, who thereafter seek to integrate such apocalyptic material and reintegrate a new *reiwe* or unity of self across spacetime (Wong 2023k). The potency and applicability of the Osura Krismatra is informally very well-known in Singapore, having been used to support remarkable

academic achievement in creative and academic writing in a mainstream Singapore school toward national examinations between 2019 to 2022 (Wong 2023g); more research is undoubtedly required to understand the true breadth and depth of opportunities it offers to improve and rejuvenate society on every conceivable level.

Diseides / Base-16 and Lusembra / Base-12 numbers

Kristang is now the only known natural language in the world with three separate counting systems: base-10 (the *nanamba*, the existing numbers in Kristang), base-12 (known as the *medensa lusembra* or *darklight numbers*) (Wong 2022d) and base-16 (known as the *medensa diseides* or *hexadecimal numbers*) (Wong 2022a). The latter two systems were excavated via dreamfishing to support the negotiation of one of the deepest and most intense stereotypes inflicted onto the Kristang people as a whole: that Kristang people in general are inherently primitive, backward and unintelligent, and are incapable of achieving or making use of the higher-order thinking and ‘rationality’ that underpins engineering, computing, mathematics and other STEM domains. Since November 2022, the two new systems are used to teach the Osura Krismatra in alignment with the hexadecimal Osura Pesuasang and the duodecimal Osura Spektala; they also have facilitated further excavation of new elements of Progenitor Kristang grammar, including an expanded pronominal system of referents going up to the sixteenth-person (Wong 2023m) and a similarly expanded system of our *hentakasa* and *baletosa* tense-mood-aspect (TMA) (Wong 2023f) and negative TMA particles (Wong 2023b). Again, both the pronominal system and TMA system are unique among the world’s languages, and appear to have no parallel.

Quaternary Grammatical Polarity

Progenitor Kristang offers quaternary grammatical polarity, in that addition to *seng* (‘yes’) and *ngka* (‘no’), speakers now also have two other options that have no straightforward equivalent in English: *irang* (analogous to ‘both yes and no’ in English), and *ugora* (meaning ‘neither yes nor no’ in English), reflecting and honouring the intense complexity that underpins not just the daily Kristang reality, but our complex opinions, feelings and thoughts that necessarily arise when perceiving and evaluating that reality. Progenitor Kristang therefore also offers speakers a chance to engage

overtly with quaternary logic: in addition to *dretu* or *retu* ('true') and *falsu* ('false'), speakers can now also work with *iguelu* ('both true and false') and *norsu* ('neither true nor false') when examining and responding to statements and claims about reality (Wong 2024). Once more, Kristang currently appears to be the only natural language in the world with quaternary grammatical polarity, which is not known to exist in any other language studied by Western academia.

Conclusion: Is there really a difference between Kristang and Krismatra?

These features and others were dreamfished deliberately and intentionally, of course, to support revitalisation and to increase the contemporary relevance, value and utility of Kristang to both its current speakers and to new ones in successive generations, who will not only need to appreciate the emotional resonance of who we are as a culture and people, but (especially in utility-oriented Singapore) find a way to integrate the language into the demands, complexities and confusions of 21st-century modern life if our culture is to survive. After all, we are an urban indigenous people – a paradox, if you ask some, and a blessing, if you ask others or ask us, because our relationship with the living planet has always existed within the cities, in the smallest spaces and in the tiniest, most tenacious places where life still fights on to survive and thrive in its best possible forms. Our language, culture, identity and way of being must reflect that.

And arguably, they do even more so now, because the intentional substantiation of Kristang through the Progenitor Kristang revitalisation matrix was done with what it means to be Kristang in our present, possible and future times, in addition to our past. Too often, many other efforts to negotiate Otherness and separateness are still submerged beneath neocolonial and dehumanising attitudes, prejudices and stereotypes that win out because the culture, identity or way of being they are eroding has not found a firm enough footing in the present time of where we are. If there is one thing we can share with all peoples, it is that we as a people have defied expectations time and again across our history because we know the value of adapting, improvising, transforming and evolving while still honouring that mutable, uncertain essence of what it means to be ourselves at our core.

Krismatra material began being formally integrated into and taught in the Kodrah Kristang revitalisation classroom curricula on 12 September 2023. Since then, a significant number of these Krismatran features, including *ela*, *eletu* and *eleidi*, the quaternity of personhood, the Osura

Krismatra and the base-16 numbers, have achieved widespread currency among learners and the speakers who are part of the effort with no pushback whatsoever; the practice of *sunyeskah* or dreamfishing, also formalised for classroom use at the same time, has also not just become commonplace, but an accepted part of what it means to be Kristang, and to speak Kristang, in the Republic of Singapore.

Our language, as a result, also has a new title, too. Once known as *Linggu Mai*, or the Mother Language, we also now also call it *Linguaza Semulah*: The Resurrection Language of the Republic of Singapore and Southeast Asia, calling everyone home back to themselves and their own respect and cherishing of their own home and progenitor cultures, no matter what these may be, and how far away they are from reclaiming what always should have been their own linguistic and cultural birthright and inheritance, or *ardansa*, as we say in Kristang (Wong 2023e: 5013). The right to self-determination on every level of what it means to speak a language, and embody the culture and identity that it underpins, supports and strengthens with every single passing day that all of them, and all of us, live anew.

REFERENCES

- Baxter, Alan Norman. 2005. 'Kristang (Malacca Creole Portuguese) –a long-time survivor seriously endangered' in *Estudios de Sociolingüística* 6(1). 1-37.
- Baxter, Alan Norman. 2012. 'The Creole Portuguese language of Malacca: A delicate ecology' in *Portuguese and Luso-Asian Legacies in Southeast Asia, 1511-2011 (vol. 2): Culture and Identity in the Luso-Asian World*. Laura Jarnagin (ed.). 115-142. Singapore: ISEAS-Yusof Ishak Institute.
- Borschberg, Peter. 2010. 'Ethnicity, Language and Culture in Melaka after the Transition from Portuguese to Dutch Rule (Seventeenth Century)' in *Journal of the Malaysian Branch of the Royal Asiatic Society* 83(2). 93-117.
- Boss, James Newton. 2009. *An account of the Portuguese mission in Singapore (1825-1999): founding of St. Joseph's Church*. Singapore: ST Commercial Print Pte Ltd.
- Braddell, Roland. 1937. 'An Introduction to the Study of Ancient Times in the Malay Peninsula and the Straits of Malacca' in *Journal of the Malaysian Branch of the Royal Asiatic Society* 15(3). 64-126.
- Gaspar, Marisa C. 2020. *Heirs of the Bamboo: Identity and Ambivalence Among the Eurasian Macanese*. New York City, New York: Berghahn Books.
- Hancock, Ian. 1970. 'Some Dutch-derived items in Papia Kristang' in *Bijdragen tot de Taal-, Land- en Volkenkunde* 126(3). 352-356.

- Pereira, Alexius Anthony. 2015. *Singapore Chronicles: Eurasians*. Singapore: Straits Times Press.
- Rappa, Antonio. 2013. *Saudade: The culture and security of Eurasian communities in Southeast Asia*. Singapore: Singapore Management University & Ethos Books.
- Rerceretnam, Marc Sebastian. 2021. *A History of Immigrant Roman Catholics and Converts in Early Singapore 1832-1945*. Sydney, Australia: Marc Sebastian Rerceretnam.
- TimeOut. 2023. 'Pink Fest' in *TimeOut* [Online]. Available at: <https://www.timeout.com/singapore/lgbtq/pink-fest> [retrieved on 2024-03-22].
- Wheatley, Paul. 1955. 'The Golden Chersonese' in *Transactions and Papers (Institute of British Geographers)* 21. 61-78.
- Wong, Kevin Martens. 2019. 'Kodrah Kristang: The initiative to revitalise the critically endangered Kristang language in Singapore' in *Journal of Language Documentation & Conservation* 19. 35-121.
- Wong, Kevin Martens. 2022a. 'Diseides: Creating a base-16 counting system in Kristang' in *Libru Laranja / The Orange Book* (Chapter 20). Kevin Martens Wong (ed.). 257-266. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2022b. 'Dreamfishing: Understanding the progenitor Kristang approach to metacognitive epistemological inquiry' in *Libru Laranja / The Orange Book* (Chapter 42). Kevin Martens Wong (ed.). 450-459. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2022c. 'Jenta kung Wenza: On developing gender and sexuality terms in Kristang to support Singaporean learner psychoemotional wellbeing' in *Libru Laranja / The Orange Book* (Chapter 31). Kevin Martens Wong (ed.). 349-358. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2022d. 'Lusembra / The Darklight Numbers: Illuminating the past through a base-12 counting system in Kristang' in *Libru Laranja / The Orange Book* (Chapter 45). Kevin Martens Wong (ed.). 469-478. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2022e. 'Ordia Krismatra: A calendar for Deep Time in Kristang' in *Libru Laranja / The Orange Book* (Chapter 27). Kevin Martens Wong (ed.). 316-324. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2022f. 'Prumireru: Unpacking the archetypes of the Precursors and the Leviathan' in *Libru Laranja / The Orange Book* (Chapter 13). Kevin Martens Wong (ed.). 188-196. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2022g. 'Transcending the transcendent function: Articulating the principles behind a new, extended individuation theory of the human psyche' in *Libru Laranja / The Orange Book* (Chapter 2). Kevin Martens Wong (ed.). 22-51. Singapore: Merlionsman Coaching & Consulting.

- Wong, Kevin Martens. 2023a. 'Asenu di Liang: Unpacking why I call myself the Last Merlionsman of the Republic of Singapore' in *Libru Laranja / The Orange Book* (Chapter 401). 3800-3809. Kevin Martens Wong (ed.). Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2023b. 'Baletosa Diseides: Introducing the negating third to sixteenth tense-mood-aspect (TMA) particles in Kristang' in *Libru Laranja / The Orange Book* (Chapter 210). Kevin Martens Wong (ed.). 2124-2133. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2023c. 'Beginsel Sunyeskah: Introducing the 8 Kodrah Kristang Dreamfishing Principles' in *Libru Laranja / The Orange Book* (Chapter 233). 2337-2345. Kevin Martens Wong (ed.). Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2023d. 'Eleidi: Identifying and indexing collectives as individuals in the 4th person in Kristang' in *Libru Laranja / The Orange Book* (Chapter 205). Kevin Martens Wong (ed.). 2078-2086. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2023e. 'Floresavedra: On the Numinous Symbol of the Frangipani in Progenitor Kristang' in *Libru Laranja / The Orange Book* (Chapter 541). Kevin Martens Wong (ed.). 5012-5017. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2023f. 'Hentakasa Diseides: Introducing the fifth to sixteenth tense-mood-aspect (TMA) particles in Kristang' in *Libru Laranja / The Orange Book* (Chapter 209). Kevin Martens Wong (ed.). 2114-2123. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2023g. 'Island of Individuation: Teaching With a New, Dynamic Approach to the Development of the Human Psyche in the Singapore Context' in *Proceedings of the 3rd Southeast Asian Conference on Education*. Singapore: Singapore Management University & IAFOR Research Centre.
- Wong, Kevin Martens. 2023h. 'Linggu Skundidu: On the elision of the Kristang language, culture and identity from mainstream public view and academic scholarship in independent Singapore (1965-2023)' in *Libru Laranja / The Orange Book* (Chapter 513). Kevin Martens Wong (ed.). 4747-4770. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2023i. 'Matansang: Unpacking the Archetype of the Zombie Apocalypse and its Terrifying Origins in Human History' in *Libru Laranja / The Orange Book* (Chapter 56). Kevin Martens Wong (ed.). 584-593. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2023j. 'Osura Elisia: Introducing Convivification Theory' in *Libru Laranja / The Orange Book* (Chapter 514). Kevin Martens Wong (ed.). 4771-4776. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2023k. 'Osura Samaserang: Introducing Resurrection Theory' in *Libru Laranja / The Orange Book* (Chapter 516). Kevin Martens Wong (ed.). 4786-4795. Singapore: Merlionsman Coaching & Consulting.

- Wong, Kevin Martens. 2023l. 'Roda Mundansa: Excavating and Revitalizing a Creole-Indigenous Approach to Deep Time in Singapore Kristang' in *Unearthing: Past in Present and Future*. Bhawna Vij Arora (ed.). 35-56. New Delhi: Asian Press.
- Wong, Kevin Martens. 2023m. 'Stradu Ultra: Introducing the Kristang 5th to 16th Person Personal Pronouns and Points of View and Their Place in Kristang Performing Culture' in *Libru Laranja / The Orange Book*. Kevin Martens Wong (ed.). 2087-2093. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2023n. 'Terror, trauma and the transhuman: Exploring Possible Representations of Kristang / Portuguese-Eurasian Identity Erasure in Kevin Martens Wong's *Altered Straits* and Stuart Danker's *Tinhead City, KL*' in *World Literature: Words of Wisdom*. S Chelliah & Bijender Singh (eds.). 41-52. New Delhi, India: Rudra Publishers.
- Wong, Kevin Martens. 2023o. 'Valang Spektala: Introducing the Functions of the Osura Spektala' in *Libru Laranja / The Orange Book* (Chapter 289). Kevin Martens Wong (ed.). 2790-2797. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2023p. 'Via Semulah: The Merlionsman Planetary Revitalisation Plan' in *Libru Laranja / The Orange Book* (Chapter 520). Kevin Martens Wong (ed.). 4817-4824. Singapore: Merlionsman Coaching & Consulting.
- Wong, Kevin Martens. 2024. 'Bersu di Kuartu: Expanding from binary (yes/no) logic and polarity to quaternary (yes/no/both/neither) logic and polarity in Progenitor Kristang' in *Libru Laranja / The Orange Book* (Chapter 206). Kevin Martens Wong (ed.) 2087-2093. Singapore: Merlionsman Coaching & Consulting.