either by choice or as convicts or escapees, and colonies were soon established throughout the Pacific. Colonial rule would soon follow as the new settlers, and some indigenous people, requested annexation from the dominant settler group. It is within Chapter Six that Lansdown discusses and provides excerpts relating to the establishment of these new colonies. In Chapter Seven Lansdown discusses anthropology as a new ethnographic form of study. Within his introduction to this chapter, Lansdown describes the history of anthropology and the field of social anthropology within the Pacific. The excerpts included are from the observations of a selection of anthropologists, giving the reader a view of what they saw and how they interpreted their findings.

The final part of this book explores a more contemporary view of the Pacific. At the time of the Second World War the majority of the Pacific was under colonial rule by the English, the French and the Americans. Many of the islands within the Pacific were deeply involved in the war, as were the indigenous people who lived there. In Chapter Eight Lansdown discusses the role of the Pacific during the Second World War. The letters and excerpts he has selected for this chapter provide the reader with the thoughts of those Europeans who either took part in the war or were living in the Pacific at that time. Chapter Nine, the final chapter, begins in the late 1800s with a discussion about the influential legacy of Paul Gauguin who provided the world with perspectives of the Pacific, in particular Tahiti, through his paintings and his journal Noa Noa. It is this chapter that provides the contemporary view of the Pacific as utopia, a place of paradise. Lansdown discusses significant changes within Pacific societies such as the introduction of capitalism, decolonisation and tourism. He also provides discussion on how the West saw the Pacific as a vast, empty space ideal for weapons testing.

This book is an excellent resource for anyone who is interested in exploring the early Western perspectives of the Pacific. The introduction gives a very good overview of how the Pacific became colonised and the interactions which followed with European expansion and later colonisation. Each chapter is clear and excerpts are carefully selected with ambiguous text explained clearly and with careful detail. Strangers in the South Seas is an excellent academic text for first year University programmes exploring the Pacific such as History, Anthropology, Geography, Pacific Studies and Indigenous Studies.


JOEL BRADSHAW
University of Hawai‘i

This monumental dictionary is a fitting tribute to those who first began work on it during the 1960s but never had the chance to see the final printed product. The latter include three of those named on the cover—Bulmer, Gi, and Majnep—along with
Pawley’s mentor in descriptive linguistics, Bruce Biggs. The bulk of the hefty tome is a Kalam–English dictionary (pp. 93–655) with roughly 6000 primary headwords and 14,000 lexical units, defined as “conventional form meaning pairing” (p. 20), plus a concise English-Kalam finderlist (pp. 662–810) that includes many Latin binomials for plants and animals. The earlier chapters include a guide to the dictionary (pp. 1–10), and notes about the Kalam people and their languages (pp. 11–24), the sound system and spelling practices (pp. 25–33), grammar and semantics (pp. 34–73), and the making of the dictionary (pp. 74–84), plus a list of bibliographic references (pp. 85–89) that refers readers to further work in the 1991 festschrift for Ralph Bulmer, edited by Pawley and titled *Man and a Half* (Auckland: The Polynesian Society).

The volume is aimed at multiple audiences, but perhaps especially educated readers of English who are tolerably familiar with terminology used in linguistics and, to a lesser extent, anthropology and biology. Parts of this review will also be aimed primarily at linguists.

The dictionary employs a spare phonemic orthography, which avoids writing the many predictable vowels that are automatically inserted to keep consonants apart, and also writes each consonant phoneme with the same symbol even when it sounds different in initial, medial or final position within words. Many words have no phonemic vowels at all, as in the sentence, 

\[ \text{Ctk bsg nŋnŋ, nbk ñbspm} \]

‘While we are sitting watching, you (plural) are eating’ (p. 28). The prenasalised obstruents, written \( b, d, j, g \), are devoiced in final position (sounding more like English \( mp, nt, nch, nk \), respectively) and often lose their initial nasalisation if they follow a word ending in an oral (i.e., nonnasal) consonant. The oral obstruents (those without nasal onsets) vary even more. Bilabial \( p \) is a stop only in final position (where it resembles English \( p \)), but is a voiced fricative \( [\beta] \) (like English \( v \), but without teeth touching the lips) in initial position, and a voiceless \( [\Phi] \) (like English \( f \), but without teeth touching the lips) in medial position. Alveolar \( t \) is a tap (like the \( t \) in *later* or *butter* in many dialects of English) not just medially but also at the ends of words. Velar \( k \) is a voiceless stop (like English \( k \)) in initial or final position, but voiced fricative \( [\gamma] \) in medial position. Positional variants of the other phonemes are not as significant: the palatal affricate \( c \) (like English *ch*), the sibilant \( s \), the resonants \( m, n, ñ, ñ, l, w, y \), and the vowels \( a, e, i, o, u \).

Despite its structural economy and even elegance, when judged on language-internal grounds, the dictionary orthography is often a poor match with spelling practices in Tok Pisin, the language of primary literacy for most Kalam speakers. For instance, the personal names spelled Jobtud and Wpc in the dictionary orthography are spelled Ndyombirunt and Uvich in Tok Pisin contexts, and the place names spelled Kaytog and Kab-dagleb in the dictionary orthography are spelled Kaironk and Kamp-dangilemp in Tok Pisin. Some of these incongruities are discussed in the notes on spelling practices, where the compilers acknowledge that in the first draft of the dictionary they wrote \( y \) and \( w \) for both the syllabic, stressed vowels \( [i] \) and \( [u] \) as well as for the nonsyllabic, unstressed semivowels \( [y] \) and \( [w] \) (the two being in complementary distribution), but later yielded to wider Kalam preference by writing the vowels as \( i, u \), and semivowels as \( y, w \).
The two major regional dialects of Kalam are called **Etp mnm** and **Ti mnm**, both of which translate literally as ‘what language’. In other words, speakers of the former say **etp** for ‘what’, while speakers of the latter say **ti**. They differ in morphology perhaps as much as Spanish and Portuguese (pp. 2, 18). Although **Ti mnm** is phonologically more conservative (p. 32), neither one is regarded as Standard Kalam. Instead, both are considered Ordinary Language (OL) relative to the third major variety represented in the dictionary, **Aljaw mnm** ‘Pandanus language’ (PL), ritually spoken during expeditions to the high mountain forest to collect and eat mountain pandanus. PL is marked by a set of lexical substitutes, often with wider semantic ranges than their OL translation equivalents. PL grammar is otherwise identical to that of OL.

Kalam syntax is in many ways typical of Papuan languages with what linguists refer to as switch-reference clause-chaining systems, whose main features are summarised very succinctly in the introductory notes (p. 39; original emphasis): “Independent verbs carry suffixes marking absolute tense, aspect or mood, and suffixes marking **Subject person-and-number** independently of any other verb. Dependent verbs carry suffixes marking relative tense (prior, simultaneous with or subsequent to) and relative **Subject reference** (same or different), the comparison being with the next following verb in the construction.”

The most striking feature of Kalam morphosyntax is its verbal lexicon, which consists of a closed class of about 130 verb roots that combine with other elements to convey a wide range of meanings. Ninety percent of the instances of verbs in Kalam text consist of just 15 of the most generic roots combined in a wide variety of verb adjunct or serial verb constructions (p. 38). These roots include **ag-** ‘make a sound, emit, utter, say’, **d-** ‘hold, touch, have, get, control, stop, finish’, and **nj-** ‘be conscious, perceive, know, see, hear, smell, feel’. Tok Pisin (TP) and English terms for actions and states are borrowed into Kalam as adjuncts of the all-purpose light verb **g-** ‘do, make’ (also glossed ‘happen, occur, act, function, work, build, create’), as in **wasim g-** ‘wash’ (TP **wasim**) and **btuk g-** ‘be broken’ (TP **bruk**) (48). Common activities in traditional Kalam culture are often described in constructions consisting of several bare verb roots in a row, with only the last one inflected, as in **Am kmn pk d ap ad ūb-ig-pay** (‘go game.mammal kill get come cook eat-PAST.HAB-3PL’) ‘They used to go and kill game mammals and bring them back and cook and eat them’ (p. 51). The Kalam language is a fascinating study in compositional semantics.

This book might seem a throwback to the era when anthropology and linguistics worked together to describe new cultures and languages. During the half-century of its gestation period both disciplines have drifted apart, pursuing autonomous interests often irrelevant to each other, as well as to those whose cultures and languages they describe. Over the same period, however, biological, cultural and linguistic diversity in many parts of the world has been threatened as never before, and goals of preserving that diversity have become more imperative. At the 2013 International Conference on Language Documentation and Conservation (in Honolulu), whose theme was “Sharing Worlds of Knowledge,” the long-term Kalam project was praised as an exemplary model of close collaboration among academic linguists, anthropologists and biologists, on the one hand, and indigenous experts on their own language, culture and ecology, on the other.
To preserve cultural as well as linguistic diversity, the dictionary frequently offers encyclopaedic information in the definitions of especially significant phenomena in Kalam culture. Consider, for example, the definition of kobti cassowary, *Casuarius* spp., which includes the following cultural notes before a series of subentries.

**KOBTI** … Not classified as a bird (*yakt*). The local species, to which the term used by the Upper Kaironk and Simbai people normally applies, is probably the small Mountain Cassowary, *Casuarius bennetti*. Hunted. Cassowaries must be killed in ritually appropriate manner with blunt instrument and the flesh must be cooked on raised ovens with appropriate rituals. A man who has killed a cassowary remains ritually contaminated for several weeks. Tall men are often nicknamed kobti.

This multifaceted comprehensiveness will make the Kalam dictionary an invaluable resource for many more specialised projects aimed at various audiences, whether readers of Kalam or of English. Before their deaths, Majnep and Bulmer produced such works of cultural documentation as *Birds of my Kalam Country* (1977) and a multivolume series titled *Kalam Hunting Traditions* (1990–1991). Other such manuscripts are in the works (p. 86).

The dictionary and a 2007 book by Majnep and Bulmer, *Animals the Ancestors Hunted*, were launched in a colourful ceremony in November 2012 at the Divine Word University in Madang attended by about 200 people, including Madang Province Governor Jim Kas (a Kalam), representatives of the families of each of the Kalam contributors and other Kalam people living nearby. It was a long-awaited moment well worth celebrating.