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**SEMANTIC
RELATIONSHIPS
OF
GAHUKU
VERBS**

BY

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PREFACE

It is hoped that this study will contribute to linguistic understanding in two ways. First of all, I trust that it will make available a description of some of the most interesting and most complicated aspects of one of the languages in a little-known area of the world—the highlands of Papua New Guinea. I also hope that it will point to the relationships between various kinds of propositions and their manifesting clause structures and orders that must be analyzed and understood before one can say he has a competence in a given language.

Gahuku is the mother tongue of some 7,000 persons living on the northeast side of the Asaro Valley, surrounding the town of Goroka, in the Eastern Highlands of Papua New Guinea. The language is also spoken or understood by probably as many others in surrounding dialects and languages. Gahuku is simply the name of the largest clan in the language group, and is the general name used by linguists, anthropologists, and others. Sometimes the name Zoqmaga has been used by a few of the local people to refer to the language as a whole.

Data for this study were gathered largely in the village of Wanim during the years 1959–63 and 1967–72, working under the auspices of the Summer Institute of Linguistics. It is impossible to name all those from whom data were obtained (especially since I never worked with an ‘informant’ as such); but special thanks go to Loisieq Golohaveq, who taught us as he worked for us, and to Heliviq Sulaeq, who transcribed and typed up a great amount of the text material.

The corpus from which most of the illustrations in this study were drawn includes some 215 triple-spaced typed pages of text plus an accumulation of letters. Citations from this corpus are so indicated by an indexing symbol given in brackets following the free English glosses. Much of the work on this corpus was carried out in 1970 as part of a project sponsored by contract OEC-9-097756-4409(014) of the Office of Education, United States Department of Health, Education, and Welfare.

I am grateful beyond words to the members of my committee—Keneth L. Pike, Robbins Burling, Alton L. Becker, and Kenneth C. Hill—for their untir-

ing patience in trying to teach me the principles of writing with accuracy and clarity. Any success is due to them; the failures are my own.

I am also very grateful to those many friends who have over the years supported financially our work among the Gahuku people.

And finally, I should like to acknowledge my gratitude to Him who is the ultimate source of all wisdom and knowledge. The beautiful and intricate patterns of structure in Gahuku which I have tried to show here reveal to me a bit of the beauty—and inexhaustible riches—of His handiwork.