

PLURALIZATION: JAPANESE AND TAGALOG

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We deal with the problem of explicit pluralization of a noun in Japanese vis-à-vis Tagalog. (In Japanese, there is no way of explicitly pluralizing verbs/adjectives.) In the case of Japanese, a suffix, like a word in Tagalog (*mga*), serves to make the plural meaning explicit, but, unlike its Tagalog counterpart, its applicability is restricted. In fact, it applies, in principle, only to nouns designating human beings. We clarify, considering some related phenomena, the problem resulting from this restricted applicability of the suffix.

1. EXPLICITLY PLURALIZED FORMS

In Japanese, the plural meaning is often not made explicit, as in (1):

- (1) Juan wa onnanoko o yonda.
'Juan invited a girl/girls'
Juan wa sensei o komaraseru.
'Juan embarrasses his professor/professors'
okyakusan wa bityutukan ni haitta.
'The visitor/visitors entered the museum'
niwa ni kodomo ga iru.
'There is a child/are children in the yard'

(*Wa/o/ga* = topic marker/accusative marker/nominative marker, while *ni* corresponds to the prepositions in English *to, in, etc.*) Here in fact *onnanoko*, for example, means 'girls' only when the plural meaning is made clear by the context. (As for the singular meaning, on the other hand, see 3.2.3.)

At the same time, for the sake of explicit pluralization, a suffix pluralizing a noun may be used: *-tati*, as in (2) below (cf. (1)).

- (2) Juan wa onnanoko-tati o yonda.
'Juan invited girls'
Juan wa sensei-tati o komaraseru.¹
'Juan embarrasses his professors'
okyakusan-tati wa bityutukan ni haitta.
'The visitors entered the museum'
niwa ni kodomo-tati ga iru.
'There are children in the yard'

Here there occur, thus, explicitly pluralized nouns: *onnanoko-tati* 'girls', *sensei-tati* 'professors', *okyakusan-tati* 'visitors' and *kodomo-tati* 'children'.

Similarly in Tagalog where, as well, the plural meaning is often not made explicit, a word may be used for the sake of explicit pluralization. See, in effect, the Tagalog counterparts (3) below with the pluralizing word *mga*.

- (3) Kumumbida ng mga dalaga si Juan.
'Juan invited girls'
Nanghihiya ng kanyang mga propesor si Juan.
'Juan embarrasses his professors'
Pinasok ng mga bisita ang museo.
'The visitors entered the museum'
May mga bata sa bakuran.
'There are children in the yard'

¹In such cases the honorific pluralizing suffix *-gata* may occur:

Juan wa sensei-gata o komaraseru.
'Juan embarrasses his professors (honorific)'

Insofar as (2)/(3) are concerned, the suffix *-tati* is similar to the word *mga*. However the applicability of *-tati*, unlike *mga*, is restricted. That is, as will be seen below, *-tati* applies, in principle, only to nouns designating human beings; nouns other than [+Human] ones, in principle, cannot be pluralized in the same way.²

First see (4) below where, like (1), the plural meaning is not made explicit.

- (4) Juan wa hon o katta.
 'Juan bought a book/books'
 Rosa wa sensei ni syasin o ageta.
 'Rosa gave a picture/pictures to the teacher'³
 Pedro wa ringo o tabeta.
 'Pedro ate an apple/apples'
 niwa ni teeburu ga aru.
 'There is a table/are tables in the yard'⁴

Here, too, *hon*, for example, means 'books' only when the plural meaning is made clear by the context.

In this case, however, due to its restricted applicability mentioned above, *-tati* may not be used. (5) below, therefore, are impossible, as opposed to (2).

- (5) *Juan wa hon-tati o katta.
 'Juan bought books'
 *Rosa wa sensei ni syasin-tati o ageta.
 'Rosa gave pictures to the teacher'
 *Pedro wa ringo-tati o tabeta.
 'Pedro ate apples'
 *niwa ni teeburu-tati ga aru.
 'There are tables in the yard'

That is, explicitly pluralized forms such as **hon-tati* 'books', **syasin-tati* 'pictures', **ringo-tati* 'apples' and **teeburu-tati* 'tables' are impossible.

In Tagalog, on the other hand, *mga* may be used freely; see, in effect, the Tagalog counterparts (6):

- (6) Bumili ng mga libro si Juan.
 'Juan bought books'
 Nagbigay ng mga larawan sa titser si Rosa.
 'Rose gave pictures to the teacher'
 Kumain ng mga mansanas si Pedro.
 'Pedro ate apples'
 May mga mesa sa bakuran.
 'There are tables in the yard'

The asymmetry observed above in Japanese i.e. (2)/(5) in contrast to (3)/(6) in Tagalog is worth noting. This problem is dealt with in 3 and 4.

In 2, before this problem is dealt with, we remark on those having to do with the explicit pluralization in Japanese and Tagalog.

² Nouns designating animals are occasionally pluralized by *-tati*, e.g. *inu-tati* 'dogs' (*inu* 'dog'), in which case one feels a sort of affection to them or personification. Nouns designating inanimate objects, in any case, are not pluralized by *-tati*. The honorific pluralizing suffix *-gata* mentioned above (note 1), on the other hand, is restricted to [+Human] nouns.

³ Here we may also have 'the teachers': it is, however, disregarded in order to avoid confusions. (In (1)/(2), on the other hand, we have, for the same reason, disregarded 'the museums' and 'the yards'.)

⁴ We disregard 'the yards' (cf. note 3). With respect to 'there is/are', on the other hand, a distinction is made in Japanese between animate beings and inanimate objects; namely, *iru* for the former, *aru* for the latter.

2. REMARKS ON SOME PLURALS

2.1. PERSONAL NOUNS AND PERSONAL PRONOUNS

The suffix *-tati* seen in (2) above pluralizes not only common nouns designating human beings but also personal nouns such as *Juan, Rosa*, etc., in which case it means: '... and (the) other(s)'. For example,

Juan-tati wa onnanoko-tati o yonda.
'Juan and (the) other(s) invited girls'

where the first *-tati* means '... and (the) other(s)' and the pluralized form *Juan-tati* means 'Juan and (the) other(s)' while the second *-tati* is what has been seen in (2) and the pluralized form *onnanoko-tati* means 'girls'.

This *-tati* applied to personal nouns parallels the plural markers for personal nouns in Tagalog. In effect, the Tagalog equivalent of the above is the following with the plural marker *sina* (cf. Schachter and Otnes 1972: 112-3):

Kumumbida ng mga dalaga sina Juan.

As has been seen, the suffix *-tati* may pluralize personal nouns. Moreover, it also occurs with personal pronouns.

That is, for the first person:

wata(ku)si 1sg. (wata(ku)si wa (topic)/ga (nom.)/o (acc.)/ ni ('to')/etc. 'I/I/me/to me/etc.')

wata(ku)si-tati 1pl. (wata(ku)si-tati wa/etc. 'we/etc.': lit. 'I and (the) other(s) /etc.')

Here, in the case of the condescending pronoun, the humiliating pluralizing suffix *-domo* rather than the suffix *-tati* takes place.⁵ That is,

wata(ku)si-domo 1pl. (wata(ku)si-domo wa/etc. 'we/etc.'
(condescending): lit. 'I and (the) other(s)/etc.' (humiliating))

For the second person:

anata 2sg. (anata wa/etc. 'you (sg.)/etc.')

anata-tati 2pl. (anata-tati wa/etc. 'yon (pl.)/etc.':
lit. 'you (sg.) and (the) other(s)/etc.')

Here, in the case of the honorific pronoun, there occurs the honorific pluralizing suffix mentioned in note 1 i.e. *-gata*:

anata-gata 2pl. (anata-gata wa/etc. 'you (pl.)/etc.'
(honorific): lit. 'you (sg.) and (the) other(s)/etc.' (honorific))

As for the third person, see note 7 below.

2.2. INTERROGATIVE WORDS

In the case of the interrogative word *dare* 'who?', the plural form in *-tati* is possible i.e. *dare-tati*, where the suffix *-tati* gives the same meaning as the case above (2.1.), that is, '... and (the) other(s)': *dare-tati*, therefore, means 'who and (the) other(s)?'. (For the interrogative word *dare* 'who?', on the other hand, the corresponding honorific form exists, i.e. *donata* 'who? (honorific)', in which case there occur the plurals *donata-tati*/*-gata* 'who and (the)other(s)? (honorific)').

At the same time, as is shown by the following pairs (Japanese/Tagalog), Japanese and Tagalog have similar plural interrogative forms. Japanese plurals take the form of *X-to-X* 'X-and-X', meaning literally 'who and who?', 'what and what?', etc.

⁵ The suffix *-domo*, like *-tati*, applies the nouns designating human beings (and occasionally animals). For example, *baka-domo* 'fools (humiliating)' (cf. *baka-tati* 'fools').

dare -to-dare/sinu-sino
 'who? (pl.)'
 nan(i)-to-nani/anu-ano
 'what? (pl.)'
 dore-to-dore/alín-alín
 'which? (pl.)'
 doko-to-doko/saan-saan⁶
 'where? (pl.)'
 itu-to-itu/kai-kailán
 'when? (pl.)'

2.3. DEICTIC PRONOUNS

In Japanese, it is noted, deictic pronouns do not refer to human beings. (7) below, in effect, refer to something other than human beings. The suffix *-tati* being, therefore, inapplicable, the same problem as (4)/(5) seen above arises: (7)/(8), (8) being, like (5), impossible.

(7) kore
 'this/these' (More precisely, having *kore wa* (topic)/*ga* (nom.)/*o* (acc.)/*ni* (to')/etc., while the first three are 'this/these', the others are 'to this/these', etc. The same is said of *sore*, *are* and (15) below.)

sore
 'that/those (near you)'
 are
 'that/those (yonder)'

(8) *kore-tati
 'these'
 *sore-tati
 'those (near you)'
 *are-tati
 'those (yonder)'

In Tagalog, on the other hand, there is no problem with deictic pronouns. That is, *mga* may be, here too, used, giving, in the case of *ang* forms, the explicitly pluralized forms (9):

(9) ang mga ito
 'these'
 ang mga iyan
 'those (near you)'
 ang mga iyon
 'those (yonder)'

Now, in the case of modification constructions, there occur the forms: *kono* 'this/these', *sono* 'that/those (near you)' and *ano* 'that/those (yonder)', instead of (7). The head noun may be [+Human] as well as [-Human]. Here, with a [+Human] head noun, the plural meaning must be made explicit, that is, explicit pluralization is obligatory. In fact, we have, for example, (10)/(11) below; (10), without the suffix *-tati*, may not be of plural meaning (cf. (1)).

(10) kono onnanoko
 'this girl' (never 'these girls')
 sono onnanoko
 'that girl (near you)' (never 'those girls (near you)')
 ano onnanoko
 'that girl (yonder)' (never 'those girls (yonder)')

⁶ However, no similar form exists for *nasaan* 'where?'. The same is true of *kumusta* 'how?' and *bakit* 'why?' (cf. Schachter and Otanes 1972: 506). In Japanese, likewise, the form *X-to-X 'X-and-X'* does not occur for *doo* 'how?', *nande* 'why?' (from *nani* 'what?' and *de* 'by (instrumental)') and *naze* 'why? (formal)'.

- (11) *kono onnanoko-tati*
 'these girls'
sono onnanoko-tati
 'those girls (near you)'
ano onnanoko-tati
 'those girls (yonder)'

In the case of [-Human] head nouns, see, for example, (12)/(13) below in accordance with (4)/(5), (13) being, like (5), impossible.

- (12) *kono hon*
 'this book/these books'
sono hon
 'that book/those books (near you)'
ano hon
 'that book/those books (yonder)'

- (13) **kono hon-tati*
 'these books'
 **sono hon-tati*
 'those books (near you)'
 **ano hon-tati*
 'those books (yonder)'

In Tagalog, on the other hand, there is no problem; *mga* may be used in such cases, as well. For example, in the case of *ang* forms, the explicitly pluralized forms (14) below occur.

- (14) $\left\{ \begin{array}{l} \text{itong/iyang/iyong mga} \\ \text{ang mga} \end{array} \right. \left\{ \begin{array}{l} \text{dalaga} \\ \text{libro} \end{array} \right\} \left\{ \begin{array}{l} \text{dalagang} \\ \text{librong} \end{array} \right\} \text{ito/iyang/iyon}$
- 'these $\left\{ \begin{array}{l} \text{girls} \\ \text{books} \end{array} \right\}$ /those $\left\{ \begin{array}{l} \text{girls} \\ \text{books} \end{array} \right\}$ (near you)/those $\left\{ \begin{array}{l} \text{girls} \\ \text{books} \end{array} \right\}$ (yonder)'

2.4. DEICTIC PRONOUNS: WRITTEN FORMS

As was seen, the plurals (8) are impossible. Nevertheless the plurals (15) below are possible, though they occur only as written forms. (The deictic pronouns (7) occur as spoken/written forms.)

- (15) *korera*
 'these' (written form)
sorera
 'those (near you)' (written form)
arera
 'those (yonder)' (written form)

Here *-ra* (cf. (7)) serves as a pluralizing suffix.⁷ (In any case, (15), like (7), refer to something other than human beings.)

As for the corresponding modification constructions, see, for example, (16) below with *korerano* 'these', *sorerano* 'those (near you)' and *arerano* 'those (yonder)' rather than those seen in 2.3. above, i.e. *kono* 'this/these', *sono* 'that/those (near you)' and *ano* 'that/those (yonder)' which occur, like (7), as spoken/written forms. Here, the plural meaning is already expressed by the distinct plural forms *korerano* 'these', etc. (The suffix *-tati* is not necessary, though it may occur. See also 3.2.2. below.)

⁷ The plural of the personal pronoun *kare* 'he' also results from *-ra*: *karera* 'they (m.)', while the plural of the personal pronoun *kanozyo* 'she' results from *-tati*: *kanozyo-tati* 'they (f.)' (cf. 2.1.). (The third person personal pronouns, singular or plural, are, however, not common in Japanese.)

- (16) korerano { onnanoko(-tati)
 { hon.
- 'these { girls } (written form)
 { books }
- sorerano { onnanoko(-tati)
 { hon.
- 'those { girls } (near you)' (written form)
 { books }
- arerano { onnanoko(-tati)
 { hon.
- 'those { girls } (yonder)' (written form)
 { books }

3. LIMITERS AND PLURALIZATION

3.1. PROBLEM IN JAPANESE

As has been observed, the applicability of the suffix *-tati* is restricted. There is, however, no problem when those corresponding to numeral adjectives occur – they take the form of cardinal number + classifier. In fact, as opposed to (4) reproduced here as (17) below, see, for example, (18). (As is seen in (18), those corresponding to numeral adjectives follow rather than precede what they modify; this will be clarified in 3.2.1.)

- (17) Juan wa hon o katta.
 'Juan bought a book/books'
 Rosa wa sensei ni syasin o ageta.
 'Rosa gave a picture/pictures to the teacher'
 Pedro wa ringo o tabeta.
 'Pedro ate an apple/apples'
 niwa ni teeburu ga aru.
 'There is a table/are tables in the yard'
- (18) Juan wa hon o ni-satu katta.
 'Juan bought two books'
 Rosa wa sensei ni syasin o san-mai ageta.
 'Rosa gave three pictures to the teacher'
 Pedro wa ringo o ni-ko/huta-tu tabeta.
 'Pedro ate two apples'
 niwa ni teeburu ga san-ko/mit-tu aru.
 'There are three tables in the yard'

In (17), as was seen in 1.3, the plural meaning is not made explicit. In (18), on the other hand, it is, indeed, obvious due to those corresponding to numeral adjectives: *ni-satu* 'two-classifier' (*satu* from a Chinese classifier: *cè*), *san-mai* 'three-classifier' (*mai* from a Chinese classifier: *méi*), *ni/san-ko* 'two/three-classifier' (*ko* from a Chinese classifier: *gè*) and *huta/mit-tu* 'two/three-classifier'.⁸

⁸ The forms in *-tu* exist from one to ten, though 'ten' has a special form: *too*. These forms, frequent in everyday conversations, occur as well as the forms in *-ko*. In addition, they apply to the cases where no appropriate or usual classifiers exist, as in the following:

Juan wa bizyutukan o huta-tu mita.

'Juan visited two museums'

(In such cases, when the number in question is more than ten, there occurs simply a 'bare' cardinal number, as in the following (*zyuu-ni* 'twelve')):

Juan wa bizyutukan o zyuu-ni mita.

'Juan visited twelve museums'

In the same way, it is obvious when there occur those like *takusan* 'a lot of', as in (19) (cf. (18)):

- (19) Juan wa hon o takusan katta.
 'Juan bought a lot of books'
 Rosa wa sensei ni syasin o takusan ageta.
 'Rosa gave a lot of pictures to the teacher'
 Pedro wa ringo o takusan tabeta.
 'Pedro ate a lot of apples'
 niwa ni teeburu ga takusan aru.
 'There are a lot of tables in the yard'

Thus, insofar as those like (18) or (19) are concerned, there is no problem. The problem, however, remains: that is, we must, at any rate, deal with the cases like (17). It will be discussed in 4.

As for the problem of making the singular meaning explicit, on the other hand, see 3.2.3. below ('one-classifier' expressing unity, as opposed to those in (18) above).

3.2. SOME RELEVANT PHENOMENA

3.2.1. Multiplication

As was seen above, those which correspond to the numeral adjectives (cf. (18)) or those like *takusan* 'a lot of' occur after rather than before what they modify.⁹ From this results the following calculation. That is, for example, when the price of a notebook is \$0.80 and one buys three, he will calculate the amount to pay in the following way: $0.80 \times 3 = 2.40$, in accordance with the construction like (18) above; namely,

- Juan wa nooto o san-satu katta.
 0.80 X 3
 (unit price) (quantity)
 'Juan bought three notebooks'

That is to say, he does not calculate like $3 \times 0.80 = 2.40$, i.e. the calculation conforming to the construction:

- Juan bought three notebooks.
 3 X 0.80
 (quantity) (unit price)

3.2.2. Redundancy of *-tati* and *mga*

With respect to [+Human] nouns, when the meaning of plurality is obvious with those corresponding to numeral adjectives or those like *takusan* 'a lot of', the suffix *-tati* is not necessary, though it may occur, as is illustrated by (20) below with *san-nin* 'three-classifier' (*nin* from a Chinese noun: *rén* 'man')/*takusan* 'a lot of':

- (20) Juan wa onnanoko(-tati) o san-nin/takusan yonda.
 'Juan invited three/a lot of girls'

In Tagalog, on the other hand, when the meaning of plurality is obvious due to numeral adjectives, *mga*, being unnecessary, is by no means possible. In (21) below with *dalawa* 'two', for example, *mga* does not occur (cf. Schachter and Otanes 1972: 112; 141-2).

⁹ See, likewise, those with the interrogative word *nan* (from *nani* 'what?' (cf. 2.2.)) such as (1):

- (i) Juan wa hon o nan-satu katta?
 'How many books did Juan buy?'

Here *nan-satu* — and in general *nan* + classifier — is equivalent to 'how many?'

The order mentioned with respect to (18), (19) and (i) above is reversed only when what is thus modified is emphasized, as in

- (ii) Juan wa ni-satu hon o katta.
 'Juan bought two books'

- (21) Kumain ng dalawang mansanas si Pedro.
 'Pedro ate two apples'
 (i.e. without *mga*: cf. the third ex. of (6).)
 Dalawa ang bulaklak.
 'There are two flowers'
 (i.e. without *mga*: *Dalawa ang mga bulaklak.)

Thus, no redundancy takes place here. (A similar phenomenon is observed in Indonesian, as well: cf. Dardjowidjojo 1978: 78.)

In the case of limiters like *marami* 'a lot of', however, *mga*, though equally unnecessary, may occur, as in (22) below, in contrast to (21) (cf. Schachter and Otnes 1972: 142-3):

- (22) Kumain ng maraming (mga) mansanas si Pedro.
 'Pedro ate a lot of apples'
 Marami ang (mga) bulaklak.
 'There are a lot of flowers'

In addition, while it is unnecessary, *mga* may also occur in a phrase following *lahat* 'all', as in

- (23) lahat ng (mga) babae
 'all of the women'

In a *sa* phrase expressing selection, on the other hand, *mga*, though equally unnecessary, normally occurs. It is, however, occasionally omitted (cf. Schachter and Otnes 1972: 144):

- (24) Kumain si Nera ng marami sa (mga) mangga.
 'Nena ate a lot of the mangoes'

3.2.3. Singular forms

As we seen in 1., *onnanoko* in (1), for example, means 'girls' only when the plural meaning is made clear by the context. In the same way, it means 'a girl' only when the singular meaning is made clear by the context.

The plural meaning is, when necessary, made explicit for [+Human] nouns by means of the suffix *-tati* and for [-Human] nouns, as will be seen in 4., by means of limiters of plural meaning. Now the singular meaning is, when necessary, also made explicit; here by means of what we have mentioned in 3.1.: 'one-classifier' expressing unity.

First, for [-Human] nouns, see the following example (cf. (18)).

- Juan wa hon o is-satu katta.
 'Juan bought a book'
 Rosa wa sensei ni syasin o iti-mai ageta.
 'Rosa gave a picture to the teacher'
 Pedro wa ringo o ik-ko/hito-tu tabeta.
 'Pedro ate an apple'
 niwa ni teeburu ga ik-ko/hito-tu aru.
 'There is a table in the yard'

Secondly, for [+Human] nouns, there occurs a particular form, i.e. *hitori* (*hito* 'one' is that which appears in the form in *-tu*: *hito-tu* seen above).¹⁰ For example, the following (cf. (20)):

- Juan wa onnanoko o hitori yonda.
 'Juan invited a girl'

¹⁰ In the case of [+Human] nouns, 'two' + classifier is also a particular form i.e. *hutari* (*huta* 'two' is that which appears in the form in *-tu*: *huta-tu* (cf. (18))); for more than two, the forms like *san-nin* 'three-classifier' (cf. (20)) are used.

4. LIMITERS OF PLURAL MEANING

Now we must deal with the cases like (17) mentioned in 3.1. In such cases, when it is necessary to make the plural meaning explicit, limiters taking the form of (25) or (26) below may be used (*nan* from *nani* 'what?', *iku* 'how?', *ka* an interrogative particle), as is illustrated by (27) or (28). (Cf. (18). The translations of (28), being equivalent to (27), are omitted.)

(25) *nan-classifer-ka*
'more than one'

(26) *iku-classifer-ka*
'more than one'

(27) Juan wa hon o nan-satu-ka katta.
'Juan bough books'
Rosa wa sensei ni syasin o nan-mai-ka ageta.
'Rosa gave pictures to the teacher'
Pedro wa ringo o nan-ko-ka tabeta.
'Pedro ate apples'
niwa ni teeburu ga nan-ko-ka aru.
'There are tables in the yard'

(28) Juan wa hon o iku-satu-ka katta.
Rosa wa sensei ni syasin o iku-mai-ka ageta.
Pedro wa ringo o iku-ko-ka/iku-tu-ka tabeta.
niwa ni teeburu ga iku-ko-ka/iku-tu-ka aru.

(The limiters of the type (26), i.e. those like *iku-satu-ka*, etc., however, are more or less uncommon, except for *iku-tu-ka*, in which case the type (25) is, indeed, impossible: **nan-tu-ka*.¹¹)

The cases like (17), thus, are settled. The problem, nevertheless, arises when a noun phrase appears independently, i.e. when we treat titles or the like. The limiters of the type of (25) or (26), here, are unusual.

For example, the title *Green Mansions* is translated as the title *midorino yakata* (*midorino* 'green', *yakata* 'mansion') meaning 'a green mansion/green mansions'. In such cases, the problem is difficult to solve. Yet, recently, as for the titles in English, the English titles themselves, without translation, are often used, difficulty being avoided.

Finally we mention the case of a particular [+Human] noun: *hito* which means nothing but 'person'. (It must be distinguished from *hito* 'one' (unity) seen in 3.2.3. above.)

This noun must be, in effect, noted in terms of explicit pluralization.

The suffix *-tati* may, indeed, apply to the noun *hito* 'person', If this noun is modified, as in

(29) *erai hito*
'an important person/important persons'

(30) *erai hito-tati*
'important persons'

Here the noun *hito* 'person' is modified by an adjective, i.e. *erai* 'important' and then *-tati* may apply.

Similarly see the following with the deictics seen in 2.3.:

(31) *kono/sono/ano hito*
'this person/that person (near you)/that person (yonder)' (never 'these persons/those persons (near you)/ those persons (yonder)' (cf. (10)).)

¹¹ *Iku* + classifier means 'how many?' like *nan* + classifier (cf. note 9). Those taking the form of *iku* + classifier are also more or less uncommon, except for *iku-tu*, in which case the *nan* counterpart is impossible: **nan-tu*.

- (32) *kono/sono/ano hito-tati*
 'these persons/those persons (near you/those persons (yonder))'

((31)/(32) are parallel to (10)/(11).)

Thus, insofar as the noun *hito* 'person' is modified, there is no problem. The problem, however, really arises when it is not modified.

That is to say, the noun *hito* 'person' without any modification may not be pluralized by *-tati*: **hito-tati* 'persons' (without modification) is impossible, as is illustrated by (34) below (as opposed to the last example of (2)):

- (33) *niwa ni hito ga iru.*
 'There is a person/are persons in the yard'

- (34) **niwa ni hito-tati ga iru.*
 'There are persons in the yard'

The matter becomes clear when (33)/(34) are compared with the last example of (1)/the last example of (2).

Here, when it is necessary to make the plural meaning explicit, we may make use of a limiter of the type (25) of plural meaning, i.e. *nan-nin-ka* or that of the type (26) of plural meaning, i.e. *iku-nin-ka* (not common). (As for the classifier *nin*, see (20).) Hence (35 below vis-à-vis (33) like (27)/(28) vis-à-vis (17).

- (35) *niwa ni hito ga nan-nin-ka/iku-nin-ka iru.*
 'There are persons in the yard'

5. CONCLUSION

In Japanese/Tagalog, where the plural meaning is often not made explicit, the suffix *-tati*/ the word *mga* may be used for explicit pluralization. The applicability of the suffix *-tati*, nevertheless, is restricted; it applies, in principle, only to nouns designating human beings. Hence the problem arises when the plural meaning must be made explicit for nouns designating something other than human beings. This problem, irrelevant to Tagalog, may be solved by means of limiters of plural meaning. The solution, certainly, is not always elegant, yet it is helpful.

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