V-INITIAL (TAGALOG)/V-FINAL (JAPANESE)

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V is the least predictable, that is, the most informative element. This essential linguistic element of the sentence occurs initially in Tagalog and finally in Japanese. As a result, in Japanese, as opposed to Tagalog, the hearer's tension continues in processing sentences. How may this difficulty, from which Tagalog is exempt, be treated in Japanese? The hearer's effort in question, in effect, may be reduced through the devices advancing V: (a) omission and (b) inversion, the latter in particular being helpful despite its unavailability in formal style in the written language.

1. V-initial/V-final

1.1. The verb occurs initially in Tagalog and finally in Japanese, as is illustrated by the Tagalog sentences (1) (V-initial) and their Japanese counterparts (2) (V-final) with Vs in italics; throughout this paper Vs in the examples are italicized to make clear where they take place.
   The examples in (1)/(2) are, as will be understood, really a select few.
(1) a. *Kumain* ako ng isda.
   b. *Binasa* mo ang libro?
   c. *Hinugasan* ni Bob ang mga pinggan.
(2) a. watasi wa sakana o *tabeta.*
      1sg topic fish acc. ate
   b. anata wa hon o *yomimasita* ka?
      2sg topic book acc. read-polite particle
   c. Bob wa sara o *aratta.*
      B. topic dish acc. washed
   d. kare wa miruku o *katta*
      3sg topic milk acc. bought
(1)/(2): a. 'I ate fish'
         b. 'Did you read the book?'
         c. 'Bob washed the dishes'
         d. 'He bought milk'

In this way V which, as will be clarified, holds the outstanding status regarding informativeness occurs initially in Tagalog and finally in Japanese.

1.2. The examples (3) in Tagalog and (4)/(5) in Japanese are made use of in order to clarify V's particularity as distinct from the others in terms of informativeness.

As a matter of fact, the examples in (3) are those representing the initial parts (i.e. Vs) of (1), while those in (4)/(5) represent the initial/medial (i.e. non-V) parts of (2):

(3) a. *Kumain* ...
     'Ate ...'
  b. *Binasa* ...
     'Read ...'
  c. *Hinugasan* ...
     'Washed ... '
(4) a. watasi wa ...
     'I ...'
  b. anata wa ...
     'You ...'
  c. Bob wa ...
     'He ...'
  d. kare wa ...
     'He ...'
(5) a. sakana o
     'Fish ...'
  b. hon o
     'Book ...'
  c. sara o
     'Dish ...'
  d. miruku o
     'Milk ...'

What matters here is that whereas in (3), with V given, the other (i.e. non-V) elements are normally highly predictable, in (4)/(5), with the non-V ones given, the predictability of V is by contrast low. This means V's outstanding status regarding informativeness.

V, being the least predictable, i.e. the most informative, is the essential one in processing sentences. In Japanese this essential one takes place finally rather than initially, which as will be shown may lead to difficulty in processing sentences, whereas Tagalog is exempt from this by virtue of its V-initial structure.

First the case of (3) is dealt with in 1.3. below where it is observed that V, processed initially, makes the subsequent non-V ones predictable. Secondly the cases of (4)/(5) are dealt with in 1.4. where it is observed that non-V ones, processed before V, are not helpful in predicting V. Finally, after 1.3/1.4 accounting for V's outstanding status, 1.5. shows that the V-final structure in Japanese in contrast to the V-initial one in Tagalog may lead to difficulty in processing sentences.

1.3. Let us see the predictability of the non-V ones in (3). As for the non-V ones, the vital ones are discussed: actor, on the one hand (1.3.1.), undergoer, on the other (1.3.2.).

1.3.1. With V given, the actor is highly predictable. In (3) the hearer may easily predict who are something, who read something, who washed something, who bought something. This is because the actor is in most cases in a sufficiently narrow range -- in effect the actor tends to be the speaker as in (3a), the hearer as in (3b), the one both the speaker and the hearer know as an (3c), or the one already mentioned before as in (3d).

The possibility is not especially difficult to infer that the actor is other than the speaker (+ someone else), the hearer (+ someone else), the one known to both the speaker and the hearer, or the one mentioned before. Problems will thus rarely arise with the actor, whose predictability is high, when the hearer begins with V in processing sentences as in (3).

1.3.2.   The predictability of another vital element, i.e. the undergoer, needs to be more closely discussed. In this regard the examples in (3) are to be treated individually. That is, (3a, b, c, d) are discussed in A, B, C, D below, respectively.

In general, as will be shown, with V given, the undergoer is sufficiently predictable.

A.   *Kumain* ... 'Ate ...'

For (3a) the undergoer is highly predictable. This is because the hearer, processing *kumain* 'ate', immediately supposes a quite restricted class for the undergoer, i.e. the class 'food'.

This restricted class naturally gives rise to high predictability -- the expected one is already in a sufficiently narrow range. The guesswork is, for instance, as follows. That is, the one that was eaten seems to be 'fish', 'chicken', 'vegetables', 'mango' or 'cake':

Kumain ng isda/manok/gulay/mangga/keyk ...

'... ate fish/chicken/vegetables/mangoes/cake'

But in the light of the context, 'fish' is more likely to be the one than any other.

Needless to say, the guesswork is not always accurate. For instance the hearer may expect 'chicken' to be the one that was eaten while it actually is 'fish'. Nevertheless, even if the guesswork is inaccurate in this way, it is not carried out in an all-or-nothing fashion, that is, it never deviates considerably-- 'chicken' instead of 'fish', for instance, will be no serious deviation, both of them in any case belonging to the same definite class 'food'. (See Cruse 1986:104.)

In the case of (3a) thus it is due to the definite class 'food' that the guesswork is carried out without any serious deviation.

B.   *Binasa* ... 'Read ...'

The same holds for (3b), the guesswork here too being carried out without any serious deviation. In this case the hearer supposes the class 'reading' which is no less definite than that seen in A above. Predicting what was read is therefore no less an easy task for the hearer, whose guesswork is, for instance, as follows. That is, the one that was read seems to be 'book', 'newspaper', 'novel' or 'letter':

Binasa ang libro/diyaryo/nobela/liham ...

'... read the book/newspaper/novel/letter'

But in the light of the context, 'book' is more likely to be the one than any other.

The guesswork is not carried out in an all-or-nothing fashion. For instance no serious deviation takes place in identifying the undergoer as 'newspaper' instead of 'book', both of them in any case belonging to the same definite class 'reading'.

C.   *Hinugasan* ... 'Washed ...'

More effort is required here in carrying out the guesswork. This is because this case lacks a definite class like those seen in A and B above. The hearer in effect is forced to suppose a less restricted class, the resultant wider range naturally making the guesswork less easy.

One must here recognize divergence in terms of the subclasses; namely, subclasses such as 'clothing', 'tableware', 'vehicle', etc. are to be taken into account. The guesswork, therefore, takes, for instance, the following form: That is, the undergoer seems to belong to 'clothing', 'tableware' or 'vehicle'; but from the context 'tableware' is more probably than any other; then it is likely to be 'dish', 'glass' or 'pot':

Hinugasan ang mga pinggan/baso/palayok ...

' ... washed the dishes/glasses/pots'

Here 'dish' is more likely to be the one.

The subclasses are certainly divergent, but it remains true that the class in question is not anything piecemeal. In fact 'reading' seen in B above, for instance, can never be its subclass, being excluded from consideration:

*Hinugasan ang libro/etc.) ...

'... washed the book/etc.'

As for 'food' seen in A on the other hand only a part of it is relevant; that is, as opposed to 'fish', 'chicken', 'vegetables', 'mango', etc., those like 'bread', 'butter', 'soup', 'sugar', etc. are to be excluded from consideration:

Hinugasan and isda/manok/gulay/mangga ...

'... washed the fish/chicken/vegetables/mango'

*Hinugasan ang tinapay/mantikilya/sopas/asukal ...

' ... washed the bread/butter/soap/sugar'

In this way, when compared with the cases A and B, more effort is required here, but it will not be great in view of the fact that after all the class is, if not quite definite, far from piecemeal.

D. *Bumili* ... 'Bought ...'

The predictability here seems to be much lower than the cases discussed so far. This is due to the fact that the range is utterly wide in this case, as can be illustrated as follows.

That is, take notice of the distinction between (6)-(8) on the one hand and (9) on the other. The unacceptability of (b-d) in (6) illustrates the narrow range in the case of A. Likewise the unacceptability of (a, c, d) in (7) is due to the equally narrow range of B. The relatively narrow range of C is illustrated by (8). That is, the class is less restricted and yet far from piecemeal, as is shown by the unacceptability of (b, d); (b) is due to the exclusion of the class 'reading', (d) due to that of another class, that is, 'drink'. Meanwhile all the examples in (9) are acceptable, accounting for the wide range in the case of (3d).

(6) a. *Kumain* ako ng isda. (= (1a))
  'I ate fish'
 b. **Kumain* ka ng libro?
  'Did you eat a book?'
 c. **Kumain* ng mga pinggan si Bob.
  'Bob ate dishes'
 d. **Kumain* siya ng gatas.
  'He ate milk'

(7) a. **Binasa* ko ang isda.
  'I read the fish'
 b. *Binasa* mo ang libro? (= (1b))
  'Did you read the book?'
 c. **Binasa* ni Bob ang mga pinggan.
  'Bob read the dishes'
 d. **Binasa* niya ang gatas.
  'He read the milk'

(8) a. *Hinugasan* ko ang isda.
  'I washed the fish'
 b. **Hinugasan* mo ang libro?
  'Did you wash the book?'
 c. *Hinugasan* ni Bob ang mga pinggan. (= (1c))
  'Bob washed the dishes'
 d. **Hinugasan* niya ang gatas.
  'He washed the milk'

(9) a. *Bumili* ako ng isda.
  'I bought fish'
 b. *Bumili* ka ng libro?
  'Did you buy a book?'
 c. *Bumili* ng mga pinggan si Bob.
  'Bob bought dishes'

    d. *Bumili* siya ng gatas. (= (1d))
  'He bought milk'

In this case, unlike A or B, no definite class exists. Moreover unlike C divergence in terms of subclasses is not sufficiently limited; whereas 'reading', a great part of 'food', 'drink', etc. are excluded in the case of C, no such exclusion is possible here. The class in question, if any, is thus something vague.

Accordingly the hearer, processing *bumili* 'bought', confronts difficulty in the guesswork about the undergoer. This is, it seems, no easy task. Nevertheless, it is noted, this difficulty is not always very serious -- in light of the frequency of definiteness in terms of the undergoer.

That is, the undergoer is often, if not with the extremely high frequency which is the case of the actor, definite (see Ikari 1986). It is in fact often the one known to both the speaker and the hearer or the one mentioned before. As a result, the effort in the guesswork may be reduced despite the vagueness of the class.

    1.3.3. All in all, with V given, the predictability of the non-V ones (actor/undergoer) is high. Certainly problems arise with the cases like (3d), but it is not always serious.

The reverse however is not true. That is, with the non-V ones (actor/undergoer) given, the predictability of V is not high, as will be shown in 1.4. below.

1.4. Now let us see the predictability of V when the noun-V ones (actor-undergoer) are given as in (4)/(5) in Japanese. (As for (4): topic, if it is very often so, is not always actor; for convenience, however, those in (4) are taken to be actors. As for (5): the accusative noun phrase canonically does not appear first; the nouns in (5) nevertheless need to be discussed; they in effect contrast with the case in Tagalog treated in 1.3.2. above while (4) with that in 1.3.1.).

    1.4.1. Processing (4a): *watasi wa* ... 'I ...', (4b): *anata wa* ... 'you ...', (4c): *Bob wa* ... 'Bob ...', (4d): *kare wa* ... 'He ...', the hearer is at a loss, Vs being difficult to predict.

Indeed the range of V, even if limited by the context, is still too wide here. This is because the actor may in effect do a lot of things: I may eat, but equally read, wash, buy; namely

  watasi wa ... *tabeta/yonda/aratta/katta.*

  'I are/read/washed/bought ...'

Likewise you may read, but equally eat, wash, buy; Bob may wash, but equally eat, read, buy; he may buy, but equally eat, read, wash. In consequence what the hearer, with the actor given, may have in mind about V is something quite piecemeal.

The class, if any, is thus vague, being unable to be helpful in the guesswork about V.

    1.4.2. Let us see the cases (5a, b, c, d) treated in A, B, C, D below, respectively; in each case, for the sake of comparison, Vs taken into account are those corresponding to the ones discussed in terms of Tagalog in 1.3.2., i.e. 'eat', 'read', 'wash' and 'buy'.

  A. *sakana o* ... 'Fish...'

    With the undergoer 'fish' given, 'read' is excluded from consideration, whereas 'eat', 'wash' and 'buy' are still possible, the range of V remaining wide.

  B. *hon o* ... 'Book ...'

    In this case, with 'book' given, 'eat' and 'wash' are excluded. The range containing 'read' and 'buy', is slightly narrowed.

  C. *sara o* ... 'Dish ...'

    With 'dish' given, since 'eat' and 'read' are impossible. There remain 'wash' and 'buy', the range being slightly narrowed like B above.

  D. *miruku o* ... 'Milk ...'

    With 'milk' given, since 'eat', 'read' and 'wash' are impossible, there remains only 'buy', the range being narrowed.

Thus with the undergoer given, V is, it seems, occasionally sufficiently predictable as in D above, but, as will be seen, V actually is difficult to predict.

In the case of (5a), in fact, while Vs such as 'read' are excluded, those like 'cook', 'catch', 'wrap', 'like', among others, are possible as well as 'eat', 'wash' and 'buy'. Here one may not suppose any definite class; that is, there is no equivalent of the class 'food' for *kumain* 'ate' observed in 1.3.2. above. The subclasses one might suppose are also divergent. (See Cruse 1986:6; 104.)

The same holds for the cases (5b), (5c) and (5d). In the case of (5b), while 'eat' and 'wash' are excluded, Vs such as 'borrow', 'lend', 'order', 'look for', 'forget', 'miss', 'pass', among others, are possible as well as 'read' and 'buy'. Here likewise there is no equivalent of the class 'reading' for *binasa* 'read' observed in 1.3.2. The subclasses are no less divergent than the case (5a). As for the case (5c) where 'eat' and 'read' are excluded, Vs such as 'use', 'break', 'wipe', 'tap', 'hold', 'pass', among others, are possible as well as 'wash' and 'buy'. The same is thus observed here. The case (5d) equally cannot be exempt from divergence. That is, while Vs such as 'eat', 'read', 'wash', etc. are excluded, Vs possible here are also various; namely, 'drink', 'spill', 'warm', 'mix', 'use', among others, are possible as well as 'buy'. The situation is no better here.

What has been observed above results from the fact that in general a thing may be regarded from essentially different viewpoints corresponding to its essentially different characteristics. 'Fish', for instance, may be food, hence a thing to eat, cook, etc. At the same time it may also be a commodity, hence a thing to buy, sell, etc. It is also a thing which one may treat in many different ways; in effect it may be a thing to wash, catch, wrap, etc. The same is said of 'book'. That is, it belongs to the class 'reading' and is par excellence a thing to read; at the same time it may be a commodity like 'fish', hence a thing to buy, sell, order, etc.; one may naturally treat it in many other manners: it is a thing to borrow, lend, look for; one may also forget it, miss it; and so on. 'Dish' or 'milk' may be treated similarly.

1.4.3. Whereas, as was observed in 1.3.1./1.3.2., with V given, the non-V ones (actor/undergoer) are highly predictable, V is, with the non-V ones (actor/undergoer) given, difficult to predict, as was observed in 1.4.1./1.4.2. This asymmetry accounts for V's outstanding status regarding informativeness. Then the problem is, as was mentioned in 1.2., its position. The problem arising from the position of the most informative one will be pointed out in 1.5. below.

1.5. The distinct informativeness of V has been clarified by the observation made above in 1.3.-1.4. In this respect the principles in Tagalog and Japanese have to be pointed out; namely,

(10) a.   Tagalog : the most informative first
          Japanese: the most informative last

That is, Tagalog places the most informative one initially (V-initial) whereas Japanese places it finally (V-final).

In (10a) on the one hand the hearer's tension ceases as soon as the initial one, i.e. V, is processed. That is, since he processes the most informative, in other words, the least predictable one initially, he may treat the following sequence without tension, those which are to occur subsequently being more or less predictable. The hearer's relaxation is thus immediate. We may, therefore, say that (10a), from the hearer's point of view, indeed realizes an *ordo naturalis*.

In (10b) on the other hand the hearer's tension continues until the final one, i.e. V, is processed. He begins with less informative, in other words, more predictable ones, which are not helpful in predicting the most informative one that is to occur finally. His tension thus does not cease immediately like (10a), his effort in the guesswork being often considerable. The relaxation, as opposed to (10a), is more or less delayed.

The principle in Japanese (10b) thus yields the load on the hearer, which raises a question; namely, may this load be lightened?

Indeed it may often be lightened. Then how is it possible? This problem will be dealt with in 2 below.

2. Lightening the load

2.1. The problem in Japanese as has been observed resides in the principle (10b) bringing about the load on the hearer. This load nevertheless may be lightened by means of the devices advancing V, i.e. (11) and (12) below; in effect V often occurs (quasi-) initially owing to them. Advancing V, they may correspondingly advance the hearer's relaxation which otherwise would be delayed.

(11) Omission:
  Those expressing old informations are frequently omitted.

(12) Inversion:
  (a) (canonical) may be changed into (b) (inverted):
    a. X-V
    b. V-X (V: initial)
  With an adverb or adverbs, (a') (canonical) may be changed into (b') (inverted):
    a'. X-Adv-Y-V
    b'. Adv-V-X-Y (V:quasi-initial)
  where Adv represents an adverb or a sequence of adverbs.

As for (12) nevertheless we need to remark on the difference between the spoken and written languages. That is, on the one hand the inversion is common in spoken Japanese; it is especially so in informal style -- in fact the more informal the style is, the more frequent the inversion is. In the case of the written counterpart on the other hand the inversion, which is not rare in informal style (e.g. advertisement), is practically unavailable in formal style, where the structure, which the inversion never preserves, is virtually intact. In written Japanese, therefore, the problem remains as far as the formal style is concerned.

The omission is dealt with in 2.2. below before the inversion which plays a major role in lightening the load while inversion is dealt with in 2.3.

2.2. The omission, which unlike the inversion preserves the structure, is illustrated by (13) below, where (i) those omitted are not expressed at all in the resultant sentences; they do not appear in parentheses, nor is the symbol O/ employed; in this way the position of V is more straightforwardly perceived; (ii) those omitted, instead, appear in the subsequent word-for-word glosses, being in parentheses like (I), (so), (he), (there), etc.; these parenthesized forms serve to make the omission explicit; (iii) finally those omitted are plainly expressed in the translations following the word-for-word glosses.

(13) a. *itta* yo.
        (I) (so) said particle
        'I said so'
     b. *ikimasita* ka?
        (he) (there) went-polite particle
        'Did he go there?'
     c. *sitteru*?
        (you) (it) know
        'Do you know it?'
     d. kinoo *atta*.
        (I) yesterday (her) saw
        'I saw her yesterday'
     e. moo *okurimasita*
        (I) already (to him) (it) sent-polite
        'I sent it to him already'
     f. John kara *kiita*.
        (I) J. from (it) heard

'I heard it from John'

g. kinoo John kara *kiita*
(I) yesterday J. from (it) heard
'I heard it from John yesterday'

In the example (a) those corresponding to 'I' and 'so' are omitted, appearing as (I) and (so) in the word-for-word gloss; *itta* in consequence occurs initially, being followed by the particle *yo* expressing affirmation. Likewise 'he' and 'there' in (b) and 'you' and 'it' in (c) are omitted, with the result that *ikimasita* 'went' (polite) followed by the interrogative particle *ka* and *sitteru* 'know' equally take place initially.

On the other hand in (d) with 'I' and 'her' omitted and (e) with 'I', 'to him' and 'it' omitted, the adverbs *kinoo* 'yesterday' and *moo* 'already' take place respectively, with the result that *atta* 'saw' and *okurimasita* 'sent' (polite) occur quasi-initially.

In (f) and (g) with 'I' and 'it' omitted, the phrase *John kara* 'from John' remains without being omitted; in (g) furthermore the adverb seen in (d) occurs as well, resulting in the delay in processing V.

2.3. The inversion yields sentences such as (14) below taking the form of (Adv)-V- ... with the inverted V followed by a brief pause. Here, for the sake of comparison, the V-final, i.e. canonical counterparts, are also shown side by side without the translations duplicated.

(14) a. *kita*, John ga.
came   J.   nom.
'John came'
Compare John ga *kita*.
J   nom. came

b. *iimasen*, Bill wa sonna koto o.
say-not-polite B. topic such thing acc.
'Bill doesn't say such a thing'
Compare Bill wa sonna koto o *iimasen*.
B. topic such thing acc. say-not-polite

c. *ageru*, Linda ni kore o?
give (you) L. dat. this acc.
'Do you give this to Linda?'
Compare Linda   ni kore o *ageru*?
(you) L. dat. this acc. give

d. *kaimasu* ka,   kono   hon o?
buy-polite part. (you) this book acc.
'Do you buy this book?'
Compare kono   hon o *kaimasu* ka?
(you) this book acc. buy-polite part.

e. ima *imasu*, John wa   heya ni.
now be-polite J. topic room loc.
'John is in the room now'
Compare John wa ima heya ni *imasu*.
J topic now room loc. be-polite

f. moo   *kaetta* yo, Bill wa.
already returned part. B. topic
'Bill returned already'
Compare Bill wa moo   *kaetta* yo.
B topic already returned   part.

g. ima sugu *okurimasu*, Linda ni.

now right send-polite (I) L. data (it)
'I send it to Linda right now'
Compare   ima   sugu Linda ni   *okurimasu.*
    (I) now right L.   dat. (it) send-polite

In the examples (a-d), Vs occur initially owing to the inversion, without which they would occur finally as is shown by the corresponding canonical sentences (See (12a/b)). In (c, d) 'you' is omitted; in (d) V is followed by the interrogative particle, after which a brief pause takes place, the dislocation applying to V + particle(s).

In (e-g), on the other hand, Vs occur quasi-initially, preceded by an adverb (*ima* 'now' in (e), *moo* 'already' in (f)) or a sequence of adverbs (*ima sugu* 'right now' in (g)) (see 12a'/b')).

(It is noted here that Vs in (e-g) may also occur initially rather than quasi-initially through another inversion as follows: that is, (12a') is changed into (12b'), which in turn may be changed into V-Adv-X-Y with V once again inverted.)

(14) e'. *imasu,* ima, John wa   heya ni.
         be-polite now   J topic room loc.
         'John is in the room now'

 f'. *Kaetta* yo,   moo,   Bill wa.
        returned part. already B.   topic
        'Bill returned already'

 g. *okurimasu,* ima sugu,   Linda ni.
       send-polite now right (I) L.   dat. (it)
       'I send it to Linda right now'

The inversion thus serves to reduce the hearer's otherwise great effort. Here, as it were, the equivalent of the principle in Tagalog (10a) functions, realizing the above-mentioned *ordo naturalis* (see 1.5.).

After all it plays a major role in reducing the hearer's effort required by the principle in Japanese (10b), aside from the above-mentioned unavailability in formal style in written Japanese (see 2.1.).

2.4. Meanwhile the inversion has to do with the end-weight principle I have dealt with in Ikari 1985 in terms of Tagalog and Japanese. In that paper, however, I have, to my regret, disregarded it despite its importance. This disregarded matter is briefly dealt with in 3 below. What are discussed there should be added to those clarified in my above-mentioned paper.

3. Remarks on the end-weight

3.1. On the one hand Tagalog conforms to the end-weight; with V placed initially and free order among other components, the long component can be placed finally without recourse to any particular device.

On the other hand nonconformity to the end-weight is structural in Japanese. That is, because the final position is reserved for V, this short component in consequence may follow rather than precede a long one, overriding the end-weight (see Ikari 1985:25-26). Confronting this nonconformity, it is, as was discussed in the same paper (26-28), some paraphrases that serve to surmount difficulties may be used.

Meanwhile inversion has to do with solving this problem of overriding the end-weight; indeed as will be seen in 3.2. below, it may be helpful in structures of this type.

3.2. First let us see the examples against the end-weight before observing how the inversion treats the problem:

(15) a. John wa sigoto wa   moo   owattatte *itteru.*
         J. topic work topic already is-over-part. say

'John says that the work is already over'
Compare complement:

    sigoto wa moo wattatte
    'that the work is already over'

b. Bill wa Linda ga eki   de atta hito
    B. topic \L. nom. station loc. met man
      sitteru yo.
      acc. know   part.
    'Bill knows the man Linda met at the station'
    Compare Relative construction:
      Linda ga eki de atta hito
      'The man Linda met at the station'

In (a) it is the short one, i.e. V: *itteru* 'say' not the long one, i.e. the complement, that occurs finally, preventing the end-weight. (With respect to the complement, the equivalent of 'that' is the particle *to* in Ikari 1985, as in *sigoto wa moo owatta to* 'that the work is over'. This paper, taking into account the higher frequency of the inversion in informal style, employs the informal counterpart of *to*, i.e. the particle *-tte*.)

The same thing happens with (b) where the end-weight is likewise prevented; it is the short one, i.e. V: *sitteru* 'know', not the long one, i.e. the relative construction that occurs finally. (Here V is followed by the affirmative particle *yo*.)

Now against constructions such as (15) above, the inversion may play a role. In effect, it yields (16) out of (15). In (6) Vs, placed initially, no longer prevent the end-weight.

(16) a. *itteru*, John wa sigoto wa   moo
     say   J. topic work topic already
     owattatte.
     is-over-part.

    b. *sitteru* yo, Bill wa Linda ga eki   de
      know   part B. topic L. nom. station loc.
      atta hito o.
      met man acc.

(As for the translations, see (15).)

where the dislocation of *itteru* 'say' and *sitteru* 'know' enables the complement and the relative construction to occur finally.

4. Conclusion

In Tagalog, the hearer, in processing sentences, begins with V, i.e. the least predictable one. He may, therefore, treat the following sequence without tension due to the high predictability of those which are to occur subsequently. In Japanese, by contrast, the hearer's tension continues until the final one, i.e. V is processed, because non-V ones processed before V are not helpful in predicting V.

The hearer's effort required by the principle in Japanese, i.e. the most informative last, may be reduced through the devices advancing V: (a) omission and (b) inversion. Despite its unavailability in formal style in written Japanese, the one that is in particular helpful is (b), whereby, as it were, the equivalent of the principle in Tagalog, i.e. the most informative first functions, realizing an *ordo naturalis* from the hearer's point of view. Furthermore (b) is relevant to the end-weight principle; in fact (b) may prevent V from overriding it.

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