

# The Alignment of Verb *Ada* and Its Existence to Understand the Existential Clause Structure of Balinese

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**Abstract**—An existential clause is a clause that shows a proposition about the existence or an event. This paper aims to describe the structure of existential clauses, the types of existential clauses, and the constraints of noun phrases that fill the existence elements in Balinese. This study used the descriptive qualitative method. The data used are primary data taken from five Balinese language teachers. The Balinese language teachers elicited the data made by the first teacher. Written data from Balinese stories are also used to assist the oral data. The data analysis technique chosen is comparison, omission, and replacement. Some research results are found in this paper. The core structure of Balinese existential clauses is verb *ada* + existence, and the extended structure of Balinese existential clauses is verb *ada* + existence + extension. There are two types of existential clauses in Balinese: bare and extended existential clauses. The definiteness of a noun phrase filling the existence element determines the choice of existential or non-existential clauses. This paper is helpful as a reference for Balinese grammar, which concerns the existential clauses of Balinese.

**Index Terms**—clause, existential, existence, extension, definiteness

## I. INTRODUCTION

A clause is a unit of language consisting of at least subject and predicate elements. Clauses can consist of the subject, predicate, object, complement, and adverbial components, but clauses can also have only subject and predicate elements (Afrianto et al., 2020). The subject as a grammatical function required in a clause can be an overt subject or a null subject. An overt subject is a subject that appears and is realized in a clause. The null subject is a subject that is omitted from the realization of an overt grammatical subject in a clause or sentence (Isurin, 2021). Changes between null and overt subjects are possible in clauses or sentences (Orozco & Hurtado, 2021). The predicate is the essence of a clause which can be filled with verbs or nonverbal (Satyawati et al., 2021). Traditionally semantically predicates demand arguments by applying grammatical functions (Mari & Portner, 2021).

Several types of clauses are categorized according to their parameters. Based on the hierarchy, the clause structure can be divided into a main and subordinate clause (Scholman et al., 2022). The main clause is also known as the matrix clause. The main verb in the matrix clause shows a tense (Kim, 2022). Each clause structure has different variations from other clauses, for example, the definiteness of a subject in a clause (Kalnača et al., 2019).

An existential clause is a clause that states a proposition about the existence or an event. An existential clause aims to express the existence of something (Kalnača et al., 2019). The existential sentence introduces or focuses on a new referent (Zhang, 2019). Existential clause markers can be expressed as lexicon or structure (combined lexicon). For example, the existential clause in Indonesian is marked by the lexicon *ada* 'exist'. Spanish has only one existential marker verb, *haber* (Perpi ñán & Soto-Corominas, 2021). The preferred word order for existential constructions is VS, existential verbs most often introduce the existence of something or someone (McAnallen, 2009).

One of the existential clauses analyzed in depth is the English existential clause. Existential clauses in English have a structural construction there + be + indefinite noun phrase (+place/time adverbial) (Łyda, 2021). In English, the place and time adverbial are optional elements in constructing an existential clause. Predicates of existential clauses in English are interpreted as properties of the description of an entity (Bassaganyas-Bars & McNally, 2020).

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Universally every language has certain similarities with other languages. As an assumption, every language has an existential clause because every language needs to convey the meaning of existence or event. However, each language also has characteristics that distinguish one language's characteristics from another. As an assumption, the existential clause of each language has its uniqueness.

Existential clauses in several languages have indeed been studied in depth. However, as far as the author's observation goes, the existential clauses of the Balinese have never been examined. Existential clauses are essential in introducing new entities in a clause. As a topic that has not been researched, the issue of Balinese existential clauses provides several gaps for analysis both at the syntactic, semantic, and pragmatic levels. The gaps that need to be examined in Balinese existential clauses include the structure of existential clauses, types of existential clauses, and constraints of noun phrases that occupy existence elements.

Based on what is not known about existential clauses in Balinese, research on existential clauses in Balinese is vital to do. This research aims to understand Balinese existential clauses, which include structures, types, and constraints of noun phrases that occupy existence elements. This research is expected to produce Balinese existential clause grammar. The grammar that concerns existential clauses is helpful as a language guide for language observers, teachers, students, and the general public. In addition, this research is also beneficial for preserving Balinese as a local language in the territory of the Republic of Indonesia.

## II. RESEARCH METHOD

A qualitative research design is used in this research (Farghal & Almana, 2022). Qualitative research focuses on sensitivity to research problems, and the methods and analysis can be adapted to suit the specific features of the phenomenon being investigated (O'Connor & Joffe, 2020). This research was conducted in Bali Province, Republic of Indonesia. The location of this research is the author's hometown. The type of data used in this paper is primary data obtained from five informants as Balinese language teachers. They are native Balinese speakers who were born, grew up, and educated on the island of Bali. The selection of the informants as the data source is because of their knowledge in comprehending Balinese grammar. To ensure the acceptability of the data, the first taken data was elicited by the next four Balinese language teachers. This data elicitation aims to optimize data (Alves et al., 2020).

The Balinese language is one of the local languages in Indonesia, which has a speech level. The level of language use can be divided into low and high levels of Balinese. The difference in the choice of the lexicon indicates the difference in these levels. This paper chooses a low level of Balinese, considering that a low level has a broader use than a high level of Balinese.

The data made by the first teacher, which elicited by the next four teachers, are categorized as oral data. In addition, written data sourced from stories in Balinese are also used to support the oral data. Existential clause data in this paper are in the form of main clause structure, extended clause structure, omitted existential clause elements, and canonical clauses compared to existential clauses. The data used in this paper are grouped according to the problem. Two to three pieces of data are presented for each issue discussed in this study.

The descriptive method is used in this study and is supported by deductive and inductive approaches (Kang et al., 2020). Data collected from oral and written data were analyzed using comparison, omission, and replacement techniques. Comparison techniques are used to analyze the structure of existential clauses. The omission technique is used to analyze the types of existential clauses. The replacement technique analyzes the constraints of definiteness between existential and non-existential clauses. Data analysis was conducted using descriptive linguistic theory guidelines by Huddleston and Pullum (2005). The choice of this theory is based on a reasonably comprehensive description of existential clauses that have been implemented in English.

## III. RESULTS AND DISCUSSION

The results and discussion in this paper include the structure of existential clauses, the types of existential clauses, and the constraints on the definiteness of noun phrases that function as existence in Balinese existential clauses.

### A. *The Existential Clause Structure of Balinese*

Before entering the structure of existential clauses in Balinese, the following describes a little about the form of existential clauses in English as an initial thought about this writing and, simultaneously, a comparison. In English, the minimum clause construction consists of a subject and predicative element. The subject is one of the grammatical relations required by the core of a predicate (Mhute & Kadenge, 2014). The subject feature usually refers to an entity that does something or is subject to an event. If no entity fills the subject function semantically, the subject element is supplied by a dummy subject as a mandatory element required by English syntax. One type of clause that requires a dummy subject in English is an existential clause. The following is an example of an existential clause in English.

- |     |          |     |   |
|-----|----------|-----|---|
|     | Subject  | be  | an indefinite noun phrase                           |
| (1) | a. There | is  | a god (Huddleston & Pullum, 2005).                  |
|     | b. There | are | many species of spider (Huddleston & Pullum, 2005). |

Existential clauses in English consist of subject + be + indefinite noun phrases (Łyda, 2021). Based on the example clauses in (1) a and b, the subject element filled in by the dummy subject is realized by the lexicon *there*. The

component of be or copula is realized by *is* in clause (1) a and *are* in clause (1) b. The copula which fills the predicative function can be filled with complement elements in the form of noun phrases (Bybee & Thompson, 2021). The copula element indicates the present tense, filled in *is*, *am*, *are*, the past tense, which is filled in *were* and *was*, and the perfect aspect, which is filled in *been*. Like English, copula in another language, Latvian, also shows tense (Kalnača & Lokmane, 2020). A god realizes indefinite noun phrases in clause (1) a and many species of spider in clause (1) b. An indefinite noun phrase after copular is considered an existential construction (Kim, 2022). Clauses (1) a and b are declarative existential clauses with structural components: subject + be + indefinite noun phrase. However, in an interrogative existential clause, the structural arrangement is be + subject + indefinite noun phrase. This means that in the interrogative existential clause, the subject's position is changed as in clauses (2) a and b. The following is an example of an English interrogative existential clause.

- Be Subject indefinite noun phrase  
 (2) a. Is there a god?  
 b. Are there many species of a spider?

When compared to English, the Balinese have a different existential clause structure. If in English an existential clause consists of three components, namely subject + be + indefinite noun phrase, Balinese existential clauses comprised of two components, namely verb *ada* + indefinite noun phrase. I call the entity filled with an indefinite noun phrase as existence. This is because existence is an entity that exists, indicated by the verb *ada* in Balinese. The following is an example of an existential clause in Balinese.

- Verb Existence  
 (3) a. *Ada anak buduh.*  
 Exist person crazy  
 'There is a crazy person.'  
 b. *Ada maling.*  
 Exist thief  
 'There is a thief.'  
 c. *Ada bulan kepangan.*  
 Exist lunar eclipse  
 'There is a lunar eclipse.'

The verb *ada* shows Balinese existential clause markers 'exist'. The verb is then followed by an existence filled by the noun phrase category. The numeral conformity bond between verb *ada* and existence is not found in Balinese existential clauses, like in English. This means that the existence of both singular and plural noun phrases always needs verb *ada* in Balinese existential clauses. This paper does not discuss the grammatical function between the verb *ada* and the noun phrase that fills the existence. This is due to a lack of data analysis; whether existence functions as a grammatical subject or a complement to the verb *ada* is a gap that needs to be examined in future research.

Based on the examples of clauses (3) a, b, and c, the core structure of Balinese existential clauses consists of two components: verb *ada* + existence. However, another element, namely an additional element (extension), can provide additional information on the structure of the core existential clause. The following is an example of an existential clause in which the verb *ada* and the existence are complemented by an extension.

- Verb Existence Extension  
 (4) a. *Ada anak buduh di rurung-e.*  
 Exist person crazy PREP street-DEF  
 'There is a crazy person on the street.'  
 b. *Ada maling di kelas-e ento.*  
 Exist thief PREP class-DEF ART  
 'There is a thief in the class.'  
 c. *Ada bulan kepangan ibi.*  
 exist lunar eclipse yesterday  
 'There was a lunar eclipse yesterday.'

A declarative existential clause has the structure verb *ada* + existence + extension. The structure pattern verb *ada* + existence + extension is a declarative existential clause structure. However, in interrogative existential clauses, especially those that require a yes-no answer, the marking occurs on the verb by attaching the suffix {-ke} to the verb *ada*. Here is an example of an interrogative existential clause.

- (5) a. *Ada-ke anak buduh di rurung-e?*  
 exist-suffix person crazy PREP street-DEF  
 'Is there any crazy person on the street?'  
 b. *Ada-ke maling di kelas-e ento?*  
 exist-suffix thief PREP class-DEF ART  
 'Is there any thief in the class?'  
 c. *Ada-ke bulan kepangan ibi?*  
 exist-suffix lunar eclipse yesterday

‘Was there any lunar eclipse yesterday?’

*B. The Types of Balinese Existential Clauses*

Based on its structure, Balinese language existential clauses can be divided into two, namely: bare existential clauses and extended existential clauses. This classification is based on whether an existential clause has additional elements or not outside of the core structure, namely verb *ada* + existence.

*(a). Bare Existential Clauses*

An empty existential clause is an existential clause that does not have an equivalent canonical structure in the form of a non-existential clause. Any other form of construction cannot replace this type of existential clause. The following is an example of the bare existential clause in Balinese.

- (6) a. *Ada linuh.*  
Exist earthquake  
‘There is an earthquake.’
- b. *Ada banjir.*  
Exist flood  
‘There is flood.’
- c. *Ada tatit.*  
Exist thunder  
‘There is thunder.’

Existential clauses in clauses (6) a, b, and c do not have structural equivalents in non-existential clauses. This is because this existential clause only consists of core elements in the form of verb *ada* and existence. If the existential marker is omitted, the clause is only an existence filled with noun phrases, and the construction becomes ungrammatical. A comparison of existential clauses and omitted existential markers can be seen in clauses (7) a, b, and c. The structure of an existential clause consists of verb *ada* + existent, while a non-existential clause only consists of existence in clauses (7) a, b, and c. The structure of the clause in non-existential cannot be accepted as a clause because the predicate elements are not fulfilled.

- Existential
- (7) a. *Ada linuh.*  
Exist earthquake  
‘There is an earthquake.’
- b. *Ada banjir.*  
Exist flood  
‘There is flood.’
- c. *Ada tatit.*  
Exist thunder  
‘There is thunder.’
- Non-existential
- d. *\*linuh.*  
earthquake  
‘\*gempa.’
- e. *\*banjir.*  
Flood  
‘\*flood.’
- f. *\*tatit.*  
thunder  
‘\*thunder.’

*(b). Extended Existential Clauses*

Extended existential clauses have the verb structure verb *ada* + existence + extension. With the additional element, namely extension, this type of existential clause has an equivalent canonical structure in the form of a non-existential clause. Extension elements in this type of existential clause are locative, temporal, adjective, numeral, verb, and relative clause.

*1. Locative*

Locative is a type of adjunct (Heidinger & Onea, 2021). Locative is a function that shows a place adverbial in a clause. Prepositional phrases or adverb phrases can realize the locative function in Balinese. This extended existential sentence states the existence of existence in a particular space (Kumamoto, 2015). An example of an extended existential clause can be seen in the following.

- (8) a. *Ada bom di gumi Bali-ne.*  
exist bomb PREP earth Bali-DEF

- ‘There is a bomb on the earth of Bali.’
- b. *Ada taluh di sebun-e.*  
 exist egg PREP nest-DEF  
 ‘There is an egg in the nest.’
- c. *Ada maling ditu.*  
 exist thief there  
 ‘There is a thief there.’

One of the prepositions in Balinese is *di* ‘at/in/on’. The locative function is realized by prepositional phrases *di gumi Bali-ne* in (8) a and *di sebun-e* in (8) b. The locative is also realized by the adverb phrase that is *ditu* in (8) c. The noun phrase that occupies the existence is referential (Kumamoto, 2015). This noun phrase can be linked into a complete clause with a non-existential meaning. These existential clauses have the following non-existential equivalents.

- (9) a. *Bom-e di gumi Bali-ne.*  
 bomb-DEF PREP earth Bali.DEF  
 ‘The bomb is on the earth of Bali.’
- b. *Taluh-e di sebun-e.*  
 egg-DEF PREP nest.DEF  
 ‘The egg is in the nest.’
- c. *Maling-e ditu.*  
 thief-DEF there  
 ‘The thief is there.’

## 2. Temporal

Temporal is a function that shows about time. A noun phrase or adverb phrase can realize the temporal function.

- (10) a. *Ada ilen-ilen calonarang bin mani.*  
 Exist entertainment calonarang next tomorrow  
 ‘There will be an entertainment tomorrow.’
- b. *Ada odalan ibi.*  
 Exist ceremony yesterday  
 ‘There was a ceremony yesterday.’
- c. *Ada tajen bin petang dina.*  
 exist cock fighting next four day  
 ‘There will be a cock fighting the next four days.’

The temporal realized by the adverb phrase unit is *bin mani* in (10) a and *ibi* in (10) b. The noun phrase unit indicating temporal is *bin petang dina* in (10) c. The existential clause equivalent of clauses (10) a, b, and c can be seen in clauses (11) a, b, and c.

- (11) a. *Ilen-ilen calonarang-e bin mani.*  
 Entertainment calonarang-DEF next tomorrow  
 ‘The Calonarang entertainment will be held tomorrow.’
- b. *Odalan-e ibi.*  
 ceremony-DEF yesterday  
 ‘The ceremony was held yesterday.’
- c. *Tajen-e buin petang dina.*  
 Cock fighting-DEF next four day  
 ‘The cockfighting will be held the next four days.’

## 3. Adjective

The extension filled with adjective phrases can be predicative in non-existential clauses. The following is an example of an existential clause with a non-existential equivalent where the predicate is filled with an adjective category.

- (12) a. *Ada anak nakal.*  
 exist person.INDEF crazy  
 ‘There is a crazy person.’
- b. *Ada guru baru.*  
 Exist teacher new  
 ‘There is a new teacher.’
- c. *Ada tiuk puntul.*  
 exist knife dull  
 ‘There is a dull knife.’

The extension filled by the adjective in clause (12) is *nakal* in clause (12) a, *baru* in clause (12) b, and *puntul* in clause (12) c. Meanwhile, the head of the extension, an adjective, gives an additional element of the existence. These adjectives occupy the predicative element in the non-existential clause. The adjective predicate is always associated

with the referential argument of the nominal core (Maienborn, 2020). This existential clause has an equivalent in the non-existential clause as follows.

- (13) a. *Anak-e nakal.*  
 person-DEF crazy  
 ‘The person is crazy.’  
 b. *Guru-ne baru.*  
 teacher-DEF new  
 ‘The teacher is new.’  
 c. *Tiuk-e puntul.*  
 knife-DEF dull  
 ‘The knife is dull.’

#### 4. Numeral Phrase

The numeral phrase can also be an extension of existence in an existential clause. Here is an example of an extension in the form of a numeral phrase.

- (14) a. *Suba ada pangayah liu.*  
 PERF exist assistant many  
 ‘There have been many assistants.’  
 b. *Suba ada pianak lelima.*  
 PERF exist child five  
 ‘There has been five children.’  
 c. *Ada tamiu aukud.*  
 Exist guest one  
 ‘There is one guest.’

*Liu* realizes numeral phrases in clause (14) a, *lelima* in clause (14) b, and *aukud*. This existential clause has the equivalent non-existential clause as follows.

- (15) a. *Pangayah-e liu.*  
 assistant-DEF many  
 ‘The assistants are many.’  
 b. *Pianak-e lelima.*  
 child-DEF five  
 ‘The children are five.’  
 c. *Tamiu-ne aukud.*  
 guest-DEF one  
 ‘The guest is one.’

#### 5. Verb

Intransitive and transitive verbs can fill the extension. Transitive verbs are verbs that require an object, and intransitive verbs are verbs that cannot require an object (Pahor, 2021). The following is an example of the extension of the existential clause in the form of a verb.

- (16) a. *Ada anak ngantiang tiang di sisi.*  
 exist person.INDEF wait 1 PREP outside  
 ‘There is a person waiting for me outside.’  
 b. *Ada timpal teka mai.*  
 Exist friend.INDEF come here  
 ‘There is a friend coming here.’  
 c. *Ada guru ngajahin tiang.*  
 exist teacher teach 1  
 ‘There is a teacher teaching me.’

The extension of the verb filled with transitive verbs is *ngantiang* in clause (16) a, and *ngajahin* in clause (16) c. The intransitive verb, an extension of the existential clause, is the *teka* in clause (16) b. The following is the equivalent of the existential clause.

- (17) a. *Anak-e ngantiang tiang di sisi.*  
 person.DEF wait 1 PREP outside  
 ‘The person waits for me outside.’  
 b. *Timpal-e teka mai.*  
 Friend-DEF come here  
 ‘My friend is coming here.’  
 c. *Guru-ne ngajahin tiang.*  
 teacher teach 1

‘The teacher teaches me.’

In specific contexts, the existence may experience omission. Existence omission can occur in existential clauses that have extensions filled with verbs. Here is an example of an existential omission.

- (18) a. *Ada*  $\emptyset$  *kedek*.  
 exist  $\emptyset$  laugh  
 ‘There is  $\emptyset$  laughing.’  
 b. *Ada*  $\emptyset$  *ngayahin* *I* *Buda*.  
 exist  $\emptyset$  help ART person name  
 ‘There is  $\emptyset$  helping Buda.’

The complete existential clauses structure consists of verb *ada* + existence + extension. However, in clauses (18) a and b, the verb *ada* is not followed by an existence. It is immediately followed by a verb *kedek* in (18) a and *ngayahin* in (18) b. This means that there has been an existence omission. Existence that are omitted in the context of existential clauses (18) a, and b are existential in the form of humans, which in Balinese can be realized in lexicon *anak*. However, existence can also be filled by non-humans. So clause (18) has the following existential construction:

- (19) a. *Ada* (*anak*) *kedek*.  
 exist (person) laugh  
 ‘There is (a person) laughing.’  
 b. *Ada* (*anak*) *ngayahin* *I* *Buda*.  
 exist (person) help ART person name  
 ‘There is (a person) helping Buda.’

### 6. Relative Clause

The extension of existential clauses in Balinese can also be filled with relative clauses. In other languages, such as Aklanon, existential clauses can also choose relative clauses as complements (Wellstood, 2022). This means that the relative clause conveys a topic interpretation, namely old information (Park, 2022). The following is an example of an existential clause with an extension filled by a relative clause unit.

- (20) a. *Ada* *dogen* *unduk* *ane* *rasayang-a* *kirangan*.  
 Exist just thing which feel-PASS lack  
 ‘There is just thing that is felt lacking.’  
 b. *Ada* *baju* *ane* *demenin-a*.  
 Exist dress which like-PASS  
 ‘There is a dress liked.’  
 c. *Suba* *ada* *sopir* *ane* *lakar* *ngatehinmeme* *ideh-ideh*.  
 PERF exist driver who will take mother everywhere  
 ‘There is already a driver who will take mother everywhere.’

The lexicon *ane* marks relative clauses in Balinese. Relative clauses can also extend the existence of existential clauses. When reconstructed, the existential clause has a non-existential equivalent structure as in clauses (18) a, b, and c.

- (21) a. *Unduk-e* *rasayang-a* *kirangan*.  
 thing-DEF feel-PASS lack  
 ‘The thing is felt lacking.’  
 b. *Baju-ne* *demenin-a*.  
 dress-DEF like-PASS  
 ‘The dress is liked.’  
 c. *Sopir-e* *lakar* *ngatehin* *meme* *ideh-ideh*.  
 driver-DEF will take ibu everywhere  
 ‘The driver will take mother everywhere.’

Existence omission does not only occur in verb extension but can also occur in relative clause extension. The following is an example of an existential clause whose existence is experiencing omission.

- (22) a. *Ada* *masih*  $\emptyset$  *ane* *madalem* *Pekak* *Veteran*.  
 Exist also  $\emptyset$  who pity grandfather person’s name  
 ‘There is who pity Grandfather Veteran.’  
 b. *Ada*  $\emptyset$  *ane* *ngae* *banten*.  
 Exist  $\emptyset$  who make offering  
 ‘There is  $\emptyset$  make an offering.’

Based on the context of the existential clause above, omission or ellipsis occurs in noun phrases that fill existence elements. The nominal ellipsis has two sources, namely the nominal constituent (true ellipsis), or the nominal proform (anaphora model-theoretic) (Merchant, 2014). The nominal ellipsis is in the position of the verb argument (Sudo & Spathas, 2020). In principle, existents are entities in the form of nouns or noun phrases. This means that human or non-human categories can fill existence elements. To determine whether humans or non-humans fill the omitted existent, the semantic context is constructive for reconstructing the omitted existence. Based on the semantic context, the existence

of the existential clause is a person (human) in clauses (22) a and b. This can be proven by entities carrying out *medalem Pekak Veteran* and *ngae banten*. The following is a reconstruction of the existential clause omission.

- (23) a. *Ada masih (anak) ane madalem Pekak Veteran.*  
 exist also (person) who pity grandfather person's name  
 'There is ( a person) who pity grandfather Veteran.'
- b. *Ada (anak) ane ngae banten.*  
 exist (person) who make offering  
 'There is (a person) who makes an offering.'

C. *The Constraints of Definiteness Filling the Existence*

The primary communicative purpose of existential clauses is to state the existence of something (Kalnača et al., 2019). To express the presence of something, existential clauses have constraints between verb *ada* as an existential marker and its existence elements. The definiteness involves definite and indefinite noun phrases (Giannakou & Sitaridou, 2020). The definiteness of a noun phrase determines whether a clause is existential or non-existential. Definiteness relates to whether the existence is an indefinite or definite entity.

(a). *The Marker of Definiteness*

Balinese is a language with an agglutinative system. Therefore, affixation is decisive in forming a new word from a root word. Definite nouns are morphologically marked with the suffix {-e}. However, indefinite nouns are not marked morphologically. The following is a comparison of indefinite and definite nouns in Balinese.

Indefinite	Definite	Meaning
<i>baju</i>	<i>baju-ne</i>	dress
<i>tali</i>	<i>tali-ne</i>	rope
<i>lima</i>	<i>lima-ne</i>	hand
<i>foto</i>	<i>foto-ne</i>	photo
<i>raab</i>	<i>raab-e</i>	roof
<i>bungkun</i>	<i>bungkun-e</i>	ring
<i>biuk</i>	<i>tiuk-e</i>	knife
<i>capil</i>	<i>capil-e</i>	cap
<i>umah</i>	<i>umah-e</i>	house
<i>sabuk</i>	<i>sabuk-e</i>	belt
<i>anak</i>	<i>anak-e</i>	person
<i>layangan</i>	<i>layangan-e</i>	kite

In Basketo, for example, indefinite nouns are marked with *-i* (Inui, 2020). In Spanish, Brazilian Portuguese, Catalan, French, and Italian, indefiniteness is denoted by the element *de*, and is considered an operator that reduces certainty (Pinzin & Poletto, 2022). The suffix {-e} as a morpheme in Balinese conveys the meaning of definiteness. The morpheme {-e} has two allomorphs, namely {-e} and {-ne}. The morpheme {-e} is a morpheme that expresses definiteness because {-e} can occur in a wider phonological environment than the allomorph {-ne}. Definite markers in Balinese can be realized by affixation, namely the suffix {-e}, and can also be realized by combining the suffix {-e} and articles. The articles marking definite noun phrases are *ento* 'that' and *ene* 'this'.

Definite (suffix)	Definite (suffix + article)
<i>baju-ne</i>	<i>baju-ne ento</i>
<i>baju-ne</i>	<i>baju-ne ene</i>
<i>tali-ne</i>	<i>tali-ne ento</i>
<i>tali-ne</i>	<i>tali-ne ene</i>

(b). *Definiteness*

In a bare existential clause, existence can only be filled with an indefinite noun phrase. An existential clause will become awkward if one tries to connect definite noun phrases. This is because the definiteness of a noun phrase is very firm in an existence filled by a noun phrase. Like Balinese, the definiteness of a noun phrase is very applicable in Spanish (Perpiñán & Soto-Corominas, 2021). Definiteness is also used to mark pre-Islamic idols' names through the *l-* in Arabic (Grande, 2021). The definition of a noun phrase can be seen in the following example.

- (24) a. *Ada lelipi.*  
 Exist snake.INDEF  
 'There is a snake.'
- b. *Ada surat.*  
 exist letter.INDEF  
 'There is a letter.'
- c. *Ada musuh.*  
 Exist enemy.INDEF  
 'There is an enemy.'



In bare existential clause, only indefinite noun phrases are accepted, such as the noun *lelipi* in clause (24) a, *surat* in clause (24) b, and *musuh* in clause (24) c. This suggests that the existential clause in Balinese introduces a new existence in a discourse in clause units. Here is verb *ada* which is tried to fill with definite nouns. The result is the combination of verb *ada* and definite noun phrases is unacceptable in Balinese, such as in clauses (25) a, b, and c.

- (25) a. \**Ada lelipi-ne.*  
 exist snake-DEF  
 ‘\*There is the snake.’  
 b. \**Ada surat-e.*  
 exist letter-DEF  
 ‘\*There is the letter.’  
 c. \**Ada musuh-e.*  
 exist enemy-DEF  
 ‘There is the enemy.’

Definite noun phrases are not acceptable in the bare existential clauses in clauses (25) a, b, and c. Furthermore, noun phrases that fill existence in the extended existential clause can be observed in clauses (26) a, b, and c.

- (26) a. *Ada anak ngantiang di sisi.*  
 exist person.INDEF wait PREP outside  
 ‘There is a person waiting outside.’  
 b. *Ada pipis di kantong-e.*  
 exist money.INDEF PREP pocket.DEF  
 ‘There is money in the pocket.’  
 c. *Ada lelipi di carik-e.*  
 exist snake.INDEF PREP rice terrace.DEF  
 ‘There is a snake in the rice terrace.’

Indefinite nouns or noun phrases are also selected in the extended existential clauses in clauses (26) a, b, and c. As mentioned earlier, extended existential clauses have non-existential structural equivalents. However, to reconstruct the equivalent of an extended existential clause, one must change the indefinite noun phrase to be definite in the non-existential clause. An indefinite noun phrase can also fill in their non-existential clause equivalents strictly subject function in clauses (27) a, b, and c.

- (27) a. *Anak-e ngantiang di sisi.*  
 person-DEF wait PREP outside  
 ‘The person is waiting outside.’  
 b. *Pipis-e di kantong-e.*  
 money.DEF PREP pocket.DEF  
 ‘The money is in the pocket.’  
 c. *Lelipi-ne di carik-e.*  
 snake.DEF PREP rice terrace.DEF  
 ‘The snake is in the rice terrace.’  
 (28) a. \**Anak ngantiang di sisi.*  
 person-INDEF wait PREP outside  
 ‘A person is waiting outside.’  
 b. \**Pipis di kantong-e.*  
 money.INDEF PREP pocket.DEF  
 ‘Money is in the pocket.’  
 c. \**Lelipi di carik-e.*  
 snake.INDEF PREP rice terrace.DEF  
 ‘A snake is in the rice terrace.’

Indefinite noun phrases tend to fill existence elements in existential clauses, and definite nouns tend to fill in the subject of non-existential constructions. What if a definite noun serves the existential function can be seen in clauses (29) a, b, and c.

- (29) a. \**Ada sopir-e mapagin tiang.*  
 exist driver-DEF pick up 1  
 ‘There was that driver picking me up.’  
 b. \**Ada anak-e nakonin tiang.*  
 exist person-DEF greet 1  
 ‘That person is greeting me.’  
 c. \**Ada murid-e meli buku di toko.*  
 exist student-DEF buy book PREP shop  
 ‘The student is buying a book in the shop.’

It is also unacceptable for a definite noun phrase to fill existence elements in extended existential clauses as in the examples of clauses (29) a, b, and c. Definite noun phrases will be acceptable to fill in non-existential clauses such as clauses (30) a, b, and c. If the existential clause in clause (29) must be conveyed in an existential construction, then the noun phrase filling the existence must be reversed into an indefinite noun phrase as in clause (31) a, b, and c.

- (30) a. *Sopir-e mapagin tiang.*  
 driver-DEF pick up 1  
 ‘The driver picks me up.’  
 b. *Anak-e nakonin tiang.*  
 person.DEF greet 1  
 ‘The person greets me.’  
 c. *Murid-e meli buku di toko.*  
 student-DEF buy book PREP shop  
 ‘The student buys a book in the shop.’
- (31) a. *Ada sopir mapagin tiang.*  
 Exist driver-DEF pick up 1  
 ‘The driver is picking me up.’  
 b. *Ada anak nakonin tiang.*  
 exist person.DEF greet 1  
 ‘There is a person greeting me.’  
 c. *Ada murid meli buku di toko.*  
 exist student-DEF buy book PREP shop  
 ‘A student is buying a book in the shop.’

A definite noun phrase tends to fill the subject in non-existential clauses compared to filling in existence elements in existential clauses. An existential clause can introduce new discourse references and reintroduce or focus on references that have already been mentioned.

#### IV. CONCLUSION

An existential clause in Balinese is a clause that indicates the existence of a situation or event where the marking is realized with the verb *ada*. The core structure of an existential clause in Balinese is the verb *ada* + existence. Balinese existential clauses have an extension structure, namely the verb *ada* + existence + extension. Regarding syntactic structure, existential clauses in Balinese are clauses without a subject (subjectless clause). This construction shows the structure of the clause, which is preceded by a verb (Vihman & Walkden, 2021). Based on the type of structure, existential clauses in Balinese have two types: bare existential clauses and extended existential clauses. A bare existential clause is an existential clause that does not have a non-existential structural equivalent. An extended existential clause is an existential clause that has a non-existential structural match. The choice of existential or non-existential clauses is determined by the entity filling the existence elements. The existence in a bare existential clause can only be filled with an indefinite noun phrase. In extended existential clauses, indefinite noun phrases tend to fill existence elements rather than fill in the subject of non-existential clauses. Definite nouns tend to fill in the subject of non-existential clauses rather than existence elements in existential clauses.

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