Class Presentations (Weeks 8 and 9)

During the **Wednesday** and **Friday** of Weeks 8 and 9 we will read selections from Kālidāsa's *Dynasty of Raghu* (*Raghuvaṁśa*) and *Recognition of Śakuntalā* (*Abhijñānaśākuntala*). For the *Dynasty of Raghu*, you should prepare **3–4 continuous verses** from any section of the reading. For the *Recognition of Śakuntalā*, you should prepare **2–3 continuous verses** (depending on the amount of prose between verses) from any section of the reading, since the verses are somewhat longer.

You are expected to provide a **handout** for the rest of the class to follow. The handout can include translations, diagrams of sentences, analyses of sandhi, analyses of compounds, word-lists, and/or anything else that you think will be helpful for others to understand the structure and meaning of the text. Below are merely suggestions.

Word-analysis, Word-Lists, and Diagrams

In a text that is fully analyzed into words, I generally present each word as if it were final within a sentence, and separate words with a dot (*daṇḍa*s are often used instead):

ततः प्रचोदिता भूतैः शंसास्मत्तां प्रियामिति ।   = ततः · प्रचोदिता · भूतैः · शंस · अस्मत् · ताम् · प्रियाम् · इति ·

न तु साभ्यवदत्सीतां पृष्टा रामेण शोचता ॥   = न · तु · सा · अभ्यवदत् · सीताम् · पृष्टा · रामेण · शोचता ·
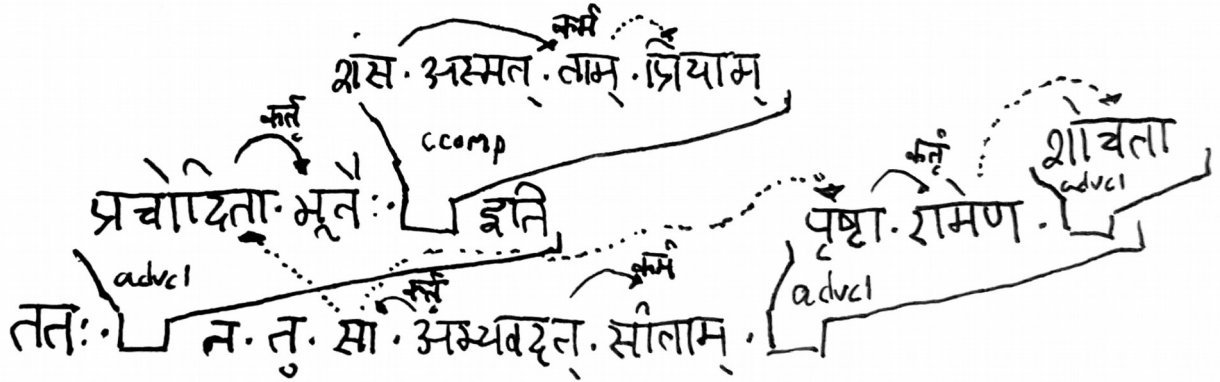
You can provide a list of lexical items that simply provides their *meaning* and and relevant *grammatical categories* (e.g., gender in the case of nouns, class in the case of verbs) as well as notes about the formation/derivation of the lexical item:

- प्रचोदित- adj. "urged" (प्र+√चुद्+णिच्+क्त)
- भूत- adj. "being" (√भू+क्त)
- √शंस् 1 *parasmai*. "tell, relate, praise"
- अस्मत्- pron. "we, us"

Alternatively, you could also provide a full morphological analysis for the word as it appears, using either English or Sanskrit labels:

- प्रचोदिता [१॰ एक॰ स्त्री॰] ← प्रचोदित- adj. "urged" (प्र+√चुद्+णिच्+क्त)
- भूतैः [instr. pl. neut.] ← भूत- adj. "being" (√भू+क्त)
- शंस [मध्यम॰ एक॰ परस्मै॰ लोट्] ← √शंस् 1 *parasmai*. "tell, relate, praise"
- अस्मत् [abl. pl.] ← अस्मत्- pron. "we, us"

For diagrams, one possibility is as follows:

There are three kinds of markings in this diagram:

1. The *clause structure*, where the "main clause" (or matrix clause) is on the bottom line. A *clause* for these purposes is essentially a *verb phrase*, so that each verbal form constitutes its own clause. Besides the matrix clause, there may be relative clauses, adverbial clauses, and complement clauses, which are "projected" onto the next line. These projections should be labelled (I prefer the Universal Dependency Relations labels):

   ◦ *advcl* = adverbial clause (most participles, including the locative absolute, all converbs, subordinate clauses introduced by adverbs like *yadi*, *yadā*, *yatra*, etc.)
   ◦ *ccomp* = complement clause (objects of verbs of speaking or thinking, i.e., *iti*-clauses)
   ◦ *xcomp* = open clausal complement (most infinitive phrases)
   ◦ *acl* = adjectival modifier (i.e., relative clauses linked to nouns)

2. Relations of *coreferentiality* (*sāmānādhikaraṇyam*) are represented with dotted lines. Two expressions are *coreferential* if they refer to the same entity, like ताम् and प्रियाम् in the above sentence, which both refer to *Sītā*. Relations of coreferentiality may obtain within a clause or between clauses (since coreferentiality is often an important strategy of subordination).

3. *Kāraka* relations, and more specifically, the relations of *kartṛ* (agent) and *karma* (patient). In the above, these relations always *start from* a verbal form, and the arrows extend to the nominal form that is represented (usually by case suffixes) as an agent or a patient of the action denoted by that verbal form. Hence in सा अभ्यवदत् सीताम्, सा is labelled as the *kartṛ*, and सीता is labelled as the *karma*.

Analyzing Compounds

For compounds, you can either provide a traditional "analytic expression" (विग्रहवाक्यम्) or a shorthand method which tells us (directly or indirectly) what kind of compound it is. For example:

Vibhaktitatpuruṣaḥ: राजपुत्री

- राजस्य पुत्री (*vigrahavākyam*)
- [राजन् + पुत्री]$_{T6}$ (the nouns are given in stem form, and the entire compound is labelled as "T6" = *ṣaṣṭītatpuruṣaḥ*)
- [राजन् ← पुत्री] (the head points to the dependent)

Karmadhārayaḥ: क्षुद्रमृगः

- क्षुद्रश्च स च मृगः (*vigrahavākyam*)
- [क्षुद्र + मृग]$_K$ (labelled as "K" = *karmadhārayaḥ*)
- [क्षुद्र ⇐ मृग] (the head points to the dependent, but the double line means "is coreferential with")

Upapadatatpuruṣaḥ: वसुन्धरा

- वसूनि धारयति (*vigrahavākyam*)
- [वसु + (धरा)]$_U$ (the head, a bound form, is in parentheses, & the comp. is labelled "U")
- [वसु ← (धरा)] (same as *vibhaktitatpuruṣaḥ*)

Dvandvaḥ: मातापितरौ

- माता च पिता च (*vigrahavākyam*)
- [मातृ + पितृ]$_D$ (labelled as "D" = *dvandvaḥ*)
- [मातृ ↔ पितृ] ("↔" means "both terms are the head")

Samānādhikaraṇa-Bahuvrīhiḥ: महाबाहुः

- महान्तौ बाहू यस्य सः (*vigrahavākyam*)
- [महत् + बाह]$_{Bs}$ (labelled as "Bs" = *bahuvrīhiḥ samānādhikaraṇaḥ*)
- [महत् = बाहु] (the head is not within the compound, but "=" means "is coreferential with")

vyadhikaraṇa-Bahuvrīhiḥ: चक्रपाणिः

- चक्रो पाणौ यस्य सः (*vigrahavākyam*)
- [चक्र + पाणि]$_{Bv}$ (labelled as "Bv" = *bahuvrīhir vyadhikaraṇaḥ*)
- [चक्र ≠ पाणि] ("≠" means "is not coreferential with")

Avyayībhāvaḥ: यथाशक्ति

- शक्तिमनतिक्राम्य (*vigrahavākyam*)
- [यथा + शक्ति]$_A$ (labelled as "A" = *avyayībhāvaḥ*)
- [यथा → शक्ति] (the head points to the dependent)