

**शारदातनय** Author of the भावप्रकाश, a treatise on Rasas. He summarises views of all writers before and after the time of Bharata; but he has greatly developed the Śringāra Rasa on the lines suggested by Bhoja in his Śringāraprakāśa. He has also written a commentary on the काव्यप्रकाश. He seems to have flourished in the 12th century.

**शिवदास** Compiler of a version of the वेताल-पञ्च-विंशति, which is a collection of 25 folk-tales. The earliest version is preserved in the बृहत्कथा. Jambhaladatta's version is almost entirely in prose. This work is also known in several forms in modern Indian languages. Śivadāsa may have flourished in the 14th or 15th century.

**शूद्रक** Author of the मृच्छकटिक, a very old Sanskrit drama, which might be a recast of the fragmentary चारुदत्त, ascribed to Bhāsa. This drama is a departure from the dramatisation of time-worn royal stories and legends to a more refreshing plot of everyday life; yet it is full of real poetry and sentiment found in master pieces of Kālidāsa and Bhavabhūti. Śūdraka may be assigned to the 1st century A. D.

**श्रीहर्ष** Author of the नैषधचरित, one of the five great Mahākāvya. The work is based on the well-known Mahābhārata story of Nala and Damayantī. Śrīharṣa was a logician and philosopher and hence the ideas from these sciences are often imported into his narrations and descriptions. It is a repository of traditional learning and should, therefore, be approached with the full equipment of such learning. The poet may have probably flourished in the second half of the 12th century.

**सिल्हणामिश्र** Author of the शान्तिशतक a didactic poem in imitation of that of Bhartrihari. He was a poet from Kashmir and might have lived in the 12th century.

**सुन्दरदेव** Author of the सुक्सुन्दर, an anthology of verses of various poets in praise of the rulers of the 16th and 17th centuries (including Akbar and Shahjahan). Sunderadeva must have flourished in the 17th century.

**सुबन्धु** Author of the वासवदत्ता, a romantic story, different from the Vāsavadattā of the Udayana legend, and entirely invented and embellished by Subandhu. His sole aim in this work seems to illustrate the potency of expression of the Sanskrit language and his dexterity in framing discourse made of equivoques in every syllable. He was a contemporary of Bāṇa.

**सोमदेव** Compiler of the कथासरित्सागर, a condensed Sanskrit version of Guṇādhyā's Paśāñchī बृहत्कथा (see गुणाध्य). This is a great ocean of stories of every con-

ceivable description — tales of wondrous maidens and their fearless lovers, of kings, of state-craft and intrigue, of magic and spells, of murder and war, of devil and goblins; stories of animals in fact and fable, of beggars, ascetics, drunkards, gamblers, prostitutes and bawds. Somadeva was at the court of king Ananta of Kashmir (1029-1064) and for the amusement of the queen Sūryāvati he compiled this huge work of 24000 verses.

**सोमेश्वर** Author of the कीर्तिकौमुदी. This work is the biography of Vastupāla, minister of the Vaghelā princes (Lavaṇa-prasāda and Vīra-dhavalā) and has a historical and poetical value. Somēśvara also wrote a romantic epic called the सुरथोत्सव. He lived in Gujarat between 1179 and 1262 A. D.

**सौभरि** Author of the एकार्थनाममाला and व्यक्षरीनाममाला. The first work deals with एकार्थरा i. e. single consonants and the second with double consonants. Dr. E. D. Kulkarni, of the Deccan College is the editor of these Kōśas and he remarks in the preface that the author Saubhari must have flourished not later than Samvat 1639.

**हनुमत्** The mythical author of the well-known महानाटक or हनुमत्नाटक. It is a very extensive work on the entire Rāmāyaṇa story. Its two principal recensions, one of Damodara Miśra and the other of Madhusūdana, ascribe this Nāṭaka to the legendary servant of Rāma, Hanumat. Hence there is no historical evidence about the author.

**हर्ष** Author of the three dramas — नागानन्द, रत्नावली and प्रियदर्शिका. The story of the नागानन्द is drawn from the कथासरित्सागर; रत्नावली describes the secret love between king Udayana and Śāgarikā (an attendant of the queen); and the drama प्रियदर्शिका has been modelled on the मालविकाग्निमित्र. All these dramas though attributed to king Harṣa of Mālava are supposed to have been written by his court poets like Dhāvaka and Bāṇa.

**हलायुध** Author of the कविरहस्य, a sort of lexicon of roots (धातुपाठ) and at the same time a eulogy of the Rāṣṭrakūta king, Kṛṣṇarāja III (940-956). His other work, the अभिधानरत्नमाला, is a vocabulary. He flourished in the 10th century.

The author of the धर्मविवेक seems to be different from this.

**हेमचन्द्र** A great lexicographer and a grammarian of the 11th and 12th centuries. He wrote many works embracing almost all fields of Sanskrit and Prakrit literature. The देशीनाममाला, अभिधानचिन्तामणि, अनेकार्थसंग्रह and निघण्टुशेष are his works on lexicography.