

Dhvasan Dvaita-vana ('descendant of Dvitavana') is the name in the Śatapatha Brāhmaṇa¹ of the king of the **Matsyas** who celebrated an Aśvamedha, or 'horse sacrifice,' near the **Sarasvatī**.

¹ xiii. 5, 4, 9. Cf. Weber, *Indische Studien*, I, 211; *Episches im vedischen Ritual*, 6.

Dhvasanti is in one passage of the *Rigveda*¹ mentioned together with **Puruṣanti** as having been aided by the Aśvins. There can be no doubt that this is the longer form of the name **Dhvasra**, which is found with **Puruṣanti** both in the *Rigveda*² and in the *Pañcaviṃśa Brāhmaṇa*.³

¹ i. 112, 23.

² ix. 58, 3 = Sv. ii. 409.

³ xiii. 7, 12 (where the dual of **Dhvasra** appears as a feminine *Dhvasre*).

Cf. Sieg, *Die Sagenstoffe des Rgveda*, 62, 63; Benfey, *Sāmaveda*, 105, 126, who is inclined to think that **Dhvasanti** and **Puruṣanti** are names of women.

Dhvasra is named with **Puruṣanti** in the *Pañcaviṃśa Brāhmaṇa*¹ as giving gifts to **Taranta** and **Purumīdha**. These two, being kings, could not² properly accept gifts which Brāhmaṇas alone could accept, but by becoming authors of a verse of the *Rigveda*³ they qualified themselves to accept them. The verse mentions the names in the dual as *Dhvasrayoḥ Puruṣantyōḥ*, 'from the two, **Dhvasra** and **Puruṣanti**.'⁴ In the *Pañcaviṃśa Brāhmaṇa*⁵ the names occur in the dual as *Dhvasre Puruṣanti*, a reading which is confirmed by the *Nidāna Sūtra*.⁶ The former is necessarily a feminine form, though Sāyaṇa, in his comment on the passage, explains it as really an irregular masculine. According to Roth,⁷ the feminine is a corruption based on the dual form in the verse of the *Rigveda* mentioned above; but the names may be those of women,⁸ as Benfey⁹

¹ xiii. 7, 12. Cf. Jaiminiya Brāhmaṇa, iii. 139; Sātyāyanaka, *apud* Sāyaṇa, on Rv. ix. 58, 3.

² Mānava Dharma Śāstra, x. 75-77.

³ ix. 58, 3.

⁴ Both words are in the dual, as if they were members of a Dvandva compound. Cf. Macdonell, *Vedic Grammar*, 261.

⁵ *Loc. cit.*

⁶ ix. 9.

⁷ St. Petersburg Dictionary, s.v. *dhvasra*.

⁸ The first would in that case be *Dhvasrā*.

⁹ *Sāmaveda*, 105, 126, under **Dhvasanti** and **Puruṣanti**.