

Aiṣā-vīra.—The Śatapatha Brāhmaṇa once¹ refers to the Aiṣā-vīras as officiating at a sacrifice, with the implication that they were bad sacrificers. Sāyaṇa regards the word as a proper name ('descendants of Eṣavīra'), denoting the members of a despised family. But Roth may be right in explaining the word both in the passage mentioned above and elsewhere as meaning 'weak'² or 'insignificant man.'³

¹ xi. 2, 7, 32.

² In the St. Petersburg Dictionary, s.v.

³ In Böhtlingk's Dictionary, s.v. ('one who wishes to be a man, but is not'). Cf. Śatapatha Brāhmaṇa, ix. 5,

i. 16; Kauṣītaki Brāhmaṇa, i. 1, where, however, Lindner's edition reads *saiṣā vīra iṅa*. Cf. Weber, *Indische Studien*, i. 228; Eggeling, *Sacred Books of the East*, 44. 45.

Aiṣumata, 'descendant of Iṣumant,' is the patronymic of **Trāta** in the Vaṃśa Brāhmaṇa.¹

¹ *Indische Studien*, 4. 372.

O.

Ogaṇa is a word occurring only once, as a plural, in the Rigveda,¹ where it appears to indicate persons hostile to the seer of the hymn, and apparently opposed to the Āryan religion. Ludwig² regards the term as the proper name of a people, but Pischel³ thinks that it is merely an adjective meaning 'weak' (*ogaṇa* = *ava-gaṇa*), as in Pāli.

¹ x. 89, 15

² Translation of the Rigveda, 5, 209.

³ *Vedische Studien*, 2, 191, 192.

Otu in Vedic literature⁴ denotes the 'woof' in weaving, and corresponds to **Tantu**, 'the warp,' the roots *vā*,² 'to weave,' and *tan*,³ 'to stretch,' from which these two terms are derived, being used in parallel senses. In the process of weaving a shuttle (**Tasara**) was used. The 'weaver' is termed *vāya*,⁴ and the 'loom' *vemaṇ*.⁵ A wooden peg (**Mayūkha**) was used to

¹ Rv. vi. 9, 2, 3; Av. xiv. 2, 51; Taittiriya Saṃhitā, vi. 1, 1, 4, etc.

² Rv. vi. 9, 2, etc

³ Vājasaneyi Saṃhitā, xix. 80; Rv. x. 130, 2; Av. x. 7, 43, etc.

⁴ Rv. x. 26, 6, etc.

⁵ Vājasaneyi Saṃhitā, xix. 83.