

stretch the web on, while lead was employed as a weight to extend it.<sup>6</sup>

The work of weaving was probably the special care of women.<sup>7</sup> A metaphor in the Atharvaveda<sup>8</sup> personifies Night and Day as two sisters weaving the web of the year, the nights serving as warp, the days as woof.

<sup>6</sup> Vājasaneyi Saṃhitā, xix. 80.

<sup>7</sup> Av. x. 7. 42; xiv. 2, 51. Cf. Rv. i. 92, 3.

<sup>8</sup> x. 7. 42; Taittirīya Brāhmaṇa, ii. 5. 5. 3.

Cf. Zimmer, *Altindisches Leben*, 254, 255; Muir, *Sanskrit Texts*, 5, 465.

Odana is a common expression<sup>1</sup> denoting a mess, usually of grain cooked with milk (*kṣīra-pākam odanam*).<sup>2</sup> Special varieties are mentioned, such as the 'milk-mess' (*kṣīraudana*),<sup>3</sup> the 'curd-mess' (*dadhy-odana*),<sup>4</sup> the 'bean-mess' (*mudgaudana*),<sup>5</sup> the 'sesame-mess' (*tilaudana*),<sup>6</sup> the 'water-mess' (*udaudana*),<sup>7</sup> the 'meat-mess' (*māṃsaudana*),<sup>8</sup> the 'ghee-mess' (*ghṛtaudana*),<sup>9</sup> etc.

<sup>1</sup> Rv. viii. 69, 14, etc.; Av. iv. 14, 7, etc.

<sup>2</sup> Rv. viii. 77, 10.

<sup>3</sup> Śatapatha Brāhmaṇa, ii. 5. 3, 4; xi. 5, 7, 5; Bṛhadāraṇyaka Upaniṣad, vi. 4, 13.

<sup>4</sup> Bṛhadāraṇyaka Upaniṣad, vi. 4, 14.

<sup>5</sup> Śāṅkhāyana Āraṇyaka, xii. 8.

<sup>6</sup> *Ibid.*; Bṛhadāraṇyaka Upaniṣad, vi. 4, 15.

<sup>7</sup> *Ibid.*, vi. 4, 15.

<sup>8</sup> *Ibid.*, vi. 4, 16; Śatapatha Brāhmaṇa, xi. 5, 7, 5; Śāṅkhāyana Āraṇyaka, xii. 8.

<sup>9</sup> Śāṅkhāyana Āraṇyaka, xii. 8.

Opaśa is a word of somewhat doubtful sense, occurring in the Rigveda,<sup>1</sup> the Atharvaveda,<sup>2</sup> and occasionally later.<sup>3</sup> It probably means a 'plait' as used in dressing the hair, especially of women,<sup>4</sup> but apparently, in earlier times,<sup>5</sup> of men also. The goddess Sinivālī is called *svaupāśā*,<sup>6</sup> an epithet of doubtful sense, from which Zimmer<sup>7</sup> conjectures that the wearing of

<sup>1</sup> x. 85, 8. Cf. i. 173, 6; viii. 14, 5; ix. 71, 1.

<sup>2</sup> vi. 138, 1, 2; ix. 3, 8, where it is applied metaphorically in describing the roof of a house.

<sup>3</sup> Pañcaviṃśa Brāhmaṇa, iv. 1, 1.

<sup>4</sup> Av. vi. 138, 1, 2.

<sup>5</sup> Rv. i. 173, 6; viii. 14, 5.

<sup>6</sup> Taittirīya Saṃhitā, iv. 1, 5, 3; Maitrāyaṇī Saṃhitā, ii. 7, 5; Vājasaneyi Saṃhitā, xi. 56. The reading is uncertain. Bloomfield (see below) assumes *sv-opaśā* to be the correct form ('having a fair opaśa').

<sup>7</sup> *Altindisches Leben*, 264.