

'honey,'⁵ which, however, is the most definite sense in the later literature. Taboos against the use of honey are recorded.⁶

⁵ Rv. viii. 4, 8 (where the sense is made certain by the adjective *sāraḡha*, 'derived from the bee'); perhaps also iv. 45, 4; vii. 32, 2; viii. 24, 20, and, according to Hillebrandt, *Vedische Mythologie*, i, 239 *et seq.*, in many other passages; Av. ix. 1, 17, 19; Taittirīya Saṃhitā, vii. 5, 10, 1; Maitrāyaṇī Saṃhitā, iv. 9, 7; Aitareya Brāhmaṇa, vii. 15; viii. 5, 20; Śatapatha Brāh-

maṇa, i. 6, 2, 1, 2; xi. 5, 4, 18; Bṛhadāraṇyaka, ii. 5, 1; Chāndogya Upaniṣad, vi. 9, 1, etc.

⁶ In the case of women, Jaiminiya Upaniṣad Brāhmaṇa, i. 55, 2; of students, Śatapatha Brāhmaṇa, xi. 5, 4, 18.

Cf. Schrader, *Prehistoric Antiquities*, 321; St. Petersburg Dictionary, s.v.

Madhuka Paingya ('descendant of Pinga') is the name of a teacher mentioned in the Śatapatha¹ and the Kauṣītaki² Brāhmaṇas.

¹ xi. 7, 2, 8; Bṛhadāraṇyaka Upaniṣad, vi. 3, 17, 18 (Mādhyamdina=vi. 3, 8 Kāṇva).

² xvi. 9.

Madhu-kaśā,¹ or **Madhoḡ Kaśā**,² is the name in the Rigveda of the Aśvins' 'honey-whip,' by which they impart sweetness to the sacrifice. Roth³ ingeniously conjectures that the idea was derived from an instrument provided with thongs for whipping milk, a 'milk-whip.'

¹ Rv. i. 22, 3; 157, 4; Av. x. 7, 19; Pañcaviṃśa Brāhmaṇa, xxi. 10, 12.

² Av. ix. 1, 5.

³ St. Petersburg Dictionary, s.v.

Madhu-kṛt, 'honey-maker,' denotes 'bee' in the later Saṃhitās¹ and the Brāhmaṇas.²

¹ Taittirīya Saṃhitā, i. 5, 6, 5; iv. 2, 9, 6, etc.

² Śatapatha Brāhmaṇa, i. 6, 2, 1, 2; Chāndogya Upaniṣad, iii. 1, 2; vi. 9, 1, etc.

Madhu-chandas, the reputed author of the first ten hymns of the first Maṇḍala of the Rigveda, is mentioned as a Ṛṣi in the Kauṣītaki Brāhmaṇa¹ and the Aitareya Āraṇyaka.² In the

¹ xxviii. 2.

² i. 1, 3.