

objects of individual ownership, and they formed one of the standards of exchange and valuation (see **Kraya**).

(b) The term **Go** is often applied to express the products of the cow. It frequently means the milk,¹ but rarely the flesh² of the animal. In many passages it designates leather used as the material of various objects, as a bowstring,³ or a sling,⁴ or thongs to fasten part of the chariot,⁵ or reins,⁶ or the lash of a whip.⁷ See also **Carman**, with which **Go** is sometimes synonymous.⁸

¹ Rv. i. 53, 10; 151, 8; 181, 8; ii. 30, 7; iv. 27, 5; ix. 46, 4; 71, 5.

² Rv. x. 16, 7 (in the funeral ritual).

³ Rv. vi. 75, 11; x. 27, 22; Av. i. 2, 3.

⁴ Rv. i. 121, 9.

⁵ Rv. vi. 47, 26; viii. 59, 5.

⁶ Rv. vi. 46, 14.

⁷ Rv. vi. 53, 9.

⁸ Rv. x. 94, 9.

Cf. Zimmer, *Altindisches Leben*, 228

(c) **Gāvaḥ** means the stars of heaven in two passages of the *Rigveda*,¹ according to Roth.²

¹ i. 154, 6; vii. 36, 1.

² St. Petersburg Dictionary, s.v. 5.

2. **Go Āṅgīrasa** ('descendant of **Āṅgīras**') is the reputed author of a **Sāman** or Chant in the **Pañcaviṃśa Brāhmaṇa**.¹ There is little doubt that he is mythical.²

¹ xvi. 7, 7. Cf. *Lātyāyana Śrauta Sūtra*, vi. 11, 3.

² Hillebrandt, *Vedische Mythologie*, 2, 160; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 68.

Go-ghāta, 'a cow-killer,' is enumerated in the list of victims at the **Puruṣamedha**, or human sacrifice, in the **Yajurveda**.¹ See **Māmsa**.

¹ *Vājasaneyi Saṃhitā*, xxx. 18; *Taittirīya Brāhmaṇa*, iii. 4, 16, 1.

Gotama is mentioned several times in the *Rigveda*,¹ but never in such a way as to denote personal authorship of any hymn.² It seems clear that he was closely connected with the

¹ Rv. i. 62, 13; 78, 2; 84, 5; 85, 11; iv. 4, 11.

² Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.