

must usually have been tame. The female, Gaurī, is also often referred to.⁴ The compound term Gaura-mrga ('the Gaura wild beast') is sometimes met with.⁵

⁴ Rv. i. 84, 10; iv. 12, 6; ix. 12, 3; and in the obscure verse i. 164, 11.

⁵ Vājasaneyi Saṃhitā, xxiv. 32; Aitareya Brāhmaṇa, ii. 8. Cf. Zimmer, *Altindisches Leben*, 83, 224.

Gauri-vīti Śaktya ('descendant of Śakti') or **Gauriviti**, as the name is also spelt,¹ is the Ṛṣi, or Seer, of a hymn of the Rigveda,² and is frequently mentioned in the Brāhmaṇas.³ According to the Jaiminiya Brāhmaṇa,⁴ he was Prastotr at the Sattrā, or sacrificial session, celebrated by the Vibhindukīyas and mentioned in that Brāhmaṇa.

¹ Saṅgathā Brāhmaṇa, xii. 8, 3, 7; Pañcaviṃśa Brāhmaṇa, xi. 5; xii. 13; xv. 7.

² v. 29, 11.

³ Aitareya Brāhmaṇa, iii. 19; viii. 2 and see n. 1.

⁴ ii. 233 (*Journal of the American Oriental Society*, 18, 38).

Cf. Ludwig, Translation of the Rigveda, 3, 126; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.

Gauśra ('descendant of Guśri') is the name of a teacher mentioned in the Kauṣītaki Brāhmaṇa (xvi. 9; xxiii. 5). See **Gauśla**.

Gauśrāyaṇi ('descendant of Gauśra') is the patronymic of a teacher, **Citra**, in the Kauṣītaki Brāhmaṇa (xxiii. 5).

Gauśla, a variant of **Gauśra**, is the name of a teacher represented as in disagreement with **Buḍila Āsvatara Āsvi** in the Aitareya Brāhmaṇa.¹

¹ vi. 30. Cf. *Gopatha Brāhmaṇa*, ii. 6, 9 (Gośla).

Gau-śakti is the name of a pupil of **Iṣa Śyāvāsvi** according to the Jaiminiya Upaniṣad Brāhmaṇa¹ in a Vaṃśa (list of teachers). It is also the name, in the Pañcaviṃśa Brāhmaṇa,²

¹ iv. 16, 1.

² xix. 4, 9. Cf. St. Petersburg Dictionary, s.v.; Hopkins, *Transactions*

of the Connecticut Academy of Arts and Sciences, 15, 30.