

Puro-ḍāś is the name of the sacrificial cake in the Rigveda¹ and later.²

¹ iii. 28, 2; 4i. 3; 52, 2; iv. 24, 5; vi. 23, 7; viii. 31, 2, etc.

² Av. ix. 6, 12; x. 9, 25; xii. 4, 35; xviii. 4, 2; Taittiriya Saṃhitā, ii. 3.

2, 8; vii. 1, 9, 1; Vājasaneyi Saṃhitā, xix. 85; xxviii. 23, etc.

Cf. Zimmer, *Altindisches Leben*, 270.

Puro-dhā denotes the office of Purohita, 'domestic priest.' Its mention as early as the Atharvaveda,¹ and often later,² shows that the post was a fully recognized and usual one.

¹ v. 24, 1.

² Taittiriya Saṃhitā, ii. 1, 2, 9; vii. 4, 1, 1; Taittiriya Brāhmaṇa, ii. 7, 1, 2; Pañcaviṃśa Brāhmaṇa, xiii. 3.

12; 9, 27; xv. 4, 7; Aitareya Brāhmaṇa, vii. 31; viii. 24, 27; Śatapatha Brāhmaṇa, iv. 1, 4, 5.

Puro-nuvākya ('introductory verse to be recited') is the technical term for the address to a god inviting him to partake of the offering; it was followed by the Yājñya, which accompanied the actual oblation.¹ Such addresses are not unknown, but are rare, according to Oldenberg,² in the Rigveda; subsequently they are regular, the word itself occurring in the later Saṃhitās³ and the Brāhmaṇas.⁴

¹ Oldenberg, *Religion des Veda*, 387, 388.

² *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 243 et seq., against Bergaigne, *Recherches sur l'Histoire de la liturgie védique*, 13 et seq.

³ Taittiriya Saṃhitā, i. 6, 10, 4; ii. 2, 9, 2; Vājasaneyi Saṃhitā, xx. 12, etc.

⁴ Aitareya Brāhmaṇa, i. 4, 17; ii. 13, 26; Taittiriya Brāhmaṇa, i. 3, 1, 3; Śatapatha Brāhmaṇa, ii. 5, 2, 21, etc.

Puro-ruç is the technical description of certain Nivid verses which were recited at the morning libation in the Ājya and Praūga ceremonies before the hymn (sūkta) of the litany or its parts. It occurs in the later Saṃhitās and the Brāhmaṇas.¹

¹ Taittiriya Saṃhitā, vi. 5, 10, 13; vii. 2, 7, 4; Aitareya Brāhmaṇa, ii. 39; iii. 9; iv. 5; Kauṣītaki Brāhmaṇa,

xiv. 1, 4, 5; Śatapatha Brāhmaṇa, iv. 1, 3, 15; 2, 1, 8; v. 4, 4, 20, etc. • Cf. Hillebrandt, *Ritualliteratur*, 102.