

Eka-rāj, 'sole ruler,' 'monarch,' seems to mean no more than 'king.' In the Rigveda¹ the term is used metaphorically only. But it is found with the literal sense in the Aitareya Brāhmaṇa,² as well as in the Atharvaveda.³

¹ viii. 37. 3.

² viii. 15.

³ iii. 4. 1.

Cf. Weber, *Rājusūya*, 141

Ekāyana denotes some object of study in the Chāndogya Upaniṣad.¹ The St. Petersburg Dictionary renders it 'doctrine (ayana) of unity' (*eka*), 'monotheism,' while Max Müller prefers 'ethics,' and Monier-Williams in his Dictionary 'worldly wisdom.'²

¹ vii. 1. 2. 4; 2. 1; 7. 1.

² Max Müller and Monier-Williams thus follow Śāṅkara's interpretation

as *nīti-śāstra*, 'moral teaching.' Cf. Weber, *Indische Studien*, 1, 267, 484; Little, *Grammatical Index*, 43.

Ekāṣṭakā.—That Aṣṭakā is the eighth day after the full moon appears clearly from the Atharvaveda.¹ Ekāṣṭakā, or 'sole Aṣṭakā,' must denote not merely any Aṣṭakā, but some particular one. Sāyaṇa, in his commentary on the Atharvaveda,² in which a whole hymn celebrates the Ekāṣṭakā, fixes the date meant by the term as the eighth day in the dark half of the month of Māgha (January—February). The Ekāṣṭakā is declared in the Taittirīya Saṃhitā³ to be the time for the consecration (*dīkṣā*) of those who are going to perform a year long sacrifice. See also **Māsa**.

¹ xv. 16. 2. Cf. Satapatha Brāhmaṇa, vi. 2. 2, 23; 4. 2. 10.

² iii. 10.

³ vii. 4. 8. I. Cf. iii. 3. 8. 4; iv. 3.

ii. 1; v. 7. 2. 2; Pañcaviṃśa Brāhmaṇa, v. 9. 4.

Cf. Zimmer, *Allindisches Leben*, 305; Weber, *Naxatra*, 2, 341, 342.

Ejata is the name of an insect in the Atharvaveda.¹

¹ v. 23. 7. Cf. Zimmer, *Allindisches Leben*, 98; Whitney, Translation of the Atharvaveda, 262.

Edaka appears to denote a 'vicious ram' in the Śatapatha¹ and Jaiminiya² Brāhmaṇas.

¹ xii. 4. 1. 4; cf. ii. 5. 2. 15.

² i. 51. 4 (*Journal of the American*

Oriental Society, 23, 332). Cf. Eggeling, *Sacred Books of the East*, 44, 178.