

O *Mātali*! thou with thy son *Gomukha* and *Indra* hadst to retreat before them"; description of their abodes (the gems *arkasphaṭika*, *vajrasāra*, *padmarāga*, etc.). *Mātali* would not choose a son-in-law among the *Dānavas*, the enemies of the gods; "as regards thyself (i.e. *Nārada*), I know that thy heart is ever set on fomenting quarrels (*himsātmakam*)" (V, 100). Then the world of the *Suparnas*, who subsist on snakes and have sprung from the six sons of *Garuḍa*: *Sumukha*, etc. (α), of *Kaśyapa*'s and *Vinatā*'s race, adorned with the *Ḡrivatsa*, belonging to the *kshatriya* order, for they never attain to brahmanhood (*brāhmanyam*) in consequence of their preying upon their kinsmen; they are shown favour by *Vishṇu*, and adore *Vishṇu*. The names of the principal are: *Suvarṇacūḍa*, etc. (β) (V, 101). *Rasātala* is the seventh stratum below the earth; here dwells *Surabhī*, the mother of kine, born of the *amṛta*; her milk springs from the essence of the six different kinds of tastes; she sprang of old from the mouth of *Brahmān*, who was gratified with drinking the *amṛta* and vomited the best of things (i.e. the cow and the brahman, PCR.). A jet of her milk created the Milky Ocean (*kshīranidhi*), covered with white foam that is the food of the ascetics (*munisattamāḥ*) *Phenapāḥ* ("Foam-drinkers"); the very gods fear them because of their austerities. From *Surabhī* are born the four kine that support the quarters (*diśām pālyāḥ*): in the East *Surūpā*, in the South *Hamsikā*, in the West *Subhadra*, in the North (*dharmyām Ailavilāsañjñitām*) *Sarvakāmadughā*. The gods and the *Asuras*, making *Mandara* their pole, churned the Ocean, and obtained *Vāruṇī*, *Lakshmi*, *amṛta*, *Uccaiḥśravas*, and *Kaustubha*. *Surabhī* milks *sudhā* to those who live on *sudhā* (i.e. the *Nāgas*, PCR.), *svadhā* to those who live on *svadhā* (i.e. the *Pitṛs*, PCR.), and *amṛta* to those who live on *amṛta* (i.e. the gods, PCR.). The *gāthā* that was sung by the dwellers of *Rasātala* in days of old is still heard to be recited in the world by persons of learning: "Neither in the *Nāga-loka*, nor in *Svarga*, nor in a *vimāna*, nor in heaven (*Tripitṛtāpe*) is residence so happy as in *Rasātala*" (V, 102). The city of *Bhogavati* resembles *Indra*'s city *Amarāvati*; it is ruled over by *Vāsuki*, the king of the *Nāgas*; here dwells *Ḡṣha* (b); here dwell the innumerable *Nāgas* (description), the sons of *Surasā*, wearing *svastika*, etc. The principal are *Vāsuki*, etc. (γ). *Mātali* wished to get for his son-in-law the *Nāga* *Sumukha* of *Airāvata*'s race, the son of *Cikura* (who had been not long before slain by *Garuḍa*), and the grandson of *Āryaka* *Kauravya* and the daughter's son of *Vāmana* (V, 103). *Nārada* introduced *Mātali* to *Āryaka* as the friend and charioteer of *Indra*, who drives his chariot drawn by 1,000 steeds, and thereby has vanquished the enemies of the gods. *Āryaka* objected that *Garuḍa*, who had slain *Cikura*, when he left these regions had said that after a month he would devour *Sumukha* also. According to a proposal of *Mātali*, they all visited *Indra* and *Vishṇu*; *Vishṇu* proposed to give *amṛta* to *Sumukha*; but *Indra* disagreed on account of the prowess of *Garuḍa*; instead he gave him an excellent lease of life, and having married *Mātali*'s daughter he returned home (V, 104). *Garuḍa* made remonstrances to *Indra*, saying that he, like him, can without any fatigue bear the weight of the three worlds; that he had slain the *Daityas* *Ḡrutagrī*, etc. (δ); that he not only perches on *Vishṇu*'s flagstaff, but sometimes carries him with all his friends on his back, and he can carry *Vishṇu* without fatigue on only one of his feathers. *Vishṇu* shows him that he cannot bear the weight of his one right arm;

then he threw *Sumukha* with the toe of his foot upon *Garuḍa*'s breast. And from that time *Garuḍa* has ever lived (in friendship?) with that snake. *Kaṇva* continued: "In the same way, O *Duryodhana*! thou canst note ncounter *Bhīma*, etc. (ε)." *Duryodhana*, fixing his eyes on *Kaṇva*, burst into laughter, saying: "I am precisely what the creator has made me" (V, 105).

**Matāṅga**<sup>1</sup>, an ancient king. § 134 (*Viḡvāmitra*): I, 71, 2925 (*rājārshih*, lived as a hunter [in consequence of his father's curse] and maintained the wife of *Viḡvāmitra*), 2927 (*Viḡvāmitra* became his priest). Cf. the story of *Satyavrata* (*Triḡaṅku*) in *Harivaṅṣa* (v. 717 foll.).

**Matāṅga**<sup>1</sup>, one or more ṛshis. § 267 (*Yamasabbhāv*): II, 8, 340 (in the palace of *Yama*).—§ 370 (*Tīrthayātrāp*): III, 84, 8079 (*ḡyāḡramam*, a tīrtha); 85, 8159 (*ḡya tu kedārah*, a tīrtha).—§ 377 (*Dhaumyatīrthak*): III, 87, 8321 (*kedārah ca Mḡsya*, a tīrtha in the east).—§ 702 (*Mokshadh*): XII, 2978, 10875 (had obtained his status by way of penances).—§ 721 (*Ānuḡāsanik*): XIII, 3, 198, 199 (*sthāne Mḡo brāhmanyam nālabhad*, *Bharatārshabha* | *caṇḡālayonau jāto hi*, cf. § 735).—§ 735 (do.): XIII, 27, 1872 (*ḡya samvādam gardabhyāḡ ca*), 1873, 1879, 1883, (1885), 1888, 1889, (1891), 1892; 28, 1896, 1898, 1900, 1902, 1911; 29, 1913, (1915), 1917, 1920, 1922, (1926), 1934, 1938 (*M*, the son of a brāhman was informed by a she-ass that he was in reality a caṇḡāla, and in vain tried by way of penances to become a brahman; at last he succeeded in becoming *Chandodeva*).

**Mātāṅga**, a ṛshi. § 567 (*Bhagavadāyana*): V, 127, 4252 (*ḡvacanam*, a sentence of his (i.e. v. 4251) is quoted).

\***mātāṅga**, pl. (*ḡḡḡ*) ("elephants"). § 127 (*Amḡāvat*): I, 66, 2630 (the offspring of *Mātāṅgi*).

**mātāṅga**, name of a caste (= caṇḡāla): XII, 5368 (sg.), 5410 (sg.); XIV, 1602 ff. (sg.).

**Matāṅgavāpī**, a tīrtha. § 733 (*Ānuḡāsanik*): XIII, 25a, 1718.

**Mātāṅgi**, daughter of *Krodhavaḡā*, mother of the elephants. § 127 (*Amḡāvat*): I, 66, 2625, 2630.

**Mātariḡvan**<sup>1</sup> = *Vāyu* (the Wind), q.v.

**Mātariḡvan**<sup>2</sup>, a *Suparna*, son of *Garuḍa*. § 564 (*Mātaliyop*): V, 1018, 3599 (enumeration).

**Māthara**, a follower of *Sūrya* (the Sun). § 310b (*Sūrya*): III, 3, 198 (*anucarāḡ . . . Mḡarunadaṇḡādyāḡ*).—§ 377 (*Dhaumyatīrthak*): III, 88, 8335 (*ḡya vanam*, a sacred place in the south).—§ 702 (*Mokshadh*): XII, 293, 10754 (*sa-Mḡm*, i.e. *Sūrya*, worshipped by *Ḡaibya*).

**Māthara**, pl. (VIII, 3652), v. *Rāmaḡha*, pl.

**Mathurā**, a city, the present *Muthra*. § 273 (*Rājasūyārambhap*): II, 14, 609 (the city of the *Yādavas*, from which they fled from fear of *Jarāsandha*), 632 (*ḡm samparityajya*, sc. the *Yādavas*).—§ 275 (do.): II, 19, 763, 764 (*Jarāsandha* hurled a mace toward *M*; the place near *M* where it fell down is named *Gadāvasāna*).—§ 641 (*Rājadh*): XII, 101, 3737 (*ḡm abhitaḡ ca ye*, are skilful in fighting with the bare arms).—§ 717b (*Nārāyaṇiya*): XII, 340, 12954 (*Nārāyaṇa* will take birth as *Kṛṣṇa* in *M*).

**Māthuradeḡya**, adj. ("originating from the country of *Mathurā*"). § 253 (*Harāṇāharanap*): I, 221, 8006 (*dogḡhṛtām*).

**Matī**<sup>1</sup> ("thought"), a goddess. § 115 (*Amḡāvat*): I, 66, 2579 (daughter of *Dakṣa* and wife of *Dharma*).—§ 132 (do.): I, 67, 2794 (incarnate as *Gāndhārī*).

**Matī**<sup>2</sup> = *Ḡiva*: XIV, 200.