

shining (*śubhā*, also 1. 14. 5), auspicious (*kalyāṇī*) and famous (*yaśasvinī*) 1. 27. 24. C. Progeny : (1) Kaśyapa, her husband, granted her a boon (also 1. 31. 2); she chose to have two sons, stronger than the sons of Kadrū; but the husband granted her one and a half sons as desired (? *adhyardham putram īpsitam* 1. 14. 9) [thus in view of the fact that one of her two sons was not fully developed? 1. 14. 16; 1. 27. 34]; when the husband said "so be it", Vinatā was delighted to know that she will have two strong sons 1. 14. 6-10; after a long time Vinatā laid two eggs which were preserved for five hundred years in warm pots by the female attendants (*sopasvedeṣu bhāṇdeṣu* 1. 14. 13; Nī. *sopasvedeṣu uṣmaratsu* on 1. 16. 15 Bom. Ed.); when after five hundred years Kadrū's sons came out of the eggs but nothing came out of the two eggs laid by Vinatā, she, ashamed and desirous of quickly having a son, broke one of the two eggs and saw her partly developed son; angered, the son cursed his mother (also 1. 31. 1) for her impatience, to become the slave (*dāsī* 1. 14. 17) of Kadrū with whom she vied; he also told the mother that her second son will free her from slavery if she did not break the other egg prematurely and produce a son deficient in limbs; the undeveloped son became Aruṇa; her second son, Garuḍa, was born at proper time; as soon as born he left Vinatā and flew into the sky 1. 14. 12-22; 1. 26. 36; (2) Vinatā, desirous of having a son, practised penance and observed vows; having bathed and become pure she approached her husband Kaśyapa for bringing forth a male child; Kaśyapa told her that her effort would succeed and that she would give birth to heroic sons; he also told her to carefully bear the *garbha*; Vinatā delighted when thus addressed

by her husband; she gave birth to Aruṇa and Garuḍa 1. 27. 24-28; 33-34; hence Aruṇa and Garuḍa called *vainateyau* 'sons of Vinatā' 1. 31. 2 (See Garuḍa); (3) the two sons born due to the penance of Vālakhilyas and the conception of Kaśyapa (*tapasā vālakhilyānām mama saṅkalpajau tathā / bhaviṣyato mahābhāgau putrau te lokapūjita*) 1. 27. 27; 1. 27. 1-2; besides Aruṇa and Garuḍa, Tārksya, Ariṣṭanemi, Āruṇi, Vāruṇi also called *vainateyāḥ* 1. 59. 39; 1. 114. 62 (with slight difference, Asitadhvaja in place of Vāruṇi); the line of Suparṇas descending from her (*vinatākula*), of noble family, propagated by Garuḍa through his six sons 5. 99. 1-4; [See *Vainateya*¹]. D. Slave of Kadrū : Once the two sisters Kadrū and Vinatā happened to see the horse Uccaiḥśravas from very near 1. 15. 1; Kadrū later asked Vinatā the colour of the horse; Vinatā declared it to be white and asked Kadrū's opinion; Vinatā was ready to put a wager on it; Kadrū declared that the horse had dark hair on its tail; the two agreed to lay a wager with slavery as stake; they then went home agreeing to inspect the horse the next day 1. 18. 2-5; next morning the two sisters went to inspect Uccaiḥśravas from near; they crossed the ocean on the way 1. 19. 1-3; when they found that there were many black hair on the tail of Uccaiḥśravas, Kadrū made Vinatā her slave; Vinatā who lost the bet and was defeated was grieved to be reduced to the condition of a slave 1. 20. 1-3; 1. 49. 6; once when Garuḍa visited the slave Vinatā on the other shore of the ocean, Kadrū asked Vinatā in the presence of Garuḍa to take her to the beautiful Rāmaṇīyaka, the abode of the *nāgas* in the middle of the ocean; Vinatā did as command-