

latter that she wished the boy to be educated in the *âs'rama* of the Rishi.

अज्ञाए सच्चदोए हथ्ये अग्निसं. This means that Urvas'î took the boy to the *âs'rama* and left him with Satyavatî. Her true reason she did not communicate even to Satyavatî, who was only admitted to the secret that the boy was hers (Urvas'î's). The trust was made secretly (अग्निसं), that is, Satyavatî was charged not to divulge to any one, not even to Chyavana, the secret that Urvas'î was the mother of the boy, and Purûravas the father, further than that he was a Kshatriya boy. We have already seen (p. 144 l. 7) that the Rishi does not know who the parents of the boy are, for if he had known his parentage he would have referred to it at p. 144 ll. 6, 7, and would have communicated ere this with his father, and would not have somewhat severely taken Satyavatî to task, as he does in the passage already referred to, for the boy's misconduct. He only knew the boy as belonging to Satyavatî as a trust (निक्षेप) from some Kshatriya parents.

That Satyavatî did not know the true reason why Urvas'î had left her boy with her is evident from the fact that she brings the boy at once into the King's presence, which she would not have done if she had known that the meeting of the father and the son was inevitably to be followed by the separation for ever of Urvas'î from Purûravas; she would have studiously averted the meeting and delivered back the boy direct to his mother, to enable her to conceal him from the King's sight by keeping him in some other place for the purpose of prolonging her married life with her earthly husband.

We must suppose, however, that Satyavatî was charged not to bring the boy back to his parents until his education was finished; a request that appears to have struck her as somewhat strange and made her, we may imagine, somewhat scepti-