

place (?) and perform sacrificial rites (*prāpya rājyam kurupuṅgavānām śakyam mahat prāptum atha kriyāś ca*) 3. 173. 12; the Kuru dynasty depended on Dhṛtarāṣṭra (*tvayy ādhīnam kurukulam*) 5. 36. 71; it depended on Yudhiṣṭhira 15. 44. 25; the Kuru dynasty was glorious (*kuruvamśasya śrīmataḥ*) 1. 159. 3; it was considered the best of all the royal families (*idam adya kulam śreṣṭham sarvarājasu*); it was learned, marked by good conduct and good qualities; it was distinguished for its compassion, sympathy, kindness, non-cruelty, straightforwardness, mercy, and truthfulness 5. 93. 5-6; according to the hereditary *dharma* of the Kuru family their kingdom was to be ruled according to succession (*rājyam kurūnām anupūrvabhogyam kramāgato naḥ kuladharmā eṣaḥ*) 5. 146. 29; Yudhiṣṭhira should be allowed to rule the kingdom of the Kurus that had legitimately gone to him (*nyāyāgatam rājyam idam kurūnām*) 5. 146. 35; during the war, singers sang songs in praise of Kuru family (*jagur gītāni gāyakāḥ | kuruvamśastavārthāni*) 7. 58. 3; Arjuna desired to win back the kingdom of the Kurus (*rājyaprepsuḥ savyasāci kurūnām*) 7. 120. 85; Bhīṣma revived the Kuru dynasty which appeared to have ended (*pranaṣṭaḥ kuruvamśaś ca punar yena samuddhṛtaḥ*) 11. 23. 24; Bhagavān prophesied that when Tīṣya would arrive again high-souled Bhārata kings, called Kurus, would be born and would become famous on the earth; there would be feud for mutual destruction in the family of those born of Vyāsa (*punas tīṣya ca samprāpte kuravo nāma bhāratāḥ | bhaviṣyanti ... teṣām tvattaḥ prasūtānām kulabhedo bhaviṣyati*) 12. 337. 42-43; bards and others

praised Kṛṣṇa with songs proclaiming the praise of the Kuru family and by blessings (*kuruvamśastavākhyābhir āśīrbhir ...*) 14. 69. 7; Yudhiṣṭhira had distinguished himself among the Kuru heroes by observing *dharma* (*tvam cādya kuruvīrānām dharmeṣu nābhivirājase*) 14. 70. 23; a Brāhmaṇa living in Hāstinapura, called Sāmba, told Dhṛtarāṣṭra that no king in the dynasty of the Kurus was at any time, as the protector of subjects, unpopular among them; he assured Dhṛtarāṣṭra that Yudhiṣṭhira would follow the footsteps of the ancient royal sages in his dynasty like Kuru, Saṁvarāṇa and Bharata (*na jātv asya tu vamśasya rājñām kaścit kadācana | rājāsīd yaḥ prajāpālah prajānām apriyo 'bhavat || rājarṣīnām purāṇānām bhavatām vamśadhāriṇām | ... vṛttam samanuyāty eṣa dharmāmā*) 15. 15. 15; 23-24; Dhṛtarāṣṭra and Gāndhārī told Yudhiṣṭhira that the *Śrāddha* libation, fame and the lineage (of the Kurus) were established in him (*tvayy adya piṇḍaḥ kīrtiś ca kulam cedam pratiṣṭhitam | ... tvayy adhīnam kurukulam piṇḍaś ca śvaśurasya me*) 15. 44. 21, 25. C. Members of the Kuru family, who lived at Hāstinapura (or outside it 2. 52. 8, 25) and who sided with the Kauravas : Dhṛtarāṣṭra told Vidura that he did not rejoice at the destruction of the Kurus (*na ca priye kurukṣaye*) 1. 1. 97; Janamejaya wanted to know from Vyāsa the story of the Kurus and the Pāṇḍavas to which he was a witness (*kurūnām pāṇḍavānām ca bhavān pratyakṣadarśivān*) 1. 54. 18; Vaiśampāyana was to tell Janamejaya the account of the feud, loss of kingdom, and war between the Kurus and the Pāṇḍavas (*kurūnām pāṇḍavānām ca yathā bhedo 'bhavat purā*) 1. 54.