

*trāḥ*) 5. 36. 70; Bhīma wondered whether Duryodhana was going to act as fire, caused by Time, for all the Kurus (including Pāṇḍavas) (*apyayam naḥ kurūṇām syād yugānte kālasambhṛtaḥ ... kulāṅgāro*) 5. 72. 18; Arjuna established suzerainty of the Kurus over kings (*ādhirājyaṁ ... āhṛtaṁ yena ... kurūṇām sarvarājasu*) 5. 88. 31; Kṛṣṇa employed the policy of conciliation wishing to establish good brotherliness and avoid a rift in the Kuru family; he again employed it for the same purpose by offering (five villages) (*sāma ādau prayuktaṁ me ... saubhṛātram icchatā | abhedāt kuruvamśasya*) 5. 148. 7; (*punaḥ sāmābhisaṁyuktaṁ sampradānam athābruvam | abhedāt kuruvamśasya*) 5. 148. 13; in the city Udayendu of the Kurus (i. e. Pāṇḍavas), Sutasoma (son of Arjuna) was born (*pure kurūṇām udayendunāmni*) 7. 22. 22 (Nī. on Bom. Ed. 7. 23. 29: *udayendunāmni udayenduparyāye pure śakraprastha eva*); Ghaṭotkaca born of Bhīma in the large family of the Kurus (*kurūṇām vipule kule*) 7. 131. 60; Kuru chiefs (*kurupumgavāḥ* i. e. Pāṇḍavas) attacked Śalya 9. 15. 29; when the Kurus were diminished, Uttarā would give birth to a son (*parikṣiṇeṣu kuruṣu putras tava janiṣyati*) 10. 16. 3; the Kuru chiefs (*kurupumgavāḥ* i. e. Pāṇḍavas) went to meet Gāndhārī 11. 13. 1; after Bhīṣma went to heaven, there would be no one whom Kurus could consult in matters related to *dharma* (*dharṁeṣu kuravaḥ kaṁ nu pariprakṣyanti*) 11. 23. 25; of the Pāñcālas and the Kurus, those that were killed and those that were not killed would go to the lowest regions due to their (evil) acts (*pāñcālānām kurūṇām ca hatā eva hī ye 'hatāḥ | te vayam tv adhamā lokān prapa-*

*dyema svakarmabhiḥ*) 12. 7. 20; no one among all the illustrious Kurus who followed *dharma* was equal to Yudhiṣṭhira (*sarveṣām dīptayaśasām kurūṇām dharmacāriṇām*) 12. 55. 4; the Kuru chiefs (*kurupumgavāḥ* i. e. Pāṇḍavas) were pleased to listen to Bhīṣma's exposition of fruits of good deeds 13. 7. 27; after the funeral of Bhīṣma, the chiefs of the Kurus (*kurusattamāḥ, kurūdvahāḥ* which term includes Pāṇḍavas, Dhṛtarāṣṭra, Vidura and Yuyutsu 13. 153. 9-10) went to the river Bhāgīrathī 13. 154. 15; Arjuna and the other Kurus (i. e. Pāṇḍavas) should not grieve over the death of Abhimanyu (*na sa śocyas tvayā tāta na cānyaiḥ kurubhṣtathā*) 14. 61. 15; Vyāsa, desirous of the welfare of the Kurus, had advised Yudhiṣṭhira to perform Aśvamedha (*kurūṇām hitakāmena*) 14. 62. 4; Bhīma and other Kurus, were delighted to hear the stories about Arjuna (*bhīmādayas te tu kuravaḥ*) 14. 89. 11; when Babhruvāhana, came to the Kuru country for Aśvamedha, he was greeted by the Kurus 14. 89. 26; due to the miracle performed by Vyāsa, Kurus (who arose from the waters of Bhāgīrathī) met one another 15. 41. 7. G. Kuru warriors on the battlefield (in this context, the term Kuru sometimes includes even Droṇa, Karṇa, Śalya and such other non-Kurus who were in the army of the Kauravas); I. Battle fought at Kurukṣetra: Destruction of Kuru chiefs is narrated in the Śalyaparvan (*vināśaḥ kurumukhyānām śalyaparvaṇi kīrtiyate*) 1. 2. 174; performance of the funeral rites of the Kurus is mentioned in the Śrāddhaparvan 1. 2. 62; a noncorporeal voice foretold a week after the birth of Arjuna that he was to van-