

(1) Characteristics : They are mentioned among those who acted on Kṛṣṇa's advice and subdued their enemies to gladden their friends (*kaukurāḥ sñjayāś ca / upā-sīnā vāsudevasya buddhiṃ nighṛya śatrūn suhrdo nandayanī*) 5. 28. 11; (2) Epic events : At the time of Rājāsūya, they lived in Yudhiṣṭhira's house like docile slaves (*āvarjitā ivābhānti nighnās caitrakikaukurāḥ*) 2. 46. 21 (Nl. on Bom. Ed. 2. 50. 20; *āvarjitāḥ dāsavad vaśagāḥ*); the Kṣatriyas among them brought wealth in hundreds for Yudhiṣṭhira's Rājāsūya (*kaukurās ... āhārṣuḥ kṣatriyā vittam śataśo 'jātaśa-trave*) 2. 48. 14-16.

**Kaumāra m. (pl.)** : Name of a Varṣa.

It is related to the mountain Raivata-  
(ka) (6. 12. 16) in the Śākadvīpa (*varṣāni teṣu kauravya ... raivatasya tu kaumārah*) 6. 12. 22, 24.

**Kaurava, Kauraveya, Kauravya (pl.)** : Name of a people; like the word Kuru, these words also have various significances (the choice of the word depending on metrical requirements).

A. People of the Kuru country : Duryodhana, the king of the Kauravas (*kauravāṇām adhipaḥ*) 6. 55. 106; Yudhiṣṭhira, the king of the Kauravas (*sa rājā ... kauravāṇām*) 5. 32. 9; he was the protector and the ruler of Kaurava people 5. 147. 31; Karna, while praising the people of certain countries as opposed to the Bāhlikas, said that Kauraveyas were the religion incarnate (i. e. they practised *dharma* scrupulously) (*kauraveyāḥ svadharmāḥ*) 8. 30. 73 (Nl. on Bom. Ed. 8. 45. 28 reads *kauraveyās tu dharmyam* which he explains as *dharmyam dharmād anapetaṃ*

*karma mānayanīti śeṣaḥ*). B. Those born in the lineage of Kuru and living at Hāstinapura; the term may occasionally include also those like Droṇa, Kṛpa and others not born in Kuru's line but who sided with Dhṛtarāṣṭras; the term may also refer not only to the sons of Dhṛtarāṣṭra but also the sons of Pāṇḍu; occasionally the word *kauravavaṃśa* or *kaurava vaṃśa* is used instead of simple *kaurava* : All Kauravyas sat near the sages who brought with them Kuntī and the five Pāṇḍavas 1. 117. 16; Kauravas and others delighted to hear the arrival of the Pāṇḍavas 1. 1. 73; the sage (Vyāsa) composed in the ninth *parvan* three thousand two hundred and twenty stanzas to describe the events of the famous Kauravas (*kauravāṇām yaśobhī-tām*) 1. 2. 177; Parikṣit was born in the lineage of the Kauravas (*kauravavaṃśa-bhī*) 1. 36. 8; Śakuni took his sister to the Kauravas 1. 103. 14; Pāṇḍu described as the bearer of the fame of the Kauravas; he procured for them fame and kingdom (*kauravāṇām yaśobhī-tā*) 1. 105. 8; (*pāṇḍunāvarjitam rājyam kauravāṇām yaśas tathā*) 7. 62. 15; Bhīṣma and other Kauravas did not see the end of the riches brought by Pāṇḍu 1. 105. 24; Bhīṣma, Vidura and other Kauravas grieved at the funeral of Pāṇḍu and Mādrī 1. 118. 26; Droṇa accepted Kauravas (i. e. also the Pāṇḍavas) as his pupils 1. 122. 40; Dhṛtarāṣṭra told Duryodhana that they (i. e. Dhṛtarāṣṭra himself and his sons) and the Pāṇḍavas were the same to Kauraveyas (i. e. to Bhīṣma and other Kauraveyas); if they acted contrary to the wishes of the Kauraveyas they may be killed by them (*samā hi kauraveyāṇām vayam ete ca ...* /