appears to have been a lake, like that known to the Śatapatha Brāhmaṇa by the name of **Anyataḥ-plakṣā.**[4] According to Pischel, there was also in Kurukṣetra a stream called **Pastyā,**[5] which he sees in certain passages of the Rigveda. The boundaries of Kurukṣetra are given in a passage of the Taittirīya Āraṇyaka[6] as being Khāṇḍava on the south, the Tūrghna on the north, and the Pariṇah on the west. Roughly speaking, it corresponded to the modern Sirhind.

[4] Satapatha Brāhmaṇa, xi. 5, 1, 4.
[5] Pischel, *loc. cit.*, 219.
[6] v. 1, 1. These places cannot be further identified. See also **Max.** *Cf.* von Schroeder, *Indiens Literatur und Cultur*, 164, 165; Max Müller, *Sacred*

Books of the East, 32, 398, 399; Weber, *Indische Studien*, 1, 78, 79; Macdonell, *Sanskrit Literature*, 174. Eggeling, *Sacred Books of the East*, 12, xli., seems to place Kurukṣetra, as lying between the Yamunā aud Gaṅgā, too far east.

Kuruṅga is mentioned in the Rigveda[1] as a prince and a patron. Ludwig[2] suggests that he was a king of the **Anus,** but for this theory there seems no good ground. As the **Turvaśas** are mentioned in the same verse, he may possibly have been one of their kings. The name suggests a connexion with the **Kurus,** and it may be noted that in the Śatapatha Brāhmaṇa[3] the Turvaśas are connected with the **Pañcālas** (**Krivis**).

[1] viii. 4, 19; Nirukta, vi. 22.
[2] Translation of the Rigveda, 3, 160.
[3] xi. 5, 4, 16. See Oldenberg, *Buddha,* 404.

Kuru-śravaṇa Trāsadasyava is alluded to as dead in a hymn of the Rigveda,[1] which refers also to his son **Upamaśravas,** and his father **Mitrātithi.** In another hymn[2] he is mentioned as still alive. His name connects him on the one hand with the **Kurus,** and on the other with **Trasadasyu** and the **Pūrus.**

[1] x. 33, 4. *Cf.* Bṛhaddevatā, vii. 35, 36.
[2] x. 32, 9. *Cf.* Ludwig, Translation

of the Rigveda, 3, 165; Geldner, *Vedische Studien*, 2, 150, 184; Lanman, *Sanskrit Reader*, 386.

Kurūru, apparently the name of a species of worm, is mentioned twice in the Atharvaveda.[1]

[1] ii. 31, 2; ix. 2, 22. *Cf.* Zimmer, *Altindisches Leben*, 98.