

Dharampúr, in Upper Assám, Lat. 26°, Long. 93° دھرم پور Hind.

“*Dharam’s town, or the town of justice.*” Dháram, Sanskrit dhárma, *justice*, is frequently used in proper names, and is especially a surname of Yáma, *god of the Orkus*.

Anal. Dharam-púri, in the Dékhan, Lat. 17°, Long. 74°, in Málva, Lat. 22°, Long. 75°.

Dharamsála, in Nepál, Lat. 29°, Long. 81° دھرم سالا Hind.

“*House of Justice.*”

The same name in Málva, Lat. 23°, Long. 69°, and in the Pánjáb, Lat. 33°, Long. 74°.

This denomination is also frequently used for the public buildings serving as dāk bángalos, or rest-houses for travellers.

Dháram Singhka Kíla, in the Pánjáb, Lat. 31°, Long. 73° دھرم سنگھ کا قلعہ Hind. Arab.

“*Dháram Singh’s Castle.*” Dháram Singh, *Lion of justice*, a man’s name; ka, possessive suffix; kíla, *castle*.

Dhavalagíri, a mountain in Nepál, Lat. 29°, Long. 82° धवलगिरि Sanskr.

“*The white mountain.*”

Dhólpur, in Hindostán, Lat. 26°, Long. 78° دھول پور Hind.

“*White town.*” Dhól is a contraction for dhávála as Gangótri for Gangavátari, &c.

Di is the first syllable in many of the river names in Upper Assám, such as Dibóng, Díbru, Digáru, Dihíng, Dihóng (= Tsangbochú, not Brahmapútra), &c. It is not a Tibetan word, but means water, or river, in the language of the tribes near Sádhia; I could not, however, obtain any explanation of the etymology of the second component part of these river names.

Diámar, see Nánga Parbát.

Dibrugárh, in Upper Assám, Lat. 26°, Long. 95° دیبرو گڑھ Hind.

“*The fort or settlement on the Díbru (river).*” The Díbru river is an affluent of the Brahmapútra, or Lohít.

Digárchi, the capital of the province Tsang in

Eastern Tíbet, Lat. 29°, Long. 89° བཞི་ཀ་རུཾ་ bzhi-ka-rtse Tib.

“*The four housed (top?).*” Bzhi, *four*; ka, *column, pillar*, metaphorically for *house*; rtse, *the upper part, top of any thing*.

Mr. Hodgson (Journ. As. Soc. Beng., Vol. XXV., p. 504) interpretes it as the *four housed*, and quotes the Nevári mode of spelling it, zhi-kha-chhen, as an additional instance of the family identity of Nevári and Tibetan. He remarks at the same time that “the Tibetan “ka, the genèric sign for house, is represented in Nevári by kha, as tsen by chhen, “though khyim be now the commoner form for house in written Tibetan.”

Compare Tashilhúnpo.