

- Yatanapúram, in Bérma, Lat. 21°, Long. 96° . . . . . Corrupt. Sanskr.  
 "The city of gems." This is another name for Áva, and is merely a Bérnese corruption of the Sanskrit name Ratnapúram, *q. v.*
- Yélla Málla, a part of the Eastern Ghāts, S.W. of Káddapa. . . . . Tam.  
 "The white mountains." (Compare Nálla Málla.)
- Yódhpur, *see* Jódhpur.
- Yörtok, at the southern foot of the Dála mountain,  
 Eastern Tibet, Lat. 28°, Long. 93° . . . . . ཡར་སྔོན་ yar-stod. Tib.  
 "Beginning of the ascents," or literally: "up the upper part." Yar, *up, upwards*; stod, *the upper part of anything*. It is an elevated halting-station, probably the highest inhabited place of the Dála mountain.
- Yúlsung, *see* Lhássa.

- Zālimpúr, in Málva, Lat. 23°, Long. 74° . . . . . ظالم پور Arab. Hind.  
 "Zálim's town." Zálim, a personal name, properly *cruel*, poetically an epithet used by lovers.
- Zámba (used in Gnári Khórsum) . . . . . ཟམ་བུ་ zám-ba. Tib.  
 "A bridge." Often used as an element in the composition in Tibetan names, particularly in Gnári Khórsum.
- Zángti, *see* Sátlej.
- Zánkhar, a province in Western Tibet. . . . . རྩོམ་མཁར་ zangs-mkhar. Tib.  
 "Copper fort." Zangs, *copper*; mkhar, *fort*.

The explanation of this name presented unexpected difficulties on account of the various modes of writing and pronouncing it.

Our brother Adolphe, when *in loco*, was repeatedly told that the first syllable should be taken as zan, a thick soup of paste made of parched grain, a term, which is also very frequently used for food in general;<sup>1</sup> this explanation well agrees, at least comparatively speaking, with the fertility of the valleys of Zánkhar.

<sup>1</sup> In this sense zan is also used in the sacred Tibetan literature. As an instance I quote the address to the thirty-five Buddhas of confession, in Tibetan entitled s dig-pa-thams-chad-bshags-par-gter-chhos, "Repentance of all sins, doctrine of the hidden treasure," for a translation of which see Emil Schlagintweit's "Buddhism in Tibet," Chapter XI. In this address is said, that "man will recur to this treatise and read it with assiduity, when meanness shall have become so general, that the priests shall eat the zan (food) offered to the Buddhas."