Bulls Gap and Some Other Related Place Names

D. T. STARNES

Bᴜʟʟs Gᴀᴘ, Tᴇɴɴᴇssᴇᴇ, a small town between Bristol and Knox-
ville, is the focus of this study. The name is associated with other
names of places not far off. Running from southeast to northeast is
a small range of mountains, with gaps between, called always,
within my memory and that of my immediate forebears, *Stone
Lump,, Fodder Stack, Chimney Top,* and further to the east and
slightly south, *Lost Mountain,* the smallest of all.

One tradition is that Bulls Gap was once called *Bays Mountain.*
This is given the flavor of historical authenticity by a State High-
way marker, which reads thus:

> In this gap in Bay's Mountain, John Bull, a gunsmith from
> Pennsylvania, settled about 1794. The last rail on the East
> Tennessee and Virginia Railroad was laid here May 14, 1858.
> The gap was the scene of several heavy skirmishes during the
> war between the states and traces of fortifications can still
> be found.

Before getting its present name, *Bulls Gap* was called *Rogersville
Junction,* and at one time, *Monterrey.* The lines on the marker are
supported by another historic fact: the continuous struggle with
the Indians during this period, as shown by the considerable number
of arrowheads and "minnie" balls that are still found in this region,
especially along the Nolichucky River on the South and the Holston
River on the north side of the mountains, both running into the
Tennessee.

Fictional explanations of the meaning of place-names are also
important. These, often the local explanations of the names, and
colored, no doubt, by the prejudice of the speaker, are none the less

of psychological importance. The most extensive account of *Bulls Gap* that I know of was written by Harry Roberts, *The Greeneville* (Tennessee) *Sun*, November 28, 1958. For a headline, the author writes: "BULLS GAP – AN HISTORIC GATEWAY THROUGH BAY'S MOUNTAIN, named after John Bull, one of the earliest settlers in Tennessee, Bulls Gap. Like many other gaps in the old world of Europe, this gap had strategic importance for both armies and defenders, just as Bulls Gap had for the armies of the Federal Government and the Confederacy during the Civil War."

Prior to the coming of the White Man, this gap served as a passage-way for the buffalo of the area, and probably was a landmark and a passageway for the Emigrant Trail and the flow of civilization westward. Though Roberts does not cite the ultimate sources of his information, he does insist upon the strategic importance of the Gap and the bitter struggle of the Blue and the Gray to keep possession of it.

One of the most fantastic stories concerning the Gap is that of Billy Philips. Philips served in the War of 1812 as a messenger, on horseback, riding from Washington, D.C., to the various towns of Tennessee, including Bristol, Greeneville, Knoxville, Chattanooga, and Nashville, and continuing, with frequent change of horses, ultimately to New Orleans. This warning came from the President Madison's declaration of war against England in 1812. Robert says his story is supported in the East Tennessee publication called *The Tennessee Conservationalist*.

Needless to say, the Billy Philips ride outdistances Longfellow's "The Midnight Ride of Paul Revere." Though Roberts offers much information on the struggle during the deadly ordeal, he leaves little clue to his ultimate sources. We are told once again of the fierce fighting at Chickamauga Park, Missionary Ridge, Walden's Ridge, Lookout Mountain, and the city of Chattanooga itself. Mingled with these historical events is the incredible story of Billy Philips. All these constitute a fascinating background in the study of place-names.

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Terminal Elements of Place-Names in the North Eastern Sector of Indian Railways

V. KRISHNA CHARI and KELSIE B. HARDER

THE PLACE-NAME ELEMENTS listed below occur as terminals in Indian place-names found throughout India. All listed here are distributed in the North Eastern sector of the Indian Railways in the eastern districts of Uttar Pradesh. It is still too early in the research into place-name element distribution in India to make any generalization, but the elements noted indicate strong Sanskrit and Muslim influence. A distribution of South India place-name elements would probably show a significant contrast, since, among other factors, the Muslim influence is obviously less marked in South India. Since this note is merely explanatory and tentative, only the most prominent terminal elements are noted.

abad: Urdu, "population, habitation." Common wherever the Muslims ruled; the element usually indicated the seat of Muslim or Moghul rulers: *Allahabad, Ahmedabad, Hyderabad, Ferozabad, Daulatabad,* etc.

bagh: Skt., probably "garden," *Rambagh, Kumarbagh,* etc.

ganj: Urdu, "market"; Not common as a station name, but often appears as the name of a locality in a town: *Siswabazar.*

gaon: Hindi, "village"; Skt. *grama: Chit Bargaon, Hargaon, Nowgaon, Chalisgaon, Chittagaon,* etc.

garh: [gad] From Skt. *grha,* "home, house, building." *Garh* has come to mean in historical times the seat or fort of a chief or king. The terminal is common in North India: *Aligarh, Azamgarh, Chandigarh, Dibrugarh,* etc.

ghat: also, *ghatti*; Skt. *ghatta,* "pass, passage." The terminal is common in North India, especially in names denoting mountain passes, e.g., *Mirapurghat, Balaghat, Hinganghat,* etc. The place-name Calcutta is an anglicizing of Kalighat(ta), from the temple of Kali on the banks of the Hooghly River.

khana: Urdu, "quarters"; e.g., *Arnikhana*; not common as a place-name; usually used as terminal in local common names: *dakkhana*, "post office"; *davakhana*, "hospital" or "dispensary"; *jailkhana*, "jail."

kothi: Skt. "fortress," rare as a place-name: *Barhara Kothi*.

mandi: Probably of Skt. origin, "market," but common as a locality name: *Raja ki mandi*, "The King's Market," a substation in Agra; *Dalmandi*, in Benares an area of prostitutes, originally perhaps a market for *dal*, "split peas."

nagar: Skt. "town" (urban areas). The element appears occasionally as *nagar-ia*; as *nagar-am* in South India. Examples: *Izat Nagar*, *Dalmia nagar*, *Ram nagar*.

newas: Skt. *niwasa*, "residence," very rare as a place-name. In South India it is often the end of a house, e.g., *Lakshminiwas*; also, *Teknewas*.

pur: City; fort. Skt. "city"; originally carried the connotation of "fort," e.g., *Purandhara*, "God Indra, the breaker of (enemy) forts." The terminal appears in *Kanpur*, *Anatapur*, *Gorathpur*, etc.

sarai: Urdu, "inn" or "place of haltage"; *Cavaransarai*, *Moghulsarai*, *Begusarai*, *Laheria sarai*, etc. Presumably, the element represents an inn or camp of Moghul armies.

tal, talab: Skt. *takaka*, "tank," a religious bathing place: e.g., *Nanital*, *Raja talab*.

In addiation to the elements noted above, there are also combinations of Muslim and Hindu names: *Ghazipur*, *Muzaffarpur*, *Aligarh*, *Ahmednagar*, *Yusufpur*, *Zindapura*, etc. Combinations of English and Hindu names include *Carewganj* (produces Carew's liquors) and *Campierganj*.

Two names do not have terminal elements, but are noted here merely for their interest:

Bombay: From the temple of Mumba, *Mumbayi*, pronounced [măm báyì].

Delhi: From Persian *daheli*, "entrance" to Hindustan.

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Bengalee Surnames (Abstract)

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T HE FOLLOWING IS AN ABSTRACT of S. Mookerjee, "Bengalee Surnames," *Annals of Library Science* VI (1959), New Delhi, Indian National Scientific Documentation Centre, National Physical Laboratory. Comments on the items are noted in brackets.

Among both the Hindus and Muslims, the practice of adding titles and decorations as proper names to their own names has resulted in many new surnames. The Moghul emperors awarded titles to persons of eminence in intelligence, learning, wealth, honor, etc. Some of the names have been in the families for generations until the original title significance has been obscured. Furthermore, professional names have been adopted as family names and are regularly used as surnames. Some of the common surnames derived from the times of the Muslim rulers are listed below. Many of these are common throughout Northern India.

bakshi: Paymaster in the army, common to both Hindu and Muslim. [Harder: A surname; but also used by beggars, "Bakshi," which translates, "Give money."]

bhandar kayastha: Royal past; dignitary in charge of royal treasury. [Harder: Kayastha is now a caste name; the late prime minister, Mr. Shastri, was a member of the Kayastha caste.]

biswas: Trustworthy; one responsible for accounts, receipts, and expenditures.

chaudhari: Commander of four different fighting forces: the fleet, the cavalry, the infantry, and the elephant corps. [Chari: Skt. *Chau*, "four," *dhari*, "one who holds."]

dastidar: Keeper of royal seals. [From Persian *dakshat*, "signature."]

deshmukh: Chief revenue or police officer of a district; also a Marathi title. [Chari: Skt. *desh*, "country, region"; *mukh*, "face"; *mukhya*, "principal."]

haldar: Lower officer of the village; also, assistant keeper of accounts.

hazari: General of an army of one thousand. [Chari: From Persian *hazar*, "one thousand."]

khan: A class of nobility, Hindu or Muslim; title, decoration.

kanungo: A master of the laws; generally, a revenue officer. [From Arabic *quanum*, "laws."]

krori: A collector of revenue to the extent of one crore of coins (ten million rupees).

mandal: Chief of the village, both Hindu and Muslim. [Chari: Skt. *Mandala*, "division, region."]

mullick: A nobleman who was awarded zamindaris (*zagirs*, "land"). during rule of Pathan Kings. [Chari: Persian *malik*, "master."]

majumdar: Keeper of accounts under the chief adminstrators.

munshi: The secretary, both Hindu and Muslim.

munsiff: Inspector of lands; also, a judicial officer under the rank of magistrate.

poddar: One who examines coins.

ray, rajan, roy: One who had the honor of commanding a thousand soldiers in the days of the Nawabs.

ray bahadur: One who commanded three thousand soldiers in the days of the Nawabs.

sarkar: The chief of the village, now purely a hereditary title.

singh: Officer of the army who is given the decoration of the "lion." [Chari: All people of the Kshatriya ("Warrior") caste have this name, e.g., *suraj*, "sun"; *kumar*, "son"; *singh*, from Skt. *simka*, "lion." All Sikhs use the name *singh*.]

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The attention of *ANS* members is directed to the following letter from the International Committee on Outer Space Onomastics.

December 1, 1965

This is both a report and a request

First, we are pleased to announce to you that the undersigned, in implementing Resolution IV of the Statute Meeting of the *International Committee of Onomastic Sciences* and the General Assembly of the 8th International Congress of Onomastic Sciences at Amsterdam on August 31, 1963, in June, 1965, have formed an Organizing Committee toward an International Committee on Outer Space Onomastics (abbreviated: *ICOSO*) under the auspices of the International Center of Onomastic Sciences (*ICOS*). At present, it is our intention to organize by April 1, 1966, a permanent committee of scholars who will take part in the 9th *International Congress of Onomastic Sciences* in London, July 3 to 9, 1966; and by April 1, 1966, we will set up the agenda for the first official meeting of *ICOSO* to be held in July.

The purpose of *ICOSO* is to execute the above Resolution, which recommends the establishment of an official committee to follow up and study problems of naming areas in outer space and present its conclusions to the *United Nations Organization* and to the governments of participating nations and, at the same time, to stand at the disposal of those agencies for advice at any time. In other words, the basic function of the committee will be to offer, as the competent scholarly authority on the subject, its services in the serious problem of place-naming of objects in outer space areas to be explored and/or discovered from now on. In that line, we, the Organizing Committee, feel that the membership of the permanent committee should not only be based on high competence and great interest in the work but also be international in character and not limited merely to representatives of the two major nations presently exploring outer space areas.

Second, we, the Organizing Committee, wish to request (1) that you help us draw up the permanent committee, (2) that you send us your ideas on the total matter, and (3) that you tell us whether

you would be interested in serving on that committee yourself or if you know of other onomastic scholars in some way qualified and, indeed, interested in helping in some capacity in this kind of work.

A second report will be sent to you sometime in April, 1966, announcing the formation of *ICOSO* and the agenda for its July 1966 meeting at London. A third report will reach you after the July meeting, after the crystallization of specific proposals and procedures have been made.

A progress report of this undertaking will be made at the meeting of the *American Name Society* in Chicago, December 30, 1965.

We sincerely welcome your comments and suggestions which we hope will be made at your earliest convenience.

Sincerely yours,

Demetrius J. Georgacas   Jaroslav B. Rudnyćkyj
Chairman   Vice-Chairman
University of North Dakota   University of Manitoba
Grand Forks, N.D.   Winnipeg, Man., Canada

E. Wallace McMullen, Secretary
Fairleigh Dickinson University
Madison, N.J.

Childhood Revisited in the Names
of Broadway Stage Productions

GARY S. FELTON

FOR NEARLY ONE HUNDRED YEARS of chronicled history of the legitimate theater in New York, the names of dramatic portrayals or musical performances have represented diverse themes, coursing from the musical offering to religious martyrdom. Those interested in rubricizing these different themes or names will have an unlimited continuum within which they might operationally effect such categorization. One possible delineation is that recognizing names which are suggestive of reminiscence of childhood. More explicitly, a significant number of works have been titled such that reading or hearing the names immediately brings forth the timeless refrains of nursery rhymes, fairy tales, or silly ditties which nearly universally are integrant parts of the child's repertoire during the period of initial socialized activities.

In recent years there has been an upsurge in the utilization of this approach, the psycho-social implications of which may be of research value to onomatologists or social psychologists interested in dynamic assessment. In this regard, the comprehensive listing to follow has been compiled, subsequent to an extensive search of the literature containing recorded listings of all stage productions performed in New York.

Humpty, Dumpty (1868)	Little Boy Blue (1911)
The Forty Thieves (1869)	Fiddlers Three (1918)
Hiawatha (1880)	Pins and Needles (1922)
Yankee Doodle Dandy (1898)	Queen O'Hearts (1922)
Fiddle-Dee-Dee (1900)	Cross My Heart (1928)
Little Red Riding Hood (1900)	The Cat and the Fiddle (1931)
The Wizard of Oz (1903)	The Cradle Will Rock (1938)
The Gingerbread Man (1905)	All the King's Horses (1939)
The Pied Piper (1908)	One for the Money (1939)

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Two for the Show (1941)

Walk into My Parlor (1941)

The Walrus and the Carpenter (1941)

What Big Ears (1942)

Snark Was A Boojum (1943)

Ten Little Indians (1944)

Happily Ever After (1945)

Three to Make Ready (1946)

Alice in Wonderland (1947)

Sleepy Hollow (1948)

Take A Giant Step (1953)

My Fair Lady (1956)

Come Blow Your Horn (1961)

Mary, Mary (1961)

Step on A Crack (1962)

She Loves Me (1963)

The Owl and the Pussycat (1964)

San Francisco State College

Collections of the American Name Society, 1965

Compiled by

LINDA BAUMGARTNER and KELSIE B. HARDER

T HE BIBLIOGRAPHY below lists all material that has been added to the collections of the American Name Society during the year 1965 and should be used to supplement previous lists.

Members of the Society are urged to avail themselves of the materials listed whenever possible and are asked to help to enlarge our collection by contributing any material pertaining to names.

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