Lakshadweep islanders have developed their peculiar speech habits from their frequent contacts with the other Malayalam speaking people of the Malabar Coast as well as the Arab mariners who visited the island for various purposes. At the same time, inter-island contacts were minimal due to constraints of navigational hazards and the absence of acute necessities which called for mutual contacts. This scarcity of contacts with other islanders resulted in the prevalence of a separate dialect in each island. However, it is beyond any doubt that the basic language of all the islands belonging to the Lakshadweep group of Union territory excepting Minicoy is Malayalam as spoken in the northern districts of Kerala. It has been observed by scholars and linguists that the early migrants to the islands were from the areas of north Malabar and this probably explains the speech habits of the islanders.1 Historically, the islands belonged to the ruling houses of

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1 Guptan, Nar. S. Dr. Chandavarma Yude Prabandhakal, 1997, Kerala Bhasha Institute, Trivandrum, p. 96
Chirakkal and Arakkal until the British in India took over the administration of the islands from Arakkal Beevi after the fall of Tippu.

According to an enumeration there are 13 dialects in Malayalam including the dialects spoken in the Lakshadweep. The dialects of Lakshadweep islands are yet to attain the status of a standard language.

The relation of the islanders with the Arab language is at a cultural level. There is no evidence to prove that Arabic language has been in use for speech or writing in Lakshadweep. However, it is interesting to note that the Arabi-Malayalam prevailing among the Muslims of Kerala was often used also by the islanders for writing.

There are small variations in the speech habits of Koya, Mali and Melacheri sections too. It can be noticed that the Koya section uses comparatively more Arabic words than the other sections. The words referring to climate, sea and agriculture are more in use in the language of the Mali section. These two peculiarities are not seen in the

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language of the Melacheri section. The language used by them in their houses contains more rustic words.

It is natural that when people wanted to name a new place they use the familiar old names and it is common experience that toponyms also migrate along with the migrants. The Lakshadweep toponyms are no exception to this general rule. Generally speaking, there are two types of place names in the island. One is the root-word category and the other is compound word category. Some are of the opinion that the root-word category is the oldest of names.²

Eg: *anam, arom, unta, ola, kavala, kannadi, kidakk, kulukk, kude, kunam, kombat, chikkal, cherai, cheru, pini, pitti, balam, bayimpe, bangaram, muttam, mula, nada, nakara, nalani, karuka, uthuli, kuli, kudamp, cheriyam, chakkam, thodu, shabayam.*

² Prabhakara Varrier K. M. Adhumka Bhasha Shastram, 1972, p.91
External form of place names

The external form indicates the constituents of Place names. The external form is as important as the meaning of these constituent words. Two nouns join here. On the basis of this, the constituent words can be classified and put into different orders. The characteristics of the initial words are considered in this classification.

Place names from Personal Nouns

Eg: Assanakunnu, Aulakkekunnu, Alikkolam, Achethottam,
     Ummarkunnu, Ummaniyar, Ukkethottam, Eraulan Kunnu,
     Kannan Pakkippacha, Kalantathi Vathil, Kuttiyapperi,
     Kunjammathottam, Kunniauranakad, Tokkitithottam,
     Pokkerpacha Bammalikandam, Biralikkad, Bittathavalappe,
     Suppiyakuli, Jammatti parampe. 1

Places names from Common Nouns

Eg: Ammikkunnu, Aulkada, Olatteru, Kalkkunnu, Kalkkupuram,
     Kandethukkunnu, Karakkad, Kattumarakkunnu, Kintukkad.

1 The generic "Parampu" and "Valappu" observed in the PNS of Cheriyam Island in Kalpeni. The hence name Kodivalappu in Androthi. "Parampu" is not seen there. Britshers devided Cheriyam Island into small plots and were given to natives of Kalpeni island.
Kulithottam, Chakkakkund, Tyayyeta, Pathikkad, Battakkunnu,
Marakkat, Neelakkanda, Kulamkara, Kalmuttam, Kodithala,
Tekkumthala, Pantarakkunnu.

Place names from Verbal Nouns

Eg:  Kakkoth, Kumputtithottam, Kumputtiavul, Kothiyatiru,
Kothimuricha Kunnu, Tattanaputhiya Kad, Onakad, Naittiya
thottam, Badiyathottam, Murinjal, PottichaAlike.
Mullakurachakad, Muttam Uruttiyedam, Balanjathottam.

Place names from Qualifiers or Adjectives

Eg.  Untakkunnu. Untathottam, Kurumthala, Kumpuram, Bellanam.

Biluttakanta: Beliyathottam, Balanjathottam, Battakkunnu.

Bentakkad: Beliyakantathottam, Cherupalli, Cheriyakkara.

Pathottam, Perumpalli, Perumkulam, Perumattar.

Structure of Forms

In understanding the structure of place names, we can identify
two constituent elements, the generic and the specific. Place names are
made of these two components.
More than 40 generics have been identified in place names of Androth and Kalpeni islands

Eg: *Alam* (Komalam), *akam* (Azhikakam), *Ali* (Beliyali), *Ayam* (kalkkayam, aype (Photta yape), *al* (kallallal), *Avul* (Bithnaavul)
*Authi* (manakauthi) *Ili* (uthili) *Idam* (puthiyidam), *ul* (tayyina ul),
*Bella* (belikkintabella), *Pervili* (anthampalli pervili), *vathil* (Maplat vathil), *puram* (belapuram-belaram), *PuRam* (KalkkupuRam).

By joining the qualifiers to the above generic words place names are formed. It is observed that specific words produced by joining generic
words and constituent words or roots are seen, in the structuring of forms. It is also noticed that compound qualifiers are formed by adding more than one adjective.

Natttiya Vathil Kod, Bentakkattuthottam, Chattinapallikkunnu, Mutappallipucha, TannikarakkaKanda, Pallikkunninakeel, Kikkumuvathil, Elippalliyar, Chittamarappalli, KattutayinaUl, Assenkakke Kuvvalakara.

Grammatical Linkage

The grammatical linkage is visible more in compound place names than in single worded place names. The same external form may have different meaning. The grammatical form is not based on external form, only. Case and suffix are used in different ways in the spoken language of Lakshadweep.

It is better to have an idea about certain characteristics of island sounds before we take the grammatical analysis of words. All the Alphabets in Malayalam language are not used in the island dialects. In place names also one can notice the rejection of some sounds.
It is important to know the vowels and consonants used in Lakshadweep. They are given below.

**Vowels**

- ai u \(\{\text{a}\}, \{\text{a}\}, \{\text{a}\}\)  
- e o \(\{\text{e}\}, \{\text{e}\}\)  
- a i u \(\{\text{i}\}, \{\text{i}\}, \{\text{i}\}\)  
- e o \(\{\text{e}\}, \{\text{e}\}\)  
- ai au \(\{\text{a}\}, \{\text{u}\}\)  

**Consonants**

Voiceless aspirated stop are not there in consonants. The use of nasal voice is doubled of ‘Ka; and ‘ca’.

| Ka \(\{\text{a}\}\) | a | na \(\{\text{a}\}\) |
| Ca \(\{\text{a}\}\) | ja \(\{\text{a}\}\) | na \(\{\text{a}\}\) |
| Ta \(\{\text{a}\}\) | - | na \(\{\text{a}\}\) |
| la \(\{\text{a}\}\) | - | na \(\{\text{a}\}\) |
| Pa \(\{\text{a}\}\) | ba \(\{\text{a}\}\) | ma \(\{\text{a}\}\) |
| Ya \(\{\text{a}\}\) | ra \(\{\text{a}\}\) | la \(\{\text{a}\}\) | va \(\{\text{a}\}\) |
| Sa \(\{\text{a}\}\) | sa \(\{\text{a}\}\) | ha \(\{\text{a}\}\) |
| La \(\{\text{a}\}\) | - | na \(\{\text{a}\}\) |

‘ja’ and ‘da’ are seen either in loan words from Arabic or other languages. ‘va’ in the initial position, is always ‘ba,’ ‘ca’ is pronounced as ‘sa’ in the island dialects. Dental ‘na’ is absent. It is always
substituted by alveolar na. Due to the influence of Arabic language the sound 'pa' in the initial position is changed into 'pha'.

In the beginning the consonant like 'a' vowel some times is pronounced 'e'. This is observed in the middle of the word also.

Eg.  
Baliyaar - (Beliyar)
Chamayath - (Semayath)
Kandath - (Kanteth)

The optional rule to use 'e', 'u' after the labial consonants 'pa' and 'ma' is a trend observed in the spoken language of islands.

Eg.:  
Punnakkad - (Phinnakkad)
Putti - (Phitti)
Pura - (Phira/Phera)
Puraku - (Phirak/Pherak)

There is a trend in Malayalam to contract 've' and 'ye' after 'a' at the end of the words Vamozhu, kaphalam, Poothottam, in similar words one can observe in the spoken language of islands that the end consonants are not present.
Eg. Finnakathottam (*Phinakkathottam*)  
Foothottam (*Phoothottam*)  
Keelaba (*Keelabai*)

When the sound of second alphabet which is not doubled ‘a’, the first sound ‘i’ and ‘e’ become ‘u’ and ‘o’. There will not be any difference in meaning.

<table>
<thead>
<tr>
<th>Ilanjiyakeel</th>
<th>elanjiyakeel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Idhayakkalthottam</td>
<td>edayakkalthottam</td>
</tr>
</tbody>
</table>

The Dravidian retroflex ‘zha’ is found in the dialects in its allophone ‘lu’.

Eg.: *Vazhapachai* - *Balappacha*  
*Perazhi* - *ferali*  
*Kuzheethottam* - *kuleethottam*

If ‘i’ and ‘u’ are present in the second letter the initial ‘e’ becomes ‘i’ and ‘o’ becomes ‘u’.

Eg.: *erukkinakeel* - *Irukkinakeel*  
*uru* - *uru*
The initial ‘a’, ‘Va’ combination becomes ‘au’

Eg. : avarankadiyammada - auranakdiyamata
Avuthi umme avul - authi umme avul

The dialects retain some of the rules of the Tamil grammar. The example is that the initial ya, ra, and la are preceded by a vowel as in the case of

Eg. Ramalankunnu - eraulankunnu
Rajabnakunnu - erajabnakunnu

‘nta’ existed in middle Malayalam and is retained in the island dialects.⁵

Eg.: Kuntath, Pentamveli, tokkakadakkintasal.

‘Ra’ and ‘ra’ become ‘ô’ in pronunciation. This is applicable when the word is initial one or the second one in the formation of a compound.

Eg.: Mannelolar, Mekkarayar, Poodiyachar, Srambikkarar, Atuchathar, Alathor, Pervilikkad, Tantarpalli.

¹ The present forms ‘Kuntath (come)’ rota (go) contain ‘nta’, ‘a’ vowel of these words must be the reflection of gender (Varintan, Varintal, Varintar in tamil) to be precise though gender suffixes are eliminated reference still exists
The end consonants ( вокал) stands without the help of vowels.

Eg.: Itukkna Bayal, Ankaravathil, Kattothasal, Puthiyal, Serikkal, Chuntakkal, Olappulkkadu, Kadakkal Kadu, Tattinal Thottam, alattakeel, chenthenginthottam, kannan pakkippacha, mulathen

Suffix / markers ‘a’, ‘a’, ‘na’, when joined as specific to generic act as link morph. The link morph ‘in’ contracts to ‘na’. After an alphabetic stem ‘a’ and elsewhere ‘a’ will come.6

Eg.: Mathilakkeel, Belyakkoottam, Pakkiyakkad, Shettilakkeel, Kaliyarakappattam, Kolodathar, Mulliyakkeel, MaliyaKad, Karryakkara Kunnu.

A – Muttukoyatottam, Kadiyakkunnu, Birankoyappacha.

Na-Tiyvunakkunu, Thattanaparampe, Bittna Avul, Badkanathottam, Phuleenu Keelkkunu, Kattutayyiunaul, Karathanapallikkad

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6 Amtu Koya Mopathiyyoda Dr. Lakshadweep Malayalathinte Padavath Paramaya Padanam Research Thesis 1990 – Calcut University P 32

Ibid P 111
Grammatical aspects of island place names are to be examined in the light of the above linguistic characteristics.

'Sandhi' (The technique of Combining words)

Elision – (संधी)

When words are combined certain alphabets are eliminated.

Eg.: keekkunnu (keel + kunnu)
    keecheri keel - cheri (keecheri)
    kumpoothi kump + poothi (kumpoothi)
    belaram bela + puram (belaram)
    vaakadi vaaku + adi
    pothayappu fotha + ayyappu
    (pakutha ayyapp)

This elimination is more in long vowels.

Addition (संधिविस्तार)

a) Some link morphs are added when addition is effected\(^8\) likewise some times the locative case – ‘Ath’ is combined as a link morph.

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\(^8\) A R. Raja Rajavarma, Kṣara Panimavam, Kottayam: B.S. 1968, P.107-121.
The link morph 'a', 'aya', 'e' are used to reflect the meaning of suffix 'nte', 'ute'.

Eg.: Muttukoyaatottam muttukoya + tottam  
Kadiyaakkunnu Katiya + kunnu  
Beerankoyaappacha Birankoya + pacha

'а' is seen when the individual names are connected to place names. In fact 'a' represents 'Koyaya'. 'ya' of 'aya' fades out and 'а' exists. The long vowel 'a' indicates ownership or relation. This practice is seen in Tamil also.

b Eg.: Muttayapponnu (muttayapponnu)  
Kanniyakadu - (Kanni + Kaad)  
Kakkachiya Thottam (Kaakkachi + Thottam)  
Maliyakaad (Maali + Kaad)  
Theemaniya Thottam (Theemani + Thottam)  
Belakkiya Thottam (Belakki + Thottam)

b) 'Na' is seen as a link morph in addition. This might be either 'ana' or 'ma'.
The link morph 'e' also shows ownership and relation

Eg.:  
\[ \text{Uvveshaal (Uvva + Aya + Shaal)} \]
\[ \text{Kakkeshaal (Kakka + Aya + Shal)} \]
\[ \text{Kutiyaliyakke Kadu} \]
\[ \text{Khuranmakke Thottam} \]
\[ \text{Cherkke Keel} \]
\[ \text{Pinnakke Keel} \]
\[ \text{Nellikke Keel} \]
\[ \text{Surkke Kunnu} \]

e) Addition is effected without link morph also.

f) Eg: \[\text{Kunjaliyar (Kunjali + ar)}\]

g) \[\text{Palliyampalam (Palli + ampalam)}^{11}\]

**Gemination** (ajamorul)

The rule of Gemination is observed in Place names.

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11 Refer Glossary, Palliyampalathottam (Annexure - I).
Eg:  
*Attikkunnu* (Athi + Kunnu) attikkunnu
*Ammikkunnu* (ammi + kunnu)
*Avverakkad* (avvera + kad)
*Unnakkulam* (unna + kulam)
*Eittikkantam* (etti + kantam)
*Elippalli* (eli - palli)
*Ottathottam* (otta + thottam)
*Kalkkayam* (kai + kayam)
*Tachappalli* (tacha + palli)
*Pinnakkad* (pinna + kad)
*Patikkada* (pati + kada)
*Taikkeel* (tai + keel)
*Kunnippettiyan* (Kunni + pettiyan)
*Biriyattappuvarr* (biriyatta + puvar)

At the same time there are certain forms in place names appear without doubling and by joining suffix or marker.

Eg:  
*patikaltottam* (patikal + tottam)
*Patalekeel* (patale + keel)
*Pokkilakam kunnu* (pokkilakam + kunnu)
*Poythodu* (pov - thodu)
*Balanja thottam* (balanja + thottam)
Mangekil (mange + keel)
Moolathathottam (moolatha + thottam)
Nakarathi avul (nakarathi + avul)
Suppiyakuli (suppiya + kuli)
Varakintottam (varakin + tottam)

Substitution ( пененип这是我)

The examples for the rule in Kerala Paniniyam’ that – when the consonants come after the nasal sound ‘ne’ each nasal sound get substitution are given below.

Eg: kurumthala (kurum + tala)
   Chentenginthottam
   (cem + tenginthottam)
Perumkulam (perum + kulam)

Besides the above, same type of Phonem also combined.

Eg.: tengat  ten · kat
     moodalcheri
     mecheri
     kecheri
Formation of Compound ( местоимение)

Specific are the qualifiers to the generic. Therefore the most place names come in determinative compound. Place names are seen with locatives (местоимение), compounds without the middle word, and in nominal (местоимение) compounds.

Ablative Compound

Eg.: Kallallal, Chuntakkal thottam, tachanal kkad, pachanal chetta

Genetives (Possessive)

Eg.: kattikkolam, oletteru, kalkkayam, kallikkunnu, karakkunnu, karakkad, umpunni avul, kalantathi vathil, kunjali-kkad, thittathikkad, thokkitithottam, biyathithottam.

Locative and determinative compound. In the ownership or possessive sense suffix 'il', 'kal' also seen in the place names of the islands.12
Cherikkal, chuntakkal, idayakkal, poothiyal, ankaravathil, idathuvathilpacha, phichurakkal.

In the meaning of locative compounds the suffix ‘il’ is eliminated.

Eg.: utirikkat (utiriyil), kallikkunnu, kalladiyathi thottam, kaduvanavuthithottam, kumputhikkunnu, kumputhiavul, kuleethotta, koonathithottam, pachathikkunnu, balathikkunnu, nakarathikkunnu.

Among the locative compound used as Place names the following types are also observed.

Eg.: ampathkkunnu, anathukad, edayathkkunnu, kandathkunnu, kunjammaththottam, kuntath kalkoram, kombath vathil, chamayathkkad, palathuppura, bathilath avul.

In some place names the sound component “la” is seen used in genitive sense. Such use is very frequent in the Place names of Kalpeni island.

Ra. in sounds undergo gemination. Kerala Panini, P.113-114.
Eg.: *athanamthottathola* kanda, andikakkalar, kakkachiyolar, charthiyolappattam, cherivanolappattam, phichettolappattam, mannelolar, kuntalatiottam.

E. (Ath)

*Ampath*. anathkkat, edayath kkunnu, kandath kkunnu, kandalath kkunnu, kelath kkunnu, kunjamattu thottam, kuntath kalkkoram, kompath vathil, chamayathkkad, thaladathukkad, pallathkkad, palathppura, battilath avul, muntarath kkad, neelath kkad, kiriyanath kkad, arthatt vathil, kodakkattthottam, kottiathattkkunnu, tachalattavul, bellatt thottam, seerattuvathil, mankattukkunnu.

**Nominal Compound**

There are place names indicating numbers

Eg.: *ottathai, mupparathottam, Aarukallu kunnu, elutayyina ul, ettunu pparali, muttiuppuram.*

**Metaphor**

Both the qualifier and the qualified are of some importance

*Kamnilam, Kallathann.*
Meaning

The meaningfulness is related to external form, structure and grammar. The words can be analysed only if they produce meaning. In the place names the structure of the words are specific/generic. The pattern of such occurrences can be shown by division.

A single specific joins with generic

More than one specifics joint with single generic

<table>
<thead>
<tr>
<th>Place Name</th>
<th>Specific</th>
<th>Generic</th>
</tr>
</thead>
<tbody>
<tr>
<td>alikkolamkunnu</td>
<td>al + kolam</td>
<td>kunnu</td>
</tr>
<tr>
<td>utirikkatt thottam</td>
<td>utri + kad</td>
<td>thottam</td>
</tr>
<tr>
<td>ussanpallivathil pacha</td>
<td>ussanpalli + vathil</td>
<td>pacha</td>
</tr>
<tr>
<td>kattikkolam pacha</td>
<td>kattu + kolam</td>
<td>pacha</td>
</tr>
<tr>
<td>kompathode cherkkekeel-kompathode + cheruka</td>
<td>keel</td>
<td></td>
</tr>
<tr>
<td>chemmanampallikkad</td>
<td>chemmanam + palli</td>
<td>kad</td>
</tr>
<tr>
<td>ponkatt avul</td>
<td>pon + kad</td>
<td>avul</td>
</tr>
<tr>
<td>kattikkolam pache {</td>
<td>kattikkolam + }</td>
<td></td>
</tr>
<tr>
<td>vatikkunnu</td>
<td>pacha + vatil {</td>
<td>kunnu</td>
</tr>
<tr>
<td>pekkunnu vavil</td>
<td>pikkunnu + vavil +</td>
<td></td>
</tr>
<tr>
<td>patimpare kunnu</td>
<td>patimpar +</td>
<td>kunnu</td>
</tr>
</tbody>
</table>
Some times the generic in one place name becomes specific in other place name.

Eg.:

- tottakkunnu tottam kunnu
- pachathithottam pachatti thottam
- balappacha bala pacha
- karakkad kara kadu
- kalkkupuram kal puram
- purathakad purath kad
- phicharakkal phichara kal
- parattikkad paratti kad
- bellaruthottam bellari thottam
- nakarathi avul nakarathi avul
- pallikkunnu palli kunnu
- mullappacha mulla pacha
- neelakkanta neela kanta
- ankaravathil ankara vathil
- kanniya keel kanni keel
- achiyar acci aru
- uvveshal uvva shal
- poythodu poy thodu
- belikkintabelfa belikkinta bella
- barchihppar barchili par
- cheriyakalam cheriva kalam
neelapparali  neela  parali
unnakkolam  unnam  kolam
tachappalli  tacha  palli
idayakkal  ida (y)  kal
keecheri  kiz  cheri
ottattai  ota  tai
jemmattipparamp  jemmatti  paramp
manakavutti  manaka  avutti
mekkara  mel  kara
suppivakuli  suppi  kuli
chakkakkund  chakka  kund
unnira unn  ira14
pathikkada  pathi  kada

Both specific and generic change the position each other.

Eg.: kattupuram  kat + puram
     Purakkad  puram + kad

Adjective Forms

Man gives names to places and materials according to his culture and environment. There may be more than one material in a given

14 The word form Ola are used in the spoken language of Malabar in the sense ‘avarude’. The use ‘Ola’ is not a contracted form of ‘Avarede’.
environment having the same name. Hence there is a need to identify them. In this context adjectives are used.

The early people prescribed certain basic principles in using the adjectives to name the places. They are nature, area, directions, occupation, plants, names of animals, calculation of time, numbers, measurement, respect, rituals, aesthetics and colourfulness.\(^{15}\)

**Natural Quality**

The quality of nature is reflected in this type of naming.

Eg.: *poothottam, ponkad*

*kasthurikkunu, chemmanampalli*

*hekklkkulam, mallikathottam*

*Rosappoothottam, munturithottam*

*komalam*

**Area**

The differences of area mentioned in place names as follows:

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Direction

The generic ‘Keel’ is used to show east and the same sound is used to show the preposition under.

Eg.: East - kanniyakeel, karekeel, mulliyakeel, cheriyalliya keel, nadavina keel.

Both East/under - Athiya Keel, alatha Keel, pinnakke keel, muringe Keel, murkkina Keel, kunnina Keel.

There are other words also showing different directions.

South - tekkumthala
North - vadakkethala
East - keecheri, keelaba, keelacheri.17

<ref>16 Possibly used to mean big (PT YAR). Plant was brought very late.
17 The meaning of 'Keelaba' and 'Melaba' is east and west in other islands except Andrott. They are 'Keelacheri' and 'Melacheri' in Andrott. But the natives can understand the meaning of 'Keelaba' and 'Melaba'. The geographical position of Andrott island is east west and other islands are north-south. Therefore in Andrott Kedlab (Keelacheri) is south and Melaba (Melacheri) is north Keecheri is east.</ref>
In between - idavam, idacheri

West - meppada, mechadam, melaba, melacheri.\textsuperscript{18}

(Tekkan mecheri > tenmecheri > chemmacheri)

Location of the place

There are words showing the location of the place as follows:

Eg.: avulkad, pathikad, kadikkalkad, edayathottam, edayethukkunnu, edayithottakkunnu, karaithottam, kekkunnu, kundukad, kuleethottam, kuntath, kumpuram, kompam, koonathikkad, kolikkad, chakkakkund chikkal, cheru, tayyeda, tayyina ul, tayyinakeelthottam, pallathukad, pini, pinimelpacha, pittiyakara, peekkunnina vayilthottam, muttam, mutthathu kunnu, muntaram, mulakkad, mutayina Keel, vadikkakam, idappaliyar, Kuli, kunduthottam, kunnathakkeel, kulamkara, chettillacceel, chemmalakkeel, chekkinamel, tayyinathala, thottathukkara, pantathukkara, perumpalliyathale, balayamchal, manchal, mathilakkeel, muleyar mekkarayar, vadakkupandaram.

\textsuperscript{18} There is other meaning for the word Melacheri. In island society those who are engaged in plucking coconuts are called 'Melacheri'. Those who were living in the Melaba area are named Melacherikkar and this has changed to Melacheri. They were formerly brought from Kerala for plucking coconuts and started living at the Western side near the lagoon of the island. Till the middle of last century they were not given ownership of land.
Occupation / Human effort

Place names related to occupation are rare, but place names based on work are seen. For example *aaru* is related to the place frequently used by fishermen. These need not necessarily be referring to ownership or possession. Country vessels used to touch such points for trading. Such places are named after the name of the vessel or name of the owner. The farms are also named after the people who either worked there or who owned the place.

Eg.:

*Assanakkar* (related with fishing).

*assankakke kuvalakara/ussenkakke kulam*

*achivar*

*uvesal*

*achethottam*

*Tampurakkkeaar*

*Jermuna aar*

*Iyyakkethottam, ukke avul, eraulankunu, erajbnakunnu* (Agriculture)

*Kaluri, kalarikkund, kalullippacina, kalalikkunnu* (with martial art kalar)
Kattohasal (Neera making from coconut tree)

Kolodattar (related with country sailing vessel odam)

Kunnaragalattar, shediyar

Kothiyatiru (Road construction)

Kothimuricha Kunnu

chetakkunniyakunnu (making of vinegar and jaggery)
surkke kunnu

pachathithottam (cutting and removal of thicket)
pachathikkunnu and making arable land
mullakuracha Kad

Kunnatlam Govt. Agriculture land

Parathithottam (making tottam, avul and Kunnu by cutting rock)
Parathiavul
Parathikkunnu

Murechikkunnu (cutting the mount)

Thattanaputhiva kad burial
Tiyyanakkunnu

Nadappalakkunnu (betel leaf farms)
beliyakkuttam

¹⁰ Thattana Poozhthiyakad is in Androth and Tiyyanakkunnu in Kalpeni.
onakad (a place digged)

muttam uruttiyedom (Removal of big sea stone)

Cherikkal achana thodu

Kunnupurekunu. Historic incidents.

Plants and trees

We can see that many place names in Androth and Kalpeni are connected with plants and trees. Such names show the presence of a community who have intimately known the nature and the importance of agriculture. Together with coconut, paddy and other agricultural products we can notice the use of names of trees of industrial importance also.

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20 The Cherikkal Pandaram is the government land between Kunchaliyar and Beliya Palli at the north part of Androth Island. Cherikkal was directly possessed by the King. There is a canal in this area the shores of this canal were protected with cut stones. There is a legend that Cherikkal Achan used to entertain himself by rowing a boat in this canal and his row was made of gold. While taking pit to construct building some chambers were found with a good collection of cowries (sea shell). Once upon a time cowries were used as currency in south India. Till 1970 Cowries were traded to Kozhikode and Mangalore from Lakshadweep.

21 There was a cyclone in Kalpeni on 1st April 1847. Many people were missing in the Cyclone. The dead body of an women named Kanaduthunkara Kunhipooma found near a sand mount (kunnu). It is believed that her name was given to this mount later.
Eg.a) ottattai, taikkoottam, tayvinatale, elutayyinai ul, sekna tai, tengad, 
cherkke keelkkad, chentenginthottam, kayyattali kanda
chemengin keel, tavveda, kattutayyinaul, tayvinnatale, tayyina keelthottam, pathiyathottam, pathikkad, taikkeel.

b) cheerattuvathil, nakara, bellarithottam, kuruvappeyar, asuva, 
chakkathottam, kauittad, kavenathottam, mangappacha, 
narangappacha, varakinthottam, beembikkad, pintayithottam, 
balathottam, balekeelkkunnu, balakkunnu, balathottakkunnu, 
narangathottam, athikkunnu, athiyakeelkkunnu, alappalakkunnu, 
puliynakeelkkunnu, nellikeelthottam, puliyinakeelthottam 
chakke keel, miringe keel, murukkina keel.

Pinnakkad, marakkad, karakkad, olappukkad, arippukkad, 
mullakkad, mulla kuracha kad

Olappul thottam, arupputhottam, karuvaithottam, kare thottam, 
karekeelthottam, cheeraniya keelthottam, chekkithottam, putirikkatt 
thottam, poothottam, mullika thottam, manchadiyakeelthottam,
muttangathottam, muntirithottam, mulathottam, rosapputhottam,
bakethottam.

Irukkina kunnu, karvakkunnu, karakkunnu, karekeelkunnu,
kurumullikkunnu, chekkikkunnu, cheeraniya keelkunnu, parathikkunnu,
phinnakkunnu, palalakkunnu, manchadikkunnu, marakkattukunnu,
mullakkunnu, unnakkolam, perakkolam, karuka.

Palalattuppacha, pinnappacha, mullappacha, tannikkarakka kanda

**Presence of animals**

In the place names of Lakshadweep references to animals are rare, since only a few animals like cow, sheep, cat, crow, hen, doves and hocks are seen there.

Eg.:  (*uttili*)

*kompukad*

*pakkiyakad*  At Kalpeni island

*pakkithottam*  At Androth island.

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23 *Uttili* means a very small shell organism. The fleshy part in side the shell is called ‘Viranth’. In Malabar it is known as *Uthil*.

24 *Kompukad* is a type of bentil crab. The covering is spiral.

25 The term Pakki is not used to refer Pakki (Bird) in Androth. For birds the term ‘Fuski’ is used. This might have been used to refer the possession or ownership as in Kannanpakki.
Honorific

Qualifying words based on honour and respect in the place names are not much in Lakshadweep. At the same time there are a few place names connected to individual names of status.

Eg.: thangalakolam.26 , betyalakkunu.27

Based on Number.28

To identify the places numbers are used as qualifying words.

Eg: ottattai, ottathottam, arukallu kunnu, elutayina ul, ettikkandam,
ottu-pparali, mu(nu) pparathottam, mutuppuram

Measures

Some place names are connected to measures

Eg: makkaranithottam may be from makani/mahani 1/16
Makkaranikkunu

26 Thangalakolam. This is a pond dug as directed by Kunnangalam Mulhukoya Thangal in the eastern Pandarum of Andrott island. There is a well ‘Thangalakkar’ near this pond. People were rare in this area about five decades ago.

27 This was gifted by the disciples of Muhammed Kasim who founded soofi cult known as Rifai Tharekath in the islands.

28 See nominal compound page
*mundiyathottam* – Once ‘mundiya’ was the coin of Kolathunadu (1/32) and also a decimal

*muntiri thottam* – (1/320) ²⁹

Related to colour

The islanders were not interested to make use of colours to indicate place names hence such place names are rare. However, there are some places which indicate the colour.

Eg: *bemmanalkkad* (white sand)

*bellarithottam* (farm of white rice)

*chemtenginthottam* (farm of red colour coconuts)

The changes that occur in place names is generally named as Phonetic changes in the modern linguistics. Such deviations may happen in many ways. Addition of initial vowel, middle vowel, end deficit, middle deficit, exchange of letters, are some of them. Such deviations affected in the place names of Lakshadweep also. The evolution in spoken language caused changes in written language through ages.

²⁹ ‘Munthiri’ is more related to measure than related to a plant in Lakshadweep. There is no suitable soil or climate for grape cultivation.
Naming Principle

We have been listing a lot of place names recurring in various formal structures. A common rule pertaining to all the forms of singular and compound names is that they follow the Malayalam grammar, thereby indicating that a Malayalee genius was working in conceiving various geographical areas and their relation with the inhabitants.

Regarding the deep structure of place names of Androth and Kalpeni, there seems to have existed a naming principle. In all possibilities, this principle was in the form of binaries. A careful examination of the place names of Androth and Kalpeni would show that at the deeper level there are binaries such as

1. Mel/keel meaning up and down

   a) Mel/keel also means west and east

There are instances of both the cases in place names.
Eg:

2. Kunnu / kundu meaning hill / pit. This is actually an extended form of high and low or up and down.

3. Big / small as in the case of valiya (baliya / cheriya – kunhi or kutti)

4. A naming principle on the basis of cardinal direction was also prevalent in Kalpeni as Tekku / vatakku meaning South / North.

5. Ullu / puram or in / out

Eg: Mel / Keel up and down

(a) kunninamel Erikkinakeel
    (on the hill) (below the arka plant)

(b) Mecheri Keecheri
    (Western cheri) (Eastern cheri)
    Melaba Keelaba
    (Western coast) (Eastern coast)
    Kunnu / kundu or kuzhi / kuli

Eg. Kasturi kunnu - suppayakuli, Kalalikkundu

Big / small – valiya / cheriya
Eg. Beliyakanda Kunhaliyar
    Beliya tottam kuttikkunnu, cheriyathottam

    Tekku / vatakku / south / north

Eg. Tekkumtala / vadakkumtala
    Ul / puram / in & out

In the components of the binaries are used as generic as well as specific.

Eg. Tayymel Kattupuram
    Ul thottam purakkad