Linguistic Study of Nakshathras (Stars) with special reference to Borrowing

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Abstract

Aim and Objectives of this study include analysis of the commonly used astrological terms such as Stars or Nakshathras in Malayalam with special reference on the linguistic concept Borrowing. The present paper entitled 'Linguistic Study of Malayalam Nakshathras (Stars) with Special Reference on Borrowing' discussed the borrowing aspects of astrological terms in Malayalam especially Nakshathras. Astrological terms are linguistic signs representing a concept as well as an image. Majority of the technical terms are derived from Sanskrit. All terms have diverse linguistic and cultural origin. So this leads the researcher to take this aspect in terms of Linguistics, because linguistics is a science and through this scientific study of language, language of astrology can be studied.

1. Introduction

Among the main language families, Malayalam is included in the South Dravidian Language Family. The major South Dravidian languages are Malayalam, Tamil, Kannada, Tulu, etc. There are thousands of words that are common to both Malayalam and Sanskrit with some minor differences. It is customary in such cases for many scholars and common people to assume that these words are from Sanskrit origin and are borrowed in Malayalam.Tamil and Malayalam both languages show abundant similarities with each other so they might have originated from a common Proto language called Proto Tamil Malayalam. Among the four cultivated Languages of the Dravidian family, Malayalam comes last in the development of grammar and literature. Malayalam, Tamil and Sanskrit are classical Languages and have lots of theoretical structures and borrowing peculiarities.

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This paper describes the Phonological charting of Nakshathras and borrowing aspects of Malayalam Astrological terms such as Nakshathras. Nakshathras can be termed by the term 'Stars'. Nakshathra is a Sanskrit term.The word 'Term' is defined by denoting an idea or a concept.

2. Nakshathras (Stars)

It is derived from the root 'naksh' meaning 'to approach'. The 'thra' means 'instrument'. Thus 'nakshathra' is a means of connecting with the cosmic power and extending the human mind to the cosmic mind. In general parlance this word means 'star'. Nakshathra or star is the shining object which serves as a distinguishing and demarking point of the side boundaries of the orbit of the planet while constellation is the zone of 13 degrees and 20 minutes demarcated by the star and through which the planet move .

In this way there are 27 constellations in the zodiac and which constitutes 360 degrees. But at times an additional constellations /abijit/ is considered as 28th constellations. The concept of star in the Indian system of astrology are called constellation. (Muthuswami, N. E. - 1998). Nakshathras (Stars) are abbreviated as NK are listed below.

2.1. Names of Nakshathras (stars)

No	Malayalam Name	Sanskrit Name
1	/aśvati/	/aśviṇi/
2	/ɓharaṇi/	/ɓharaṇi/
3	/kārttika/	/kr̥ttika/
4	/ rōhiṇi /	/rōhiṇi/
5	/makayiram/ or /makīram/	/mr̥gaśiirṣā/
6	/ tiruvātira /	/ārdram/
7	/puṇartam/	/puṇarvasu/
8	/pūyam/	/pūsya/
9	/āyilyam/	/āślēṣa/
10	/makam/	/makha/
11	/pūram/	/pūrvaphalguṇi/
12	/uttRam/	/uttarphalguṇi/
13	/attam/	/hasta/
14	/cittira/	/citRa/
15	/cōti/	/svāti/

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16	/viśākham/	/viśākha/
17	/aṉiḷam/	/aṉurādha/
18	/tṛkkēṭṭa/	/jyēṣṭa/
19	/mūlam/	/mūla/
20	/pūrāṭam/	/pūrvāṣāḍha/
21	/utRāṭam/	/uttarāṣāḍha/
22	/tiruvōṇam/	/sRāvaṇa/
23	/aviṭṭam/	/daṉiṣṭa/
24	/catayam/	/śataka/
25	/pūruruṭṭāti/	/purvabhadrapāda/
26	/uttṛṭṭāti/	/uttarabhadrapāda/
27	/rēvati/	/rēvati/
28	/ abhijit/	/ abhijit/

Table 1

2.3 Phonology of Nakshathras

Here, separate charts of Vowels and Consonants of NK are given bellow.

2.3.1 Vowels

	Front	Central	Back
High	i, ii		u, uu
Mid	ee		oo
Low		a aa	

Table 2

2.3.2 Consonant

		Bilabial	Labiodental	Dental	Alveolar	Retroflex	Palatal	Velar	Glottal
Plosive /stop	vl	P		t		ṭ	c	k	
	Vl asp							kh	
	vd						j		

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	Vd asp	bh							
Fricative							ś	h	
Trills				R					
Flap				r					
Nasal		m		n̠		ṇ			
Lateral				l					
Approximant				l̠					
Semivowel			v				y		

Table 3

3 Classification of Astrological terms based on Borrowing

3.1 Borrowing

Borrowing is a consequence of cultural contact between two language communities. Borrowing of words can go in both directions between the two languages in contact. Bloomfield (1933) is one of the first studies in which an attempt is made at classifying lexical borrowing. He distinguishes between "dialect borrowing, where the borrowed features come from within the same speech-area and Cultural borrowing, where the borrowed features come from a different language." (Bloomfield 1933: 444).

Thomason, Sarah Grey, and Terrence Kaufman. (1988). define borrowing as follows: "Borrowing is the incorporation of foreign features into a group's native language by speakers of that language: the native language is maintained but is changed by the addition of the incorporated features."

3.2 Loanwords

Loanwords are words adopted by the speakers of one language from a different language i.e., source language. Borrowing is a consequence of cultural contact between two language communities. Loan words in Malayalam, excluding the huge number of words from Sanskrit and Tamil, originated mostly due to the centuries long interactions between the native population of Kerala and the trading most probably spice trading. Loan blends involve some combination of nativized foreign morphemes and native words.

Loan shifts which are when the meaning of a useful word or phrase is important, but the actual words involved are translated. Loan shifts involves taking on board the meaning represented

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by a word in a foreign language, but not the word form itself. In this classification Loan words with change, Loan words without change i.e., Tatbhava terms are described and analyzed in detail.

3.3 Loan Words in Nakshathra without Change (Tatsama)

/ɫharaṇi/

/ rōhiṇi /

/rēvati/

/ abhijit/

3.4 Loan Words in Nakshathra with Minor Change

/viśākham/   <   /viśākha/

/mūlam<   /mūla/

The neuter gender suffix is added.

3.5 Derived Words in Nakshathra (Tatbhava)

/aśvati/	<	/aśviṉi/
/kārttika/	<	/kr̥ttika/
/makayiram/	<	/mr̥gaśiirṣa/
/ tiruvātira /	<	/ārdram/
/puṇartam/	<	/puṇarvasu/
/pūyam/	<	/pūsya/
/āyilyam/	<	/āslēṣa/
/makam/	<	/makha/
/pūram/	<	/pūrvaphalguṇi/
/uttRam/	<	/uttarphalguṇi/
/attam/	<	/hasta/
/cittira/	<	/cittRa/
/cōti/	<	/svāti/
/aṉiḻam/	<	/aṉurādha/
/tr̥kkēṭṭa/	<	/jyēṣṭṭa/
/pūrāṭam/	<	/pūrvaśadha/
/uttRāṭam/	<	/uttaraśadha/
/tiruvōṇam/	<	/sRāvaṇa/
/aviṭṭam/	<	/daṉiṣṭṭa/
/catayam/	<	/śatabhiṣak/
/pūruruṭṭāti/	<	/purvabhadrapāda/
/uttRaṭṭāti/	<	/uttarabhadrapāda/

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3.6 Simple Derived Terms

/pūyam/	<	/pūsya/
/makam/	<	/makha/
/uttRam/	<	/uttarphalguṇi/
/uttRaṭṭāti/	<	/uttarabhadrapāda/
/cittira/	<	/cittRa/
/cōti/	<	/svāti/
/aviṭṭam/	<	/daṇiṣṭṭa/
/attam/	<	/hasta/
/utRāṭam/	<	/uttaraśadha/

3.7 Compound Derived Terms

/aśvati/	<	/aśviṇi/
/kārttika/	<	/krittika/
/makayiram/	<	/mRigaśiirṣā/
/ tiruvātira /	<	/ārdram/
/puṇartam/	<	/puṇarvasu/
/āyilyam/	<	/āsleṣa/
/pūram/	<	/pūrvaphalguṇi/
/viśākham/	<	/viśākha/
/aṇilam/	<	/aṇurādha/
/tṛkkēṭṭa/	<	/jyēṣṭṭa/
/pūrāṭam/	<	/pūrvaśadha/
/tiruvōṇam/	<	/sRāvaṇa/
/catayam/	<	/śataka/
/pūruruṭṭāti/	<	/purvabhadrapāda/

3.8 Description of Simple Derived Terms

1. **/pūyam/**

/pūyam/ < /pūsya/

/pūya/	Noun	'pus from an ulcer' or 'a despicable'
/m/	Suffix	

Derivation

/pūyam/ < /pūya/ < /pūsya/

The Malayalam word /pūyam/ is formed from the Sanskrit word /pūsya/ by the following sound changes. Here the alveolar voiceless fricative sound /s/ in the medial position of the Sanskrit

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term /pūsya/ is elided and the bilabial nasal sound /m/ is arrived in the final position of the term /pūya/ becomes /pūyam/.

2 /makam/

<div align="center">/makam/   <   /makha/</div>

/makam   Noun   'Regulus'

Derivation

<div align="center">/ makam/   >   /maka/   >   /makha/</div>

The voiceless aspirated velar stop /kh/ in the Sanskrit term /makha/ is changed in to unaspirated /k/ and the suffix bilabial nasal /m/ is added.

3 /uttRam/

<div align="center">/uttRam/   <   /uttarphalguṇi/</div>
<div align="center">/uttRam/ <   / uttra/   <   /uttar/   <   /uttarphalguṇi/</div>

Derivation

<div align="center">/uttRam/   >   /uttarphalguṇi/</div>

Sanskrit Malayalam term "/uttRam/" is formed by the interchange of the sounds /ar/ to /ra/ in Sanskrit "/uttarphalguṇi/" and the addition of a bilabial nasal /-m/ sound in final position. The second segmental part in the Sanskrit term /phalguṇi/ is elided

4. /uttRaṭṭāti/

<div align="center">/uttṛaṭṭāti/   <   /uttarabhadrapāda/</div>
<div align="center">/uttṛaṭṭāti/   <   /uttaraṭṭāti/   < /uttarabhadrapāda/</div>

Derivation

<div align="center">/uttṛaṭṭāti/   <   /uttarabhadrapāda/</div>

The vowel /a/ between /t/ and /r/ deleted. The medial and final word segments /bhadra/, /pāda/ of the Sanskrit term is changed (complete deletion) into the syllable /ttati/ of the Sanskrit term.

5 /cittira/

<div align="center">/cittira/   <   /cittRa/</div>

/cittira/, /cittRa/ is free morphemes and can't be divided in two different segments.

Derivation

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$$\text{/cittira/} \quad < \quad \text{/cittRa/}$$

An addition of the high front short vowel /i/ in the medial position of the Sanskrit term /cittRa/.

6. /cōti/

$$\text{/cōti/} \qquad < \qquad \text{/svāti/}$$

$$\text{/cōti/} \qquad < \qquad \text{/cvāti/} \quad < \quad \text{/svāti/}$$

Indo Aryan sva >   ō in Malayalam (Godavarma)

(Merge in to)

$$\text{/svāti/} \qquad > \qquad \text{/cōti/}$$

/cōti/   Noun   'Light'

"/sva/" noun qualifier and used as adjective and prefix, meaning is pert, own innate, natural etc. The term /cōti/ is a noun and free morpheme.

Derivation

Malayalam term /cōti/,is formed by the replacement of /va/ by /ō/ and /s/ by /c/ in the Sanskrit term /svāti/ respectively.

$$\text{/cōti/} \quad < \quad \text{/sōti /} \qquad < \text{/svāti/}$$

7. /aviṭṭam/

$$\text{/aviṭṭam/} \qquad < \qquad \text{/ŝraviṣṭha/}$$

$$\text{/aviṭṭam/} \quad < \quad \text{/aviṭṭa/} \quad < \quad \text{/ŝraviṭṭa/} \quad < \quad \text{/ŝraviṣṭha/}$$

Derivation

$$\text{/aviṭṭam/} \quad < \quad \text{/aviṭṭa/} \quad < \quad \text{/ŝraviṭṭa/} \quad < \quad \text{/ŝraviṣṭa/} \quad < \quad \text{/ŝraviṣṭha/}$$

The Malayalam term /aviṭṭam/ is derived from the Sanskrit term /ŝraviṣṭha/ by the following changes. Yhe aspirated sound /ṭh/ changes to unaspirated /ṭ/. Then the sound /ṣ/ changes to /ṭ/. The initial sound /ŝr/ deleted. And also the neuter gender suffix /-m/ is added. (Kunjunni Raja).

8. /attam/

$$\text{/attam/} \qquad < \qquad \text{/hasta/}$$

/attam/ is the free morpheme and this term is used in kerala's national festival Onam. /at:am

is a symbolic representation of the grouping of flowers in an organized manner having 10 days

programme called attaccamayam.

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Derivation

<div align="center">

/attam /   <   /hasta/

</div>

The Malayalam term /attam/ is derived from the Sanskrit term /hasta/ by the following changes. /st/ in /hasta/ changes to /tt/ in Malayalam. The loss of velar fricative consonant sound /h/ in the Sanskrit word in the initial position and addition of the neuter suffix/-m/ in the final position was takes place.

<div align="center">

/attam/   <   / atta/   <   /hastta/   <   /hasta/

</div>

9. /uttRāṭam/

<div align="center">

/utRāṭam /<   /uttarāṣāḍha/

</div>

/uttRāṭam/ is a free morpheme

Derivation

<div align="center">

/uttr̥āṭam/   <   /uttarāṣāḍha/

</div>

Indo- Aryan /ḍh/ and /ṣ/ become /ṭ/ in Malayalam. The Sanskrit term /uttarāṣāḍha/ become /uttarāṭāṭa/ contracted to /uttrāṭam/ with the elision of one /ṭ/ and neutral suffix addition.

3.2.4.7. Description of Compound Derived Terms

1. /aśvati/

<div align="center">

/aśvati/   <   /aśvini̱/

</div>

/aśva/ means 'mare' or 'female horse' and is a noun. The final affixes in Malayalam and Sanskrit terms /aśvati/ and /aśvini̱/ has suffixes /ti/ and /ni̱/ respectively.

Derivation

<div align="center">

/aśvati/   <   /aśvani̱/   <   /aśvini̱/

</div>

There, a sound Change is found by Comparing Sanskrit Language with Malayalam Language. The short vowel /i/ after /śv/ in Sanskrit term /aśvini̱/ is changed into the short vowel /a/ and the following sound nasal consonant /ṉ/ is changed into the dental unaspirated voiceless stop /t/ in Malayalam.

2. /kārttika/

<div align="center">

/kārttika/   <   /kr̥ttika/

</div>

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/kār/   Noun   'peshkar'
/ tika/   Noun/Verb/ adj   'completion or sufficing'

'/kār/' is a noun or adjective with meaning 'black', 'darkness' or 'beauty'and / tika/'is a noun, having meaning 'completion or sufficing'. But the whole word /kārttika/ can't hold that meaning.(Padmanaphapillai, G.)

Derivation

/kārttika/   <   /kṛttika/

In Sanskrit and Malayalam there is sound change. In Malayalam it is "/kārttika/" which change is to Sanskrit as"/krittika/" Here loss of short vowel /-i/ after /kr/ in Sanskrit and addition of long vowel /-ā/ in the cluster /kr/ and form the Malayalam word -/ kārttika/.

3. **/makayiram/ or /makiiram/**

/makayiram/   <   /mṛgaśiirṣām/

/makairam/   <   /mṛigaśiirṣā/   </magaiirṣām/</magaśiirṣām/</migaśiirṣām/
</mṛgaśiirṣām/

The morpheme' /mṛga/' is used as adjective and it has the meaning animal pert to anomal or deer. The free morphemes /makīram/is an astrological noun, and /śīrśā/ / have the meaning 'head' respectively.

Derivation

/makayiram/   <   /mṛgaśīras/   <   /mṛgaśīrṣa/
(skt)   (skt)

By comparing the Sanskrit word "/mṛgaśiras/" and /makairam/   in Malayalam. It is found that some sounds are added and deleted in the medial positions. The Sanskrit word /mṛgaśiras/ become /magasira/ in Prakrit (Kunjunni Raja).The Velar voiced plosive /g/ sound of the Prakrit word /magasira/ is changed to voiceless /k/. And the voiceless alveolar fricative /s/ become /y/ and the neuter suffix /-m/ is added, and then formed the Malayalam word /makayiram/. (Kunjunni Raja, K. 1958)

4. **/ tiruvātira /**

/tiruvātira/   <   / ārdram/
/tiru - v - ātira   >   /tiruvātira/
/ tiru /   Adjective   "holy" or "respectful"
/ ātira /   Common noun entity   'female name'

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Here, / tiru / is the free morpheme in the initial state, and it is an adjective have the meaning "holy" or "respectful". / ātira / is a noun entity denoting female name and expressing the short orthographic form of /tiruvātira /.

Derivation

The star / tiruvātira / in Malayalam have the term /ārdram/ in Sanskrit. By the following sound changes, the sanskrit word / āRdram/ is first changed in to -/ātira/.

In Sanskrit /ārdram/, /-r-/ sound is elided, /d/ becomes voiceless /t/. Then the vowel /i/ in between /tr/, then final /-m/ is deleted.

<div align="center">

/ātira/   **<**   **/ātram/**   **<**   **/ādram/**   **<**   **/ārdram/**

</div>

Prefix /tiru-/ is added to   **/ātira/**   **>**   **/tiruvātira**

5. **/puṇartam/**

<div align="center">

/puṇartam/   **<**   **/puṇarvasu/**

</div>

<div align="center">

/puṇar/   Noun   'copulation'

/tam/   suffixes

</div>

The free morpheme /punar/ is a noun and the meaning is 'copulation'. The morpheme /tam/ is suffixe. (Kunjunni Raja, K. 1958)

Derivation

<div align="center">

/puṇartam/   **<**   **/puṇarvasu/**

</div>

Comparing Sanskrit and Malayalam terms there are sound changes. /s/ in Sanskrit word /puṇarvasu/ changed in to /t/ in Malayalam/-va-/ in the Sanskrit word is changed to Malayalam /o/ (P.M.Joseph) to elided. Sanskrit /u/ and the neuter suffix /-m/ is added. (Kunjunni Raja, 1958)

<div align="center">

/puṇartam/   **<**   **/puṇarta/**   **<**   **/ puṇartu/**   **<**   **/puṇarvatu/**   **<**   **/ puṇarvasu/**

</div>

6. **/āyilyam/**

<div align="center">

/āyilyam/   **<**   **/āślēṣa/**

Derivation

/āyilyam/   **<**   **/āślēṣa/**

</div>

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Sanskrit /āślēṣa/ in Prakrit is /āsilisa/ and middle Indi Aryan (Godavarma) is /āyiliyam/ changed to Malayalam /āyilyam/. (Joseph. P.M.)

7. /pūram/

$$\text{/pūram/} \quad < \quad \text{/pūrvaphalguṇi/}$$

Derivation

$$\text{/pūram/} \quad < \quad \text{/pūrvaphalguṇi/}$$

Comparing Malayalam and Sanskrit there are sound changes in "/pūram/"and /pūrvaphalguni/.The semi vowel /v/ and the final word /phalguṇi/ are elided from the Sanskrit word /pūrvaphalguṇi/ and the neuter suffix /-m/ is addedthen become the Malayalam word /pūram/.

8. /aniḻam/

$$\text{/aṉiḻam/} \quad < \quad \text{/aṉurādha/}$$

Derivation

/aniḻam/ is directly derived from Sanskrit /anurādha/. In this case the elision of /dh/ and /r/ with /ḻ-/ substitution and neuter suffix /-m/ is added. Then become /annuḻam/ by contraction of vowel > /aniḻam/.

9. /tṛkkēṭta/

$$\text{/tṛkkēṭta/} \quad < \quad \text{/jyēṣṭha/}$$

/tṛ/   Adjective   'Prosperous' or 'Holy'.

/kēṭta/   Adjective   'heard'

or a Noun   'Antares'   'name of star'

/kēṭta/, noun astrologically, the 18th lunar asterism, Antares. Another meaning is 'heard', it is an adjective. /tṛ/ is a prefix and adjective having meaning 'Holy'.

Derivation

$$\text{/tṛkkēṭta/} \quad < \quad \text{/jyēṣṭha/}$$

The change of Sanskrit /j-/ to /k-/ in Malayalam forms. In Prakrit, a long vowel before a double consonant is shortened. But /-er-/ in /keṭta/ is not short. And in Malayalam verb /a/ and /o/ is written short. But up to 18th Century AD Malayalam orthography represented /ke-/ and /kē/ with the same script. '/keṭta/' has another meaning 'rotten' was from /keṭa/ 'to rot'. It is possible that /e/ in /kēṭta/ was made long to avoid semantic collision with /keṭta/ (P.M. Joseph). The prefix /tṛ-/ is added. Meaning 'three'

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10. /pūrāṭam/

/pūrāṭam/   <   /pūrvāṣāḍha/

Derivation

In Sanskrit /pūrvāṣāḍha/ /v/ is elided and /ṣ/ become /ṭ/ and /ḍh/ become voiceless unaspirated /ṭ/. Then the word become /pūrāṭāṭa/. Then suffixes the neuter suffix /-m/ then form the Malayalam word /pūrāṭam/.

11. /tiruvōṇam/

/tiruvōṇam/   <   /sRāvaṇa/

/tiruvōṇam/   →   /tiru/   +   /v/   +   /ōṇam/,

/tiru/	Prefix and Adjective	'holy', 'divine' and 'In respect'
/ōṇam/	Noun	'National festival of Kerala.'

Derivation

Sanskrit /śrāvaṇa/ changes to Malayalam /ōṇam/. Indo –Aryan ava, ava and up a appear in Malayalam /ō/ (Godavarma). Initial /sr/- is elided and suffixed the neuter suffix /-m/. '/tiru/' is a prefix, in Malayalam using as adjective. Its meaning is 'holy', 'divine' and 'onam' is a noun denoting the national festival of Kerala.

12. /catayam/

/catayam/   <   /śataka/

/cata/	Noun	'sinew' or, flesh
/am/	suffix	

The free morpheme /cata/ is a noun has the meaning 'sinew' or, flesh and /am/ is a suffix.

Derivation

/catayam/   <   /śataka/

Malayalam /catayam/ < Prakrit. /sadaya/ < skt. Śataka. In Prakrit. /sadaya/, /s-/ changes to /c-/ and /d-/ changes to /ṭ-/, then suffixing the neuter suffix /-m/ will get Malayalam /catayam/.

13. /pūruruṭṭāti/ or /pūruṭṭāti/

/pūruruṭṭāti/   <   /pūrvabhadrapada/

/pūru/	Noun	'Son of Yayati'
/ruṭṭāti/	Suffix and it is obscure.	

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The free morphemes /pūru/ is a noun and having meaning 'son of yayati' and /ruṭṭati/ is an obscure word.

Derivation

/pūruruṭṭāti/ < /pūrurupati/ < /pūrvarapada/ < /pūrvadrapada/ < /pūrvabhadrapada/

Sanskrit /pūrvabhādrapāda/, Malayalam /pūra/ /-va/ is elided and a compensatory lengthening of /u/ is affected (Joseph. PM). According to K.Godavarma from the Indo-Aryan word /pūrvaprōṣṭhapāda/, the Malayalam word /pūruruṭṭāti/ is derived.

There is no characteristic Sound change in Loan words from Nakshathras such as

/Ъharaṇi/, / rōhiṇi /, /rēvati/, / abhijit/

Conclusion

The present study on 'Linguistic Study of Nakshathras (Stars) with special reference on Borrowing' is an attempt to collect all the Malayalam Nakshathra words in Astrology and study all these words in linguistic perspectives such as Borrowing. Here on a new linguistic branch is evolved such as '**Astrological Linguistics'.** In data collection procedures all the primary and secondary data are collected from different astrological texts, various encyclopedias, lexicon, dictionaries, some personal interviews and internet. At first, the data are arranged with in English alphabetical order in order to avoid confusion. Total astrological words selected were two thousand three hundred and sixty four. But here, only 27 terms such as Nakshathras are taken in analysis.

The Malayalam Tatbhava and Tatsama terms are emphasized in the linguistic analysis. Majority of the technical terms are derived from Sanskrit. All the terms have diverse linguistic and cultural origin. Most of the astrological works are done during the Aryan era. So the majority of the words are from Sanskrit. Here, the researcher studied and analyzed the Malayalam astrological terms and, the changes and influence between Sanskrit and Malayalam terms. In Nakshathras terminology, three are three short vowel phonemes /a/, /i/ and /u/. The long vowel phonemes /ā/, /ē/, /ī/, /ō / and /ū/ are found. And in the case of consonants, following are the distributions of the various consonant phonemes in the various positions found in the astrological terms under present study. They are /bh/, /c/, /h/, /j/, /k/, /kh/, /ḻ/ /l/, /m/, /ṇ/,/ṉ/, /n/ /p/, /r/, /R/, /ś/, /t/, /ṭ/,/v/, /y/. The Tatbhava and Tatsana word list and examples are given. And the rules for the combinations in the Tatbhava and

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Tatsama terms are emphasized. Tadbhava forms predominate in the early literature, later Tatsama forms became numerous. On the basis of the study it was found that 4 Loan words in Nakshathras without change. They are /ɓharaṇi/, /rōhiṇi /, /rēvati/ and /abhijit/. Loan words in Nakshathras with minor change are noticed in two terms, /viśākham/ and/mūlam/.

Here, the neuter gender suffix is added. From the study it was observed that the derived words in Nakshathra are 22.. They are /ɑśvati/   /kārttika/, /makayiram, / tiruvātira /, /puṇartam/, /pūyam/, /āyilyam/, /makam/, /pūram/, /uttRam/, /attam/, /cittira/, /cōti/, /aṉiḻam/, /trikkēṭṭa/, /pūrāṭam/, /uttRāṭam/, /pūruruṭṭāti/, /aviṭṭam/,, /catayam/, /uttRaṭṭāti/ and /tiruvōṇam/. After, this all the terms are classified in to Simple Derived Terms and Compound Derived Terms. Example for Simple Derived Terms is /pūyam/, /makam/, /uttRam/, /uttRaṭṭāti/, /cittira/, /cōti/. Example for Compound Derived Term is /makayiram/. After this classification a detailed description of Simple Derived Terms and Compound Derived Terms are done in the present study. From these detailed study it was observed that there is no characteristic sound change in Loan words from Nakshathras such as /ɓharaṇi// rōhiṇi /, /rēvati/ and / abhijit/.

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