

Comments on L2/10-274

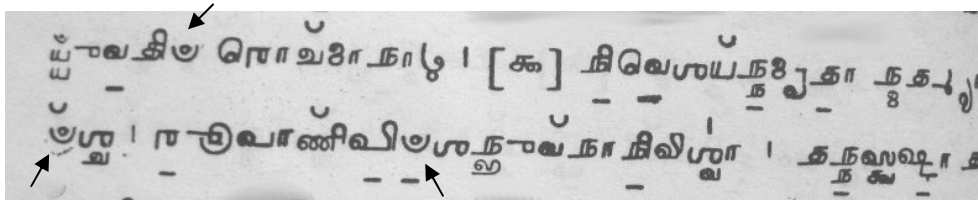
Shriramana Sharma, jamadagni-at-gmail-dot-com, India

2010-Aug-04

In L2/10-274, Ganesan says:

And in the Grantha script, there is an anusvara sign which looks like a U with a dot placed over it. Like consonant letters in a Grantha word, this anusvara sign (u with a dot on the top) is always placed to the right.

Indeed, this is the Vedic anusvara, and attested in p 12 of my proposal L2/09-372.



Ganesan continues:

Thangam Bhattar and Rajarathnam Bhattar explained the Grantha Script OM shape as the long vowel, O ligating with the right-side anusvara sign.

It is to be noted that Ganesan claims that his resource people explained that the Grantha OM is a ligature of the long O with the Vedic anusvara. I do not know that anywhere else a ligature of normal character with Vedic signs exists. In any case, no written form of the OM where the O ligates with a Vedic character is attested, even in the Malayalam script whose closeness to Grantha Ganesan has repeatedly quoted for other matters.

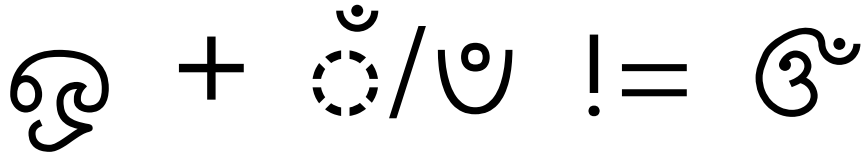
Ganesan has however attempted to forestall this argument:

Note that the vedic anusvara sign placed to the right of a Grantha letter and subsequently the formation of Grantha OM sign with the right-side anusvara is not found in other scripts of India.

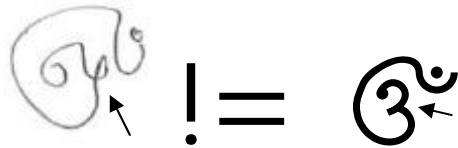
Ganesan probably wants to say that only in Grantha is a Vedic Anusvara placed to the right of its base and therefore it is not to be objected (as I have objected above) that such a ligature is unnatural. However, Ganesan has obviously not perused the Devanagari Extended block, wherein a Vedic character very similar to the Grantha Vedic Anusvara is encoded at A8F2 DEVANAGARI SIGN SPACING CANDRABINDU. Therefore the above attempt of Ganesan to explain the reason for the ligature being unique to Grantha is futile.

In fact, Ganesan could have claimed that it is a ligature of the O with the Grantha anunasika sign itself, instead of resorting to the Vedic anusvara. Anyway, the written form which Ganesan has been providing for the Grantha OM in his documents such as L2/09-141,

09-345, 10-062 cannot be considered a natural ligature of the Tamil-style O and the anunasika sign or the Vedic anusvara:



It is however seen that the glyph that Ganesan claims was written by one Kalyanasundara Gurukkal is quite different from the glyph Ganesan has so far claimed is the one representing the OM in Grantha.



Now which are we to believe is the *real* Grantha OM? Ganesan previously (in his documents L2/09-345 and 10-062) ostensibly provided attestation from two websites for the glyph on the right. Now he claims that the glyph on the left is the real Grantha OM. The difference is clear in that the glyph on the right has a cusp going into the curve and that on the left has the cusp coming out of the curve (see the arrows). Now this cannot be considered mere glyphic variation because Ganesan has hitherto not shown even a single indubitable attestation for the Grantha OM. Once the previous form he showed was demonstrated to be an Oriya OM, he is now changing his stand and showing a different glyph for “Grantha OM”.

If those priests whom Ganesan mentions are Ganesan’s authoritative source for such material, why did Ganesan not provide the samples for a Grantha OM from them in the first place? Why did he provide *dissimilar* samples from some other websites?

Just like Ganesan is bent on having a chillu marker encoded, he is bent on having a Grantha OM encoded, for whatever reason. He has however not yet provided real evidence for the existence of such a character. He has been altering his stand at every insurmountable objection raised by those who are the real users of Grantha for Vedic and Sanskrit in Tamil Nadu. It is up to the UTC to decide whether these continuously changing arguments of Ganesan are to be taken as sufficient ground for encoding a Grantha OM.

-o-o-o-