Request to change the glyphs of Vedic signs Jihvamuliya and Upadhmaniya

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Introduction

Jihvamuliya and Upadhmaniya are voiceless velar and bilabial fricative respectively. They are found in Devanagari, Kannada, Brahmi, Sharada, Ranjana, Mongolian and Tibetan scripts. In modern Devanagari and other scripts both sounds are represented generally by 1CF2 VEDIC SIGN ARDHAVISARGA. This document requests to change the representative glyphs of 1CF5 × VEDIC SIGN JIHVAMULIYA and 1CF6 » VEDIC SIGN UPADHMANIYA based on primary sources such as manuscripts and inscriptions.

Background

The document L2/10-257 proposed Jihvamuliya and Upadhmaniya for Devanagari in Vedic extensions block. As these signs are script-specific and not limited to Vedas they should have been encoded in Devanagari Extended instead. The glyphs were based on limited secondary foreign sources. Their actual usage in books, manuscripts etc were not provided. The current glyphs are not attested in manuscripts and inscriptions as examined by the authors so far. The following attestations were provided in the proposal L2/10-257 are as follows:

For Jihvamuliya:

<table>
<thead>
<tr>
<th>References</th>
<th>Jihvamuliya</th>
<th>Upadhmaniya</th>
</tr>
</thead>
<tbody>
<tr>
<td>F. Max Müller, A Sanskrit Grammar for beginners, 1870, p.5; F. Kittel, A Kannada-English Dictionary, 1894, p.xii (for Skr.)</td>
<td>×</td>
<td>3</td>
</tr>
</tbody>
</table>
For Upadhmaniya: Current glyph is found in the book of Max Müller. Only single source is provided in the proposal and it does not appear in other sources. Also current glyph does not match with Gajakumbhākṛti which provides the shape of Upadhmaniya.

Due to above reason it is difficult to consider current glyphs as appropriate glyphs.

**Proposed glyphs**

Jihvamuliya - ❱ Upadhmaniya - ❱

Jihvamuliya and Upadhmaniya in Devanagari are evolved from Brahmi. The glyphs are also evolutionarily similar to the signs in Kannada, Tibetan etc. Also the terms Vajrākṛti and Gajakumbhākṛti used for Jihvamuliya and Upadhmaniya respectively match with the shapes of proposed glyphs. It is requested to change the glyph of these two characters based on primary sources.

**Rendering**

Similar to Brahmi, Kannada, Sharada scripts, in Devanagari script too JHVAMULIYA/UPADHMANIYA + CONSONANT should automatically be presented as the stack/ligature. These representations should be mentioned in Devanagari chapter of Core Specification as in Kannada and Sharada.

\[
\text{Jihvamuliya} \times \text{Ka} \rightarrow \text{ número } \quad \text{Jihvamuliya} \times \text{Kha} \rightarrow \text{ número } \\
\text{Upadhmaniya} \text{ X} \text{Pha} \rightarrow \text{ número } \quad \text{Upadhmaniya} \text{ X} \text{Pha} \rightarrow \text{ número }
\]

**Character Data**

The characters should have Indic_Syllabic_Category as Consonant_With_Stacker.

Currently in Script Extensions property VEDIC SIGN JHVAMULIYA is extended to Kannada. It was said in our document L2/13-242 that few Kannada books have used X in place of Jihvamuliya. It is evident that it was printed in that manner due to lack of proper glyph. We request to remove Kannada from Script Extensions of VEDIC SIGN JHVAMULIYA.
Attestations

Figure 1. Mahākāleśvara Temple Inscription of Ujjain, Madhya Pradesh of 12th century showing Varnamala including Jihvamuliya and Upadhmaniya.
Figure 2. The two signs in Śabdānuśāsanalaghuvṛtti. The manuscript was copied in 1529 Vikrama / 1472 CE (from MS Add.2314 Cambridge University Library).

Figure 3. ḷkha, ḷpa in Śabdānuśāsanalaghuvṛtti (from MS Add.2313 Cambridge University Library).
Figure 4. Usage of Jihvamuliya and Upadhmaniya in a transcription of Devanagari inscription dated 11th century at Waghli, Maharashtra (from Burgess and Führer, Volume II).
Figure 5. Usage of Upadhmaniya in a transcription of Devanagari inscription dated 12th century at Bhedaghat, Madhya Pradesh (from Burgess and Führer, Volume II).
Figure 6. Usage of Upadhmaniya in a transcription of Devanagari inscription dated 13th century at Ajaigarh, Madhya Pradesh (from Burgess and Führer, Volume I).
on the other hand the sibilants are nowhere confounded: श and ष have different symbols; and they are employed, generally, with just discrimination. The deviations, in this article, from accuracy, like several of the peculiarities above noticed, may have been the fault of the engraver. Thus बुद्धि is once substituted for बुद्धि, बन्धु for बन्धु, बहुमाय for बहुमाय, बाल for बाल, and श्रेय for श्रेय. From the 11th stanza we learn that the juvâmâlîya and its ङ were once written ङ ; and from the 12th stanza that the shape of the upadhâmâniya and its ञ (ŋ) was ง’.” Whether in the middle or end of a word “the anusvāra is more often turned into a conjunct nasal; and a consonant or the first consonant of a group is doubled under a ง, the only exceptions to this latter rule being ง, ง, ง, ง, in all cases of their occurrence; and also, in a single instance ง. As regards the diphthongs e, ai, o, au, the inscription follows, with total indifference, the ordinary Devanâgari method of writing them, or that which is usual in the Bengâli. The sign of omission (ง) is not employed on

Figure 7. Use of Jihvamuliya and Upadhmiya in Devanagari inscriptions (from Burgess and Bhagvânlal, pg 106).

Figure 8. Use of Jihvamuliya and Upadhmiya in Devanagari.

Figure 9. Siyadoni Inscription of Lalitpur District, Uttar Pradesh (from Burgess and Führer, Volume I).
Figure 10. Siyadoni Inscription of Lalitpur District, Uttar Pradesh (from Burgess and Führer, Volume I).
Figure 11. Occurrences of Upadhmaniya in the above Siyadoni Inscription.

References

Burgess, James, and Alois Anton Führer. *Epigraphia Indica: A Collection of Inscriptions Supplementary to the Corpus Inscriptionum Indicarum of the Archaeological Survey*. 1894

Burgess, James, and Bhagvānlal Indrājī. *Inscriptions from the Cave-temples of Western India: With Descriptive Notes, &c*. Indian India, 1976.