

Proposal to encode the Devanagari Vowel Sign AAO in Unicode

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This is a proposal to encode a new character in the Devanagari Extended-A block of the Unicode standard: DEVANAGARI VOWEL SIGN AAO.

GLYPH	CODE	CHARACTER NAME
ो	U+11B0B	DEVANAGARI VOWEL SIGN AAO

The Avesta is the primary collection of religious literature of Zoroastrianism, with all texts in the Avesta are composed in the Avestan language and are written in the Avestan alphabet. But the Zoroastrians of India commonly known as Parsis using Avestan scripts as their holy scripts and also using Gujarati and Devanagari scripts for their religious texts and transcriptions. Because most of the Indian Zoroastrians adopted Gujarati, Marathi and Hindi as their mother tongue.

There are some special characters are being used in Devanagari version of Avestan, ो this sign one of them. DEVANAGARI VOWEL SIGN AAO ो [ओ] is used to represent Avestan 𐬀 [o] U+10B03 AVESTAN LETTER AAO. There two characters are already encoded to represent Avestan in Devanagari Block: ॠ U+0979 DEVANAGARI LETTER ZHA and ँ U+0955 DEVANAGARI VOWEL SIGN CANDRA LONG E. Proposed letter is not possible the type by combining two signs with existing standard fonts like Nirmala, Mangal, Noto, Anek, etc. For example:

ो 𐬀	→	ा + ो = ो	[Nirmala]
ो 𐬀	→	ा + ो = ो	[Mangal]
ो 𐬀	→	ा + ो = ो	[Noto Sans Devanagari]
ो 𐬀	→	ा + ो = ो	[Noto Serif Devanagari]
ो 𐬀	→	ा + ो = ो	[Anek Devanagari]

Recommendation

To avoid confusion, a single code point which appears after the base consonant and vowel carrier should be assigned to this combination of code points that form a single two-part vowel sign.

character	glyph	decomposition
SIGN AAO	ो	ा SIGN AA + ो SIGN O

Name

The proposed character is assigned the name DEVANAGARI VOWEL SIGN AAO. This name seems more appropriate and similar to AVESTAN LETTER AAO سع.

Allocation

The proposed character should be encoded in the 'Devanagari Extended-A' (U+11B00- U+11B5F).

Character Data

Character Properties: UnicodeData.txt

11B0B ; DEVANAGARI VOWEL SIGN AAO;Mc;0;NSM;093E 094B;;;N;;;;

Linebreaking Properties: LineBreak.txt

11B0B ; CM # Mc [01] DEVANAGARI VOWEL SIGN AAO

Indic Syllabic Category: IndicSyllabicCategory.txt

11B0B ; Vowel_Dependent # Mc [01] DEVANAGARI VOWEL SIGN AAO

Indic Position Category: IndicPositionCategory.txt

11B0B ; Right # Mc [01] DEVANAGARI VOWEL SIGN AAO

References

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प्राचीन ईरानियन भाषा

अवेस्ता और प्राचीन फारसी प्राचीन ईरानियन के अन्तर्गत आते हैं। अवेस्ता पूर्वी ईरान की भाषा है, जो कि पारसियों की पवित्र पुस्तक "अवेस्ता" में अवेस्तन लिपि में लिखी हुई है। प्राचीन फारसी पश्चिम या दक्षिण पश्चिम ईरान की भाषा है जो अखाइमेनियन राजाओं के कीलाक्षर शिलालेखों में है।

अवेस्ता में १४ स्वर हैं, जो नीचे अवेस्ता, नागरी एवं रोमन लिपि (Roman Script) में दिये जा रहे हैं।

अवेस्ता लिपि	नागरी लिपि	रोमन लिपि
𐬀	अ	a
𐬁	आ	ā
𐬂	इ	i
𐬃	ई	ī
𐬄	उ	u
𐬅	ऊ	ū
𐬆	अँ	ə
𐬇	अँ २	ē
𐬈	अे	e
𐬉	अे	ē
𐬊	ओ	o
𐬋	ओ	ō
𐬌	आओ २	ā
𐬍	आँ	ā̄
𐬎	अर ३	ɑ

१. अँ स्वर अधिकतर गॉथिक अवेस्ता में पाया जाता है।
२. आओ स्वर अवेस्ता में एक विशिष्ट प्रकार का स्वर है। इसका उच्चारण आओ (āo) किया जाता है। अवेस्ता में प्रत्येक स्वर का उच्चारण अलग-अलग किया जाता है, (मिलाकर नहीं)।
३. अँ स्वर संस्कृत ऋ के समान है। यह सदैव एकाक्षर होता है।

Fig 1: Comparison of Avestan and Nagari Lipi (Devanagari) [𐬌 = आँ]. (Chaturvedi 1997:1)

Avesta alphabet, pronunciation and transcription

Vowels

𑀀	अ	a	short as 'a' in <i>akin, alone</i> .
𑀁	आ	ā	long as 'ā' in <i>part, arm, car</i> .
𑀂	इ	i	short as 'i' in <i>akin, in, into</i> .
𑀃	ई	ī	long as 'ī' in <i>machine</i> or "ee" in <i>seen, keen</i> .
𑀄	उ	u	short as 'u' in <i>full, bush</i> .
𑀅	ऊ	ū	long as 'ū' in <i>rule, rude</i> .
𑀆	ॐ	o	short as 'a,' in <i>at, cat, mat</i> . There is no exact Sanskrit equivalent.
𑀇	ॐ	ō	long, somewhat more prolonged than ॐ. This generally occurs in the Gāthās.
𑀈	ॐ	e	short as almost like 'a' in <i>mate, cane</i> , but shortened.
𑀉	ॐ	ē	long, somewhat prolonged than e, as 'a' in <i>mate, cane, lane</i> .
𑀊	ओ	o	short as 'o' in <i>code</i> .
𑀋	ओ	ō	long as 'ō' in <i>prone, alone</i> .
𑀌	ओ	ā	A peculiar Avestan vowel. Pronounced <i>āo</i> , rather rapidly, but with each vowel quite distinct.
𑀍	आँ	ā̃	Nassalised ā like French <i>an</i> .
𑀎	अँ	ã	Corresponds to Sanskrit ऋ and is almost always monosyllabic.

Consonants

(Remarks when necessary)

𑀏	क	k	in <i>key, keep</i> .
𑀐	ख	x	like Persian <i>kh</i> .
𑀑	ग	g	like 'g' in <i>great, greeting</i> .
𑀒	घ	gh	like Persian <i>gh</i> or <i>gh</i> in <i>ghee, ghost</i> .
𑀓	ङ	ng	as ng in <i>ring, thing</i> .
𑀔	च	c	as ch in <i>chill, child</i> .
𑀕	ज	j	as j in <i>joke, jar, jug</i> .
𑀖	ञ	ñ	
𑀗	त	t	
𑀘	त	t̄	Always final.

Fig 2: Comparison of Avestan and Nagari Lipi (Devanagari) [𑀌 = ओ]. (Kanga & Sontakke 1962)

sake of the corporeal world. What was the boon granted for him ? And what was the profit went to him ?

४. अवे०—आअत् मे अअेम् पइत्यओरुत

हओमो अषव दूरओषो

वीवङ्हो मांस् पओइर्यो मश्यो

अस्त्वइथ्याइ हुनुत गअेथ्याइ ।

हा अह्माइ आषिश् अँरँनावि

त.त् अहमाइ जस.त् आयप्तंस्

य.त् हे पुथ्यो उस्-जयत

यो यिमो क्षअेतो ह्वाँथ.वो

ख्वरँनङ्हुहस्तँमो जातनांस्, ह्वरँ-दरँसो मश्यानांस् ।

यत् करँनओत् अन्नहे क्षथाध अमरुषन्त पसुवीर

अङ्हओषँम्ने आप उर्वइरे,

ख्वइर्यान् ख्वरँथँम् अजयम्नँम् ।

सं०—आत् मे अयं प्रत्यवोचत्

सोमः ऋतावा दुरोषः

विवस्वान् मां पूव्यो मर्त्यः

अस्थिवत्ये सुनुत गेथाये

सा अस्मै आशीः ऋणावि

तदस्मै गच्छत् आप्तस्

यदस्य पुत्र उज् जायत

यो यमः क्षित् सुवन्ता

स्वर्णवत्तमो जातानाम्, स्वर्दृशो मर्त्यानाम् ।

यत् कृणोन् अस्य क्षत्रादा अमरिष्यन्ता पशुवीरा

अशुष्यमाणे अबुर्वरे,

स्वरितवे स्वृतम् अजीयमानम्

Fig 4: usage of ो in word वीवङ्हो vivāṅhā. (Chaturvedi 1997:10)

खुरदह अवेस्ता

॥ १ ॥

अषम् वोह वहिश्तम् अस्ती ।

उश्ता अस्ती उश्ता अह्माइ ।

ह्यत् अपाइ वहिश्ताइ अषम् ॥ १ ॥

यथा अहू वइर्यो अथा रतुश् अपात्चीत् हचा ।

वइहँउश् दइदा मनइहो इयओथननाम् अइहँउश् मइदाइ ।

ध्रथ्रम्चा अहुराइ आ यिम् द्रिगुब्ब्यो ददत् वास्तारम् ॥ २ ॥

कैम् ना मइदा मवइते पायूम् ददो* ।

ह्यत् मा द्रिग्वो दीदरपता अयेनइहे ।

अन्यम् थ्रह्मात् आथ्रस्चा मनइहस्चा ।

ययो इयओथनाइश् अषम् थ्रओश्ता अहुरा ।

ताम् मोइ दाँस्त्वाँम् दयेनयाइ फ्रावओचा ॥

कै वरथ्रम् जा थ्रवा पोइ सँइहा योइ हँती

चिथ्रा मोइ दाँम् अहूम-विश् रतुम् चीइदी

अत् होइ वोह सँरओपो जँतू मनइहा ।

मइदा अह्माइ यह्माइ वर्षी कह्माइचीत् ॥

पात नो त्विग्यँतत् पइरि मइदास्च आर्मइतिश्च स्पँतस्च । नसे
दअेवी द्रुक्षू नसे दअेवो-चिथ्रे नसे दअेवो-फ्रकरस्ते नसे दअेवो-फ्रदाइति । अप
द्रुक्षू नसे अप द्रुक्षू द्वार अप द्रुक्षू वीनसे अपाखँध्रे अप-नस्येहे मा मँरँचइनीश
गअेथो अस्त्वइतीश् अपहे ॥

नैमस्चा या आर्मइतिश् ईजाचा ॥ अषम् वोहू° ॥ ३ ॥

*Geldner and other scholars following him read ददात्. Eleven
Mss. quoted by Geldner read ददो meaning 'hast thou appointed.' This
reading and meaning suit the context better. cf. Gāthas by Dr. I. J. S.
Taraporewala pp. 594-95. (3) 1. Geld-Mss & Kanga: °फ्रदाइते.
२७५

Fig 5: Use of ो in the phrases of Khordeh Avesta. (Kanga & Sontakke 1962:275)

वंदिदात्

[वी-दअेवोदात्]

॥ प नाँम् इ यद्दाँ ॥

प्रकर्त् १

अओत् अहुरो मज्दो स्पितमाइ ज़रथुश्त्राइ । अज़्म दधाम् स्पितम
ज़रथुश्त्र असो रामो-दाइतीम् नोइत् कुदत् पाइतीम् । येधि जी अज़्म नोइत्
दइध्याँम् स्पितम ज़रथुश्त्र असो रामो-दाइतीम् नोइत् कुदत् पाइतीम् । वीस्पो
अइहुश अस्त्वो अइर्यनम् वअेजो फ़्राण्वात् ॥ १ ॥

पओइरीम् असइहाँम्च पोइथ्रनाँम्च वहिश्तम् फ़्राथ्वैरसम् अज़्म यो
अहुरो मज्दो अइर्यनम् वअेजो वइहुयो दाइत्ययो । आअत् अहे पइत्यारम्
फ़्राकैरैतत् अइरो मइन्नुश पोउरु-महर्को अज़्मिच यिम् रओइधितम् ज़्याँम्च
दअेवो-दात्तम् ॥ २ ॥

दस अथ मोइहो ज़यन द्व हाँमिन । तअेच हँति सरत आपो सरत ज़मो
सरत उर्वरयो अध ज़योस्चित् पइरि-पतइति अध फ़्राअैश्तम् वोइघ्ननाँम् ॥ ३ ॥

त्रितीम् असइहाँम्च पोइथ्रनाँम्च वहिश्तम् फ़्राथ्वैरसम् अज़्म यो
अहुरो मज्दो

गाउम् यिम् सुधो-पयनम् ।

आअत् अहे पइत्यारम् फ़्राकैरैतत् अइरो मइन्नुश पोउरु-महर्को स्कइतीम् याँम्
गवच दयच पोउरु-महर्कम् ॥ ४ ॥

अथितीम् असइहाँम्च पोइथ्रनाँम्च वहिश्तम् फ़्राथ्वैरसम् अज़्म यो
अहुरो मज्दो

(1) 1. West & Antia : कुदत्-पाइतीम् 2. West, Antia, Hj : येधि
3. Sp : अइहुश. 4. Geld-mss : फ़्राण्वात् (2) 1. Sp : वइहुयो. 2. West : फ़्राथ्वैरैतत्.
3. Sp : अज़्म (3) 1. Sp : उर्वरो. Geldner has taken the quotation 'अथ ज़िमहे
मइधोम् अध ज़िमहे ज़रैवअेम्' after the word उर्वरयो as a part of the text; but in fact,
it is an Avestan quotation quoted by the Pahlavi translator in Pahlavi
Version. Hj. rightly omits this. Hence deleted from the text. 4. Sp. & HJ:
पइरि पतइति (4) 1. Geld-mss : गओम् ; HJ : गाइम् 2. Sp : पोउरु महर्को.

Fig 6: Use of ो in the phrases of Vandidād: Vi-Daēvō-Dāta. Some misprints also noticeable (in red). (Kanga & Sontakke 1978:747)

hū-cistim : Lit. 'good-thinking'; Skt. sucitti, 'good teaching',
2.1.

xratōuš : 6.1 'the Will' (of Ahura). It is the peculiar use of the
gen. in the sense of 'co-operating with'.

Ašā-frādō : 6.1 masc. compound word; frādō verbal-noun
from frā √ dā 'to fulfil'.

varəzōnā : 3.1 'through co-operation'.

१५. देवनागरी-

म॒ज्दा, अ॒त् मो॒इ व॒हि॒श्ता
स्र॒वा॒स्-चा॑ श्र॒यओ॒श्रना॑-चा॒ वओ॒चा;
त॑ तू॒ वो॒हू॒ मन॒ङ्हा
अ॒शा-चा॑ इ॒शु॒द॒म् स्तू॒तो;
ख॒श्मा॒का ख॒शा॒श्रा, अ॒हुरा,
फ॑र॒श॒म् व॒स्ना ह॒इ॒श्य॒म् दा॑ अ॒हू॒म् ।

Roman

Mazdā, aṭ mōi vahištā
sraṇās -cā šyaoθnā -cā vaocā
ta tū Vohū Manghā
Ašā -cā išudəm stūtō
Xšmakā Xšaθrā, Ahurā
fərəšəm vasnā haiθyəm dā ahūm.

Meaning

Therefore, O Mazdā, unto me the noblest
words and deeds do-Thou-teach
(both) these, indeed, through-Vohu Manō
and through-Ašā (shall express)
the yearning of-(my)-prayers
through-your Xšaθra, O Ahura

Fig 7: Avestan Phrases in both Devanagari and Roman with English meaning. (Chaturvedi 2010:202)

रओचओ ङ्वैग् अस्नाँम् उक्ता अओउरुश् ।

क्ष्माकाइ अषा वहाइ मज्दा अहुरा ॥ (*Yasna*, L. 10)

The stars, the Suns, the Aurora which brings on the light of days, all through Righteous Order (*Aṣa*), praise you, Ahura Mazda.

The law of *Aṣa* is all-pervading. Natural phenomena proceed in accordance with the law of *Aṣa*. As stated in the *Gāthās*, the luminaries, the day and the dawn are all in praise of Ahura Mazda through *Aṣa*, to which they all conform.

The human life is also fostered by Ahura Mazda the Supreme Lord through *Aṣa*, the cosmic Truth.

Zoroastrian religion has laid down the path of *Aṣa* for humanity. All the concepts and practices of this religion centre round the concept of *Aṣa*, which embraces internal and external purity and all the principal values. The Colophon of the *Yasna* means:

“There is but one Path, that is of *Aṣa*, all other paths are false paths.” (Ref. Taraporewala).

It is rightly pointed out in that *Gāthā* that *Aṣa* is the path which leads human beings to the Light, eternal Spiritual Light. We read in the *Ahunavaiti gāthā* :

ये वओ मज्दा अहुरा पइरी-जसाइ वोहू मनइहा ।

मइब्यो दावोइ अह्नो अस्त्वतस्त्वा ह्यत्त्वा मनइहो ।

आयसा अषात् हचा याइश् रपश्तो दइदीत् स्वाश्रे ॥

(*Yasna*, XXVIII. 2)

“O Ahura Mazda! May I reach you in fullness of knowledge that comes from the Good Mind. Let the dual life of

Fig 8: Some Yasna Phrases in Devanagari with English meaning. (Pataskar & Bhagwat 2007:97)

[यस्न ५१:२०]

(गाथिक मूल)

तत् वँ नँ हज्रओषोइहो । वीस्योइहो दइद्याइ सवो ॥
 अषम् वौहू मनइहा । उख्था याइश् आर्मइतिश् ॥
 यज्मोइहो नँमइहा मज्दो रफ़्धेम् चगँदो ॥

(वैदिक समरूप)

तत् वः नः स्रजोषसः । विश्वासः दध्यै शर्वः ॥
 अषम् वसु मनसा । उक्था यैः अर्मतिः ॥
 यज्मानासः नर्मसा । मेधासः रब्धम् चक्तः ॥

(अन्वय)

वँ- तुम (अर्थात् प्रभु के गुणकारी प्रभाव, "शुभ अमर्त्य"); हज्रओषोइहो- एक-समान जोश-वाले, एक हृदय होकर; वीस्योइहो- सब-के सब; नँ- हमारे लिए; तत् सवो- वह विमुक्ति, छुटकारा; दइद्याइ- प्रदान करने के लिए (कृपा करो); वौहू मनइहा- सु-मन, "दिव्य सु-चित्" सहित; अषम्- सत्य, "दिव्य सत्-ऋत्"; उख्था- उक्तियाँ; याइश्- जिनके द्वारा; आर्मइतिश्- धर्म-भक्ति, "दिव्य धर्म-वृत्ति" (मिले); यज्मोइहो- यजमान, यजन-पूजन करने वाले; नँमइहा- नमन के द्वारा; मज्दो- सर्वप्रज्ञावान् का; रफ़्धेम्- समर्थन; चगँदो- खुश करने वाले (हों), दिलाएँ।

(अनुवाद)

तुम-सब, हे दिव्य शुभ-अमर्त्य गण ! एक-हृदय होकर हमारे लिए संकट से मुक्त होने का ऐसा वरदान दो, कि दिव्य सु-चित् से युक्त दिव्य सत्-ऋत् हमें मिल जाए और प्रेरक उक्तियाँ भी प्राप्त हों, जिनसे दिव्य धर्म-वृत्ति बढ़े। तब नमन के साथ यजन-पूजन करने वाले भक्त हमें सर्वप्रज्ञावान् का संरक्षण दिला दें ! (५१:२०)

[यस्न ५१:२१]

(गाथिक मूल)

आर्मतोइश् ना स्पँस्तो । ह्वो चिस्ती उख्थाइश् श्यओथना ॥
 दअेना अषम् स्पँन्वत् । वौहू क्षथ्रम् मनइहा ॥
 मज्दो ददात् अहुरो । तँम् वडुहीम् यासा अषीम् ॥

Fig 9: Some Yasna verses in Devanagari with Hindi meaning. (Khabardar 2014:262)

[यस्न ४८:६]

(गाथिक मूल)

हा ज्नी नँ हु-षोइथँमा हा नँ उतयूइतीम् ।
दात् तँवीषीम् वइहँउश् मनइहो बँरँख्थे ।
अत् अख्याइ अषा मज्दो उर्वरो वक्षत् ।
अहुरो अइहँउश् ज्जाँथोइ पओउरुयँहा ॥

(वैदिक समरूप)

सा [...] सुक्षैत्मा सा [हि] नः इत्युतिम् ।
दात् तर्विषीम् वसोः मनसः वृद्धे ।
[...]अस्यै अषा मेधा उर्वराः वक्षत् ।
[...]असौः जन्ते पूर्वस्य [असुरः] ॥

(अन्वय)

हा- वह (गोमाता, आदर्श गो-लोक); ज्नी- ही; नँ- हमें; हु-षोइथँमा- सुखमय शान्त चिरस (देगी); हा- वह; नँ- हमें; उतयूइतीम्- चिरस्थायी, नित्य [ख़बरदार-जी शब्दों का क्रम रखते हैं]; तँवीषीम्- शक्ति, सामर्थ्य; दात्- देगी; वइहँउश् मनइहो- अच्छे मन-विचार, "दिव्य सु-चित्" के; बँरँख्थे- दोनों बृहत्, सम्मानित (वरदान); अत्- अतः, इसलिए [छन्द-विधान की दृष्टि से ख़बरदार-जी इस शब्द को छोड़ते हैं]; मज्दो- सर्वप्रज्ञावान्; अख्याइ- उसके लिए; अषा- सत्य, "दिव्य सत्-ऋत्" के द्वारा; उर्वरो- उर्वरता, उपजाऊपन (अर्थात् आत्मिक कल उत्पन्न करने या सत्याचरण करने की क्षमता) को; वक्षत्- बढ़ाता है; पओउरुयँहा- पुरातन, सर्वोत्तम; अइहँउश्- जीवन-अवस्था के; ज्जाँथोइ- जन्म, उत्पत्ति के लिए; अहुरो- प्रभु (आदि स्रोत है) [छन्द की दृष्टि से ख़बरदार-जी "अहुरो" शब्द को पंक्ति के अन्त में रखते हैं]।

(अनुवाद)

यह गो-लोक निश्चय ही हमें शान्तिप्रद आश्रय देगा; वह हमें तन-मन की चिर सामर्थ्य भी प्रदान करेगा- जो दोनों दिव्य सु-चित् के सम्मानित वरदान हैं। इसलिए सर्वप्रज्ञावान् आदर्श गो-लोक के लिए दिव्य सत्-ऋत् के माध्यम से भक्त जनों की फल-भरता, उर्वरता को बढ़ाता है। वही तो सर्वोत्तम जीवन-अवस्था की उत्पत्ति के लिए आदि-स्रोत का प्रभु है ! (४८:६)

Fig 10: from Yasna [47:6] in Devanagari with Hindi meaning. (Khabardar 2014:213)

**PROPOSAL SUMMARY FORM TO ACCOMPANY SUBMISSIONS
FOR ADDITIONS TO THE REPERTOIRE OF ISO/IEC 10646¹**

Please fill all the sections A, B and C below.

Please read Principles and Procedures Document (P & P) from <http://std.dkuug.dk/JTC1/SC2/WG2/docs/principles.html> for guidelines and details before filling this form.

Please ensure you are using the latest Form from <http://std.dkuug.dk/JTC1/SC2/WG2/docs/summaryform.html>.

See also <http://std.dkuug.dk/JTC1/SC2/WG2/docs/roadmaps.html> for latest Roadmaps.

A. Administrative

1. Title:	Proposal to Encode the Devanagari Vowel Sign AAO in Unicode
2. Requester's name:	<i>Biswajit Mandal (biswajitmandal.bm90@gmail.com)</i>
3. Requester type (Member body/Liaison/Individual contribution):	<i>Individual Member</i>
4. Submission date:	<i>15/12/2024</i>
5. Requester's reference (if applicable):	
6. Choose one of the following:	
This is a complete proposal:	<i>Yes</i>
(or) More information will be provided later:	<i>No</i>

B. Technical – General

1. Choose one of the following:	
a. This proposal is for a new script (set of characters):	<i>Yes</i>
Proposed name of script:	<i>Devanagari</i>
b. The proposal is for addition of character(s) to an existing block:	
Name of the existing block:	
2. Number of characters in proposal:	<i>1</i>
3. Proposed category (select one from below - see section 2.2 of P&P document):	
A-Contemporary <input checked="" type="checkbox"/>	B.1-Specialized (small collection) <input type="checkbox"/>
C-Major extinct <input type="checkbox"/>	D-Attested extinct <input type="checkbox"/>
E-Minor extinct <input type="checkbox"/>	G-Obscure or questionable usage symbols <input type="checkbox"/>
F-Archaic Hieroglyphic or Ideographic <input type="checkbox"/>	
4. Is a repertoire including character names provided?	<i>Yes</i>
a. If YES, are the names in accordance with the "character naming guidelines" in Annex L of P&P document?	<i>Yes</i>
b. Are the character shapes attached in a legible form suitable for review?	<i>Yes</i>
5. Fonts related:	
a. Who will provide the appropriate computerized font to the Project Editor of 10646 for publishing the standard?	<i>Biswajit Mandal (biswajitmandal.bm90@gmail.com)</i>
b. Identify the party granting a license for use of the font by the editors (include address, e-mail, ftp-site, etc.):	<i>Biswajit Mandal (biswajitmandal.bm90@gmail.com)</i>
6. References:	
a. Are references (to other character sets, dictionaries, descriptive texts etc.) provided?	<i>Yes</i>
b. Are published examples of use (such as samples from newspapers, magazines, or other sources) of proposed characters attached?	<i>Yes</i>
7. Special encoding issues:	
Does the proposal address other aspects of character data processing (if applicable) such as input, presentation, sorting, searching, indexing, transliteration etc. (if yes please enclose information)?	<i>Yes</i>
	<i>See proposal for additional details</i>

8. Additional Information:

Submitters are invited to provide any additional information about Properties of the proposed Character(s) or Script that will assist in correct understanding of and correct linguistic processing of the proposed character(s) or script. Examples of such properties are: Casing information, Numeric information, Currency information, Display behaviour information such as line breaks, widths etc., Combining behaviour, Spacing behaviour, Directional behaviour, Default Collation behaviour, relevance in Mark Up contexts, Compatibility equivalence and other Unicode normalization related information. See the Unicode standard at <http://www.unicode.org> for such information on other scripts. Also see Unicode Character Database (<http://www.unicode.org/reports/tr44/>) and associated Unicode Technical Reports for information needed for consideration by the Unicode Technical Committee for inclusion in the Unicode Standard.

C. Technical - Justification

1. Has this proposal for addition of character(s) been submitted before? If YES explain		No
2. Has contact been made to members of the user community (for example: National Body, user groups of the script or characters, other experts, etc.)? If YES, with whom? If YES, available relevant documents:	Zoroastrian community of India See citations in text proposal	Yes
3. Information on the user community for the proposed characters (for example: size, demographics, information technology use, or publishing use) is included? Reference:	See text of proposal	Yes
4. The context of use for the proposed characters (type of use; common or rare) Reference:	See text of proposal	Common
5. Are the proposed characters in current use by the user community? If YES, where? Reference:	See text of proposal	Yes
6. After giving due considerations to the principles in the P&P document must the proposed characters be entirely in the BMP? If YES, is a rationale provided? If YES, reference:		No
7. Should the proposed characters be kept together in a contiguous range (rather than being scattered)?		N/A
8. Can any of the proposed characters be considered a presentation form of an existing character or character sequence? If YES, is a rationale for its inclusion provided? If YES, reference:		No
9. Can any of the proposed characters be encoded using a composed character sequence of either existing characters or other proposed characters? If YES, is a rationale for its inclusion provided? If YES, reference:		No
10. Can any of the proposed character(s) be considered to be similar (in appearance or function) to, or could be confused with, an existing character? If YES, is a rationale for its inclusion provided? If YES, reference:	See text of proposal	Yes Yes
11. Does the proposal include use of combining characters and/or use of composite sequences? If YES, is a rationale for such use provided? If YES, reference: Is a list of composite sequences and their corresponding glyph images (graphic symbols) provided? If YES, reference:		No
12. Does the proposal contain characters with any special properties such as control function or similar semantics? If YES, describe in detail (include attachment if necessary)		No
13. Does the proposal contain any Ideographic compatibility characters? If YES, are the equivalent corresponding unified ideographic characters identified? If YES, reference:		No