

2004-05-03

Universal Multiple-Octet Coded Character Set  
International Organization for Standardization  
Organisation Internationale de Normalisation  
Международная организация по стандартизации

**Doc Type: Working Group Document****Title: Proposal to add QAMATS QATAN to the BMP of the UCS****Source: Michael Everson & Mark Shoulson****Status: Individual Contribution****Action: For consideration by JTC1/SC2/WG2 and UTC****Date: 2004-05-03**

This document requests an additional character to be added to the UCS and contains the proposal summary form.

**A. Administrative****1. Title**

Proposal to add QAMATS QATAN to the BMP of the UCS.

**2. Requester's name**

Michael Everson &amp; Mark Shoulson

**3. Requester type (Member body/Liaison/Individual contribution)**

Individual contribution.

**4. Submission date**

2004-05-03

**5. Requester's reference (if applicable)****6. Choose one of the following:****6a. This is a complete proposal**

Yes.

**6b. More information will be provided later**

No.

**B. Technical – General****1. Choose one of the following:****1a. This proposal is for a new script (set of characters)**

No.

**Proposed name of script****1b. The proposal is for addition of character(s) to an existing block**

Yes.

**1b. Name of the existing block**

Hebrew

**2. Number of characters in proposal**

1

**3. Proposed category (see section II, Character Categories)**

Category B.1

**4a. Proposed Level of Implementation (1, 2 or 3) (see clause 14, ISO/IEC 10646-1: 2000)**

Level 3.

**4b. Is a rationale provided for the choice?**

Yes.

**4c. If YES, reference**

Combining character.

**5a. Is a repertoire including character names provided?**

Yes.

**5b. If YES, are the names in accordance with the character naming guidelines in Annex L of ISO/IEC 10646-1: 2000?**

Yes.

**5c. Are the character shapes attached in a legible form suitable for review?**

Yes.

**6a. Who will provide the appropriate computerized font (ordered preference: True Type, or PostScript format) for publishing the standard?**

Michael Everson. TrueType.

**6b. If available now, identify source(s) for the font (include address, e-mail, ftp-site, etc.) and indicate the tools used:**

Michael Everson. Fontographer.

**7a. Are references (to other character sets, dictionaries, descriptive texts etc.) provided?**

Yes, see bibliography below.

**7b. Are published examples of use (such as samples from newspapers, magazines, or other sources) of proposed characters attached?**

Yes.

**8. 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)?**

Yes, see below.

**9. 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/Public/UNIDATA/UnicodeCharacterDatabase.html> and associated Unicode Technical Reports for information needed for consideration by the Unicode Technical Committee for inclusion in the Unicode Standard.**

Yes, see Unicode properties below.

## **C. Technical – Justification**

**1. Has this proposal for addition of character(s) been submitted before? If YES, explain.**

No.

**2a. Has contact been made to members of the user community (for example: National Body, user groups of the script or characters, other experts, etc.)?**

No.

**2b. If YES, with whom?**

**2c. If YES, available relevant documents**

**3. Information on the user community for the proposed characters (for example: size, demographics, information technology use, or publishing use) is included?**

Yes.

**4a. The context of use for the proposed characters (type of use; common or rare)**

Liturgical typesetting.

**4b. Reference**

See examples below.

**5a. Are the proposed characters in current use by the user community?**

Yes.

**5b. If YES, where?**

See examples below.

**6a. After giving due considerations to the principles in Principles and Procedures document (a WG 2 standing document) must the proposed characters be entirely in the BMP?**

Yes.

**6b. If YES, is a rationale provided?**

Yes.

**6c. If YES, reference**

All Hebrew points are in the BMP.

**7. Should the proposed characters be kept together in a contiguous range (rather than being scattered)?**

N/A.

**8a. Can any of the proposed characters be considered a presentation form of an existing character or character sequence?**

No.

**8b. If YES, is a rationale for its inclusion provided?**

8c. If YES, reference

9a. Can any of the proposed characters be encoded using a composed character sequence of either existing characters or other proposed characters?

No.

9b. If YES, is a rationale for its inclusion provided?

9c. If YES, reference

10a. Can any of the proposed character(s) be considered to be similar (in appearance or function) to an existing character?

Yes.

10b. If YES, is a rationale for its inclusion provided?

Yes.

10c. If YES, reference

It is derived from HEBREW POINT QAMATS but it has a different function and shape.

11a. Does the proposal include use of combining characters and/or use of composite sequences (see clauses 4.12 and 4.14 in ISO/IEC 10646-1: 2000)?

Yes.

11b. If YES, is a rationale for such use provided?

No.

11c. If YES, reference

12a. Is a list of composite sequences and their corresponding glyph images (graphic symbols) provided?

No.

12b. If YES, reference

13a. Does the proposal contain characters with any special properties such as control function or similar semantics?

No.

13b. If YES, describe in detail (include attachment if necessary)

14a. Does the proposal contain any Ideographic compatibility character(s)?

No.

14b. If YES, is the equivalent corresponding unified ideographic character(s) identified?

14c. If YES, reference

## D. Proposal

One of the Hebrew vowel signs, HEBREW POINT QAMATS has different pronunciations under certain phonological circumstances. A number of important publishers of religious books have been printing this vowel with a distinctive glyph in order to assist their readers in pronouncing pointed Hebrew text correctly. This innovation has produced a new character, identified with new name, HEBREW POINT QAMATS QATAN, or ‘short qamats’. Strictly speaking, *qamats qatan* is a grammatical term referring to the changed pronunciation of *qamats* [a]/[ɔ] to [o].

Although these publishers seem to have been working independently, most of them agree on the representation of the QAMATS QATAN. It is usually presented with a longer vertical; it can also be represented simply with a larger glyph, and in one case we have found the horizontal lengthened and bent. In any case, the modified glyph is used consistently in these texts to represent what all agree is QAMATS QATAN.

05BA



HEBREW POINT QAMATS QATAN (glyph variants , 

## Unicode Character Properties

05A2;HEBREW POINT QAMATS QATAN;Mn;220;NSM;;;;;N;\*;;;

## Bibliography

Koren Jerusalem Inc. 1995. חמישה חומשי תורה. Jerusalem: Koren.

Riahi, S. M., ed. 2001. ספר תהלים "סימנים". Jerusalem: Feldheim Press.

Shiovitz, Jeffrey, ed. 2001. *B'kol Echad* בקול אחד. New York: United Synagogue of Conservative Judaism.

Tal, Shlomo, ed. 1976. סדור רנת ישראל: נוסח אשכנז, Jerusalem: Keter Press.

## Figures

We will begin with some examples of modern texts which distinguish the two points.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל  
 יִשְׂרָאֵל עַמּוֹךְ. בְּרַכְנוּ אָבִינוּ בְּלֵנוּ בְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי  
 בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
 וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
 אֶת עַמּוֹךְ יִשְׂרָאֵל בְּכֹל יְעַת וּבְכֹל שְׁעָה בְּשָׁלוֹמְךָ.

**Figure 1.** From the *Koren Torah Haftarot and Sabbath Prayers*. In this picture and those that follow, instances of U+05AA HEBREW POINT QAMATS pointed to with a plain arrow are shown alongside HEBREW POINT QAMATS QATAN pointed to with a feathered arrow.

בְּכֹל-חַוְסֵי בְּךָ

**Figure 2.** From Riahi 2001 (the “Simanim” Psalms).

|            |       |                                   |
|------------|-------|-----------------------------------|
| א, א, א    | a     | as in ah                          |
| א          | i     | as in see                         |
| א          | ei    | as in say                         |
| א, א       | u     | as in sue                         |
| א, א, א, א | o     | as in oh                          |
| א, א       | e     | as in hen                         |
| אֵי        | ai    | as in eye                         |
| אֵ         | Sh'va | (when pronounced): i as in easily |
| ח, ח       | ch    | as in loch                        |

**Figure 3.** From Shiovitz 2001, a songbook often presented at bar mitzvahs and the like.

רוֹמְיוֹ הוּא יַעֲשֶׂה  
 יְנוּ וְעַל כָּל-יִשְׂרָאֵל,

**Figure 4.** From Shiovitz 2001.

ביאורי הסימנים:

|                                                                                 |      |                                                            |       |
|---------------------------------------------------------------------------------|------|------------------------------------------------------------|-------|
| קמץ קטן-חטוף.                                                                   | - ז  | קמץ רחב.                                                   | - ז   |
| הטעמה מלעיל.                                                                    | - <  | הטעמה מלרע.                                                | - >   |
| סימן להחלפה: במקרים מסויימים אומרים את הכתוב בסוגריים אלה במקום הכתוב מחוץ להן. | - // | סימן לתוספת: במקרים מסויימים מוסיפים את מה שנמצא בסוגריים. | - ( ) |
| (גקודתיים מעוינות) בסוף פסוק שבמקרא.                                            | - :  | (גקודתיים עגולות) לפני דיבור ישיר (מובאה).                 | - :   |

Figure 6. From Tal 1976.

עֲלִינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּה.  
כָּלֵנוּ כְּאַחַד בְּאוֹר פְּנִיָּה, כִּי בָּ

Figure 7. From Tal 1976.