



Universal Multiple-Octet Coded Character Set
International Organization for Standardization
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Doc Type: Working Group Document**Title: Clarification on the name QAMATS QATAN****Source: Michael Everson & Mark Shoulson****Status: Individual Contribution****Action: For consideration by JTC1/SC2/WG2 and UTC****Date: 2004-06-21**

This document provides additional information about the name of the proposed HEBREW POINT QAMATS QATAN. This is unambiguously the traditional *name* of the character. *Qamats qatan* is a grammatical term referring to the changed pronunciation of *qamats* [a]/[ɔ] to [o]. When distinguishing the two pronunciations, the terms *qamats gadol* ‘long qamats’ or *qamats rahav* ‘broad qamats’ is used to refer to the [a]/[ɔ] sound and *qamats qatan* ‘short qamats’ is used to refer to the [o] sound.

Unmarked QAMATS is ambiguous as to pronunciation *except* in orthographies which make use of the QAMATS QATAN. It would be appropriate to annotate the character names in the Unicode Standard as proposed below. In our opinion, most implementers of Hebrew typesetting would be completely confused by a character called “QAMATS FORM-2”, as this term has no currency. The traditional name QAMATS QATAN would, on the other hand, be informative to such a person, even if the distinction between *qamats gadol* and *qamats qatan* is a minority usage in any case.

05B8		HEBREW POINT QAMATS • used generically or as qamats gadol in orthography which distinguishes it from qamats qatan
05BA		HEBREW POINT QAMATS QATAN

The figure shown below is taken from S. M. Riahi, ed. 2001. “ספר תהלים” סימנים. Jerusalem: Feldheim Press. The text illustrates the advantages this particular book has over other books of its type, in particular with regard to its use of QAMATS QATAN.

קמץ קטן

מעלה ב'

Advantage #2: Qamats Qatan

Every "QAMATS QATAN" has been changed to a new symbol, which looks like a QAMATS drawn downwards, in order to distinguish it from the broad (regular) QAMATS. So too the HATAF QAMATS has been changed to the new symbol [because a HATAF QAMATS is always a QAMATS QATAN - eds.]. Examples:

כל "קמץ קטן" הוחלף לסימן חדש, הנראה כקמץ משוך כלפי מטה, כדי להבדילו מהקמץ הרחב [הרגיל]. כמו כן הוחלף הקמץ חטוף לסימן החדש. דוגמאות:

יְנַמְרֵנָּא [מזמור ז':] במ'ם קמץ קטן ובגו'ן קמץ רחב -

[Chapter 7:] a QAMATS QATAN in the MEM and a QAMATS RAHAV in the NUN -

תְּרַבּוֹת [מזמור ז':] בחי'ת קמץ חטוף והרי"ש קמץ רחב -

[Chapter 7:] a HATAF QAMATS in the HET and a QAMATS RAHAV in the RESH -

צַרְפָּה כְּלִיזְתִּי וְלִפְי: [מזמור כו':] דוגמאות נוספות:

Additional examples:

[Chapter 26:]

הַיַּחְבְּרֵךְ כְּסֵא הַזֹּהַר, [מזמור צד':]

[Chapter 94:]

You will also find annotations in the margin of the page that say "QAMATS RAHAV", and this refers to an ordinary QAMATS, which sounds in the spoken language like a PATAH, for example, chapter 86 שְׁמֵרָה [note METEG as well as QAMATS under SHIN -eds.] with a broad (regular) QAMATS, read as "שְׁמֵרָה", and thus the MEM is pointed with a mobile SHEWA, by the rule of a SHEWA following a long vowel, whereas in chap. 25 "שְׁמֵרָה" [QAMATS QATAN glyph used -eds.] is with a QAMATS QATAN, read as "שְׁמֵרָה" [HOLAM on SHIN this time], therefore the SHEWA under the MEM is resting [i.e. silent].

יש וחמצא הערה בגליון הדף "קמץ רחב" ופרושו קמץ רגיל הנשמע בשפה המדוברת כ"פתח", דוגמה: במזמור פ"ו "שְׁמֵרָה" בקמץ רחב [רגיל], קרי: כִּי-שְׁמֵרָה, לכן המ'ם בשוא נע מדין שוא הבא אחרי תנועה גדולה, ואילו במזמור כ"ה "שְׁמֵרָה" בקמץ קטן, קרי: כִּי-שְׁמֵרָה לכן השוא שתחת המ'ם נח.

ב שְׁמֵרָה נִפְשִׁי כִּי-חָסִיד אֲנִי [מזמור פו':]

[examples shown]

שְׁמֵרָה נִפְשִׁי וְהִצִּילָנִי, [מזמור כה':]

[מזמור לח':] "רַדְפֵי-טוֹב" בקמץ רחב, והדל'ת בשוא נע.

[Chapter 38:] "רַדְפֵי-טוֹב" with a QAMATS RAHAV, and the DALET has a mobile SHEWA.)

בא וּמְשַׁלְּמִי רְעָה תַּחַת טוֹבָה, יִשְׁמְנוּנִי תַּחַת רַדְפֵי-טוֹב: רַדְפֵי-טוֹב