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]/[o] 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]/[o] 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. "ספירת הגלילים" כנסיית. 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.
TRANSLATION

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:

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

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

Additional examples:

[Chapter 26:]

[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 [note METEG as well as QAMATS under SHIN –eds.] with a broad (regular) QAMATS, read as “תאיל”, and thus the MEM is pointed with a mobile SHEWA, by the rule of a SHEWA following a long vowel, whereas in chap. 25 “’תאיל” [QAMATS QATAN glyph used –eds.] is with a QAMATS QATAN, read as “’תאיל” [HOLAM on SHIN this time], therefore the SHEWA under the MEM is resting [i.e. silent].

[examples shown]

[Chapter 38:] “_with a QAMATS RAHAV, and the DALET has a mobile SHEWA.)