

They have the same thing in Egyptian. These signs before and after to show the type of word that is used. Like this dun. You could use the sign for dun or you could put oun. I mentioned there are three main vowels -- the ah, the ih, and the uh. The sign eh is comparatively rare. It is a variant of id. The result is you can write, of his mouth which would be pe shoe - of his mouth. You could write this way, but if you want to show for sure that it is an i, that is a long i, you put it pi ih shoe. You can write it with the sign mak in between to show the syllables, or you could write it altogether as is often done in texts. If you have === most of the signs you don't have them in e, but you can have an e pronounced after any of them. So if you had a word bayshoe you wanted to ~~say~~ say, you could write it beayshoe. The ^{ih} ay would indicate that what was written is that ~~ay~~ is to be read eh.

Because eh is a variant of ih, in this particular language. And the eh very often comes in where there is an ayin. The Sumerians had no ayin, and there is no way in ^{their} ~~their~~ writing to represent an ayin, nor to represent an aleph. But the ayin often colors the ih vowel to make it an eh and that way we can recognize often where there is an ayin and we find parallels to the Hebrew.

That suggests another way in which the Babylonian is of value for Bible study. We have comparatively little ancient Hebrew; just what is in the Bible actually. Then there is a great deal of medieval Hebrew but there were centuries in between and people were greatly affected by other languages and their contacts with other nations and so it does not throw a great deal of light on the meaning of Biblical words. But very often you'll find Biblical words used in Babylonian, and from the context you can tell exactly what it means and it can throw light on the meaning of Biblical words. So for precise interpretation