



abdominal, which consists of the two parts of possessive and partitive. Endings differed from each other [7, p.108]. The historical developments in Iranian languages are the cause of diversity. The possessive genitive both explains the different kinds of Possession, and especially the use of the genitive plus *to be*, which corresponds to English to have: *atarš Ahurahe Mazdā puθrō, the fire, son of Ahura Mazdā*, and can be viewed as transformations of verbal expressions, where the genitives correspond to the subject or direct object: *ahē yasnem yazatanam 'his sacrifice to the gods'* [10, p.93].

The partitive genitive expresses that something is part of totality or an example of a group and is found with nouns: It is used with both adjectives, particularly, *pərəna-* full (of); *im zā bauut pərəna mašīanqm 'this earth became full of men'*; with verbs, for instance, *han+kāraia-* to gather: *hankāraiaemi ahura mazdā 'I gather to ahura mazdā'*; with those who mourn: *cuuat aēšqm upa.manaiiqn 'for how long shall they remain (in mourning) over these'*; and with pre-and postposition and nominal forms: *parō pasca nmānahe pasca parō nmanahe before and behind the house... behind and before the house* [11, pp.94-101].

Moreover, the Relative pronoun is commonly used to connect a noun with its adjective or genitive in the Old Iranian languages. This process can be used with a relative noun clause when the antecedent is in the accusative. If the preceding is attracted into the relative clause, then the relative pronoun + noun + adjectives are all in the same case: nominative or accusative. If the antecedent is in a matter other than nominative or accusative, the relative pronoun usually takes the invariable form *yat* (= nom.-acc. sing. n.), occasionally also when the antecedent is in the accusative. Similar usage is found in Old Persian, which later developed into the so-called *izafe(t)* construction of Middle and New Persian.

...yim Zarašutrēm spitāmēm 'Zarathštar the Spitamid'  
...yimča čaθβbarəpaitišānēm 'and one that has four'  
...yim xšaētēm huuaθβəm 'splendid Yima with good herds'  
...Apō yat arəmaeštāia 'standing water' [11, p.102].

In Old Persian, the genitive sign of nouns of the *a-* declension ends in *-ahayā*, e.g. *Vištāspahayā* "Hystaspes's, *Āršmahayā* "Arsames's," *ariyahayā* "the Aryan's" [10, p.91].

Compound nouns consist of the two words in which the first component can be a noun, adjective, pronoun, numeral, or root, and that of the second can be noun participle or a root [12, p.65]. It is essential to consider that the reduplicated stem in the Old Iranian languages forms by the repetition of a part of a root (syllable) or a root by itself (roots are mono-syllable in the Old Iranian languages) [9, p.136]. Nominal compounds comprise either substantial or an adjectival force. They are usually composed of two members or, more rarely, three. Compounds in Avesta are generally divided into the following parts:

- The copulative (Skt.Dvanda) e.g. *pasu vira* cattle and men.
- Determinative; A- dependent (Skt.Tatpuruṣa), e.g. *miθrō-*

*druj* one that breaks his pledge. B- Descriptive (Skt. Karmadhārya) e.g. *ustradaenu* She-camel.

- Secondary adjective compounds: A- possessive (Skt. Bahuvrihi), e.g., *afšēiθra* having the seed of waters B-governed: B-participle e.g., *varedat-gaeθa* increasing the world B-prepositional e.g., *aiwi.danhyu around the country*.
- Other compounds: A-numeral compound (Skt. Dvigu), e.g. *θripada* three feet, B- adverbial compounds (Skt. Avyayibhāva), e.g., *āθritim* up to three times C-loose compound, e.g. *nairyō-sanha* Nairyaoasangha [13, pp.44-48].

*Napāt* in the Old Avesta and *naptar* or *nafədar* in the Young Avesta mean son's son and sister's son. This word seems to be used with the *apqm* to suggest son's son of waters and originates from the mountain [14, p.1039].

### B. Middle Persian Languages

Nouns and adjectives comprise other nouns, adjectives, and verbs along with prefixes and suffixes in Middle Persian. Compound words are constituted by combining different words (nouns, adjectives, numerals, adverbs) with and without suffixes: e.g., *harvisp-agah* = 'all-knowing'; *ham-dadestanih* = 'agreement' [15, pp.76, 97].

Contrary to '*nap*' in Middle Persian texts, we have a word *puhre(i)puhr* = son's son, which seems to only be in the *Palavanik* language in *Haji-Ābad* inscription. This word is composed of *puhr* (son) + *ī* (genitive) + *puhr* = son. *Puhr* in the Persian language originates in the PIE *\*putlos* consisting of *pau* = small and *tlo* = diminutive suffix [16, p.211].

In Middle Persian, the genitive is connected to nouns by adding the particle *ī* and used with adjectives. Besides, in this construction, the particle *ī* is equal to the function of the English language or *von* in the German language (Gyag *ī Ohrmazd* or the place of Ohrmazd) [15, p.36]. The primary form of the relative is *\*īo, īa (\*Hīo) > yō* in Avesta and *\*tiā-, siā-* in Old Persian. It evolved into *ī* in Middle Persian and *izafat* in New Persian [17, p.138].

Having also searched for the Old Iranian languages, especially among compound words, we do not grammatically and morphologically find any word in the household vocabulary or another compound composed of the reduplicated words except *PWHRYPWHR puhre(i)puhr*. The former can be reconstructed as *\*puçahyā puça (puθrahe puθrō)*, e.g. *Vištāspahyā puça*, and the latter as *\*puça hya puça* e.g. *taumā hyā amaxam (puθrō yō puθrō =son's son)* [18, p.109].

## III. GRANDCHILD IN THE MIDDLE EAST IRANIAN LANGUAGES

### A. Mesopotamian Civilizations

The Sumerian language applied to the scientific, ritual, and royal texts. It was called *eme-gir*, which was composed of *eme* (= language) and *gir* (= native) [19, p.16]. Sumer itself is an Akkadian word, which wrote *šumeru* in Akkadian texts [20, p.1271]. As far as we know, Sumerian is an isolated language that does not pertain to any other known language [21.p.20].

Sumerian was an agglutinative language in which words include morphemes arranged in a row, and each morpheme had a separate function, including number, person, and tense [22, p.504]. In the morphology of Sumerian, nouns are simple and not inflected<sup>1</sup>.

The Akkadian language pertains to the Semitic lingual family and is the oldest Semitic language in Mesopotamia. The East Semitic branch and the term Old Akkadian represent the earliest written texts from Akkadian Empire [23, p.3], [24, p.3].

As the use of the Akkadian language declined, it evolved into the two dialects or languages of Babylonian and Assyrian languages in 2400's B.C.E; the former applied for Southern Mesopotamia- Old Babylonian (1950-1530), Middle Babylonian (1530, 1000BC)- and the latter for Northern Mesopotamia [25, p.80]. Among the Northeastern Semitic languages, the Assyrian language has more close affinity with Hebrew than the other Semitic ones. There is no difference between nouns and adjectives morphologically in the Assyrian language. Nouns have two genders, masculine and feminine, and the abstracts change into the feminine form [26, p.34]. Neo-Babylonian was a branch of the Akkadian language, which was spoken in Southern Mesopotamia until the end of the Assyrian empire, and we can regard the late Babylonian one as the final period for written texts in Akkadian [27, p.23], [28, p.230].

The writing system of the Aramaeans extended from Syria to Mesopotamia [29, p.31]. The Assyrian and Persian Empires utilized the Aramaic language and spread through the ancient Near East [30, p.48]. It was the Aramaic script, indeed, which had influenced the peoples of the Middle East. It was employed as the bureaucratic script for their communications [31, p.84]. Consequently, Aramaic was used by the Neo-Babylonians for Administrative purposes by the 6th Century B.C.E. Having conquered Babylon by the Persians from the Indo-European branch in 539 B. C.E. they employed the Aramaic script as Interlingua [32, p.124]. The Aramaic script and language also entered Iran's plateau and Central Asia [33, p.95]. Besides Aramaic, the Old Persian script was official in the Achaemenid Empire that was invented during Darius the Great's time to record his deeds [34, p.6].

### B. Sumerian

The noun structure in the Sumerian language is dependent on nominal chains, which include primary nouns such as *dumu* = son, child, and many verbal roots employed as a noun like *ti* = lie, *buru* = hole. The application of principal nouns was relatively limited, and the Sumerian language, instead, applied many nominal compounds as follows:

1. Compounds have comprised the juxtaposition of primary nouns; *an-ki* = heaven and earth, *sag-men* = head crown.
2. Compounds are composed of one or more nouns and participle; *dub-sar* = tablet writer.

<sup>1</sup>Nouns morphologically do not distinguish from adjectives or verbs. The nouns, moreover, have no gender: The categories animate and inanimate do not express in a stem, and masculine and feminine nouns cannot be morphologically distinguished either.

3. Compounds consisted of a noun and an adjective; *e-gal* = great place, palace.
4. Compounds consisted of abstract nouns and are derived by the prefix *nam*; *nam-lugal* = kingship.
5. Compounds consisted of the formation *nig* = thing, or *nu* = person; *nig-gi-na* = verified thing, *nu-bunda* = junior man.
6. Compounds consisted of words, which are short phrases but act syntactically as nouns; *i-du* = gatekeeper, *gan-tus* = tenant.
7. Compounds are participles used as substantives; *il* = porter [19, p.23].

There is a kind of compound that consists of a reduplicated root partly or entirely: *barbar* = brightness [35, p.100]. Of course, reduplicated nominal stems sometimes represent a plural form, which acts as reduplicated adjectives, and a reduplicated verbal stem such as *kur-kur* = mountains [36, p.36].

In the Sumerian language, *dumu* stands for son, and *dumu-ka* for son's son, which Sumerian kings used for their communications [37, p.84], [38, p.82], [39, p.62].

*dingir-zu* <sup>d</sup>*nin-giš-z-i-da* *duma-KA-an-kam* *dingir-ama-zu* <sup>d</sup>*nin-sun-na* *ama-gan-numun-zi-da* *numun-e ki-ag-am*.

"Your god is Ningišzida, son's son of your mother goddess is Ninsuna, the mother who bore healthy offspring and who loves her offspring" [40, p.60].

*D.TAG.NUN il lugal-umma ŠĀR-DIŠ dumu e-an-damu dumu-KA en-a-kal-le lugal-umma*

"For the deity TAG.NUN, II, king of Umma, son of E-anda-mua, son's son of En-akale, king of Umma" [41, p.369].

'*Dumu*' along with other morphemes applied for the family members: *Dumu-kal* humen, *dumu-nita* sons, *dumu-gim* women, *dumu-sal* girls, and *dumu-gab* children [42, p.10]. Therefore, Sumerian belongs to the agglutinative language using *dumu-ka* for the son of son, and its morphology refers to the structure of morphemes (*dumu-aš* = child one, *dumu-ka* = the son of son) [43, p.10].

In Sumerian, the structure of noun in the genitive is constructed by adding pronominal suffixes: 1sg. *Mu, ma*; 2sg. *Zu, za*; 3sg. *ni, na, bi, ba*; 1pl. *men, me*; 2pl. *zu-enene, zu-nene*; 3pl. *nene, bi-enene, bi ene*. e.g.; *lugal.ma.ge* my king or *mu nam-lugal-la-ma* the name of my majesty, or *lugal-za-ga* your king [43, p.29]. Besides, in the Sumerian language, the genitive for the linking noun is constructed by adding two particles *ka*, and *ga*, e.g. *šu-ku ab-ba-ke* fisherman see; *Gu-de-a en dNin-gir-su-ge* Gude, the priest of Ningirsu [36, p.139].

The two parts of a genitive construction are never linked unless they are components of a compound noun; *e lugal ak*, the king house; *za mu ak* edge of the year. The genitive postposition links two nouns to form a genitive construction, resulting in an expanded nominal chain, e.g., *é lugal-la-ka* or in the king house [19, p.6].

### C. Akkadian

Nouns in the Akkadian language declined in the three cases

of the singular: Nominative (stem-um), Genitive (stem-im), Accusative (stem-am), (dual: nom-ān, gen, acc -in; and plural: nom-ū, gen, acc, -ī) [44, p.12]. As in Sumerian, the Akkadian language has a reduplicated stem or root, where the second consonant with other consonants is unvoiced or assimilated: *kakkabum* = star, *sassarum* = wise, *pappasu* = mash. The reduplicated stems sometimes caused them to take a causative meaning: *gi* = to turn, *gi-gi* = to cause to turn [45, p.44].

In the Old Akkadian languages, the words *dumu-ka*, *DUMU DUMU*, *TUR TUR*, *ablu abli*, *bin bini*, and *liblibi* are used for son's son, and all of them except *dumu-ka* are built by the reduplicated forms. '*Dumu*' is a noun used for son and *dumu-ka* for son's son. The following paragraph is related to Sargon I.

*Il lugal umma dumu e-an-da-mu- dumu-KA en-a-kal-le.*

*King of Umma, son of e-anda-mua, son's son of En-akale* [41, p.369].

'*Dumu-ka*' shows the meaning of 'descendant' in the following paragraph:

*Pa-te-si šir-LA-BUR-ki-ka dumu-ka ur-dingir nina lugal šir-LA-BUR-ki-ka-ge*

*Patesi of Lagaš descendant from urnina, king of Lagaš*, [46, p.30].

In some Akkadian texts, *dumu+personal name + šu* can signify the son's son.

As the Akkadian language is impressed by that of the Sumerian, nouns may represent the borrowing. When nouns do not write syllabically, they can be shown by Reduplication or logographically, such as *dumu*, which means son, but *dumu.dumu* refers to sons [47, p.205].

*Iš-tum-ma ti-a-am-tim ša-pil-tim a-di-ma ti-a-am-tim a-li-tim DUMU.DUM a.ka.de<sup>kl</sup> ENSI-ku-a-a-tim u-ka-lu.*

*"From the Lower Sea to the Upper Sea, a citizen of Agade held the governorships of the land"* [47, p.181], [41, p.10].

There is a more general construction for expressing a genitival relationship, namely, the simple juxtaposition of the governing and governed nouns (in that order); this construction is called a genitive chain; that is, the first noun in the chain usually appears without any case-ending (i.e., without *-um/-im/-am*, and thus the same for all cases. *bēl bītim* 'the owner of the house'; *qaqqad awālim tamḥas* 'you struck the man's head'; *mār māri(m)* son's son, grandson. The genitive of all nouns in singular before suffixes is without mimation, and the case-vowel lengthened to *ī*: *ina kašādiki* = on your arrival; *šar mātišunu* = the king of their land. Also, there is another genitive construction which is consisted of a governing noun, *ša* (relative, just like *hya* and *yo* in the Old Iranian languages), and a governed noun: *bēlum ša bīti(m)* the owner of the house) [48, p.56]. These structures are used in the Akkadian language and its sub-branches as the Babylonian and Assyrian languages.

In the Old and Middle Babylonian language, the declinable endings in the singular nouns and adjectives are used for the nominative, accusative, and genitive cases [49, p.53].

In a personal Babylonian table, *Entemena* is a Patesi who is

regarded as *dumu-ka* or son's son of *Urnina*:

*En-teme-na pa-te-si Šir-la-ki-put dumu En-an-na-tum pa-te-si Šir-la-ki-pur-ka dumu-ha Ur-dinŠir jsijna lugal šir-ki-la-pur-ka-ge*

*Entemena is the son of Enannatum, the patesi of Shirpurla, and the son's son of Ur-nina, the king of Shirpurla* [50, O.113].

In this period, the same reduplicated morphology of the word is used for the son's son.

#### D. Old Babylonian

As in Akkadian, Old and Middle Babylonian had three cases nominative *-um*, accusative *-am*, genitive *-im*, and accusative, which act as the direct object. Phoneme 'm' in endings is present in Old Babylonian and disappeared in later periods. It began to get lost in spoken language around the end of the Old Babylonian Period (c.1500 BC) [50, p.26].

The Babylonian language has a few compounds that form in genitive inflection, and the second word in compound structure does not have a genitive ending but takes *-um*, *-am*, *-im*, in a different case [50, p.28]. Reduplicated stems in Old and Middle Babylonian are like Old Akkadian ones [20, p.33].

#### E. Assyrian

In the Assyrian language, as in the roots of all Semitic languages, compounds contain two kinds; these include either three or more consonants or two consonants increasing to three. a) Roots consist of two consonants, including nouns that show complete reduplications: *laklaka* = stork, *sarsaru* = cricket, *panpanu* = chamber for gods, *zirzirru* = name of a tiny insect. b) Nouns and verbs represent imperfect reduplication of the root: *babalu* = bring, *tatapu* = shut in *akakabu* = star, *kakkaru* = ground [51, pp.144, 145]. It also should be regarded these reduplications as a single word and not that of a compound.

Among the survived texts of the Assyrian language, we have a few words applied for 'son's son' such as *DUMU DUMU*, *TUR TUR*, *ablu abli*, *bin bini*, *liblibi*: *DUMU DUMU 'son's son'* [51, p.196]; it is a reduplicated word for the Akkadian period, in the inscriptions of the Assyrian kings s:

*DUMU DUMU ša<sup>m</sup>aš-šur -PAB-A*

*"The son's son of Assunasirpal"*

*DUMU DUMU MEŠ. Šu*

*"And his son's son s"* [52, pp.283, 205].

*DUMU DUMU ša<sup>md</sup>IŠKUR-ERIN.TAḤ*

*"The son's son of Adad-Nirari"* [52, p.195].

*DUMU DUMU ša<sup>m</sup>denlil ERIN.TA ŠID aš-šur-ma*

*"The son's son of Enlil-nārari (who was) also vice-regent of Aššur"* [52, p.13].

*...risiti ba-al DUMU DUMU-š ša<sup>m</sup>karehi*

*Išiti-Baal, the son's son of Karehi* [53, p.108].

*lib-pal-pal*: Among the Assyrian lexicon, one of the words is *lib-pal-pal*, which means son's son, and there is a text from Ashurbanipal [54, p.3]. It derives from *lipu(m)* in the Akkadian Language, which signifies descendant, offspring, and its various derivations are applied to the family members [55, p.183], which formed in the Old Akkadian and the Old

Babylonian period onwards [57, p.205].

*Lip-pal-pal sin-aḫi-irba*  
*The son's son of Sennacherib*

*Ablu abli 'son's son'*: This word means 'son' derived from *aplu, ablu*. It is syllabically written *apil, abil* [59, p.113], and used for the Old Akkadian and Old Babylonian periods [56, p.173]. It is a reduplicated word for son's son or son's son.

*Um-man-am-ni ablu abli ša um-man-al-da-si*  
*"ummanamni son's son of ummanaldasi"*

*Ablu abli maraduk-bal-iddina*  
*"son's son of maraduchbaladan"* [57, p.196], [59, p.345].

*mār māri 'son's son'*: In standard Babylonian, employing of two words together led to elimination of short final vowel at the end of the first word (i.e., its case vowel) (*māt nakrim*, the land of the enemy) [58, p.51]. There is a word in Assyrian texts of *mār māri*, which means son's son. *Māru* stands for son and *mār māri* for son's son, which is used in the Old Akkadian and Old Babylonian [47, p.308]. In Akkadian, the long vowel /a/ of the first syllable of *Māru* is phonologically unjustifiable. This long vowel can be seen in all derivations, such as *mārat* = daughter, pl. *mārātu, mārūtu* = sonship, *mār māri* = son's son. *Mār māri* is identical with *ibin ibin* i.e. son's son [59, p.406]. *TUR TUR* was an ideogram form of *mār māri* and a reduplicated stem used for son's son in the Akkadian languages [51, p.390].

We have inscriptions from the earlier Assyrian kings, such as Rammān-sum-iddin, Rammān-nādin-ahi, Mili-Sihu, which used *mār māri* for son's son.

*Mar A-dal-la-li... mar mari amilti ša biti Ta-rim-a-na-ili-šu*

*Son Adallali... son's son of the wife of Tarim-anilišu's house* [60, p.154].

*mār māri ša ilu bēl.Nirari*  
*"son's son of Bel-Nirari"* [61, p.6].

*ištu Šumma(ma)-ilāni māre-šu mār māre-šu di-e-ni dabābi ub-ta-'u-ni*

*From Šumma-ilāni, his sons, his son's son request a trial* [62, p.37].

*Mār šamši-adad šarru rabū šarru dan-nu... mār māri ša aššur-nāsir-apli zirku qar-du... pir-v adad-nērāri rabū na-'du...lip-lip ša šulmānu-ašarēdu šarru rabū šarru dan-nu*

*"Son of šamši-adad (who was a) great king, strong king, son's son of Assurnasirpal (who was a) valiant man... offspring of Adad-Nērāri, (who was a) reverent prince... descendant of Šalmaneser, (who was a) great king, strong king"* [49, p.194].

*Ekal maššur-bān-apil šar kiššati šar māt aššur mār maššur-aḫa-iddin šar māt aššur mār māri sin-aḫḫr-eribe*

*"The Palace of Assurbanipal, the king of all, the king of Assur's land, the son of Esarhaddon, the king of Assur's land, the son's son of Sennacherib, the king of Assur's land"* [63, p.107], [52, p.179].

*binbini 'son's son'*: It refers to the root of *bn* in Semitic, and *bn bn* means son of son or son's son [64, p.171]. Indeed, *binu* denotes son, and *bi-in bi-nim* comprises the meanings of son's

son and descendant, and it is a synonym for *lib-lib-bi* and *mār māri* [57, p.242], [51, p.177]. There is such reduplication in other syllabic words such as *līpi līpi, liblibbi* (Sumerian ŠA.BA.BAL) = great-son's son, descendant or son's son, and *mar mari* [56, p.183].

As in the noun structure in the Assyrian language, nouns decline in the three numbers of singular, plural, and dual; three cases of the nominative, accusative, and genitive, and compounds and reduplicated words coincide with those of the Assyrian language [65, p.19].

#### F. Neo-Babylonian

In the Young Babylonian period, we see the same structure and reduplicated stem with the genitive case such as *ban bani 'son's son', lib-lib-bi, mār māri*, and other reduplicated words mentioned, and we point to several examples [56, p.44]:

*LU.<sup>d</sup>AG A-šú šá <sup>d</sup>AG.KAM ú A DUMU-šú*

*"Amel-Nabu son of Nabu-iriš, and his son's son"* [66, p.192].

*mar mari* (= son's son) in the cylinder of Cyrus the Great down to the Neo-Babylonian language continues to show the same Assyrian tradition:

*A-na-ku I (am) <sup>m</sup>ku-ra-aš (Cyrus) šar (king) kiš-šāt (all) šarru (king) rabu (great) šarru (king) dan-nu (powerful) šar (king) Babil<sup>tic</sup> (Babylonia) šar (king) <sup>mat</sup>šu-me-ri (Sumer) u (and) ak-ka-di (Akkad) šar (king) kib-  
ra-a-ti (four) ir-bi-it-tim (races) mar (son) <sup>m</sup>ka-am-bu-zi-  
ia (Cambyses) šarri (king) rabi (great) šar (king) <sup>alu</sup>an-  
ša-an (Anshan) mar mari (son's son) <sup>m</sup>ku-ra-aš (Cyrus) šarri (king) rabi (great) ša r(king) <sup>alu</sup>an-ša-an (Anshan) liplipi (great-son's son) <sup>m</sup>ši-iš-pi-iš (Teispes)* [67, p.4], [61, p.125].

#### G. Aramaic

Nouns in the Aramaic language may be divided into two groups: 1- nouns with Aramaic origin and loanwords modified to Aramaic morphology 2- loanwords that did not adapt to Aramaic morphology. The former are groups with original Aramaic stock end in either (-a) or (-ta). The latter groups are loanwords adapted to Aramaic morphology, and they modified this nominal inflection through the suffixing of the ending (-a) or, in a few cases, (-ta).

Nominal compounds are composed of the combination *māre/mārit-* (possessor of) plus a noun. The first element is often unstressed, and the vowel of (-a) usually shortens; *mare-qiwṭ* = powerful, *mare-dukāna* = shopkeeper. Moreover, the names of professions can consist of compounding a nominal from a root *ʔwl* with some other noun, e.g., *ḥašta-awāla* = worker [68, p.135]. Nouns can be formed by the reduplication of the biconsonantal stem, *qalqal*, by that of the final consonant of a triconsonantal stem, *qatalal*, and by that of the last two consonants of a triconsonantal one, *qatatal* [69, p.82]. As in other east Semitic languages, another method of forming that of plural was reduplication, in which the final radical did reduplicate. This plural form is, of course, found only in Sg. *ṭoppa* = ball. Pl. *ṭoppāpe* [70, p.30]. Moreover, some verbs can be formed by reduplicated stems, e.g. *qtqt* = to cut up; *xšxš* =

to trip, dqdq = to cut finely, lflf = to wind up [68, p.109]. Also, a noun may be annexed to the following noun, attribute, or clause that qualifies it by replacing the singular and plural endings *-a* and *-e* by that of *-i*: *bābit Yosef father (baba) of Joseph* [69, p.168].

*Son's son*: *bar* applies for son, son's son, and *bar bar* in the same meaning in the Aramaic language and its sub-branches. Moreover, *ben bane* means son, which signifies son's son in the broadest sense [71, p.103].

#### IV. CONCLUSION

We did search for answers to the following questions: Is there such a nominal compound morphology (*puhre(i)puhr*) in the ancient Iranian languages? Can we find this morphology in the Mesopotamian words? If it is a loanword, which lingual morphology has it adopted?

Nava or grandchild in the Indo-European languages had a similar structure, and it was constructed based on Indo-European morphology (root and affix). Its morphological and semantic evolution was founded on the Indo-European linguistic rules. This Indo-European word evolved into a divine character in Avestan texts but preserved its semantic Indo-European characteristic and applied for the king pedigree in the Achaemenid period. In the Middle Persian, "*Nava* or son's son" continued to have the same morphological and semantic characteristics and had the same meaning until the Neo-Persian period.

But about the other word for the son of the son (*puhre(i)puhr*), which has been used only at *Haji-Ābad* inscription, we did not find any structure of a reduplicated one to be able to refer it to the so-called son of the son, and such a formation has not applied for the family vocabulary in the Iranian languages. As mentioned, the transliteration of *PWHRYPWHR* may be transcribed into *puhrēpuhr* or *puhrīpuhr*. The former can be reconstructed as *\*puçahyā puça (puθrahe puθrō)*, e.g. *Vištāspahyā puça*, and the latter as *\*puça hya puça* e.g. *taumā hyā amaxam puθrō yō puθrō = son's son*. There is the structure of the son of the son in Mesopotamian texts. The ancient empires such as Akkadian, Assyrian, Babylonian, and Persian should be regarded as a successive version of the same multinational power structure, each resulting from an internal power struggle within this structure. The Persian language, like other cultural, ceremonial, and architectural issues, adopted some loanwords from Mesopotamian languages, and in a few cases, the Parthians and Sasanians were directly impressed by the Mesopotamian lingual and ritual topics; for example, in the ceremonial motifs, the Sasanians did not follow the Achaemenids but were instantly affected by Assyrians. We know that the middle Persian language has been impressed by Aramaic, but we did not find any resemblance between both of them in this case, and the Aramaic morphology itself was influenced by the Akkadian languages. All the issues raised tend to conclude that the son of the son in the *Haji-Ābad* inscription may be affected by the Mesopotamian morphology or the Aramaic language of Mesopotamian origin.

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