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URARTOLOGY

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THE KING OF URARTU RUSA HAY OR ARMEN'S SON

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Introduction

The sixth Patriarch of the Armenian dynasty Aram, whom Movses Khorenatsi introduced as the legendary Assyrian king Ninos' senior contemporary¹ exactly corresponds to the Uartian king Arame or Aramu who was mentioned in the Assyrian records of the first half of the 9th century BC. According to the Armenian history, he reigned in the Armenian Highlands in 888–845, while according to N. Adonts, from 880 to 843–840².

He was succeeded by the founder of the Van dynasty Sarduri I (or Serduri) (845–825)³. Eleven kings of the Van dynasty from father to son reigned up until 590 BC (or 585 BC) – Ishpuini (825–810), Menua (810–786), Argishti I (786–764), Sarduri II (764–735), Rusa I (735–713), Argishti II (713–685)⁴, Rusa II (685–645), Sarduri III (645–635) whom the Assyrian king Asurbanipal (also spelled Assurbanipal or Ashshurbanipal) called Ishtarduri in his chronology. Asurbanipal

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¹ Մովսիսի Խորենացու 1913, 43:

² Ադոնց 1972, 186, 195:

³ Հայ ժողովրդի պատմություն 1971, 186, 195:

⁴ According to N. Adonts, Argishti II's reign lasted 33 years from 713–680 Ադոնց 1972, 195.

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reigned from 685 to 645 thus, he was the contemporary of Rusa II and his son⁵. Here the succession of the Urartian kings seems to be interrupted⁶.

Diverse Views on Urartu's New King Erimena

In 1892 and 1894 the 7th and 9th issues⁷ of the famous chronicle of Assyrian studies published the photos and inscriptions of eight bronze shields, sculptures and their fragments that had been discovered in Toprak-Kale (the north-eastern suburbs in the city of Van) by the prominent researcher, explorer and decoder of Urartian inscriptions Lehman-Haupt. It was then that the scientific circles learnt about the existence of a new king from the Van dynasty – Rusa Erimenahi (the son of Erimena).

At the end of the 19th century the French scientist Thureau-Dangin being specialized in Assyriology and the German expert in Urartian studies Lehman-Haupt considered the son of Erimena Rusa to be Rusa I and placed him after Sarduri II. The given opinion is absolutely groundless, for the High Priest of Musasir Urzana supported the ascension of Rusa I – the contemporary of Sargon II to “his predecessors’ native throne” in 735 (KYKH N387 line 11). It is obvious that the throne of Urartu belonged to the predecessors of Rusa I but not to Rusa whose father Erimena’s ascension to the throne still remains a mystery.

Ascending to the throne with the blessing of the High Priest, Rusa I following his predecessors’ example proceeded with the practice of supplying the sanctuary of Urartian Ardini, called Musasir by the Assyrians, with golden gifts and treasures. According to the inscription, in exchange for such cordiality and wealth Urzana gave his war-chariots to Rusa I, which the latter used in his invasions of the Assyrian mountains and the massacre. Learning all about those events, the Assyrian king Sargon II (722–705) in his inscription called Urzana “a perfidious malefactor who broke the vow made to the gods of Asur Shamash, Nebo and Marduk.”⁸ Moreover, in 714 attacking Musasir Sargon II robbed all the treasures and golden sets of Urzana’s temple. Hearing about that Rusa I committed suicide

⁵ Арутюнян 2001, 489; Арутюнян 1970, 331.

⁶ Later on a bronze shield and a cylindrical seal were discovered in Karmir Blur. On the inscription of the bronze shield and on the stamp of the cylindrical seal Sarduri, the son of king Sarduri was discovered, based on which after Sarduri III Sarduri IV was added (620). See Арутюнян 1970, 331.

⁷ Zeitschrift für Assyriologie und verwandte Gebiete 1892, IX, 1894.

⁸ Armenien einst und jetzt 1926, 310.

with the dagger hanging from his belt. While the treasure thief Sargon falsely attributed glory to himself, as if Rus abandoned his war chariot, rode his mare and fled, leading his army⁹.

It is not clear whether the tragic fate of Rusa I or some other factor led Lehman-Haupt to give up the idea of identifying Rusa III with the latter presumably declaring Erimena as the king of Urartu and ascribing the period from 625 to 605 to the years of his reign while his son Rusa supposedly reigned from 605 to the fall of Urartu in 585¹⁰.

Later on N. Adonts drew the following conclusion about the period of Erimena's reign, "We don't know for sure whether Erimena was the father of Rusa III the king or not. The Assyrians did not know Menua and the last Rusa merely because Menua was a very successful adversary (I would also add the feature of his valiance – **A.M.**), and the arrogant rulers of Assyria were reluctant to make any reference to him, while Rusa III reigned in the era when the state of Asur had already turned into ruins. As far as the rest is concerned, both the lists verify the same information."¹¹

It is not accidental that the inscriptions of Asur, dating back to the fall of Urartu do not mention any more or less significant episode that involved Rusa III. Even in the "Babylonian Chronicle" published by the British Museum curator Gadd the Babylonian ruler Nabopalassar does not mention any name of a Urartian king when describing how crossing the Izala mountains he reached the city situated in the region of Urashtu (he refers to the conquest of the capital Tushpa). Despite this fact, Urartu was considered to be the ally of Assyria. The Urartian king is not mentioned among the Median-Babylonian joint supporting forces either.

Notwithstanding this, taking into account the existing carved inscriptions about Rusa Erimenahi (Erimena's son) written in the Urartian language, the specialists of Urartu placed Rusa at the end of the list of the Urartian kings, regarding him as the eleventh ruler during the era of the Urartian downfall.

As for Erimena, contrary to Lehman-Haupt's view, N. Adonts does not ascribe any year of reign to Rusa's father Erimena, "If we put aside Erimena for the time being, until we gain some proof that he reigned or probably was identified with Sarduri, then we should regard Rusa Erimenahi as Sarduri's successor." Thus,

⁹ Ադոնց 1972, 107:

¹⁰ Lehmann-Haupt 1921, 28.

¹¹ Ադոնց 1972, 183–184:

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Adonts concludes, “Sarduri ruled in 646-610, while Rusa reigned from 609 until the end of the Urartian Empire when in the turmoil of 585 events it was terminated.”¹²

In 2002 the Italian Urartologist Mirjo Salvini surprisingly found a new ample inscription of Rusa Erimenahi placed in an old Armenian village Ermantz or Ermanis east of Van. The inscription introduced with the previously existing bronze shields and other carved fragments that resemble stencil superscription, contains sixty-four lines on the two opposite sides of the cuneiform, except the last lines which despite being numbered are without text¹³. Four years later the exact duplicate of the inscription was found in the settlement of Savajk.

In 2004 Doctor of History Yervand Grekian firstly published the inscription discovered by Salvini where he introduced his observations¹⁴. Along with the latter in his article¹⁵ “Karl Fridrich Lehman-Haupt and the List of the Urartian Kings” published in 2017 he introduced new observations on the issue of the three Rusas. Along with the author's own conclusion the article contains different hypotheses taken from the studies of foreign researchers.

It seems that the newly discovered, valuable and substantial inscription contrasted with the already known inscriptions was to bring to light new details on the origin of King Rusa Erimenahi. Nevertheless, I would like to state that the newly emerged interest in this issue and the proposed chronological solutions to the king Rusa Erimenahi are not sufficient. The specialists of Urartian studies vigorously undertook examining the hereditary legitimacy of the Urartian kings starting from the king Ishpuini up to Argishti II, meanwhile dwelling upon the question which Rusa built the small town of Rusakhina¹⁶ or Keshish-gyol.

¹² Ադոնց 1972, 195:

¹³ Salvini 2002.

¹⁴ Գրեկյան 2004, 224–252:

¹⁵ Գրեկյան 2017, 23–37:

¹⁶ In articles by the specialists of the Urartian studies the Urartian toponyms Qilbanikai and Eidurukai are quite wrongly used, e. g. “the city of Qilbanikai”, “the excavations of the city of Eidurukai”, “the founder of the city of Qilbanikai”, etc. Then in Salvini's work we come across a viewpoint according to which, “Among the cities founded by Rusa, the son of Argishti, Rusakhinili Qilbanikai should have been built earlier than Rusakhinili Eidurukai”. The “kai” ending, attached to the Urartian toponyms signifies “in front of, opposite”, indicating that a new city or fortress was built in front of the given location. Therefore, all these toponyms should be used without the ending “kai” i.e. Qilbani, Eiduru, etc. Furthermore, Qilbani is not a city but a country (KUR Qilbani), neither Eiduru is a city. It is a mountain (ŠADÛ

Finally, just a century later the lengthy and fruitless investigations of Erimena's mystery led to the same mistake that prevailed in the 1890s: the researchers came to the conclusion according to which, the adequate solution to the issue would be to place Rusa Erimenahi before Argishti II¹⁷. Thus, with only a slight difference the viewpoint put forward by Tureau-Dangin and Lehman-Haupt at the end of the 19th century was repeated. Michael Roaf merely considered him to be Rusa I who reigned from 735 up to 714 BC: likewise German researcher Lehman-Haupt made the same assumption a century before, who later dropped the given hypothesis. However, according to the historical fact, Argishti II ascended to the Urartian throne, succeeding his father Rusa I, contrary to this M. Salvini, to whom we are grateful for finding the lengthy inscription of King Rusa III Erimenahi, after some hesitation, arrived at the conclusion that Rusa, the son of Erimena preceded the Urartian king Argishti II (713–685). It turns out that Sarduri II's son Rusa I (who committed suicide) was out of the blue succeeded by a new Rusa Erimenahi 713–708 whose father Erimena was not mentioned among the anterior kings of Biayna.

Thus, based on the materials which are only known to them the specialists of the Urartian studies claim that such a chronological order is quite possible. Such a chronological order can be called nothing but a muddle of historical events. Fortunately, there exist other sources to which the above-mentioned researchers do not refer at all. The given sources undoubtedly testify to the fact that the king Rusa Erimenahi lived and had a lengthy reign in the 6th century BC, hence it is not appropriate to move him to the previous century, just allotting him a five years' reign.

Up to now the main question discussed by all the Urartologists has been: whose father of the three Rusas was the king named Erimena? I am really sorry to point out that the participants of the above-mentioned debate in fact did not have any idea about all the historical sources with the help of which it might have been possible to demystify Rusa III's reign and highlight the exact time span of his rule.

Eiduru). Thus in the Russian translation of КУКН we read «Rusa founded his throne in (the city of) Rusakhinli in the country of Qilbani (Килбани)» (N 412a, стк. 2–3); «(Rusa) proudly erected the fortress in front of mount Eiduru» (N 412b, стк. 2–3)

¹⁷ In recent years a number of new comparative studies have been published, examining the periods in which Kings Rusa I, Rusa II reigned i.e. Salvini 2006. Salvini 2007. Salvini 2007. Kroll 2012. Roaf 2012.

The Lost Mysteries of the Remote Past

I published my brief study “The Lost Mysteries of the Remote Past” where I dwelt upon all the mysteries about Rusa and his father, introduced a well-grounded clarification and solved the mystery thoroughly. The publication was directed to the local specialists of Urartu, who obviously were not familiar with it. I also took into consideration the foreign specialists of Urartu, in order to give an international resonance to the issue I submitted a larger English version of the article to the online journal “Fundamental Armenology” of the NAS in Armenia,

Thus, it is the author of the given lines who comes up with the solution to the mystery:

1. Studying the opinions of contemporary specialists of Urartu, I unfortunately came to the conclusion that none of them knew the view put forward by the prominent Norwegian linguist and historian Jorgen Alexander Knudtzon (1854–1917). I refer to the book “Assyrian Prayers to the God of Sun Shamash.”¹⁸ Asarhaddon who was one of the most vengeful and arrogant rulers of Assyria had a very hostile attitude towards Urartu and its kings. In his prayers to the God of Sun Shamash he asked him to send divine signs, telling what dangers would be awaited from the raid by Urarti (^{mt}Urarti) king Ursa (i.e. Rusa) that had allied himself with the Cimmerians and was called laaa (^mlaaa) in the country Pa... (^{mt}Pa...) ¹⁹.

These vowels are not just incoherent interjections. Dr. Jorgen Alexander Knudtzon (1854–1917) presupposes them to mean the word “Hay” i.e. Rusa’s Armenian origin. The last sound «a» is a case ending. The determiner «m» indicates that the given attribute refers to a male. We come across the Armenian transcription of the given determiner «Yaya» in “The Reader of the History of the Armenian People”²⁰ as well as in those authors’ books who used this inaccurate source. However, this is a linguistic misunderstanding. The alphabet created by Mesrop Mashtots enables us to transcribe any ancient, new term with utmost

¹⁸ Assyrische Gebete an den Sonnengott. Aus der Zeit Asarhaddons und Asurbanipals. Herausgegeben von Dr. **Knudtzon** 1893.

¹⁹ **Knudtzon** 1893, 48, 149–150. In his French version of “History of Armenia N. Adonts also referred to Assarhaddon’s paryers previously published by Knudtzon. However, here Adonts’ text on Urarti’s king Ursa has only «.....on appelle la-a-a....» (...it is called la-a-a...) – it is difficult to guess the distortions that the text at Adonts’ disposal underwent in the place where three dots were used. (**Adontz** 1946, 133).

²⁰ Հայ ժողովրդի պատմության քրեստոմատիա 2007, 137:

accuracy, thus, the given determiner should be copied letter for letter from Assyrian «laaa(a)». I have pointed out the determiner «hay» in Ebla inscriptions²¹ of the 3rd century BC where it was used as Ha-ia and Ha-ya (Ha-a in the inscription). It signifies the tribal name *hay* which has undergone changes in the previous two millennia.

The philologists have not paid due attention to the important evidence by Asarhaddon, being published and interpreted by Knudtzon. Knudtzon's conclusion that Rusa was of Armenian origin was based on this inscription. Dr. Knudtzon emphasized, "If in the 48th and 49th paragraphs we probably deal with the Armenian king Ursa or Rusa (mit einem armenischen König Ursâ oder Rusâ zu thun²²), then the name found in § 51 resembles the famous Mushki king Mi-ta-a who ruled during Sargon's reign. If there is any interconnection, then it will take us somewhere farther – to the west. /.../ ina ^aKal-ha testifies against Asurbanipal's epoch, thus evidencing Asarhaddon's"²³.

The mentioning of the Mushki people that inhabited Cappadocian Caesarea, west to the Euphrates evidences that Knudtzon is well aware of their Armenian origin. Back in the 5th century Movses Khorenatsi wrote about the legend of the Mushki people; the former Mazhak (Mazaka in Latin) toponym²⁴ in Caesarea also testified to this. In this case the kin tie between the 6th Armenian patriarch Aram and the viceregent Mshak stands as an ancient testimony of kinship between the Armen and Mushki peoples which, having been recorded by Khorenatsi, is enrooted in the Armenians' memory. The Assyrian inscriptions²⁵ also confirm that in the 2nd and 1st millennia BC the Mushki people emigrated to Urartu, reaching the borders of Assyria. The denominations of Urartian provinces Mashgun, Mshkunik, Mushkini²⁶ testify to this as well.

Here as we can see two Urartian kings of the same name Ursa or Rusa coincide both of whom were Assarhaddon's contemporary. One of them was called Hay (Armenian) in his country Pa Պա... while the other one was the king of Urartu Rusa II (685–645 BC) who had succeeded Argishti II similarly being Assarhaddon's

²¹ Иванов 1983, 31. Մուշեղյան 2007, 152:

²² Knudtzon 1893, 50, 153.

²³ Knudtzon 1893, 50, 153–154.

²⁴ Ագաթանգեղոսյ 1909, 796: Մովսիսի Խորենացույ 1913, Ա, ԺԴ; Բ, Զ; Բ ԺԴ etc:

²⁵ Մուշեղյան 2007, 332:

²⁶ Հայ ժողովրդի պատմություն 1971, 240, 295, 333, 426:

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contemporary. Thus, the most vivid evidence consists in the fact that the king of Urarti Ursa (called Hay – Armenian in his Pa country) who was mentioned by the Assyrian ruler Assarhaddon was nobody else but than the successor of Argishti II Rusa II. Consequently, only this Rusa II should be called Hay, who forming alliance with Cimmerians threatened to conquer Shupria country with its cities of Bumu and Kullimeri²⁷.

The fact that the Assyrian king Asarhaddon mentioned Rusa, the king of Urarti in his prayers so many times can be deemed as more vivid evidence than any other opinions. The point is Ursa the contemporary of Asarhaddon is nobody else but Argishti II's successor Rusa II, thus, the aforementioned leads us to conclude that Rusa II should be called Rusa Hay.

2. However, the fact that a historian's keen eyes have not discovered any trace on the last king of Urartu Rusa III in Assyrian inscriptions can only be accounted for by the fact that Rusa did not belong to the era of the Urartian downfall. The fragments of eight bronze shields as well as the bronze sculpture of a kneeling bull²⁸ where the name Rusa Erimenahi is mentioned vividly testify to King Rusa's combative and fearless character. In N. Adonts' "The History of Armenia" the translation of the sculpture (a kneeling bull) does not accurately convey the idea of the sculpture. In the stellar firmament the constellation of Orion is opposed to that of the Bull, where according to a legend, the Armenians' ancestor Hayk the Patriarch and the Assyrian king Bel are personified. King Rusa himself brought Bel down to his knees (the kneeling Bull). Thus, it is not fair at all to search the king's place in the turmoil of Urartu's collapse. His pedestal of honor embodies the height of Urartu's power, which, according to the inscription, the almighty and productive²⁹ king gained due to his deeds.

Thus, Asarhaddon's evidence along with the determiner Hay (Armenian) introduced by Knudtzon are weighty arguments to finally find out the identity of the king Rusa Erimenahi mentioned on the fragments of the 6 shields as well as in the

²⁷ Աղոնց 1972, 136: Adontz 1946, 133.

²⁸ Աղոնց 1972, 182, արձ. № 163ш-р, Меликишвили 1960, № 296а (Т, П), Арутюнян № 441а-б – N. Harutjunian must have not seen the photo of the bull's sculpture published by Sayce, thus, he has not mentioned it in the record. In the original text by N. Adonts in French (Adontz 1946, № 163 a-b, 180) we can read: «Un taureau agenouillé («a kneeling bull» – A.M.) et des rosettes, en bronze, portant le nom de Rusa Erimenahini»:

²⁹ Арутюнян N 414. line 9.

lengthy inscriptions discovered by Mirio Salvini. Here, as we can see, two kings with the name Rusa coincide: the first was called hay (Armenian) in his Pa country, while the other one is Rusa III the son of Erimena Rusase Erimenahinise.

Hence, as the given Ursa or Rusa was the contemporary of the Assyrian king Asarhaddon who reigned in the 1st half of the 7th century, I move Rusa III Erimenahi from the year of 590 to the beginning of the 7th century BC, identifying the latter with Argishti II's predecessor Rusa II, who ruled from 685 to 645 BC in Urartu. In this case how can the two different patronymics (Argishti and Erimena) of Rusa II and Rusa III be explained? Of this puzzle the given question seems to be the most complicated to answer.

Knudtzon was not familiar with the determiner Erimenahi which stood next to Rusa's name and despite this fact the Norwegian linguist quite accurately calls him «ein armenischer König Ursâ oder Rusâ»³⁰ - «the Armenian king Ursa or Rusa huj»: Erimenahi is not Rusa's patronymic but his Armenian tribal name, thus Rusa Erimenahi does not stand for Erimena's son Rusa, as by now almost all the researchers have thought: it signifies Armen's son Rusa or Hay's (Armenian's) son.

Now we shall dwell upon the issue of how Pa country's king Ursa the Armenian (or Armenian's son) ascended to the throne, succeeding Argishti II. We have unquestionable evidence which testifies to the alliance³¹ between the young king Argishti and Muttalu the Armenian king of Kumukhu (Komagene) country. At the time when young Argishti the son of Rusa I appeared in a deadlock, the first man to support Argishti was Muttalu the king of Kumukhu. In this connection Sargon II angrily wrote in his chronicle "Muttalu from Kummukhu country that villain Hittite has made an alliance with the king of Urartu"³². Muttalu mediated for Argishti to establish close relations with the Armenian royal dynasty Kudmukhi (the dynasty of Kadmos)³³ in the country of Ararat and take wife from there. Before that in 709, in Urartian capital Tushpa Argishti ascended to the throne as Argishti II, succeeding his martyr father Rusa I. He never ceased fighting relentlessly

³⁰ Knudtzon 1893, 50, 153.

³¹ Roaf 2012, 137, 141, 156, 181.

³² Andreas Fuchs, prunk 112–113.

³³ "The land of Ararat, "where the dynasty of Kadmos" was situated – the patriarch Hayk returning from Babylon, founded his first house and leaving it as heritage to his grandson Kadmos. Մովսիս Խորենացի 1917, Ա, ԺԱ, 34: The name Kudmukhi originates from here.

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against Sargon II. In 705 Sargon II attacked rebellious Tabal and died under unknown circumstances. In the 680s BC Argishti II married off his daughter (probably again through Muttalu's mediation) to Ursa the Armenian – the king of Pa country. As Argishti did not have a male heir according to Khorenatsi, he made Ursa Hay (the Armenian), who had already become like son to him³⁴, an heir to his throne. After the death of Argishti II, in 680 Ursa the Armenian succeeded him as Rusa II “the son of Armenian”, leaving the following saying on the bronze tableau of his statuary “With my two horses and one charioteer I took over the kingship of the land of Urartu”³⁵ to which his foreign nickname ubartu³⁶ testifies. Taking into account the above mentioned saying, some European researchers groundlessly call Ursa the Armenian “usurper”. While the meaning of this saying merely evidences that Ursa the Armenian came by just one chariot (and not accompanied by a cavalry) from another country after Argishti's death ascended to the throne in Urartu and ruled up to 645 in the 1st half of the 7th century in Urartu. As Sarduri II (645–635) was the son of Rusa II, quite naturally he was also of Armenian origin.

This is how the 2700 year long mystery on the Urartian king Erimenah is solved. The mystery which was the subject of groundless hypotheses introduced in debates by various scholars. It is absolutely unsubstantiated to place the king Rusa III Erimenahi in the 8th century as done by Roaf, Salvini, and other participants of the debates.

3. Now it is quite appropriate to call to mind a long forgotten fact: in 1933 the Russian specialist in the Urartian studies I. I. Meschaninov, a famous student of Nicholas Mar put forward a hypothesis according to which, Erimenahi is not the king's patronymic but rather stands for Hay (Armenian), the tribal name – Руса армянин³⁷ (Armenian Rusa). Moreover, he came up with the given hypothesis without being familiar with Asarhaddon's prayers that had been published by Knudtzon. Despite the fact that Meschaninov's hypothesis was supported by the eminent researcher in Old Armenian and European languages G. Jahukian as well

³⁴ Մովսիսի Խորենացու 1913, Գ, ԾԱ, 324. «Վասն որոյ զորդիացեալդ դորա (Սահակայ Պարթևի) զՀամագասպ կացուցես ի վերայ զորացդ սպարապետ»:

³⁵ Roaf 2012, 201.

³⁶ A. Wolfram von Soden. Akkadisches Handwörterbuch, Wiesbaden, 1974 (from now on AHW), III, S. 1399: In the Urartian text ubardugi means front side (line 7) and ubardui opposite side (line 30)

³⁷ Мещанинов 1933, I, 37–42. See also Арутюнян 1970, 332, прим. 94.

as by the outstanding historians S. Yeremian, G. Tiratsian, the philologist, a specialist of folklore studies M. Hasratyan, I. Dyakonov opposed to the hypothesis, refuted it in various publications in the 1950s-60s, considering it unscientific. According to Dyakonov's hypothesis, Erimena was the uncle of Sarduri II and brother of Rusa II, consequently he ruled for a supposedly short period of time. Dyakonov's questionable hypothesis is followed by total refutation, "We are of course to reject the previously held improbable opinion according to which, Rusa III's patronymic Erimenahe is not his patronymic at all but rather an ethnonym, signifying "Armenian." ³⁸

Unfortunately, the distinguished specialist in the Urartian studies Nikolay Harutyunyan adhered to Dyakonov's disproving opinion, "It is hard to agree with Meschaninov who seems to interpret "Rusa the son of Erimena" as "Rusa the Armenian". The given point of view being absolutely groundless, is still acceptable by some Armenologists (S. Yeremyan, G. Tiratsyan, etc.). Recently I. Dyakonov and the author of the given book have categorically opposed to the given view." ³⁹

Thus, due to the efforts of Dyakonov and his followers Meschaninov's assumption turned to nothing, despite the fact that the Urartian specialists I. Dyakonov and N. Harutyunyan, being scholars of a later period had greater opportunities to be familiar with Asarhaddon's prayers directed to God Shamash.

As for the cylindrical seal "Erimena" found in Karmir Blur, it should be noted that the given name is by no means connected to Rusa II, and as I have written in another publication, "The given Erimena absolutely differs from the Erimena engraved on the fragments of the six shields found in Toprak-kale (Van), where the latter was referred to as the Urartian king. The mere fact of mentioning only the name Erimena, indicates that the given individual is the king Armenios who in 585 BC founded the new dynasty of the Haykazunis. The afore-mentioned round, regal seal with Urartian cuneiform symbols was made in the name of the king Armenios, with no mention of patronymic. The line of the new dynasty Haykazunis started from the king Armenios in the province of Ayrarat, therefore, the name of the previous king was not mentioned on the seal." ⁴⁰

Thus, the two inscriptions testifying to centuries-long existence of the king Rusa II were handed down to Armenians. The inscriptions made with the

³⁸ Дьяконов 1963, 57–58.

³⁹ Арутюнян 332, прим. 94.

⁴⁰ Մուշեղյան 2013, 161–175:

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international cuneiforms of the Near East certified the self-denomination “hay” (Armenian) and the tribal name “armen” which was inherited from the tribal chief Arame.

Conclusion

From the above-mentioned it becomes obvious that the transcription of Erimena (= hay=Armenian) should be viewed as synonymous with the tribal name Armeini, Armeniuhini found in the inscriptions of Menua and Argishti I, which are intentionally transcribed as Urmeini,⁴¹ Urmeniuhini,⁴² Urmeniuhidi,⁴³ Urmeuedi⁴⁴ and by doing this they try to conceal the fact that the tribe “hay” (Armenian) existed in the Armenian Highlands before the 6th century BC. While in more ancient Babylonian and Acadian inscriptions denominations are only transcribed as Armi, Armani, Armanum.

Hence, Rusa Hayordi (Rusa the Armenian's son) was the same as Rusa II, who having succeeded Argishti II, reigned in the same years (685–645 BC). It was owing to him and not to the climate changes (as researchers, having the 21st century mentality, assume) that Lake Keshish-gyol came into existence. The artificial lake was created to supply Rusa's new capital Rusakhinili and old Tushpa with water which served as a source of irrigation for the neighboring fields and valleys as well (see KYKH № 391 inscription the artificial lake was misattributed to Rusa I). Rusa Hay (the Armenian) or Hayordi (Armenian's son) was not from Biayna. I myself discovered all these novel pieces of information on Rusa Hayordi. The Urartian words *tubarduni*, *ubardugi* (*ubarduni*) found in the inscriptions on Rusa do not refer to Rusa's coronation at all (DK frontal side I line 7 and HK rear side II lines 29, 30 in Salvini's newly unearthed inscription). They mention Rusa's foreign descent as some suggest.

Moreover, due respect should be paid to Salvini, who introduced inscription unearthed by him to his compatriots-Italians under the headline respectful to Armenians «Una Stele di Rusa III Erimenahi dalla zona di Van»- “A Stela of Rusa III Erimenahi from the Region of Van”, mentioning the old Armenian name (Ermants or Ermanis) of the region, while M. Roaf⁴⁵ entitled the inscription with the name of

⁴¹ Աղոնց 1972, 169: See also Арутюнян, 529 under the word KUR URME.

⁴² Աղոնց 1972, 157, 201, 212, 223, 366:

⁴³ Աղոնց 1972, 157:

⁴⁴ Աղոնց 1972, 174:

⁴⁵ Roaf M., 2012, 191.

the village in Turkish “The Urartian inscription of Gyovelek.” Mirio Salvini could have done the same, but preferred not to.

We have other geographical data on the country of Pa, which irrefutably discover Rusa Hayordi’s motherland located out of Biayna’s borders, where his nation called him *hay* (Armenian). We will dwell upon data on another occasion.

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ՈՒՐԱՐՏՈՒԻ ԹԱԳԱՎՈՐ ՌՈՒՍԱ ՀԱՅ ԿԱՄ ԱՐՄԵՆԻ ՈՐԴԻ

ՄՈՒՇԵՂՅԱՆ Ա.

Ամփոփում

Բանալի բառեր՝ Արամ, Արամու, Վանի թագավորներ, Ուրարտու, Ռուսա Էրիմենայի որդի, Արմենի որդի, Ասորեստան:

2002 թվին հայտնաբերվեց մի քարակոթող՝ Ուրարտուի Ռուսա III Էրիմենայորդի թագավորի ընդարձակ արձանագրությամբ: Այդ հայտնագործումը պատեհ առիթ ծառայեց Էրիմենայի որդի Ռուսայի ծագման, տոհմի և նրա կողմից Ուրարտուի գահը ժառանգելու օրինականության ամենատարբեր ենթադրությունների համար: Որոշ հետազոտողներ նրան պարզապես համարում են Ռուսա I (մ.թ.ա. 735–714 թթ.): Արձանագրությունը գտած Սալվինին, որոշ վարանումներից հետո հանգեց այն մտքին, որ այս Ռուսա Էրիմենայորդին

նախորդել է Ուրարտուի թագավոր Արգիշտի II-ին (մ.թ.ա. 713–685): Նրան հետևելով, մյուս հետազոտողները նույնպես ենթադրում են, թե Էրիմենայի որդի Ռուսան գահակալել է Ուրարտուում (մ.թ.ա. 713–708 թթ.):

«Աշշուրական աղոթքներ արևի աստված Շամաշին» գրքում հրապարակված է մի աղբյուր, որի մեջ Ասորեստանի թագավոր Ասարհադդոնը հաղորդում է, թե «Ուրարտիի թագավոր Ուրսային (այսինքն՝ Ռուսային) իր Պա... երկրում անվանում են Իա-ա-ա», որը ըստ դոկտոր Յորգեն Կնուդզոնի ենթադրում է Ռուսայի *հայ թագավոր լինելը*:

Այս հիման վրա սույն հրապարակման հեղինակը խնդրո առարկա թագավորին անվանում է Ռուսա Հայ, իսկ նրա «Erimenahi» հայրանունը, որին ծանոթ չէ Կնուդզոնը, թարգմանում է *Արմենի որդի*, այսինքն՝ Հայորդի: Եվ այսպես, քանի որ այս Ուրսան կամ Ռուսան VII դարի առաջին կեսի Ասորեստանի թագավոր Ասարհադդոնի ժամանակակիցն է, ապա նրան պետք է նույնացնել Արգիշտի II-ի հաջորդ Ռուսա II-ի հետ, որը գահակալել է Ուրարտուում մ.թ.ա. 685–645 թթ.:

ЦАРЬ УРАРТУ РУСА ХАЙ ИЛИ СЫН АРМЯНИНА

МУШЕГЯН А.

Резюме

Ключевые слова: Арам, Араму, ванские цари, Урарту, сын Русы Эримены, сын Армена, Ассирия.

В 2002 году итальянский урартолог Мирьо Сальвини к востоку от города Ван, в селе Эрманц (иначе – Эрманис), обнаружил стелу с пространной надписью урартского царя Русы III Эрименахи. Новое ценное открытие послужило поводом для всевозможных догадок о происхождении Русы – сына Эримены и о законности унаследования им урартского трона. Согласно Майклу Роуффу, это Руса I (735–714), правивший в 735–714 гг. до н.э. Такое же предположение в свое время было высказано немецким исследователем Лемантом Гауптом. Сам Сальвини пришел к выводу, что Руса III Эрименахи был предшественником урартского царя Аргишти II (713–685). Вслед за ним и другие исследователи, в их числе и историк

Ерванд Грекян, в своих публикациях также придерживаются мнения, что Руса – сын Эримены правил после Русы I, покончившего с собой в 714 г. до н.э., после того, как царем Ассирии Саргоном II были разграблены бесценные сокровища урартского культового центра Мусасира.

Автор данной статьи с сожалением должен отметить, что все участники вышеуказанной дискуссии не имели представления о тех исторических источниках, которые проливают свет на загадочный образ урартского царя Русы – сына Эримены и время его правления. Имеются в виду «Ассирийские молитвы богу солнца Шамашу», изданные выдающимся норвежским лингвистом и историком Йоргеном Кнудзоном (том II, Лейпциг, 1893), в которых ассирийский царь Асархаддон сообщает, что «царь Урарти Урса или Руса в своей стране Па... именуется Иа-а-а». А эти гласные дают повод издателю Кнудзону видеть в лице Русы *армянского царя* («vielleicht mit einem armenischen König Ursâ oder Rusâ»). На основании сказанного автор данной публикации называет царя Русу *Hay (армянин)*, а его отчество «Erimenahi» переводит как *сын Армена*. И так как этот Урса или Руса был современником Асархаддона, правителем Ассирии в первой половине VII века до н.э., то он отождествляется с царем Русой II, правителем Урарту в 685–645 гг. до н.э., как преемник Аргишти II. И нет никакой надобности современника Асархаддона – Русу II «переселять» в предшествующее столетие.