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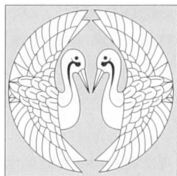
Front cover:

“Ni Heng (173—198), a poet in the service of Cao Cao”. Illustration No. 31 to the Chinese novel *Three Kingdoms* from the Album H-13 preserved in the manuscript collection of the St. Petersburg Branch of the Institute of Oriental Studies (early 19th century), 15.6 × 19.6 cm.

Back cover:

- Plate 1.** “A high-spirited stone, a divine oriole”. Illustration No. 46 to the Chinese novel *A Dream in the Red Chamber* from the same Album, 15.5 × 19.6 cm.
- Plate 2.** “Shi Ziang-yun falling asleep on the stone bench”. Illustration No. 58 to the Chinese novel *A Dream in the Red Chamber* from the same Album, 15.2 × 19.6 cm.
- Plate 3.** “Lin Dai-yu speaking to a parrot”. Illustration No. 57 to the Chinese novel *A Dream in the Red Chamber* from the same Album, 15.5 × 19.5 cm.

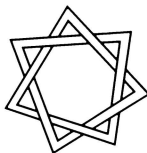
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ABOUT ONE KHAZAR TITLE IN IBN FAḌLĀN

Ibn Faḏlān, an Arab author well informed about Khazaria, while describing its political system after his visit to the Khazarian capital Itil in 922, names (after the sacral ruler, the great *Khaqan*, or *Qaḡan*) only three high-ranking officials of the state. According to Ibn Faḏlān, these three, "being the deputies", the author says, of each other in hierarchical succession, are (i) *Khaqan Bek* (*Qaḡan Beg*) actually ruling over the country; (ii) *Kündür Qaḡan*; and (iii) *javšīḡar* (?). The Arab author says nothing about the functions the last two performed in the state. Both *Kündür Qaḡan* and *javšīḡar* are mentioned in the final section of the famous "Book" of Ibn Faḏlān, which is missing in the unique Meshhed manuscript of this writing but present in the *Mu'jam al-buldān* by Yāqūt who abundantly cites Ibn Faḏlān's work [1].

The word *kündür* (*kundur*), after numerous unsuccessful attempts to determine its origin, has remained unexplained on the basis of Turkic languages. As for the title *javšīḡar*, mentioned by Ibn Faḏlān, its interpretation created some special difficulties because of a lack of clarity in its reading.

Two alternative readings — *javšīḡar* and *javšīḡar* — were suggested by the Russian scholars A. P. Kovalevsky and I. Yu. Krachkovsky correspondingly. The first was the translator of Ibn Faḏlān's work into Russian, while the second was the editor of the first publication of this translation in which the Meshhed manuscript had been taken into account. In the commentaries to this translation an opinion, once offered by Ch. Frehn, who considered the term a variant of the Turkish word *çavuş* (*çauş*) denoting "a police and war official", was supported [2]. Subsequently, A. P. Kovalevsky suggested another reading of the word, *javšīḡir* ~ *çavšīḡir*, considering it to better correspond to the harmony of vowels characteristic of the Turkic languages [3].

The obscurity of the term employed by Ibn Faḏlān stimulated Z. V. Togan and A. Zajaczkowski to undertake further investigation. The scholars have singled out two

components of the lexeme: *jav* and *šīḡar*, and suggested conjectures which, however, contradicted the spelling of the word attested in Yāqūt's work [4]. The conjectures were deservedly acclaimed by P. Golden who accepted the reading *javšīḡar* [5]. However, the divergences of the word's spelling in eight surviving manuscripts of the *Mu'jam al-buldān* are minor and concern only vocalisation and diacritical marks [6].

Meanwhile, it is possible to propose, without infringing upon the spelling given in the work, another reading of the word — *jav šunḡar*, not *jav šīḡar*. In this case, its rendering presents no difficulty. We can find the Turkic word *šunḡar* ~ *šonḡar* ("falcon", "gerfalcon") in al-Khwārazmī (10th century) — as *šunḡar*, in Maḥmūd Kāshgharī (11th century) — *šunḡur*, in *Muḥabbat-nāma* (13th century) — *šunḡar* [7].

The initial part in the word — *jav*, or *çav*, as A. P. Kovalevsky read it more precisely afterwards — apparently traces back to the Old Turkic *çavli* ("falcon", "hunting bird"), recorded in one of the Yenisey inscriptions (8th—9th centuries), and, later, in Maḥmūd Kāshgharī. It is interesting that in the *Qūtādghū Bilik* (11th century) there is a mention of a court official title — *çavli beg* (verse 4068) [8].

Judging from the usual system for designating the highest officials in Khazaria, the term used by Ibn Faḏlān has been given in an abbreviated form, and the full form can be reconstructed as *çavšunḡar* [*beg*] ("head of the royal falcon hunting"), which is completely identical to the title *çavli beg* attested in *Qūtādghū Bilik* by Yūsuf Balāsāḡūnī who names *çavli beg* among the highest dignitaries in the state of ilek-khans.

The context of the passage in Ibn Faḏlān where the term in question is employed enables us to assume that the "deputies" of *Qaḡan Beg*, namely, *Kündür Qaḡan* and *çavšunḡar beg*, fulfilled administrative functions similar to those of army commander and of *ḡājib* in the Qarakhanid empire.

Notes

1. [A. P. Kovalevskii], *Puteshestvie Ibn-Fadlana na Volgu* (Ibn Faḏlān's Travel to the Volga) (Moscow, Leningrad, 1939), p. 84; see also his *Kniga Akhmeda ibn-Fadlana o ego puteshestvii na Volgu v 921—922 gg.* (Aḡmad Ibn Faḏlān's Book on His Travel to the Volga in 921/922) (Kharkov, 1956), p. 146.

2. [A. P. Kovalevskii], *Puteshestvie*, pp. 167, 184.

3. A. P. Kovalevskii, *Kniga*, p. 269.

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4. A. Z. V. Togan, *Ibn Fadlan's Reisebericht* (Leipzig, 1939), p. 261; A. Zajaczkowski, *Ze studiow nad zagadnieniem chazarskim* (Krakow, 1947), p. 35.
 5. P. B. Golden, *Khazar studies* (Budapest, 1980), i, pp. 191—2.
 6. *Ibid.*, p. 191.
 7. *Drevnetiurkskii slovar'* (The Old Turkic Dictionary) (Leningrad, 1969), p. 525; G. Clauson, *An Etymological Dictionary of Pre-Thirteenth-Century Turkish* (Oxford, 1972), p. 838; G. Doerfer, *Turkische und mongolische Elements in Neupersischen* (Wiesbaden, 1963), i, p. 360.
 8. *Drevnetiurkskii slovar'*, p. 142; Clauson, *op. cit.*, p. 397; R. R. Arat, *Kutadḡu biliḡ* (Istanbul, 1979), iii, p. 128.
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