

shu, 94 A, 7 a, explains as 蠕蠕動貌 *juan-juan tung mao*, «*juan-juan* (the same as that of Ma Jung, and fundamentally the same as Juan-juan; *juan-juan* itself also occurs in the *Huai-nan-tzū*) is descriptive of movement». The two forms 蠕 *juan* and 蠕 *juan* had at an early date become so interchangeable that we find *juan-tung* written 蠕動 in the independent text of Hsüan-ying's *I-ch'ieh ching yin-i* (Tōkyō *Tripiṭ.* of Meiji, 爲 VII, 38 b), but 蠕動 in the section where Hui-lin incorporates this part of Hsüan-ying's text in his own larger work (*ibid.* IX, 81 b); the *P'ei-wên yün-fu* has adopted 蠕動 *juan-tung* in all its quotations, including that from the *Huai-nan-tzū*. In Buddhist texts *juan-tung* is used in reference either to «animals which move by crawling» or, sometimes, to all animated beings moving on earth (in contradistinction to birds; cf. DEMIÉVILLE, in *BEFEO*, XXIV, 83-84; it occurs with the sense of reptile in CHAVANNES, *500 Contes*, III, 162). I believe that the idea underlying the unknown original name of which the «Jao-tung» of Chu Fa-hu is the translation is also that of a nation «crawling» or «wriggling», a forerunner of Juan-juan. It is not likely that it refers to the Avars themselves, since the Jao-tung appear in the list among countries much to the south-west of Mongolia, and since, moreover, the name of the Jou-jan or Juan-juan makes its first appearance in Chinese texts a whole century after Chu Fa-hu's translation. This last objection applies also to another name in the list, in which S. LÉVI thought we might have a different transcription of the alternative name Ta-t'an or T'an-t'an indicated for the Avars in *Sung shu*, 95, 16 b. But tales may have circulated in Central Asia concerning a «crawling» or «wriggling» nation; we find them first attached to the «Jao-tung» of Chu Fa-hu's translation, while they became affixed later to the Juan-juan or Avars in the Far East, and to the *Κερμιχλωες* or «Worm-Chionites» in the West.

We may now return to BANC's theory that the name of the Juan-juan, or of the «Dzut-dzut» as he calls them, is identical with that of the Čürčüt, a name now applied to the Mongols by some Turkish tribes, but which was originally the same as that of the Nü-chên or, in early Mongolian, Jürčät. I must first of all remark that, in view of all the ancient Uighur and Mongolian forms of the name, the second -ü- of Čürčüt can only be of secondary appearance, and due to the influence of the -ü- in the first syllable; we must start from Jürčät, which is already less similar to «Dzut-dzut». As to «Dzut-dzut», it is DE GROOT's interpretation of the ancient pronunciation of 芮 芮 *Jui-jui*, which we render as *Ńźi^wät-ńźi^wät. But even *Ńźi^wät-ńźi^wät, with its two final -t, is not unassailable. It is the pronunciation indicated in the *Chi yün*, written in the eleventh century, for *Jui-jui* as the name of the Avars. But it will be noticed that none of the other forms of the name, either «southern» as Ju-ju or «northern» as Jou-jan and Juan-juan, ever had a final -t. Since the purely Chinese term *jui-jui*, meaning «flourishing vegetation», was *ńźi^wäi-ńźi^wäi, and since it is extremely probable that the «southern» Chinese had this term in mind when they transcribed the native name of the Avars as «Jui-jui», I am much tempted to doubt the accuracy of the information given by the *Chi yün* and to say that, even in the case of the Avars, *Jui-jui* is an ancient *Ńźi^wäi-ńźi^wäi, without a final -t. In such an event the phonetic analogy with Jürčät > Čürčüt would be still less satisfactory. I am the more reluctant to propose a reconstruction of the native name under which the Chinese knew the Avars because the various transcriptions seem to have been made with semantic adaptations which could easily lead to distortions. But there does not seem to have ever been an -r- at the end of the first syllable, and the nearest