

4. ARI.

Secretariat, Rangoon.

April 26, 1899.

DEAR SIR,—I have read with interest Mr. St. John's letter on the word 'Ari' in the Society's Journal for January, 1899. Mrs. Bode suggests that the word may be connected with the Pāli word *ariyo*, while Mr. St. John feels sure that it stands for *araññaka* or *araññako*, 'one who dwells in the forest.' I have consulted a number of pandits, and they all confirm Mrs. Bode's derivation. They tell me that အရိယ becomes အရည် in Burmese in the same way as ဝိနာယ becomes ဝိနည်း and ဝစ္စယ becomes ဝစ္စည်း, and that in Burmese literature the word အရည် has the meaning of 'noble, excellent,' when used as an adjective. A number of extracts have been shown me to support the latter portion of their statement.

Burmese history and Burmese archæology are almost a *terra incognita* in Europe. The field is large, but the labourers are few. However, an Archæological Department and a Provincial Museum are soon to be established in Burma, and it is hoped that the darkness, which now enshrouds things Burmese, will soon be dispelled.—Yours very truly,

TAW SEIN KO.

To the Secretary of the Royal Asiatic Society, London.

5. PERSIAN MANUSCRIPT ATTRIBUTED TO FAKHRU'DDĪN RĀZĪ,
WITH A NOTE ON RISĀLATU 'L GHUFRĀN BY ABŪ 'L 'ALĀ
AL-MA'ARRĪ AND OTHER MSS. IN THE SAME COLLECTION.

Trinity College, Cambridge.

May 17, 1899.

DEAR SIR,—I was much interested to learn from Dr. Horn's letter that a copy of the Persian MS.,