	Contents	
No.	Title	Page
1.	Introduction by Sai Aung Tun	
2.	Foreword by Hla Thein	
3.	Foreword by Tun Aung Chain	
4.	Foreword	
	Part I-Khamti Shan Legends	
	Part II	
	Part II-Khamti Shans Traditional	
	Laws-Dhammasat by U Ba Than	
5.	Khamti Shan Legends	
	Introduction by Ludu U Hla	1
6.	How the Justice System and Legal	
	Procedures were first introduced	7
7.	Model Judgement	13
8.	Bear patiently 10 times and it will	
	turn into a silver bar.	
	Bear patiently 20 times and it will	
	turn into a gold bar.	
	(Sip kaan pyin teng ngern. Sow kaan	
	pyin teng kham)	19
9.	The Origin of the making of	
	an offertory to a Nat Guardian Spirit	23
10.	(Ai Heng Mong) Two Strong Men	27
11.	Wo Peim and Saam Law	33

The Crow and		28. The Ogre, Evil Spirit of the Jungle
the "Koot Koung"	41	Phee Phai Htoen
Mao Naung Yang and		29. The Young Man from the Emerald
Nang Kham Ko	45	Commence of the State of the St
The Frog King and		Mollusc (Sao Hoi Seng)
His Two Queens	53	30. The Expectant Old Man (Pu Tao)
The Lazy Man who eats		31. The Rice Paddy Spirit
only the Banyan Fruit		Khon Khao
(Ai Khant, Kyeen Maak Huung)	57	32. The Young Lad who fed the Louse
The Python	75	(Ai Laint Miin)
The Sky (Kaang Pha)	81	33. The Carp and the Quail
The Sun, the Moon and the Stars	83	34. The Ogre Evil Spirit of the Jungle
Earthquakes (Ing Sunn)	87	takes a Human Maiden as his wife.
Return on the Sole of the foot.		(Phee Phai Htoen)
Pok Pha Tiin	91	35. Khamti Traditional Dramatic
The amusing humour		and Fine Arts
of Sao Kuay and Sao Huay	99	36. The Hornbill (Kook Kaak)
The Naga and the Tea Merchant	107	<ol> <li>Khamti Shans and Their Traditional Laws</li> </ol>
Kong Muu Htoen Nam Din	115	International Seminar on
The Rainbow Drinks Water		Comparative Study of
(Hoeng Kyeen Nam)	119	The Four Rivers Valleys
Sao Lang and Nang Kyeo	125	38. Abstract
Mr. Splitter Fart &		39. Khamti Shans and their
Miss Blow Away Fart.		Traditional Laws (Dhammasat)
Ai Toat Phar and Ye Toat Pyau	129	40. Khamti Dhammasat
The Man who put a log to work	135	
		The transfer of the state of th

This is our acknowledgement and would like to mention

Kachin State, Myitkyina, Myanmar

a lot of thanks to Sava Gvi U Sai Aung Htun who translated Tai-Khamti traditional legend and Dhammasat of Myanmar into English and also suggested and encouraged us to publish the book. Also it is thankful who brought the draft of Legend and Dhammasat Taikhamti heritage and literary society of Arunachal Pradesh India and they kindly check and correct some spelling of English according to the usage style of India to be convenient for Taikhamti in reading the book. We have to make this arrangement because we would like to distribute the Traditional Legend and Dhammasat books to out Kith and Kin Taikhamtis who are living in Arunachal Pradesh India. Besides, thank so much to Taikhamti Literature and Culture Committee who checked and corrected some Khamti names and words which are using in the book of legend to be original and appropriated in the sense of Taikhamti.

Central Taikhamti Literature and Culture

Following the publication of the book Shan Legends in 2004, many letters came from young readers who said that they had greatly enjoyed reading the Shan folktales and legends in the book and benefitted from the moral lessons which came at the end

Introduction

Sao Hso Hom, who co-authored the book, was delighted by this favourable response. It encouraged him to attempt another book of stories of the ethnic peoples. His suggestion prompted me o look through my collection of ethnic stories and I found an old book on the legends of the Khamti Shan written in Myanmar by the eminent author and folklorist Ludu U Hla. He has passed away but his book was popular and still captivates the intrerest of the public Sao Hso Hom and I decided on a translation of the Khamti Shan legends in English, both to give them a wider circulation and also to satisfy younger readers who were coming to enjoy the traditions of ethnic peoples readered into English.

Furthermore, I had in my home library another small book on the traditional legal code (Dhammasat) of the Khamti Shan given to me years ago by the Khamti Shan scholar Sao Noi Mau Khur a native of the Khamti region. It was written in the Khamti Shar language and I took pains to translate it into English so that people

would come to know how the Khamti Shan governed their communities and maintained harmony among the people in the old days. A careful reading of this traditional legal code provides one with a sense of the Khamti Shan concept of justice, one which was maintained and applied to hold communities together generation after generation.

The Khamti Shan have settled and lived in the region known as Khamti Long (Great Khamti) in the northernmost part of Myanmar since early times. The capital of this Khamti Long region is Putao, situated on a foothill of the Himalayas. It is a beautiful town with an impressive view of the snow-capped mountains of the Himalayas in the distant north. Perhaps a ski resort can be created in the nearby slopes but, in the meantime, tourists come flocking to this place to view and enjoy the enchanted beauty of the only snow country in Myanmar.

The Khamti Shan have a distinctive culture and a strong literary tradition, represented by the many parabaik (traditiona folding book) manuscripts in their monasteries bearing on Buddhism folktales, folklore, astrology, herbal medicine and customary laws The Khamti Shan are simple, friendly, hospitable and

hardworking. Most of them are farmers engaged in wet-rice cultivation. With rice as their staple food, they grow several varieties but glutinous rice is a favourite. After the harvesting season, the Khamti men used to spend their time capturing elephants in the forests. The Khamti Shans, living in an environment of thick jungle and high mountains with a great variety of wild animals, made the catching of wild elephants a traditional profession. They were good elephant catchers. After making wild elephants captive, they

domesticated and trained them, using them as draught animals for ploughing their rice fields and plantations. Some were also used in the extraction of timber by timber companies and the State Timber Board. While the use of elephants in timber extraction is fairly general, the Khamti Shan are unique in being the only people in their employ of elephants for cultivation.

Shan preferred the second method, i.e. the mela-shikar or kvawhpan, and used tame elephants to capture the wild. Tame elephants were trained to take the mahout slowly and secretly to a herd of wild elephants, enabling him to choose an elephant for capture. Following the selection of the wild elephant, it was lured by tame elephants to a favourable spot; other elephants of the herd were chased off and the selected elephant made captive by a group of elephant catchers. The captured elephant was then left to starve for a few days, after which it was fed slowly and comforted by kind words and elephant songs, sweet and melodious lullabies composed by the elephant catchers. Gradually, a change came about in the attitude and behavior of the captive elephant; finally, it came to obey the commands of the mahout. After a few months it joined the company of tame elephants and began working with them on a variety of tasks as directed by the mahout. The method employed by the Khamti Shan is quite dangerous and requires courage, intelligence and skill on the part of the elephant catchers as well as a close cooperation between them and the kunchee, the tame

elephants they have trained. The elephants which the Khamti Shan

capture are used by them in their cultivation; but they are also so by them to Indian traders across the border in Assam. The life of the elephant catchers is an arduous and tedio

one as they spend long months away from their family in the jungle

capturing and training the elephants. The Khamti Shan have composed songs expressing the feeling of loneliness of the elepha There are roughly four methods for capturing wild catchers as they live their live in the jugle with their elephants. Me elephants in the forest: (1) the keddah or kyone method: (2) the details about the capture of the wild elephants can be found mela-shikar or kvaw-hpan method, (3) the decoy method; and Selected Writtings of U Sai Aung Tun (Yangon: Myanmar Historica (4) the immobilization method. Of these four methods, the Khamti

The Khamti Shan have a restless spirit and a migratory oit, constantly moving from one place to another. In time past v migrated into the Mogaung region and, after that, moved to Assam in northeast India to settle in Nam Hsai, where they have a ommunity in the district of Arunachal Pradesh. In Myanmar, they moved from Khamti Long down the Chindwin river to establish their mones (city states) and banns (villages) in Homalin, Mawlaik Khambat, Tamu, Maing Kaing and Hsaung Hsup and Singaling Khamti. They moved further into the Kabaw valley where they ringled with other ethnic peoples such as the Tai Leng, Naga an

It must be noted that racially the Khamti Shan and T me belong to the same Mongoloid stock. Their languages halects of Tai and close enough so that there is no problem in the ommunication with each other. They also use the same alphal They have folded books (parabaik) and scroll paper to write the legends, history and other matters of significance. The Khamti Sha and Tai Leng speak Myanmar fluently but they use their spoken their ethnic idehntity. It is with joy that they welcome the policy recently adopted by the government of allowing the teaching of the languages of ethnic minorities in schools of their local areas.

Both Khamti Shan and Tai Leng are mostly Buddhist whereas some Chin and Naga are Christians and animists. In the region where the Khamti Shan and Tai Leng are mostly settled, we find pagodas everywhere. There are also shrines of ancestor worship because although the Khamti Shan and Tai Leng are Buddhists they have not abandoned the custom of ancestor worship and maintain it as a tradition.

Folk tales entertain as well as instruct. They are created

that there be an understanding of the various ethnic identities that

combine to make up a multi-ethnic Myanmar, this book is dedicated

to the sharing of this precious tradition of the Khamti Shan.

language within their own communities since it helps them to maintain

in an oral tradition and in the intimate setting of family and village nmunity. They are related by an older or more learned person to young or uninitiated to provide them with the traditions and values of the family and the village community so that they can be passed on from generation to generation. Even in literate mmunities, folk tales are seldom written down since a literary form goes against the atmosphere of close intimacy in which they are usually created and transmitted. This means that with the breakdown of oral traditions many folk tales are irretrivably lost. It is to the credit of Ludu U Hla that he preserved the folk tales of many of the ethnic peoples in written form. The legends in this book helped to create a Khamti Shan ethnic identity; as it is necessary

FOREWORD I have known Sai Aung Tun since 1996 when, I joined the Myanmar Historical Commission as a full time Member. He was then serving as Vice-chaieman of the Myanmar Historical Commission. As the years escalated I came to know his innate

> piece of historical writing. Knowing his clear lucid thinking and painstaking andeavours in whatever he does with regard to historical writing I can assure the reading public that his Folk tales of the Khamti Shans and Dhammasat will in no way be a disappointment. His mental balance and lucid writing, I am sure will deliver an entertaining 'can't put down' account to anyone who goes through its pages.

qualities-especally his zest for hard research work regarding

historical writing. There is an English saying which says the taste of

the pudding is in the eating. I have tasted many of his 'History of the

Shan State', published in 2009, I am sure, is a truly remarkable

## Hla Thein

Retd Member Myanmar Historical Commission 7-November 2017

Sai Aung Tun