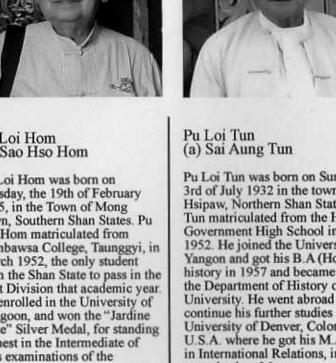
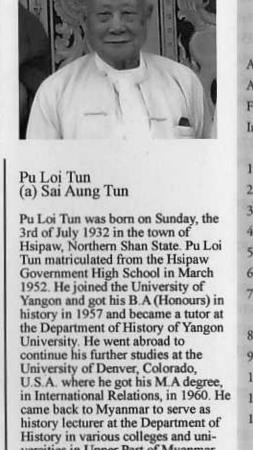


Pu Loi Hom was born on Tuesday, the 19th of February





Historical Commission and also as a

Patron of Shan Literary and Culture

before he became the Principal of 1980. Pu Loi Tun is now serving a part-time member of the Myanmar

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The Story of Little Thumb

The Story of U-Tain

friend Sao Hso Hom, without whose help, I would not be able to publish a book of such ethnic historical value. I would also like o express my thanks to Nang Moe Tip for her most generou nancial help to enable me to translate these Shan Legend article elected Bibliography for general knowledge

ai Aung Tun

Acknowledgement

First of all, I would like to thank U Ba Than, a former Lecturer Department of English of Mandalay University, and Retired Director-General of the Public Service Department of the Government of the Union of Myanmar, who painstakingly and patiently read through the manuscript and made most thorough editing. He is the scholar who always encourages me to write ging in status from the King to the common man engaged in torical articles on Shan Culture in English so as to enrich the rious occupations such as trading, hunting, fishing and washing knowledge of our young people, and help those who would like lothes for hire. But although different in status and in their mean of livelihood, they were bonded together in a common society i Moreover, I must mention here, my gratitude to my very close which each person's behaviour and actions had an effect on th

onniving and the innocent. from Shan into English. She willingly promised to contribute a e costs involved in the publication of the book. Lastly I would like to mention the debt of gratitude to Nang Noom, my wife, who untiringly takes care of me and my health and well-being, catering me with nutritious and tasty food while out of human lives. And beyond the animals and the plant I am fully engaged in this translation project. I must say that I am e inhabitants of the natural world, are the elements of the very lucky to have such a loving and considerate wife by my side. matural world, nagas, garudas, ghosts and spirit The inclusion of elements of the natural and supernat

world in the playing out of human lives makes the world of these Shan legends a richly textured, multidimensional world, a world Overriding everything in this world of wonder and

excitement is the dominant tone of morality which extols the pursuit of the good and various life. The commitment to the mora teachings of the Buddha holds the legends together as it has Shan society through the ages.

his collection of Shan legends takes the reader into a world of

Tun Aung Chain wonder and excitement. Even though they come from different regions, from places as far apart as Hsenwi, Kengtung and Mong ai, there is a certain unity to them as well as flavor which makes The world of these Shan legends is a world of human bein

others. It is on the basis of these social relationships that many of the legends create their stories: the relationship between the owerful and the weak, between the rich and poor, between the But the legends go beyond human society. The world which the legends create is also a world in which men intera with the natural world about them, with animals and plants, th inhabitants of the natural world, playing a part in the playing

te people of Myanmar, with over a hundred different erh roups all have oral narratives of their folklore, folktales, leger

In Myanmar languages Ludu U Hla of Mandalay, another

rolific, energetic writer, journalist and an avid collector of

olktales who was able to record, put down in writing and publish

t his Ludu Press in Mandalay, about (50) volumes of Myanmar

olktales. U Hla was one of the first to record from oral traditions

nat spirits of wonderful faery lands forlorn.

Foreword

For Myanmar folktales, one of the foremost collectors f these tales was our former Rangoon University Rector Dr. tin Aung, a versatile academic and intellectual. He wrote down ne Bama (Burmese) folktales in English and published them is arious forms from 1947 - some as textbooks, some as Monks ales, Law Tales and so on.

olktales of many of the ethnic groups of Myanmar, including Shan, on, Kachin, Chin and others, Many of the folktales of the ethnic groups of Myanmar an be read only in their languages, or in U Hla's rendering in Myanmar (Bama/Burmese) language. For Shan folktales, my two close friends of over half a

Enjoy the legends for their wonder and excitement and

insight that they give regarding the Shans, Enjoy also the mora

teaching of these Shan legends.

entury from our students days together at the University of Rangon (Yangon) in the 1950s, U Sai Aung Tun and Sao Hso lom have put down in English, many for the first time. Now hat the Shan folktales are about to be printed and published English, I would like to recommend them for a wide reading ublic from all over the world, from scholars to readers who want enjoy journeys to far off, strange and fantastic lands of not only iman inhabitants, but of animals and birds, some mythical, and

commoner from amongst the Shan people, who through shee

hard-work, merit-making and strong intellect rose to become and myths. Many of these ancient tales were put down in writing State Counselor, U Sai Aung Tun.

Read, enjoy and come to know the Shan people, living

on their cool and beautiful plateau and hills; tales now retold in

English by one of the last Shan Sawbwas (Chieftains), Sao Hso

Hom of Mong Pawn, benevolent, affable, loved and respected a

established their Baans or villages which later developed into states or Mongs as their population increased. Each Mong was ruled by their traditional Chief called, "Saohpa". A few of the old states established by the Shans are Mong Mao, Hsenwi, Hsipaw

Mong Mit, Mong Nai, Mong Pai, Mong Pan, Mauk Mai, Yawng Standing Committee of the Council of Federated Shan Chiefs Hwe, Lai Hka, Lawk Sawk, Keng Tung, etc. The Shan ethnic people were, since the old days, known to have possessed highly developed culture, customs, traditions and literature of their own. They migrated down to Myanmar bringing their culture and an agricultural economy under the feudal system. They practised ancestor worship during the pre-Buddhist period and later after the Enlightenment of the Buddha and the spread of His teachings the Shan people became Buddhists while they were in Yunnan during the dynastic period of Nan-Chao.

free time and leisure would tell stories, legends, folklores, folkta

Introduction

ne Shan ethnic people are scattered all over various parts

plateau, located in the eastern part of Myanmar. They began

migrating into this county since the first century A.D and

Myanmar, but their settlements are concentrated on the

During the illiterate period of history, the Shan ethnic people were known to have settled down in the fertile region Hwang-ho and Yangtze in China, keeping their folk-like life style as agriculturists, with the firm belief that they must grow rice to people wherever they go and wherever there is a Shan village, th

In the period of illiteracy the Shan ethnic people creat culture of "Story telling". Shan people of the old days loved to tell stories of all sorts to their children, Grandparents, during the I had these two rare books in my possession since a long time

The tradition of "telling stories to the children" has been passed

knowledge of history, customs, traditions and beliefs. To

reates the atmosphere of family love and affection towards

and these two books could hardly be found anywhere in the Shan

down from generation to generation up to the literate period and collection of some Shan stories which I have translated and kept during that period all these stories are recorded on paper, palm. in my desk since a long time ago. In this little book we have 52 Shan stories which we think will meet the interest of the young leaves, to become historical records, folded parabaiks and books. In 1939 and 1940, the Chief Education officer of Shan States I would like to thank Daw Penny Tip (Nang Moe Tip) for and Karenni (Kayah) in Taunggyi by the order of the Education er financial contribution to our project. Without her generous States and published them in two books in the Shan language. and rare records of Shan ethnic tales will be lost forever. For that Book I consisted of 16 legends and Book II consisted of 18 lege contributed by various Shan local scholars. These two book

also loved to listen to these stories which helped to enrich their came to borrow them from me and some of them suggested I

ublished in 1939 and 1940 respectively by the New Light of Shan States Press in Hsipaw. Most of the contributors of these legends in the two books were local Shan scholars from various parts of Shan States. Without their effort and generous help the two books of Shan legends written in Shan, would not have been Sai Aung Tun successfully published. None of these contributors have survived. February 7, 2014. but their invaluable good work remains as gem of cultural her for the Shan people. Moreover, it also enables the children of too to have a chance to read and learn all these stories, full of mora lesson, which have been passed down to them by their fore-fathe For that, I would like to express my gratitude and appreciatio to those local Shan scholars for their literary pieces of "Golden Works" by recording their names in this present book. (See their names and legends as listed in End Notes on the last page of thi

We also hope, that this book will meet the interest of many sons the stories will convey.

State at present. Many friends who are interested in these stories

translate them into English. I remember my class mate, Sao Hso

Flom, with whom I very often, read these books when we were at

the University of Yangon from 1952 to 1956. I asked if he could

help translate them which he willingly agreed. Thus we both