

SCA-UK Newsletter

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Updates on Shan Studies and Recent Changes in the Shan State



A view of new Shan State Buddhist University founded February 2016.
See more news and information on pages 5-7.

SCA-UK: Aiming for Promotion of Shan Arts and Culture

The Shan Cultural Association in the United Kingdom (SCA-UK) is a UK based, not-for-profit, cultural organization. We aim to maintain and promote Shan (Tai) arts and culture through cultural events and to share our culture with Shan and non-Shan who are interested in Shan arts and cultures.

We organize our own Shan cultural events like Shan National Day and Shan New Year Celebrations. We also participate in cultural events organized by other cultural associations in the UK.

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The 2111st Pi Mai Tai New Year Message from the SCA_UK Chairman (27 November 2016, London)



Maisoong Pi Mai Tai - Happy Tai New Year!

It is not that long since the Shan people, who call themselves Tai, start making effort into study and research in their culture and history. For much of the 19th and 20th centuries, their culture and history were either neglected or suppressed. It is even in Britain which has historical link with Shan people in the Shan State since the annexation of the Shan States (it was a federation of states at that time) in the late 19th century, no study or research by or on Shan/Tai people was undertaken. The earliest Shan/Tai people to have come to Britain were from the royal Shan families who came to Europe for their education. Members of Mong Mit Royal House and Ywanghwe Royal House attended Cambridge University whereas Lauk-sauk (Yat-sauk) Royal House family members attended Oxford University. After the independence of the Union of Myanmar in 1948, some Shan/Tai royal families came and settled in Britain, mostly they were married to the colonial officials where were returning home just before the independence. Following them were some more members of the Shan/Tai royal families who came to Britain for study. Those earlier generations, though privileged and educated back home, had to struggle to adapt to their new home; they had little time for any activities to promote Shan/Tai culture and history. It was hard enough for them to keep in touch with their families back home or those scattered around the world.

After the military coup in 1962, the Shan/Tai culture and history were desperately oppressed by the government and that went on for decades. I discovered from official correspondence how the military government was putting all possible hurdles to the publication of Shan Tipitaka translation in the early sixties. It was amazing to see how the oppres-

sion was systematically carried out.

All these backgrounds explain why Shan/Tai studies as an academic pursuit is relatively new and under-developed. It is still a struggle for them to teach their own language in state schools in Myanmar where they form a majority; not to mention where they are minority. The last government came under pressure from all minority groups to allow their languages to be taught in school. At one point, the permission was given only as part of extra curriculum activities, meaning the minority languages can only be taught after school hours and the government would not pay salary to the teachers. The Shan and other minorities would have to look after themselves. We hope the current government would do better in this area, although much is still a wait-and-see situation.

In this context, any genuine academic interest that the SCA-UK can create and sustain is invaluable not just for the Shan/ Tai people themselves but also for all those who are interested in the concerned subjects as part of their academic pursuit. For the SCA-UK, the Tai New Year is one of the main focus points that motivate them to come together and work hard collectively to promote their culture and history.

On this New Year, Pi Mai, occasion and on behalf of all the SCA-UK members I greet all Shan/ Tai people and their friends all over the world *Mai Soong* and may the Pi Mai being us all good luck, success, peace and happiness.

Inspiration in Education: A Shan Graduate from UK in 2016



Venerable Aggasena Lengtai
MA Graduate in religious studies from SOAS, University of London



Photos of Graduation day at SOAS (left above) and following celebration at the Oxford Buddha Vihara (right above)



Venerable Aggasena Lengtai has now returned to his native town in Kengtung, eastern Shan State. He is planning to build a modern monastic school at Wan Ngaen, a village just outside the town of Kengtung. During his times in UK, he mainly worked as a minister of religion and resided at Wat Buddharam in east London. His vast knowledge and years of experience in UK will be great benefit to local communities in Kengtung and beyond. Wan Ngaen has a beautiful landscape surrounded by rice fields, hills and forests. The photo on the left above is the only proper residential building despite several acres of its land, as a view can also be seen in right picture above from the temple ground. For those who visit Kengtung, Wan Ngaen is surely a must-see place.

Updates on Shan Studies in 2016

Compiled by Dr Jotika Khur-Yearn

The year 2016 has been a great year for Shan communities, as there were a number of remarkable events on Shan studies. These include the 3rd Lik Loung Conference held at Wat Kang Mong in Lashio, Shan State, the Founding of the Shan State Buddhist University in Taunggyi, the capital of Shan State, the Shan/Tai panel at the ASEASUK Conference in London, and the Shan panel at the Burma Studies Conference in the United States of America. Brief reports of the events are as the following.

Opening of the Shan State Buddhist University

Shan State Buddhist University (SSBU), a newly established Buddhist higher education institutions in Asia, was declared open for function on 6-7 February 2016 in Taunggyi, Shan State, Union of Myanmar, under the patron and founder of Venerable Dr Khammai Dhammasami, DPhil (Oxon), who is also the executive secretary of the International Association of Buddhist Universities and, of course, Chair of the Shan Cultural Association in the United Kingdom.

The academic programs of the SSBU will start in 2018 with an MA in Buddhist Studies in the English medium and follow a tutorial teaching system. Both local and overseas students will be admitted through an entrance examination. A modern library is under construction, while the building itself is expected to accomplish in 2017, so far around twenty thousand titles of books have been purchased for the SSBU library, about 95% of which relate to Buddhism and are in English. [Source: news posted on the social media of the SSBU, Facebook, dated 28 February 2016.]



Photo source: <https://www.facebook.com/shanstate.buddhistuniversity/>. More information of the SSBU can also be found on its website: <http://ssbu-ssbu.org/home/>

A leaflet in English providing basic information of the SSBU and appealing for donation

UNIVERSITY ZONE

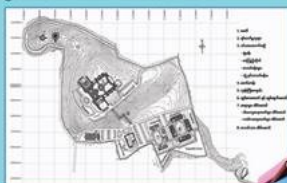
The SSBU master plan divides the whole campus into three zones:



(1) Buddha Zone is located in the Southeastern site where a standing Buddha statue, a pagoda and an ordination hall (sima) will be built.

(2) Dhamma Zone which will have administrative offices, library, lecture and conference rooms (designed in U-Shape) and a convocation hall. The Bodhi Tree will be in the middle of the lectures/conference halls, surrounded by four quads.

(3) Sangha Zone that is the residential area for teaching staffs and internal students.



HOW YOU CAN CONTRIBUTE

SSBU wishes to invite everyone, from all nationalities and regions, to take this rare opportunity to participate in its historic project to make it a success. You can contribute in many ways: financially academically, administratively or otherwise. No contribution is small in this type of important project and every contribution is significant and necessary. You can set up a scholarship, funds for meals, healthcare, electricity and water or library – all in your name or your family's name. If the amount is sufficient, we will deposit it in the bank and use only the interest, so that the fund in your name lasts in perpetuity.

For construction, since April 2015 the Shan State Government and generous donors have been putting in a lot of effort. However, there is much still to be done. So far only 20% of the basic facilities have been built or under construction. In addition to the current 37 acres campus, SSBU intend to build a separate meditation campus. Therefore, we wish to appeal to your generosity to make this worthwhile project a reality by generously donating towards the historical project as you see fit.

International Pali Conference 2014



Shan State Buddhist University

SHAN STATE BUDDHIST UNIVERSITY

bhāsaye jotaye dhammaṃ

"To dialogue and uphold the torch of dharma"



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SHAN STATE BUDDHIST UNIVERSITY

Shan State Buddhist University is the first Buddhist University in the history of Shan State. This university will be led by Ven. Prof. Dr. Khammai Dhammasami, a graduate of world famous Oxford University, who has been working internationally as a Buddhist scholar-monk since 1987. Inspired by the progress of Buddhist universities at home and abroad, he has been dreaming about setting up a Buddhist university in Shan State for students in Shan State and other parts of the Union of Myanmar as well as overseas. For the last half a century, not only a Buddhist university has been a trend for the study of Buddhism at the higher education level, a Buddhist university is also the place where the best and brightest students can be trained properly for the future of Buddhism itself and that of mankind.

VISION

"To dialogue and uphold the torch of dharma". This motto indicates the objective of excellence in disseminating knowledge of Buddhism and its application to daily life, pursuit of education, learning, and research at the highest possible standard through university education.

CONCEPT

Having seen and witnessed Buddhist universities and Buddhist studies worldwide, Ven. Prof. Dr. Khammai Dhammasami, the founder, wants SSBU to combine the best what Myanmar Buddhist studies and some top western universities can offer. In Myanmar, the textual study at the Thamane-kyaw and Dhammacariya levels are a treasure of wisdom. At Oxford and Cambridge, a tutorial system is the norm; this requires students to write essay for every topic in each subject he studies.



Harvard University stresses a comprehension exercise at the graduate level where students are given work to digest and summarize on a weekly basis. At all those top western universities, students have to learn how to use library, search for information on their own, produce a weekly essay after which they meet the teacher for discussion.

A good philological approach at a university level requires a sound knowledge of the Pali and English language as well as of the Pali Tipitaka. And SSBU will ensure that the highest possible standard is maintained both by the teachers and students, individually and collectively.

In summary, three components from the top western universities stand out: (1) the low student-teacher ratio i.e. one teacher to four or five students; (2) the absolute integration of library in the teaching system (Students who do not use library cannot write an essay, let alone pass exams) and (3) a good library which is updated all the time. This system is what SSBU aims at adopting in order to serve Buddhasasana.

In addition, some meditation facilities should also be part of SSBU. SSBU intends to have a separate meditation campus. Today, in the West, scientists are using Buddhist mindfulness meditation to advance neurology and clinical psychology. As a Buddhist university, we should have some contribution to those developments.

PRACTICAL STEPS

Towards that ends, the first period of three years will be devoted to:

- (1) Construction of essential buildings.
- (2) Intensive training of scholar-monks/ nuns and lay scholars who have studied both in Myanmar and abroad so that they can grasp the aspirations of SSBU and put it into practice at the highest possible level. Ven. Prof. Dr. Khammai Dhammasami is prepared to lead this project with necessary assistance from experienced scholars at home and abroad.
- (3) And, building a good library, designed in Gothic style: airy, spacious, high ceiling, big windows, thick walls with insulation and environmentally friendly. If there is no library no university is possible.

This is but the beginning for SSBU and one thing is worth bearing in mind: ITBMU Rector Sayadaw the Most Venerable Dr. Nandamalabhivamsa advises our founder, Oxford Sayadaw Ven. Prof. Dr. Khammai Dhammasami, on 9 October 2014 at ITBMU, Yangon that quality must take priority over quantity at any Buddhist university; it is a gradual step. Therefore, in order to achieve that, a firm foundation in academic, financial, university networking and administrative matters must be established.



Updates on Tai/Shan Lik Loung Conference

Lik Loung is the term for the classical Shan poetical literature, which has long history and tradition, at least 500 years old, dating back to the time of a well known Shan poet, Sao Dhammadinna, who lived in the 15th and 16th centuries CE.

As a project for the preservation and promotion of Tai lik loung literature, the first Lik Loung Conference (LLC) was held in 2013 at the 9th Mile Shan Monastery in Yangon, under the leadership of Venerable Professor Dr Khammai Dhammasami (abbot of the Oxford Buddha Vihara, UK), who is highly respected in the Shan communities. Hence, the conference has gained huge support from all levels of the Shan communities. The second LLC was held at Wat Holo, Laikha, the hometown of Venerable Dhammasami, in coincident with his 50th birthday anniversary in 2014. The third LLC was held at Wat Kang Mong, Lashio in 2015 (photo below). The 4th LLC will be taking place in Mandalay, an old city of Myanmar. A significance of the LLC is that the number of speakers and attendants at the conference have greatly increased every year. For more information, visit the site at <http://www.tailiklounge.org>.



Shan Panel at the Burma Studies Conference 2016

Dr Susan Conway

Dr Susan Conway (SOAS) attended the Burma Studies conference at Northern Illinois University, DeKalb Illinois, October 6-9 2016. The Shan panel at the conference included Prof. Catherine Raymond whose subject was “Beyond the Glass of Wat Chong Kang: Research on the origin of the Burmese reverse glass painting tradition”. Prof. Nicola Tannenbaum gave a paper on “Vessantara Jataka in Mae Hong Son” and Dr Nancy Eberhardt on “Buddhism on the border: changing practices in rural Mae Hong Son”. Prof. John Hartmann presented a paper entitled “Who are the Shan” and Dr Susan Conway a paper entitled “Textiles and Protection: Shan and Lan Na”. Dr Susan Conway was the discussant.



A Panel on Shan/Tai Studies at the ASEASUK Conference in 2016

Dr Susan Conway

A Shan studies panel was included in the ASEASUK Conference 2016 held at SOAS London University. The title was “The Tai of the Shan States and the Shan Diaspora” convened by Dr. Susan Conway. Professor Sai Kham Mong Director of the Centre for Tai Studies, Taunggyi who submitted an abstract was unable to attend. We hope he agrees to include his paper in a future publication on Shan Studies.

Dr. Klemens Karlsson, Konstfack, University College of Arts, Crafts and Design, Stockholm, Sweden gave a paper entitled “Drums, Frogs and the Imagined Khün Nation: the Celebration of Songkran Festival at Chiang Tung”. He highlighted the connection between the drum, frog and guardian spirits in the culture of Chiang Tung. His paper was based on studies of the Songkran festival during 2011, 2013 and 2016. Songkran is a New Year fertility celebration held throughout Southeast Asia. In Chiang Tung it acts as a manifestation of place, belonging and ethnic identity. Prominent in the four-day festival is a twenty-four-hour drumming session by the Tai Loi minority group. An image of a female spirit-frog is made from clay and mud collected from the riverbank. Dr Karlsson argued that the ritual and material culture associated with this festival was an expression of Tai Khün identity, a desire for sovereignty and financial security in a Tai nation.

Dr Sai San Aik, Shan Literature & Culture Association, Yangon, Myanmar gave a paper entitled “Hindu Culture in Burma: 3rd to 11th Century”. A Hindu presence in Myanmar is evident in 11th century Hindu temples in Bagan. Hindu and Pali words were in common use from that time. The word *Iravati* (river) comes from a Hindu God’s elephant name. The migration of Hindu people to Ta-Kong, Ha-Lin, Vishnu, and Sri Ksetra is recorded in ancient Burmese chronicles. Burmese manuscripts contain Hindi words, for example “Puru”. The Burmese king Anuruddha’s capital had thirteen royal titles including “Puru Garama”. Puru Garama literally translates as Anya Pu-gam in Burmese language. The village of Pu-Gam (Puru Garama) is a Hindu settlement over one hundred miles north of Mandalay in Shan state. The author also recorded three other settlements with Puru names established before the 11th century in the regions of Homalinn, Sagaing and Data-Oo.

Dr. Susan Conway, Centre of Southeast Asian Studies, SOAS gave a paper entitled “Representing the Spirits: Iconography of Shan and Lan Na Supernaturalism”. This paper focused on textiles functioning in a Tai magical-religious belief system

with emphasis on supernatural power associated with the robes of deceased Buddhist monks and funeral shrouds used in mortuary rites. Supernatural formulae created in diagrams, images and texts are drawn in ink and coloured pigments on cotton and backed with a section of a monk’s robe to boost protective power. Or, supernatural formulae are written on funeral shrouds after they have been taken from the corpse and ritually purified. The purpose is to obstruct evil spirits and render them harmless and submissive. The samples referred to in this paper are dated to the nineteenth and early twentieth century. They are made from locally cultivated cotton ginned, spun and woven by village women or from imported Indian mill cotton.

Dr Jotika Khur-Yearn, SOAS, University of London gave a paper entitled “A town, a myth and a Shan manuscript: Connecting Links.” Many Shan folk stories have connections with certain geographic regions and some link with archaeological sites involving heroic characters, landmarks and beliefs. Dr Jotika focused on a popular Shan folk story, which can be viewed as total myth or semi factual. In the town of Mong Pan, located in southern Shan State there is a folk story entitled “Nang Yi Hseng Kaw”, which has geographical links with places in the surrounding area of Mong Pan. A Shan manuscript on the story of Nang Yi Hseng Kaw, is one of the treasures in the collections of SOAS Library. With a beautiful gilded cover, the manuscript is exhibited in the Brunei Gallery of SOAS. This paper examined links between the town of Mong Pan, the folk story and the manuscript described above, and explored local beliefs and cultural practices related to Nang Yi Hseng Kaw as recorded in the manuscript and in other sources.

Dr. Farouk Yahya, Leverhulme Research Assistant, Islamic Art and Culture, Ashmolean Museum of Art and Archaeology, University of Oxford gave a paper entitled “The magic square in Malay manuscripts”. The magic square is a grid whereby the sum of the numbers in each row and column total the same amount. It is believed to have originated from China and later spread to South and Southeast Asia, the Islamic world and Europe. Malay magic and divination manuscripts contain many instructions on how these squares can be used for healing, protection and sorcery. This paper examined the magic square in Malay manuscripts, and investigated possible connections with other cultures of Southeast Asia such as the Shan.

THE DISPERSION OF THE KHAMTI¹ SHANS

A lecture on the occasion of the Shan New Year Festival 2016
SOAS, London, 27 November 2016

Dr Barend Jan Terwiel, Emeritus Professor in Tai Studies

The Khamtis are Shans who, at the beginning of the seventeenth century, lived in and around Mueang Kong [Mogaung] in Upper Burma, a major town in what later became the Kachin State. Three hundred years ago it was the centre of a Shan principality. From the middle of the seventeenth century onwards the Burmese dominated the region. In 1752 after Alaungpaya ascended the throne, the region was invaded and partly destroyed. Apparently this was the trigger that caused a large number of Khamtis to migrate almost 300 kilometres northwards, settling in a spacious valley of the Mali River, a tributary of the Irrawaddy, in latitude 27 and 28 degrees north. This valley was situated east of the frontier with Assam. Their region became known to the Assamese as Bor Khamti or Great Khamti Land.”³ In Western sources these are known as the Khamti Long (also meaning the Great Khamti). Two meanings of the word Khamti were reported in 1890 by the Assistant Political Officer Jack Francis Needham, namely: “Tied to the Place” and “Golden Locality”, and most sources have chosen the latter as the real meaning.³

In the Mali River Valley the Khamtis established seven small principalities. Edmund Leach drew all of them on a map: Lonkyein, Manse, and Mannü in the northern part of the valley; Putao in the middle; and Kanglao, Müngyek and Langnu in the south.⁴ In the literature there are many variant spellings of these names. Of these settlements, Putao was the most important. At present this is the most northern town of Myanmar, in the Kachin State, with some 60,000 inhabitants.

The old territory of the Hkamti Long lies now in the utmost north of present-day Kachin State. Their main town is Putao. At present it can only be reached by road during summer (for nationals) but it is accessible year round by air if there are sufficient tourists to justify a plane. The area around Putao is famous among naturalists for the variety of endemic birds and rare orchids, which grow naturally. Many orchid lovers are especially attracted by the so-called “Black Orchid” that can be found in the mountains east and west of Putao. Hkakabo Razi and other snow-capped mountains are visible from Putao.

During the past two centuries the Khamtis dispersed in several waves from their northern valley: some groups sought their fortune on the upper Chindwin (these are sometimes known as Singaling Khamtis), others migrated to Assam, we call them the Sadiya Khamtis. In 1990 their total population of Khamti was estimated to be around 70,000, but in 2000 a recalculated figure came to 13,100, of which 4,235 live in several areas of Myanmar, the rest live dispersed in Assam.

In this contribution I shall deal with the history of the original Khamti Long, and address the possible reasons for their wide dispersal.

THE KHAMTI LONG

The first Europeans to visit the Khamti Long were Lieutenants Wilcox⁵ and Burlton in 1825.⁶ Wilcox’s first impressions when entering the valley were most favourable: “...passing through a narrow belt of jungle, we entered on a cultivated plain of a mile or more in width, (to us an Eden!) and were delighted with the appearance at the further end of a nest of comfortable houses.”⁷ He heard that “the capital” was a good day’s journey distant. This proved to be Manche, and he tells that its inhabitants were at that time at war with the Khamti of “Múng Khamti”, another name for the main settlement Putao. Wilcox notes that

¹ In this contribution the alternative spelling Hkamti has been avoided, except in direct quotations.

² Philip Richard Thornhagh Gurdon, “On the Khamtis”, *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. 27, 1895, pp. 157-158 [157-164].

³ J. Needham, *Outline Grammar of the Khamti Language...*, Rangoon, Superintendent, Government Printing, 1894, p. i.

⁴ E. R. Leach, *Political Systems of Highland Burma*, 1954, p. 33.

⁵ Richard Wilcox (1802-1848) was trained as surveyor. In 1829 he was recruited to take part in the Great Trigonometrical Survey of India (in 1831, then aged 29, he was nominated as Deputy Surveyor-General, but the post was given to an older man). In 1835 the Nawab of the princely state of Awadh appointed him as head of the Lucknow Observatory, which he built out with great success. One year after his untimely death in 1848 the observatory was closed.

⁶ First extracts were published in the *Edinburgh Journal of Science*, 7, 1827, pp. 63-68. ‘Abstract of the Journal of the Proceedings of Lieutenant Wilcox, now engaged in a Survey of the North-east of Assam’ *Edinburgh Journal of Science*, 7, 1827, pp. 63-68. The full account by Wilcox is called: ‘Survey of Asam and the Neighbouring Countries, executed in 1825-6-7-8’, *Asiatic Researches*, 17, (1832) pp. 314-469.

various major Khamti settlements were surrounded by a strong palisade. He finds them isolated, surrounded by Singpho [Kachin] tribes.

His report reveals a system of warfare and mutual aggression, which had endured for the last fifty years, without either side having gained a material advantage over the other. Wilcox: "Our friends had, but a few months before our arrival, suffered the loss of the larger village Múng Khamti, which had long been their capital, and they informed us that they were now debating measures..."⁸

Wilcox also reports that the whole valley, while governed by a local Rajah, paid tribute to a resident Burmese "Phokun". This relationship is made clear when he writes that a list of all presents that had been given was made so that the chiefs of other Khamti settlements could not accuse them to the Burmese of having received less than their equal share. His Khamti host was also under great apprehension that the Burmese, when informed of our visit, would suspect him of having invited us over, in order to arrange for the removal of the Khamtis into our own territories.⁹

The next voyager who went to visit the Khamti Long was T. T. Cooper, the British agent at Bhamo. However, both his attempts to reach the Mali valley failed. Nevertheless, in 1870, as part of his preparation for one of his expeditions, he lived for some time in a Khamti village near the Assamese town of Sadiya, from where reported some interesting details:

"... The Khamtees are divided into innumerable clans, each clan having its own village and chief ... each clan is recognised by the pattern of the waist cloths worn by the men. That of Chowsam numbered about forty houses, scattered about without any attempt at regularity. Flooring and walls consist of closely interlaced bamboo work, and the roofs are thatched with grass, the eaves projecting below the level of the floor."

"... At either end of every village there is a large house set apart for a singular purpose. At the age of puberty all the girls are sent from the house of their parents to one of these buildings called the House of the Virgins, and reserved entirely for the dwelling-place of unmarried women. From the time that the young girl enters this place she never sleeps anywhere else until married. Rising at daylight in the morning she repairs to the house of her parents, spends the day there assisting in the household duties, and returns to her sleeping place with the other unmarried females at sun-down. As with the girls so with the boys. They occupy the house at the opposite end of the village, and every youth, though he spends the day in the house of his father, at night must return to the bachelor's sleeping place.

The Virgins' House is sacred, and no man is supposed to enter there; indeed, the vigilance of the old maids who have outlived the age of romance, prevents any proceeding which might be termed scandalous, and the morality of a Khamtee village is a pleasing contemplation."

"... The costume of the men consists of a close-fitting jacket of white cotton, with tight long sleeves rolled up over the wrists, and buttoned down the chest; a piece of checked cotton cloth secured around the waist, and several yards in length, is looped up between the legs, giving somewhat the appearance of Turks' trousers, while a very white strip of cloth is twisted and tied round the head in the shape of a puggaree [a turban], with the ends sticking up over the forehead, the hair being twisted into a knot on the top of the head."¹⁰

LATE 19TH CENTURY: MACGREGOR, WOODTHORPE, GRAY, AND HENRY OF ORLÉAN

The Khamti Long territory lay so far north (just south of the present Chinese border) that it was beyond the borders of the British Mandalay Division for after the fall of the Konbaung Dynasty in 1885 when the Shan states submitted to British rule it was not brought under direct British rule. They lived in a kind of no-man's land.

In the late nineteenth century, when explorers were regarded as modern heroes, the Khamti Long were of interest to explorers who tried to find the source of the Irrawaddy River. Almost sixty years after Wilcox, in 1884-1885, the region was visited by Major C. R. C. Macgregor and Colonel R. G. Woodthorpe, in 1892-1893 came J. Errol Gray and finally in 1895 Prince Henry of Orléans, all leaving copious

⁷ 'Survey of Asam', pp. 430-431.

⁸ Ibid., p. 435.

⁹ Ibid., p. 447.

¹⁰ Thomas Thornville Cooper, *The Mishmee Hills; an Account of a journey made in an attempt to penetrate Thibet from Assam to open up new routes for commerce*, London: H.S. King & Co, 1873, pp. 146-149. Cooper was murdered in 1878 (by a soldier in his own guard).

notes of their experiences.

Both Woodthorpe and Macgregor were quick to report their findings. The latter published a lecture he held on December 13th 1886 on his experiences. Arrived at Langnu, he was warned of Singpho robbers and conducted to the “Raja”. After an amusing and satisfactory interview they were shown over the stockade town. They were told that slaves had built the stockade. In a larger stockaded town called “Langdao” they met another “Raja”. It was then that messengers of the Lukun, the chief Raja of the Khamptis, invited them to the metropolis at Putao. Ponies were brought, muskets discharged, gongs beaten, banners and gilt umbrellas were waved overhead by an enthusiastic escort.... A *darbar* [reception] was held in their honour, the chief raja sat cross-legged on a curiously carved wooden couch, which was flanked by gilt representations of dragons and covered with a crimson cloth...

The whole valley they estimated to be some 25 miles long and 12 wide, divided into three plateaus: Langnu the most southern, Manchi on the northern, Putao in the middle. The number of Khamtis they estimated to exceeds 12,000, divided in 13 villages, the chief ones Padao and Manchi. The soil of the valley was very fertile, very large crops of rice were grown and stored in excellent granaries.

Macgregor mentions frequent blood feuds between members of different communities, and that the Khamtis had a lively dread of the surrounding Singphos.

The next visitor was. J. Errol Gray, a tea planter from Assam, who spent more than two months in the valley. On 18 January 1893 Gray had an audience of the Langnu Rajah. He entered the village which was surrounded by a double palisade through a narrow gate. The palisade was from 12 to 14 feet high made of split trees roughly hewn to the shape of planks and interlaced with bamboo plinths. ... From the entrance of the gateway to the Rajah's house there was a continuous one plank bridge raised about a foot above the ground, this was to avoid soiling the feet in the mud dirt caused by the numerous pigs and cattle, roaming about the inside of the stockade enclosure. He noticed the houses were large commodious structures built on piles 4 to 5 feet above the level of the ground, and far superior to the buildings he had seen on the Assam frontier in the villages of either Khamtis or Singphos. The

Rajah's house did not differ materially from the others surrounding it, except that it was larger and more solid looking and was raised on higher piles. The approach to the audience chamber was up a very massive flight of stairs made of squared logs; the chamber itself was a room of some 35 to 40 feet wide and 45 to 50 feet in length with a half-dome-shaped roof; it had two large fire-places, in both of which fires were burning. Opposite the door by which he had entered and on the other side of the room there was an enclosed space in which was situated the Rajah's throne. The entrance to this enclosure was by a narrow gate on either side of which were stands containing guns, spears, swords, shields, helmets, and other warlike paraphernalia. The throne was merely a raised dais covered over with a rug on which was embroidered the design of a tiger. ... [The Rajah] saw many Khamtis of the Lunkieng caste in his party; a difficulty, because the Lunkiengs were enemies of the Lukuns....

The disunity among the Khamtis, remarked upon by previous explorers, is elaborated upon in his account in the *Geographical Journal*: "...there is little unity among the Khamtis. They are split up into clans, each caring only for itself. If one village is raided by the Singphos, the neighbouring villages will not help defend it.. The Likkun rajah, though nominally the ruler of the valley, has practically little authority outside his own community.¹⁴ At the village of Lungkieng the headman expressed a wish to go to Assam with his whole village, provided Mr. Gray would take them under his protection, otherwise they dared not go for fear of the Singphos.

In addition Gray noted that every Khamti village had a large extent of poppy cultivation, generally in its immediate vicinity; and that very few Khamtis were abstainers from this drug.¹⁵ Two years later came Prince Henry d'Orléans, well-known for his intrepid voyaging. When he first saw the Khamti Long valley in 1895, like his predecessors, he was favourably impressed:

"...As far as the eye could reach stretched rice-fields, yellow as the plains of Lombardy. A splendid territory, fertile in soil, and abundant in water, where tropical and temperate culture flourish side by side, and the inhabitants are protected on three fronts by mountains. That they are fairly opulent was to be assumed from the silver

¹² The first notice was published in the Proceedings of the Royal Geographical Society, 7, No.8 (Aug., 1885), pp. 541-542. Robert Gosset Woodthorpe published "The Country of the Shans" in the Geographical Journal, 7, no.6, June 1896, pp. 577-602. More details can be found in C. R. Macgregor, "Journey of the Expedition under Colonel Woodthorpe, R. E. from Upper Assam to the Irawadi, and return over the Patkoi Range", Proceedings of the Royal Geographical Society, 9, 1, January 1887, pp. 19-42. See also C. Macgregor, Rough Notes on the traditions, customs etc. of the Singphos and Khamptis, The Babylonian and Oriental Record, 7, 1894, pp. 172-174

¹³ His experiences are published in Diary of a Journey to the Bor Khamti Country and sources of the Irawadi, made by Mr. J. Errol Gray, season 1892-93, from Assam. G.C. Press, 1893 and in 'Mr. Errol Gray's Journey from Assam to the Sources of the Irawadi', Geographical Journal, Vol 3 No 3 March 1894, pp. 221-228.

¹⁴ 'Mr. Errol Gray's Journey', pp. 226-227.

bracelets of the children and the small silver coins used as buttons. Indeed, nothing would appear to be lacking to the happiness of the people of Khamti....¹⁶

...The outskirts of the town were occupied by fenced rectangular gardens, in which chiefly women were hoeing; the soil looked extremely rich and well tended. Between them and the village were rows of small bamboo rice granaries on piles about 3 feet from the ground. Passing them we came to the enceinte, which consisted of a stockade made of wattled bamboos 12 feet high, supported on the inner face by an embankment. This palisade was armed at one-third and again at two-thirds of its height by projecting sharpened stakes like *chevaux de frises*. It was pierced by narrow entrances closed by a gate formed in most cases of a solid baulk of timber.

Once inside, the detached houses did not admit of streets; but in all directions ran narrow plank causeways a foot or so from earth, necessary in the rains. The roofs were thatched and sloping, with a conical excrescence at either end, and in the centre a small gable like a bonnet, that allowed light to enter and smoke to escape. At one extremity of the building was an open platform under the eaves, which admitted more light horizontally. Each dwelling ran from 80 to 130 feet in length, and was erected on piles, which formed commodious pens underneath for the live stock. The whole village was arranged on a system of parallels. From one point of view, with screens hiding the foundation posts, the place seemed a conglomeration of circular huts or big molehills as one sees in Africa. With their thatch they gave me the illusion at a distance of some herd of hairy mammoths, arrested in their course by a sudden paralysis of nature.

The palace dominated the rest of the village, and was surrounded by small gardens within a paling. Save in point of size, it was very similar to the other domiciles, but had a second roof with two dragons carved in wood at the corners. We were ushered into a spacious hall beside the terrace. Tall wooden columns 27 feet high ran up to the roof, and the chamber was shut off from the rest of the house by a bamboo partition, on which were hung black Hindu bucklers studded with gold and some lances. The beams were decorated with figures of tigers and monkeys painted red, and on the lower parts of the pillars were fastened horns of animals draped with strips of calico of bright hues. In rear of this fringe stood the royal throne. It was made of a long chest, on the front panel of which was depicted a cavalcade of gods or warriors, mounted on strange beasts, evidently of Hindu design. On either side of its base twin serpents reared their heads slightly in advance of a grotesque squatting wooden effigy, in whose hands were a sword and a lance. Behind, a trophy of flint- and match-locks was arranged..."¹⁷

EARLY TWENTIETH CENTURY VISITORS: PRITCHARD AND KINGDOM WARD

1912, a visit by Captain B.E.A. Pritchard who arrived on 27 March 1912 in the Khamti village Kan Kiu. Pritchard's comments are more differentiated than most casual observers:

p. 533: "The Hkamti Shans and their country have been eulogized by most travellers, who have naturally been delighted with a people so civilized, after journeys where Kachins, Kahnungs, and Lisus have been met with, while the country is a land 'flowing with milk and honey' compared to the more or less barren land one traverses to reach it. But, regarded as a remnant of the once great and powerful Tai kingdom, the people do not impress one so favourably. They are a decaying race, and the country might produce much more and a much greater variety of crops than it does. The 'great gold land' is indeed a fertile one, with great possibilities. What it most requires is a population....

an examination of the history of the Shan race will reveal the fact that their present marked characteristic, a social disruptive tendency, has always been their weak point...

p. 534: "...to throw light on the present situation at Hkamti Long. Its seven *sauhpas* are in constant disagreement with one another; and the feuds which arise from this cause are bound, sooner or later, to effect the disruption of the state of Hkamti Long."¹⁸

¹⁵ Ibid., p. 226

¹⁶ Henry d'Orléans, *From Tonkin to India by the Sources of the Irawady*, January '95- January '96 (Transl. Hamlet Bent) (New York: Dodd, Mead & Company), 1898, p. 311. His account of his stay with the Khamtis runs to p. 327.

¹⁷ Ibid., pp. 315-316.

¹⁸ B. E. A. Pritchard: "A Journey from Myitkyina to Sadiya via the N'mai Hka and Hkamti Long", *The Geographical Journal*, 43, No 5, May 1914, pp. 521-535

The botanist and explorer Francis Kingdon Ward presents a dismal picture of the descendants of those who conquered the valley several centuries ago:

... Isolated, surrounded by trackless mountains and by wild tribes... this outlier of the once mighty Tai race which had spread from Tibet to the China Sea lies dying at the sources of the western Irrawaddy. ... For the Hkamtis are slowly disappearing. The strongest long ago emigrated to Assam, and the degraded remnant, rotted with opium, ruined by slave dealing, preyed upon by the virile Kachins, are dying out.¹⁹

CONCLUSION

Almost all visitors noted the feuding, internecine warfare, incessant fighting, apparently going back to the very moment the Khamti migrated up north around 1750. There seem to be at least four factors that contributed to this unfortunate situation. In the first place, when they took control of the valley, the seven settlements each retained an independent chieftain. At no time in their history did they succeed to submit to a central government.

A result of the incessant internecine conflicts was that it caused large groups to abandon the Mali valley. This loss of population must have drastically weakened those who remained, leaving them open to incursions and raids from the surrounding hill people.

A third factor, specifically addressed by Errol Gray and Francis Ward is the excessive consumption of opium.

A fourth aspect is their system of slavery. As T. T. Cooper remarked in 1870: "As slavery is an institution among them, well-to-do Khamtees never labour..." The men strutted about with their sword at their side, having little more to do than hunting game and plotting raids.

We have examined the history of an unusual group of Shans, who have often been depicted as living in a kind of isolated Eden. A closer look has shown a harsh reality. We now understand why whole clans decided to disperse, many of these across the border region to Assam.²⁰



Diorama of Khamti People in Jawaharlal Nehru Museum, Itanagar

¹⁹ Francis Kingdon Ward, *In farthest Burma: the record of an arduous journey of exploration and research through the unknown frontier territory of Burma and Tibet*, Philadelphia: Lippincott, and London: Seeley, Service & Co, 1921, p. 232. Ward is the only visitor mentioning the conversion to Buddhism (pp. 236-237): ... about the year 1860... a Buddhist priest came from Burma and converted the Shans of the Hukong valley to Buddhism... and the Hkamti Shans did likewise. Therefore we find many pagodas, all overgrown with trees, at Putao, some on the outskirts of the villages, others standing aloof in the paddy fields.

²⁰ In 1980 I was fortunate to visit a Khamti community in North Lakhimpur. Maybe an account of that visit could be the topic of a future contribution.

In Search of the Footprints: H. J. Inman and a History of Shan Studies at the University of London

Dr. Jotika Khur-Yearn¹ (SOAS, University of London)



SOAS, University of London [Photo by Jotika Khur-Yearn, November 2016]

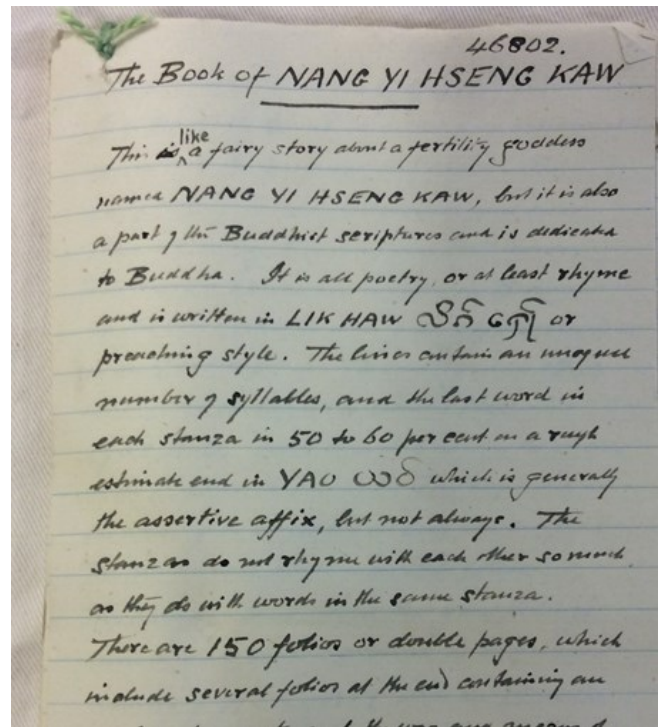
Since the early 19th century, there were a few Western scholars, who had shown deep interests in the field of Shan studies, especially on history, language, culture and literature. Of them, some notable scholars include Rev. N. Brown, author of the article “Alphabets of the Tai Language” published in the *Journal of the Asiatic Society of Bengal* (1837), Rev. J. N. Cushing, author of the first Shan-English Dictionary (1881) and other Shan grammar books during the 1880s, Sir James George Scott, co-author of the *Gazetteer of Upper Burma and the Shan States* (1900-01), Leslie Milne, author of the *Shans at Home* (1909), and Wilber Willis Cochrane, author of *The Shans* (1915). In contrast, there are lesser known or almost unknown Western researchers, such as British colonial officers, who later turned their profession into researching and even teaching Shan language at university level. With this in mind, and in this paper, I would like to explore the life and works of Captain H. J. (Henry Jepps) Inman, focusing on his association with Shan in the late 19th and early 20th centuries AD.

To begin with, I have to admit that I came across the name of Captain H. J. Inman only after I joined SOAS University of London. His name was mentioned in the list of previous members of academic staffs of the Department of Language and Culture for South East Asia of the University as ‘additional lecturer for Shan language’.² Since then I have been curious to know more about him and his association with Shan studies. Surprisingly, although he had contact with Shan people for most of his career, he is still very little known to the Shan scholars today, let alone to normal Shan people. Remarkably, in the final part of his life, Captain Inman devoted himself on Shan studies at SOAS from the mid 1930s to the late 1940s.

As I worked through those Shan manuscripts in the SOAS archive in the past few years, I found some remarkable notes on some of the manuscripts left by Captain H. J. Inman. These notes are summaries of the texts in the manuscripts. It made me think that, to make such extensive notes, he certainly had to have a very good knowledge of Shan literature and understanding of the language in the texts, which were written in metrical rhyming style; he must have been fluent in many aspects of Shan language, not just daily conversation level but also in-depth knowledge in the high standard of Shan poetical literature. So, after seeing his extensive notes on some Shan manuscripts at SOAS, I become more interested in the life and works of Captain H. J. Inman. In addition to working through relevant documents in the SOAS Archive, I also visited the UK’s National Archives and the British Library, where I found more documents related to Captain H. J. Inman and his connection with

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² <http://www.soas.ac.uk/sea/staff/previousstaff/> [accessed 10/10/2016].



Shan. My discussion in this paper, however, will be based on the documents at SOAS Archive and the British Library only (and will touch on those at the National Archives when I find chance of working on more relevant publications in future).

Henry Jepps Inman was born in England in 1867, and left the UK in 1886, aged 19, playing a role in the expansion of the British Empire, sailing his journey eastwards and finally arrived in Burma. There, he worked as a civil service officer at a few places in lower and upper Burma, possibly he learned some Burmese language during those seven years, as we can see the evidence of his writing of Burmese scripts in his extensive notes on the Book of Nang Yi Hseng Kaw which shall be discussed further below.

In 1893, he was transferred to the Shan states and worked as Extra Assistant Commissioner at several towns such as Mogok, Katha, Mansi, Hsenwi, Tangyan, Lashio and Kokang until 1905.³ We can imagine that during these times of over 12 years he had associated with Shan people day in day out and therefore had learned so much about Shan language, culture and literature. We can also assume that, by the time he left the Shan states in 1905, he was already confident himself to be an expert in Shan language and literature.

However, it took him for three more decades to find a job that made him to become an expert in the field when he was appointed as additional lecturer in Shan language at SOAS University of London in 1936. Well, he was already 69 years old then but continued to work there for 12 years until 1948 as he would have turned well into 81 years of age. However, evidently he seemed still to be very active, not only teaching the Shan language but also reading the Shan manuscripts in the SOAS archive and making extensive notes on them. The manuscripts that were studied and left with extensive notes of summaries by Captain H. J. Inman are as the following.

1. Hsuktaneippanna [Sutta Nibbana], SOAS manuscript reference number: OS MS 38297, contains Captain H. J. Inman's notes, which were possibly retyped by a member of library staff and attached it to the front page of the manuscript. His work, dated 29th September 1944, has three pages, seems to have been originally written as a letter addressed to Doctor Barnett (the librarian of SOAS at the time?). Captain Inman stated in his notes that the manuscript book is divided into four chapters: - 1. The story of the merchant who was murdered and became a blind ghost, 2. The story of interview between Buddha and Dewadat, 3. The story of Lak-kha-na Hsuk-ha [Lakkhana Sutta], and 4. The Hsekyia Min's military expedition to the moon. The manuscript is undated although the SOAS Archive's catalogue suggested as 19th century AD.

2. Nang Yi Hseng Kaw, SOAS manuscript reference number: OS MS 46802, is a manuscript text on Shan folklore of Lady Nang Yi Seng Kaw, which was studied extensively by Captain H. J. Inman. His notebook on this manuscript has 49 pages and on the last page of his note, he said that he has read through about two-third of the manuscript. His notebook is now kept in the same box of the manuscript (re: [two images above](#)) and I have retyped it but it is still in a draft stage, as some of his handwritings are difficult to read. I have also read through some pages of the manuscript to double check some basic information on the colophon of the manuscript. The manuscript is dated 1901 AD for completing the text and 1903 AD

³ The British Government's Publications series for the History of Services, the provincial civil service, specifically the volume for the Provincial Provincial Service in Burma, pp. 317-319.

for making its ornamented cover. It is a folded manuscript, which has over 140 folios or double pages. Captain Inman noted that the book was divided into seven chapters plus colophon and explanatory note at the end. The author of this manuscript is not yet known but Capt. Inman is of the opinion that the author of the book would have been a monk, by judging the way he addressed to the novices (Inman 1946: p. 11).

The sponsor of the manuscript is mentioned in the colophon of the manuscript as Pu Tang Kae and family from Wan Zawka, a village outside the town of Mong Pan, confirming that the manuscript was made in the region where the story is believed to be originated. More detail of the manuscript and Inman's notes are discussed in Jotika Khur-Yearn's article, *A town, a myth and a Shan manuscript: Connecting links* (forthcoming).²⁴

3. Sasana Zaen (SOAS manuscript reference number: OS MS 46803), was studied by Captain H. J. Inman in 1948 as the 'Book of the Law called Thathana Line of kings' or in other words the history of the lineage of Buddhist kings. Captain Inman's notebook on this manuscript has 97 pages and is kept in a separate box with its own reference number: MS 50109. Captain Inman stated in his notebook that the manuscript 'bears date Thekkayit (Burmese era 1262) which corresponds to 1901 AD'.

What have been mentioned in this paper are some remarks on the life and works of Captain H. J. Inman. Due to the limit of time and space, my discussion here may not be as much appreciated. Also, I am convinced that there would be more resources of information on Capt. H. J. Inman and his links with Shan which are yet to be discovered.

Nevertheless, from this early stage of findings and discussion, I would like to draw a conclusion that Captain H. J. Inman is one of a few Western scholars who had shown great interest in the field of Shan studies, especially the Shan language and literature. He is possibly the pioneer of teaching Shan language at a university in the West. His appointment at SOAS University of London may have been just a part of training officials for the British empire, but we should also recognise his knowledge accumulated during his times in the Shan states and his willingness to pass them on to the next generations. Although his notebooks on Shan manuscripts at SOAS still await for reviewing and evaluation or to be quoted by researchers in the field, we should appreciate that Captain H. J. Inman has offered to the best of his knowledge and made some great efforts for the promotion of Shan studies. Although he is still far less known, his works and times on Shan studies at SOAS University of London in the 1930s and 1940s are there to approve that he has left his legacy on ground-breaking works for the study of Shan language, culture and literature in the world of academic studies.

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Clinical Governance

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Clinical governance is one of the key standards in the UK National Health Service (NHS) and a must-know topic for doctors, nurses and other healthcare workers in their job interviews. Every country is trying to deliver good quality healthcare and I believe clinical governance principles and practices would be very useful in securing quality in everyday clinical practice including in our motherland.

What is Clinical Governance?

The official definition is “A **system** through which NHS organisations are accountable for continually improving the **quality** of their services and safeguarding high standards of care by creating an environment in which excellence in clinical care will flourish” (1)

As the official definition is too long, we can simplify it as what we did during junior doctor years - “the framework to achieve a high quality health service”. Everything that helps to provide high quality healthcare to patients is part of the clinical governance! Surely achieving quality is a huge task, and it requires an organisation-wide transformation; clinical leadership and organisational cultures are particularly important.

What is a high QUALITY healthcare service?

Quality may mean differently to different people but in the NHS “quality” means a “**Safe**”, “**Effective**”, “**Patient-centred**” and “**Timely**” health service. The NHS England definition of quality has three equally important parts:

- Care that is **Clinically Effective** – not just in the eyes of doctors and healthcare workers but in the eyes of patients themselves
- Care that is **Safe** and
- Care that provides a positive **Experience for patients** as possible

Safety is an essential requirement of health services as we, doctors and healthcare-workers have pledged “First, do no harm”. Health services need to ensure that the care they provide must have a higher chance of benefits than risks and need to avoid unsafe practices. For example, basic measures such as safe sterilisation practice of injection and surgical instruments (or) disposable syringes and needles must be used to avoid the risk of cross infections including Hepatitis and HIV. It is crucial to build a safety culture in healthcare system, risk management and effective staff training and support. Lessons must be learned from past experiences, errors and near-misses and the practices need to be adjusted to prevent further harm. For example, simple things such as bad handwriting or unrecognised short form on medicines and medication doses have led to wrong medicines or wrong doses with significant clinical incidents and doctors have been instructed to write legibly.

Effective: As a result of advances in health sciences more and more effective tests and treatments are emerging. At the same time the healthcare costs of the nations are going up because of these new developments as well as the rising population. Therefore, it is vital to utilize the effective tests and treatments in terms of clinical benefit as well as value for money to ensure a sustainable quality service provision. Outdated practices, unproven treatments, and expired medicines and instruments, are not going to give the most effective care our patients need.

Patient-Centred: This means putting patients and their families at the centre of decisions to ensure the care we provide meets patients’ needs. It is about doing things “with” people, rather than “to” them. Putting people at the centre of their care will also help people more active in looking after themselves; and improve outcome. Public consultations before setting up new services will provide valuable facts to suit local situations. Customer surveys such as patient satisfaction survey or feedbacks bring useful information for health services to best serve the patients and public.

Timely: It is crucial for patients and public to receive a timely healthcare in identifying, preventing and

treating diseases to improve outcomes. Unnecessary delays in the referral, diagnosis and management in many conditions can result in serious adverse incidence, for example in emergencies such as severe malaria, heart attack, stroke, ectopic pregnancy, acute appendicitis, and major traumas etc time decides life and death. In NHS Scotland the Accident & Emergency Department waiting time target is less than 4 hours. Patients with cancers need to have early diagnosis (6 weeks target) and treatment (18 week referral to treatment targets) to have a cure or to ease the suffering. To achieve this we need to have adequate health facilities; doctors, nurses and other healthcare workers; as well as other infrastructure such as transport and communication. It is challenging but a necessary requirement if the country aims to minimise health inequality. Number of hospitals, health centres and healthcare workers should be based on the population as well as other factors such as distance in remote and rural regions.

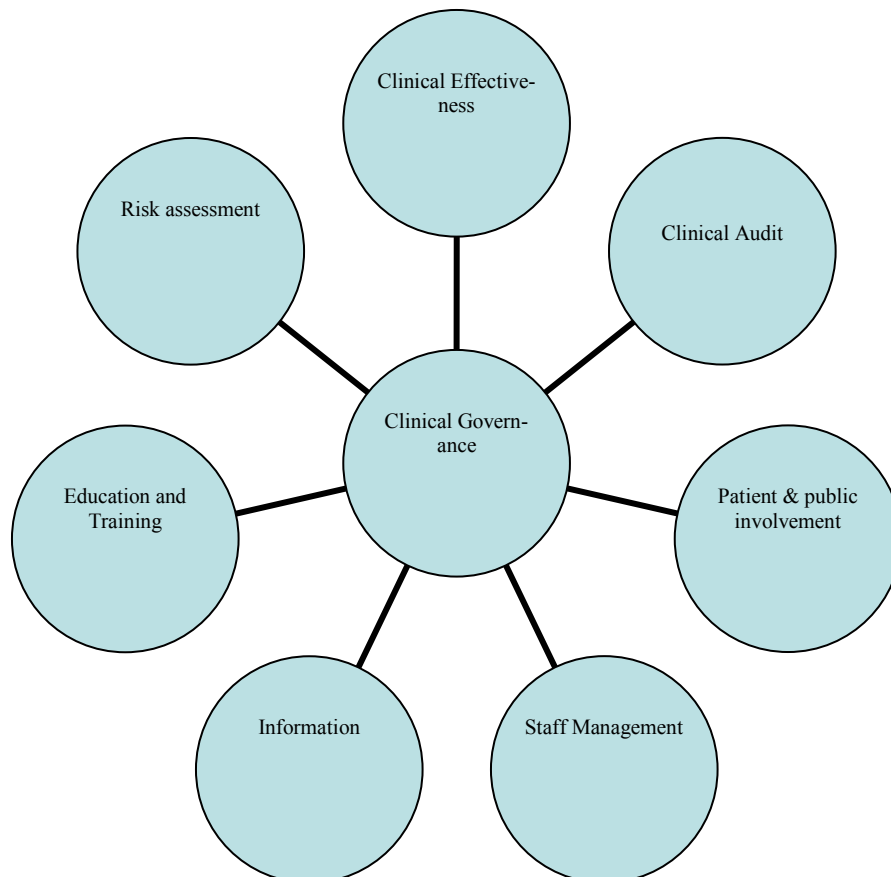


Figure (1) Seven pillars of clinical governance

Why is Clinical Governance important?

Clinical governance is very important for health services and healthcare staff because its principles and practices are crucial in maintaining and improving high quality healthcare services. If there are no quality assurance or quality control procedures to ensure safe, effective, patient centred, and timely services, the vital health services can lead to sub-standard, un-safe and non user-friendly practices yet high cost burden to the patients and public as well as to the country.

What are the components of Clinical Governance?

There are seven pillars of Clinical Governance.

1. **Clinical Effectiveness:** This means applying the best available knowledge and skills to achieve the best outcomes of care. When facing a clinical problem we need to decide “is it the right thing to do”. The evidence based medicine will guide healthcare providers to achieve good clinical outcomes. We can get clinical evidence from guidelines, systematic review, meta-analysis, research trials, case

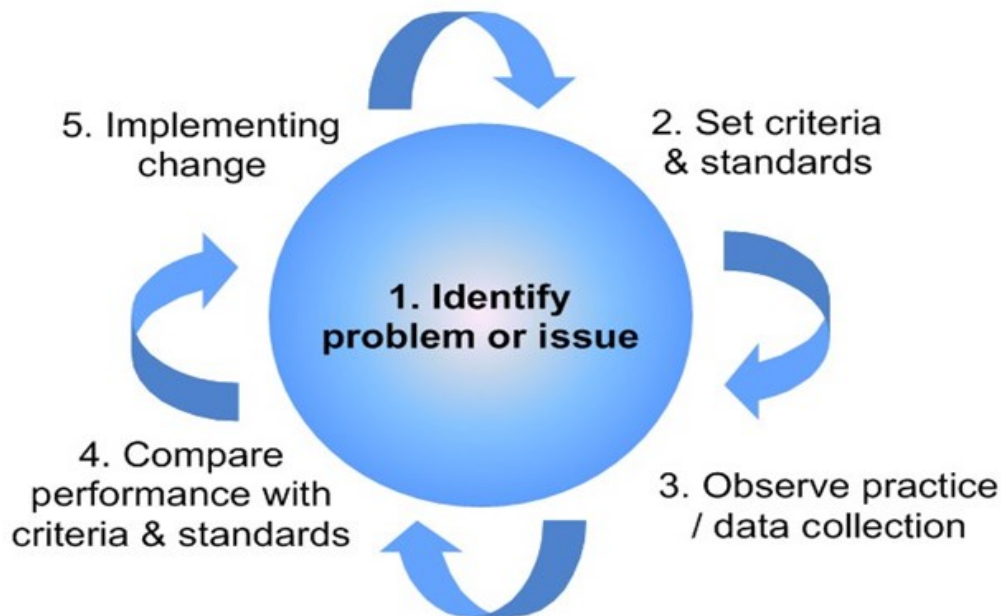


Figure (2) Clinical Audit Cycle

review as well as expert opinions. Patients with life-threatening infections such as meningitis, severe malaria or sepsis need to have a quick access to the effective care pathway especially effective anti-microbial medicines. At the same time it is important to scrutinise and discourage the ineffective and unproven habits and practices. Similarly patients with cancers need to have effective care plan including the relevant confirmatory tests to guide the most appropriate treatments. For example PET-CT scanning is an essential imaging test for patients with lung or oesophageal cancers to make sure the cancers are localised and can be cured by surgery or radiation. Without these scans we have more chances of missing the cancer spread away from their origin and a significant number of patients can end up having undesirable outcomes from ineffective local treatments. In my hospital we can install therapeutic guidelines app on our hand-phones which are very useful in our day to day work.

2. **Audit:** Clinical audits are crucial component for a quality healthcare service by ensuring that we are “doing things right”. Are we following the set standards or clinical guidelines? We need to learn from the past experiences to perform best in the present time and prepare for the future. For example Audits on resuscitation practices or treatments of heart attacks may shed lights on the gaps in the emergency care pathway to help adequately equip with necessary lifesaving steps.
3. **Risk management:** Any new services need to have a proper assessment of potential risk and ways to control the risks. For example when building medical schools or hospital wards or health centres we need to have appropriate safety assessment and measures such as fire safety strategy; back-up electricity generator; waste disposal; and ease of transport for the potential service users etc. For healthcare staff in high risk areas appropriate risk management such as personal protective equipment, protective medication, immunisation etc need to be provided. Although it may not be possible to eradicate the risk completely, we must strive to minimize the risk to service users as well as service providers to achieve a high quality service.
4. **Education & Training:** Healthcare professionals including doctors, nurses, pharmacists, technicians and radiographers need to have continuing professional development (CPD) to be able to provide up-to-date and good quality services. Healthcare professionals are faced with ever evolving and expanding diagnostic tests, treatment options, clinical guidelines and protocols, and expectation of patients and public. Emergency treatment of heart attack has evolved to stent/balloon to open the blocked blood vessels. Some strokes caused by blood clots are now treated by urgent clot busting injection. We need a lifelong learning culture to remain up to date to meet the changing working environment.
5. **Patient and public involvement:** Input from the service users (patients and public) is very valuable to health services in achieving quality patient-centred healthcare. It is vital for the health services to meet the needs of the population it serves. There are well-established patient feedback or complaint procedures in the UK. Good co-operation between the health services and community will earn the patients and public’s trust in the services. In the UK it is a standard practice to open up to the patient and public representatives to help shape clinical services to suit patients. I have witnessed very

helpful contribution from the patient and public representatives at lung cancer clinical guidelines committee and junior doctor assessment panels. Even doctors' registration bodies such as General Medical Council (GMC) have lay person representatives.

6. **Information Management:** This is to ensure that patient data is up-to-date and patient confidentiality is respected. Patient and public need to feel safe with their personal information when using health services. One of the mandatory training for doctors in the UK is on confidentiality. When I went for a training visit at Stanford Hospital in the USA in 2006, the first hurdle to overcome was to pass the online courses on Health Insurance Portability and Accountability Act (HIPAA). HIPAA relates to confidentiality of information in clinical, educational and research work. I had been tipped off that breaking this would be worse than murder! Accurate patient data such as hospital morbidity and mortality statistics, surgical outcomes, maternal mortality rate, immunisation uptake rate etc would identify any deviation in the trends and can look out for potential remedies. These data will help measure the quality of outcomes through audits.
7. **Staff Management:** It is important to have good highly skilled staff to be able to provide high quality healthcare. Health services need to provide good working environment and support their staff to be caring and working at their full potentials. Health services should have appropriate workforce planning, and recruitment and retention of staff. In the same time there should be appropriate policy to identify and address underperformances. In the UK all doctors have to do appraisals every year and revalidation every 5 years to ensure they are safe and up to date.

Which countries are Clinical Governance applied?

The UK NHS is the main utiliser of Clinical Governance. Other countries such as Australia, New Zealand, Canada and Netherlands have also applied clinical governance.

Conclusions:

Clinical governance principles are key standards which have enabled the National Health Service (NHS) to achieve a world class service to the UK public. I believe most of these principles could be adaptable to the evolving healthcare services in our motherland to deliver **Safe, Effective, Patient-centred, and Timely** healthcare to the majority of our people.



Figure (3) British Prince William, an air ambulance pilot rescuing a patient who had a major trauma from a falling tree in a remote area to the regional hospital (daily mail newspaper 23 March 2016).

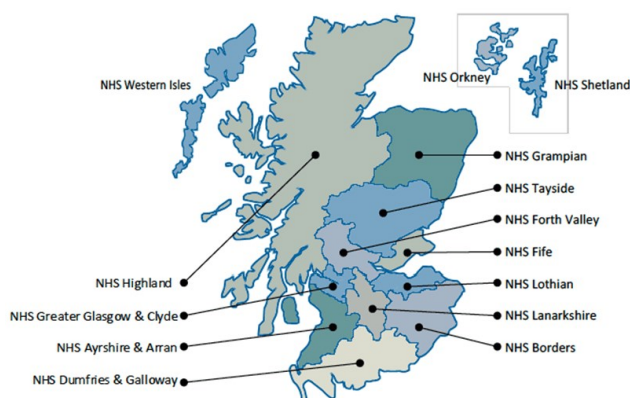


Figure (4) Scotland has a population of 5.3million. It has 14 regional NHS boards and around 67, 000 nurses, midwives and health visitors; 4800 GP; 3 cancer networks; 58 CT scanners; 41 MRI scanners; and 6 PET-CT scanners. (Ref: Wikipedia and <http://www.scin.scot.nhs.uk/>)

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Allergy and intolerance: is this food dangerous to you?

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A woman was referred to the allergy clinic. She explained that she became rapidly unwell after having a lunch with her friends during her holidays in Bangkok. She remembered that her lunch included rice and prawn curry with vegetable. She did not drink alcohol or have any desert. She got hives all over her body and felt throat tightening within 30 minutes of starting her lunch. She has required the emergency treatment. She was surprised by that she has never had any problems after eating prawn curry before. Her friends also had the same curry but no one was noticed unwell.

When she returned to the UK she continues with her normal lifestyle. She did not take any precaution or avoided any food. She has even had meals containing prawn at least two occasions (one was a prawn salad and the next one was home made tom yum seafood that included prawn) without any problems. However, when she was on her holidays again in Phuket she felt severe breathlessness, lip swelling, hives and vomiting soon after eating 3 pieces of tiger prawn satay. She has required the emergency hospital treatment. She was terrified and requested her doctor for further assessment. She loves eating prawn but has avoided since.

When I saw her she was well and explained to me that she has no other illness. Her siblings and the rest of family members have no similar illness or event with any food. Her description regarding immediate illness after meal suggests food allergy- most probably prawn allergy because it was included in her meals in both episodes. I offered her allergy testing. However, her skin prick test to shrimp (prawn) using the standard test solution was negative. I then checked blood allergy test to prawn for her. This was also reported negative. A question was then raised -does she really have the prawn allergy?

What are the possibilities in her illness?

One possible cause is food poisoning.¹ This is usually due to contaminated food or toxic product of pathogens. Food poisoning can present with vomiting, diarrhoea, fever, and hives etc. Some food poisoning from eating spoiled fish may lead to an illness similar to an allergic reaction. Food poisoning usually affects all persons who have eaten the same food. Given that her friends who have eaten the same food with her did not get any illness this is highly unlikely in her case.

Could she get food intolerance² because her reactions were not consistent on every occasion when she eats prawn? Her skin tests were also negative. However, food intolerance may not appear until several hours after eating of the causative food and persists longer. Given her illness was severe enough to receive the emergency hospital treatment and recovered rapidly intolerance is also less likely. But further tests are required to reveal the cause of her adverse reactions.

Some adverse symptoms to food are due to abnormal immune response such as immediate food allergies. People with food allergy get symptoms consistently whenever they consume the food that they are allergic to. Even a small amount of this food can cause severe symptoms and may be life threatening. An immediate severe/ life threatening allergic reaction is also known as anaphylaxis. The same food causes no problem to a person without this food allergy. Her illness suggests food especially prawn allergy is highly likely. However, there is puzzle in her story. She explained that she has never had problems with eating prawn before and has also consumed prawn again after her first episode.

There are many other illnesses related to food consumption. The degree of illness varies from mild itch in the mouth to life threatening anaphylaxis. Some illnesses are not uncommon (e.g. Chinese restaurant syndrome)³. Some have more long-term illness unless treated appropriately (e.g. Coeliac disease, malnutrition etc.). Therefore, it is challenging to say she has a prawn allergy unless there is strong evidence. Undoubtedly this requires a specialist allergy service.

What does 'food allergy' mean?

An allergen is a substance that causes an abnormal immune response in a person who has a tendency to allergy. Food allergy is an immediate illness due to abnormal immune response to the causative food allergen. It occurs on exposure to a given food but is absent during avoidance. A small amount of the causative food may lead to a life threatening reactions in a person allergic to the food. The same food does not cause any undesirable effects in other person without the allergy. Therefore allergic condition is specific.

How do we diagnose food allergies?

Every person suspected of food allergy should be assessed by the allergy specialist- allergist / immunologist. Based on the assessment the specialist will choose the allergy test to demonstrate an immune response to the food allergen. These tests usually include skin prick test and blood test (specific immunoglobulin E to the food). Inconclusive results may require further test such as oral food challenge. All these procedures require a dedicated support and facilities in order to be provided properly and safely. Therefore, a standard allergy service is not available in every hospital even in the developed country like the UK.

For this patient I subsequently arranged a skin testing to different types of prawn. Interestingly she was positive only to a tiger prawn. This explained she did not get any problems when she ate other types of prawn (e.g. prawn salads containing north Atlantic prawn). This is uncommon. In general prawn allergy is not isolated. A person with prawn allergy can also get symptoms with other shell fishes such as other types of prawn, lobster, crab, muscle etc. If her illness was not clear she would be offered an oral tiger prawn challenge to confirm her diagnosis.

What are the important the take home messages?

1. Food allergy should be assessed in the standard allergy clinic in order to identify the culprit food allergen.
2. Allergen avoidance is the key in management of any allergic diseases.
3. Unconventional methods of allergy testing such as hair testing, applied Kinesiology, VEGA etc.⁴ may provide misleading information. This may be harmful to health and wellbeing.

Are you able to access the specialist allergy service?

Allergic diseases appear to be growing in western countries. This may be due increased awareness at least partly. Yet fully trained allergy specialists are unmet needs. In developing countries other diseases such as infections are known to be more common than allergic diseases. In fact, this may not be the whole story. Allergic conditions are broader than food allergy.

A proportion of the asthma is allergic asthma. People can be allergic to various airborne allergens such as pollens, moulds, house dust mite, cat dander, dog dander etc. Therefore, without a full assessment uncontrolled asthma could be suffered from the disadvantage of undiagnosed allergy.

Inadequate assessment of a suspected allergic condition may result in many consequences. This may be nutritional deficiency or poor quality of life due to un-necessary food avoidance in fear of allergic reactions.

Inaccurate labelling drug allergy may cause difficulty in treatment. It also causes a financial burden. Self-reported penicillin allergy appears to be about 10% of the population in one report. However studies have shown that about 90% of reported penicillin allergies are not truly allergic following the standard allergy assessment.⁵ The treatment cost has been found to be significantly increased due to the requirement of alternative drugs, higher chance of treatment side effects and longer hospital stay in some patients.⁶ This would have a wider impact where patients are commonly self-funded as in Myanmar.

I believe all stake holders in trying to improve Myanmar should also consider developing allergy services and fully trained allergy specialists.

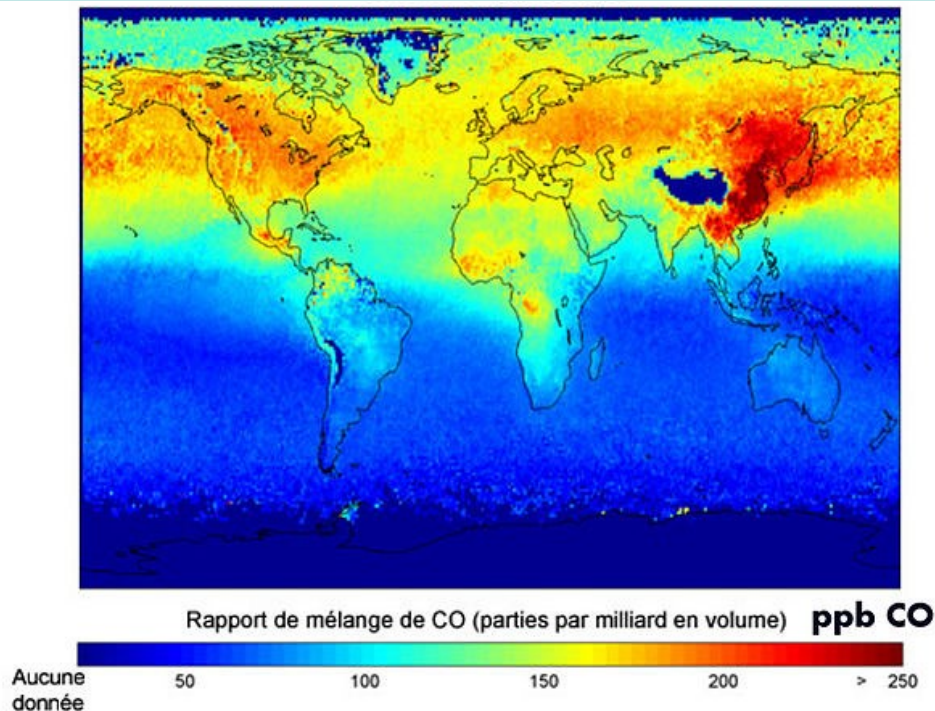
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A Brief Look at Climate Change

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This map shows the average over four years (March 2000 to February 2004) of carbon monoxide concentrations in spring.

Source: <http://www.asc-csa.gc.ca/eng/satellites/mopitt.asp>

Image source: https://commons.wikimedia.org/wiki/File%3AClerbaux-spring_NASA-f.jpg

Climate change is happening now. The earth's average temperature has risen by 1.5°F over the past century, and is forecasted to increase a further 0.5 to 8.6°F over the next 100 years. Small changes in the average global temperature can translate to a large and potentially dangerous shift in climate and weather. That means that we could get more extreme and unpredictable weather across the world with many places will be hotter, some wetter and other places will be drier.

Greenhouse gases are a group of compounds that trap heat in the atmosphere, keeping the Earth's surface warmer than it would be. These gases are the fundamental cause of the greenhouse effect. Increases in the amount of greenhouse gases in the atmosphere enhance the greenhouse effect which creates global warming and consequently climate change. The main greenhouse gases are carbon dioxide, methane, nitrous oxide and fluorinated gases.

There are two ways that greenhouse gas emissions enters our atmosphere. One of them is through human activities. The other is through natural processes. The main human sources of greenhouse gas emissions are fossil fuel use, deforestation, intensive livestock farming, use of synthetic fertilizers and industrial processes. Since the Industrial Revolution, the climate change due to human activities has grown significantly. Report from the global carbon budget 1959–2011 suggests that 87% of all human-produced carbon dioxide emissions results from the burning of fossil fuels.[1] The remainder 9% comes from the clearing of forests and other land use changes and the 4 percent is from industrial processes such as cement manufacturing.[1]

The largest human source of carbon dioxide emissions from the combustion of fossil fuels releases energy which is most commonly turned into heat, electricity or power for transportation. Land use changes are also a substantial source of carbon dioxide emissions globally contributing 3.3 billion tonnes of carbon dioxide emissions in 2011.[1] Deforestation, the majority of these emissions, is the permanent removal of standing forests. It is the most important type of land use change because its impact on greenhouse gas emissions. Forests in many areas have been cleared for timber or burned for conversion to farms and pastures. We are witnessing these in many regions of Myanmar including the Shan state. When forested land is cleared, large quantities of greenhouse gases are released and this ends up increasing carbon dioxide levels. [2],[3][4] Preservation of the natural environment is extremely important to maintain our community sus-

tainability. It is essential to protect and restore our natural environment.

Myanmar is one of the world's most vulnerable countries to climate change. Myanmar largest city, Yangon, is one of the world's five most vulnerable cities to climate change.[5] A large proportion of the population lives in low lying areas that are prone to flood. As well as the impacts of flooding, the effects of drought, heat waves and seasonal change on agriculture, water resources, public health, forestry and biodiversity are the key climate change-related concerns in the country. Climate change is also expected to exacerbate the existing development issues, particularly food and water insecurity.

It has therefore never been a more important time to understand our emissions and produce a plan to reduce them in a controlled manner in order to receive the best outcome for the country and the environment. Myanmar needs to continue its engagements with organisations such as Global Climate Change Alliance (GCCA) and also engage in the process of reform, policy development and participating in a number of projects focusing on knowledge-sharing.

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News in Photos:



Academic and Cultural Presentations, Marking the New Year Celebrations

Brunei Gallery Lecture Theatre, SOAS University of London, 13th December 2015

See more information at <https://goo.gl/w20FYi> and <https://goo.gl/tD3WDZ>

News in Photos: Recent Activities of SCA-UK and Other Events on Shan Studies



Food offering and merit making at the Oxford Buddha Vihara on the 7th February 2016
Marking the 69th anniversary of the Shan National Day.



Members of the SCA-UK with Thai, Burmese and other Buddhist communities
at the Kathina robe offering ceremony of the Oxford Buddha Vihara, October 2016

News in Photos: Recent Activities of SCA-UK and Other Events on Shan Studies



A group photo of speakers and key organisers of the 3rd Lik Loung Conference
Held at Wat Kang Mong, Lashio, Shan State, Myanmar; December 2015
SCA-UK members also participated in the conference. See more on page 7.



Speakers at the Tai/Shan panel of the ASEASUK Conference held in September 2016, SOAS University of London.
From left to right: Dr Klemens Karlsson, Dr Sai San Aik, Dr Susan Conway, Dr Farouk Yahya, and
Dr Jotika Khur-Year. The abstracts of their papers are published on page number 8 of this Newsletter

**Shan Cultural Presentations
To Mark the 2111st Shan/Tai
New Year Celebrations
27 November 2016
SOAS, University of London**