

## **BRIEF HISTORY OF SHIMRANG CLAN**

Shimrang is one of the seven clans in Somdal/Shongran, located in Ukhrul District, Manipur, India. The clan has a rich and fascinating history that dates back several centuries.

According to oral traditions, the Shimrang clan migrated to their current location from the China around 1500 AD.

## **EXODUS OF THE SHIMRANG CLAN**

### **Background:**

The Great Wall of China was built over many centuries and by different Chinese dynasties. The first walls were built as early as the 7th century BC to protect against invasions by northern nomadic tribes. However, the most well-known and largest sections of the Great Wall were built during the Ming Dynasty, which ruled China from 1368 to 1644 AD.

During the Ming Dynasty, the Great Wall was reconstructed and extended to its current length of approximately 13,000 miles (21,000 kilometers). The construction of the Great Wall was a massive undertaking that required a significant amount of labor. Many workers were drafted into service by the Ming Dynasty government, and they were often subjected to harsh working conditions, including long hours, inadequate food and shelter, and physical punishment for noncompliance.

### **The Journey:**

The Shimrang clan is said to have embarked on their journey in approximately 1500 AD, purportedly due to their inability to endure the harsh conditions and mistreatment during the construction of Great Wall of China.

According to the oral story passed down to us, The Shimrang clan are from The Huanghe, also known as the Yellow River, which is a major river in northern China. [My Research says] However, the Great Wall of China does not pass through this province. The nearest province to Shandong that the Great Wall passed through in 1500 AD was likely Hebei Province. They might have been sent to work on the Great Wall of China construction in Hebei Province.

Their journey took them through Kapo, a place in Burma that was known for its beauty and tranquility. However, the Shimrang clan couldn't stay there for long, as they had to move further in search of a new home.

They finally settled in Imphal Valley, which was blessed with fertile land and abundant water. The Shimrang clan was overjoyed to have found a place where they could grow crops and raise their families.

After spending several years in Imphal Valley, the Shimrang clan felt the need to explore new lands. They followed the Thoubal River and reached Tushen (Tushar), a place that was known for its pristine beauty and untouched wilderness.

However, the Shimrang clan's journey didn't end there. They continued their exploration and stumbled upon Shimrang Luishat, a vast plateau situated between the Raiphel kong (river) and Ngainga. It was a perfect place to set up their new home.

The Shimrang clan settled in Shimrang Luishat and began a new chapter in their lives. They built their homes, grew crops, and raised their families. It was a peaceful and prosperous time for the Shimrang clan.

However, their stay was short-lived. The Shimrang clan departed from Shimrang Luishat for unforeseen reasons, most probably to escape potential attacks from others, and chose to relocate to a hillside location. They split into groups and set out on separate paths.

Shimrang, Tarei & Kazinga went to Shongran, where they settled and built their new homes. Others went to 'Halang' and 'Hunphun,' while some went to 'Tolloi' and 'North Tangkhul.'

### **TENSION BETWEEN SHIMRANG AND KACHAI CLAN**

Post-settlement in Shongran, there was a tense situation between the one of the Kachai clan and the Shimrang Clan. It was reported that many Shimrang Youth were killed in the field called Khanai, but it is unknown when this incident took place. The Shimrang clan were seeking revenge, but the Shongran king did not provide any support to them.

In the midst of this tension, a brother from Halang sang a Haolaa (folk song) expressing his belief that seeking help from the Shongran king would be a waste of resources and time. His song indicated that the king was unlikely to help them in their quest for revenge.

Despite the lack of support from the Shongran king, the Shimrang clan decided to take matters into their own hands. They carried out a revenge attack and killed two members of the Kachai clan.

### **END THE "RUIPHUN RUMKA" AGREEMENT BETWEEN SHIMRANG AND KHAMRANG**

It appears that there was an agreement between the Shimrang and Khamrang clans called "Ruiphun rumka" (most probably an Oral agreement – to share Water pond) which provided support and protection; it seems like Shimrang was seeking help or protection from Khamrang, Shimrang being a smaller clan. They decided not allow interclan marriage as well. The exact date of when this agreement was made is not known.

However, on December 29th, 2019, the Shimrang and Khamrang clans agreed to end the "Ruiphun rumka" agreement. This settlement was likely due to changes in population and circumstances. Shimrang arranged a feast and gave a token of thanks to Khamrang to mark the end of the agreement. As part of the settlement, interclan marriage became accepted.

### **SIMILAR UNDERSTAND IS STILL EXIST WITH PHUNGSHOK CLAN**

The Phungshok Clan still maintains a similar agreement with Shimrang. We unite as a single clan for functions and events, and we continue to provide support through "Shungashai" in

the unfortunate event of a death in the both clans contribute around Rs.10 or Rs.50 per family. Similarly, when it comes to marriages, we provide support by offering one "kontung (pot)" of rice. We have common clans fund apart from individual clan funds.

### **THE SIGNIFICANCE OF COW IN SHIMRANG CLAN'S CULTURE**

The Shimrang Clan has a long-standing tradition of not eating cow meat. According to a story that has been passed down through generations, Shimrang was once looked after by a cow, so we consider cow as mother. This story, called "Seimukna Nganao ka-iji", does not have a specific date of when it happened.

The truth of this story is difficult to verify, many eats however some are allergy to eating cow meat.

### **LAND DISTRIBUTION IN TANGKHUL TRADITION**

The tradition of allotting land or fields to family members based on a particular set of rules. According to the oral story passed down through generations and confirmed by Late Pamayao Shimrang (the Eldest of Shimrang Clan), the eldest member of the family is given the first choice and a larger share of the land or field.

Once the eldest member has made their selection, the next in line is allotted a plot or field adjacent to their elder sibling's share, with the remaining land distributed among the younger siblings in descending order. This tradition ensures that every member of the family receives a fair share of the land or field, while still upholding the tradition of respecting and honoring the eldest member.

### **TRACING THE FAMILY TREE OF SHIMRANG CLAN: Headcount, Descendants, and Ancestral Lineage**

Unveiling the Real Clan Name: Shimrah to Shimrang, 3-4 Decades Ago

For decades, members of the clan had been using the surname Shimrah. However, after thorough research by the elders, they came to a conclusion that the correct name should have been Shimrang. This discovery sheds light on the origins and history of the clan, revealing new information that was once unknown.

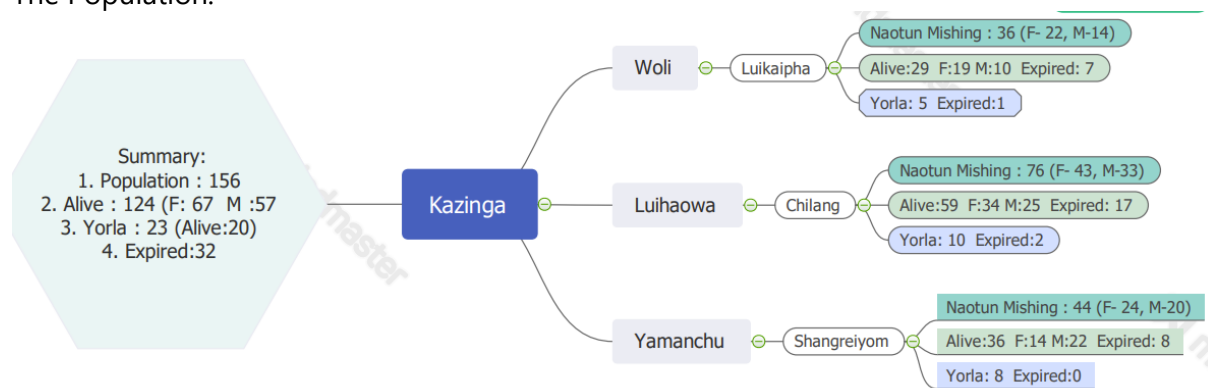
The elders presented three theories to explain the origin of the clan name, Shimrang. The first theory suggests that Shimrah means 'youngster' or 'smaller' in the Tangkhul language, but there is no information about the elder or larger clan.

The second theory proposes that when the clan settled in Shijantang, a region in Shongran, the king of Shongran told themselves to called Shimrang, as they started building their own place from scratch.

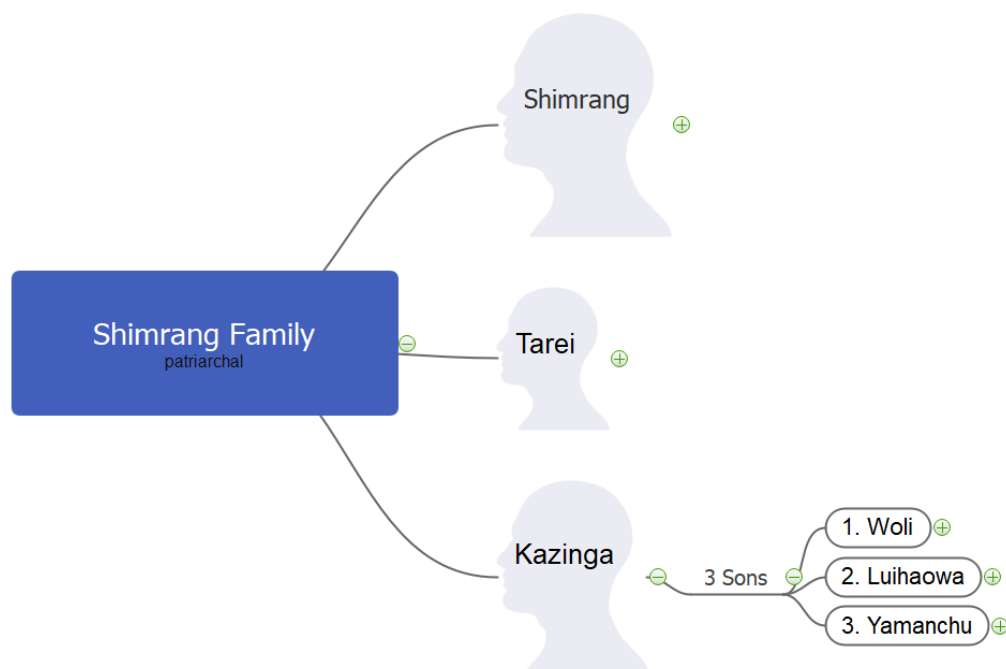
The third theory states that the name Shimrang is derived from the name of the eldest member of the clan.

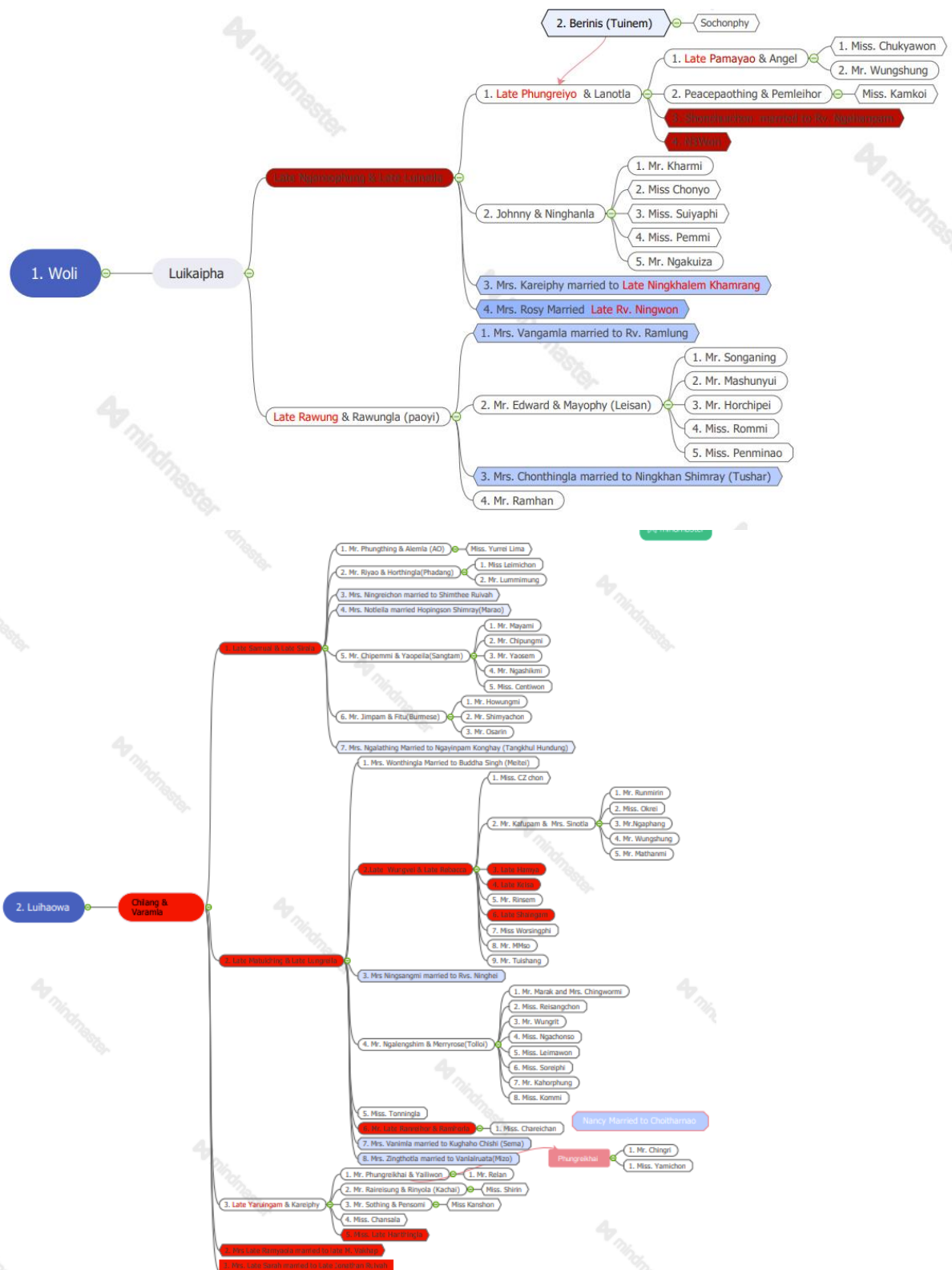
These theories provide a glimpse into the clan's history and offer new perspectives on their heritage. Many are still using "Shimrah" as their official surname, but those born after 1990 have changed it to "Shimrang". However, families residing in other states or cities face challenges in changing their surnames as it does not match their parents' surname, and the process can be lengthy for them.

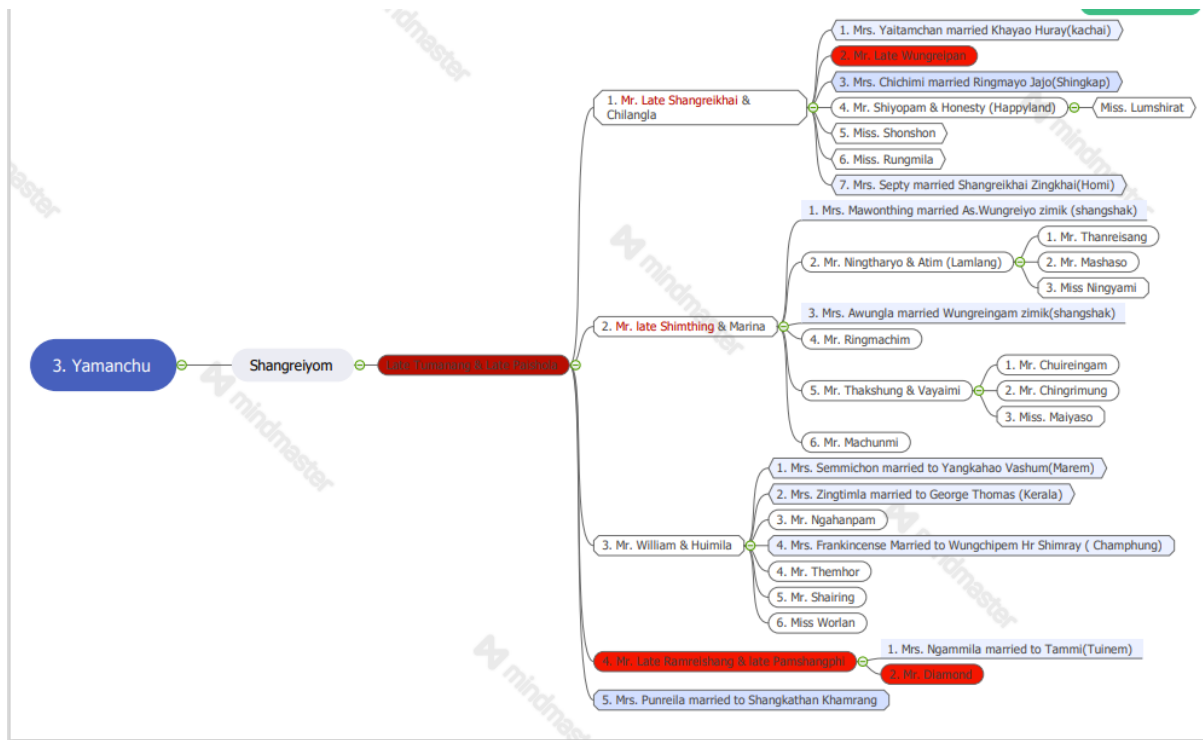
## The Population:



## Ancestral Lineage







Note: Member list may not be upto-date. Most probably as on May 2020.  
 Very Important to note – this copy is just a draft copy yet to come to consensus.

**The historical information and background were obtained from Sr. William's write-up. Sothing compiled and restructured the information based on oral accounts passed down from elders.**