



PETTIGREW COLLEGE, UKHRUL

60
years

*Diamond Jubilee
Celebration*

(1965-2025)

THEME

"From Roots to Radiance: 60 Years of Pettigrew College"

25th October, 2025

HISTORY & SOUVENIR



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© Pettigrew College

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Message from THE EDITORIAL TEAM

The editorial team is delighted to publish the Souvenir and History Magazine of Pettigrew College's Diamond Jubilee Celebration on 25th October, 2025 (Saturday) under the theme "*From Roots to Radiance: 60 Years of Pettigrew College*". The prime objective of this magazine is to remember the visionary founding leaders, generous land donors, dedicated teachers and well-wishers who have immensely contributed for the establishment and growth of this college.

Pettigrew College is the oldest college in the hill districts of Manipur. Presently it is the only Government College both in Ukhrul and Kamjong Districts. The College has produced many distinguished personalities in the fields of education, politics, business and elite services. Presently, the College is also providing quality knowledge, skill and discipline for the youth to fulfill their dreams and become good citizens. This college plays special role for those who thirst for knowledge but are facing financial challenges to move out of the town. The college is growing in academics, infrastructures and extra-curricular activities under the dynamic leadership of the Principal and learned faculties.

In this Souvenir and History Magazine, there are greetings from eminent personalities, brief history of Pettigrew College, Articles contributed by learned faculties and Alumni, Poems from students and Teaching & Non-teaching faculty profiles.

The editorial team sincerely thanks the History Committee for their hard work to compile the historical account of this College. We also thank those who have contributed greetings, articles and poems and other materials for the successful publication of this Souvenir and History Magazine.

The editorial team believes that this small magazine will remind us all of the great sacrifices made by our past leaders and cherish them in the years to come. We also believe that through this publication our college fraternity is reaffirmed to continue imparting holistic education for the growth and development of our society.

The editorial team apologizes for any errors or shortcomings in this publication. Suggestions and feedbacks are always welcome, and it will be reflected in any future publications.

The Editorial Team
History & Souvenir Magazine



GOVERNMENT OF MANIPUR
OFFICE OF THE PRINCIPAL
PETTIGREW COLLEGE, UKHRUL – 795142

Established: 20-05-1965

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Ref. No.

Date: 09-10-2025



MESSAGE

Sixty years down the line, in spite of ups and downs, Pettigrew College has been growing ever since its inception and has reached this stage. Please join me in thanking Almighty God for His unceasing guidance and blessings throughout this long journey.

I would also like to salute and acknowledge all the pioneers, land donors, and all the people who have been involved in bringing it this far. Your vision, sacrifice, and dedication are the reasons why we can proudly reckon with it today.

Today, as we celebrate the **Diamond Jubilee** with the theme "*From Roots to Radiance: 60 Years of Pettigrew College*," it is truly a celebration of gratitude, success, and goodwill.

It is my dream and challenge to ensure that every graduate student from Pettigrew College is no different from any university graduate in India in terms of knowledge and learning.

It is so heartening to see that people from every nook and corner are encouraging me for the improvement of this lone government college. You are truly the roots and the source of strength behind my dedication.

You have taken bold decisions and walked this far, yet there are still miles to go. Let us join hands together and continue walking to reach the pinnacle.

Wishing the **Diamond Jubilee** a grand success!

(Dr. Ringkahao Horam)
Principal,
Pettigrew College, Ukhrul



Vice-Chancellor



MESSAGE

Manipur University
Canchipur
Imphal-795003
Manipur, India

I am very delighted to hear that Pettigrew College, Ukhrul which is an affiliated College of Manipur University will be celebrating Diamond Jubilee on the 25th of October 2025 under the theme, **"Roots to Radiance: 60 years of Pettigrew College"**. The journey of this college reaching 60 years is a great milestone in its history as the oldest college in the Hill Districts of Manipur.

At this moment, I wish to congratulate all the founders who have initiated the establishment of this college. I also pay my respect to all the faculty, staffs and well wishers who have relentlessly contributed in nourishing the growth of this college in every aspect. It is also my great hope that this college continue to be a temple of learning and keep producing free-thinking good citizens for nation building.

On this important occasion, I wish my best greetings to all the teaching and non-teaching staffs and student community. May the college continue to be a beacon of hope for all.

(Prof. N. Lokendra Singh)

Vice-Chancellor

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OFFICE OF THE
TANGKHUL NAGA LONG (TNL)

Headquarters :Ukhrul

Ref. No.

Date: 13-10-2025



CONGRATULATORY MESSAGE!

It gives me immense pleasure to felicitate the Principal, Faculties and Students of Pettigrew College, Ukhrul, on the occasion of Diamond Jubilee celebration – a huge milestone indeed. Pettigrew College, so named after a great and humble servant of God, William Pettigrew who single handedly pioneered the most "Historic Civilizational Transformation" of the Tangkhul Nagas from "Darkness to Light". Pettigrew College, the only Govt. College in the entire erstwhile composite Ukhrul district even after 78yrs since India's Independence, speaks volume of How & What we have made of ourselves, forget about what the Govt. has done or has not done!! God's servant Rev. William Pettigrew, having traversed thousands of miles across oceans & mountains leaving behind all comforts and warmth of American life, landed in our land with the sole intent to give himself totally to making our people What & Who we must be and can be, in the likeness of God the Creator.

This is how our existence today is rooted to Rev William Pettigrew's visionary adventurism that worked wonder in terms of "civilizational transformation from darkness to light". Given such a spectacular legacy, Diamond Jubilee commemoration of Pettigrew College is not only an event for celebration but much more, a challenge to reinvent ourselves fit and strong, into catching up with the Call and Demand of the Time to be Torch Bearers of Civilizational Climb of the 21st century. It is our cherished hope that Pettigrew College would stand out as an outstanding Epitome of Excellence born of Struggle, Perseverance, Commitment and Dedication. And so help us, Lord our Redeemer.

(SWORD VASHUM)
President,
Tangkhul Naga Long, Ukhrul.
13-10-2025

Khashim Vashum

MEMBER
Manipur Legislative Assembly
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Message

I am genuinely honoured to extend my sincere felicitations to Pettigrew College, Ukhrul, on the momentous occasion of its Diamond Jubilee.

This anniversary marks six decades of steadfast commitment to academic distinction and cultural enrichment. Established in 1965 as a co-ed institution, Pettigrew College proudly stands as the oldest and only government college in Ukhrul, weaving an inspiring legacy of scholastic excellence and regional progress through the annals of time. Its illustrious history, replete with dedication and achievement, continues to galvanise successive generations of scholars.

On this milestone marking 60 years of impactful endeavour, I convey my heartfelt congratulations to the distinguished faculty, illustrious alumni, incumbent students, and all stakeholders associated with this esteemed seat of learning.

It is my earnest wish that Pettigrew College perseveres in its pursuit of excellence, upholding its hallowed traditions while boldly embracing innovation and a forward-looking vision. This Diamond Jubilee epitomises the enduring spirit of knowledge dissemination and empowerment that the college steadfastly embodies.

I extend my best wishes for the college's continued growth, impactful contributions, and enduring success in the years ahead.

Place : Imphal

Dated : 13 /10 /2025


(KHASHIM VASHUM)

Ram Muivah, I.A.S. (R)

MEMBER
Manipur Legislative Assembly
& CHAIRMAN
Committee on Estimates



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MESSAGE

1st October 2025



I am delighted to learn that **Pettigrew College, Ukhrul**, will be celebrating its Diamond Jubilee on the 25th of October 2025 under the theme ***"Roots to Radiance: 60 Years of Pettigrew College."***

60 years is a significant milestone for Pettigrew College, which also holds the distinction of being the oldest one in Ukhrul and probably the second oldest in Manipur (DM College being the oldest). At the outset I pay my humble tribute to the founders, pioneers, past and present principals, faculty and staff members who have nurtured and nourished the college and today it has blossomed into a premier institute.

Together we must take Pettigrew College to greater heights. Let's transform Pettigrew College into a centre of excellence, a signature and iconic institute: an incubation for revolutionary ideas, free thinking, scientific temper, entrepreneurship, agents of change and leaders of tomorrow.

On this auspicious occasion of Diamond Jubilee, I convey my warm greetings to the College Principal, Faculty and Staff members and all the students of Pettigrew College. May God abundantly bless you, the college and our motherland.

Leishiyo Keishing

Member

Manipur Legislative Assembly
43/Phungyar (ST) A.C.



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Date



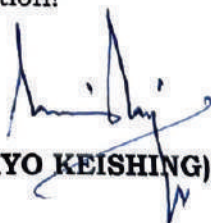
Message

I am happy to learn that Pettigrew College, one and only College in Ukhrul District, Manipur is celebrating Diamond Jubilee on 25th October 2025, under the theme **“Roots to Radiance: 60 years of Pettigrew College”**. The name “William Pettigrew” is very dear to our hearts, especially for the Tangkhuls as Reverend William Pettigrew brought Christianity and introduced western education in our society. The college is named in recognition and honour of his selfless service to our people.

We should always remember and be grateful to the founders and continue to uphold their vision to provide access to quality higher education, particularly for the Tangkhuls.

On this auspicious occasion, I would like to appreciate and acknowledge the selfless contribution made by the founding members, land donors and well-wishers for the establishment and success of the institution. I would also like to pay respect to all the teaching and non-teaching staffs who have been relentlessly contributing in nourishing the growth of this college in every aspect. It is also hope that Pettigrew College will continue to be a Centre of Learning and produces successful personalities.

I wish and pray for successful Diamond Jubilee celebration!


(LEISHIYO KEISHING)

GOODWILL MESSAGE



Hunphunwo Khayaiwo

On this historic occasion of the Diamond Jubilee Celebration of Pettigrew College, Ukhrul, I, on behalf of the people of Ukhrul, extend my warmest greetings and heartfelt felicitations to the Principal, Faculty, Alumni, and present Students of this esteemed institution. The celebration of sixty years of service in higher education marks not only an academic milestone but also a profound chapter in the history of our community.

Pettigrew College has come a long way since our forefathers, with far-sightedness and a spirit of unity, donated land from different families and backgrounds to establish this college. Their vision laid the foundation for a beacon of hope within Ukhrul – a place where our sons and daughters could pursue higher education without leaving their homeland, obtain a college degree, and build a future of dignity and opportunity. For many families, Pettigrew College has been nothing less than a pillar of transformation, enabling generations to aspire, achieve, and contribute to society.

The College's recent developments, the expansion of academic programs, and the proud achievement of NAAC B-grade accreditation stand as evidence of the great strides made in the sphere of education in our land. This progress must be seen in continuity with the legacy of 1897, when the Scottish Baptist missionary William Pettigrew first introduced Western education to our people. To have this institution bear his name is both fitting and a reminder of how education has shaped our collective destiny.

As we mark sixty years of Pettigrew College, let us honor the sacrifices of our ancestors, celebrate the dedication of our educators, and look with confidence toward the future. May Pettigrew College continue to shine as a guiding light for Ukhrul, for Manipur, and for all who seek knowledge, wisdom, and service to humanity.

With prayers for its continued growth and blessings for all associated with this noble institution.



Office of the
PHUNGYO BAPTIST CHURCH
Ukhrul – 795142

10th Oct. 2025



Halelo in the name of Christ!

I am delighted and thank God that our one and only Government College, Pettigrew College, Ukhrul is celebrating its 60th Anniversary 1965-2025, (Diamond Jubilee) on 25th Oct. 2025 under the theme, “Roots to Radiance: 60 years of Pettigrew College”. The founders are the fruits of Rev. William and Alice Pettigrew, the first Missionaries and educationists to our people. Since its inception in 1965, God has protected and nurtured Pettigrew College and produced prominent leaders in our society today who fulfill the purpose of God. My father was one of the founders and one of the first students of this college. My wife Gia and I are also blessed to be Alumni of Pettigrew College.

I would like to thank the Principal, Vice-Principal, Professors, Lecturers and staff for their invaluable and sacrificial service. The current student enrolment is over 1000 (One thousand) despite the distance and transportation challenges being faced by the college community. This is a promising sign that the college will thrive and soon be upgraded to an autonomous college and to a university if all of us share the same burden that the founders had. Let us all work sacrificially to make this dream a reality.

Let us be encouraged by Paul’s faith, “being confident of this, that He who began a good work in you will carry it on to completion until the day of Christ Jesus”. (Philippians 1:6 NIV)
May Pettigrew College continue to shine and achieve great things to bring glory and honour to our Almighty God!

In Christ,

Rev. Zaklei Kaping, Pastor
Phungyo Baptist Church,
Ukhrul, Manipur-795142



Office of the
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Motto: For the People

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Ref no.: _____

Date: 14th Oct 2025



Message

On this momentous occasion of the Diamond Jubilee Celebration of Pettigrew College, Ukhrul, I extend my warmest greetings and heartfelt congratulations on behalf of the Tangkhul Katamnao Saklong (TKS).

Sixty years is not just a measure of time; it is a testament to the enduring legacy, resilience, and transformative impact of an institution that has shaped generations of minds and inspired countless dreams. Pettigrew College has stood as a beacon of learning, growth, and hope — deeply rooted in our land, yet radiating influence far beyond.

Under the powerful theme "From Roots to Radiance," we are reminded that true strength comes from honouring our foundations while boldly reaching toward the future. Pettigrew College has not only preserved the cultural and intellectual fabric of our people but has also propelled students toward a brighter, more empowered tomorrow.

To the faculty, alumni, students, and all who have been part of this 60-year journey — your contributions have been invaluable. Let this celebration reignite our collective commitment to education, excellence, and community upliftment. May the next chapters of Pettigrew College be even more luminous, innovative, and impactful.

As we commemorate this historic milestone, The Saklong stands in solidarity and support, believing firmly that education is the cornerstone of our people's progress. Let us continue nurturing institutions that not only educate minds but also shape the soul of our society.

Long live Pettigrew College! Long live the spirit of education and unity!

With deepest respect and warm regards,

(Ramreichan Keishing)

President, TKS

President
Tangkhul Katamnao Saklong
(TKS)



Office of the
HUNPHUN KATAMNAO LONG
(UKHRUL STUDENTS' UNION)
Ukhrul-795142, Manipur

Ref. No _____

Date 15/10/2025



To,

The Principal, Faculty, Staff, Students, Alumni, and Well-wishers of Pettigrew College, I, President of Hunphun Katamnao Long (Ukhrul Students' Unit) am honoured to convey my warmest greetings and heartfelt congratulations to the Principal, faculty, staff, students, alumni, and well-wishers of Pettigrew College on the joyous occasion of its Diamond Jubilee Celebration.

The theme "From Roots to Radiance: 60 Years of Pettigrew College" aptly reflects the inspiring journey of the institution. Over the past six decades, the college has made remarkable contributions to the advancement of education and the holistic development of generations of students.

As the institution celebrates this historic milestone, it is an opportune moment to honour the visionaries, teachers, and students whose dedication and hard work have shaped its enduring legacy. May this celebration rekindle a renewed commitment to uphold the values of learning, integrity, and service to society.

I extend my heartfelt congratulations and best wishes for continued progress, prosperity, and radiance in the years ahead. May Pettigrew College continue to inspire and empower future generations to reach greater heights.

Best Regards,

Thotdharrin Shingnaisui
President, Hunphun Katamnao Long
(Ukhrul Students' Unit)
President
Hunphun Katamnao Long
(Ukhrul Students' Union)



Office of the
STUDENTS' UNION, PETTIGREW COLLEGE
(SUPC)
Ukhrul, Manipur – 795142

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Girls' Common
Room
Soya Ruiphung
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Message

12-10-2025

On this momentous occasion of our College's Diamond Jubilee Celebration, the Students' Union of Pettigrew College extends its heartfelt congratulations and warmest wishes. This milestone is a testament to the legacy of excellence, resilience and unity that defines our institution.

We are indeed honored to be part of this journey and also proud to be carrying forward the value that has shaped generations before us. By celebrating this jubilee may it be an inspiration for continued growth, innovation and a deeper sense of community contribution in the years to come.

(Tharchai Khansu),
General Secretary,
SUPC

Brief History of PETTIGREW COLLEGE, UKHRUL, MANIPUR

PETTIGREW COLLEGE DIAMOND JUBILEE HISTORY COMMITTEE

Dr. NG Mataisang, Assistant Professor, Department of History (Convenor)

Leishiwon Marchang, Assistant Professor, Department of English

Dr. Sinalei Khayi, Assistant Professor, Department of History

Shinngamla Zimik, Assistant Professor, Department of History

RS Philasem, Assistant Professor, Department of English

INTRODUCTION

Pettigrew College, named after a British Baptist Missionary Reverend William Pettigrew, was set up in 1965 as a private co-educational institution with an initial modest attendance of 23 students at night shift classes in two classrooms shared with Ukhrul Higher Secondary School, Ukhrul. Today, with the institution's inspirational motto "*Fast and Forward*", it is a recognized Government college affiliated to Manipur University and it takes pride in its history of 60 efficacious years of existence, making it the second oldest college in Manipur. The college has since long been committed to promote quality in higher learning to unfold students' latent talent towards inculcating conscious, well grounded and creative individuals who bring about social change and development. The college is situated at Meizailung (Phungrei), about 7 Kms north of Ukhrul town and 90 Kms from Imphal, the capital of Manipur. The college is spread over a sprawling land area of more than 26 Acres. The scenic location away from the hustle and bustle of the town provides a tranquil and secure environment, ideal for a temple of learning.

WHY PETTIGREW? HIS CONTRIBUTIONS AND LEGACY

Reverend William Pettigrew (5th January 1869 – 19th January 1943) was a British Christian

Missionary who arrived in India at Calcutta (now Kolkata) on 28th November, 1890 with the sole intent to spread Christianity in India. About 1894, he started working as a Baptist Missionary under the American Baptist Foreign Mission Society (ABFMS) and reached Ukhrul Headquarter, Hunphun (Ukhrul) and began his work as an educationist among the Tangkhul Naga tribe from 19th February, 1897 onwards. Initially, in a makeshift hut, 20 students enrolled to learn rudimentary western education. Under his initiative, formal education and schools swiftly spread from Ukhrul to surrounding villages within the district. His indelible efforts and yeoman service served as a catalyst in the transformation of Ukhrul as an educational landscape leading to widespread conversion and the establishment of the first Church in Manipur. Among many contributions, he authored Tangkhul primers, arithmetic text and catechism in Roman script and eventually translated the English Bible (New Testament) into Tangkhul dialect which was published in 1926. His literary achievements also included a Tangkhul Naga Grammar and Dictionary in Tangkhul with illustrative sentences. In fact, William Pettigrew is fondly remembered in Ukhrul as the father of education and Christianity among the Tangkhul Nagas. Fittingly, Pettigrew College in Ukhrul is named in his honor, serving as a lasting tribute to his educational legacy.

TOWARDS THE ESTABLISHMENT OF THE COLLEGE

The concepts regarding the compelling necessity of establishing the institution of higher learning in the district dawned upon some few educated and enlightened local elders in the earlier part of 1960s. This transformational paradigm shift was derived from the inspiration ignited by Reverend William Pettigrew who was a trailblazer in education and missionary work in Ukhrul. His arrival in Ukhrul in the late 19th century marked the dawn of a new era of literacy and spiritual awakening embedding therein a priceless inheritance of a vibrant legacy. He believed that education was the foundation for personal growth, social progress and spiritual enlightenment. His introduction of formal education inspired the Tangkhul Nagas to envision higher learning which later made an indelible mark in the application of a new model of discipline, modern education, moral advancement and generational leadership through intellectual advancement.

THE PIONEERS, SUPPORTERS AND COLLEGE COMMITTEE

In the early 1950s and even in the 1960s, Manipur had very few colleges. Students had to travel to distant places like Imphal or states like Assam as the nearest destinations to pursue higher studies. Coupled with this hardship to be faced by the upcoming generation, the local leaders, inherent with a statesmanship like spirit acted upon on a mission mode to establish a college within their own region. Thus, the founding fathers of the college came together to usher in educational upliftment, community unity and self-reliant progression and geared up to meet the challenges of finding ways and means of opening up the doors of higher education on home ground. The establishment of the college was driven by a strong community cooperation and participation. The founding elders instilled faith and hope that the people themselves could build an education institution with a difference through unity,

hard work and collective contribution without any outside help. The visionary foundation for setting up of Pettigrew College was concretized on a historic day on the 16th August, 1963 when the first ever meeting of respectable elders of Ukhrul was held. The landmark meeting was attended by L. Ragui, Y.K. Shimray, K. Vareisui, L. Chinaochung, T. Luikham, S. Kanrei, L. Yangkahao, S. Lamai, L. Clarke, K. Yangmaso, R. Wilson, S. Shangreiso, G Hongrei, M.K. Shimray and H. Hongray respectively. The members who attended the same, pledged with one accord to initiate a movement for establishing “Pettigrew College” from then onwards. Accordingly, they resolved and formed a College Committee to take up the conceived mission with urgency. The composition of the Committee was as under:

Chairman: L. Ragui; Secretary: H. Hongray; Treasurer: Ahao Luikham; Co-opted Members: S. Kanrei, A.R. Lamlung, R. Ningatei, R.S. Azum, S. Samuel, L. Ramkating, R. Luikham, L. Clarke, L. Muirangwo, L. David and Tuisem A. Shishak. Subsequently, in August, 1964, the College Committee broadened and strengthened itself to intensify the movement through creation of a few portfolios, *viz.* Accountant: Vareisui Kaping; Auditors: H. Pearson, H. Solomon and L. David; new co-opted members included A.W. Zamngai, R. Shamang, Pungai Hungyo, L. Ahao, C. Yangya, A. Vinson and Khahao. Over and above this, the committee members strove for a wider public participation by aligning with key government departments for their recognition and support. The departmental representatives who were added were namely, M. Asui from BDO office, William R. Shimray from Veterinary office, K. Ringai from Civil Hospital, Dilip Kumar alias Leishisan from Forest office respectively. As a part of the initial movement, affiliation and recognition of the college was applied to Gauhati University way back in 1963. However, Prof. H.J. Taylor, the then Vice Chancellor of Gauhati University approved the plea for affiliation in 1965 only. At the same time, a Site Committee

was formed for securing a location for the college campus to come up in the near future then. This Committee was led by Vareisui Kaping as the Chairman, A.R. Shamang as the Secretary and L. Ragui, L. Ahao and S. Rathing respectively as its members. After a grueling search for a suitable and convenient site and out of three optional sites in hand, *viz*, Khamphasom, Phungrei and Phungthar Shimpfung, the land at Phungrei was finally chosen. It was due to the Twenty-four (24) magnanimous and philanthropic local land owners at Phungrei where the college stands today, who came forward and offered their collective compact land to convert it into a sacrosanct ground for learning. The generosity of the land donors truly demonstrated their virtuous action. The list of the land donors is as under: S. Panghom s/o Malungring Haobung – Alungtang, Shangam Luikham s/o L. Namek – Tangrei, S. Luikhor s/o Nganaongai Shaiza – Luiyainaotang, AR. Mingshamang s/o AR. Tuikai – Viewland, L. Luirai s/o L.N. Malungring – Khararphung, Ahao Luikham s/o T. Luikham – Tangrei, Makhalei Luikham s/o L. Napak – Tangrei, Changpui Luikham s/o L.A. Kaoka – Luiyainaotang, S. Yanglung s/o S. Shangkating – Tangrei, S. Chinaongai s/o S. Thuingaleng – Alungtang, S. Haopung s/o S. Yangmaso – Luiyainaotang, S. Rathing s/o Luishom Shaiza – Wino tang, S. Phungshin s/o S. Ngaitheng - Luiyainaotang, Luisung Luikham s/o L. Yomnang – Tangrei, S. Tuiwung, K. Joy, Luingam Shimrah, Shimreishang R. Shaiza (S. Shimreishang, s/o Ningyon Shaiza), R. Peter, S. Ramyo, K. Pamlei, R. Rathing, Rv. Lungrei, S. Mahangthei.

On the other hand, after overcoming all these challenges and developments, the formidable task of raising the requisite funds for running the institution came to the fore which was also tackled effectively. Many individuals labored quietly in the background who sacrificed their time, energy and skills. Besides, many parted a portion of their income which formed a substantial part in the formation and foundation of the institution. A

good amount of contribution also was received from the staff members of Ukhrul Higher Secondary School who donated portions of their monthly salaries from 1963 onwards. In addition, donations which came in from the staff of SDO office were no less, coupled with the helping hands offered by other government employees from different departments who shared even their least bit. In the meanwhile, every household in Ukhrul extended their cooperation by contributing either in cash or kind (rice in this case). All these positive developments sustained the momentum of the mission steadily advancing the dream of establishing a college in Ukhrul.

THE COLLEGE COMMITTEE AND INDIVIDUAL CONTRIBUTION

The Committee mobilized and sensitized for participation of churches, civil bodies and Christian organizations across the region to actualize the noble venture. In response, the Tangkhul Naga Long (TNL) organized a meeting on 15th July, 1964 and appealed to one and all in raising fund for the college. To support the fund raising efforts between 1963 and 1964, various 'Variety Shows' were organized. Many government and civil bodies/entities, namely, Ukhrul Higher Secondary School, Assam Rifles, Government DTI, the NES Block, Ringpha Youth Club, K.K. Leishiphanit, Bible School, Mathotmi Club extended their support by contributing different items. Phungyo Baptist Church Christian Endeavour (CE) as well as the College Committee sacrificed their time and energy to let no stone left unturned in drawing attention far and wide to enable optimal participation in the noble venture. Tangkhul villages situated in the west, the east and the north were entrusted to responsible elders who covered these areas and gave their valuable services by which funds were driven effectively. On the individual front, Tuisem A. Shishak who lived in USA at that juncture garnered funds abroad which boosted the cause enormously. Aring Leisan of Lamlang Seikhor village donated

Rs.1000 which was considered to be the highest individual donation. Additional remittances from outside Ukhrul were received from Wungmareo Shaiza, Maj. Bob Khathing Raleng, R. Luikham and R. Ningatei who fully endorsed the vision. The sons of the soil united in solidarity greatly strengthened the ongoing aspiration and movement. Thus, overwhelming support came from far and near. Rishang Keishing and Yangmaso Shaiza as Tangkhul veteran legislators took keen interest and committed themselves in the transformative power of education to stir and evolve in the region. They jointly convened a meeting on the 15th August, 1976 at DC's office in which a "*Fund Drive Committee*" was formed. Under their united leadership resources were pooled to augment the growth and resilience of the college. This initiative and its follow up action subsequent to the aforesaid meeting restored a new lease of confidence to the college.

PETTIGREW COLLEGE BORN

Pettigrew College humbly began its academic journey with 23 students as a Night College on 1st March, 1965 in borrowed rooms at the Ukhrul Higher Secondary School. This was made possible by the school's Headmaster L. Ragui who also happened to be the Chairman of the College Committee. The early students of the college later went on to become teachers, officers, community leaders and nation builders. The story of Pettigrew College in the formative stage is indeed an interesting narrative of shared vision, mission and responsibility which attracted full moral support and public participation in the sustenance of the lifeline of the college. Through tireless efforts of the concerned elders, the idea of establishing an institution of higher learning gradually took shape and became a shared priority. Each person's efforts and sacrifices are a testament to the rich tapestry of a collective people's movement. With a strong vision in mind to set up a college to cater quality education to the upcoming young generation, in no time and with

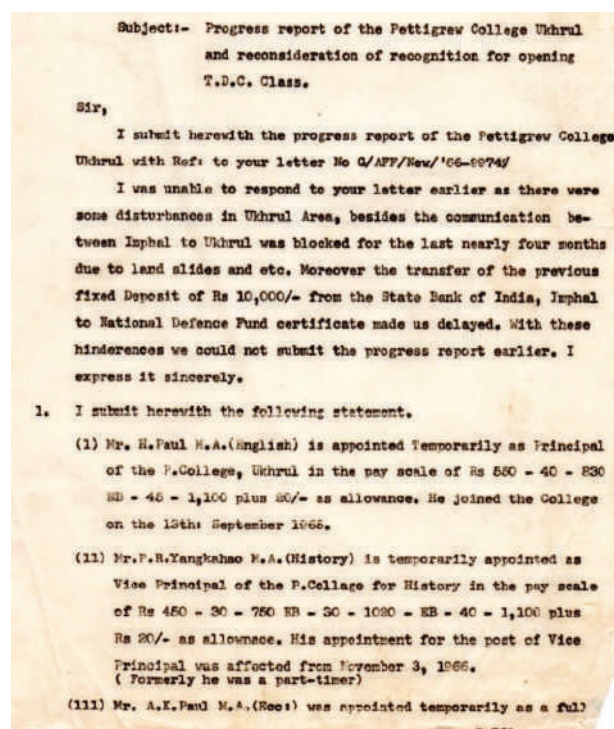
urgency a series of ideas, plans, strategies, prayers, meetings, etc. were formulated and undertaken to shape, execute and bring to fruition their corporate dream. It was also the radical visionary and enterprising spirit of concerned elders who could be revered as pioneers that eventually brought their cherished dream of realizing a temple of learning into reality. These pioneers and the people at large were all instrumental in embedding the permanent covenant among them to commit and dedicate to the sacred cause and purpose in enlightening and transforming all the generations to come.

FACULTY AND PRINCIPALS – THE PAST AND THE PRESENT

In the formative years, from 1965 onwards to 1977, the college functioned privately and at the initiative of Shri. Yangmaso Shaiza, during his stint as Chief Minister of Manipur, it was taken over by the Government of Manipur in 1977. The institution began modestly with just 23 students with the introduction of Pre-University Course (PUC) in Arts, *viz.* English, Alternative English, Economics, History, Political Science and Education. Night shifts were held in two borrowed classrooms of Ukhrul Higher Secondary School, Ukhrul. By and by, in 1976, BA (Arts) programme was introduced and followed later on with the addition of science stream like Botany, Zoology, Physics, Chemistry and Mathematics in PUC in 1986. H. Paul (MA Eng) was the first principal of the college who served from 13th September 1965 and lasted only a few months. He was assisted by four lecturers then, *viz.* AK Paul (Eco.), Malay Deb (Eng.), R.C. Roy (Pol. Sc.), Syed Sirajuddin (Edn.) PR. Yangkahao took over as Principal in 1966 and served till 1985. From his tenure as Principal since 1966 till date the college has had seventeen successive Principals over a span of 60 years. The names of the principals and their respective tenures are as under:

Sl. No.	Name	From	To
1	H. Paul	13.09.1965	December 1965 (Circa)
2	PR. Yangkahao	1966 (Circa)	30.12.1985
3	Khanot Ruivah	31.12.1985	11.10.1991
4	T. Ibohal	12.10.1991	30.06.1992
5	S. Ibohal	01.07.1992	13.07.1992
6	Sitesh Chandra Das	14.07.1992	16.04.1993
7	Khanot Ruivah	17.04.1993	29.06.1993
8	S. Ibohal	30.06.1993	02.05.1995
9	Khanot Ruivah	03.05.1995	06.12.1995
10	S. Ibohal	07.12.1995	14.11.1997
11	Khanot Ruivah	15.11.1997	28.02.2003
12	K. Ibongou Singh	04.03.2003	30.11.2003
13	Dr. A. Lalit Singh	09.03.2004	06.03.2006
14	Dr. Kh. Ibohanbi	07.03.2006	28.02.2010
15	Mashun Stone	11.03.2010	27.06.2011
16	Dr. Ninghorla Zimik	28.06.2011	16.10.2017
17	K.A.S. Soreishang	17.10.2017	23.02.2025
18	Dr. Ringkahao Horam	24.02.2025	Till date

Dr. Ringkahao Horam took over the post of Principal (full-fledged) of the college w.e.f. 24th February, 2025 and there are altogether 53 teaching faculty members manning the Departments of Arts and Science. As of now the subjects being offered in these two departments are (i) Botany, (ii) Chemistry (iii) Physics,



Document in support of H. Paul
as the 1st Principal of PCU

(iv). Zoology, (v). Mathematics, (vi). Economics, (vii). Education, (viii). English, (ix). Geography, (x). History, (xi). Political Science, (xii). Sociology.

INFRASTRUCTURE

After beginning operations in March 1965, the college soon moved from its initial shared space at Ukhrul Higher Secondary School to an old Mission House near the Mission Ground on a temporary basis, a structure that dated back to the days of the American missionaries in Ukhrul.

In 1978, the college was finally relocated to its permanent campus at Phungrei (now Meizailung). The existing building on the site had originally been intended to serve as the office of the Deputy Commissioner of Ukhrul District. It was first handed over to the Autonomous District Council (ADC) and was later, providentially transferred to Pettigrew College. A major milestone in infrastructure development was

marked in 1987, when the then Chief Minister of Manipur, Shri Rishang Keishing, inaugurated the Boys' and Girls' Hostels.

In recent years, with the initiative and support of Shri. Alfred Kanngam Arthur, the then MLA of 44-Ukhrul Assembly Constituency, a major infrastructure project was approved and sanctioned in 2022 under the Pradhan Mantri Jan Vikas Karyakram (PMJVK) by the Ministry of Minority Affairs (MoMA). Through this, the Manipur Minorities and OBC Economic Development Society (MOBEDS) issued work orders for Phase-I, which includes construction of an Academic Block - G + 2 (> 50 rooms) with a main gate, 100-bedded Boys' and Girls' Hostels, Boundary wall, internal roads and a playground. Phase-I works are nearing completion, and subsequent phases are expected to follow soon, covering the construction of an auditorium, a multipurpose hall, and a football ground.

With the completion of the double-storey academic block comprising over 50 rooms to accommodate classrooms, laboratories, and staff rooms, Pettigrew College is poised to enter a new era of academic growth, offering a conducive environment for students to pursue knowledge and excellence.

CAPACITY BUILDING

To strengthen human resource development and practical learning, Pettigrew College has initiated several capacity-building programs and research-based projects:

(i) Entrepreneurship Development Centre (EDC): This centre was established in Pettigrew college on 16th April 2024 under the project “*Establish, Develop & Manage Entrepreneur Development Centre (EDC) and Incubation Centre (IC) in Educational Institutes of North Eastern Region*”, sponsored by the North Eastern Council (NEC) and implemented by

the Indian Institute of Entrepreneurship (IIE), Guwahati. The Centre has conducted various Entrepreneurship Awareness Programs (EAPs), training participants in preparing, presenting, and pitching business ideas, and guiding them on availing financial support.

(ii) Institutional Biotech Hub: An Institutional Biotech Hub, as a research centre of three years' duration, was instituted at Pettigrew College in 2014 to train students, conduct experiments, and promote scientific research in biotechnology and related fields. The hub aims to develop useful products in the areas of health, agriculture, medicine, and environmental science. At present, the department is running a project on the conservation and management of biodiversity between local communities and protected areas in Ukhrul District.

(iii) Remote-Sensing (Drone) Facility: The Department of Geography integrates drone technology for research and practical training. Students gain hands-on experience in data collection, mapping, and environmental monitoring. The facility supports aerial mapping and surveying, data analysis, landform and terrain studies, environmental observation, and disaster management research.

(iv) IT-ITES Courses under RUSA: Under the Rashtriya Uchchatar Shiksha Abhiyan (RUSA), Pettigrew College offers IT-ITES courses to equip students with essential digital and information technology skills, enhancing their employability and preparing them for technology-driven careers.

STUDENTS & COMMUNITY ENGAGEMENT

Pettigrew College has always encouraged its students to participate actively in sports, extracurricular activities, and community service, fostering holistic development alongside

academic learning. Students engage in a variety of programs including NSS, NCC events, seminars, students' clubs, cleanliness drives, tree plantations, and other initiatives conducted on a regular basis.

- The college's NCC (National Cadet Corps) unit remains vibrant and active, with cadets participating in state and national-level camps and programs, gaining discipline, leadership skills, and civic awareness.
- From 25 to 28 September 2025, Pettigrew College had the privilege of hosting the North East College NSS Festival. Selected colleges from across the North Eastern states attended, participating in seminars, competitions, and cultural activities. During the festival, Pettigrew College was feted as the Team Champion, a recognition of its exemplary student participation and organizational excellence.
- The college's Eco-Club, in collaboration with INFOGAL, organized a Nature Camp at Shirui from 3 to 5 October 2025, themed "*Wildlife Conservation Finance: Investing in People and Planet*". The camp offered students hands-on experiences including bird watching, reel competitions, camera trap setups, biodiversity assessments, moon-gazing with telescopes, painting, slogan writing, and quizzes, fostering environmental awareness and scientific curiosity.

LIBRARY AND CANTEEN

The college library historically faced challenges due to limited government funding, resulting in a modest collection of books and the absence of a full-time librarian. In 2016, a Model E-Library building was sanctioned by the North Eastern Council (NEC), and its construction has since been completed. The facility is expected to be handed over to the college shortly, after which students will have extensive access to information

and reading materials, supporting independent study, research, and academic growth across diverse fields.

The college canteen has been operational for many years, offering a variety of food items along with tea, coffee, and soft drinks at controlled pricing. Beyond serving as a place for meals, the canteen has become a popular space for students to socialize, hold discussions, and collaborate informally.

MILESTONES & HIGHLIGHTS AT A GLANCE

An overview of notable milestones in the journey of Pettigrew College since its founding on 1 March 1965:

- **Affiliation:** In 1965, the college was granted affiliation by Gauhati University. Following the establishment of Manipur University, the college came under its affiliation in 1981.
- **Introduction of BA Programme:** The college initially offered only a Pre-University Course (PUC) in Arts. The Bachelor of Arts (BA) programme was introduced in 1976.
- **Expansion of Streams:** In 1986, the Science stream was introduced at the pre-university level. The B.Sc. programme began in 1996.
- **NAAC Accreditation:** In its first cycle of assessment, Pettigrew College was accredited by the National Assessment and Accreditation Council (NAAC), Bangalore, and awarded a B Grade on 24th January 2024.
- **Fourth-Year Honours:** Provision for the 4th-year BA/B.Sc. Honours has been made available in the academic session 2025–26, with Pettigrew College being one of the few colleges under Manipur University approved to offer this course, marking a significant academic achievement.

- Current Academic Offerings: At present, the college offers Honours courses in both Arts and Science streams, with a total of 12 subjects available across the two streams.

ACADEMIC ACHIEVEMENTS

- Ringsala Honggray: 9th rank in BA (General) Political Science, 2007, Manipur University.
- Mirinyo Zingkhai: 3rd rank in BA (Hons.) English, 2024, Manipur University.

RECENT STUDENT LAURELS

- Themringshang Kashung: Bronze – Inter-College Best Physique (Men), 2024–25, Manipur University.
- Ramreishang Mahung Khuiya: Bronze – Khelo India State Level Thang-Ta Championship, Feb 2025, 70 kg Senior Men, Imphal.
- Sangmirin Horam: Gold – Under-21 Male Kumite (-55 kg), State Level Karate-Do Championships, 2025, Imphal

CONCLUSION

From its humble beginnings with just 23 students, Pettigrew College has evolved into a dynamic institution nurturing over 1,000 students under the guidance of a regular Principal and a dedicated team of 53 teaching and 6 non-teaching staff. Despite admitting students from diverse academic backgrounds, the college has consistently produced merit-list performers in Manipur University, demonstrating its commitment to quality education and holistic development.

The college takes immense pride in its alumni, who have distinguished themselves in fields such as medicine, engineering, civil services, army and security, teaching, and administration. Several alumni have also emerged as public figures, legislators, and human rights activists, while others have become influential student leaders, reflecting the college's focus on fostering leadership, civic responsibility, and social engagement.

Over the decades, Pettigrew College has built a strong foundation of community trust, cooperation, and support from staff, students, parents, and well-wishers. Moving forward, the college remains dedicated to empowering students to meet contemporary challenges, contribute meaningfully to society, and shape a brighter future for their communities and the nation.

NOTE FROM THE HISTORY COMMITTEE

Every effort has been made by the History Committee to present all names, events, and contributions with accuracy and due respect. Any inadvertent errors or omissions are sincerely regretted and entirely unintentional.

BEGINNINGS THAT ENDURED

A tribute to the visionaries whose faith sowed the seed of Pettigrew College's lasting Heritage

Dr. Esther Keishing,
*Assistant Professor,
Department of History, Pettigrew College, Ukhurul*

NOTE TO THE READER

History is often told through dates and decrees. But the story of Pettigrew College begins with dreams and determination. This article chooses to recount its founding years, not in the rigid language but in the living rhythm of narrative and rhetoric. It is a humble attempt to listen again to the echoes of that inspiring beginnings.

The story of Pettigrew College cannot be told in dry lines of history alone. It must be spoken in a voice that remembers and celebrates. Hence, this narrative unfolds in a rhetorical and reflective style. It weaves together memory, reflection and history. It departs from a purely factual or chronological narration. It seeks to honour the quiet courage, the prayers and the perseverance that nurtured a seed of hope into the enduring heritage that we now celebrate in the Diamond Jubilee of Pettigrew College.

DAWN OF A VISION

Every great journey begins with the whisper of a dream, and every enduring institution is born of a vision. What stands today as a beacon of higher learning in Ukhurul had its roots in the hopes of pioneers who believed that education was the key to the community's progress.

The founding of Pettigrew College emerged from the collective yearning of people who longed for higher education close to home. In the early 1960s, Ukhurul stood at a crossroads. The hunger for knowledge among its youth was undeniable, yet opportunities remained distant and inaccessible. For decades, young men and women had to leave their homeland in search of higher education facing the burden of financial hardships and social challenges. Many others abandoned their dreams, and watched their dreams fade away because distant towns and cities were out of reach. Parents longed for an institution nearby, a place where their children could learn without uprooting themselves. The community yearned for a college where knowledge could take root in its own soil. Out of this longing was born a vision, 'a college in Ukhurul.'

At such time, few determined visionaries dared to dream. They believed that the future of Ukhurul could not be built on dependence; it had to be nurtured from within. Their conviction gave birth not merely to a convenient institution, but to a movement of faith, sacrifice, and hope. They believed that even humble beginnings could set great transformations in motion. Pettigrew

College thus came alive as a home of learning where none had existed before. It became a gift of opportunity passed down to generations who once thought that it was beyond their reach.

The story of Pettigrew College is also inseparable from the pioneering spirit of William Pettigrew, the first missionary who introduced formal education to the Tangkhul Nagas in the late 19th century. His arrival marked the dawn of a new era, where literacy, learning and spiritual growth walked hand in hand. The college that bears his name is more than an academic institution, it is a 'living tribute to his legacy', carried forward by the will of the people. It is a story of visionary leaders and silent sacrifices of countless unsung heroes, who together made possible a place of higher learning for the youth of the land.

LEGACY OF WILLIAM PETTIGREW

The story of Pettigrew College cannot be told without honouring the remarkable educational journey of Ukhrul, a journey that began with the arrival of William Pettigrew, the pioneering American missionary who laid the foundation of modern education among the Tangkhul Nagas.

When he set foot in Ukhrul in 1896, Pettigrew came not only with the Gospel in his heart but also with a vision that extended beyond. He saw in the hills, people rich in culture and dignity, yet deprived of the opportunities which education could bring. To him, learning was the key that could open the doors to the wider world, uplift the community, and prepare a new generation for leadership and service.

In 1897, Pettigrew established the first school in Ukhrul; teaching in the local language, translating texts and training indigenous teachers, while laying the foundation of literacy and learning. He believed that education was essential not only for spiritual growth but also for social transformation. His mission was not

confined to classrooms; he planted seeds of awakening that would grow into generations of thinkers, leaders, and change-makers.

What set William Pettigrew apart was his respect for the people he served. He embraced their language, walked alongside them, and instilled in them a sense of dignity and possibility. The light he kindled more than a century ago continues to shine today. He was more than a teacher. He was a pioneer of purpose, a servant of God, and a friend of the Tangkhul people. His legacy is not merely remembered; it lives on in every student, every teacher, and every dream nurtured in these hills.

It was within this legacy that, decades later, the vision of a college in Ukhrul took root. When Pettigrew College was founded, it was not just in response to the growing demand for higher education. It was a continuation of Pettigrew's mission, a living testament to the transformative power of learning that he had envisioned long before. The name of Pettigrew College, thus, stands as both a tribute and testament to the enduring light he brought to Ukhrul.

ECHOES OF A CALL FOR HIGHER EDUCATION

On a chilly winter evening in the 1960s, a small circle of elders in Ukhrul gathered around a hearth. As the flames flickered, their conversation carried a single refrain, 'the yearning for higher education in their own homeland.'

One elder, his voice grave, spoke:

"Our children walk miles to reach school. But when they finish, where will they go for higher learning? Must they always leave the hills to dream higher?"

A younger man, bold with conviction, declared:

"We need a college here - not tomorrow, not next year, but now. We need a place where our youth can learn without leaving home."

Another, with eyes fixed on the fire, admitted the hardship:

"It will be difficult. We have no land, no building, and no money."

Then, from a corner, a seasoned voice rose, with quiet resolve:

"We may not have riches, but we have our hearts. If each of us give what we can - a coin, a day's labour, a piece of land - our dream will take shape."

Silence lingered, broken only by a whisper:

"This is not for us, but for our youth. Let our hills be known not only for their beauty, but for their learning."

The discussion grew, filled with urgency:

"If we don't build a college now, our children will build their future elsewhere."

"We cannot wait for the government to come to us. We must plant the seed ourselves."

And so, in the glow of that firelight, a decision was born, a decision that would forever change the story of Ukhrul. The longing became resolve; the dream became a mission. It was more than a plan for an institution, it was a vision of transformation, it was a declaration that the hills of Ukhrul deserve the same academic gateways as the great cities. The birth of the college was an act of faith, faith in God's provision, faith in the dedication of the people, and faith in the transformative power of education. Each step was carried forward by the conviction that higher learning was not a privilege for the few, but a right for all. And so what began as a whispered dream soon grew into a movement.

On the serene mound of Phungrei where once a lush, green expanded, that dream took root. From that fertile ground rose an institution destined to nurture minds for generations, a

living testament to the courage, a sacrifice, and vision of a community united by hope. They declared that Phungrei was indeed beautiful. And added to that, it would be even more beautiful if the college would stand on its mound.

FOUNDATION LAID

The collective dream of bringing higher education took form on 16th August 1963. On this pivotal day, respected elders of Ukhrul convened a meeting to formalize the establishment of a college. The historic decision-makers who formed the Pettigrew College Committee included: L. Ragui, Y. K. Shimray, K. Vareisui, L. Chinaochung, T. Luikham, S. Kanrei, L. Yangkahao, S. Lamai, L. Clarke, K. Yangmaso, R. Wilson, R. Shangreiso, G. Hongrei and M. K. Shimray.

At this foundational gathering, the institution was formally named "Pettigrew College," a tribute to Rev. William Pettigrew.

A dedicated leadership team was entrusted with carrying the dream forward. They included -

FIRST COMMITTEE

Chairman: L. Ragui

Secretary: H. Hongray

Treasurer: Ahao Luikham

Alongside this leadership team, eleven dedicated individuals were co-opted as Committee Members, bringing strength and wisdom to the endeavour. These members included:

S. Kanrei, A.R. Lamlung, R. Ningatei, R. S. Azum, S. Samuel, L. Ramkating, R. Luikham, L. Clarke, R. Muirangwo, L. David, and Tuisem A. Shishak.

Thus, a modest but determined team of fourteen pioneers laid the earliest foundation of what was to become a landmark institution in Ukhrul. Their devotion, courage, and foresight

marked the beginning of a story that would echo through generations.

COMMITTEE EXPANDED

The momentum continued. On 8th August 1964, the Committee broadened its base to strengthen the movement. More members were brought in, and new offices were created:

Accountant: Vareisui Kaping

Auditors: H. Pearson, H. Solomon, and L. David

The expanded committee members included:

A. W. Zamngai, L. Shamphang, Pungai Hungyo, L. Ahao, C. Yangya, A. Vinson, R. Fareng and Khahao.

Recognising the importance of government participation, representatives from key departments were also included lending official recognition and credibility. They included -

M. Asui (BDO Office)

William R Shimray (Veterinary Office)

K. Ringai (Civil Hospital)

Dilip Kumar alias Leishisan (Forest Office)

This expansion transformed the initiative from the dream of a few visionaries into a structured, community-supported movement. With every new addition to the Committee, the foundation grew stronger, symbolising yet another brick in enduring the edifice of Pettigrew College.

*At a Glance

*16th August 1963: First Committee

1. Chairman: L. Ragui
2. Secretary: H. Hongray
3. Treasurer: Ahao Luikham

*Members:

- | | |
|-----------------|-----------------------|
| 4. S. Kanrei | 10. A.R. Lamlung |
| 5. R. Ningatei | 11. R. S. Azum |
| 6. S. Samuel | 12. L. Ramkating |
| 7. R. Luikham | 13. L. Clarke |
| 8. L. David | 14. Tuisem A. Shishak |
| 9. R. Muirangwo | |

*8th August 1964: Committee expanded

Accountant: 1. Vareisui Kaping

- Auditors: 2. H. Pearson
3. H. Solomon
4. L. David

*Members:

- | | |
|------------------|---------------|
| 5. A.W. Zamngai | 9. C. Yangya |
| 6. L. Shamphang | 10. A. Vinson |
| 7. Khahao | 11. R. Fareng |
| 8. Pungai Hungyo | |

Drafting committee of the College Constitution

A committee to draft the constitution of Pettigrew College was formally constituted on 11th July 1964. The drafting committee members included: T. Luikham, Y. K. Shimray, S. Rathing and R. Luikham.

AFFILIATION OF THE COLLEGE

The next decisive step in the dream of Pettigrew College was securing affiliation. At that time, the nearest university was the Gauhati University, Assam. In 1963, Mr. Ragui began his correspondence to the Vice Chancellor, Prof. H. J. Taylor, and formally requesting recognition for a new college in Ukhrul. His appeal carried both clarity and urgency; it was to open the college by 1964 itself.

Prof. Taylor, while acknowledging the genuine need for higher education in the hills, offered cautious yet encouraging counsel. He said, “Yes, *Ukhrul needs a college, but let it begin in 1965.*” This assurance was enough to strengthen the resolve of the founders. From that moment, the question was no longer, if the college would come into being, but where it would stand? With renewed confidence, the leaders pressed forward, and thus began the search for the perfect site.

SEARCH FOR THE PERFECT SITE

The quest for the right site was no easy task. Three locations were carefully weighed. They were -

1. Phungrei
2. Phungthar Shimphung
3. Khamphasom

After much deliberation, Phungrei (today known as Meizailung) was chosen as the most fitting ground, upon which the dream of a college could take root. A Site Committee was then formed to shoulder the sacred responsibility of approaching the land owners.

***Vareisui Kaping - Chairman of the Site Committee**

- *A. R. Shamang - Secretary
- *L. Ragui - Member
- *L. Ahao - Member, and
- *S. Rathing - Member

Together they began the delicate task of reaching out to the custodians of Phungrei mound. What followed was nothing short of remarkable. The land owners gave not reluctantly, but with hearts larger than their holdings. They did not simply part with land, they offered an inheritance of opportunity. Their gift was more than soil; it was a foundation of hope, a place where generations could grow in wisdom.

To part with the ancestral land is to part with heritage itself. Yet, in the spirit of vision and sacrifice, the land owners of Phungrei entrusted their most prized possession to a cause greater than themselves. Their noble offerings planted the seeds of knowledge which have since blossomed into a flourishing garden of learning.

GENEROUS DONORS OF THE SACRED SITE

Early records and oral accounts holds that the land was graciously donated by the following families: S. Panghom S/o Malungring Haobung, Shangam Luikham S/o L. Namek, S. Luikhor S/o Nganaongai Shaiza, AR. Mingshamang S/o A. R. Tuikhar, L. Luirai S/o L. N. Malungring, Ahao Luikham S/o T. Luikham, Makhalei Luikham S/o L. Napak, Changpui Luikham S/o L. A. Kaoka,

S. Yanglung S/o S. Shangkating, S. Chinaongai S/o S. Thuingaleng, S. Haopung S/o S. Yangmaso, S. Rathing S/o Luishom Shaiza, S. Phungsin S/o S. Ngaitheng, Luising Luikham S/o L. Yomnang, Shimreishang R Shaiza S/o Ningyon Shaiza, R. Rathing S/o Ngasaiphung Ragui, Luingam Shimrah, R. Peter, K. Pamlei, S. Tuiwung, K. Joy, S. Mahangthei, S. Ramyo, RV. Lungrei.

Because of their generosity, generations of students have walked through the gates of Pettigrew College. The legacy of their gift is not measured in acres, but in the awakened minds and uplifted lives. Their offerings of land became the sacred ground upon which dreams took root and flourished. For this, they shall be remembered, not only in records, but in the very heart of Pettigrew College, that echoes through its halls. They gave not just soil, but their vision and trust in the progress that higher education could offer.

CHOSEN SITE – PHUNGREI

Phungrei was a serene, gentle mound where wildflowers once danced, and breezes carried songs of joy and freedom. It was nature's own canvas, a cherished picnic spot and breathtakingly beautiful. Families gathered there, friendships blossomed, and countless memories were woven beneath the shade of its trees and the open heavens.

Then, in an act of profound generosity and foresight, Phungrei offered itself for a higher purpose. This beloved ground was dedicated to the founding of Pettigrew College, a gift that symbolized the community's deep commitment to education and progress. From this sacred soil, the dream of a college rose.

What was once a quiet retreat of nature became a vibrant place of learning. The mound that once welcomed wanderers and picnickers now opened its arms to students. The trees where once birds perched in stillness, now stands as

halls of knowledge. Nature's grace has given way to human vision. What was once a place of leisure has become a place of learning.

The beauty of Phungrei has not vanished, it has only transformed. Its spirit lingers still in the trees that whisper stories of the past and in the breezes that once cooled laughing children. The trees made rooms for the classrooms, and the songs of nature became the voices of the students. Phungrei lives on in every steps taken on this campus, and in the enduring gratitude of all who passed through its gates.

INSPIRING STORIES OF THE FUND DRIVES

The next great task before the pioneers of Pettigrew College was, perhaps, the most formidable of all; it was, 'raising the necessary funds.' Committees could be formed and visions articulated, but without tangible support from the people, the dream of a college in Ukhrul would have remained no more than an ink on paper. Here, lay the truest test of commitment.

It must be remembered that not all who built Pettigrew College stood at the podium or were clothed with high office. Many laboured quietly in the background, away from applause, giving their time, their skills, and even a portion of their monthly salaries. They were the unsung heroes, the anonymous builders, who formed the true foundation of the institution.

Among the contributors were the staff members of Ukhrul Higher Secondary School, who from 1963 onwards, began donating portion of their monthly salaries towards the cause. At the same time, the staff of the Ukhrul SDO Office and many other employees of key government departments contributed from their monthly salaries; every month some gave five rupees, some gave ten rupees. Some gave a tin of rice each. Those days, the value of a tin of rice was equal to five rupees. These humble offerings

set the tone for the movement, reminding that sacrifice would be the price of progress.

Gradually, contributions began to flow in; some in cash, others in kind. A particular memorable episode was when every household in Ukhrul contributed either five rupees or for those who could not spare the cash, donated a tin of rice. The Committee also adopted many means and ways to raise funds, create awareness and mobilize support. Letters of appeal were also sent to churches and Christian organisations across the region, calling for participation in the noble venture.

The Tangkhul Naga Long (TNL) too gave their wholehearted support. Its President, Z. Yarnao, convened a meeting on 15th July 1964, for raising funds for the college. Again on 4th August 1964, a resolution was taken to send six representatives to be members of the college committee. They also decided to request all High Schools and every Christian organisation irrespective of denominations to send a representative each to join the college committee.

The spirit of unity was further seen in the first week of December 1963, when a week-long Variety Show was organised at Vimla Hall, Awontang, Ukhrul. For these occasion, institutions and organisations such as Ukhrul Higher Secondary School, the Government DTI, the NES Block, the 4th Assam Rifles, 6 A Club, Ringpha Youth Club and K. K. Leishiphanit were requested to contribute two items each for the show.

That variety show was very successful, so again another variety show was organised on 14 October 1964, at Vimla Hall, Awontang, Ukhrul. For this, the following participated: Ukhrul Higher Secondary School, K. K. Leishiphanit, Bible School, Ringpha Youth Club and Mathotmi Club.

The efforts did not remain confined to Ukhrul alone. The Phungyo Christian Endeavour (CE) Choir travelled to Imphal before Christmas of 1963, giving performances to raise funds for the college. In the same year, in November, the Committee Members themselves visited Imphal to raise funds from the Tangkhuls who were settled there, thus carrying the dream of Pettigrew College beyond the hills.

CLEARING MISCONCEPTION

In the early days, a mistaken impression arose among people from neighbouring villages, who thought that the college was intended only for Ukhrul village. To dispel this notion, the College Committee undertook the task of creating awareness that the institution was meant to serve the entire Tangkhul community. Mr. Ragui wrote letters to prominent individuals across different villages, highlighting the necessity of having a college in the region, and invited them to join hands in shaping its future.

The decision to establish the college in Ukhrul was not without deliberate reason. It was rooted in its historical significance. Ukhrul holds a special place in the history of education of the Tangkhuls. It was here that William Pettigrew had first kindled the flame of modern education. The founders, therefore, saw it as both symbolic and inevitable to continue his mission on the very ground where that first light was kindled.

To clear the misconception the Committee took a resolution on 4th August 1964, to visit the neighbouring villages and create awareness of the necessity for establishing the College. The task for campaigning in the villages was divided into three groups. The first group was entrusted to A. W. Zamngai and H. Hongray to cover the villages of Somdal, Tolloi, Phadang, Ngaimu, Sirakhong and the other neighbouring villages. Shangshak, Nungshong, Choithar and the surrounding nearby villages were entrusted to R. S. Azum and L. Ating as the second group.

Hundung, Shiroy, Langdang, Huining and the other neighbouring villages were entrusted to L. Ragui and Ningchung for the third group.

Thus, bit by bit, rupee by rupee, tin by tin of rice, the fund drive advanced. It was not an easy road, nor was the goal swiftly attained, but these early efforts laid the foundation. More than money, what was truly gathered in the process of the fund raise program was a spirit of ownership, sacrifice and shared responsibility.

The story of Pettigrew College is not a story of a government project or a single wealthy benefactor. It was, and remains the story of a people. It is a story of a community that held the dream together. This is a tribute to those who may not appear in official records, yet whose faith, sacrifices and small acts of generosity are woven into every brick and beam of the college.

When funds were scarce, ordinary people contributed a small amount each from their fields, their shops, in whatever way they can, to keep the college running. It was a community college in the truest sense. Every home gave something. Those collective offerings became the financial lifeline that sustained the institution through its early trials. Their humble offerings echoed in every classroom, every corridor and every success story.

The college was built on sacrifice and prayer. This college belong to the people, named or unnamed; they were the unsung heroes, the quiet pillars of support, the quiet strength of kind hearts who give, not because they have much, but because they care. Each person is a thread in the rich tapestry in the journey of the founding of the college.

SUNDAY TABLE

Equally significant were the Sunday gatherings of the committee. Every second Sunday, the committee members met in one another's home, sharing tea, reviewing progress, assigning tasks, and praying for the college. Then, on every last Sunday of each month, each of the committee members hosted a full meal beginning with Chairman L. Ragui as the first host, followed by Secretary H. Hongray, the next being the Treasurer Ahao Luikham, and the other members following in rotation.

Around those humble tables, bonds of trust and their shared vision were forged. These meetings were not merely about strategy, but about believing together. They became the steady heartbeat of Pettigrew College's mission. Their teamwork was a proof that great things happened when a community gives its Sundays and their hearts to a shared dream. They turned free hours into building blocks and Sundays into the stepping stones of the success of Pettigrew College.

JOY AMIDST SACRIFICE

Amidst the serious business of raising funds and laying foundations, there were also lighter moments that reflected the youthful spirit of the times. Mrs. Drusila, looking back with fondness, recalled:

"I was a student of Ukhrul Higher Secondary School then. As part of one of the Variety Shows held at Vimla Hall, for raising funds for the college, we staged Shakespeare's play, 'Romeo and Juliet.' I played the role of Juliet, but it has been so long now, that I cannot remember who my Romeo was."

Such recollections remind us that even as great efforts were being made to establish the college, life in the community was carried on with creativity, laughter and hope. It was this blend of youthful enthusiasm and determined sacrifice that gave the early years of Pettigrew College

their unique warmth and character.

SUPPORT FROM AFAR

Ragui, ever mindful of the need for broader support, wrote across the seas to his friend Tuisem A. Shishak, who was then based in the United States. In his letter, Ragui urged him to explore possibilities of raising funds abroad, as the local contributions, though generous in spirit, were inevitably small in size. He noted that in 1964, the highest individual donation they had received so far was Rs 1000/- (rupees one thousand only) from Aring Leisan of Lamlang Seikhor village, a contractor who gave not out of surplus, but out of conviction in the cause.

From the United States, Tuisem A. Shishak, followed the developments with keen interest through correspondence with Ragui. In letters filled with hope, he offered encouragement and sent contribution of a few dollars. This gesture carried immense symbolic value in the early days of the college fund.

ROOTS AND LEADERSHIP

The dream of Pettigrew College was not built on vision alone, it was carried forward by sacrifice, generosity, and the determined will of the community. The spirit of giving became the foundation upon which larger support was built. Yet, as the college grew, so did the weight of its financial burden. At this crucial juncture, two distinguished leaders of the land remembered their roots and stood firmly by the fledgling institution. They were Rishang Keishing and Yangmaso Shaiza.

Rishang Keishing carried with him a deep sense of responsibility towards his people. His unwavering belief in the transformative power of education compelled him to support the lone struggling institution. For him, Pettigrew College was more than an institution. It was a symbol of hope for his people, a key to dignity and progress of his people. For the love of his people, he did

not wish to see his own tribe left behind in the march of learning. Thus, he took keen interest in the college's survival and growth.

Likewise, Yangmaso Shaiza too shared the same conviction. He knew that the destiny of his people was tied to the destiny of this college. In 1976, these two gentlemen, returned to their home not merely as legislators but as sons of the soil, with the determination to uplift their community as committed advocates for the cause of education.

On 15th August 1976, these two leaders, Rishang Keishing who was then the Finance Minister of Manipur, and Yangmaso Shaiza, then, a Member of the Legislative Assembly (MLA), convened a meeting in the Deputy Commissioner's office chamber of Ukhrul, bringing together the heads of various district departments. The meeting was attended by: Rishang Keishing – Finance Minister, Yangmaso Shaiza– MLA, D.C, S.P, E.E, C.O 20th A.R, D.A.O, D.M.O, D.E.O, President Contractor's Union, General Secretary T.N.B.C, H. Bob, and Principal of the college – PR. Yangkahao. From that gathering was formed a Fund Drive Committee, with the D.C as the Chairman and the College Principal as an ex-officio member. Their approach was direct, the resolve firm and the outcome resounding. Their united leadership turned words into action. Resources were pooled, confidence was restored, and the College was given a new lease of life. By using their influence for the common good, Rishang Keishing and Yangmaso Shaiza demonstrated that true leadership begins with serving one's own community. Their decisive support ensured that Pettigrew College did not falter in its early years.

The College remembers and honours their generous contributions which are a legacy of leadership with heartfelt dedication to the place they call home. Their names stand proudly besides those of the *'Founders and Friends of Pettigrew College'*, etched into history and leaders

who never forgot their roots. They are true leaders who stood with the college, the college built by their own tribe. Indeed, they returned to their roots and helped the roots of the College grow with dignity.

FIRST CLASSROOMS

Pettigrew College began as a Night College on 1 March 1965. It was a modest beginning, classes were held in borrowed rooms at the Ukhrul Higher Secondary School. This was made possible because Mr. Ragui, the Chairman of the college committee, was also the school's headmaster. Though the rooms were temporary, they provided a space for eager young minds, whose hopes were greater than the walls that contained them.

Initially, the college offered only a Pre-University course in Arts subjects like English, Alternative English, Economics, History, Political Science, Logic and Education. The Bachelor of Arts (B.A) program was introduced in 1976-77 session. A decade later, the Science streams for the Pre-university course including Botany, Zoology, Physics, Chemistry and Mathematics were opened in the 1986-87 session. It took again another decade to open B.Sc. in the 1996-97 session.

The early years were marked by scarcity of buildings, books and funds. However, though the college lacked in infrastructure, it more than made up for it with its unwavering vision, discipline, and faith. Its journey from borrowed classrooms to a permanent campus is a chronicle of a community that built its institution not with bricks and mortar, but with hope, sacrifice, and an unshakable belief in the future.

The setting was far from ideal, with bare walls, limited benches, and no resources to spare. Yet, within these makeshift classrooms, a small group of students and teachers gathered, united by the ambition of building something bigger than themselves. Every lesson taught and every notes

taken, carried the weight of a brighter future. For nearly two years, these rooms were the temporary home of a growing family, with each student becoming a part of the college's living foundation.

BORROWED ROOMS TO MISSION HOUSE

The college soon found a more permanent, though temporary, a home in a building steeped in history, an old Mission House near the Mission Ground. Built during the days of the American missionaries in Ukhrul, its weathered walls provided sanctuary for the fledgling institution. Here, students sat shoulder to shoulder, their voices of debate and youthful aspirations echoing where hymns and prayers once resonated.

The struggle continued. Resources were scarce, furniture was meagre, and books were rare. Yet, the college's strength lay not in material wealth but in the conviction of those who built it. Teachers worked tirelessly, and students bore the inconveniences with a spirit of resilience. Every chalk mark and every shared book was an act of faith, sustaining the college through its fragile infancy and slowly shaping it into a recognised institution of higher learning.

PERMANENT HOME AT PHUNGREI

In 1977, Pettigrew College finally found a place it could call its own, at Phungrei. The journey from makeshift classrooms and borrowed spaces to an independent campus marked more than just a change of address. It was the beginning of a new chapter in the College's history.

Atop the scenic mound of Phungrei stood a newly constructed building, originally intended to serve as the Deputy Commissioner's (DC) Office for Ukhrul District. Since it remained unoccupied, the building was transferred to the Autonomous District Council (ADC) and, providentially, was later dedicated for use as the long-awaited classrooms for Pettigrew College.

This building was officially handed over by the Hon'ble Chief Minister of Manipur, Shri Yangmaso Shaiza, himself a distinguished son of the Tangkhul community.

A decade later, in 1987, another historic moment was celebrated when the College inaugurated its first hostels for Boys and for Girls. This occasion was graced by yet another eminent Tangkhul leader, the Hon'ble Chief Minister of Manipur, Shri Rishang Keishing.

It is indeed significant that the permanent establishment of Pettigrew College bears the imprint of the vision and goodwill of two Tangkhul Chief Ministers. Their love and concern for the cause of education, expressed through such noble deeds, remains a cherished legacy. Today, Pettigrew College gratefully remembers and honours them with deep respect and heartfelt gratitude for all that they have done for the welfare and growth of this institution.

FOUNDERS' VOICE

"Every admission is a seed. Let us plant them well." These words capture the spirit of Pettigrew College's founders. Driven by the belief that their efforts would shape future generations, they started with limited resources, trusting that their vision would be fulfilled. "We may not see the harvest," they declared, "but we must plant them faithfully." The founders understood that the college was not for them, but for the community and generations to come. Their ultimate goal was to empower students to serve society, believing that "if one student goes on to serve the community, they would consider its mission to have been succeeded."

VOICE OF THE FIRST BATCH

"We are the first batch - the first footsteps on a new road."

"Someday, we will tell others we were here at the very beginning."

“We are harvesting what the founders have planted and planting for those yet to come. We must carry the Founders’ legacy forward faithfully.”

And so, “Faith met need. Need met hope. And hope walked in wearing the face of the first batch.”

When Pettigrew College finally opened its doors to the first students on 1st March 1965, they were Twenty-three young men and women. There were the first-generation learners, who trusted the Founders’ vision and dared to walk through the humble classrooms that promised a future beyond what they could see. Their enrolment fee for the first session of 1965-66 was just one rupee. Small in value yet priceless in meaning, it was a pledge of faith in an institution just taking root.

The Roll of the First Twenty - Three:

1. L. Clarke S/o L. Mashangthei
2. Shairei Raleng S/o Ng. Raleng
3. R. Yaoreila D/o Ng. Raleng
4. K. Mahuiri S/o K. Mavangai
5. R. Yangmaso S/o R. Meivam
6. H. Kanrei S/o H. Zangkazi
7. K. Rasuila D/o K. Kayangnam
8. Vareisui Kaping S/o M. Kaping
9. A.R. Mingshamang S/o A.R. Tuikai
10. A.S. Alex Benjamin S/o A.S. Khaiyar
11. A.S. Thanmi (details not entered)
12. Luikhor Shaiza S/o S. Nganaongai
13. R. Kharce S/o R. Ayao
14. G. Ngachonmi (details not entered)
15. A.H. Yangmi S/o A. H. Ramei
16. Awon Luithui D/o L. Saphei
17. Leimah Luikham S/o L. Ahao
18. Y.L. Mary Louis D/o Y. L. Khaso
19. R. Kazing (details not entered)
20. M. Unison (details not entered)
21. A.S. Ningthar (details not entered)

22. A.S. Philip S/o A.S. Shimreishang

23. Shanti Ragui D/o N. Ragui

These young men and women came when there was no grand building, no paved courtyard, and no library filled with books. The college offered only modest classrooms and bigger dreams. Books were scarce, and every lesson was more than an academic exercise but it was an act of faith in education itself. They trusted their teachers. They believed in their community, who had dreamt and prayed for a college on the hilltop. In their eyes, Pettigrew College was not merely a school of learning but a bridge between the past and the future.

The story of the first batch isn’t just twenty-three names written in an old ledger. It is a story of a generation. Many among them went on to become teachers, officers, community leaders and nation-builders. Every milestone the college has celebrated since then, every graduation, every success story, traces back to those first footsteps that gave courage to all who followed.

Our forefathers may not have held university degrees, but they held something greater: Vision. The elders who dreamt of a college prayed earnestly that it would not falter under the hardships. Their names may not be etched in stone, but their contributions are engraved on the lives of every student who had passed through the gates of Pettigrew College.

Thus, began the living legacy of Pettigrew College, a legacy of faith, vision, and hope, entrusted in the hands of the first batch, who dared to believe in the power of education and carried forward the Founders’ dream. The story of Pettigrew College begins not with walls and windows, but with students who turned a dream into destiny.

EARLIEST PRINCIPALS

H. PAUL (01/03/1965 – c. 14 October 1965) :

'A brief chapter of service as the first Principal of Pettigrew College'

At the threshold of its formative years, Pettigrew College came under the stewardship of its first Principal, H. Paul, and a Bengali by origin. His tenure coincided with what may rightly be termed the infant stage of the institution, a period marked by uncertainty, fragility, and the daunting task of laying a firm foundation for the future. He played a pivotal role in establishing a proper administrative framework for the fledgling college. It was under his leadership that the institution began to take shape as an organised academic body.

Yet, the political climate of the time proved to be a formidable challenge. The ongoing Naga National Council (NNC) movement created an atmosphere of fear and insecurity. Finding life in the remote hills difficult, amidst the turmoil, Paul, along with two of his colleagues, A. K. Paul and Malay Deb, who were also serving as lecturers for Economics and English subjects respectively, left Ukhrul and did not return. Their departure marked the end of Paul's brief tenure in the college.

Although his service was short-lived, Pettigrew College has acknowledged Paul as its first Principal. His pioneering contribution in guiding the institution through its most delicate phase and in securing its academic footing remains a significant chapter in the history of the college.

P. R. YANGKAHAO

(c. 15 October 1965 – 30/12/1985):

'The Steadfast Principal of the Founding Years'

Following Paul's departure, the leadership of Pettigrew College passed into the hands of P.R. Yangkahao, who had been serving as the Vice

Principal and the officiating Principal during the absence of Paul, in the formative years of the institution. With his appointment as Principal, the college entered a new era of stability, continuity and resilience.

Those were testing times. For nearly two decades, Yangkahao guided the college with steadfast spirit and unwavering dedication. Until the college was converted into a state government institution in 1977, he served under conditions of grave financial uncertainty. Yet, he remained unshaken. Out of love for his people and an abiding faith in the transforming power of education, he carried forward his responsibilities with quiet perseverance, often sacrificing personal comfort so that the college might live, survive and grow. Since Pettigrew College got recognition during his tenure, he became the first Principal of a full fledged government institution.

The story of Pettigrew College cannot be told without remembering him, not only as a Principal, but also as a custodian and guardian of the institution. He nurtured it with patience and selfless devotion, leaving behind a legacy of discipline, integrity and sacrifice. In him, the college found a leader who stood firmly by his people and their aspirations for higher learning. He continued to serve Pettigrew College with distinction until 1985, when he was transferred to Imphal to be the Principal of Kha Manipur College.

His tenure is remembered as a cherished chapter in the annals of the college, for he was the Principal when it attained its status of a full-fledged government institution. Because of this milestone achievement, he is acknowledged as the first Principal of Pettigrew College after the government's recognition. The first generation of students and teachers drew inspiration from his firm leadership, his humility, and his unshakable calm in the face of adversity.

In the formative years, Yangkahao worked tirelessly to instill a disciplined academic culture. He laid the administrative and academic foundations upon which the college continues to stand strong. A former student, recalling those days, remarked about him respectfully with awe: “He could calm a storm with his steady voice.”

Pettigrew College remains deeply indebted to Yangkahao. His name is written not only in the official records but also in the hearts of all who knew him, as a Principal whose long service was a shining example of devotion, humility and sacrifice. He is also remembered with respect and gratitude as the Principal who stood by his people, and stood for their dreams.

**KHANOT RUIVAH (31/12/1985 – 11/10/1991;
15/11/1997 – 28/02/2003):**

‘A home-coming of leadership to guide the college into a new era’-

A firm believer in discipline and academic excellence, Khanot Ruivah assuming leadership of Pettigrew College was more than an official appointment, it was a home-coming, for he had once taught here for a brief period at the college as a young lecturer way back in 1966. He returned as the Principal in 1986, to lead the college through a new chapter. His association with the institution during its initial stage imbued him both with familiarity and a deep sense of responsibility, as he steered the college through a new defining chapter of its history.

Mr. Ruivah at first served as the Principal of Pettigrew College from 1986 to 1991. Then after two more brief transfers, he returned once more in 1997 to lead the institution until his retirement in 2003. Thus, across different phases and crucial junctures, his stewardship left an enduring imprint upon the life and growth of Pettigrew College. One of his most transformative contributions was the introduction of the Science Streams in the Pre-University course in the 1986-87 session

and B.Sc. in 1996-97 sessions. This milestone opened new academic horizons for Ukhrul, creating opportunities for students in Botany, Zoology, Physics, Chemistry and Mathematics. This development marked a turning point in the academic profile of Pettigrew College, lifting it to new standards of recognition and relevance.

His vision extended beyond academics. It was during his tenure as the Principal that the college got electrified which was a development that greatly improved both infrastructure and quality of campus life. Equally significant was his successful appeal to the government of Manipur for the sanction of additional ministerial posts thereby addressing the long standing inadequacy in non-teaching staff and strengthening the administrative backbone of the institution.

Khanot Ruivah is remembered above all as a Principal who valued order, discipline and academic excellence. He was a strict disciplinarian and strived for perfection. His firmness was undergirded by a deep commitment to the welfare and advancement of the college. He instilled a culture of punctuality, regular attendance and thorough preparations for conducting examinations. He expanded courses, upgraded facilities and strengthened the recruitment of teachers. His insistence on high standards and accountability, coupled with his fatherly concern for both staff and students, left an indelible impression on the college community.

In his leadership, academic learning was blended with cultivation of moral character. He envisioned the college not as an isolated institution but as one in vital relationship with the society. His years of service are thus remembered as a time of both consolidation and renewal, a period in which Pettigrew College grew in strength, stature and purpose. The name of Khanot Ruivah stands tall as the Principal who brought lasting change, discipline and respect to the college. His legacy endures in the gratitude of those who served with him and studied under

his guidance. Firm in standards yet fatherly in presence, he shaped both academic and moral character of the institution.

FIRST TEACHERS

When Pettigrew College opened its doors in 1965, its true foundation was not built of stone, but forged through the dedication and sacrifice of its first teachers. These pioneers were more than just instructors; they were mentors, counsellors, and second parents who guided the institution through its fragile beginnings. With little in hand but everything in their hearts, they taught in humble classrooms and endured hardships, all for the sake of nurturing young minds. They didn't just run classes; they created a culture of learning, discipline and moral strength.

The founding team who stood at the frontline of learning in 1965 included:

*H. Paul (Principal & English faculty)

*PR. Yangkahao (History)

*A.K. Paul (Economics)

*Malay Deb (English)

*R.C. Roy (Political Science)

*Syed Sirajuddin (Education)

These individuals set a standard of dedication that would inspire generations. As time went on, the College's vision expanded to include cultivating local talent. They actively recruited educated Tangkhul youths who had completed their postgraduate studies and returned home, a testament to the college committee's belief in the brilliance of its own community. This new generation of lecturers included P.R. Yangkahao, Khanot Ruivah, Ngaiem Luikham, C. Peter Ngahanyui and many more. Their presence became a beacon for younger generations who now had living examples of what education could achieve. PR. Yangkahao and Khanot Ruivah later served as Principals of the college, while Ngaiem Luikham and C. Peter Ngahanyui

went on to distinguish themselves in the Indian Administrative Service (IAS) and the Indian Police Service (IPS).

The legacy of these founding teachers is not written on the college's walls but in the countless lives they shaped. They infused Pettigrew College with a spirit of resilience, humility, and selfless service, a spirit that remains the true foundation upon which the institution continues to thrive.

FIRST OFFICE STAFFS

At the college's inception, dedicated hands worked quietly behind the scenes. Mingmayang Raikhan and Vareiyu Luithui, as office clerks, diligently maintained records and handled daily tasks.

Among the first non-teaching staff was AS. Matuiching, who began his service as an office peon in 1965. He was later joined by M. Puna as the chowkidar. Their humble and faithful service touched every part of the college, and they became a symbol of loyalty and commitment.

These dependable individuals were the bedrock of the college, ensuring its smooth operation with their quiet dedication and unwavering service.

KEY FIGURES

The idea of establishing a centre for higher education in the remote hills of Ukhrul, was a frequent topic of conversation, though it seemed like a distant dream. Many people longed for a college, but the challenges of turning that dream into reality felt overwhelming. The rugged terrain, limited resources, and lack of precedent made the goal seem unsurmountable. It was at this crucial juncture that a few key figures stepped forward to transform this unfulfilled hope into a tangible achievement.

L. RAGUI

Among these pioneers, L. Ragui emerged as the pivotal figure who turned thought into

action. Born and raised in Ukhrul, he grew up witnessing first-hand, the challenges posed by the limited access to education. It became his conviction that higher education should be within reach for all. As the Headmaster of Ukhrul Higher Secondary School, at the time, he became increasingly concerned for students graduating from various villages in the district who had no option for higher studies.

More than just a believer in the cause, Ragui became its architect. With unwavering faith, he set out to rally public support, personally meeting with educated individuals, community leaders, shopkeepers and contractors to win their backing. He also wrote letters to Tangkhul people stationed beyond Ukhrul, appealing to their sense of responsibility for the community's younger generations. He understood that dreams require determination, persuasion, and sacrifice. Seeing the clear need for a college to serve the district's youth, he took on the responsibility of turning these aspirations into a concrete achievement.

When the respected elders of Ukhrul chose him to be the Chairman for the college's establishment, he took up the responsibility with wholehearted dedication. He mobilized funds, wrote to Gauhati University, for affiliation, and began the process of recruiting teachers and staff. Ragui's name is etched in the history of Pettigrew College as the visionary behind its founding. His life reminds us that progress begins with the courage to take the first step and the persistence to walk the whole path.

H. HONGRAY

H. Hongray was more than a colleague; he was a co-founder and a vital pillar in the establishment of Pettigrew College. As the Deputy Inspector of Schools for Ukhrul district, at that time, he brought institutional insights and equal passion to Ragui's vision. He was appointed Secretary of the College Committee and became the strategic force behind their shared dream. Together,

they forged a partnership of vision and action. Ragui's persistence was the spark that blazed the trail, while Hongray's unwavering support was the bedrock that strengthened every step of their journey. Their leadership was not just inspirational, it was intensely practical. They led tireless fundraising drives, collecting whatever contributions the community could offer, from small coins and notes to goods given in kind.

They were two leaders of unshakable convictions, who carried the weight of their community's longing. Pettigrew College is not merely a building; it is a living monument to their partnership and dedication. They did not just construct a college; they built hope into the very heart of a community, proving that a shared dream when anchored by mutual trust and action can change the destiny of an entire people.

CIRCLE OF FRIENDS

Ragui stayed in close contact with his friends W. Shaiza, R. Khathing, and R. Luikham, all of whom were government officers posted in different parts of the country. Through regular correspondence, he kept them updated on the progress, problems, and challenges at home, seeking their advice to navigate difficult situations and advance their shared vision.

Despite the distance, their letters brought them together. They offered invaluable ideas, shared wisdom, and even provided monthly financial support each month from their salaries. Their encouragement and unwavering moral support were a constant source of strength for the movement. This network of friends formed invisible yet crucial pillars of the founding efforts. Their beliefs in the mission proved that distance was no barrier to service, when hearts were united for a common cause. It was a powerful testament that the dream of Pettigrew College was not just a local aspiration but a shared mission that reached across miles. Though far from home, these circle of friends, stood close to the cause.

YANGMASO SHAIZA

In 1977, Yangmaso Shaiza forever changed the destiny of Pettigrew College. Rising to the office of the Chief Minister of Manipur, this distinguished son of the soil carried with him a deep commitment to the cause of promoting education in his land and also for the fledgling college in Ukhrul. It became one of his most endearing contributions, when he gave permanence to the college by converting it into a government institution.

This was not just an administrative change; it was a moment that secured the college's prestige and stability. The government's recognition guaranteed stable funding, better facilities, and the ability to attract top-tier faculty. For the students, it meant access to affordable quality education for higher learning without the burden of leaving their home district. By granting Pettigrew College government status, Mr. Shaiza ensured the Founders' vision would not just survive, but also flourish. His leadership was a rare blend of statesmanship and service, a legacy rooted in love for his people that continues to lift the community through higher learning.

This historic act, transformed a community's dream into a lasting state institution. The legacy of Yangmaso Shaiza lives on in every graduate who passed through the gates of Pettigrew College, each carrying forward the light he helped to kindle.

PETTIGREW COLLEGE EMPLOYEES CELEBRATE JOB REGULARISATION

December 2, 1977 was a truly momentous day for the employees of Pettigrew College. With the college's conversion into a government institution, their jobs were absorbed by the state, thus securing their careers. This pivotal decision, a noble gesture by the Chief Minister, was a well-deserved reward for the perseverance and commitment shown by the former Principal, teachers and staff.

With the conversion of the college, a new chapter began for the following individuals who were regularised and became permanent government employees:

THE STORY LIVES ON

Sl. No.	Name	Name of post
1	Shri P. R. Yangkahao	Principal
2	Shri R. C. Roy	Lect. in Economics
3	Shri R. K. Chaoba Singh	- do - Logic
4	Shri S. Ibohal Singh	- do - History
5	Shri S. Achoubi Singh	- do - Pol. Science
6	Shri W. Nipamacha Singh	- do - English
7	Shri O. Rajen Singh	Tutor in English
8	Shri Khashim Ruivah	Lect. in Pol. Science
9	Shri R. A. Ngasaiphung	- do - Pol. Science
10	Shri Mingmayang Raikhan	U. D. C.
11	L. Vareiyio	L. D. C
12	Shri A. S. Matuiching	Peon
13	Shri M. Puna	Chowkidar

From borrowed rooms to its own campus, from kitchen-table meetings to government recognition, the story of Pettigrew College is nothing less than a chronicle of faith, sacrifice, and shared vision. Its beginnings were humble, yet its foundation was laid upon the devotion of founders, friends and political leaders, and countless villagers whose names may never be written in, but whose legacy endures in every graduating class. Pettigrew College is not merely an institution of higher learning; it is a living testimony to what a united community can build when it dares to dream together.

The Committee's steadfast meetings, the gifts of many hands and hearts, and the quiet labour of countless Sundays bore fruit in the steady growth of the college. Enrolment increased, the range of academic offerings widened, and what began with a few Arts subjects gradually matured into a fuller curriculum.

Pettigrew College is affiliated to Manipur University in 1980, by the Manipur University's provisions under Section 1(3) of M.U. Act, 1980. Under this provision, "*The colleges which were earlier affiliated to the Gauhati University shall be deemed to have been affiliated to Manipur University.*" However, the memo MU/2-1/80/CDC, dated 13th November 1992, interprets that the affiliation file originated in 1980, when the first batch of colleges (from Gauhati University) were brought under the new university (Manipur University) after its establishment in 1980. The CDC (College Development Council) as statutory body of the University that handles affiliation of colleges issued the memo on 13th November 1992 as an official confirmation for Permanent Affiliation of Pettigrew College.

The year 2024 stands out as a moment of pride and fulfilment in the illustrious journey of Pettigrew College. With the accreditation by the National Assessment and Accreditation Council (NAAC) and the conferment of a commendable 'B' grade, the college stepped into a new era of recognition and respect. This achievement is a testament to the perseverance of the faculty, the dedication of the students, and the unwavering support of the community that has nurtured it through decades. It is an honour that proudly place the college among the respected centres of higher learning. It stands as a testament to its enduring commitment to quality and excellence.

As Pettigrew College celebrates its Diamond Jubilee, this accreditation shines as a fitting crown upon its sixty years of tireless labour, sacrifice, and vision which is an enduring reminder of how far the College has come from its humble

beginning, and an inspiration to reach even greater heights in the years ahead.

Through the decades, the campus took shape with administrative and academic blocks, a library and laboratories, modest residences and students' facilities, spreading over more than 21 acres of land. Though modest by metropolitan standards, the campus stands as a proud symbol of a People's Will and perseverance.

The true meaning of a college lies not in buildings alone but in lives shaped. The alumni of Pettigrew College bears witness, they are teachers, religious leaders, administrators, civil servants, and community leaders. Their service is the living legacies of the institution. Every farewell, every success story, added another strand to the fabric of a heritage that is both cultural and intellectual.

As it looked ahead, the college embraced fresh aspirations, digital classrooms, better facilities, post-graduate programs, and a culture of research. It champions inclusivity and sustainability, promotes girls' education, creates employment, and inspires youth leadership and civic responsibility. Through its debates, workshops and literary endeavours, Pettigrew College shapes the social and cultural consciousness of Ukhrul district.

Here, generations of first-time learners found confidence. Here, families witness their children cross thresholds they once thought were unreachable. In a world of rapid change, Pettigrew College has remained steadfast, rooted in truth, resilient in purpose, and radiant in its impact.

From the seed of one, a forest has grown. Rooted in Ukhrul, its influence has travelled far through its alumni, who carry with them the discipline, empathy, and leadership forged within its halls. Wherever they go, they bear a fragment of Pettigrew's spirit. In honouring the past and

embracing the future, Pettigrew College continues to write new chapters – its flame of knowledge burning brighter for generations to come.

ACKNOWLEDGEMENTS

I would like to convey our deepest gratitude to many individuals who played a vital role in the research and documentation of the founding history of Pettigrew College. Besides the archives of the college, their invaluable contributions made this project possible.

In particular, I extend our heartfelt thanks to Mr. Sirawung Ragui and his wife, Mrs. Drusila, (Mr. Sirawung popularly known as Achei Sira, is the son of the Chairman of Pettigrew College Board Committee, L. Ragui). They generously dedicated their time and efforts in sharing us with crucial manuscripts, documents, and records that became the primary source for this historical account. Without their generosity and support, the completion of this project would not have been possible.

I am also profoundly grateful to Mr. Matuiching Sareo. As a living source who has been with the college since its inception in 1965 as an office peon, his insights were a breakthrough. He provided the initial clues about the college's first Board Chairman, Secretary, and Treasurer, which guided our research and brought the hunt for sources to life. I consider ourselves fortunate to have had the opportunity to learn from him.

Special thanks are also due to Mrs. Tonton Muirang, daughter of former Principal, PR. Yangkahao. Her enthusiastic support and willingness to share her late father's documents and invaluable old photographs were a treasure. These materials were unique and could not have been obtained from any other source.

I also thank Mr. Victor Kaping, a committee member of the Pettigrew College Board, for providing many important pieces of information on the history of Pettigrew College.

Finally, but not the least, thanks to Sir Khanot Ruivah, our dear former Principal, I am immensely grateful to him for taking the time to meet and talk to us and the crucial clarity his information provided for us. His insights were invaluable and they formed the historical context which we needed to move forward. They were the key pieces of the puzzle we needed. We are truly fortunate to be able to draw upon his institutional memory. I appreciate his continued commitment to the institution.

Postscript: Note of humble acknowledgement

While every effort has been made to record names, events, and contributions with accuracy and respect, any inadvertent errors or omissions are deeply regretted. I sincerely apologise if any such lapses have occurred.

I warmly welcome constructive suggestions, corrections, or additional information that may enrich and complete this record for posterity.

CONCLUSION

The benevolence of the families and individuals who generously donated land for the establishment of Pettigrew College, is gratefully acknowledged. But in spite of earnest efforts, complete documentary records in identifying all the original land donors have not been located, owing to the passage of time and the limited archival resources from the early years. To the unknown and known benefactors who graciously offered their lands for the College, your legacy remains deeply enshrined in the history and spirit of Pettigrew College. The writer welcomes verified information that may further enrich the record and help complete or clarify the list of land donors.

Footnotes:

“aka – also known as” :

1. L. Ragui aka Luichumhao/Acheihao/Achumhao/Oja Ragui (Ukhrul/Hunphun)
2. H. Hongray aka Oja Hongray/Honrei Hongray (Ukhrul/Hunphun)
3. Ahao Luikham aka Yangkahao Luikham/L. Ahao (Ukhrul/Hunphun)
4. Vareisui Kaping aka V. Kaping/K. Vareisui (Ukhrul/Hunphun)
5. H. Pearson aka Oja Pearson/Pearson Hongvah (Choithar)
6. H. Solomon aka Oja Solomon/Solomon Hungyo (Nambashi)
7. L. David aka Oja David/David Longvah (Sirakhong)
8. S. Kanrei aka Oja Kanrei/Kanrei Shaiza (Ukhrul/Hunphun)
9. R. Luikham aka Oja Yo/Ramyo Luikham (Ukhrul/Hunphun)
10. S. Samuel aka Oja Samuel/Samuel Shimrang (Somdal)
11. R. Ningatei aka Oja Ningatei/Ningatei Rungsung (Tolloi)
12. L. Muirangwo aka Rakang Muirang (Ukhrul/Hunphun)
13. A.R. Lamlungaka Ramlung Rumthao (Ukhrul/Hunphun)
14. R. S. Azumaka Oja Azum (Shangshak)
15. L. Ramkating aka L. Ating/ Ramkating Luikham (Ukhrul/Hunphun)
16. L. Clarke aka Oja Clarke/Clarke Luikham (Ukhrul/Hunphun)
17. Tuisem A Shishak aka Oja Tuisem (Shangshak)
18. A. W. Zamngai aka Oja Zamngai (Somdal)
19. L. Shamphang aka A. I. Lamlang/Shamphang Leisan (Lamlang)
20. H. Pungai aka Oja Pungai/Pungai Hungyo (Bungpa)
21. C. Yangya aka Oja Yangya (Paorei/Phungcham)
22. A. Vinson aka Oja Vinson/Vinson Ahum (Ringui)
23. A. Fareng aka Oja Fareng/FarengRaingam (Phadang)
24. M. Asui aka Oja Asui/Asui Muivah (Ngainga)
25. William R Shimrayaka Oja William (Ukhrul/Hunphun)
26. Dilip Kumar aka Oja Leishisan/Leishisan Jagoi (Phadang)
27. S. Rathing aka Oja Rathing/Rathing Shaiza (Ukhrul/Hunphun)
28. W. Shaiza aka Oja Areo/Wungmareo Shaiza (Ukhrul/ Hunphun)
29. R. Khathing aka Major Khathing/Bob Khathing/Khathing Ralengnao (Ukhrul/Hunphun)
30. R. Ayang aka Awo Yang/Mingmayang Raikhan (Tolloi)
31. Ayo Luithui aka AmeiYo/Vareiyo Luithui (Langdang)
32. A. S. Matuiching aka Awo Ching/Matuiching Sareo (Ukhrul/Hunphun)
33. M. Puna aka Awo Puna
34. H. Paul aka Oja Pal (Bengali)
35. P. R. Yangkahao aka Oja Yangkahao (Phungcham)

THE COMMON TANGKHUL LANGUAGE AND OTHER VILLAGE DIALECTS:

The Challenges and Prospects

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INTRODUCTION

The Tangkhuls live mainly in Ukhrul and Kamjong districts. They also scatter in the neighbouring districts like Kangpokpi, Senapati, Thoubal, Chandel in Manipur and Somra tract in Myanmar. The British and the early scholars claimed that the Tangkhuls are a monotribal community having the same custom, culture and history yet each Tangkhul village speaks a dialect of its own which is not understood by another village. Pettigrew was told and he wrote in 1911 that there were about 150 Tangkhul villages and each Tangkhul village has a dialect of its own. And if a language plays the deciding factor in locating one's origin/ethnicity, then we might presume that the Tangkhul tribe is formed with the amalgamation of some Naga tribes of the Mongoloid race (Tangkhuls are broadly divided as the Raphei - the North, Kharao - the West, Kamo - East and the South and the Kathur- Central, Veikhang - Eastern villages neighbouring Ukhrul, Rem Khongyāng and Khaorui - Tangkhul villages mostly found in Senapati (now Kangpokpi) district and Somra tract in Myanmar) for we find that Sino-Tibetan and Tibeto-Burman language types are found among the Tangkhul dialects. After the arrival of William Pettigrew in the Tangkhul areas, Ukhrul dialect is made the common language of the Tangkhuls since Pettigrew started missionary work and established the first school in Ukhrul.

This language unifies the Tangkhuls or gives the feeling of oneness among the Tangkhuls.

RESEARCH METHODOLOGY

The methodology used in this study is conducting field survey for collection of data, personal interviews or interaction with local people and also consulting the secondary sources available in some journals, books, websites etc.

INTRODUCTION OF WESTERN EDUCATION IN THE TANGKHUL AREAS

William Pettigrew not only brought Christian faith to the Tangkhuls but also the English Alphabets and English numerals. Fortunately enough, every Tangkhul word can be written with the 26 English alphabets. Pettigrew was a priest and a teacher for the Tangkhuls. To spread his faith he started schools. Hunphun dialect (Ukhrul dialect) was made a common dialect for the Tangkhuls since he started missionary work and school first at Ukhrul. The first school in Ukhrul district was established at Ukhrul in 1901 with 20 students from Ukhrul and 10 from Hungdung. To spread education he established 8 L.P. Schools in the Tangkhul villages from 1896 to 1907. The villages were: Tolloi (the teacher was S. Mapha), Huining (teacher, S. Yuishi), Paoyi (teacher, R. Honrei), Chingjaroi (teacher, V.

Yarnao) Phatang and Somdal (joint L.P. School, teacher, K. Maninglum), Khangkhui (teacher, Luiraphang of Hungdung) and Nambashi (Makheishai of Hungpung).

STATUS OF TANGKHUL DIALECT

Tangkhul is yet to be included in the Eight Schedule of Major Languages of India by the Government of India by an act of Parliament. However Tangkhul language is officially recognised by the Government of Manipur to be used as a medium of instruction in schools, colleges and other institutions and it is also used as the medium for broadcasting programmes in All India Radio, Imphal today. To promote the language, 'The Tangkhul Literature' as it exists today was formed in 1938. The study of Tangkhul Literature and Language was upgraded to Higher Secondary School level from the Academic Session of 2000-2001 (vide order No. 3/2/99). The study of Tangkhul Literature and Language was approved for MIL for Undergraduate Course No. MU /3-128/AECC/Aca/22. The Dhanamanjuri University, Imphal has introduced Tangkhul Literature as MIL in lieu of AECC – Communicative English to Undergraduate Course.

THE LANGUAGE

Tangkhul is one of the 34 government recognized tribes of Manipur. This language has the genetic features of Tibeto-Burman. It has Subject-Object-Verb (SOV) word order and pronominal marking on verb. Different word classes are formed by affixation. Though it is a recognized language of Manipur, it has limited published works. However books, booklets, journals, newspapers, etc. are being written in Tangkhul which is quite encouraging. Most of the Tangkhul speakers can understand and speak common Tangkhul dialect and Meiteilon (Manipuri), the official language and lingua franca of the State of Manipur. And the craze for learning/knowing English is great among the Tangkhuls.

Grammatical Features of the Common Tangkhul dialect.

1. Gender distinction in Tangkhul is determined on the natural recognition of sex, *i.e.*, gender is not grammatically marked in this language. Tangkhul has neutral gender.
2. Number is not grammatically significant in Tangkhul, *i.e.*, there is no subject predicate agreement as far as number is concerned.
3. Case relations in Tangkhul are expressed by means of postpositions.
4. Numeral system in Tangkhul is of decimal type. There are native ordinals in Tangkhul.
5. The normal order of words in an unmarked sentence is subject-object-verb (SOV).
6. Negation is mainly formed by affixes, *i.e.*, prefixation or suffixation.
7. Tangkhul language is syllabic tone language, that is, every syllable has its sound.

MONOLINGUALISM

The monolingual speakers are not found among Tangkhul people. A Tangkhul is expected to speak his mother tongue that is, the dialect of his village, common Tangkhul language, Manipuri, Hindi and English.

BILINGUALISM/ MULTILINGUALISM

Tangkhul people are bilingual in Ukhrul and Manipuri in Imphal. In addition to their mother tongue, they tend to use Tangkhul, Manipuri, Hindi, and English according to the situation or the person concerned. Some people can speak Hindi fluently although they cannot read Hindi.

MASS MEDIA

There are Tangkhul Programmes in All India Radio Imphal and occasionally in DDK Imphal. Some feature films and documentary films have been produced in common Tangkhul language. In the development of the language and literature the role played by the mass media specially the printing media that is, the press is great.

LANGUAGE USE DOMAINS

Tangkhul people use their language at home domains and also for outside communication among themselves. When their friends or guests belonging to different language groups visit their house or talk to their non-Tangkhul neighbours, they speak in Manipuri or Hindi or English.

LANGUAGE ATTITUDE

The attitude of the Tangkhul people towards their mother tongue is highly positive. There is a great effort to maintain their language in order to preserve their identity. Elderly Tangkhul people would encourage the younger generation to teach their wives and children Tangkhul in order to preserve their language and culture.

VARIETIES OF TANGKHUL DIALECTS

Let us examine the languages spoken in Tangkhul villages, say in the Kasom Khullen Sub-Division 3 distinct dialects are spoken namely: Tishiilelo Group: Kasom Khullen, Kasom Khunou, Lungtoram, Somrei, Lairam Khullen, Ringpam, Tamaram, Mawai, Khunthak, Tarong and Kangkum, Khamlang and Ashang Khullen. Khamlang and Ashang Khullen villages have taken the language of their neighbouring villages.

Yangkome Group: Khonglo, Chongdan, Kangoi, Tangkhul Khullen, Kharan, K. Leihoram, Sada Khunbi, Lungthar, Heingalok, Shungriphai, Poirou, Leishamlok, Lembakhul, Kaprang, Saman, Ngaranphung, Soraland, Makan, now Manthouram 1 ½ and Kangkum

(Peter and Angai's families) This Group originated from Lungpha: from Kangoi shifted to Sada Khunbi to Poirou to Saram Tangkhul then spread to other villages of Thoubal district. Interestingly, although Chongdan, Kangoi, Tangkhul Khullen villages speak the same dialect with their group but these three villages do not name Moba, Koba to their sons and Tinu, Tonu to their daughters.

Yangtamtame Group of Nambashi and Kashung villages has Moba, Koba to their sons and Tinu, Tonu to their daughters. Nambashi and Kashung dialect is an outshoot of Yangkome group.

In Kamjong Sub-Division of Kamjong District: 6 distinct dialects are spoken say Bungpa, Grihang, Ningchou, Ramphoi and Kongkan Thana villages speak one dialect; Hangkaw, Apong, Yendem, Nungou, Ningthi and Sampui speak one dialect. The Yangkome group of this Sub-Division is Kangpat Khullen and Kangpat Khunou villages. Chatrik and Chahong villages have one. In the north east of Kamjong sub-Division Chamu, Khayang, Kachouphung, K. Phungtha, H. Kaphung, Madiyang (Now Madoyah) and Roni villages speak a dialect. These villages could communicate with Chatrik and Chahong villages.

In the Phungyar Sub-Division broadly two dialects are spoken namely the Alang group and the Khambi group. The Alang group spread to the Mapithel Tangkhul villages to Kasom, Tarong, Khunthak, Lairam Khamlang, Reshophung villages. This group claims their origin from Choithar - Khangkhui villages.

In the Western Tangkhul villages only 3 dialect types are found say the villages: Somdal, Phalee, Ngainga, Teinem, Sirarakhong, Tanrui, and to some extent Sinakeithei could communicate one another. Tallu, Hoomi and Kachai have one dialect and Tora, Maichon, Champhung and Changta villages speak one dialect. And Tallu (Now Talui)

dialect has some pull with the northern Tangkhul villages like Phungcham, Peh, etc.

In the northern Tangkhul villages a dialect is spoken by about 20 villages like Sihai, Khamasom, Lunghar, Longpi, Phungcham, Peh, etc. although there are slight differences in the use of syntax and phonetic variants.

Northern Tangkhul areas Jessami, Soraphung and Wahong villages speak a dialect and share linguistic affinity with Chakeshang tribe of Nagaland state; Chingjaroi village does not share any linguistic affinity with any other Tangkhul village, but closer to its immediate neighbouring Naga villages like Mao and Nagaland state. Chingai, Kuingai and Namrei speak one language.

In Kathur areas, Hungpung, Lungshang, Shangshak, Shangching, Nungshong, Tashar, Ringui, Ramva, Shimtang, Lamlang Pharung and Lamlang Gate speak one language. Hunphun, Landang and Shirui speak one language. Koso and Hungdung Goda villages speak one dialect.

Khaorui Tangkhuls namely Mapao Khullen, Mapao Keithel Manbi and Honghman villages of Kangpokpi District speak one dialect.

CONCLUSION

The Tangkhuls belong to Mongoloid stock ethnically and Tibeto-Burman family linguistically. The Tangkhuls still continue to say that they are a monotribal community having the same custom, culture and history yet each and every Tangkhul village speaks a dialect of its own which is not understood by another village. The reason for this multiplicity of dialects is that in the past, the Tangkhuls were very war-like and the practice of head hunting forced them to make their dialects different from another village for security point of view. Maya Gachui in his book, *Hao Miun Ngashan kala Tangkhul Kharachan* (History of Tangkhul) (1986), recorded about 129 Tangkhul villages and that include the Khunou villages. However if proper linguistic survey is

done, one can find that there cannot be more than 20 Tangkhul dialects spoken in the Tangkhul villages. Therefore it is not totally correct to continue to say that each Tangkhul village speaks a dialect of its own. And if a language plays the deciding factor in locating one's origin/ethnicity, then we may presume that the Tangkhul tribe is formed with the amalgamation of many ethnic groups or tribes of the Mongoloid race. Therefore should we preserve the Tangkhul Common dialect only and discard all the dialects spoken in various villages? And not only the varieties of Tangkhul dialects but also the Tangkhul Common dialect has become an endangered language today due to various factors say a student has to know the Global language, English for job security and for higher learning, Hindi, the national language to move around in the mainland India and Manipuri, the lingua-franca of Manipuri.

Again in the study of the Tangkhul Common dialect that is, Ukhrul dialect, not much substantial works have been done so far although some few works on Tangkhul Morphology have been taken up by scholars like Victor Ahum, yet greater bulk of language study like syntax, phonetics, lexicography, etc. are still left untouched and also we have not made any enquiry whether the Tangkhul common dialect has adjectives or modifiers like Meiteilon (Manipuri), whether the Tangkhul dialect has Tense and its Aspects say, the modern English Grammar claims that there is no Future Tense, in Meiteilon there is no Tense but Aspects, our Grammatical Categories, etc. The Tangkhul language (Ukhrul dialect specifically) has evolved around a hundred and fifty years, and now every Tangkhul can speak and write in this language, and we have accepted the language and have been using the Ukhrul dialect as our common language over the years, another type of Tangkhul language has cropped up phonetically and syntactically speaking as all the Tangkhul speakers bring some pulls of their regional language tones in the Common

tongue. And another problem is, in the making of a language and literature of a community or nation the root language is not complete in its own, say the English language or literature borrow a large number of words or affixes from various countries mainly from Greek and Latin. Therefore we cannot just propagate the Common Tangkhul dialect only and discard other varieties of Tangkhul dialects spoken in various Tangkhul villages in the name of consolidation of the Tangkhuls. If we do so that will be a great loss because it takes only a generation for a language to die down, that is, when we stop speaking our dialect to our children, our language automatically dies. In recent years some researchers have produced theses like 'Grammar of Tangkhul Shangshak Village', 'Grammar of Tangkhul Poirou Village', etc. Now the Tangkhul Literature Society is pursuing the Government of Manipur for a formal acceptance for study of Tangkhul literature and language in Graduate Course which is a good sign and if the trend continues Tangkhul literature may be upgraded up to Post-Graduate level in future.

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PETTIGREW COLLEGE, UKHRUL:

A Diamond Jubilee of Vision, Valour, and Virtue

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As Pettigrew College, Ukhrul commemorates its Diamond Jubilee; deepest gratitude is extended to those whose collective commitment has shaped this institution's distinguished journey. The pioneers, whose vision and dedication fostered its founding, provided a lasting foundation for future progress. Land donors have shown remarkable generosity, foresight and responsibilities of supporting advancement for the broader community. Continuous government support through funding has been crucial for the College's growth and stability. People's representatives to the government deserve particular appreciation for their unwavering attention to infrastructural development, which has ensured the continuing vitality of the campus. Worthy of equal esteem are the generations of administrator, faculty and non-teaching staff, whose steadfast dedication, discipline, and exemplary sense of duty have served as a guiding force and moral compass for the institution. Civil society organizations, community leaders, and supporters have supplied encouragement and resilience through both adversity and achievement. Many among these contributors have exceeded ordinary expectations, ensuring that this Diamond Jubilee signifies not only endurance but also genuine accomplishment.

Over six decades, Pettigrew College has traversed diverse phases reminiscent of cycles found in dynamic societies. There have been intervals of challenge when external and internal factors threatened to reduce its role to one of issuing certificates, occasionally eclipsing its enduring educational mission. At such times, some members of the community, perhaps discouraged by circumstance or diminished motivation, did not

always exemplify the highest standards of teaching responsibility, and the commitment to academic rigour briefly waned. Yet, adversity has continually prompted reflection and renewal. Through shared resolve, thoughtful introspection, and the perseverance of those devoted to the institution's mission, the college regained its distinction. Even with ongoing limitations in faculty and infrastructure, Pettigrew College today stands as one of the region's most respected institutions—steadfast in upholding excellence and imparting education marked by sincerity and dedication. The prevailing spirit of accountability and integrity throughout the college community exemplifies that educational service is not simply functional, but constitutes a solemn trust, demanding devotion to conscience and to the Almighty.

Celebrating sixty years of achievement and growth, collective responsibility calls us to aspire to greater heights. The future requires renewed commitment to propel Pettigrew College towards higher academic distinction, ethical leadership, and lasting societal impact. This jubilee is an invitation to rededicate ourselves to nurturing the present generation whose diligence and values will shape enlightened individuals capable of transforming both society and the state. Let our efforts ensure that the promise of tomorrow is realized through the unwavering quality, determination, and dedication of today. Through unity, perseverance, and faith, Pettigrew College will continue to enlighten minds, foster hope, and stand as a beacon of learning for Ukhrul and beyond.

MY ACADEMIC JOURNEY IN BRIEF

Ngachan Zimik, IOFS
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As I begin to jot down a brief account of my journey towards the coveted Indian Civil Services, I am reminded of the Chinese proverb “A journey of a thousand miles begins with a single step”. And the first step was rather a late and a clumsy one. Six years of age is the age to be in Class I by today’s norms; but that was when I started my initial schooling in the Lamlang Primary School, where I could memorize English Alphabets up to ‘F’ or ‘G’ only. That was the year 1980. The following year, I went to Imphal for studies, but had to leave midway due to chicken pox and humid weather. I learned nothing significant in the short Imphal sojourn. Except for the misery due to sickness and uncomfortable weather, I could not recollect much.

Those days, Sira English School, Lamlang Gate, was doing very well. The teachers were very good and dedicated. The Founder-Principal Ms. Anot and most of the teachers hailed from Lamlang Village, but some teachers were from Kerala. One of them Sir Saigal, went on to found the Infant English School at Ukhrul Town subsequently. Almost all the children from Lamlang, Pharung and Seikhor used to study in that school. I too was admitted in Sira English School, in the Kindergarten class. I did well in my studies and by the time I got to Std-I, I had become a big boy, both in size and age too. Due to my age, my family sought double promotion, and it was readily granted. I did well in my Std-III final exam and I was again granted double-promotion, and had to jump Std-IV as well.

However, when I was in Std-V, even though I was doing well, owing to my family’s inability

to pay school fees for two months (Rs 60), I had to forgo the half yearly examination and left the school, never to come back again. I started engaging in activities any ‘out-of-school boy’ my age would do- tending the fields, and scaring away the wild animals and birds from the jhum paddy. That was life in its pristine form, living with nature; blissful and joyous. Thus, my first phase of schooling ended rather abruptly. However, I consider it as the golden phase. My educational foundation was firmly laid thanks to my wonderful teachers. I got many prizes for securing positions in the examinations, mostly first. School’s ‘Glory Days’ were absolutely thrilling, where the students camped in the School campus for two-three days and nights, engaging in a host of activities, outdoor games, dramas, songs, dances, debates, extempore etc. Though shy in nature, I did participate in some of them.

The second phase began where I moved to Ukhrul in the year 1986. That year my maternal Uncle, Mr Suisa Leisan, had got a job in Fishery Department and was posted at Ukhrul. So I stayed with him in a rented house and my uncle took care of all my needs. I was admitted in Class VI in Alice Higher Secondary School, Ukhrul. Though a small town, Ukhrul was quite an experience for a village boy like me. Conversing in Tangkhul language, making new friends, walking long distance to school; everything was tough. However, at the end, I managed to pass the final examination. The most embarrassing moment was being caught cheating in the Manipuri subject during half yearly examination.

It was a lesson learned the hard way. I never indulged in such a shameful act ever again. Then, in the following year, I again went to Imphal with my uncle who had to undergo training there. We stayed at my aunt's place for a year. There I read in Class VII in Covenant English School, Checkon, Imphal. The memories of my school, classmates and my stay at Imphal linger on to this day.

Then the next year, as my uncle's training was over, we went back to Ukhrul and I was admitted in Pakshmi High School, Viewland, Ukhrul. Here too, as the desire of my family to make me pass Matriculation ahead of normal schedule was so strong that I had to skip Class VIII and was admitted in Class IX. That was the year when I started dreaming of becoming an IAS officer. The dream turned into a desire very soon and it lasted for a long time, even after I got into the Civil Services. Well coming back to my studies, it was tough to cope up with the syllabi, especially in subjects like Math and Science because the knowledge of Class VIII syllabi was necessary to understand the concepts and theories of Classes IX and X. However, without any complaint and without availing tuition, I went ahead and managed to clear the Matric exam, with few marks short of Second Division. That was an achievement of sorts for the family and for me too, because Matriculation used to be a huge barrier for many students those days.

Studies in Classes XI and XII (Science) at Pettigrew College, Ukhrul during 1991-93, were not so inspiring as regular 'teachings and learnings' were a far cry on account of various reasons; lecturers' apathy, College administration's negligence and alleged corruption - which ultimately culminated into 'months long strike' crippling the academic sessions just prior to the 12th Final exams. So passing the 12th final examination in Science stream was near impossible, and the fact that I crossed the hurdle was rather a miracle, sheepishly performed by the lecturers. This again, academically, was rather a

forgettable period, except for the long walks from Phungreitang to the college, and back.

The decisive period began when I landed at Shillong for my further studies. Because, this is where I gave my shot at my ambition to get into the Civil Services. Getting admission in St. Anthony's College, Shillong in the Arts Stream in 1993, was indeed an achievement in itself, considering my Science background and not so impressive academic performance; that too from a different State. The initial days in the college was perplexing because the Shillong's English was way too stylish and polished for a village boy like me and the concepts and terminologies of Arts subjects sounded alien. Political Science, Philosophy and History are all tough subjects in their own ways, depending on one's disposition and interest. But my sincerity persisted, and by the end of the year I was able to manage to do well. And by the time our TDC (Three Years Degree Course) ended in 1996, I was one of the students in the upper bracket, with respectable score. It was during my graduation, that I started mentally orienting towards the Civil Services. I started reading monthly magazines for competitive examination. Those days the environment in Shillong was not very conducive for CSE preparations as very few had the ambition of becoming a Civil Servant. On top of that, the absence of coaching institutes, non-availability of reading materials and reading stale newspapers made it more difficult to prepare. One had to have a strong determination and strong will to pull you through.

After completing my Masters in Political science in 1999, I embarked on the arduous journey towards the IAS examination. Political Science was the obvious first choice for the Prelims as well as the Mains, and Sociology was chosen as the second subject due to its syllabus and familiar contents. Brilliant Tutorials materials and some standard text books were the main materials on my study table. Apart from the

above, other reference books, Rau's materials and magazines were also read. For about two and a half years, 1999 to 2001, 'slog' may be the right word to describe my preparation. I literally burnt the midnight oil. I used to study 12-13 hours a day on an average, a combination of intensive as well as extensive studies. Socialization and taking part in social and leisure activities was put on a back burner. Interaction was limited to a circle of friends, mostly for the purpose of studies. I benefitted a lot from my 'Study Circle', comprising 4-5 close like-minded friends with whom I studied together, did mock-tests together, exchanged notes and shared knowledge and experiences. I had been the General Secretary of the TKLS and a sports person too, in the college and university days. However, as I decided to take a plunge for the Civil Services Examination, I left all those to focus on my sole aim.

In 1999, I failed in my first attempt at the Prelims. In the year 2000 I cleared the Prelims but flunked at the Mains. In the succeeding year, I cleared the Mains and faced the Interview Board but couldn't make it to the Select List. The moment came in the year 2002 when my efforts and hard work paid off. I was selected in the Civil Services 2002 Examination and was nominated to the Indian Ordnance Factory Service. I was thrilled and shared the news with family and friends. Upon hearing the good news, the

happiness of my family knew no bounds. I thank God for His blessings. I was again selected in the CSE 2004, but did not go for the Medical, as I was already 2 yrs in the IOFS.

Determination, hard work, sincerity, focused approach, reduction in socialization etc. played a big role in my success. 'Smart study' in terms of picking the right topics for intensive and leaving the rest for extensive studies played a big role in tackling the questions including the tricky ones. The oft-quoted saying "*Success is 10 percent inspiration and 90 percent perspiration*" is true for the UPSC's Civil Services Examination. Academic brilliance and excellence sans hard work and sincerity fall short in the Civil Services Examination. Above all, God's blessing is a must for success in any endeavour.

Thread of Wisdom

REVISITING OUR 'LONGSHIM SYSTEM' OF EDUCATION

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During a regular class, a student caught my attention by giving a thumbs-up in sign language. This simple gesture reminded me how the thumbs-up was once used as a standard of measurement in the Tangkhul Community. Just as that small gesture conveyed an entire message, it echoes the cultural weight and significance embedded in our traditional knowledge systems. This moment set the stage for understanding how indigenous ways of measuring life — like the thumbs-up — encapsulated deeper insights than what meets the eye, forming the backbone of our cultural identity and wisdom.

Can you imagine a tribal society without measurement standards or ways of calculation? When we look back to history, we do not find the present Western education system. Reading and writing were not part of our past; instead, knowledge was passed down through sayings and lived experiences. The education system practiced by our ancestors was skill-based and experiential, to use today's terminology. Our great-grandparents learned traditional knowledge from the community institute called "Longshim," a dormitory institution. This institute functioned much like a musical instrument, where skills are learned by doing, operating mostly at night, unlike the day schools we know now. Youths who had reached puberty and were unmarried would gather at night in the 'Mayarlong' for males and 'Ngalalong' for females, after the day's work was done.

The females learned from their seniors the arts of weaving, cooking, serving, playing, singing traditional songs, babysitting (Nao kakhui), and managing the home. The males learned handicraft, wrestling, the art of war, village administration, farming, and tool-making. Both males and females learned ethics or etiquette (chanhan-laahan), traditional dances (Pheichak), and folk songs (haola).

I learned many things from my mother. She is a skilled weaver, weaving all types of *kashan* (wraparound skirt) and *kachon* (shawl). She told me she inherited this skill from her mother, and her mother from my great-grandmother. In this way, the arts were handed down from generation to generation. I often heard that history was passed down through oral tradition, but when I think about my mother's art, it holds many meanings. At first glance, weaving may seem like a repeating pattern, but it goes far beyond that. Even the tools are specific: the "*rākapem*" is made only from *Quercus sps* wood, the lubricating waxes come from bee hives, and "*rāthing*" is done with smooth bamboo sticks. Every item used was specific and defined. To become a skilled worker, it took years of training and practice for refinement.

In design, every intricate pattern, motif, line, colour, and repetition follows calculated numbers and dimensions. We see patterns of uniformity and enigmatic art. When I look at the *Haorah* (men's shawl) and *Changkhom* (women's shawl)

ray pattern, I notice something like the display of sun rays. In the forest, under a thick canopy, sun rays penetrate through the spaces between leaves. The designer expresses this in art. Studying the different clothes of the Tangkhul society becomes interesting.

Two decades ago, I attended a seminar given by a U.S. professor. In one of her sentences, she considered tribal society to be too primitive in terms of education. A congested information processing happened in the Wernicke's region of my brain. As the convection increased, heat was generated. I could no longer sit still and was compelled to ask a question. I asked the professor how Hurricane Katrina had taken so many lives and caused so much property loss in the United States, where they have all kinds of warning systems and safety equipments. On the other hand, during the contemporary period, there was a Tsunami in the Indian Ocean. After the great havoc caused by the Tsunami, the Indian government sent a team to visit the affected area, but to their utter surprise, none of the tribe lost their life. The reason is that they followed their tradition, where their great-grandparents had warned them that, if certain birds and fishes made strange noises, they should flee for their lives and stay in the caves. This was followed, and all their lives were saved during the Tsunami.

The traditional knowledge handed down through generations is still important and can still save lives. We can't undermine the traditional knowledge system that remains relevant in our lives. Imagine a contemporary scenario like climate adaptation, agriculture, survival skills, or education, where the wisdom of indigenous practices could be leveraged to tackle modern challenges.

The traditional knowledge system holds a significant place in the framework of the Education Policy 2020. Just as Indian thinkers have revisited and drawn inspiration from the

ancient Gurukul system, it is equally important for us to reflect on and integrate our own '*Longshim system*'. By valuing and incorporating indigenous wisdom and practices, we can enrich the educational experience, making it more relevant and rooted in our cultural heritage. This approach not only preserves our identity but also ensures that education remains holistic and meaningful for future generations.

There have been numerous reforms in education, each adapting to the needs of the time. However, some writings have critically examined the legacy of the British education system that we inherited. These critiques argue that the system was not designed to empower us, but rather to create a workforce trained primarily for clerical roles — what was often referred to as becoming a '*Bapus*' or clerk within the office hierarchy. This perspective raises important questions about the true purpose of education and challenges us to reflect deeply on whether our educational structures genuinely serve our growth and empowerment, or if they continue to limit our potential.

The current Education Policy 2020 is crucial for addressing the challenges we face today, both domestically and in comparison with international standards. This policy aims to elevate the curriculum and improve the quality of education, ensuring that students are better equipped to compete and thrive in a rapidly changing world. By focusing on holistic development, critical thinking, and practical skills, the policy seeks to bridge gaps and prepare learners to meet global benchmarks.

The visionary leadership of Rev. William Pettigrew and his dedication to teaching left an indelible mark on the heart of Christian faith within the Tangkhul community. His influence is so profound that it remains etched in the collective memory of the Tangkhul people. Today, the Tangkhul community is recognized as

being 100 percent Christian, a testament to the enduring impact of Pettigrew's mission.

The first generation of Tangkhul Nagas who embraced Christianity under Pettigrew's guidance went on to achieve remarkable accomplishments. Many became high-ranking officials, serving with distinction in both state and central governmental professions. Their contributions not only elevated the status of the community but also reflected the transformative power of education and faith introduced by Pettigrew.

This unfamiliar personality brought about a transformation so profound that it changed our entire way of life. The arrival of Rev. William Pettigrew marked a turning point for the Tangkhul community, leading to a complete shift in beliefs, customs, and daily practices. On the contrary, the process of change brought about by the introduction of Christianity was not without its challenges. There was considerable unrest within the Tangkhul community due to the imposition — and at times, coercion — surrounding the banning of the traditional local drink known as 'Zu' or 'Khor.' Additionally, the prohibition of the '*Thisham*' festival deeply affected the cultural fabric of the community. These abrupt and unexpected rules disrupted long-standing traditions and practices, causing hurt and resentment among the people. The sudden changes were seen as an affront to their cultural identity, which led to a sense of loss and discontent within the community.

The concept of soul, body, and mind in education policy, when viewed through our own cultural lens, finds a strong reflection in the teaching approach of Rev. Pettigrew within the Tangkhul community. His methods did not focus solely on academic learning but embraced the holistic development of individuals. Pettigrew's teachings nurtured the soul through spiritual

guidance, shaped the mind through intellectual growth, and cared for the body by promoting healthy living and discipline. This comprehensive approach aligns with the idea that true education should develop every aspect of a person, creating balanced and empowered individuals.

Reflecting on all these facets, our Tangkhul traditions, the evolution of education, and the figures who have shaped our path, it becomes clear that neither the old nor the new stands alone. The fusion of experiential learning, traditional wisdom, and holistic ideals continues to define and uplift our community. As we embrace change while honouring our heritage, we carry forward the strength and resilience of our ancestors, ensuring that our knowledge and values remain relevant and empowering for generations to come. How might we, as individuals or as a community, take one specific step to blend our cherished traditions with modern educational practices? By committing to this fusion, we can craft a future that respects our past while innovating for a better tomorrow.

Empowering Science and Society: THE JOURNEY OF THE INSTITUTIONAL BIOTECH HUB, PETTIGREW COLLEGE, UKHRUL

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Biotechnology stands at the frontier of modern science - its discoveries and innovations have the potential to address some of the most urgent challenges facing humanity today, from sustainable agriculture and healthcare to environmental conservation. For the diverse and ecologically rich Northeast Region (NER) of India, biotechnology is more than a field of study; it is a beacon of hope, offering new ways to harness the region's unique bioresources responsibly while empowering local communities. In this context, the Institutional Biotech Hub at Pettigrew College, Ukhrul, has emerged as a dynamic center of learning, innovation, and outreach, playing a pivotal role in the transformation of science education and research in the region.

The Institutional Biotech Hub, North East Region (NER) Programme is a visionary initiative launched by the Department of Biotechnology (DBT), Government of India, to spark a scientific renaissance in the country's northeastern states. The NER, often celebrated for its breathtaking biodiversity and vibrant cultures, has historically faced challenges in accessing cutting-edge scientific infrastructure and opportunities. Recognizing this gap, the DBT has made it a priority to invest consistently in building scientific capacity here.

The NER Programme is not just about

establishing laboratories; it is a holistic mission to nurture a new generation of scientists, innovators, and entrepreneurs who can harness local bioresources for the greater good. By dedicating a significant portion of its annual budget to this cause, the DBT supports the creation and strengthening of biotech hubs in universities and colleges across the region. These hubs serve as epicenters for modern biotechnology education, advanced research, and the development of bio-entrepreneurship, all of which are crucial for the region's sustainable economic growth.

The Institutional Biotech Hub (IBH) at Pettigrew College, Ukhrul, is a proud initiative supported by the Department of Biotechnology (DBT), Ministry of Science & Technology, Government of India, under its NER-Programme. Since its establishment on 19th September 2013 (Phase I) and later strengthened through Phase II on 27th March 2023, the Hub has grown into a center of learning, innovation, and outreach for both the students and the local community. This hub provides a critical platform for our students and faculties to engage with modern biotechnology, ensuring that the college remains at the forefront of scientific education in the region.

The core mission of the Hub is simple yet powerful: to nurture scientific curiosity, provide hands-on training and advanced research,

exposing students to molecular techniques and instrumentation, and bridge modern biotechnology with traditional knowledge for sustainable development. It also connects with the wider community by conducting outreach programmes and workshops, promoting awareness of biotechnology and its benefits.

With its dedicated faculty, technical staff, and enthusiastic student participants, the Hub has been actively shaping a culture of research and awareness in Ukhrul District.

BUILDING A STRONG TEAM

The Hub operates on a specialized framework of expertise, where each team member fulfills a critical, purpose-driven role. Dr. Ersilia Jajo, Deptt. of Zoology, serves as the principal investigator and Dr. M. Hormi, Deptt. of Chemistry, as Co-principal Investigator. Their academic and administrative leadership provides the vision and cross-disciplinary synergy necessary to align research and outreach efforts with institutional and DBT objectives. Day-to-day program implementation, including laboratory management, equipment calibration, and data processing protocols, is executed by Research Assistant Ms. Vimi Raihing. Simultaneously, Field Assistant Mr. Thuithanngam HA is responsible for the ground-level logistics of community-centered programs, such as sample collection, public engagement, and technology transfer activities.

FOCUS ON BIODIVERSITY AND COMMUNITY

The central theme of the Hub's activities revolves around "Conservation and Management of Biodiversity: Between Local Communities and Protected Areas in Ukhrul District." In a region rich in natural heritage, such initiatives are vital for harmonizing development with conservation. As part of our ongoing research initiative, ten villages in Ukhrul District are being extensively surveyed to explore and document the region's

rich flora and fauna. These field investigations aim not only to create a reference of the district's biological wealth but also to highlight the close relationship between local communities and their surrounding ecosystems.

The study follows a participatory approach, ensuring representation of both men and women in discussions and documentation activities. Through household surveys, village-level interactions, and consultations with elders and community leaders, valuable indigenous knowledge is being integrated with scientific observations, strengthening the collective understanding of biodiversity management.

To assess ecological health, both protected and unprotected landscapes have been selected for study. Species numbers, densities, and distributions are being systematically recorded. For quantitative evaluation, the Shannon-Wiener Diversity Index (H') is applied to measure species richness and ecological diversity.

This work is still in progress and is expected to generate a comprehensive database of biodiversity resources, while also highlighting the role of community-based conservation in sustaining the unique ecosystems of Ukhrul District.

HIGHLIGHTS OF PHASE II ACTIVITIES

The Phase II journey of the Institutional Biotech Hub at Pettigrew College has been a period of vibrant activities, meaningful outreach, and impactful training. Over the last two years, the Hub has extended its role beyond laboratory walls to classrooms, villages, and community spaces, thereby touching lives and fostering a deeper appreciation for science and its applications. Through outreach programmes, workshops, lectures, and livelihood-oriented trainings, the Hub has been able to build bridges between science, society, and sustainability.

Outreach in Rural Schools

One of the most visible achievements of Phase II has been the outreach programmes designed for rural schools. The awareness initiatives, such as “*Biotechnology towards Human Welfare*” (Shangshak, 2023) and “*Agricultural Biotechnology*” (Talui, 2024), aimed at bringing the subject of biotechnology closer to young minds who rarely get access to such exposure. These programmes included blood group testing, interactive demonstrations, and lively discussions that transformed abstract textbook concepts into meaningful and relatable experiences. By demonstrating the direct connection between biotechnology and health, agriculture, and daily life, the Hub has sparked curiosity among rural students and inspired them to view science not as distant knowledge, but as a tool for enhancing their own communities.



Skill Development Workshops

Another cornerstone of the Hub's Phase II activities has been its emphasis on skill development. In an era where practical exposure is as important as theoretical learning, the workshops on spectrophotometry, vermicomposting, apiculture, genomic DNA isolation, and zooplankton identification served as a platform for participants to learn by doing. These sessions provided not only technical know-how but also confidence and motivation for students to pursue careers in modern biology. Many participants expressed that handling scientific instruments and engaging in real-time experiments for the first time gave them a sense of empowerment and a clearer vision of career possibilities in the life sciences.



Research Orientation

Recognizing the importance of nurturing a scientific temperament, the Hub also organized training programmes focused on research orientation. Workshops on Research Methodology and expert lectures on Molecular Biology Techniques in Taxonomy helped students understand the foundations of systematic inquiry and the relevance of research in solving real-world problems. For many, this was their first structured introduction to the world of research beyond textbooks. These programmes encouraged critical thinking, curiosity-driven inquiry, and the realization that science is not merely about learning facts but about asking the right questions and finding innovative answers.



The Impact

Since its inception, the Biotech Hub has grown into more than just a center for scientific learning; it has become a catalyst for transformation in both education and community life. In Phase II alone, the Hub has directly engaged hundreds of students, teachers, and local participants through its diverse programmes. This has resulted in the creation of a pool of trained individuals who are not only better prepared for research and higher studies but also more confident in applying scientific principles to address local challenges.

The emphasis on practical training has given many students their first real exposure to advanced laboratory techniques, opening doors to future opportunities in higher education and research. Faculty members, too, have benefited, gaining updated skills and exposure to new tools and methodologies that can be carried back into classrooms, ensuring a multiplier effect on the larger student community.

Beyond academia, the Hub has made a mark in community-based conservation and livelihood promotion. By blending indigenous knowledge with modern biotechnology, the Hub has shown that science can strengthen traditional practices rather than replace them. This approach has helped shape a generation of youth who are both scientifically skilled and environmentally conscious, rooted in their cultural identity yet prepared for the demands of modern science.

In essence, the impact of the Hub is visible not only in laboratories and classrooms but also in the fields, forests, and villages of Ukhrul; where the seeds of scientific awareness, conservation, and sustainable livelihoods are steadily growing.

Looking Ahead

The journey of the Institutional Biotech Hub is far from complete. With the achievements of Phase II serving as a strong foundation, the Hub now looks to the future with a renewed sense of purpose and vision. The guiding principle

remains clear: to make biotechnology accessible, relevant, and impactful for students, educators, and society at large in the Ukhrul District.

IN THE YEARS AHEAD, THE HUB ENVISIONS:

Expanding Research Opportunities: Creating more structured platforms for student-led projects and collaborative research with faculty, focusing on local biodiversity, sustainable agriculture, and molecular biology.

Strengthening Community Linkages: Building on the success of outreach programmes by extending biotechnology-based awareness and livelihood models to more villages, ensuring that scientific progress is inclusive and community-driven.

Fostering Innovation and Entrepreneurship: Encouraging students to not only learn science but also translate it into innovations that

address regional challenges, whether through eco-friendly farming practices, biodiversity conservation tools, or sustainable resource management.

Nurturing Future Leaders: Continuing to inspire young learners to pursue higher education and research, thereby cultivating a generation of leaders who can represent Ukhrul's scientific and cultural wealth on national and global platforms.

With these aspirations, the Hub hopes to serve as a guiding light for young learners and a trusted partner in the region's sustainable development journey. By aligning scientific advancement with community needs, the Institutional Biotech Hub is set to play a defining role in shaping a future where knowledge, tradition, and sustainability walk hand in hand.

NCC UNIT , PETTIGREW COLLEGE , UKHRUL

Rinngamla Shimrah

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The unit was set up in the year 2020 under the supervision of Dr. R.M. Vino as Care Taker Officer (CTO), Assistant Professor, Department of Economics. The allotted vacancy is 100 under the Senior Wing of 65 (M) Girls Bn, NCC, Imphal. NCC Unit, Pettigrew College, Ukhrul comes under the North East Region (NER) Directorate. NER Directorate Headquarters is in Shillong. The NCC Headquarters in New Delhi is overseen by the Director General (DGNCC), an army officer of the rank of Lieutenant General.

The National Cadet Corps (NCC) is an extra curricular activity that has become a way of life for the young cadet girls. The Unit stands for a symbol of discipline, service, leadership, unity, obedience, courage and confidence. It is fostering the cadets to become responsible citizens and leaders in the future. They learn teamwork, time management, physical fitness, unity in diversity, sense of patriotism and social responsibility. The cadets took part in various camps such as Annual Training Camps (ATC), Combined Annual Training Camps (CATC), etc. Each of

these experiences enable them to broaden their view of life, surrounding and society. The Unit actively participates in community services from cleanliness campaigns, awareness rallies to mock drill for national emergencies. Their services extend far beyond the parade ground. The NCC journey leaves behind unforgettable memories, lifelong friendships and skills that prepare them for any challenge in life. Every year, the Unit participates in March Past during the celebration of Republic Day and Independence Day. The Unit also organises trekking programme. The cadets command and conduct the college morning assembly. The cadets are always ready to render their services.

Lieutenant Rinngamla Shimrah, Assistant Professor, Department of Botany, took the charge of the Unit as Care Taker Officer in 2022. She underwent the PRCN Course at OTA, Gwalior, MP in 2024 for two and a half months to be commissioned as Associate NCC Officer (ANO).



NATIONAL SERVICE SCHEME (NSS): PETTIGREW COLLEGE UNITS

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The National Service Scheme (NSS), launched by the Government of India in 1969 to commemorate Mahatma Gandhi's birth centenary, is one of the nation's most significant youth programs under the Ministry of Youth Affairs and Sports. Designed to develop students' character through community engagement, NSS fosters social responsibility, leadership, discipline, and a spirit of selfless service. NSS volunteers actively engage in rural development, village adoption, and campus-based initiatives, undertaking activities such as surveys, educational outreach, and health awareness campaigns. The NSS motto, "*Not Me, But You,*" embodies democratic values of empathy, mutual respect, and cooperation, emphasizing that individual well-being is inseparable from the welfare of society.

OBJECTIVE:

The NSS program at Pettigrew College aligns with the broader national objectives while addressing local community needs. Its key goals include understanding the community in which the volunteers live, identifying local needs and problems, and actively engaging in problem-solving activities. It also aims to develop a sense of social and civic responsibility among students, foster leadership qualities and democratic values, encourage national integration and social harmony, and build resilience to respond effectively to emergencies and natural disasters. Additionally, the program seeks to raise social consciousness through direct community interaction.

Orientation through Service: One of the key objectives of the NSS in higher education is to engage students in meaningful community service during their academic years. This initiative stems from the concerns that many college students remain unaware of rural challenges, despite the fact that a large portion of India's population resides in villages. To bridge this gap, NSS offers hands-on opportunities for students to work directly with professionals.

HISTORICAL EVOLUTION:

Integrating national service into University education took nearly 20 years to evolve from concept to formal implementation. Dr. S. Radhakrishnan first sowed the seeds of this idea in his 1948 report. The Central Advisory Board of Education (CABE) discussed the idea in 1950, and a recommendation in the First Five-Year Plan (1951) supported the need for social service camps. Over the next few years, several institutions began organizing such activities. In 1958, Prime Minister Jawaharlal Nehru proposed that social service be made a prerequisite for graduation. In 1959, this proposal was discussed at a meeting of Education Ministers, leading to the formation of the Deshmukh Committee to develop concrete suggestions. Prof. K.G. Saiyidain's 1960 recommendations significantly shaped the final scheme. The implementation gained momentum after Dr. Kothari's Education Commission strongly advocated for it in 1966. In 1967, Vice-Chancellors endorsed the proposal, and by 1969, a conference of student leaders welcomed it. The Fourth Five-Year

Plan allocated ₹5 crore for the NSS, and on 24th September 1969, Dr. V.K.R.V. Rao, the then Union Education Minister, officially launched the NSS in 37 Universities across all states. This symbolic launch during the Gandhi Centenary Year honoured Mahatma Gandhi's ideals of service and grassroots empowerment.

NSS ACTIVITIES AND STRUCTURE

The National Service Scheme (NSS) organizes its activities into two primary categories. The first encompasses year-round community service initiatives, including blood donation drives, tree plantation campaigns, Yoga sessions, vaccination programs, AIDS awareness campaigns and similar projects. These activities may be entirely student-led or conducted in collaboration with local NGOs, NVKS Ukhrul. Volunteers must complete 240 hours of community service over two years, which includes participating in a mandatory seven-day camp at a village adopted by the college.”

The second category consists of national-level camps: the National Integration Camp (NIC), Adventure Camp, and the most prestigious Republic Day Parade Camp (NRD). Selection for these camps involves multiple stages, beginning at the college level and progressing through District, University, and state evaluations. Only 200 candidates from across India are ultimately chosen for the Republic Day parade, earning the honour of marching in New Delhi and saluting the President. Candidates are assessed throughout the selection process on their marching skills, physical endurance, and cultural performance abilities. Selected participants have the opportunity to visit the Prime Minister's residence the day before the parade. Following the event, they also meet with both the President and Vice-President for formal interactions and photographs.

NSS AT PETTIGREW COLLEGE:

Since its establishment in 1965 and subsequent takeover by the Government of Manipur in 1977, Pettigrew College, Ukhrul, has been home to an active National Service Scheme (NSS) Unit. The first NSS Unit was founded in 1980 under the leadership of Dr. Khashim Ruivah as the inaugural Programme Officer. Later, a second unit (NSS Unit II) was introduced in 2018, with Mr. R. Peter Horam serving as its Programme Officer. Over the years, the NSS Units of Pettigrew College have played a crucial role in shaping students' character through experiential learning. The program complements academic education by promoting teamwork, social responsibility, and leadership qualities. Through active participation in community service, volunteers gain valuable insight into societal challenges and contribute meaningfully toward their resolution. Guided by the Principal, the NSS Units are presently coordinated by two Programme Officers — Mr. Hopeson Thingshung Chahongnao (Assistant Professor, Department of Botany) for Unit I, and Mr. M. Kaphungsing (Assistant Professor, Department of Physics) for Unit II. Comprising dedicated student volunteers, the NSS at Pettigrew College lives by its core motto, “*Not Me, But You,*” upholding the values of service, empathy, and community development.

The NSS unit at Pettigrew College organizes a diverse range of activities to fulfil its objectives, including campus cleaning drives to promote hygiene and environmental awareness, celebrations of important national and international days to foster patriotism and global consciousness, orientation camps to train volunteers in community service, participation in seminars, debates, quizzes, and cultural events at district and state levels, and personality development programs to enhance students' confidence and communication skills.

List of the NSS Programme Officers:

NSS Unit -I		
Sl.No	Programme Officer (P.O)	Year/s
1.	Dr. Khashim Ruivah	1980 - 86
2.	Thotshang Luikham	1986 - 96
3.	R. Peter Horam	1996 - 2008
4.	R. A. Canaan	2008 - 2010
5.	P. Birchandra	2010 - 2012
6.	AS. Thotwon	2012 - 2018
7.	Hopeson Thingshung Chahongnao	2018 - Present

NSS Unit -II		
Sl.No	Programme Officer (P.O)	Year/s
1.	R. Peter Horam	2018 - 20
2.	Dr. Ringmichon Shangjam	2020 - 21
3.	M. Kaphungsing	2021 - Present

REPORT ON ENTREPRENEURSHIP DEVELOPMENT CENTRE (EDC), PETTIGREW COLLEGE, UKHRUL

Dr. R.M. Vino & Mangakhui Tuikhar
*Assistant Professors, Department of Economics,
Pettigrew College, Ukhrul*

Name of the Project: *“Establish, Develop & Manage Entrepreneurship Development Centre (EDC) and Incubation Centre (IC) in the Educational Institute of North Eastern Region”*

Established year: 2024

Sponsored by: North Eastern Council, Shillong, Govt. of India

Implementing Agency: Indian Institute of Entrepreneurship, Guwahati.

Centre Head: Dr. R.M. Vino

Assistant Centre Head: Mangakhui Tuikhar

A five-day Faculty Development Programme (FDP) on Entrepreneurship Development was held at Pettigrew College, Ukhrul, from July 26-31, 2024. It was sponsored by the North Eastern Council, Shillong, and implemented by the Indian Institute of Entrepreneurship, Guwahati. The program aimed to address unemployment among youth in the North Eastern Region. The FDP covered a wide range of topics, including understanding entrepreneurship, the role of higher education, and various government schemes available to entrepreneurs.

The sessions also focused on practical skills, such as creating business models, filing income tax returns for small businesses, and using accounting tools like calculating Return on

Investment (ROI) and Return on Equity (ROE). Participants also learned about opportunities in agriculture and rural enterprises, including poultry, piggery, and food processing, with a focus on locally available resources. A session on the role of banks and financial institutions highlighted loans and subsidies like the Pradhan Mantri Employment Generation Programme (PMEGP) and Mudra Yojana.



A key highlight of the FDP was a session featuring a young female entrepreneur who shared her inspiring journey of starting a small business with her mother during the COVID-19 lockdown. She credited government schemes and valuable customer feedback for her success. The program concluded with a valedictory session where participants shared their positive experiences and lessons learned from the FDP.

From August 17 to 21, 2024, the Entrepreneurship Development Centre (EDC) at Pettigrew College, Ukhrul, hosted three Entrepreneurship Awareness Programmes (EAP). The program, which drew 152 participants from various fields, was overseen by the Centre Head and Assistant Centre Head. Mentors for the program were the 15 participants from a previous Faculty Development Program (FDP). They were divided into three groups, with each group managing one EAP. The EAP's curriculum was based on three main themes: an introduction to the project's goals, information on various schemes and financial aid for entrepreneurs, and a session for participants to pitch their business ideas. The pitching sessions were designed to assess the viability and relevance of the participants' business ideas, focusing on their financial plans, expected community impact, and future prospects. Participants were encouraged to present their ideas in any language they were comfortable with. At the end of each program, the mentor groups evaluated the participants' performance and selected the 10 best prospective

entrepreneurs from each session to move on to the next stage. The EDC also provided refreshments and free transportation for all participants

From the last week of October to mid November 2024, three Entrepreneurship Development Programmes (EDPs) were conducted, providing intensive training to 30 individuals who had been selected from a previous awareness program. The main goal of the EDP was to help participants develop a solid business plan, which they were later required to present.



Participants also received critical feedback on their presentations from the program's leaders.

The five-day program covered the essential aspects of entrepreneurship and business development. The sessions included a detailed breakdown of a business plan, covering topics such as the executive summary, market analysis, marketing strategy, and financial projections. Other sessions focused on key business concepts, including financial and operational planning, accounting tools, and cash flow projections. Participants also learned about various legal business structures available in India, such as sole proprietorships, partnerships, and private limited companies.

The EDP concluded with a dedicated day for participants to present their business plans to a



panel of judges. The presentations were followed by a question-and-answer session, allowing the judges to provide feedback and comments to help the participants improve their plans. According to the report, participants found this session particularly helpful, as it provided valuable insights and encouraged them to continue developing their business ideas and pitches. The program also included a motivational talk from an entrepreneur who shared his experiences and encouraged participants to start their businesses and take advantage of available loans and schemes.



Six entrepreneurs were selected from the EDC centre, Ukhrul, after the submitted business plans were scrutinized, to undergo the incubation process at the Manipur University Incubation Centre.



Indian Institute of Entrepreneurship (IIE), Guwahati, hosted a 3- day residential orientation cum Bootcamp program on 4th to 6th August 2025, for 27 entrepreneurs from Manipur and Meghalaya. Among those 27 entrepreneurs, 5 are from EDC Pettigrew College, Ukhrul. The program highlighted the collaborative efforts of promoting entrepreneurship in the North-east region of India. The program covered 7 (seven) sessions during the camp addressing all the significant topics for an entrepreneur, including decoding digital marketing and sustainability for the future among many others. The 5 entrepreneurs are undergoing the incubation process in Manipur University Incubation Centre and are vying for 5 lakhs grant money for their start up under the project.



PETTIGREW COLLEGE

A divine seed sown, in Tangkhul's earth so fine,
A life planted, with purpose divine.
He sparked a flame, that ignited might.
Kindling knowledge, in the darkness of night.

With every step, a path was made,
A learner born, with heart displayed.
The spark within, a fire that grew,
Illuminating lives, with wisdom anew.

A hidden gem, nestled deep within,
Nurturing minds, with knowledge to win.
Shining bright, with God's glory in sight,
Illuminating paths, through day and night.

From vision to reality, A legacy born,
Pettigrew College stands, A tribute sworn.
To Reverend William Pettigrew, a name so dear
A pioneer educator, with love and care.

His missionary heart, with knowledge did strive,
Leaving a mark, that will forever thrive.
The college bears his name, a lasting pride.
A testament to his dedication inside.

Perhaps someday, it will rise to flame,
Like golden sunrays, warming hearts with its flame.
Spreading warmth and light far and wide,
Touching lives, with love and grows inside.
Creator's grand design, a masterpiece so fine
Every moment, a stroke divine.
For His kingdom's glory, all is made,
In His wisdom, our paths are laid.

Snchon Rainam

Department of Zoology [7th Semester]

[First position of the Poem Competition on 'Pettigrew College']

**PETTIGREW COLLEGE:
WHERE HILLS HOLD THE FUTURE**

Upon the gentle breast of Ukhurul's hills
Where morning's tender gold the valley fills,
A noble seat of learning fair was born,
In nineteen hundred sixty five, new morn

Pettigrew, sole by government decree,
A lantern high in Ukhurul's destiny,
A garden wide - six and twenty acres spread
Where paths of youth by gentle dreams are led

Here cherry blossoms blush
 'neath heaven's blue,
And daisies wake, soft crowned with morning dew,
Their petals dance with every mountain breeze,
A painted hymn among the watchful trees.
Within these walls, the books like river flow,
A library where countless worlds do grow
An auditorium where bright thoughts take flight,
And sports fields hum with laughter pure delight.

Professors wise, whose words with grace are sown,
Do tend the seeds of greatness yet unknown
In every heart they plant a noble fire,
To climb the peaks of wisdom's high desire

Its walls were plain, the windows not so right,
The floor unpolish'd, yet held steady might,
For in those halls no marble shone or gleam'd,
But hearts of youth with burning purpose beam'd

And so beneath the endless arch of sky,
Where blossoms bloom and youthful spirits fly,
This college standeth – steadfast, tried and true,
A home where dreams are born and carried through.

Songarin Kashak

Department of English [5th Semester]

[Second position of the poem competition on 'Pettigrew College']

CURRENT FACULTY & ADMINISTRATIVE STAFF DIRECTORY

PRINCIPAL: Dr. Ringkahao Horam

BOTANY

- Rinngamla Shimrah, *Assistant Professor (HOD)*
- KAS Soreishang, *Associate Professor*
- Hopeson Thingshung Chahongnao, *Assistant Professor*
- Sirawung Raiping, *Assistant Professor*
- Ngathingwon Kasar, *Assistant Professor (Guest Faculty)*

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- Md. Abdul Khaliq, *Assistant Professor*
- Christeena Shangjam, *Assistant Professor (Guest Faculty)*
- Nganingkhui HAS, *Assistant Professor (Guest Faculty)*

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- Dr. R.M. Vino, *Assistant Professor*
- Mangakhui Tuikhar, *Assistant Professor (Guest Faculty)*
- Themchuirin Horam, *Assistant Professor (Guest Faculty)*

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- Shangniring Nungchim, *Assistant Professor (Contractual)*
- Worchuirin Makan, *Assistant Professor (Guest Faculty)*

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- R.S. Philasem, *Assistant Professor*
- Horron Shingnaisui, *Assistant Professor*
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- Worrington Luirei, *Assistant Professor (Contractual)*
- Lansingla Hungyo, *Assistant Professor (Contractual)*
- HA Chonchuimi, *Assistant Professor (Guest Faculty)*

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- Thotshang Luikham, *Associate Professor*
- R.A. Canaan, *Associate Professor*
- Dr. Sinalei Khayi, *Assistant Professor*
- Dr. Esther Keishing, *Assistant Professor*
- Moses Shaiza, *Assistant Professor*
- Shinngamla Zimik, *Assistant Professor (Contractual)*
- Nimri Vashim, *Assistant Professor (Guest Faculty)*
- Leiyami Horam, *Assistant Professor (Guest Faculty)*

MATHEMATICS

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- Md. Feroze Khan, *Assistant Professor*
- Md. Rajauddin, *Assistant Professor*
- Thuisem Shadang, *Assistant Professor (Guest Faculty)*
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- A.S. Wungreiphi, *Assistant Professor (Guest Faculty)*

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- R. Peter Horam, *Associate Professor [Vice-Principal]*
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- R.V.S. Yaingamla, *Assistant Professor*
- Mathotmi Jajo, *Assistant Professor (Contractual)*
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- Ngayam Lois Vakhong, *Assistant Professor (Guest Faculty)*
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- Rinmila Shimrah, *Peon*
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PETTIGREW COLLEGE

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4. A.S. Thotwon, *Associate Professor [Member]*
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6. Rinngamla Shimrah, *Assistant Professor [Member]*
7. Dr. R.M. Vino, *Assistant Professor [Member]*

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6. Mangakhui Tuikhar, *Assistant Professor [Member]*
7. KAS Soreishang, *Associate Professor [Member]*
8. Dr. H. Shimreingam, *Assistant Professor [Member]*
9. Ngathingwon Kasar, *Assistant Professor [Member]*
10. Md. Abdul Khalique, *Assistant Professor [Member]*
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16. Worchuirin Kapai, *Assistant Professor [Member]*
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Non-Teaching Staff Members



Pettigrew College Campus

DIAMOND JUBILEE

Theme: From Roots to Radiance: 60 Years of Pettigrew College

25th October, 2025 (Saturday)

Venue: Multipurpose Hall, Pettigrew College

Time: 10.30 am

- Hosts:** 1. Thansingla Mungkung, Assistant Professor
2. Victoria Tonmayo Khangrah, Assistant Professor
- Invocation Prayer:** Revd. Ayonsui Shingnaisui, Pastor, Meizailung Baptist Church
- Flag Hoisting:** Mr Sirawung Ragui son of Late L Ragui, First Chairman, Pettigrew College Committee
- Unveiling of Jubilee Monolith:** Hunphunwo Khayaiwo, Hunphun Awunga
- Jubilee Hymn Kkl no:** 574 Tangkhul Ngaleili Rida Okthui Kasa Awo Ayibing
- Welcome address:** Mr R Peter Horam, Vice Principal, Pettigrew College
- Commemorative Address:** Dr. Ringkahao Horam, Principal, Pettigrew College
- Introduction & Presentation:** Dr. Esther Keishing, Dean of Students, Pettigrew College
- Greetings:** 1. Hunphunwo Khayaiwo, Hunphun Awunga
- History & Souvenir Release:** Mr P. Rammung son of Late P.R. Yangkahao, Inaugural state Principal, Pettigrew College
- Choreographic Tribute:** "Hunphun Ayoram"
- Greetings:** 2. Mr Ramreichan Keishing, President, Tangkhul Katamnao Saklong
- A Legacy in Motion (Play):** From Roots to Radiance: 60 Years of Pettigrew College
- Greetings:** 3. Shri Ramnganing Muivah, Hon'ble MLA, Ukhrul - 44 A/C
4. Shri Khashim Vashum, Hon'ble MLA, Chingai - 45 A/C
- A Jubilee Performance Piece:** Ms Mayo Chan Shokwungnao 5th Semester, English Department
- Greetings:** 5. Mr Sword Vashum, President, Tangkhul Naga Long
- Jubilee Special Blessing:** Revd. Zaklei Kaping, Pastor, Phungyo Baptist Church
- Vote of Thanks:** Mr RA Canaan, President, Pettigrew College Teachers Association
- Greetings & Flag Dehoist Ceremony:** Mr Stephen Hongray, son of Late Honrei Hongray, First Secretary, Pettigrew College Committee
- Valedictory Prayer:** Revd. Phungkan R Shimray, Pastor, Zingtoze Baptist Church

Jubilee Lunch



design
& print

