Vaishnavism came to Manipur during this period and caused a significant change in the history of Manipur. The Meitei script was replaced with Bengali.

Meidingu Pamheiba (Garibnawaz) (1709–1748):

Pamheiba ascended the throne on the 23rd Day of Thawan (August) 1709. His Persian name Garibniwaz, meaning "kind to the poor", was given to him by Muslim immigrants and was adopted to be used in the coinage he issued.[citation needed]. Actually he was the son of Charairongba. He was known as 'Kari-baniwas' which meant "a prince who was once lost"

Pamheiba's rise to prominence as a military conqueror can be divided into three phases. The first phase (1710–17) focused on internal consolidation of hill tribes. Phase two (1728–33) involved war against the Burmese kingdom of Awa, and the third and final phase (1745–48) saw a war against Tripura in the northeast. As a result, Pamheiba extended his kingdom from the Kabow Valley, to the east as far as Nongnang (Cachar) and Takhel (Tripura) in the west.

**Conversion of Vaishnavism**

Pamheiba was also a major religious reformer and under his royal patronage Shri Chaitanya's school of Gaudiya Vaishnavism gradually spread across Meitrabak. The Cheitharol Kumbaba records that in October 1717, Graibnawaz was initiated into Vaishnavism by Guru Gopal Das. Later in life he also took instruction from the Ramanandi Sampradaya school of thought.

**Puya Meithaba (Burning of Puyas)**

Meetei PuYas and early literature vividly record the details of Meitei ethno-dispersion and dispersal of the Meetei outsides the geography of present Manipur into the neighbouring countries in Asia. A study of the Puyas at hand encounters the vexing problem of separating the myths from facts and locating the historical in the myriad of legends, traditions, folklore and narratives. Nevertheless, a comparative study of the various Puyas helps us in analysing the data objectively and within the historical framework.

The PuYas may be defined as written records handed down to posterity by the forefathers of the Meiteis. They are a particular kind of old narratives which form a definite class in Manipuri literature. The five forms in which the Puyas are available to us and the subjects covered have been already dealt with. "Longthabalon and Sanggai Phammang are Puyas which are classified strictly under the group of genealogy. Leithak Leikharon, Khamlangba Erengba Puwari and Pudin are Puyas which deal with creation and cosmology in general as the central theme… Thalloi Nongkhailon and Erat Thounirol deal with various details of rituals. There is a class of Puyas which deal exclusively with a particular deity. Puyas such as Sanamahi Puya and Pakhangba Laihui help us to gather information on the parentage myths associated, names by which the deity is known, rituals to be performed for them, items of food or flowers to be offered etc. Panthoibi Khongul is another Puya which deals with a particular deity.

**An Assault on historical account of Meitei Pantheon**

Ancestor worship anywhere consists of customary beliefs and practices directed toward veneration of dead predecessors. In the religious system of the Meiteis, death is an indispensable condition for attaining ancestorhood. Leishemlon (The Meitei Christian Myth) shows two great time orders: The Hangko and Chak. The Leishemlon Ariba Puya divides the Hangko age into four major sub-periods: Ko-Hangko, Thoi-Hangko, Tayo-Hangko and Poi-Hangko. These periods were ruled by Chinggu Mapuren Sidaba, Pakhangba, Kourouhanba and Koubaren respectively. These four sub-periods cover 19,55,88,945 years, 16,29,906 years, 57,845 and 11,79,900 years, respectively, for a total of 19,84,56,596 years.

**An Assault on the Social Organisational Setup of Meiteis**

There are three types of such Puyas. The first group includes the family tree of each sagei viz; Thokchomlon, Khumukchamlon etc. The second group of Puya are those which record the yet three of each salai viz; Khumanlon etc. The group includes those Puyas which record the genealogical three of all the salais viz; Sanggai Phammang, Langthaballon etc The Meitei community of today has seven clans. They are Ningthouja, Angom, Chengloi, Nganba or Khabanganaba, Luwang, Khuman and Moirang. "Sociologists tend to treat religion primarily as a social product. The functionalist school argue that primitive societies religious organisation is inseparably connected with social structure, because it arises out of it and justifies it." "The Meitei had the tradition of maintaining genealogical records of each sagei. It was the responsibility of the sagei-piba i.e., the head of each sagei, to maintain such records." The Meitei community of today has seven clans. They are Ningthouja, Angom, Chengloi, Nganba or Khabanganba, Looang, Khoomon and Moirang." "The popular tradition regarding the formation of the salais is that the Meitei confederacy consisted of nine territorial divisions which was later reduced to seven."

**An Assault on the Practices of Rituals and the Ritual Specialists**

Rina defines "Rituals as such are constituted by the longing to place the selt in enduring contact with absolute or source realities.

Ancestor worship among the Meiteis find formal expression in the performance of various rites and rituals which are observed for the numerous lais through the year. The Meitei rituals are divided into two categories—private and public rituals. Private worship includes those rituals which are performed within the premises of a family. They are performed at three levels viz; phungga (hearth), sagei (sub-clan) and salai (clan). The public rituals, on the other hand, are observed in public places such as the premises of a local shrine, a selected site etc. The role of Maibas (priests) and Maibis (priestesses), who were not classified by birth. Every member of phungga, sagei and salai can become Maiba or Maibi.

The concept of Maibi in social organisation setup and ritual practices among the Meiteis is a concept of gender equality and empowerment of women. The prophetic role of Maibis during Lai-Haraoba is reverent in a manner of fear and obedience.

Social Hierarchy from Rina perspective: Social Hierarchy King Aristocratic Lineages (Belonging to the Royal Families) Salai and Sagei (Constituting the Majority of the Meitei Population) Lowest Social Group such as Lois and Yaithibis (Performing menial services for the royal household)

**An Assault on the Religious and Traditional Practices**

Meitei calendar replaced by Hindu calendar, e.g. Cheiraoba "The word Cheiraoba is derived from two words viz., chei: stick and laoba: to announce; to cry out. Cheiraoba therefore literally means ‘to announce by a stick’ or ‘to cry out by means of a stick’. From the time of King Naophangba (428–518 A.D.), this festival was held publicly on the first day of the first month of the Meitei year through announcement of the beginning of the new year by the Lakpas (Divisional Officers).