A feudal State like Manipur prior to and during the 17th and 18th centuries, had some of the ingredients of a 'Medieval Society' which achieved the development of her culture and State system. With the coming of Hinduism and Sanskritization of Manipur, during these periods expected in the social, cultural and religious transformation the impact of which changed the whole social and cultural landscape of Manipur. The impact of Hinduism was an appraisal of artistic creations including religion, language and literature, rather it represents cultural integration and synthesis of old and new faith, i.e. the co-existence of animism and Vaishnavism, and after adoption of new faith, goes in the line of Hindu practices.

All the traditional social customs, rites and rituals, assimilation of many primitive cults and animistic beliefs were converted into Hinduism.

In order to respect the cumulative impact of Hinduism one of the characteristic features of the role Hindu current was the adoption of sacred thread ceremony or Upanayas Sanskar authenticated by the Brahmans. By the influence of Hinduism, the Meiteis not only became strict vegetarians
and teetotalers; but they abstained themselves from every kind of intoxicating drink or drug. The Manipuri Vaishnavas painted their forehead with Hindu sect mark (Talaka). It consists of two perpendicular lines drawn on the forehead. They were joined by a transverse streak at the bridge of nose. There was a perpendicular red streak of vermilion (Sindur). The devotees keep on saying the holy name of Shri Rama. The initiatory mantra of a Manipuri is 'Hare Rama'.

The rites of death and birth, marriage, ear-boring, feast and Saradha ceremonies were also performed in conformity with Hindu practices. The Manipuri vaishnava's life expected centre-round dominated by 'Lord Krsna Bhakti' and his ultimate aim of life was to achieve the union with God. His devotion to Krsna was expressed through the worship of this idol, the saying of morning and evening prayers, the habitual recital of the 'Mala', the respect shown to vaishnava saints, the observance of fasts and other penances, the offering of certain rituals and observance of custom and manners peculiar to vaishnavism. Every person takes bows to live any function of religious matters when to enter the 'Mandop', the assembled audience to get their blessings.

T.C. Hodson observed that 'It was difficult to estimate the precise effect of Hinduism on the civilisation of the people, for to the outward observers they seem to have adopted only the festivals, the outward rituals, the case mark

and the exclusiveness of Hinduism, while all unmindful of its spirit and inward essentials. He further confirmed McCulloch's remark that the observance of the rites and festivals are for appearance's sake and not from the promptings of the heart. Achyanta Chowdhury in 'Srihattar Itivrtta' holds a similar view. Moreover, these observations are not borne out by facts. The religious behaviour of the people proves beyond any trace of doubt that religion was the way of their life. Thus, the contribution of the Manipuri vaishnavas to the music and dance through 'Kirtan' and 'Ras' are vividly recognised.

One of the notable impacts of the new currents was the idol worship in the Manipuri society. The most famous among them being the palace temple dedicated to Shri Govindajee Vrindavanachandra temple at 'Tampakyum' (Yubaraja's Palace), Hanumanji temple at Mongbahanba (Mahabali), Ramji Temple at Ningthempuhri at Wangkhei and Vijaya Govindajee temple at Sagolband. The Keis of Charangpat and Wangbon Ningthoukhong and Thinungsei were also employed in the service of Shri Govindajee. Thus, the impact of the new faith expected one of the important tendency of incarnation of the images worshipped in the Manipur viz., Radha,

It should be indicated that the Manipur temples are not only the centres of religious diffusion but also of the social life of the Vaishnavas. 'Every family of consequence in the villages has a temple in its compound. 6

Hinduism had an indelible impact on Manipuri society, that is, the performance of 'Swasti Puja' after the sixth say of the birth of a child, under the heavy influence of Hindu ritual practice. The next impact was the 'Ear-boring' ceremony, it may be performed immediately after birth in case of the children who were preceded by several death of their siblings in infancy. According to the prevailing Hindu practice, the Maibis (Priestesses) pierces the earholes of the child with a needle and inserts rings, of black thread with some incantations for the safety of child. The thread was replaced by gold ear-rings after sometime. This was conducted in some cases by the village goldsmith with gold-wire, for which they received fees. 7 Another impact was reflected in the institution of marriage also in the Manipuri society. The 'Luhongba' (marriage) sanctifies the contract of marriage to find a family, with the view to perform both according to the rules of Hindu practices and traditional rites.

7. ibid., part II, Chapter I.
The restrictions imposed on marriage, i.e., exogamy between the family of same Yek-Salai (Gotra) was evidently the impact of Hinduism. Ostracism was a serious matter which entails the ex-communication of the society as well as of the family. Those who married within the prohibited degrees of kindred went into exile in different Loi villages of Manipur was evidently the impact of Hinduism.

The next important impact of new currents was the methods of disposing of death cremation under the performance of Brahmin influence in the Manipuri society. During Garibaniwaz's time, the Hindu method of cremation and in place of burial were conducted in the whole country. In case of death ceremony, 'Sorat' (Saradha Karma or Purification) ceremony was performed under the Hindu practice.

Moreover, the methods of disposing of death and the purification ceremony were completely acceptance of Hinduism and traditional social practices went on side by side with Hindu currents. Therefore, in any social function and rites and rituals, the Brahmins and the traditional priests and priestesses became the joint custodians of Socio-cultural vessel.

Another indelible impact was the adoption of Hindu festivals and identification of local deities with Hindu deities are concerned prior to and during the 17th and 18th centuries. The traditional Meitei festival such as
'Yaosang' was converted as Hindu 'Holi', Pantoibi Eratpa as 'Durga Puja', etc.

The most important impacts of new currents was the use of Nagari and Brahmi scripts adopted in Manipur. The archaic Meitei scripts which were modified form of the Indian (Sanskrit and Brahmi) alphabet adopted in Manipur, not that of Tibeto-Burman branch of Sino-Tibetan family as wrongly understood by many linguistics. The use of Nagari and Brahmi scripts in the bellmetal, gold and silver coins from the time of king Garibaniwaz onwards bear a testimony to the impact of Hinduism. From the numismatical and epigraphical evidences, we find the use of 'Shree' and 'Ram' for the first time in the 'Ningal Inscriptions of king Garibaniwaz who was great innovator of Hinduism, and the use of the Hindu deities worshipped i.e., 'Je Shri Ram', 'Jay Ram', 'Shri Shri Govind', Shri Madradha Govinda' etc., as depicted on the different coins issued between 1709 and 1798 A.D. In deed, the Meitei mode of writing scripts and art and literature were also changed into Bengali scripts and Brahmanisation form of art and literature and it increasing social mobility uptill now in the Manipuri society.

The main impacts of Hinduism was the economic upliftment. In Medieval Manipur, certain changes were also evident in economic sphere and development of technology, transport and communication have largely influenced the economic
structure. Manipuri society had a structure of its own, but it was changed by the external forces of transformation.

For example, the powerful process of Sanskritization had changed in socio-economic and cultural transformation, thus traditional Manipuri society was constructed in which role and status of each individual was ascribed. Besides, on account of historical reasons, Manipuri society reveals a diversified cultural pattern.

In the early part of 17th century, Manipur's economy also had experienced a decisive transformation as an impact of the external forces. Medieval society was composed of a multitude of villages. Each village was independent and self-sufficient life of economy was governed by caste and community rules. Sanskritization of Manipur have casted tremendous influence of Manipur society and industrialization of the country. By sanskritization, production was not just to meet the requirements of the community, but it was for the requirements of the market. As well as there was a shift from agricultural economy to State industrial economy.

Khagemba's reign was marked by a great economical impacts due to the upliftments of agricultural and industrial technologies. The introduction of transplanting system of paddy cultivation has changes of people's way of economic life in the society. Thus, the productive forces and relations of production constitute the mode of production. Manipur's
economy had crossed the subsistence economy. Surplus was now traded, which were put under long distance trade between Manipur and neighbouring countries including Upper Burma and China even. State economy was improved due to the introduction of bellmetal currency in the kingdom and forests resources, i.e., wax, timber, pine trees etc. were the main improvement of revenue productive. And some manufacturing industries were also developed by Khagemba for the progress of revenue circle of the State like goldsmiths, blacksmiths, brass-making and weason making.

Brick making was attributed to the reign of Khagemba and housing technology was further improved. Five storied houses were constructed and the decoration of the eaves of the temples and the royal house known as 'Moimit Yuba' was introduced. In order to strengthen the structure of the house, Khagemba established a support to the rafter known as 'Sana Yumbi'.

The economic impacts of Garibaniwaz's time was the improvement of agricultural revenue system of the kingdom. With the development of agricultural lands in the valley areas, the records of the land rights were prepared under 'Lourung-purel' and the development of revenue known as the 'Loukok Eba' (recorder of the field plots). The fee of entry in the

record was 50 shels (currency) for one hectare of land known as 'Pari'. The rent was 60 pots (two baskets known as Sangbai) per Pari to be given to the State.

The barter economy was being gradually replaced by money economy. Acquisition of elephants was a royal monopoly and it was an indicative of economic power in the kingdom.

King Hay Singh's time was highly indicated the economic impact which were his land tenural and land holding systems, with the help of a prince of Rangamati, named locally Koireng Khullakpa. The land survey, documentation of land holdings, rates of revenue, rents and premium for the newly reclaimed lands were modified and improved these systems with the experience of Bengal and Assam styles. The revenue was collected mostly in forms of paddy from the cultivable fields, services from the subjects and tributes from the hill tribes. The whole land system of the valley starts with the assumption that all the land belongs to the king. So, the land system was developed with the progress of agrarian structure.

For the betterment of agricultural system of revenue collection, the land was divided into revenue free lands and revenue payable lands. The land holding was changed because it directly cultivated for the king, grants of lands are given to the officials. These holds are changed that their lands on payment of the usual tax in kind. Thus, the taxations systems progressed the revenue in the State. The taxes were

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mainly observed from paddy cultivations, tributes, vegetable grains and Lallup services. The tax in kind derived from each cultivator and which was in the possession of the king, was liable to many modifications but in theory the tax was a fixed one. The proportion of land cultivated authenticity what may be called the direct system in accordance with the king, was about a third of the while, rather than a third was in the derived of the members of the royal mason, Brahmin and Sepoys, the remainder was in the hands of the nobles, officials etc., who hold it by labour from the king.

The economic networks were thrown out of gear by the concluding treaty of Jay Singh with the British East India Company in 1762 A.D., which gave an idea of progress in the economic productive forces and external trade of Manipur. The socio-economic background against which Manipur originated changed until the British conquered it. The monetization of the economy continued and the revenue payment in form of fixed amount of money was adopted. The sale and purchase of lands which were unknown to the Medieval society. The realization of tax in terms of labour and in kind under Lallup and other feudal socio-economic institutions which had been in existence during his time, was insufficient to meet such an economic drain. Manipuri economy never came into contact with massive forces of outsiders and it just thrive
only on a self-sufficient agricultural economy with simple minimum needs which were produced locally.

The techniques of production were primitive. For this instance, there was no process of capital formation for the economy as a whole. People were backward and lacked basic ideas of economic production and the will to development was completely absent.

Another indelible social impacts of new current was social force which had evidently in the changes of family structures and social institutions. Basically joint family system was prevalent in Manipuri society in which the head of family exercised absolute power over its members. He distributes work among family members. It is thus authoritarian which encourages collectivism rather than individualism. The concept of society was dynamic; society by and large, was a patriarchal one in which the male dominated the family in Medieval societal life of Manipur.

The head of every clan or family 'Piba' maintains all social functions and institution regarding in societal system of Manipuris. The impacts of social forces, the Piba signifies Ninghtou and his important function was to worship 'Supreme God of Universe' of the Meiteis and to look after the clans. Historically, Manipur valley had a lineage based social system and lineage based political units which
ultimately emerged as the principalities. Thus, the principalities of the Salai or clan or lineage had delineated territories. The chief of the clan who was originally a chieftain of a village or groups of villages was the pro­rector of the clan and he became the chief of the principality who was called Ningthou (literal meaning : king).

Indeed, every 'Sagei' or 'Sib' or 'Sub-sib' had God and Goddesses as its Ancestor. Thus a 'Laishram', a particular Meitei clans may have 'Laishram Lairembi' as its family deity, Sanamahi (the creator) its house-god and sib-god and Khumanpokpa as its Salai-God. Accordingly, the clans are sub-divided into sub-clans, families, sub-families etc., authenticated by different surnames, are counted together as about 1250s numbers. Ancestor worship is well-established throughout Manipur and this ceremony known as 'Sagei' Apokpa Khurumba' or 'Lai Chaklon Katpa' by the Meiteis, is celebrated uptill now. The Meiteis, however, came within the fold of Hinduism extensively since the beginning of the 18th century on account of the proselytization, but the Hindu religion did not destroy nor sweep away the timeless Meitei religion and culture. Hinduism had taken roots in Manipur in a peculiar and superficial way wherein the Meiteis rejected many of its tenets while at the same time keeping up most of their traditional basic elements which formed the core of the Meitei religion.\[11\]

Indeed, the worship of ancestor-gods was extended to more and less unchanged and it did not come within the fold of Hinduism extensively as well as it developed side by side with Hindu currents. Thus, a religious syncretism had occurred and a fine synthesis had been effected.

Another social impact of Hinduism was the change of the caste system within the fold of Meitei society during the regime of Garibaniwaz, with the adoption of 'Hindu Gotras' in the Salais system. Propagation of a new religion with full vigour after 1720 A.D. under the active guidance of king and Shanta Das Mahanta, introduced the gotra for the seven clans of Meiteis such as Ningthouja, Angom, Chenglei, Luwang, Khuman, Moirang and Khaba-Nganba as the Shandilya, Kaushika, Bhardwaja, Kashyap, Madhugalya, Aitereya and Gautam respectively. The king and all the Meiteis after conversion were declared as 'Kshatriyas'. The Hinduised Meiteis had become a single caste society. The king's dynasty had been equated with the 'Surya Vansa' or 'Solar dynasty' of Shri Ramachandra of Ramayana as Garibaniwaz's dynasty was founded by Pakhangba, who according to myth was born of a divine cloud egg from the sun and given to Yaibirok. The concept of Hindu practices was widely extended and it changed the stratification of the Meitei, i.e., the stratify of Hindu form of 'Varna' like Indian Hindu concept of Varna viz.,

Kshatriya, Brahmin, Baisa and Sundra. But only Kshatriyas classes were found in Manipuri society.

A large number of Brahmins came and settled in Manipur prior to and during 17th and 18th centuries, most of them did not bring their family with them, so they were allowed to marry the Meitei women by orders of the king, as a result of which the process of Brahmanisation, which had been going on since early Medieval period, was accelerated. This matrimonial relationship hastened the process of assimilation of Brahmin community into the Meitei society. The ancestors of the Manipuri Brahmins of to-day authenticated by family or clans names notably Adhikarimayum, Shija-Gurumayum, Leihao-thabam, Takhel changbam, Phurailatpam, Pitambaracheithabayum, Gotimayum, Vachnapatimayum, Khongbrailailatpam, Mohoharmayum, Hidangmayum, Hanjabamayum etc., came in early periods of history. By the influence of Hinduism, the brahmins, both the male and female have been addressed as 'Eigya' and 'Thourani' respectively, as mark of honour by the peoples uptill nowadays.

The descendants of the king and his royal sons were called 'Ningthemachas' or Rajkumars(R.K.) and 'Sankhya' as addressed at the time of marriage. The royal daughter was called 'Sana' or 'Leima' or 'Rajkumari' and 'Shijah' when they got married, as mark of honour by the peoples in Manipur society. These were also great social impacts of Hinduism.
In Manipur, the new caste system has encouraged social mobility due to the decrees relating to marriage institutions, rights of occupation, social values, social orders, and norms, and it takes place social change in Manipur. In another way, the heavy Sanskritization entrusted a great linking for Sanskrit and Bengali literature; it had an increasing social mobility and also extended financial, properly, awards, spouses, and judicial remedies as well as political consciousness.

As a result of this new culture trait, it might be somehow modified or assimilated, therefore, it observed and to meet the existing cultural and social demands of the Manipuris. In other ways, diffusion and invention were always inseparable in order to bringing about social change in Manipur society. That, internal invention and external diffusion are the two originating sources that have cumulative mutual influence on change, but they are always inseparable, and every social change is strange and foreign whether it originates at home or comes from abroad.