

SPECIAL ARTICLE

Cultural Landscape of Ancient Manipur: The Traditional Healing Practices

Oinam Ranjita Devi

*Ph.D Scholar of Ancient History and Archaeology,
Manipur University*

&

Hidam Ajit Meetei

*Assistant Professor of Ancient History and Archaeology,
Manipur University*

&

Oinam Ranjit Singh

*Head of Ancient History and Archaeology,
Manipur University*

Abstract: *The traditional healthcare system of Manipur, known as the Maiba–Maibi Layeng, represents a profound integration of medicine, spirituality, and cultural philosophy within the ancient landscapes of Manipur. Rooted in mythological origins such as the Sida Hidak Taret, this indigenous system blends herbal knowledge, ritual healing, and empirical observation, as documented in ancient manuscripts like Hidaklon, Pombirol, and Cheitharon Kumbaba. Traditional healers employed both spiritual and therapeutic practices, including pulse diagnosis, hand-pressure therapy (Khuli Suba), and ritual purification. Reflecting a holistic worldview, Meitei healing practices embody harmony between the human body, nature, and the Gods – preserving a unique cultural and medical legacy in ancient Manipur.*

Keywords: *Maiba–Maibi Layeng, Sida Hidak Taret, Traditional Medicine, Meitei Culture, Ritual Healing, Indigenous Knowledge, Cultural Landscape.*

Introduction

The use of medicinal plants in the prevention and treatment of various diseases has been a common practice all around the world since time immemorial. Such practices are a part of the tradition and culture of any community. Manipur, a north-eastern state of India, is no exception and there

are several written and unwritten records of using medicinal plants as therapeutic agents.¹ The cultural landscape of ancient Manipur is a unique confluence of spirituality, ecology, and human knowledge. Located in the Northeastern part of India, Manipur's cultural evolution has been shaped by its geographical setting – a fertile valley surrounded by hills ranges, abundant flora and fauna and flowing rivers. This natural environment not only sustained the people materially but also inspired the growth of a profound system of traditional knowledge that combined medicine, and ritual practice. Among these, the traditional healing system known as Maiba–Maibi Layeng or the Maiba–Maibi System of Treatment occupies a central place.² This indigenous medical tradition represents the spiritual and scientific ethos of the Meitei civilization and reflects an intricate relationship between humans and their natural and divine surroundings.

The Maiba–Maibi Layeng system, developed from a holistic worldview where disease was understood as an imbalance in the harmony between the body, mind, and spirit. Healing, therefore, was not limited to physical treatment but extended to spiritual purification.³ The practitioners – Maibas (male healers) and Maibis (female healers) – served as physicians, and priests. Their knowledge was transmitted through generations via manuscripts (puyas), oral traditions, and apprenticeships.⁴ The system emphasized empirical observation, ritual practice, and the medicinal use of local plants and minerals, forming a comprehensive healthcare tradition deeply rooted in the cultural and environmental context of Manipur.⁵

The mythological foundation of Manipur's healing tradition is found in the ancient manuscript Lainingthou Puthiba, which narrates the story of Sida Hidak Taret (Seven Life-Saving Medicines).⁶ This legend describes how the Sun God produced seven medicinal plants to heal King Puthiba after inflicting an injury upon him. Each plant corresponds to a day of the week, symbolizing a continuous cycle of healing. These sacred plants are believed to possess therapeutic properties – analgesic, anti-inflammatory, antiseptic, and antioxidant – paralleling the findings of modern pharmacological science. The Sida Hidak Taret thus represents both a mythic and practical origin of Meitei traditional medicine, embedding the healing system within spirituality.

The ancient manuscripts and chronicles of Manipur further highlighted the development of an advanced indigenous medical science. Texts such as Poireiton Khunthok, Pombirol, Hidak Yachal, Hidaklon, and Kanglei Sanglen Puba Yaya document a wide range of medical practices, from the identification of medicinal plants to anatomical observations and therapeutic formulations.⁷ These manuscripts, authored by the Maichous (scholarly priests), reveal that ancient Manipuri healers had deep insights into the physiological and psychological dimensions of health. They understood the human body as a microcosm of the universe – composed of natural elements that must remain in equilibrium for well-being. The Cheitharon Kumbaba, the royal chronicle of

Manipur, also records instances of royal patronage toward healers and the establishment of Yoiren Loishang, an indigenous medical institution functioning as a royal hospital, highlighting the institutionalization of healthcare in early Manipuri society.⁸

Traditional healing in Manipur was not merely a medical enterprise but an embodiment of the Meitei worldview that linked the material and the spiritual. Illness was often perceived as the manifestation of moral imbalance or divine displeasure. The Meitei people believed that health was sustained through proper conduct, spiritual devotion, and harmonious living with the environment. Every household worshipped Lainingthou Sanamahi, the household deity, before any act of treatment, symbolizing the inseparable bond between faith and medicine.⁹ The Maibas and Maibis performed diagnostic rituals, read pulses, and prescribed herbal remedies while invoking divine blessings through chants and incantations. These rituals were not superstitious acts but expressions of a holistic understanding of life, where the spiritual state of the patient influenced physical health.¹⁰

Moreover, the empirical aspects of traditional medicine in Manipur demonstrate a sophisticated approach to diagnosis and therapy. The Maibas employed detailed methods such as pulse examination, analysis of urine and stool, and physical observation – techniques that parallel modern clinical assessments. Treatments included herbal preparations, mineral concoctions, dietary regulation, and physical therapies like Khuli Suba (hand pressure massage) and Puk Suba (abdominal therapy).

Ritual healing, or Thou Touba, formed another essential dimension of this traditional medical landscape of Manipur.¹¹ Rooted in Meitei philosophy, it addressed ailments believed to be caused by supernatural or spiritual disturbances. Rituals such as Irat Chaban Thaba, Ushin Touba, and Naheiba involved symbolic offerings, chanting of mantras, and purification ceremonies to restore harmony between the afflicted individual and the unseen forces.¹² The continuity of this healing tradition through centuries owes much to its adaptability and its rootedness in local ecology and cultural ethics. While external influences – from Hinduism to Western medicine – entered Manipur's medical landscape during different historical phases, the indigenous system retained its core philosophy of holistic healing and spiritual integration. Even today, many communities in Manipur continue to rely on herbal remedies and ritual healing, reflecting the enduring relevance of indigenous knowledge in maintaining cultural identity and ecological balance.¹³

Traditional Healing Practices of Manipur

Name of plants (scientific, family, local names)	Traditional use	Scientific reports
<p>Phlogacanthus thyrsiformis (Roxb. ex. Hardw.) Mabb. (Fam.: Acanthaceae) Nongmangkha in Meitei Manipuri Vasaka in Hindi; Ram basak, Lal basak in Bengali</p>	<p>To cure fever, jaundice, skin infection, pox, high blood pressure, boils, diarrhoea, dysentery, cold, cough, body ache, constipation, etc.</p>	<p>Analgesic activity, antibacterial activity, antidiarrhoeal activity, anti-asthmatic activity, analgesic, anti-inflammatory, and antioxidant activities, anticancer activity.</p>
<p>Tinospora cordifolia (Willd.) Hook. f. & Thom. (Fam.: Menispermaceae) Ningthoukhongli in Meitei Manipuri Geloy, Guduchi in Hindi and Bengali; Heart-leaved Moonseed in English</p>	<p>To cure diabetes, piles, asthma, fever, jaundice, migraine, muscular sprain, diarrhoea, etc.</p>	<p>Anti-cancer activity, immunomodulator activity, post-menopausal syndrome relief, hepatic disorders, mental disorders, digestive activity.</p>
<p>Kaempferia rotunda L. (Fam.: Zingiberaceae) Leipaklei in Meitei Manipuri Bhumi champa in Hindi & Bengali; Indian crocus in English</p>	<p>To cure sinusitis, abortifacient, mumps, tumour, high blood pressure, wound, swelling, etc.</p>	<p>Anthelmintic activity, wound-healing activity, antioxidant activity, antimutagenic activity, anti-allergic activity, antibacterial and anti-tumour activity.</p>
<p>Stellaria media (L.) Vill. (Fam.: Caryophyllaceae) Yerum Keirum in Meitei Manipuri Buch-bucha in Hindi; Chickweed in English</p>	<p>To cure skin infection, skin itching, allergy, burn wounds, and bone fractures.</p>	<p>Anti-obesity effect, anti-inflammatory and analgesic activity.</p>
<p>Datura metel L. (Fam.: Solanaceae) Shagol hidak in Meitei Manipuri Dhatuira in Hindi & Bengali; Moonflowers in English</p>	<p>To cure piles, dizziness, muscular sprain, dysentery, asthma, joint pain, etc.</p>	<p>Anti-cholinergic activity, analgesic, anti-asthmatic treatment.</p>
<p>Cassia siamea Lam. (Fam.: Caesalpiniaceae) Laihidak in Meitei Manipuri Seema/Kassod in Hindi; Kassod tree in English; Minjiri in Bengali</p>	<p>To cure malaria, stomach pains, hypertension, diabetes, insomnia, anxiety, swellings, etc.</p>	<p>Antibacterial, antidiabetic, sedative, antidepressant, antipyretic, analgesic, anti-inflammatory, diuretic, antioxidant, and anticancer activity.</p>

<p><i>Litsea monopetala</i> (Roxb.) Pers. (Fam.: Lauraceae) Thang hidak in Meitei Manipuri Maida lakdee in Hindi; Meda pata in Bengali; Indian laurel or Soft Bollygum in English</p>	<p>Used as nerves and bone tonic, stomachache stimulant, analgesic, antiseptic, etc.</p>	<p>Anti-microbial, anti-hyperglycemic, antimicrobial, antidiarrhoeal, cytotoxic, and anti-inflammatory activities.</p>
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Table 1: Sida Hidak Taret, Traditional Medicinal Plants of Manipur their traditional uses along with scientific reports (Adapted from Tombi Raj et.al, 2024 & Ningombam et.al. 2014)

The traditional healthcare system of Manipur, known as Maiba–Maibi Layeng (Maiba–Maibi System of Treatment), forms an integral part of the state’s cultural and medical heritage. This system is rooted in indigenous knowledge preserved through manuscripts, inscriptions, and oral traditions.¹⁴

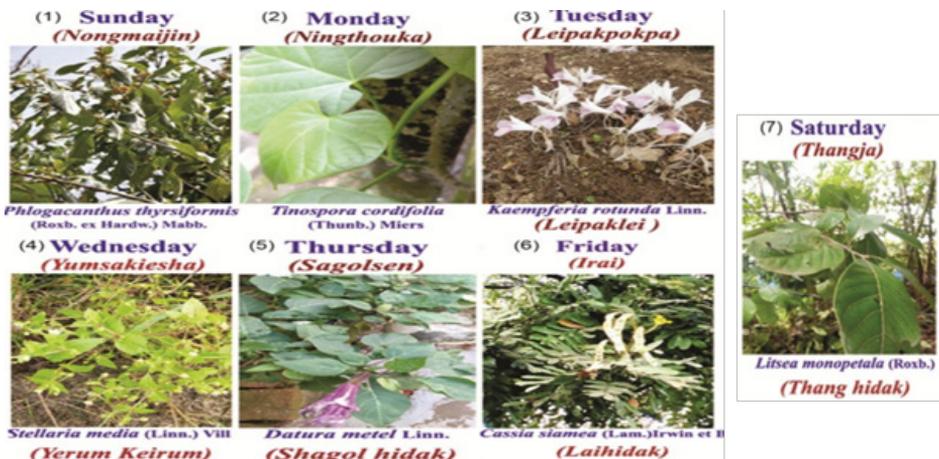


Figure 1: Illustration of medicinal plants suggested for week long treatment of accidental injury as per Manipuri ancient therapeutic protocol—Sida Hidak Taret (Life Saving Medicine Seven), a particular plant suggested for a particular day of the week. (Source- Tombi Raj et.al, 2024 & Ningombam et.al, 2014)

According to the mythological manuscript Lainingthou Puthiba, the tradition of healing in Manipur is traced back to the episode of the “Sida Hidak Taret” (Seven Life-Saving Medicines). This narrative describes how the Sun God, after injuring Puthiba, produced seven medicinal plants to heal him. Since then, the Sida Hidak Taret has been regarded as the foundation of traditional medicine in the Meitei community, prescribing seven different plants for use across seven

days of the week. Modern scientific studies have confirmed that these plants exhibit properties such as analgesic, anti-inflammatory, antipyretic, antiseptic, anxiolytic, antacid, and antioxidant effects, aligning with modern trauma care protocols.¹⁵

Manuscripts and records related to traditional medicinal practices in Manipur:

The traditional medicinal knowledge of Manipur has been extensively documented through a variety of manuscripts, inscriptions, and historical records, reflecting a rich healthcare heritage preserved over centuries. Among the earliest sources is Poireiton Khunthok, a travelogue of Prince Poireiton, which not only recounts the migration of people to Manipur but also highlights the use of ethnomedicinal plants such as Tairel (*Toona ciliata*), Yembum (*Knoxia roxburghii*), and Yendung (*Cycas pectinata*), demonstrating the health practices of the first century A.D.¹⁶

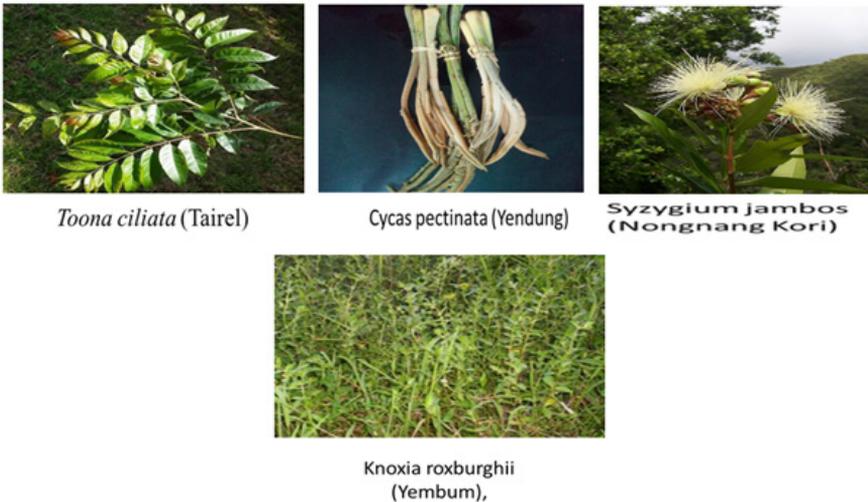


Figure 2 : List of some important traditional medicinal plants

The story of “Kabui Salang Maiba” further revealed the rich traditional health care system prevailing in the Kabui (Rongmei) community of Manipur. Use of “Nongnang Kori” (*Syzygium jambos*) plant as one of the components of traditional medicines of Manipur.¹⁷ While texts like *Hidak Yachal* serve as traditional medicine formularies, detailing various medicinal preparations.¹⁸ *Pombirol* (or *Pombilang*) focuses on human physiology and anatomy, providing insights into the scientific understanding of the human body among ancient practitioners. *Hidaklon* combines ritual hymns, chanting, and knowledge of medicinal plants, and preparation of medicine illustrating the integration of

spiritual and herbal practices in healing.¹⁹

Further evidence of the Meetei community's medical knowledge is found in manuscripts authored by the scholars known as Maichou, including Kanglei Sanglen Puba Yaya, Taoroinai Yangbi, Khepalon, Laihatlon Lambuba, Singligi Maram, Sikaklon Mikouron, and Hidaklon. Historical chronicles such as the Cheitharon Kumbaba provide abundant information on herbal medical practices, while stone inscriptions, copper plates, and ancient manuscripts corroborate the longstanding tradition of healing in the region.²⁰

Traditional healers, often known as maiba and maibis, were accorded high social status. They were assigned to Maiba Maibi Loishangs.²¹ The royal establishment of Yoiren Loishang, an indigenous hospital, catered to both the royal family and common people. The palace also maintained private medical healers, and a separate residence, Amaiba Loishang, designated for local practitioners, reflecting a well-organized healthcare system.

Collectively, these manuscripts and records reveal a sophisticated system of medical knowledge in Manipur, blending herbal, ritual, and anatomical expertise, and preserving a rich legacy of traditional medicine that has persisted since antiquity.

Traditional belief system, healers and their practices

In the traditional Meetei worldview, health and healing are understood through the interrelationship of three fundamental entities: God, evil spirits, and humans. The Meeteis believed that the events and experiences in a person's life—whether beneficial or harmful—were consequences of their actions, emphasizing a moral and spiritual dimension to health. Central to this system was faith- devotion to God and confidence in oneself were integral to the practice of traditional medicine.²² Every Meetei household worships Sanamahi, the household deity, and before treating a patient, local healers would offer prayers to Sanamahi, seeking guidance and blessing. The Meeteis hold that all living and non-living entities are creations of Sanamahi, and that all ailments, suffering, and natural phenomena originate from him. Consequently, illness could be both caused and cured through divine influence, making spiritual faith inseparable from medicinal practice.²³

Beyond the practical treatment of diseases, Meetei traditional medicine embodies a profound philosophical understanding of the human body. The body is seen as the dwelling place of the soul, constructed from natural substances in a precise balance. Health is achieved when these substances are in equilibrium, and illness occurs when imbalance arises. Meetei priests maintained that by replenishing the body with natural medicinal products, the body's strength and vitality could be restored. Healing was thus a combined process of applying natural remedies and performing accompanying rituals, reflecting a holistic approach where spiritual, physical, and natural dimensions are intertwined. This belief system underpins the unique character of Meetei

traditional medicine, where treatment is not merely a mechanical intervention but a spiritually guided restoration of harmony within the human body and with the cosmic order.

In traditional Meetei society, there existed a formal office of medicine for healers under royal patronage, with Yoirel Loishang serving as the central medical authority of the state. This institution was further organized into two main divisions: Amaiba Shanglen for male healers and Amaibi Shanglen for female healers. Within the Amaiba Loishang, there were two additional branches, Laibi Shanglen and Metpi Shanglen.²⁴ The Maibas (male healers) and Maibis (female healers) were responsible for diagnosing illnesses—whether ordinary or complex—and determining the appropriate treatment procedures. Their methods combined occult rituals, therapeutic techniques, and herbal remedies to cure patients. Healers serving in Yoiren Loishang attended both members of the royal family and commoners, while the kings also maintained private physicians within the palace. For instance, Meidingu Senbi Mungyamba employed Ningthoujam Kiyamba, Konok Thengra served King Khagemba, and King Garibniwas had Moirang Lalhaba as his personal healer.²⁵ During King Garibniwas's reign, traditional medicine began to evolve through interaction with medical practices brought by migrants from the East and the West. This cultural assimilation contributed to the gradual development of a uniquely adapted medical system. Similar to contemporary medical practices, traditional healers administered medicines in various forms—liquid, solid, and semi-liquid—and closely monitored patients' responses by observing physical indicators such as skin color, pulse, urine, and facial appearance. Hand pressure therapy, known as Khuli Suba, was also commonly employed, reflecting the healers' detailed understanding of the body and their comprehensive approach to treatment.

Preparation and application of traditional medicine

In the Meetei traditional medical system, healers followed a structured set of rules for diagnosing and treating illnesses. Diseases were classified according to type, and the appropriate treatment was determined to restore the patient's vitality and help them overcome the ailment. A key aspect of diagnosis involved examining the patient's pulse; experienced healers could even predict critical outcomes, including the timing of death, through careful pulse reading. This specialized knowledge was traditionally transmitted orally from teacher to student.

Before beginning any treatment, the healer offered devotion to Lainingthou Sanamahi, the household deity worshiped by all Meetei families, seeking divine guidance for the healing process.²⁶ Upon arriving at the patient's home, the healer would first chant incantations over the patient's palms and fingers, then examine various pulse points—including the wrist, fingers, face, chest, and nose—to assess the patient's condition. The healer would also gauge body

temperature by touching the forehead and determine whether the illness was caused by natural or occult forces.

In addition to physiological assessment, the healer considered environmental factors such as local geography and climate, which were believed to influence health. If the disease was determined to have a supernatural origin, the healer performed specific occult rituals, including Irat Chaban Thaba, Thou Touba, Ushin Touba, Naheiba, Anam Athou Kokpa, and Lai Tainaba. Chanting incantations was an essential component of these rituals, reflecting the inseparable link between spirituality and medicine in traditional Meetei healing practices.²⁷

Meetei traditional medicine emphasizes both the careful preparation and the precise application of remedies by skilled healers, reflecting a long-standing cultural practice. Ancient manuscripts, or puyas, such as Chengleirol, provide detailed descriptions of medicinal preparations using natural substances. Other significant texts include Hidaklon, Kanglei Sanglen Puba Puya, Shingligi Maram, Laimuron, Taoroinai Yangbi, and Thapalon. These works outline principles and guidelines for preparing and administering medicines, illustrating the systematic nature of Meetei medical knowledge. Further ancient texts, including Khebarol, Shingligi Maram, and Mihun Lang-on, elaborate on the traditional medical system. For instance, during King Kyamba's reign, a widespread dysentery outbreak – including affecting the king – was reportedly treated successfully using Pongheiton (guava), a medicinal plant gifted by the Pong king.²⁸

A key aspect of preparation, known as Hidak Semba, involves mixing two or more substances to evaluate their medicinal properties. Meetei alchemy relies on combining materials to understand the qualities of individual components. While traditional medicine is believed to be free from harmful side effects, healers carefully tested each substance before prescribing it, using methods such as tasting, smelling, and even licking the materials to ensure their efficacy.

The process of gathering ingredients, called Hidak Hekpa, involved sourcing herbs, leaves, seeds, fruits, and occasionally animal parts. Administering medicine to patients was referred to as Hidak Thaba. Remedies were generally delivered in three forms: liquid, solid, and semi-solid. A popular Meetei proverb, "Laithung Makhak Thamphade," emphasizes that illnesses should not be left untreated. The careful preparation and administration ensured the absence of Yemmounaba, meaning food poisoning, highlighting the healers' deep understanding of safe medicinal practices.

During treatment, healers closely monitored patients' responses, observing changes in skin color, pulse, urine, and stool, to ensure that the medicine was effective and to detect any adverse reactions. This attentive and systematic approach reflects the sophisticated and empirical nature of traditional Meetei medicine.

Traditional Therapy and Rituals

Hand pressure therapy, known as Khuli Suba, was an integral component of Meetei traditional medicine, focusing on massaging specific body organs. Before beginning the therapy, the healer, or Maiba, recited mantras over his fingertips. The massage typically started at the belly, especially the navel area, and continued across various parts of the body. The procedure involved squeezing, rubbing, and folding the limbs, which not only facilitated physical healing but also revitalized the patient's mind and body.

For Puk Suba, the practice of applying pressure to the abdomen, the patient would lie on their back with the face upward and legs spread in a triangular position, ensuring relaxation of the abdominal region.²⁹ The Maiba prepared his seat using a twisted cloth arranged in a circular shape before commencing the therapy. Initially, the healer placed his hands gently on the Khojikhka, the lower portion of the navel, which was considered the center of the human body and the dwelling of Taoroinai Pakhangba (a divine entity). According to Meetei belief, six souls resided in this area, making it essential to begin the therapy from this point.

The Maiba gradually applied pressure to the abdomen, carefully moving across the small and large intestines without causing pain. This method helped expel undigested food, facilitated digestion, and alleviated intestinal disorders. Additionally, it aided urinary flow and, for women, regulated the menstrual cycle while reducing depression and promoting overall mental and physical well-being.

Healers possessed in-depth knowledge of the nervous system and used massage to stimulate paralyzed or weakened areas, activate nerves, and prevent further health complications. Khuli Suba not only enhanced physical health but also relieved mental stress, promoting quicker recovery and maintaining overall wellness.

Occult practices, locally called Thou Touba, were an indispensable element of Meetei traditional medicine.³⁰ This ritual involved offering items requested by gods or evil spirits that were believed to enter the human body and cause illness. The practice was closely tied to Meetei tantric knowledge. While some diseases might have been caused by invisible germs carried through wind or water, the Meeteis attributed many ailments, including mental disorders, to occult forces or divine intervention. Certain healers, believed to possess supernatural or magical powers, employed occult rituals for treatment.

In these practices, healers performed Irat Chaban Thaba (offerings to the gods) and Mantra Sonba (recitation of incantations), followed by Lai Khurumba (devotion to God) and Thou Touba (occult rites) as part of the healing process. Rituals such as Changting incantation, and ceremonies like Helloina Chenba, Haoreima Sambubi Oknaba, Lamleima Oknaba, and Jogi Moyoknaba were performed to expel harmful spirits. Tools like water sprinkled with Tairen Pungphai leaves, Tairen tree branches fixed on walls, and burning Khoiju

Leikham at the corners of a house were common to purify spaces.³¹

Another ritual, Ushin Touba,³² reflected the healer's understanding of the universe's creation and the origins of life. In this practice, the patient's suffering was symbolically transferred to a living creature—such as a cock, duck, dove, or fish—which was then offered to the gods. Philosophically, this represented the exchange of energy or potency between similar forms in nature.

Meetei beliefs also considered certain snakes or pythons as sacred beings. Encountering such snakes could cause illness, including ascites or skin discoloration, believed to be the result of the python's poisonous emissions. Healing involved performing specific incantations, often drawn from the *Laihatlon Lambuba*, which contains diverse ritual chants. Another practice, *Naheiba*, aimed to purify the mind, strengthen faith in recovery, and expel evil spirits. *Tairen* leaves, commonly used in *Naheiba*, were sprinkled in water to bring the subconscious mind into conscious awareness and remove spiritual impurities.³³

Thus, Meetei traditional medicine integrated natural products, herbal remedies, therapeutic procedures, and ritual practices to maintain health and prevent disease. This body of knowledge, transmitted orally across generations, reflects centuries of collective wisdom and empirical experimentation. Ancient manuscripts, known as *Puyas*, serve as a testament to this rich heritage, demonstrating the depth of understanding embedded in Meetei healing traditions. According to Meetei belief, even modern allopathic medicine could not easily replace these traditional practices, which remain inseparably linked to the region's rituals, ethics, and customs.

Conclusion

The traditional medicine and healing practices of ancient Manipur, embodied in the *Maiba-Maibi Layeng* system, reveal a profound synthesis of scientific understanding, spiritual insight, and cultural identity. Rooted in the cosmological framework of the Meetei civilization, this system evolved as a holistic approach to health—where the well-being of an individual was seen as inseparable from moral virtue, social harmony, and ecological balance. The ancient healers (*Maibas* and *Maibis*) served as custodians of both physical and spiritual knowledge, integrating empirical herbal science with ritual and metaphysical practices. Their healing philosophy emphasized prevention, purification, and restoration through natural means, reflecting a deep respect for the interconnectedness of all forms of life. The manuscripts and oral traditions—such as *Hidaklon*, *Hidak Yachal*, *Cheitharon Kumbaba*, and the mythic narrative of *Sida Hidak Taret*—demonstrate that the people of ancient Manipur possessed a structured and sophisticated medical tradition comparable to other classical systems of Asia. These texts reveal the use of medicinal plants, pulse diagnosis, hand therapy (*Khuli Suba*), and ritual healing as integrated components of a unified worldview. Far from being mere folklore, these

practices represented an indigenous science rooted in centuries of observation and experimentation, harmonized with spiritual discipline and ethical living. The continuity of this indigenous medical heritage through centuries reflects its adaptability and resilience amidst changing cultural and political environments. Even as external influences such as Hinduism, colonial administration, and modern biomedicine entered Manipur, the essence of Maiba–Maibi Layeng persisted – both as a living tradition among the people and as a cultural symbol of self-reliance and identity. Today, with the growing global recognition of traditional knowledge systems and holistic healthcare, the healing traditions of Manipur stand as a valuable resource for sustainable health practices and cultural preservation.

In conclusion, the Maiba–Maibi Layeng system is not merely an ancient medical practice but a philosophical articulation of life itself – anchored in the balance between body, mind, spirit, and environment. It offers a timeless message for humanity: that true healing begins when humans live in harmony with nature and the divine order. The study and preservation of this indigenous system are essential not only for understanding the intellectual heritage of Manipur but also for revitalizing traditional wisdom in the quest for a more integrated and sustainable future in healthcare and cultural continuity.

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