

AN ASPECT OF INDIGENOUS MEDICINAL PRACTICES
BY MEDICINAL PLANTS OF THE RAJBANSHI PEOPLE
IN COOCHBEHAR DISTRICT, WESTBENGAL

Dipak kr. Barman.*

Abstract

Coochbehar district is the last subtract of greater kamrup kingdom. Excepting some of the more important States in Rajputana, there are few States in India which can boast of a more remote antiquity than that of Cooch Behar, now it is a district of westbengal. The name Cooch- Behar is derived from the name of the Koch tribe. Other than Koch, several other tribes like Rajbanshi, Meich, Rava, Munda, Santhal, Garo, Oraon, etc. inhabits this area and the indigenous culture is maintained by them in more or less in its native form. In this paper I have been made an attempt to highlight on 'the traditional medical practice of the Rajbanshi people (Both Human and Animal) of coochbehar district. All human societies have knowledge of health care, which acquired through long experience, generation after generation is called enculturation. The Rajbanshi are mostly agriculturist and people living in rural areas often face obstacles in accessing basic health care service due to remoteness and backwardness of the areas in which they live. Many researchers have discussed much from various corners and angels about the folk medicinal practices of the Rajbanshi people, but they have not said anything about the medicinal plants used by the concerned society or have not wasted a word how to cure the disease. In this context I focused on these subject , with the help of standardized questionnaire, local medicine man i.e. kaviraj and Ojha and resource persons were interviewed on local flora in three Rajbanshi village of coochbehar district.

KEYWORDS - Rajbongshi of Coochbehar, Disease, Medicinal plants, Medicinal practices.

Coochbehar, a district of North-Eastern part of westbengal, bounded by the district of Alipurdur in the North, Jalpaiguri in the West, state of Assam in East and Bangladesh in the South, also part of East, situated at the foothill of the Eastern Himalaya, It lies between the parallels 26°32'20"N 89°54'35" E /25°57'40"N 88°47'40" E in the North of westbengal. The name Cooch- Behar is derived from the name of the Koch tribe. Other than Koch, several other tribes like Rajbanshi, Meich, Rava, Munda, Santhal, Garo, Oraon, etc. inhabits this area and the indigenous culture is maintained by them in more or less in its native form. In the 2011 census, coochbehar had a population of 2,822780, out of which 1,453590 were males and 1,369190 were females. As per the 2011 census the sex ratio is 942 females per 1,000 males. And it shares the total population of the westbengal 3.09 %. As of 2011 it is the third least populous district of West Bengal (out of 19 now 20), after Dakshin Dinajpur and Darjeeling. (Source: www.censusindia.gov.in).

The total population of West Bengal at 2011 Census has been 91,347736 of these 21,463270 persons are Scheduled Castes (SCs), constituting 23.05 per cent of the total population of the state. And on the other hand the district of coochbehar has been 2,822780 of these 1,414336 persons are scheduled castes (SCs), constituting 50 percent of the total population of the district, and large number of Rajbanshi people live in coochbehar. The total number of Rajbanshi in Cooch Behar was 972,803 out of 2,479,155. in 2001. constituting 39% of the total population. Roughly the percent of the Rajbanshi population maintain came to near same. The Rajbanshis are the most ancient tribe in coochbehar, they belong to the mongoloid race and are very closely allied to Bodo language, which were kacharies and Garos (GAIT 1906: BARUA ET AL, 1999). Rajbanshi literally means 'the royal community'. Archeological and modern genetic evidence suggest that human population have migrated in to the Indian subcontinent, and in the case of Rajbanshi is same. According to Dr. Charu Chandra Sanyal Rajbanshi people migrated from the eastern India in 10th century b.c. and they were settled in Brahmaputra valley. further (latter time)

0

they scattered to Assam and Bangladesh and they live permanently in rongpur ,coochbehar, and jalpaiguri and adjacent area.writing of the Niharranjan ray also support this .Now a day's most of them live in village area . However, in these paper I have been made an attempt to highlight on 'the traditional medical practice of the Rajbanshi people (Both Human and Animal) of coochbehar district' by the collecting various information from three Rajbanshi village, and some local medicine man i.e. kaviraj and Ojha .The local medicine men and women and other knowledgeable people of these societies who have provided the valuable information. I am extremely thankful to all.

It is very necessary to refer few words on the matter regarding the traditional medical practices of the Rajbanshi people found in coochbehar district. Many researchers have discussed much from various corners and angels about the folk medicinal practices of the Rajbanshi people, but they have not said anything about the medicinal plants used by the concerned society or have not wasted a word how to cure the diseases. In this context, I want to go into deep to focus on the subject.

The Rajbanshi people have their ancient tradition of Treatment which is not very well know to the modern medicine world; the significant medicine that they use is not known to even Ayurveda Medicine Scientist. Indigenous health care system has been prevalent in every society from pre-historic period. All human societies have knowledge of health care, which acquired through long experience, generation after generation is called enculturation. Although the term 'naturopathy' is of relatively recent origin, the philosophical basis and several of the methods of nature cure treatments are ancient. It was practiced in ancient Egypt, Greece and Rome. Hippocrates, the father of medicine (460-357 B.C.) strongly advocated it. India, it appears, was much further advanced in older days in natural healing system than other countries of the world. Agarwal (n.d.) in his book entitled 'A guide to Alternative Medicine' writes in a very strict sense that the Traditional medicine is the original medicine but factors such rapid development in the field of science and technology, social and political reasons, organized efforts of medical and health industries, westernization etc. have led the traditional and age old time tested systems of health care into a depression. People naturally started assuming that newer and more expensive

care must be better and guided by the medical profession. It is also true that the proper knowledge of using traditional medicine is important factor.

Diseases and medicinal practice by Rajbanshi of coochbehar:-

Agriculture is the main occupation of any rural society. The Rajbanshi are mostly agriculturist and few attached with other profession .The women were also play the most important role in agriculture .It is also the mainstay of the economic life of the rajbanshi. The damp warm climatic condition of the coochbehar helps to form diverse growth no luxuriant vegetation in the district. The vegetables collected are wild plants that are used as vegetables and for medicine also. Coochbehar has a characterized by heavy rainfall during monsoons. Average rainfall is 3201.3 mm with an average of 102 rainy days. Maximum mean daily temperature during summer is 36.5°C and minimum mean daily temperature is 10.4°C during winter. The temperature is highly humid throughout the year except from February to May, when relative humidity is around 50 to 70 percent. (Source: www.coochbehar.com). The climate of coochbehar is damp and malarial, and is to some extent enervating. The East-wind which blows during the greater part of the year, is full of moisture, and is injurious to health. The dry west-wind which sets in with the spring, and Prevails from March to May, is the best current of air available in this country. Such variation of temperature, improper food habits, unhygienic habitat, physical unconsciousness also the causes of disease among the Rajbanshis.

Lexicographically disease or illness and sickness are generally used as a same meaning that implies any physical difficulties, pain, sorrow, or adversity of man. In addition, any defective mental behaviour, defective personality, abnormal behaviour, psychological abnormalities can be considered as disease. The people of Rajbanshi societies believe that disease is the reaction of nature to human, effect of supernatural power or bad soul and genetic. In the case of seasonal disease they like to handle it through the natural process by herbal medicine. The Koch Rajbanshi people use various wild and cultivated plants as medicine for curing different diseases. They completely or partially depend upon these plants for curing various diseases. The plants are used as first aid treatment in most of the diseases. Seasonal disease pattern can be divided as

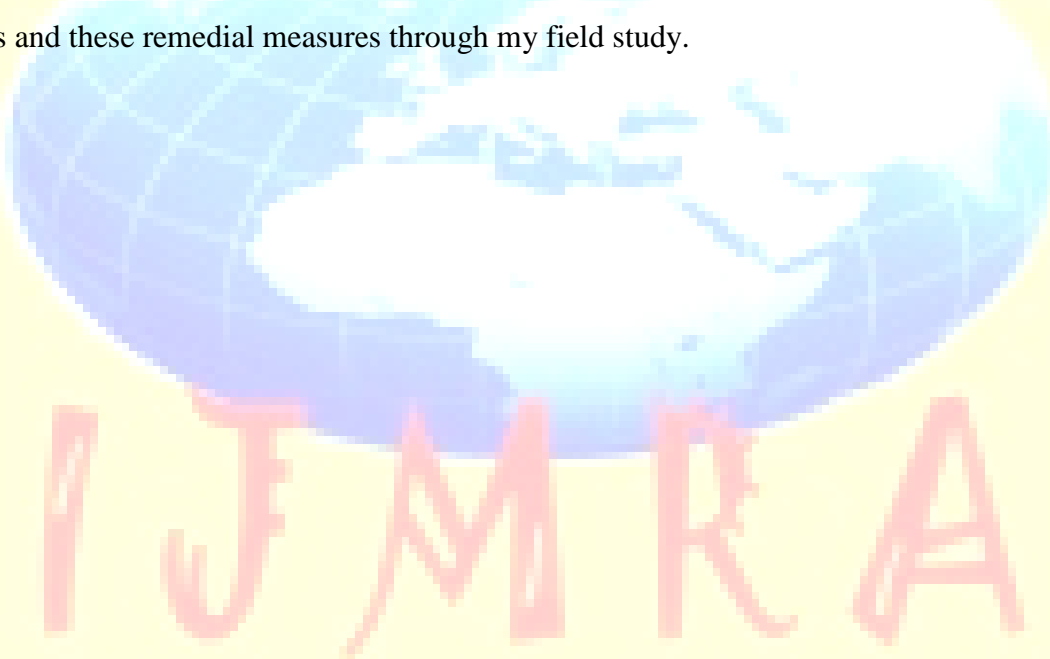
major and minor illness. Most of the sufferers of seasonal disease are children's, these also treated as minor disease, include fever, cough and cold, diarrhoea, indigestion, loose motion, dysentery, stomach-ache, headache, etc. During my collecting data it becomes clear that, men and women are suffering from gastro-intestinal problem. It is very common problem in Rajbanshi societies. This gastro-intestinal problem includes the ailments like constipation, diarrhoea, dysentery, dyspepsia, indigestion and flatulence, inflammation of liver, stomach-ache, abdominal pain and intestinal worm. The Rajbanshis are disposed to such type of disease due to their improper food habits, unhygienic habitat, physical unconsciousness, insufficient availability of pure drinking water. Besides gastro-intestinal problems the women suffer from urinary disorder, anemia, menstrual problem, irregular period, lower abdominal pain, etc. In that case they like to use their traditional medicine i:e various wild and cultivated plants medicine from healing their illness. Beside those, the Rajbanshi of coochbehar believe that some diseases are caused by the supernatural power i: e semi-god or goddess or by the bad soul (opo-devta). According to villagers such types of gods are vivacious and transformative. They transformed in the body of human, as a result some diseases came to exist. which were Bhut dhara (attacked by bad soul), Batash laga (bad air by bad soul), Mashan dhara (attacked by the god mashan, a Hindu god),kali dhara (attacked by the Hindu goddess kali), buk dhak dhak kara (anxious palpitations), chinta rog (worry illness) ,mathar chit (crack pot), moner asukh (illness of mind), etc. The villagers said that men and women of all ages could be affected. The common belief was that these conditions were usually curable if the afflicted .People were taken to kaviraj, or ojha, or fakir in the early morning, while there was still time to drive away the evil spirit. It is true that the matters are solely psychological, but the subject is related with folk-culture, so it inevitably became reasonable to discuss. Famous historian Harendranarayan chowdhury in his book entitled "The coochbehar state and its land revenue settlement" writes that the most common diseases prevalent in the coochbehar are fever, whooping cough, dyspepsia, and cholera. The people very seldom use either Western or Ayurvedic medicines. They are ordinarily treated by the village ojha or village quacks, who, in addition to offering pujas to the offended deo or spirit, administer some native drugs .The Rajbanshi of coochbehar during obstinate

maladies it is superstitiously believed that the suffering is due to the working of an evil spirit, and his propitiation consequently forms Mode of treat the most prominent part of the treatment. Of the epidemics, small-pox and cholera is the chief, although Epidemics of the visitation of the latter is not as frequent as that of the former .however, it is true that, The Ojhas, or Rojajs as they are called, have sometimes very good medicines for sores and carbuncles very obstinate cases of sores. sores, which have baffled scientific treatment for a long time, and have been declared as almost incurable, are known to have been fully cured by the Ojha with native drugs in a comparatively short time.

These is the clear picture of the nature of diseases suffering by the Rajbanshis of coochbehar .Now I will confine my discussion about indigenou medicinal practices by Rajbanshi through medicinal plants (both men and animals). The Rajbanshi Houses are covered with trees and a Small Kitchen Garden, which help them to mitigate their regular demand and also provide their medicinal demands. Those trees are as follows-Amlaki (*Embelica officinalis*). Arjun (*terminalia arjuna*), aam (*Mangifera indica*),akand (*calotropis gigantea*),anaros (*ananus comosus*), bel (*Aegle marmelos*), bon tuls (Hyptis suaveolens), tuls (ocimum sanctum), bot (*Ficus religiosa*), bokul(*mimusops elengi*) chalta (*Dillenia indica*), pakur (*Ficus infectoria*), dumur (*Ficus benghalensis*), yagya dumur (*Ficus glomerata*), khoir (*Acasia catechu*), pepe (*Carica papaya*), paniphal (*Trapa natans*), chal kumra (*Gynocordia*), ghora neem (*Azedirachta indica*), neem (*Indigofera tinctoria*),durba ghas (*cynodon dactylon*), dhundhul (*Luffa aegyptieaca*),tetul (*Tamarindus indica*), peyara (*Psidium guajava*), jamrool (*Syzygium samarangense*), hartaki (*Terminalia chebula*), kamranga (*Averrhoa carambola*), sajina (*Moringa obleisera* . simul (*Bombax ceiba*) . ata (*Annona reticulate*), kadam (*Anthosephalus indicus*), groundnut (*Arachis hypogeal*). Kathal (*Atrocarpus heterophyllus*). Black dhutura (*Datura stremonium*), dhutura (*Datura filix-mas*), jalpai (*Elaeocarpus serratus*). Tal (*Borassus flabellifer*), jam (*Eugenia jamboline*), kamranga (*averrhoa crambola*), gamar (*Gimelina arborea*), narikel (*cocos nucifera*), lichu (*litchi chine sis*), nishinda (*vitex negundo*), and so on.

The Rajbanshi people also cultivate some vegetables which are thankuni (*Centella asiatica*), pudina (*Mentha sp.*) lajlabati (*Mimosa pudica*), ganda (*Tagetes patula*), spinach (*Basella alba*), jaba (*Hibiscus rosa sinensis*), shephali (*Nyctanthus arbortristis*), akashmoni (*acasia auriculiformis*), kolmi (*ipomoea aquatic*), kulekhara (*hygrophila spinosa*), golap (*Rosa centifolia*), palong (*spinacea oleracea*), pui shak (*bassella rubra*), brahmi shak (*bacop monnieri*), lafa shak, and so on

This huge amount of trees and plants are sown and harvested in every house of Rajbanshi's families these not only meet the demands of this class of people, but also these medicinal plants help to cure the diseases occurred in their day to day gives, with those medicinal plants they use medicine following various methods. Here I make an attempt to draw a chart on such similar diseases and these remedial measures through my field study.



The plant use by raibonshi:-TABLE- A (HUMAN PURPOSE)

Sl. No	DIEASESE:	USE MEDICINE AS VERNACULAR NAME	SCIENTIFIC NAME:	PART S USED	USED METHOD
1.	Asthma or hapani	<i>Ada or, addrka</i>	Zinzibar officiate.	Roots.	Root extract used to treat for asthma.
2.	Chronic bronchitis, cough and cold.	<i>Vasak.</i>	Justicia adhatoda.	Leaf.	Leaves juice taken for several days as expectorant.
		<i>Jaba.</i>	Hibiscus Rosa sinensis.	Root.	Root extract used to treat cough and fever.
		<i>Tejpat.</i>	Drymaria diandra.	Leaf.	Dried leaves smoked to treat cough.
3.	Diarrhoea	<i>Aam.</i>	Mangifera indica.	Young leaf.	Paste of the Fresh young leaves used to treat diarrhea.
		<i>Supuri patar ros .(supuri fung).</i>	<i>Psidium guajava.</i>	Young leaf.	The paste of the fresh young leaves with table salt used to treat diarrhea.
		<i>Jam patar ros. (jum fung).</i>	<i>Syzygium cumini.</i>	Young leaf.	The paste of the fresh young leaves with table salt used to treat diarrhea.
		<i>Anaroser ros .(anaros fung)</i>	Ananas comosus.	Young leaf.	The paste of the fresh young leaves with table salt used to treat diarrhea.
		<i>Asoka.</i>	Scoparia dulcis.	Young twig.	Fresh young twig paste with feu drops of honey is divided in to 3 equal halves.
		<i>Dhola manamani.</i>	Centella asiatica.	Whole body.	Plant extract is given to cure diarrhea.
4.	Dysentery	<i>Mamaruk.</i>	Abuliton indicum.	Root.	Fresh root paste with honey is given to cure it. The medicine is given 3-4 times a day till cure.
		<i>Pianj (onion)</i>	Allium cepa.	Bulb.	Fresh young bulb extract with a pinch of common salt at early morning in empty stomach is given to cure it.
		<i>Dhola manamani</i>	Centella asiatica.	Whole body.	Plant extract is given to cure dysentery.
		<i>Pat.</i>	Corchorus capsularis.	Leaf.	Leaf extract with a little honey is given to cure it.
			Scoparia dulcis	Leaf.	Fresh leave paste use to cure white dysentery.
		<i>Khudimuni.</i>	Eufhorbia hirta.	Root.	Fresh root pasta mixed with honey is given to cure dysentery.
		<i>Pathar kunchi</i>	Kalanchoe	Leaf.	Extract of the middle portion of leaf is

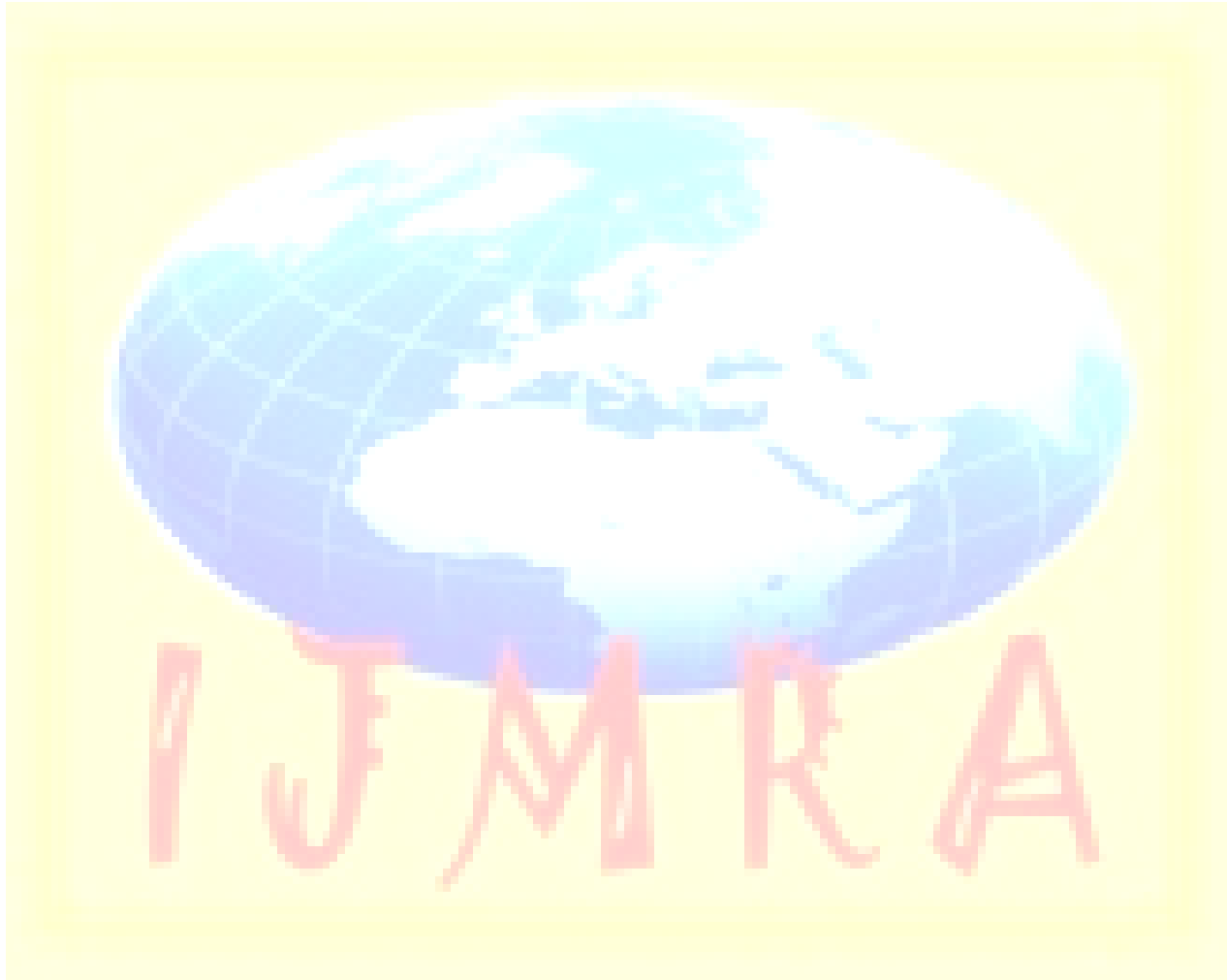
			pinnatum		given to cure amoebic dysentery.
5.	Stomachache	<i>Wild snake root and swarpogandha.</i>	Rauvolfia tetraphylla and Rauvolfia serpentine.	Root.	Root extract used to treat for stomach pain.
		<i>Khoyer.</i>	Acacia catechu.	Stem bark.	Aqueous extract of fresh stem bark mixed with a tea spoonful of lime water is given at early morning in empty stomach to cure stomachache.
		<i>Bhatipatta.</i>	Clerodendrum inerme.	Root bark.	Fresh root bark infusion is given to cure stomachache of children.
		<i>Dhutura.</i>	Datura metel .	Dried seed.	Dried seed powder of 3-5 pinches, mixed with 7-9 drops of honey is given to cure it.
		<i>Gulancha.</i>	Tinospora cordifolia .	Root.	Fresh root extract is given to cure stomachache of the children.
6.	Headache.	<i>Niltor ros.</i>	Stepfania japonica.	Root.	Fresh root paste with lime water is given to cure headache.
		<i>Batul pata.</i>	Stefania glandulifera.	Root.	Fresh root paste with lime water is given to cure headache.
7.	Cut and bruises.	<i>Goat weed.</i>	Ageratum conyzoides.	Leaf.	Fresh leaves paste given to cure it.
		<i>Halud.</i>	Curcuma longa.	Rhizome.	Fresh rhizome paste applied in cuts and wounds.
		<i>Jaba. (sleeping hibiscus).</i>	Malvaviscous arboreous.	Flower .	Flower buds are used to stop bleeding.
		<i>Durba ghas.</i>	Cynodon dactylon.	Whole plant.	Paste of the whole plant applied on the cut.
8.	Indigestion.	<i>Ada.</i>	Zinziber official.	Rhizome.	Fresh rhizome pieces are chewed with little table salt to cure indigestion.
		<i>Mouri.</i>	Foeniculum vulgare mill.	Fruit.	Fresh fruit decoction is taken to cure indigestion.
		<i>Sajina.</i>	Moringa oleifera lam.	Seed.	Seed powder is taken with a glass of lukewarm water to cure indigestion.
		<i>Methir ross.</i>	Trigonella foenum graecum.	Fruit.	A full glass of pure water with 5 teaspoon methi store at night .next day only water is given to cure indigestion.
9.	Constipation.	<i>Ghrita kumari.</i>	Aloe barbandensis mill.	Leaf.	Fresh extract of the middle portion of leaves mixed with sugar molasses with a glass of lukewarm water is given to patient in empty stomach to cure

					constipation.
		<i>Kukursunga. (Kakranda).</i>	<i>Blumea lacera.</i>	Leaf.	Fresh leaf extract is also given with lime water and a pinch of table salt to cure it.
			<i>Cassia auriculata.</i>	Root.	Fresh root bark made in to paste with a pinch of common salt is given to it.
10.	Stomach disorder.	<i>Supari. (Guava).</i>	<i>Psidium guajava.</i>	Leaf	Fresh leaf used to cure stomach disorder and stomach pain.
		<i>Sweet broom weed.</i>	<i>Scoparia dulcis.</i>	Leaf.	Paste of Fresh leaf without water is used for stomach disorder.
		<i>Gamhar.</i>	<i>Gmelina arborea roxb.</i>	Root.	Root extract used to cure stomach disorder.

By all discussion we get an idea that the medicinal practice of Rajbanshi people is undoubtedly immense and wide. I have already said that as most of the Rajbanshi people are involved in agricultural farm work, every family of the said class tend to cattle, particularly the domestic animals to lead their profession. In some case few families of Rajbanshi (Class people) tend domestic animal like cows, goats, duck, hen, even pigs at home. In this context the veterinary practices of Rajbanshi community are found to inculcate at a large scale.

The practice of Ethno-veterinary in India came from ancient time. A few oldest existing book of ancient era such as Asvayurvedasiddhanta (Ayurvedic practices for horses), asvacikitsita (therapeutics of horses), hastayurveda (Ayurved of elephant), are the assets or repository of livestock healthcare practice in India). In the same way in the history of Rajbanshi community veterinary practices were common since time immemorial. More over the Rajbanshi people from the ancient time to present depends about agriculture. Beside this they rearing of cattle, goats, fowls, etc are common practice among the Rajbanshis communities. It helps them as a supplemental income. The domesticated animals play important role to agricultural operation such as ploughing, harrowing, threshing, harvesting etc. The common disease of the cattle were small-pox and hoof-disease are, fever, diarrhoea, indigestion, dysentery; abdominal pain and intestinal worm etc. There is also veterinary surgeon in the districts; but every cultivator knows

something of the ordinary treatment of cattle-disease and administers, medicines himself, or gets an old and experienced neighbour to do it for him.



Plants used by raibonshi:-Table- B (Veterinary Purposes)

SL. NO	DIEASES E:	USE MEDICINE AS VERNACULAR NAME	SCIENTIFIC NAME:	PARTS USED	USED METHOD
1.	Constipation	Pinyaj	<i>Allium cepa</i> L. (Liliaceae)	Bulbs	Paste of the number of 4-5 bulbs is given to cure it.
		Khoyer	<i>Acacia catechu</i>	Root	Paste of the root of khoyer is given to cure constipation.
2.	Burn	Aalu	<i>Solanum tuberosum</i> L. (Solanaceae)	Rhizome	Crushed and made into a paste and applied in affected area
		Neem	<i>Azadirachta indica</i> A. Juss. (Meliaceae)	Leaves	The leaves are cut into small pieces and given to eat with bamboo leaves .
3.	Intestinal Worm	Bhatipata	<i>Clerodendrum viscosum</i> vent .	Leaves	Paste of the fresh leaves is given to cattle and goats to kill intestinal worms.
		Mulinkara	<i>Acalypha indica</i> linn.	Root and leaf	Fresh root and leaves in proportion of 1:2 are paste together and given to cattle along with food to kill intestinal worms.
4.	Fever	Aadi Acheni Marich	<i>Zingiber officinale</i> Rosc. (Zingiberaceae) <i>Acorus calamus</i> L. (Araceae) <i>Piper nigrum</i> L. (Piperaceae)	Rhizome Rhizome Fruit	Equal amount of a and b is crushed and mixed with few fruits of c
		Banpiyoj	<i>Urginea indica</i> (Roxb) Kunth (Liliaceae)	Bulbs	3-4 bulbs are crushed to make paste and mixed with hot water

5.	Loose motion	Charokmuni	Cordyline terminalis kunth.	Leaf.	Fresh leaves is given to cattle for loose motion .
6.	Milk Production	Genhari Sag	<i>Amaranthus viridis</i> L. (Amaranthaceae)	Leaves	A decoction is made with a little amount of salt .
		Sitawari shak	<i>Asparagus racemosus</i> Willd. (Liliaceae)	Root	About 250g root are decocted in 2lit. Water.

It is clear from the above discussion that, the major part of the Rajbanshi people depends on the traditional treatment from healing their diseases'. Here it is need to mention that, as per the reports of World Health Organization (WHO) nearly 80% of the world's population relies mainly on plant-based-traditional-medicines to meet their primary healthcare needs. Source: World Health Organization. Traditional medicine-growing needs and potential. WHO policy perspectives on medicine, No. 2. WHO/EBM/2002. WHO: Geneva; 2002. (WHO, 2003, Revised Traditional Medicine Facts. Sheet No.134.<http://www.who.int/mediacentre/factsheets/fs134/en>. However, now I am going to discuss the nature of the uses of indigenous medicinal plants by Rajbanshis.

They use plants and their parts such as roots, rhizomes, tubers, leaves, stem, bark, bulb, whole plant fruits and seeds. The most frequently used parts were fruits and seeds 33%, followed by leaves (23%), bark (9.3%), stem (6.9%), bulb (6.9%), root (6.9%), whole plants (6.9%), rhizomes (4.65%) and tuber (2.3%).(Calculation was done according to my using data as a medicine).It is clear that the methods of uses traditional medicine fall into four categories, viz. plant parts i:e leaves, bark, seeds, even whole plants applied as a paste, juice extracted from the fresh parts of the plant, and plants used to prepare decoction in combination with water and powder made from fresh or dried material. in these respect honey take a important role with medicine, However, I am not able to collect information about time of usage the herbal preparations in some cases ; because many of the traditional healers says that the method of uses

will be not possible to disclose according to order of guru(master),Otherwise the effect of medicine will in vain.

Now, question is that, why these people use such type of medicinal practices where, modern medical science, and also privilege are available for every society? The use of traditional medicinal plants by quality and quantities how much scientific and dependable? I was tired to search my answer in the eye of the Rajbanshi societies. The Rajbanshi people of have insufficient financial means to purchase drugs; and frequently management and health care infrastructure are less than adequate the availability of essential drugs in the rural areas. As a result, people have to rely on the health care system and herbal medicines where these are still available. There are so many communities; strata of society or group of people and Indigenous people, which are, still far from access of health services both in remote and urban areas. In the case of rural areas , first of all the villagers utilized local traditional medicine then they prefer to accept local health facilities mostly because of their availability in local areas or no other option was available to them or inexpensiveness of those as compared to the private ones. People in the urban areas preferred public health facilities for financial reasons.

It can be concluded that the Rajbanshi people of coochbehar have deep knowledge on the use of plants (both wild and cultivated) in treatment of various ailments like other ethnic group of India. Rajbanshis' health seeking behaviour that explore their behaviors, perception, as well as suggestion that could facilitate by providing information about their health service utilization process, affordability, and satisfaction. Practically it is the matter of astonishing that where the traditional medicine is serving 4/5 of the world populations, but in the same time there is always lacking of holistic picture of a health system comprising of both qualitatively and quantitatively. Where Orthodox medicine receives billions of dollars to set up theories, test them and report on the results. Almost no funds are available in the traditional medicine so the research does not get done. It's vicious circle. No money, no research. No research means there is naming it as such unscientific. Although the traditional medicines have numerous defective, hence, the traditional medicine works better than modern medicine to particular diseases. So it is time to take

necessary step about these regards, because we cannot ignore any practice of a community in the endeavor of assessing their health seeking behavior.

Reference

1. Aditya, N. R. & R. B. Ghosh, 1988. Useful angiosperms of Coochbehar district, W.B. J. Econ. Tax. Bot. 12(2), 273 -284.
2. Prain, D., 1903. Bengal plants. 2 vols. (Botanical Survey of India, 1963, 2nd Rep. ed., Calcutta).
3. Anonymous, Flora of West Bengal, Botanical Survey of India, Vol. I, 1997, Calcutta.
4. Jain SK (Ed), Dictionary of Indian Folk Medicine and Ethnobotany, Deep Publication, New Delhi, 1991.
5. Das, Silpi & Ghosh, R.B. 1982. A preliminary census and systematic survey of climbing taxa of West Bengal with special reference to their importance. J. Econ. Taxon. Bot. 3(2): 565 – 574.
6. Botanical names to common names files.(<http://www.flowersofindia.net/botanical.html>)
7. World Health Organization (WHO). WHO traditional medicine strategy 2002-2005. Geneva: World Health Organization. [Online] Available from: http://www.who.int/medicines/publications/traditional_policy/en/index.htm. [Accessed on 27 October, 2013]
8. Bhattacharyya UC. Flora of West Bengal, Vol. I. Kolkata: Botanical Survey of India; 1997.
9. Utilization of Health Care in North Bengal: A Qualitative Study on Preference for a Care with Respect to Type of Facility and System of Medicine: - Amlan Majumder. Anthropologist, 8(1): 33-41 (2006).
10. Diversity of climbing plants in the Koch Bihar district of West Bengal, India S.Bandyopadhyay and Sobhan Kr. Mukherjee. *Pleione* 4(1): 82 - 89. 2010. ISSN 0973 – 9467.

11. Some abortifacient plants used by the tribal people of West Bengal S Mitra and Sobhan Kr Mukherjee: *Natural Product Radiance*, Vol. 8(2), 2009, pp.167-171.
12. Medicinal plants used by tribal population of Coochbehar district, West Bengal, India-an ethnobotanical survey:- Tanmay Datta, Amal Kumar Patra, Santanu Ghosh Dastidar : *Asian Pac J Trop Biomed* 2014; 4(Suppl 1): S478-S482.
13. Root and Rhizome Drugs Used By the Tribals of West Dinajpur in Bengal S. Mitra' & S. K. Mukherjee. *J. Trop. Med. Plants. Vol. 6 No. 2 (Dec'2005 –*
14. Fracture Management in Traditional Indian Medicine. Dr. Hemant D. Toshikhane, M.S. (Ayu) and Dr. H.J. Sangeeta, M.D. (Ayu). *The Pacific Journal of Science and Technology* (<http://www.akamaiuniversity.us/PJST.htm>) Volume 10. Number 1. May 2009 (spring.)
15. Chaudhuri B 1990. *Culture and Environment, Dimension on Health*. New Delhi: Inter-India Publication
16. Tribhuwan R D 1998. *Medical World of the Tribals*. New Delhi: Discovery Publication House.
17. Agarwal, S.K. (n.d.), *A Guide to Alternative Medicine*, IBAM Calcutta India
18. The coochbehar state and its land revenue settlement-- Harendranaryan chowdhury, B.L. The coochbehar state press, 1903.
19. Interview:
 1. Sri Bhabendra Barman Age- 56 yrs. (Local medicine man)
 2. Santosh Barman Age- 50 yrs. (Local medicine man)
 3. Sri Kashikanta Barman Age 53 yrs. (Local go-boidyo)
 4. Sri Bablu Chandra Barman. Age- 52 yrs. (Local go-boidyo).